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VOL. III

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CONTAINING

EVIDENCE

TAKEN

BEFORE THE COMMISSIONERS

FROM MARCH 12TH TO OCTOBER 30TH, 1868.

Questions and Answers 1 *to* 17608.

Presented to both Houses of Parliament by Command of Her Majesty.

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management by committee?—I should like, where there was a committee of very intelligent people in the neighbourhood who were anxious to take part in the progress of a school, that they should take it; I think it would be very desirable. In the vast majority of instances the Roman Catholics would be for leaving the management to the parish priest.

34. You said attending daily to the management?—I meant constant attendance.

35. Do you see any objection to any elected committee of parents of children?—I should be very happy to see that done in the place where the people were anxious for it; where the people and their pastor were anxious that the committee should act, and should assist the person who took the principal part, as manager of the school.

36. Do you find generally patrons and managers are attentive to their duties, or that the management is more a name than a fact?—Certainly they are not all so attentive as I wish they were, and as they ought to be. They do a vast deal of good throughout the country; and I am sure we could not carry on the system of National education unless we left a great deal of power over the schools in the hands of the managers; but I am bound to say they might be a great deal more attentive to their duties than they are.

37. Do you recognise any managers *ex officio*, such as Justices of the Peace, for example?—No; not either Justices of the Peace nor even the pastors of the children; we don't recognise them *ex officio*. In the majority of instances the pastor of the children is the manager, but we don't recognise him as such. It is because that he has made the application, or, as it were, inherited the management from his predecessor in his own Church.

38. Master *Brooke*.—Do you exercise any control in the appointment of manager? Do you, as a matter of course, appoint the applicant or the person whom the patron nominates as manager, or have you any veto?—We have a veto. If any person was, from station or character, unfit for the office, we should certainly refuse to acknowledge him as manager.

39. Have such instances occurred?—Very seldom. Whenever a clergyman has been degraded, we always refuse to continue to acknowledge him; and in some cases where the manager instead of being a clergyman or a gentleman is nothing more than a small farmer, we have been on terms to put a stop to this as far as we could.

40. Have you ever dismissed managers for neglect or want of attention to the management of schools?—No; not that I am aware of.

41. Have the Board ever dismissed teachers although they were not dismissed by the managers or patrons?—In a great number of instances. Every year a very considerable number of teachers are dismissed for improper conduct or insufficient knowledge—for not attending to their duties properly. There is a very large number of teachers dismissed every year by the Board. If a manager declines on any occasion to remove a teacher whom we consider, from misconduct or incompetency, unfit for the situation, we require him to dismiss him, or we withdraw the salary.

42. In that case who fills the vacancy?—The manager. The manager appoints, we retaining a veto as in the former case, upon the appointment. No schoolteacher is appointed without undergoing an examination as soon as convenient after his appointment.

43. If every teacher passes through an examination before appointment, how comes it there are a great many every year dismissed from incompetency?—They are appointed, in the first instance, by the manager. A considerable interval takes place before our Inspector will be able to go round and examine the school; and then, as soon as he examines and reports to us that a teacher is incompetent, we direct the salary to be withdrawn.

44. That is, in fact, the first examination?—Yes. It also often happens that a man is tolerated at first. Although not fully competent, he is allowed to remain in the school. Then when we find, after a second examination, he continues by no means a really good teacher, we dismiss him.

45. As you spoke of the failure of attentive managers, may I ask what you expect from a good manager?—I should expect, from a good manager, that he would take a great interest in the well-being both of the children and the teacher; that he would take a great deal of pains in ascertaining that the teacher whom he appoints is really competent and really a good man; and what is as important as anything, that when he finds him to be a really deserving man, he should pay him as handsomely as the manager's means will allow him to pay him, and when he finds him unworthy remove him.

46. I think you stated that the great majority of the managers of the Roman Catholic schools are Roman Catholic?—Yes.

47. Does your complaint of insufficient or careless management extend to them?—Certainly.

48. You find they are not sometimes as zealous in the management of schools as you would desire?—They are not more zealous than the generality of other managers are. I think on the whole they are as zealous, and not more zealous than other managers are. I think Presbyterian managers are quite as zealous as Roman Catholic managers.

49. Mr. *Stokes*.—Does the Board ever take the initiative in founding new schools?—Only in the case of model schools, which are very few in number. There are twenty-six model schools.

50. Have the Board any mode of dealing with indifferent or apathetic places?—No; there is very little need of their doing so. There is hardly any part of Ireland, to use that expression, apathetic. There is such an eagerness for education amongst the people that there is hardly a corner of Ireland in which there are not schools and very valuable schools.

51. Do you find that to be the case in the province of Connaught?—The desire for education is spreading more and more in Connaught. Connaught, although backward, is every day improving. There are more schools every day in Connaught. Although it is more backward in point of education than the rest of Ireland, one is to remember it is more backward in point of wealth and general condition. The Roman Catholic clergy of Connaught were not on the whole as favourable to the National system as the Roman Catholics in other parts of Ireland.

52. Is any part of Connaught so far behind the rest of Ireland in wealth as to demand special assistance from the Board, in your opinion?—I have no doubt, if such a thing were possible, that both in Connaught and in a great number of mountainous, insular, and peninsular districts of Ireland, it would be very desirable to give grants more liberally than we do in the richer parts, but that is a thing we have never been able to accomplish. There are difficulties in the way of doing it.

53. When a manager dies or leaves a district, who succeeds?—In the case of a clergyman, his successor; that from the first has been the rule of the Board of Education. Suppose a Presbyterian minister places a school under us and then is removed, we, as a matter of course, always appoint and recognise his successor as manager. So with regard to the parish priest, and so with regard to clergymen of the Established Church, and so with regard to gentlemen of property. If a landlord places a school under the Board and dies, and his heir is anxious to continue the trust, we, as a matter of course, receive him.

54. The Board has no control over the successor?—They don't exercise a control; they have a control, but they never exercise it. If any person was decidedly unfit we should; but such a thing never occurs. The good working of the system has turned very much on that rule being rigorously adopted.

55. In making payments quarterly, what do the Board understand by a quarter?—The quarter of the year. At the end of every quarter of the year the teacher is entitled to receive the quarter's salary. Supposing his salary is £40 a year he gets £10 at the end of each quarter.

56. Do you consider any three months as making a quarter?—There are certain quarter days.

57. Then in case of a school examination in June?—

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Then we should give the fractional part. Supposing a school is taken into connexion in the middle of the quarter, then at the close of that quarter the teacher is entitled to the fractional part.

58. What proportion of expense does the manager contribute towards a new school?—If a school is built by aid from the State, the locality contributes one-third of the estimated expense. Supposing it is £300 that the school costs, then the Board contributes £200 towards the building, and the manager, or committee, or locality, contributes £100.

59. Do you expect the £100 to be raised and expended before you pay your £200?—All that is done through the Board of Works. The Board of Works now build the school.

60. Do you require the manager to show you the receipt for his payment?—We require to see that the money is spent on the school—that the school, when built, shows work for at least the £300 in the case I mentioned.

61. And then the maintenance of the school—what proportion of the cost is borne by the manager?—The repairs of the school are always done, in the case of a non-vested school, by the locality or manager; in the case of vested schools, which have been built by aid from the State, the school is vested in the Board of Education, and the repairs are done by the State, through the Board of Works. If it is vested in trustees the duty of keeping the school repaired rests with the trustees of the school.

62. In the case of a vested school, the locality contributes nothing?—If repaired by the Board it contributes nothing.

63. For other purposes, what does the locality contribute?—It has to contribute towards the keeping up of the furniture and the supply of books, and everything of that sort which may be required.

64. Do you require from the locality any fixed proportion?—We don't. The money given by the locality is certainly very small in comparison to what is given by the State. The whole amount is £52,000 a year. That goes to the support of teachers altogether. It is raised by school fees and local endowments.

65. That matter is according to the goodwill of each locality?—Yes.

66. You don't fine a locality for doing nothing for a school by making deductions from the grant?—We do not. We do everything we can through our Inspector to induce localities to contribute, but we certainly don't use any compulsion. It would be impossible, I think.

67. Be kind enough to name the quarter days?—They are the 31st March, 30th June, 30th September, and 31st December.

68. The Bishop of *Meath*.—You stated just now, that in the case of ordinary schools under a manager the teachers are appointed by him—has he exclusive control over them, or are they responsible to you also?—They are responsible to him and to us.

69. And for incompetency or misconduct you dismiss them, even against the wish of the manager?—We withdraw the salary and dismiss in that way.

70. Whether the manager agrees or not?—Yes.

71. Practically, the manager appoints the books to be used in the school?—Yes.

72. Do you reserve the right of control over these books?—Entirely.

73. Do you refer the censorship of them to any particular person?—When the manager writes to us to say that he does not wish to employ in the school our books, we ask him to send up the books he does wish to employ, and we examine them.

74. Have you a person or persons whose business it is to exercise that censorship?—The Inspector himself does it: or, if there is any doubt, he sends the books to us, and we examine them.

75. Are there many schools in which books selected by the manager, and not yours, are used?—I am not aware of a single instance in the 6,500 where books different from ours are used. Managers are free to propose to us any unsectarian books; but they almost invariably use ours. The reason is, the books are good, and, above all, they are sold much more cheaply than other books.

76. With regard to the time table, the drawing up of it is in the power of the manager, has he uncontrolled power in that respect?—Certainly not. Suppose, for instance, a teacher were to teach nothing but arithmetic or nothing but reading during the day, we should interfere. Our Inspector examines the time table, and if he were to see anything at variance with the usefulness of the school, he would recommend—he would not force, he would not at all direct or require—the manager to alter it, but would report to us regarding the point.

77. What amount of discretion has the Inspector in regard to the time table, as contradistinguished from the general rules of the Board; or have you general rules with regard to the time table?—There are no general rules, there is no time table that must be used.

78. You have no model or standard time table?—There are time tables which the manager may employ if he pleases, but we don't require them, as a matter of necessity, to be used. I think one of the most useful things performed by the Inspector is to give advice to teachers and managers, with regard to the most judicious sort of time table to be used in the school.

79. In reference to the time table, the right of arranging it extends to the time of religious worship as well as to any other part of it?—Certainly, religious worship must be notified; when religious instruction is going on, other business must cease.

80. Has the manager the power of appointing a particular hour for it?—He has the power of appointing the time: there must not be more than one occasion during the school-hours in which he may have religious instruction.

81. Lord *Clonbrock*.—When a vested school is established you contribute two-thirds of the building expenses?—Yes.

82. What proportion of the subsequent expenses of the school do you expect to derive from local contributions? What proportion of the grant do the Board give towards the salaries of the teachers and other expenses connected with the school?—The salary is paid entirely by the Board, and we leave it to the local parties to give what they think right.

83. Practically, what does it come to for the school's entire support from the Board, or what proportion comes from local assistance?—The teachers of National schools in Ireland—there are, in round numbers, 6,000 male and female teachers, first, second and third class, and probationers—receive in round numbers £250,000 a year from the State, and in addition £52,000 a year from the localities—of which £52,000 about £40,000 comes from the school-pence, and the remainder, £12,000, comes from endowments and contributions.

84. Then there are a good many schools where there is no local assistance?—There are several where there is nothing but the school-pence: there are very few schools where the school-pence is not given—there may be some even of them.

85. A non-vested school is built by the patron?—A non-vested school is built entirely by the locality.

86. What proportion of the expenses of non-vested schools do the Board pay—of the salaries of the masters, and the other expenses?—We pay the salaries just as in the case of the vested schools; there is no distinction at all in that respect.

87. Sir *Robert Kane*.—You mentioned that the Board have reason not to be satisfied with the amount of attention given by managers to the supervision of the schools, is there any record kept or report made by the Inspectors of the number of times managers have visited the schools?—I am not aware that there is.

88. Then what you mentioned with regard to the inattention of the managers, or the laxity of supervision on their part, is merely your general impression?—It is merely a general impression. I have no doubt there is not so much zeal in this respect as would be desirable. It would be very desirable that they should attend more closely to their duties. I am quite sure

of that from what I have heard, that it would be desirable that managers should be more zealous.

89. In the Attendance Book which is kept in each school where the attendance of the children is registered, and where there is, at foot, a place in which a visiter has the privilege of making any observations he may wish to make about the school, do the managers, when they visit the schools, make any note of having visited the schools, or express any opinion about them?—I don't think, as a matter of course, that the manager does so; he may, on several occasions, mention it in the Report Book, but I don't think he is called on to do it.

90. There is then no means officially taken to return or record the degree of supervision given to any school by its manager?—There is not.

91. You mentioned that in case of the appointment of a schoolmaster, the first occasion on which his competency was tested was when the Inspector visited the school?—Yes.

92. And that that might not be for some months after?—Yes.

93. Is the Commission to understand that there is no test of his competency applied before he enters on his duties?—There is not; he is appointed by the patron.

94. And that appointment is absolutely arbitary on his part in the first instance?—The patron appoints on his own responsibility. If the teacher is found to be incompetent or unworthy the Commissioners have the power to refuse to pay the salary in the time from appointment to inspection.

95. If the master was appointed on the 1st January, and that it happened, say, that in the course of inspection the school was not visited until April, and that then the Inspector found him incompetent and reported accordingly, would you only dismiss the master from that time, or would you decline to pay him his salary for the past quarter—would you decline to pay him the salary that had accrued from the period of inspection, or from the date of his appointment?—Certainly; it would not be contrary to our rules to refuse to pay him his salary altogether. The patron is bound to appoint a proper person as teacher; we are not bound to pay any person who is not so.

96. What has been your practice in any such cases, have any such occurred?—I don't think there are many cases, but such cases have occurred—I don't remember any at present.

97. Do you think it would be fair to the manager—where you leave the appointment of the teacher absolutely in the power of the patron—that you should take no course to satisfy yourselves as to the competency of the teacher, and leave him in office for three or four months perhaps—do you think would it be fair to the manager to punish him for having made a mistake in the appointment by refusing to pay the salary of the teacher?—We ought to lean very much in favour of paying for the service during that time. It would, no doubt, be desirable to have a machinery to meet the case on appointment; as we have not, it would be better, perhaps, to pay the teacher for that time.

98. Would it not be pleasanter for all parties to have some check in the appointment of the master, so as to be satisfied as to his competency within certain moderate limits, before he was allowed to take up the school?—It would be, if something of that sort would be done.

99. You stated that you had no time-table which is an absolute standard?—We have no imperative time-table.

100. Have your Inspectors suggested the distribution of time in the schools inspected by them?—Yes.

101. The Earl of *Dunraven*.—With reference to Sir Robert Kane's question as to the period that elapses from the appointment of a schoolmaster and the visit of the Inspector, what is the usual number of times that the Inspector is supposed to visit a school?—The Inspector is expected to examine every school in his district three times in the year.

102. Rev. Dr. *Wilson*.—Do you think it would be desirable to have a time-table as an absolute standard for all Ireland?—No, I don't think it would.

103. Have you found the suggestions of the Inspectors to the managers and teachers on this point, attended to?—They have been, I understand, generally. I consider that one of the most important duties the Inspector has to perform is to exercise a kind of partnership, as it were, with the managers in that respect, as to the school—always considering himself as the adviser and not as the colleague of the manager.

104. In fact, part of the duty of the Inspector is to make suggestions to, and to advise with the managers?—Yes: always to advise—he is only to advise, and not to order or direct, or to be a colleague of the manager.

105. The *Chairman*.—Are there many managers who write regularly to the Board, either yearly or quarterly?—Not many. They communicate with us always through the payment of the teachers' salaries every quarter; they must certify that the teacher has been so many days teaching in the school, that he has attended to his duties in all respects, and that his conduct is such as to merit the payment of the salary.

106. Does the manager certify that on paper?—Yes, copies of which have been sent to you.

107. Then unless something special arises, do you expect the manager, or do you desire the manager, to write more frequently than each quarter, to the Commissioners?—No, my lord.

108. Are there many cases of committees elected by subscribers and by managers of schools?—No; I think not. There are very few committees. I don't think there is any case of subscribers who elect a committee.

109. Is the manager allowed by your rules to take part in the actual business of the school—in the working or examining the classes?—That is a point that has never been discussed. It is never done; and it is a thing that, if done much, may be somewhat injurious, and for this reason—because, as we do not allow any teacher to be a clergyman, it may be very doubtful whether it would be very desirable to allow a Patron, he being a clergyman, to take any active part in the teaching of the school.

110. Have you ever had complaints from teachers that the managers stopped the business of the schools by working the classes themselves?—I don't remember any instance of that sort.

111. Do I understand you to say that it is not the habit to do so in Ireland?—So far it is not the case; and I am sure if it were often done I should have heard some complaints of it, for the reason I have stated. The manager being, in many cases, of a different religion from the majority of the children, it may be very questionable whether it would be wise in him to take an active part in the examination of the classes, for one of our rules is that a clergyman is not to be a teacher of a National school.

112. Then I may understand that in that respect the Irish practice is different from that which prevails in England?—Certainly. I don't think our managers often take an active part in the actual teaching of the National schools. The point has never been raised, whether it would be right to allow them to take an active part in the actual teaching of the schools. I think it would be a very wrong thing to say that they are not to take any part at all, for it may be necessary for a manager to test, by examination, the amount of education given in his school. I think there should be a general liberty of that sort; but that it would be a dangerous thing if the liberty were exercised to a great extent.

113. Is it ever the practice for persons of education to take part in the management of a school where there are no managers?—I think, not.

114. Master *Brooke*.—You stated that every school is inspected three times a year?—Yes, when possible.

115. Is that inspection made by the District Inspector, by the Sub-Inspector, or by the Head Inspector?—It is made by the Inspector of the district: we have no longer any Sub-Inspectors; we have three classes of Inspectors, first, second, and third; and every person whether in the one class or the other, who is the

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Inspector of the district, must examine the schools in his district, if possible, three times in the year; but as they have often as many as 130 schools in their districts, it is physically impossible to do it always.

116. There are sixty District Inspectors?—Yes.

117. And they are divided into three classes?—Yes.

118. The Head Inspector is above the first class?—Yes. There are six Head Inspectors, three Protestants and three Catholics. The whole of Ireland is distributed among them; and while each Inspector has on an average a hundred schools under him, each Head Inspector has a thousand, there being only six Head Inspectors for all Ireland.

119. In reference to a question put by Sir Robert Kane as to the dismissal of incompetent teachers appointed by the managers, has the District Inspector the right of examining and dismissing such teachers for incompetency?—It is the District Inspector who does it; it would be impossible for the Head Inspector to do it: it would be impossible for him to go through a thousand schools and examine each teacher; that duty is performed by the Inspector of the district.

120. Then there is an examination of the new teachers every three months?—Yes; each third or fourth month.

121. Whenever there is a new teacher appointed the District Inspector calls him or her up for examination?—Yes.

122. And the District Inspector has the power, without appeal, of dismissing the teacher for incompetency?—He writes to us to say that he has examined the school and found the teacher incompetent; and then the order of the Board is that the salary is to be withdrawn from the school.

123. The *Chairman.*—You stated that the school pence amounted to £40,000 a year?—Yes.

124. Do all the children pay?—They do not; wherever the child belongs to destitute parents, it is competent for the manager to excuse the child from paying; it is his duty to do so, for the salary the teacher receives from the state is given to him on the condition that he shall educate those children whose parents are not able to pay for their education.

125. What is the rate that is paid by those who do pay?—A penny a week; in some schools, especially in the North, two pence or three pence is occasionally paid. The usual sum is a penny a week, except in the model schools where the rate is higher.

126. Are these rates of *2d.* or *3d.* paid by parents who have greater ability to pay than others—or are they paid uniformly?—It is according to the ability of the parents to pay.

127. Is the permission of the Board required to enable the manager to charge higher rates than those you have mentioned?—We leave it to the discretion of the manager, but if we found him to charge an excessive sum we should interfere.

128. What proportion of the £52,000 a year is raised from annual subscriptions?—There are £12,000 that are raised from annual subscriptions, from sermons and every other source except the pence of the children.

129. Do you include in that £12,000 a year the school endowments, as some schools have?—Very few of them have any; but I have no doubt that the £12,000 include everything received for teaching, over and above the pence of the children.

130. Are the school-pence accounted for to the Board, or does any portion of them go to the teacher?—The manager has a liberty with regard to that; he, in almost every instance, allows the money to go to the teacher. I think it is almost invariably the rule that the teacher receives the pence of the children; there may be exceptions. Sometimes there is a contract entered into between the manager and the teacher, that the teacher is to receive a certain sum as salary—let us call it £40 a year—from the manager. Then if the salary of the teacher be £30, say from us, and if the pence of the children amount to more than £10 a year, it is very likely in that case that the teacher may not get all the pence of the children.

131. Is the manager bound to show in his accounts the amount that is got in the way of school-pence?—Yes, my lord—he is to mention everything received in the way of school-pence.

132. Have there ever been complaints of abuses—of teachers exacting school-pence to an exorbitant extent?—Very seldom; there have been some, but such complaints have been very rare indeed.

133. Is the amount of local effort now as large as when the Board was first established?—Local assistance is increasing every year, somewhat slowly, but it is increasing. I believe every year there is an increase in the amount of local aid. I understand that it is constantly though slowly increasing.

134. Is that an increase of school-pence, or an increase in subscriptions or collections?—I am not aware; I believe in both. All I know is, that the sum, now £52,000, has increased from time to time.

135. I see by Rule 2, Part V. that the Commissioners give only a portion as free stock, of what is wanted for the wants of the schools?—The funds of the Commissioners do not enable them to give a free stock sufficiently large for the wants of the schools; they, therefore, require that the local parties shall purchase a stock of books and other requisites proportionate to the grant of free stock.

136. Do the Commissioners require any assurance that the proportion of stock has been found before they make a free grant to a school?—The free grant is given when the school is first taken into connexion with the Board; they then require that the local parties shall purchase a stock of books and other requisites in proportion to the grant of free stock.

137. That purchased proportion is required at first starting?—Yes; and it is kept up afterwards.

138. Do the Commissioners, through their Inspectors, satisfy themselves that that proportion is found before they give the free grant?—The free grant goes down immediately the school is opened.

139. By this rule the free stock is not sufficient for the wants of the schools?—No; it is not.

140. Do the Commissioners require, before the free grant is sent down, that the money or the remainder of the stock should be provided by the local parties at the starting?—I think not; they take it for granted that it will be done, but they don't make it as a condition beforehand; they expect it to be done, and it is generally done to that extent.

141. Do they take no absolute security that it shall be done?—The Inspector is bound to see that, over and above the free stock given by the Commissioners, there is a sufficient amount of stock purchased by the local parties, but it is not very narrowly looked into.

142. In ordinary cases would the remainder of the stock be purchased from the Commissioners' depots by the local parties?—Yes; the teacher of the school generally purchases the quantity of stock required for the school; we give him a per-centage for his own advantage—a change that has taken place within the last three or four years; it is working very slowly. The teacher has a direct interest in supplying the schools with a stock of books; he gets twenty per cent. to himself. That has furnished a useful stimulus for the supplying to schools a sufficient stock over and above the free stock given by the Board at the first starting of the school.

143. Do you expect the Inspector, on the occasion of his first visit to a new school, to examine and report to you as to the sufficiency of the stock existing in the school at the time?—That is always mentioned in the report.

144. Look to Part 5 of Rule I. Is the rule that the titles of books used in ordinary school business are to be notified to the Commissioners usually enforced?—It is almost the invariable rule that they do. If the managers employ any books but ours they are bound to notify what these books are.

145. Do you insist on the observance of that rule?—Yes; strictly.

146. Have there been any cases lately in which the Inspector reported that books had been used in secular instruction without such notification?—There was a case lately in which an Inspector wrote to know, at the request of the parties, whether we should allow certain

books of the Christian Brothers to be used; I think it was at Drogheda. Our Inspector, Mr. MacCreanor, wrote to know whether we would allow such and such books to be used. We directed him to send them up, and we found that they were the Christian Brothers' books. We informed him that we would not allow those books to be used; that the Christian Brothers' books, though excellent, were of a sectarian nature, and that we could not sanction their use.

147. What I want to know is, whether many cases have been reported in which books have been used without the authorization of that rule?—I don't remember any except the case I mentioned, which occurred in Drogheda.

148. In that case there was no desire on the part of the manager of the school to do it surreptitiously?—Not at all; it was done openly; the Inspector saw the thing, and reported it to us.

149. With regard to the stopping of the pay of incompetent teachers, is it your usual practice to stop it retrospectively, or to give notice that in future no salary will be allowed the teachers?—When the proofs of incompetency or misconduct of recognised teachers come to us, we give notice that from such a day the salary will be withdrawn.

150. Is that always a future day?—It is; about the time the official information comes to us. The date when the order is made is generally the time the salary is stopped.

151. Have you any accounts to show what proportion of the £12,000 comes from annual subscriptions?—I don't think we have. Whenever for any particular school a landlord gives £10 or £20 a year, that is always mentioned in the report of the Inspector. Whenever a landlord gives £10 or £20 a year for the support of the teacher, that is always mentioned by the Inspector in his report. No doubt, we could always, in that way, know what portion of the £12,000 comes from that source.

152. Does that sort of annual subscriptions appear on the face of the school accounts?—I don't know whether it does. The Inspector always ascertains it.

153. Are there schools in connexion with the Board taught by ecclesiastical persons?—There is a very important class of schools taught by religious ladies in convents, and a few (four or five) by monks.

154. Do you put any value on the unpaid services of these classes of persons, superseding as they do the paid teachers, in estimating the amount of local contributions given to any particular school?—They are paid directly by ourselves. If the school is taught by the ladies of a convent, they receive a salary from us—a capitation salary of £20 for every 100 children on an average daily attendance; and so with the monks.

155. The value of their services is then estimated by the number of children taught by them?—Yes, by the daily average attendance. It is £20 for every 100 children in daily average attendance.

156. Is that amount calculated in the ordinary books of attendance which are open to the Inspector on his visits?—Just as in any other school. The convent schools are subject to exactly the same rules as other National schools are. The amount of attendance is judged of precisely in the same way as in any common National school.

157. Who ordinarily keeps the accounts of each school?—The teacher.

158. And when transmitted to you, they are certified by the manager?—Yes.

159. Who acknowledges the receipt of the public money to you?—The manager sends back the receipt of the money to us, with a certificate that the money has been received by the person for whom it was intended; we transmit that to the Audit Office.

160. Are the rules in Part VI., as to receipts being signed by the manager and teacher, and the subsequent sections, strictly enforced?—Yes.

161. Have irregularities ever arisen in the transmission or the appropriation of money sent to the manager?—I doubt much whether there has been any loss of money; we have been singularly free from any loss of that kind.

162. Have you ever heard of any kind of dishonesty on the part either of managers or teachers?—Not that I am aware of; I don't remember any on the part of either the managers or teachers.

163. Do you pay to the manager any money besides the simple salary of the teacher?—I don't think anything goes to him except the money payments of the teacher.

164. Then can a case arise in which a dispute will occur between the central Board and the manager as to the appropriation of the Government money?—I don't see how there could.

165. Do differences arise between the local manager and the Board, either with respect to the instruction given by the teacher, or with respect to the control exercised by the manager over the teacher?—The manager is often desirous to save the teacher from dismissal; and when we think it is necessary for the public good that the teacher should be removed, the manager often gives his reasons why he had better be allowed to stay, and says that our sentence is severe. We always listen to such statements with respect, and sometimes yield to them, when we find they are well founded.

166. Are you satisfied with the relations that exist between the local managers and the central authority?—That is a very grave question, my lord. I think myself decidedly that it would be a very unwise thing for the State to alter the relations in the main, that exist at present between the central authority and the managers of National Schools in Ireland: and if any attempt was made on the part of the State to assume the power of nominating the teachers, it would create as great confusion in Ireland as it would do in England, and would utterly fail: the system has worked so well in this respect that it would be very dangerous to attempt an essential alteration of it.

167. Do you consider that the central Board has sufficient power over the managers?—I think it would be a very dangerous thing to assume much more than they have; it would not be desirable.

168. Are there any alterations you desire to suggest as to the duties or power of the patrons or managers?—I think the system is working so well as to the relations that exist, that it would be unwise to make any essential alteration in them at present.

169. The Earl of *Dunraven*.—Is there any return made with respect to the teachers' residences which may have been erected, or be given rent-free to the teachers?—It would be mentioned in the reports of the Inspectors if a house were provided rent free for the teacher: but I don't think we have a special return of the kind among our papers.

170. I think you mentioned that it was through the Inspector you received a return of the school-fees. Does the same rule apply to the local contributions—do you intrust the Inspector or manager to attend to that?—The Inspector and manager—the Inspector inquires, and mentions it in his report, and the manager also makes an annual return.

171. £12,000 a year is all the landlords of Ireland contribute?—So I understand; that is all that is contributed over and above the pence of the children.

172. The Rev. Dr. *Wilson*.—With regard to the school fees and local payments, from the beginning of the National system, was it taken into account that such local payments should be made?—It was.

173. Was it in fact one of your rules that a further income should be secured to the teachers, either by annual subscriptions or school fees, to such amount in each case as the Commissioners may direct?—Yes, that is Lord Stanley's direction.

174. That is one of your rules?—It is taken from Lord Stanley's letter. Lord Stanley intended that there should be considerable local endowment in every case, that the local parties should contribute pretty largely in addition to what is given by the State.

175. Do you think the Commissioners of Education have pushed the matter as far as it was desirable it should be pushed under the circumstances?—We have been always extremely desirous to push it as far as we judiciously could; but I consider that about the wisest thing ever done by the Commissioners of Education was

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in violating, from the very commencement, the rule laid down by Lord Derby; for I am convinced that the circumstance that has enabled us to cover Ireland with National schools instead of leaving the dark parts quite unenlightened, and giving almost the whole of the money to the richer parts, has turned upon the bravery and good sense with which the Board has violated that principle.

176. You regard that as the means of success?—I think it is the main element of success. I consider it was one of the wisest things ever done by the Board.

177. I see by your Report in 1866, the northern province of Ulster contributes the largest share of school fees?—Yes. Ulster has about one-third of all the schools of Ireland, it is far the richest part of Ireland, the only part of Ireland in fact where you could naturally expect that there would be much contributed by the labouring poor, and it is a fact, I believe, that they contributed somewhat more, in proportion to the other provinces, but not very much.

178. Then it is not altogether owing to their greater liberality, but to their larger number of schools?—They have a large number of schools.

179. I see on looking to your return in 1866 that the largest proportion of local fees came from the county Antrim. Is that the county in which your system at first took the deepest hold?—I am not sure that it was. It has always been one of the best educated counties of Ireland. The schools are, I believe, relatively more numerous in the county Antrim than any other county. It is the richest county in Ireland. It is a county which, being three-fourths of it Protestant, had, in the darkest times, always enjoyed much prosperity and much education.

180. Do you think, upon the whole, local effort has increased with the increase of the education system?—That is my impression.

181. You stated with regard to the application of school fees that, in some cases, there was a contract between the manager and teacher, so that the teacher did not get all the fees?—So I understand.

182. Does that exist to any great extent?—I don't think it does.

183. In what part of the country does it exist?—I don't know; but I have heard there were many cases in which the teacher and manager both thought the best course was to secure to the teacher a lump sum, and that that lump sum was to be made up from the fees paid by the children and the salary given by the Board.

184. Have you any means of knowing how the proportion obtained above that amount has been appropriated?—I have not.

185. Rev. Mr. *Cowie*.—With respect to a question put to you of schools taught by nuns, you say you pay for the teaching of the children at a certain proportion?—Yes.

186. Is there any case where those religious ladies give instruction gratuitously in schools in connexion with the Board?—Not that I am aware of.

187. Does connexion with the Board in that sense mean always a payment from the Board?—I believe in every case where the nuns of a convent have given education to the poor of the neighbourhood under the Board of Education they receive the usual capitation sum.

188. Then the only actual contribution in the shape of exertion or means which is not recognised is the attendance of teachers?—I don't think it is estimated.

189. With respect to school accounts, do you furnish any prescribed form to be filled up?—Yes.

190. In that form every kind of receipt ought to be entered, and every kind of disbursement returned?—Yes.

191. If the account is properly made out you would have knowledge of the disposal of any surplus fees from children over and above what is paid to the teacher?—Yes, no doubt that would appear.

192. With respect to the payment made by the Board to the school, it appears it is only for the salary of the teacher?—That is all.

193. In case of books and school apparatus, it is, I believe, in kind, and not in money?—Yes.

194. How do you send your money—by post-office order?—By post-office order, where it can be done.

195. Have the managers any control over the discipline of these schools? If a teacher were in a difficulty in a case of discipline, would he naturally go to the manager?—It would be to the manager he, of course, would go.

196. In case the teacher thought it necessary to expel a child from the school, or punish him in an extraordinary manner, he would naturally seek the counsel of the manager?—Yes. The manager would decide upon the case; and if the teacher had exercised any undue severity, it is the manager that in the first instance would have the right to notice it, and would notice it. But if we heard that in a school in connexion with the Board any cruelty was practised, we should immediately inquire into the matter and punish the teacher.

197. Supposing such a case, would the communication be directed to the manager or the teacher?—As a rule we always communicate through the manager with the teacher, and the teacher has no general right to communicate with us at all except through the manager. We communicate through the manager with the teacher.

198. That might be either verbal through the Inspector, or written from the Board?—Yes.

199. Have such cases occurred frequently—excess of activity on the part of the teacher in the way of discipline?—Not often; I believe the teachers to be extremely humane as a body. The number of cases of anything like cruelty are, I am happy to say, very few. Whenever they occur we interfere very decidedly.

200. Then you have not found any case of great difficulty where there has been difference of opinion between you and the managers?—None whatever.

201. Mr. *Stokes*.—Can you give an estimate of the sum received annually from voluntary contributions towards the erection of vested schools?—The only way I could judge would be in a general way. The building of our schools is carried on now, as I mentioned, through the Board of Works. I believe that about £8,000 or £10,000 a year is the utmost expended by them upon the building of these ordinary National schools, and one-third of that comes from the localities.

202. Only between £3,000 and £4,000?—I should think so; about £4,000.

203. Can you give any information as to the sums annually spent in the erection of non-vested schools?—That I cannot give any idea of. The number of non-vested schools is very considerable. Most of the schools annually added to the list of our schools are non-vested schools. The expense of these must be considerable in the main. Though each of them is probably a very cheap building, yet still on the whole, the country must have contributed from first to last a very large sum in the providing of non-vested schools. When you consider that of the 6,500 schools in operation at the present moment, only 1,805 are vested, you see what a number are non-vested, and all of these, such as they are, often very good, sometimes very indifferent, have been supplied by the several localities.

204. That large contribution from private sources is still kept up; the building of schools goes on?—Yes.

205. You explained that the teacher has an interest in the sale of books under the board?—Yes.

206. Have any complaints been made of masters forcing sales?—Not that I have heard. I hear it has worked advantageously in all respects. There is now a greater demand for our books than heretofore. I have not heard of any dishonesty or misconduct.

207. Do you think masters might be inclined to encourage change of classification of children, to encourage the issue of new books?—I have not heard of anything of that sort. If any system of that kind was going on, the Inspector would hear of it.

208. Is there no danger of masters paying greater attention to pupils who are their best customers?—There is, of course, always a danger of that sort. I have never heard of any complaint of the kind being seriously made in our National Schools. I believe there is a remarkable amount of honesty on the part of our poor teachers in that respect.

209. Is not the money paid to nuns in convent schools spent on pupil teachers and monitors?—I believe every penny the nuns receive—the small sum—a great deal too small a sum—is all spent, not upon themselves, but upon their great work.

210. Upon pupil teachers and monitors?—No: the pupil teachers and monitors get a sum for themselves in addition. The ladies themselves get £20 per 100 for teaching. But I believe, if you take the 140 convent schools throughout Ireland, you will find that far more has been spent by these ladies upon education in these schools and the entire management—far more than they have ever received from the public.

211. Do they regard, in any cases, the contributions of the Board as interest upon money invested by them in the erection of schools?—I am sure the amount they have spent in erecting and carrying on the schools is much more than they have received from us.

212. What restrictions are there upon the employment of religious ladies as teachers under the Board?—Whenever there is a convent school that applies, and we find there is a sufficient number of children attending, that they are well taught, that our rules are to be observed, we don't subject the nuns themselves to any examination for classification; we take it for granted that if the school is well conducted, and the children well taught, that the ladies are sufficiently suited for the purpose of teaching.

213. You don't allow them to go out to teach more than one school?—There is a rule laid down since 1855, which prevents the ladies of any convent from having more than one school connected with a convent taught by them.

214. What is the reason of that rule?—It was thought by a great number of our Commissioners that upon the whole all that was necessary would be to allow the ladies of the convent to have a school within their convent; and that upon the whole it would not be desirable to allow them to divide themselves into detachments. Say that there were twenty ladies in a convent, that ten of them should teach the school within the convent, and that the other ten should divide themselves into detachments, and carry on schools in the immediate neighbourhood; the Commissioners were afraid that such a practice might work very prejudicially to united education. Whether wisely or not, that rule was laid down in 1855.

215. Supposing persons qualified to teach the poor well, and willing to teach them gratuitously under the regulations of the Board, would it not be sound policy to employ them as freely as possible?—There would be great difference of opinion upon that subject. For my own part I think there would be no danger at all in allowing the nuns of any convent to teach female schools in the immediate neighbourhood which preferred to be taught by them to being taught by lay teachers. I myself have been always of that opinion, that it was not necessary to lay down any restriction upon the subject; that if any grievance were to arise from their exercising the privilege in an improper way, we might always interfere and put a stop to it. My own opinion is, that it was not necessary to lay down that restriction.

216. Are school accounts audited?—They are examined closely by the Inspectors.

217. Does anyone not interested in the public contributions overlook them?—The Inspector examines them.

218. Checks them with the vouchers?—He examines them as closely as he can, to see that they are right. I cannot pretend to anything like minute accuracy with regard to the working of our rural schools. As Resident Commissioner I can scarcely be absent for a day from Dublin, and have never inspected any of the ordinary country schools.

219. Are the school accounts required to be kept in a particular form in your information?—I conceive they are.

220. Each manager is not free to keep them as he likes?—No.

221. There is a particular cash-book?—There is a regular account kept I conceive.

222. The *Chairman*.—To which of your inferior officers will you refer us, to get detailed information as regards the accounts?—The Chiefs of Inspection, both of whom have been Inspectors themselves, and Head Inspectors, know all these things as well as possible, and could give full information with regard to these matters, which I am ashamed to say, I do not understand with anything like the accuracy that might be expected.

223. The Bishop of *Meath*.—When a master of a school receives a supply of books at a discount of, say 20 per cent., is he obliged to sell them to the children at the usual selling price?—Yes.

224. He cannot charge more?—He cannot. If we discovered that he charged anything beyond the proper sum, he would be immediately dealt with. I believe the sales are conducted honestly—I have heard no complaints since the charge took place.

225. Mr. *Dease*.—You mentioned a case that occurred, I think you said, at Drogheda of books belonging to the Christian Brothers being referred to the Board for their opinion as to whether or not they should be used. Do I rightly understand you to say these books were in use in the school at the time when the Inspector went in and that he saw them there; or did the manager of the school ask his permission in the first instance to use them?—My impression is he found them. I am not quite sure whether they asked him, but it appeared to me to be on the whole a perfectly honest proceeding. There was not the slightest attempt made at concealment.

226. Lord *Clonbrock*.—You stated, I think, that the payments to the nuns are upon the principle of capitation grants?—Yes.

227. Does that vary according to results—or does it remain fixed no matter how the school proceeds?—There is no variation.

228. You don't pay any by results?—We do not pay any by results. We pay according to the average attendance. They receive £20 for each 100 in average daily attendance.

229. That average attendance being shown on the books prepared, I suppose, by the manager?—Yes; the schools are not classed; one set of schools are of moderate merit, and another set are of indifferent merit.

230. The salaries do not vary accordingly?—They do not.

231. Sir *Robert Kane*.—You mentioned, I think, that if a teacher wished to punish or expel from the school he should communicate only through the manager?—It would be the manager would give him permission to do so.

232. Then, under the system of the National Board, the teacher is considered the officer of the manager?—More directly the officer of the manager, and not of the Board. He is, to some extent, an officer of the Board, inasmuch as his salary comes entirely from it; in strictness, however, he is the officer of the manager and not of the Board.

233. Short of the supreme power of dismissing, he is the officer of the manager?—Yes.

234. In the case of vested schools, I believe the Board grants two-thirds of the cost of building, on condition of one-third being raised in the locality?—Yes.

235. Building materials supplied, and the carriage of materials and things of that sort, will they be counted?—They are taken into consideration; the Board of Works quite carry out that principle. They look to what the school really is worth after being built. If they find the whole when built is amply worth £300, they pay for it.

236. Lord *Clonbrock*.—What is the average cost of vested schools?—I imagine about £150. It used to be much less. Twenty or thirty years ago the average used to be £70 or £80.

237. Have the Commissioners plans and specifications?—Yes.

238. Are these obtainable at the Education Office?—At the Board of Works Office, or we could easily get them for you.

239. Sir *Robert Kane*.—You mentioned an arrangement by which religious bodies having schools attached to convents, are paid by a capitation grant?—Yes.

240. And you considered that practically their teach-

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ing was gratuitous, and that the money given to them was more than covered by their expenses in building?—So I conceive—that they do not realize money by it. That they have spent, I conceive, much more upon the schools altogether, than they have ever received from us.

241. In the case of monks' schools is the system of payment the same?—Yes.

242. The schools are not classed?—They are not.

243. The payment is by capitation?—Yes.

244. Is the amount the same?—The same.

245. The *Chairman.*—Referring to the question asked as to discipline, is corporal punishment extensively resorted to in the National schools?—There is no rule actually prohibiting it. We require that any corporal punishment inflicted shall be very moderately inflicted, in fact it is very seldom inflicted in National schools. It is not allowed at all in model schools.

246. Is there record of coporal punishment inflicted?—I don't think there is.

247. Do your Inspectors report many cases of excessive corporal punishment?—Not many. The cases are very few, and generally speaking, when a case of that sort does occur, it is discovered, not through the Inspector noticing it, but through the parents of the children, who are almost sure to complain of it.

248. Will you look to Part IV. on Teachers—"No members of a religious order will be recognised as teachers of a National school: this does not apply to teachers of convent or monastery schools"—does the latter part of the rule apply to convent and monastery schools that were in connexion with the Board when this rule was made?—No, my lord: it applies to all convent schools that choose to place themselves under the Board, and which are adopted by it. It applies to a few monastery schools that, having been taken into connexion with the Board long before this rule was passed, continue to be under the Board. So long as this rule lasts we cannot give aid to any monastery schools beyond those that were in connexion at the time the rule was passed.

249. Can you take into connexion any new convent school?—Yes, and very frequently do. The number of convent schools is, I think, now 140—it has increased from time to time. There were, I think, eighteen monks' schools about the year '36; there are now only four remaining. At first all monks' schools were taken into connexion just in the same way as the female convent schools were taken—without any objection to the one more than to the other—but a rule was passed in '55, which prevents the multiplication of monks' schools.

250. Do I understand that the words in this rule, the words "members of a religious order," are not held to include nuns?—It was to guard against the possibility of any person supposing that the expression "members of any religious order" may apply to nuns, that the rule went on to say that "this does not apply to teachers of convent schools," that is to say, it is not to prevent nuns having schools under us, but it is to prevent the addition of any monastery schools beyond the few that existed at that time.

251. Then this phrase, "members of any religious order," relates only to males?—Yes.

252. Is there any difference in the functions of the teachers of the first, second, and third class?—None whatever; they are all to perform the sames duties according to their several talents and qualifications.

253. Does the classification then relate to the extent of their acquirements?—Yes; but in classifying a teacher we always look to the excellence of his school, and the merit of his school keeping. His classification is not only calculated on the amount of his knowledge, but he must be also a person who has distinguished himself as a good school keeper and teacher.

254. Do you require that a person, to draw a first-class teacher's salary, should be engaged in teaching a certain number of children?—He cannot get the salary of a first-class teacher unless he can exhibit a daily average attendance of at least thirty-five children; he would be classed in the first class even supposing his school had only a daily average attendance of thirty, but he would not get first-class pay.

255. He would be borne on your books as a first-class teacher, but would only get an inferior rate of pay?—Yes.

256. In the ordinary schools, did I understand you to say that none of the teachers are directly appointed by the Board?—In none of them. It is only in the model schools the Board directly appoints the teachers.

257. What are probationers?—Probationers are persons who have recently entered the service, but have not yet received any class.

258. Are they necessarily persons who have been trained?—No; a great number of probationers are not trained; they are persons appointed as teachers by managers, and are examined as such by our Inspectors. Supposing the Inspector finds such a person to be fit for a probationer's situation, he only receives the pay of a probationer; then he can, after a second examination, become a third-class teacher, and so forth.

259.—Can a probationer be the sole master of a school?—He can.

260. When is he first examined by the Inspector—is it before he takes up the school, or on the Inspector's first subsequent visit?—On the Inspector's first visit of the school afterwards.

261. Then does the Inspector report to you about this probationer?—Yes.

262. How often is the probationer examined by the Inspector?—He is examined when first appointed, and, if found competent, retained in the school. Afterwards, when the time comes round for the Inspector and Head Inspector to classify the different teachers, he has the opportunity of being examined, and, if he be found worthy of being put in the third or higher class, it is done.

263. Is he examined for a higher class, as a matter of course; or only if he offers himself for such examination to the Inspector?—He must undergo examination, the rule being that no one can be allowed to remain in our service longer than a year, if he is only a probationer.

264. Suppose at the end of the first year he does not seek to get into the third class, what becomes of him?—The general rule is—that he is not to remain longer a teacher under the Board of Education. Exceptions are sometimes made, but seldom, and from necessity. As a general rule, the probationer who, on the expiration of the first year, is found to be unfit to be in the third class, has to remove from the service.

265. Could you state what proportion of probationers have failed to pass?—I don't know; it is very large. The number of probationers is very large—1,402 is the number in the last report.

266. Could you furnish us with the number of probationers who have passed, and the number who failed to pass, in the last year?—Yes; I should think it could be done.*

267. When a third-class schoolmaster is appointed to a school, when is he first examined?—When the Inspector goes his rounds he examines him.

268. Have the third-class teachers previously come in as probationers, or do many of them at first get placed as third-class teachers?—As a general rule, they have come in as probationers, and then, when examined, and found to be worthy of first, second, or third class, they get, from the time of appointment, the salary that is annexed to the class into which it is found they ought to be admitted.

269. Have you limits of age within which you require the probationers to be?—We do not allow anyone to enter the service, as a general rule, until he is eighteen.

270. Is there any age above which you refuse to admit?—No; but very few are above thirty; there are very few teachers who entered the service when old; there are a great number of old men in the service, but they have been a long time in it.

271. Is the schoolmaster required to pass from third to second class within any given time?—He is not; he may remain in the third class for ever. So long as we find him to be a competent teacher we encourage him in every way to rise higher, but we do not exclude him from the service in case he sticks in the third class.

* This information will be found among the Returns furnished by the Commissioners of National Education, Section X, Paragraph 4.

272. Do you impose any limits to the size of the school which you allow to be taught by third-class masters?—We do not.

273. In promoting a master from one school to another, do you consider anything but his attainments and proficiency as a schoolmaster?—There are two elements. He must be always a man of good conduct; if we knew anything against his character, we should not only not advance him in classification, but we should not allow him to be continued longer in the school.

274. Supposing the teacher's proficiency to be represented by a certain number of marks, what proportion would be assignable to intellectual attainments, and what proportion to management and discipline?—The teacher's intellectual attainments are measured by marks. The Inspector is bound, in addition, to consider the excellence of the man's school and his talents for school-keeping; but I don't think these elements have been at all nicely settled.

275. Is the second-class master required to pass to the first class within a given time?—No.

276. By what grade of Inspectors are these examinations conducted?—They are conducted by the Inspector and the Head Inspector; they act together; they are associated for the purpose of classifying the teachers in each district.

277. Then does the Head Inspector visit every school within his district conjointly with the inferior Inspector?—No; and therefore, in considering what the classification of the teacher ought to be, the element of good school management is left to the Inspector; it is he who is to ascertain if the teacher has or has not a well-taught school. The Head Inspector, who cannot possibly visit all the thousand schools within his group of districts, cannot perform that duty. That is left to the Inspector, but the Head Inspector with him judges of the intellectual qualifications.

278. Does the Head Inspector go specially to the school when it is reported to him that a master is desirous to be examined for promotion to a superior class?—No, except in the case of teachers recommended for promotion to the first or highest class. He goes his circuit and examines the various teachers that are brought together for the purpose of being examined. He then takes from the Inspector who has examined the schools the Inspector's statement with regard to general condition. The Head Inspector does not examine all the schools himself.

279. I understood, from a previous answer, you to say that the examination of a teacher for promotion was conducted conjointly by the Inspector and the Head Inspector?—A communication takes place between them, but the Inspector is the person who testifies with regard to the merit of the particular teacher as teacher of a school; the Head Inspector and the Inspector both conjointly examine him as regards his intellectual qualifications.

280. Where does the Head Inspector examine the master for promotion?—The Head Inspector and Inspector meet together, and they have a certain group of schools which contribute the different candidates for promotion; these meet together for the purpose of being examined in common by the Head Inspector and the Inspector.

281. The candidates are brought to some central school?—To some central place.

282. Is that done periodically, or only once a year?—Periodically.

283. Have there been any cases of complaint from schoolmasters that they had been unfairly judged on examination for promotion?—There are complaints, but I don't think there have been many; I think, on the whole, they consider themselves justly treated in the examinations.

284. Is there any appeal from the original judgment of both Inspectors?—All the decisions in each case are sent up to our office, and the answers are given. Our Chiefs of Inspection examine these statements, and very often interfere in changing the decisions of the Inspector and Head Inspector; there is thus a great check exercised.

285. Is that done on their own mere motion, or is it on the complaint from the master?—On their own mere motion; the papers come up and they examine them in cases of doubt or difficulty.

286. Does it often occur that the Chief of Inspection places a master higher than the Inspector who examined him?—The cases have chiefly been where the Chiefs of Inspection thought that the classification was too high rather than too low.

287. Who recommends the monitors in the first instance?—The monitors are recommended by the Inspector.

288. Are they taken out of a particular school which they are to serve, or are they brought from elsewhere?—They are almost invariably taken from a particular school. The Inspector, when he examines a school and finds there is a boy who is very promising as a scholar, and that the school is large enough to be entitled to a monitor, recommends the lad to be appointed. The manager of the school has, of course, a *veto* on the appointment, the Board reserving to itself the power of selecting the monitor.

289. Has the teacher much voice in the first instance in the selection of monitors?—I conceive the teacher almost invariably is the person who is consulted by the Inspector as to what boys are fit for the office. Then the Inspector examines any persons recommended by the teacher, and having himself previously examined the school, is sure to discover if there are any boys fit for the situation. The Inspector examines the candidates; but the manager reserves to himself the power of saying whether the successful candidate is to be employed or not.

290. Do you find that the teachers, generally, apply for as many monitors as your scale allows them?—They are very anxious to increase the number of monitors; it is an unmixed advantage to themselves. The tendency would be to get more monitors than they ought to have; we do not allow any person to be appointed monitor in a school which has not an average daily attendance of 35, and we do not allow any teacher who is not of second class to have a senior monitor under him. A person who is first division of third class may have a junior monitor, but if he be only of the second division of third, he is not allowed to have even a junior monitor.

291. What are the limits of age to a junior monitor?—A junior monitor commences at eleven years of age, he remains for three years as junior monitor; at the end of this course, should the circumstances of the school warrant it, he may be chosen as senior monitor. As such he may remain for four years, and may then possibly rise to be a first class monitor, with a much higher salary than he had as senior monitor; it would be £15 for the first year, and £17 for the second. The junior monitor who may be appointed so early as eleven years of age, receives only £2 a year; and we find that the talent of teaching first developes itself at the age of eleven. I conceive that a great improvement was first introduced into primary education by our Board in selecting junior monitors at that particular age when the talent of teaching first shows itself, and shows itself precisely at the time when, naturally, the children of the poor must be removed from school, unless some inducement such as this be presented to them. By giving that £2 to junior monitors we are able to collect the cream of the understandings of millions of our poor people, instead of collecting it from the comparatively small number of the children of the artisan or farming class.

292. Is there any age over which you decline to take junior monitors?—No; but almost invariably the junior monitor is appointed between eleven and twelve. The junior monitors would not remain at the school if they did not get a little more than £2. The sum rises from £2 to £4 during the three years of service. The salary of the senior monitor goes on from £5 to £10.

293. What is the age at which you would select a senior monitor?—Generally at fourteen. He then remains till his seventeenth year.

294. Is there any age over which you decline to take a senior monitor?—There is no strict rule about it; but there are very few cases in which the senior monitor, when appointed, is older than fifteen or sixteen.

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295. Do you require him to be a junior monitor first?—Not necessarily.

296. Do many come in first as senior monitors?—Yes.

297. The *Chairman.*—What is the smallest school which is allowed to have a paid monitor?—It must have an average daily attendance of at least thirty-five. It is mentioned in one of our official forms, but it is not included in the rules. There must be an average daily attendance of thirty-five to justify the appointment of a monitor. It is stated in this document I hold in my hand, that in no school will a monitor be received where the average daily attendance of pupils for the year is less than thirty-five. This is notified to the Inspectors on one of our official forms. No teacher can have a junior paid monitor who is not, at least, in first division of third class; and no teacher can have a senior monitor who is not of the second class.

298. Will you put in copies of the printed forms in which these rules appear?—Yes.*

299. When were monitors first established?—They have been from a very early period: they were in small numbers at first. There were monitors in the model schools from the very first. The present corps of paid monitors, which is about 3,000, has increased very rapidly within the last ten years; before that time the number was small; the system has developed very much within the last ten years.

300. Had the Commissioners any occasion to check the undue multiplication of monitors?—I don't think they had. My impression is that we have not a sufficient number of paid monitors: it would be desirable, I think, to have more than we have. There is a tendency in particular schools to get as many monitors as they can; that tendency is checked by the Inspectors and by the requirements of the Board—that the young men chosen should be fit for the situation. The rule says that "the school for which the candidate is recommended, must exhibit an annual average attendance of not less than thirty-five pupils: that the teacher of the school must rank not lower than the first division of third class."

301. I see in the return which you now put in, that, besides the requisition of the rank of the teacher, as laid down in your general rules, it is required that the school must exhibit an annual average attendance of not less than thirty-five pupils?—Yes.

302. Do you find places for all monitors on becoming teachers?—That depends entirely on the person who has served as a monitor till eighteen years of age, being selected by a manager to be a teacher of his school; if he so is selected, then he enters as a probationer.

303. Can you tell whether there are many monitors desirous of becoming probationers who do not find employment?—I have no doubt there must be a good number; but I find that every day the teachers who come into our service are more and more drawn from the corps of monitors.

304. Mention what class of employment paid monitors betake themselves to afterwards?—A great number of them become teachers; what those turn to who do not become teachers I don't know; I have no doubt they must be extremely intelligent persons in their several callings, for the education they received fits them admirably for being so.

305. Have you any knowledge whether, in case of a person seeking employment, it is considered a qualification by employers that he served as senior or junior monitor?—I have not heard that it is so; I have no doubt it must be so.

306. Have you heard if there is any prejudice against those who seek employment as monitors?—I never heard it.

307. Do a large proportion of the teachers remain as teachers throughout their lives?—There are a great number of persons who seem to me to spend their whole lives in teaching. Great numbers attain a considerable age as teachers, and every year a great number retire from old age.

308. Do you lose many good teachers from their finding other sources of employment more profitable?—The complaint is that a great number of teachers are going off to other occupations.

309. Would that be a point on which the Inspectors would speak?—They have given a great deal of information on this subject.

310. Is the supply of teachers equal to the demand?—In one sense I think it is. I think there are very few instances in which a man who opens a school is not able to get some one who will carry it on as a teacher; but the supply of persons well qualified for the situation is certainly very much below what it should be.

311. Do you think it would be desirable to increase the supply of teachers?—I think it would be extremely desirable.

312. Would that be by increasing the number and size of training institutions?—I think that is the only way in which it could be done; the only way in which you could increase the number of fit persons to be teachers of schools would be by increasing the amount of training in the country.

313. Do the untrained teachers rise to higher classes?—The untrained teachers can rise to first and second class, if they deserve it. Hitherto, the first class has been entirely confined, with few exceptions, to those who have been trained in the Central Model School; but we now no longer insist on that. If a person is found to be amply deserving to be put in the first class, although he has not had the benefit of training, we are willing to allow him to get into first class.

314. Have you any difficulty in procuring a sufficient supply of monitors?—I think not; I think we have sufficient means of getting a large supply of monitors, we have now 3,000, and I believe they are doing their work extremely well. I think it is very desirable that the number should be larger than it is. The chief seed plot of future teachers must always be the monitor corps.

315. What restricts the supply of monitors at present?—In the first place the boy must be a clever lad to deserve being appointed a monitor, the school must have acquired an average attendance of thirty-five pupils; and there may be many cases in which it is a difficult thing to get a lad of talent to accept the small pay given to monitors; for example, in the Belfast district, in parts of the counties of Antrim and Down, it is a very difficult thing to get lads to accept the small pay we give to monitors in the first stages. In the South it is far less difficult, in consequence of the less demand for young persons of talent in other occupations.

316. Then, in the opinion of the Board, are the present rates paid to monitors insufficient?—I think that as the rates paid to monitors are as low as they were several years ago, when everything was less expensive than now, it is natural to suppose that they are somewhat too low at present. It would be very desirable to increase the rate of payment to monitors, and also to our teachers.

317. Are you restricted from increasing the pay of monitors by the limits of the parliamentary grant?—If we had means afforded by Parliament we should give higher salaries than we do.

318. At present the deficiency of monitors has not been sufficient to induce the Board to raise the terms?—No; we have not yet thought it necessary to do so.

319. Which is the more plentiful supply of teachers—male or female?—The supply of females is, I believe, becoming greater every day. The tendency is, for the proportion of female teachers to increase. I believe that of the 8,100 teachers under the Board at present about one-third are females, and I believe that proportion is increasing every day.

320. Is that increase due to the increased number of girls' schools, or to females being employed in schools to teach boys and girls together?—I think the two circumstances operate. The number of female schools is increasing, and there is a strong tendency on the part of patrons of schools to employ females even in cases where in former times males only would have been thought of. Wherever there is a mixed school of boys and girls, we now require, where the head teacher is a

* The printed Forms of Rules on these subjects will be found in the Appendix, No. 1.

male and where the school may have a second teacher, that that teacher shall be a female, in order that she may be able to teach the girls who attend the school sewing and so forth, and also because a female is better qualified to teach both boys and girls up to seven or eight years of age.

321. Have you a full supply of female candidates for the training schools?—They are very anxious to be trained; there is a great desire on the part of school teachers to be trained, and if it were not for the interdict laid on Roman Catholic female teachers, great numbers would be anxious to be trained in the Central Model School.

322. Are you able to train in every training school?—We have ample room for all who come there at present.

323. Are there many schools in connexion with the Board, in which children of both sexes are educated together?—Yes, especially in the North of Ireland, in which there are what are called mixed schools, which consist both of boys and girls. It is chiefly in the North that schools of that description are to be found. In the South of Ireland, and in the middle there is a great indisposition to have mixed schools. In the Roman Catholic parts of Ireland the clergy are very anxious to have two schools—one exlusively male and the other exclusively female. That feeling is not nearly so strong in the North of Ireland.

324. Have you any rules with regard to those mixed boys' and girls' schools, as to whether they should be taught by a male or female teacher, or is that left entirely to the discretion of the manager?—That is left entirely to the discretion of the manager. The manager may have in a mixed school a male or female principal. But if he has a male principal, which is generally the case, then we always expect, without making it actually imperative, that the second teacher shall be a female. In a mixed school we think it very desirable, if the school is large enough, to have a head teacher of the one sex and an assistant of the other.

325. Is the question of having the principal teacher male or female generally a question of expense, or decided by other considerations?—It depends chiefly upon the number of pupils in attendance.

326. Can you state whether any of the schoolmistresses continue to act as teachers after they marry?—Very often. I believe, upon the whole, that the female teachers continue longer in their schools than the male. There is less change in that respect amongst the females. I don't think they so often desert the situation of teacher as the males do.

327. In speaking of that continuance do you speak of them both before and after marriage?—Both. They are very apt not to marry till somewhat late in life. I understand that a great number—especially of the first-class teachers—remain unmarried for a long time.

328. Has there been any increase or diminution in your scales of payment for teachers in the last twenty years?—There have been considerable increases. The original sum that was paid to teachers was only £8 a year. It is now £52 a year for the first division of first class, and there has been a constant increase of salary from time to time, and although the salaries are still much below what one would wish to see given to the teachers of Ireland, yet they are far greater than what they originally were.

329. Have you raised the qualification necessary for your teachers to get into your higher classes much during the last twenty years?—Not during the last twenty years. I think the requirements are the same for the last twenty years. There has not been much elevation of qualification required.

330. Have the teachers trained by the Board any difficulty in getting places?—There is a preference, I should think, on the whole, in favour of having trained teachers on the part of Protestant patrons. But inasmuch as the Roman Catholic Church in Ireland, at present, objects to the employment of trained teachers, there is not anything like the same demand now on the part of the Catholic patrons that existed of old.

331. Do you think your present scale of salary keeps the greater part of your good teachers?—I think the scale is much too low. The circumstance that so many of them have fallen off is a proof that the payments as a whole, what between the payments made by the Board and by the localities, are quite too small. I am sure that they do not receive, as a body, anything like so large salaries as it is desirable they should have, from their services to the public, and for the purpose of retaining them in our service.

332. Is there anything you would recommend besides the increase of salary for the purpose of either improving your teachers or keeping them longer in your service?—I think an increase of salary is the main thing that could be done. I am not aware at the present moment of any considerable thing that could be done to hold out an inducement to them to remain in the service except an increase of salary.

333. Mr. *Gibson.*—As to inducements to teachers, what is your opinion as to the proposal to give the teachers residences in connexion with their schools—would that retain them?—I think the cheapest and most effective way in which the teachers' revenue can possibly be increased is by giving a house and garden. There is no doubt that if a gentleman had a school and a teacher in it—if he gave him a good residence, though the cost to the gentleman might be only £10 a year, it would be as good nearly as £20 salary to the teacher. Nothing could be done for the teachers of Ireland that could be more beneficial than giving them residences. That must be done chiefly by the gentry of the country. I don't see how the Board could act in that way.

334. Rev. Dr. *Wilson.*—Have the Board done anything practical in the way of holding out inducements to teachers in this respect?—I don't think they have. It would be exceedingly difficult to point out in what way they could do that.

335. I see by your reports attention was directed to this matter of dwelling-houses for teachers. Nothing practical has been done on the subject?—Nothing. I don't see how the Board could do much.

336. What is the average length of service of trained teachers under the Board?—We know there have been 7,000 trained, and there now remain 3,320.

337. Then they do not remain, generally speaking, very long in the service of the Board. Have the Board learned what became of them?—No. We don't know what becomes of them. We know that so many have died or taken to other employments.

338. I presume the Commission is to understand you attribute this falling off very largely to insufficiency of salary?—An increase of salary is the only thing that could be done, I think, in order to induce them to remain longer in our service. If residences could be given, that is the best form in which additional remuneration could be given.

339. I see by the reports of Inspectors in the Report of 1864, they refer to this subject, and dwell upon the small salaries paid to teachers—may I ask has the attention of the Commissioners of Education been specially directed to the reports of the Inspectors?—We are well aware of that, and are anxious to increase the salaries of our teachers. But the grant has been so liberally made by Parliament, that we don't wish to be constantly calling for increases that may alarm the House of Commons.

340. Can you say about what number of teachers receive a salary of less than £20 per annum?—The probationers—were 1,402.

341. I don't refer to them — I mean principal teachers?—Of the principal teachers, those who are in the third class—3,870 in number rise from £18 to £24 a year. A very large portion of the third class receive only £18 a year from the State.

342. Would you think upwards of 1,000?—There are upwards of 1,300 teachers in the second division of the third class who are receiving only £18 a year. But then I consider that both the probationers and those teachers who are only in the second of third class are merely apprentice-teachers; and that every person who deserves to be continued as a teacher ought to get at least as high as into the first division of third class, in which case his salary would be £24 a year.

343. I see in a very early report of the Commissioners, first volume for the year 1835, this very

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matter of remuneration was specially dealt with?—Yes.

344. Has the attention of the Commissioners been specially directed to that?—No. There is a very strong desire on the part of the Commissioners to treat their teachers as well as possible. You see they have been constantly increasing the pay of the teachers, and that it has risen from £8 a year to £52 a year.

345. Do you say the first class teacher, unless he has an average daily attendance of thirty-five in his school, will be depressed in salary?—Yes.

346. What practical benefit then does this first class teacher enjoy as the result of his superior qualifications, but who may be placed in an unfavourable locality for attendance?—I think if a first class teacher is unfortunately in a part of the country where he cannot get a considerable number of children to receive education from him he must take the consequences; and, I think, it would be most unfair that that person should receive from the country as large a pay as he would if in another part of the country where he was teaching a larger number.

347. Should not his qualifications and rank and surrounding circumstances be taken into consideration to some extent?—Yes, and accordingly it is. If his school presents an attendance of thirty instead of thirty-five pupils, he still gets a comparatively high salary, viz., that which is attached to the first division of second class, which is £38 a year. I think he must take the consequences of being in a part of the country where the attendance is small. We pay partly for the abilities of the man, but what we ought chiefly look to is the amount of service he does to the community, and if he is unfortunately placed where there are few persons to be educated he must take the consequences.

348. Do the monitors remain long in the service of the Board?—I believe they do, especially in the South. In the North, where there is a great deal of manufacturing occupation, they swarm off rapidly.

349. Have there been representations made to the Commissioners upon the departure of monitors from the service?—We have heard that in the North of Ireland it is difficult to get good monitors—that a great number of them swarm off to other occupations.

350. You have stated that you have upwards of 3,000 paid monitors—are they generally scattered over the country or centralized?—I believe they are generally distributed over the country, I don't believe they are centralized.

351. Are there any tables would show it?—We could have a return of the particular place where every paid monitor was employed.

352. Do you think it would be desirable to have those monitors spread widely over the country?—Certainly; they are the chief nursery of the future teachers, especially now that the great body of the Roman Catholic clergy will not allow their teachers to be trained. It is our only hope to have paid monitors, as well paid and and as numerous as possible.

353. I see there are 143 first-class monitors—in what schools or classes of schools are these monitors?—A great number of them are in the convent schools, and there is a certain number of them in ordinary schools.

354. Can you say how many in convent schools, and how many of them are in ordinary schools?—No, but a return of that sort could be easily made.

355. You have referred to the deficiency of training, and stated it would be desirable to increase the number and size of your training institutions—can you say why provisions for the training of teachers was not made by extending the model school system as indicated in the reports of the Commissioners from year to year?—We have twenty-six district model schools throughout Ireland, and it has been long found that the great bulk of the Roman Catholics of Ireland are totally opposed to these model schools. When Mr. Cardwell was here he was so strongly impressed with that——

356. Rev. Dr. *Wilson.*—We will not enter into that at present.

357. Rev. Mr. *Cowie.*—The arrangement of teachers in different classes, as I understood you, depends upon the report of two Inspectors—the District Inspector and the Head Inspector, but the scale on which that is settled was left very much to the impression of the Inspector. Have you laid down no very fixed rules about it, or have you given special instructions to Inspectors about the point of raising the grade of teachers?—A great deal is left, no doubt, to the Head Inspector and to the Inspector who examine them; and the whole body of Inspectors know very well the sort of qualifications that entitle a teacher to first, second, or third class.

358. You have not found that the want of specific instructions have produced any inconvenience?—I don't think it has. I have heard complaints that sometimes the Head Inspector is a little too favourable to raising the teachers; but I don't think there is much complaint of that. Generally speaking, the various Head Inspectors and Inspectors have pretty much in their minds the same standard in different parts of the country.

359. That would be referred to your Chief of Inspection?—Yes.

360. Does it not seem a little inconsistent that your appointment of monitors proceeds in the first instance from the Inspectors, whereas the principal teacher is appointed entirely by the manager?—Of course it does. And when we first began to employ these monitors in large numbers, I was very fearful that the patrons of schools might insist upon taking to themselves the appointment of the monitors altogether. But they have always cheerfully submitted to the selection being made by the Board through their Inspectors, merely reserving to themselves a power of declining to employ the person so selected. I think it is a most fortunate thing it is so. It prevents, I think, anything like favouritism.

361. Has there been any apprehension felt about an increase in the number of monitors analogous to what was felt in England sometime ago about the great number of pupil-teachers?—No; because the number, I think, is still far below the number that would be desirable to make the monitorial system the nursery of the future teachers.

362. It was stated just now that 7,000 persons have been trained, and that of these 3,220 remain?—Yes.

363. Over how many years do the 7,000 extend?—The training has been going on since 1834.

364. Then the waste or diminution is very much less than we have had in England—there it has been about 7 per cent. per annum; so that in about fifteen years a number equal to the whole would have gone off, whereas in thirty-four years you have retained nearly half of your 7,000?—But there were very few trained at first. We had no female training, for example, up to about 1843 or 1844—I am not sure which; but the number increased very considerably long after the training first commenced.

365. You say that to retain teachers the chief thing, of course, would be to increase salaries, and also that the provision of a house and garden would be a material inducement. Do you grant any retiring pensions after length of service?—No. We are allowed by the Treasury to give a small sum, in the following manner—when a teacher, incapacitated by old age or sickness, is unable to remain any longer as a teacher, we give him an amount equal to one year's salary for every ten years he has served, and in that way we are able to enable a great number of persons who are broken in health or by old age to retire. Supposing a person has been thirty years in our service, he would get three years' salary, and supposing he was in a high class, that would be a considerable sum of money.

366. Have you ever considered whether it would be a good plan to adopt what is done in the Indian service, to put by a small per-centage of pay each year to provide a retiring allowance?—That would be very desirable, if the salary enjoyed by the teacher were such as to enable him to live comfortably after the deduction took place.

367. Master *Brooke.*—You spoke of mixed schools being somewhat popular in the North and not popular in the South. What is the opinion of the Commissioners of Education in general as to mixed schools, male and

female?—They have no fixed opinion either in favour of them or the contrary. I think there are particular places where it is desirable to have mixed schools. There are other places especially where the clergy of the people are, on the whole, anxious to have separate male and female schools, where I think it is desirable there should be such separate schools; provided the population is large enough to feed both a good male school and a good female school—much depends upon that. Where the population is small, it is not desirable there should be two small schools, instead of one good mixed school largely attended.

368. Have there been any reasons given why the clergy of the South and West are disinclined to have mixed schools?—No; I have never heard reasons mentioned. I have no doubt they have a notion it is not desirable for persons when they come to sixteen or seventeen years of age to be educated together, that it is better they should be educated separately. And I have no doubt that they also think there is a special secular education and a special religious education desirable for the one and the other.

369. Mr. *Stokes*.—Are you aware that under the Privy Council system established in Great Britain no distinction whatever is made between religious teachers, male and female, and other teachers?—I believe they proceed on the principle that they ought in all cases to pay the same sum for equally good teaching.

370. Would you consider such an arrangement preferable to that which exists under your Board?—If the religious teacher gives at least as good an education as is given by our lay teachers I should like to see them receiving the same remuneration.

371. Upon what ground do you exempt the nuns from examination?—We have always understood they had the greatest objection to it; and so long as believing they have a conscientious objection to it and that we find the convent schools on the whole as good as other schools, we don't think it at all necessary or wise to force them to submit to a classification.

372. Are you aware that in England members of religious communities go through the same examination as lay teachers?—I have understood the nuns in England do not. I have heard it was only the lay teachers.

373. All the nuns in England, with the exception of one or two orders, submit their members to examination without difficulty?—I have always understood that here there would be the greatest possible objection to it.

374. Do the nuns teaching under the Board exclude any class of children from their schools?—They do not, but I need not say that in this country very few Protestants go to them. At present there are seventy Protestants attending nuns' schools.

375. Do you consider the value to the State of the services of a third-class teacher equal to the value of the services of a first-class teacher?—All other things being equal, the third class teacher is certainly not as valuable as the first.

376. You don't consider he teaches as well?—I think that in general it will be found the first-class teacher is a superior teacher to the third-class teacher. There may be exceptions—I know there are. I know it sometimes happens that a man unable to rise beyond the third class, from a certain amount of dulness, has moral qualities that far more than counterbalance the absence of high talent, and that he may be a more useful teacher than a first-class man; but, as a general rule, I conceive that the first-class does more good to the public than a teacher of the third class.

377. That is the principle upon which you vary the salaries?—That is the chief point.

378. Is the Inspector's examination oral or written, or both?—Both; part is oral, and part by written papers.

379. Are the questions identical at the examinations of different Inspectors?—There are certain questions prepared for the written examinations; they are sent simultaneously to the examiners.

380. The persons under examination prepare their answers to these questions before they go in?—They are not aware before they go into examination of the questions that will be put to them.

381. You don't consider there is any room for suspicion of favouritism?—I don't think there is any favouritism.

382. Are moral qualifications taken at all into account in classifying the teacher?—No person would be classed whom we knew to be of an immoral character. I think the chief elements of classification are ability, knowledge, and the usefulness of the man as a teacher. I don't think we pretend to enter with anything like minuteness into the moral character of the man, provided we know that, on the whole, he is a well-conducted person—that there is nothing in his character that unfits him for a teacher.

383. If an Inspector happened to know of a teacher that he was a *mauvais sujet* would he give him first class rank, if otherwise qualified?—I have not known any case of that sort. I take it for granted that if he knew the man was a bad man he would not put him into the first or any other class.

384. Taking a first class school with thirty-five children, what salary would the teacher receive?—£52.

385. Would a monitor be allowed in such a case?—He might be allowed.

386. What would be the pay?—It would vary from £2, payable to a junior monitor, up to £10 the maximum salary of a senior monitor.

387. Then the grant to such a school would average from £50 to £60?—Yes.

388. Does the grant of such an amount to so small a school appear reasonable?—No; I think it is a pity it should be so. It is very difficult to prevent extreme cases of that sort.

389. Are there cases of trained teachers dismissed by managers to make way for probationers, on the ground of economy?—I am not aware that there are.

390. Do you think the salaries of teachers ought to be considerably augmented both from local sources and parliamentary grant?—In Ireland we must still look upon it as very difficult to raise much money by local aid.

391. If you were giving residences to the teachers would it be desirable to add any land, say an acre?—I think it would be very desirable to have land.

392. Upon what terms should teachers occupy such houses and gardens?—If a landlord were to give a house and garden, it would be an extremely good way of showing his liberality. He could not do so much good by the same amount of cost otherwise.

393. Would you allow the manager to dismiss the teacher while his crop was in the ground?—I could not enter into that. That is a thing we cannot contemplate as at all likely. If such a thing were to take place, I take for granted the landlord would, in all cases, allow the teacher to reap the benefit of the little garden, even after he had been removed for misconduct from the school.

394. Do you think it would be desirable for the Board to apply to Parliament for power to take land for teachers' houses and gardens?—I think it would be very desirable there should be a power of that sort, if there was a chance of obtaining it. There might be a great number of cases in which it might not be desirable that particular teachers should have land. I think it would be only a particular sort of teacher would be able to manage a small farm and, at the same time, attend closely to the school. There is an intermediate sort of man—there are a great number of teachers not able to get into first class who are quite able to get into second or third class, and would manage a farm at the same time with a school; but generally speaking, the more intellectual teachers of National schools are not likely to wish for, or to take an interest in managing land. It is an intermediate man, a steady, honest fellow, without much of what you call talent, who might combine the two things.

395. That man is in fact a more valuable person to the State than a more highly classed and highly paid man?—I am not sure of that. I think the good done by a man of great ability is at least equal to that done by the man who being rather dull, is yet a sensible fellow, and able to attend to the cultivation of his own mind and the cultivation of his plot of ground. I think both are good.

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396. In extending the benefits of training, is it not necessary to make liberal allowance for the wishes of teachers and managers?—Yes.

397. You don't consider it possible to force them into institutions to which they have a strong specific objection?—I do not. If you mean to increase the quality of training you must open training-houses that will be attended by the great bulk of teachers. To expend money in establishing a large number of training-houses when you know people will not go to them, would be downright insanity.

398. The Bishop of *Meath*.—You said the manager of a school at first appoints his teacher without any examination; would it be desirable, and if desirable, would it be possible he should be examined by an Inspector before being appointed to the school?—It would be very desirable. I don't mean to say we might not contrive to do the thing, but the number of schools in each district being so very great, it would be very difficult for our Inspector to go immediately to examine.

399. If it could be done it would be desirable?—If it could be done it would be desirable.

400. It is one of your rules now that no clergyman can teach in a school?—No clergyman.

401. Has that been a rule from the beginning?—I believe from the beginning.

402. Were monks included in the rule?—Clergymen were not allowed at any time to be teachers of National schools; but from the first, monks and nuns were. The rule has been always—I believe from the very first—that a clergyman was not to teach, even though that clergyman should have given up the cure of souls, and devoted himself to a life of teaching, and I have always myself thought it was a very unnecessary rule.

403. That is your own opinion?—Yes; I think it is an unnecessary restriction upon liberty.

404. You don't think it at all necessary that such restriction should apply to the secular clergy any more than to the monastic orders—that is, if monks are to have permission to teach, the secular clergy should have it also?—So I think. I think it an unnecessary restriction upon human liberty to prevent me, if a clergyman, and that I give up the cure of souls and wish to take to teaching in schools, to prevent me from doing so.

405. You said that the rule permitting untrained teachers to be admitted as first-class teachers is recent?—Yes.

406. And you also stated the unwillingness of Roman Catholic patrons to employ trained teachers: is there any connexion between these two things?—It has been since the Roman Catholic church objected to receiving into their schools teachers trained at our model schools that we have, for the first time, taken off the restriction that existed of allowing any teachers, except in a few very rare and remarkable instances, to get into first class. It has been done most deliberately, and, I think, most wisely.

407. Lord *Clonbrock*.—I suppose, practically speaking, when a school is opened, though the manager has the appointment of the master, he pretty generally asks the Inspector, or some one connected with the Board, to recommend him a master—is not that generally the way the master is introduced?—I believe so; and I believe that the practice is constantly on the increase; that the managers of National schools find their best course is to apply to Inspectors to recommend teachers to them. Much of an Inspector's usefulness depends upon his being ready, at all times, to give advice on this subject, and, without having any real power over the managers, to act as a kind of adviser.

408. Mr. *Dease*.—With regard to schools mixed as to the sexes, do you think that where such schools exist it is generally in consequence of the population to be educated being small, or is it because of a desire to educate the sexes together?—I think in the North of Ireland both these things operate. At the same time, we very often find there is not a sufficient population to support two schools, one male and the other female. Besides there is, amongst the Northerns, a preference for mixed schools.

409. I think you stated there was a greater number of mixed schools in the North than in the South—where they exist in the South or anywhere except in the North, is it in consequence of the small number of population?—The only reason is the smallness of the population. They very seldom from preference have mixed schools where they could have separate schools.

410. You stated it is easier to find female teachers now than male teachers—can you account for that in any way?—I think there has been a greater relative improvement in the education of women than of men during the last ten or fifteen years. I think females are now for the first time commencing to look to it as an excellent form of employment to take to, and, I think, in addition, it may be accounted for by the fact that the demand is infinitely greater for male labour than for female labour in the other walks of life.

411. Have the Roman Catholic female teachers any facilities of which they can avail themselves for training that males have not?—The females have the same facilities for training as the males under the monitorial system. But, in addition, a large proportion of the females have the advantage of being educated at convent schools, where they get a most admirable training. One of the great advantages of our convent schools is, that a large proportion of the Catholic female teachers are trained, and well trained, in them.

412. The *Chairman*.—Setting aside the question of training a large class of monitors at a nursery for masters, do you want more monitors than you have for simply conducting the work and discipline of the schools?—I think that even quite independently of its being a nursery for the future teachers, the monitors are extremely useful as teachers of schools, and that we ought to have a larger number of paid monitors for that purpose, even supposing they were not to become teachers in after life.

413. Is the reason of your not having monitors in greater numbers than you have at present, that your present number embraces all who offer as monitors?—I cannot exactly answer why it is there are not more than there are; I think we could have for both purposes a larger number if we had the means of paying them well. I have always thought that about 4,000 monitors would be required for our 6,500 schools.

414. As regards residences of masters, have you had information as to whether they principally live as lodgers or rent houses?—I imagine a very great number of them must lodge. I do not think many of them, until they marry and become settled as married men, have houses of their own.

415. Was the rule of the Commissioners that they would not make any grants in aid of the building of residences a condition imposed upon them by the Government, or the Legislature, or is it a rule of their own making?—It was a rule, I conceive, of their own making. At the time it was made there was such a demand for schools that perhaps they thought it unwise to grant any money upon the building of residences when there was such a necessity for establishing schools. I don't think there was any other reason but that. I am quite sure the Board would always have been very happy to assist in building residences, if Government had been anxious they should do so, and had given the money.

416. Has the reduced money pressure upon the Commissioners for the building of schools left more money at their disposal for the maintenance of schools, or do the expenses of repairs now amount to as much as in earlier years the expense of building schools amounted to?—I am not aware, but it is quite plain that there must be now a considerable expense in keeping the existing vested houses in repair, which could not have occurred in earlier years, when there was nothing to do but build.

417. Has the question ever come before the Board as to the policy of giving aid towards the erection of teachers' residences?—No. I am not aware that it has. I think it would be a very desirable policy.

418. Are there any cases in which houses of residence are conveyed to the Commissioners in perpetuity?—Not that I am aware of.

419. I think you stated it would be desirable a teacher should have a house and garden as a residence either rented or free?—Very desirable, especially free.

420. Should you consider it desirable he should have any land in addition to a garden?—It depends entirely upon the nature of the man. If he be a person who is well qualified for teaching school in a useful way, and at the same time to devote his leisure hours to the management of three or four acres of ground, this, I conceive, in an agricultural country like Ireland might be productive of the greatest good, especially when he would be required, as he would be in that case, to teach our Agricultural Manual to the pupils. I think there is no way in which agricultural improvement could be more expedited in Ireland than by means of a considerable number of schools conducted in this manner, where the teacher was able to combine considerable ability in managing both the literary education of the children and a school farm; to exhibit, on that school farm, improved modes of cultivation, and to teach every day our Manual of Agriculture to his advanced pupils.

421. If the teacher had more land than would be comprised in a garden, you think there would be no danger of his neglecting the duties of the school while cultivating the land?—Of course, a danger accompanies everything of that sort, but it is a danger to be guarded against by our Inspectors. His annual salary will not be paid to the teacher unless he exhibits in the literary education of the children a sufficient amount of good work done. But if he be able to do so, and, at the same time, to manage his farm well, so as to make it a model for the small cottiers of the best way of managing their land, and, above all, if he teaches every day to the upper class of the school our Agricultural Manual, I think that man would be a most useful member of society, and a great deal more useful than if he had not his small farm. I am supposing the case of a man who is not capable, by brightness of talent, to rise beyond first division of third or second division of second class.

[Adjourned.]

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Right Hon. Alexander Macdonnell.

SECOND DAY.—DUBLIN, FRIDAY, MARCH 13, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

The Right Hon. ALEXANDER MACDONNELL, Resident Commissioner of National Education, further examined.

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422. The *Chairman.*—There are certain classes of schools as to which the Government grant is given according to the average daily attendance of scholars: what check have you under your system as to the returns made by each school?—The teacher keeps an exact account of the numbers that attend each day, the numbers that attend in the course of the quarter, the numbers that attend during the whole year; and these accounts are examined as minutely as possible by the Inspectors on their several visits. Inasmuch as everything depends on the accuracy of these accounts, we consider it one of the most important duties of our Inspectors to examine them as closely as possible: and I believe, on the whole they are accurately kept. We have dismissed a great number of teachers in consequence of the inaccuracy, and often dishonesty, of the manner in which they kept these accounts. And inasmuch as the teacher's salary depends very much on the average daily attendance in the school, there is a constant inducement to exaggerate the number—it is, therefore, necessary for us, in every possible way, to check the accuracy of the accounts.

423. Would the answer you have just given apply to the two classes of schools—both to those connected with religious bodies, and those where the amount of the salary to be paid the teacher depends on his having an average of a certain number of children?—Yes, because in the case of religious bodies they are paid in reference to the number of children in the school, whether a hundred or five hundred: and in the convent schools the capitation allowance depends entirely on the numbers. It is necessary for us to require that an exact account of the number of pupils in their schools should be kept just as much as in the common schools.

424. Is the same system adopted with respect to them as is adopted with respect to the paid teachers?—Yes.

425. I see by the report of 1866 that the number of teachers receiving good service salary was only 144, what are the conditions required for the receipt of that good service salary?—In the first place, they must have served for a certain number of years. Your lordship will observe in that return, that the persons in the first class must have served eight years, those in the second class twelve, and those in the third class seventeen years. The teacher must have served for eight years before he can get any good service salary; the gratuity rises in proportion to his length of service and classification.

426. What other conditions, besides length of service, are required?—They must have been distinguished as good and useful teachers; and if afterwards they commit any serious fault, it follows, as a matter of course, that they are deprived of this important gratuity. So that we have a great check on them.

427. Have you any printed conditions under which these good service salaries are awarded?—Among the rules you will find, "Supplemental or good service salaries," and there an account is given of the conditions on which the salaries are paid—under the head "Teachers. Part IV., section 7b. Supplemental or good service salaries."

428. Will you put in a copy of the form in which the teacher's name is returned for good service salary by the District Inspector?—I do so. [*The form is handed in.*] The Inspector reports in the first instance, and gives the reasons for which he thinks the grant should be made to the teacher. If there is any doubt in the office about the case, it is referred to the Head Inspector for inquiry. Much care is taken to insure the fitness of teachers for this advantage. It is working extremely well, and is never given to any except those who deserve it.

429. Is the concurrence of the Head Inspector required in every case?—Yes, but it is only in the first

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instance, or where we have any reason to doubt the propriety of the grant, that we require the Head Inspector to make a special visit to the school.

430. Is Rule 6 in that section modified in practice, which says, "In no case payment will be made without the recommendations of the Head and District Inspectors"?—I understood it was only in case of any doubt on the part of the Board that it was referred to the Head Inspector; but that rule would seem to imply that in all cases the Head Inspector was consulted.

431. What are the various grades in your department of Inspectors?—There are three grades of Inspectors, and then come the Head Inspectors. There are first, second, and third classes of Inspectors, and there are above them all the Head Inspectors. There are six Head Inspectors and sixty Inspectors.

432. Have you an officer called the Chief of Inspection?—Yes, there are two officers who are called Chiefs of Inspection; they reside in Dublin, and attend constantly at the office in Marlborough-street.

433. Are they superior to the Head Inspectors?—Yes, and they have always been so since the existence of their office; they have been Head Inspectors before being appointed Chiefs of Inspection.

434. Is Ireland divided into two districts—one under each Chief of Inspection?—Yes—half of the schools is placed under one, and the remaining half under the other.

435.—Are these divisions permanent districts with each of them?—They divide as fairly as they can the sixty districts between them, each taking thirty.

436. How are the sixty districts distributed as among the six Head Inspectors?—Each of the six Head Inspectors has about a thousand schools under him. There are six Head Inspectors, and there are about 6,500 schools in operation; each Head Inspector has about 1,000 schools under him, in his ten districts.

437. May a District Inspector have a portion of his district under one Head of Inspection, and another portion under a second Head of Inspection?—That never happens; it would be a matter of great inconvenience.

438. How are the Chiefs of Inspection appointed?—They are appointed by the Board of Education. The situation was created about ten years ago. There are two Chiefs of Inspection—each has been a Head Inspector before being appointed Chief of Inspection.

439. How are the Head Inspectors appointed?—The Head Inspectors are selected from the best and most deserving of the Inspectors.

440. Is there any examination before the Civil Service Commissioners in promoting to the rank of Head Inspector or Chief of Inspection?—No; we consider it better not to require any such examination.

441. Are your Inspectors examined by the Civil Service Commissioners before they are appointed?—Yes.

442. When was that examination first instituted?—About thirteen years ago.

443. Is it competitive?—It is competitive in this way, that a certain number of candidates are selected by the Commissioners, and the persons so selected compete.

444. Do you send up three candidates for each vacancy?—The number depends on circumstances. We sometimes have as many as six or eight candidates.

445. I see by a number of the reports of the Civil Service Commissioners for 1866 that the successful candidates are required to attend at the school in Marlborough-street to learn the details of their future duties, and do not receive their appointments unless they show that they are fully competent to act as Inspectors. Has it ever happened that the candidates who had passed the Civil Service examination, have been rejected after their practical attendance at the school?—No; they remain for three weeks examining all the official documents that are necessary for the performance of their future duties. After that they go round with the Inspector, first to see him examine his schools, and under him to make experimental inspections themselves; they then go with the Head Inspector to see the mode in which he performs his duties. This generally occupies about six weeks after their appointment, and then they go forth to the districts allotted to them. There has been no instance of a successful candidate having been rejected in consequence of not showing aptness when subjected to that test.

446. Did any difficulty arise between the Board and the Civil Service Commissioners in settling originally the subjects in which the Inspectors should be examined?—Not the slightest.

447. Are any other classes of officers examined by the Civil Service Commissioners, except the Inspectors and clerks in the office?—These are the only ones examined.

448. I see in a tabular return of the Civil Service Commissioners a term employed—"Sub-Inspectors of Schools." Is that the third class?—They were originally called Sub-Inspectors; we have now changed it to the name of "Inspectors of the Third Class;" it was more gratifying to them, and there was no objection to giving them the name.

449. Do I understand that it is your uniform practice when a vacancy occurs in an Inspectorship, to send up several candidates to compete for the single vacancy?—Yes.

450. Are your Inspectors selected from the teachers?—No. A very considerable number of the Inspectors have been teachers; but we do not confine the candidature at all to teachers either of our own system or any other description of teachers.

451. Can you state how many of your present Inspectors have been teachers?—I think fifteen of the whole body have been teachers of National schools, and of these eight got Inspectorships by competitive examination.

452. Have any other of your Inspectors been employed in other situations under the Board?—Some few have been clerks; a great number of them have been teachers of various sorts.

453. When you say that fifteen have been teachers of National schools, do you include teachers of model or training schools?—Of both: we generally find the best candidate amongst the teachers we can select for examination, is a teacher of a model school; but we do not lay down any imperative rule on the subject.

454. To whom does the candidate for the place of Inspector apply if he is not already in the service of the Board?—The Board consists of ten Protestant and ten Roman Catholic gentlemen; it generally happens that a Protestant candidate applies to some Protestant member of the Board, and, inasmuch as Protestant vacancies are always filled up by the competitive examination of Protestant candidates, it almost invariably happens that a Protestant candidate applies to some Protestant member, and a Roman Catholic candidate to some Roman Catholic member of the Board.

455. Is the proportion of Inspectors who have been teachers increasing?—The proportion is very large; there are fifteen altogether among our sixty Inspectors who have been teachers of National schools; there is no doubt a far larger proportion now than there was in the earlier years of the Board. I have no doubt that within the last ten years the proportion has been constantly on the increase.

456. In the earlier years of the system I presume the teachers could scarcely have risen to a sufficient standard of experience?—They could not.

457. Are any of your existing Inspectors University graduates?—Several: several have graduated in the Queen's Colleges, and several in Trinity College.

458. Do you impose any conditions on candidates for the office of Inspector other than that of passing the Civil Service Examination?—We require that they shall be of good character—that they shall be good men, as far as we can ascertain.

459. Do you require, as a preliminary qualification, an acquaintance with the management of schools?—No; a person may be a candidate who was never employed as a teacher.

460. Speaking generally, can you say from what class candidates for the office of Inspector come, other than those who have been in your employment?—They are generally persons who have passed through the

Queen's Colleges, or through Trinity College, who belong not to the class of the higher gentry, but to the educated middle class.

461. Do you consider it desirable that teachers of schools should be promoted to be Inspectors?—I think it is extremely desirable that they should not be excluded from being candidates, and I think it is equally desirable that they should not have a monopoly—that the situation should be fairly open to worthy men of every class, whether teachers of National schools or of other schools or not teachers at all.

462. Comparing their reports with the reports of the other Inspectors, did you observe that they had any professional bias?—I have never observed anything of the sort.

463. Do you observe that the teachers and managers of schools have confidence in their judgment and independence?—I think they have.

464. Do you consider that in that respect they stand in the same estimation as the Inspectors who had not been previously teachers?—I think quite as much, and their conduct in all respects, as well as their talent, is quite equal to that of the other Inspectors. Many Inspectors have been, unfortunately, removed from our service: but of the great number of Inspectors that have been raised from being National teachers only one has been dismissed.

465. For what causes have Inspectors been dismissed?—I think there have been nine Inspectors dismissed during my experience at the Board, since 1839; and of these three were dismissed for neglect of duty, two for irregularities in their book depots and the sale of books, two for immorality, one for highly imprudent conduct not amounting to gross immorality, and one for decided want of veracity. Only one of these had been a National teacher; of the National teachers who have been raised to the rank of Inspector, only one has been removed from our service. We have this advantage—and it is a great one—in selecting our Inspectors occasionally from the National teachers, that we know the whole history of each candidate from his childhood to the time when he is selected as a candidate by the Board.

466. What connexion have your Inspectors with the depots of books?—The books used always to be sent to the depots kept by the Inspectors, and the Inspectors then sold the books at half price to the schools. They are now sent direct from the office; this has relieved the Inspectors from a great deal of business duty which interfered with their higher duties, and which in the cases of these two individuals exposed them to temptation to which they yielded.

467. In the cases to which you refer were there deficiencies in their accounts?—Yes.

468. That source of defalcation is now removed?—Yes.

469. What are the duties of the Head Inspector?—If you allow me, I will read an official memorandum respecting the duties of Head Inspectors. "These "officers are six in number, and each has charge of a "group of school districts through which he travels, "inspecting the schools, examining remarks and sug- "gestions left for the guidance of the teachers by the "District Inspectors, holding special inquiries, holding "annual examinations of the teachers and of the model "schools, and classifying the teachers, in conjunction "with the District Inspectors, reporting annually for "the information of the Commissioners, as to the manner "in which the work of the District Inspectors has been "carried on, and as to the effects produced by the "labours of these officers in their several districts. The "Commissioners also require to be informed of the na- "ture of the communications which the Head Inspectors "find it necessary to address from time to time to their "District Inspectors." That is a very good outline, I think, of their chief duties.

470. What is the average number of schools under each Head Inspector?—About a thousand—the entire number of the schools under the Board being 6,500, each Head Inspector has something over a thousand under his care.

471. Referring to these communications—does the Head Inspector send you copies of the letters or memoranda he addresses to the Inspectors, or does he merely send you a statement of the fact that he has made such communications under the summary?—The Head Inspector sends up each week an account of the work done by him, and he sends up a report of each school he examines. That report contains his remarks on the state of the school, and how far the Inspector in whose district it is, has performed his duty properly.

472. Does he go round his thousand schools in regular circuit?—No, it would be impossible; he could not examine the thousand schools in the course of the year, but he selects from the thousand schools those he thinks it most desirable to examine.

473. Does he send you reports of the particular schools he has examined?—Yes.

474. Do you require him to visit every school, say, in the course of three years or such term?—There is no rule laid down with regard to that; but on an average each Head Inspector examines in the course of the year three hundred schools.

475. Supposing the reports of a particular school are uniformly satisfactory that are made to him by the Inspector, would it be possible that that school might remain unvisited for a longer period than three years by the Head Inspector?—It would be left much to his judgment to make a selection of the schools he thinks it wisest and best to examine; but it is expected that he will visit every school within a few years.

476. Do you examine in the head office ever as to the period which has elapsed with regard to any school since the Head Inspector visited it?—We are very anxious to discover whether an Inspector of a district has neglected in the course of his year to examine every school. If possible, he is to examine each of his schools three times in the year. Sometimes, it happens that he is unable to do that, and sometimes it happens that a particular school may not be visited in the course of a half year or more; but we are extremely anxious to discover if there has been any neglect of that sort.

477. Have your Head Inspectors much office work?—There is a great deal of office work. A great deal of their time is taken up in writing letters and reports, and they have a great deal to do in the way of holding important investigations; this occupies a great deal of their time.

478. Do the reports of the Inspectors come directly to the Board, or do they come through the Head Inspector?—They come weekly to the office direct from the sixty Inspectors.

479. What opportunities have the Head Inspectors of seeing the reports made by the Inspectors?—If there is anything of importance, they are informed of it from the office.

480. Do the Inspectors make any reports to the Head Inspector?—No.

481. Are the Head Inspectors placed at fixed stations?—Yes; two of them reside in Dublin, one in Cork, one in Galway, one in Derry, and one in Belfast.

482. Do they communicate directly with the central Board, or through the Chiefs of Inspection?—They communicate immediately with the Board, but their reports go immediately to the Chiefs of Inspection; they examine them and take action upon them.

483. Have the Head Inspectors anything to do with supervising the accounts of the schools?—The Head Inspector would be bound when he examines any particular school to look as minutely into the school accounts as the Inspector would; and, knowing as he does that that is one of the most important duties to be performed, he would take the greatest possible trouble in discovering if any fault existed.

484. Where do the two Chiefs of Inspection reside?—In Dublin, with this exception, that we encourage them to examine schools for a certain portion of the year—generally speaking, for about a month. We consider it very desirable that, even after a Chief of Inspection has ceased to be Head Inspector, he shall keep up an intimate knowledge of the state of education in all parts of Ireland by occasionally examining schools. They take their vacation very much in that way: we allow them to go for a month—at the expense of the Board—

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to examine schools. These are not formally reported on. We are content with their examining the schools rapidly, and informing us on their return of the condition in which they found the schools.

485. Have you any printed copies of the instructions given to this class of officers on their appointment?—Yes, my lord; there are instructions for the District Inspectors—a code of instructions which has been printed in the Report of 1854. Ample directions are given there as to the manner in which the Inspectors are to perform their duties.

486. Do the Head Inspectors exercise any direct authority over the Inspectors?—They constantly superintend the Inspectors; they are constantly to watch how the Inspectors perform their duties, and if they find they are not conducting themselves properly they are bound to give the necessary instructions to the Inspectors, and report to us.

487. Is their duty merely confined to reporting what comes under these observations, whether good or bad, to the Board: or may they give direct orders to the Inspector?—The Board has never laid down any rule with regard to that: but the Head Inspector is so well known to be the superior of the Inspector, and to be bound to advise with him in all respects, it may be said that the Head Inspector does direct, in a great degree, the conduct of the Inspector placed under him.

488. Would the Head Inspector have the power to order the Inspector to go and visit a particular school within his district: or would he represent to the Board the necessity of such a visit, and the Inspector receive his instructions from the Board?—The Head Inspector would think himself quite warranted to direct the Inspector to examine the particular school, and I have no doubt we should approve of it. So that it be done with kindness and modesty, the Commissioners would be pleased to find that the Head Inspector had exercised that sort of discretion.

489. Do the Chiefs of Inspection communicate directly with the Inspectors, or do their communications pass through the Head Inspectors?—Communications of the Chiefs of Inspection either to Head Inspectors or Inspectors must proceed through the Secretaries of the Board to the persons to whom they are addressed.

490. Do the Inspectors ever appeal, or have they the power of appeal, from any judgment of the Head Inspectors or Chiefs of Inspection to the Board?—They have the power to do so; but it has been scarcely ever done. I say with confidence that very seldom indeed has it happened that there have been misunderstandings between the Head Inspectors and the Inspectors.

491. Do the Inspectors report in the form of a letter the efficiency of a school, or do they report on printed forms?—On printed forms which are weekly transmitted to the office in Marlborough-street.

492. Do they enter into any details or reasons for the conclusions at which they arrive?—Yes; they give their conclusions generally, and state their reasons for taking such and such a course.

493. Do they generally examine the whole school, or merely part of it?—There is one examination in the year in which the Inspector is bound to examine every child in the school, and to class it. On the other occasions he is not bound to examine every child; but to give as thorough an examination as his time will permit him.

494. What is the meaning of "primary and secondary reports?"—A primary report is a report that is made every fourth year, and that embraces an exact statement of the condition of the school and premises. The Inspectors must, in that report, give not merely the state of education in the school, but everything connected with the school building. In the other reports it is not considered necessary to enter into such minute details regarding the premises. In the secondary report, No. 1, and in that alone, of the reports he gives for the year, he is bound to examine every child in the school he is inspecting.

495. What is the difference between secondary reports No. 1 and No. 2?—In secondary report, No. 2, it is not necessary for the Inspector to examine every child in the school individually.

496. How often is secondary report, No. 1, sent in?—Once a year.

497. How often is secondary report, No. 2, sent in?—It may be twice, if the Inspector examines the school three times in the course of the year.

498. At what period of the year is secondary report, No. 1, which stands in the place of an annual report, sent in?—I don't think there is any time that is specially fixed for it. It is necessary when an Inspector is to make that secondary report, No. 1, to let the parties connected with the school know that he is about to examine it; on other occasions he is to take as much care as he reasonably can that his visit shall be unexpected.

499. Is there any uniform practice as to his making his secondary report, No. 1, or annual report, at his first, second, or third visit?—There is not.

500. Is he to send in his secondary report No. 1 by a particular period of the year?—No. The general direction is, that he is to furnish that form of report at such time as the attendance may be largest.

501. I see that the last question in each of these three reports asks if there are any points calling for notice by the Board—does it often happen that the Inspector answers this query or heading at considerable length?—Not unfrequently. This depends on the circumstances of each case.

502. Is any portion of the Inspector's report communicated by the Board to the patrons or the managers of schools?—We don't send a copy of the report; but, if there be any particular thing in it that it is desirable the manager of the school should know, we send the substance of it to the manager. We have never thought it necessary or desirable that a copy of the report itself should be sent: perhaps it adds to the value of the report, that the Inspector knows it is a confidential document, so that he can give his mind honestly and confidentially to the Board. I think it is better on the whole that the report itself should not go to the manager of the school.

503. Do the managers make any rejoinder to the Board after receiving such communications?—Very often.

504. Does it lead in many cases to continued correspondence between the Board and the manager?—I don't think it does.

505. Is any portion of the payment made to any school by the Board, dependent on efficiency, or, according to the phrase now commonly used in England, "by results?"—We don't award any portion of the teacher's salary according to the results of the school; but I conceive that the efficiency of the teacher and the school has a great deal of influence on the amount of salary. For example, a person is put into the first class; if he is in the first division of the first class, he may get £52 a year of salary. If we ascertain, through the Inspector, that this first-class man is performing his duty in a way not worthy of the high salary and position he enjoys, we immediately inform him that, if he does not improve in that respect, he must take the consequences. In the next report, if we find that he is still neglecting his duty, we should probably fine him; and if then we find he still continues neglecting his duty, we should certainly depress him from first to second class, or lower. In that way the salary of a teacher does very much depend on the efficiency of his school.

506. Does such a result depend practically on the personal judgment of the Inspector?—Certainly.

507. Does it often happen that a schoolmaster complains of the judgment of the Inspector as having been, from any cause, hard on him, or too harsh?—The teachers complain sometimes of being depressed—that they have been severely punished; but, indeed, this seldom happens. It rarely happens that either the teacher or the manager complains of anything like partiality on the part of the Inspector or Head Inspector who recommends the infliction of the punishment.

508. Did it ever occur to send the Head Inspector to the school from which complaints had arisen, to test the accuracy of the judgment of the Inspector?—That is the course adopted. Supposing a manager complains of the treatment which his teacher has received, and

hinks he has been unjustly dealt with, the course is o send the Head Inspector to examine into the case, f we see there is any ground at all for suspecting that njustice has been done by the Inspector.

509. In the past year have any such cases arisen that the Board had occasion to send a Head Inspector down?—I have no doubt there must have been.

510. Do your Inspectors send in weekly reports?—Yes, to the number of 600; we receive about 600 reports each week from the Inspectors.

511. Do they send in any special reports in addition to those weekly reports?—Those are the only reports on schools that they are bound to send in.

512. How often do the Head Inspectors report to you?—They send in their reports each week as the Inspectors do.

513. Do the Chiefs of Inspection send in any reports at stated periods?—No; they are constantly employed in superintending the inspecting department throughout Ireland from day to day.

514. Could you send in to the Board copies of a few of the weekly reports of the Inspectors and Head Inspectors, that the members of the Commission may see the manner in which they are filled up?—Yes, I will do so.

515. Is the number of Inspectors at present sufficient to visit all the schools in their several districts three times a year?—No; in order to perform that duty thoroughly well, their number ought to be greater. They cannot examine their schools with reasonable ease oftener, I think, than twice in the year.

516. Within whose province does the question of increasing the number of Inspectors lie?—With the Board of Education. They would have to consult the Treasury; and they would have to consider, before they made any application of the sort, whether in fairness to the country they could ask for any large increase to the number of their Inspectors.

517. In 1867 how many schools were visited twice and how many schools once only?—In the year 1866 there were 439 schools examined only once, and 1,643 schools examined only twice. This was, however, owing to some extent to temporary vacancies on the inspection staff.

518. The Earl of *Dunraven*.—Does each Inspector furnish an annual report?—Yes, an annual report, in addition to his other reports.

519. And each Head-Inspector?—Yes; and also an annual report upon each of the model schools that are placed under his care.

520. These are all by the Head Inspector?—By the Head Inspector.

521. Sir *Robert Kane*.—When the Head Inspector is going round through the schools does the Inspector of the district accompany him?—No.

522. He goes separately?—Yes. They often hold investigations together, but not necessarily. It is not a matter of course that the Head Inspector accompanies the Inspector.

523. When making special inquiries?—Then they frequently go together.

524. But ordinarily the Head Inspector acts independently of the District Inspector?—Yes.

525. Does the District Inspector know the schools that the Head Inspector is likely to take up in his district on any one journey?—No; I think it is an important part of the Head-Inspector's duties, not to let that be known to the Inspector. The Head Inspector is in a great degree to be employed as a check upon the District Inspector; he is of course to exercise that check in a gentlemanlike and quiet way, but he certainly is not to let the Inspector know what schools he is about to visit.

526. The acts of the Head Inspector are entirely independent of the District Inspector, and he is intended to be a check upon the District Inspector?—Yes; that is a part of his duty.

527. Rev. Dr. *Wilson*.—You have stated with regard to certain checks on the returns from certain classes of schools as to attendance, that you have dismissed some teachers for making exaggerated returns; does your answer apply to schools of religious bodies as well as to other schools?—I am not aware that we have ever had any case of dishonesty on the part of the religious bodies who have to return the number of pupils in attendance. If we had, of course we should take action upon it just as we should in any other case.

528. Is the capitation grant made in relation to such schools according to the number in attendance or to the number on the roll?—The average daily attendance: £20 a year is given upon the average daily attendance of 100 in the school.

529. Can you state what is the youngest period at which any children attend such schools?—No, I cannot, either in the case of the religious bodies or common schools. I have no information with regard to that before me.

530. In reference to good service salaries, you have stated that parties entitled to them must have served eight years, and have been good, useful teachers: may I ask, are there any cases in which teachers answering these conditions have not received such salary?—I am not aware that there are. Our means are limited; we cannot spend more money than we estimate for under that head, and it is very possible that there may be cases where a person has served eight years and on the whole has been a good teacher, and has not got the good service salary. I have never heard a complaint of anything like dishonesty or partiality, and if any such case occurred, I should be very happy to hear of it, in order that the case should be investigated.

531. With regard to rule number two with respect to good service salaries, I will read it for you—"No teacher to be eligible for such supplemental salary who shall have been depressed or fined for misconduct or neglect of duty, or on whose school a decidedly unfavourable report shall have been made within the preceding three years, or who shall not have shown himself throughout his whole career to have been attentive and painstaking, and mindful of all the details of school-keeping." Keeping that rule in mind, have there been any cases in which teachers have received such salaries in its violation?—I think it probable that if a person were to examine very minutely into all our documents some case of that sort might possibly be discovered. If there were any case of the sort I should be truly happy to have it thoroughly examined into. I am convinced that if we seemed to violate our rule we did not do so from any dishonesty or partiality towards persons of this or that religion.

532. Are there any cases in which the District Inspector has recommended parties for those salaries and where the Head Inspector has objected, and the teacher has consequently failed to receive the salary?—I believe there have been several cases of that sort, and very properly, for the duty of the Head Inspector is to see that the Inspector, though a worthy man, has not been influenced by too kind a feeling towards a master who, on the whole, was not deserving of this great favour.

533. You have stated the principle upon which the Commissioners appoint to the office of Inspector—have you ever heard any objection to that principle?—In what respect?

534. With regard to the mode in which the candidates come before you for appointment to the classes of Inspectorships?—I am not aware that there have been any complaints made that the selections have been made either dishonestly or unwisely in any respect.

535. Are the reports which have reached you generally favourable as to the diligence of the Inspectors?—Very much so.

536. Are their duties numerous and their labours constant?—Constant and numerous.

537. Have many of them lengthened journeys daily to take in addition to the inspection of their schools, involving, for instance, departure from their own residences at seven or eight o'clock in the morning?—In going to their schools they often have to go very considerable distances.

538. Do you think the inspection of the several districts now is advancing in effectiveness?—I believe that it is. I have no exact measure of the thing, but my own impression is that our system in that, as in all other respects, is constantly advancing.

539. On the whole do you think your system of inspection a good one?—I think the system is a very

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good one; the only defect in it, I think, arises from the circumstance that the Inspectors are not as numerous as it would be desirable they should be.

540. Has each Inspector abundant opportunity of knowing all the teachers in his district?—Where the Inspector has as many as 120 or 130 schools, it is utterly impossible that he can have that minute knowledge of the teachers which it would be desirable he should have; but the Inspectors do their very best to be thoroughly acquainted with the conduct and disposition of the teachers under them, and take a great deal of real kindly interest in their welfare. To be convinced of this, it would be only necessary to read carefully over any one volume of the Inspectors' Reports. It is impossible to read those sixty reports and not be greatly struck with the excellent remarks made by the Inspectors, the kind feeling they entertain towards the teachers, and above all, with the remarkable testimony borne to the diligence of the teachers, their usefulness, their general good conduct and devotion to their duties. I would refer particularly to the reports for 1865.

541. You mentioned a number of Inspectors who have been dismissed,—could you furnish the Commissioners with a list, classifying the number, names, and religious denominations of the Inspectors under the Board since its formation, the dates of their appointment, their leaving or dismissal, as the case may be—could such a list be furnished?—It could be done, but it would take a good deal of time.

542. May I ask has any Inspector who has been dismissed been reinstated in the service of the Board?—There has been a case not long ago of a young man who was dismissed, and was afterwards restored.

543. You have stated in reply to a question by the noble Chairman, that the District Inspectors' reports go to the Chiefs of Inspection, who take action upon them. Will you state the nature and import of that action?—The report goes to the Chief of Inspection, and when examined by him, if there is anything he sees in that report that requires action to be taken, he gives directions accordingly. If he sees that a letter should be written to the Inspector on the subject that letter is written, and signed by the Secretary if he approves of it.

544. Do your Chiefs of Inspection consult and act together or separately, in reference to such reports?—They sit in the same room, and I always find them talking over these sort of cases. They are always ready to communicate with me on any question that arises. I believe there is a very friendly feeling existing between the two Chiefs of Inspection—that there is a great deal of consultation. They certainly do not in every case each consult the other, nor would it be at all desirable they should.

545. The question I am about to put to you has been put before in another shape—do the Head and District Inspectors work harmoniously together in the execution of their duties?—They do.

546. Have the Head Inspectors frequently given in their reports gratifying information on this subject?—I have always understood from them that they were, upon the whole, very well pleased with the conduct of the Inspectors, and considering that the Head Inspector is to a certain degree a check upon the body of Inspectors, I have always been very much struck with the great harmony subsisting between the two classes of Inspectors.

547. In reference to payment by results, according to your statement to the noble Chairman, do I understand you to say that practically the principle of payment by results to some extent is acted upon?—I said so, but not to a great extent.

548. Master *Brooke*.—You have stated, many teachers have been dismissed for inaccuracy and dishonesty as to the returns of numbers—may I ask you, how was that found out?—When an Inspector visits a school, one of his chief duties is to examine the accounts of school attendances; for example, he visits a school at one o'clock, and he finds in the account of school attendance, thirty-five children have been put down; he counts up the children, and sees there are only twenty-eight present; he says, "how does this arise?" The man tries to explain, perhaps, that some of the children have gone out since that time—have return to their homes, or have taken ill. The Inspect examines as closely as possible into that, and if he fin that in truth the teacher put down thirty-five as bei in attendance that day, when only twenty-eigh appeared in the school at the time the school-roll wa made up, he immediately notifies that to the Commis sioners, and they act accordingly.

549. Practically he can only test the accuracy on the two or three days of the year on which he visits the school?—There are various ways in which the thing may be discovered. For example, it almost invariably happens that the number which is found when the Inspector examines the school is nearly the same number that the average daily attendance throughout the year would be, and if we find that there is a marked discrepancy, and that the average daily attendance, as shown by the teacher's accounts, is far higher, or higher than what the Inspector is in the habit of finding when he unexpectedly visits the school, his attention is immediately drawn to the school, and he makes all kinds of inquiries to ascertain whether there has not been some dishonesty practised. It is one thing that shows very clearly to my mind, that the all-important average daily attendance must be very correctly kept, that it coincides almost exactly with the number usually found by the Inspector when he unexpectedly visits the school.

550. Are all his visits unexpected?—All his visits except that for the secondary No. 1 Report, at which the Inspector is bound to examine and class each child individually in the school. With regard to it, it is necessary in order that it may be performed efficiently, that notice be given, so that the children who have been in attendance during the year should attend in as great numbers as possible that day, for the purpose of classification.

551. Does the Inspector always make three visits in the year?—No. On account of the great number of schools in some districts, it is impossible the Inspector can examine all his schools three times in the year; he does his best; it would be better, unless the number of Inspectors is greatly increased, that we should be content with two really good inspections in the course of the year.

552. He does what he can to make the second visit unexpected?—Yes.

553. I think you stated there was a great fluctuation in the numbers of the children, in spring, for instance, from agricultural operations, the state of the weather, and so on?—Quite so.

554. That would render the test you have mentioned of the one visit more fallacious?—No doubt, an allowance would be made for that. There are two periods of the year—the sowing period and the reaping period—in which the attendance is much less than at ordinary times.

555. But if the manager was faithful to his duty, he could check from day to day the return?—No doubt he could, but there are few managers who attend closely to that. They would, no doubt, be the best persons of all for prevention of irregularities in the school accounts.

556. Have you had, in fact, statements from the managers complaining of any inaccuracy?—I am not aware of any case in which the detection arose from the vigilance of the manager. I may be wrong, but I don't recollect at present any case.

557. I observe something here that is, perhaps, only matter of curiosity, but it strikes me as strange, and you may help to account for it. In page 22 of the Report for 1866, it says, "The following table exhibits the number of each class of these good service salaries and the term of service." Then there is the total of the eight years' service, amongst the males is 28; the total of the twelve years' service, is 120, and that of the seventeen years' service 179. If we count back this from 1866, all in the seventeen years' list must have been appointed in or before 1849; the next period, from 1849 to 1854, gives us 120 still living, not retired from their office, and still in receipt of that pension; then comes the period from 1854 to 1858 and during that time, only 28 got this good service salary, so that in fact, in a period of five years 120 passed, and in the

next four years, the more modern period, only 28 got the good service salary; now, is that owing to its having been given with too much facility in the previous periods, or is it that the schoolmasters have degenerated?—I am not aware.

558. It is a striking fact that there is something similar amongst the women; you mentioned, I think, within the last hour, that the examination of the teachers by the Head Inspector and the District Inspector, is an annual examination?—It is annual.

559. Not quarterly?—No; it is annual.

560. Is there a fixed time for that?—Generally speaking it takes place about the same time.

561. Then if the schoolmaster is appointed by the managers, just after one of those examinations, he may go on for a whole year, teaching a school before he is examined as to his capabilities?—Until the next examination takes place, but as soon as that examination takes place, then the result reflects back and the teacher gets his class salary from the time he entered the service.

562. You stated in answer to a subsequent question that the teacher who was found to be neglectful and inattentive to his duties was put into a lower class, and that if again found negligent he was put into a still lower class?—Yes, or removed altogether.

563. Have there been cases of men removed for mere incompetency?—A great number of cases have occurred where the teachers have been removed for incompetency.

564. But an indifferent teacher might go on for nearly a year before he is examined, and then, perhaps, he either deserves a reprimand or is reported as stationary, and he goes on for another year, before he receives any further reprimand?—No doubt it might happen that a man receives a salary in a class much higher than his present conduct might warrant, in consequence of the circumstance that the examination often takes place long subsequent to the time when he first commences to act with negligence.

565. Rev. Mr. *Cowie*.—What number of schools do you think an Inspector ought fairly to undertake without overworking him?—If the Inspector be bound to examine his schools three times in the year, I think the number of the schools under each Inspector ought not to be more than seventy.

566. You said the Head Inspectors do not give notice of their visits, except on the one occasion?—Yes.

567. Is it at that time the managers have to give in such returns as you require from them that time when the notice is given?—The returns we get from the managers are quarterly with reference to the payment of the teachers' salaries.

568. They are not given to the Inspectors?—No; the returns of the managers go immediately to the office.

569. The return mentions the average daily attendance for the quarter?—It does.

570. That is one of the means you have of checking?—Yes; when we check that return by the returns of Inspectors who state the number of children they found in the school at their visits.

571. And that is done in the office in Dublin?—Yes.

572. Do you make the teachers keep any daily record of the progress of the school beyond the mere attendance of children, like the log-book in the English system?—I don't think there is any daily record; they keep a school-roll—the Daily Attendance Book.

573. Where does the Inspector make his report on the school; is there any book provided for him?—There is a book in the school itself in which he makes his observations—the School Observation Book; it is kept in the school, and then he himself sends in his report to Dublin.

574. Is that an exact copy of what he puts on the book left in the school?—I don't think the one is an exact copy of the other.

575. For whom is the report left in the school intended?—It is intended for the manager, and for the teacher himself.

576. Ought it to be open to the public?—The Report Book ought to be open to the public, and is so. The Inspector's Observation Book is not intended for the public.

577. If we were to go to any school under the National Board and ask for that book, we would not be asking for anything unusual?—You would have a right to see the Report Book, but not the Observation Book.

578. You have already stated that something analogous to considering results in the ultimate payment of the school takes place, as you said, in a fine—that is a deduction from the salary of the teacher?—Yes.

579. Is it in the power of the Inspector to recommend that to any extent, or do you limit him as to the amount he may deduct?—He mentions the misconduct or inattention of the teacher, and it is for the Board alone to inflict the punishment; he very often says the teacher ought to be fined, but I think that in few cases he expresses an opinion as to the amount of that fine; he leaves that entirely to the Board.

580. That is merely on the judgment formed by the Inspector of the efficiency of the school?—Yes.

581. Have you any means of checking that judgment of the Inspector, if the manager should rebel against it; supposing he protested against the Board's deduction, and disputed the judgment of the Inspector—you have no means of checking that?—Only in one way; supposing the manager wrote to us on the subject, and assured us that from his knowledge of the teacher, he was convinced the Inspector had judged harshly of the man's conduct or capabilities, we should, unquestionably, send the Head Inspector to examine into the whole matter, and to advise us as to the desirableness of inflicting the punishment.

582. Mr. *Stokes*.—By what means does the Board secure that the sixty Inspectors shall examine the schools on a settled and uniform plan?—The very circumstance that all those Inspectors are under the six Head Inspectors—that all of the ten Inspectors in a particular district are under a Head Inspector, who is in the constant habit of seeing and communicating with them, and are in the constant habit of testing the judiciousness and honesty with which the Inspector does his duty—in this we have a very considerable ground for believing that a uniformity of standard exists.

583. Does a new Inspector go through anything approaching to an apprenticeship?—No; he is chosen, as you have heard, by competitive examination; he then goes for about three weeks into our office to study all our documents as much as he can; then he travels for another three weeks with one of the Inspectors, generally speaking, the Head Inspector; and in that way he gains a good deal of knowledge of his duties, but he does not serve anything like an apprenticeship.

584. Would the Board permit an Inspector to subject a teacher to annoyance by inquisitorial inquiries or otherwise?—The Board would be very anxious to prevent anything of that sort. In the case of a complaint, the Board would make inquiry into the matter, and if they found any just ground of complaint against the Inspector, they would take action accordingly.

585. If an Inspector, new to a district, disapproved of plans approved by his predecessor, would the teacher be expected to change those plans?—It would depend upon the circumstances. If the Inspector showed that the plans were faulty, the Board would sustain the opinion of the person who was placed over the district.

586. What means has the Board of enforcing the recommendations of Inspectors with regard to matters reported?—Suppose an Inspector reports against a teacher—says that he is misconducting himself—the Board has the power of immediately depriving that man of his salary, removing him from his situation, fining him, reprimanding him, and soforth.

587. In case of a school-house reported to be falling out of repair, how does the Board proceed?—It constantly happens that when a school falls into disrepair we withdraw the salary—we say that unless the school is put into repair the manager and teacher must be prepared for a withdrawal of the grant, and if they do not place it in repair after that notice, we have been in the habit of withdrawing the salary; that is the most effectual

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way of enforcing, in most cases, the execution of repairs.

588. You punish the teacher for the fault of the manager?—That, unfortunately, is necessary.

589. Supposing a school capable only of accommodating 100 children, and the Inspector finds 150 children in it, how do you check that overcrowding?—If we found a school which could adequately accommodate 100 children was occupied by 150, to the prejudice of the teaching of the school, we certainly should not, in that case, increase the number of monitors; we should not give more than the number of monitors that should be required by a school attended by 100 children.

590. Is it the duty of any of your officers to compare the dimensions and accommodation of a school with the attendance reported?—Yes. That is a thing always looked to by our Inspectors. If it is stated there is room for a certain number of pupils in a school, that it is of a certain size, and capable of accommodating so many children, that is always ascertained by our Inspector.

591. You would inflict some penalty in case of overcrowding?—In case it was overcrowded, that would influence our treatment of the school.

592. The Bishop of *Meath*.—I see by your rules and your answers, that the Inspector should visit the schools unexpectedly. Does the Inspector visit the same schools or the same set of schools always at the same period of the year?—I don't think he does.

593. Does he vary the order in which he takes the schools?—He is certainly to take care that his visits shall be unexpected.

594. If he takes the same school or set of schools at the same period of every year, will he not be expected?—No doubt it would be likely the teachers in those districts would be expecting him.

595. Would it not be better to require him to vary the order in which he visited the schools, so as to make his visits more unexpected?—The more his visits are unexpected the better.

596. Does the Inspector visit the school at a certain hour of the day—after the master has entered the attendance—at what hour does the master enter the number present?—The school generally opens at 10 o'clock, the master enters the number before noon. It is the duty of the Inspector to visit the school as soon after the opening as possible.

597. Do you change the Inspectors from their districts, or has each Inspector always the same district?—No, we vary the districts; we do not wish the Inspector to remain longer than a certain time. There is no very strict rule on the subject; at one time we thought of changing them about every four years; that was not found to be judicious; by the time the Inspector came to understand the teachers and the pupils of his district who attended the schools, he was removed; upon the whole I would say about six years' length of time in a district would be desirable.

598. Do you change him after any certain period?—Not after any certain period—about five or six years.

599. Can you give a return showing the number of years during which an Inspector has continued in his present district at the present date?—Yes.

600. Lord *Clonbrock*.—It appears, I think, from your answers that the Inspectors are by far the most important officers of the Board—that the whole means, in fact, of knowing anything about the schools under the Board is through the Inspectors?—No doubt.

601. The managers not being as zealous as you would wish—the principal or whole means of information respecting the schools being through the Inspectors—and owing to the small number of the Inspectors many of the schools are only visited twice, or perhaps not so much in the year; would it not, therefore, be very important the number of Inspectors should be increased?—I think it would be very desirable.

602. You said, I think, that an Inspector ought to have charge of about seventy schools?—Yes.

603. Taking that as the basis of calculation, what would be the proportion of Inspectors for your present number of schools?—At present we have 6,500 schools, and sixty District Inspectors. If each Inspector had seventy schools we should have ninety-three Inspectors.

604. Would there be any difficulty in procuring that number except the expense?—Not the least.

605. You have been deterred from employing the requisite number because of the expense?—Yes; we raised their number from twenty-five to sixty-six—that includes the six Head Inspectors. The number in 1838 was twenty-five. It has been gradually raised to the present amount.

606. As your whole knowledge of the schools depends upon the efficiency of the Inspectors, it is almost a necessity the further increase you mentioned should be made?—I think that next to paying the teachers themselves the sum they really deserve for their services—the sum that would enable them to live respectably—the next most important thing is to increase the number of Inspectors. It would be very desirable to have the Inspectors increased in number.

607. Do you consider the pay of your Inspectors sufficient at the present time to enable you to get such a class of Inspectors as you would wish to see there?—The pay given to our Inspectors has been greatly improved of late years, and it is sufficient to induce a great number of fit persons to apply for the situation; but I think the inspection would be still more efficient if the situation was more desirable than it is. The third class of Inspectors have only from £200 to £250 a year to live upon. That is not, in my opinion, quite sufficient to enable a man to live respectably. We insist upon their leading an extremely moral life. Immorality, in the usual sense of the word, is punished by removal from the service. I therefore think it would be desirable that every young man who becomes an Inspector should have the means of marrying respectably.

608. But practically you find the salary has been sufficient to get you such a class as you can depend upon?—No doubt.

609. Professor *Sullivan*.—Must the quarterly return sent to the manager of the school be always returned fully filled up before the salary of the teacher is paid by the Board?—Yes.

610. As a matter of fact do you find there is any negligence on the part of managers in filling up the returns?—I think the managers are often negligent; but, on the whole, their returns are filled up with reliable accuracy.

611. In case a manager neglected to send up a return in time, would it delay the salary?—Yes.

612. Do many of the managers merely send the form to the teachers to be filled up?—I imagine that often occurs.

613. Has this negligence on the part of the managers anything to do with a change in the spirit of the rule which I find in a document explanatory of Lord Stanley's letter, which is published in the first Report, rule 4:—"The Board understand that the control of teachers of schools is vested primarily in their local patrons and conductors, and that the power required by the Government to be conceded to the Board, of fining and dismissing teachers, is to be exercised only in case of such local patrons and conductors after receiving grants seeking to protect teachers in violating the rules of the Board, in retaining teachers found on trial to be incompetent." Here it was evidently contemplated that the patrons should have the power, in the first instance, of fining and dismissing. The Board alone now fines?—I don't think it has turned upon that. Practically speaking, the fine is imposed by the Board; and as to dismissal—if the school is non-vested, the manager alone can do that, because the school is his own; but we have the power of inflicting the fine.

614. Has it been always the practice in the case of non-vested schools for the Board to exercise the power of fining, or did a change take place at any time with respect to this power?—Ever since I have been at the Board the fining has taken place directly from the Board.

615. When an Inspector makes a note in his return, that a teacher deserves to be fined, what is the actual procedure followed in the office when the report comes in?—The Board orders the man to be fined, and the fine is deducted from his salary.

616. Your District Inspector's report comes up first to the office—then what are the stages through which it

passes?—It comes to the office, and then the Board decide whether the man deserves to be fined or not; and when they decide he is to be fined, the fine is deducted from his salary.

617. The report goes first to some department of the office?—It comes first to the office. Then the Chief of Inspection deals with it. If there is any difficulty with regard to the course adopted he refers it to myself. If I find it is a case that requires still more consideration it is brought before the Board.

618. In fact, the cases of fining as distinguished from cases of mere reprimand, actually come before the Board itself, that is to say no fine is inflicted without the case having first come before the Board?—No fine is inflicted except by the Board directly, though often on the recommendation of the head officers.

619. What led, about the year 1858, to the adoption of a system of school organization by means of school organizers?—It was considered about that time that a great deal of good might be done by appointing a certain number of our best teachers to go around the country organizing such schools as required it and were worthy of it. A certain number of persons were appointed as organizing teachers, and it was supposed that a great deal of benefit would be derived from that?—Organizing teachers are still employed, but the system has not been carried on to any great extent of late years. The organizing teachers are very generally employed at present in performing temporarily the duties of Inspectors when Inspectors die or are removed.

620. Practically then the school organization, as at first contemplated, is not carried on now?—It is not carried on with the same amount of activity that was used at first.

621. What was the effect of the system in your opinion?—So far as I can judge, it did a great deal of good. The teacher of our central model schools, Mr. Joyce, accomplished a great deal of good as an organizer. The system seemed to me a very good one; but there are differences of opinion with regard to its efficacy.

622. What are the special reasons for which you think the system deserves to be supported?—Being a man who thoroughly understands the art of school-keeping, the organizer may be expected to give valuable advice, and show an excellent example to the teachers of the school organized by him.

623. Do you think such a system supplements the training of the teachers?—I have no doubt it would be very desirable to introduce it to a very great extent, if we had the means of doing so.

624. Would it supplement to some extent the work of the present Inspectors?—It would, if it could be carried out to any very considerable extent.

625. On the whole, do you think that wherever the system of school organization has been carried out, it has fulfilled all its objects?—That is my opinion. I believe there is a difference of opinion with regard to it. My opinion is not worth nearly so much as that of our Inspectors and Head Inspectors. But I am of opinion that not only is it desirable to continue the school organization, but to increase the number of the organizing teachers.

626. What number are now engaged in that service under the Board?—There are four persons at present acting as organizers; there are also three organizers acting *pro tempore* as Inspectors.

627. The *Chairman.*—When the rule was passed that no convent or monastic schools should be admitted into communion with the Board, was it passed by the unanimous vote of the Board?—I don't think there was any vote on the subject. It was soon after the inquiry in the House of Lords consequent on the retirement of Archbishop Whately from the Board—the change with regard to convent and monastic schools took place very soon afterwards.

628. Sir *Robert Kane.*—You referred to a table given at page 22 of the last Report as to good-service salaries. I don't quite understand what was said about it?—I said I did not understand the question put to me.

629. Allow me to ask with regard to the case of a person put down in this table under the head of seventeen years—does that mean that he is seventeen years in the service of the Board, or that it is seventeen years since he got the good-service salary?—It means that he is seventeen years in the service of the Board.

630. He may have only recently received the good service salary?—Yes; he may have got it very recently.

631. In fact, he may have only received it the year previously?—It is not very unlikely.

632. You mentioned with regard to the report-book of the Inspectors on the schools being accessible—is that which is accessible to the public the part at the foot of the page of the ordinary attendance roll?—There is a separate report-book placed on the desk of the teacher, and always accessible to the public.

633. Mr. *Gibson.*—Every person who visits a school is requested to make his observations, and especially record in that book the number of children he sees attending the school at that time?—Yes.

634. With reference to the point of the organizing teacher, I believe one object was that the organizing teacher acquainted with the best system of school arrangements should be sent down to give the benefit of *quasi* training to the teachers?—No doubt, that was one of the chief objects. It was not to be confined to the schools of teachers who had not been trained; but, no doubt, the chief good would be derived by the teachers who had not been trained.

635. There are numbers of teachers who are not acquainted with the system of carrying on schools, and of establishing time-tables, who would derive benefit from that system?—Yes.

636. Master *Brooke.*—Are these reports of the Head Inspectors, published from year to year—are they always given without any omissions, or is there anything kept back?—We are extremely anxious not to keep back anything—there are cases in which some little matters are omitted, but very seldom. There have been occasions in which it was thought wise to omit passages, but we always consider that this discretion should be exercised most cautiously.

637. In fact, they are remarkably candid—the character of these reports struck me very much?—Yes, they are.

638. Rev. Dr. *Wilson.*—I presume the Commissioners are the only parties who exercise that discretion?—Surely.

639. The Bishop of *Meath.*—You stated yesterday that there is a great indisposition on the part of Roman Catholic patrons to take a teacher who has been trained in the Central Model School?—Yes.

640. Have the organizing teachers under the Board been increased in numbers since that indisposition was shown?—No, I don't think they have.

641. Would it, in your opinion, be desirable to carry out further that system of school organization?—I think it would be exceedingly desirable. If the opposition of the Roman Catholic clergy to the training under the Board continues, it would be one of the indispensable means of obviating that difficulty.

642. The *Chairman.*—Are the organizing masters a separate class?—They are. They are chosen from the best of our common teachers, and are placed in a higher position with a better income, and fair allowance for travelling.

643. What sort of salaries do they get?—They get a hundred and fifty a year.

644. The Bishop of *Meath.*—Would there be, do you think, the same objection to accepting organizing teachers as there is to accepting teachers trained in the Central Model Schools on the part of Roman Catholic patrons?—I don't think there would be any objection to accepting the services of school organizers—so far as I know, the Roman Catholic authorities feel no objection to them.

645. How long does the organizing master remain in the school?—About two or three weeks. That depends upon the size and other circumstances of the school.

646. How many children, do you know, are there of about thirteen years of age, in any organizing school?—I have not the means of answering that question.

647. Supposing you were providing school accommo-

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dation in any place for the whole population of the district, what would be the highest limit of age at which you would receive children?—I think in general it is about fifteen years of age when a child ceases to come to school. The school age in Ireland is generally between the ages of seven and eleven; some come earlier—some come as early as five years of age.

648. In building a school in any given place, would it be necessary to estimate the population of that place between the ages of seven and fifteen—or, to prevent useless expenditure, would you take a lower age than fifteen on which to found your calculations?—When an application is made for assistance to the Board, in building a school, we always ascertain, through the applicant and the Inspector, what is the probable number of children that will attend the school when built; and they report that sixty, or 100, or 120, or 200, as the case may be, will be the number of the children that will in all probability attend the school. We don't take into consideration what the population of the parish may be, but what the number of pupils will probably be that will attend the school. We also take into consideration the number of schools already existing within walking distance of the place where the school is to be built.

649. What do you consider is the ordinary radius within which children will come to a school?—Children will often walk three miles to a school—that is three miles to school and three miles back. In general about two miles would be the distance we would consider a child would be expected to walk to school. If it is a school to be attended by infants, it should be much nearer; and as pupils from the ages of four to six years are every year becoming more numerous in our schools, the tendency should be to place schools nearer and nearer to the homes of the children.

650. In the case of a school not to be attended by infants, what would be the highest age you would estimate in providing room for the number of the children?—We have no fixed age; the children very seldom attend National schools under five years of age, unless in infant schools, of which, I am sorry to say, there are not many in Ireland.

651. Then, supposing you had a fixed area from which a particular school should be expected to draw its scholars, whether it be two miles or two miles and a half, if you had ascertained the number of children within that area between the ages of seven and eleven, should you think it necessary, in settling the size of that school, to make any addition to it for any children that may be under seven or over eleven?—We should be guided entirely by the number of children the Inspector had reason to believe would, in the end, attend the school.

652. Would the Inspector make much addition to his estimate for the children that were either above the age of eleven or below the age of seven?—If he had reason to believe that over and above the number he was led to suppose would attend the school, there was a good number of children over eleven or below seven years of age, he would, of course, increase the size of the school.

653. Would that be a case likely to occur often?—I think not.

654. If you were asked individually by any person or persons as to the size at which a school should be built, and that the number of children between the ages of seven and eleven years that was likely to attend the school was furnished to you—should you in an ordinary case advise an exact account of the children under or over these ages to be sent in?—I should be entirely governed by the report I received from the Inspector as to the number of children that would probably attend the school.

655. How many schools have been added to the National Board in the course of the year 1867, over those that are comprised in the report for 1866?—We have not yet made out the materials for the report of '67, we shall have these accounts made up in the course of about a fortnight, and then we shall know the number of schools in operation at present.

656. Do you know as yet how many schools have been struck off since 1867?—No; it will be known in the course of a few weeks.

657. Can you state the number of children in the ordinary schools that are over thirteen years of age?—In the year 1865 there were, in round numbers, 100,000 children on the rolls who were thirteen years of age and upwards.

658. Have you any estimate of the number of children in schools not connected with the Board in various parts of the country?—Our documents give us no information with regard to that except in a very general way. Each Inspector is directed to give us in his annual report information with regard to the non-National schools that are in operation within his district, but he cannot be expected to give any accurate information with regard to the number of schools or the children in them. He has not the means of examining these schools.

659. What is the basis on which you estimate the number of children a school ought hold—is it by cubic space or by floor space?—There is a certain amount of square feet always allowed.

660. Will the returns you have of the sizes of the different schools enable you to state how many children, according to the required amount of space, an existing school will hold?—No doubt, for the primary reports will show the size of the school-room, and we could compare that with the number of children that are in average attendance in the school, and see how far such children have the amount of area which the sanitary interests of the school would require. About 31 per cent. of our schools are not capable of accommodating more than 50 children; about 38·8 per cent. could accommodate from 50 to 75; about 19·8 per cent. could accommodate 75 to 100; about 6½ per cent. could afford space for 100 to 150; and about 4 per cent. for more than 150.

661. Are there any districts in the country in which the school-houses are much better than in others?—Yes. There are some parts in which the school-houses are better than in others; there are many districts in which they are very indifferent in comparison with those in more fortunate districts.

662. Taking the vested schools, what districts do you consider have the best class of school-houses?—The vested schools are, on the whole, better than the non-vested. In the county of Kerry they are very good.

663. In what parts of the country do you consider the non-vested schools have the best class of school-houses?—I imagine in the North of Ireland you will find the non-vested schools are better than in the West, and in many parts of the South. In some parts of the south they are generally good; in Kerry, in Limerick, and in many parts of Tipperary I believe they are very good.

664. Are there any counties in Ireland which are specially deficient in schools?—Yes. The province of Connaught is not near so well supplied with schools as the North of Ireland, or Leinster, or many parts of Munster: and the schools that exist there are, generally speaking, not so good as in the richer provinces of Ireland.

665. Does that arise from geographical circumstances, the extent of uncultivated ground, or otherwise?—It chiefly arises from the poverty of the people, and in a considerable degree from the opposition that has existed to the National system in the province of Connaught.

666. Are there any parts of the country in which the schools are too numerous for the population?—I think that, taking Ireland throughout, the schools are not yet sufficiently numerous. There are some parts in which there is a needless multiplication of schools: that is, the number of children attending the National schools in those districts might be accommodated sufficiently well by a smaller number of schools. But, take Ireland throughout, these 6,500 National schools, instead of being too many for the country, are too few.

667. In these cases in which the schools are too close, are you speaking simply of the National schools as being too close together?—I am sure there are many districts, especially in the North of Ireland, where a smaller number of National schools would accommodate all the children attending those schools.

668. Are many of these schools placed too close together? Are the vested schools placed too close together?—The vested schools can't be too close together, for, except in towns, we never make building grants to any vested school which is within three miles of another vested school; that always limits the number of vested schools very much.

669. Have you the same means of limiting the number of non-vested schools?—No. Supposing that there is even a vested school in the neighbourhood, and that an application comes to take another school into connexion as a non-vested school, within a mile or so of that school; and that we find the applicant school, though sufficiently near for the children attending it to be properly accommodated in the vested school, still, if we find that the applicant school exhibits a large attendance of children, with a teacher who is well qualified to conduct it according to our rules, we make the grant; especially if we are convinced that, whether we make the grant or not, the applicant school will continue to exist, and in case it is attended by children and is taught by a teacher of a different religion from that of the conductors of the vested school.

670. As a general rule, are the Commissioners reluctant to impose any discouragement to masters of non-vested schools?—None whatever; there is, in truth, no great difference between vested and non-vested schools for practical purposes. There are the greatest mistakes made by the public with regard to that question. The only practical difference between a vested and non-vested school, is simply this—that the vested school is built partly by aid from the State; that the pastors or religious instructors of the children of the several denominations attending it have a right to give religious instruction to the children of their respective religions at times before or after school hours, whether the manager of the vested school desires it or not; whereas in the case of the non-vested school, that liberty does not exist, for the manager of the non-vested school has the power of confining religious instruction to the teacher of his own faith. That is the great practical difference between the vested and the non-vested school; and I am very sorry to say that the power that is enjoyed by the public of having religious instruction given, in vested schools, to the children of another faith from that of the manager of the school, is very little taken advantage of. I never could see any great practical superiority in the vested school over the non-vested, with regard to united education—there is not more united education in the vested than in the non-vested schools.

671. May the vested school ever cease to be vested?—No, unless there is a clause in the deed allowing the trustees to redeem the school and pay back the money that was advanced by the State for the building of the school.

672. Are non-vested schools increasing now?—Constantly increasing.

673. You don't refuse to admit non-vested schools?—No; in 1866 there was an addition of eighty-one schools to those in operation—I should say that sixty-eight of these were non-vested schools; about twelve or thirteen brought into operation in 1866 were vested schools.

674. Do you make any special grants to night schools?—We make grants of salary; we give very small grants—the number of night schools is not very considerable in Ireland; it is increasing steadily, but not much, except in the large towns like Belfast, for instance. We give for each twenty-five persons attending a night school a grant of £5 a year to the teacher. That teacher is generally or almost invariably the teacher or the assistant teacher of the day National school to which the night school is attached; and we find that by giving him a small grant of £5 a year for every twenty-five children in attendance at the night school, a considerable number of night schools are brought into operation.

675. Have you had any complaints from Inspectors that the teachers or assistant teachers, by taking charge of night schools, overwork themselves, and are not able to maintain their vigour to manage the day schools with proper freshness?—We have not yet had complaints of that sort. I don't think we should much encourage principal teachers of National schools to be the teachers of the evening schools. I think it would be far more desirable that other persons should be employed for that purpose.

676. Have you framed any restrictive rules on the subject yet?—Not yet.

677. Do the Inspectors ever visit night schools?—Always; they are bound to do so. That is one of the great difficulties that will attend the existence of night schools; if they extend much it would be necessary to increase the number of the Inspectors very largely. It would be one of the most laborious and disagreeable parts of the Inspector's duty; it would take up a great deal of his time if he had to examine into a large number of night schools in addition to the day schools.

678. Are the returns of attendance at night schools kept in the same manner as the returns of attendance at the day schools?—In the same way; and the same rules with regard to religious instruction apply to the night schools as to the morning schools.

679. What means of examination have you of finding whether the night school teaching is efficient or not?—No other means except the examination of the Inspectors.

680. Will you send us—not for publication—one or two Inspectors' reports in reference to night schools?—Yes.

681. With respect to vested schools, have the Board any rules as to the size, in reference to the population, or anticipated attendance?—We are always governed by the anticipated attendance. We consider that if a hundred children are reasonably to be expected in average daily attendance, the school should be of such a size.

682. Does it ever happen that the manager or patron contributes to the building of a vested school, in order to have it of larger size than ordinarily?—I don't think so.

683. When a vested school is built, is it the uniform practice of the Commissioners to incur the whole expense, or do they ever receive any proportion of the expenditure from the locality?—We always insist that one-third of the expenses shall be contributed by the locality; we give two-thirds of the whole sum.

684. In what manner is that one-third paid?—In the case of a nobleman or great landed proprietor who wishes to establish a vested school, he is generally the person who contributes the whole or the greater part of the one-third.

685. How is it paid into your hands, or how do you get hold of the money?—The manager of the school will not get any part of our two-thirds until the school is built, and then he must have contributed his one-third of the building expenses. Then as soon as the school is built the Board of Works pays its two-thirds, and the one-third part from the locality is represented in the payment made by the manager.

686. Which of your officers sees by a comparison of the bills of expenditure that this one-third is *bona fide* and actually paid?—That is fully ascertained by the Board of Works, who are now employed in the building of these schools. They never allow money to be paid for building the school until they have ascertained that the one-third of the expenditure that should be given by the locality has been duly expended, and that the work has been properly executed.

687. Is the local share paid to the Board of Works?—Yes.

688. Do you get a certificate from the Board of Works that that has been paid before you pay the two-thirds?—It is the Board of Works that pay the money, the whole thing is done by the Board of Works.

689. Do you pay your two-thirds to the Board of Works?—The Board of Works themselves pay the two-thirds. We have nothing to do with building the school, except to ascertain that the school ought to be built.

690. With regard to the question of building the school, the officers of the Board of Works are the proper persons to apply to?—Yes.

691. Would the same be the case as to the money expended in the repairs of a school?—Yes.

692. Is any contribution required from the locality

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for the repairs of a school?—The Board of Works do all the repairs with regard to schools vested in the Board of Education—if vested in Trustees, the Trustees themselves are bound to keep the schools in good repair.

693. Would the Board of Works be the proper persons to ascertain the amount of expenditure incurred in the building of schools for the last year?—Yes.

694. What is your general information with regard to the repair of school-houses?—On the whole I believe it is good. I believe that the schools are in pretty good repair—many of them are not so, but whenever they fall into a state of discreditable repair we have the check in our hands by withdrawing the grant from the schools.

695. Do either the managers or Inspectors complain that the Board of Works are dilatory in carrying out the repairs?—There is a good deal of complaint of that sort. I believe the Board of Works, with every desire to expedite matters, find that the number of their officers is not sufficient to enable them to build our schools or repair them so rapidly as is desirable.

696. When application is made to the Board of Works to repair a school, do the Board of Works require any report from your Inspectors, or do they ask any information from your Board?—We are in constant communication with them on the subject. If our Inspector reports that such a vested school is in a state of disrepair, we immediately write to the Board of Works to inform them of the fact, and beg of them to take the necessary steps immediately.

697. Do you keep any register when such reports have been made, so as to keep the cases alive on your books till the Inspector reports that the repairs have been executed?—No doubt we have the means of ascertaining in all such cases whether our recommendations to the Board of Works have been carried into effect in a reasonable time.

698. At the present moment there is no separate account of that sort kept?—There is no special record of these cases kept.

699. Do school-houses pay local rates?—No. I understand no rates are levied upon our schools.

700. Have you often occasion to stop grants to non-vested schools on account of buildings falling out of repair?—We have very often had to do so.

701. Can you state how many cases of that sort have occurred within each of the last three years?—I can ascertain it.*

702. Have you any means of estimating the number of schools in Ireland not belonging to the Board?—We have no official means of doing so. The Census Reports for 1861 would give a good deal of information on that subject.

703. Are you aware whether there are any private elementary schools in the country for the poor?—There is still a considerable number of what were called hedge schools in Ireland. As to the exact number I have no information. I have no doubt there must be 500 or 600 at least.

704. If we were making inquiries to ascertain particularly with regard to schools that are not under your Inspectors, would your Inspectors be able to afford any assistance?—I have no doubt they would be able and willing to give assistance in that way.

705. Rev. Dr. *Wilson.*—State briefly what you regard as the great object of the establishment of this system of education in Ireland?—I think the great object of it was to give the poor of every denomination in every National school in Ireland as good a secular education as possible; and, to give that good secular education free from all suspicion of proselytism; that was the first and greatest object: the second was to give, together with that sound secular education, every facility for separate religious instruction: the third object—a very great, and indeed the distinctive object—but decidedly subordinate to those others, was to give that excellent secular education unitedly to Roman Catholics and Protestants in the same schools.

706. I see that in a very early report it was supposed 5,000 schools would suffice to cover the country, practically you have found that is not the case?—Certainly not.

707. Knowing the whole country, is it your opinion that many more schools are yet wanted—in other words, is the National school system capable of extension yet?—Very largely. I believe that in Scotland they have 6,000 schools with a population not much more than half as large as ours; we have only 6,500.

708. With regard to non-vested schools, are the managers careful in attending to repairs of school-houses?—Very reasonably so, and we have always a check upon them if they don't. If the evil is carried to any considerable extent we have the power of withdrawing the salary.

709. Have any or many complaints come to you from teachers about this?—The complaints that have come are not from the teachers, but from the Inspectors; and it is one of the crying evils connected with education in Ireland, at the present moment, that a great number of poor teachers under the National Board are expected to pay the rents of their school-houses.

710. With regard to vested schools, excepting cities, is the three-mile rule universally observed?—With the exception of schools that are in towns, the rule is very strictly observed in almost every instance; I have hardly ever known a case where it has been deviated from.

711. Are you aware of the number of vested schools that have ceased to be used as such?—There have been a very considerable number in the course of time, especially in Connaught, where, in consequence of the opposition of the Roman Catholic clergy, a great number have fallen into disrepair.

712. Has the State received back, in many cases, its proportion of the sum so expended upon those schools?—No.

713. Master *Brooke.*—You said that when a vacancy occurred amongst the Inspectors; if it was amongst the Protestants, there was an application made to a Protestant Commissioner; am I then to infer you have a fixed proportion as to religious denominations of the Inspectors?—Half the Inspectors are Protestants, half Roman Catholic. There is one exception in the third class, which consists of ten Inspectors; six are Roman Catholics, and four Protestants. That arose from this circumstance, that when we first established what is now the third class of Inspectors, they were called Sub-Inspectors, and the intention then was that the Sub-Inspectors should be drawn exclusively from the National teachers, and inasmuch as four-fifths of those teachers were Catholic, it seemed to be but fair and wise that two-thirds of the Inspectors should be Catholic.

714. Is the same rule as to dividing them into equal proportions observed amongst the other Inspectors?—Yes. No strict rule has been laid down, but such has always been the practice.

715. Rev. Mr. *Cowie.*—Do you consider that, at present, the number of schools in existence in connexion with the National Board, such as are known to be efficient schools, are sufficient for the wants of the country?—I doubt it very much, and for this reason, that applications for new schools are perpetually coming in to us.

716. Are the applications for you to build the schools?—Partly for vested schools, but principally for non-vested schools.

717. That you shall take them into union with you?—Yes.

718. As far as I understood you, your Board does not interfere with the building of new schools or the repairs of non-vested schools?—No.

719. It appears then that the Parliamentary vote for education in Ireland does not represent the whole expenditure of public money for educational matters?—The whole expense of the National Board consists of two grants, a grant of £340,000, I think it was, last year, for us, and the grant, whatever it may be, to the Board of Works, for completing and repairing schools; I believe it was £13,000 last year.

720. That grant is specially made to the Board of Works for that purpose?—Yes; but it is in truth a grant for National education in Ireland.

* The answer subsequently supplied by Mr. Macdonnell was as follows:—"14 cases in 1865; 13 in 1866; 10 in 1867."

721. The whole sum expended upon National education in Ireland must be found by adding those two together?—Yes.

722. Do you take any account of what the teachers or scholars may earn from the Department of Science and Art?—We could ascertain that, but I do not take that into consideration.

723. Therefore, that is a third item in which the education of the people of Ireland is encouraged by public money?—Yes.

724. You have nothing to do with the repairs of non-vested schools, but you are bound to keep up the vested schools?—Yes; the school being vested in the Government, the Government is bound to keep it in repair.

725. The first motion for repair comes from your Board to the Board of Works, and is on the report of your Inspector?—I imagine it must generally be through us that the Board of Works ascertains what repairs are required in a school; it is very likely, however, that their own officers going their rounds sometimes find such and such a school vested in the Board requires to be repaired.

726. Do you not think that should be a matter entirely coming from the Board—that the Board of Works should do nothing but upon your reports, and then that you should be bound to see that the repairs are done by them?—We see through our reports whether a school is kept in repair or not; if we find it is not kept in repair, we immediately communicate with the Board of Works.

727. Do you keep that reference to the Board of Works constantly going till it is completed?—Yes; when we find from the report of our Inspector that a school is not in a sufficient state of repair, we communicate with the Board of Works on the subject.

728. Is the estimate of £13,000 for building and repairing schools prepared from your office?—It is prepared by the Board of Works, but we give them information with regard to any new buildings we want. We inform them of the number of vested schools we require to be built. If there be any addition to be made to our offices in Dublin or in our model schools, we give information to them of the nature of the improvement, and it is for them to judge what the cost of the improvement will be.

729. On that they form their estimate?—Yes.

730. Do you believe the £13,000 obtained last year has been spent, or has there been any return made to the Exchequer?—At the end of the financial year they must return what is not spent. I have no means of knowing whether anything remained unexpended last year.

731. The salaries of teachers, the salaries of monitors, repairs, and a certain allowance for school-books and apparatus—these are the four heads under which your Board aid schools?—Yes.

732. Is the latter item an important one in your general expenditure?—I think in the last estimate it is about £13,000, the whole expense of books appears to be £12,952.

733. That is necessary in connexion with the system your Board adopted of deciding what books should be used in the schools?—No doubt it is necessary.

734. Supposing they didn't wish to use your books, could they get an equivalent grant from you?—No; that is one of the reasons that influence the managers of school to prefer our books to all others, that they get our books at a very low price, and on the whole consider them good, whereas if they conscientiously prefer any other books as better than ours, they have to pay out of their own pockets for them.

735. You would not make any equivalent grant for what they would gain by taking your books?—No; we have never done so.

736. Do you stop the grant to a non-vested school if the building falls out of repair?—Certainly; that is the only way in which we can enforce performance of repairs, we constantly do it.

737. Is there a file kept in your office of the correspondence with the Board of Works on repairs?—Every letter issuing from our office is copied, and the copies preserved.

738. The Bishop of *Meath*.—You said that you depended entirely upon your Inspector in order to ascertain the number of children likely to attend at a proposed school, may I ask you what are the sources of his information?—He goes to the spot, where in all probability he meets the applicant himself; he examines the school; if the school is in operation, he sees the number of children there, at the time; he hears the distance the school is from other National schools in the neighbourhood; and if having a considerable knowledge of the condition of the whole country in the centre of which he is generally placed, he can form a very good judgment of what the probable amount of attendance will be.

739. That is one reason, I suppose, why you keep an Inspector sufficiently long in particular districts?—No doubt.

740. You spoke of night schools:—I suppose the returns will show the class of pupils that attend those schools and their ages?—The class of pupils attending will be referred to, if at all, only in a general way. The ages of the pupils appear in the reports of the Inspectors.

741. Generally speaking, I suppose they are adults?—They consist partly of adults, very often of non-adults who are not attending the morning school. A boy very often leaves the morning school when about nine or ten years of age, and it is of great consequence he should attend an evening school after that.

742. On the whole, would it be particularly advantageous to encourage those night-schools?—I think it would be the greatest possible advantage. I can see nothing but good to arise from them.

743. The *Chairman*.—By the Table at page 23 of the Report of the National Board for 1866, it appears that the total receipts from subscriptions received by teachers of National schools in that year amounted to £12,441. Could you inform us whether in that total any portion arising from local endowments is included?—I shall ascertain it.*

744. Do you imagine that local endowments are included under that head, or that they are an additional?—They are included. Everything we could ascertain in the way of support for the schools over and above the pence of the children, is included in that £12,441. The amount does not, however, take into account the value of the teachers' residences.

745. Are the schools of Erasmus Smith under your Board?—No.

746. Are any of the local endowments possessed by ordinary schools in union with the Board of large amount?—I don't think they are, and the sum of £12,441 for all the schools throughout Ireland shows that the endowments must be small in general.

747. How is the Government grant paid to your Board?—We call upon the Treasury from time to time for £10,000 or £20,000; that sum is transmitted to the Bank of Ireland, upon which we draw.

748. Do you keep an account at the Bank of Ireland?—Yes.

749. How is your expenditure audited?—Every expense we incur is included in our accounts. These we send to the Audit Office, and there they are examined.

750. Does it frequently happen that they disallow any of your items?—Very seldom.

751. What happens in a case in which they do disallow?—There never has been a case in which, though they at first objected to our expending say £20 or £30, they have not eventually allowed it upon further explanation.

752. Are all your vouchers save the receipts from every National teacher sent over to London?—Yes.

753. What is the last year for which the audit has been completed?—We send over the accounts monthly to the Audit Office.

754. Are your accounts for 1866 fully and finally audited?—Yes.

* The answer subsequently supplied by Mr. Macdonnell was as follows:—"The total amount of local endowments received by teachers during the year 1866 was £4,380."

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755. Is the audit completed within the ensuing twelve months?—Yes.

756. Professor *Sullivan.*—Have you any official cognizance of the classes formed in connexion with the National Board under the Department of Science and Art?—I have no information on the subject.

757. Are you not aware that the number of cases is necessarily small—I ask this in reference to the Rev. Mr. Cowie's question with regard to the third item of expenses for education?—I believe several of our teachers have increased their salaries, especially in our model schools, from that source; but I imagine the sum altogether is very small.

758. When did the distinction between vested and non-vested schools first come into use?—From the first, certain schools received the advantage of salary without being vested; certain other schools were built by the Board, and as such were vested in trustees and afterwards in the Board.

759. If I understood you rightly, there was a distinction between vested and non-vested schools with regard to the power of the patron with respect to religious matters?—Yes.

760. Is that an original rule, and if so, how do you explain the following statement which appears in the first report in a document from which I quoted before, explanatory of Lord Stanley's letter, rule 6—"The Board understands that the times for religious instruction are to be determined by the local patrons and conductors of schools, the power vested in the Board on that subject being merely to see that at least one week-day in the week is set apart for that purpose; they also understand that the religious instruction may or may not be in the school-room, the choice of the place being left to the pastors of the children, but that liberty is to be secured to them to assemble the children of their respective flocks in the school-room if they see fit?"—No doubt under that passage it would appear very clear that at the time that paper was drawn up, there was no distinction such as has been long recognised as the distinction between vested and non-vested schools.

761. That is to say that in 1836 that distinction of vested and non-vested schools did not exist?—So far as those words are concerned, it is certainly very difficult to understand how the present well understood distinction could have existed at that time.

762. At what period did the present arrangement with regard to the building and repair of schools by the Board of Works come into operation?—About eleven years ago.

763. Previous to that time the Board had an architect of its own?—Yes.

764. Is it your opinion that the present arrangement is better than the old one?—I thought it judicious on the part of the Board not to object to the desire I saw clearly the Treasury entertained to have all our building concerns transferred to the Board of Works.

765. That is a mere matter of administrative convenience?—I think, altogether, it was a judicious course for the Treasury to take, and for us to cheerfully yield to.

766. But do you think that, as regards the schools, the change has been a good one?—I am not prepared to say it was a bad one.

767. Are there any cases of complaint with regard to delay in execution of works?—I believe there are cases of complaint, but I believe that in all probability there would be as numerous cases of complaint against ourselves if we were responsible.

768. As a matter of expense, do you think the present arrangement effects a saving?—I have no information on the subject, but I think in all probability the Board of Works would be able to do business of that sort more economically than we could: they are better judges of the proper persons to employ than we are.

769. The *Chairman.*—Has the Board of Works resident officers in different parts of Ireland?—They have clerks of works, placed in different districts, just as our Inspectors are: it is they who have to look after these things.

770. In what year did this transfer take place?—In the year 1857.

771. Can you furnish a return of the last year in which you executed buildings and repairs, showing the amount spent in buildings, the cost of architect, clerk of works, &c., classed under the different heads of expenditure?—Yes, I shall do so.*

[Adjourned.]

THIRD DAY.—DUBLIN, MONDAY, MARCH 16, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

March 16, 1868.

Patrick Joseph Keenan, esq.

PATRICK JOSEPH KEENAN, Esq., Chief of Inspection under the National Board, sworn and examined.

772. The *Chairman.*—Can you inform us in what manner the Head Office becomes acquainted with the actual work which is being done in the country by the Inspectors?—The Inspectors furnish every week on a document called the "Journal," statements of the work performed, and the time spent each day in the discharge of their duties. With this journal they send up, on forms prepared for the purpose, reports of the results of their week's labours.

773. Do those reports and returns pass through you, or do they go straight to the Board?—They go straight to the Board. They are addressed to the Secretaries, and, like all other documents that reach the office, are opened in the department to which their indorsement indicates them. The Inspector, when sending up a report or letter, indorses on it the word "Inspection," and in addition, he indorses the number of his district. On the arrival of the report or letter in the office, it is referred to the proper department, and there opened by a clerk, whose business it is to register its receipt, and to note certain particulars connected with it.

774. How are those returns digested and brought under the cognizance of the Board?—The office is so organized that on the receipt of a report, or of any other document from an Inspector, a clerk has in the first

* The answer to this question, subsequently supplied by Mr. Macdonnell, will be found in the Appendix to Evidence, No. 2.

instance to read the document, and to select and note the points of special importance. Then the document having been examined is sent to another department——

775. What is the name of that second department? —The Registry Department: in which any previous action taken in reference to the school on the points of special importance touched upon in the report, is noted by another clerk; and the document so prepared and noted is then sent on to be disposed of in the office of the Chiefs of Inspection.

776. Does it go to the office of the Chiefs of Inspection on its route to the Board?—It goes to the office of the Chiefs of Inspection before it can possibly reach the Board.

777. When it goes to the office of the Chief of Inspection, what does he do with it?—The Chief of Inspection reads it, and if it be an ordinary routine matter, he notes the action to be taken upon it. If it be a matter requiring more than ordinary consideration, he takes it in sub-committee to the Resident Commissioner; and if it be a matter of a very serious character, he refers it to the general consideration of the Board.

778. What is the composition of the sub-committee? —The sub-committee consists of the Resident Commissioner, attended by any one of the leading officers, as one of the Secretaries, one of the Chiefs of Inspection, or the Accountant.

779. Does the Resident Commissioner call in the officer who he thinks has most to do with the particular subject?—The officer, whether Secretary, Chief of Inspection, or Accountant, who has to do particularly with the paper or subject, brings it to the Resident Commissioner.

780. Are there any votes or minutes taken of these sub-committee meetings?—Every document contains on the face of it a record of the action taken; but if the decision be such as finally to require the formal confirmation of the Board, the action is also recorded in the Sub-Committee Book.

781. Is every one of these references noted formally in the minute book of the proceedings of the sub-committee, or are there merely marginal notes made by the Commissioner upon the paper?—The classification of action resolves itself into a few simple heads, as the admonition or reprimand of teachers; the imposition of fines upon teachers; the reduction of the classification of teachers; the withdrawal of teachers' salaries, &c., &c., &c. Any one of the cases I have last mentioned must first be considered in sub-committee. The decision is primarily recorded on the face of the document, and afterwards in the Sub-Committee Book, which in turn is submitted to the Board for formal ratification.

782. In smaller matters, such as you, for instance, might take in to the Resident Commissioner in sub-committee, would there be any that would be disposed of merely by a note of the Commissioner on the paper? —Many such. And there are, besides, ordinary routine things, as cases only involving simple reprimands of teachers, instructions to Inspectors, suggestions to managers, and so on, which are disposed of by the mere notings of the Chiefs of Inspection, without any reference to the Resident Commissioner. Complex or difficult cases, if in *consimili casu*, are disposed of in sub-committee; but there may be cases, also in *consimili casu*, involving serious or extraordinary action, and such cases are reserved for the decision of the Board itself. Of course all cases of a novel nature or character are committed at once to the consideration of the Board.

783. Are there any of these sub-committees at which formal minutes are taken?—Every order made in sub-committee is recorded in the Sub-committee Book; then from the Sub-committee Book to the minute book of the Board are only transferred the general heads of the action taken by the sub-committee for a whole week or more at a time.

784. Are we to understand that every point, however small, upon which the Resident Commissioner's opinion is taken in sub-committee is entered in the sub-committee's minutes?—Every decision of the Resident Commissioner that involves the withdrawal or bestowal of moneys, or any serious action, is recorded in the Sub-Committee Book, and is, at the following meeting of the Board, submitted for the consideration of the Commissioners.

785. Of the smaller matters are there any of which no formal record is made in sub-committee but merely a note made by the Resident Commissioner on the paper?—If a teacher, for instance, happened to be late in attendance at school ten or fifteen minutes, the transgression is simply a case for admonition. There is no record of that in the Sub-Committee Book, for it is not a matter for the Board. The note, on the face of the document, of the Resident Commissioner, or of the Chief of Inspection, is sufficient in such a case. But if again, for example, a teacher were late in attendance two or three times in succession, on the occasion of the Inspector's visits, his transgression would assume a serious character, and he would be likely to be fined in an amount varying according to his general reputation as a teacher and to his classification. That matter is recorded in the Sub-Committee Book, and by-and-by submitted to the Board for its fiat.

786. With reference to a matter like the casual lateness of a teacher which is not entered in the Sub-Committee Book, is a copy of the letter addressed to him by the Board always kept in the office?—Always. Even in so trifling a matter the record of the action appears in different forms:—First, it appears in the report or letter of the Inspector. Secondly, it appears in the copy, preserved in the office, of the letter addressed to the manager. Thirdly, it appears in the abstract of the letter addressed to the Inspector, acquainting him with the action taken. And, lastly, it appears in the books of the Registry Office, as part of the history of the school and of the teacher.

787. Then, in fact, as I understand, there are no proceedings of such sub-committee of which some formal record is not kept in the office?—The most trifling matter that I could draw your lordship's attention to is that of the late attendance of a teacher at his school, and a record even of such a matter appears in all the forms I have now adverted to.

788. Does the Chief of Inspection go to the Resident Commissioner at stated times?—No, my lord; the work of the Chief of Inspection is of a very varied and a very extensive character; and it is only according as he has his documents and cases prepared that he requests the Resident Commissioner to take up the consideration of the matters requiring investigation. The Resident Commissioner, I may observe, is at work every day from ten o'clock till very late in the evening.

789. Does the Chief of Inspection go to the Resident Commissioner previous to each meeting of the Board? —The Chief of Inspection has business with the Resident Commissioner daily, and on the Board day frequently up to the moment of the meeting.

790. In what manner do all the various proceedings come before, or pass through the hands of the Secretaries?—Every letter addressed to a manager or Inspector must be signed by one of the Secretaries, and in that way the Secretaries have a knowledge of, and a check upon, the entire action of the Chiefs of Inspection.

791. Does the Chief of Inspection pass any of his documents to the Secretary's office?—Very frequently; by a sub-division that has come down traditionally in the office, certain work goes to one Secretary, and certain work to another. If matters of finance, or matters connected with the agricultural department turn up, they are referred to Mr. Kelly, who happens to have charge of these departments; if matters of a general character in connexion with the operation of the system arise, they are referred to Dr. Newell, his colleague in the Secretaryship.

792. Is that reference to either of the Secretaries in substance a reference to the Resident Commissioner?— No, my lord. A reference in two classes of cases is made to the Secretaries: Firstly, cases which they themselves can dispose of, as for instance, the leave of absence of an Inspector, or any other officer, which may be granted by a Secretary's order. Secondly, cases which are to be submitted to the general consideration of the Board.

793. As to that question to which you adverted, of

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leave to Inspectors, is that reported by the Secretary to the Board?—The form that is gone through on occasions of the kind is this—the Inspector's application is brought to the Chief of Inspection, who notes his opinion on it as to whether it should be granted or not, and then refers the paper with his noting to the Secretary. The Secretary thereupon countersigns the Chief of Inspection's noting, and thus leave is granted to the Inspector without any reference to the Board. No further notice is taken of the matter, but a copy of the letter granting the leave is retained in the office.

794. Do you correspond with the Inspectors as representing the Board?—Never, as representing the Board, but I occasionally correspond with Inspectors on matters of a semi-official character.

795. Are the communications from the Board to the Inspectors made through the Secretaries?—Always through the Secretaries.

796. What means have you of knowing from time to time what communications are made directly from the Board through the Secretaries to the Inspectors?—As a matter of course, every document, either coming from the Inspectors, or issuing through the office to the Inspectors, reaches the Chief of Inspection's department, and is submitted to him either for his consideration, or that he may become acquainted with the action taken by the Board or the Secretaries.

797. What is the average number of letters that pass weekly between the Inspectors and the Board?—About 600 reports and 400 letters come from the staff of Inspectors weekly, to the Chiefs of Inspection.

798. I thought you stated that the reports of the Inspectors were sent direct to the Board?—When I said in my last answer that about 600 reports and 400 letters come weekly from the Inspectors to the Chiefs of Inspection, I meant that they reach the office, addressed to the Secretaries, go through the different departments, and then come to me or my colleague. No papers of an ordinary character reach the Chiefs of Inspection without having first passed through the office. There are however a few documents of a confidential character from the Head Inspectors on the conduct of the District Inspectors that by an old arrangement are directed specially to the Chiefs of Inspection, but under cover to the Secretaries, that such documents may not, by passing through the office, come to the knowledge of the clerks.

799. Is there any considerable quantity of demi-official letters sent by you in the week direct to the Inspectors?—I am sorry to say I have very little time for such a class of correspondence, and I therefore indulge very little in it.

800. Do you receive many letters either of an official or of a demi-official character from the Inspectors?—Not being in the habit of writing to them, I receive very few.

801. What amount of money business, or responsibility, or supervision of accounts has the Chief of Inspection?—All documents relating to the administration of model schools, whether financial or ordinary, come to the Chief of Inspection to be examined by him; all documents from Inspectors or Head Inspectors, in which claims for locomotive or personal expenses, or claims for any other expense incurred in the discharge of duty, are made, come to the Chief of Inspection. All claims and recommendations made on behalf of the teachers for gratuities in reference to the training of pupil teachers, or the instruction of paid monitors and unpaid monitors; all recommendations from Inspectors in reference to premiums for teaching vocal music, drawing, or the physical sciences; all recommendations made for gratuities to teachers for order and cleanliness—and, in fact, as a general rule, all documents arriving from the Inspectors in relation to money matters come first to the Chief of Inspection. When I say "first," I mean that they come to the Chief of Inspection after they have gone through the office for formal registry.

802. Have you anything to do with the actual payment of money?—Nothing.

803. Have you anything to do with drawing cheques?—Nothing whatever.

804. These various items of expenses of claims for gratuities, have you to certify these before they are paid?—I have to certify every claim for money made by the Inspectors before it is paid—even before it is considered by the Finance Committee.

805. Of whom does the Finance Committee consist?—It consists of Mr. Macdonnell, the Resident Commissioner; attended by Mr. Claridge the Accountant, and Mr. Kelly the Secretary.

806. Have you a direct responsibility to the Secretaries or to the Board?—Yes; I have a direct responsibility to the Secretaries, as well as to the Board; for the revision of action taken by me on any document or case is one of their functions. It is, however, a function not very frequently exercised by them.

807. Then in these matters in which you are directly responsible to the Secretaries, does the matter rest with them, or is it reported by them to the Board?—When I said that responsibility to the Secretaries is a quality of the Chief of Inspection's position, I should, perhaps, explain that the duties of the Chief of Inspection are so clearly and so well defined as to what business comes before him, and what he is to do upon that business—that the fiat of the Secretaries is not an essential or an ordinary thing. The Secretaries come to a knowledge of the Chief of Inspection's decisions simply when signing the letters embodying such decisions, and addressed to managers, Inspectors, or others.

808. Is there any printed paper which gives an outline or statement of the general duties of the Chief of Inspection?—No, my lord, there is not.

809. Did you receive any paper of instructions on appointment?—Before I received my present appointment, now nine years ago, there had been only one Chief of Inspection. I became the second. I received my instructions from my colleague, Mr. M'Creedy, who subsequently became Secretary, and has since died. There was a minute, which was read for me, as to the general nature of the duties of the office; but a copy of that minute does not appear to have been entered upon the minute book.

810. Had you been a Head Inspector before you became Chief of Inspection?—Yes.

811. Were you an Inspector before you were a Head Inspector?—Yes.

812. When did you first become a District Inspector?—I became District Inspector in March, 1848.

813. And Head Inspector?—I was appointed Head Inspector on the 27th of October, 1854. In the meantime I had acted as assistant to the Professors in the training department. I lectured on Mathematics to the teachers in training for nearly three years.

814. Were you ever a teacher or head teacher of an individual model school?—I was head master of the Model School in Dublin for nearly three years before I became District Inspector.

815. Have you any direct power over the Inspectors?—No, my lord. To be sure, if my ordinary supervision of them and their business may be called power, I have power over them; but in the sense of exercising power, such as the Board or supreme authority exercises, I have none.

816. You are an officer of the Board, not an independent authority?—I am, as you correctly describe, only an officer of the Board, not an independent authority.

817. Then is there any direct responsibility of the Inspectors to you?—None whatever. The Inspectors' responsibility is directly to the Board, and not to an intermediary.

818. Then when any business connected with the inspection, or any reports of Inspectors come before you in their passage from the office, do you make minutes of them?—I do, my lord.

819. Of what officer would it be the duty to see that any directions given to the Inspectors are carried out?—If the direction consisted in an instruction from the office to visit a school or discharge any other duty, the clerks would watch the case, and report to the Chiefs of Inspection or the Secretaries if the duty were neglected. That the directions are attended to is ascertained from the receipt in due time of a report of the case. But besides the office supervision, there is the superintendence of the Head Inspectors, who are six in num-

ber, and whose special function it is to see that the District Inspectors under them discharge their duties in the manner prescribed by the Board in the code of instructions published for the guidance of the Inspectors.

820. Supposing an Inspector is desired to visit a particular school, is it the duty of the Head Inspector or the clerk in the office to make a note of it and see that he does so?—It is the duty of the clerk who writes the letter to watch the progress of the case, and if the Inspector be tardy in carrying out the instructions, the clerk submits the matter to the Chief of Inspection, who, if he deem the Inspector to be remiss, causes a reminder to be addressed to him. If a reminder be necessary two or three times, it is looked on as a dereliction of duty on the part of the Inspector, and the attention of the Board may be drawn to it by the Chief of Inspection.

821. In what way does the clerk keep the particular instruction given alive before him—is it by a document?—When an instruction is issued to an Inspector, it is done always upon some document. That document remains in the possession of the clerk, who writes the letter, until the issue of the business reaches him.

822. Is it ever the practice that the clerks shall bring, either before the Secretaries, or the Chiefs of Inspection, or the Board, at stated times, matters that are on hand and that are not already disposed of?—Every week each department makes a report that describes exactly the state of the work at the end of the week.

823. Is that done on any special form?—Yes.

824. Will you furnish one?—I shall do so. I have not one with me now.

825. Do the Inspectors make journals or diaries, and do they come before you as a matter of course?—They do; and every Tuesday those journals or diaries come, as a matter of course, before the Chiefs of Inspection, to be noted by them for the Board that sits on that afternoon.

826. Do you make any queries, or note any points in these diaries, when they come before you?—Frequently. I see whether the amount of work discharged by the Inspectors during the previous week is ample; whether every day is properly accounted for; and whether absence from duty is supported by proper authority.

827. Would it be your duty to make any necessary observations on these?—It would be my duty to suggest on the document the action to be taken.

828. Does the Chief of Inspection ever visit the schools himself?—Yes, my lord, for a very brief period in each year. Sometimes I have been able to spend nearly two months in inspecting schools. Last year I spent only a few weeks doing so.

829. Do you select the schools you go to, or do you suggest to the Board a list, and do the Board approve?—The selection and determination of the schools are at my own discretion. In watching the operation of the system, there are places or schools that will appear of special interest for one purpose or another, and to such places or schools I go.

830. Do you make any report to the Board after such inspections?—If any action be necessary, I make reports in the form of memoranda.

831. Is there any record for the Board as to each school you may have visited?—I give a summary of the schools I visit on each occasion.

832. Does the Board ever send the Chief of Inspection to visit a particular school on any emergency or special complaint?—On a few serious emergencies the Chief of Inspection has been sent to perform special duty.

833. Is that a thing that occurs annually?—No, indeed, my lord, not annually. During the nine years I have been Chief of Inspection, I have been sent on few special cases of the kind in Ireland. I have, however, been frequently sent on special duty to London, on matters of business connected with the system.

834. Were you sent at the moment to any school by the Board in the course of the last year?—No, my lord, The last time I was sent on any special duty to a school was three years ago. I was then sent to Gort, in the county of Galway, on a special matter connected with a school there. On a previous occasion—as a sample of one of these special duties—I was sent to deliver a reprimand to the head master of a model school, who had acted improperly.

835. How many schools did you inspect in the course of the year 1867?—Very few; I had very little time in 1867 to devote to that duty.

836. What division of the kingdom lies under you?—There are sixty school districts in Ireland, and each Chief of Inspection takes charge of thirty. I take charge, for instance, at present, of ten districts, the head-quarters of which are at Derry; of ten, the head-quarters of which are at Galway; and of ten, the head-quarters of which are at Dublin.

837. On what principle have these districts been arranged?—Simply an arrangement between my colleague and myself.

838. Do you ever change districts?—Within the last few weeks we changed.

839. Wholly or partially?—Partially.

840. Was that change made in order that you might become acquainted with other portions of the kingdom, or was it done for any special object?—It was to have a variety of experience; simply to have a change of persons to deal with. It is a matter of no importance; for when one Chief of Inspection is out of town, the other has jurisdiction over all Ireland.

841. Is there any Head Inspector who is partially under you and partially under the other Chief of Inspection?—No. Each Head Inspector, with his group of districts, is under the surveillance of the same Chief of Inspection.

842. You don't split up any Head Inspector's district?—We don't split up any Head Inspector's district.

843. Can you give us an outline as to the relations that exist between you and the Head Inspectors?—The relations that exist between the Chiefs of Inspection and the Head Inspectors are the same as those that exist between the Chiefs of Inspection and the ordinary Inspectors; that is, all the work performed by the Head Inspectors, like all the work performed by the District Inspectors, comes under the supervision of the Chiefs of Inspection. The Head Inspectors' duties are to visit schools, to watch the general character of the inspection by the District Inspectors, to preside at the examinations of teachers, to conduct inquiries, and to superintend the model schools. Their reports, in every instance and on all subjects, are submitted to the Chiefs of Inspection.

844. Are there any schools the inspection of which is assigned exclusively to the Head Inspector?—No, my lord; the Head Inspector has no exclusive inspection of any school. His chief function is to inspect schools with the view of seeing that the District Inspectors are efficiently discharging their duty.

845. His reports go to the Board direct, and not to the Chief of Inspection?—The Head Inspector's reports come to the office addressed to the Secretaries, pass through the departments of the office for the ordinary routine noting, and come to the Chief of Inspection for final action, as in the case of the reports of the District Inspectors.

846. What amount of personal communication have you with the Head Inspectors in the course of the year?—Not more than with the District Inspectors unless they reside in Dublin. There are two residing in Dublin, who at leisure hours call at the office and have personal communication with the Chiefs of Inspection, and the Resident Commissioner, and the Secretaries.

847. Might a twelvemonth elapse without your seeing a Head Inspector?—No, it very rarely happens that a week elapses without our seeing either of the Head Inspectors who reside in Dublin. As to the others, years might elapse without our seeing them if they did not come up at vacation time, or on official business to Dublin; or again, if we did not happen, in our tours through the country, to come across them.

848. Do you ever visit the Head Inspectors at their head quarters?—Very rarely. The Head Inspectors are seldom at their head quarters. Each has one-sixth of the area of the country to travel over—and as a general rule is, I should say, at least half the year absent from his head quarters.

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849. Do the Head Inspectors send weekly to the Head Office an account, stating where all communications are to be addressed to them?—They do. They send a journal setting forth the particular class of work performed during the previous week, the schools inspected, the number of miles travelled, and an account of their travelling expenses; and then in another part of the document they intimate to the office the nature of the employment they anticipate for the following week, and state what their address each day will be.

850. For any alteration in the classification of the schoolmaster, either promotion, or depression by the rule, the Head Inspector's concurrence is required in the report of the Inspector?—In the case of the promotion, the Head Inspector's concurrence is essential; in the case, however, of depression, which may result from an examination of the school by the District Inspector, the Head Inspector's concurrence or knowledge is unnecessary.

851. When a master is depressed in scale, does the Inspector report that to the Head Inspector, or merely to the office?—Merely to the office. But in the course of the Head Inspector's annual visitation to each district, it is the duty of the District Inspector to show the Head Inspector the District Book which contains a record of the action taken on every teacher, monitor, and other person employed in the district during the year—so that in that way the Head Inspector comes to a knowledge of everything transacted by the District Inspector, and of every fine, penalty, or admonition ordered in reference to the teachers.

852. May not that be many months after it is done?—Very frequently it is so.

853. Then is not the District Inspector to send an immediate communication?—No, my lord.

854. What means had the Head Inspector of knowing in the intervals of his inspection, what changes any Inspector may have made in the classification of masters?—The promotion, as I observed before, cannot take place without his knowledge, for he is a party to such promotion; but the depression, or the fining, or the admonition of a teacher, may take place without his knowledge until the time he makes his annual visitation.

855. Would it not be desirable in matters so important to the individual teacher, that an immediate report should be made of it to the Head Inspector at regular intervals, monthly or quarterly?—The duties of the Head Inspector are of a very onerous character, and if every action taken upon a school were communicated to him by the Inspector, there would be such a multiplication of documents pouring in upon him from day to day, that an ordinary man could hardly overtake them all. If a mistake happens to be made by the District Inspector, the Head Inspector is at liberty to rectify it on the occasion of his first visit to the district. When he learns, through the entries in the District Book, that the depression or fining of a teacher has taken place, he is bound to discuss the matter over with the Inspector, and in case he entertains the least suspicion of the occurrence of any irregularity or injustice, he is further bound to inspect the school of the degraded teacher, and report to the Board his own particular view of the case. But as you, my lord, observe, that knowledge may not reach him until he makes his annual visitation, which may happen some time after the depression or fine had been ordered.

856. Do you think it would be desirable the Inspector should be required to report with little delay any depression of a teacher to his Head Inspector?—No, I think not. We happily have not frequently to resort to that class of punishment; and the Head Inspector is practically *au courant* with everything that goes on in his circuit. That addition to the Head Inspector's relations with the District Inspector I consider unnecessary.

857. Why is the Head Inspector's concurrence required for promotions only?—It is also required sometimes in depressions, but only when the Head Inspector is a party to the depression, as in the case of an examination of teachers, or in the case of a conjoint visitation of a school by the Head and District Inspectors. But a promotion is a matter that is brought about at an examination, and it is essential to the machinery of the examination that there shall be present the District and Head Inspectors; and hence it comes to pass that the concurrence of the Head Inspector is a necessary corollary to the whole of the arrangements for promotion.

858. To what extent do you review the judgment passed by the Head Inspector upon a school?—If a report be of an entirely satisfactory character as to the details connected with a school, it is accepted without further inquiry at the office. If, however, the Head Inspector make a representation that suggests unfavourable action on the part of the office, it is my business to read the report, and see that the recommendations it contains are logical in connexion with the whole circumstances of the school, with the proficiency tables set forth as the results of the examination, and with the general statements affecting the character of the teacher. Only to that extent is there an opportunity on my part of exercising a review of the Head Inspector's judgment.

859. Does any formal appeal lie from the teacher against the decision of the Inspector?—Yes, and very rarely is there any serious action taken in the case of a teacher that there is not an appeal which is brought about in this manner. The manager of the school remonstrates with the Board. The remonstrance occasions a reconsideration of the case at the office, and if it be seen that there was any possible gap in the procedure, or any new matter to warrant reinvestigation, the case is referred back to the Inspector for further examination, or if it be of a serious character it is at once committed to the Head Inspector to institute inquiry.

860. Are these reconsiderations and reports by the Head Inspector carried on on paper, or is the Head Inspector often sent on such occasions to visit the schools himself?—They happen each way.

861. In these cases of appeal is a visit to the school a uniform part of his duty?—There might be a question of appeal in which it might not be necessary to go to the school. If, for instance, the appeal happened to refer to alleged neglect on the part of the teacher to give instruction to a paid monitor, the details are all contained in the papers of the case, and the matter might be referred to the Head Inspector, simply to consider the facts, and give his opinion. In such a case, of course, a visit to the school is unnecessary. But wherever a visit is necessary to elucidate the facts of the case, the Head Inspector's duty is to go to the school.

862. Does he go of his own motion or by order of the Board?—Sometimes when it is deemed necessary that an inspection shall take place the Head Inspector is so instructed. But even in ordinary cases, when specific directions to go to the school are not contained in his instructions, the Head Inspector, as a matter of course, visits the school; for he naturally takes most interest in such schools, as they are those where the conduct of an Inspector is under criticism on the part of manager and teacher.

863. What are the three reports made in each year respecting a school?—The secondary No. 1, once; the secondary No. 2, twice. The primary occurs only once every four years.

864. Are there any other documents that come before you except those you have just named, which may enable you to judge of the fairness of the recommendations or reports of Inspectors on each of their schools?—Only such reports as may emanate from the Head Inspector after inspecting the schools, or documents from the managers accompanying their remonstrances.

865. As regards the promotion of a teacher from class to class, is the concurrence of the Head Inspector as well as of the Inspector required?—Yes, my lord.

866. What period of service is required for promotion from the third to the second class?—A teacher is ineligible for promotion from a lower to a higher class for two years.

867. Do you consider the existing number of grades of each class to be necessary?—I think they are necessary so long as we retain our present system of payment.

868. Are the examinations of teachers on promotion

from one class to another conducted by marks?—They are, my lord.

869. What number of marks constitutes the superiority of one grade over another?—In the written examination of male teachers for the first and second classes the total marks are 700, and for the third class 500. Again, in the oral examination which follows the written, the total marks for the first and second classes are 800, and for the third class 600. For the female teachers, in the written examination, the total marks are, first, second, and third classes alike, 500: in the oral examination for the first and second classes, 540; and for the third class 500.

870. Are these the highest marks?—These are the maximum marks attainable. In the case of the written examination for males in the first and second classes the maximum number of attainable marks is made up thus:—

60	marks	are allowed for penmanship;
60	„	for spelling, exercises, and dictation;
20	„	for the composition of the exercises;
60	„	for grammar;
50	„	for geography;
50	„	for lesson books;
20	„	for money matters (political economy);
40	„	for book-keeping;
80	„	for arithmetic;
60	„	for geometry and mensuration;
60	„	for algebra;
60	„	for natural philosophy;
40	„	for lessons in reasoning;
40	„	for history.

Total, 700

The subjects in which the third class are not examined are algebra, natural philosophy, lessons in reasoning, and history.

871. Is the question whether a teacher is to be put in the first or second gradation of the third class settled purely by the aggregate number of marks he gets?—Not purely. It is settled upon a mixed consideration of the aggregate number of marks he attains in the examination, and of his efficiency in the school as a schoolmaster.

872. As regards the test of his efficiency afforded by marks, is it simply a consideration of the aggregate number of marks he gets, or do you require him to get a certain number in each of the subdivisions you have read out?—We require that in all essential subjects a satisfactory proficiency shall be exhibited by the teacher. The essential subjects are penmanship, spelling, composition, grammar, geography, lesson books, and arithmetic. No other subject is regarded as essential in the written examination.

873. Is there any fixed standard as regards that part of the examination which would regulate whether the teacher is put into the first, or second, or into third class?—There is, my lord. First of all there must be a report on the part of the District Inspector to the Head Inspector, that between all these grades he can tell to what exact degree as a schoolmaster the candidate is efficient. And the second consideration regards the total sum of the candidate's marks on the paper of questions—first class, second class, or third class—undertaken by him in the examination. If the candidate, for example, be in the third class, and an aspirant for the second class, and if the District Inspector's opinion of his schoolmastership be very favourable, and the sum of his marks on the second class paper of questions be satisfactory—say sixty per cent.—anything under fifty per cent. would be deemed unsatisfactory—he would be recommended by the Head and District Inspectors for promotion, and the Board would sanction it.

874. Is the second class examined in all the books or branches that the third class is examined in?—In all.

875. In what additional subjects or branches is the second class examined?—In algebra, natural philosophy, logic, and history.

876. Is the first class examined in all the subjects in which the second class is examined?—Yes.

877. In what additional subjects?—In no additional subjects, but in higher branches of each particular subject.

878. Has the first class to answer certain papers which are not given to the second class?—Yes, sets of papers are drawn up by the Head Inspectors a month or so preceding the annual examination, and graduated in difficulty for each class, and these papers so prepared by the six Head Inspectors are submitted to the Chiefs of Inspection, who make arrangements at the office for the confidential printing of them.

879. Do you ever allow a third class master to offer himself for first class examination without passing through second class?—Cases of the kind have occurred. It is a practice that is not at all desirable, but a few such cases have occurred.

880. How do you reconcile that practice with the rule that each master shall be required to serve two years?—Such cases as have occurred were exceptional, and not in accordance with rule—cases where some very remarkable merit appeared on the part of the individuals. Whilst I know that a few cases of the kind have occurred, I could hardly now particularly specify one.

881. Would they be allowed to occur now?—I should say not. As for myself personally whose duty it is to revise such a list as I have now before me—a list of teachers with the result of the examination of each candidate duly set forth—I should hardly be a party to the sanctioning of any such proceeding. It would be a matter for the special consideration of the Board.

882. Does the rule to which you refer prevent a teacher who comes to the training school in Dublin from being at once classed in the highest class?—No, my lord. An exception has always been made in favour of the training department, which enables the professors to confer the highest division of the first class upon a person who had entered the training department without any class at all. Of course such cases are exceedingly rare; but the power has been always exercised by the training department and with the approval of the Board.

883. Supposing an untrained man obtains a situation as schoolmaster, and is favourably reported on by the Inspector on the Inspector's first visit to the school, is that untrained man obliged to remain two years in the third class?—He is, as a general rule.

884. An untrained man would not be at once placed in second class upon the report of the Inspector?—An untrained man, or even a trained man, could not upon the mere report of the District Inspector be promoted at all. Promotions in the case of the trained, as well as the untrained, can only occur after the examination by the Head and District Inspectors of the individual teacher in those subjects I have already read to your lordship. But neither Head Inspector nor District Inspector, nor both conjointly, have the power of promoting a man who is in the third class into the second class until after the prescribed probation of two years.

885. Rev. Dr. *Wilson*.—You have said, in reference to the reports which come up from the Inspectors, that the clerks open them and note the particular parts—what are the particulars to which you refer?—I can best answer that question by an illustration. In case the special feature of the Inspector's report indicated that, for instance, the accounts of a school had been inaccurately kept, the clerk would look up the records of the book in the registry department, which contains the history of the school and the teacher, and if he saw that on any other occasion the teacher had been reported for the same offence, he would note across the back of the report, in as brief a form as possible, the general nature of the previous admonition or report. Besides, if he deemed it desirable or advisable that full information about the character of the teacher should be placed before the Chief of Inspection, he would also note as to whether, on former occasions, premiums or gratuities had been awarded to the teacher, showing the good side of the man's character as well as the bad.

886. When reference is made to each Chief of Inspection and to the Resident Commissioner as forming a Sub-committee, does each Chief of Inspection in his own department form part of that Sub-committee?—I have never regarded the Chief of Inspection as composing part of the Sub-committee. I have always considered myself as attendant upon Mr. Macdonnell, the Resident Commissioner, who is the Sub-committee. That is the

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way in which I have understood my appearance at Sub-committee.

887. You have referred to some correspondence which you may have had, of a semi-official character, with Inspectors, what is the nature of that correspondence?—An Inspector might write to me on some casual matter, as, for instance, when the Head Inspector, who might be on leave of absence, might possibly return, and so on.

888. Nothing essential to the working of the system?—In no respect. If it were an essential thing, as connected with the working of the system, I should not receive any communication from him personally. But even of the casual class of correspondence I can indulge in very little.

889. You said each Chief of Inspection might regard himself as having to some extent a responsibility to the Secretary, as well as to the Board—what are the matters in which you are responsible to the Secretary?—Every action determined by me upon a document has to pass, in the usual course of the office, through the hands of a Secretary, and that, I apprehend, is in itself a submission by the Chief of Inspection to the Secretaries.

890. Is the action to which you have referred, as suggested by the Chief of Inspection, that usually adopted by the Board?—In 999 cases out of every 1000.

891. It is usually adopted by the Board?—Yes; such action is always taken upon precedent. For almost every case that now turns up we have scores or hundreds of precedents.

892. In the case of the depression of a teacher, and when the Head Inspector may investigate the case, without visiting the school, does he take into his confidence and consult in any way the District Inspector?—Invariably; it would be looked upon as a great dereliction of duty on the part of the Head Inspector to cause any serious action to be taken with reference to a school or teacher without communication with the District Inspector.

893. In these, as in other cases, do you find that the relations between the Head and District Inspectors are amicable?—During the time I had been Head Inspector, and since I became Chief of Inspection, I have known of very few personal differences between them.

894. Does the depression of the teachers to which you refer invariably involve diminution of salary?—Depression of class, as a matter of course, involves diminution of salary.

895. May there be a case of a teacher who will receive a different class of salary from what he is entitled to?—Is it pending a re-investigation of the case?

896. Yes?—Such might happen. In case the final decision were in his favour he would be recouped the loss.

897. If not in his favour the man remains as originally determined?—He loses the grade and salary.

898. No irregularity can occur in consequence of this?—None whatever.

899. Mr. *Gibson.*—Are the matters presented to the Sub-committee afterwards presented to the Board in a book kept for the purpose?—Every matter decided in Sub-committee comes formally before the Board at the meeting that succeeds the action taken in Sub-committee.

900. The *Chairman.*—Is the depression of a teacher the act of the Inspector, or is it the act of the Board on the Inspector's report?—It is entirely the act of the Board on the Inspector's report. The document now in the hands of the Bishop of Meath is an illustration of my answer. Upon that document there is the joint recommendation of a Head and a District Inspector for the dismissal of a teacher. I perceive that I, as Chief of Inspection, considered that case; that the Sub-Committee acted upon my opinion; and that the Board finally approved of it.

901. Master *Brooke.*—Does every report come before the Chief of Inspection, or only those that the clerks note?—Every report that arrives in the office is referred, as a matter of course, to the Chiefs of Inspection.

902. And is read?—And is read in the sense in which one can read thousands of documents constantly flowing in. At all events no irregularity or any change in the arrangements of a school can be reported by an Inspector without coming to the knowledge of the Chief of Inspection.

903. I think you said that of the history of every school you have a register?—We have.

904. That is, you have a distinct history of every one of the 6,000 and more schools in connexion with the Board?—Yes. We have an account, as it were, open for every school.

905. In a sort of ledger?—Yes; in fact, from the time the original application was made for a public grant for the school we have preserved a complete history. There is a record of all the parties concerned in the school; of all the teachers who, from time to time, have been employed in it; and of all the action taken by the Board in reference to those teachers, or in reference to the management.

906. Speaking of the depression of a teacher, is that merely withholding so much of his salary, or is he actually degraded to a lower class?—He is degraded in his status, and he incurs a loss of salary besides.

907. Those always go together?—Both happen together. It is, however, possible for the promotion of a teacher from a lower to a higher class to occur where the promotion is simply a matter of honour, but that is a case that happens only when there is not the necessary average attendance at the school to warrant an award of the corresponding increase of salary.

908. Then in the case of a teacher who has attained to a first class, and then loses a portion of his salary by reason of the attendance of children in the school falling off, there is no degradation of rank there?—There is no degradation of rank in that case; he continues to be a first-class teacher; but he is paid only according to the attendance.

909. Does it come under your notice the mode of promoting pupils from class to class?—No such knowledge comes to me except so far as I am able personally to inspect schools.

910. Is it the schoolmaster who promotes them?—The schoolmaster promotes. It is done wholly independently of the Inspector, but the Inspector's particular duty is to see that those promotions are properly made.

911. Rev. Mr. *Cowie.*—I should like to ask you about the gradation of officers at the Board. You have a Resident Commissioner, Secretaries, Chiefs of Inspection, Head Inspectors, District Inspectors. Is that the gradation of rank?—I could hardly say that is the exact gradation of rank. I would say: the Board—Mr. Macdonnell being its resident member, the Secretaries, the Chiefs of Inspection, the Accountant, and the Clerks according to their respective classes, constitute the gradation as it exists in the Central Office. But in reference to the staff exterior to the office I pursue another classification:—the Board, the Secretaries, the Chiefs of Inspection, the Head Inspectors, the District Inspectors, the Organizers, and the Teachers. So that the Board, and the Secretaries, and the Chiefs of Inspection relate as to status, first to the central administration, and secondly to the officers who are exterior to the office.

912. Is the Head Inspector superior to the District Inspector?—Yes; he is his immediate superior.

913. Is he responsible for the ten districts?—He is responsible for the efficient inspection, on the part of the District Inspectors under him, of those districts.

914. You do not always make him the depository of all the action taken as to the ten districts?—In a distributive sense he is so; for each district has its District Book—its historical register, containing a record of all the action taken in the district, and each such book in the ten districts is under the immediate supervision of the Head Inspector.

915. In the English system, when we had an Inspector and Assistant Inspector, the Head Inspector of the district used to receive all the communications from the office relating to that district, and distribute them to the Assistant Inspectors. Is that plan not followed here?—No such arrangement ever existed here.

916. The District Inspectors receive their instructions directly from the office?—Yes; unless in matters where the joint action of the Head and District Inspec-

tors is necessary, as, for instance, in relation to the details preliminary to an examination of teachers. In such a case, the business being arranged to suit the convenience of the Head Inspector, he communicates directly with the District Inspector.

917. In respect to the grades of teachers, you said to the Chairman you thought the present sub-division beneficial?—I said it is beneficial so long as our present system of salaries remains in force.

918. There is a rule at page 56, No. 14—"No teachers shall be raised to any division, first class, unless they shall have been trained at the normal school of the Commissioners." That is in the Report of 1865, page 56, "Rules and Regulations, Part IV., section 3." Is that rule in force?—That rule was, in the month of June, 1866, rescinded by the Board. A teacher, wherever educated or trained, or even if not trained at all, if he possess the necessary qualifications, is now eligible for the first class.

919. When a teacher is depressed, is that circumstance noted in the book which is kept in the school?—It is not noted in such a way as to expose the teacher to the animadversion or aspersion of his neighbours. But anyone acquainted with the official details of a National school can ascertain the fact. The teacher is bound to record in his "Report Book" the whole of his receipts, as to salary from the Board, and school-fees from the children. If, therefore, it be observed that in one quarter he received at the rate, for instance, of £24 a year, and in the following quarter, without any falling off occurring in the attendance, at the rate of only £20 a-year, it may be concluded that, in the meantime, he was depressed. But there is no actual record in terms that the teacher had been depressed.

920. You stated that printed questions for the examination of teachers are reviewed by the Chief of Inspection?—Yes.

921. Are the questions the same all over the country?—Yes. The written part of the examination of the male teachers is held on the same days all over Ireland; and even the same hour all over the country is appointed for each subject of examination. For instance, it is arranged that the examination shall begin on a certain day; that at ten o'clock in the morning the teachers shall assemble; that the first subject taken up, for example, shall be grammar; that at twelve o'clock geography shall be taken up; at two o'clock, arithmetic; and so on.

922. How long does that examination last?—Two days for the written part, and, at a subsequent and varying period of the year, two days also for the oral examination. One day is sometimes enough for the oral.

923. Are those papers sent up to the central office?—The answers are, in the first place, carefully perused and noted by the District Inspector. The value of each answer is then set forth on a document called the Examination Docket. When the revision is completed, the papers and the Inspector's memoranda are transmitted to the Education Office. Then, if the Chief of Inspection have leisure for the purpose, which indeed he rarely has, he revises the teachers' answers, and reviews the general tenor of the Inspector's judgment. The next stage in the procedure provides that all the papers shall be sent to the Head Inspector, whose positive duty it is to revise and consider them before the oral examination takes place.

924. To what subjects does the oral examination extend?—It includes all the subjects I read out for the written examination, with such additional subjects as are peculiarly and necessarily oral, as, for instance, reading, and the method of teaching.

925. Are the teachers generally satisfied with the fairness of those examinations, or do you get frequent reclamations against them?—Very rarely has a reclamation against the decisions or examinations been made. A few cases only have occurred.

926. You said those examinations are all conducted on the same day?—The written part of the examination of the male teachers.

927. More than twice a year?—In the case of the male teachers, the written part at one and a fixed period; the oral part at another and a varying period. The examination of the female teachers takes place, in the several districts, at different periods of the year; the oral, however, immediately following the written part of the examination. Different sets of printed questions are used for the written examination of the female teachers of conterminous districts.

928. To what centres are they brought for examination?—To the head-quarters of each district. There are sixty districts.

929. Do you pay the expenses of the teachers to come to the examinations?—We do.

930. Do you give them any daily allowance while attending?—We give them 2*s.* a day for personal allowance. £1,600 a year is the item of the estimate for defraying the travelling and personal expenses of teachers and monitors for attending at those examinations.

931. Are all those who have stopped long enough in a school so as to be capable of being raised obliged to come to be examined?—Originally that was the arrangement of the Board, but it was abandoned some twelve or thirteen years ago, and teachers are not now obliged, after receiving a classification in the first instance, again to present themselves for examination.

932. It is at their own option?—At their own option, of course. But if an Inspector deemed a teacher to be negligent in keeping up his studies, he might specially summon him to the examination. Such a teacher would not be entitled to his travelling expenses unless he succeeded at the examination.

933. The Bishop of *Meath*.—You state you occasionally examine schools yourself?—Yes.

934. That is no part of your business; that is merely spontaneous?—It is the wish of the Board that, as far as practicable, the Chiefs of Inspection should undertake, for a brief period of the year, the inspection of schools, chiefly with a view of watching the practical operation of the system.

935. Your colleague does the same?—He does. It so happens that, from the variety of my occupations, I have been able to do less of actual inspection duty than my colleague.

936. How long has this system of examination of teachers been in use?—The programme now before you has been in use since 1856.

937. How long have the subjects been in use?—The subjects since 1848, but the system of marking since 1856.

938. How many questions usually are proposed in each of the subjects?—Five or six in the written examination; in the oral, any number of questions the Inspector chooses.

939. Are these questions taken from printed books?—The rule for the guidance of the Inspector is, that the questions are to be strictly limited to the matter of the books published and sanctioned by the Board. The only licence an Inspector enjoys in relation to the selection of questions is in the mathematical part of the examination, in which he may, of course, propose any natural deduction from a scientific proposition.

940. I find here, as one of the rules of the examinations, that if there is no answer in a written examination, the man is not eligible for the oral—is that rule rigidly carried out?—Rigidly carried out as regards the essential subjects.

941. What record is there of these examinations?—The document before you is a permanent record.

942. Do you print it?—No: that document is preserved in the archives of the office.

943. I think you said the promotion depended partly upon literary ability and partly upon the power of school organization?—Quite so.

944. According to this form, the weight attached to the latter element is very small compared with the rest?—The element to which your lordship is now directing your attention, is not the element I have referred to. Questions on the science of teaching form part of the oral examination itself. The "method of teaching," under that head, as a theoretical branch, is treated as an ordinary subject of examination. But the question of "school-mastership" is determined when the Inpectors are considering the character of the teacher as a practical school instructor.

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945. That element is ascertained upon the inspection of the school itself?—That element is ascertained upon the Inspector's examination of the school.

946. For the determination of that element, of course the Inspector is the only source you have to look to?—The Inspector is entirely responsible for that, unless, indeed, the Head Inspector is himself familiar with it from a recent inspection of the school.

947. And the latter is only an accident?—It is not essential, except in the case of promotions to the first class.

948. Those examinations are held annually?—Annually.

949. In the several districts?—In each district there is an annual examination for male teachers, for female teachers, and for monitors, the several examinations being held at different times.

950. Mr. *Dease.*—Has the Head Inspector any duties of inspection over particular schools, beyond the supervision of the District Inspectors?—The Head Inspector has not any class of schools under his own exclusive inspection. His inspection is an inspection of schools common to himself and the District Inspector. Each inspects the school independently of the other—the Head Inspector's examination, however, mainly having reference to the manner in which the District Inspector discharges his duty.

951. How are the Inspectors appointed?—They are appointed by examination—by public competition.

952. Has that been always the case?—That has not been always the case; the last nineteen appointments have, however, been made by public competition.

953. Open to the public?—Not open to the public. The nominations are made by the Commissioners. The number of nominations is not necessarily limited, but practically it is from four to seven for each vacancy. The National Board then sends to the Civil Service Commissioners the names of those nominated, and it remains for the Civil Service Commissioners to conduct and conclude the examination.

954. Are Inspectors appointed now, or have they been always so, irrespective of religious denominations?—They are not, and have not been so appointed; but this answer requires some explanation. There were formerly three classes of Inspectors, and there are still three classes, but one of the classes now bears a different name. The Head Inspectors consist of half Catholic and half Protestant; the first-class and the second-class District Inspectors consist of half Catholic and half Protestant; but the Sub-Inspectors, as originally constituted in 1847, consisted—two-thirds of Catholics, and one-third of Protestants. That Sub-Inspector class has now merged into what are called the third-class District Inspectors, and the proportion which was observed when they were called Sub-Inspectors is still as nearly as possible regarded; for of the ten third-class District Inspectors six are Catholics, and four Protestants. When a vacancy occurs for a Roman Catholic, none but Catholics compete; and when a vacancy occurs for a Protestant, none but Protestants compete.

955. What are the salaries of the Inspectors?—The third-class District Inspector begins at £200, and goes on to £300 a year; the second-class District Inspector begins at £275, and goes on to £355; the first-class District Inspector begins at £370, and goes on to £420, and all classes of District Inspectors have an allowance for locomotive expenses. Head Inspectors have from £400 to £450 a year, with a personal allowance of fifteen shillings a night when absent from home, and of seven shillings and sixpence a day when absent from their centres only during the day time; and besides they are recouped *all* their travelling expenses.

956. How are the appointments to the first, second, and third classes of Inspectors arranged?—When an Inspector enters the service he is appointed to the third class. Seniority, in most cases, determines the promotion from class to class.

957. Is there a certain number who must be of the first class, and some certain number of the second?—Yes, fourteen in the first class, thirty-six in the second, and ten in the third. If a vacancy occurring in the second class happens to be a Catholic vacancy, the senior Catholic third-class Inspector is promoted—his conduct and efficiency, of course, being satisfactory.

958. The consideration, then, of religious denominations is carried out in the different classes of Inspectors?—Yes; a Catholic cannot succeed to a vacancy caused by a Protestant in any of the ranks of the Inspectors.

959. By whom are the District Inspectors sent to districts?—Upon the suggestion of the Chiefs of Inspection the location of the Inspectors is determined.

960. Are the scales of allowance for travelling expenses the same for the Head Inspectors and the District Inspectors?—No. The Head Inspectors are, as I have stated, recouped all the locomotive expenses they may incur. The District Inspectors have an allowance for travelling expenses on this principle. For schools within four miles of their centre they receive no locomotive expenses. For schools at a distance of four miles but less than twenty miles from their centre, they are paid at the rate of four shillings a school. And for schools beyond twenty miles from their centre they are paid at the rate of seven shillings a school. The Treasury allows but £3,000 a year for this particular service; and in case the total claims made by the Inspectors exceed that amount, a rateable deduction has to be made from the allowance of four shillings and seven shillings a school. This deduction, to a limited extent, occurs each year.

961. In case of the degradation of a teacher, is the manager always informed of it?—Invariably, with all the leading facts of the case.

962. You mentioned the case of a classified teacher who might be called up for a second examination by the District Inspector, and you mentioned the possibility of that person failing—what happens in case of failure?—If the failure exhibit decided neglect on his part to carry on his business studies, it is the duty of the Inspector to report the matter to the Board and suggest depression; but if the failure simply consist in not attaining the promotion he looked for, he retains his place, and his status remains unaffected.

963. You also mentioned that one of the subjects in which a third-class teacher is not examined is history?—Yes.

964. How do you account for that?—Well, I am not responsible for the omission, or for having suggested its omission from the programme of the third-class teachers, but I can understand that it was originally omitted from the course of the third-class teachers, because the only historical sketches contained in the lesson-books are of so difficult a character—mere chronologies, and the driest details—that minds of humble powers of perception might find it difficult to grasp or comprehend them.

965. Have the third-class teachers to teach history?—The historical sketches I refer to are in the Fifth Book, and third-class teachers rarely have Fifth Book classes in their schools.

966. As a general rule, do the children in the schools taught by third-class teachers learn no history at all?—They don't learn the chronological tables of ancient and modern times. Any historical information those teachers give their classes is of an humble description, such as that contained in the Scripture history lessons to be found in the Second and Third Books.

967. What is the number of schools taught at present by third-class teachers?—According to the report for 1866, there were 1,971 males and 838 females—total 2,809.

968. That is nearly one-half of the entire number?—Yes. Perhaps I should explain, in reference to the question of history, that, as a subject of instruction in the schools, it is only an incidental and not—as in the case of grammar, geography, arithmetic, and so on—a special subject.

969. Professor *Sullivan.*—The Chiefs of Inspection, besides discharging the duty you mentioned, are also, I believe, Superintendents of the Statistical Department?—They are the Heads of the Statistical Department. All the statistics of the system come to the knowledge of the Board through the agency of the Inspectors, managers, or teachers. The depository of all this information is naturally the office of the Inspection

Department; hence the Chiefs of Inspection are the heads of the Statistical Department.

970. The forms of the tables which are printed with the Commissioners' reports, I suppose, are drafted at least under the direction of the Chiefs of Inspection?—Yes; generally drafted by them.

971. It consequently lies within your department to be acquainted thoroughly with the nature of the statistics given in the reports?—It is part of my particular duty to be acquainted with the statistical affairs of the Board.

972. Could you tell me at what period the distinction of vested and non-vested schools came into operation?—The distinction first came into operation about the year 1840.

973. Previously the distinction was unknown?—The distinction as between the schools that were built partly by the aid of the State, and the schools built entirely by the funds of the localities always existed; but down to 1840 there was no distinction whatever in the rules applying to the one class and to the other.

974. Is there any practical distinction between the two classes outside the modern rule, with regard to religious instruction?—The only distinctive rule in regard to the two classes is the one which appears in the code—that which, in the case of vested schools, authorizes the parents of children who are not of the same religion as the manager or teacher, to have the clergyman of their own denomination admitted to the school at some particular time to give religious instruction to their children.

975. Does it not sometimes occur that the actual managers of a school do not know whether the schools are vested or not?—Frequently. I have met with many cases of the kind, where managers were entirely ignorant as to whether their schools were vested or non-vested. In this very parish, in the school in King's Inns-street, which is conducted by nuns, I had, some years ago, to acquaint the head of the school that it is vested.

976. Is there any distinction between vested and non-vested schools as regards their mixed character?—The general type of these schools is pretty much the same. If the population of a district is a mixed population as to religion, the pupils of the schools—in rural districts, at least—are also more or less mixed, and that is so, indifferently, whether the schools are vested or non-vested; but I should say that, taking into consideration the statistics of all the schools, vested and non-vested, a greater proportion of the non-vested schools is mixed, than of the vested schools.

977. Then your experience is that the denominational character, where it does exist, is more frequently found among the vested schools?—I should say that the unmixed element in vested schools preponderates, and for this reason: Of the 1,646 vested schools that are in operation, 1,252 are under the management of Catholics. But Protestant pupils are not so prone to attend schools that are under Catholic management, and taught by Catholic teachers, as Catholic children are to frequent schools under Protestant managers and taught by Protestant teachers. Hence I should say at once that, inasmuch as 76 per cent. of the vested schools that are in operation are under the management of Catholics, whilst only 71 per cent. of the non-vested schools are under Catholic management, the vested schools are unmixed in a slightly greater proportion than the non-vested.

978. Have you ever determined what the relative proportion of the vested and non-vested schools is in the different provinces, and what proportions of each class of schools in each province are mixed?—Whatever can be affirmed respecting the character generally of the mixture of the schools of a district, may also be affirmed as to the character of the vested schools, with a slight inclination always to the prevalence of the mixture of religion in the non-vested schools. In the report for 1866 it is stated for each province and county what the mixture of the schools generally is, and you may conclude that the proportion is about the same in the vested and non-vested, there being very little difference between them—whatever difference there is being in favour of the more mixed character of the non-vested schools.

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979. Has the religion of the teacher anything to do with the relative proportions of the religions in the schools?—It has some. As I observed before, Catholic pupils appear to me to go to schools taught by Protestant teachers and managed by Protestant managers, with less hesitation than Protestant pupils go to schools that are taught by Catholic teachers or that are under Catholic management.

980. Is that the form of lease executed where the schools are vested in Trustees [*a form of lease is shown to the witness*]?—This is the form now in use for Trustees.*

981. Is there any provision in that lease for the repairs of that class of vested schools?—There is no provision in this form of lease as to repairs.

982. Then how are the repairs of schools of that class provided for?—There are no means provided in this form of lease for the maintenance of schools as to repairs, and the only course open to the Board in such a case is to suspend the salary until the school is put into proper repair.

983. Have there been many instances of the suspension of grants to schools from that cause?—There have. For various reasons, as want of repair, a condition of utter ruin, &c., 67 vested schools were on the suspended list at the end of 1866.

984. Do you think in general that want of repair is due to the fact that there is no provision in the lease to compel the repairs?—I would not exactly say that; for even if there were such a provision in the lease we might sometimes find it difficult to oblige the Trustees to keep the houses in proper repair.

985. When did the present arrangements with the Board of Works with regard to the building and repairing of schools come into operation?—I don't exactly remember the date, but I believe it was about the year 1857.

986. What has been the result of that arrangement as to the state of repair of the schools generally? Has it worked well?—In many parts of Ireland it has worked very well, but in other parts very unsatisfactorily. I attribute a great deal of the odium under which the National Board labours to the tardiness of some of the country officers of the Commissioners of Public Works as to the repair of schoolhouses. For instance, in the county of Kerry the complaints of managers have been incessant as to the neglect of repair of the schoolhouses.

987. The Bishop of *Meath*.—You stated that 2,809 schools are taught by masters and mistresses of the third class, and that they do not teach history?—I qualified the answer. I said that they teach the Scripture History narratives contained in the Second and Third Books; but inasmuch as they are only teachers of the third class, I conclude that they are not likely to have pupils who are in the Fifth Book.

988. From the character of the historical matter contained in the book, even if they did teach it, the teaching would not be of much use to the scholars?—From the character of these lessons, it would not.

989. A few mere chronologies?—Yes.

990. Was that book compiled by the Board?—It was.

991. Is that book taught extensively to the higher classes of scholars?—No, my lord. Only about seven per cent. of all the pupils are in the Fourth and Fifth Books; but I am not at this moment aware exactly of the proportion of these in the Fifth.

992. Then you don't think that, practically speaking, history is taught in the schools?—I am convinced that the lessons in history contained in the Fifth Book have not been successfully taught during the last ten years to a thousand pupils.

993. Can you assign any reason why the Board does not compile a better history?—The question of compiling a history has been frequently considered by the Board. Difficulties which are obvious have prevented the carrying out of any such design.

994. Lord *Clonbrock*.—I am rather surprised at the answer you gave about the mixed character of the vested and non-vested schools. Is it not the rule that religious instruction may be given exclusively in non-vested schools, according to the wishes of the patron—

* The form of lease referred to will be found in the Appendix to Evidence, No. III.

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that, in point of fact, there is only one religion taught in non-vested schools?—In point of fact, that is so.

995. Would not that lead to the conclusion that they would be more denominational schools than mixed?—In theory one may come to that conclusion, but when the practice of the schools is considered it will be found to be as I have stated. Managers of non-vested and vested schools alike respectively direct or prescribe the course of religious instruction for their schools, and the rule referred to by Professor Sullivan, which enables the parents of the children who are the minority in vested schools, to obtain admission for *their own clergyman* to give religious instruction, is never availed of. I have not personally experienced an instance among the 1,805 vested schools where the parents have taken advantage of that rule.

996. Is it necessary in the vested schools that a request should be made by the parents to have religious instruction given—is it not a matter of course?—Not only is it not a matter of course—I refer to the minorities receiving religious instruction in vested schools from *their own clergymen*—but practically I don't know a case where it occurs. I assume from your question that you are under the impression that in the 1,805 vested schools the religion of the children of the minorities is taught by their respective clergymen; in no case amongst these schools that I am acquainted with does such a thing occur. The only vested schools where the religious instruction of the minorities is generally given by their respective clergymen are the model schools.

997. Master *Brooke*.—Do you mean to say that there is no teaching of the Roman Catholic and Protestant faith in the same school at different hours?—Is it in the same vested schools?

998. In the same vested school?—At the present moment I can't bring to mind the occurrence of such a case, and the only schools in which I know it to prevail are the model schools, if I except the workhouse schools, which can scarcely be said to be vested schools, or to be under the control of the Board.

999. At Mr. Trench's school, at Cangort Park, the Protestant and Roman Catholic clergymen attend at particular hours to give religious instruction?—That case has never come to my knowledge. Cangort Park is a non-vested school.

1000. Do you receive much assistance from managers in checking the schoolmasters?—Managers are from year to year improving in that respect. Of course with the more skilful supervision and steady watchfulness of managers who take a practical interest in the affairs of the schools, the efficiency of the teachers will also improve. But there are, I am sorry to say, parts of Ireland where the management is yet practically in the hands of the teachers themselves.

1001. Do you find generally that the Inspectors derive much assistance from the managers, with regard to the fidelity of the returns of the attendance of the pupils?—The manager is the medium of communication, as to the statistics of the school, with the Board. He makes a quarterly report to the Board, but of course he derives his statistics from the teacher. The Inspector has to revise these statistics, and consequently he and the manager, in case the manager happens to make an erroneous return, come into communication.

1002. I refer particularly to the record of attendance of the children, which is very important. The Inspectors have only one or two, or at the most three, opportunities in the year of checking it, by counting the children and comparing the number present with the number recorded: the manager may go to a school two or three times a week, or often daily, if he were an attentive manager, and count the children present, and you would be sure of the figures being correct?—The number of such managers is unfortunately limited. But there are, I am happy to say, some managers who pursue the course your question suggests, and who attend the schools from day to day and enter the number present. Cases have occurred of managers reporting teachers for inaccurate returns.

1003. Have you found cases where the managers protect and defend the schoolmasters?—The general rule is, that the manager protects the schoolmaster. Perhaps it is salutary that it should be so, for it is a check on the Inspector.

1004. Rev. Dr. *Wilson*.—Have you any means of being assured as to the correctness of the returns kept by the teachers?—I think our inspection is of so efficient a character, that it would be extremely difficult indeed for a teacher or manager to persevere in making erroneous returns; I am convinced such a practice would be readily detected.

1005. State in what way?—The Inspector's duty is to make three periodical visits to the school in the year; but, in addition, there are cases where the Inspector feels himself called upon to make to the same school in the course of the year as many as ten or twenty incidental visits, such visits occurring at all hours of the day. If he find any disparity between the number recorded as present, and the number actually in attendance, his business is to institute inquiry. Another means the Inspector possesses of checking the trustworthiness of the recorded attendance is a very simple but obvious one. If, on the occurrence of a number of succeeding visits, made at different intervals, he find the actual number in attendance on each occasion to be less than the general average of the scholars as recorded in the school report book, he may reasonably suspect the prevalence of inaccuracy or falsification, and once suspecting inaccuracy or misrepresentation, his business is to employ every means of ascertaining the truth. His duty, and I have frequently resorted to it myself, is to take up the Roll Book and call out the names one by one, and see that the answer of each, with regard to attendance on any recent day, corresponds with the entry made on the roll. He might, for instance, take up the first name he finds marked as present on, say, the Monday preceding the inspection, as well as on the day of inspection. He then, calling out the name, might say, "John So-and-so, were you at school on Monday?" If the boy, taken suddenly in that way, had not been present on the Monday, he would most likely say so. Sometimes a child, under the influence of fear or put about by confusion, might not in such a case disclose the facts to the Inspector; but an Inspector of ordinary activity of habit would then immediately go to the parents of the child, with a view of pursuing the inquiry. But, on the whole, I am perfectly satisfied as to the general fidelity of our accounts.

1006. Are you satisfied that your Inspectors make frequent incidental visits?—We absolutely require them to make frequent incidental visits. If, at the end of a term of inspection, an Inspector return a small number of incidental visits, he is overhauled—his attention is drawn to his neglect, and an explanation is required. If he persevere in showing a small number of such visits, the ordinary annual increase of salary might be withheld from him.

1007. Is there a certain form for these visits to be entered on?—There is.

1008. With regard to the vested schools—of those vested in trustees—is their condition generally in a satisfactory state?—Well, as to the schools recently vested in trustees, their condition is in a satisfactory state. But, some twenty-five or thirty years ago there was a class of schools erected which got into bad repair, and which we have never succeeded in inducing the trustees to put into proper repair.

1009. Have they ceased to be used as National schools?—Instances have occurred where we lost the property in such schools. I have mentioned that there are sixty-seven vested schools suspended, of which a considerable number are suspended for want of repair.

1010. Have any of these which have so ceased to be used as National schools, been turned to other purposes?—I have heard of the case of a landlord converting a National school that lapsed in that way into a sporting lodge.

1011. Did the Commissioners find it their duty to take steps in that matter?—They took advice from their Law Adviser, but they did not succeed in preventing the abuse.

1012. In reply to a question put by Mr. Cowie, you stated that rule 14, referring to the classification of

teachers, "that no teacher shall be raised to any division of the first class unless he had been trained in a normal school of the Commissioners,"—you stated that that rule was rescinded?—Yes.

1013. When was it rescinded?—In June, '66.

1014. To what representations was it owing that it was rescinded?—I happened not to be in the country when the rule was rescinded, but of course I am acquainted with the general nature of the controversy that took place about it.

1015. State what it was?—It was deemed by numbers of very influential people to be unfair to give peculiar privileges to those who were trained in the only training institution in the country; and as those who made that representation appeared to entertain scruples about allowing their teachers to come to that training institution, they complained that their own conscientious convictions and scruples imposed on the teachers the penalty of a deprivation of the opportunity of attaining to the first class. Accordingly, the Commissioners, taking, I presume, these circumstances and representations into consideration, very wisely altered the rule.

1016. With whom did this suggestion originate?—The controversy was of a public character. It originated with the Catholic Bishops and with those who spoke the sentiments of Catholics; and it had been going on for some years.

1017. Are we to understand that the Commissioners of Education regard the Central Model School in Marlborough-street as the only training establishment in the country?—In the sense of a training institution for schoolmasters and schoolmistresses, it is the only training establishment in Ireland in connexion with the Board. I believe the Commissioners so regard it. I take it there is no doubt about that.

1018. Sir *Robert Kane.*—You mentioned that, so far as you are concerned, you don't know of a case in which any religious instruction was given to the pupils constituting the minority in a school as to the religion?—The minority, assuming that the religious instruction of the majority was according to the religion of the manager.

1019. Where the school is under a manager, the manager supplies the means of giving religious instruction to the majority, whom we may suppose to be of his own religious denomination; in such cases, practically there is no religious instruction given to the minority?—Practically not.

1020. In the report of your Board for last year, it appears at page 15, that there are 131 schools which are under Roman Catholic and Protestant teachers conjointly?—They are chiefly of the official class. I take it that in a school of this class, where Catholic and Protestant teachers are to be met with, as in the model schools, the children of all denominations generally get their own particular religious instruction.

1021. What schools could be under that model school class more than the principal model schools belonging to the Board in large towns?—The model schools and a few other cases make the total that you have referred to, that are taught conjointly by Catholics and Protestants.

1022. Then the combination of Roman Catholic and Protestant pupils, and Roman Catholic and Protestant teachers giving instruction in the same schools, practically exists only in the schools that are under the direct management of the Board?—Practically only in schools under the direct management of the Board, and in some of the remaining few that have got Catholic and Protestant teachers conjointly.

1023. You mentioned also that practically the vested schools are more of a denominational character than the non-vested?—I should not like to use the word denominational in reference to any school that is National. The word denominational was suggested in the question put to me. I think no National school is at present denominational, even where one form only of religious instruction is given, or where only one denomination of pupils is in attendance.

1024. About three-fourths of the vested schools, you said, are under Catholic management?—Yes.

1025. Then a large majority of your schools are under the management of Roman Catholic clergymen?—Yes.

1026. What proportion of vested schools are under the management of Roman Catholic clergymen?—I am not able to tell you exactly, at this moment, what number is under the management of Roman Catholic clergymen; but, under the management of Roman Catholics, whether clerical or lay, there are 1,252 out of 1,646 in operation. In round numbers, as I have said, three-fourths.

1027. You have not in your hands the means of saying what proportion are clergymen and what proportion are laymen?—Not immediately; but it may perhaps be arrived at by the following consideration in respect to vested and non-vested schools generally. There are 222 schools under managers who are clergymen of the Established Church; 4,672 schools under managers who are Roman Catholic clergymen; 551 schools under managers who are Presbyterian clergymen; and 60 schools under the management of clergymen of other Protestant denominations. The clerical management thus exhausts 4,905 of the schools.

1028. Then under lay managers?—Established Church lay managers have 560 schools. Roman Catholic lay managers have 323 schools, and these 323 schools are under the management of 218 lay Catholic gentlemen. There are 245 schools under lay Presbyterian management; and 39 schools under the management of Protestant laity of other denominations. The total number of schools under lay management is thus 1,167.

1029. You have not the means of carrying that classification further?—No; but you may fairly make it a question of simple calculation, that whatever proportion the managers, clerical and lay, of the whole 6,072 schools whose management I have described bear to one another, the same proportion will exist in reference to the 1,805 vested schools.

1030. You have no reason to doubt that there is any difference between vested and non-vested as to the proportion under clerical and lay management?—No.

1031. The *Chairman.*—Do you consider the way in which the Board receives its reports at present of the condition of the schools is satisfactory, or would you suggest any improvement?—I think that maintaining our present system of classification of teachers and our present system of payment of teachers' salaries by classification, our system of inspection is very efficient. I am not prepared to suggest any alteration of a fundamental character. I have drawn attention to some slight modification as to the details of inspection in a report which I made the last year I was Head Inspector, and which was published in the Board's Report for 1858.

1032. Do you think that under the schools existing under the Board any class of schools get their allowance on too easy terms?—I think there are many classes of schools that get their salaries on too easy terms. I think we are disposed to overdo the teaching power of the schools — to give schools a greater staff of teachers than they absolutely require; but only in that sense would I admit that any class of schools get their salaries upon easier terms than they deserve.

1033. What proportion to numbers should teachers bear to pupils in the ordinary National schools?—I understand your lordship's question to be—what number of pupils a teacher might reasonably be required to instruct. Our rules prescribe that the numbers vary according to the classification of the teachers. They provide that a first class teacher must have at least thirty-five pupils; a second class teacher, thirty pupils; a third class teacher, twenty-five pupils; and a probationary teacher, twenty pupils. My own opinion is, that a teacher ought, without any difficulty whatever, assuming that he has got a fair training, and that he possesses tolerable organizing skill and average ability, to be able without difficulty to teach fifty children—that is my decided conviction.

1034. For what cost per head of scholars do you think a school of primary education should be conducted?—I have prepared a plan in which I state my opinion as to the amount of public money that should be applied to

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the education of each individual child. I should find it difficult, without discussing that plan, to answer your lordship's question. It would be irrelevant, and would open up a new inquiry, to give that answer now.

1035. Is that a plan which you wish to propound to the Commissioners?—I came prepared to propound it if the subject turned up in connexion with the statistics of the schools, but I have no absolute wish to introduce it unless its investigation legitimately arises.

1036. Have you yourself formed any opinion as to what the maximum sum per head is that the State ought to be called upon to pay for the instruction of an individual child in merely primary education?—I have; and I think that our present plan, which involves so many varieties of payment, is defective. Our present plan involves payments from the rate of 9*s.* 9¼*d.* per head in some schools, to £2 and upwards per head in other schools; I therefore think that plan defective.

1037. What rate should you say would be the maximum that the education of an individual child ought to cost the State?—Unless in connexion with an explanation of my plan, it would be hardly intelligible for me simply to state the sum. I may observe that it is a high one. I therefore would require an opportunity to give my reasons for fixing it at a pretty high rate.

1038. Have you got that plan in writing?—I have an outline of it, and am prepared to adduce the arguments necessary to sustain it.

1039. What is the reason why in a boys' school an average daily attendance of sixty is sufficient to entitle that school to an assistant, while in the girls' schools fifty is the maximum?—Assuming it was deemed desirable to have two teachers for sixty boys, I think it was a proper thing to arrange that an attendance of fifty girls should have two teachers. The organization of a girls' school is entirely different from that of a boys' school. A large proportion of the girls having to occupy themselves for a part of the day, under proper superintendence, at industrial work, the services of one of the teachers are in a measure drawn off from the general purposes of the school. Hence a greater teaching power is necessary for the girls than for the boys. In addition, the energies of female teachers are not of that vigorous character that would warrant us in setting two women to do the same work that you would set two men to do.

1040. Does it often happen that first-class masters are found in schools of which the average daily attendance is only thirty, or near that?—Frequently; but in such cases the first-class master has the *honour* of being in the first class without enjoying its emolument.

1041. What attendance in the school is required to entitle the master to his full salary?—Thirty-five. An average attendance of thirty-five entitles a first-class master who is first of first to get £52 a year, and possibly £13 supplemental salary besides.

1042. His salary in that case would be over £1 a head?—Nearly £2 a head if he had the supplemental salary.

1043. A school of sixty-five boys might have a master at £52, and an assistant teacher at £24?—Yes, and a supplemental salary of £13 to the master. A school of sixty-five boys might have a master first of first, with £52 class salary, and £13 supplemental—that is, £65; and an assistant first of third at £24 per annum; that is, £89, and perhaps the salary of a monitor besides.

1044. How many senior monitors besides, at £10 each?—Not more than one I should say. At the office we should exercise our discretion not to allow a school to become overstocked with teachers.

1045. You could not prevent such a school from having under your rule an assistant at £24 a year?—Certainly not.

1046. Retrenchment would be limited to the class of monitors?—Yes; or there might be no monitor at all allowed to the school. At the same time, it is most likely that a monitor recommended for such a school would be appointed, because it would be the best possible school to select for that monitor's education and training.

1047. Whose business is it to notice the number of monitors in a school as compared with the number of scholars, and to check the undue multiplication of them?—Well, in the first place, it is the Inspector's business to look after that, and if the Inspector happen to have peculiar views, these views are checked in the office.

1048. What power have the Inspectors of ascertaining whether the teachers have been at work for the year round?—They have many means of ascertaining. The Roll Book and the Report Book of the school show whether the school had been in operation. That is the first consideration. If the school had been in operation, it is very likely the master had been at his post. But in case the master happened to absent himself, and leave the school without a proper substitute, the manager, the parents of the children, the people of the neighbourhood, or the police, who are very watchful about the affairs of our schools, would in some shape or form assist in acquainting the Inspector or the Board of the teacher's absence.

1049. Is the attendance of the monitors marked in the same manner as that of the children?—It is marked on the roll, but is not generally counted as part of the attendance of the school.

1050. In schools that have more than one teacher is the assistant teacher's attendance marked on the roll?—No; there is no arrangement for marking the attendance or absence of either the principal teacher or assistant teacher. This is a defect which some of the Inspectors have had under consideration, and which it is likely will soon be remedied by the adoption of an attendance book for the teachers—such a book as is in use in all the schools under the immediate control of the Board.

1051. In the case of a school in a remote district, where the manager seldom or never attends, what check have you that the teacher may not be absent either the whole day or the greater portion of a day?—There is no absolute check, except that the teacher is always in apprehension of the appearance of the Inspector. Besides it is to be observed that the parents of the children are interested in the regular attendance of the teacher, and very frequently report laches in that respect.

1052. Do you think it possible, in order to prevent the schools being unduly expensive, to adopt any system such as is called in England payment by results?—That is the topic I was afraid to refer to when I hesitated about answering the former question. The matter, statistical or otherwise, that I had prepared refers to that subject.

1053. The Earl of *Dunraven*.—I suppose, Mr. Keenan, you are quite prepared to give us your view upon that?—Perfectly prepared. The only hesitation I have in immediately answering the question, and giving my views, is that I think a statistical statement absolutely necessary in reference to the quality of the attendance of our pupils at schools, before attempting to express any opinion upon the general question of payment by results.

1054. The *Chairman*.—You spoke, in an early part of your examination, of the Chief of Inspection being responsible for the finances of the model schools. Explain the exact meaning of the phrase, and the extent to which the responsibility extends—The salaries of the teachers and also of the monitors of model schools are paid directly by the Board. The adjustment as to accruing increments, and so on, of those salaries devolves upon the Chiefs of Inspection. The fees of the pupils are, in the first instance, transmitted to the office; and then a specified portion, which the Chiefs of Inspection have from time to time to regulate, is returned to each teacher. The "Boarding accounts" of the Head Master, for the maintenance of resident pupil teachers, are examined and countersigned by the Chiefs of Inspection. In short, the Inspector has to make a report on every expense—petty or considerable—connected with the school. That report has to come to the Chief of Inspection, who has to examine it to see that the claim it advances is supported by the Board's order authorizing the appointment or expenditure in the original instance, and that the payment is a legitimate and a proper one. In that way the Chief of Inspection has to fiat every payment

in connexion with the model schools. But his fiat is only a preparation for the Finance Committee, who have afterwards to consider the claim before it is recommended to the Board for liquidation.

1055. Is the model school inspected by an ordinary Inspector?—Yes; but more frequently than an ordinary school. The model school is generally situated in the place where the Inspector resides, and he usually visits it once a week to check the accounts and prepare his weekly report upon it for the Board.

1056. Are any children admitted to the model schools without payment?—In only one model school in Ireland is there an arrangement for admitting free pupils. That is the model school at Trim—I suppose it was owing to the poverty of the neighbourhood.

1057. Are the payments made quarterly?—Quarterly.

1058. And in advance?—In advance.

1059. To whom do the children pay the school-fees?—To the masters and mistresses, who in turn hand the fees to the Inspector—who on his part transmits them by post-office order or bank order to the office.

1060. Is it the duty of the Inspectors at the beginning of each quarter to receive these?—The receipts from the pupils come in weekly, and on Saturdays the Inspectors take them up and transmit them without delay to the central office in Dublin.

1061. The accounts of the Inspectors are under the direct charge of the Chiefs of Inspection?—They come immediately to the Chiefs of Inspection after the usual routine of the offices—as to noting, and so on—has been gone through. The Chief of Inspection examines them, observes whether they are regular, and briefly states his opinion on the face of the document.

1062. How are the outgoing payments made to teachers and monitors?—At the beginning of each month, the amount for the whole school is transmitted by a bank order to the Inspector. It devolves upon him to distribute to the different officers of the model school the sum each is to receive, and each has to furnish a receipt, which is transmitted back to the office.

1063. Have any malpractices occurred with respect to the money so transmitted to the model schools?—A few cases have occurred—cases of teachers having retained in their possession fees which they ought to have delivered up to the Inspector at once. A few cases have occurred also on the part of Inspectors, who retained the fees longer in their possession than the rules of the office allowed.

1064. Has there been any permanent loss to the Board from these cases?—Only two cases I think have occurred in which there was any permanent loss. But I should venture to say that since the institution of the model schools, and they are now 26 in number, we have not lost by malpractices of any kind a sum amounting to £50 in all.

1065. Rev. Dr. *Wilson*.—His lordship asked you with regard to checking the redundancy of monitors in schools. You said that in the first instance the Inspector checks it?—He does.

1066. If he happens to have any peculiar views of his own on the subject how do you check him. He might think it would be very desirable to have a monitor for every 10, 12, or 15, or 20 pupils?—That is a view that at the office could not possibly be favoured. Attention would be drawn in the ordinary way to the fact.

1067. Who is the party who has the checking in the office?—The Chief of Inspection or the sub-committee. If the practice were one of long standing it would be regarded as a serious case. However, very few such cases have ever occurred—very few, indeed.

1068. Rev. Mr. *Cowie*.—When you said you thought a teacher ought to be able to teach fifty children, do you mean with monitors, or without them?—My hypothesis in connexion with the teaching of an elementary school is, that if possible it ought never to be without a monitor. I should say a teacher of average ability, with a monitor, ought to teach fifty pupils with great ease. In Prussia and in Holland, teachers are required to instruct a considerably greater number, and frequently without the aid of monitors.

1069. Are your schools worked on the tripartite system?—Some of the model and other schools in large towns are worked on the tripartite system, but as that system requires class-rooms, its adoption is of course limited to schools with that kind of accommodation.

1070. Before the office of Chiefs of Inspection was established, how was the work done that they now dispose of?—That is a question I find some hesitation in answering, for I should have to refer to a previous state of affairs on which it would not be my province to speak.

1071. It was from business falling into arrear?—Matters had fallen into arrear, and during the inquiry in the House of Lords in 1854 special attention was drawn to the fact that there was a want in the Education Office of some technical government of the inspection department. In 1855 the experiment of placing the department under a Chief of Inspection was tried; and in 1856 the arrangement was approved and ratified.

1072. The *Chairman*.—Before the Chief of Inspection was appointed, how many Head Inspectors were there?—Six. In the beginning of 1855 they were called upon to assist in working off the arrear to which I have referred, a duty which occupied them nearly two months. Then one of the body was retained in charge of the department, and it was thus that the office of Chief of Inspection originated.

1073. Since that time has the department been able to keep up with the business?—Perfectly. No serious arrear has ever occurred since.

[Adjourned.]

FOURTH DAY.—DUBLIN, WEDNESDAY, MARCH 18, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

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Patrick Joseph Keenan, esq.

PATRICK JOSEPH KEENAN, Esq., further examined.

1074. The *Chairman.*—As the number of teachers in the schools is very much regulated by your printed rules, do cases ever occur in which the Inspectors check or reduce the number of teachers?—Frequently the Inspectors draw the attention of the Board to the fact that the attendance and the teaching power are not in proportionate relation, and on such occasions the matter is considered in the Office—possibly by the Board itself—and the necessary action taken as to the reduction of the staff. But such interposition on the part of the Inspectors very rarely happens, inasmuch as the scale which assigns the requisite attendance for one, two or more teachers is published, and is known to every manager and familiar to every teacher. The arrangements under this head are necessarily self-acting.

1075. In those cases was it that the number of teachers employed in certain schools was in excess of the number allowed by the regulations, or that from the uncertainty of the attendance the Commissioners allowed them to take more than they were actually entitled to?—The circumstances that lead to action of that kind are something of this sort:—At one period of the year the attendance at school may be ample for the teaching staff; but at another period of the year some local accident may occur which, affecting the attendance, ultimately reduces it below the number required for the staff of teachers. The Inspector, as I have observed, on every occasion that he reports has to draw the attention of the Board to the fact that the teaching staff is either equal to or above or below the wants of the school. When the report showing, for instance, that the number of teachers is in excess of the number allowed by the regulations, comes to be dealt with at the office, the whole history of the school is considered, and if it appear that there is a recuperative element in its character, time is given before any reduction of the staff is ordered by the Board. As a matter of indulgence towards the schools that are liable from time to time to accidental or abnormal fluctuations of attendance, the Commissioners act upon a rule which, however, they have never published, and which gives a certain degree of *grace* in reference to attendance at such schools. It is important to understand the effect of the "grace" allowance. Sometimes a first-class salary, the award of which, according to the published rules, requires to be sustained by an average attendance of 35, is, by the operation of the "grace" allowance, given and continued to a teacher whose school exhibits a smaller attendance than 35. The "grace" allowance is the difference between the number required for any particular class and that degree which is immediately above the number required for the next lower class. For instance, 35 is the number required for a first-class teacher's salary; but if the school maintain an average of 30·1—that is, of ·1 above the number required for a second-class teacher—the Commissioners continue the first-class salary; and the second-class salary is continued to a second-class teacher so long as his school maintains an average of 25·1—that is, of ·1 above the number required for a third-class teacher; and so on, in reference to the third and probationary grades.

1076. Would this question of the relative number of teachers and pupils be brought before the Board solely by the Inspector's report, or would it be the duty of any department in the office to observe upon it in checking the quarterly accounts?—It is always the duty of the Inspector, when he meets with a case of the kind, to draw the attention of the Board to it; but it happens, in most instances, that the checking of the quarterly returns of the managers in the Registry Department of the office is the first proceeding which occasions a consideration of the matter.

1077. It may constantly happen, I presume, that more than a quarter of a year may elapse without an Inspector going to some schools?—It may happen frequently that two quarters elapse.

1078. Do I understand that in that case it would be the duty of some person in the office, through whose hands the accounts go, to note the deficiency, and bring it under the notice of the Board?—That is quite correct, my lord.

1079. Do the same observations apply to the monitors?—To the monitors not so much. Their case is not simply an affair of attendance. The institution of monitors is not exactly an institution of teachers, and the rules as to attendance, in relation to teachers, do not accordingly apply to the case of monitors. It is only when the attendance becomes extremely low that the question of reducing the number of the monitors would be considered. A senior monitor, for instance, is engaged for four years, and to a poor child like him it would inevitably be a tremendous hardship if at the end of the first, second, or third year, owing to some local circumstance producing a fluctuation in the attendance, he lost the opportunity of completing the training the Board had undertaken to give him.

1080. Taking an extreme case—that there was a school of 65 boys which had a first-class master, drawing £52 a year, and a second-class master of the first division, drawing £32, and a senior monitor drawing £10—what possible economy in the teaching staff could be enforced?—The case your lordship puts is that of a principal and an assistant in a school of 65. The maximum salary for the assistant in such a case would be £24, that of "First of Third." But if that happened which your question assumes—that is, the employment, in a school having 65 pupils of a first-class master, of the most highly classed assistant paid for by the Board in such a school, and of a monitor in the fourth year, the Board would not, under the circumstances, reduce the salary of the monitor, for it would be a manifest injustice to him not to permit him to complete his period of service; but when that monitor's time of service would have expired, the Board would certainly hesitate to appoint a successor to him. It is chiefly when a new-appointment of a monitor is proposed that the question of the average is taken into consideration.

1081. What means has the Inspector of ascertaining whether the teachers have been at work and in regular attendance all the year round?—The opportunity of frequently visiting the schools in making his regular and incidental inspections; the considerable intercourse which he has with the managers and the gentry of the district; the necessity which he feels of making

inquiries from all manner of people as to the dutifulness of the teachers; and the ordinary examinations which he makes on every available occasion, into the actual condition of the accounts.

1082. Are any rules drawn up for the Inspector's guidance in checking the register?—There are rules for the guidance of the teacher as to how the register ought to be kept: the same rules assist the Inspector in the duty of checking it.

1083. Are those rules printed?—They are.

1084. Will you put in a copy?—Yes. The account-books of a school consist of the Roll Book, the Register and the Report Book. Besides, I add the quarterly return which the teachers make to the Board through the managers. [*Witness hands in copies of these documents.*]

1085. Would it be possible, in your opinion, in order to simplify the business of the office, to make the payments of the teachers annually, instead of quarterly?—The condition of the country demonstrates at once, that it would be impossible to adopt a system of that kind. The teachers are poor; the managers, generally speaking, are not rich; and to defer the payments for a year would be to reduce the teachers to such a state of indigence as to render their position miserable and their services utterly useless. The Education Office, I may add, does not require any such relief. It is perfectly competent to discharge the work at present imposed upon it.

1086. Has any application been made to the office, or representation by teachers, as to making the payments monthly?—Such representations have been made frequently by teachers and managers, but I am not certain as to whether the Board has ever formally considered the proposal. It would, however, be premature to discuss that question pending the explanation I hope to have an opportunity of offering you, and to which I referred on the last day, as to payment by results.

1087. But admitting the present system of salaries to continue?—I myself believe that it is not an impracticable project; but others quite as competent as I to offer an opinion on the matter think that to reduce the payments to a monthly recurrence would involve the office in such a multiplicity of detail and work as to produce embarrassment and confusion.

1088. How often in the year are grants of books recommended and made to schools?—There were, and still are, two classes of grants of this kind—one a grant of free stock, the other a grant at reduced prices. The first, the free grant, except in the case of new schools or schools under organization, is practically abolished; the second class of grant is made whenever the manager applies, and the circumstances of the school appear to warrant it.

1089. Does the Inspector when he visits a school look at the amount of books in store, and see how the teacher's account stands as regards that stock with the Board?—Part of his duty, and indeed a very important part of it, is to see that the school is properly supplied with books and school requisites; but besides those which are necessary for the scholars' immediate use, the adequacy or inadequacy of which he may observe by an inspection of the books in the children's hands, it is his business to see that the teacher has in stock a supply available for one, two, or three months' further service. If the teacher fail to maintain such a stock as that, the Inspector admonishes him to remedy the defect; and if he persist in keeping the supply low, the Inspector reports the matter to the Board, and the Board by official admonition try to correct it.

1090. Taking the case of a school on its first establishment, how is the grant of free stock made—or did you say that the grant of free stock is abolished?—I said that it is practically abolished. It is not abolished in the case of new schools; but new schools, on an average, amount to only about 150 a year. On the occasion of taking on a new school a free stock is granted according to a scale that has been for a long time in use in the office.

1091. Do I understand that no issue of free stock is made afterwards?—Unless under peculiar and exceptional circumstances. If the Inspector see that the circumstances of the locality in which the school is situated are such as to render the purchase of maps, black boards, and requisites out of the question, it is open to him to make a special recommendation to the Board for an award of free stock.

1092. That would in fact be a special assistance on the ground of poverty?—A special assistance on the ground of poverty; but I may add that on other occasions a grant of free stock may be made to a school as a distinction in recognition of its excellence.

1093. On the first establishment of a school, do you supply the master with a certain amount of stock to keep in store?—No, my lord. On the occasion of the establishment of a school the Commissioners make an award of free stock, consisting of maps, diagrams, charts, black boards, pointers, and such things as are of permanent advantage for collective use in the school. As a condition for such a grant the Commissioners require that the manager shall purchase a certain amount of books and requisites to serve as sale stock for the individual use of the pupils.

1094. How soon after the first establishment of a school, do you send down to the master a quantity of school requisites to keep in stock?—Immediately that the Board has ordered a recognition of the school, as a National school, forms are sent to the manager, containing instructions as to the supply of school requisites.

1095. On the subject of store stock, not of free stock?—Of both.

1096. How is the Board repaid for this store stock?—They require payment before they issue the books. The course is simply this: the manager, immediately that the school is taken into connexion, gets a notification of the award of the free stock; he is also at the same time told that he must make certain purchases of ordinary books for the school. He then sends up a requisition for the free stock and another for the sale stock, and a post office order for the price of the latter. In a few days, from the time of the receipt of the requisitions, the books are issued to him.

1097. As the stock so supplied is prepaid, the necessity of accounts, as between the Board and the school, does not exist?—Not in reference to such matters.

1098. How often in the year are gratuities to masters recommended by the Inspectors?—Gratuities are recommended annually only. Gratuities are of different kinds: for the order and cleanliness of schools; for teaching vocal music, drawing, physical science, or navigation; for instructing paid monitors and unpaid monitors; for preparing persons for pupil teacherships or teacherships; and if there happen to be an agricultural department in connexion with a school, for giving instruction in agricultural science. But gratuities are awarded only annually, and always about the beginning of the year.

1099. About what time?—About the close of January.

1100. Do the Inspectors recommend schoolmasters to be fined more than once a year?—A fine, if at all necessary, is recommended by the Inspector usually after the inspection of the school. As the Inspector inspects the school three times a year, and as he may visit it incidentally very frequently during the year, it is possible that such a recommendation may be at very different periods throughout the year.

1101. Does that answer apply also to depression of class?—It applies equally to the case of depression of class.

1102. Or to dismissal?—Or to dismissal.

1103. Have you any other class of penalties?—Admonition, and reprimand, and suspension of salary for a limited time.

1104. Are there any other forms of instruction for Inspectors?—There is a code of regulations for the guidance of Inspectors.

1105. Can you put in a copy?—Yes [copy handed in]. This code was drawn up and published in 1854.*

* For copy of Code see Appendix to Evidence, No. IV.

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It has not been reprinted. Since then various alterations, consequent upon the development of the system, have taken place, and various new instructions through the medium of circular letters have been issued to the Inspectors. The office has at present under consideration a new edition of this code, which will embody a complete detail and exposition of the present duties and functions of the Inspectors.

1106. Supposing a new Inspector to be appointed?—He has no information for the present but the old code and copies of the circulars that have been issued since 1855.

1107. Is this paper given in the Report for 1866?—No. It has not been printed since the Report of 1854, published in 1855, page 434. But each district (and there are sixty school districts in the country) has its "District Book," and the duty of the Inspector is to preserve in a guard-book every document that issues from the office in reference to the business of the district, and to the duties of the Inspectors. Consequently, the Inspectors have all the circulars that have been issued since 1855, along with the code of regulations which was then for the first time published.

1108. Who sees that those instructions are observed by the Inspectors?—The Head Inspectors, so far as their personal observation enables them to do so; and the authorities at the office, who have also numerous opportunities of seeing that the several instructions are attended to.

1109. How often do the Inspectors send in an account of the expenses incurred by them, which the office has to reimburse?—Once in every four months, a period officially designated a "Term," they send in a return of the travelling performed by them during the four months, and their claim for travelling expenses. On the occasion of an examination of teachers or monitors, they send in an account of petty expenses incurred, and of travelling expenses and allowances paid to the teachers or monitors in reference to the examination. They also send in quarterly accounts of their postage expenses.

1110. Who checks those various accounts?—They are invariably checked and countersigned by the Chief of Inspection, having been previously checked by the different clerks.

1111. What is the rule as regards travelling expenses, is it the actual cost, or is it paid by mileage?—In the case of a Head Inspector it is by the actual cost out of pocket. In the case of a District Inspector it is by an allowance per school. The rule is that for every school within four miles of the District Inspector's residence no allowance is granted for travelling; for every school within a belt of from four to twenty miles, 4*s.* is granted, and for every school beyond twenty miles from the Inspector's residence, 7*s.* is granted. The total amount of expenses under that head, for the sixty Inspectors, is £3,000 a year.

1112. Are there any other expenses incurred by the Inspectors in the office except those?—At this moment I don't remember any other.

1113. Is there an allowance made to the Inspector for stationery, or is he supplied with stationery?—He is supplied with stationery direct from the office.

1114. By any fixed quantities?—Well, the duty of the clerk who issues the stationery is to see that only a reasonable quantity is demanded and supplied.

1115. Have you any discussions of a troublesome kind under the head of allowances in settling with the Inspectors?—I should say that troublesome discussions have very rarely occurred. From time to time the attention of the Inspectors may have been drawn to matters connected with their accounts, but action in this respect, of a serious character, has, to my knowledge, occurred but rarely.

1116. Rev. Dr. *Wilson.*—I wish to call your attention to your evidence on Monday. I think you were asked on Monday, when the distinction was first made between vested and non-vested schools, what was your answer?—In 1840, I think I said.

1117. Did not the distinction exist at a much earlier period?—I said 1840, in reference to the rule as regards the right of the pastor to visit the school; but I added, if I remember rightly, that of course the distinction as to vested and non-vested schools prevailed from the time building grants were first made—a vested school always meaning a school which, as regards its erection, had been aided by a grant of the public funds.

1118. With regard to the right of the pastor to regulate religious education in the school, did you refer to that on Monday?—I have had no opportunity of seeing my evidence since Monday.

1119. You stated that non-vested schools furnished the best type of mixed schools?—I beg pardon, I said that in non-vested and vested schools you might indifferently meet with a mixture of different religions, but that on the whole there was a slight preponderance, in my opinion, of the mixed element in the non-vested schools as compared with the vested schools.

1120. I believe you said the public generally were not aware of the distinction between vested and non-vested schools?—I was asked a question which led me to make an observation to that effect, and I mentioned, I remember, that even in this parish in which you are now sitting, the head of one of the schools had to inquire of me whether the school was vested or non-vested.

1121. In answer to a question put by one of the Commissioners I think you said that a table contained in the Report of 1866, showing the average number of pupils in mixed schools under Roman Catholic and Protestant teachers jointly, referred chiefly to model schools?—I did.

1122. Is that your answer now?—Yes. I have since then taken occasion to inquire further into the matter, and I have an analysis of the 131 schools: model schools, 91; agricultural model schools, 2; workhouse schools, 7; gaol schools, 1; lunatic asylum schools, 2; ordinary schools, 28. These are the mixed schools under teachers of different religious denominations—the principal teacher being of one denomination, and the assistant of another.

1123. In the Report of 1866, page 11, do not the Commissioners claim an increase in the number of mixed schools in 1866 over 1865 and 1864?—They do, and correctly, claim it.

1124. Did you state on the last day that in vested schools religious teaching is not given to the children of different denominations?—As far as my experience and knowledge go, there is no distinction whatever between vested and non-vested schools in that respect.

1125. Is any of the fault of that attributable to the Commissioners of Education?—None whatever. The Commissioners of Education have, by their rules, given full power to the parents of the minority of the children to authorize their own clergy to give religious instruction in the vested schools. The fact simply is, that neither parents nor pastors take advantage of the rule.

1126. Then it is not the fault of the Board?—Not of the Board, nor of the system, certainly.

1127. Have the parents of the children, or others, made any complaints on the subject?—I have never heard of any.

1128. Allow me to inquire in reference to the organizing teachers about whom you were asked?—I don't remember any question having being asked me about organizing teachers, except indeed a question about tripartite arrangements, respecting which the Rev. Mr. Cowie put me a question.

1129. Do you approve of that system of school organizing?—Entirely.

1130. What is your opinion as to its success?—I have never heard a second opinion about its success. In every case—in every report I have ever read from an Inspector with reference to it, the advantages of the system appear to have been recognised.

1131. You have had no complaints from Inspectors about it?—One or two of the organizers have themselves been guilty of laches, have committed irregularities, and have failed to effect that amount of good which they ought to have accomplished. In such cases, of course, representations have come from the Inspectors.

1132. Your opinion is that the schools have de-

cidedly benefited by that system?—That is my conviction, certainly.

1133. Has the matter of school-fees always been considered as a necessary element of the system?—I think, that from the original foundation of the system, the idea of school-fees must have occupied the minds of its promoters; because a plan of education which would ignore as part of its resources for the support of the teachers a system of school-fees, would, in my mind, be defective.

1134. Have the Commissioners endeavoured to secure from the different districts of the country, a proper amount of school-fees?—The Commissioners have, from time to time, made, in that respect, as much exertion as they could legitimately venture on. I think they have very wisely, in reference to the remote and what might be called sparsely inhabited districts, almost altogether abstained from interference; but wherever the Inspector has informed them that their interference would bring about an amelioration, they have, to my own knowledge, always taken the necessary action. Their interference was limited to suggestions to the managers.

1135. Can you state any instance in which the terms of the payment of local fees led to difficulties?—A few cases have come to the knowledge of the Board where attempts were made to confine the schools to a high class of pupils, by charging a fee of much the same amount as that charged in the ordinary middle class schools. At present, I have in my mind two such cases. An effort was at once made by the Board to reform the condition of the schools in that regard.

1136. You stated that the payments to teachers must be made quarterly, at the least?—So I declared. As long as our present system of payment is maintained, to make them less frequently would be utterly destructive of the whole system.

1137. Looking to the system of payments as at present existing, do you think it desirable to continue the present payments of the teachers through the medium of the managers?—I think it is exceedingly desirable to maintain that medium of payment between the teachers and the Board: I think it is an essential part of the policy of the system.

1138. Mr. *Gibson*.—I observe that in the report for the year 1865, you give, in a tabular form, the religious denominations of the patrons or managers, and also the religious denominations of the teachers; and I find that that is omitted in the report for the year 1866?—Surely the religion of the managers is repeated in the report for the year 1866.

1139. Yes, but not the religion of the teachers: why is that omitted?—The explanation I have to offer in reference to that is:—that the Lords of the Treasury had been complaining that the reports were issued in an expensive form, and that we had been publishing those reports annually in two large volumes. They were of opinion, I understand, that the report might be reduced in dimension. Accordingly, one of the Secretaries deeming it important, on the one hand, to carry out the purposes of the Treasury, and at the same time regarding certain routine statistics as not sufficiently important to occupy space in the reports from year to year, the tables were recast, and the column to which you refer was, I suppose, omitted.

1140. The column is not more than a quarter of an inch in breadth, which gives the religious denomination of the teachers in the report for the year 1865; it is not given in the report for 1866—the expense of the paper occupied by that would be nothing?—So I suppose; but, owing to the reduction of the tables I refer to, the report for the year 1866 came out in one volume. It was looked on, I presume, that every column omitted was a column of an uninteresting and non-essential character.

1141. Considering that the leading feature of the system of education is mixed, combining the co-operation of persons of different religious denominations—don't you think it a matter of great importance to show where the managers and teachers are of different religious creeds: to show how many Presbyterian teachers, how many Episcopalian teachers, and how many Roman Catholic teachers are employed under managers of a different religion from the religion of the teachers—thus showing that the system is mixed, not only as to the scholars, but with the heads of the schools?—That information had been published annually for a great number of years.

1142. The fact that teachers may be Roman Catholics and under Protestant patrons, or *vice versâ*, would show the working of the system in combining persons of different creeds in its administrations. Is that so?—Yes: but I don't think that occurs to any considerable extent. It so happens that upwards of 400 Catholic teachers have been appointed by Protestant managers; but such appointments have been almost invariably made in the case of schools where the attendance is exclusively Catholic; and the fact that the patron is a member of the Established Church, and the teacher a Roman Catholic, shows nothing as to the mixture of pupils in the school.

1143. Not necessarily; but would it not be very desirable in reference to particular parts of Ireland—I speak especially of Ulster and of some counties in Ulster where the creeds are pretty nearly balanced—would it not be desirable where the patron was of one creed, and he appointed a teacher of a different creed, to show that fact?—I think it very desirable that such a statement should be made from time to time; it has been made over and over again in the reports, and when it is deemed advisable it will, I have no doubt, be repeated.

1144. Can you assign any other reason for its omission?—I am not personally responsible for the omission.

1145. I presume it is feasible to give the numbers of the Roman Catholic, Protestant, and Presbyterian managers who have teachers of a different denomination in the schools under them in the different counties and provinces?—Perfectly feasible. I have with me detailed information on that head; I have before me returns of the number of managers of different denominations, with the number of schools——

1146. That is not what I want—I want the denominations of the teachers?—I have also in a table the denominations of the teachers; and perhaps the information you are anxious to get from the tables you suggest might be derived from the table I have before me. If you will allow me I will read it: it shows how many Catholic teachers are appointed by Protestant managers.

Mr. *Gibson*.—That would not answer the question. I should prefer a formal return.

1147. Sir *Robert Kane*.—In answer to Dr. Wilson you referred to the 131 schools I inquired about on Monday last; you stated their distribution as to model schools, and so on; you mentioned with regard to the minority in these schools not being supplied with religious instruction, that the Board were not in any way responsible for that, as they provided full facilities for it. I understood from your answer, that you considered it was owing rather to the indifference or the inertness of the parents or the pastors of the children, of the minority of the pupils, that no religious instruction was given?—Quite so in relation to vested schools generally.

1148. Do you consider that the patrons have, in any way, interfered to prevent religious instruction being given to the minority of the children in their schools?—I have never known the case of a patron of a vested school interfering with the right of the parents, and refusing admission to the clergyman appointed by the parents to give religious instruction to the minority.

1149. So far as your experience goes, you have not found that the patrons of such schools have in any way interfered to prevent the practical realization of the arrangement which the Board afford for that purpose?—Most certainly, so far as I am acquainted with the system. I am not aware that they have introduced any obstacle to the carrying out of the arrangement.

1150. The absence of religious instruction from the minority of the children in the schools has resulted from

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inertness or want of attention on the part of the parents or pastors?—Quite so.

1151. Do you believe from personal experience that practically religious instruction is supplied elsewhere than in the schools?—In a few cases, but not as a general rule. As regards Catholic pupils, who amount to 29,722 in the 1,106 mixed National schools taught exclusively by Protestant teachers, I have never personally experienced an instance of a child retiring elsewhere to get religious instruction. I know, however, that a few such cases exist. On the other hand, in the instance of the 24,381 Protestant pupils, who are attending the 2,483 mixed National schools taught exclusively by Catholic teachers, I have not heard, except in a few cases, of any arrangement existing by which they would retire to a church or a meeting-house or any other place for religious instruction.

1152. Mr. *Stokes*.—In the Seventh Report of the Commissioners, that for the year 1840, it is stated in reference to the training schools, with regard to the students in training, that in the model schools a vigilant superintendence is exercised over their moral conduct; that on Sundays they are expected to attend their places of worship, and on every Thursday to receive religious instruction from their respective pastors, who attend at Marlborough-street for that purpose—is this practice continued?—No; in reference to the teachers generally it has been long since discontinued.

1153. Is no religious instruction given on week-days?—Religious instruction is given every day in the model schools in Marlborough-street; but, as I understood you, the point of your question was as to the attendance of clergymen to give religious instruction—that, so far as the Catholic clergy are concerned, has been discontinued for a long time. In the case of the Established Church, the Presbyterian Church, the Unitarian Church, and, I believe, the Methodist Church—but I am not sure about the last—the clergymen attend regularly to give religious instruction.

1154. The Catholic students, then, receive no religious instruction from a clergyman of their church?—None. They attend the school when religious instruction is being given to the children, and they participate in the instruction by assisting in giving it, or by joining in the religious services of the moment.

1155. Religious instruction is given on Tuesdays?—Religious instruction is given daily. On Mondays, Wednesdays, Thursdays, Fridays, and Saturdays, religious instruction is given for half-an-hour; on Tuesdays for two hours. Religious instruction, so far as Catholics are concerned, is imparted only by the teachers.

1156. The course pursued by the children is supposed to be for the teachers' advantage?—The course pursued by the teachers is for their own as well as for the children's advantage. But in reference to the Catholic teachers in training, their religious instruction, or rather their religious exercises—I can scarcely call it instruction—consist simply in joining in the prayers for the day, and participating generally in each religious practice going on.

1157. They receive no course of religious instruction at all?—They get no special course of religious instruction, and never did.

1158. That was left in the hands of the clergyman?—A course of religious instruction for the Catholic teachers in training was never laid down by the clergyman.

1159. Lord Stanley's famous letter to the Duke of Leinster lays this down:—"They will refuse all applications in which the following objects are not locally provided for:—1st, a fund sufficient for the annual repairs of the school-house and furniture; 2nd, a permanent salary for the master, not less than £ ; 3rd, a sum sufficient to purchase books and school requisites at half-price, and books of separate religious instruction at prime cost." Is that regulation maintained?—No. The particular regulation in reference to local subscriptions was never carried out. It was very wisely determined by the Commissioners who formed the original Board not to carry it out; for were it attempted in schools in the remote and poorer parts of Ireland, it would be found to be impracticable.

1160. With reference to the examination of the teachers, you stated that the examination is partly written and partly oral, and that for certain examinations identical papers are used at identical hours in the same day all over Ireland?—Yes.

1161. How does the Board preserve uniformity in the part of the examination which is oral?—The institution of Head Inspectors, who have to pass from district to district, communicating personally with Inspector after Inspector, and having themselves an understanding which they originally derived from meeting together in conference in Dublin, has tended to produce a certain degree of uniformity of standard. But the Commissioners altogether commit to the discretion of the Head and District Inspectors this question of uniformity of standard.

1162. You stated, I think, that the examination of the teachers and monitors is based on the books of the National Board—that the candidate acquainted with these books is able to answer the questions?—Yes. I mentioned that there were some questions, as, for instance, deducibles from propositions in science, proposed in the oral examination, based on matters not contained in the books.

1163. How, then, can it be truly said that the use of the books issued by the Board is optional?—It is universally understood that the arrangement made by the Commissioners is, that the examinations shall take place in their own books, the books which the teachers employ daily in their schools, which, I think, is a wise arrangement. No doubt, so far as the teachers are concerned in relation to the examinations, the Board make it in a certain sense compulsory to have their own books used.

1164. The master of the school not using the books of the Board would be placed in this position—first, he would lose the profit to be obtained on the sale of the books of the Board to the pupils; next, the pupils not being taught in the books of the Board, and being examined by the Inspector in those books, would do the teacher no credit at inspection; and the teacher himself would fail in an examination out of those books, and would, therefore, lose the increase of salary to be obtained by successful answering. Under such a system, is it not the fact that the use of the books of the Board is really made obligatory?—I can hardly deny the conclusion you have arrived at in that statement, but I have never known of any cases of complaint. At the same time, I am free here to answer that, if different unexceptionable books on the several subjects embraced in the curriculum of National schools were published, it would be desirable to confer on the people the advantage as well as the right of freedom of selection.

1165. Are the school registers marked once or twice a day?—The school rolls are marked only once a day. There is no interval in the schools from the commencement of the day's proceedings to the close, except in a few cases.

1166. In your rules, what do you understand by a quarter?—We have different quarters. January, February, and March constitute one quarter; April, May, and June make a second quarter; and so on.

1167. Does the quarter consist with you of a fixed number of days?—It consists of three months.

1168. But the holidays are not equally distributed in the quarters?—The managers are at perfect liberty to keep whatever religious holidays they choose. The holidays are not distributed equally in the quarters, because they don't occur equally. In the first quarter, for instance, the ordinary holidays of National schools are—the 17th March and the 25th March; these are the only holidays that occur in the first quarter, in eighty per cent. of the National schools taught by Catholic teachers and frequented by Catholic pupils. Then there are others——

1169. By holidays I refer to vacation?—I beg pardon, I misunderstood you. Vacation usually occurs three times in the year, in National schools:—at Christ-

mas for about ten days—in some cases a fortnight; at Easter for a week, and at Midsummer for three weeks, and sometimes four weeks.

1170. The quarters in which the Midsummer and Christmas vacations occur, are of course shorter than the other quarters?—Generally so, of course. The Christmas vacation is at a fixed time, the Easter vacation is at Easter, but the Midsummer vacation depends on the circumstances of the locality as to the farming operations.

1171. You have no certain number of days to make up a quarter?—No.

1172. Do you argue from the average quarterly attendance to the average yearly attendance?—The average yearly attendance is not made up from the average of the four quarters' attendance; the yearly attendance is made up by the average of the daily attendances throughout the year.

1173. The week has no number of fixed days in it either?—If you allow me, I refer you to the form of report book in use in the National schools in Ireland: you will see that the averages are made up in this manner:—There is an account for each month. The month is divided into the first, the second, the third, and the fourth week, and the extra days that may occur. Then for the first week there are given tots of the totals on rolls and total attendances of all the days composing the week; and similarly tots are given for the second, third, and fourth weeks, and for the extra days. Then, again, there is a tot made of the totals on rolls, and total attendances of the whole month, which divided by the number of days included in the tots, gives the average on rolls and the average attendance for the month.

1174. How many school days are there in this week?—In most National schools there are only four, as Saint Patrick's day occurs in this week. In Dublin, however, there may be five, as Saturday is generally becoming, on the North side of the city, a school-day.

1175. Speaking generally, there are only four school days this week?—Yes; four.

1176. To ascertain the average attendance for this week, you would divide the tot by four?—Yes.

1177. To get the average attendance for last week, you would divide by five?—Yes. And the average attendance of the year is obtained by dividing the total attendances of all the school days of the year by the total number of school days; the number of actual school days, on the average, in the National schools throughout Ireland being 200.

1178. Is there any fixed period of a day during which the children must be under instruction to get credit for attendance?—The children in most National schools are permitted to arrive up to the hour of roll call, which may be as late as twelve o'clock.

1179. To take an extreme case—supposing fifty nurses of nineteen years were to carry fifty babes of two years old in their arms into a school, a few minutes before the closing of the school, would they count for a hundred?—That could not possibly occur, for the roll is called not later than twelve o'clock, and none are counted in the day's attendance who arrive after that.

1180. Well, then, take it a few minutes before twelve o'clock?—There are three hours of school business after twelve o'clock.

1181. But they might go away?—The teacher's business is not to let the pupils go away; but any such set of circumstances as you suggest, if it were possible to fancy their occurrence, would not, of course, be tolerated for a moment.

1182. Is it not, under the rules of the Board, the direct interest of teachers and of the Board to make the attendance on the books as large as possible?—The Board have no interest one way or the other in the question whether the attendance is large or small; but it certainly is the interest of the teacher that the attendance shall be at least equal to the number required for his class salary.

1183. Can you state the total number of children in attendance in National schools for the year 1867?—I cannot for 1867; but for the preceding year, 1866, the average attendance was 316,225.

1184. Do you know what was the actual number present at the inspection of the same schools during the same year?—There are three inspections of each school. At the inspections, when the primary examination of the year takes place, the total of all the pupils present generally corresponds with the average attendance, which, I have just stated, is 316,225.

1185. You can't tell exactly what number of children were seen in the schools by the Inspectors in one year?—Not precisely; but I may perhaps have an opportunity of referring to the tables published for the year 1865, containing detailed information as to the numbers examined by the Inspectors.

1186. You said the poverty of managers and teachers would make annual payments impossible—would not the difficulty be confined to the first year after the change?—How are the teachers to live for the first year?

1187. Supposing the first year's difficulty got over, would not the teachers and managers be able to arrange for every succeeding year?—You assume, as a starting point, the possession of £200,000 in the pockets of the managers and teachers for the purpose; an hypothesis which assuredly is not sustainable.

1188. Do you consider it impossible, or highly undesirable, for the Board, when the first quarterly payments fell due, to pay the managers the amount for the whole year?—I don't think that would be a judicious regulation. The teachers are not bound by any arrangement with the managers or the Board to remain for a single day beyond the time of payment.

1189. If the teacher left, the manager would appoint another teacher?—But if the manager failed to appoint another teacher, there might be some trouble or procedure necessary to get him to recoup the remaining portion of the year's imprest.

1190. Do you not think the integrity of the managers would afford security enough on that head?—I believe that the managers, as a body, are as honourable and as fully possessed of integrity as any set of men in the world; but I do not think it desirable to give any body of men, beforehand, the amount of money necessary to carry on a school for a year.

1191. Rev. Mr. *Cowie.*—In reference to the accounts sent in by your Inspectors, you said very few discussions arise in settling matters of an unpleasant character?—I did.

1192. Are your Inspectors, as a body, punctual?—They are remarkably punctual. Cases, to be sure, have occurred where Inspectors have failed to be so, but I venture to say it would be very hard to find a set of men who are more punctual.

1193. Are they diligent in their work?—As a body, they are as diligent as any public servants could reasonably be expected to be.

1194. Are they quite satisfied with the notice taken by the office of their recommendations?—I have very rarely met with a complaint on that head. I have an official knowledge of the sixty Inspectors and the six Head Inspectors, and I have not heard a murmur in reference to one decision out of 1,000.

1195. Have you any difficulty in settling the proper gradation of officers in your department: it seems to me your District Inspector may receive directions from Secretaries, Chiefs of Inspection, or from the Head Inspectors, so that he has got three masters; therefore I am puzzled at their extreme satisfaction?—You divide one of the masters into two, for the Secretaries and the Chiefs of Inspection, constituting what may be called "the office," may be regarded as one. The directions that emanate from the office proceed to the District Inspector through the Secretaries. The Chief of Inspection may be the author of such instructions, but the instructions positively, and practically, reach him through the Secretaries.

1196. Put these two together, there are many communications which pass to the District Inspectors that do not come through the Chiefs of Inspection?—Many; but only of a local character between the Head Inspector and the District Inspector.

1197. He may receive orders from the Head Inspec-

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tor at the same time which would clash with the orders from the office?—That is impossible. The Head Inspector's duties are so clearly defined, as are also those of the District Inspector, and the relations of each with the office, that it is impossible for any such clashing of orders to take place.

1198. You promised to give us the Code of Instructions to the Inspectors?—I have handed it in.

1199. Do you consider the plan now in operation, by which teachers sell books to the children and make a profit thereon, is advisable?—I am not altogether satisfied about the propriety of that arrangement. I am bound to say that, though there is on the whole, general satisfaction expressed with reference to it, and that a vast majority of the Inspectors and nearly all the authorities of the office are in favour of it, I am not myself perfectly sensible of its advantages.

1200. The Inspectors approve of it?—Yes; most of them do.

1201. And the masters and managers, of course?—Yes; the teachers, of course, who derive advantage from it, approve of it.

1202. Has this been long in operation?—Only about four years.

1203. Why was it introduced?—It was introduced with the view of giving teachers a special interest in having their schools well stocked with books for sale to the pupils.

1204. It gave them a pecuniary advantage?—Yes. I think, however, the object the plan was intended to secure might have been attained without offering the teachers the pecuniary inducement.

1205. It was not done with a view to increase the sale of the Board's books?—The Board had no such purpose in view. In having any such purpose in view they would be acting, to a certain extent, very irrationally; as they lose by every book, and the more sold the worse for their finances.

1206. Do they not gain on selling to the public?—The Commissioners do not sell to the public. Since 1849 they have not been permitted by the Lords of the Treasury to sell books to any other than teachers and managers for use in National schools.

1207. Do they buy from their publishers?—The Commissioners have two classes of books: one class they print and publish themselves, and sell at reduced prices; another class they purchase from private authors, and sell at the same reduced rates as the books published by themselves.

1208. Do you think it would be a just suspicion that the Board had in view the forcing their books upon the schools?—I think it would be a very unjust suspicion. I never heard anyone state that such a suspicion existed in the country.

1209. I mean by the plan of issuing books to the teachers to dispose of at this profit of twenty per cent.?—I think it perhaps justifiable in a stranger, not knowing the circumstances of the country, to entertain such a suspicion; but the object of the plan was as I have stated.

1210. Do you think none but strangers would imagine that?—I think anyone acquainted with the general working of the National system would imagine very differently.

1211. You were asked about the editing of the annual report; are you responsible for editing the annual report in any sense?—No; I am responsible only in reference to the inspection. I am responsible for the appearance, in the appendix to the annual report, of extracts from the Inspectors' Reports, and if there are statistics accompanying those extracts, I am responsible for them also, as they are prepared by the clerks in connexion with my department, and are issued under my fiat.

1212. We may consider you responsible for the statistical tables?—The statistical tables in connexion with the inspection. The finance tables come from the Accountant's department, with which I have no connexion.

1213. Mr. *Gibson*.—You stated it was in order to give an interest to the teacher in keeping up the stock of books in the school that this profit was given; was there not another reason, that the children were very badly supplied with books, inasmuch as the Board's depot might be at a considerable distance, and much time be required to get books from it. Was it not, in fact, rather to facilitate the supply of books to the children rather than merely to supply the school itself or advance the teacher?—So far as I know, tracing back to my first connexion with the inspection in 1848, I am not aware that any such system as that of the teacher's going to the depot to purchase the books, ever prevailed.

1214. Though this system was enforced, was there not always a depot of books at some particular part of the district from which the school was supplied?—Just as at present; there has been no change made. Each Inspector has a depot which contains the parcels sent from the office.

1215. Does this arrangement very much facilitate the supply of books to the schools?—It has given such an interest to the teachers to keep an adequate stock on hands, that I believe it has considerably facilitated the supply of books to the school; but I think the purpose might have been effected by other means.

1216. Were complaints made as to difficulties in getting school-books owing to the distance of the depots?—The arrangement could not have been conceived for any reason of that kind, as the depots remain unchanged.

1217. Rev. Mr. *Cowie*.—You state that the Board did not gain by sale to the public. I will read you a passage from the Seventh Report, page 161:—"We make to the managers of schools, wherever situated and whether in connexion with us or not, the same allowance upon the purchase of them that we make to booksellers; but although the pupils get them on very moderate terms they never get them under the cost to us. On the contrary, the price they pay yields a profit to us on the transaction"?—I think I mentioned that since 1849 the Board has ceased to sell their books to any but persons connected with the National schools for use in National schools. Before 1849 they sold them to everybody. They sold them to managers of schools in the colonies and in England; and they gained, up to that period, a slight profit on sales made to persons extern to the system.

1218. Rev. Dr. *Wilson*.—Are the books, as a matter of fact, forced on the schools in consequence of this arrangement?—Certainly not.

1219. Have you found any extravagant increase in the sale of books since the arrangement was made, considering the necessities of the schools?—Certainly not.

1220. Master *Brooke*.—Do you find other books in use in the schools besides those books sanctioned by the Board?—The difficulty of selecting books suitable for use in schools attended, or liable to be attended, by children of different denominations is so great, that, practically, the books of the Commissioners are almost exclusively used in the National schools. A set of books that could be unequivocally approved for use in the National schools, so far as I at present know, is not to be had in the English language, except the books published and sanctioned by the Commissioners. I lament that fact myself very much. I am aware that various teachers and managers have tried to get other sets of books, but I have never yet seen that a selection was successfully made.

1221. Are you acquainted with Chambers's series of elementary school-books?—I am, to some extent; they are not adapted for use in the National schools. Of course I do not refer to the books on arithmetic, algebra, geometry, or such subjects.

1222. What is the reason they are unsuitable?—Because of the religious difficulty. I refer only to books of a literary character as being unsuitable, for of course there are scientific books very generally used in our schools which are not the books published by the Board. With every disposition on the part of a great number of managers to select other books, I have never known, as I have already said, a case in which they succeeded in getting books that could be adopted.

1223. I asked you whether in point of fact other

books are used in National schools besides those of the Board?—The only books other than those published by the Board that are in use in National schools are books on arithmetic, geometry, algebra, and subjects into which the religious question could not possibly enter.

1224. Is it any part of the Inspector's duty to inquire as to the books and to report to you?—Yes; he has to report as to what books he finds in use in the schools, and if he meet with any that are not the books published and sanctioned by the Commissioners he has to give a statement of their contents, or send copies of them to the Board for examination.

1225. If books, other than the books sanctioned by the Board, are in use, they must be known to the National Board?—It is impossible for a particular book to be in use in a school without the Board's learning the fact very quickly.

1226. Are the reading-books and histories of the Christian Brothers' schools used in National schools?—They are absolutely prohibited by the Board. In different schools attempts were made to introduce them, but the Commissioners invariably resisted the proceeding. I refer in all my observations to the literary books. To the Christian Brothers' arithmetic for instance, no exception, of course, has ever been taken, it (as well as all the other books of the Christian Brothers) being in a scholastic point of view, unexceptional.

1227. The Bishop of *Meath*.—You have stated that in the case of a school having had a certain number of pupils, and which number has fallen below the number required for the class to which the teacher belongs, a grace is allowed?—Yes.

1228. For how long is that grace allowed?—So long as the school maintains the minimum number covered by the grace allowance, the grant of class salary is continued.

1229. What is the grace allowed?—A first class requires an average attendance of 35. The grace average enables a teacher in the first class to get his full class salary with an average of 30·1. That indulgence may remain perpetual..

1230. Did you say there was a deficiency of teaching power; and if so, did you refer to quantity or quality?—There is an excess of teaching power, in my opinion. I mean as to the employment of assistant-teachers.

1231. Under the present rules, an examination is substituted for training in the central schools. For the purpose of promotion to first class, a man may be raised now from one class to another by the result of examinations, instead of by the result of training at your schools?—The rule always enabled the Inspectors, subject, of course, as to their recommendations, to the revision and approval of the Board, to classify teachers in the country—to classify untrained as well as trained teachers; but it limited the power of the Inspectors in the classification of untrained teachers to the higher division of the second class. Since the alteration of the rule your lordship refers to, the Inspectors in the country have the power to promote even the untrained to the first class.

1232. Do you consider that desirable?—I do. I think it was a very great injustice to a very large number of teachers, who, from the conscientious scruples of their managers, were not permitted to come up for training, and who were, therefore, debarred the right of attaining to the first class.

1233. Do you consider that a man who is in the first class from the result of examinations, is equal to a man trained at your schools in Dublin who gets a first class?—It is very likely that the untrained man who gets to the position of first class by examination had been originally a monitor, and had afterwards passed through the different grades of his profession; and then it is certain that he must be a man of considerable aptitude as a teacher, and that he must possess the acquirements of a scholar. I do not see, upon the whole, why such a man may not turn out to be quite as useful a teacher as a person trained in the Normal schools at Dublin.

1234. What special advantages have the teachers trained here?—The special advantage is, that they have an opportunity of seeing, when in Dublin, well organized model schools, with all the arrangements that are serviceable in connexion with school-management, and that they have the opportunity of attending courses of lectures by the professors and their assistants on the different subjects of the curriculum of the National schools, as also the valuable lectures of Mr. Joyce, the head master, on method and school organization.

1235. Has the number of trained teachers fallen off since the rule was made—I mean the number trained in Dublin?—It has.

1236. Do you consider the qualifications of teachers should be enlarged, so as to embrace other branches than what they at present acquire; such, for example, as Latin and modern languages?—I think that for the purposes of the country the requirements at present enforced are ample. But should classical studies be introduced into the schools, it will be for those who have to teach the classics to show proficiency in them.

1237. Do you consider it desirable that primary education should be so developed as to extend into that sort of intermediate education?—I do not desire that it should extend into what is popularly understood as intermediate education; but I think that the ordinary National schools attended by the children of the peasantry and others might legitimately afford opportunities for classical instruction to numbers of pupils of genius and promise, who from their isolation or poverty might for ever be debarred from getting a classical education in an intermediate school.

1238. Are there many of the National teachers who as matter of fact possess knowledge of that higher kind?—In most of the sixty school districts a few teachers so qualified would be found.

1239. Do you find that such persons stay with you?—As I have said, they are not numerous, but they are generally excellent teachers, who are pretty well to do.

1240. Do you think it at all likely a teacher possessed of those qualifications would confine himself to the extent that he ought to the primary education of children of meaner capacities—that he would limit himself to the most essential parts of his business?—Such a man, if a more remunerative class of employment offered, would, I have no doubt, abandon primary teaching; and I am sure that we lose many such men every year;——

1241. The object of my question is this, whether you think imparting that higher education to your primary teachers has a tendency to improve the primary education of the country or not?—I have no doubt in the world it will not interfere with it.

1242. Lord *Clonbrock*.—Do I understand you to say the National Board sell their books only to their own schools?—Only to their own schools. The public generally cannot procure them from the Board; but since 1849 the copy-right of our books is public property, and any publisher in England, Ireland, Scotland, or elsewhere, who chooses to print, publish, and sell them, has perfect liberty to do so.

1243. Are they the same books as those published by the Board?—Books identically the same as those published by the Board are published by private persons in England, Ireland, and Scotland. They print, publish, and sell them.

1244. Those other publishers issue other editions with the same matter in them?—Precisely the same matter. For instance, Mr. Thom, the printer to Her Majesty's Stationery Office, has editions of our books for sale. Again, Mr. Falconer, of Sackville-street, has published a set of National school-books corresponding *verbatim et literatim* with the books of the Board.

1245. You have no copyright in the books?—We possess no copyright.

1246. Mr. *Dease*.—With regard to the question of monthly payments, I think you stated there had been instances of requests from teachers for such payments?—For a number of years it has been a moot point.

1247. Did those requests come from any teachers?—From different bodies of teachers, meeting in different parts of the country, discussing their own affairs, and making representations of their wants and desires.

1248. As to the payment of school fees, are the re-

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quirements as to payment of those fees by the children the same in the schools of all classes in Ireland?—The Commissioners have no rule rendering it compulsory on parents to pay any fixed rate in any school, except in their own Model schools; and they have laid it down that in their own Model schools, except in the case of Trim, to which I referred on Monday, certain fees shall be paid by those who choose to attend them.

1249. As a matter of fact, are the school fees paid as much in ordinary schools as in, we will say, the convent schools, or more in one than the other?—Oh, in the convent schools, much less in the shape of school fees is required to be paid by the pupils than in the ordinary schools, as in convent schools the desire of the conductors is, to impose as few difficulties as possible upon the admission of children. Accordingly, in convent schools, the rules about school fees are not at all as rigid as in ordinary schools.

1250. I think you stated, in reply to a question asked of you, that there was no instance where patrons of vested schools had prevented religious instruction being given by pastors not of the same religion as the patrons?—I am not acquainted with any such case. If any such case arose, the Board would interfere to prevent it.

1251. Have there been any such cases arising with patrons of non-vested schools?—In the case of non-vested schools the rule authorizing the respective pastors to give religious instruction in the school was long since abolished; but instances have occurred where the patron of a non-vested school has not permitted a clergyman to give religious instruction, though the clergyman was anxious to do so, to children of his own creed.

1252. Professor *Sullivan*.—That is contrary to the original principle of the Board?—The original object of the Board and the original principle appear to have been otherwise.

1253. Mr. *Dease*.—Is the allowance of 20 per cent. upon the sale of books made in all classes of schools?—All classes of schools, save Model schools.

1254. In reference to what you stated on Monday as to the teaching of history being excluded from certain classes of schools, has there ever been any plan thought of by which that omission could be supplied?—Well, Lord Powerscourt has a school in Enniskerry in which an arrangement prevails which appears to me to be a very excellent one. In it history is taught at a *separate* time just as if it were the hour for religious instruction. It is publicly notified that at a certain hour of the day history will be taught in the school, and that at that time the parents and guardians who object to that historical teaching may withdraw their children. I think an arrangement of that kind might be generally adopted, by which history could be introduced into the National schools without any difficulty; to have the historical teaching at an appointed time, and to leave it perfectly optional on the part of parents whether their children shall attend it or not.

1255. In your opinion does the constitution of the National Board facilitate the ends of justice in reference to dealing with any cases of complaint that may arise between different grades of officers?—I think the composition and constitution of the Board are particularly favourable to dealing fairly with remonstrances on the part of the different grades of officers and the managers. The Board, consisting as it does, when its numbers are complete, of twenty members, who are perfectly independent of one another and of the central administration, residing in different parts of the country, and having friends, and connexions, and correspondents in every direction, have the very best opportunities of hearing of cases of complaint, whether as between the different grades of officers or as between the managers and the Board, and of drawing the attention of the Board generally, or of the officers at head-quarters, to them. In that important respect, I conceive that the fact that our Board is a large and representative one, is highly conducive to the carrying out of the principle to which you appear to refer in your question.

1256. With regard to the class-roll, you stated that it was called at twelve o'clock?—Not later than twelve; but teachers have perfect liberty, with the sanction of the managers, to arrange to have it called at an earlier hour.

1257. I presume the process of calling the roll is effected by calling on each of the pupils to answer to his own name when it is called?—The ordinary process is that the teacher takes up the roll, and calls out each name; then if the child answers "present," he is marked as such for the day.

1258. Would this mode of calling the roll practically obviate the difficulty suggested by Mr. Stokes in his supposititious case of the nurses with the babes in their arms, as babes would not be likely to answer to their names?—Perhaps so; but in the case of infant schools the teacher has simply to observe whether so and so is present, without requiring an answer.

1259. Professor *Sullivan*.—Do you know of any cases where the code of regulations for the guidance of the Head Inspectors and the District Inspectors has been objected to by the Head Inspectors and District Inspectors?—The code of 1855 is the only code published.

1260. Has any objection ever been made with regard to some of the rules in that code?—A remonstrance was at one time made by the Head Inspectors, and perhaps it is to that document you are alluding; but it is so long since that I am not at present prepared to say from memory whether it referred to points in that code.

1261. Were not some of the rules laid down very objectionable?—There is only one edition of the code, and I don't remember that there is any rule in it that any person might reasonably take exception to. So far as I at this moment recollect, no exception was ever taken by the Head Inspectors or District Inspectors or anyone else to the code of instructions; and so far as the Head Inspectors are concerned, for the very good reason that practically they are the authors of it. In the year 1855 a conference of Head Inspectors took place in Dublin, and during this conference the regulations, which were ultimately embodied in the code, were suggested or drawn up by one or other of the body, and, as I remember, written out in form by myself, who, as the junior Head Inspector, had the secretarial or clerking duties of the staff to perform. That code was drawn up, I recollect, with the assent of the whole body.

1262. Did you ever hear of some circular letter of the Head Inspectors?—I do know of such a circular; it was not, I should say, in relation to the code.

1263. What had it reference to?—Why, it is a long time since it was written; it had reference, as well as I can remember, to the various instructions that issued through Mr. M'Creedy, the first Chief of Inspection. Exception was taken by the Head Inspectors to his proceedings, and the Board were anything but pleased at their taking such exception.

1264. That document is on record?—That document is in the office. I have not seen the Head Inspectors' letter since I signed it. I was one of the Head Inspectors who signed it.

1265. Could we have a copy of that document?—I dare say you could. I have never seen it since.

1266. Could you give me from the report of 1866 the distribution of the Inspectors in the school districts of Ireland according to their religious denominations?—I have not a list before me, but I think I can supply the names to you from memory.

No. 1, Letterkenny, Mr. Barrett, Roman Catholic;
No. 2, Londonderry, Mr. Duggan, Roman Catholic;
No. 3, Coleraine, Mr. Bole, Presbyterian;
No. 4, Ballymena, Mr. Wilson, Presbyterian;—

1267. Rev. Dr. *Wilson*.—I presume you are giving the distribution at this moment?—Yes.

No. 5, Lurgan, Mr. James Brown, Presbyterian;
No. 6, Strabane, Mr. Nesbitt, Methodist;
No. 7, Maghera, Mr. Irvine, Unitarian Presbyterian;
No. 8, Belfast North, Mr. McIlroy, Presbyterian;
No. 9, Belfast South, Mr. Molloy, Roman Catholic;
No. 10, Newtownards, Mr. McDonnell, Roman Catholic;

No. 11, Donegal, Mr. Kealy, Established Church;
No. 12, Sligo, Mr. Robinson, Established Church;
No. 13, Enniskillen, Mr. Healy, Roman Catholic;
No. 14, Omagh, Mr. Adair, Established Church;
No. 15, Dungannon, Mr. Morell, Presbyterian;
No. 16, Armagh, Mr. Osborne, Presbyterian;
No. 17, Downpatrick, Mr. Kennedy, Presbyterian;
No. 18, Monaghan, Mr. Eardley, Roman Catholic;
No. 19, Newry, Mr. Porter, Established Church;
No. 20, Ballina, Mr. Wood, Established Church;
No. 21, Swineford, Mr. Donovan, Roman Catholic;
No. 22, Foyle, Mr. Rogers, Presbyterian;
No. 23, Cavan, Mr. H. W. M. Rogers, Presbyterian;
No. 24, Baillieboro', Mr. Simpson, Presbyterian;
No. 25, Drogheda, Mr. McCreanor, Roman Catholic;
No. 26, Westport, Mr. Nichols, Established Church;
No. 27, Roscommon, Mr. McSwiney, Roman Catholic;
No. 28, Longford, Mr. Bradford, Established Church;
No. 29, Trim, Mr. Conwell, Roman Catholic;
No. 30, Dublin North, Mr. Sheehy, Roman Catholic;
No. 31, Ballinamore, vacant, but will be occupied by a Protestant—not certain whether Established Church or Presbyterian;
No. 32, Tuam, Mr. Cowley, Established Church;
No. 33, Mullingar, Mr. Darcy, Roman Catholic;
No. 34, Galway, Mr. Gordon, Presbyterian;
No. 35, Ballinasloe, Mr. O'Neill, Roman Catholic;
No. 36, Parsonstown, Dr. Samuel Brown, Presbyterian;
No. 37, Naas, Mr. O'Galligan, Roman Catholic;
No. 38, Dublin South, Mr. O'Carroll, Roman Catholic;
No. 39, Carlow, Mr. Coyle, Roman Catholic;
No. 40, Wicklow, Dr. McSheehy, Roman Catholic;
No. 41, Portarlington, Mr. Graham, Established Church;
No. 42, Gort, Mr. Stapleton, Established Church;
No. 43, Thurles, Mr. Lalor, Roman Catholic;
No. 44, Athy, Mr. W. R. Molloy, Roman Catholic;
No. 45, Ennis, Mr. O'Driscoll, Roman Catholic;
No. 46, Tipperary, Mr. John Brown, Presbyterian;
No. 47, Kilkenny, Mr. Harkin, Roman Catholic;
No. 48, Youghal, Mr. Mahony, Roman Catholic;
No. 49, Waterford, Mr. O'Connell, Roman Catholic;
No. 50, Enniscorthy, Mr. Fitzgerald, Roman Catholic;
No. 51, Limerick, Dr. Potterton, Established Church;
No. 52, Newcastle West, Mr. Hanlon, Roman Catholic;
No. 53, Clonmel, Mr. O'Hara, Roman Catholic;
No. 54, Tralee, Mr. Lane, Roman Catholic;
No. 55, Macroom, Mr. Strong, Established Church;
No. 56, Mallow, Mr. Bateman, Established Church;
No. 57, Killarney, Mr. McNamara, Roman Catholic;
No. 58, Bantry, Mr. Seymour, Roman Catholic;
No. 59, Dunmanway, Mr. Connellan, Roman Catholic;
No. 60, Cork, Mr. Gillic, Roman Catholic.

1268. Professor *Sullivan.*—How is it that the districts of Coleraine, Maghera, Ballymena, Belfast North, Downpatrick, Lurgan, Armagh, and Dungannon, the great centres of the Presbyterian population in Ireland, should have Presbyterian Inspectors?—Well, so far as my own opinion goes, I would think it much more desirable that Protestant Inspectors should be in Catholic districts, and Catholic Inspectors in Protestant districts. Such a recommendation as that was made, I remember, by the Chief Secretary for Ireland, in his place in the House of Commons, in the year 1860. How it happens that such a uniformity prevails I really am not prepared at this moment to explain.

1269. You admit, however, that it is a remarkable fact that the great centres of the Presbyterian population are precisely the places in which Presbyterian Inspectors are stationed?—Yes; and I think it desirable that an alteration should take place, so as to break up that uniform arrangement.

1270. Besides Mr. Thom and Mr. Falconer, do any printers and publishers in Ireland take advantage of the right to print and publish the books of the Board?—Several. There is a publisher in Thomas-street who has published an edition of our First Book at exactly the same price at which we who lose by its sale dispose of it to the National schools. Several others publish the National school books.

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1271. What led in 1849 to the change with regard to the mode of printing and publishing the books?—An agitation arose amongst the great London publishers, who regarded the practice of the Board as an interference with the principles of free trade in the sale and production of books for public schools. They remonstrated with the Government, and Earl Russell, who was then Prime Minister, communicated with the Board upon the subject. I happen to be personally acquainted with the controversy, as I was deputed to discharge some business in London in connexion with it. However, the upshot of the negotiation was, that although the Board made every effort to retain their old right of selling books to persons, whether connected with their own schools or not, Earl Russell decided that the Commissioners were to confine themselves strictly to the sale of books in their own schools, and by the same minute rendered the copyright in our books the property of the public.

1272. What is the present arrangement with regard to the printing of books—does the Board buy indiscriminately from all those who produce them?—No. The Board makes contracts with printers. For instance, Mr. Thom has certain books to print, Mr. Falconer has certain other books to print. I am not personally familiar with that part of the business of the office—I suppose competition enters into the matter, but I am not quite sure.

1273. Is there a revision made of each book under the superintendence of the Board before it is reprinted?—No. The same edition is printed over and over again, and no revision, in the sense of altering the matter, takes place when an order is given to the printer to print off a new lot.

1274. So that, in fact, Mr. Thom or Mr. Falconer might stereotype the book?—I am not acquainted with their arrangements, but I dare say they do.

1275. If the books be not revised before new contracts for printing are entered into, would not persons not previously contractors for the Board be practically shut out?—I think a person who has the contract for one period has an immense advantage over others in a subsequent competition, owing to the circumstance to which you allude.

1276. Has a practical monopoly in fact?—Well, I suppose to a considerable extent it is very much of a monopoly. At the same time, I should observe that latterly we have been revising our books, and that new editions of the first four of our books have appeared, and that a new edition of the fifth is in the press. Of course the printers in these cases have had to set up new type.

1277. Has not that arrangement, by which the books have not been revised previous to entering into new arrangements with the printers, been very detrimental to the trade in Ireland?—I dare say that Mr. Thom, or Mr. Falconer—assuming that they stereotyped the books—have been able to print the works at a much lower rate than if they had, again and again, to set up the type. I am not acquainted with the arrangements of Mr. Thom, or of Mr. Falconer.

1278. When was the text book on natural philosophy last revised?—That book has not been revised for a great number of years. When the Government suggested to the Board a general revision of all their books, it was contemplated to revise that book as well as all the rest. The Board, however, has not yet come to that stage of the revision, and the "Natural Philosophy" remains to-day pretty much what it was some twenty years ago.

1279. Are you aware that Mr. Thom stereotyped that work, sold it at 1*s.* 6*d.*, stamped it with the name of the Board, and circulated it as the science of Ireland within the last three or four years?—I am not aware of that.

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1280. Mr. Justice *Morris*.—Do you attend the meetings of the Commissioners?—I do not, unless I am specially summoned.

1281. It is not a portion of your duty to do so?—No.

1282. Is the course of instruction in the ordinary National male schools throughout the country very much the same as in the female schools?—There is a programme of proficiency for males, that, to some slight extent, is different from that used for females.

1283. What is the course in an ordinary National school?—Reading, writing, writing from dictation, arithmetic, grammar, geography, spelling, and, in some schools for boys, geometry, algebra, mensuration, agriculture, and so on. For girls, the course is reading, writing, writing from dictation, arithmetic, spelling, grammar, and geography, with needlework.

1284. The subjects are very much the same?—The essential subjects of reading, writing, arithmetic, and so on, are common to both.

1285. Have you had representations from the managers of schools as to the non-necessity for grammar?—I have heard many managers and teachers express an opinion that grammar is an unnecessary study for junior boys and girls, and I myself agree very much with managers and teachers in that opinion.

1286. Has there been any alteration made since this Commission issued?—None that I am aware of; and I am sure I would have heard of it if anything of the kind had occurred.

1287. I find by the report of 1866 that a great number of the District Inspectors report substantially that there is a great deal of time wasted in teaching the children of the humblest classes grammar and the parsing of sentences, which becomes a mere mechanical operation?—Well, I quite agree with any Inspector who says that.

1288. Why have no steps been taken to rectify that?—It would be a very serious revolution in a system of education to suddenly exclude so important a study as grammar. The question must first be well discussed by the Inspectors, and by the public generally.

1289. I don't ask as to the total exclusion of grammar, but as to whether some of the time given to it might not be more profitably devoted to reading, writing, and arithmetic. When the District Inspectors and the managers have been for years complaining that time is wasted in teaching the children of the humbler classes to parse sentences, why has there been no change made in that respect?—The question has never assumed that general condition of remonstrance which your question would appear to indicate.

1290. Are you not aware that a great number of the Inspectors state that parsing is a mere routine process—an attention to technicals—to the exclusion of reasoning and common sense that everyone complains of. I ask you whether, as Chief of Inspection, you have brought the subject before the Board?—I apprehend I must myself from time to time have written, for the information of the Board, much to the same effect.

1291. Haven't these complaints been going on for years?—All I have to say is, that I am not in any way responsible for the retention or removal of this subject in the teaching of the junior classes.

1292. Who is responsible?—The Board. The Board has been advised by the Inspectors in the different reports you make allusion to.

1293. Do the Board consist of gentlemen whose business in life enables them to give any real practical attention to matters of detail of that sort?—I think the Board has shown that it is capable, in matters of detail, even in matters of a technical character, of dealing very intelligently with its duties.

1294. You don't attend the meetings of the Board?—I know the result of their deliberations by their decisions.

1295. Has the result been, that though there has been a constant remonstrance from the managers and District Inspectors for years as to the time of the children of the humble class of the peasantry in Ireland, of the south and west especially, being wasted in parsing sentences, to the loss of learning reading, writing, and arithmetic—and though you consider these complaints are well founded, yet, there never has been any reformation?—As I have said, the subject is a very serious one—and altogether one of opinion. A change in it, in an educational point of view, would constitute an immense revolution. I dare say that in due time, as is generally the case in all such controverted matters, we shall have the existing system of teaching the junior classes thoroughly discussed, and, if necessary, rectified.

1296. You are conversant with the system of the Model schools?—I am.

1297. Now, without getting into the question at all as to whether they should be denominational or otherwise, I ask you do not the Model schools afford undue advantages, in a financial point of view and in a free-trade point of view, to the children of persons who ought to pay for their teaching?—They are open to the children of every class.

1298. Are you aware that in many towns the children of magistrates, the children of aldermen, of town councillors, of doctors, and, in fact, of the *elite* of the town are taught in these Model schools?—I am aware of that fact. I myself think it a very unobjectionable arrangement.

1299. Do you think it fair to the tax-paying community that education should be given, in towns in which these Model schools are, to the children of persons who are as well able to pay for the teaching of their children as any other members of the community?—If they were admitted to the exclusion of the poor, I would say an injustice existed; but special care is taken that they shall not be admitted to the exclusion of the poor.

1300. Do you think it is not a protective system under which the State, in particular localities, pays for the education of the children of the *elite* of the locality?—Why, if the magistrates and the other persons to whom you refer were to send their children to the ordinary schools, the Commissioners could not interfere.

1301. In ordinary schools they would have to pay for them?—Not in the ordinary National schools.

1302. I mean by ordinary schools schools not connected with the National Board?—But my answer referred to ordinary National schools.

1303. Do you think it is fair, as a question of taxation, that the poor taxpayers of the community should have to pay for the teaching of the children of the *elite* of the locality?—As to the Model schools, I think that their case is identical with that of the ordinary National schools, and it must be admitted that there can't be any possible objection to anyone who chooses to become a pupil in an ordinary National school. I think that is the great principle of the National schools, that they are open to everyone, utterly irrespective of class and creed.

1304. But, putting class and creed aside, should the assistance of the State to the education of children be given, wholly irrespective of the ability of the parents of the children to pay for their education?—When the system was first started it was pronounced to be a system of non-restriction and non-compulsion; and it remains so still.

1305. If there is a school in a town which, up to the establishment of Model schools, has been supported by payments from the parents of the children of the *elite* of the locality, and that there is a Model school established, supported by the State in the locality, must not the necessary result be that that school which had previously existed must cease to exist after a little?—I am quite prepared to admit that the establishment of a Model school, efficiently conducted and well supplied with teachers, will have the effect of interfering with the prospects of such a school as you now refer to; but I don't well see at this moment how the State can step in to interfere with the institution of Model schools simply on that score.

1306. In a financial point of view, would not this be the result: that all the schools that existed on a free trade principle would be gradually driven out?—If you refer to ordinary private schools belonging to private people, the effect of the institution of every State system

of education, is, to some extent, to drive such schools from the school world.

1307. Do you think therefore that that is not, independent of any other, a substantial objection to Model schools in the abstract?—Well, I think it is not a substantial objection to the institution of Model schools any more than it would be to the institution of common National schools—that is my decided conviction. If it were an objection to the Model schools now in existence, and supported entirely by the State, the same objection would apply to the class of Model schools under local management suggested on a recent occasion, and still under consideration.

1308. Is music a part of the course in any of the small National schools?—It is not an essential part, but whenever managers choose to introduce it into the school course, the Commissioners favour it by awarding a premium to the person who teaches it, if it be efficiently and successfully taught.

1309. Have you heard any complaints from managers or District Inspectors of the fact that in National schools the teaching of playing on the piano, to the children of humble peasants, interfered very much with their learning needlework and other things that might appear, at all events, to an ordinary person, much more practical education than the piano to such persons?—In the first place, I have never heard any complaints in reference to music at all; but in reference to the second part of the question, that of teaching the children of the humble peasantry the playing on the piano, I have never heard of a case of the kind.

1310. Have you ever heard of it in convent schools?—I have never heard of the children attending National schools, convent or ordinary, being instructed in the piano as a part of the routine business of the schools.

1311. Do you know of children of the artisan class being taught music in these schools?—Vocal music is taught in many of the schools.

1312. Do you know of such children being taught instrumental music?—The only persons, unless under extremely exceptional circumstances, taught instrumental music, in convent as in model schools, are the senior children who can remain at extra hours to receive such instruction, and they are almost invariably the monitors who are preparing to become school teachers, and to whom the ability to perform on a musical instrument may be important.

1313. You have never heard complaints on the subject from the parents of children that the desire of the children to learn music interfered with the learning of needlework?—I have never heard of any such complaints; and my experience of convent schools leads me to the conclusion, that one of the most attractive features in their organization is the provision for teaching the harmonium to the monitors, and singing to all the pupils.

1314. Have you never heard complaints of its being so attractive, that so much time was devoted to the attraction, that the ordinary business of needlework, of reading and writing, was neglected?—That can't have reference to convent schools, for needlework is not neglected in that class of schools. I may have an opportunity of reading for the Commission the statistics of convent schools, and of showing that their proficiency in that respect over the ordinary schools is remarkable.

1315. Is music part of the teaching in the female model schools?—Vocal music is, and the harmonium, in a few instances, is taught to the senior pupils and monitors.

1316. Rev. Dr. *Wilson*.—How many District Inspectors and managers of schools reported against grammar and parsing in the ordinary schools?—A considerable number of the Inspectors think that there is a great deal too much time given to the subject, in the case of the junior classes; but in the way of formal communication from the managers to the Board, nothing of the kind has ever occurred. One's cognizance of their views is merely a matter of information which is derived from intercourse with the Inspectors.

1317. With regard to magistrates and persons of that class sending their children to model schools, do you find that the persons referred to pay the highest rate of fees in these schools?—Certainly.

1318. And so aid the financial position of the schools?—I think the schools are benefited in every sense. I think the poor derive incalculable advantages from having an opportunity of mixing with the children of a better rank, and I am convinced that the latter are equally benefited by contact and intercourse with the poor.

1319. Can you say whether teaching the piano or harmonium to the children of the humble peasantry ever occurs?—I have already said that, except in the case of monitors, and a few senior pupils at extra hours, I have never known anything of the kind.

1320. Are there any first-class teachers now in the service of the Board who had been trained elsewhere than in the Central Model School?—Well, there is in Ireland no actual training institution but the one, except the training institution of the Church Education Society. I can't say whether any of our first-class teachers have been trained there.

1321. Are there any first-class teachers in the service of the Board who are not trained at all?—I could not say; I should say very few.

1322. Perhaps you could furnish a return of such schools?—Certainly.*

1323. Can you say how the 143 first-class paid monitors were distributed down to the end of the year 1866?—Certainly.†

* The answer to this question was subsequently supplied by Mr. Keenan, as follows:—

RETURN showing the NAMES of FIRST-CLASS TEACHERS who have not been trained in the NORMAL ESTABLISHMENT.

Name.	School.	County.	When Classified 1st Class.	Name.	School.	County.	When Classified 1st Class.
Patrick M'Closkey,	1164, Derrybeg,	Donegal, .	1867.	Bartw. M'Padden,	Central Model, .	Dublin, .	1868.
Charles Morris, .	Enniskillen, D.M.	Fermanagh,	1862.	Margaret Kelly, .	Moneenamuck, F.	Kilkenny, .	1867.
James Wilson, .	2950, Market-st.	Londonderry,	1867.	Judith Dowling, .	Ballyuskill, F. .	do.	1867.
Michael Phelan, .	7690, Derry, D.M.	do.	1861.	Michael Mitchell,	Parsonstown, M.	King's, .	1843.

† The answer to this question was subsequently supplied by Mr. Keenan, as follows:—

DISTRIBUTION of 143 FIRST-CLASS MONITORS.

—	Convent Schools.	Monks' Schools.	Ordinary Schools.	Total.
In actual service on the 31st of December, 1866, ...	68	1	53	122
Re-appointments of persons whose period of service had expired before 31st December, 1866, made from the 31st December, 1866, to the time of compiling the Annual Report for 1866, *i.e.*, in May, 1867—the period of service reflecting in each case back to 31st December, 1866, ...	11	1	9	21
Total number returned in Report for 1866 as being in the Board's service on 31st December, 1866, ...	79	2	62	143

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1324. Do I understand you to say that in non-vested schools it was contrary to the original rules of the Board for a patron not to admit clergymen of a different denomination to give religious instruction to the children of his own communion?—That is my opinion.

1325. You have read in the first volume, page 147:—"The school, as your Excellency will observe, is conducted by a committee chosen by the parents of the children. The time for religious instruction is so arranged as not to interfere with the scientific or secular business of the school; no children are required to be present at it whose parents or guardians object to their being so; and such children are permitted to absent themselves whenever their parents or guardians think fit, for the purpose of receiving such religious instruction as they may provide for them. All this in substance agrees with the regulations of a school called the Temple Meeting-house School, to which we granted assistance in 1833." And farther on:—"The rule that the hours from two till three of each day, except Saturday, shall be employed in reading and instruction in the Holy Scriptures, is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and that all others do then retire." Hearing that statement and opinion of the Commissioners of that day, do you adhere to the opinion you have already given?—I adhere to the opinion I have already given. I reply to what you have read from the sixth report by reading the following rule published in the first report of the Board:—"One day in each week, independent of Sunday, is to be set apart for the religious instruction of the children, on which day *such pastors or other persons* as are approved of by the parents or guardians of the children shall have access to them for that purpose, whether those *pastors* have signed the original application or not." I think that is conclusive.

1326. Professor Sullivan referred to the fact of a considerable number of Presbyterian Inspectors being located in Presbyterian districts in the North of Ireland. Have these Inspectors, or any one of them, ever been in Roman Catholic districts?—Many of them. Mr. Bole, who is in Coleraine, was in Bailieboro'; Mr. Wilson, of Ballymena, was in Galway; Mr. M'Ilroy, the Inspector of Belfast (North), was a long time ago in Westport; Mr. James Browne was in Tralee; and Mr. Osborne—I don't remember whether he was ever in a Roman Catholic district.

1327. Was it owing to any desire of any manager, or on the part of the public in the North of Ireland, that these Inspectors were transferred to the North; or was it owing to an arrangement with the Commissioners?—Well, I think it was brought about in this manner: the Presbyterian Inspectors like to live in the neighbourhood of their own friends and people, just as Catholic Inspectors like to live in the South with their friends and co-religionists. One way or another the arrangement has been made which satisfies both sides; but I think the arrangement is not exactly one that conduces best to the public interest.

1328. The arrangement is made by the Board?—Decidedly.

1329. Have you ever heard any desire expressed on the part of managers or the parents of children, that they ought to have Roman Catholic Inspectors?—I have heard Catholic managers express a desire of that kind. I have also heard Catholic managers express a desire for Protestant Inspectors.

1330. Have the Presbyterian Inspectors failed to give satisfaction to the Board and the public?—The Inspectors, whether the Presbyterians in the North, or the Catholics in other parts of the country, have given, I may say, almost universal satisfaction. At the same time, I should add that complaints occasionally arise—as a representation from a Catholic manager, for example, in the county of Antrim desiring to have a Catholic Inspector.

1331. Has there not been a fair representation in the Northern districts of Roman Catholic Inspectors from time to time?—No. Roman Catholic Inspectors have an indisposition to go there, and the Presbyterian or Protestant Inspectors have a strong desire to get there.

1332. Give the names of any Roman Catholic Inspectors serving, in the last two years, in the North of Ireland, as, for instance, in the counties of Antrim, Down, or Londonderry, which are the parts referred to by Professor Sullivan?—Messrs. J. Molloy, Macdonnell, and Dugan, have served, within the last two years, in the counties of Antrim, Down, and Londonderry.

1333. Where is Mr. Gillic now?—He is in Cork.

1334. Was he not up to a late period in the North?—About four years ago he was in Ballymena.

1335. You have three Catholic Head Inspectors?—Yes.

1336. Have any of them had charge of a northern district?—I myself, when Head Inspector, had the honour of having the province of the North under me in 1855, 1856, and 1857; and I am a Roman Catholic.

1337. Was there any of them since?—Yes; Mr. Fleming, who was stationed until recently in Derry, and who is now in Belfast. There is one Catholic Head Inspector in the North, and there are six Catholic Inspectors, beginning northwards, amongst the first twenty that are to be met with.

1338. The *Chairman.*—You said, I think, that a teacher might go directly after quarter-day—that he is not bound to give notice of his intention to go?—I am sorry to say that he is not bound to give notice to the manager, nor is the manager bound to give notice to him. No arrangement was ever made by the Board requiring notice on the one side or the other.

1339. Do you think it desirable that a change of teachers should be the subject of notice on either side?—I think it highly desirable that the teacher should be bound to give notice to the manager, and the manager to the teacher.

1340. Should you say a month or a fortnight?—I should say at the least a month. It might, perhaps, be only reasonable to expect even a longer notice in a case where *change* produces, as in the instance of the teachership of a school, a disruption of so serious and public a character.

1341. In cases of personal misconduct on the part of teachers, would not a period longer than a month be very destructive to the school?—When I say I should have notice given by the manager to the teacher, I assume that the teacher is a person of good conduct. Bad conduct is a sufficient justification to remove a teacher immediately.

1342. How is the paper supplied for the books printed for the Board?—For the Report Books, Roll Books, Registers, Inspectors' Observation Books, District Books, and the numerous other official books and forms in use in the system, Her Majesty's Stationery Office supplies the paper, and the printing and binding also.

1343. How is it paid for?—Through Her Majesty's Stationery Office, which debits the National Board with the amount.

1344. Then is the cost of the paper in the books printed for the National Board to be estimated in addition to everything that appears in the parliamentary estimates under the head of National Education in Ireland?—No; we are charged in the estimates with it; the Stationery Office debits us with the amount. In the case of the school-books, the persons who contract for the printing also contract for the supply of the paper—that is, the contract includes printing and paper.

1345. In what way do you contract for books?—I am not personally acquainted with the arrangements for contracting.

1346. Mr. *Stokes.*—Are the Head Inspectors paid monthly?—Yes.

1347. Are you acquainted with the state of the law with regard to the dismissal of servants?—I have some slight idea that a certain notice is necessary, and that that notice in the case of ordinary domestic servants is a month. The difficulty in our case is this—the man

ager appoints, the Board pays, and no notice is necessary on either side.

1348. Professor *Sullivan.*—Are the Inspectors sent to special districts by promotion?—Not by promotion; one district in that sense is regarded as being quite as honourable as another.

1349. Are not the districts in the North that I have named amongst the smallest districts in Ireland?—They are certainly amongst the most desirable in the sense that they are small.

1350. How does it happen that all the districts I have named, with two exceptions, are under 400 square miles in the greatest extent, and that one is only 193 square miles?—It happens that the areas are limited from the schools being so closely packed together in those districts.

1351. While a considerable number of other districts exceed 600 square miles?—Well, the mountain districts in the South and South-west must be very large.

1352. Do you think that a district of 193 square miles and a district of 690 square miles in extent would give the same amount of labour?—Certainly not; but my answer requires a little explanation. There are two classes of objects that Inspectors—supposing them to have something of a choice, which, as a matter of right, they have not—desire to keep in view: first, an easy district, and secondly, a district which will recompense them as much as possible in the way of travelling allowances. As I mentioned to his lordship to-day, travelling allowances are paid by a fixed scale:—nothing for schools under four miles; 4*s.* for schools between four and twenty miles; and 7*s.* for a school above twenty miles. Those who desire easy districts—districts limited in area—have to forego the advantage of the high travelling allowance. Those who look for the high travelling allowance, have to relinquish the comfort of an easy district. Some desire to secure the one object, and many aim at the other object. Hence this question of the relative nature of districts is one of a compound consideration. The only consideration, however, that I, as Chief of Inspection, if I had my own way in the matter, would recognise or respect, is the public interest; and in that interest I would remove numbers of Protestant Inspectors from the North to the South, and numbers of Catholic Inspectors from the South to the North.

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1353. Mr. Justice *Morris.*—As a matter of fact—however it comes about—the District Inspectors wishing, as you expressed it, to live with their own people and co-religionists, that end has been practically achieved some way or other?—As a matter of fact it is so.

1354. Rev. Dr. *Wilson.*—Have you not found in your experience that some Established Church and Presbyterian Inspectors desire to remain in Roman Catholic districts?—Very likely, some cases of the kind have occurred; but my experience of the Inspectors is that Protestant Inspectors and Presbyterian Inspectors desire to get to the north of Ireland; and that Catholic Inspectors desire, on the other hand, to get to the south of Ireland.

(Adjourned.)

FIFTH DAY.—DUBLIN, THURSDAY, MARCH 19, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq., } *Secretaries.*

PATRICK JOSEPH KEENAN, Esq., further examined.

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1355. The *Chairman.*—I think you stated yesterday that you were not quite satisfied that the present mode of supplying books to the teachers was the best that could be adopted—is that so?—My observation had reference to an objection which I entertain to the allowance of 20 per cent. to the teachers as a commission on the sale of books.

1356. Are you prepared to suggest a better mode of supplying the books?—I am not at present prepared to suggest any other mode; but I think that the system of allowing 20 per cent. might be abolished.

1357. Do you think a smaller allowance would be sufficient to remunerate the teachers for the trouble of taking care of the stock, and for having to pay down the money for it in advance?—I think that the salary which the Board awards the teacher is in recompense of that part of his duty—the sale of books to his pupils—as well as of the various other duties which he discharges.

1358. Do you see any objection to a moderate allowance that would not leave room for a great pecuniary profit, but that would be in consideration of the trouble necessarily caused to the teacher?—I think no allowance whatever should be made. It should be distinctly understood by the teachers that they are not to make profit on the sale of the Board's books; that, in short, they are not to become booksellers. As an illustration of the evil of countenancing teachers to become booksellers, I may mention that in Belfast it was recently discovered that the copy-books which the Commissioners intended to be sold at a penny each, were sold at three-halfpence each—the teachers thereby making a profit besides the 20 per cent. commission.

1359. In that case was the teacher dismissed?—It was discovered to be a very general practice. The Inspector's attention was directed to the irregularity with a view to its discontinuance.

1360. Is the teacher bound to have the prices of the different school requisites hung up in the school?—He is not *bound* to have an advertisement of the prices of books hung up in the school; but in most of the books there is a little fly-leaf, on which the prices are set forth. In the new editions of the books we are inserting the prices on the title-page.

1361. Are the books now in use in the ordinary schools as good and as perfect as you would wish them to be?—Well, not nearly as good or as perfect as I could *wish* them to be, but the Board, in making an effort to improve them, have, for the last few years, been engaged upon their improvement and revision. That revision is not yet completed.

1362. Who revises the books?—Two of the Inspectors were called up to Dublin to undertake the task,

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and a literary assistant was appointed to them. They were occupied for a considerable time in the discharge of that duty.

1363. Were the books so revised brought before the Board?—In every instance; and three books so revised are at present under the consideration of the Board. They have been many times submitted to the Commissioners, but have not yet obtained their final approval.

1364. Do you consider it desirable that the books in use in the schools should be changed from time to time?—I have a very decided opinion that it is desirable that the teachers should, as far as possible, enjoy the option of selecting the books for the use of their pupils. I also think it advisable that the pupils should have some variety in the books they use. With that object in view, the Commissioners, when the revision of the books was first undertaken, determined to publish, besides the regular class-books—the First, Second, Third, Fourth, and Fifth Books—supplements, as it were, of a literary character, which would afford matter of interest to the pupils in literary reading generally.

1365. Have any of these supplements been published?—Not yet.

1366. Is it in contemplation to publish them?—The design has not been abandoned. I may mention that some of the selections for these books have been made, but have not yet obtained the approval of the Board.

1367. Has much substantial change taken place in any of your books in use?—No substantial change has taken place in the greater portion of the books. The only great change as yet accomplished is that in the reading class books. Lessons of a higher order of literary merit than that of the old ones, and lessons taken from the writings of poets and authors, with whose names and lives the people of this country are familiar, have been introduced. The latter idea was not a characteristic of the old books.

1368. Have any of the books been finally passed by the Board as revised?—Four: the First Book, the Second Book, the Third Book, and the Fourth Book, have been passed by the Board as finally revised.

1369. With regard to the Books on arithmetic, do they require much change?—I think that all the old books require revision. The books on arithmetic require it. I yesterday had occasion to answer a question from one of the Commissioners in reference to the book on Natural Philosophy, which decidedly requires change.

1370. When were these four books finally passed by the Board?—At different periods within the last few years—the last was about a year since, perhaps not so long.

1371. Is it likely that many other books will be passed in the course of the year?—The Fifth Book, the Girls' Reading Book, and the first volume of the Poetical Selections, are actually ready for the final revision of the Board, and are at present in the hands of the Commissioners. I think that they have been considering these books in full meeting on one or two occasions.

1372. What class of books will come next for revision?—The books of literary selections, to which I have referred.

1373. In the case of literary selections, should you consider it desirable to make some additions to the existing books, or provide alternative volumes?—I should prefer alternative volumes. Except the ordinary class books and poetical selections, we have not hitherto had any variety of books of a literary character on our list.

1374. Would these books of a literary character of which you speak be of a new class?—Quite of a new class, intended for supplemental reading for the children, either at home or in school.

1375. For what members of classes would they be intended?—For the senior or upper classes.

1376. Is it your particular office to suggest from time to time the expediency of revising any particular books?—It is competent for any officer of the Board to make such a suggestion; but the immediate action of the pending revision was the result of a recommendation of the Government in the year 1860.

1377. If a school is reported as insufficiently supplied with books, how do you deal with such a case?—A letter would be addressed to the manager, calling his attention to the fact, and suggesting that immediate steps should be taken to have the books supplied. In case the Inspector, on the occasion of his next visit, found the deficiency continuing, the manager would then be informed that, unless the school were kept properly supplied with books, strong measures would be resorted to in reprehension of the neglect of the teacher. In many cases the Commissioners send down the books that are required in the school, and stop the amount from the next accruing salary of the teacher.

1378. What steps will the Commissioners take in cases where the schools are reported to be deficient in matters relating to the building—either as to the repairs of the premises or ventilation?—As in the case referred to in my last answer, the Commissioners draw the attention of the manager to the defect, and request that he may take steps to have it remedied. If the manager hesitate or neglect to act upon the Board's suggestion, another letter, but couched in more urgent terms, may be addressed to him; and, finally, if the school become, in point of repair or otherwise, unsuitable as a schoolhouse, the Commissioners strike it off the roll.

1379. Do you admit poverty is an excuse for continuing aid to an inefficient school?—There are parts of Ireland where, owing to the chronic poverty prevailing, we have tolerated not only bad buildings, and schools badly supplied with books and requisites, but even an inefficient quality of teaching. These are the remote parts of Donegal, Mayo, Galway, and so on.

1380. In the case of a vested school reported as being wanting in out-offices, is the duty of providing them thrown on the Board as to the question of repairs, or on the local manager?—If the school be vested in trustees, and the want be such a one as you have suggested—the providing of out-offices—the duty of undertaking the work devolves upon the trustees, but the Board grant two-thirds of the expense, and the trustees or manager provide the remaining third. The expense of repairs falls entirely on the local parties. In the case of a school vested in the Commissioners in their corporate capacity, the whole expense of the repairs is undertaken by the Board—that is, the Board make the grant, but the works are directed and payment made by the Board of Works.

1381. Then are all the schools vested in the Board properly supplied with out-offices?—The Board of Works make it a *sine qua non* that every house built by them shall have out-offices.

1382. In cases where there are local endowments, do the teachers receive them in addition to their salary?—They do, my lord.

1383. Where there is an endowment, do you deduct any portion of the salary due to the teacher on account of his getting the endowment besides?—Certainly not. The local endowments are very trifling. For all Ireland the endowments and subscriptions together amount to only £12,000 a year, which, when distributed over the large number of schools in the country, yields but a very small average.

1384. Are there not some which amount to as much as £10 a year?—There are. In individual cases there are some considerable subscriptions or endowments.

1385. Would you mention the largest amount received by ordinary schools arising from endowments?—I have a table here which will give that information; but I should observe that in our statistical tables, under the head of "endowments," are included subscriptions and all local sources of school revenue, except the pupils' fees. At the end of the year 1865, of the 5,533 schools from which returns were obtained in reference to endowments, it was found that 4,470, or 80·5 per cent., had no actual endowments of any kind whatever.

1386. How many were there above £10 a year?—

Of those that were £10 and above £10 a year, there were only 417, that is 7·5 per cent. of the whole number; of those that had £5 but under £10, there were only 365, or 6·6 per cent. of the whole number; of those under £5, there were 301, or 5·4 per cent. of the whole number. The district where the greatest number of endowments above £10 a year is met with is that of Armagh, there being 31 cases in that district. The district of Maghera, which embraces some of the London Companies' estates, in the county of Londonderry, is the second best: it has 22 such schools.

1387. Do you think it would be unfair to make some deduction from the salary paid to the teacher where he receives a considerable endowment?—Well, I think such a thing as a considerable endowment in the sense of £50, or £80, or £100 a year hardly exists. I don't know of any case of the kind; and where the endowment is a moderate sum like £15, or £20, or £30 a year, I don't think it would be desirable to diminish in any respect the other element of income that the teacher possesses.

1388. What is the practice with regard to managers taking part in the teaching of the schools?—The manager has a perfect right to take part in the business of the school; but, as to the actual practice of managers in that respect, I should say that very few take part in the ordinary literary instruction of the pupils. I have, however, met with instances where managers having a great taste for educational affairs, spend a very considerable portion of each day in the schools; and I am happy to say that the number of such managers appears to be increasing from year to year.

1389. Has any other person who is not the actual manager a right to take part in the business of a school?—No right whatever.

1390. With regard to the supply of monitors, is that sufficient for the wants of the schools?—The monitorial system is a most popular element of our organization, and every year its advantages are more and more appreciated by managers and teachers. I have no doubt that a considerable increase to the number of the monitors will continue to be sought for by managers and Inspectors from year to year.

1391. Do the teachers find a difficulty in getting monitors?—In some parts of Ireland they do, in the case of male monitors; for instance, in Belfast, where there is at present an immense demand for the labour of intelligent lads of the monitorial age, it is extremely hard to find candidates. However, in the rural districts in most parts of Ireland there is no difficulty experienced by teachers or Inspectors in this regard.

1392. Are the monitors taken from the actual schools, or do they move about much?—Very rarely does a monitor change from school to school. But cases now and then occur. A family, for instance, might change from one district to another, and one of its members, if a monitor, might get a place in the school of the new district.

1393. Does it ever arise from the difficulty in the Belfast neighbourhood that Belfast managers and teachers get their monitors from a distance?—It happened in my own experience in Belfast so far back as 1857. In that year it devolved upon me as Head Inspector to inaugurate the Belfast Model School, and I had to send to all parts of Ireland for the staff of monitors I employed in it.

1394. Do the teachers move about much?—Very much, indeed, I regret to say. Their proneness to move about from school to school is so great, that the slightest temptation, in the way of a better income, induces them to change.

1395. Does the manager certify every quarter on the pay-sheet to the teacher's attendance?—He certifies in the quarterly return as to whether the teacher had been in constant attendance during the quarter.

1396. Are these certificates of much value, or are they signed as a mere matter of form?—In a certain sense, they are signed in most instances as a matter of form, but the responsibility theoretically attaches to the managers, who, indeed, are sensible enough of the fact to take sufficient pains to guard against the possibility of misrepresentation.

1397. Why is it that the number of the teachers drawing good service allowances is so small compared with the total number—I see that in the year 1866 the number of males was 327, the number of females 117?—First of all, there is a limit as to the class of teachers. No teacher is eligible for good service salary who is below first of third class. Nine hundred and sixty males and 441 females are at once excluded by class; leaving 3,125 males and 1,446 females who possess the necessary qualifications in that respect. The second qualification is that the average attendance of pupils at the schools of candidates shall amount to 35; which again excludes a very considerable number. I have not at this moment the precise means of saying how many schools there are whose average is under 35; but I do happen to know that there were as many as 1,188 schools, 20 per cent. of the number from which returns were obtained, whose average, in each case, did not amount even to 30. The third qualification is, that teachers shall have given not less than eight years' service under the Board, the period of service to be reckoned from the date at which salary as a classed teacher was first paid. I do not exactly know the number of those who have given eight years' service, but I do know the proportion of those who have given ten years' service, and this may indicate the number who have given eight years' service. The number that have given ten years' service and above, is only 44 per cent. of the male teachers, and only 26·3 per cent. of the female teachers. The next condition is, that candidates must be distinguished for dutifulness and efficiency, and that they shall never have been fined or depressed, or seriously reprimanded — elements of further elimination—so that the residue, the eligible candidates, are the *elite* of the teachers of the country.

1398. The conditions under which good service allowance is granted are exceedingly stringent?—Yes, exceedingly stringent. It is regarded as a great distinction for teachers to be in receipt of that allowance.

1399. Is corporal punishment prohibited in the schools?—It is not absolutely prohibited, but an undue infliction of it is deprecated by the Board. As a general rule, it is not much resorted to in Ireland.

1400. Are there many cases where the Inspectors, whether directly or indirectly, become aware of its excessive use?—From time to time complaints of undue chastisement have reached the Board, and the Inspectors have been directed to inquire into them. The Inspectors themselves have sometimes met with cases and reported them.

1401. Would it be a matter the Inspector would note in his report of a school?—Certainly, as a serious blemish on the character of the teacher.

1402. Had you many such reports in the last year?—I should say that, during the past year, not more than ten or twelve such cases came to the knowledge of the Board. In every instance of excessive chastisement a fine is inflicted on the teacher.

1403. Do you say that ten or twelve are the most mentioned in the Inspectors' reports of the schools?—Forming my opinion from my own experience of the cases, I should say ten or twelve would be the maximum. They are cases that come to the knowledge of the Board, either through the parents themselves reporting them, or through the Inspectors discovering them, and in their ordinary reports making the Commissioners acquainted with the facts.

1404. Do you consider there is no ground for complaint or apprehension on that head?—None whatever.

1405. Now that the Board contributes so largely to the building of vested schools, and also that these schools are conveyed to persons who take charge of the whole of their responsibility, what is the attraction to patrons of having non-vested schools?—On the part of the Catholic clergy there appears to be a considerable objection to vesting the schools, either in the Board in their corporate capacity or in trustees nominated by themselves. As to the origin of that disposition on their

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part, I, of course, am not prepared to speak; but such is the fact. And for a considerable time it happened that the Presbyterian clergy manifested an indisposition to receive public grants towards the erection of their schools; they appeared to have some reason for preferring non-vested schools—what it was I am not acquainted with.

1406. Does that often arise from the owners having a limited interest in the land, and not being able to convey the land absolutely?—In an immense number of cases, I have no doubt, the difficulty of obtaining sites is the first consideration in deciding managers to be satisfied with common rented houses to be employed as ordinary non-vested schools.

1407. Are you aware whether the question of applying to Parliament for powers to give sites for schools has ever been under the consideration of the Board?—It has never, I think, been under the consideration of the Board; but it is a very important question. There are some parts of Ireland where, from the hostility of feeling to the National system, it is utterly impossible to get sites.

1408. I am not speaking of compulsory powers, but powers to owners to give sites?—It has never come before the Board, but it has been mooted.

1409. In deciding the class of a teacher, what proportion is given to his intellectual qualifications as a teacher, and what to his practical experience, and his power in working schools?—The intellectual qualifications are measured in reference to the requirements of the programme of proficiency laid down for each class—such a course for the third class; such a higher course for the second class; and such a still higher course for the first class. A respectable proficiency in the subjects laid down for the class to which the teacher aspires is, of course, indispensable. The per-centage of answering determines his success or failure. With regard to his practical experience and his power in working schools, it is to be remembered that before the teacher was summoned for examination, his candidature, according to the rule of the office, had been *considered* and *approved* by the Board, and that that consideration and that approval had entire reference to his character as a practical school instructor. Primâ facie, the mere appearance of a teacher at an examination as a candidate for promotion, signifies that his claim, on the score of schoolmastership, to such promotion, is to a great extent recognised. For, had he failed as a teacher—had he been recently reprimanded, fined, or depressed, the office would have ignored his candidature. The per-centage of the answers points, if it be very satisfactory, to a classification in the highest degree of the class to which the teacher aspires; and if his merit as a schoolmaster correspond with his intellectual qualifications, then that highest degree of the class is conferred upon him. But, as a general rule, a balance of scholarship and schoolmastership determines the classification.

1410. Can a high rate of practical ability in conducting a school elevate a man to a higher class than his literary qualification warrants?—Some cases of the kind have occurred, and I think very properly; cases of men who were pretty well advanced in years, and whose capacity for study had passed away, but who yet exhibited, as practical instructors, great zeal and great ability. Such cases have been always specially considered, and the promotion always specially conferred.

1411. Are these rare cases?—Very rare indeed. I should say that in all Ireland we have not had as yet twenty such cases.

1412. Have the schoolmasters any difficulty in getting money for the Post Office orders, in which their salaries are paid?—I don't think there is any difficulty at present about getting the money; but some years ago there was very considerable difficulty. At the time I refer to, the Post Office arrangements were not at all sufficiently complete to enable the teachers to get their money immediately on presenting the orders at the Post Office. The explanation, as I learned it, of that was, that each local postmaster had to give, in reference to money order arrangements, a certain security to the Post Office, and the remittances made to him from the Dublin office never exceeded the amount of that security; but if the total amount of the orders presented to him for payment happened to exceed the amount he had given security for, he was obliged, as to the liquidation of some of them, to wait until he had got a fresh remittance from head-quarters. I have not latterly heard of any complaint on that score.

1413. Do you know, are the police paid through the Post Office?—I cannot speak as to that.

1414. Do you know anything as to the existence of private adventure schools—whether many exist, or what sort of state they are in?—It is very hard to obtain statistics of private adventure schools. The census of 1861 gives an enumeration of them. The exact number I forget. In many parts of Ireland they are pretty numerous still.

1415. Do children that have begun their education in them come under the National schools?—In most parts of Ireland the adventure school is now the school of some dismissed National teacher, or some old man or woman, or some broken-down but kindly person, for whom a sympathy exists in the place, and so on. The children are exactly the class of children who frequent the National school, and who but for this local influence that attracts them to the adventure school would undoubtedly be pupils of the National school. In the long run, however, they are sure to enter upon an attendance in the National schools.

1416. Sir *Robert Kane*.—In reference to the fund for paying the good service allowances to teachers—is the total amount of that fund limited?—It is limited by grant from Parliament, the Commissioners estimating each year for the amount. The amount for this year is £5,000.

1417. Is the number of masters to whom you are practically able to make the allowance limited by the financial circumstances of the grant?—The Inspectors are aware that the sum at the disposal of the Board for this particular service is limited, and they regard the selection of candidates with that knowledge, of course, in view. The number of recipients of the supplemental salary being limited, the distinction is held to be all the greater by those who obtain it.

1418. May not the proportionately small number of your masters who obtain that distinction be, to some extent, accounted for by the fact that the fund from which they are to be paid, is, by the circumstances of the case, limited to a definite amount?—Practically, of course, so far as the central office is concerned, it would be entirely limited by the amount, for beyond the £5,000 the Board could not possibly go. But the Inspectors are not at present limited to any particular number of cases in their respective districts. When the original scheme was projected, about eleven or twelve years ago, there was a limited number for each district—so many masters and so many mistresses—I think it was confined to twelve in each district as a maximum. It was found, however, that some districts had a greater number of eligible candidates and meritorious persons than other districts; accordingly, that old arrangement was broken through and the Inspectors were instructed, whenever they met with a very meritorious candidate, to make a representation to the Board in reference to his claims. No case of rejection has ever occurred to my knowledge from the fund being limited. It in practice happens that the good service salaries granted have not yet amounted to £5,000 in any year.

1419. The amount necessary to carry out the recommendations of the Inspectors in any one year has not exceeded the grant?—In no case.

1420. In reference to the indisposition you mentioned as existing amongst the Roman Catholic clergy to vest their schools in the Board, or in trustees, is that owing to the Synod of Thurles forbidding the vesting of schools?—I believe there is such a clause in the statutes of the Synod of Thurles, but it is a long time since I read them.

1421. It has not come formally under your notice?—

Not in an official form, but I am sure that there is such a statute. At the same time I should add that during the period—about eighteen years, I think—that has elapsed since the Synod of Thurles, the Catholic clergy have, in small numbers, taken advantage of the building grants. There is not a complete abstinence on the part of the Catholic clergy from availing themselves of these building grants. My answer to his lordship's question was intended to show that a very small number of such grants are now made to Catholic clergymen.

1422. From the fact of some schools being vested by clergymen since that time, you would infer that statute is not absolute?—I presume from the fact that many Catholic clergymen have availed themselves of building grants since then, that it is not absolute.

1423. In every case in which they avail themselves of building grants the vesting of the school is involved?—It involves the school being vested. But since the passing of the statutes of the Synod of Thurles a change has taken place in the circumstances connected with vesting. In 1860 the Government suggested an alteration in the plan of vesting, which from the time of the charter of incorporation of the Board in 1846, had limited the grants to schools vested in the Commissioners themselves. In 1860 the option was given to managers of vesting, either in the Commissioners themselves or in trustees; so that the circumstances connected with the vesting of schools have somewhat changed since the time of the meeting of the Synod of Thurles.

1424. The cases of vesting by Roman Catholic clergymen to which you refer are under the new arrangement?—The greater number of cases that have occurred since the Synod of Thurles have been since that new arrangement of 1860, but the number is still very small; perhaps not more than twelve or fifteen annually.

1425. Mr. *Gibson.*—Does the difference in the rule respecting religious instruction in the vested and in the non-vested schools, considerably influence people in making their choice?—I think not. I think managers of vested schools are anything at all but generally acquainted with that rule.

1426. It is for the patron of the non-vested school to say whether any and what religious instruction is to be given in the school?—Quite so.

1427. But in the vested school?—The patron is bound to admit whatever teacher the parents provide to give religious instruction to their children at the appointed times.

1428. You said the supplementary books now in course of preparation, are intended for the reading and improvement of children at home?—And at school.

1429. In reference to that matter, have you ever thought of the establishment of libraries in connexion with the schools, for the purpose of imparting a taste for the acquisition of knowledge amongst children?—I made a report upon that subject in 1855.

1430. Do you consider that the establishment of libraries in connexion with the schools would materially contribute to create a taste for reading, and in that way lead to a higher amount of intellectual attainment on the part of the scholars?—I think one of the most salutary arrangements that could be conceived would be the institution of such libraries.

1431. Do you think the supplementary reading books to which you refer would do away altogether with the necessity for such libraries?—No; I think their publication would assist in promoting the formation of such libraries.

1432. Is it your opinion that a list could be made out for such libraries of books that would not offend the opinions of any sect, and that would at the same time contain a vast mass of information that would be highly useful to young men?—In the way of travels and discoveries, natural history, and so on, I am sure it would be perfectly practicable to select a very suitable library.

1433. Will you read the portion of your report of 1855 referring to school libraries. It is at page 95 of the 2nd volume of the 22nd Report?—Yes. "Every National School ought to have a library for the use of the senior pupils, the ex-pupils, and the teacher; and the expense should be defrayed partly by the State and partly by the locality; but the desideratum in respect to libraries for the poor is, that good books may be so attainable that every family may, at a nominal cost, have a little library of its own. From the time that Mr. Thomas Mayhew started the 'Penny National Library,' the forerunner of all the cheap educational publications, down to the present, there have been enterprises of every kind undertaken by publishers, booksellers, and educational societies, to widen the field of cheap literature. In many respects there is little cause for grumbling at the present price of books; but the publications of the National Board are so *cheap* that, judged by their prices, all other books are comparatively *dear*. It would be desirable, therefore, that the Commissioners should keep a stock of books, of an interesting nature, in their depository in Dublin, and supply them to the National Schools on the same terms as the books at present issued in 'the sanctioned list;' and ex-pupils of National Schools should have the privilege of purchasing them at reduced rates. I seldom meet with a teacher who possesses a book outside the publications of the Board; and if it were only to announce the *names* of good books, to suggest courses of reading, and to excite a taste for general literature, the adoption of such a plan as that which I suggest would lead to beneficial results. It may be objected that, inasmuch as the books in question should be free from every sectarian bias—in order to obtain circulation in the National Schools—it would be impossible or, at all events, difficult to procure *good* books of this class in sufficient number to form a comprehensive list. But I have little fear upon this point. Two years ago the Charitable Institutions of Paris met in conference to form a catalogue of good books for circulation amongst the poor throughout France, and in their circular to the booksellers, inviting them to send in specimens of the kind of publication desired, they thus define "good books:"—'By "good books" the Committee of the Charitable Institutions does not merely understand elementary treatises and books of piety, to which this title has been given until now. It calls good books not only those which may edify the soul, and those which may honestly recreate the mind, but all those that treat of every branch of human knowledge, of philosophy, of history, of archæology, of political economy, of agriculture, of the natural sciences, of the exact sciences, of all the useful arts, and of all the liberal arts, provided that the love of art, and of science, and of erudition, is not made in them, as is too often the case, a pretext for attacking the revealed science, the science of sciences.'"

1434. I suppose you are aware the Kildare-place Society prepared books for that purpose?—I am aware of the fact, and that, besides the books they produced, they were the first in Ireland to establish the sale of diagrams, charts, and such educational appliances.

1435. Up to that time there was a class of books in extensive circulation through the country—books of a very injurious character—about rogues and rapparees?—I am sorry to say that the circulation of such books has not ceased, for the Inspectors inform me that they frequently meet hawkers through the country with their knapsacks well charged with such books. I myself found in the gaol of Cork, when inspecting its school, about twenty years ago, no other books in the hands of the pupils than such works as the lives of Hanlon the Robber, and Freney the Highwayman.

1436. You think the establishment of those libraries might lead to a better literary taste, and assist to expel those books which you say are still in circulation amongst the people?—I think the establishment of such libraries, with the publication, on the part of the Board, of the books to which you are referring, would assist in getting rid of them.

1437. Would not the effect be to attach the children for a longer period to the schools?—I think that would be one of the innumerable advantages that would result from the establishment of libraries.

1438. You said those new editions were prepared by two Inspectors and a literary assistant?—Chiefly.

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1439. Were the professors of the Board not required in any way to assist in reference to these editions?—I believe one of the professors has been commissioned to revise some of the books about which I was asked yesterday.

1440. I ask as to the books already revised—were the professors employed in revising them?—I believe that in the revision of the books already completed, the professors have not taken any part.

1441. Are not the professors the persons most conversant, so far as the training schools are concerned, with the nature and quality of the books?—The professors are two in number. One is a most eminent man who has written a great number of valuable educational works—I refer to Dr. Sullivan—and I think it would have been merely a matter of empty compliment on the part of the Board to invite him to take part in the revision; for at his age, and with his duties, and in his independent position, it is not likely he would consent to act. The other professor, Mr. Butler, has, according to a Parliamentary paper I have seen, been invited to revise the philosophical and mathematical works that are on the list. I was not aware of that fact till I saw it stated in the Parliamentary paper. Perhaps I should explain in reference to an answer I gave, that besides the two Inspectors who were called up, and the literary assistant appointed to them, the Board requested the Chiefs of Inspection and the Secretaries to assist in the matter, and that, besides, it appointed a committee of its own members to supervise the whole proceeding.

1442. Was the assistance of the professors called for in any manner in the revision of these book?—I don't think they were specially invited, but they had daily opportunities in the office of seeing the work as it progressed from page to page.

1443. Rev. Dr. *Wilson*.—In speaking of school books, you referred to Chambers' publications as unsuitable for the National schools?—When I was asked the question in reference to Chambers' set of school books, I answered, if I remember rightly, that they were not suitable for use in National schools. Since then I inquired in the office for the case that was in my mind yesterday when I gave expression to that opinion. In July last the Inspector of the Monaghan district reported that in one of the schools of his district—the Annaneese school—the following books were in use:—Brewer's "Guide to Science," Colenso's "Algebra," and Chambers' "History of the British Empire." As a matter of course, a manager may, subject to the rules of the Board on the question, introduce any book he pleases into a school, but the Inspector is bound to report the fact, when he ascertains it, that such book has been introduced. On receipt of the report on the school, the Inspector was asked to give his opinion as to the suitability of these books for use in a National school. Brewer's "Guide to Science," and Colenso's "Algebra," he at once approved; but in reference to Chambers' book he said:—"On page 51, the following occurs—'In the opinion of many this authority of the Roman Catholic religion had in the course of time become much abused, while the religion itself was corrupted by many superstitious observances.' Again in page 10, writing of Queen Mary—'She therefore commenced that career of persecution which has rendered her name so infamous.' And at pages 67, 84, and 128, the following expressions are used: Popish religion, Romish priests, Romish Church." The Inspector adds—"I am therefore of opinion that the use of this work in National schools is open to grave objection."

1444. Have you any objection to state the name of the Inspector?—Mr. Eardly, a Roman Catholic Inspector.

1445. You had that book in your mind when you stated the general unfitness of these books?—Yes.

1446. With regard to the arrangement of allowing the teachers twenty per cent. on the distribution of the books, can you say when that was made?—The arrangement was first suggested about four years ago by the late Mr. M'Creedy, with a desire to secure a sufficient supply of books in every National school; and he at the same time entertained the conviction that it would be hardly possible to secure that great object without, in a measure, inviting the teachers to become booksellers, and giving them the advantage which local booksellers, under ordinary circumstances, would look for.

1447. Does the average sum which each teacher thus obtains amount to much?—To twenty per cent. of the entire cost.

1448. Can you say whether it is a large or a small sum?—It cannot be very considerable.

1449. Have you any idea of the average amount?—I have never considered the matter, but it can be arrived at.

1450. With regard to the sale of these copy-books, which you mentioned were sold at three halfpence instead of a penny each, how was it discovered?—It was discovered by the gentleman most interested in the circulation of the books—the author of the books—who saw clearly that such a proceeding was exceedingly irregular. He drew the Inspector's attention to the matter, and he also communicated officially with the Board. The Inspector was instructed to investigate the matter, and it was soon settled.

1451. With regard to the use of different kinds of books in different schools, you stated that the teachers and the pupils would be benefited by it—would not this system of different editions lead to confusion?—I don't think it would. I am perfectly satisfied that, as in England, where different books are used in different schools, it would be perfectly practicable. The only condition which should be imposed in reference to the variety of books is, that they should be suitable for use in the National schools.

1452. You stated that the First Book, the Second Book, the Third Book, and the Fourth Book had been passed as finally revised—do you mean to say that they have received the sanction of the Board to be used in the schools?—Yes; and they are absolutely in use in the schools.

1453. Is this decision of the Commissioners final?—Every decision of the Commissioners is subject to revision. I presume there may be a revision of it.

1454. Was the rule at page 49, of the Report for the year 1866—the fifth rule—observed:—"The Commissioners will not withdraw or essentially alter any book that has been or shall be hereafter unanimously published or sanctioned by them, without previously communicating with the Lord Lieutenant"?—They have not withdrawn any book, for the new editions are merely revisions of the old books.

1455. Is it acknowledged that there is any essential alteration?—There are not essential alterations, for, as I observed in answer to his lordship's question, the general character of the books remains the same.

1456. In the opinion of many parties has there not been an essential alteration?—Yes; recently such an expression of opinion has come to my knowledge, but I do not agree with those who entertain that opinion.

1457. Are we to understand that His Excellency was not consulted with regard to this revision?—The books were not submitted to His Excellency, on the ground that no occasion for doing so arose under the rules.

1458. His Lordship asked you did you make any suggestions in connexion with the revision of the books, and you stated that any officer could make a suggestion—did you make a suggestion?—When the revision was originally started, I was, as a matter of course, consulted, and was invited to take part in the deliberations of the Commissioners who formed the Committee of the Board for that purpose. My colleague, Mr. M'Creedy, and I then drew up a joint report, suggesting a general outline of the revision; and subsequently I took a slight part in the proceeding from time to time, but only incidentally, according as my other duties would enable me.

1459. Do you refer to this late revision?—I refer to the late revision only, for, in my personal experience, there has been only the one.

1460. When did it begin?—I should say about the year 1862. It was suggested by the Government in the year 1860, but I don't think operations were commenced until the year 1862.

1461. When was the process of revision actually begun?—I should say about the year 1862—it might have been commenced in 1861—in 1861 or 1862.

1462. How often have the books of the Board been revised?—This is the only general revision of the books that I have become personally acquainted with. I have heard that on previous occasions Archbishop Whately frequently revised them, brought out new editions, and made various alterations.

1463. Can you fix any date for the late revision?—I have merely to repeat that it extended from 1861 or 1862 to the present time, and that it is not yet completed.

1464. Give the names of the parties employed in the revision?—Mr. Gillic and Mr. Robinson were the Inspectors intrusted with the work, and Mr. Clarke was their literary assistant.

1465. I presume you would not be the party to give us an idea of the cost of the revision?—I happen never to have calculated it. I could not say.

1466. You stated that Mr. M'Creedy was associated with you at first—why did you and he not carry it out?—We were associated in drawing up a report at the request, I think, of the Committee of the Board—it might be of the Board itself, but I think it was only of a Committee of the Board—to give a general outline of what the revision should accomplish. We did so, and when that was done, my active interference in the revision, I may say, practically ceased, for after that I merely took part in the matter incidentally.

1467. Do I understand that you and Mr. M'Creedy were not called on to undertake the revision yourselves?—I certainly was never instructed to do anything of the kind, and I never undertook it.

1468. Was Mr. M'Creedy?—I am sure he was never so instructed; but he had a taste in that particular line, and he worked very hard at it in the beginning.

1469. Was he not appointed for that purpose?—Not at all.

1470. On what principle were the two Inspectors and the literary assistant appointed?—Both happen to be gentlemen of very considerable literary tastes and acquirements. One is a Catholic, and the other is a Protestant; and it was thought that such a selection would inspire confidence.

1471. Did they receive any instructions as to the revision of the books?—I think they were referred to the report drawn up by Mr. M'Creedy and me, and approved of by the Committee and by the Board, as general instructions with respect to the course they were to pursue.

1472. Did they receive any definite instructions?—I now remember that they were directed to wait on Mr. M'Creedy, who in the meantime had become Secretary, to receive instructions.

1473. Was that an appointment of the Board?—I should say so; I am almost certain it was.

1474. Have the late revised editions given general satisfaction—first to the patrons and managers?—Until recently, when my attention was drawn to some articles that appeared in the northern newspapers, and to the fact that at meetings of the Presbyterian Church in the North of Ireland, exception was taken to certain passages in some of the books, I was under the impression that their acceptation was universally favourable.

1475. Has there been any expression, on the part of managers, of dissatisfaction with the revised books?—On the part of Catholic managers, I should say the expression is one of nearly universal satisfaction. On the part of a few Protestant managers, official remonstrances have been made against them.

1476. Are these remonstrances confined to Presbyterians?—No.

1477. Have patrons and managers of the Established Church also expressed their dissatisfaction?—There is a Rev. Mr. Anderson who made a communication to the Board, strongly protesting against them, and requesting permission to use the old edition of the books; at this moment I can't say whether he is a Presbyterian clergyman or a clergyman of the Established Church; he resides somewhere in the North.

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1478. Have not the Established Church patrons and managers objected?—I think some remonstrances have been received from the Established Church clergy also.

1479. What has been the action of the Board in reference to these?—I think the Board have considered the objections, but they have not yet come to any final decision on the appeal of the managers, or on that which emanated from the moderator of the General Assembly.

1480. Has this late revision given dissatisfaction to the teachers and parents of the children?—As far as I have heard, it has given universal satisfaction to the teachers and parents of the children, except, of course, in the cases of schools under the clergymen to whom you have made reference.

1481. Are there at the present time in use two or three distinct issues of the same reading-book in any one class of schools—the old and the new, and the first form of the new before it was finally settled?—It is very possible, but I am not aware of any particular case.

1482. If such a thing existed, would it be desirable?—I think it would be much more convenient that the same editions should be in use by pupils of the same class, but if the manager of a school happened to have a stock of any particular edition, I think that that edition would be quite good enough.

1483. But with the use of two or three editions, might there not be confusion?—I think that if in the same draft one child had one edition, and another child had another edition, and a third child had a third edition, it would be very confusing and embarrassing to the teacher and the Inspector.

1484. Will you, as one of the Chiefs of Inspection, obtain for the Commissioners full information on this subject of the use of different editions of the same book in the same class?—I take it that every Inspector would entertain the opinion I have just expressed—that it would be very inconvenient and embarrassing.

1485. But as to the extent to which it exists, will you procure us information?—Yes. It will require a circular letter to the Inspectors to obtain the information.*

1486. Do you know that, under these circumstances, and not knowing how often there may be a change, the children refuse to buy the new books?—I never heard of such a case.

1487. Have not the teachers who had laid in a stock under the arrangement to which reference was made—for getting 20 per cent. discount—good cause for complaint?—If they had large stocks of the old books, and their managers made representations to the Board that loss might occur to the teachers, the Commissioners, I am perfectly convinced, would in every case take back the old books and furnish new ones to them.

1488. Were libraries ever proposed to the Board previous to the time you proposed them?—I am not aware.

1489. You know of nothing being done as to libraries previous to your communicating with the Board about them?—I am not aware.

1490. Has any action been taken by the Commissioners on your report?—None.

1491. With regard to the repairs of school-houses, may I ask, have complaints come to you from, or in reference to, teachers being left to make these repairs of schools?—The Inspectors constantly represent that the teachers are subject to great hardship from being themselves driven to execute repairs.

1492. Does your answer apply to all parts of the country?—Pretty generally.

1493. Is it not desirable that you should have in connexion with the system of education a few well endowed schools to which the teachers could be pro-

* This information, subsequently procured, will be found in the Appendix to Evidence, No. V.

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moted as a sort of prize?—I think it would be the life and soul of the system to have some schools of that class as prizes available to the teachers.

1494. In reference to monitors, may I ask when were they first established?—At a very early date in the history of the system.

1495. State the date?—I do not at this moment remember it—it is given in my Report for the year 1856.

1496. When were they first set a-going?—I should say at a very early date—perhaps about the year 1833.

1497. In the last Report the number is stated?—The number of monitors on the occasion of the last Report was 3,030, consisting of 143 first-class, 2,426 senior, and 461 junior monitors.

1498. Are they distributed generally over the country?—Pretty equally; I think that every part of Ireland has its share of them, and that no part is neglected.

1499. The original design was, I believe, to have them spread over the country?—It is still the design, and, I am sure, the fact.

1500. Have you the return now which I previously asked for, of the 143 paid monitors of the first class?—I have.

1501. Will you put it in?—Yes. The number of first-class monitors on the 31st December, 1866, was 122, of whom 68 were in convent schools.

1502. The number of paid monitors, 143 first-class, is stated in your Report?—The return I quote from is that which was prepared in January, 1867.

1503. I should like you to look to your published Report?—I have no analysis as to that.

1504. Will you furnish such a return?—With pleasure.*

1505. Do the monitors in general remain long in the service of the Board?—The general rule is that female monitors remain pretty much to the end of their term, especially in the case of convent schools. In the case of the male monitors they do not, as a general rule, remain on to the end of their term—they are attracted off by one object or another before they complete their period of service. But numbers of both classes complete their term.

1506. They leave the service of the Board for more remunerative employment?—Yes.

1507. Do you find the demand for monitors in connexion with managers to be general over all parts of the country?—Generally in all parts of the country the institution of monitors appears to be very much prized.

1508. And acceptable to all parties?—And acceptable to all parties.

1509. Do you approve of the Head Inspectors or District Inspectors paying the teachers?—That proposition was considered in reference to Head Inspectors and District Inspectors twelve years ago, but it was not deemed practicable.

1510. Do you think it would not be desirable?—I am not prepared, in an off-hand way, to say whether some arrangement might not be made by which the Inspectors would be brought into play beneficially in the interest of a speedy distribution of the salaries.

1511. Are the Commissioners in the habit of granting a salary to a new school in a locality where sufficient accommodation already exists?—They are, on the principle of the "modified" grants.

1512. Have they ever granted this salary in opposition to the reports and recommendation of their Inspector?—It is very possible that they have, but at this moment a case does not occur to my mind. A statement might be made by an Inspector as to the actual or expected attendance, as to the circumstances of the locality, and as to the likelihood of the school's succeeding, and he might at the end of that statement express an opinion that the application should be rejected. The Commissioners, considering the same facts, might entertain a different opinion, and adopt the school.

1513. Have cases occurred in which the Commissioners made a grant to such a school, and where the effect was to injure existing schools?—The opening of additional schools in many localities has had the effect, no doubt, of diminishing the attendance in some previously existing schools, and perhaps of obliterating others.

1514. That had been in connexion with the Board?—Yes.

1515. Have you ever had complaints from managers on the subject?—In the case of the managers of the schools unfavourably affected, remonstrances have of course from time to time been received; but such cases have not been very numerous. I should perhaps explain, otherwise my answer might be unintelligible in reference to this subject, the principle on which the modified grants are given to schools in a locality already provided with National schools. The great object of the "modified grant" is to secure that every locality shall, if possible, have schools in it, where the children may obtain not only a literary but a religious education: and if it appeared to the Commissioners that in a certain locality there were under, we shall suppose, the Roman Catholic priest, a number of schools, in which no arrangement for the religious instruction of Protestant children was provided, and that a Protestant gentleman—the rector or landlord—chose to establish a school, and appointed a Protestant teacher, and that one of his main purposes in the institution of the school was to provide for the religious instruction of the Protestant children of the locality, the Commissioners, in such a case, if the school were otherwise unexceptionable, would make a grant.

1516. Irrespective of all such considerations, and referring to the element of teaching power, and without any reference to religious denomination, have such cases occurred?—No. I think that in no case has a modified grant been made to a school in a locality already supplied with National schools, where this religious want was not manifest.

1517. Master *Brooke*.—In the books sent up here as specimens of all the lesson books of the Board, I see in the Fourth Book for the year 1863—first let me ask you is that a book of those last revised?—[The book is handed to the witness]—No, the last revised has pictorial illustrations—this is not the last. The new Fourth Book came out in the year 1867.

1518. But this book is in 1867?—That is a copy of the old edition that was published early in 1867; the new one was published subsequently in 1867.

1519. Then, we have not here specimens of any of the new books?—I was not aware of that.

1520. The *Chairman*.—Will you have them sent?—I shall.

1521. Master *Brooke*.—Is there any rule on the appointment of monitors, as to the proportion to the numbers teaching the school and the number of monitors to be appointed?—There is no rule or regulation. The essential provision is that there must be, for a senior monitor or for any monitor an average of, at least, 35 pupils. But the Inspector is bound always to look to the wants of a school, to its attendance, to the number of teachers employed in it, and to the capacity of those teachers to instruct and train monitors, before he determines on recommending the appointment of a monitor. Even, however, in a thinly-attended school, irrespectively of any consideration of its teaching staff, but yet having the essential number of 35, the Inspector would be justified in recommending the appointment of a monitor, if he found a very superior lad who gave promise of becoming a useful teacher, and the loss of whose services it might be desirable to avert.

1522. Is that same proportion as to the thirty-five pupils observed in the multiplication of monitors?—It is not. Your question refers, I presume, to a school having a pretty considerable attendance—fifty, sixty, eighty, &c., &c.

1523. In one of the convent schools I see something like eighteen monitors?—In convent schools it is required that, after the thirty-five necessary for the first monitor, there must be at least thirty pupils for every other monitor. There are not, however, as a

* This return, handed in by Mr. Keenan, is given above, in a foot note to question 1323.

matter of fact, in convent schools, monitors for every thirty pupils, nor anything like it.

1524. The Board in that case pay for them?—The Board in every case pay the salaries of the monitors, besides the capitation grant to the conductors of the schools.

1525. Not exactly in every case. I see in the case of the Baggot-street Convent school there are sixty unpaid monitors?—We don't recognise these. I speak of paid monitors. Every well-organized school has a staff of unpaid monitors, but they don't individually come into the contemplation of the rules of the Board.

1526. What is the precise condition of pupil-teachers?—Pupil-teacher is the name a male monitor bears when in a model school, and is resident there; also in the case of a limited number of superior monitors in the model schools, who reside at their homes.

1527. Must he or she be a monitor of any particular class?—Not necessarily so, but, generally speaking, pupil-teachers are those who have passed four years of the ordinary monitorship.

1528. The term belongs to the model schools?—The term "pupil-teacher" is applied only to persons in model schools.

1529. The Bishop of *Meath*.—Are books extensively used in the National schools different from those on the sanctioned lists?—Not very extensively; but a considerable number of other books are in use in our schools. Some of the very books Master Brooke referred to—Chambers's—are in use.

1530. I see it is provided that the manager or patron of a school must send up to the Board a list of the books in use. Has the Board any censor to examine those books?—The procedure in all cases of the kind is exactly the same as that which was adopted in the case of that book of Chambers' to which I referred in an earlier part of my examination to-day. If the Inspector, on visiting a school, meet with an unsanctioned book, or if the manager carry out his instructions (which, in this respect, a manager rarely does), and state the name of a new book in use, the Inspector makes a report of the matter to the Board. He is asked to give his opinion as to the suitability of the book. If he find a difficulty in forming an opinion, he submits the book to the Board.

1531. Then the District Inspector is a censor?—The *ipse dixit* of the District Inspector would not be taken, unless supported by facts, such as I read from Mr. Eardly's letter to-day.

1532. Are you aware whether the books of the Board are extensively used in any other primary schools in Ireland?—I have heard that there is a considerable disposition to use them in other primary schools.

1533. For instance, in the Christian Brothers' schools?—I never heard of any case of books of ours getting into use in modern times in the Christian Brothers' schools, but I have heard that into the Church Education Society's schools some of our books have been introduced.

1534. Are you able to say whether the Christian Brothers object to the books of the National Board?—They have a very excellent set of books of their own—books which they themselves have produced.

1535. With regard to changing of teachers, have many of your teachers been induced to leave the service of the Board for any other educational employment in this country or elsewhere?—Frequently our teachers have got appointments of considerable value in the colonies, in Australia, in the West Indies, in Newfoundland, and so on; and not unfrequently even in England and Scotland.

1536. I suppose it is the higher class of teachers generally leave?—High and low leave; but the class I refer to as going to the colonies for those important appointments, are the higher class. Both high and low leave us rapidly.

1537. In equal proportions?—I should say the low class abandon our service in a greater proportion than the high.

1538. Of those teachers who have emigrated, a great number, I suppose, have emigrated to America?—Yes.

1539. Have you any information as to their setting up schools in the United States?—I have heard of cases of our teachers becoming teachers again in America, but I think they generally look for occupations of a more lucrative character.

1540. I asked you yesterday a question bearing on this point as to giving your teachers a high standard of education; now, unless you are able to increase their salaries proportionately, would you not lose them in the same proportion that you educated them?—If we have a very high class of teachers, receiving a very low rate of remuneration, we are, undoubtedly, certain to lose that high class of teachers very soon.

1541. Would your present scale of remuneration be sufficient to retain the services of men much better qualified than your higher class at present—men, for example, who had learned Latin and French?—Such men would, of course, attain to the higher ranks of our classification, and the salaries attached to those ranks are comparatively high enough to attract a large proportion of our first class teachers to remain in our service. The tendency to leave us is not so great, as I have already said, on the part of the higher class as on the part of the lower class of teachers.

1542. With regard to the revision of books—with whom did the idea of the revision of your books originate?—It originated in the House of Commons, in discussions in the course of which Members drew attention to the operations of the National system, and very unsparingly criticised its various books. Those who objected to the system referred pretty generally to the composition of the books as one of the grounds of their hostility. The attention of the Government of the time having in that way been directed to the matter, the Chief Secretary, in a speech in the House of Commons, in August, 1860, announced that the Government would suggest to the Commissioners of Education a revision of the books, with the view of making them more attractive and more generally acceptable to the people, and of bringing the scientific instruction into accordance with the present state of knowledge.

1543. Do the changes these books have undergone relate as well to additions as to omissions?—To both.

1544. In general terms, what class of extracts have been omitted?—I can, perhaps, best answer that question by mentioning, in the first instance, what class of extracts have been retained. All lessons relating to Scriptural history have been retained. That, in point of fact, was as to retaining lessons, the only obligatory or governing principle. It would be difficult to classify the other lessons. Extracts of a purely technical description, or of an uninviting or unimportant character, were omitted to give place to lessons of a higher class on subjects of general interest.

1545. Serious objections were made to those revised editions. Now, the gentlemen who made those objections evidently regarded the changes as essential changes. If they were merely the kind of alterations you speak of, they would scarcely have objected?—I have given you a description of the changes. I don't think the objections relate to matters that could be regarded as essential. An essential feature of the books, I take it, was the appearance in their contents of Scripture history lessons. These lessons have not been touched. A lesson bearing upon an ordinary literary subject can hardly be called a lesson on the essential plan of the course of instruction the books contain. One of the objections, I understand, that have been made to the new Books is, for instance, to Dr. Newman's little dissertation, "On the Character of a Gentleman." That lesson has been objected to; but surely its appearance does not essentially affect the character of the books. So that I think I am correct in stating to your lordship that the objections do not, in any instance, bear upon what might be regarded as the essential features of the books.

1546. You mentioned that sometimes a new school is established for the purpose of enabling a clergyman,

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a landlord, or other person to have a school in his district in which to educate the children of his own religious persuasion?—I did, my lord; and would you allow me to read for your information the rule which bears upon the subject. It will be the best answer I could give to your question. But before I read the rule I should perhaps state, that in all cases where there is a sufficient attendance for the old school, and a sufficient attendance for the new school, there is no difficulty. There might be a dozen such schools in a town. But the rule as to modified grants to which I refer (page 17, Part IV., section 4, rule 7,) sets forth the conditions on which such grants are made, and then there is added a note as follows:—"These modified grants the Commissioners are prepared to make where the means of religious instruction are not attainable by children of a particular denomination, within a reasonable distance of their homes in any existing National school; but they reserve to themselves the power in all cases of preventing the unnecessary multiplication of schools in any district, and will require as a condition of this modified aid that the managers of such schools shall be either clergymen or other persons of good position in society."

1547. Take this case: a patron wishes to set up a school for the children belonging to his estate, or belonging to his own religious persuasion. There are other National schools sufficiently near for those children to attend, would he get a grant for that new National school?—If the gentleman you refer to were of the same religious denomination as the patron or manager of the school next adjacent, and that that adjacent school were sufficient for the wants of the locality——

1548. But suppose he was not of the same religious persuasion?—Supposing he was of a different religious denomination from the patron of the adjacent school, and was able to show that there would be a reasonable attendance at his proposed school, the Commissioners would make a grant no matter what might be its effect on the adjacent school. They would make the grant on the assumption that the children of the applicant's own persuasion might not have the opportunity of receiving religious instruction at the adjacent school. Of course if at the adjacent school such children had an opportunity of receiving religious instruction in their own creed, the Commissioners would not make the grant.

1549. In that case the principle of combined education is entirely abandoned?—With great respect, I don't think that conclusion follows.

1550. Why not?—The school under the patron whose case you have supposed, is open to children of all denominations, and it is possible that children who are not of his own denomination may frequent it.

1551. He withdraws his children from the mixed school for the purpose of getting a separate school, and the Board enable him to do so by giving him a grant, is not that abandoning the principle of combined education?—No; because the principle never was a compulsory principle that every school *should* be mixed.

1552. Mr. *Dease*.—Have the managers of schools, so far as your experience goes, had any special education that fits them for the various duties they have to perform?—I am very sorry to say managers have not had opportunities of receiving a training for the effective discharge of their functions as managers of schools—such a training, for instance, as managers receive in other countries. In Prussia, the law requires a person who is a candidate for holy orders to attend a training school for a specified time before he can be ordained.

1553. Does that rule apply to the clergy of all religious denominations?—No; the law refers only to Protestant clergymen. But the Catholic clergy in some parts of Prussia—certainly in the Rhenish part—have voluntarily adopted the same regulation, and have established a normal school to which candidates for holy orders are sent for a time—generally six weeks or two months—to undergo a training in the art of governing schools. I also know that, in England, the late Bishop of Norwich, Dr. Hinds, instituted a system of examination of candidates for holy orders in the subject of school management; but nothing of the kind has ever been attempted in Ireland.

1554. Have you ever considered the possibility of remedying any disadvantages that may arise from that defect in the education of managers to which I have alluded?—I have no doubt that if the attention of the heads of the different churches were drawn to the matter, and that opportunities were presented to the ecclesiastical authorities, by the institution of training schools in which they could have entire confidence, and in which candidates for holy orders might to some extent be trained in their duties as managers of schools, the subject would be taken up with some degree of energy and interest by them.

1555. You instanced a case of teachers charging three-halfpence instead of a penny for copy-books as an argument against allowing the 20 per cent. discount to the teachers on the sale of books—would not such a charge be equally possible were the teacher not allowed the per-centage, and if so, how does the per-centage militate against the advantages that arise from the system?—Allowing the per-centage to some extent gives the teacher the position of a bookseller, and it is only when he considers himself in the capacity of a bookseller that he can think he has a right to look for profit. By giving him the 20 per cent. in the first instance, he gets the *habit* of making a profit—the very *habit* that might appear to justify him in imposing an extra charge. The per-centage system gives an interest to the teachers to *sell;* but it might possibly be attended with consequences which would indispose the pupils to *buy*.

1556. I infer from that answer that you think it desirable to take away the right of selling books altogether from the teachers?—No; I do not think it necessary or desirable to take away the right from the teachers of selling books to the pupils; but I would have them sell only as the agents of the Board, as a part of their ordinary duties, and at the rates fixed by the Commissioners.

1557. What security would you have in that case that you have not at present against their being overcharged?—No greater security, but less liability. I presume from your question you think my only objection to the 20 per cent. allowance is, that it suggests to the teacher to charge more than the regulated prices. That is not my only objection.

1558. I thought you urged that as an argument against the 20 per cent. system?—But only as *one* of my objections to the system.

Would you allow me to refer again to the question you asked me about technical training in school matters for clerical students, as I am afraid I may not, in my brief answer, have made myself clearly understood. It is an interesting subject, and has been frequently considered by influential persons interested in the spread of education. The opinion I wished to express is, that if in the principal places throughout the country there were in operation Model or Training schools, which the clergy could patronise and use, and in which they could have implicit confidence—such Model or Training schools would present facilities for the technical training which your question suggests.

1559. With reference to the case alluded to just now by the Bishop of Meath, where there are two schools in a district, the teachers of which are of different religious denominations, do you find, as a general rule, that there are many children of one denomination attending schools taught by teachers of a different denomination, when they have the option of attending a school taught by a teacher of their own denomination?—I mentioned in my answer it was possible that some children, who are not of his own creed, might go to the landlord's school.

1560. I am asking you as to your knowledge of the actual working in such cases?—Well, as a matter of fact (and as a matter of natural inference independent of fact), Protestant children prefer, of course, to go to a school taught by a Protestant, where they are certain of getting religious instruction in their own creed; on the other hand, Catholic children frequent the school

taught by a Catholic teacher, for the same reason—the certainty of getting religious instruction in their own faith.

1561. In point of fact, where two such schools exist in the same district, the children always go to the school taught by a person of their own religion?—As a matter of fact they almost invariably do so.

1562. When, therefore, there is a sufficient admixture of children of different religious denominations in any district to keep in operation two schools such as I have described, the mixed system is not in operation?—A mixture, so far as an actual and palpable admixture of pupils in the one individual school, does not, in such a case, prevail. That is the answer I gave to his lordship. But I should, perhaps, add that that same school is subject to the supervision of an Inspector who may be of a different religious persuasion from the patron and teacher; and further, that in that school the same books are used and the same rules in operation as in the other National schools of the country.

1563. Are there any instances of children not Roman Catholics attending convent schools, and if so can you state the number?—I have a return before me for 1867, and according to that return the number of Protestant children who in that year attended convent schools was exactly seventy-three for all Ireland.

1564. What was the total number of children attending convent schools in 1867?—The total number was 73,331. Of the seventy-three Protestant children attending, sixty were of the Established Church, and thirteen Presbyterians.

1565. Comparing the decennial periods from the respective Census Tables from 1841, 1851, and 1861, have you ever calculated the relative proficiency of of males and females in the different schools of Ireland?—I have, and I have before me an abstract of the Census Returns, from which I think I shall be able to give you an answer. May I distinguish the males from the females in giving the answer?

1566. Yes. I am asking the question as to the relative proficiency of males and females in these several periods?—First, as to males: in 1841, 32 per cent. could read and write; in 1851, 36·6 per cent. could read and write; and in 1861, 42·6 could read and write; so that between 1841 and 1861 there was an increase of 10·6 per cent. Now, as between 1841 and 1861, the period during which the National system may be said to have been operating in improving the intelligence of the country, there was a decrease in the population of male inhabitants of 1,182,206, and although there was also an absolute *decrease* of 78,456 in the number of males who could read and write, yet the proportion of 42·6 per cent. who could read and write in 1861, if calculated upon the population of 1841, would show a relative increase in the number who could read and write of 424,380. This I hold to be highly satisfactory. Now, as to the females: in 1841, 16·3 per cent. could read and write; in 1851, 22·9; in 1861, 33·5; so that between 1841 and 1861 there was an increase of 17·2 per cent. But between 1841 and 1861 there was a decrease in female inhabitants of 1,193,951, an absolutely greater reduction than in the case of the male population, yet there was an actual *increase* during the same period, in the number who could read and write of 218,258; but the proportion who could read and write in 1861, that is 33·5 per cent., if calculated upon a population equal to that of 1841, would exhibit a relative increase of no less than 714,011. So that I regard the advance made in female education between 1841 and 1861 as very remarkable.

1567. In fact from these figures it would appear that the increase in the number of females who have learned to read and write is nearly double that of the males?—The increase in the case of females is considerably greater than in the case of males.

1568. To what do you attribute that remarkable improvement in female education in Ireland?—In 1841 there were only 2,337 National schools, in 1861 there were 5,830. Of course the increase has been going on gradually during the twenty years; but in the case of females, I specially attribute the very remarkable advance made in their education to the operation of the convent schools.

1569. Are there any statistics in connexion with the convent schools that would bear out that view?—First of all, the pupils are more regular in attendance in convent schools, and of course the class of pupils most regular in attendance is exactly the class most likely to be benefited by the instruction.

1570. How do you account for the greater regularity of attendance?—By the attractiveness of the schools and the efforts of the conductors to secure punctuality of attendance. But besides the regularity of attendance there are various evidences as to the relative superior proficiency of the pupils in these schools compared with the ordinary schools. For instance, take the case of monitors. Monitors are educated and trained alike in convent and ordinary schools. I have here a return of the answering of the monitors for 1867 in the two classes of schools. There were 548 monitors of convent schools and 754 female monitors of ordinary schools examined.

1571. Do you speak of female monitors?—Female monitors exclusively. I have here the result of the examination of those monitors, and in nearly every subject the monitors of the convent schools show a superiority over the monitors of ordinary schools. For instance, monitors are required to write out from week to week exercises in arithmetic, grammar, geography, and so on, and at the annual examination to submit these books of exercises to the Inspector, who assigns a mark that indicates their merit. On the average, the 548 monitors in convent schools got in that subject 75·4 per cent., while the monitors in ordinary schools got only 56·6 per cent. The 548 monitors in convent schools got for penmanship an average of 74 per cent.; the 754 monitors in ordinary schools got only 65·1 per cent. In spelling and dictation the convent school monitors got 79·6 per cent.; the ordinary school monitors, 74·2 per cent. In composition the convent school monitors got 78·6 per cent.; the ordinary school monitors, 58 per cent. In grammar the convent school monitors got 57·3 per cent; ordinary school monitors, 50·1 per cent. In geography the convent school monitors got 47·4 per cent.; ordinary school monitors, 41·7 per cent. In the Lesson Books of the Board, convent school monitors got 43·8 per cent.; ordinary school monitors, 36 per cent. In arithmetic convent school monitors got 46·5 per cent.; ordinary school monitors, 38·2 per cent. The marks I have been enumerating are the marks for the written examinations alone, and on the total of all the subjects the monitors of the convent schools obtained 60·3 per cent., while the monitors in ordinary schools obtained 51·3 per cent. In the oral examinations the superiority of the convent monitors is not so great as in the written examinations, a circumstance that may, perhaps, be accounted for by the diffidence at an oral public display, natural to persons accustomed to the subduing discipline of conventual education. In the oral examinations the convent school monitors got 54·3 per cent., while the ordinary school monitors got 53 per cent.; showing a superiority of only 1·3 per cent. in the oral, whereas in the written there is a superiority of 9 per cent. That, I think, shows at once that, so far as the education of the monitors is concerned, the convent schools have the advantage over the ordinary schools, and to that fact, as indicating their superiority, along with many others, may be attributed the general character which they bear for efficiency and usefulness.

1572. Do you observe that in the other classes below the monitors, the same proportion of superiority exists?—I do.

1573. Is the teaching of needlework in the ordinary National schools as general as is desirable?—The Commissioners require that in every girls' school needlework shall be taught, and they demand, as an indispensable qualification, of every female teacher, that she shall be capable of giving instruction in needlework.

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1574. Is that instruction, as a general rule, given?—It is given, as a general rule, but I am sorry to say I don't think that it is given with even tolerable success. But the Commissioners are endeavouring to effect an improvement in this respect; for they have in preparation, and nearly ready for publication, a treatise on needlework, the copyright of which they have purchased, and which, no doubt, will bring about considerable improvement in industrial instruction.

1575. Is needlework teaching general in convent schools?—Yes; of the higher descriptions of needlework as well as of the humbler.

1576. Do you consider convent schools have an advantage in that respect over ordinary schools?—Naturally.

1577. An advantage in the results?—Yes. The ladies of the convent schools having considerable taste in matters of the kind, a higher order of proficiency in their pupils may naturally be expected.

1578. Have you found the Board's rules are generally observed with fidelity by the teachers of convent schools?—I have never found any difference between the convent and the ordinary schools as to the observance of the Board's rules.

1579. Amongst the different model schools referred to, there is one in Galway?—Yes.

1580. You were asked yesterday, by Mr. Justice Morris, whether the establishment, by the State, of a model school in any district, inasmuch as it was an infringement of the free trade principle as applied to education, would not be an unwholesome interference with private enterprise, and produce a monopoly—can you inform the Commissioners whether such a result followed the establishment of the model school in Galway?—I am not aware that such a result followed its institution. I know, on the contrary, that the establishment of a model school, indeed the establishment of any superior school in a place, has the effect of improving the taste for education, and of increasing the number of good schools, in that place and its neighbourhood.

1581. The majority of the population of Galway is Roman Catholic?—Yes.

1582. Do you find the attendance of Roman Catholics in the model school at Galway has increased or diminished?—Considerably diminished.

1583. Is there other education going on in Galway to your knowledge?—Yes, one of the six monks' schools, in connexion with the Board, is in Galway.

1584. Professor *Sullivan.*—According to the Report for 1865, the total number of schools returned as having bad out-offices or none at all, was 2,665, or 44·6 per cent.; can you tell me whether the state of things, represented by the report, has improved?—The Commissioners have made great efforts, by constant communication with managers, to improve the condition of their schools in this respect. I cannot say that any very decided improvement has occurred since the table to which you refer was published.

1585. Have you any means of finding out what proportion of these schools are vested or non-vested?—There are very few vested schools that have not got out-offices. In fact, nearly the whole of the 2,665 schools you refer to as not having out-offices are non-vested.

1586. According to the same report, thirty-five per cent. of the schools had no play-grounds, or bad play-grounds?—Yes.

1587. Has the Board ever taken any measures to encourage the addition of proper play-grounds?—They have not, I may say, taken much action in that respect, except in the case of the schools that are vested. When a manager proposes a site for a school, and applies for a building grant, the Commissioners generally suggest—but don't absolutely require—and, in nearly all cases, succeed in getting, the addition of play-grounds.

1588. Am I to understand that the bad condition represented by these tables, belongs rather to non-vested than to vested schools?—Of vested schools there is a very considerable number without play-grounds, so that this table applies pretty much to the one as to the other class, but, of course, more to the non-vested than to the vested. When schools were first erected by the Board, the advantage of play-grounds was not very generally recognised; accordingly, in the very old vested schools play-grounds are rarely to be met with.

1589. More attention is paid to that matter now?—Yes. Independently of the action of the National Board, the Board of Works desire to have pretty extensive premises, and that desire on their part brings about the acquisition of land enough for the play-ground.

1590. Are the printed specifications of the Board of Works issued to persons applying for building grants?—Yes, directly from the Board of Works. At one time they were issued directly from the Education Office; but now that the Board of Works have the matter in their own hands, they, of course, issue the specifications.

1591. Then must a person seeking a grant for the building of a National school apply to the Board of Works instead of to the Commissioners of National Education?—No; the application is made in the first instance to the Commissioners of National Education, and is first considered by them. The steps are simply these:—A manager who desires to establish a vested school, addresses an application to the Board of National Education. The manager is then called upon to fill up a form giving, under various heads, the necessary information. Then the Inspector of National Schools is instructed to report upon the case. He reports, first, as to the necessity of establishing a school at all in the place; secondly, as to the existence of other vested or non-vested schools in the neighbourhood; and, then, he gives a general statement of his views, and of all the information he possesses in reference to the establishment of the projected school. If a *prima facie* case is made out in the Inspector's report for the establishment of the school, the manager is asked to send up answers to the lease queries as to the terms of the tenure, and so on. When his answers to the lease queries are received at the office, the Commissioners forward the document containing these answers, and the map and particulars of the site, to the Board of Works. Then the Board of Works for the first time appear in the transaction. They send their Clerk of Works to inspect the site, to report as to its suitability, and as to the expense of enclosing it. The Board of Works then report their views to the Education Board, who, if the representations of the Board of Works be favourable, consult their law adviser on the legal phases of the case, and then, if everything be *en règle*, make the grant. When the grant is made by the Education Board an intimation of the fact, with an abstract of the lease, is conveyed to the Board of Works. From that point the matter is entirely in the hands of the Board of Works till the house is completed.

1592. Must the specification, sent by the Board of Works, be strictly adhered to in order to entitle the school to a building grant?—No. The Board of Works, as a matter of obligingness, permit managers to make reasonable deviations; and should any manager desire to carry out plans of his own, the Architect of the Board of Works is always ready to receive and consider such plans, and scarcely ever disapproves of any reasonable plans submitted to him.

1593. Have you ever heard that schools could not be built for the amounts specified in the printed plans?—In some outlying districts managers find it impossible to erect their school-houses on the plans of the Board of Works at the prices laid down in the specifications. In Kerry, for instance, there are many such cases, where the managers have been unable to carry out the plans of the Board of Works.

1594. What happens in these cases?—In many of the cases the works remain suspended for years—the manager not inclined to proceed with the erection of the building without a higher rate of grant—the Board of Works not choosing to yield. Such cases are not very numerous; they are confined chiefly to Kerry.

1595. In case the school is once commenced accord-

ing to the plans and specifications sent forward, and that they cannot be finished for the specified amounts, does the Board give supplemental grants?—Yes; some cases of the kind have occurred. I may say of the Board of Works, that they are exceedingly liberal in dealing with cases of the kind. If they commence with their own plans, and managers choose to deviate, they are, as I have already stated, very ready to yield to the views of the managers.

1596. The Board of Works have sent here a copy of a letter which they addressed to the National Board, and in which they say:—"The Board desire to add, that revised plans of all classes of schools of an improved character were prepared by this department, and submitted to the National Education Commissioners for approval on the 4th of June, 1867, but no sanction of them has yet been received at this office." Have you seen those plans?—I know that such plans have been received at the office, but they have never come under my notice. Until I heard now what you have just read, I was not aware that they were lying so long at our office.

1597. You cannot say in what respect they differ from the printed plans?—No. It is very likely they are an improvement, for one of our Inspectors, Mr. Robinson, drew up a little treatise on school architecture, and presented it to the Commissioners of National Education. The Commissioners, in turn, sent it to the Board of Works. The treatise was examined by all the leading people at the office, and its plans were very much approved. I take it the new plans of the Board of Works are most likely founded upon the suggestions of Mr. Robinson.

1598. In districts where the population is so thin that there may not be a necessity for a school having a number of sixty on the roll, does the Board under any new regulation provide for smaller schools?—Yes. Mr. Vere Foster, who has taken an immense interest in National education, and spent vast sums of money in the erection and improvement of school-houses, suggested to the Board to reduce the cost of school buildings; and after much consideration, the Board of Works having been, in the meantime, consulted, the Board of Education resolved to make grants of a modified class—the total cost of the house in every such case to be only £100, the local contribution to be only £33 6*s.* 8*d.*

1599. When did this rule come into force?—About four or five years since.

1600. Has it been much acted upon?—Very few cases, I am sorry to say, have occurred.

1601. Some have occurred?—I am at present certain only about one, but I think a second occurred.

1602. Are there many districts of Ireland so thinly peopled that even such a school could not be erected?—There are many parts of Ireland so thinly peopled that to establish a school of even that class would be to establish it in a place where the full ordinary school attendance could not possibly be secured. But I think that is a very serious defect in our arrangements.

1603. Have you ever brought this under the notice of the Commissioners?—I have. I have made a report on that question of schools in thinly peopled districts.

1604. What is the date of that report?—I think 1855 or 1856. I have myself had experience in the county Donegal of a district twenty miles in length, without a single school, for the simple reason that no matter what point you selected in its whole length, you could not have a sufficient number of children to constitute a school within walking distance. Yet scattered throughout the district you would meet with many a stray cabin-full of poor neglected children.

1605. Would you give a summary of the results you arrived at?—I mentioned in the report on this subject that there are many parts of the country, like the district in Donegal to which I referred in my last answer, where it is impossible, within any convenient space, to meet with a sufficient number of children to constitute a school. I proposed different plans for such cases, but the plan to which I drew special attention was the appointment of itinerating teachers in those localities where the population is not dense enough to supply a reasonable average attendance for a school at any period of the year—such teachers to have three schools each in their charge, and to attend two hours per day, or two days per week, or four months per year, at each. Then I went on to show how, in other countries, arrangements for providing for cases of this kind have been made. I mentioned that in Sweden, for instance, the parishes are divided into school districts, and whenever a district is too poor, or too thinly populated to support a permanent school, a teacher is appointed to itinerate from one part of it to another. Norway provides for the education of a great body of its people in this way. I showed that the same system prevails in the mountainous parts of Austria. I also mentioned that the General Assembly of Scotland, in the report for 1833, drew attention to the question; that a committee of the Assembly proposed that each teacher in the Western Highlands should have three stations, and should remain at each station for two years, and thus in a period of six years be able to communicate the rudiments of education to all the children in a very wide-spread district. I also alluded to the case of Wales and to the report of the Rev. H. L. Jones, one of Her Majesty's Inspectors, in reference to the establishment of ambulatory schools in parts of the Principality. This question, I may add, is now occupying the attention of the Scotch Commission, of which the Duke of Argyll is chairman.

1606. What is your opinion with regard to the space in the Irish schools?—The rule of the Board requires eight superficial feet for each child. The old rule was six feet, but for a great number of years the rule has provided for eight feet. This space is ample.

1607. Is it your experience that there is much crowding in the schools in the cities?—In the cities there is at all times very considerable crowding. This does not happen generally throughout the country districts. But during certain short seasons, even in the country, crowding to a great extent takes place.

1608. On the whole, do you think the available space approaches to the measurement you stated?—On the whole, I think the accommodation is equal to the wants of the system. The only defect of accommodation is as to the cubic dimensions of the schools, for managers are obliged at times to take up hovels or cabins as school-houses in places where they cannot get sites for the erection of schools. In such cases, of course, the cubic dimensions are entirely inadequate to the attendance.

1609. That observation does not apply to schools built upon the regular plans?—No—nor even to a considerable proportion of the non-vested schools; but, as a general rule, there is not sufficient cubic space in the school accommodation.

1610. Have you ever calculated the per-centage of pupils on the rolls in each of the five classes of books, and compared them with the per-centage of the pupils of different ages?—I have.

1611. Is there any coincidence between the distribution of the pupils in the several books and the ages of the pupils?—There is a very considerable correspondence between age and classification: 46·4 per cent. of all our pupils are under nine years of age, and 45·4 of all our pupils are to be found in the First Book. The per-centage of children in the schools between the ages of nine and twelve years is 30·2, and the proportion of children in the Second Book is 29·9. Of children from twelve to fifteen years of age, the per-centage is 18·1, and the per-centage in the Third Book is 17·6. The proportion of pupils from fifteen years up is 5·2, and the per-centage in the Fourth Book and Fifth Book combined is 7·1. So that the proportions of pupils who are under nine years of age, between nine and twelve years, between twelve and fifteen years, and from fifteen years up, appears to have some considerable relative correspondence with the proportions in First Book, Second Book, Third Book, and Fourth and Fifth Books.

1612. About 76 per cent., or more than three-fourths of all the children on the rolls do not exceed twelve years of age?—A little more than three-fourths are under twelve years, and nearly the same proportion are classified below the Third Book.

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1613. What practical conclusion do you draw from such a great preponderance of children under twelve years of age in the schools?—I have a conclusion which, with the permission of the Commissioners, I would like to express in connexion with my observations on the system of paying the teachers.

1614. What is your experience as to the age at which the children are withdrawn from the schools?—I am sorry to say they are generally withdrawn from the schools at an early age.

1615. What is generally the age?—It would be very hard to say; they are withdrawn for various reasons and to perform various duties. As a general rule, in the manufacturing towns they leave at a decidedly early age, and also in the country districts at an earlier age than is desirable. There are, however, parts of Ireland where they remain in attendance in the schools for a considerable period.

1616. Do you find much difference with respect to the attendances, between the tillage and pasture districts of the country?—A very considerable difference in favour of the tillage districts. The most wretched schools in Ireland are in the pasture districts, as, for instance, in Meath. There is, besides the tillage and the pasture districts, a third class—the mountainous districts—in the valleys and along the slopes of which are to be found some of the very best schools in Ireland.

1617. What is your experience with regard to the fishing districts?—Of course one would expect that in the schools of the fishing districts that which would be serviceable to young fellows likely to become sailors—the study of navigation—would be pursued. I am very sorry to say that in very few cases has that study been introduced into the course of education.

1618. You have some schools in which navigation is taught?—We have some regular navigation schools, but they have not been successful. There are, however, some ordinary National schools, that are not specially organized as navigation schools, in which navigation classes have been conducted with most gratifying success; for instance, in Glenariff, in the county of Antrim, there was a National school taught by an ordinary National teacher, who has exhibited very considerable ability in mathematical pursuits. That man has trained sixty or seventy of the most distinguished captains that the English marine has in our age possessed. Amongst others he trained the captain of the *Marco Polo*, Captain M'Donnell, who discovered considerable and most important improvements in the navigation to Australia. The captains to whom I refer were all from that glen country, and all pupils of that remarkable teacher.

1619. To what do you attribute the failure of such schools?—They have not been established in the proper places. There is one in Limerick, an utter failure—and one in Waterford, also an utter failure. There is one in Dublin, a failure with respect to the attendance of nautical pupils, but pretty successful in the training of teachers in the science of navigation. The one in Derry is a failure, and the one in Belfast is an utter failure. It is not at all in any of the large towns that, in my opinion, navigation schools should be established: it is in the small fishing villages along the coast.

1620. Have navigation classes been formed in Howth and Kinsealy?—There are none at all in the neighbourhood of Dublin.

1621. Have you ever suggested any remedy with reference to the early withdrawal of the children from the schools?—I have; I made a report on that topic.

1622. In what year?—I forget the year.

1623. It is in the same volume before you, page 64?—I made a suggestion which bears to some extent on a question that was proposed at an early period of my examination to-day. I stated in the report that—"To remedy or check the early withdrawal of children from school is a question of great importance to the educationist." Then I mentioned the countries where obligatory laws prevail as to the number of years children should remain at school; for instance, Prussia, Austria, Wurtemberg, Bavaria, Switzerland, Denmark, Hanover, and other North German States, where the children are obliged to attend school for at least six years. After describing the effect of the early withdrawal of the children from the schools, I suggested "that annual premiums should be offered to males and females who had spent five years in a National school, who are in employment, have good certificates of character from their employers, and are over fifteen and under twenty-one years of age; that there should be annual examinations for these premiums, and that the number of premiums to be allotted might be determined by the population, the number of ex-pupils of National schools, and other peculiarities of each district. In order that as little as possible of the time of the candidates should be taken from their employment, the examination should be conducted chiefly in writing, and last for one day only." I then went on to say that, "besides offering an inducement to those in employment to continue their studies, a scheme of this kind would have other beneficial influences; and foremost amongst these would be the *eclat* given to the possession of knowledge by the humblest member of the community." Then I suggested that to pupils who conducted themselves well and made satisfactory progress in their studies, honorary certificates of distinction should be granted on their finally leaving school, an arrangement which, I felt satisfied, would produce a salutary effect in inducing children to remain long enough at school to qualify for the certificates.

1624. That is, in point of fact, the principle of a plan since adopted to some extent, in reference to the middle classes in the Royal Dublin Society?—Quite so, but my proposition had reference solely to the pupils of the ordinary class of National schools.

1625. And to the whole country?—And to the whole country.

1626. I heard you say that you attached very little importance to averages?—Very little indeed.

1627. With regard to the average daily attendances in the schools, have the Commissioners taken any steps to obtain the nominal attendances of the pupils as distinguished from the average?—Yes, in one case we obtained a nominal return of all the pupils in attendance at the schools during a year.

1628. Of every pupil on the rolls?—Of every pupil on the rolls of the National schools during one year.

1629. In fact, a census by name of all the pupils in attendance?—Yes, a census of all the pupils in attendance. In June, 1866, a suggestion was made by the Government, with respect to the introduction of a new plan of paying the teachers' salaries—of paying for ascertained results. In England it was found that a child should make 200 half-day attendances, which could be accomplished in 100 days, and which are, therefore, equivalent to 100 of our whole-day attendances, before he could be presented for examination to the Inspector. Inasmuch as the results' scheme was recommended for adoption in Ireland, it became necessary to inquire whether the English rule, about the minimum number of attendances to qualify for examination, could be applied to Ireland. As we have but one attendance in the day in Ireland, the question was whether we should adopt as a standard the 100 days' attendance. We had no means of ascertaining, from any available statistical returns, the number of children who gave attendances of 100 or, indeed, of any particular number of days. We had totals on the roll, and we had averages, but we could not tell the number of children in the country who gave any specific number of attendances. Accordingly, a return was called for of the actual number of attendances made by each individual child in the National schools during the year 1865. I have here a copy of the form that was issued to every National school. When the form was filled up by the teacher, it was handed to the Inspector. The Inspector received specific instructions to examine it very minutely, to compare it with the rolls, and to testify as to its correctness. When the Inspector felt satisfied as to the accuracy of the return, he forwarded the document to the office. At the office this vast mass of returns was carefully examined, and in every instance where there was the slightest appearance of inaccuracy or incompleteness, the imperfe-

return was altogether rejected from the calculation. In 1865, the year to which the return relates, there were 922,084 individual pupils on the rolls; but, owing to the rigid exclusion of every imperfect or faulty return, and to the fact that from many schools, no returns at all were received, the nominal return was ultimately found to embrace only 756,570 pupils—a number, however, as ample as is necessary for purposes of generalization.

1630. Lord *Clonbrock.*—Did that number attend 100 days?—No, my lord; only a small proportion of them.

1631. Professor *Sullivan.*—Will you give an abstract of the attendances?—Yes. The abstract shows, in the varying degrees, the number of those who gave 220 or more attendances, down to those who gave under 50 attendances.

Number of Attendances.	Actual Number of Pupils who made the different degrees of Attendance.	Per-centage of Pupils who made the different degrees of Attendance.
220 days or more,	7,693	1 per cent.
210 days or more,	14,967	1·9 per cent.
200 days or more,	25,569	3·3 per cent.
190 days or more,	38,957	5·1 per cent.
180 days or more,	54,492	7·2 per cent.
170 days or more,	72,400	9·5 per cent.
160 days or more,	92,059	12·1 per cent.
150 days or more,	113,972	15 per cent.
140 days or more,	137,573	18·1 per cent.
130 days or more,	163,484	21·6 per cent.
120 days or more,	191,557	25·3 per cent.
110 days or more,	221,600	29·3 per cent.
100 days or more,	253,370	33·5 per cent.
90 days or more,	287,014	37·9 per cent.
80 days or more,	322,816	42·7 per cent.
70 days or more,	360,599	47·6 per cent.
60 days or more,	402,245	53·1 per cent.
50 days or more,	448,588	59·2 per cent.
Less than 50 days,	307,982	40·7 per cent.

It may, therefore, be perceived that if the English rule as to the minimum number of attendances to qualify for examination had been adopted without inquiry, we should have only 33·5 per cent.— the 100 days' attendants—of the pupils of all the National schools who would be eligible for examination.

1632. The Royal Commissioners have asked for such an abstract in the tables sent to the National Board?—I can let you have the abstract now.

1633. Would it be possible to get a similar return for each of the school districts, or for the counties?—Certainly. The original documents and the abstracts for the several districts are in the office, and they are a most interesting record of the attendances during the year 1865 of every individual child of the 756,570 embraced in the return.

1634. Do you think it would be very important to have the abstracts for the districts or counties printed—what is your opinion as to the value of them?—I think the abstracts are most invaluable in connexion with any consideration of the statistics of our schools.

1635. In what way?—The immediate point of interest which I have before my mind is, as to their value in connexion with the plan of paying chiefly for ascertained results. But there are numerous other points suggestive of important statistical investigation connected with these returns. For instance, there is the very question of averages to which you have drawn my attention. Averages are the delusions of statistics. Take a few illustrations. Take the common case of a school with 100 pupils on the rolls, and an average attendance, for the 200 days constituting the school year, of 35. In regard to the actual attendances of each individual of the 100 on the rolls, how is that average brought about? In endless varieties of ways—some representing a condition of things pretty satisfactory, others a condition of things utterly hollow and useless. Here is one way of producing an average of 35, *for* 200 *days*, from 100 pupils on the rolls, the result of which, as it exhibits 70 pupils giving a useful attendance of 90 days each, is satisfactory:—

70 pupils make 90 attendances each;
20 pupils make 30 attendances each; and
10 pupils make 10 attendances each.

Here is a second combination of 100 pupils producing an average of 35, which, as it shows 50 who make, at least, 90 attendances each, may be held to be tolerably satisfactory:—

10 pupils make 150 attendances each;
40 pupils make 100 attendances each;
15 pupils make 50 attendances each;
5 pupils make 30 attendances each; and
30 pupils make 20 attendances each.

Here again is another combination of 100 pupils producing an average of 35, which, displaying, as it does, only 36 pupils who make more than 90 attendances each, is unsatisfactory:—

12 pupils make 200 attendances each;
8 pupils make 175 attendances each;
5 pupils make 140 attendances each;
11 pupils make 100 attendances each;
14 pupils make 50 attendances each; and
50 pupils make 14 attendances each.

In the last illustration, to which I shall draw your attention, of the delusiveness of these averages, where *extremes* are brought into combination, you will perceive how entirely worthless the issue is. In this case there are only 25 who make more than 90 attendances, yet the average of the 100 pupils for the 200 days is, as in the other cases, 35:—

10 pupils make 190 attendances each;
8 pupils make 180 attendances each;
7 pupils make 150 attendances each;
1 pupil makes 51 attendances each;
1 pupil makes 50 attendances each;
8 pupils make 48 attendances each;
20 pupils make 40 attendances each;
20 pupils make 35 attendances each; and
25 pupils make 25 attendances each.

These averages, varying in their scope from 1 attendance to 200 or more attendances, are altogether shadowy and deceptive. The only sterling and reliable exponents of attendance are the abstracts, which I read for you, of the actual proportions of pupils that made the different degrees of attendance.

1636. Then would not the publication of the abstracts for the counties give us the actual condition of the schools, as to attendance, in the geographical divisions of the country?—Yes.

1637. Of which the mean average has been hitherto made up, as you state?—Yes. Of 100 pupils on the rolls for the whole year round, the average attendance has been, as I represented it in those illustrations of averages, about thirty-five. I have here a copy of an abstract for a school district. We made them out for school districts.

1638. About how many such sheets are there for each district?—Two or three. The details of about 45 schools are set forth on each sheet, and there are about 100 schools in each district.

1639. You consider these tables afford a complete basis for applying the principle of payment by results?—They afford a complete exposition of the quality of the attendance at our schools. Such a return as that could not be produced often, for it involved on the teachers, in writing out the nominal returns, and also on the Inspectors, in checking the returns and the abstracts, an immensity of labour; and again, it involved considerable labour on some of the clerks of the office and on others, to produce the little summary which I have communicated to you.

1640. When was the principle of organizing schools introduced?—In 1856.

1641. What led to that system being introduced?—In 1855 there was a conference of Head Inspectors, to which I had to make allusion yesterday, in answer to a question which you proposed. At that conference various suggestions were made; and the institution of a staff of organizers to improve the condition of the schools was one of those suggestions. In 1856 a staff of organizers was appointed, and about the beginning of 1857 the system was in full operation.

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1642. What led to the making of the suggestion?—The Head Inspectors saw that it was very desirable to have a staff of persons whose sole business it would be to proceed from place to place and improve the organization of the schools, as well as to promote the knowledge of the teachers in matters of education and schoolmastership. The Head Inspectors accordingly made the suggestion to the Board, and the Board adopted the suggestion.

1643. Is that system of organization still in operation?—It is still in operation, but not at all as extensively as it was soon after it was originated. The staff has been reduced in number by retirements and promotions.

1644. On what ground has its operation been reduced?—One of the grounds really is, that for the last five or six years we have been so pre-occupied at headquarters with the consideration of very troublesome affairs connected with the controversies which, from time to time, have arisen, that that class of our ordinary functions which relates to purely educational improvements and enterprises has been partially suspended.

1645. Then you consider the system was successful?—I don't think anything could be more successful.

1646. Who drew up the circular letter that was issued at the period of the organization system being introduced?—I had the honour of drawing it up.

1647. Will you furnish us with a copy of it?—I shall.*

1648. When was the monitorial system introduced into your schools?—I failed, at the moment, to-day, to fix with certainty the date in answer to the Rev. Dr. Wilson. It was in 1833. I gave a history of the monitorial system in one of my reports.

1649. Do you refer to the report of 1856?—Yes; in connexion with the organization, I gave a history of the monitorial sytem.

1650. Would you give us a summary of the observations in your report on the monitorial system?—The observations are contained in my report—in the appendix to the 23rd Report of the Board.

1651. State the substance of the report on that subject?—As far as I remember the general argument of the report, it was this:—It gave the origin of monitorial instruction, the places in which it was first tried, and by whom first tried, under what circumstances it first succeeded, and again under what circumstances it failed, and the estimation in which it was held amongst educationists at the time the National system of education was established. The first effort of the Board to try the experiment of introducing the system into the Irish National schools dates so far back as March, 1833. It was then introduced in a very modified shape, and it has developed itself since that time, in various forms, to its present condition. I showed that different *classes* of monitors arose from time to time; that first the class we now call senior monitors was instituted; and that such monitors were employed at ages ranging from fourteen to eighteen years. I explained the further development of the system to a new class, called the junior monitors, who were appointed at ages beginning at eleven and rising up to fourteen years; and then I showed that, as a sort of result of the system of organization established in 1856, a further new class of monitors was founded—an unpaid class; but for the instruction of which unpaid class of monitors the Commissioners make to the teacher a small annual award. The general purport of the whole report is, that the introduction of the monitorial system into Ireland has been a very great success. Since I wrote that report, the system has been still further developed by the establishment of another class of monitors, called "first-class monitors," to which reference was made in the early part of my examination to-day. There are now, accordingly, four classes of monitors. First there is the class of unpaid monitors, in schools that have been organized. Secondly, there are the junior paid monitors from eleven to fourteen years of age. Thirdly, the senior paid monitors from fourteen to eighteen; and lastly, the first-class monitors who have completed the preceding stages, and whose period of service is two years.

1652. The *Chairman.*—Do the "first class monitors" get more than £10 a year?—They are engaged for two years, and for the first year they get £15, and for the second £17.

1653. Professor *Sullivan.*—Have you ever turned your attention to the subject of the instruction of the Irish-speaking part of the population?—Very much. I have had on different occasions to consider that question minutely.

1654. In what parts of the country is Irish still spoken to any considerable extent?—In the counties of Galway, Mayo, Cork, Kerry, and Waterford—these are the chief. In the county of Galway 62·1 per cent. of the people speak Irish.

1655. Mr. Justice *Morris.*—Is that Irish alone?—No; some Irish only, and others Irish and English. It is very important, in the consideration of another part of the question, to consider this latter class. In the county Mayo, 61·1 per cent. of the population speak Irish; in Kerry, 57; in the West Riding of Cork, 53·1 per cent.; in Waterford, 52·1; in Clare, 47·6; and in Donegal, only 30 per cent. It is chiefly in the maritime portions of Donegal that Irish is spoken; but the per-centage is calculated upon the population of the whole county. Those who spoke *Irish only* in the country generally in the year 1861, amounted 70,650 males and 92,625 females; total, 163,275, or 2·8 per cent. of the whole population of the country.

1656. Lord *Clonbrock.*—Your first table gives those who can speak both languages?—The first table gives those who speak Irish and English both.

1657. And who prefer the Irish?—They prefer it, and speak it, when they have the opportunity. Those who speak Irish and English both, numbered for all Ireland 942,261, or 16·3 per cent. of the population. The total of the Irish-speaking population is 1,105,536, or 19·1 per cent. of the whole population.

1658. Professor *Sullivan.*—Has the National Board ever made provision for teaching the people through the medium of Irish?—I am very sorry to say it has not.

1659. What is your opinion with regard to instructing the people in Irish, with a view to their learning English?—I believe it to be next to impossible to teach, skilfully and effectively, the Irish-speaking population by the ordinary process adopted in our schools, which at once gives them the English alphabet, English books, and English everything, without reference to translation into or from their vernacular language.

1660. In your opinion they would, if taught Irish, learn English better?—I think those who desire that the people shall soon speak English (and every lover of his country must be desirous that they shall) should teach them, in the first instance, to read Irish, in order that they may all the more readily and naturally soon afterwards learn to read English.

1661. Does the fact of the Irish language being spoken in those districts materially influence the number who are able to read and write?—Yes; that is an important consideration. It is a very material fact in reference to the return in the Census Report of the number of those who can read English. A child whose family all speak Irish at home, may attend a National school, and learn to read and write English fairly, and ultimately leave the school a tolerable scholar; but, owing to the domestic habit of speaking nothing but Irish, that child, as he grows into manhood, and as the impressions of his schooling begin to fade away, loses the faculty of reading English, and ultimately becomes, in the census returns, a non-English speaking individual. I think that allowing so interesting a portion of the population to remain without any instrument or help that would enable them to learn English rapidly, is a very great misfortune.

1662. Would you propose that they should learn Irish only at first, or both Irish and English together?—I propose that that should be done which is done in

* Mr. Keenan subsequently presented a copy of this circular letter, which is given in the Appendix to Evidence, No. VI.

Scotland, and which the present Scotch Commission approve for Scotland. I propose that the children should commence their school education in Irish books, and that their instruction in English should begin when they have learned to read Irish.

1663. Do you think those who read Irish and subsequently learn to read English will continue to read English?—I think they will be through life afterwards an English-reading people.

1664. Has the Department of Education of the Privy Council in England made any provision for the Welsh-speaking population of Wales?—I think under the Revised Code no provision is made, but I remember that under the old plan special gratuities were awarded to teachers of Gaelic in the highlands of Scotland, and to teachers of Welsh in Wales; but I understand from the Rev. Mr. Cowie that that is now abolished.

1665. What has been the result in Wales of teaching Welsh exclusively?—I cannot speak as to that. I know that the present Secretary of the Council on Education, Mr. Lingen, was very strongly in favour of continuing to teach Welsh to the Welsh-speaking people in order that they might learn English.

1666. Have you ever drawn attention to the subject of teaching Irish to the Irish-speaking people?—I have in various reports drawn attention to the subject.

1667. Did you recommend to the Commissioners the plan you have now stated?—Yes; I recommended a plan something to that effect.

1668. At what period?—I recommended it in 1855, and again in 1856, and, I think, again in 1858.

1669. No step has ever been taken on the subject?—No; my project was not favourably received.

1670. Are you acquainted with the results of the valuation of Ireland under an Act called the Tenements Act?—I am acquainted with the figures which have been published as to the valuation of the different counties under the Tenements Act.

1671. Have you ever compared the net annual value of the property rated under the Act with the amount of actual subscriptions to the National schools and the amount of school fees paid by the pupils in various parts of Ireland?—I have; I have a table which includes that amongst other statistical points of information.

1672. Perhaps you could give us an analysis of the table?—I have it arranged in counties. I suppose you wish me only to read the general summary?

1673. Yes?—The average attendance at our schools for 1866, was 307,028. The net annual value of property rated under the Tenements Act, was £12,540,181. The amount of local subscriptions to National schools, was £12,441 8*s.* 5*d.* The average amount of local subscriptions for each pupil therefore was 9½*d.* The amount of school-fees paid by the pupils was £40,529 8*s.* 2*d.*, and the average amount per pupil was 2*s.* 7½*d.*

1674. The *Chairman.*—Are endowments included under the head of local subscriptions?—Endowments and everything provided by patrons and others towards the support of the schools are all included—everything but the school-pence.

1675. Do you know what portion of the whole amount consisted purely of subscriptions?—I have no means of ascertaining that.

1676. The Earl of *Dunraven.*—I believe the endowments form a very small proportion?—Yes, a very small proportion.

1677. Professor *Sullivan.*—So that the entire amount of subscriptions given by the upper class, amounted to £12,441?—Yes, the subscriptions were only £12,441 8*s.* 5*d.*, whilst the school-fees paid by the pupils amounted to £40,529 8*s.* 2*d.* Now, as regards the counties, I have a statement of the averages, ranging from the worst to the best, under the two heads of fees and subscriptions. In the case of fees, Leitrim is the lowest, being only 1*s.* 2*d.* a head; then follow Mayo, Roscommon, and Longford, all under 1*s.* 6*d.* per head. The counties that are 1*s.* 6*d.*, but under 2*s.* per head, are Cavan, Galway, Donegal, Sligo, Carlow, Kerry, Fermanagh, and Queen's county. Those in which the fees range from 2*s.* to 2*s.* 6*d.* per head, are Westmeath, Kilkenny, Meath, Clare, and Monaghan. Those where they range from 2*s.* 6*d.* to 3*s.*, are Louth, Wexford, Tyrone, Dublin, Wicklow, Cork, Kildare, Waterford, Armagh, and King's county. The counties where the fees amount to 3*s.* or over, are Tipperary, Limerick, Londonderry, Antrim, and Down. With regard to local subscriptions, the counties range as follow:—Longford is only 2¾*d.* per pupil; Fermanagh is only 3¼*d.* per pupil; Clare, Cork, Wexford, Cavan, Kerry, and Carlow—are all under 6*d.* per pupil. The counties which subscribe 6*d.* and under 9*d.* per pupil, are Antrim, Galway, Waterford, Roscommon, Limerick, Tipperary, and Leitrim. The counties where the local subscriptions amount to 9*d.* but under 1*s.*, are, Kildare, Down, Queen's, Kilkenny, Louth, Monaghan, Donegal, King's, and Sligo. The counties where they amount to 1*s.* but are under 1*s.* 3*d.* per pupil, are Tyrone and Mayo; and finally, those where the subscriptions are above 1*s.* 3*d.* per pupil, are Armagh, Waterford, Meath, Dublin, Wicklow, and Londonderry—the last being the best in Ireland, the fees amounting in that county to 3*s.* 2*d.* per head.

1678. Has this great disparity in the amount of fees in the several districts brought about any tendency to change on the part of the teachers?—Immense. The fact that there is such a variety of payments in the different districts, partly from the school-fees of the pupils and partly from local subscriptions, has led to the occurrence of endless changes on the part of the teachers, from district to district.

1679. Have you found any difference between the districts where the landlords are resident and the districts where the landlords are non-resident?—I should hardly like to observe on that; but I may remark, that the best county in Ireland is Londonderry, where there are comparatively few resident gentry: a large portion of the county belonging to the London companies.

1680. Is it not peculiarly circumstanced as to the non-resident gentry?—It is peculiarly circumstanced owing to the occupation of so large a portion of it by the London companies.

1681. But one condition on which the London companies hold their land in that county is, that they shall subscribe to the schools?—Yes; hence you have in that county of Londonderry, three shillings and two pence per head from local subscriptions. The amount of fees paid by the pupils in the county is also very high, amounting to 3*s.* 4¾*d.* per head. Therefore, the circumstances of Londonderry do not establish any superior advantages over the rest of the country with regard to resident or non-resident landlords.

1682. The London companies are bound by their charters to subscribe to the local schools?—I think that is one of the objects provided for by their charters.

1683. Have you any tables which will show us the difference, if any, between the different classes of schools, with respect to the amount of the local subscriptions, and the amount of the school-fees—say, the difference between the convent schools and the ordinary schools?—In the convent schools the average amount of school fees per head is only 8¼*d.*, compared with 2*s.* 7½*d.* in the schools of Ireland generally; and the average from subscriptions, per pupil, in convent schools is 4¼*d.* per pupil, compared with 9½*d.* in the schools generally. With regard to the expense to the Board of pupils in convent and in ordinary schools——

1684. That is a question I was about to ask: have you a return showing the total cost to the Board of the pupils in the different classes of schools?—The cost is made up under different heads—salaries to the teachers, premiums and gratuities to the teachers, amount paid for industrial instruction, and salaries of the monitors. In the shape of salaries to the teachers of the ordinary schools, the Board pay 13*s.* 7*d.* per head; and to the conductors of the convent and monastic schools 4*s.* 3½*d.* per head. The average of premiums and gratuities paid by the Board to the ordinary schools is 5¼*d.* per head, and to the convent schools 1*s.* 1½*d.* per head.

1685. To whom are the payments made for premiums and gratuities in the convent schools?—The 1*s.* 1½*d.* per head in premiums is awarded to the conductors. The amount is granted for various kinds of

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premiums, amongst others for the instruction of their monitors. The amount paid for industrial instruction in the ordinary schools equals 7*d.* per head, and in the convent schools it equals 5½*d.* per head. The amount paid for monitors in the ordinary schools is 1*s.* 0½*d.* per head; and in the convent schools 4*s.* 0¾*d.* per head. The total cost per head, under all these items, in the ordinary schools is 15*s.* 7¾*d.*, and in the convent schools 9*s.* 9¼*d.*

1686. Would you compare these amounts with the average attendance in the ordinary schools and in the convent schools?—The average attendance in the ordinary schools to which I have been referring is 268,260, and in the convent schools, 31,017. I quote from the returns for the year 1866. From the category of ordinary schools I exclude workhouse schools, model schools, gaol schools, lunatic asylum schools, and, in fact, all schools which are special in their character.

1687. Have the fees which the teachers receive any relation to their classification?—A very remarkable relation exists between the classification of the teachers and the amount of fees received by them. Each successive step in the classification—from the lowest division of third to the first of first—bears with it, on the average, an increase of fees.

1688. That is to say, the public are prepared to pay for superior teaching?—The parents of the pupils appear to recognise the superior efficiency of the highly classed teachers, and to think it worth while to pay for it. The abstracts of the Inspectors' reports for the year 1865, published in 1866, give details under this head relating to 5,553 teachers. I have before me an analysis of those abstracts, which shows that, for instance, in relation to teachers who receive £7 or more in school fees:—

66·6	per cent.	of the first of first class	receive £7, or above.
60·4	,,	second of first class	,,
50	,,	third of first class	,,
40·1	,,	first of second class	,,
34·4	,,	second of second class	,,
21·9	,,	first of third class	,,
12·2	,,	second of third class	,,
7·1	,,	probationers	,,

The same law prevails in the relation of classification to fees when the amount is £10 or above; and also when the amount is £15 or above.

1689. Now, with regard to the subscriptions?—The same law prevails with regard to all local subscriptions—that, as the scale of income from all local sources rises, the class of teachers occupying the schools is correspondingly high.

1690. Is that due rather to the better class teachers seeking better remuneration?—It is due to the fact, that the higher class teachers look out for the schools, and get them, where high fees and subscriptions prevail. Now, the county of Londonderry, to which reference has been made, has, very possibly for this very reason, nearly as many first-class teachers as the county of Cork, though it has but one-third of the number of schools.

1691. Does that arise from the size of the schools, or from the wealth of the district?—I take it that, if the district is wealthy and populous, the schools are large; so that it arises from both considerations. But, indeed, in Derry it may be chiefly attributed to the wealth of the district.

1692. The return is calculated per pupil, and gets rid of the disturbing element of population?—It gets rid of the element of aggregation.

1693. Referring to the question I asked you, I think yesterday, with regard to Mr. Thom publishing a book on natural philosophy, I find, in a return to an order of the House of Commons, dated the 25th February, 1864, that this book was so brought out, and that 2,500 copies were sold by the Board—is that treatise on natural philosophy still circulated by the Board?—Yes.

1694. Is that the only book on natural philosophy which the teachers in training have still in use?—It is the only book on natural philosophy that the Board has published; and, indeed, I am certain it is the only book in use in our training schools and in our model schools. It is the only book in which the teachers are examined for classification, and it is also the book in which candidates for Inspectorships are examined for appointments by the Civil Service Commissioners.

1695. Then, in fact, they are bound to answer in natural philosophy, as it is given in that book, not as it is understood in the world outside?—I have heard candidates for Inspectorships complain that the questions put by the Civil Service Commissioners do not appear to be comprehended in the book published by the Board.

1696. Did not Dr. Clarke, as early as the year 1850, point out the condition of the Fourth and Fifth Books with regard to the lessons in science contained in them?—I am aware of the fact; but that defective condition has been remedied by removing the lessons on science altogether from the new editions of the books that have been published.

1697. And the same remark was made by Mr. Patterson in his report, on the occasion of the visit of Lord Kimberley to the Clonmel National Schools?—Very likely; for he is a gentleman who would appreciate the desirability of having a good work on the subject.

1698. The children answered according to what was in the book, but their answers did not agree with his Excellency's information on the subject?—I am not surprised at that.

1699. Is this geography which I have before me, stated to be printed in 1857, the new edition revised, and the book still in use?—It is still in use, but there is a treatise on the same subject in preparation by a distinguished literary gentleman, who has applied to the Board to place it on their sanctioned list; and the Board has practically committed itself to the adoption of this new work. I presume it will entirely supersede the book you have in your hand.

1700. Have you looked into the portions of this book relating to Ireland?—Not for a great number of years.

1701. Have you ever looked into these portions of it—at page 223 of the "Epitome of Geographical Knowledge, Ancient and Modern, compiled for the Use of the Teachers and Advanced Classes of the National Schools of Ireland." Then follows—"Ballyheigh (Ballyheige) Bay, which, towards the south, penetrates the land up to the town of Tralee, into which the rivers Main (Maine) and Lunne (Laune) fall! South of this is Dingle Bay, then Kenmare Bay, and south of it Bantry Bay, and the smaller bay of Dunmanus"?—I don't remember that particular passage, but I presume you refer to the mistake which is in it about the river Lunne (Laune).

1702. Yes, I refer to that, and to the fact that in the four pages given in the book with regard to Ireland, there are thirteen names misspelt in this "revised edition." Again—"Turning round to the south coast, the first inlet that we meet with is Cork Harbour, which, with a narrow entrance, reaches out into an extensive basin, well protected from the sea and all winds, and studded with islands, the chief of which is Cove"?—That is certainly a very great mistake. I must repeat, in reference to that book, that the Board has recognised the importance of substituting a better one. Dr. Abraham, the gentleman to whom I have just referred, has submitted the proof sheets of a portion of the new book that is to supersede it.

1703. There is scarcely a sentence in this part of the book with regard to Ireland correct. "Cove is a town in the island of Barrymore." Again: "The Shannon is the largest river in the British Islands, and from its body of water, and its flowing through a flat country, is navigable from its source, in a small deep basin above Lough Allen, to its mouth, a distance of about 240 miles." The Shannon is only navigable to Lough Allen, which is 188 miles, and not to the Shannon Pot on the Quilca mountain. Again: "That part of the plain which lies to the north-east of the basin of the Shannon is drained into Donegal Bay through another series of lakes, the chief of which are Upper and Lower Lough Erne?"—North-east in that passage should of course be north-west.

1704. Again in page 225: "The Galtie mountains, to the north-east of Killarney, reach the height of 3,000 feet," Galtie should be Galtees, which are about seventy miles from Killarney?—I strongly recommended the Board long since to have a better class of book on that subject.

1705. Is it your opinion that it is the business of a Board of Education to bring out books at all for the schools?—I am of opinion that, under the circumstances of Ireland, the National system could not have succeeded as it has done but for the fact that the Board undertook to produce the books. School books were not to be had in the country unless at enormous rates, and of a very inferior quality. However, I do think that the time is now pretty near for a salutary modification of the arrangements as to the production of books—the more general the class of books used in our schools becomes, the better.

1706. I find in a Parliamentary paper, 509, moved for by Mr. Pope Hennessy on the 25th of February, 1864, and printed on 20th of July, 1864, the following extract of minutes of Board of National Education, relating to some corrections, &c., proposed to be made in the Epitome of Geography:—Minute dated 21st of June, 1861—Read letter, No. 4,016, '61, from Messrs. Thom and Son, sending proof-sheets of the Summary of States and Empires, book 5, in the Epitome of Geography, and submitting certain corrections which they have made therein respecting matters of fact, which they state the course of time has rendered necessary. Ordered—"That Mr. Thom be informed that it is intended to revise the whole of the Epitome of Geography at an early date. It is not deemed advisable to make the proposed alterations and additions in the edition which they are now printing; but that if there be any corrections merely which they may consider necessary, they should submit the proof-sheets in the usual way for the consideration of the Board." Is it the usual course for the printers to edit the books?—Mr. Thom is a very zealous and enterprising man, and I know that not only on that but on various other occasions also, he has drawn the attention of the Board to important and necessary corrections.

1707. And largely interested in a monetary way in the success of the books?—His interest is to make them as correct as possible; he prints them for the Board, and sells them to the whole world.

1708. Is it not the fact that the action of the Board with regard to its books has destroyed altogether, or almost altogether, the sale of books throughout the country?—I think it has destroyed the production of *school-books* throughout Ireland. In National schools we have practically a monopoly of our own books, and so far therefore as your question relates to school-books, it has destroyed their sale.

1709. Was it not the opinion of Mr. William Longman that the book trade in Ireland was ruined by the action of the National Board?—I have heard that he stated so.

1710. Can a Board of Commissioners of National Education ever keep up books to the condition in which they ought to be?—I think it is much more likely books will be kept up to the condition in which they ought to be, as you express it, by private enterprise. At the same time I repeat that it would have been impossible for our National schools to have prospered but for the circumstance that the Board provided the books which up to this time have been published by them. As an illustration, I may state that in Ireland, up to 1855, there was but one general depository in which there could be purchased a chart of natural history or of any of the natural phenomena or cabinets of lesson objects. That was at the Kildare-place Society. Various teachers complained of that want. In the city of Cork there was not a shop where a picture suitable for use in a school—a regular educational diagram and specimen of school apparatus were to be had. In the town of Belfast it was only about the year 1855 that a little shop for the sale of these things was opened, and that only on a very limited scale. And until the Board in 1856 started their apparatus department, the schools were absolutely destitute of such educational appliances. There are things which, under the circumstances of Ireland, could only have been originated by the Board, and that is one of them.

1711. But is there not a great difference between providing them for the schools and keeping them in the condition in which several of these books have been kept for twenty years, and then the objectionable course adopted of getting the books produced by the officers of the Board itself?—I quite agree in what you observe, and I think that in future there ought to be a great deal more of free trade in reference to the books. But, as I before said, I continue to be of opinion that what has been done, has been wisely and well done. I think it, of course, a great misfortune to allow such an absurd book as that Epitome of Geography to remain in use in the schools; but in reference to it I may observe that I have never met it in use except in the model schools, where the Board gratuitously supply copies of it for the study of the pupil-teachers and monitors.

1712. Is not this book employed to teach the teachers geography?—I don't think so, for the professor who teaches geography to the teachers has a book of his own, which I suppose he uses.

1713. Do you think it advantageous to education that all the books of that nature should be prepared by one or two persons—alike unknown to either literature or science?—I do not.

1714. With regard to the allowances to teachers on the sale of books, you stated that there had been a sale of copy-books at a price over that fixed by the Board?—Yes, in Belfast. The matter was discovered by the gentleman who produced the copy-books, Mr. Vere Foster, and reported by him to the authorities at the office.

1715. Was there not, at one time, a regular trade carried on in the sale of books by persons connected with the Board, who produced these books; and did not these persons bring considerable pressure to bear upon teachers to induce them to purchase their books?—I understand your question to refer to the adoption and circulation, on the part of the Board, of books published by private authors.

1716. Not to that. But that the authors of books in the employment of the Board used their official positions to sell their books—carried on a correspondence with teachers who were coming up to be trained, and forced them to purchase their books—has that accusation not been made?—That accusation has been made over and over again, but I am not prepared to admit that the accusation has been satisfactorily sustained.

1717. It has, however, been made?—It has.

1718. And part of the success of the books has been from this action upon the teachers?—Part of the success of the books has arisen from the popularity of their authors, and to a considerable extent, I would say, from the merits of the books. Of course, it might be said, that the fact that they had been written by persons who would finally have the classification of a great number of the teachers in their hands, might indirectly operate in securing a more extensive circulation for the books. At the same time I should observe, in reference to some of these books, that they have proportionately obtained as considerable a circulation in England and Scotland as the books *published* by the Board have commanded.

1719. Owing to the stamp of the National Board?—I dare say the fact that the authors were connected with the National Board may have had a great deal to say to it.

1720. That is to say, an author connected with the Board, who gets his book put on the list of the Board's books, is thereby secured a practical monopoly?—It gives him a considerable advantage. I should state that the Board has recently considered this question, and resolved not to take again on its list a book written by any of its officers having anything to say to the classification of teachers. So that that objection which you appear to urge has been recognised by the Board, and action has been taken in reference to it.

1721. Is that just? Is it not rather the system of producing the books that is unfair?—The Board is not the author of the system of producing such books. Those gentlemen spontaneously wrote their books, and had them printed and published. All the Board did was to accept, and place upon their list, the books produced by these gentlemen.

1722. I asked you simply whether it was not unjust to those gentlemen to exclude their books simply because they are employed under the Board. Do you not rather think it is the whole system of producing books by the Board itself that is in fault?—Many

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people began to think it was not right that those who had in their hands the classification of the teachers should be the authors of the books on which these teachers were to be examined. That feeling was entertained for a long time by many persons. The Board frequently considered the question, and it was only recently that they decided that persons who choose to become connected with the system, in any position having relation to the classification of teachers, should in future be prepared to forego the advantages of writing and publishing the text-books in which the teachers are instructed and examined. I may not have expressed myself with sufficient clearness in answer to the questions you have just now proposed to me. But the conclusion I have in my mind on the subject is, that the production of school books ought—on the part of the Government, through the agency of the Board—not to be directly or indirectly a monopoly. That is what I wish to convey; and also to vindicate at the same time the action of the Board in its early career, in having caused books to be printed and published for themselves.

1723. Is it the fact that the old editions of the books are now circulating in Australia, while the new ones are coming out here—that the Epitome of Geography to which I have been referring, the revised edition of 1857, is also circulating with the stamp of the National Board in the Australian colonies?—I am not aware, but I should not be surprised at it.

1724. Did they not circulate also in Canada?—The books of the Board I know circulate generally all through the colonies.

1725. Have you read one of the last reports of the Canadian Education Superintendent, in which he speaks of the books of the Board and the changes they have been obliged to make in them?—I have not.

1726. The Earl of *Dunraven*.—Respecting navigation schools, you stated these schools in large towns have been a failure?—An utter failure.

1727. Will you give us the reason of that?—Well, the places which produce sailors in Ireland are not the large towns. The places which produce sailors are the small villages along the coast.

1728. The *Chairman*.—How many navigation schools are there?—One in Limerick, one in Waterford, one in Dublin, one in Belfast, one in Carrickfergus, and one in Londonderry—six.

1729. Of which only one was successful?—And that one only slightly successful.

1730. The Earl of *Dunraven*.—Are you aware of a school having been established at the fishing village of Claddagh?—I am, of the establishment of a piscatory school at Claddagh.

1731. Under what management?—Under the management, when I was acquainted with it, of the Rev. Dr. Rush, an Augustinian friar. He is since dead.

1732. Is it still existing?—It is; but while bearing the name of a Piscatory National School, there is very little of nautical science or of the art of fishing taught in it.

1733. Mr. *Gibson*.—Are you aware of any effort having been made to force the sale of any book published by any person connected with the Board?—Certainly not.

1734. Any popularity or success that has attended such books was owing to their own intrinsic value?—Quite so.

1735. Suppose a person wrote a book before he came into connexion with the Board, would that fact be sufficient to exclude him from his position?—I think the fact of his having written a good book would recommend him to the situation. I don't think the Board would, under the circumstances, prevent him from continuing the sale of his book. The recent regulation refers only to the professors and inspectors in the actual employment of the Board, to the persons having to deal with the classification of the teachers.

1736. Sir *Robert Kane*.—With respect to your evidence about the teaching of Irish to the Irish-speaking people in order to facilitate their learning of English, are you yourself an Irish scholar?—I am not, I regret to say; but when I first went through the Donegal district I took the trouble of learning just sufficient of Irish to enable me to do my business in the Irish-speaking parts.

1737. You have no personal knowledge of whether it is an easy means of facilitating the acquisition of English?—I have the testimony of the Scotch Commission Report, and of other authorities, on the subject.

1738. Do you know whether, in the arrangements for primary education in Brittany, Armoric has been introduced as a means of teaching French?—I have no personal knowledge of that. Would you allow me to read the observations of Mr. Nicolson, one of the Assistant Commissioners of the Duke of Argyle's Commission on the subject?*

1739. Rev. Dr. *Wilson*.—You referred to the navigation school in Limerick, and said it was an utter failure?—Yes.

1740. In what respect is it a failure?—In not producing a satisfactory number of persons acquainted with the science of navigation.

1741. Is it in any way owing to the teacher?—Not at all; he is a most meritorious, worthy man, but he could not find the pupils. I may add that I believe he was the founder—certainly he was the teacher—of the piscatory school in Galway, and he was promoted from that school to the school in Limerick.

1742. Mr. *Gibson*.—Your observations as to the failure of the schools don't affect the character of the teachers?—Certainly not. It so happens that the teachers of all the navigation schools are amongst the most superior of the whole of our staff. I should be very sorry indeed that any interpretation affecting the character of the teachers should be put upon what I have said respecting the failure of the schools.

[Adjourned.]

* The passage to which the witness referred is as follows:—

"Every good teacher that I have come upon realizes the necessity of interpreting the words of the lesson to the class; and the number of cases in which I found gross or total ignorance of the meaning of what was read, was perhaps less than might be imagined. But still that is a matter, keeping in view the fact of the language being a foreign one, entirely dependent on the ability and conscientiousness of the teacher. Under a teacher of low accomplishment, or of a careless and formal tendency, it may be possible to carry on a school among a Gaelic-speaking population, in which the scholars shall read and spell fairly, and by preparatory drilling perhaps make a decent figure at an examination, while in reality their knowledge of English is so utterly nominal and inadequate that after they pass from the school all they have acquired drops out of their minds, as completely as if it had never been there, so far as any practical use is concerned. In this respect, I believe there has been on the whole great progress made in recent times, though there is much room still for improvement. Looking, indeed, to the general inability of the adult population to read English with ease or profit, it would seem as if there were some cause for the poor results of past efforts in education in the Highlands, essentially connected with the system adopted, apart altogether from the quality of the teaching. I am certain I speak within the mark when I say that of ten men, nominally 'able to read English,' who may be found in any rural district of the Hebrides, not more than two would be found, if so many, possessed of sufficient skill to read with comfort and edification to themselves an ordinary newspaper paragraph, and without reading aloud. Of those ten persons, on the other hand, five perhaps might be found in some districts to read Gaelic comfortably. Now, considering that the people are generally not dull of intellect, but the reverse, I do not think this deplorable state of deficiency is entirely accounted for by bad teaching, irregularity of attendance, or even want of practice. Without venturing to dogmatize, or pretending to be a discoverer, it appears to me that the practice of teaching a foreign language through the medium only of that language itself, is one of the great causes of the ignorance of English that prevails so largely in those parts.

"Distinctly keeping in view that, as a general rule, the young Highland beginner in English knows only a few words, if any, of that language, enough just to enable him to answer a few of the simplest questions, and that he never hears it spoken in ordinary conversation at home, how is it possible that a system of instruction entirely couched in that language, to him as difficult as if it were Latin or German, should be successful in giving him a useful familiarity with its vocabulary? The plan of teaching Greek in grammars composed in Latin has been generally departed from as unsatisfactory, even though in that case the pupils were supposed to be tolerably acquainted with the one before commencing the other. But what should be thought of a system of teaching little boys Greek, out of a lesson-book itself composed in Greek, and by a master addressing them only in the Hellenic tongue, and liable to be considered illiterate and incompetent if he ventured to make the thing intelligible to them in the vernacular? Such a system might fairly be pronounced highly pedantic and absurd. And yet this is really, with a slight difference, the method in which it is still considered right to teach Gaelic-speaking children a language so different in idiom and so difficult to a foreigner as English is. Considering, indeed, the difficulty so presented, I think the talent displayed by these poor little islanders in picking up any kind of speaking acquaintance with the English language is very much to be admired. The ease with which they learn Gaelic is remarkable. I did not examine many Gaelic schools, but in every one I examined the reading was excellent, and the spelling quite astonishing. I was told that clever children sometimes acquire that faculty in the course of a year, but generally it requires about eighteen months' teaching. But the faculty of reading English generally requires a course of at least three years for its attainment, and still in too many cases it consists merely of the technical power to pronounce certain combinations of letters, representing ideas to the reader but very vaguely, or not at all—a power soon impaired or lost by want of practice."—*Report on the State of Education in the Hebrides*, 1866, pages, 112–113.

SIXTH DAY.—DUBLIN, FRIDAY, MARCH 20, 1868.

PRESENT:

The Right Hon. the Earl of Powis, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

PATRICK JOSEPH KEENAN, Esq., further examined.

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1743. Rev. Mr. *Cowie.*—The rules of the Board of National Education, it has been repeatedly stated, do not make the use of the books published by the Board compulsory?—That is so.

1744. That refers to your lesson-books?—That refers to all books published or sanctioned by the Board for use in National schools.

1745. Including therefore the lesson-books?—Yes.

1746. Are not all your teachers and monitors examined out of your lesson-books?—They are.

1747. Then, as far as it is impossible to become a teacher or a monitor without the use of these books, their use must be compulsory?—Perfectly. The use of these books is necessary to a monitor, as it is also to a teacher, to prepare himself for examination, and, in that sense, it may be concluded that their use is compulsory. At the same time, I should say that, if a teacher made a representation to the Board that he entertained a conscientious objection to the use of our books, and that he preferred examination in some other set of books, the Commissioners, although it might be a matter of serious inconvenience, would yield to his representations, and try to bring about his examination in any other set of books he might suggest.

1748. But at present the published papers on which monitors and others are examined, include examinations on the lesson-books?—Yes.

1749. It would be quite impossible for him to answer these questions unless he had got these books?—Perfectly impossible, of course, for any person to answer in the matter of books he does not possess, or has not an opportunity of referring to.

1750. If any teacher or monitor objected to be examined in the Board's lesson-books, what kind of examination could you construct at all equivalent to the present examination?—Such a case has never occurred, and the matter comes to my consideration for the first time; but I see at a glance that there would be no difficulty in arranging an examination for such a teacher, or such a monitor, provided he could suggest the adoption of books of a corresponding quality or gradation.

1751. The examination under your lesson-books appears to include Scripture history, geology, mineralogy, natural history, and physical geography—a large number of subjects. It would be impossible to get any equivalent book, and, therefore, unless they used your books they could not pass the examination?—The new edition of the books, as I think I observed yesterday, does not include lessons on special or technical subjects; for instance, on history, on mineralogy, and so on.

1752. Are the lessons on Scripture history not included?—The lessons on Scripture history are preserved. When I say the Board might easily enough arrange an examination for a teacher making such an objection, I assume that the Board would not require the teacher to produce a set of books which would embrace chapters or sections on the different subjects you have read out.

1753. They would not require mineralogy, geology, history, natural philosophy?—I would say not. The object of the examination in the lesson books is not to ascertain the extent of the teachers' knowledge, of history, mineralogy, or the other special subjects to which you have referred—such knowledge being tested by a special examination on the particular subject—but to discover whether the teachers have an intimate acquaintance with the books in use amongst the children of their schools, and with the method of teaching, which, of course, they are bound to study.

1754. That assumes these books will be in the schools?—I assume the books are in the schools.

1755. Although the rule is not compulsory, yet, as a matter of fact, I suppose, the books of the Board are almost universally used in the schools?—As a matter of fact, I know of no case in Ireland of a National school where any books are in use as the class-books of the school, but those published by the Board. To the extent suggested by your question, their use is indirectly compulsory.

1756. Do the children in the schools buy books to any considerable extent?—In most parts of Ireland, the children are well supplied with the books necessary for their use.

1757. At their own expense?—At their own expense.

1758. Referring to another subject, have your teachers formed any benevolent societies amongst themselves to provide retiring pensions or allowances?—I have not heard that any such society has ever been organized by them. The Commissioners have an arrangement by which retiring allowances, not pensions, are granted.

1759. That is a gratuity?—A gratuity.

1760. Not an annual allowance or pension?—Not an annual pension.

1761. Have the Commissioners ever had under their consideration whether it would be advisable to encourage such benevolent societies amongst the teachers?—The proposition has never come before the Commissioners in the form your question suggests, as to whether it would be desirable to encourage the teachers to organize such societies; but the Commissioners have, from time to time, been considering the propriety of granting pensions, instead of, as at present, merely awarding retiring gratuities.

1762. Has no decision been arrived at on the point?—No decision has been arrived at, but the general opinion is in favour of pensions, on two grounds—first, as a more serviceable arrangement for the teachers, and secondly, a more economic one for the public.

1763. How do you make that out?—as to its economy?—Because the teachers, sensible that pensions are not available, and knowing, at the same time, that there is provision for a retiring allowance, manage, even in extreme cases of shattered health, to continue teaching to the very last moment their debilitated energies enable them to discharge their duties. Then they make application for the retiring allowance, and, in most cases, that application is made and granted only a few

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months before death. If, however, a teacher could obtain a pension, it would be only for the term of his life, and the accumulation of its successive payments would, in almost every case, be considerably less than the amount of the retiring gratuity. The scale on which the retiring gratuity is calculated is, that for every ten years' service one year's pay is awarded, and so on in proportion for a broken period of ten years.

1764. Would not that be equivalent to a system of stoppages on the part of the Government, to be given at the end of the period of service?—Such an interpretation might possibly be put upon the arrangement, which, however, is not a satisfactory one to the teachers.

1765. Do you think that the present salaries allowed to the teachers would enable them reasonably to provide for some retiring allowance for themselves?—I do not. I think the salaries are quite too small to warrant us in hoping that the teachers themselves could safely contribute to a benevolent society, or be able to establish a sufficiently strong organization to carry out the object.

1766. Have you not found it a great inconvenience for the teachers to remain after it would be advisable that they should leave?—My former answer as to the economy of a pension compared with a retiring allowance covers your question.

1767. Have you ever considered that any reasonable increase in the salary of the teachers might be made through the country, which being done, you might require them to subscribe to a common fund providing for retiring allowances?—I am not sure about the wisdom of any such arrangement for Ireland. It was never the habit of public servants in Ireland to contribute very generally in that form to a common fund providing for retiring allowances. Neither the clerks in the education office nor the Inspectors throughout the country were ever called on to contribute in that form.

1768. Are they not appointed by the Civil Service Commissioners?—They are.

1769. Are they not under the Superannuation Act?—They are; but previously to the passing of the Superannuation Act, when the officers of other public departments in England and elsewhere were paying back part of their incomes to the Exchequer to provide for ultimate pensions, some of the public offices in Ireland were exempt from that arrangement, and ours was one. If the teachers could be educated to it, I think the project a very desirable and excellent one.

1770. Does your Board make grants for enlarging schools?—In the case of vested schools, certainly; in the case of non-vested schools, the Board contribute nothing whatever towards the erection, or enlarging, or repairs.

1771. Non-vested schools are by far the larger number?—Yes, three times as numerous as the others.

1772. So that if a non-vested school required enlargement, it must be done wholly by voluntary efforts?—Yes.

1773. Mr. *Stokes*.—Can you state whether the class of children for whose benefit the National Board was instituted is defined in the Charter of Incorporation?—I have not referred to the Charter of Incorporation for a long time, but I presume the fundamental principle, that the system of education is designed for the children of the poor, is mentioned in it.

1774. Does not the Charter state that the object is to promote the welfare of the country by providing for the education of the *children of the poor* of Ireland?—I should say so.

1775. Does not the Supplemental Charter of 1860 similarly run?—I should say so.

1776. Does the first report of the Board in the year 1833, commence with these words—"We, the undersigned Commissioners appointed to administer the funds granted by Parliament for the education of the *poor* in Ireland?"—Yes; I have no doubt it is so.

1777. The second, third, fourth, and fifth reports of the Commissioners speak in the same way?—Yes.

1778. Can you say why this introduction was changed in the sixth and subsequent reports, and the limitation to the poor omitted?—Until you drew my attention to it, I was not aware that such omission had taken place.

1779. In the model schools under the Commissioners is the operation of the Board limited practically to the education of the poor?—Practically, it may be said that the operation of the Board is limited to the education of the poor; but, as I answered on a previous day, many of our schools, the model schools especially, are frequented by the children of the better classes.

1780. Don't you think that the parents who are anxious for the education of their children, and who can afford to do so, ought to bear, or at least to share, the cost of it?—I think so.

1781. At what age, in your opinion, is it desirable that the children of the poor should leave school, and betake themselves to manual labour?—That depends very much on the class of labour. In Ireland, agricultural labour is the chief resource of the people, and the children of the poor who are able to be employed are put to it as early as possible. The child that was only recently in its mother's arms is sent to do some weeding; the child that is stronger is sent to do some rougher duty—in fact, every member of the family is employed at one kind or other of field labour. It would be very hard to give a definite answer to your question.

1782. You don't define any age at which children of the labouring class should leave school?—When strong enough and grown enough to be regarded as in adolescence or manhood it would be preposterous to suppose that a person should continue, merely as a scholar, at a National school.

1783. How many hours in the week do the scholars generally give to secular subjects?—The rules of the Board require four hours in the day, and five days in the week; but, in many cases, that is voluntarily exceeded by the teachers and managers.

1784. Of how many books does the Board prescribe that the course shall consist?—At present, five:—First Book, Second Book, Third Book, Fourth Book, and Fifth Book.

1785. I believe you expect a child of ordinary capacity, and giving regular attendance at school, to advance from one book to another in twelve months?—I don't expect anything of the kind.

1786. Have not your Inspectors said so?—*I* don't expect it. I think that it is a rapidity very rarely realized.

1787. Supposing a child at six years of age to be reading the First Book, at what age ought that child to get into the Fourth Book?—My opinion on the subject is, that owing to the very irregular nature of the attendance, the First Book occupies two years; the Second, two years; the Third, two years; and the Fourth and Fifth, combined, two years. That is the conclusion I have arrived at, and on that conclusion I base, in some respects, my plan in reference to the payment by results.

1788. Why is the attendance very irregular?—As I have mentioned, the very fact that in the agricultural districts every child has something to do in connexion with the work of the place, shows that the attendance must be irregular. There are 300,000 holdings in Ireland under fifteen acres each. The father, the mother, and every child able to work, able to use its hands in labour, are employed during the agricultural season.

1789. For how many weeks does the season continue?—It varies throughout the country; some children are able to attend school for one quarter of the year, others for two quarters, others for three quarters: the proportion able to attend during the four quarters is very small.

1790. How many days does it take a child to read your First Book?—As I have said, I think that to read the First Book and acquire the incidental knowledge which is suggested while passing through it, a pupil would take about two years, regard being had to the irregular attendance of the children at the National schools.

1791. Two years to read through this small book

once?—To learn it, and to be prepared in knowledge and intelligence for removal to a higher book.

1792. Do you remember how many pages there are in this book?—I can't say; but it is not by a measurement of the number of pages that the time taken by a child in passing through a book can be determined.

1793. When a pupil has got through the Fourth Book, and is able to spell, write, and cipher, in a corresponding way; and, if a girl, has learned plain needlework—don't you consider that child prepared to enter on the real business of life?—I regard the case of the boy a perfectly complete case; any boy who has attained to the Fourth Book, and acquired the necessary knowledge for his class, ought decidedly to be prepared to commence the world, and to prove himself to be an intelligent workman or tradesman. But the mere knowledge of needlework, on the part of the girl, I would not consider sufficient. I think that she, like the boy, should be able to read, write, and do sums in arithmetic.

1794. I assume that?—Then I answer your question affirmatively.

1795. Have you observed any marked difference between the ages of the children attending convent schools and the other National schools?—A very remarkable difference. The youngest and the oldest are to be met with in the convent schools. The convent schools, to a very considerable extent, include infants in their attendance; and, owing to the very superior attractions of these schools, the children remain in them to a pretty advanced age.

1796. Your attention has, no doubt, been called to the special reports in the year 1864 on the convent schools?—I am pretty familiar with them.

1797. Are you aware that 95 convent schools were seen by Inspectors with 2,125 pupils from thirteen years of age and upwards?—I never made an analysis which would lead me to a knowledge of these figures, but I presume they are correct.

1798. Don't you think that these 2,125 pupils over thirteen years of age thus retained in the schools at the cost of the State, should, in the interest of society, have been at work?—I am not at all sure but there may be persons over thirteen years of age, who come for the first time to school, wholly ignorant of the simplest elements of knowledge. Such persons might come to learn the rudiments of reading, writing, and arithmetic.

1799. Can you give the actual age of the youngest and the oldest pupils in convent schools?—In convent schools you will meet with the youngest infants, those merely able to walk, from three to four years of age; and you will meet with pupils up to sixteen or seventeen years of age.

1800. Do you think there is no child under the age you mentioned?—It is possible there might be some, even of children barely able to walk.

1801. Is there no child over sixteen?—I have no doubt there are.

1802. Do you know St. Finbar's Convent National school at Cork?—I am familiar with it.

1803. This school is returned as having 120 young persons in it, in its higher classes, whose average age is nineteen years and nine-tenths, or nearly twenty years—does it not appear to you that such a class of children educated by the State is entirely out of place?—If the average age of those persons be correctly printed, I presume the vast proportion of them are persons who come to that school to acquire merely a knowledge of reading, writing, and arithmetic.

1804. They would not be placed in the highest classes?—Your question did not relate to the highest classes.

1805. Yes, solely to the highest classes?—I observe, certainly, in the report to which you draw my attention, that in that school the 120 are returned as in the fourth and upper classes, and that their average age is 19·9 years. The only conclusion I draw from that is—if there be no mistake in the printing of the return—that that school possesses immense attractions for the children to linger at it: and it is better that they should do so than remain at their homes, or wander about the streets, unemployed. In Cork there is very little employment for females, unless as domestic servants.

1806. If the funds of the State are employed in keeping in schools persons who are fit for labour, and in keeping them away from labour, is not society doubly a loser?—Those who are old enough to labour and choose to remain at the school, I should say, know very well what they are about, and what is their special advantage. They will remain at school only so long as it is the better course for them. As regards the State I think it would be exceedingly difficult to lay down any fixed rule as to the ages at which children should either commence their course of education or terminate it.

1807. What proportion of children attending the National schools reach the higher classes?—7·1 per cent.

1808. Is not one consequence of pupils remaining in the school up to twenty years of age to prevent pupils who are about thirteen years of age from reaching the higher classes of the school?—I think the very opposite. I think the fact that well educated pupils remain at the school to a pretty advanced age, would rather serve the interest of the junior pupils in advancing them.

1809. Would there be room in the highest class for all the pupils?—I have never known any inconvenience arise from any want of room for the highest or any other class.

1810. Take the case of the 120 pupils to which I referred?—That school to which you refer, St. Finbar's in the city of Cork, is an immense establishment. It has, I perceive from the report to which you draw attention, twenty nuns employed in teaching during school hours, and others occasionally, independently of monitresses, and I have no doubt that, if necessary, they could draft in an additional number of nuns to teach.

1811. What is the earliest age at which you consider children to be fit subjects for instruction in a primary school?—I think where infant schools are practicable, any age at which a child is strong enough to walk to and from the school, and remain from home for the necessary number of hours; but in ordinary schools, where there is no provision for infant education, I should say the age of five is the minimum.

1812. Is not the direct effect of granting public money in proportion to the bare attendance of pupils, to overcrowd school-rooms, and to bring children to the schools who are too young to learn, and to keep other pupils at school when they ought to be at work?—I object to any system of payment for mere attendance.

1813. Do you not think it desirable to abolish any system of payment according to numbers?—Unmistakably so.

1814. How would you measure the success of the National system?—That is a very wide question, and would take me a long time to give it a satisfactory answer.

1815. May not the number of children attending your schools be said to measure it?—That is one of the indications of its success.

1816. It is not unfair to assume that every board, like every man, desires to succeed?—I presume every board desires that it shall discharge its duty efficiently, and the consummation of such a desire is success.

1817. Then may it not be said that your board is interested in a large attendance?—Of course.

1818. You said there was no fixed time during which children must be under instruction in your schools in order to get credit for the day's attendance—against which rule of the Board would a teacher offend who marked a child that would attend for only a few minutes?—I said it was necessary the child should enter the school before twelve o'clock. I also said that the child must attend before roll-call, and I think I added that a period of three hours of school business would follow after that.

1819. I find in a particular paper before me a case

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is mentioned where an Inspector visited a school before half-past twelve o'clock. He found fifty children present. He examined the roll and found fifty-seven marked as present, and the teacher gave, as an explanation, that between the two periods, the marking of the roll and the visit of the Inspector, seven children had gone home. How is such a diminution of the attendance guarded against?—There is a very simple arrangement to guard against any inconvenience resulting from such a state of affairs as that you refer to. When a teacher gives a child permission to leave school after that child's name has been entered as present on the school-roll for the day, he is bound to inscribe the name of the child on a slate called the "absence slate," which is hung up in a conspicuous place, and which the Inspector, on entering the school, at once looks to; and in case the Inspector find the number actually in attendance at the school to be less than the number marked present on the roll, the difference must be the number of names found on the slate. That is the arrangement.

1820. The record of attendance remains unchanged?—The record of attendance remains unchanged. The names of the absent children are upon the slate, and the difference between the number on the record and the number of names on the slate should be the actual number found by the Inspector to be present in the school.

1821. But in making up the returns at the end of the year, the children who left after the roll was called would count equally with those who remained the entire day?—Certainly. I should observe in reference to children leaving at irregular hours, that it is not at all a common practice in Ireland. Those who come in the morning remain, almost universally, until the school breaks up. The arrangement I mention was made to provide for the case of children having some particular and exceptional occasion to return to their homes.

1822. The attention of the Commission has been called by one of its members to a paragraph in the Report of the Endowed Schools Commission, page 133, as follows:—"In one school a master admitted to me that he was in the habit of frequently recording a larger attendance of pupils than actually occurred on the given day; and when I asked him why he concealed that fact from the Inspector, but admitted same to me, he accounted for the difference by the remark that he was speaking to me under the obligation of an oath." Do you think such cases frequently occur?—I do not. They are anything at all but frequent. I should add, that the inquiry of the Endowed Schools Commission took place twelve years ago, and that since that time our arrangements for the supervision of the accounts have been from year to year considerably improved.

1823. With what object do the Inspectors examine pupils in the primary schools in the higher subjects of instruction?—To test their proficiency.

1824. Granting fully that everyone should be educated as highly as his opportunities permit, do you think it fair to the tax-payers that the higher education of a few should be paid for out of the consolidated fund?—I do, perfectly fair.

1825. I go to another subject. The third report of the Commissioners states that when Lord Stanley was Chief Secretary for Ireland he thought it desirable that we should grant aid to schools in connexion with nunneries, monasteries, or other religious bodies, and we have done so. Is this still the practice of the Board?—It is still the practice of the Board to give aid to convent schools, under certain restrictions.

1826. Has the Board no rule excluding schools in connexion with monasteries from receiving assistance?—I am sorry to say such a rule is on our code.

1827. How does the Board define a monastery?—I cannot venture to give you their definition, but the class of schools excluded by that rule are schools conducted by monks—by members of any religious brotherhood.

1828. How do you ascertain of any man that he is a monk?—It is very easy to ascertain, in Ireland, whether a man is a monk or not; for if he be a monk he usually wears a monk's attire, and invariably lives in a monastery, and the public are generally aware of his position.

1829. You don't hold that a cowl does not make a monk?—No; there is no occasion here for any misgiving.

1830. Are there any Protestant monks in Ireland?—Not that I am acquainted with.

1831. There are Protestant monks in different parts of England, and supposing some of them were to be introduced into Ireland and to establish schools here, would those schools be excluded by the rule of the Board from receiving grants?—I am sorry to say they would.

1832. Within your experience, have you found anything in the schools of the monks connected with the Board calculated to deprive them of recognition and support?—Certainly not.

1833. Taking a school with fifty-six children, which is said to be the average number in schools in town and country, conducted in substantial premises, what would you expect to find the annual cost of such a school?—The cost to the public?

1834. The whole cost—what would be a fair salary, for instance, to give a teacher?—I have a detailed plan as to what I think ought to be fair remuneration for a teacher; if you will have the kindness to defer that part of your question for a few minutes till I set forth the plan, I shall be much obliged to you.

1835. What proportion of the total annual cost of the school, do you think the locality might be fairly expected to pay?—In this country it would be very hard to satisfy such a provision. I visited on one occasion seven islands off the coast of Donegal. In each of these islands there was a National school, and the sum total of the school-pence paid in the seven islands was easily remembered—it was 7*s.* 7*d.* There was no local subscription or endowment of any kind. How, therefore, in the face of a statement of poverty of that kind, could it be laid down that any fixed sum was to be paid, as an essential condition on the part of the impoverished people of these islands, to secure the advantages of education for their children?

1836. What was the attendance?—I have not totted up the attendance for the seven islands, but I should say the total attendance might have been 200.

1837. Was there no real property in those islands?—The islands themselves are real property.

1838. To whom do they belong?—To different persons. The island of Tory belonged, at the time to which I refer, to a solicitor; Arranmore to a Belfast merchant; and so on.

1839. The owners were not willing to contribute?—The owners, in no instance, contributed a penny towards the support of these schools.

1840. I presume not from inability?—I presume not. I cannot say from what cause.

1841. Is it not true, as a principle, that he who pays will be master? What, in your opinion, is the lowest rate-in-aid a manager of a school should contribute towards the expenses in order to make his management of the school a real power?—My opinion is, that no compulsory arrangement ought to be made requiring any specific proportion of contribution on the part of managers towards the support of schools, for the very good reason that, no matter what amount you might determine upon, you would find the vast majority of managers unequal to the contribution.

1842. Without local contributions, can you make local management really effective?—I think we can. I have observed local management to be very effective in many places where there was not a penny-piece of local subscription.

1843. Referring to another topic—you read yesterday an extract from "Chambers' History of the British Empire?"—I did.

1844. You are aware that is not one of Chambers' set of reading-books?—I am not acquainted with Chambers' publications beyond those in use in our

schools. Those chiefly in use in our schools are the Geometry and Algebra. My impression, when I answered Master Brooke's question on the previous day, was derived from a case to which I drew attention yesterday, and the minute on which was drawn up by myself when it was under consideration in the office some eight or nine months ago.

1845. Are you aware that in Great Britain the managers and teachers of schools are perfectly free to select their own reading-books?—I am, and I think it a very happy piece of fortune on their part.

1846. Would you be surprised to learn that many Roman Catholic schools under the uncontrolled management of priests, and taught by nuns, voluntarily and by preference use Chambers' reading-books, and other sets of reading-books, in preference to the books of the Board?—I hesitate to say I should be surprised or should not be surprised, but I have no doubt such is the fact when you state it. I should hope that no Catholic manager in England—I am certain no Catholic manager in Ireland—would tolerate the use of the book to which I referred yesterday.

1847. Have you in Ireland anything resembling the half-time system?—In two or three cases in the neighbourhood of Belfast, and in one case at Celbridge; but as there have been only a few cases, there has been no special legislation in reference to them.

1848. Have you thought of a system by which, in agricultural districts, children who labour upon land might be allowed to do so, and to attend school at other periods?—Certainly.

1849. Do you think post-office savings' banks and the new system of Government annuities would enable the teacher to provide for his old age?—Well, as I observed to the Rev. Mr. Cowie, the salaries and incomes generally of our teachers are so small that I believe it to be at present out of the question to hope that any appreciable savings could be effected by them. For this reason they do not, and cannot, take advantage of the post-office savings' banks, or of the new system of Government annuities.

1850. Mr. *Gibson.*—You were asked in reference to the number of schools in Ireland before the establishment of the National system. In the Ninth Report of the Commissioners of Education, furnished in 1826, there were returns given from the Roman Catholic and Protestant clergy throughout Ireland of the schools at that time. You are aware of those returns?—I am aware of their existence, but I am not able to give any information respecting them.

1851. Is it within your knowledge that the establishment of the National system has operated very much to displace those schools in which not only the humbler classes but even the better classes were in the habit formerly of receiving education?—Yes; universally throughout Ireland.

1852. Therefore the schools in which the better class of people throughout the country received education have almost entirely disappeared.

1853. In the Ninth Report of the Commissioners of Education, presented in 1826, I find it stated that the number of schools then in operation in Ireland, was 11,823, of which number 9,352 are stated to have been pay-schools?—I should say that no such state of things exists now—that the number of such schools is exceedingly limited.

1854. Are you aware there has been, latterly, in Ireland, a very great amount of effort made to secure the establishment of what are called intermediate schools—schools for the education of a higher class of pupils?—I am aware of that.

1855. Can you state the circumstances which called for the establishment of such schools in connexion with our National system of education?—Those who make the demand for the public support of intermediate schools complain that the operation of the National schools has practically banished from the country the schools in which classical instruction used previously to be given, and they desire that besides the existing National schools there shall be established a class of schools for the special advantage of those who want to have a higher order of education than that which is afforded under the National system. As I am asked the question, I am bound, of course, to add, that that class of claimants is, I think, very much confined to the Protestant community. There is another class who desire that it shall be competent for the manager of a National school to engraft a classical education upon the ordinary course of instruction. There is a large number of Catholics in this class.

1856. I want only to know as fact, that the want of such schools is felt, and that the number of schools formerly supported by the payments of the people, called pay-schools, is diminished in consequence of, or contemporaneously with, the establishment of our National schools?—I am perfectly aware that all you state has happened.

1857. In reference to what fell from you yesterday with respect to some books published by persons connected with the Board, will you allow me to draw your attention to a passage which appears at the end of one of Dr. Sullivan's books, and which is extracted from an education return printed by order of the House of Commons on the 19th of April, 1859:—"These books were originally written to supply wants which I found in the National schools while acting as Inspector, from the year 1832 to 1838; and it is a matter of record that I offered them gratuitously to the Board"?—That I know to be an absolute fact.

1858. It continues: "The generosity of the Commissioners, however, prevented them from accepting them, unless I would consent to receive the usual terms per sheet which they gave at the time. As my books were not compilations, I fortunately for myself declined to supply them as such, and this led me to publish them at my own risk and expense; and when they had gone through several editions, and their success was no longer doubtful, the Board took them from me as if from a stranger, but with this difference, that my books are at least 20 per cent. cheaper than any of those supplied by the trade to the National schools"?—I am also familiar with the accuracy of the second part of that statement in reference to those books.

1859. The *Chairman.*—Was Annaneese the name of the school you referred to yesterday?—Yes.

1860. Did the Inspector find, on his visit to the school, books of which the names had not been previously communicated to the Commissioners?—He found three such books. He reported the matter to the Board, and he was then requested to state his opinion as to the suitability of these several books for use in a National school; and upon his report the order against the use of "Chambers' History of the British Empire" was made.

1861. Was not the use of that book, before it was notified to the Commissioners, a direct infraction of one of their rules?—It was a direct infraction of the rules on the part of the manager, not to have communicated the matter to the Board; but I may observe, that managers are not very exact students of our rules, and that whilst, as a body, they are most willing to carry out our instructions, they are but rarely conversant with all those minute details.

1862. Are you aware whether this infraction of the rules was strongly animadverted upon by the Board in that case?—No. The fact that the books were in use was simply intimated to the manager, and he was informed that under the circumstances, as this work of Chambers' contained passages that were not suitable for use in a National school, it could not be used in future.

1863. Has the standard of examination required for teachers to get into either first or second class been materially raised since the first origin of the Board?—Oh, very considerably. Until the year 1839, there was no classification of our teachers at all. Then for the first time a general examination of the teachers took place, and they were classified simply into first, second, and third, without the minute division that exists now. The present system of classification, with the different provisions in reference to it, was laid down in 1847, and came into operation for the first time in 1848. Since then no essential change has taken place in the programme. The only change of any consequence was made recently, and that was

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in reference to a knowledge of the science of agriculture. Formerly, the Commissioners estimated the highest proficiency in the science of agriculture as represented by only ten marks in the examination. Now, as they themselves have for the first time published a very excellent work on the subject, they have attached more importance to it, and have assigned a value of fifty marks for a knowledge of it. That is the only material change that has occurred for a great number of years in the details of the examination.

1864. What is the lowest class examined in agriculture?—Male teachers of every class are examined in the Agricultural Manual.

1865. Has the number of marks required to get into the second class, or into the first class, been raised much since 1848?—No, not materially, except in the manner to which I have just adverted with regard to the science of agriculture.

1866. Does the discount each teacher receives on the sale of books amount to much?—In large convent schools, and in some of the large schools in Belfast, the 20 per cent. discount amounts in the year to sums varying from £1 to £5 or £6, or in some cases £8.

1867. What should you imagine it to amount to in the case of a school of fifty children?—I should say to no more than 8*s*. a year, or 10*s*. at the most.

1868. As regards the repair of schools by the Board of Works, is there much complaint of the mode in which they execute the repairs, or of delay in effecting them?—The chief cause of complaint is from the delay, and that complaint, indeed, I may say is generally confined to one quarter of Ireland—the south-western counties. In the north and west, and in the midland parts, the officers of the Board of Works have managed to carry on their business so regularly and satisfactorily that complaint has rarely been made. In the south-west of Ireland, however, the complaints have been for a long time frequent and serious.

1869. To what do you attribute that local difference?—I should not venture myself to give the explanation that some one connected with the Board of Works might give your lordship. I know, however, that the southern and western district, to which I have referred, has been recently divided into two parts, each having a Clerk of Works. Before that I suppose the one clerk was overtaxed.

1870. How does the representation of the repairs that are necessary go to the Board of Works?—The Commissioners of Works — having their Clerk of Works an Inspector as it were of buildings—become informed, through their own officers, as to the condition of the schools. But besides that, our Inspectors, in their ordinary reports, draw the attention of the National Board to the condition of the houses. If it appear upon the face of an Inspector's report that a house is in a bad state of repair, a representation is at once made by our Board to the Board of Works.

1871. In such a case does the National Board keep any list of the houses reported by the Inspectors as requiring repairs?—A copy of every letter addressed by the National Board to the Board of Works as of every other communication from the office, is preserved. In that way we should be able to inform you of all the occasions on which we had to address the Board of Works as to tardiness in effecting repairs. No list has ever been prepared, but such a list could be easily furnished.

1872. Do the Board bring under the notice of the Board of Works periodically a list of places still incomplete that have been previously reported for repairs?—A statement is annually made by the Board to the Board of Works, in the form, as it were, of an estimate, of the wants of each district—of the repairs, and of the additional buildings; and that is the only form in which a general list is sent up by the Board to the Board of Works. Such a return is called for annually by the Board of Works to enable them in turn to prepare their estimate for Parliament.

1873. Is it the habit of the National Board to send returns to the Board of Works at fixed periods calling attention to cases of repairs that have not been executed?—No, it is not. The attention of the Board of Works is drawn by the Commissioners of National Education only as occasions present themselves, upon the reports of the Inspectors.

1874. If a manager found that his school-house needed repair, would he point this out to the Inspector, or communicate to the Board of Education, or apply to the Board of Works?—He might adopt any one of the three courses, but the course he would be most likely to adopt is to communicate with our Inspector, who is always nearest at hand.

1875. What is your definition of a navigation school?—A navigation school is a school in which the sole business is instruction in the science of navigation and in the kindred mathematical branches.

1876. Does such a school teach the common branches of elementary education, as reading and writing?—All the navigation schools that have hitherto been instituted, have been merely branches of model schools, and a literary education may be given in them to the nautical pupils—who, however, seldom or never avail themselves of it—the scientific part being reserved exclusively for the navigation department. I should add, however, that at Limerick the navigation school is held in a different house, and in that instance literary instruction is not imparted to the pupils who attend it.

1877. What is the usual classification of the master of navigation schools?—Their classification varies. Some are first class, and some are not. The master at Belfast, although a very efficient teacher of science, happens not to be in the first class of the National Board's classification.

1878. Is he paid like the master of any other National school, or is he paid a special rate for teaching navigation?—A special rate.

1879. What is it?—At this moment I cannot venture to say, but the average is, I think, £100 a year.

1880. Are there any assistants receiving special rates?—No; for, as I mentioned yesterday, the navigation schools are such complete failures, that the principals have very little to do: therefore assistants are not required.

1881. What number of first-class monitors are there?—About 140.

1882. What proportion of them are in the ordinary National schools?—I should say a little less than one-half.

1883. And the others?—Are in convent schools.

1884. You spoke of eight square feet being the statutable allowance under the rules of the Board for each child in the schools?—That is what the Board advise for adoption by managers generally, and what they require in their own schools.

1885. How is it, then, that in the plans put out by the Board of Works six square feet only are allowed?—The plans, as I observed, are of a very old date, and are at present under revision; but, for a long time, the understanding between our Board and the authorities of the Board of Works has been for an allowance of eight feet; and in the table published in 1865, page 331, as, I dare say, in the tables of preceding reports, you will see the classification of 5,843 National schools, allowing eight square feet of accommodation to each pupil.

1886. When was the question of revised plans brought formally by the National Board under the consideration of the Board of Works?—I cannot fix the date, but the immediate occasion, as I mentioned yesterday, was the receipt, on the part of the Board, of the treatise on school architecture by one of our Inspectors, Mr. Robinson. It was thought advisable at our Board, that that treatise should be considered by the Board of Works; and I presume that the set of plans and specifications they have now ready is the result of an examination of Mr. Robinson's manuscript.

1887. Was that a year or two ago?—I should say Mr. Robinson's treatise must have been sent to them about four years ago. April, 1864, I believe, is the exact date.

1888. The Lord Bishop of *Meath*.—You said your teachers are examined in the books of the Board. Now, Scripture history is an element in the examination?—Yes.

1889. In the examination of your teachers is there any separate column for Scripture history?—No; the half-dozen questions or so drawn up upon the lesson-books are grouped together, and are not of a homogeneous character.

1890. When an Inspector is examining a school, does he examine into that subject?—It is entirely a matter of discretion with him what lesson he may take up.

1891. As a matter of fact, is it usual with Inspectors to examine in Scripture history?—As a matter of fact, in the vast majority of cases I should say it is not. But, as I observed before, it is a question entirely for the Inspector's discretion as to what lesson he should select. Indeed, I should add that a considerable number of the Inspectors inquire of the teacher what lesson the class immediately under examination may at the time be engaged upon. Then the Inspector, in such a case, almost invariably takes the lesson of the preceding day. That might happen in some cases to be a Scripture history lesson.

1892. Do you think the proficiency of a school can be fairly tested if so important a subject as that is altogether omitted or overlooked?—I think that under the peculiar circumstances of the National system, the proficiency must be tested without any *special* reference to that subject.

1893. You yesterday stated that the lessons on portions of Scripture history are retained in the revised books?—Yes.

1894. That was done, of course, advisedly. I wish to know whether you think the proficiency of a National school (considerable weight being evidently attached to that part of its instruction), can be fairly tested as to that subject if the Inspector omits it altogether?—Well, if the Inspector deliberately omits all the lessons of that class that are interspersed through our books, no doubt, in reference to the knowledge of the matter of the class-books, the proficiency is not fully tested. But in reference to the examination in the class-books, the Inspector's consideration is chiefly directed to the ability the children may exhibit in the matter they are reading.

1895. As to secular matter, do your Inspectors ever examine into the range of the attainments of the pupils beyond the subjects contained in the reading lessons?—Never.

1896. Are they prohibited from doing so?—The Inspectors are prohibited from examining in anything beyond the range of instruction laid down in the programme for use in National schools.

1897. Lord *Clonbrock.*—With respect to school-houses, you said the plans of the Board of Works are not such as the Board of Education approve of?—The Board of Education desire an improvement, and I believe the Board of Works have submitted improved plans. These plans were in their day the best the Board had at their command.

1898. I think you stated that the objection of the Board of Education to the present plans was communicated to the Board of Works three or four years ago?—The reference to Mr. Robinson's treatise was communicated to them about four years ago.

1899. In a copy of a letter here from the Board of Works, it is stated that that department submitted to the National Board for approval improved plans on the 4th of June, 1867. Has there been any approval of these plans by the Board of Education?—Not that I am aware of.

1900. If anyone wished to build a school, he would go to the Board of Works and ask for plans—these would be handed to him, he might build the school according to them, and afterwards find that the school was objected to?—No; no objection could be taken to the school if it was on the only plan available for the manager's adoption.

1901. Are the non-vested schools, built by private enterprise, as good as the vested schools built under the direction of the Board?—May I ask, do you refer to the class of building or to the efficiency of the schools?

1902. I refer only to the school-houses. Are the non-vested school-houses as good as the vested school-houses?—As a general rule, the vested houses, whether vested in trustees or in the Board, are of an unmistakably better class than the non-vested.

1903. You are aware the Board of Works, under the "Land Improvement Act," lend money to proprietors for making improvements on their property?—I am aware of that.

1904. Is that extended to the building of school-houses?—I have never heard of a case of the kind. It would be very desirable if such an arrangement could be brought about.

1905. Then you would have school-houses alike, and best suited for the purpose?—Yes, I think that a very admirable suggestion: I never heard it before.

1906. Professor *Sullivan.*—Have the Board of Works a numerous staff of Clerks of Works through the country?—I cannot state the exact number: I should say five or six, at the most.

1907. Then it is not likely the Board of Works can become cognizant at once of the state of repair of schools in out-of-the-way districts, where they have not other public works going on?—No; but in obtaining early intimation as to school-houses in want of repair, they are assisted by the operation of our system of inspection.

1908. In fact, they are entirely indebted to your office?—Not entirely, but to a very considerable extent; for, of course, their own Clerks of Works are occasionally engaged in the inspection of the different school-houses.

1909. I asked you yesterday whether you had made a calculation with regard to the relative number of schools having under thirty pupils in each school in each of the provinces?—I have. In Ulster there are 558 schools having an average attendance of less than thirty each. In Connaught there are 219. In Leinster, 297; and in Munster, 114. Total for all Ireland of schools having an attendance under thirty pupils, 1,188.

1910. What is the relative proportion between schools having less than thirty pupils each, and the total number of schools in each province?—The total number of schools in Ulster is 2,382. Of these, 558 are schools having each an attendance under thirty. In Connaught there are 1,029 schools, and the number having an attendance of less than thirty pupils in each is 219. In Leinster there are 1,466 schools, and the number having an attendance under thirty is 297. In Munster the number of schools is 1,576, and the number of these having an attendance under thirty is 114. Total for all Ireland, in the summary from which I am reading, 6,453; and total, as I have just observed, of those having an attendance under thirty, 1,188.

1911. To what is the small number of schools having less than thirty pupils, in Munster, as compared with the number in Ulster, due?—It is chiefly due to the fact that in Munster the habit of managers is to have larger schools than are adopted by managers in the North of Ireland. Secondly—in the North, where the religious denominations are pretty equally divided, each denomination desires to have a school under its own guidance and control. In Munster this condition of things does not exist to any great extent.

1912. What was the original title of the present Board of Education?—I am not aware it ever bore any title different from what it bears at present.

1913. When, in fact, did the title "Commissioners of National Education" come into use?—It never occurred to me to consider the matter.

1914. You heard it was called the Commission for the Education of the Poor?—Mr. Stokes drew my attention to that—but I am under the impression that from the first the title "Commissioners of National Education" was also applied to the members of the Board.

1915. In reference to a question of Mr. Gibson, do you think it advisable to engraft upon the primary system of National schools, a system of intermediate education?—I do not, myself, desire to see a class of schools called "intermediate" as a distinct organization, but I certainly am of opinion that it would be very desirable to leave it to the option of managers to introduce classical instruction as an extra branch in the National schools.

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1916. And the pupils to attend at the usual hours at which the school is conducted for primary education?—If it could be introduced at the usual hours at which the schools are conducted for primary education, without detriment of any kind to the education of those who are not in the classical department, then I should say there would be no objection. But I have serious doubts about that part of the scheme. I think, at all events, that for the present it would be desirable to have the classical instruction as an extra branch, immediately preceding or following the usual school hours.

1917. Do you not think it would be much better to have it discretionary to have it at extra hours, as is done with the instruction in physical science under the department of science and art?—I meant my answer to convey that idea.

1918. Do you not think it would very seriously interfere with the management and objects of the primary schools to have the teachers teaching branches like that of classics, in the school, with the regular branches?—I think not. At first, the course of instruction in National schools was not at all so extensive as it is now, and no practical inconvenience has resulted from the introduction, time after time, of additional subjects. The very subject of physical science which you have just mentioned was never dreamt of at first. Its introduction has not interfered with the efficiency of schools in which it has since been taught. Again, drawing in an elementary school was never thought of at the time of the institution of the National system. That subject also has been introduced, and without any detriment to the education of the pupils generally. The same is the case with regard to music.

1919. In what schools is physical science part of the course?—Chiefly in model schools, but I have met with very interesting cases where it was introduced into ordinary schools.

1920. In model schools you have a considerable staff of teachers; therefore the introduction of such subjects is not a disadvantage?—Of course, the introduction of extra subjects in model schools is more feasible than in ordinary schools; but I wish it to be distinctly understood that I should object to the introduction of anything extra to the essential subjects of reading, writing, and arithmetic, if that introduction in any way impaired the teaching of these essential branches.

1921. Is there any difference created in the conduct of a school by the introduction of a branch, like classics, that will be taught to a very limited number of the pupils, and a branch, like music, that may be taught to the whole school?—There is a considerable difference, as regards the organization of the school, between the introduction of the one subject and that of the other: yet it might be feasible to introduce the classics within school-hours without detriment to the schools; but an experiment should, in the first instance, be tried by the introduction of the subject at hours immediately preceding or succeeding the regular school-hours.

1922. Are you aware of any country in Europe where, in fact, the business of schools preparing for a University is connected with the business of primary education in the same schools?—I am not, except in the parochial schools of Scotland; but in many Irish National schools the thing has been done, and successfully done.

1923. Will you give an instance where it has been carried out successfully?—Well, I have heard that some of the most successful students who went to Maynooth obtained their classical instruction in the National school of Ratoath, county Meath. If I had had any intimation beforehand of your question, I might have passed my memory over the country generally, and been able to detail other instances. Classics were taught by the Ratoath National teacher at extra hours.

1924. Was that school successful in other senses?—That school was amazingly successful in every sense.

1925. Can you remember what was the attendance at that school?—From sixty to eighty.

1926. Had the teacher any assistants or monitors?—I think that for a considerable time he had the assistance of his daughter, who is a very remarkable classical and science scholar.

1927. Did he himself teach these subjects?—He did, assisted by his daughter. He had also a considerable number of boarders. He retired from the service some time ago.

1928. He belonged to the old class of teachers?—He belonged to the old class of teachers, and was a most respectable and excellent specimen of the class.

1929. Taking the best class of teachers who now come up to be trained, can you say whether they would be fit to carry out such a system?—A question you proposed to me yesterday led me to make an inquiry upon a kindred topic—that having reference to the teaching of Irish to the Irish-speaking people. I asked Mr. Joyce, the headmaster of the model school here, who is himself a very accomplished Irish scholar, as to the number of teachers in the present training-class in Marlborough-street, who could speak or read Irish; I have a memorandum from him that he has been in the habit of making this inquiry, and in regard to the present class of about seventy-five male teachers, he found that twenty-one can speak Irish. Of these, eighteen can read the Irish Catechism—about one-half freely or with very great facility—the other half poorly. If it had occurred to me to inquire whether any were qualified to teach classics, I might have obtained a similar return, but I don't think the proportion qualified would be anything like so high as I have just stated.

1930. Will you inquire whether any note has been made of the number of teachers coming up to be trained who have learned classics?—I don't think such a note has been taken.* There is no one particularly interested in it. Mr. Joyce, who is a great student of Irish, is very properly looking after his own particular subject; hence the facility with which I obtained the information.

1931. Mr. Justice *Morris*.—You don't attend the meetings of the Board itself?—I do not.

1932. How do you communicate with the Board, or they with you?—I am in daily communication with the Resident Commissioner. My business leads me to be with him for the greater part of every day.

1933. From him, I presume, you understand the decisions and views of the Board upon general subjects?—Besides, I have the minutes of the Board at my command.

1934. But their general views?—Their general views I have opportunities of learning from him, and from other Commissioners with whom I have opportunities of discussing matters.

1935. Who ultimately revises the books in use?—A committee—I think I mentioned yesterday—of the Board had been appointed to revise the books. That committee continued for some years to meet occasionally to revise the work prepared by the two Inspectors who were charged with the duty of revision.

1936. Is that committee constituted with any regard to the religious opinions of the members of the Board?—It is constituted of members of the Board of different religious professions.

1937. Did that Chambers's History that you have just referred to, come before the Board?—Certainly not. It was altogether unnecessary; for it was plain from the perusal of these extracts that such a book as that could not be tolerated for a moment in a National school.

1938. Who was the person decided upon that case?—By a noting upon the Inspector's letter, I advised the decision, and Mr. Macdonnell, the Resident Commissioner, countersigned it. There is the original document *(document produced)*.

1939. One of the objections the Inspector put forward was to some historical statement?—The extracts—shall I repeat them?

* Mr. Keenan subsequently furnished an answer to this question as follows:—

CLASSICAL KNOWLEDGE possessed by TEACHERS in TRAINING.

Eighteen in Special Class and three in General Class have a knowledge of Latin.
Eighteen in Special Class have a knowlege of Greek.

1940. The first?—"Thus in page 51 the following passage occurs:—'In the opinion of many this authority of the Roman Catholic religion had, in the course of time, become much abused, while the religion itself was corrupted by many superstitious observances.'"

1941. What is the statement regarding Queen Mary?—"She therefore commenced that career of persecution which has rendered her name so infamous."

1942. Was that one of the passages that with the other led to the decision that the book should be rejected?—That and the one I read previously, and the expressions at pages 67, 84, and 128—"Popish religion," "Romish priests," "Romish Church."

1943. What historical statements, which, to say the least, assume a general belief in their accuracy, lead to the exclusion of a book in consequence of their apparently appearing to be annoying to any religious denomination?—A historical allusion given in an *offensive* form is decidedly objected to by the Board.

1944. Would a reference to the Massacre of St. Bartholomew, if stated with strong remarks, be castrated from the book?—I mentioned in answer to the Lord Bishop of Meath, that the difficulties in the way of the compilation of a history are obvious; and as the Board have not prepared a book on history themselves, they can only deal, by reference to its contents, with a historical book proposed for use in a school; and when a passage appears to them to be one that is likely to provoke angry controversy on the part of the pupils, or between the pupils and the teacher, they—very properly, I think—decline to allow the use of such a book in the school. I hope that may be regarded by you as an answer to your question.

1945. To a certain extent it is. There is the curriculum of the model schools to be obtained?—The curriculum of the model schools is not very different from the curriculum of the ordinary National schools. There is no particular curriculum for the use of model schools.

1946. Then that cannot be given definitely?—I will give you definitely, if you like, a statement of the course of instruction in the model schools.

1947. I would be glad hereafter to get it. You stated there were 73,000 girls attending convent schools?—I did.

1948. And that of these seventy-three were Protestants?—Yes, such is the fact.

1949. Are the seventy-three scattered throughout the convent schools, or are they clustered in a few?—I have a table here showing how they are distributed in the provinces, but not further.

1950. State how they are distributed in provinces?—In Ulster there are 12 Established Church pupils and 6 Presbyterians in convent schools; in Leinster, 23 Established Church and 7 Presbyterians in convent schools; in Munster, 21 Established Church and 5 Presbyterians in convent schools; and in Connaught, 4 Established Church pupils and 1 Presbyterian in convent schools. I cannot give you the names of the convents: I shall be very happy to obtain them for you, if you desire.

1951. Rev. Dr. *Wilson.*—In answer to the Bishop of Meath, in reference to the usual mode of examination by an Inspector when he goes to a school, you said the Inspector usually asks what is the lesson then going on, and examines in the lesson of the preceding day?—Yes; I said a considerable number of the Inspectors do so.

1952. If so, do not the teachers soon discover the principle upon which the Inspectors proceed, and train their pupils accordingly?—If a teacher observed that an Inspector systematically pursued that course, no doubt he might make some arrangements and prepare accordingly, as you say; but such an undeviating course as that, I should say, is not pursued generally by the Inspectors.

1953. Do you believe that the Inspectors, as a rule, in conducting the examinations, pass over the portions of the books referring to Scripture history?—I don't think, as a rule, they deliberately pass over these lessons; but they are not exactly the lessons that I think, as a rule, they would *select*. I should add—and perhaps I should have added it to my answer to the Lord Bishop of Meath—that the lessons on Scripture history are more difficult than the ordinary lessons, both as to reading and as to matter.

1954. Are the children taught those portions of the books as regularly as the other portions, and are they as familiar with them?—Well, I think in most cases they are.

1955. You stated, in answer to Judge Morris, you were in daily communication with the Resident Commissioner the best part of the day—does not your own office work occupy the best part of the day?—My own office work is frequently discharged side by side with the Resident Commissioner. I have frequently sat with him from early morning till night.

1956. Will you state the duties of a manager of a school after the school has been formed?—His duty is to supervise it—to see that the teacher is attentive to his duty—to see that his own views as to the education of the children, as also the views of the Board, are carried out—to see that the conduct of the children is proper—to see that the school, in a word, is efficiently conducted. These are his local duties. Then he has his duty towards the Board. He has to furnish to the Board the quarterly returns and any other returns that may be required to afford information as to the condition of the school and the conduct of the teacher. Finally, he is the medium of communication, as regards payment and all essential proceedings, between the Board and the teacher.

1957. As a rule, do managers teach in the schools?—As a rule, I am sorry to say, they do not. I should very much desire to see managers take a part in the ordinary instruction of the pupils.

1958. Do you still imagine that clerical or other managers require a special education to fit them for the discharge of those duties?—I think it very desirable that clerical and other managers should receive some instruction in the *technical parts* of educational affairs.

1959. What special education do you refer to?—Well, I think, for example, it would be exceedingly important if managers were familiar with the best way to transact official business. I have, of course, great experience as to the managers throughout the country, and I know that whilst some can represent a case to the Board in such a business-like form as to secure the immediate transaction of the matter in hand, others not familiar with official proceedings, place a communication before the Commissioners in a form that may not render it so easy to carry out their purpose. That is *one* out of a *variety* of considerations.

1960. I understand that you think it desirable managers should receive a special training, as to letter-writing and such things?—Oh, no; I don't take that low ground at all. I mean as to official routine: that is only one—and a minor—point connected with the suggestions I ventured to offer yesterday.

1961. Have the clerical managers of all denominations, shown so much interest in the management of the schools, that you think it desirable they should in future undergo this course of training?—It is an old topic of discussion on my part, for I find I wrote a report on it in 1855. I never spoke to a manager on the subject who did not feel with me that it was desirable they should get some idea as to the general organization, government, and management of schools.

1962. You referred yesterday to other countries, Prussia, Germany, Austria, France?—I did not mention France.

1963. I see in your report for 1859, an extract taken from the report of Joseph Kay, esq., with regard to those schools in Prussia and Austria. One of your Head Inspectors says:—"The above systems will appear to have almost an identity with the system of National education in Ireland, but the Irish system in many important details will be found superior to any of them." Is that your opinion?—I have always entertained a decided opinion as to the superiority of our schools over the elementary schools of any other countries that I have had an opportunity of visiting.

1964. In what respect?—As efficient, excellent schools.

1965. Can anything be done to maintain this superior

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efficiency of our schools over those of the Continent?—Certainly, I think that even by holding our own, we can continue to preserve the efficiency of the schools. But I think that their efficiency can be considerably improved by the adoption of other means.

1966. You stated yesterday that, as a matter of fact, children go to schools managed and taught by teachers of their own denominations. Has not the National Board taken credit to itself for a different state of things?—I am not aware they have taken credit for a different state of things.

1967. Are you aware whether any, and, if any, and to what extent, Protestant children in a district where there is a Church Education Society's school prefer to attend the National Board school, the patron and teacher being Roman Catholic?—I have known very many instances of the kind.

1968. Where Protestant children have attended National schools, the managers of which were priests, and the teachers Roman Catholic, and with Church Education schools in the immediate neighbourhood?—Yes, with Church Education schools near at hand.

1969. You referred yesterday to a feature of convent schools—that pupils attended them more regularly than pupils attended the ordinary National schools—and you accounted for this by the peculiar attractiveness of convent schools; may I ask you what is that attractiveness?—The attractiveness of convent schools consists of many elements. First of all, the parents of the children have a great veneration and respect for the conductors of these schools, because of their vocation in life. Secondly, it is very well known by the humblest peasants in the country, that the inmates of convents in Ireland are persons of a superior education, and of a superior rank in life, to the ordinary teachers of National schools. Thirdly, the fame of convent schools, as to their efficiency in bringing children from class to class with rapidity, and of ultimately making them tolerably accomplished scholars, has become universally known to the parents of the pupils. Then they know that at the convent schools the religious education of the children is especially and most excellently provided for; and they further know that the heads of the convent schools are persons who take an interest in the pupils even when they have left the schools, and continue ever afterwards to be to them friends and counsellors. I believe I have touched upon the main considerations that in my opinion tend to produce that attractiveness in the schools to which I referred yesterday.

1970. You consider these are the special characteristics of their attractiveness?—Those that are uppermost in my mind at this moment.

1971. Do these schools enjoy any peculiar advantages by endowments or payments, speaking generally—from the Board, for instance?—No, on the contrary, they are labouring under a singular disadvantage as regards payment from the Board.

1972. In many cases are the children attending the schools clothed?—I have no doubt that a considerable number of children are clothed by the conductors of these schools at their own expense.

1973. Do you regard that as an attraction?—No doubt it is an attraction to the very wretched. But I should not at all be led to admit——

1974. In many cases are they fed?—They are. I must, however, qualify this answer. When I say that in many cases they are fed, I know that in some of the largest of the convent schools in Dublin nothing of the kind occurs. A bit of bread as breakfast is given in some of the convent schools to the poorest children who frequent them in the impoverished districts of Ireland. In Kenmare, for instance, about 100 rations are distributed to 100 very destitute creatures daily.

1975. I presume you regard that as an attraction?—No doubt it is an attraction to the poor children.

1976. Is there an industrial department connected with these schools?—There are not industrial departments, in the sense in which the Board technically understands an industrial department, attached to many convent schools; but in all of them there is industrial instruction given to the pupils.

1977. Do the children receive payment for any industrial work?—Certainly; wherever there is an industrial department, as in the case of ordinary National schools.

1978. Do you regard that as an attraction?—I do.

1979. Keeping in view your statements yesterday, as to interference with free trade, do you consider such schools so protected to be an interference with the principles of free trade?—Certainly not. If I did, I should have to regard the case of every National school in Ireland as a case of interference with free trade, for every National School is organized upon the same principle, and every manager may have an industrial class, and have the products sold.

1980. You yesterday gave a number of figures as to the relative proficiency of convent and ordinary schools, under different heads?—I did.

1981. Who is responsible for these figures?—I am. I take the entire responsibility. I got all the returns of the Inspectors, and had them totted up under proper supervision.

1982. Do the Commissioners as a body, or does any one of them, wish such a comparison instituted?—I have no idea in the world about it. I got a summons to attend this Royal Commission to give information on the statistics of the National system, and I have come prepared as well as I could to satisfy that instruction.

1983. Are all the convent and ordinary schools under your supervision, as one of the Chiefs of Inspection?—The statistics of all the schools in Ireland are at my command.

1984. Has the amount paid for monitorial teaching in convent schools been increased or diminished, as compared with the average attendance, within the last five or six years?—It has increased. It has itself, by a self-acting process, increased.

1985. But in view of the average attendance within the last five or six years?—In view of the average attendance, it has.

1986. Is it for the purpose of supplementing the teaching staff of the schools, or to maintain a staff of young persons who will hereafter become teachers, that so large a monitorial staff is found in convent schools?—I think for both objects.

1987. I think you said yesterday, it was found the monitors in convent schools were superior to the monitors in ordinary schools?—So I continue to think.

1988. To what class of monitors do you refer?—I read out the details. I have them here. My statistics refer only to the senior monitors.

1989. Are the monitors, after their specified four years' service has expired, allowed to remain in any schools?—They are, under special circumstances—when specially recommended by the Inspector for the extension of their period of service.

1990. Are such cases more frequent in convent schools than in ordinary schools?—I should say they are, as the monitors of convent schools, generally speaking, are of a superior class, and Inspectors are anxious to retain their services, as are also the conductors of the convent schools themselves.

1991. May it not be that the superiority of which you spoke yesterday, is due to this extended time?—Some slight share of the superiority, no doubt, is due to that, but my statement yesterday referred to the whole staff of senior monitors in the convent schools, and to the whole staff of senior female monitors in the ordinary schools.

1992. Do you regard the extra time as bearing any relative proportion to the increased superiority?—I think the extra time does naturally tend to give an advantage as to the increased superiority. I should, however, observe that the nuns can have no desire to increase the period of service of the monitors, except as regards the efficiency of the schools and the prospects of the monitors, for the nuns now obtain no premiums for monitors retained after the fourth year. They lose the advantage of the premium while they retain the monitors.

1993. Have the monitors whose case has been compared, been exactly of the same standing?—I compared the same classes of monitors in both convent and ordinary schools—senior monitors of the one with senior monitors of the other.

1994. And the same length of service?—That I could not say, but they were all senior monitors. Some might have been in the first year, others in the last.

1995. Have you compared monitors of convent schools with those of model schools of the same standing. I wished for that return, but the return came only with information for nine of the model schools, and as that did not afford sufficient data, I have excluded it from the comparison.

1996. Do you pay gratuities in cases where monitors have been continued beyond the four years?—Not now.

1997. With regard to the comparison between the monitors of convent schools and the monitors of ordinary schools, will you send in a return for all the schools?—I will.

1998. You say no gratuities have been paid in any cases where the monitors have been employed beyond four years?—Yes, but my answer relates to the present system. Such gratuities have been paid in numerous cases, but the present arrangement of the office is to exclude from all gratuities the teachers of monitors, whose period of four years has expired, unless they become first-class monitors.

1999. Will you be so kind as to give a return of all the cases where such gratuities have been paid within the last six years, to monitors retained beyond the regular period of four years?—I shall do so.*

2000. Reference was made the other day to a convent school in the city—was it King's Inns-street convent school?—Yes.

2001. There is a convent school there?—Yes.

2002. Will you furnish, through the Head Inspector of the district, a return of the number of children in that convent school under four years of age, and of those above fifteen years of age?—And of the intermediate ages, of course?

2003. Very well?—I shall do so.†

2004. It has been suggested by one of the Commissioners, and I adopt the suggestion, to have a similar return from the model school?—Yes.†

2005. With regard to the Irish-speaking population—can you give us the number of children of school-boy ages—say from seven to eleven years—who speak Irish only?—I cannot, but I can make the ordinary calculation that about 25 per cent. are between five and fifteen years of age.

2006. But the number from seven to eleven years of age?—It can be very easily obtained by analogy. If you refer to the census returns and find the proportion of the whole population between seven and eleven, the same proportion will apply to the Irish-speaking element.

2007. Would not a return in the way I view it be a more appropriate one for the purpose of this inquiry?—I can, in two or three minutes, with the census return, be able to give you the number of children in the Irish-speaking families.

2008. Do you think are such children gradually or rapidly diminishing, positively or otherwise?—They have diminished in positive numbers. But in 1851, there was a greater number of Irish-speaking people in Ireland than there had been in Ireland 100 years before.

2009. May I ask where you discovered that fact?—At this moment, I cannot exactly say. It may have been in the census report for 1851. I stated it, I remember, in my report for 1856.

2010. I think you stated 19·1 per cent. was the proportion who speak Irish only?—That is the proportion of all who speak Irish only, or Irish and English.

2011. Of the number who speak Irish only, how many do you suppose are able to read?—Read what language?

2012. Read the Irish language?—A very small proportion of the people of Ireland read in the Irish character; but in the South and West the Catechism is almost universally learned by the children in the Irish language. An edition of the Catechism has been brought out by some person in Dungarvan, with the Irish language printed in the English character.

2013. Is there any Irish literature?—None that I know of, except the catechism, available for the Irish people.

2014. Then your answer implies that there would be no books in Irish for the children attending such schools to read?—My suggestion had reference to the preparation of school-books, so as to train the Irish speaking element into the *habit* of reading.

2015. But at present there are no such books. You have stated to-day the number of teachers in the Board's service capable of teaching the Irish language?—I only stated to-day the number at present in the training class in Marlborough-street—in the present class of about seventy-five male teachers.

2016. How many National school teachers can speak Irish?—I was very much surprised to find, that out of the present class of seventy-five male teachers, twenty-one could speak Irish.

2017. Can you answer the question?—Not as to all Ireland.

2018. What practical advantage would arise from any attempt to foster and encourage the use of the Irish language in the schools?—I think we should have English more generally and speedily taught, if we began by teaching the people to read in the language they speak. I am fortified in that opinion by the experience of the Special Commissioner appointed by the Scotch Commission to inquire into the condition of education in the Western Highlands and the Islands, as well as by the very remarkable letter of the Rev. Dr. M'Kay, a distinguished clergyman in Scotland, and also by the report issued recently by the Scotch Commission.

2019. Is that the only practical advantage you see?—I also see a practical advantage in the possession by the people of an intelligent acquaintance with two languages. I think a bi-lingual qualification of that kind is a great advantage.

2020. Have you ever heard of Irish-speaking persons positively interdicting their children from employing the Irish language in their conversation?—I have myself reported the fact that the anxiety of the people to learn English in parts of Ireland which I have visited is so intense, that they have instituted a sort of police system over the children, to prevent them from uttering a single word of Irish—they themselves not knowing a word of English, so that, under such circumstances, a child when he went home at night was a sort of dummy if he had not other children to communicate with. I saw in such cases that the intelligence of the children was positively stunted—that it dwindled away. The number of Irish-speaking people is 1,105,000. You may safely regard one-fourth of that number as of the school-going class.

2021. You have no return on the subject?—But you might estimate as in the case of population returns.

2022. In reference to schools in Galway, did I understand you to say there was no free trade in education in Galway?—Quite the contrary. My point, as I was endeavouring to make it, was, that there was free trade in education in every part of Ireland.

* Subsequently Mr. Keenan furnished this return, which will be found in the Appendix to Evidence, No. VII.

† This return was subsequently furnished by Mr. Keenan, as follows:—

RETURN of AGES of PUPILS.

A.—In King's Inns-street National School—		B.—In the Central Model School—	
Under 4,	138	Under 4,	18
15 and above,	37	15 and above,	119
Intermediate ages,	889	Intermediate ages,	1,562
Total,	1,064	Total,	1,699

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2023. You referred, I think, to the small number of children of the Roman Catholic denomination attending the model school at Galway?—I was asked if there was a small attendance of Catholics, and I replied that there was.

2024. Can you account for that small attendance?—The opposition of the Catholic bishop and clergy of Galway to the model school brought about that diminished attendance.

2025. Notwithstanding the statement you have now made, was not the number of Roman Catholic children for 1866 on the roll 124?—The attendance of Catholics for the year ended 31st of December, 1866, was 124; the attendance of Protestants was 159.

2026. The Earl of *Dunraven*.—You have stated you visited different countries and inquired with reference to the comparative merits of their systems of education—can you mention the names of the countries?—My object in visiting those countries was not of an official character; but engaged as I have been during my life, I naturally could not visit any country without looking to the matter of education. When speaking of the general efficiency of schools, the countries I had in my mind were Holland, Prussia, France, and Belgium.

2027. Speaking generally, in what particular respects do you consider our system of education superior?—The conclusion I arrived at related to the general efficiency of the schools and the general organization.

2028. Reference was made just now to the convent at Kenmare—before the establishment of that school was there a National school in that town?—There was a National school in that town under the patronage of one of the most munificent patrons National education has ever had in Ireland, the Marquess of Lansdowne.

2029. Was it regarded as a good school?—It was regarded always as a very excellent school.

2030. Could you remember the number of girls attending that school?—It was about forty. That is my impression. It certainly did not exceed sixty.

2031. Are you aware of the number of girls who attend the convent schools?—I think an attendance of about 400 has been maintained at the convent school since its establishment in the same place.

2032. With respect to a question put to you by Judge Morris, I wish to ask you what, in your opinion, is the proficiency of pupils in the National schools generally with respect to music?—I am sorry to say the proficiency in music has not as yet been as high as the Commissioners desire. I attribute that very much to the fact, that the music manual in use in our schools contains tunes that are not of a class which recommend themselves to the ears of Irish children. They are tunes that were prepared entirely for English schools, and in the whole book there is not a single Irish air. One effect upon teachers of the issue of that book by the Board was, that they fancied Irish music was excluded from the programme of music for use in National schools, and accordingly very little attention has been paid to the cultivation of Irish music, the class of music which the people could best understand and appreciate.

2033. In your opinion is the character of Irish music favourable or otherwise for choral performances?—I am of opinion that it is exceedingly favourable for choral performances. I had an opportunity of hearing, last year, at the Sydenham Crystal Palace, 5,000 children sing the "Minstrel Boy," in chorus. The suitability of the tune for performance by a multitude of voices was unmistakable: the effect was tremendously fine. In Boildieu's "Dame Blanche," "Aileen Aroon" prevails throughout the opera, and in the choruses its effect is truly magnificent. I need not mention the success, as a choral arrangement, of the air of the "Last Rose of Summer" in Flotow's opera of "Marta." Again, Meyerbeer, in "L'Africane," has made an immensity, in a choral point of view, of the opening notes of the "Minstrel Boy." For choral performances Irish tunes, in my opinion, are singularly and felicitously suitable.

2034. What are the gratuities given for music?—From £2 to £5, in ordinary National schools, according to the proficiency of the children under instruction. To the teachers of model schools who have vocal classes, the Commissioners grant a higher scale of gratuity.

2035. Are there any rules as to instruments?—Some eight or nine years ago, the Commissioners, regarding the importance of the subject, added harmoniums to their stock of requisites for sale to National schools, and I have here a return of the number of those instruments sold within the last seven or eight years. The Commissioners have sold, for exclusive use in National schools, 433 harmoniums. The cost to the schools, on the part of managers, of these harmoniums was £1,807. The loss sustained by the Board in selling them at reduced prices was £895. The 433 harmoniums may of course be taken to represent the use of the instrument in nearly as many different schools.

2036. Have you brought the subject of music before the Board?—Well, I have tried on different occasions to interest the Board in that subject; I think it was on a suggestion of mine that harmoniums were added to the list of requisites. I have also tried to get the Irish element a little into the programme of school songs. I have so far succeeded in that respect, that the teacher of singing in the Marlborough-street schools has added a few Irish tunes to the little collection of school songs which he has published, but which is not yet in general circulation in the National schools.

2037. Could you refer the Commissioners to any particular report you made on the subject?—Yes, I reported on it in 1855.

2038. In reference to your examination yesterday, as to the numbers on the rolls of the schools compared with the average attendance, have you any data by which to determine whether the relative proportions are the same in ordinary schools and in convent schools?—The proportion of attendants to the number on the rolls is higher in convent schools than in ordinary schools.

2039. Have you any means of showing the difference?—According to the return for 1866, which I have now before me, the proportion of the average attendance to the number on the rolls is, in the ordinary National schools, 33·4, and in the convent schools 40·3.

2040. Do you happen to know whether the proportion of attendance to the number on the rolls is higher in Christian Brothers' schools than in ordinary schools?—I do not.

2041. Sir *Robert Kane*.—In answer to a question put, you enumerated the circumstances which you thought accounted for the larger attendance at, or the greater popularity of, the convent schools. Do you consider the character you gave of the convent schools would apply equally to monks' schools?—My experience of monks' schools is limited. We have but six schools of that class upon our roll, and my own experience is limited to the examination of one. I visited a second of the six, but I have examined only one. Therefore, I am not prepared to speak generally in reference to monks' schools; but the one I did visit—that at Killarney—was a very excellent school.

2042. You have no personal knowledge of the others?—No knowledge except what I derive from the reports of the Inspectors. Their principal school at Cork is represented as one of the most efficient boys' schools in the district. Very likely you are acquainted with it—the Lancasterian school, near the Queen's College.

2043. Does it belong to the same order as the one at Killarney?—I think so.

2044. Do the teachers change from one school to another?—Very likely they do.

2045. Do you apply any test whatever of the competency as a teacher of a new monk, joining the order or entering the school for the first time as a teacher?—No. These six schools were all in connexion with the Board long before the framing of the new rule of 1855, excluding monks' schools, from connexion with the Board. We have made no examination of monks, any more than of nuns. The present monks,

I suppose, are the successors of those who were in possession of the schools when they became National—or, perhaps, some of them are of the original staff.

2046. Would you think it possible or impossible to apply a means of ascertaining the competency of the monks to teach?—I think the examination of the school is quite a sufficient test as to the qualification of any teacher. I shall have occasion, in a suggestion I shall venture to offer, to refer to that point, in relation to all the teachers of the country.

2047. You do not at present make any examination of the teachers?—No; but of the schools we make the same examination as of all the ordinary schools of the country. The Inspector at Cork, for instance, inspects the condition of the Lancasterian school there. The reports are made three times a year. The examination of their monitors is the same as of monitors in ordinary schools. The Board is as fully informed about that school as about any other school in the country.

2048. You do not employ the information which you obtain in that way either to regulate the amount of money paid, or to determine the qualification of the teachers?—As regards the opinion formed of the qualifications of the teachers, that, as I have said, can only be determined upon the reports by the Inspectors of their examinations of the schools. If the results are satisfactory, we conclude that the teachers are competent. The money is paid on the same capitation principle which is applied to convent schools.

2049. Upon the question of teaching Irish, have you observed in the report of the Scotch Commission their reference to Mr. Nicolson's report?—They refer back to Mr. Nicolson's report. I will just read a passage of the report itself. The Commissioners of the Scotch Schools Inquiry say—"It is a mistake to overlook the difficulties of a scholar who is sent to learn what is to him a foreign language, without *having first acquired the art of reading his own.* In districts where English is the vernacular, it is difficult enough for the teacher to make the children of illiterate parents apprehend the meaning of the language of books, so different is it from the dialect which they speak. How much more difficult must the task be when the thing to be taught is not merely a different dialect, but a foreign language."—Page lxx.

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2050. Is it the fact that in the report of the Commissioners, they limit themselves to recommending that the teachers sent to conduct a school in a district where Gaelic is exclusively spoken by any portion of the population, that the teacher should himself be able to communicate with them in Gaelic?—The point, I take it, of the observation is, that it refers to the importance of teaching the children Gaelic, that they may the more readily learn, through its medium, the English language.

2051. In the second report of the Scotch Commission will you refer to page lxx., where it says:—"It may not be essential that a teacher should be able to give instruction in Gaelic when he is appointed to the charge of a school in which the majority of the children can understand and speak English. But it seems obvious that in districts where Gaelic alone is understood, the teacher should be able to communicate with his pupils in a language the meaning of which they can comprehend. In the former case the children who do understand English are able to help the teacher in communicating with their Gaelic-speaking companions; while in the latter, the teacher has no medium for the instruction of his pupils?"—Connecting Mr. Nicolson's report with these observations—especially the observations I have read, and also taking Dr. M'Kay's letter to Mr. Nicholson into consideration, I take it that the whole argument is that Gaelic should be actually taught in the schools, in order that the children might acquire a more facile use of English.*

[Adjourned.]

SEVENTH DAY.—DUBLIN, WEDNESDAY, APRIL 29, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

PATRICK JOSEPH KEENAN, Esq., further examined.

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Patrick Joseph Keenan, esq.

Mr. KEENAN's Memorandum on a System of Payment for Results, drawn up at the request of the Royal Commissioners, is submitted, and is as follows:—

I. In compliance with the desire of the Royal Commissioners I proceed to give an outline of my plan of payment by results.

I shall very briefly premise a few of the leading considerations which incline me to believe that a system of paying for results is preferable to the system at present in force.

II. Regarding the circumstance that 46·4 per cent. of our pupils are under nine years of age, and that 45·4 per cent. of our pupils are in the First Book only, it certainly appears to be questionable whether our present system is the best in the interests of those junior pupils. In England the two systems have been tried—payment by classification like ours, and pay-

* The extract referred to by the witness is as follows:—

"With respect to children coming to school totally or almost entirely ignorant of *English*, most unquestionably and undoubtedly the best, the most expeditious method, and in every way the most profitable for the rising generation, is to commence such children by teaching them to read *Gaelic*. No person can entertain this conviction more strongly than I do. Nor is it with me either fancy or theory. It is what I have seen largely exemplified and proved. The difficulties which I find in carrying it out are very many, and not less vexatious than they are numerous. Many parents do not wish it; their children have Gaelic enough! Many teachers do not wish it; it adds to their burden of labour; and not a few of the teachers are so deficient in Gaelic themselves, that they recoil from it. Separate books are necessary, and that is an additional expense, and so on. Several teachers among us, no doubt, adopt a *mongrel* kind of course, which is, begin the Gaelic children with the English spelling-book, but whenever they push the children forward the length of spelling the simplest words, they make them translate the English words into Gaelic ones. The theory is, that this method goes on to supply a stock of English vocables and terms to the Gaelic-speaking scholar. But theory is fallacious; in point of fact, it gives even the more labour to the teacher, and even the less profit to the Gaelic scholar; in point of fact, the teacher himself tires of it, and so does the pupil, and the pupil is thrust into an English class; and as for Gaelic or English, let him sink or swim! The result is, that the pupil acquires but miserably little power of reading or understanding either Gaelic or English. And you are *perfectly correct*, depend upon it, in your theory, that that is the cause why those who have nominally learned to read forget it, or rather they feel themselves without stimulus to pursue it. No doubt, the same effect follows in consequence of early removal from school,—a sore and a crying evil amongst us. Indeed, I may also term it the *rule*, and not the exception, that boys and lads are removed from school by their parents, often no doubt by the parents' necessities, just when they are beginning to learn anything. But so much the greater necessity that the time they can spare at school should be all the more carefully husbanded."—*Report on the State of Education in the Hebrides, pages* 155–156.

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ment by results. The universal judgment of Her Majesty's Inspectors, and of the public generally, accords to the latter system the palm, so far as the junior classes are concerned. Even the enemies of the Revised Code admit the reformation accomplished by the new system in the instruction of the junior classes. In the interest, therefore, of the 400,000 children who constitute our first class, I recommend a trial of a system of paying for results.

III. Although 23·3 per cent. of the pupils are over 12 years of age, yet only 7·1 per cent. are in the fourth or higher class; but teachers are paid their salaries indifferently, whether there is a certain or any proportion of the pupils in the higher class or not. This is also a defect which a plan for paying by results can remedy.

IV. The *quality* of the attendance of our pupils is a question of serious consideration. Only 33½ per cent. make 100 or more attendances in the year. The operation of the Revised Code has greatly improved the quality of the attendance at English schools. The results system which I propose would, I am confident, also bring about in Irish National schools some salutary reform in this respect.

V. The disparities in the cost of educating children between one school and another under our present system are quite anomalous. Nor do these disparities exhibit any countervailing advantages. In the 140 convent schools the cost per head on the average is 9*s.* 9¼*d.* In 6,055 ordinary schools the average is 15*s.* 7¾*d.* per head. But amongst the ordinary schools themselves the disparities are extraordinary, the rate per head varying from 10*s.* or 12*s.* to upwards of £2. In 1,199 of these schools the cost is £1 or more per head. An analysis of these will best illustrate the character of the disparities I refer to:—

Where the cost is—	Schools.
£1 0*s.*, but under £1 2*s.*, per pupil, there are	464
£1 2*s.*, „ £1 4*s.*, „ „	249
£1 4*s.*, „ £1 6*s.*, „ „	180
£1 6*s.*, but under £1 8*s.*, per pupil, there are	117
£1 8*s.*, „ £1 10*s.*, „ „	74
£1 10*s.*, „ £2 0*s.*, „ „	99
£2 and over,	16
Total,	1,199

A system of paying for results will certainly remedy this state of things.

VI. The local subscriptions and endowments enjoyed by the National schools are, as I mentioned in the course of my evidence, to the net annual value of property rated under the "Tenements Act," as only £12,000 to £12,000,000, a fact which displays an utter indifference to the support of education in the National schools on the part of the owners of property in the country. I am not prepared to recommend the requirement of any essential proportion of local support as a condition of obtaining a public grant for a school; but I, withal, think it exceedingly desirable that something may be done to stimulate landed proprietors and others to co-operate by their patronage and subscriptions in promoting the education of the people. The results plan which I am about to propose brings local machinery to bear more actively upon our schools than the system hitherto in operation; and I am accordingly inclined to hope that it may have the effect of ultimately stirring up the people of means and influence throughout the country to a sense of their duty towards the schools.

VII. I now pass to a brief elucidation of the plan of payment I propose. It consists of three parts, viz.:—

Part I.—Inspectors' Results' Fees.
Part II.—Managers' Quarterly Results' Fees.
Part III.—Classification Salaries of Principal Teachers.

But I should perhaps state that my explanations make no pretension to the completeness or expository minuteness of a *code*. I venture only to give an *outline* of salient and essential points.

PART I.—Inspectors' Results' Fees.

VIII. When preparing for a system of payment by results, the first great question to be determined was as to the number of attendances necessary to qualify a child for being presented for examination. Two hundred attendances (realizable in 100 days) satisfied the requirement in this respect under the English Revised Code. When pursuing my investigations into the quality of the attendance at Irish National schools, I laid it down as a principle that whatever class of attendants amounted in their aggregate nearest to the average attendance, *that* should be the class to fix upon as the minimum to correspond to the English condition as to 100 days. The attendants for 90 days or upwards would amount to 331,310, and the average attendance was 316,225. I, therefore, for this and for other reasons into which it is not necessary now to enter, determined upon fixing upon 90 as the qualifying number of attendances to warrant the appearance of a child for examination as to Inspectors' Results' Fees.

IX. The English Revised Code provides for an equal payment for the proficiency of a junior and a senior pupil.

The labour employed in teaching a child of six years of age the alphabet is no doubt as great, certainly it is as irksome, as in teaching a lad of fourteen a quadratic. To pay, however, as highly for the one as for the other, is offering little or no encouragement to the promotion of scholarship, to the retention at school of the advancing pupils, or to the qualification of young persons for monitorships. Then it is to be observed that the English experiment which involves an equal payment for all grades in the classification of the pupils has not in reference to the proficiency of the upper grades, obtained from Her Majesty's Inspectors anything like an unqualified approbation. I, therefore, adopt a sliding scale, which would improve the payment to the teacher in each step of the child's classification.

X. I propose to have a curriculum consisting of eight gradations, which I shall call "*sections*," (I should have no objection to call them "standards," but I think "sections" a more appropriate term).

XI. The programme of examination, and accruing fees for each section, I have arranged as follows:—

Programme of Examinations in each Section, with the Results' Fee obtainable for each Subject and Section.

Available Fees.	First Section (Junior Division of First Book).
8*s.* 0*d.* — 2*s.* 0*d.*; 2*s.* 0*d.* — 1*s.* 0*d.*; 1*s.* 0*d.*; 2*s.* 0*d.*; 2*s.* 0*d.*	**Reading:** To read with correct pronunciation the lessons of the First and Second Sections of the First Book, and to understand the matter of them. **Spelling:** To spell words of the First and Second Sections, and to know their meanings. **Geography:** To name the Continents and Oceans, and point them out on the Map of the World. **Writing:** To write on slate or blackboard, words of the First and Second Sections of the First Book. **Arithmetic:** To write and read figures up to 20, and to add digits whose sum is under 20.

PROGRAMME of EXAMINATIONS in each SECTION, with the RESULTS' FEE obtainable for each SUBJECT and SECTION—*continued.*

Available Fees.	
	SECOND SECTION (SENIOR DIVISION OF FIRST BOOK). In addition to the preceding :—
10*s.* 0*d.* — 2*s.* 6*d.*	READING: To read with correct pronunciation the lessons of the Third and Fourth Sections of the First Book, and to understand the matter of them.
2*s.* 6*d.* — 1*s.* 3*d.* / 1*s.* 3*d.*	SPELLING: To spell the words of the same lessons, and to know their meanings; to spell short phrases.
	GEOGRAPHY: To describe and point out the boundaries of the Continents and Oceans.
2*s.* 6*d.*	WRITING: To write on slate or blackboard the words of the Third and Fourth Sections of the First Book.
2*s.* 6*d.*	ARITHMETIC: To write and read numbers up to 100; to know the Addition and Subtraction Tables; and to add on slate four numbers whose sum does not exceed 100.
	THIRD SECTION (JUNIOR DIVISION OF SECOND BOOK). In addition to the preceding :—
12*s.* 0*d.* — 3*s.* 0*d.*	READING: To read with correct pronunciation, and due attention to the pauses, the lessons of the Second Book to page 144; to answer simple questions on the subject-matter; and to repeat three pieces of the poetry correctly.
3*s.* 0*d.* — 1*s.* 6*d.* / 1*s.* 6*d.*	SPELLING: To spell the words of the same lessons; and to spell short phrases and sentences.
	GEOGRAPHY: To point out on the Map of the World, the different Countries and Seas; and to name the Continent to which each belongs.
3*s.* 0*d.*	WRITING: (*a*) To exhibit at least 90 copies in copy-books, written on 90 different days since preceding inspection, each copy to bear the teacher's initials, and the date.
	(*b*) To write on paper a good round-hand.
	(*c*) To copy on paper, with correct spelling, a sentence from the Fourth Section of the First Book.
3*s.* 0*d.*	ARITHMETIC (*a*) To read and set down any number of four places of figures.
	(*b*) To know the Simple Multiplication Tables; and to write out one of them.
	(*c*) To take down from dictation and work questions in Addition, Subtraction, and Multiplication.
	*(*d*) For girls—Plain sewing.
	FOURTH SECTION (SENIOR DIVISION OF SECOND BOOK). In addition to the preceding :—
14*s.* 0*d.* — 3*s.* 6*d.*	READING: To read with correct pronunciation and due attention to pauses, the lessons of Second Book from page 144 to the end; to answer simple questions on the subject-matter; and to repeat three pieces of the poetry correctly.
3*s.* 6*d.* — 1*s.* 9*d.* / 1*s.* 9*d.*	SPELLING: To spell the words of the same lessons, and to spell long phrases and short sentences.
	GEOGRAPHY: The Outlines of the Map of the World; the Bays, Straits, Gulfs, Capes, Islands, &c.
3*s.* 6*d.*	WRITING: (*a*) To exhibit in copy-books at least 90 copies in well-formed round-hand, written on 90 different days since preceding inspection, each copy to bear the teacher's initials, and the date.
	(*b*) To copy on paper with correct spelling, any sentence in Second Book.
	(*c*) To write on paper from dictation with correct spelling, an easy sentence from the Fourth Section of the First Book.
3*s.* 6*d.*	ARITHMETIC: (*a*) To read and set down any number of six places.
	(*b*) To know the Table of Money and Avoirdupois Weight, and to write down the former on paper from memory.
	(*c*) To take down from dictation, and work questions in Simple, Short, and Long Division.
	*(*d*) For girls—Plain knitting.
	FIFTH SECTION (JUNIOR DIVISION OF THIRD BOOK). In addition to the preceding :—
16*s.* 0*d.* — 4*s.* 0*d.*	READING: To read with ease and correctness the lessons of Third Book to page 140, and to repeat six of the pieces of poetry correctly.
4*s.* 0*d.* — 1*s.* 6*d.* / 1*s.* 6*d.*	SPELLING: To spell correctly the words of the same lessons.
	GEOGRAPHY: To know the Geography of Ireland, and to extend the knowledge of the Map of the World to the great Rivers, Mountains, Lakes, Capital Cities, &c.
1*s.* 0*d.*	GRAMMAR: To distinguish the parts of speech in a simple sentence.
4*s.* 0*d.*	WRITING: (*a*) To exhibit in copy-books at least 90 copies in fair small-hand, written on 90 different days since preceding inspection, each copy to bear the teacher's initials and the date.
	(*b*) To copy on paper, with correct spelling and punctuation, any sentence in Third Book to page 140.
	(*c*) To write on paper, with correct spelling, an easy sentence dictated from Second Book.
4*s.* 0*d.*	ARITHMETIC: (*a*) To know Numeration and Notation well, and to perform easy exercises in Addition and Subtraction mentally.
	(*b*) To perform accurately and speedily a question of seven lines in Addition of Money.
	(*c*) To know the Tables of Time and Long Measure, and to write out on paper Avoirdupois Weight from memory.
	(*d*) To take down from dictation, and work questions in all the Compound Rules and Reduction.
	*(*e*) For Boys only—To be able to read and fairly understand the matter of pages 112 to 204 (Crops) in the Agricultural Class Book.
	*(*f*) For Girls—To exhibit proficiency in plain sewing and knitting.
	SIXTH SECTION (SENIOR DIVISION OF THIRD BOOK). In addition to the preceding :—
18*s.* 0*d.* — 4*s.* 6*d.*	READING: To read with ease and correctness the lessons of Third Book from page 140 to the end; and to repeat six of the pieces of poetry correctly.
4*s.* 6*d.* — 1*s.* 6*d.* / 1*s.* 6*d.*	SPELLING: To spell correctly the words of the same lessons.
	GEOGRAPHY: The British Islands; and Definitions and Illustrations of Latitude and Longitude.
1*s.* 6*d.*	GRAMMAR: To parse simple sentences.
4*s.* 6*d.*	WRITING: (*a*) To exhibit 90 copies, written in a neat legible hand on 90 different days since preceding inspection, each copy to bear the teacher's initials and the date.
	(*b*) To copy on paper, with correct spelling and punctuation, any sentence in the Third Book.
	(*c*) To write on paper, with correct spelling, easy sentences dictated from Third Book.
4*s* 6*d.*	ARITHMETIC: (*a*) To know the Notation and Numeration of Decimals, and to work simple arithmetical questions mentally.
	(*b*) To perform accurately and speedily a sum of ten lines in Addition of Money.
	(*c*) To work questions in Simple Proportion and Practice.
	(*d*) (For boys only): To draw on slate or paper, and describe, a circle and the different kinds of triangles and quadrilaterals.
	*(*e*) (For Boys only): To be able to read and fairly understand the matter of pages 204 to 316 (Stock) of the Agricultural Class Book.
	*(*f*) For girls: To sew or cut out any very simple article of dress, if required, in presence of the Inspector.

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PROGRAMME of EXAMINATIONS in each SECTION, with the RESULTS' FEE obtainable for each SUBJECT and SECTION—*continued.*

Available Fees.	SEVENTH SECTION (FOURTH BOOK). In addition to the preceding :—
5*s.* 0*d.*	READING: To read the Fourth Book, or in case of girls the Girls' Reading Book, with fluency, correctness, and intelligence; to answer intelligently on the subject-matter of the lessons; and to repeat correctly six of the poetical pieces.
1*s.* 8*d.*	SPELLING: To spell the ordinary words of the Fourth Book, or of the Girls' Reading Book.
5*s.* 0*d.* — 1*s.* 8*d.*	GEOGRAPHY: The British Empire; the Zones; the phenomena of Day and Night and of the Seasons; to copy on paper a Map of Ireland.
1*s.* 8*d.*	GRAMMAR: To be able to parse a plain sentence from the Fourth Book.
£1 — 5*s.* 0*d.*	WRITING: (*a*) To exhibit on paper, written since the preceding inspection on 90 different days, 90 exercises, embracing the first set of Book-keeping (the principles of which are to be understood), each exercise to fill at least a page of a small copy-book, and to be initialled and dated by the teacher.
	(*b*) To draw out on paper the details of a Bill or Account.
	(*c*) To write on paper, in a bold legible hand, and with correct spelling, any ordinary sentence dictated from the Fourth Book.
5*s.* 0*d.*	ARITHMETIC: (*a*) To be expert in mental calculation.
	(*b*) To perform accurately and speedily a sum of 12 lines in Addition of Money.
	(*c*) To work questions in Compound Proportion, Vulgar Fractions, Decimals, and Interest.
	(*d*) (For Boys only): To know the Definitions of the First Book of Euclid, and the measurement of Plane Surfaces.
	*(*e*) (For Boys only): To be able to read and fairly understand the matter of pages 74 to 112 (Implements) of the Agricultural Class Book.
	*(*f*) For Girls: To be acquainted with the principles of Cutting-out.
	EIGHTH SECTION (FIFTH BOOK). In addition to the preceding :—
5*s.* 6*d.*	READING: To read the Fifth Book with fluency, correctness, and intelligence; to answer intelligently on the subject-matter of the lessons, and to repeat correctly six of the pieces of poetry.
1*s.*10*d.*	SPELLING: To spell and analyze the words of the lessons; pointing out their Roots, Prefixes, and Affixes.
5*s.* 6*d.* — 1*s.*10*d.*	GEOGRAPHY: To know Commercial Geography, and the Elements of Mathematical and Physical Geography; to draw from memory an outline Map of Ireland.
1*s.*10*d.*	GRAMMAR: To analyze sentences, and to parse correctly poetry and prose.
£1 2*s.* — 5*s.* 6*d.*	WRITING: (*a*) To exhibit in a finished hand, written since the preceding inspection, on 90 different days, 90 exercises of Cash, Personal and Real Accounts, comprising the first three sets of Book-keeping, the principles of which must be understood. Each exercise, as in all the preceding sections, to have been *initialled* and *dated* by the teacher *on the same day that the pupil wrote it.*
	(*b*) To write out from memory the substance of any fable or short story read from the Second or Third Book.
	(*c*) To write a simple letter on any subject suggested.
5*s.* 6*d.*	ARITHMETIC: (*a*) To perform accurately and speedily a question of 15 lines in Addition of Money.
	(*b*) To perform calculations of Averages.
	(*c*) To be acquainted with all the principal Rules of Arithmetic.
	(*d*) (For Boys only): To know the First Book of Euclid and Simple Equations.
	*(*e*) (For Boys only): To be able to read and fairly understand the matter of pages 1 to 74 (Soils) of the Agricultural Class Book.
	*(*f*) Girls to be very expert in all the branches of Needlework and Cutting-out.

XII. It may be perceived that the subjects for each section are arranged under four primary heads:—1. The reading subjects. 2. The miscellaneous subjects of spelling, geography, and grammar. 3. The writing subjects. 4. The arithmetic (science and practical) subjects; and that the fees, whilst in the total increasing from section to section, are so arranged that one-fourth goes to the "reading" subjects; one-fourth to the miscellaneous subjects of spelling, geography, and grammar; one-fourth to the "writing" subjects; and one-fourth to the "arithmetic" (science and practical) subjects.

The following table shows at a glance the scale of fees :—

—	Reading, &c.	Spelling, &c.	Geography, &c.	Grammar, &c.	Writing, &c.	Arithmetic, &c.	Total for each Section.
	s. d.	*s. d.*	*s. d.*	*s. d.*	*s. d.*	*s. d.*	*s. d.*
Section 1, . . .	2 0	1 0	1 0	—	2 0	2 0	8 0
Section 2, . . .	2 6	1 3	1 3	—	2 6	2 6	10 0
Section 3, . . .	3 0	1 6	1 6	—	3 0	3 0	12 0
Section 4, . . .	3 6	1 9	1 9	—	3 6	3 6	14 0
Section 5, . . .	4 0	1 6	1 6	1 0	4 0	4 0	16 0
Section 6, . . .	4 6	1 6	1 6	1 6	4 6	4 6	18 0
Section 7, . . .	5 0	1 8	1 8	1 8	5 0	5 0	20 0
Section 8, . . .	5 6	1 10	1 10	1 10	5 6	5 6	22 0

XIII. Pupils under 6 years of age, who make the necessary minimum of 90 attendances in the year, may be presented for inspection in the simultaneous lessons and exercises suitable to the education of infants. Such infant pupils may be presented for examination, and paid for once, twice, or thrice, at succeeding annual inspections, before completing their sixth year. Individual examination of infants will not be necessary.

If a pupil has been paid for, even once, as an infant pupil, he must, on the occasion of his first annual examination after the completion of his sixth year of age, be presented for examination in a section not lower than section 2.

A child who is 8 years of age, if presented at the annual inspection for examination, must be presented in a section not lower than section 2.

Accordingly no child who has been paid for, *even once*, as an infant pupil, or who is 8 years of age, can be examined in section 1; it being deemed that the course of infant instruction is equivalent in its aggregate results to the proficiency required under section 1; and again, that the mind of a child of 8 years is able to cope in one year with the business of the first and second sections combined.

A child may, if qualified by attendance, be presented at the annual inspection for his first examination in any section the teacher chooses; but if he fail to pass, he cannot on that or any subsequent occasion be presented in a lower section. But a child may be presented in the same section in succeeding years until he passes in it. When, however, a child passes in a section he can never again be examined for a pass in that or in any lower section, except in the case of the 8th section, in which having once satisfactorily passed in it, he may be re-examined for a pass in each succeeding year until he completes his fifteenth year.

A *pass* in a subject is to be obtained by creditable answering in *all* the branches of the subject; for instance, if in the third section a child fail to write out a multiplication table, even although he answers satisfactorily in the other parts of the arithmetical subject, a pass cannot be obtained in arithmetic.

Failure in one of the three essential subjects: reading, writing, or arithmetic, disqualifies the pupil from obtaining a pass in spelling, geography, or grammar.

Estimate of Expense for Part I.

XIV. For 1866 the return of the number of pupils on the rolls was 910,819. None of these were counted *twice* in the *same* school; but the same child may have appeared in two, three, or more different schools during the year, and in each have been counted as one. In the total for the whole country he counted as 2, 3, or 4, according to the number of schools in which he made an appearance. It is next to impossible to prevent the occurrence of this class of error. The liability to duplication and triplication is trifling in country places; in towns it is considerable. Inspectors vary in their estimate as to its extent; but the highest estimate I have ever heard made of it is, that it amounts to 3 per cent., which would determine it at 27,324. By subtracting this number from the 910,819 given in our report, we have a residue of 883,495 as the rectified number of attendants at the National schools.

XV. I have shown in the course of my evidence, that only 37·9 per cent. of the pupils make 90 or more attendances. For convenience sake, I shall omit decimals in these calculations, and make this proportion 37½ per cent., which gives 331,310, the number I have already set down as qualified by attendance for examination as to the ascertainment of results.

XVI. Knowing the proportion in the different classes, and also knowing the ages of the pupils, I am enabled, with I believe a fair degree of accuracy, to determine the number for each section. That number and the total amount the results' fees *might* reach in each section, are as follow:—

	Pupils.	Pupils.	Amount.
			s. £
1st Section, Infants, .	43,396	78,704 at	8 = 32,181
„ Six and over,	35,308		
2nd Section, ...		70,618 at	10 = 35,309
3rd Section, ...		49,829 at	12 = 29,897
4th Section, ...		49,830 at	14 = 34,881
5th Section, ...		29,331 at	16 = 23,464
6th Section, ...		29,331 at	18 = 26,397
7th Section, ...		21,299 at	20 = 21,299
8th Section, ...		2,368 at	22 = 2,604
Total, ...		331,310	206,032

I estimate that at first 15 per cent. will fail in the examination;—

Total, ...	£206,032
Deduct 15 per cent. for failures, . . .	£30,904
Net, ...	£175,128

The average for Inspectors' results' fees on the average attendance of 316,225 is, therefore, 11*s.* 1*d.* per pupil.

PART II.—Managers' Quarterly Results' Fees.

XVII. A school quarter, excluding Sundays, Saturdays, and holidays is about 50 days. The child who attends school during 30 of those days may fairly be said to derive a pretty satisfactory share of the schooling of the quarter.

In very many parts of the country it is a common practice for some children to attend school for only one quarter of the year, *i.e.*, to make about 30 attendances, and for other children to attend for only two quarters, *i.e.*, to make about 60 attendances.

The 30 days' attendants (the one quarter) are, I calculate, 20 per cent., and the 60 days' attendants (the two quarters) 15 per cent. of the pupils on the school rolls. I call the 30 days' attendants, the one quarter, and the 60 days' attendants, the two quarters' attendants, and so on, although I have no detailed information that those who give the 30 days' attendance give it within one and the same quarter, or that those who give the 60 days' attendance give it within two separate quarters; but under the one quarter class I place all who give 30 but under 60 attendances, under the two quarters' class all who give 60 but under 90 attendances, under the three quarters' class all who give 90 but under 120 attendances, and under the four quarters' class all who give 120 or more attendances. From what I know of the habit of the people, to send their children for "a quarter's schooling," or "two quarters' schooling" as they call it, I conclude that the occurrence of a certain proportion of 30 to 60 days' attendants, 60 to 90 days' attendants, &c., sustains the hypothesis that these attendances are, as a general rule, made within one quarter, two quarters, &c., as the case may be.

XVIII. By fixing upon a 90 days' attendance as the minimum to qualify for an Inspector's results' fee, the large proportion of children comprehended in the 30 days' and 60 days' attendants are at once excluded. If the State decline to pay anything for them their teachers will have no interest in instructing them or in favouring their appearance at all in their schools. But the State should not decline to foster the education of those limited attendants, for they are exactly those whose claims on the public sympathy are greatest. They are the children of the poorest cottiers and farmers, of the 300,000 whose holdings are only 15 acres or under—children, whose labour is an important element in the resources of their families, and who, if deprived of the one quarter's or the two quarter's education, would be consigned to perpetual ignorance. It is true that the disciplinal process of education can scarcely be said to be effectively in operation in the case of such pupils; but limited and imperfect as their instruction, under the circumstances, must be regarded, it yet, in a fragmentary way and in measurable degrees, in the course of six or seven years enables them to read and write and count. Under the English code these children would be paid for in the capitation grant for average attendance. But I object to the two principles involved in that part of the English plan; first, the principle of paying at all for *mere* attendance, and secondly, for reasons which I have already given in the course of my evidence, the principle of paying on so delusive a basis as an average attendance.

XIX. The plan which I am about to propose will, I hope, meet the difficulties of this case.

I propose that, in addition to the Inspector's great annual examination for the ascertainment of results, there shall be a quarterly examination held by the manager, and that on the manager's certificate a fee of one shilling shall, at the termination of the quarter, be paid for each child who makes thirty attendances in the quarter, on the following conditions:—

1. If in the case of an infant pupil, or of a pupil in the first or second sections, it be certified that during the quarter the instruction was progressive and efficient.
2. If in the case of a pupil in the third, fourth, fifth, sixth, seventh, or eighth sections, it be certified that the pupil exhibited *at least thirty fairly written* copies or exercises, written by himself (and initialled and dated in each case by the teacher), on *thirty different days in the quarter*.
3. If it be certified that the general instruction of each pupil for whom a fee may be claimed has been progressive and efficient.
4. If it be certified that an effort will be made that each pupil for whom a fee may be claimed shall, if at all practicable, be subsequently present at the Inspector's annual examination.

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5. That for any pupil on whose account a manager's results' fee shall have been awarded, who may be absent without satisfactory cause on the day of the Inspector's annual examination, or whose written exercises, referred to at condition 2, cannot be produced for the Inspector's revision, the fee shall be deducted from the payment next accruing to the school.
6. That the Inspector on his first incidental visit in the month succeeding the manager's examination shall verify the statistics, inspect the copies, &c., referred to in the manager's report.
7. That the Inspector, whilst not required to make an individual return of the answering, at the next annual examination of each of the "limited attendants" (that is, the thirty days and the sixty days' attendants—the ninety days' attendants being called "full attendants"), shall, however, examine them in such a manner as to be able to report generally that conditions 1, 2, and 3 had been fulfilled.

Estimate for Part II.

xx. The expense consequent upon the award of managers' results' fees would, I estimate, be :—

	Pupils.	£ s. d.
30 to 60 days' attendants (one quarter), 20 per cent. of 883,495=176,699 at 1s.=	8,849	0 0
60 to 90 days' attendants (two quarters), 15 per cent. of 883,495=132,524 at 2s.=	13,252	0 0
90 to 120 days' attendants (three quarters), 12½ per cent. of 883,495=110,436 at 3s.=	16,565	0 0
120 or more days' attendants (four quarters), 25 per cent. of 883,495=220,874 at 4s.=	44,174	0 0
Total, .	640,533	£82,840 0 0

The average of managers' results' fees per pupil is accordingly 2*s.* 7*d.* per annum.

If this sum—£82,840—were, on the English plan, paid *as a capitation grant* on our average attendance of 316,225, the sum per pupil would be 5*s.* 2¾*d.*

xxi. I venture, however, to believe that the plan of its distribution which I have just briefly sketched, is much more consistent with the principle of paying for results; and, further, I venture to hope that by bringing the managers into play in an interesting and responsible direction, we shall be strengthening their position and extending their influence, to the great advantage of education in the country. From inaptitude for the duty, and various other causes on the part of the managers, the quarterly inspection may, for a time, be with many only nominal or perfunctory. Yet even in such cases it cannot fail to elicit the necessary certificate (the reliability of which comes afterwards under the scrutiny of the Inspector) as to the performance of the *essential* conditions. But I feel completely satisfied as to the general *desire* of managers to discharge their duties efficiently—a desire that ultimately will lead them, I hope, to be skilful co-operators with the Inspectors in the technical superintendence of the schools.

PART III.—Classification Salaries of Principal Teachers.

xxii. The class of attendants I have been hitherto dealing with may be denominated, in a certain sense, "regular"—the ninety or more days' attendants as *regular* "full attendants," and the thirty and sixty days' attendants respectively as *regular* "limited attendants"—*i.e.*, regular during the quarter or the two quarters they attend school.

xxiii. But there is another class of attendants—those that make under thirty days, and who number 242,961, or 27½ per cent. of the number on the rolls. Some of these are pupils who leave off schooling soon after the commencement of the year, or who begin their attendance a little before the close of the year. Others are the waifs and strays of the community, whose attendance, in respect to duration or consecutiveness, is not of a quality to exhibit, in any measured form, the results of their schooling. But even their fitful attendances may not be barren of all salutary effect. The least we can do in reference to them, is not to spurn them from the door of the school, not to leave the teacher without some *interest* in their instruction or attendance. As regards the regular attendants the teacher is paid in every case for work done, measured and approved. The irregulars have to be considered in the mass. In such a way also must the teacher's remuneration for looking after them be considered. In England they swell the average attendance, and on the objectionable capitation system are paid for.

xxiv. Again, even in the case of the regular attendants, the teacher, although honest, and zealous, and skilful, is not paid for the labour he spends on the instruction of a stupid or idle child, for neither can produce "specific results" for him.

xxv. To meet those two cases, *i.e.*, to recompense the teacher for his care of the irregular attendants, the idle, and the stupid, as also with a view of conferring upon him an official individuality—a position deliberately ignored in England, but which, I trust, may never be the case in Ireland—I would attach a small personal classification salary to the principal of each school. This salary, I hold, will partake of the character of a results' fee, for work of a collective nature, for the general moral training of the pupils, and the tone of the school.

xxvi. Under a system of paying for results, I am not at all clear about the necessity of a personal examination of a teacher for the purpose of classification. By the fruits of his teaching, I think his worth and capacity may be fairly enough tested. In England the lowest stage only—the fourth—of the classification is obtained by examination; the other stages, up to the first, being obtainable entirely by assiduity and success as teacher of a school.

The suggestion, however, which I would make, is to allow classification in the first instance, to be determined at the choice of the teacher, either by his success after three years' occupation of a school as its master, or by personal examination.

But after classification is once determined, whether by examination or upon the exhibition of practical ability in a school, I would follow the English precedent and grant promotion only as a recognition of success in the practical affairs of teaching.

The following is the scale I would propose :—

——	Males.	Minimum average attendance of School.	Females.	Minimum average attendance of School.
1st class, . . .	£20	45	£15	45
2nd class, . . .	£15	35	£12	35
3rd class, . . .	£10	25	£8	25

Estimate for Part III.

xxvii. Under the head of classification the expenses would be—

	£	£
Males, 1st class, . .	493×20=	9,860
„ 2nd class, . .	1,256×15=	18,840
„ *3rd class, . .	2,336×10=	23,360
Females, 1st class, . .	275×15=	4,125
„ 2nd class, . .	639×12=	7,668
„ *3rd class, . .	973× 8=	7,784
100 Convent Schools, 1st class,	×15=	1,500
40 „ 2nd class,	×12=	480
Total, .		£73,617

* I include the probationers with the third class in the estimate.

MONITORS; ASSISTANTS; APPROPRIATION OF RESULTS' FEES; &c.

XXVIII. Monitors are to be appointed, and their salaries paid by the Board on the same principle as that at present in force. Monitorial training is, strictly speaking a *result*, and as such should be comprehended and paid for in any "results" system.

XXIX. Assistants are to be paid for from the fund derived from the two classes of results' fees. When there is but one assistant, the principal is to receive two-thirds of the results' fees, and the assistant one-third. When there are two or more assistants, the principal is to receive *half* the results' fees, and the assistants share and share alike of the remaining half. It should be suggested to managers to observe a corresponding principle of distribution in the case of the school fees of the pupils.

For every 45 in average attendance after the first 30, an assistant is to be appointed, viz.:—

In a school of	75	there is to be	1	assistant.
„	120	there are to be	2	assistants.
„	165	„	3	„
„	210	„	4	„
„	255	„	5	„
„	300	„	6	„

Assistants are to be appointed irrespectively altogether of the number of monitors there may be in a school.

XXX. The whole of the grant arising from personal classification salaries, managers' and inspectors' results' fees, gratuities and monitors' salaries, is to be paid through the manager, but exclusively and specifically applied to the support of the teachers and monitors.

The classification salaries are to be paid to the principal teachers quarterly.

The managers' results' fees are to be paid quarterly, and distributed as described above in the paragraph relating to assistants.

The Inspectors' results' fees are to be paid annually, and distributed as in the case of the managers' results' fees.

The gratuities are to be paid annually.

The monitors' salaries are to be paid quarterly.

XXXI. Night schools are to be open for half the time of day schools, to be entitled to half day school results' fees, and subject to the same general regulations.

EXAMPLES, &c.

XXXII. I shall now give a number of examples of the probable incomes of teachers from results' fees and class salaries—gratuities omitted—to be derived from the different sizes of schools:—

—	Principals. Managers' Results' Fees.	Inspectors' Results' Fees.	Classification Salary (Masters.)	Total for Principal Teacher.	—	Assistants. Managers' Results' Fees.	Inspectors' Results' Fees.	Total for Assistant Teacher.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
A school averaging 20 children,	5 4 7	11 1 3	—	16 5 10				
„ 25 „	6 10 8	13 16 6	10 0 0	30 7 2				
„ 30 „	7 16 10	16 11 10	10 0 0	34 8 8				
„ 35 „	9 3 0	19 7 2	15 0 0	43 10 2				
„ 40 „	10 9 2	22 2 6	15 0 0	47 11 8				
„ 50 „	13 1 5	27 13 1	20 0 0	60 14 6				
„ 60 „	15 13 9	33 3 9	20 0 0	68 17 6				
„ 70 „	18 6 0	38 14 4	20 0 0	77 0 4				
„ 75 „	13 1 5	27 13 1	20 0 0	60 14 6	One Assistant, . .	6 10 8	13 16 6	20 7 2
„ 90 „	15 13 9	33 3 9	20 0 0	68 17 6	„ . .	7 16 10	16 11 10	24 8 8
„ 100 „	17 8 7	36 17 6	20 0 0	74 6 1	„ . .	8 14 3	18 8 8	27 2 11
„ 120 „	15 13 9	33 3 9	20 0 0	68 17 6	Two Assistants (each), .	7 16 10	16 11 10	24 8 8
„ 200 „	26 2 10	55 6 2	20 0 0	101 9 1	Three Assistants (each),	8 14 3	18 8 8	27 2 11
„ 300 „	39 4 3	82 19 3	20 0 0	142 3 6	Six Assistants (each), .	6 10 8	13 16 6	20 7 2

The salaries of principal female teachers would vary from the above only in the item of classification salary.

In each case I have assumed that a teacher of a classification appropriate to the size of the school is in charge.

GENERAL ESTIMATE.

XXXIII. At present the teaching staff receives—

£	
194,500	salaries to teachers;
23,500	salaries to monitors;
2,000	premiums for teaching singing, drawing, and navigation, &c.
360	gratuities to teachers of workhouses; and
*7,500	salaries to workmistresses;
*5,000	supplemental salaries;
*4,000	for preparing monitors, teachers, &c.
*1,350	premiums for order, cleanliness, &c.

Total, £238,210, or an average of 15*s.* 0¾*d.* per pupil.

I propose to abolish the items marked with an asterisk.

The new estimate would accordingly stand thus:—

	£	Average per Pupil in average attendance. £ *s.* *d.*
1. Inspectors' Annual Results' Fees, .	175,128	0 11 1
2. Managers' Quarterly Results' Fees, .	82,840	0 5 3
3. Personal Classification Salaries, .	73,617	0 4 7¾
4. Premiums for teaching singing, &c., £2,000.	2,360	0 0 1¾
5. Premiums to teachers of workhouses, £360.		
6. Salaries of monitors, ...	23,500	0 1 5¾
Total, . .	£357,445	£1 2 7¾

or an increase of £119,235, *i.e.*, of 7*s.* 6½*d.* per pupil in average attendance.

It is to be borne in mind, however, that the averages in the preceding items are calculated upon the average attendance of 316,225.

But under the proposed arrangement the average attendance affords a very inadequate idea of the numbers under effective instruction. These numbers embrace—

220,874 who give 120 or more attendances;

110,436 who give from 90 to 120 attendances;

that is, a total of 331,310 who are to be examined individually by the Inspectors, and subject to the full influence of the results' system. Then—

132,524 who give from 60 to 90 attendances; and

176,699 who give from 30 to 60 attendances;

that is, an additional number of 309,223, who through the operation of the Managers' quarterly examinations and the Inspectors' various visits throughout the year, come *partially* under the influence of the results' system.

This gives a grand total of—

640,533 to enjoy the advantages of a systematic, however long or short, course of education, at an average per head from the State of 11*s.* 2*d.*

In the preceding calculations I have taken no note of the 242,961 pupils who make under 30 attendances, although the £73,617 for classification salaries included in the aggregate of £357,445 mainly relates to *their* service.

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In concluding the consideration of the estimate, I have only to add that I have thus minutely drawn attention to the details of the cost with a view of endeavouring to show that my estimate, although *high*, is not unreasonably so.

MODE OF PAYMENT.

XXXIV. At present the teachers and monitors receive in quarterly payments £56,375.

By my proposal the quarterly payments would amount to £44,989. That there should be so much of a reduction in the quarterly payments is, of course, much to be regretted; but when the difficulties of making any other than annual payments under a system of results are considered, it may perhaps be admitted that to have secured *even so much* in quarterly payments is not an unattractive part of the scheme I have proposed.

As, however, there would, I should think, be every reason to conclude that whatever amount the respective results' fees might produce in one year, *at least half* that amount would accrue to the school in the year following, it might become a question for consideration whether *that half* of the amount might not by anticipation be paid in quarterly instalments with the Managers' results' fees. If such an arrangement should be deemed feasible, the quarterly payments to the teachers would then considerably exceed their present amount.

In annual payments the teachers under the present system receive £12,710; under the proposed plan they will receive £177,488.

CHECK OF ACCOUNTS.

XXXV. Although I am strongly convinced as to the general integrity of our teachers in respect to their school accounts, yet I cannot conceal from myself the fact that the plan which I have sketched out, presents a powerful temptation to tamper with the returns. Even under our present system cases of falsification of the school accounts occur now and then, cases of irregularity from neglect and carelessness very frequently.

In the public interest, therefore, such measures must be adopted as will effectually check the school accounts, and render undetected falsification morally impossible.

In the first place it must be required of the teachers to have their rolls called and the report of the attendance entered three and a half hours before the breaking up of school, so that every child who is counted in the attendance may get, at least, three and a half hours of instruction daily.

If a child who is marked present at roll-call have to leave before the breaking up of school, he must, if able to write, enter his name in a book to be kept for the purpose; and if unable to write, the master must inscribe the child's name in the same book. The child's attendance on such a day is not to count in its general tot of attendances throughout the year. Other self-acting checks of the attendance might be set in motion. But I now turn to the question of making the supervision of the Inspector so active and critical as to be in itself a complete bar to any successful course of tampering with the accounts on the part of the teacher.

XXXVI. An Inspector's time is occupied each year pretty much in this manner:—vacation, 4 weeks; the preparation of annual reports and other documents, 2 weeks; the duties of examination connected with teachers and monitors, 3 weeks. This leaves him 43 weeks, at 5 working days each, *i.e.*, 215 days for the general duties of inspection, or deducting the religious and occasional holidays during which the schools are closed, about 205 clear working days.

Again, an Inspector has about 110 schools in his charge, with an aggregate attendance under the plan I propose of about 10,000 pupils, or thereabouts, one half—the limited attendants—for partial and the other half—the full attendants—for complete examination. I calculate that 130 days will be ample to enable him to complete the great annual examination of all those schools, which leaves him a balance of 75 days for general purposes. I propose that those 75 days shall be spent in incidental visits, in such a way as to enable him to make a brief visit after roll-call hour—the visit to be long enough to check the accounts, to inspect the copy-books, and to observe whether the school is in proper working order—to each school of his district, ONCE A MONTH.

Without entering further into detail, I may, in conclusion, express my opinion that the frequency and the unexpectedness of those monthly visits, skilfully and rapidly made, would render falsification of the accounts, as I have said, morally impossible.

NOTE.

XXXVII. The new scheme should not come into operation for three years after the date of its official promulgation, except in cases where managers desire to avail themselves at once of its advantages. A manager, however, in such a case must give three months' notice of his intention, so that the necessary arrangements may in the meantime be effected in the office.

The system of inspection and of managerial action consequent upon the new system, should come into operation from the date of its promulgation; the system of *payment* only to be deferred.

2052. The *Chairman.*—In the beginning of this memorandum you say that 46 per cent. of the pupils in the National schools are under nine years of age; what standard or book do you think that children of nine years of age should reach?—I mentioned, my lord, on a former day that there is a coincidence—which indeed, I think, is referred to in the passage under consideration—between the number under nine years of age and the number in the First Book: that 46·4 per cent. of the pupils are under nine years of age, and that 45·4 per cent. are in the First Book. That would appear to identify the age of the First Book pupils at nine years in our National schools: but I think that nine years is an exceedingly high and very undesirable age to determine the First Book pupil at. I should hope that, under the operation of any scheme such as that which I have suggested, a pupil of nine years of age would be certainly at the third section, and most likely at the fourth.

2053. In that calculation of the total number of your pupils do you include children in infant schools?—Yes, children in all classes of the schools.

2054. Then deducting infants, and deducting those children in country places who have not been able to give a regular attendance, or who, from the circumstances of their families are not able to come to school very early, what proportion of the children under nine years of age do you think ought to be in the second and third sections?—I am not prepared to determine, but at present the proportion would be inconsiderable.

2055. Taking the next paragraph, what per-centage of pupils do you consider are between nine and twelve?—30·2 per cent.

2056. Between which sections should these range?—They would range at present between the third and fourth sections.

2057. To what do you attribute the fact of only 33½ per cent. making 100 attendances in the year?—The irregular character of the attendance of the pupils at our schools is brought about by various circumstances—the occasional occupation of the pupils, the poverty of the outlying districts, the fluctuating dispositions of parents as to the sending of their children to school, and so on.

2058. Allowing for the changes of pupils and for the various classes that you detail further in your paper who are only able to attend during certain portions of the year, what per-centage of children making 100

attendances should you consider satisfactory?—I should hope that the operation of any scheme for payment by results would bring about, and very quickly too, such an improvement in the quality of the attendance, that instead of only 33½ per cent. giving 100 days' attendance, 50 or 60 per cent. might give such a quality of attendance.

2059. In proposing 90 days as the qualifying number of attendances for Inspectors' results fees, do you think it would be practicable to take, in towns where the children live close to the school, the English average of 100, leaving the lower average of 90 for rural schools?—The suggestion as to whether one standard might apply to rural schools and another to civic is, I think, one that deserves much consideration; but I think that, at the initiation of any system of this kind, it might embarrass the procedure to have different scales.

2060. In paragraph XIII. you propose that a pupil who had been once paid for as an infant pupil should be required, when he comes into the grown school, to be presented in section 2. Would not there be many cases of infants who had been in schools for a short time, and who might by subsequent absence have lost so much of their training that they would not be able to attend the second section at first?—I, of course, weighed that difficulty very seriously when coming to the conclusion which I express in the passage to which your lordship has referred; but I apprehend that the mental training which the child would have received during the one complete year it might, as an infant, have attended, would qualify it, on resuming school, to proceed through its business in such a manner as to enable it, at the end of an additional year's attendance, to master the second section.

2061. Would it not be fairer for children whose attendance at very early years had been irregular, to enable them to enter at a lower class, but to provide that they should not be presented more than once in that?—I think that any child who had once obtained a pass, and, in the estimation of the Inspector, had received that class of training which infant schools offer, even though there might subsequently be a gap in its attendance, would, on resuming school, be qualified after a year's work to satisfy the Inspector in the examination for a pass in the second section.

2062. Do you think it would be desirable to allow children, over the ordinary age—say of thirteen or fourteen—to continue indefinitely in the National schools at any but the highest standard?—It would not be desirable; and to check it I allow only *one pass* in any section, except the lowest and the highest. I propose that a child passing from section to section to the highest, and up to the end of its fifteenth year, should be, as it were, paid off at that age; but I also mean to advance this view—that a child entering at an advanced age should have an opportunity of passing from class to class until it attained to the highest section, utterly and entirely irrespectively of its age.

2063. But do not you propose that a child should be allowed to be presented in successive years in the same section?—In the first section, for a pass until it completes its sixth year, and in the eighth—the highest section—for a pass up to the completion of its fifteenth year. Of course a child may be presented for any successive number of years in the same section, provided that, in that particular section, a pass had not previously been obtained.

2064. Is it not injurious to the other children to have a certain number of children over fifteen in the school?—I think not. I have never heard any teacher complain that any injury resulted from the attendance of such pupils.

2065. Is not, in the great majority of cases, the supervision of the managers of schools almost nominal?—In a very considerable number of schools, as, I think, I have already mentioned in my evidence, it is merely nominal so far as the education of the children is concerned.

2066. Then how would you secure a proper value to the manager's certificate, in paragraph XIX., which should entitle the teacher to the payment of 1*s.* a quarter for each child?—I remark, in paragraph XXI., that from inaptitude for the duty, and various other causes, the quarterly inspections may, for a time, be with many managers only nominal and perfunctory; but I am perfectly convinced that once the duty is imposed on them, we may reasonably expect to see realized such a discharge of the obligation which this scheme would impose on them, as in the aggregate to be satisfactory to the public. Managers at present are principally called on to certify as to statistics. *They have not hitherto been invited to participate in the actual educational functions of the school.* This plan invites them to do so.

2067. Do you think that the great mass of the children could, without inconvenient expense, provide themselves with copy-books sufficient to write ninety copies, as you propose?—I think so. I think that even if this, or any other system of results, had never been dreamt of, a copy lesson a day ought to be written by every pupil; and such is the practice in every good school.

2068. Have all these schools in Ireland sufficient desk accommodation to enable every child of reasonable age to write a copy every day?—Most certainly; the Commissioners would hesitate to take into connexion any school that had not such accommodation.

2069. Master *Brooke*.—Mr. Keenan, with regard to this refusing admission to a child who has been even once paid off as an infant pupil unless he can answer for section 2, and also a child of eight years of age, what is the benefit you expect from that restriction? We know that in neither of these cases may it be the child's fault. Why shut him out from the benefit of education if he cannot answer up to that point?—Well, as I have mentioned, in paragraph XIII., I think that the child who has reached his eighth year possesses a mental capacity quite strong enough to enable him to cope with the business of the first two sections in one year; and that the child who has completed his sixth year, and who had previously spent a year in the process of infant training—and this is also the opinion of other practical persons to whom I have submitted the point—is able to cope with the second section in one year.

2070. But if not, from dense ignorance, suppose, or from having forgotten the little he had learned?—Well, I should be very sorry to commit any system to such a rigid set of rules as would not admit of modification; and, therefore, I should most decidedly provide a qualifying clause in the code which would enable the Inspector to recognise the case of such a child as that to which you refer.

2071. Am I to understand that you don't propose in that case to exclude the child from the school?—Certainly not. My point is, that the child may be presented in the same section, year after year, as often as the teacher chooses. But my other point is, that the State shall pay but once for each section, unless in the case of the first and eighth sections, under the exceptional circumstances stated in the memorandum.

2072. Rev. Dr. *Wilson*.—How do you account for only 45·4 per cent. of the pupils of the National schools being in the First Book. You don't question the fact?—No.

2073. It strikes me as a remarkable fact, and I wish to know how it is that so large a proportion are only in the First Book?—It is made up, as my memorandum shows, and as I mentioned in my former evidence, of children up to nine years of age. 5·9 per cent. of all the children in the schools are under even five years of age.

2074. I give you credit for pupils up to nine years of age; and, taking all together, is it not a most peculiar fact, that that is the number?—I think it is a very deplorable fact. It is one that has obtained considerable attention for a great number of years.

2075. How do you account for the fact?—Well, the poverty of the people; the irregularity of the attendance, and the early withdrawal of the pupils; the habit of sending children to school for only one quarter in one year, and then for another quarter in the year succeeding; and so on—all these circumstances combined are, I suppose, the only explanation that one can

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possibly offer for so large a proportion of the children appearing in the First Book.

2076. In answer to his lordship you said it might be desirable—or, at any rate, worthy of thought and inquiry—to have two rules of attendances, viz., 90 for country places, and perhaps 100 for towns. Do you think that having once established a rule on the subject, it would be easy or desirable, or satisfactory to managers and teachers, to depart from it again, so as to bring them both to the same figure?—I mentioned to his lordship that I thought it was a subject of interest, and one that deserved consideration; but I added that I thought it would embarrass the system to start with any such provision. I quite agree with you that whatever standard, as to attendances, may be adopted at the commencement of the operation of a system, should certainly not be deviated from, for a considerable number of years: because the inconvenience resulting from a change of standard would be manifestly great.

2077. Under Part I., with regard to "Inspectors' results fees," would not that involve a very large amount of expenditure of time on the part of Inspector?—Certainly.

2078. Would your present staff be at all able to overtake this?—I think so. I have given the greatest possible consideration to the distribution of labour involved in the carrying out of this system; and I am of opinion that our present staff of sixty Inspectors with six Head Inspectors would be perfectly equal to the duties which it would impose. At the same time I should add, that if the working of the system demonstrated that the task was too much for the energies and capabilities of our Inspectors, it would be a simple matter to increase the staff.

2079. How many schools has each Inspector?—About 110 on an average.

2080. How many working weeks or days have the Inspectors in the year. In other words, how long are they off duty?—I mention in paragraph XXXVI. of my memorandum that they have 43 working weeks of 5 days each. That is, 215 days; and occasional holidays being deducted, there remain 205 clear working days. Many Inspectors return a considerably greater number of working days, but that is the average.

2081. How many schools would each Inspector require to visit each day in order to overtake their work, at the present rate of visiting?—My system provides for only one great annual inspection of each school, and one monthly incidental visit.

2082. And do you think that the inspection of the schools would be complete and satisfactory by that arrangement?—I am perfectly satisfied that it would.

2083. His lordship put a question to you with regard to Managers' results fees. Have the Managers, in times past, been in the habit of visiting the schools with any regularity?—Some have.

2084. As a class?—As a class, it cannot be said that they have; but I have already mentioned, I think, in my evidence, that Managers are improving very considerably in that respect.

2085. Do your Head Inspectors and District Inspectors in their reports concur with you in that opinion, that there is such an improvement on the part of Managers?—Well, I should say they ought.

2086. Do you think such testimony as this from one of your Inspectors still holds:—"The management generally is not effective. Very few, indeed, of the Managers take any pains to become acquainted with the practical working of their schools, appearing to content themselves with the knowledge that the means of education are provided, without making any effort to satisfy themselves as to the nature of the attendance or the quality of the instruction given?"—Might I ask what the date of that report is?

2087. 1859?—I was thinking it was an old date, for the management has improved immensely since 1859. The system of organization has led Managers to think a good deal about the ordinary duties of school-keeping, and from year to year, through this and other causes, there has been a decided improvement in all the points touched upon in that paragraph which you have read.

2088. You seem to think that Managers have improved. Very well. One of the Inspectors, in his report for 1861, gives precisely similar testimony to that which I have read?—Well, '61 is nearly seven years ago; and I should not be surprised if some Inspector gave such testimony then.

2089. How do you propose that Managers should overtake these examinations of their schools. Have you some Managers with a large number of schools under their charge?—Yes.

2090. Do you think they would at all give their time to conduct such examinations with any degree of satisfaction?—I should hope so. I have had of course no opportunity of consulting the Managers.

2091. I suppose a very large number of schools are under the management of the Roman Catholic clergy?—A very considerable number.

2092. Their excuse for not attending the schools is the amount of duty they have to perform?—My experience of the Catholic clergy, especially during late years, is, that they are exceedingly ready to sacrifice their time and labour to promote the education of the poor.

2093. Are not the clerical managers occupied now in the discharge of parochial duties as in 1859 or in 1861?—Certainly.

2094. Are you aware that some Presbyterian managers have a large number of schools?—Certainly.

2095. Do you think that such a manager as the Rev. Mr. Johnston, of Belfast, with a large number of schools, containing 5,000 pupils, could overtake these examinations in addition to his clerical and other duties?—I have the pleasure of being acquainted with Mr. Johnston in his capacity as manager of schools. I should hope that he would appoint two or three coadjutors in the management of his schools, and that between himself and his colleagues effective quarterly inspections would be made. I am perfectly convinced that if a man of Mr. Johnston's energy and ability only liked the scheme, the practical working of it would present no difficulty to him.

2096. And do you think the examination of the schools by such managers would be effective?—I think that the class of examinations which I have designed for them would be not only effective but exceedingly useful.

2097. Rev. Mr. *Cowie*.—Do you think it desirable to stimulate landed proprietors and others to help the schools more?—I do think it very desirable.

2098. In what way do you think this plan of payment by results would bring that about?—It would bring a knowledge of the schools to their minds. The mere local discussions, consequent upon payment by results, about the success or the value of the schools would become a point of acquaintance, and I should trust, in the long-run, a point of interest to them. I should hope that, in the course of time, they would have inter-communication with the clergy about the management and the success of the schools; and eventually take a more lively interest than they have hitherto done in the promotion of education on their properties.

2099. That is, by voluntary gifts?—Oh, voluntary, of course; I mean nothing else.

2100. You have never thought of the question of rating?—I have frequently thought of it; but I think it would be utterly impracticable in Ireland.

2101. Do you mean by that, either the rating of small places or the rating of counties?—I think—especially as education is so vexed a question in Ireland—that any proposition which, in reference to the support of schools, would lead to local rating—either of small places or of counties—would not be accepted by the people.

2102. The scale on which you propose to pay for these examinations, in paragraph XI., seems rather high. Your minimum is 8*s*. for all passes and all subjects; and you rise by 2*s*. gradually. Now, in England, you know, it is 8*s*. only?—I am aware; but I think that for Ireland that rate would be out of the question—altogether too small.

2103. It would not realize enough, you mean, to keep the school going?—I think—as my estimate, which you will find in paragraph XXXIII., and which is based upon the figures referred to in paragraph XI., will show—that I provide for no more than a decent income for the teacher.

2104. You proceed very gradually. For example, taking the subject of arithmetic in the fourth section, you say, "to read and set down any number of six places," the corresponding work being to take down from dictation and work questions in simple short and long division. What age do you suppose a child would be who had reached that standard?—In a well-conditioned locality I should say about nine; supposing the child to have finished the first section on the completion of his sixth year; the second section on the completion of his seventh year; the third section on the completion of his eighth year; and the fourth section—the one to which you now refer—on the completion of his ninth year.

2105. But half the children at present do not stop so long at school—about 46 per cent. go at nine?—Forty-six per cent. are under nine years of age.

2106. At any rate 46 per cent. of them will be nine years of age or under?—At present, under nine.

2107. Those children who should have left at nine would have got no further than this?—Any child who should leave at nine, and have got as far as that, would, I should say, have done exceedingly well.

2108. After that you introduce grammar. Do you think that the grammar which these children would learn, until they got into the eighth section, would be of any use to them?—I introduce grammar only at the fifth section. The practice at present is to introduce it at about the third section. I postpone it to the fifth; and indeed I then introduce it more in deference to the general estimation in which the study of grammar is held by teachers, than to any conviction of my own as to its use at that stage. I therefore give it, as you observe, a very small value.

2109. What per-centage of children do you say would reach the eighth section?—At present the seventh and eighth sections combined would be represented by about 7·1 per cent. of all. The eighth section is less than one per cent.

2110. Then, that is the only point at which grammar would become useful—the analysis of sentences?—It would be utterly impossible to proceed from a consideration of the *present* circumstances to what may *exactly* happen under the operation of this plan. My hope would be that ultimately a very considerable proportion of all the pupils would pass through all the sections, and only leave the school when they would have mastered the eighth section.

2111. You have subdivided writing and spelling, I suppose, taking warning by the state of things on the other side of the channel?—I had, to some extent, the experience of the other side of the channel before my mind.

2112. Would your plan, if adopted, prevent such an anomaly as a school of thirty children with a teacher receiving the highest amount of remuneration?—My plan shows that it would. The examples and rules laid down in paragraphs XXXII. and XXVII. show that.

2113. Does that mean the absolute maximum salary?—Not at all. The examples only represent what might be obtained by results' fees and classification salaries in the different-sized schools which I have selected for illustration.

2114. Taking a school with an average of thirty pupils, you have it there that a teacher would get £34?—£34 8*s.* 8*d.*—the maximum from the State, under the heads referred to in the table, but he might get gratuities besides. His income might also be augmented by school fees and endowments or subscriptions.

2115. Do you propose to interfere with those gratuities?—I propose to interfere with a number of them, as you may observe in paragraph XXXIII., but I retain a few.

2116. In paragraph XXXVI., with respect to the time the Inspectors would have for examining the schools, you have assumed that 130 days would suffice for 110 schools?—Yes.

2117. You are to examine in all these subjects?—Yes, I have myself frequently examined more than 100 pupils per day in all these subjects, and in other subjects besides.

2118. That is *capitatim*, and not in classes?—Oh, individually—taking a note of the individual answers. The habit of most of the Head Inspectors was to take a note of the individual answers. During the three years that I was Head Inspector of Ulster I invariably took a note of the individual answering, and that was long before any such system was laid down as a matter of rule in England.

2119. You say in one place that your children would have to pass in all branches of a subject. At paragraph XIII. you say that the pass is to be obtained by creditable answering in all branches. For instance, if a child in the third section fails to write out the multiplication table, even though he should have answered satisfactorily in other branches of arithmetic, he would not obtain a pass?—Yes, quite so.

2120. Do you mean to extend that throughout?—I mean to extend the principle to each subject.

2121. Suppose you gave four sums in arithmetic, would you expect all those sums to be rightly done?—The Inspector's judgment would enable him to determine whether the child, in doing some of them and failing in others, was yet master of the subject. The Inspector should be satisfied that the child had the power of calculation—that (as you have specified four sums), three sums, at least, were satisfactorily done.

2122. Supposing your paper were a code construed literally, you say "worked" the questions, but you do not say "worked them correctly"?—*Correctly* is, of course, understood.

2123. And the questions would be at the discretion of the Inspector?—Yes, to give 3, 4, 5, or 10, according to his discretion, to enable him to judge of the capacity of the pupil. In the very few schools that I have had the pleasure of seeing inspected in England, under the new code, I observed that one Inspector gave only a few, while another gave many sums.

2124. Mr. *Stokes.*—Does your system interfere with the training, and the model schools?—No.

2125. They would remain a charge on the State, as now?—I hope not exclusively so. I trust that other training machinery besides the State model schools will be set in motion; and I think that the system of results will involve the foundation of such other machinery exclusive of the present model and training school system.

2126. Do you fix any maximum limit of age for grants; might an adult gain grants under your scheme?—As a pupil?

2127. Yes?—Certainly.

2128. Have you fixed any minimum of age?—I have fixed no minimum, but I have indirectly provided for a minimum in this way: I allow an infant three passes before it reaches the age at which the individual examination commences. That would practically limit the minimum age to four.

2129. You say three years for the infant?—Three passes—that is, three years.

2130. You say three years, not three passes. An infant can easily make 90 days in two schools in one year, and may on account of each school get grants?—No, I don't mean any such state of things. It could not, of course, be sanctioned.

2131. How would you ascertain it?—How would I ascertain whether a child had obtained a gratuity in one school, and a gratuity the same year in another?

2132. Yes?—I think the Inspector would be very obtuse indeed, who would go through the form of examination of a child, and deliberately conclude, "That child is worthy of a pass," and take a note of the result; and then in another school allow the same child to go through the same form of examination, and to claim another pass.

2133. I speak of infants who, according to your scheme, will not be examined?—Of infants?

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2134. Yes?—Well, the managers would, I am sure, co-operate with the Board in preventing any such gross irregularity.

2135. The managers would profit by it?—Managers, I am convinced, would not, under any circumstances, regard profit as outweighing propriety.

2136. Would not the advanced pupils be found to be chiefly well-to-do pupils—to come chiefly from those who are well-to-do at home?—Very much so.

2137. And are not these the very cases which least need State aid?—All, I believe, equally require State aid. I am afraid I have repeated that opinion too often.

2138. Those children that come from respectable homes as well as those that come from needy homes?—Quite so.

2139. Can you say on what principle the State should pay for geography and grammar?—On the same principle that it pays for writing and reading.

2140. You consider geography and grammar instruments of education which all should possess?—I think they are important instruments in the education of the people, and as such ought to be recognised by the State.

2141. What gratuity would you give for an infant under six?—I provide for it, on the fulfilment of the necessary conditions, 8*s.* a year in Inspector's results' fees, and, possibly, 4*s.* a year in Manager's results' fees.

2142. How would you ascertain the real age of the child?—There is no difficulty, as far as my experience goes, in ascertaining the age of a child in Ireland. I have observed that in England some of the Inspectors state that such difficulties present themselves. These difficulties do not exist in Ireland. I have here a return of the attendance at the King's Inns-street school, furnished within the last week by the Head-Inspector, who has assured me that he believes it accurate to a quarter of a year in the case of every child—and some of the pupils are under two years of age.

2143. At this time it makes no difference as to the rate of payment by age?—None.

2144. When you introduce that principle do you anticipate difficulty?—I don't introduce it as an essential principle of my plan that age is to enter into the matter at all, except in the case of an infant child under six.

2145. Is a child not to advance from section to section until he has passed perfectly your lower section?—A child may pass from section to section, although he may not have passed perfectly—that is, have answered under all the four heads into which some sections are divided, or the three heads into which other sections are divided. He may advance, or he may remain in the same section; but if once passed and paid for in part of a section, in that same section he cannot again be presented for a pass. That's the idea I have in my mind.

2146. He can gain no gratuity at all then?—No gratuity in that section.

2147. What allowance do you make for improvement in the attendance at existing schools?—None. I take the attendance as I find it, but I have no doubt in the world that the operation of this or of any other system of payment by results would considerably improve the character of the attendance.

2148. And you make no allowance either for additional schools?—None whatever; but if such a settlement of the question of education were brought about as would embrace the schools of other societies, a proportionate increase in the expense of the system would, of course, be a mere matter of calculation.

2149. I suppose a million and a half of pupils might come to school in Ireland?—Not fully that; about a million and an eighth, perhaps.

2150. Considering that you have no maximum and no minimum limit?—Practically, the limits are from 4 to 15.

2151. Do you consider that your scheme promotes reading as much as is desirable?—I do. I introduce into it an element which, I should hope, would very considerably improve the quality of the reading;—I introduce, in the different sections, the getting off by heart of poetry, and, of course, the recitation of it. That element alone would, I think, improve the quality of the reading.

2152. Do you not consider the progress provided for very slow—half a book a year?—Oh, but half the First Book, or half the Second or Third Book, means a very considerable proportion of work.

2153. One of your Head-Inspectors is Mr. Sheridan; and he says:—

"If, for a pupil attending regularly, one year is sufficient for the learning of the business prescribed for one class (as on an average I think it is), the number of promotions from class to class in a year ought to be equal to the average daily attendance."—(Report for 1866, p. 114.)

I very much regret that I have to differ from Mr. Sheridan on that point. On a recent occasion—since I last had the honour of appearing before this Royal Commission—I went, in the presence of Mr. Sheridan, through a calculation on that very point; and I think I demonstrated that his estimate is too low.

2154. What is the average school life of a child?—I could hardly venture to say. It begins, as I believe I mentioned on a former occasion, at that age when the child is able to walk to school; and it continues until the child is able to begin the world.

2155. Taking one child with another, how long do children remain at school in Ireland?—It would be very difficult to determine that.

2156. You have no figures?—I have no figures by which I could at all determine it.

2157. Do you calculate that they will remain ten years?—In many parts of the country children do remain at school for ten years.

2158. Your eight sections and the three grants below six would give eleven years?—Anyone who got the three grants below six years of age, and remained for the subsequent seven sections, would have ten years.

2159. Do you propose your scheme as a remedy for the defects of the National system?—I propose my scheme as a remedy for *certain* defects to which I refer in the opening paragraphs of my memorandum; but independently of these defects I have been so much impressed with the importance of the question of paying by results, that were there no defects at all in the operation of the system I should suggest that plan of payment.

2160. Your District Inspectors are men of observation and veracity, no doubt?—Certainly.

2161. And the facts observed by them, and reported and printed in the Board's reports, may be received as certainly true?—As true—certainly true.

2162. Then we may take it for certain that "the National schools receive little or no local support; that the management is generally nominal; that many of the school-houses are mere hovels; that the non-vested schools are not properly repaired; that many of the masters are untrained and few of them are trained long enough; that they are discontented and give up teaching readily; that they are succeeded by raw, and untrained, and inexperienced lads, &c." Will your scheme remedy these defects?—I should hope so. But that is an exaggerated statement of the defects.

2163. Where is the exaggeration you would point to?—If you would allow me——

2164. In your previous answers did you not allow that the management in 1866 was as superficial as it was in 1861?—Certainly not. There was a considerable improvement in the meantime.

2165. Now in District Inspector's district No. 1, there is, as remarked in vol. 36, page 247, an "almost total absence of local interest in the schools?"—Well, I am very glad to have an opportunity of referring to this particular passage, for the district—Letterkenny—is one with which I am exceedingly familiar, and I know that some of the best managers in Ireland are to be met with in it. This observation of the Inspector, that a chief impediment to the spread of education is the almost total absence of local interest in the schools, relates to the fact that most of the *landed proprietors* of that part of the county of Donegal take no interest whatever in the condition of the schools. But I know that the managers, Catholic and Protestant, lay and clerical, in that district, are persons who, to a very considerable extent, take a lively and active interest in the schools.

2166. In district No. 3, it is said, at page 248, that "the management in most cases is nominal?"—Will you allow me to make an observation in relation to that?

2167. Do you abide by the reports of the District Inspectors?—I stand by the reports of the District Inspectors, and of all the Inspectors, to this extent—that whenever an Inspector states a fact, I admit it without reserve or hesitation to be a fact. But when an Inspector simply gives expression to his opinion, I think I am at liberty to form my own opinion about it. Now, I also intimately know this district No. 3—namely, Coleraine. It embraces, as the Inspector mentions, managers of the different denominations that prevail in the country—the Established Church, the Roman Catholic, the Presbyterian, and so on: and I know that a very large number of them are exceedingly zealous and uncommonly active managers.

2168. With regard to district No. 4 it is stated that "increase in the schools is not so much required as a more effective management." Do you allow that to be true?—The Inspector, very likely, is correct. Improved management is, possibly, the most desirable object that one could wish to attain: and I should hope that the operation of such a system as that which I suggest, would bring about, in that respect, a very great improvement.

2169. Will you allow, then, that the management, generally, is only nominal?—For all Ireland I believe it would not be fair to say that the management is only nominal. I think I have repeated, over and over again, that there is a very considerable number of managers who are effective and zealous agents in carrying on the system of education throughout the country; and that there are many who are merely nominal managers. But I have stated, and I deliberately maintain, that there has been, from year to year, a growing improvement in the quality of the management.

2170. Some managers make the teachers pay rent for the school-houses, do they not?—Yes, a very considerable number.

2171. Do the Commissioners consider that an abuse?—The managers themselves are poor, and in numerous cases have not the means of paying the rent.

2172. Refer to district 31. At page 267 you will find it stated that "the landlords will not give assistance, and the bishops forbid their priests to take aid from the Board to build; so the school must often be held in a mere hut, which the teacher has to pay rent for and keep in repair. The amount from all local sources does not yield an average of £3 per school. The management appears not only to be utterly ineffective for any good, but even in many respects rather directly productive of evil. As the managers, in the main, contribute nothing themselves to the maintenance and support of the teachers, but allow the entire charge and responsibility of the establishment of the schools to devolve on them, requiring them, not unfrequently, not only to pay rent for the houses, but even to furnish them, and fit them up: it can be easily seen how few sensible of any professional worth or merit in themselves would be prepared to enter on such service, engagements, and obligations. Hence it is, that in the majority of the schools of this district not only are public interests thus sacrificed by the imposition of conditions which directly preclude all chance of obtaining the services of really useful and efficient teachers; but in not a few instances the appointment to a school is made dependent upon compliance with terms which none but the most abject and worthless would submit to?"—I apprehend that that, although very darkly colored, is not a distorted picture of the state of things, in some respects, in that district, which is one of the poorest and most wretched in Ireland—the district of Ballinamore.

2173. You allow the school-houses to be bad?—In many places, certainly.

2174. In Dublin?—Some, but not all, nor anything like all.

2175. In No. 38 District Mr. O'Carroll reports in the volume for 1866—"There are three schools held in a ruinous house in James's-street, not provided with school furniture, and wholly unfit for school purposes. The Dolphin's-barn schools, in rooms nearly as bad. The John-street schools, in rooms not suited to accommodate one-third of the children who attend;" and then he says—"The National school-houses of the metropolis on the south side of the Liffey rank amongst the worst in Ireland. No management can make schools held in such houses efficient?"—The Commissioners have taken action in reference to all the schools you have named, and requested the managers to provide better houses. The Commissioners have, in all cases, received satisfactory explanations from the managers that they have been making strenuous efforts, and incurring great expense, to improve the school buildings.

2176. Does your scheme not provide any remedy for that defect?—I don't enter into the question of school-houses at all. I propose that we shall continue to improve the condition of the houses, from year to year, as best we can.

2177. Would you grant any aid to schools held in premises reported to be in such a state?—I would not recommend a grant to be made at all to a school held in absolutely unsuitable premises.

2178. The Lord Bishop of *Meath*.—In your memorandum you state that only 33½ per cent. of the children in the schools of the National Board give an attendance of 100 days in each year, and it is explained that the chief cause of that was the poverty of the parents to whom the labour of the children was useful and indispensable?—That is one of the chief causes.

2179. I think you say, the average attendance would be raised from 33½ to about 56 per cent.?—I should hope so. I should observe that that is merely a matter of rough estimate or conjecture.

2180. How would the difficulty with respect to the attendance arising from the poverty of the parents be overcome by the efficiency of the teacher?—The poverty of the parents is only one element of consideration as to the smallness of the attendance.

2181. But the increase you state would be very great?—The action I propose for the managers and teachers would have a considerable effect even upon impoverished parents in inducing them to send their children to school.

2182. You think that if the schoolmasters were better paid, they might induce the parents to improve the attendance of the children?—I think if the schoolmasters exerted themselves more, and were sustained in their exertions by the managers, they might considerably improve the attendance.

2183. It would to a certain extent, but an increase from 33½, to between 50 and 60 per cent. is very great?—I only in an off-hand way express my opinion that it might reach that in the course of time.

2184. Professor *Sullivan*.—In the district to which Mr. Stokes referred, Ballinamore, are not most of the schools in that district under the patronage of priests?—They are.

2185. Is it not the fact that in that district the priests are exceedingly poor?—Exceedingly poor.

2186. Very often so poor as to be poorer than the teachers?—I have no doubt that many of the curates are poorer than some of the teachers.

2187. Do you know whether the proprietors of land in that district are resident or non-resident—I mean as to any considerable proportion of them?—I think it was in the county Leitrim that one of the Judges of Assize lately, and in terms of strong animadversion, drew attention to the fact that the landed proprietors were nearly all absentees, and were represented on the Grand Jury only by their agents. Ballinamore district is in that county.

2188. In that district the schools receive scarcely any aid from the local proprietors?—Very little. The annual average of the fees of the pupils in that district is only £2 2*s*. 6¾*d*. for each school. There is not a school in it in which the school fees amount to £15.

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2189. What sum is paid at present by the Board in the way of gratuities to teachers for agricultural instruction; is it on a sliding scale, or is it a fixed sum?—A fixed sum of £5.

2190. Do you think it would be desirable in most of the rural districts that agriculture should be taught by the teachers?—I should say so—in the rural districts.

2191. Then how far would the plan of paying by results assist?—In the copy of my memorandum which I have now before me, I have inserted a suggestion that, from the fifth section upwards, the boys in rural schools shall read the Agricultural Class-book, just as I intend that in the seventh section, for instance, the girls shall read the Girls' Reading Book. In that manner I provide, from the fifth section up, for agricultural instruction as an element in the results, just as I provide for needlework in the case of girls.

2192. Do you consider that, without at all interfering with the effective working of the schools for ordinary purposes, by a system of payment by results a good deal of good would be effected by a sliding scale of agricultural instruction in the present schools?—Yes. As, for instance, in the sixth section, I add to arithmetic, in the case of girls, that they should sew and cut out any article of dress, if required, in the presence of the Inspector; so, I insert a paragraph in the case of boys that the knowledge of such and such a part of the Agricultural Class-book would be required. I add that in the seventh section, proficiency in such and such other parts of the Agricultural Class-book would be required; and in the eighth section, in the whole of the Agricultural Class-book. I give it the same prominence, from the fifth section upwards, which I give to needlework in the case of girls.

2193. Do you think it possible to extend the system of industrial instruction under the same system beyond agriculture?—Agriculture is the great craft of this country, and the one that is most intimately associated with the schooling of children, and for the present I am not prepared to recommend for boys the addition of any other branch of industrial education.

2194. But would it be possible by a system of mere payment by results to encourage that?—Most decidedly. The possibility of it is manifest.

2195. Rev. Dr. *Wilson.*—You seemed to think from my reference to the reports of 1859 and 1861 that I was searching back for mismanagement?—Unmistakably not. My conviction is that you would do nothing of the kind. But my observation was simply made to show that the picture you were drawing was a picture of a pretty old date, and that I, seven years later, could here in presence of this Royal Commission, give a better account of the managers.

2196. In your evidence on a former day you said there are parts of Ireland where the management is practically in the hands of the teachers themselves?—Quite so.

2197. I find in the report for 1866, District 14—"The management of the schools in this district is almost entirely in the hands of individuals, clergymen and laymen in nearly equal proportions. A few small farmers are managers, which is not desirable, but these will gradually disappear from the list. Their number is diminishing every year. The amount of actual personal supervision exercised by the managers in general over their schools is very limited. I believe when their business takes them in the direction of the schools that they often call in, but they seldom leave a record of their visit. Their action is for the most part confined to appointing and removing teachers, and to corresponding with the officers in Dublin. The ordinary working of the schools is left very much in the hands of the teachers and the Inspector of the district." And of No. 19 District it is said—"With one or two exceptions, the schools are under individual management. The managers are Roman Catholic and Presbyterian clergymen, a few being under lay management. Very few of the managers visit the schools or exercise any supervision over them whatever." In reference to that I quote also from page 267 of the same report for 1866, from which Mr. Stokes quoted, and I begin where he left off:—"Even where the manager does visit the school, his visit fails to exercise any influence for good, as instead of seeking to learn by strict inquiry how far the defects pointed out by the Inspector are owing to negligence on the part of the teacher, the apathy and remissness of parents or other circumstances peculiar to that class of the community from which the children of National schools are drawn, and dealing with each case as it seems to require, he rarely even takes the trouble of noting his visit, or if so, he limits the notice to a mere entry of the date, and the numbers found present; or else, in venturing farther, his remarks take the form of such laudatory expressions as the actual state of the school in no wise warrants. Nay more, I have known instances since coming into this district in which managers have shown themselves so remiss and indifferent, as not even to convey to the teacher the purport of any official communication resulting from the Inspector's visit." You see, this is evidence respecting managers of schools given generally by Inspectors at the present time?—Yes.

2198. That testimony does not apply to years gone by, but to the present time?—I, notwithstanding, maintain that the management of our schools is infinitely more efficient now than it was seven years ago; that it is more efficient in 1868 than it was in 1867, more efficient in 1867 than it was in 1866, and so on; that it is, in point of fact, improving every year.

2199. You also said that you would not recommend grants to schools whose premises were unsuitable; have the Commissioners been in the habit of making grants in such cases?—Certainly not.

2200. I mean where premises were in a dangerous state, have the Commissioners continued such grants against the reports of the Inspectors—schools in which it would be dangerous to congregate?—I have never known a case where an Inspector made a representation to the Board that a grant should be withdrawn on the ground that the school was entirely unsuitable that the Commissioners did not act on his recommendation, and act promptly. But I will add that the Inspectors and Commissioners alike exercise towards schools in impoverished districts every indulgence that is possible, consistent with propriety and with the protection of the health and lives of the pupils.

2201. No such case could have occurred in the comparatively prosperous district of Limerick, within six miles or so of the city?—My previous answer was to the effect that in case an Inspector recommended the withdrawal of a grant the Board acted promptly on his representation. There may be in the neighbourhood of Limerick a school described by the Inspector to be a very wretched building, but the Inspector not having recommended the Board to take the ultimate and severe action, it is possible that such a case has been tolerated.

2202. Has this scheme of yours been well considered by yourself?—By myself it has been well considered for nearly two years.

2203. Have the clerks been engaged in preparing your statistics?—Yes; but no clerk in the office has even glanced at my scheme.

2204. Mr. *Stokes.*—In the report for the year 1865, under the head of District 20, I read the following:—"Besides, the facility with which grants have hitherto been obtained for schools established in inferior houses, has been used as one of the most potent means of preventing the erection of a better class of school-houses with the Board's aid. In many instances, where it has been proposed to erect schools of the latter class—vested schools, that is—the opponents of these intervene, and without any sacrifice whatever on their own part, procure a grant for a rival school, established in the same cabin, which is either entirely got up, or else rented and furnished, at the sole expense of the teacher. The Board's educational action is thus paralysed by means of a dexterous acceptance of its aid. It is put *hors de combat*, in fact, by a thrust from the weapon borrowed from its own armoury." I want to know is that

system still continued?—The circumstances referred to in that case are peculiar. District 20 is Ballina, in the county of Mayo, and the Catholic clergy of that district have acted on the decree of the Synod of Thurles, referred to by me on a former day, as to the non-acceptance of grants for building from the Board. Lay Protestant gentlemen in some parts of the district, finding that there was occasion to establish schools, applied to the Board for building grants, and readily obtained them. The Catholic clergy objected to those newly established schools. One ground of their hostility was that they objected to Protestants being managers of these schools, there being no Protestant pupils in the district; and another ground of objection was that the class of vested schools was one to which they could not give their adhesion. The vested schools, when opened, were destitute of pupils. The fact that grants for vested schools were sought for and obtained, thus became to the priests an impetus to establish non-vested schools of their own. The Board was accordingly applied to for aid by the priests, and the Inspector who reported on the circumstances, stated in substance that the ordinary class of wretched houses used throughout the district as schoolhouses were procured, that competent teachers were appointed, that large attendances of pupils were secured, and, in fact, that all the essential conditions for obtaining grants from the Board existed. The Commissioners were invited to make the grants, and they made them. The circumstances of that district are, therefore, somewhat peculiar.

2205. Would not your scheme go to promote the foundation of schools of that character?—No. I hope that from year to year, and as the temper and circumstances of the times improve, managers will be able to build a better class of houses. In the district in question I think that, in the interest of the children, the action of the Board was judicious and wise in their adoption of even the poorer class of houses. If my scheme have any effect in respect to school buildings it will be, by elevating the tone of education generally, to introduce a better class of school-houses.

2206. If where, according to the present system, a school receives a salary of £30, and that your scheme gives £50—don't you anticipate that there will be, according to your scheme, two schools where there is at present only one?—No. My scheme will have no such effect; for where the managers are, as I design them to be, active agents in promoting education, they will, I am sure, be disposed to amalgamate the smaller schools, rather than to increase the number of schools already in existence.

2207. Under the circumstances of District 20 the school is the private venture of the teacher?—The rent is paid by the teacher.

2208. The managers contribute nothing?—Managers in that part of the country would find great difficulty in contributing anything—Ballina is another of the impoverished parts of Ireland.

2209. The *Chairman.*—You propose in paragraph 26 of your memorandum that in the first instance the classification of a teacher should be determined "by his success after three years' occupation of a school as its master?—Either in that way, or by the ordinary process of personal examination.

2210. In what position, under your scheme, would a schoolmaster be during the first three years of his occupation of a school?—If he elected that system of classification, he would be an unclassed probationary teacher.

2211. To such a person would you allow no personal salary?—Not during the three years' probation.

2212. Do you think that that would induce most of the teachers to undergo personal examination on their being first appointed to a school?—I think that an effect of my proposal would be that the speedy plan of classification—that of personal examination—would be adopted by the vast majority of teachers.

2213. Would it not happen, then, that many persons who at first would only pass to the third class of schoolmasters, would in a few years so improve themselves as to be qualified to pass to the first class?—My scheme provides for their promotion; but that promotion is to be obtained solely by their assiduity and success as teachers of schools.

2214. What is your objection to enable schoolmasters of a lower class to qualify for a higher class by personal examination?—Classification is simply a certificate of status. Once that status is obtained, the fact that a schoolmaster obtains by personal examination a higher certificate in no respect affects his general efficiency or usefulness..

2215. Under your present system, are not schoolmasters of the first and second class examined, and obliged to pass, in subjects in which they are not examined for the third class?—They are.

2216. Would it not be desirable to continue to give persons who pass in these extra subjects credit for their examination in them, in order to induce them to study these subjects?—The desire to earn the results' fees, and to be rated as successful and accomplished teachers, will be stimulus quite enough to induce them to continue their studies.

2217. Do you rely very much more on the examiner's report on the state he finds a school than on the educational attainments of the schoolmaster?—You now refer to the proposed plan?

2218. Yes.—In reference to the proposed plan I do.

2219. Taking the subjects of examination for schoolmasters as they now stand, would third-class schoolmasters be able to teach children in all the eight sections?—They might, or they might not; but the programme of examination for third-class teachers at present in force does not include some of the subjects in the eighth section; as, for instance, Euclid.

2220. Then, do you think it would not be desirable to give a schoolmaster a direct interest in passing an examination in the additional subjects by enabling him to raise his classification?—I think it would not. Once the status of a teacher is determined by his getting a grade of classification, that, I think, will be ample for all purposes.

2221. Turning to paragraph 33, you say that at present the average salary for each pupil is 15*s.* $0\frac{3}{4}$*d.*?—Yes.

2222. Under your scheme will that be raised to 22*s.* $7\frac{1}{4}$*d.*?—It will.

2223. How often would the grants be made to schools under your plan as the results of examination?—Once a year for the Inspector's results; four times a year for the manager's results.

2224. Do you think that the probationary class of schoolmasters who would be generally employed in the small schools would be comfortable if they had not some small fixed salary as probationers?—We should have very few of that class in the country if my scheme were in force. So long as they were dependent on the results' fees only, they would not be in a comfortable position, but they would be better off than under the present system.

2225. Rev. Dr. *Wilson.*—You think this system of classification would not operate against their improving themselves intellectually?—I think not.

2226. Would it not ignore their scholastic attainments, and tend to degrade the teachers?—I am sure it would not. It has not done so in England.

2227. You make salary under this head dependent partly on numbers; that is the classification of the teachers?—Yes.

2228. Why is it that you take numbers into account—are they not fully provided for under the first and second parts of the scheme?—I take it for granted that a first-class teacher in a school under this plan would be a person who, having originally obtained a certificate of status either by personal examination or by success after three years' occupation of a school as its teacher, has risen to the highest class by eminent merit as a practical schoolmaster; and I would look on it as merely a sacrifice of such a person's ability and experience to put him in charge of a small school of 20 or 25 pupils. Therefore I provide that a first-class teacher should have a school of 45 pupils to employ him suitably; a second-class teacher a school of 35 to employ him suitably; and a teacher of the lowest class a school of at least 25, to give him suitable employment.

2229. Do you think that under this head, it would

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not be right that the payment of teachers should depend on classification alone?—I think not; even that head I look on as a result and not as a mere matter of salary attaching to the possession of a certain amount of knowledge.

2230. Looking to your examples in paragraph 32 I see that the payment of teachers advances up to 70, and and then begins to fall to 120?—That is because of the employment of assistants. The teacher of 70 pupils has no assistant, and receives the whole of the results' fees; the teacher of 120 pupils has two assistants, and divides the results' fees with them.

2231. Do you propose that this scheme should be obligatory?—I would require that a school of 75 pupils should have one assistant; in which case the payment of the principal would be less than when he had only 70 children and no assistant. However, a considerable diminution in the amount of his labour would be the compensating advantage the principal would gain by the employment of an assistant.

2232. Look to the other departments in reference to assistants in a school of 300, what do you propose should be the number of assistants in such a school?—I provide that in such a school there shall be 6 assistants. When the attendance is exactly 300, each assistant will receive £20 7*s.* 2*d.* That is an improvement upon the average at present received by assistants.

2233. Isn't it the fact that the assistant in a school of 100 children would receive £7 more than an assistant in a school of 300 children?—Yes; because in a school of 100 children there are only 2 teachers, the principal and the one assistant, whereas in a school of 300 children there are 7 teachers, the principal and the 6 assistants.

2234. What is the sum paid to the assistant in a school having an average of 110 pupils in attendance?—The average by the *present rules* for all assistants is £20 12*s.* 9*d.* for males, and £18 6*s.* 9*d.* for females; so that the £20 7*s.* 2*d.* which is the minimum provided by my scheme is an improvement.

2235. To what class of assistants is a school of 110 children entitled?—By the present rules, to one assistant as high as first of second, and to one of third-class.

2236. What is his salary at present?—£32 a year for the principal assistant—there are, however, very few such cases in the country.

2237. So that by this scheme of yours such an assistant would receive £5 less than he receives at present?—In a school of 100 children he would receive £27 2*s.* 11*d.*

2238. And in the other case £32, being £5 less?—He would receive more than £27 2*s.* 11*d.* in a school of 110.

2239. How much more?—£2 14*s.* 5*d.* He would, no doubt, be a loser by about £2 2*s.* 8*d.*

2240. Does not this scheme of yours propose to be one for improving the salaries?—So it would be in 999 cases out of 1,000; in this case—*one out of* 1,000—it would not be.

2241. Do you propose to abolish workmistresses altogether?—I would require the female teachers to perform the duties of the workmistresses.

2242. Would they be qualified?—By our present rules every female teacher is required to be qualified. As regards the efficiency of girls' schools, I attach great importance to needlework, and I have no doubt that the schoolmistresses will be quite competent to take charge of that department.

2243. Rev. Mr. *Cowie.*—As regards the examination by the managers, to which you refer, do you not think they would be directly interested in passing all the children?—I think that in the beginning the managers will look with a very lenient regard into the cases that come before them. I assume that the children, in the first instance, will be all *passed*, and accordingly, in the estimates which I have furnished, I base my calculation on such an hypothesis. But, according as managers, in their capacity of examiners, become experienced I have no doubt that, like the Inspectors, they will feel it to be an imperative duty to observe strictness in the examination of the children.

2244. Do you intrust the examination of pupils attending the night schools to managers?—No, not in this country; they do in England.

2245. Are you aware that that scheme is not found to be satisfactory in England?—I have not observed that the Inspectors have drawn any attention to the circumstance. The manager's examination will be a very simple one—mainly to see that a certain number of copy-exercises, written during the quarter, shall be exhibited by each pupil. The manager may or may not be exacting; but the fact that at least 30 fairly written copy-exercises, initialed, on each of the thirty days, by the teacher, shall be presented by each pupil, will be a very considerable step in securing an adequate amount of work for the quarter.

2246. Of course the security you propose against undue demands is only a moral one?—Only a moral one.

2247. As to the signing of copy-books—for example, I have seen in schools in England maps produced which were supposed to be done by the pupils when in attendance, but I heard they were the produce of several years past, and were shown at every examination—could this occur according to your plan?—Under the plan I propose I think that any such scheming could not possibly take place, for the Inspector, on his monthly visit, should particularly see if the copy-books were regularly initialed and dated in each case by the teacher; and any lache on the part of the teacher in that respect, would be evidence that his conduct was suspicious.

2248. If under your system the manager passed the children with too great laxity, or that the register was not properly kept, and the regulations for securing good results were not observed, what remedy do you propose; would you refuse payment for the quarter, or refuse the grant altogether?—For dishonesty in any shape or form, I would refuse payment; for defective ability or mere irregularity, I would not do more at first than impose some fine or issue some severe reprimand—accompanied by a threat that the grant would be removed altogether in the case of a repetition of the offence.

2249. I suppose on this ground—that where the schoolmasters were of that character they would not be a public benefit?—Yes.

2250. Would not that be a case where the punishment would seem to fall on the children?—Yes: it is one of the misfortunes of a public system of education, that the innocent, in such a case, would suffer; but it is to be hoped that other agencies would arise to secure education for the children.

2251. Would you prefer withdrawing the grant for a year or dismissing the teacher?—For dishonesty I would propose the dismissal of the teacher; such is our practice at present.

2252. In the case of managers, if you thought that their return was not correct, you would merely say that you would not pay the salary—you would not dismiss the managers?—We could remove a manager from a vested school according to our present rules.

2253. Did you ever exercise that power?—Only once in thirty-two or thirty-three years. The case has never occurred where a manager was convicted of actual dishonesty; it was for a political matter that the manager was removed in the instance I refer to.

2254. In your mode of payments, in paragraph XXXIV., you make a difficulty which seems to me to be easily met—that about the payments for annual examinations. You call it annual payment, it is not necessarily so. Supposing the school went on to a certain day as it does now, at the examination a certain sum might be put to the credit of the school which would be obtained in quarterly or other instalments. Suppose that the old system continued up to the day the Inspector examines a school, he finds it entitled to £40, that is put to the credit of the school, and £10 would come to it the next quarter?—I understand; but the £40 would be for the year preceding the Inspector's examination.

2255. But as you pay quarterly, you pay in advance?

—We never pay in advance; we pay at the end of the quarter for the services rendered during the quarter. I propose in this plan to pay at the end of the year for the services rendered during the year; but I also make the suggestion that with a view to the continuance of quarterly payments we might conclude that the results obtained in one year would be realised in the following year, and that it would be accordingly safe to award *half* the accruing amount by *anticipation*.

2256. I do not see why you should not pay up to the day of examination in a particular school, and say, "we pay you entirely up to the present day what we owe you. You have earned £40 by examination, that will stand to your credit in the following year. Before the Inspector comes again you will receive a fourth part of it with the other quarterly payment." In that case you would be paying for the services of the following instead of the preceding year; but as you do pay quarterly it seems to me easy to change.—It is most desirable to accomplish the system of paying quarterly if possible. Hence I have made a great effort, in the arrangement of this plan, to arrive at a system by which it can be effected.

2257. As you pay quarterly, would it not be of importance to you that all schools should make up their accounts on the same day?—At present we have uniform quarterly accounts, and we pay from the last day of each quarter. On the plan of payments by results the annual payments, as in England, should be for the last day of the month preceding the Inspector's visit.

2258. We are endeavouring to throw over all the payments to a fixed day. It would be a good plan, in case a school was examined between the 31st January and the 31st March, that you could say that the sum you have earned by the annual examination should be paid by the next quarter day?—That is a very good idea, and I should be very happy to see it engrafted on this plan.

2259. If it were paid by portions, it seems to me not to make the position of the teacher one whit the worse by the change?—It would be a most desirable thing to accomplish.

2260. The Lord Bishop of *Meath*.—Now, according to your plan you say the Inspectors will have to examine about 331,000 children for the annual results?—Quite so.

2261. And the managers will have to examine nearly double that number, or 640,000?—Quite so.

2262. In the latter case the responsibility is divided between the Inspectors and managers?—Yes.

2263. Do you think that where the responsibility is divided between the Inspectors and the managers, and where the chief business of the Inspectors is to verify the certificates of the managers, the examination of the Inspectors will be as efficient as under the present management?—My plan is that the Inspectors shall examine every child of the 331,000 individually, and that they shall examine, in a general way, the remaining 309,000—altogether, 640,000 or thereabouts.

2264. The number that will come under individual examination is 333—the number under the combined plan of examination is 640?—Yes.

2265. My question is, whether the examination by the Inspectors of that 640 will be as searching and satisfactory under that combined system as it is now separately?—Infinitely more so, for there will be as many examined individually, namely, 333, as there are at present under the ordinary collective form in which the Inspectors examine the schools.

2266. Isn't it likely that the Inspector, after having examined the proportion of the schools which fulfilled the condition of 90 days' attendance, will give rather a cursory examination to the remaining number that have not fulfilled this condition, and as to which the manager gave certificates?—The examination of the remaining part will not be of as searching a character as that of the 90-days'-attendance pupils, but it will be a skilful survey, in a general way, of the proficiency of those pupils.

2267. Will it be as satisfactory evidence of the educational proficiency of the children as under the present system?—Quite as much so. In reference to all, it will be quite as serviceable as under the present system; but in reference to the 333,000 it will be much more minute and efficacious than at present.

2268. I am not dwelling on the case of the 331,000 but on the remaining number, 640,000?—It will be quite as efficacious and satisfactory.

2269. Master *Brooke*.—Has it ever occurred to you to group several schools together for the purpose of general examination?—Very frequently, and such experiments have been tried with the greatest possible success.

2270. Would it not be desirable that it should be done frequently, so far as the pupils could be easily collected?—It would be most desirable.

2271. The *Chairman*.—Are there many places where you can get premises sufficiently large for that purpose?—Master Brooke's question referred, I presume, to small schools; and schoolrooms sufficiently large to accommodate the combined attendances of such schools are to be met with in every part of the country. Besides, if the schoolroom could not accommodate all, some of the children might be taken in drafts, other drafts being sent out to play, as is often done at present.

2272. Professor *Sullivan*.—How would the introduction of your plan affect the classification of the teachers?—The classification at present in force—in regard to the three leading grades—would remain as it is.

2273. What do the teachers receive at present in virtue of their classification?—In virtue of their classification they receive sums varying from £16 to £52 a year.

2274. Could such a case occur as that the teacher at present in receipt of £52 a year would receive less under your plan?—It is very possible; but I should say that the teacher at present receiving £52 a year would most likely be placed in charge of a large school, which under my plan would be certain to produce an immense improvement for him in point of income.

2275. The number of teachers first of first in charge of small schools would be very limited, I should say?—Very limited.

2276. Do you think the work of the Inspectors would be largely increased by your plan?—Yes.

2277. What effect would it have on the present distribution of the work in the districts? Are not some of them too large?—We have recently recast the districts, so as to equalize the area of inspection, and that recent recasting would answer the purposes of my plan.

2278. The *Chairman*.—How many monthly visits would the Inspectors pay under your system?—Ten.

2279. At present it would be eleven to each school in the year?—The tenth would be the regular annual examination.

2280. The present number of visits is three?—Not quite three full inspections on the average.

2281. Would not that of itself necessitate a considerable addition to the Inspectors?—No. I shall require only one full inspection.

2282. Would it not involve great consumption of time in travelling?—I have made a rough calculation as to the rapidity with which these brief incidental visits might be made. I take it that each Inspector could make incidental visits to fourteen schools in the day, and of course he would arrange his journey so that the fourteen schools should lie in a certain convenient direction.

2283. How would you provide for a case where no manager attended during the quarter under this system?—If a manager were not able to discharge his duty, a substitute for him should be appointed.

[Adjourned.]

EIGHTH DAY.—DUBLIN, THURSDAY, APRIL 30, 1868

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Mr. Justice MORRIS.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

April 30, 1868.

WILLIAM HOMAN NEWELL, LL.D., one of the Secretaries to the Board of National Education, sworn and examined.

William H. Newell, LL.D.

2284. The *Chairman.*—You are one of the Secretaries to the Board of National Education?—I am.

2285. Since what period have you been one of the Secretaries to the Board?—Since February, '67.

2286. Previously to that time did you hold other situations under the Board?—I did; shall I describe them?

2287. If you please.—I was appointed in November, '37, a clerk in the correspondence office; I was at that time a student of Trinity College. I was appointed, under the old patronage system, by the late Earl of Carlisle, who was then Lord Morpeth. In December, '38, I was appointed a Superintendent of schools, which was the same as Inspector now—that was the term used. I was promoted in '52, February I believe, to the office of Head Inspector. In '63 I was promoted to the office of Chief of Inspection; and, as I have said already, in February, '67, I was appointed one of the Secretaries to the Board.

2288. At what period of the year do you prepare the estimate for your ensuing year's expenditure?—In November and December of the year previous.

2289. Do you send that estimate to the Treasury?—We send the estimate to the Treasury, through the Castle.

2290. Does the Lord Lieutenant exercise any control over the estimate?—I believe he does.

2291. In what manner is that control exercised?—Without permission from the Lord Lieutenant no new matter could be introduced into the estimate for that year.

2292. In what manner is the pleasure of the Lord Lieutenant taken by the Board, as to the introduction of such new matter?—The practice is to consult His Excellency, previous to the Board's sitting to entertain the estimate—to write to him to obtain his sanction.

2293. Does the letter, so written to His Excellency, proceed from the Board?—It proceeds from the Secretaries, or from the Board.

2294. Is the communication, so made, ever personal?—I cannot answer for that.

2295. If His Excellency the Lord Lieutenant objects to any item in the estimate, in what manner does he reply to the letter so forwarded to him?—I do not remember any instance of the kind to have occurred, except one on the part of the Chief Secretary, who objected to an item in the estimate for the year '66. That is the only instance I can recall to mind.

2296. In the event of the Lord Lieutenant approving of both the old and the new items in the estimate, does he inform the Board that he approves of the estimate?—It is the Treasury that must approve of the estimate.

2297. You stated that the estimate must be approved by the Lord Lieutenant or the Chief Secretary, which is all the same, in the first instance?—Yes; but we must have the sanction of the Treasury for the proposed expenditure.

2298. Didn't you state that the estimate was sent to the Treasury through the Lord Lieutenant?—Yes.

2299. What I want to ascertain is, how you become informed that the Lord Lieutenant approves of the estimate or not?—He would send the estimate back, if he did not approve of it.

2300. Then, if His Excellency the Lord Lieutenant approves of the estimate, does he forward it to the Treasury *sub silentio*?—He does.

2301. In the case in which you stated that an item in the estimate for the year '66 was objected to by the Chief Secretary, what was the result of that objection?—The result was that the item was struck out of the estimate.

2302. In what manner does the Treasury signify their approval or non-approval of the estimate?—If the Treasury disapprove of the estimate, they communicate with the Commissioners, and say so. If they do not disapprove of it, we hear nothing more of the estimate until we see a report of the estimates passed by the House of Commons, which appears in the newspapers each year.

2303. Does the Lord Lieutenant or the Chief Secretary exercise any control over the proceedings of the Board?—Not that I am aware of. The Commissioners report to His Excellency—they submit their annual report for his approval. I never heard of any objection being made by the Lord Lieutenant to the course of action pursued by the Board.

2304. When the estimate is passed, and the money granted, have you to do, in respect of the expenditure, with any other body except the Commissioners of Audit?—We have nothing to do with any other body except the Commissioners of Audit and the Treasury.

2305. Why are there two Secretaries to the Board?—It was recommended at a very early stage of the Board's history, by the Duke of Leinster, that there should be two instead of one Secretary; and the object of appointing a second Secretary was, I believe, to give increased confidence to the various religious bodies in connexion with the Board.

2306. What are the duties of the two Secretaries? Are they the same, or are they separate?—The duties of the two Secretaries are not necessarily separate. For instance, in the absence of one Secretary the other is called on to perform the duties of the two. We agreed to divide them, but the duties of both have been by a minute of the Board defined. The one deals with the financial and agricultural departments; the other with inspection, the general public, and the correspondence; but both are charged with the discipline and organization of the office to the same extent.

2307.—Which department is yours?—I deal with inspection nearly altogether. I deal also with the correspondence with public departments, and with a good deal of the general correspondence.

2308. Is the signature of the two Secretaries required to all formal documents?—To all letters of importance the signatures of the two Secretaries are required, but he may sign for himself and his colleague. Orders for books and minor things would be given on the signature of one Secretary, for that would be, as it were, within the establishment.

2309. In case of the temporary absence of one of the Secretaries on leave, or arising from any other cause,

would there be many documents allowed to remain awaiting his return?—Not necessarily; but if the absent Secretary was dealing with an intricate matter of any kind, and that documents came to him on the subject, it would be considered well to allow them to await his return. If he were not dealing with such a matter then the documents could be attended to by the other Secretary.

2310. What documents are there to which the signature of one of the Secretaries would be insufficient?—All the documents that passed the Board—that are made orders by the Board—the Secretary attending the meeting of the Board marks that they are approved, if they are approved; and his signature only is required to them. All letters addressed to the public outside would require the signature of the two Secretaries.

2311. Are the two Secretaries completely co-ordinate, or is one inferior in position to the other?—The two Secretaries are completely co-ordinate latterly.

2312. Has either of them, or both of the Secretaries, any substantive individual authority?—I don't know that we have as a right, but we take on ourselves to direct matters in the office independent of one another, knowing that the course of action thus pursued by the one is agreeable to the other. But if I had a doubt that the course of action I had adopted was not agreeable to my colleague, I would consult him previously on the subject. If I had no such doubt, I would not consult him.

2313. I rather meant to ask you what substantive executive authority the Secretaries have as officers, and not merely as organs of the Board?—As officers, we have the right to refuse to sign any letters written by the clerks on the motion of the Chiefs of Inspection. If I doubted the course of action taken by the Chiefs of Inspection in any matter, I would certainly object to sign the letter. I would have a veto on it, and the letter could not go out without my signature. I might refuse to sign any letter not authorized to be written by the Board itself. We also have charge of the organization and discipline of the office in this way: we have the power to give leave of absence to, or to withhold leave of absence from, all the officers. When we do so we bring the matter if necessary before the Board, and they invariably act on the recommendation of the Secretaries.

2314. You report the leave of absence to the Board?—We record in a book that such and such an officer got leave of absence.

2315. Is that book laid on the table for the inspection of the Board?—It is laid on the table for the inspection of the Board every Tuesday—that is called the Attendance Book.

2316. As regards those letters which come up from the Chiefs of Inspection and are signed by you, do you sign them as the executive officer of the Board, or do you sign them on behalf of the Board?—I sign them on behalf of the Board.

2317. Then would the signing of these letters be your act as executive officer, or would it be the act of the Board?—I would consider that the Board would be held responsible for them.

2318. Then, practically, does the independent or executive authority of the Secretaries stand limited to the internal arrangements of the office?—Entirely.

2319. Have the Secretaries any direct power or authority over the Inspectors, or over the Heads of Inspection?—We have only direct power or authority over the Inspectors or the Head Inspectors, subject to the approval of the Board. For instance, we could not move an Inspector from one district to another district without consulting the Board; we could not issue a circular to an Inspector on a matter of grave importance without consulting the Board.

2320. Then have you any power or authority except as representing the Board, to order an Inspector or a Head Inspector to visit a school in a certain place?—We do so without consulting the Board, if the regulations of the service require it; but on such matters I always consult, in the absence of the Board, the Resident Commissioner who is on the spot.

2321. What is the general method in which you deal with the correspondence in your section of the office?—The letters in the correspondence department are opened by a clerk in the office, and are registered by him—this will also apply to the inspection department. They are registered, and are then distributed amongst the various departments to which they belong. After being noted by the clerks, they are sent to the Chiefs of Inspection or to the Secretaries. If they refer to important cases, they are brought before the Resident Commissioner, and he decides the action to be taken on them. They are then sent to the clerks to be written in accordance with the decisions; they are finally brought back to the Secretary, for his signature.

2322. Do the Secretaries decide what case or question should be brought before the Resident Commissioner?—The Secretaries, or the Chiefs of Inspection decide. The Chiefs of Inspection have quite as many cases as the Secretaries to bring before him.

2323. Do the Chiefs of Inspection bring them to the Resident Commissioner directly, or do they do so through the Secretaries?—The Chiefs of Inspection bring them directly to the Resident Commissioner, as a rule. If the case is not very plain, they might come and consult me as the Secretary of Inspection. No serious action would be taken in any matter, however, without my knowing it, for I must sign the letter that is written.

2324. Then, can the Heads of Inspection take papers to the Resident Commissioner without their being previously seen by the Secretary?—That is done constantly if it arises out of a report—particularly if an Inspector reports that there is some negligence on the part of a teacher with regard to the conduct of a school, the Chief of Inspection deals with the case without any reference to the Secretary.

2325. Then the Resident Commissioner having made his notes on this case, would a letter conveying them be prepared by the Chief of Inspection?—The noting across the document that is signed by the Resident Commissioner takes the form of a letter to be signed by one of the Secretaries. If it is a routine case, the noting of the Chiefs of Inspection is ample.

2326. Then a formal letter would be drawn up by the Head of Inspection?—By the Chief of Inspection.

2327. How does the Secretary distinguish those letters brought to him which are settled by the Resident Commissioner and by the Heads of Inspection, from those that have passed through his hands, when the day's letters are brought for his signature?—By the notings on the documents themselves.

2328. When the letter is being prepared, how is the Secretary made aware, among the letters that are brought for signature, and which are those he settled himself, which are those that have been settled by the Resident Commissioner and the Heads of Inspection?—They are all laid before him in a portfolio; he takes them out one by one, and sees if they are noted by the Resident Commissioner, or by the Chiefs of Inspection, or by the Secretary, and sees if the letter is written in accordance with the noting; if it be, he signs it.

2329. The matters which the Secretary does not settle himself, or which the Resident Commissioner does not settle, are they reserved for the Board?—They are, unless those which are settled by the Chiefs of Inspection, very many of which are not referred to the Resident Commissioner at all.

2330. When matters are so reserved for the Board, are the members of it summoned to attend a meeting for the purpose?—They are summoned on Friday, and furnished with a programme of the proceedings for the following Tuesday. The several matters are then brought before the Board by one of the Secretaries in attendance, at the hour named, and in the order set forth in the programme.

2331. Is the Secretary responsible for the completeness of the notice or programme?—I suppose he would be; but I invariably consult the Resident Commissioner in reference to the programme; I would not think of sending out a programme without consulting him.

2332. Are all the matters that are brought before

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the Board on the day of meeting, specified in this notice?—Yes, there is a short abstract of them made, and sent to each member of the Board.

2333. That is sent invariably to all the members of the Board?—Invariably, no matter whether they are in Ireland or not.

2334. Have any questions of importance ever been decided without the specified notice being sent to the Commissioners?—Not in my time.

2335. Has any Commissioner ever complained in your time, that he was not aware of any particular question coming on for discussion on a particular day?—I have heard Commissioners state so in one or two instances; but on reference to the programme I found that the notice had been given. These Commissioners had overlooked the matter.

2336. Then you think that no case has occurred in which any doubtful question has been decided by the Board, without all the Commissioners having received formal notice of its coming on for discussion?—Not in my time as Secretary.

2337. What standing Committees, or Sub-Committees of the Board are there?—There are three standing Committees—the Finance, the Agricultural, and the Sub-Committee. There are two Agricultural Committees—one, the Ordinary Agricultural Committee, and the other, the Special Agricultural Committee.

2338. What are the duties of the Financial Committee?—The duties of the Financial Committee are to prepare all matters connected with the expenditure of the system in every department, and to submit it in a short report for the approval of the Board. That Committee meets on Mondays.

2339. Does the Board ever order any payments without their having first come before the Finance Committee?—Not as a rule; but if there was a small payment overlooked by the Finance Committee on Monday, it might be passed by the Board without going before the Finance Committe.

2340. Who compose the Finance Committee?—The Resident Commissioner, one of the Secretaries, the Accountant, and Assistant-Accountant, or Bookkeeper, if necessary.

2341. Do you consider that the officers of the Board are substantive members of the Committee, or only in attendance on the Resident Commissioner?—I have always regarded them as only in attendance on the Resident Commissioner, though their influence, no doubt, is very considerable.

2342. Practically, then, the Finance Committee would be the Resident Commissioner himself?—Practically it is so.

2343. How are the Agricultural Committees formed?—The ordinary Agricultural Committee consists of a few members of the Board—the Resident Commissioner being one—one of the Secretaries, and the Agricultural Inspector, or Superintendent.

2344. Does the Agricultural Committee meet at stated times?—It is supposed to meet every Tuesday, about one hour before the Board meets.

2345. What business comes before that committee?—All matters of expenditure connected with the agricultural department, with the teaching of agriculture in the model schools, with the salary of the teachers, the increments they may have to receive, the expenditure of cropping lands, and of buying stock.

2346. Does it often happen that the Agricultural Committee is composed of the Resident Commissioner alone?—It has happened very often; but latterly not so much, as the attendance of the other members is regular of late.

2347. Is there any weekly notice sent to the members of the questions likely to be brought before the Agricultural Committee?—No notice, except that they meet at such an hour.

2348. Is that notice sent every week?—It is.

2349. On what day does the Board meet?—On Tuesdays now.

2350. What is the other Agricultural Committee?—It is a Special Committee that the Commissioners arranged to hold, in order to consider the best mode of spreading agricultural knowledge through the country, and of dealing with questions relating to agriculture from a larger point of view; to hear the reports from time to time of the Inspectors of Agriculture.

2351. Does that committee meet at regular times, or is it specially summoned?—It is specially summoned two hours earlier than the Board. I am not aware that there has been any business transacted by that committee since its establishment. I do not attend the meetings of that committee; but as I would have to bring up the reports, and as I do not remember any report having been brought up, I do not think that any business has been transacted by that committee.

2352. Of how many members is that committee composed?—It is composed of seven members, I think.

2353. What is the sub-committee?—The sub-committee may be attended by one or both Secretaries, but when one Secretary is attending a committee meeting up stairs the other is generally engaged down stairs—it consists generally of one Secretary, the Chiefs of Inspection, the Resident Commissioner, and any member of the Board, but no member ever attends This committee deals with all applications for aid to schools, with all important cases arising out of reports forwarded by the Inspectors, and with all cases of suspension or fines or severe admonitions, which would be out of the province of the Chiefs of Inspection or of the Secretaries.

2354. How often are the proceedings of the committees brought before the Board?—Weekly.

2355. Are the minutes of proceedings read for the Board, or are they merely laid on the table for its inspection?—The minutes are laid on the table for the inspection of the Board. The report of each committee is brought up by the Secretary, but he does not read it unless asked to do so. He takes the sense of the Board on these reports, but reads the papers relating to special cases only. The Board having heard the cases, order and direct him as to the action he is to take. But the proceedings of the committees are a mere matter of form.

2356. Does the knowledge of the Board of the proceedings of these committees depend on the items the Secretary picks out from the papers and calls attention to?—The Secretary never picks out any items unless he is directed to do so by the Board. It is only to special cases that he directs attention.

2357. How does the Board at the weekly meetings become aware of the various questions that have been decided before the committees?—I do not think the Commissioners present, unless those who have acted as members of the committees, know anything of what takes place unless they ask specially about them. The reports are passed as a mere matter of form; of course any case of large expenditure would be brought before the Commissioners, but such a case scarcely ever arises. If there was an application for the purchase of a new book, or to give money for the purchase of a schoolhouse, it would be brought before the Commissioners.

2358. By whom would it be brought before them?—By the Secretary formally on the programme.

2359. What record is given of the discussions which take place at the meetings of the Board on any question?—None of the discussions, but the Secretary makes a minute of the order of the Commissioners. If it is an important case, he writes it down verbatim; reads the minute for the Commissioners, and asks them if the minute is correct. If they suggest any alterations or modifications, he makes them.

2360. Is any notice taken of the fact of the discussion having taken place, or of those who take part in it?—No, unless a Commissioner desires to have his protest recorded, should he protest against or dissent from a decision of the Board.

2361. Does it often occur that a protest of dissent is entered by one or more members of the Board?—It rarely happens; it has not occurred in my time that a Commissioner desired to have his dissent recorded.

2362. Are such protests of dissents preserved by the Board?—All the minutes are preserved which contain the protests.

2363. Would such protests be entered at length on the minutes, or be merely kept as a separate document?—They would be entered at length on the minutes in the terms the Commissioners expressed their protests. When I have received letters from Commissioners who were absent, expressing their dissatisfaction at a certain course about to be taken by the Board—I invariably have them entered at length on the minutes.

2364. Would these letters received from Commissioners in anticipation of questions to be discussed, be always read at the meeting of the Board?—They are always read by me.

2365. Is one Secretary always present at the meetings of the Board?—One Secretary must be present at the meetings of the Board. If both were absent from illness or some serious cause a Chief of Inspection would act.

2366. The minutes of the proceedings of the Board are kept by the Secretary?—They are.

2367. Is any of the other officers present at the meetings of the Board?—No, unless sent for to give some information.

2368. Are the resolutions of the Board, when once adopted, subject to any sanction or control by the Executive Government?—No; I never heard of the Executive Government interfering. The minutes that are made of the proceedings of one meeting of the Board are read at the meeting held on the subsequent Tuesday and signed by the Resident Commissioner on behalf of the Board; but they are passed as a matter of course—they are never altered.

2369. Would such reading and confirmation of the minutes of the preceding meeting give an opportunity to any Commissioner not present at the previous Board meeting to cause a reconsideration of the questions if he felt it necessary?—Not without giving notice, which would be sent out again in the programme for the following week.

2370. In such a case would the operation of such a minute be suspended temporarily?—I believe that has been the practice, but I cannot just now recall an instance of the kind.

2371. Is it that the occasion for further discussion has rarely arisen?—It has arisen very rarely.

2372. Has the Lord Lieutenant any power of calling on the Board to reverse its decision on any question?—I should think not; assuming, of course, that the Commissioners' decision was made in accordance with the principles of the system they administer, and in accordance with their rules.

2373. Master *Brooke.*—You are aware that the rules of the Board have been changed from time to time, that some have been rescinded altogether, and others added?—There have been various changes from time to time.

2374. Suppose one of the Board proposed a change of any sort, are there any forms of the intended discussion furnished?—Notice should be given in the programme to the Commissioners.

2375. Of the intended subject of discussion?—Yes, always. I have never known anything to be brought under the notice of the Commissioners, of which all the Commissioners did not receive previous intimation in the usual programme sent to each of them. Of course I can only speak of my own experience as Secretary.

2376. In point of fact, would the Commissioners present refuse to discuss any matter not stated in the programme?—Yes; any serious matter. I have known matters to be introduced by the Board, and action taken on them, that were not stated in the programme; but these were not matters of any importance. A case of that kind took place at the meeting of the Board on last Tuesday.

2377. Do you remember that when the Scripture Lessons of Archbishop Whately were removed from the class and general educational books the Archbishop complained that he never had received any notice of the contemplated change by the Board?—I have read very carefully the correspondence on that subject, and that is not my recollection of it. His Grace complained that the books were removed from the schools—that they ceased to be used in the schools—without any references to him on the subject, and that such an extreme step should not have taken place without his knowledge.

2378. According to your experience such a notice was always given?—Yes, always.

2379. Suppose an alteration in the rules of the Board is about being made by the substitution of a new rule, are the absent members made aware of what is done?—Yes; there is an abstract sent out to each of the Commissioners.

2380. How long is that the practice?—It has been the practice, I should say, since I was connected with the Board; when I was Chief of Inspection, and long before it, I know it was the practice to send an abstract of the proceedings of the former day.

2381. Rev. Dr. *Wilson.*—You have stated that, as an officer, the Secretary can refuse to sign the letters of clerks noted on by the Chief of Inspection; do you require to exercise that right often?—Very seldom.

2382. You have stated that you have not authority over the Inspectors; is the location of the Inspectors in the different parts of the country altogether then the act of the Board?—Recently several removals were made, and the Board was consulted about them; but previously removals were made, and may be made any day, without consulting the Board formally, but never without consulting the Resident Commissioner.

2383. By whom are they made—by the Chiefs of Inspection or the Secretaries?—On a question of the kind, it is etiquette to consult one another.

2384. What is the character of the letters to which you have referred as prepared by the Chiefs of Inspection, but which are not submitted to the Board?—The admonitions of teachers; the recommendations made in the reports of the Inspectors, or in their letters on various subjects.

2385. With regard to the summons for the meetings of the Commissioners, do you issue it on Friday?—Yes, on Friday.

2386. For the following Tuesday?—For the following Tuesday.

2387. Is that the invariable rule and practice?—It has been since I became Secretary, and as long as I remember when the Board-days were on Tuesdays. The Board-days used to be on Fridays, and then the programme and summons were issued three days previous.

2388. That has been your invariable practice during the present year?—Yes, to the best of my knowledge.

2389. Are you not the Secretary?—I am, and I cannot fancy anything else having occurred.

2390. You don't issue a summons giving a week's notice?—Never. The practice is: at twelve o'clock on each Friday the clerk comes to me and says, "What have you got for the programme?" I say, "I have got three or four cases, but I must consult the Resident Commissioner; he may have a few;" and I say "I must consult Mr. Kelly, my co-Secretary, and the Chiefs of Inspection." I see them all, and ask them if they have anything for the programme; and if they say yes, I see what it is. I ask the Resident Commissioner if he thinks it is a matter that should be brought before the Board, and after talking and consulting with me he says yes or no, as the case may be.

2391. This takes place on Friday always?—Never earlier.

2392. Have matters of importance been dealt with at any time without consulting the Commissioners or giving three days' notice of the meeting—had complaints been made before your time of such things having taken place?—I have heard of such complaints. I would not, as Secretary and the servant of the Commissioners collectively, allow any document of importance to be brought before the Commissioners without giving due notice.

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2393. You have stated in regard to the committees that you consider the officials who were present at the meetings as merely in attendance on the Resident Commissioner?—Yes, that is my view of the matter.

2394. Then the Resident Commissioner is substantially and practically the committee?—Yes, but his acts are subject to the formal approval of the Board.

2395. You say that the reports are brought up from the sub-committee and the other committees; what do you mean by the reports being brought up?—The usual meaning I attach to the words. The reports lie on the table. I bring them up in a portfolio, and I lay them on the table for the consideration of the Commissioners, if they wish to look at them.

2396. May a large amount of business be transacted at these committees without the Commissioners as a body knowing anything of it?—Yes, a large amount of business at the meetings of the sub-committee, and of the agricultural committee, which contains a member or two of the Board—one is most assiduous in his attendance.

2397. You have stated that all papers are entered by you as Secretary on the minutes?—Not in my handwriting but by a clerk under my direction. There is a special sub-committee book in which the various items are entered.

2398. Are these various items read at each meeting of the Board?—They are not; the book lies on the table and it is for the Commissioners to read it if they wish. The book was suggested by one of themselves, that they might at a glance see everything without the trouble of going through a large mass of papers.

2399. As a matter of fact, do the Commissioners as a body consult that book to any extent?—Hardly ever.

2400. You have stated as one matter that would be brought before the Commissioners and specified in the programme, the payment for books?—Yes.

2401. Can you give us information as to the cost of the late revision of the books of the Board?—I cannot; we are making out a return for the Royal Commissioners, but it is not yet ready.

2402. With regard to the protests referred to, are they entered on the minutes?—Yes, they have been entered on the minutes.

2403. Then copies of all such may be obtained?—Copies of all the minutes can be obtained without any trouble.

2404. Are your annual reports uniform, or are there different editions of them?—I never heard of a second edition of the reports. I don't believe such a thing exists. They used to be presented to the Houses of Lords and Commons in a different form. Some years ago they were in a large folio form; now they are in an octavo form. They are not two editions; they are the same reports upon different forms of paper.

2405. What is meant by the heading "B.O." on official letters?—It means that the information referred to in that letter has received the sanction of the Board. B. O. stands for Board's order.

2406. What do you mean by "the Board"?—The Commissioners who met that Tuesday.

2407. Did it ever happen that a letter marked "Board's order" was issued from the office without the authority of the Board by the Chiefs of Inspection?—I could not answer that question. I should say not. Such a thing would be very irregular.

2408. What is the meaning of marking a document with the letters "R. C. O."?—That is a practice which prevailed some years ago. Any document issued by the Resident Commissioner's order was marked at top "R. C. O.," meaning that the Resident Commissioner had initialed the substance of that order on the original minute.

2409. Can you state when that practice was introduced?—No; I found it in existence when I came to the office of the Chiefs of Inspection.

2410. Has it ceased?—I never observe it now.

2411. Then practically it has ceased?—It has ceased so far that the initials "R. C. O." are not now put at the top of the letter; but the Resident Commissioner's order remains—the Resident Commissioner still initials the substance of the order.

2412. That fact remains though the practice of marking the letter with the initials "R. C. O." has been discontinued?—Yes.

2413. With regard to the Inspectors, I wish to put a few questions: has the character or efficiency of the Inspector any effect in making the schools better in one district than another?—I think it has a most potential and marked effect.

2414. Could you tell, from the character of the schools under an Inspector, whether he is efficient or otherwise?—I always found that after an efficient Inspector was two or three years in a district he left his mark on the schools under his care.

2415. And an inefficient Inspector produced results of a contrary character?—An inefficient Inspector left his mark on the schools in a much shorter time.

2416. Are the duties of an Inspector of an easy character?—I think they are very laborious.

2417. Does the work of examining and reporting on a school involve much time and a certain special aptness and ability?—I think so, considerably.

2418. May an injudicious examination of a school do harm rather than good?—Yes; I think an injudicious examination of a school may do a great deal of harm to the teacher, and the pupils too.

2419. Have you found that teachers who become Inspectors have any difficulty at first in examining schools—either in examining the teachers or in testing the progress of the pupils?—I think not; they generally make very good Inspectors. Of course the ability to examine is very often a special gift.

2420. Some Inspectors have been dismissed, I am told?—Yes.

2421. And some have resigned?—Yes.

2422. Could you furnish us with a list of such, specifying in each case whether the Inspector had been a National school teacher or not?—Yes.

2423. I find, by the evidence you gave in 1854, that there were at that time some very inefficient Inspectors under the Board?—There were about half a dozen very inefficient.

2424. Do you think there are fewer inefficient now—I do.

2425. As a body do you think the Inspectors are efficient?—As a body I think they are most efficient.

2426. The Chiefs of Inspection—are their duties laborious?—They are, very.

2427. State them?—Every report that comes in, from every part of Ireland, is supposed to pass through their hands, and, though they may not read them all, every report requiring action has to be read. The reports are brought before them and those which have been marked "Nil" by the clerks, which signifies, "No action required," are not read; they merely initial them. When I say the Chiefs of Inspection do not read them, I should state that when I filled the office, I in many cases read those reports in order to ascertain whether the clerk had acted properly in marking them "Nil," which means no action; and I suppose my successor, and Mr. Keenan, my former colleague, do the same thing. But in every case, in which action is taken, the Chief of Inspection reads the report. If it is a case in which the proper action to be taken is of a difficult or questionable character, he reserves the matter for the Commissioners. These reports number, on the average, between 500 and 600 per week, and the consideration and disposal of them is one part of the duty of the Chiefs of Inspection. Then there are many letters of a special character which have to be written, and which are often more troublesome than formal reports. Then there is the consideration of applications for aid, and preparing them for the sub-committee; he ascertaining whether the case comes within the conditions that would entitle it to a grant, and making his report upon it accordingly, which he hands to the Secretary. The Secretary reads the report, sees if the Chief of Inspection has noted it in accordance with the facts, and prepares it for the

Resident Commissioner either to be rejected or granted. These are the principal duties of the Chiefs of Inspection.

2428. I presume there are many other duties of a minor character?—Very many arising out of these.

2429. Would you regard the Chief of Inspection's time as fully occupied with his duty?—I think it is quite sufficient for any one man: that is so long as the business is distributed in the present manner.

2430. There are two Chiefs of Inspection at present?—Two.

2431. Each has the same work?—Exactly the same.

2432. Could you explain this statement, made by one of the Chiefs of Inspection—"It so happens that from the variety of my occupations I have been able to do always less work than my colleague?"—I don't know of any occupations one Chief of Inspection has that the other has not—I mean any official occupations.

2433. Do you think the expression "less work than my colleague" means less of the work of the Chief of Inspection?—I cannot understand it at all.

2434. You don't know, then, what those occupations either have been or now are?—I know one of the Chiefs of Inspection is very often selected to discharge special duties, but that does not relieve him from doing his own ordinary duties.

2435. What special duties, may I ask?—I remember one of the Chiefs of Inspection having been sent over to the Treasury on two or three occasions.

2436. Lately?—Not lately. I remember his having been sent to London on one occasion at least, if not two, on matters connected with the administration.

2437. You say that has happened "on one or two occasions"—the statement to which I have called your attention is "from the variety of my occupations I have been able to do always less work than my colleague?"—I cannot explain that.

2438. You were a Chief of Inspection yourself, Dr. Newell?—Yes, upwards of three years.

2439. And senior to the present Chiefs?—One of the present Chiefs was senior to me.

2440. Would you say that your colleague did less of the work than you did?—I would not like to say that our work was not equal.

2441. I believe it was in consequence of there being arrears of work in the department that the second Chief of Inspection was appointed?—That was one cause; another motive was that it would give increased confidence to the public to have a second Chief.

2442. Are there any arrears of work in the department now?—I dare say there are some arrears of work there now, but not much.

2443. Then the department keeps up its work regularly?—It keeps up its work pretty regularly.

2444. Would you say perfectly regularly?—I could not say that.

2445. May Inspectors' Reports remain in the office and not be dealt with for two, three, or four months at a time?—There might be some isolated case of the sort, but it would be an irregularity.

2446. May the report of an Inspector on a school be before the department for a considerable time, and even until he visits the school again, without action having been taken?—Do you mean a report on which action should have been taken?

2447. Yes?—Such cases may arise, but they are exceptional.

2448. It has been stated that a Head-Inspector examines on an average 300 schools each year in addition to his other duties. Do you concur in that statement?—It altogether depends on what you mean by examining. If examining be inspecting fully, I do not at all concur in it. We can give you an exact return of the number of schools inspected and the time spent in each case.

2449. Does the District Inspector make a report to the Head Inspector as to the state of the schools in his district as a part of his duty?—No.

2450. Then if any statement were made on that subject to the contrary effect you would not concur in it?—No; not that he reports as a part of his duty. When the District Inspector meets the Head Inspector, it is the duty of the Head Inspector to talk to him as to the state of the schools in his district, and the Head Inspector having gone over his district, it is his duty to communicate with the District Inspector upon any defects in the schools.

2451. But, as part of his duty, it is not the duty of the District Inspector to report to the Head Inspector?—No.

2452. Is the subordination of the District Inspector to the Head Inspector well defined?—I don't think it is well defined. I think it is very well understood.

2453. Is it such that the Head Inspector may order, and that the District Inspector must obey when ordered to visit a particular school in his district?—I do not think the Head Inspector can order the District Inspector to move at all without the sanction of the Commissioners. The District Inspector may do it as a matter of courtesy, but he has no instructions to obey the Head Inspector in that sense.

2454. The Head Inspectors are supposed to make annual reports?—Each Head Inspector is to make an annual report on the condition of his circuit.

2455. Are these reports published?—Most of them.

2456. Are they published without omissions?—Latterly, I think, they are published without omissions.

2457. Have the omissions in time past been numerous, do you know?—Not in my time—not since I went to the office. I am aware that before I went to the office passages were often struck out; in one of my own reports, when I saw it in print, many passages were omitted.

2458. Have entire reports been kept back in any instance?—There was one year the Commissioners determined not to publish any of those reports.

2459. What reason was there for that?—I suppose they had some reason.

2460. What reason?—I could not venture to assign their reason. I believe it was supposed one of the reports was calculated to give offence to one portion of the public.

2461. I wish to put a question with regard to the fees of the model schools; what advantage is gained by transmitting those fees monthly to the Board, or is there any advantage?—I don't think there is any advantage. It is, I believe, done in accordance with the wish of the Treasury; it is not the desire of the Commissioners at all. I think it is a great disadvantage.

2462. It seems to me to give unnecessary trouble and involve unnecessary expense?—I think it does. In my opinion it is quite indefensible, but we are ordered to do so.

2463. Owing to the action of the Treasury?—Yes; I think so. I think it is owing to the action of the Treasury that all fees must be paid into the office.

2464. Why not allow the teacher to reserve his proportion, and have the balance remitted?—I cannot answer.

2465. Would you think it desirable that the entire fees should be distributed amongst the teachers—are not the teachers in those schools of a superior class?—They are of a superior class generally.

2466. Have you turned your attention to that subject?—I have.

2467. What is your opinion as to distributing the entire fees among the teachers?—I think it would be desirable to give the whole of the fees if the number of teachers in the school was as large as was likely to be required, because you then would not have to keep a reserve for an extra teacher; but if there was room for an increase it would be well to keep some part of the fees in reserve for the incoming teacher. But in most of the schools all the fees are absorbed.

2468. Mr. *Cowie.*—Is it, do you think, necessary for the public service that there should be two Secretaries?—I think that one Secretary could not do all that is now done by the two, so that there should be a redistribution of the work, and a different organization of the office if you are to have but one Secretary. As matters are at present arranged I think two Secretaries are necessary.

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2469. Would it be a fair statement that the arrangement at present adopted was to avoid the suspicion of partiality on religious questions?—I understood that was one reason for appointing two Secretaries.

2470. Then the fact is that the public have to pay two Secretaries to avoid the appearance of partiality?—They pay a great deal more than that to avoid the appearance of partiality in this country.

2471. That is the type of the administration?—I would be sorry to say it was a type of the administration. That was one of the reasons assigned for the appointment of two Secretaries.

2472. Some cases you have stated are settled either by the Secretaries, the Chiefs of Inspection, or by the Resident Commissioner, and they go no further—have any of those cases been subsequently brought before the Board by way of appeal or for revision?—I cannot recall any instance in my time of a case having been brought before the Board, but a remonstrance might be made against such a decision by the manager of the school, or by the person to whom the decision was communicated; but the remonstrance being considered groundless, as it usually is, it would not be brought before the Board, and the manager would not ask to have it brought before the Board. He might ask to have it reconsidered. I suppose the public outside regard all acts done in the office as the acts of the Board, as a general rule.

2473. Do you correspond in the name of the Board?—We correspond in our own name, and in the name of the Board. We sometimes say, "we are directed to inform you," or "we have to inform you;" of course "by" means by the Commissioners.

2474. In the case of a remonstrance against the decision of the Resident Commissioner coming up to the Secretaries, would the Resident Commissioner decide whether that remonstrance should be settled forthwith by himself or should it go before the Board?—I think the Resident Commissioner would be anxious to bring it before the Board if there was the slightest reason for questioning his decision.

2475. Suppose an Inspector felt aggrieved by the decision of the Resident Commissioner, he could appeal to the Board?—Of course—any letter appealing to the Board, to the Board it should go.

2476. As a matter of certainty?—As a matter of certainty. I would consider it my bounden duty to do so quite irrespective of the feelings of the Resident Commissioner; but he never would think of any other course himself.

2477. As a matter of fact all the routine business of the office is done by the Resident Commissioner?—All the serious routine business; the ordinary routine business is done, as I already mentioned, by the subordinates.

2478. Does the Resident Commissioner himself settle whether each particular case is routine business or not?—No; that is a matter of practice. We all know what is routine business instantly.

2479. If there is any doubt about it would it be brought before the Board?—It would be brought before the Board, certainly.

2480. With respect to the action of the Board in settling important rules?—Do you mean the rules of the Commissioners?

2481. Yes. Is any pressure or control exercised by the Executive Government?—I am not aware of any.

2482. In the report for 1863, vol. 24, sect. 55 begins in this way: "In conformity with the wishes of Her Majesty's Government we have ceased to give assistance to the agricultural department of workhouse National schools"?—I think I can explain that.

2483. Would there be any public document showing how the Board received this direction from the Executive Government?—There would be an official paper, very likely, addressed to the Commissioners by the Chief Secretary.

2484. Can you give any other instance where the Board has been called upon by the Chief Secretary to take action?—There was a case in 1866, where it might be considered the Commissioners were called upon to take action during the Secretaryship of Mr. Fortescue, when he recommended a certain change.

2485. Does that appear in the Commissioners' report?—No.

2486. Can you remember any instance in which the Board has been called upon by the Executive Government to reverse a decision?—Yes, I remember one recent instance where a teacher was retained in the service, and the Executive considered he was not a fit person to be retained in the service. It was in consequence of his supposed connexion with a political offence.

2487. That communication, I suppose, came from the Chief Secretary?—It came in the name of the Lord Lieutenant, either from the Chief Secretary or Under Secretary.

2488. The rules and regulations were revised, were they not, in 1863?—Yes, I think it was in 1863 they were revised.

2489. There is an important alteration in the first section. "The Commissioners will not withdraw or alter any book." I have been comparing that with the rules preceding that time, and I find it was a rule added then?—It was added, I remember, in consequence of, or subsequent to, the inquiry before the Lords, in 1854, and in consequence I apprehend of some communication which the Commissioners received at that time. I think in Lord Granville's suggestions there is something to that effect.

2490. There have been changes introduced from time to time in the rules and regulations of the Board?—There have, as you will see when you get the return which we are now preparing for the Royal Commissioners, and which shows all the changes which have taken place in the rules from the commencement.

2491. Do you not indicate to the public, by specially printing or notice the alterations you have made?—No.

2492. You don't use difference of type to show alterations?—No.

2493. Do you indicate to the public in any way that you have altered your rules?—No.

2494. They must find that out for themselves?—Yes, they have to read the rules as they would an Act of Parliament, and find out any change.

2495. Then considerable alterations might be made, and if persons interested are not careful to read the new rules, they may find themselves in a difficulty?—Well, if any considerable alterations were made affecting the practice in the schools either as to the time the schools should be open, the hours of religious instruction, or the conditions under which aid would be given, circulars would be issued to the managers in such cases; but the general public would not necessarily know anything about them unless they read the rules.

2496. On looking at your reports generally, they seem to be chiefly statistical?—Yes, the Commissioners' reports are nearly altogether statistical, not educational. The educational part of the volume is that which is written by the Inspectors.

2497. You have not been in the habit in your reports of discussing the important phases which the educational question takes?—No, that has been abandoned long since. It has not been thought advisable to do so. In some of the early reports you may observe such discussions.

2498. Why has that practice been abandoned?—I could not tell the Commissioners' motives for abandoning it.

2499. Are you responsible for drawing up the report?—No.

2500. It is signed by you?—I am responsible for what is in the report, but I do not draw it up. I drew up a few paragraphs last year, but it is the Commissioners put them together. The reports have been in the same form for many years past, the facts and figures merely altered.

2501. In fact it is merely a statistical table?—Yes; last year a paragraph was added on the subject of mixed religious instruction, and a couple of paragraphs as to the loyalty of the teachers. I check the statistical tables myself to a certain extent, but it would be

impossible I could go through them all. I take columns here and there, and try whether are they correct, so as to check the clerks.

2502. Mr. *Stokes.*—Do you remember the 1st rule —"The object of the system of National education is to afford combined literary and moral and separate religious instruction to children of all religious persuasions, as far as possible, in the same school, upon the fundamental principle, that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils?'—Yes, I think those are the words of the rule. These are the principles on which the system is based.

2503. What sense do you attach to the words, "to afford combined literary and moral and separate religious instruction to children of all persuasions?"—Children of all persuasions may attend from the opening to the close of the schools, except during the hours set apart for religious instruction.

2504. My question has reference to the meaning of the word "afford"?—"Afford" means to give.

2505. To give freely?—Yes, to give opportunities to the children in attendance of deriving those benefits from the schools.

2506. Is that the full meaning of the word "afford"? —I think so.

2507. Surely the Board pays for the combined literary and moral instruction?—It does, of course; and the rule does not say that they do not pay for it. We afford children opportunities of getting literary and moral instruction, but it is not said that we do not pay the teachers and staff.

2508. You "*afford*" combined literary and moral instruction by paying for it, but you do not *afford* separate religious instruction by paying for it?—Separate religious instruction is not paid for.

2509. Does not the verb *afford* bear two senses?—I think not.

2510. Can you give me an instance of the same verb applied to two parts of a sentence, coupled by "and," and yet having a meaning in one totally different from the other?—Evidently "to afford" means to give facilities for combined literary and moral instruction, and also to give facilities for separate religious instruction. That is the meaning I have always attached to the word "afford"—to give facilities and opportunities.

2511. By that explanation don't you run from one difficulty to another? Are not the facilities you give for religious, widely different from those you give for moral and literary instruction?—There are facilities for combined literary and moral instruction at certain hours of the day, and for separate religious instruction at certain hours of the day.

2512. What facilities do you give for separate religious instruction?—The pupils may get religious instruction in the schoolroom or elsewhere—that is all that the Commissioners undertake, but it is not all that exists in practice.

2513. That is the meaning you attach to the word "afford"?—Yes.

2514. You say the Commissioners are responsible for the annual report?—They are, it is signed by their order.

2515. Would the Commissioners include in their report anything they did not consider worthy of credit? —I should say not.

2516. Do you consider the District Inspectors' reports worthy of belief?—There is no doubt, like the reports of any large body of men, many of them must be taken *cum grano*—some are probably a little exaggerated, when descriptive; but when they state matters of fact, I would rely upon them.

2517. There is no officer of your Board entitled to repudiate the statement of a District Inspector?—I should be very sorry to repudiate the statements of the Inspectors as a body, or of any one of the Inspectors.

2518. Do not you consider that the efficiency of a school depends more on the teacher than the Inspector? —Certainly; there is an old saying, "Such as the teacher, such is the school."

2519. It would then be hardly fair to visit upon the Inspector the inefficiency of the schools?—I think the teachers in a district will become careless and indifferent if the Inspector is careless and indifferent; they lapse from being good teachers into bad teachers in a few years.

2520. What power has the Board of remedying the carelessness or indifference of a manager?—They have the power of dismissing the teacher, and everything short of that.

2521. But with reference to abuses not attributable to the teacher, such as defects in the building?—They can strike the school off the rolls.

2522. Is that course frequently adopted by the Board? —No, that is a very extreme course.

2523. Short of that have you any remedy?—We write to the manager, inform him of the defects or irregularities complained of, and request him to have them remedied. If he refuses or neglects to do so, we write again; and we often write three or four times before we get redress. Ultimately we might be obliged to strike off the school, and that generally induces the manager to do what he has been asked to do in the first instance, but it is the last appeal, because it deprives the poor children of the means of instruction.

2524. That last remedy is adopted with great reluctance?—With great reluctance.

2525. You have stated that one object of having two Secretaries is that there may be one of each denomination?—Yes.

2526. You say one Secretary generally attends the meetings of the Board?—Yes.

2527. That Secretary is yourself?—Yes. Mr. Kelly, who was my senior, attended the Board for many years. It is merely a matter of private arrangement. My colleague asked me would I attend the Board, and I said yes. The Commissioners might order both of us to attend, and I have heard that spoken of.

2528. As the Resident Commissioner and yourself both happen to be of the same religious profession, do you not think the attendance of the other Secretary would be more likely to meet the object which was in view in the appointment of two Secretaries?—I think the Commissioners never considered what the religion was of the Secretary in attendance.

2529. Religious questions don't come before the Board?—Religious questions come before the Board very often; but I think they have confidence enough in the Secretaries to deal with them, no matter from which side they come.

2530 The Bishop of *Meath.*—Do you think it would be desirable to have an examination of the teacher of a school before he would be appointed to it by the manager?—I have always considered it necessary.

2531. It is not the practice?—It is the practice. We do not recognise any teacher as a National teacher till he shall have passed an examination by the Inspector. There is a circular upon that subject. The teacher must qualify as a probationer before he will be allowed his salary.

2532. The manager first appoints his own teacher? —We call that "nominating." He nominates the teacher.

2533. You do not examine the man for some time after?—An interval might occur before the Inspector visited. Are you speaking now with reference to a school already in existence?

2534. I am speaking of a school just founded?—In that case the school would not be taken into connexion until the teacher had been examined.

2535. How are teachers promoted from one class to another?—By annual examination by a Board of Inspectors, generally consisting of two—the Head Inspector of the circuit, and the District or Local Inspector.

2536. Do you consider that teachers examined and classified in that way are as well qualified as the teachers whom you instruct in your training school?— As far as literary acquirements go they are fully as

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well qualified. They are in fact subjected to a more severe test than they are in the training school.

2537. What do you consider the advantage of the training school?—It gives them a knowledge of school organization, school discipline, and improved methods of teaching, which they could not have if they did not leave their own locality.

2538. They are inferior in that respect?—Yes. When I said they are as well qualified, I said with reference to literary acquirements.

2539. I presume you think power and skill in teaching quite as important in a teacher as absolute knowledge?—Quite as important. I have had the privilege of classifying teachers for a period of eleven years myself, and I always considered fifty per cent. to belong to efficiency and skill in teaching—that is, I allowed fifty per cent. of the marks to go for efficiency and skill in teaching, and for power in communicating knowledge.

2540. *Ceteris paribus*, a man instructed here you would consider a superior teacher?—Yes; I would consider him a more desirable teacher to have. I believe they derive great benefits from attending the training school.

2541. Mr. Justice *Morris*.—When you said the Lord Lieutenant exercised a supervision over the estimates, have you ever known of any supervision as a matter of fact exercised by the Lord Lieutenant or by the Executive Government?—Well, I must assume when he approves of it, and says it has gone on to the Treasury, that he has examined it.

2542. Have you ever known of any supervision beyond the mere fact of its being transmitted or sent by the Irish Government to the Treasury? Have you ever known of any alteration?—Except in one case, where the Chief Secretary declined, the year before last, to approve of one item, I cannot recall any instance.

2543. Are the Commissioners themselves practically appointed on the same principle that the Secretaries and the Chiefs of Inspection are—namely, as being numerically equal in religious denominations—Roman Catholic and Protestant?—Since Mr. Cardwell was Chief Secretary for Ireland the numbers of the Board have been equalized—ten Protestants of all denominations and ten Catholics. At present there are fewer; there are but seventeen members on the Commission at present, there being three seats vacant.

2544. The primary idea is that the Commissioners themselves should be equally divided?—That was the idea.

2545. That idea descends through the Secretaries and the Chiefs of Inspection?—Yes, there is a duality there.

2546. Does it descend to the more subordinate officers?—No, it does not descend to them, except to one class of officials—the Inspectors.

2547. The Head-Inspectors?—Inspectors of all classes. The Head-Inspectors are three Roman Catholics and three Protestants, of whom two are Presbyterians, and one Church of England. In my time two were Church of England, and one Presbyterian.

2548. You say the principle descends to the Inspectors?—It does; and if a vacancy occurs for a Roman Catholic Inspector only Roman Catholic candidates can be nominated; if for a Protestant Inspector, only Protestant candidates can be nominated.

2549. How low does that idea of duality, as you call it, descend in the central department?—Not below the Chiefs of Inspection.

2550. Does it pervade the Head Inspectors and the District Inspectors?—It does, it pervades these classes.

2551. Does it pervade the clerks in the office?—No, not in any sense. If a vacancy occurs in a clerkship, persons of all denominations are nominated to compete.

2552. How is the patronage of the office exercised—who have the appointments?—Any Commissioner may nominate a candidate for a vacant clerkship, and then the nominations are sent on to the Civil Service Commissioners, and the man who obtains the highest number of marks is appointed. It is open to Civil Service competition.

2553. May there be twenty nominations for each vacancy?—No, I never knew more than ten, and even that is considered too many; eight is considered the best number to compete for an appointment. If we had only four candidates, the number would be deemed sufficient, and the names would go before the Commissioners. As many as ten have been nominated and their names have gone on, but the Commissioners refused to nominate eleven; in the case where there were ten nominations they were all very eligible men, or they would not have allowed more than eight selected.

2554. How many compete for an Inspectorship?—Generally four compete for each vacancy, sometimes more. Eight persons have sometimes been nominated, but they seldom all come forward.

2555. If a vacancy arises among the Roman Catholic Inspectors, I presume only the Roman Catholic Commissioners attempt to nominate?—No; I have known Roman Catholic Commissioners to nominate Protestants, and Protestant Commissioners to nominate Roman Catholics. If they have eligible men they put them forward.

2556. How, then, is duality preserved?—I did not say duality was preserved as regards the acts of the Commissioners in any way. There is a feeling, or wish on the part of people outside to have representatives on the Board, but there is a unity of action on these matters in the Board itself. I knew on a recent occasion a Roman Catholic member of the Board to nominate a Church of England candidate. He said, "so and so is a very respectable man, and I bring him before your notice."

2557. I understood there was a duality attempted to be preserved?—Not in respect to the acts of the Board. You asked how far does the duality extend, and I answered your question without any ulterior meaning.

2558. Then Protestant Commissioners do nominate candidates on a vacancy arising among Roman Catholic Inspectors?—Yes, I have known that; and the Resident Commissioner, who is a member of the Church of England, nominates candidates of all persuasions, because he is most familiar with them.

2559. Is that generally the practice?—I think it is rarely the practice.

2560. The general practice is for Roman Catholic Commissioners to nominate Roman Catholics, and Protestant Commissioners to nominate Protestants?—That is the general practice.

2561. Is it the general practice to have a full attendance at the meetings of the Board?—Do you mean on those occasions of nominations?

2562. No; but is there generally a full attendance at the Board?—It is very fluctuating—sometimes small, and sometimes large.

2563. Does the large attendance generally take place when questions of patronage come on?—That would be a reason for a large attendance; but large attendances are frequently caused by other motives.

2564. When important subjects are to be discussed?—Yes.

2565. Does not a question of patronage, at all events, generally bring a large attendance?—I think it generally does.

2566. Is the routine business of the Board generally attended to by a comparatively small section of the Board?—The routine business of the Board cannot commence till the Board assembles. As the Commissioners keep dropping in I note down their names in the order in which they come in.

2567. Is there any fixed quorum?—Yes, three. They cannot proceed to transact business without a quorum of three, but two may confirm the minutes of the last day. That is the only exception.

2568. Are you very often left, on the Tuesday meetings, with only three members of the Board?—Very often.

2569. Are you often that you have not even three?—Not often that we have not three.

2570. You have always one in the Resident Commissioner?—Always one, but no business could be done if there was not a second Commissioner. Even the

minutes could not be read, and there would be no Board. It would be a *dies non.*

2571. The routine business is discharged by the Secretaries, Chiefs of Inspection, and the subordinate officers?—Yes.

2572. The serious business is discharged by the Resident Commissioner?—Yes, in connexion with the Secretaries and Chiefs of Inspection. He never goes through a case without some one to deal with it in connexion with him.

2573. Have you then often nothing to come before the Board on Tuesday, or comparatively nothing?—It is very rarely that we have nothing; for instance, the reports of the various sub-committees must be brought before the Board before they can be fiated. We could not pay out a penny of money unless the report recommending it was submitted to the Board. There is rarely a day we have not something to submit to the Board, sometimes we have more than we can get through.

2574. These reports are merely formally brought before the Board, the general body of the Board never troubling themselves to look into them?—Certainly, but unless the Board assembled they would lie over till the next Board day.

2575. Serious matters of routine being disposed of by the Resident Commissioner in replying to individuals who may have called that decision of the Resident Commissioner into action, do you write as if it was the act of the Board?—No; we do not write as if it was the act of the Board technically, because, if so, we would say, "Board's Order," at the top; but we say, "We are directed by the Commissioners;" we write in the name of the Commissioners.

2576. Then how is the individual outside ever to detect that it was not the act of the Commissioners, so as to enable him to appeal to the Commissioners if he felt aggrieved by it—he not knowing that it was not their act?—Unless acquainted with the practice of the office he could hardly draw the distinction.

2577. How are Model schools allocated or applied for? how do they come into existence?—They are applied for by local parties. I have in this note book the names of all the Model schools now in connexion with the Board and the names of the persons who applied for them nearly in every instance, so that if you name any Model school I can give you the names of every individual who signed the memorial for its establishment.

2578. Model schools are then generally established in compliance with a memorial from the locality?—Yes, signed by the most influential people in the district.

2579. Is the education at the Model schools comparatively gratuitous?—No, it is not gratuitous at all. There is only one Model school in Ireland in which a few children are admitted free. There are three rates of payment. One-half, or 50 per cent. of the children are admitted at 1*d.* per week; of the other half three-fifths pay 2*s.* 6*d.* per quarter, and two-fifths pay 5*s.* per quarter.

2580. Then the outside sum which the parent of any child would pay would be £1 a year?—Yes. No doubt in many instances they pay more: the master gets more from them and it is not prohibited.

2581. Is that for instruction out of school hours?—Well, instruction is given after the usual hour of 3 o'clock in nearly every model school in Ireland, in physical science or other extra subjects, but there is no charge for that. If, however, the parent of any child says, "I would rather pay 10*s.* a quarter than not," there is no rule prohibiting him, but the head master only gets his portion of it. The head master gets one-half the fees, and the remaining half is divided amongst the other members of the staff.

2582. Are applications for Model schools brought before the members of the Board?—Yes, and carefully considered—it was a very long and tedious process, sometimes lasting for months before a decision was come to.

2583. Have you any limit as to the number of Model schools or is it arbitrary?—I never heard of any limit. It was understood there should be one at least in each county in Ireland at the outset, but there are not so many Model schools in Ireland as there are counties, for there are only 27. I understood there was a limit put to them by the Government declining to have them increased.

2584. Do you exercise any discrimination at all as to the class of persons who are to be taught at these Model schools?—There is this limit, that the teacher is bound to admit 50 children at a penny a week, so that the poor cannot, so far, be excluded. Any child may attend if he chooses.

2585. May not any gentleman's child attend and obtain the education at a penny a week?—I think not.

2586. Why not?—Because the circumstances of the parent are considered by the teacher, and if he is able to pay more, the child will not be allowed to enter at a penny a week.

2587. Suppose there was not a pressure on the school in regard to members might it not occur?—I never heard of any one of the kind. A man who could pay would not like to have his son admitted on the footing of almost a pauper.

2588. Parents of a respectable class would not like their children to come in at this very small rate?—Yes, I think that is the general feeling.

2589. With regard to that last answer, allow me to call your attention to a passage in page 139 of the report for last year: "I was much surprised at the number and respectability of the parties who during the year claimed exemption from the high rates, which are so extremely moderate as compared with the amount and quality of the instruction imparted, and such as can rarely be had on any terms in non-National schools?"—Yes; but it does not follow that those individuals were admitted at a penny a week, they may have paid the intermediate rate, 2*s.* 6*d.* per quarter. In the answer I gave I only spoke generally. I do not say there are no such cases.

2590. Have you ever heard complaints that the National System of Education affords at the expense of the public an education rarely obtained in non-National schools at any price, to respectable persons fully able to pay for it at 10*s.* a year?—I have very often heard remarks of that kind. I have very often heard it said that our school curriculum is much too high and the instruction much too good and extensive.

2591. Must not the effect be that non-National schools—that is, independent private schools, affording a superior class of education are driven out of the field?—I am satisfied that private schools, or non-National schools, are frequently driven out of the field. There is only one part of your question in which I do not concur—that they afford a superior class of education, as a rule, to that given in the National schools.

2592. Were they not, comparatively speaking, the only schools in the South and West of Ireland up to the establishment of the Model schools?—Yes, but I think they were a very inferior class of school as a general rule.

2593. You are a graduate of Trinity College, Dublin?—Yes, I am a doctor of laws of that University.

2594. Are you not aware that a great number of the exhibitions, scholarships, and prizes in Trinity College were and are obtained by students from the province of Munster?—Yes, formerly that was very much the case.

2595. Must that not have arisen from the excellence of the schools in that province?—I never heard of any of them having been driven out by Model schools. There was no such school at Dunmanway, where we have a Model school.

2596. Did you not hear of one at Midleton?—Yes, but we have no Model school at Midleton. There are but two in the county of Cork, one of them at Dunmanway, which is really a school for the poorer classes, the majority of the children being those of labourers and small farmers. The other is a school in the city of Cork, not long established.

2597. You know the professional callings of the members of the Board?—I do.

2598. Are not many of them persons who can very

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seldom attend the meetings except with extreme difficulty?—Yes.

2599. Are not there six judges belonging to it?—Yes; they find it very hard to attend during term, the hour being three and half-past three o'clock.

2600. Has there been an idea of having two Resident Commissioners, one of each religious denomination?—I have only heard that as a whisper.

2601. Mr. *Dease.*—You mentioned Mr. Kelly as your colleague?—Yes.

2602. Before you were appointed Secretary who was the second secretary?—Mr. M'Creedy, who was a Presbyterian.

2603. At that time who actually attended the meetings of the Board so far as you are aware?—Previous to my appointment, for seven or eight months, Mr. Kelly, regularly, I should say, because Mr. M'Creedy was in failing health; but up to the time Mr. M'Creedy's health began to fail he frequently attended the Board. He was junior to Mr. Kelly.

2604. Can you state which of the secretaries attended the Board before Mr. M'Creedy became a secretary?—Mr. Kelly attended for many years very regularly, because Mr. Cross, the other secretary, had been for two years in failing health.

2605. In the second section, No. 4 of the rules, it is said the Commissioners request that instruction shall be given in plain needlework in the female schools. Is that adhered to, generally speaking, in the female National Schools?—I think that previous to last year that rule was not enforced with the strictness with which it ought to have been enforced; but at the beginning of last year a very stringent circular was addressed to the Inspectors that they would require the teachers to bring in samples of needlework. The female teachers who come to the annual examinations are obliged to execute specimens of needlework at the examination, and to pass in that branch the same as in any other of the branches of examination.

2606. In Section iv. of the rules, No. 14, it is stated—"No pupil who is registered by its parents or guardians as a Protestant is to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is a Roman Catholic; and no pupil who is registered by its parents or guardians as a Roman Catholic is to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is not a Roman Catholic. And, further, no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object." How do you define "teacher," as used in that rule?—The principal teacher.

2607. That is the salaried teacher of the school?—The salaried teacher.

2608. Would this rule prevent the giving of religious instruction under the circumstances stated or supposed, by other parties than the teacher?—No; anyone approved of by the parents, and having the right of admission to the school for the purpose, might give religious instruction to the children, subject to the rules.

2609. You do not understand that rule to exclude the possibility of any one giving religious instruction in a school under the conditions stated?—Clearly not.

2610. The *Chairman.*—Since you became Secretary, how many cases have occurred in which formal communications have been made to the Lord Lieutenant, as to an alteration of a book under Rule 5?—None.

2611. What provision have you in the office with regard to unfinished *agenda*, so as to prevent matters going to sleep in the office?—A bill of work. The plan was introduced by myself—or certainly if not introduced, it was re-introduced, and I was not aware it had ever before existed in the office. I require that the clerks in the departments who deal with the public shall fill up a bill of work under a variety of heads, showing what the arrear is, whether under letters, or under reports, and if I see that the clerk is unduly in arrear I bring him before the Board. I have had a clerk suspended for a month for arrears; that is a heavy penalty. I have had clerks fined for arrears. I see from week to week the condition of the office. I verify that by going up myself and seeing the desks. I require the desks to be open—no locks and keys—so that I can see what each man has to do.

2612. When a letter comes on any particular subject, is there a registry of whether it has been finally disposed of, or whether it remains on hand?—There is a registry. The letter is registered. Next action is taken upon it, and when finally dealt with, it is indorsed and put by. We know by a mark in the book that the letter has gone up. When we come to the letter we find the word "up" on it, together with my initials, if I dealt with it myself.

2613. Then all that is required is to look over the letter book from time to time, to see whether there are any unticked?—Yes; that is with reference to the cases that have passed the Chiefs of Inspection, or the Resident Commissioner. But if they are not dealt with, of course the clerks could not be held responsible.

2614. Since you have been Secretary has much alteration been made in the routine management of the office?—Well, I have taken upon myself to curtail a good deal of the work, and perhaps I have simplified it a little; but in the main features of the office there has been very little change. I have reduced forms as much as possible, consolidated reports and things of that sort, which has saved time, but there has been no organic change.

2615. In the last twelve months had you occasion to send out any circulars prescribing considerable changes to your Inspectors?—Several circulars have been prepared and sent out on inspection matters by the Chiefs of Inspection: for instance, with reference to this change in the rule about religious instruction; which was very important. Circulars had to be sent out interpreting that, telling them the meaning of it, and how to act upon it. These were not prepared by me, but by the Chiefs of Inspection. They were signed by me.

2616. How many of such circulars have been sent out within the last three years?—I could not answer that. There is scarcely a month that a circular or two is not issued on some important matter.

2617. You spoke of the untrained teachers being equal in point of literary ability to the trained teachers?—If they are so classed by the Head and District Inspectors. That is, a man who is classed in the training school in first or second class would not be a superior man to a man who obtained the same class from a Board of Inspectors as far as literary attainments, because they may be classified in training or in the district; and when a man is trained once, he is rarely ever trained again. Then his further promotion always goes on in the district.

2618. Where do these untrained teachers acquire their knowledge?—Many of them in model schools—many of them from trained teachers in well-conducted ordinary National schools—some of them are teachers from natural aptitude.

2619. Does the Executive Government make any appointments in your office?—Never.

2620. Are there any stated meetings of the Board which are more important than others? For instance, do you reserve any business for a particular Tuesday in each month?—It used to be the case, that one Tuesday in each month was considered as the important day, and there was a larger attendance of members. But that has been given up for several years, and there is no distinction drawn now between one Tuesday and another.

2621. Was that practice found inconvenient for the members?—It was before my time. I never heard that it was.

2622. Do you know the reason of its being abandoned?—I think there was no reason for it. I think it lapsed.

2623. Does it not appear as if such an arrangement might be convenient to those Commissioners who have other business in Dublin, or who live in the country?—I think it would be a very desirable arrangement.

2624. What is the advantage to a locality of having a model school established in it?—Well, the superior class of education brings together children of all denominations, and very often of all classes, though that has been objected to on the ground that the system is intended only for the poor. But I think it has its advantages by bringing the children of the middle classes into contact with the children of the poorer classes.

2625. Is it that the model school acts as a good middle school?—It was not the intention that it should act as a good middle school, but practically it does act so. Then there is the advantage of giving a training to pupil teachers and paid monitors. If it is a district model school it has a number of pupil teachers who may remain one or two years. They receive instruction in the art of school management. They become auxiliary teachers themselves in the establishment. In fact they are portion of the staff. They study before breakfast in the morning, and again in the evening, and they are subjected to annual examinations.

2626. Are these pupil teachers a different class from the ordinary monitors?—They are of the same class as the monitors; and very often the monitors themselves promoted from the ordinary schools and brought there in order to get a special training at the model school.

2627. Are there monitors in model schools?—There are some monitors in the female department. They are called monitresses, but in the boys' schools they are pupil teachers. That distinction is drawn because they are interns, though we have some pupil teachers who are externs. We have no domestic establishment at model schools for females.

2628. Do these pupil teachers receive £4 or £8 like monitors?—They are boarded, and if at the end of the year their career is satisfactory, they receive 30*s.*, and at the end of the second year £6.

2629. Are they boarded in the master's house?—Yes; and the master is obliged to sit at the same table, and partake of the same food.

2630. Do you often have complaints of their being troublesome to masters and their families?—None.

2631. Would there be any scruple in dismissing them if such were the case?—None whatever.

2632. With regard to extra payments made by parents of children to masters in model schools, do the masters return them?—They do; the amount paid is registered in a cash book; the Inspector checks that weekly. Then at the end of the quarter the gross fees are sent up and the teachers' proportions are remitted. Formerly the Inspector paid the amount due to the teacher and sent the balance to the Board. But I think a Treasury minute prevented our adhering to that practice.

2633. Are the payments extra, 5*s.* a quarter, recorded in the same manner as the regular payments?—Just in the same manner. They are not very common.

2634. You consider that affords sufficient security against abuse?—In the misappropriation of money by the master?

2635. Of the master neglecting the ordinary pupils for the sake of earning the extra payments from other pupils?—The masters cannot neglect the pupils because they are examined so frequently. If he neglected the pupils, he would be severely admonished.

2636. Has any Inspector ever had occasion to put a check upon the receipt of extra payments in any particular school?—I think not.

2637. Does the establishment of a model school involve the Commissioners in much expense?—Yes. It depends upon the extent of the buildings. Some of them cost as much as £9,000 or £10,000 before completion. It was originally contemplated the model schools should cost only £800 each, but it was found they could not be built for that sum. They are built latterly by the Board of Works.

2638. Practically does the establishment of a new model school involve a considerable addition to the next year's estimate?—Yes. The probable cost must be put into an estimate for the Board of Works to take a separate vote.

2639. Would this appear as a considerable item in the estimate to send up to the Treasury?—It would appear as a considerable item.

2640. So that from these causes may we understand that the creation of a new model school is not like to be undertaken without considerable necessity?—I think so, and there are other reasons why model schools are not likely to be established by the present government.

2641. You have said, in answer to a question, that any gentleman's son might attend. Supposing a great number of pupils to be at a school, might a larger per-centage than that you have mentioned of high paying pupils be admitted?—I think a larger per-centage of higher paying pupils might be admitted provided that the 50 per cent. were admitted at a penny per week. They would come first, they would have the first claim. I have always instructed the head masters to admit the poorer classes as long as they made application, but the general rule is that they are admitted in the order of their application after the schools have been once established. There is an application book, and they write down their names there. Supposing a school is overcrowded and that there is not accommodation, then they are received in the order of application.

2642. How do you limit the proportion of classes paying different rates?—The order of their application would refer to the dates. If A applied at 3*s.* a quarter and B applied at 1*d.* a week before A, and that there was a vacancy, B at a penny would come in.

2643. Does each application state the rate at which it is desired the pupil should be admitted?—The head master generally determines what would be fair for the applicant to pay, but that is subject to the revision of the District Inspector, who always resides where the model school is, visits it weekly, and examines these books. There is no model school in Ireland that I am acquainted with, in which there is not ample accommodation for the number at present on the rolls, and for all the applicants.

2644. Does the Inspector ever note in his report the proportion of different classes of pupils in model schools?—No, that is not done in the reports. We have that in the register, which he inspects, and is there for the Commissioners to call for at any time, but he sends up weekly the number of pupils on the rolls.

2645. If a master objected to admit a pupil at a low rate would an appeal lie to the Inspector?—Yes, I have known such cases.

2646. Does it often occur that the Inspector increases the rate at which a child has been admitted?—I think very seldom. We do not hear of these things.

2647. Rev. Dr. *Wilson.*—Do you not understand that the District Inspector makes special inquiries as to the children paying according to their means?—That is clearly understood.

2648. That he exercises a careful revision over the admissions, and sees that the children of respectable parents are paying the higher rates?—Yes.

2649. Have not these model schools, to some extent, interfered with other schools in the several districts?—Yes, I think they have.

2650. If so, are not the parents in the districts where they are obliged to take advantage of the model schools?—Yes; I have heard that assigned as a reason for their doing so as much as the advantage of the schools.

2651. You have stated that a circular was sent to the Inspectors, telling them of the new rule on religious instruction?—I mentioned that, as an instance, in answer to a former question.

2652. Then do the Commissioners acknowledge, to some extent, that there is a difficulty in understanding this rule on the subject?—I don't think one is to infer that. But it is necessary to issue instructions to every Inspector upon nearly every new rule.

2653. Have you found that the teachers themselves understand it?—With reference to that particular rule I know there is very much controversy about it.

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There is very great controversy with reference to that rule, and has been for a long time, respecting the meaning of different clauses.

2654. You were asked with regard to the testing of a teacher before his being appointed by the patron of a school. We have heard that no such test of the competency of a teacher before appointment by a manager is ever made—is that the case?—If an Inspector failed to apply the test he would fail to discharge the duty imposed upon him. He is obliged to certify. There must be a test.

2655. It is stated there is no machinery for such a case; is not the Inspector on the spot to examine any candidate that is presented to him?—The Inspector need not examine the candidate unless formal application has been made to the Board. He may decline to do so. But if application has been made to the Board for the appointment of a teacher to a new school, and that the application is sent to him, he must examine the teacher before he can fill up the report.

2656. But, with reference to a new school, is there a machinery to apply this test?—There is.

2657. Supposing there was a rule to the effect that no teacher should be employed without being examined, could not the manager have the Inspector sent to the school?—It is constantly done. The attention of managers is specially directed to the following rule—"Newly appointed teachers are not entitled to any salary from the Commissioners until examined and pronounced competent."

2658. It is said that the reports of the Head and District Inspectors are examined by the Chiefs of Inspection, who often interfere with them?—Yes; I think it is a fair revision, because the Chiefs of Inspection may have some records in the office against the particular teacher with which the District Inspector might not be acquainted.

2659. It has been stated in answer to the question—"Do you ever allow a third-class master to offer himself for first-class examination without passing through the second class," that a few such cases have occurred; is that so?—Yes.

2660. In your opinion have the cases been few or many that a teacher has passed from the third grade to the first without going through the intermediate grade of second class?—I think such cases have been very few.

2661. Was the rule intended to mean that a teacher should go through all the grades?—No; but when a teacher is in a class, the rules are specific that he must remain at least a year in each division of the class; but it does not prevent the examiners from putting him over a whole class into an upper class.

2662. Would not a teacher in the third class for two years be considered eligible for the first class if he had the ability and the teaching power?—I have known such instances.

2663. Can you give an opinion on this subject—What proportion to numbers should teachers bear to pupils in the ordinary National schools?—There is great difference of opinion about that; but the Commissioners have laid down a rule on the subject, which I can quote. To entitle a teacher to first-class salary, we require thirty-five pupils. Under thirty-five to thirty pupils the Commissioners pay second-class salary. They take no school into connexion that has not thirty in attendance. But if a school in connexion, from any particular reason, falls below thirty, they treat it leniently and allow third-class salary.

2664. Is the principle of religious denomination observed in the promotion of Inspectors?—No; it is not necessarily observed. It used to be observed much more. Some men have latterly been promoted upon their merit, irrespective of their religious denomination.

2665. The Inspectors?—Yes.

2666. Otherwise, you think, this principle might operate injuriously to senior and superior officers?—I think so.

2667. In that case might not the junior and inferior officers be promoted, while the senior and superior officers remained in the second class?—Yes, if you promoted strictly, according to religious denominations?

2668. Rev. Dr. *Wilson.*—Yes?—Certainly.

2669. If this balance of religious power must be maintained, would it not be better it should be maintained in the junior class, and that the promotion from third to second, and from second to first should be by seniority and merit?—I think that would be fair.

2670. Do you think this classification of Inspectors operates injuriously by promoting juniors over seniors in some cases?—Well, juniors are not promoted over seniors, unless for merit, or supposed merit.

2671. Do you suggest any alteration in this matter?—I think that promotion should go on in the Board service, and in every service, quite irrespective of religious denomination, according to merit and seniority.

2672. You don't think it a sound principle, that a Presbyterian, because a Presbyterian, or an Episcopalian, because an Episcopalian, should be promoted to first class unless he was the senior and superior of the Roman Catholic?—Certainly not, and recently there was a Church of England vacancy given to a Presbyterian, because he was the better man.

2673. Rev. Mr. *Cowie.*—The cost per head in the model schools exceeds £1 per head?—Yes.

2674. On what principle do you justify the education in model schools, at the expense of the State, of children whose parents can afford to pay for education?—I don't pretend to justify it. I should rather not enter into that question at all. I think that in this country you cannot measure the bounty of the State by £1, or 10*s.* a head. I think it is very important you should give them the best education they can receive. If they choose to avail themselves of it, I don't think they ought to be excluded, if the poor are provided for. I think it has very many advantages—bringing them together.

2675. Has any model school ever become empty in consequence of the withdrawal of pupils?—Never empty; but they have been reduced in some cases to a comparatively small number; that was not from any question connected with money.

2676. Where is the least successful Model school in point of numbers?—I suppose at present the Kilkenny Model school is as low as any.

2677. The question has never occurred what should be done with a school when it became empty?—I never heard of a model school becoming empty.

2678. It has not been settled what should be done with the building in case of the school becoming a failure?—Nothing of the sort has been contemplated.

2679. Mr. *Stokes.*—It seems that you consider all your teachers competent persons, and that they have been all examined by Inspectors before their appointments were authorized?—I said a teacher should pass an examination as a probationer, and I don't think a probationer necessarily a competent person. For a year he is allowed to remain in probation to see will he rise to a class at the end of the year.

2680. Will you explain statements such as these, which I find in the last report? "No. 5 District.—Several applications were made to me during the past year by managers for male teachers, which I was unable to meet, and probationary teachers have been retained in charge of schools who have failed after two examinations to obtain classification." "No. 13.—Already there is considerable difficulty in providing even tolerably qualified persons to fill up vacancies as they occur; hence there is often no choice but to appoint lads in the vicinity of the schools of very meagre qualifications, simply because they can live with their parents." "District No. 14.—I am sorry to say it was with difficulty the vacancies could be filled up, and in several instances the young persons appointed were but poorly qualified and too young?"—Yes.

2681. "District No. 20—Many of these female teachers are probationers, and their qualifications may be judged from the fact that of nine of them who attended the last examination only one was deemed worthy of

classification. From a teaching body so constituted much efficiency cannot be expected." "District 40.—There is a sad dearth of rising teachers (male), and of eligible candidates. Very few eligible lads will accept the post of paid monitors, and latterly none appeared to enter with a real intention of ultimately becoming teachers. Several of the younger schoolmasters are afflicted with physical defects which would unfit them for more active employment?"—That is perfectly consistent with what I said. In that district the state of education was very low. Sooner than close the schools probationers were retained a second year, but not without the matter coming before the authorities. I am sorry to say there are too many of these cases. The rule says that a teacher must pass the prescribed course of examination for a teacher, and if at the end of the year he fails to rise to a class he must be removed.

2682. Are not the Commissioners bound by their own rules?—They may be indulgent.

2683. Necessities may arise?—Yes, these are very exceptional cases. I know that poorly qualified teachers are to be found in other countries too.

2684. The Lord Bishop of *Meath.*—Do you think it would be in the interest of primary education that the teachers of the National Board should be instructed in Latin, French, or other branches of education of that kind?—I have considered that subject a good deal, and my mind has undergone some change on it. Many years ago, when I was asked my opinion about that, I felt that it would be better, perhaps, not to introduce Latin or French into the schools, but since that I have changed my opinion. I would not introduce Latin into the schools as part of the curriculum of the daily business, but I would leave it optional with the teachers who are qualified, or might become qualified, to teach it in after hours, because I saw that it had produced very happy effects in the parochial schools of Scotland.

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2685. In order to retain the services of teachers qualified in that way, would it not be necessary to increase very considerably their salaries?—No. It was proposed to give a small gratuity to each teacher of that class in addition to his regular class salary as a National teacher, for instructing a given number of pupils. Perhaps your lordship has seen the scheme drawn up by the Commissioners on the subject. I can submit it or send a copy of it. The Commissioners have adopted the principle.

2686. Would not men so highly qualified as that find more remunerative occupations elsewhere than under the Board?—I find a great many men who can teach Latin and Greek going about looking for situations as National teachers. They do not know Latin and Greek very well.

2687. You don't think giving such an education would interfere with their proper work as primary teachers?—No, because I would make it a condition it should not interfere. Before I would allow these subjects to be introduced I would require a certain proficiency in the other subjects. I would allow no boy to learn Latin or French who had not passed through the Fourth Book and all the collateral subjects. That was part of the scheme I submitted to the Commissioners.

[Adjourned.]

NINTH DAY—DUBLIN, FRIDAY, 1ST MAY, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., } *Secretaries.*
D. B. DUNNE, Esq., }

Examination of WILLIAM HOMAN NEWELL, Esq., LL.D., resumed.

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2688. Professor *Sullivan.*—I believe you are the Secretary who generally attends the meetings of the Commission?—Yes. Since my appointment I have generally attended.

2689. Is every matter which comes before a sub-committee of the Board afterwards submitted to the Board?—Not each matter. The business transacted is submitted *in globo.*

2690. What classes of subjects are not submitted definitely to the Board?—Any subject that is not specifically mentioned upon the programme. The report upon all other subjects is merely brought up and laid upon the table, and I announce that it is there if any Commissioner wishes to see it. I say "brought up report of Finance Committee; brought up report of Agricultural Committee," and so on; and I proceed so through the ordinary business. If I am asked any question by any Commissioner present, of course I explain.

2691. Then, as a matter of fact, the greater portion of the ordinary business of the Commission is not really at all brought before the Commissioners?—Except in the manner that I have mentioned.

2692. Who decides upon the fines inflicted upon teachers?—The Resident Commissioner, after careful consultation with the Chiefs of Inspection generally, and sometimes the Secretaries. That is sub-committee work. These fines almost invariably arise out of the reports from Inspectors.

2693. Then the Inspector sends up a report recommending a fine?—Not always recommending. Generally he does recommend that the teacher shall be severely dealt with; either fined or depressed, or dismissed; but sometimes he does not specify the penalty that he would wish to have inflicted.

2694. The report goes to the registry office?—When it proceeds from the Inspector?

2695. Yes?—Yes; it is first opened in the Inspection Office; the inspection and registry office.

2696. And then the clerk notes his observations upon the report?—The clerk registers the date of the receipt of the report, and the name of the school that it is upon. That is at the "inspection" end. He sends it, then, down to the registry end where the records of that school and of the conduct of that teacher are kept, having directed attention to the salient points. The clerk of the registry notes the report with reference to those points—whether any previous misconduct of a similar kind had taken place, or of any kind. Then when the case is fully prepared it is sent up to the Chief of Inspection, who reads it and deals with it, and, if necessary—as would be necessary in the case of a fine—brings it into sub-committee.

2697. Then, in most cases it is the clerk who recom-

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mends that the teacher should be fined?—Never. The clerk never recommends that a teacher should be fined.

2698. In no case?—In no case. He merely notes the informations; the antecedents of that teacher; the history of that teacher if unfavourable. If favourable, he says "*nil*"—nothing against him. That is what we understand in the office by "nil." Then the Chief of Inspection deals with the case, and a fine is recommended in his handwriting almost invariably. I do not remember a case of a fine being recommended in the handwriting of the clerk. The Chief of Inspection makes out the order in sub-committee, and it is initialed by the Resident Commissioner. That paper is sent down next day—there may be one day's delay—to the clerk who has charge of the sub-committee book. The details are entered in that sub-committee book, and then these papers are tied up together. They are brought up by me on the board day, and laid on the table; and that is what I called bringing up the sub-committee's report.

2699. Then in no case do those instances where fines are inflicted come before the Board as such, directly; they are all dealt with by the sub-committee?—They are all dealt with by the sub-committee. They require formal confirmation by the Board, by being brought into the board-room and laid on the table.

2700. What is the maximum amount of fine that may be inflicted on a teacher?—There is no limit. As a matter of practice it is 10*s.* or £1 or £2. I think I remember one case so high as £5—some very extreme case; but it is generally £1, and generally it is made relative to the class and salary of the teacher, to how much he would be fairly able to bear. Fines are avoided as much as possible.

2701. For what are fines inflicted?—For gross and repeated neglect of duty, for insubordination to the Inspector, perhaps for a reported case of misconduct with the general public, as getting into a row. I have known a man to be fined for intemperance on the first occasion. Sometimes recommendations have been sent up by the local parties that he might be leniently dealt with. The general rule is that that offence is visited with dismissal.

2702. How many such fines are inflicted in the year on an average; can you form any idea?—I can form an idea, but I may be very far out in the answer I give. I know that in some years they are very much more than in others. If you were to take an average, perhaps of five years, they would amount to four or five a month.

2703. Not more?—Not more, I think.

2704. How many classes of records do you keep in the Central Institution?—I have a memorandum here which describes all the books that are kept. In the Inspection Office we keep what is called the long book, in which we enter all the reports that are received *inwards*, and which shows the three terms of the year; and under each term we have the date of the report; and at a glance we know if the Inspector has reported on the school three times or not. Then we have a letter-book *inwards*, in which we register briefly an abstract of the contents of each letter, so that if asked if there were such a letter on such a subject, we would not have to go to the pigeon-hole and pull down the letter, and read it through; but by merely looking at this book we see that the letter refers to such and such a subject. Then, of course, we have a letter-book *outwards*. Then, at the other end of the department connected with it—the Registry—we have the great large county folios, and the salary books. These are the principal books; but there are many other smaller books, indexes, and grade-books.

2705. Did the Board ever contemplate amalgamating the three offices of the salary office, the registry office, and the inspection office?—The salary office and the registry office are in fact amalgamated. That was done, if I remember rightly, at the instance of a Commission presided over by Lord Monck. These two offices they recommended should be consolidated, and they were. I think I saw that report once. I have been unable to get a copy of it. I think they also recommended the consolidation of the correspondence office, but the correspondence is at present a separate office from a certain class of correspondence.

2706. Had any books been prepared for the purpose of carrying out that consolidation?—In the time of my predecessor, Mr. M'Creedy, some large books were prepared to carry out a scheme, but it was not that scheme.

2707. Would you tell the Commission what Mr. M'Creedy's scheme was?—I really could not undertake to tell the Commission. It was Mr. M'Creedy's own scheme. I did not make myself conversant with it in detail; I was not consulted about it.

2708. Did the Board have any books prepared for the purpose of carrying out the scheme?—Mr. M'Creedy, I think, himself, without the direction of the Board, gave orders that certain books should be prepared. There is no Board's order on the subject that I could hunt up.

2709. Could you give any idea of the cost of those books?—Very considerable. I have not seen either an estimate or a bill; but they appear to me to be large books that would cost £3 or £4 each. They might cost a great deal more; perhaps not so much. I only just looked at them.

2710. Could you give a rough estimate of what you think the actual cost of those new books was?—I would say, as a minimum, it might have been £300, if not more. I speak guardedly.

2711. Could it have been £1,000?—I should say, certainly not £1,000.

2712. Is it possible that the Secretary of the Board could give an order even to the extent of £300 or £400 without any Board's order?—I never have ordered to an extent over £5 without the sanction of the Commissioners. There is an understanding that the Secretary can only order things to the amount of about £5 without the sanction of the Commissioners, except on pressing emergencies; and this order would go before the Finance Committee on its next day of meeting.

2713. Still it occurred that an order was given to the extent you say of at least £300?—Yes.

2714. Without any Board's order for it?—Yes, I believe so. I said I am not aware if any Board's order exists.

2715. You are not aware?—Yes.

2716. Could you ascertain?—Yes, certainly.

2717. And also would you kindly have one of those books sent for the Commissioners to look at?—Yes. (The witness retired for a moment and on his return said)—With reference to the last question I must explain, that if, from any circumstances, books were required for the stores, and that the Secretaries had prepared a requisition for the Finance Committee, afterwards to be fiated by the Board, but the Board did not happen to meet, and that there was an application in from the country for those books; in order to prevent the public from suffering inconvenience the Secretary would allow those requisitions to go forward and get them sanctioned by the Board upon the next day. A few cases of that sort have occurred; but, with these exceptions, no money orders are ever signed by me without the sanction of the Board, over the amount I say.

2718. The case to which I alluded, of course, is different from that?—Entirely.

2719. In what manner is the superintending clerk of each department appointed?—Well, there is no manner of appointment, except that he is selected by the Secretary, after talking over the matter with the Chiefs of Inspection, as the person, from experience and aptitude, best fitted for the position, and he is placed there; but his salary does not differ in amount from that of clerks of the same grade and class as himself.

2720. That is to say, he is not necessarily a first-class clerk?—He is not necessarily a first-class clerk. We had one exception in which a man, who was a second-class clerk, from his great aptitude was appointed to superintend the inspection end of the department; but a special application was made to the Treasury on

his behalf, and on behalf of another at the same time, and both were appointed first-class clerks.

2721. As a matter of fact, with that exception, are the Superintendents of the several offices first-class clerks?—Yes; they are all now first-class clerks.

2722. And in the order of seniority?—No. They are not Superintendents, they are merely in charge for the sake of discipline and order, as responsible persons that I or my colleague, or the Chiefs of Inspection, may rely upon to report upon the condition of the department from day to day or from week to week. They are not considered as heads of departments further than that; and it so happens that the three first-class clerks who are in charge, one of the Statistical department, another of the Inspection department, and the third of the Salary department, are three of the last appointed first-class clerks.

2723. What is the object of making a classification of first and second class clerks, if it has nothing but mere salary attached to it—if the duties are, in fact, not classified in the same way?—Well the duties are, to a great extent classified; but if in practice we find that the first-class clerks don't come up to the standard that we expect from their class, we make them give way to better men for the sake of the establishment.

2724. Then the classification is only a classification of the period of service?—Any appointments that have been made within several years past, have been according to merit and service combined; but as to the old first-class clerks—to whom I must conclude you are alluding—that are not in charge of departments, they are men who have been a very very long time in the establishment—some of them almost from the first; and they were appointed first-class clerks years ago. Two of them were in the office before myself.

2725. Your statement is, that at present the practice is to promote for merit only?—Combined with seniority.

2726. In every case?—Well, there was a difference of opinion about one man who was promoted to be a first-class clerk. My predecessor in office, Mr. M'Creedy, considered that he was the best man. There was a difference of opinion about that; but he was appointed because he was considered to be the best man and was at the same time the senior man. I did not think so.

2727. Was there any case of a man who was promoted simply for merit, and quite irrespective of seniority?—There is a case of a first-class clerk who is now in charge of the Inspection department, who was not the senior man, and who was yet promoted, and, I think, most deservedly, because of his great merit and great assiduity; but he was not put over the head of any man who had a fair share of merit, and against whom there was not something, I think, perhaps unfavourable in the records of the office.

2728. Then his case is an example of promotion for merit quite irrespective of seniority?—Yes, it is a fair example of that.

2729. And in future such appointments would naturally be made, and men would be promoted solely on the ground of fitness for the object, and not of seniority?—No, I think of both combined; because though he was a junior he was only junior to three or four—he was not far down on the list; and he himself fancied that as he had been employed as a temporary clerk his service as such should have been considered more liberally than it was.

2730. Do you think it desirable that the work of the office should be sub-divided into those different departments?—I think the division of labour is necessary in every great establishment to a certain extent. That principle may, perhaps, be carried a little too far in one or two of the departments. There are two departments in the establishment that I should like to see consolidated; but with the exception of that proposed arrangement I don't see myself that you could improve the present organization.

2731. Which of the departments would you wish to consolidate?—I have always thought that the correspondence of the entire establishment should be conducted in one office or department. That is, the correspondence with the Inspectors, and with the Commissioners own servants, and the correspondence with the general public. Because the documents that come from the general public generally relate to inspection; and it is very desirable that the person who deals with one document should also be conversant with the documents received in relation to it from the Inspectors. If, in fact, he were to have them together in his mind there would be a much greater amount of despatch. That is not the present arrangement.

2732. Was not Mr. M'Creedy's plan to consolidate the entire, and place a number of schools under each clerk?—I stated at the beginning that I never thoroughly understood Mr. M'Creedy's plan; but I glanced at it once, and I designated it as a "one man's plan." He wanted to have one man to do everything, which I think is impossible.

2733. That was exactly the question; I wanted to know whether you thought it desirable?—I was quite opposed to his plan further than the consolidation of the correspondence department. I don't think you can have one man dealing with accounts and the same day dealing with inspection, and the same man, perhaps, the next day dealing with books in the book-store, imposing on him a variety of labour of that sort. I think you must have specialities for men in a great public office.

2734. After all, is not the chief part of the work done in the Registry Office?—The chief part of the business of the Board, as connected, of course, with the schools, is done in the Registry Office. I would consolidate the Registry Office with the Correspondence Office. But then, everything connected with finance and with the accountant's department is necessarily separate from inspection.

2735. But did Mr. M'Creedy contemplate consolidating the accountant's department also with the others?—No, I don't think he did contemplate anything so extreme; but he contemplated that one man should note the receipt of the particular reports, and deal fully and finally with each, as far as I understood. But you will bear in mind that I was not thoroughly familiar with his plan, because he never consulted me about it.

2736. You have stated that already?—Yes; and, therefore, my examination with reference to it may not be worth very much; but if you choose I shall tell you what I think was his plan.

2737. Is there any document containing his plan?—I don't think there is.

2738. Will the book itself show what it was?—The book itself will give you a very good idea of what he intended.

2739. Then I shall postpone the subject for a moment and ask you another question.—I am told that the books can be made available for the office in case hereafter the system of payment by results shall be adopted.

2740. Is the printing of the Board's books set up for public competition?—Of the lesson-books?

2741. Of the lesson-books, and all the printing generally?—No.

2742. What method is adopted?—It will, perhaps, be necessary that I should go into the history.

2743. Oh, not at all necessary. Is all your work done by the Stationery Office or on a separate account?—We have a separate account for the First and Second Lesson Books with Mr. Falconer; for the Agricultural Class-book with Mr. Alexander Thom; and a separate account with Dr. Sullivan for the books which have his name prefixed to them. These books, however, we receive in sheets, and they are bound by the Stationery Office. The books supplied by Messrs. Falconer and Thom are bound by them.

2744. So that their contract includes not only the printing but the paper and the binding?—Yes.

2745. How is the contract made?—When the Commissioners approve of a book they write to Mr. Thom to know at what rate per thousand he can supply it

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to them. When he sends in his estimate we apply a standard according to a minute of the Board of 1858, when the printing of these books was taken from the Stationery Office, and the Commissioners were desired to contract for their printing direct, or were at liberty to contract for their printing direct with the public; we see through our store-keeper, who was himself brought up to the book trade, whether the estimate is a fair and reasonable one. If there is any doubt whatever about it—I believe generally whether there is a doubt or not—at least the practice since my time has been so—the estimate and the book are sent to the Stationery Office for their report. If the Stationery Office say that the estimate is a little in excess, Mr. Thom, in that case, is called on to cut down his estimate.

2746. Now, are you not at liberty to contract with the general public?—I should think the Commissioners are at liberty to contract with anyone.

2747. Then if so, does it not seem a strange mode of proceeding to contract with a man, and to take your own officer's opinion as to the price of that contract?—Well, we take our own officer's opinion, subject to the opinion also of the Stationery Office.

2748. But suppose another man was to offer to do it for one half the amount?—If he were to offer to do so, I am sure the Commissioners, if they thought it would be done as well, would accept the offer, provided that the Stationery Office approved of it; but subject always to the approval of that office. But at the time these books were contracted for with Mr. Thom there was no other man in the city of Dublin—if there be anyone now—who could supply them at the same rate.

2749. Has the Board often given the public an opportunity of deciding that question?—I don't think they have.

2750. Then it is a matter entirely of opinion with you?—It is more than a matter of opinion with me, because I have frequently asked the question already, if there was anyone in the city that would do it.

2751. Of whom—of Mr. Thom?—No, but of other persons.

2752. Would you be astonished to find that there are three or four that could do it?—Well, I would certainly be astonished to find that there are three or four.

2753. When you make a contract, is it by the sheet?—So much a thousand, and so much each copy. A thousand copies is the least that we require.

2754. That is, of reprints?—Of reprints and of new books.

2755. Suppose for example, a new book is to be issued by the Board and the manuscript is sent to Mr. Thom. He sends proofs?—He does.

2756. Who is entitled to get proofs of these books?—Each member of the Board.

2757. Does each member of the Board make corrections upon the proofs?—If it is a new book, each member of the Board is supposed to record any objection he may entertain to the book.

2758. What is done with the corrections?—If it is an entirely new book it has to be submitted to a committee called the "Book Committee" before it is approved; and then they report upon the book, and their report is brought up for the final approval of the Commissioners.

2759. With regard to the corrections that are made upon the proofs, are the separate proofs sent to the printers, or are all the corrections inserted upon the one proof?—I don't remember an instance of the kind. It is generally the Commissioners who make objections to any portion of a book. It is very seldom that they object to typographical errors. They object either to a whole passage or a whole lesson, and that may be struck out. The Secretary looks over the book for typographical errors, at least I do.

2760. Mr. Thom gets the book, and he makes an estimate upon it as offered to him, subject however to the subsequent corrections?—Yes. He does not make an estimate for the book until it has been finally approved of by the Board. It is in a state of progress up to that time; and he charges for all alterations and changes of type that he may happen to be called on to make, in order to prepare the proof for the final sanction of the Board.

2761. Then who certifies as to the corrections and as to the time, or is it left entirely to his own disposal to make any charge he pleases?—I should think it is entirely left to his own disposal; and I think he deals very liberally with the Board; because a book is very frequently locked up in type for a long time, and he does not charge for the type that is technically called "locked up." I have heard him complain of the delay in not dealing with the proofs sent in, and keeping so much of his type locked up.

2762. Then when it is finally printed off and the account sent in, who certifies to the accuracy of the account?—The accuracy of the account? The Stationery Office are obliged to send one of their clerks who is brought up to the business, I suppose, to look at the books that are sent in from time to time, according to any estimate. Four or five times one of these gentlemen visits the Education Office and certifies that the books are in accordance with the proof that the Commissioners had approved of as regards printing and paper.

2763. When a book is to be illustrated, what process do you adopt in getting the illustrations done,—is that also a contract with Mr. Thom?—No; for the illustrations for the new lesson books—and it is only recently that the Commissioners have attempted to illustrate their lesson books—there has been no regular contract, I think, entered into with the engraver. He has been told that he is required to prepare the engravings for such and such lessons, to illustrate them; and he does so accordingly and sends in his account.

2764. And who certifies that account?—That account passes through the Finance Committee, who see the engravings. The Commissioners see if they approve of them. The account passes through the Finance Committee, and is paid as a common account.

2765. Now, suppose you take up a book from an author, and that it is not a compilation in the ordinary sense, but the product of one man's labour and time. He, of course, wishes it to be corrected; and there are the corrections of the Board and the sub-committee and so on, made in it; is he ever asked to certify to his own corrections, or may he make any number of corrections he chooses in the book?—I only know two cases in which the Commissioners selected individuals to compose books,—not to compile books, but to write them. I beg your pardon, I thought you might be referring to these persons,—I don't want to quarrel with a word; at least I want to know whether you refer to a person who has compiled one book from many others or has written a book?

2766. Written a book is the sense in which I put the question?—Very well. I only know two persons at present, that were called on to write books,—I only speak from experience. One of them is Mr. Baldwin, the principal Inspector of the Agricultural Department. He has written an agricultural treatise which has received very great praise. He was called upon to correct the proofs of that book; and when corrected, the book was sent at once by me, it having been approved of by the Board, to Mr. Thom; and I quite forget whether Mr. Baldwin got a proof or not to see if it was in accordance with his corrections, but I rather think he did; I am not quite sure. The other was the case of a gentleman who was writing a book on trigonometry. It is in progress at present, and he, I know, receives proofs to make his own corrections, and he deals with Mr. Thom. It is entirely a scientific book, and the Commissioners, at all events, could not all correct it.

2767. Then he certifies, of course, as to the accuracy and the cost of these corrections?—The gentleman who is preparing the book?

2768. Yes?—No, he has nothing to say to the cost of the corrections at all; neither was Mr. Baldwin asked as to the cost of anything.

2769. Are there illustrations in Mr. Baldwin's book—Yes.

2770. Who certified as to those illustrations?—I don't know, indeed.

2771. Did Mr. Thom ever certify as to the engraver's account?—I am not sure.

2772. Could we have the whole of the accounts connected with Mr. Baldwin's and that other book brought before us?—You can have the record of them in the minutes.

2773. The vouchers themselves?—They are with the Audit Office.

2774. Don't you keep duplicate accounts—duplicate vouchers?—Yes; in many cases we keep duplicate accounts.

2775. But of those to which I alluded?—I am not sure I can ascertain that.

2776. When a book is ordered to be printed by Mr. Thom, or whoever may be the printer, what is the usual number?—According to the demand that the book may be in. For instance, of the Fourth Class Book we would order 10,000; and then if we saw that the demand on the part of the public was very great for these books, in order to anticipate their wants we would order 10,000 more. Of the First Class Book—the First Book of Lessons—we would, perhaps, order 200,000.

2777. Does Mr. Thom keep the type standing?—Always.

2778. And then he allows you for the use of that type, subject to the cost of keeping the type standing?—He does not charge anything for keeping the type standing.

2779. Then, when he prints, say 10,000 copies, and you, in the course of three months require 10,000 more, what does he charge you?—The same.

2780. That is, he has kept the type standing, and he charges you for the composition anew?—Well, he charges at the same rate. It is his contract until the Commissioners choose to terminate it. They get their Fourth Book at so much per thousand; and he continues to supply it at that rate.

2781. Then, is this statement of the matter correct—Mr. Thom contracts to produce, we will suppose, a Fourth Book of Lessons—to set it up in type, to give paper, and to do the presswork for so much per thousand. An edition is ordered of say, 10,000, from him. He does not charge for keeping the matter in type—that is not your concern—but you order, in the course of three months, a second edition of it without any alteration. He in the meantime has kept the book standing in type. He charges you again for the resetting of the whole of that type; and, any number of times that it may be required for, suppose, two or three years, he is paid, in fact, three, four, or five times, successively for the setting of it up?—I am not prepared to say that that is a fair view to take of it. We contract with him for a certain article—the Fourth Book of Lessons—at so much per thousand. He is to continue to supply that book to us at that rate as long as the Commissioners require it. He continues to do so. The Commissioners have nothing to say, I think, to his keeping the type standing. That is not the question. I suppose if Mr. Thom thought that he was not likely to get 10,000 copies ordered next month, and 10,000 copies in a couple of months afterwards, he would charge a great deal more for the first 10,000.

2782. That is to say, he has a practical monopoly?—He decidedly has a monopoly.

2783. Which would prevent, from the mode in which the Board contracts with him—absolutely prevent any competition with the public outside?—I have said it from the start that there has been no open competition for the Lesson Books. There was a competition at the beginning for the Lesson Book when Mr. Thom got the contract. At that time the Stationery Office used to supply the books; and Mr. Thom has kept the contract ever since. There was then an open competition.

2784. In the case of Mr. Baldwin's book, what was the number of the first edition?—It was either 3,000 or 5,000—I am not sure which, but I think it was either.

2785. How many copies did Mr. Thom print of it—I suppose that is a private matter which you are not acquainted with?—No. He printed a second edition.

2786. Of his first edition he printed 3,000 for the Board. Did he print any more for the public?—I remember Mr. Thom saying that he could not put up the type at the rate that he offered to supply the Commissioners if we ordered only 3,000, and that he should print an extra number. I don't know how many, indeed; perhaps if he printed 5,000 for the Board, he printed 5,000 more for himself—that unless he did that it was not worth his while to put up the type.

2787. Then he printed a large number?—I think he printed 10,000.

2788. And in the expectation that the old limit would continue, and that when the Board ordered a new edition they would pay for the composition of it?—I don't know what his object was except what he told me, that he did not like to lose, and that he thought the book would have a sale and that he had printed so much on his own account. That edition is gone, and I don't think he sold all he printed on his own account. The new edition is the one the Commissioners circulate now.

2789. With regard to an author in a case of that kind, how does the Board deal?—Take the particular case of Mr. Baldwin.

2790. Have you any other—I don't know his particular case?—They ask how much will he produce the book for. But in Mr. Baldwin's case I think they did not consult him at all. They said it will be a reasonable thing to give him so much for the first edition (I know the amount that was ordered, and I dare say it has been paid;) and if it should go through a second edition, which would prove that the book was acceptable to the managers of the schools and to the public generally, we shall give him another sum—a small sum—but after that no further payment.

2791. Mr. Thom, in virtue of his being the printer, holds a monopoly from the Board?—I beg your pardon. Anyone may print the book for sale.

2792. That is exactly what I want to come at. He first has the monopoly from the Board of printing the book?—For the Commissioners.

2793. But he has a monopoly of the first edition—you must admit that?—Of course.

2794. For no person can see the book until it is issued?—Quite so.

2795. The Board of Education pay the author a certain sum for the copyright for their use and then present it to Mr. Thom, and the author gets nothing—is not that the state of the matter?—I don't see that you can say that the Commissioners present it to Mr. Thom. The Commissioners get it printed for their own use—the use of the schools. They have no other possible object. I don't think the Commissioners care in the least for Mr. Thom, the contractor, or anybody else.

2796. But Mr. Thom is allowed to sell the book to the public?—So is everyone else.

2797. Pardon me, you stated that he has a monopoly of the first edition?—Yes, of the first edition.

2798. Of the first edition—that is an important matter?—Until the public see the book they cannot print it.

2799. And of course he, having the market in his hand, gets from the Board a sum of money sufficient to pay for the whole expenses, except the presswork and the paper, and the extra copies which he prints, and throws upon the market, and for which the author gets nothing; and the nation is supposed to pay for the publication—is not that the state of things?—I cannot enter into that view.

2800. Do you admit that that is the actual state of the case?—I admit the fact that a contract is entered into with Mr. Thom; that he prints the book for the use of the Commissioners; and that he prints other copies for his own sale to the public.

2801. And deprives the author of the amount?—I don't think the author can be said to be deprived of the amount, when he accepts payment of the book from the Commissioners. The book is not the author's

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book, it is the Commissioners' book. He takes a certain amount of money for that book, and it becomes the Commissioners' property; and I don't think in this case the writer of the book would be allowed, without the sanction of the Commissioners, to print the book to make money.

2802. Then the public outside may print it, but not the author?—In this particular case, he is a servant of the Board.

2803. He would not be allowed to print it, but the public would?—Quite so. I think that distinction may be drawn.

2804. Is it your opinion that the Government is paying for the circulation of that book to the advantage of Mr. Thom?—I don't think that is a fair way of putting it. I take it that the object of the Commissioners whom you call the Government, is to have the book produced at the cheapest possible rate for the benefit of the children attending the schools. They consider they secure that object by entering into the contract with Mr. Thom. I think they are perfectly indifferent as to whatever else may take place after.

2805. Do you think they secure the object you state, of producing the book at the minimum cost to the public, by the process they adopt, when the production of it is not open to public competition?—I could not state so, because Mr. Thom might be underbid in the market if it were open to public competition. I don't believe it is likely he would, but he might.

2806. Have the Board brought out a new edition of the Fourth Book of Lessons?—They have published a new edition.

2807. Are they satisfied with that edition?—It has finally passed a large Board after a good deal of discussion, and is now in circulation. The first instalment has just been delivered.

2808. Are they about to issue a new edition of it?—Of the same book?

2809. Yes?—They are.

2810. Without any modifications in it?—Without any modifications whatever.

2811. No modifications have been effected in it, I believe from its first issue until now?—There have. I thought your question had reference to the last issue.

2812. No. Have there been several distinct editions of the new Fourth Book of lessons?—There have been two editions of the new Fourth Book. We do not at the office consider that a book has a second edition, because 10,000 copies of it having been sold, we order 10,000 copies more of it, which are of the same stereotype; we only call it a new edition when alterations take place in the type and in the substance of the book.

2813. Then there has been more than one edition of the Fourth Book of Lessons?—There have been two forms of the Fourth Book of Lessons—one contained matter that is not in the last.

2814. Has that been recently?—Yes; very recently; it is not more than six weeks since the Fourth Book was revised and passed the Board.

2815. Are the Board satisfied with that new edition of the Fourth Book?—I never heard any of the Commissioners express any dissatisfaction with it.

2816. Then it may, I suppose, be looked on as the final revision of the book?—I think so.

2817. Have we got a copy of that revised edition?—No; unless you got a copy of it within the last six weeks.

2818. We have got only one copy; and we are to take that as the second edition?—Perhaps so. I don't know. I couldn't say without looking at the book.

2819. Is it the rule of the Board that the junior Secretary is to attend the meetings of the Board?—It is not. There is no rule on the subject. It is a matter of private arrangement between the Secretaries. Either Secretary might attend the meetings of the Board, or, if the Commissioners required it, both should attend.

2820. Was it a private arrangement with the late Secretaries?—It was, between Mr. M'Creedy and Mr. Kelly. Mr. M'Creedy used to attend the meetings of the Board.

2821. Was there any other cause ever assigned for his attending the meetings of the Board besides a private arrangement?—I never heard of any other.

2822. Has the Catholic Secretary to the Board been habitually excluded from attending its meetings?—Mr. Kelly attended for two years the meetings.

2823. That was during Mr. Cross's illness?—Not during his illness, but when he was not very strong. In the same way he attended the meetings of the Board when Mr. M'Creedy was not very strong.

2824. Mr. Kelly was, I believe, the junior, and Mr. Cross, the senior Secretary?—Mr. Cross liked to attend the meetings of the Board, and he did so.

2825. Mr. Kelly was the senior officer, but junior as Secretary?—He was for some time called junior Secretary: he was not only the junior in point of time, but the junior in point of emoluments. For some years past the two Secretaries have the same salary.

2826. But he was the senior to Mr. M'Creedy?—He was.

2827. Is it not the fact that whenever Mr. M'Creedy was able to attend the Board he was the Secretary that attended, although the junior, and not Mr. Kelly?—It is.

2828. And Mr. Kelly took Mr. M'Creedy's place at the Board when Mr. M'Creedy could not attend?—He did, and he took it also on other occasions. When I was appointed Secretary, Mr. Kelly attended the meetings of the Board for some time. He then asked me if I would attend. I said, if you wish I will do so. He said, very well, do attend; and I did attend the Board. It is not every one likes to undertake the labour and responsibility of attending the Board. It imposes a great deal of labour and trouble, and it imposes a vast deal of responsibility. For that reason, probably, Mr. Kelly didn't care for attending the Board.

2829. Is that the only reason why Mr. Kelly ceased to attend the Board?—That is the only reason I know of. I am satisfied that that is the only reason why Mr. Kelly ceased to attend the Board.

2830. If there is a prejudice existing outside in the public mind that there is a different reason for it, what would you say?—I would say that, like other prejudices that exist, it is utterly unfounded.

2831. Will you make inquiries about the duplicate vouchers in the case of the books?—Yes, certainly.

2832. Rev. Dr. *Wilson.*—Professor Sullivan has referred to payments by results—have you turned your attention to that subject?—I have, for several years. I wrote something on that subject in the year 1861.

2833. Did it appear in your report to the Commissioners?—It was in my general report I wrote it, but it was not printed.

2834. Then the public have not had the advantage of it?—The public have not seen it. I don't know that they would derive any advantage from it.

2835. Would you be disposed to give your opinion on that subject to the Commissioners?—I would, with great pleasure. It is a subject that occupies the minds of all who think upon the question of education at present.

2836. With regard to the arrangements between the Secretaries about attending the Board, is there any reason why a Protestant Secretary rather than a Roman Catholic Secretary should attend?—None whatever.

2837. Have the Commissioners any object to serve by the Protestant Secretary attending the Board rather than the Roman Catholic Secretary?—It is impossible that they could have any object to serve in the matter.

2838. Is the arrangement between you satisfactory to your colleague, Mr. Kelly?—It was he asked me to attend the Board. I would be happy if he attended. As he is senior Secretary. I would consider it etiquette to give way to him in the matter; but it is entirely a private arrangement between us, and no Commissioner ever asked a question respecting it.

2839. With regard to the books referred to by Professor Sullivan, have they been frequently revised?—Do you mean the last series of the lesson books?

2840. No, but the books that from time to time have been used in the schools?—I think not. I think

the edition that was in circulation previous to the new series might be regarded as stereotyped for many years.

2841. Previous to the appointment of the parties engaged in the late revision of the books, were there any other persons appointed to revise the books?—Mr. Cross, I think, was at one time charged with that duty.

2842. Were there any persons appointed at a later period than Mr. Cross's time?—I don't just now remember that there was; but there is something on my mind that there was another person charged with the duty.

2843. I refer now to the report for the year '60, page 26, in which the Commissioners say—"We have appointed a committee to revise the books published by us, with a view to making them more in accordance with the present state of knowledge, and generally more acceptable for the purposes of education," and so on?—These are the new books.

2844. Do you know who were the committee?—I saw by a parliamentary return the names of some of the committee. I don't think I can remember all of them; but I know all the members of the Board that were on it. I understood that Mr. Macdonnell was on it; Mr. Gibson, Judge Longfield, Mr. Lentaigne, Mr. Murland, Mr. Waldron, and Dr. Hall were, I think, on that committee. I forget the others; I am afraid of making a mistake about the names of others.

2845. That will do—did this committee appoint any of the officers of the Board to enter on the revision of the books?—There were two officers charged with that duty, but I do not know whether they were appointed by the committee or not.

2846. Who were the officers?—The books at first were to be prepared by one of the Secretaries and a Mr. Clarke, who was employed as literary assistant; and afterwards two Inspectors were called up and charged with that duty.

2847. Who was the Secretary?—Mr. M'Creedy.

2848. Did he not continue to act in the matter of the revision of the books?—He did, with very great earnestness and assiduity.

2849. Was it owing to his illness that the others were subsequently appointed to take special charge of the revision?—I cannot say.

2850. You don't know that it was owing to his illness, Mr. M'Creedy ceased to act in that capacity?—I think it was not.

2851. Did the Commissioners approve of the revision at first?—They did, when the revision was taken charge of by the two Inspectors and the literary assistant. Some of the leading officers of the Board are also supposed to be members of the committee.

2852. Who were they?—I was a member myself, but I never acted.

2853. Why didn't you act on the committee?—Well, I was never asked. I think I saw my name was amongst those on the committee, but I felt delicate in interfering in the matter.

2854. Was the committee ever summoned to attend a meeting of any sort?—Yes; the members of the committee, who were members of the Board, were.

2855. And the other parties were not?—They were not; they were always on the spot, but they did not interfere.

2856. Were they not all asked to interfere?—I was never asked to interfere.

2857. Could you say whether the Commissioners approved of that revision or not?—I know there was considerable discussion about this edition. The discussion that took place about the First, Second, and, I think, the Third Book of Lessons, took place before I was appointed Secretary to the Board, and I was not present at any of the discussions on the subject.

2858. Was it owing to the peculiar fitness of these persons appointed to revise the books that they were appointed to that office?—There were various grounds for their selection; one of them, for instance, being a Roman Catholic and the other a Protestant.

2859. The literary assistant, was, I believe, a Presbyterian?—He was a Roman Catholic.

2860. One of the persons appointed was a Presbyterian?—Mr. M'Creedy was a Presbyterian.

2861 One of the Inspectors was a Presbyterian, was he not?—Neither of the two Inspectors was a Presbyterian. One was an Episcopalian, and the other a Roman Catholic.

2862. I see in the report of the Commissioners on the subject they say—"In the compilation of their books they have deemed it necessary to have persons of experience and literary taste," and so on; do you think it was owing to their qualifications in this respect that these persons were appointed to the office?—I heard both Inspectors praised for these qualifications.

2863. At the foot of page 240 of the new edition of the Fourth Book I find these words:—"The apparatus employed to assist the diver in his operations *are* exceedingly simple, &c. It *consists* only of," and so on; do you think that is a very correct expression?—It is bad grammar.

2864. Is the Government in the habit of making suggestions to your Board as to the books in use, or as to the general action of the Board?—Not that I am aware.

2865. I desire to put a few questions to you in reference to the managers of schools; have you found the managers always desirous of having qualified teachers in their schools?—Indeed I have not.

2866. Have you found managers indifferent about having qualified teachers in their schools?—I have, frequently.

2867. Have you found some managers to appoint teachers unfit to take charge of schools?—In some instances I have found managers disposed to appoint teachers not qualified or fit.

2868. Are such managers likely to send their teachers in for training?—I would infer—and it is only an inference—that the manager who is indifferent to the qualification of the teacher he appoints would be also indifferent to his being trained.

2869. Is it your experience that managers, as a rule, take an interest in the schools?—There is a great variety in that respect. Some managers take considerable interest in the schools, some take more or less interest in them, and some are perfectly indifferent about them.

2870. Do the managers exert themselves generally to induce the parents of the children attending the schools to pay school fees to the teachers?—Generally speaking they do not. On the contrary, they desire that the teachers should admit as many children as possible to the schools, either free or at the lowest farthing.

2871. Is it the general impression amongst managers that the State should pay the salary of the teachers?—It is.

2872. Have managers in any respect endeavoured directly to ameliorate the condition of the teachers?—They have taken no direct step to ameliorate the condition of the teachers.

2873. Would you think it part of the manager's duty to see that a considerable portion of local support should be given to the teachers?—I have told managers so myself, but the remark generally fell flat.

2874. Would any advantages other than pecuniary result to the teachers if managers exerted themselves to procure for them local support?—It would show that the manager who would thus exert himself, took an interest in his welfare, and it would make him grateful, and tend to make him improve the school in many ways.

2875. Would any advantages accrue so far as regards the attendance of the children at the school?—Yes, certainly; a very decided advantage would arise, the children would attend more regularly, and would receive a larger amount of instruction.

2876. Would an improved local payment given by managers and parents have the effect, in your opinion, of improving the condition of the schools throughout the country?—If you could secure a voluntary mode of payment in that way, it would have the effect of

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making the teachers take greater interest in the children, and of rendering the schools considerably more efficient.

2877. Do you think that any practical results would arise from dispensing with managers?—You could not dispense with them, unless you make education compulsory. I refer to the managers in the country and rural districts. You cannot dispense with them, for unless the State takes the schools into its own hands, you will have no schools except by the agency of managers.

2878. It has been stated in evidence that there are 222 schools under the management of the Established Church clergy, and 560 schools under the Established Church laity, can you account for the apparent difference between these numbers?—I can very easily account for that difference in the numbers. I know that the clergy of the Established Church at an early period withheld from and would not join the Board, while the laity were not so scrupulous, and being landholders and large proprietors, they had schools established for the benefit of their tenants.

2879. It has been stated that there are 4,000 schools under the management of the Roman Catholic clergy, and but 323 schools under the management of the Roman Catholic laity; can you account for that difference in the numbers?—I can only account for it in this way,—that the parish priest takes the education of the children of his own denomination into his own hands, and you have not many Catholic laymen in many parts of Ireland, and where they are the parish priest or one of his curates becomes the manager of the school without any reference to the laity. It is the fact, but I do not account for it.

2880. Do the Roman Catholic clergy object to laymen acting as managers of schools?—I think they are very jealous in that respect.

2881. They regard it as an invasion?—I don't know, but I think they are very jealous.

2882. It has been said that there are 551 schools under the management of Prebyterian clergymen, and 245 schools under the management of Presbyterian laymen; can you assign any reason for that difference in the numbers?—I cannot, except I suppose that there is a greater number of the laity socially qualified to act as managers. Presbyterian laymen get up schools wherever they please—I suppose they would establish schools without any reference to their clergy.

2883. Are there many instances where the laymen are incompetent to act as managers?—Only three or four have come under my notice.

2884. Have you found the three leading churches of this country anxious to make their names heard, and their influence felt in the education question?—I think the heads of the churches have taken every possible means of having themselves very audibly heard on the question.

2885. Have they, both by sermons and otherwise, throughout the country, supplemented the grants to the National teachers?—I am aware that charity sermons are preached in this city for the National schools, and the proceeds are supposed—and I hear they are—to be allocated to the support of the schools; but through the country and the rural districts I never heard that sermons were preached on behalf of the schools.

2886. I speak of the action taken through the entire country—particularly of the clergy of all denominations; have they done much to improve the condition of the National teachers?—I think not what is expected of them.

2887. Have the laity done better in that respect?—I think the laity are more liberal than the clergy.

2888. Has the Board itself done anything through their Inspectors and managers, to induce localities to contribute towards the teacher's salary—compulsion excepted—what is your view?—My view is that the Commissioners have not interfered in that direction much.

2889. They have not done what might be expected of them to induce the localities to contribute?—They have not; having observed it on some occasions, and knowing the pecuniary condition of most parts of Ireland, it would be vain to try it, while in others it might be attended with success.

2890. Have they made any exertions in those parts where success was probable?—I know that a letter had been written to managers to make exertions to secure the teachers more remuneration; and I am aware that one Commissioner specially brought the matter under the notice of the Board, and requested that a circular should be issued on the subject.

2891. Can you say whether the Inspectors or managers ever received special directions from the Board on the subject?—I think that a circular was issued; but in a query in the reports the Inspector is asked if adequate effort is made to secure local support for the schools.

2892. Have the Commissioners made any efforts to see that Lord Stanley's condition is not departed from, "that local funds should be raised, and permanent salaries provided?"—I think the Commissioners, with reference to the paragraph you have referred to, asked that there might be some modification of Lord Stanley's letter—that they might not be called on to insist on local contributions.

2893. Was there any relaxation given in consequence?—By the government?

2894. Yes?—I think the Commissioners did receive some permission to relax their rules in that respect.

2895. It is said that the salary the teachers receive from the State is given to educate the children whose parents cannot pay for their education; is that your view?—That is, to a large extent, the fact, especially in the south and south-west of Ireland.

2896. Was that the view the State had in making the grant?—It was not.

2897. Does not the time-table recommend managers to exert themselves to induce parents to pay a small sum to the teachers for the education of the children?—The old time-table said that each child should pay sixpence a quarter at least.

2898. Has that been abolished?—It is not at the foot of the present time-table.

2899. Do you approve of the arrangements which exist between managers and the central authority?—I think there is nothing objectionable in them.

2900. Have you any change to suggest?—The only change I would suggest is with reference to the payment of the teachers. I think for expedition sake a new plan should be adopted. Instead of sending the payments in the present roundabout way, my view would be to have them paid by paymasters specially appointed, or by the Inspectors of the district, at the end of every quarter, or monthly, which would be better and more agreeable to the teachers, at central points. In this way the entire salaries could be paid in three days.

2901. You think that plan is feasible?—It is perfectly feasible.

2902. And could be brought into operation easily?—Yes, but I have no doubt that very many of the managers would object to it, and say that it would take the teachers out of their hands. But to that you might say you have the power of dismissing the teacher when you like—if he is not a person of moral character you can dismiss him—and that is the great advantage of having managers.

2903. As an officer of large experience, do you think that plan preferable to the present one?—I do.

2904. In reference to the organizing teachers, why was that system introduced?—I think it was introduced to enable teachers who were too old for training, or who, from many circumstances, social or domestic, would not be able to attend a training-school for the purpose of being trained—to derive benefit from the instruction they might receive, and to supplement the training-schools.

2905. What is the salary of these officers?—£150 for males and £100 for females. There is only one female organizing teacher at present.

2906. Is this system carried on to as great an extent

as it was?—It is not carried on to the same extent as it was.

2907. Why not?—Many of the schools are organized, and I doubt if it has fulfilled all that was expected from it.

2908. What is your opinion of the system?—I think if it was carried on it would be useful in many respects, if the managers would co-operate with the organizers in making all the material improvements in the schools that are required. That becomes a question of expense, and the managers do not like to incur expense: and in consequence, a great portion of the benefits of the system is not realized.

2909. It has been stated that the system would supplement to some extent the efficiency of the present inspection; can you say how it would effect that?—I think it would be fairly calculated to do so, by showing the teacher how to instruct his pupils more effectively, by a better mode of teaching, and a better mode of organization, and so have the children better prepared for the Inspector by bringing them up to a higher standard.

2910. And so far put into operation any wise suggestions made by the Inspector?—Yes, he might assist the teacher in carrying out the remarks left in the observation book, that may be made by the Inspector from time to time.

2911. Have there been any complaints against this class of officers as to the non-discharge of duty, or their moral conduct?—We had a charge against at least one of the staff for immoral conduct. He held at that time the situation of Acting Inspector—that is, in the temporary absence of the Inspector, he was allowed to take his place. I only remember a charge of immoral conduct against one man.

2912. Have you the circular given to the Inspector for the appointment of the organizers?—I have not it with me.

2913. Can you furnish it?—I can.

2914. Have its arrangements been adhered to?—I think the organizers remain considerably longer at school latterly than they were required to do by that circular.

2915. Rev. Mr. *Cowie.*—You were an Inspector?—I was for twenty-four or twenty-five years.

2916. You have seen a good deal of the operation of the system?—In nearly every part of Ireland.

2917. I should like your opinion as to the value of the books issued by the Commissioners; do you think they are at all entitled to the high character given them?—I speak now in reference to the old books, and in praising the old books I do not wish to be understood as speaking in depreciation of the new. I think the first series of books issued by the Board was a very admirable series. I think the second was a good series, but inferior to the first; that is not the new series. The new series I am not very familiar with. They have been only recently issued.

2918. At the time the first series of books was published were there any school books that could have been used?—I do not think there were any suitable school books in Ireland. The system was a system of mixed education. There were no suitable books written or compiled at that time.

2919. Do you think there are no books published at this time suitable for the schools, considering there are so many series of good school books published in England and Scotland?—To answer that I should be acquainted with the books used in England and Scotland. I am not much acquainted with them. I have here the sixth standard of the National Society's book. I looked through this book, and I think in its arrangements and contents, it is an inferior book to the Commissioners' book.

2920. Are you acquainted either with Chambers' or Laurie's series of school books?—I have seen both, and am, or rather was, more or less acquainted with both, and I thought very highly of Chambers' books. They had, in my opinion, one advantage over the Commissioners' books; they had more scientific lessons, which, I think, is of very great importance in the present day.

2921. Do you adhere to that opinion—that they should have scientific lessons?—My opinion is that a good reading book for an advanced class of scholars should not be merely what is called a "Reader," but should contain more or less teaching in science. I know very scientific men will not approve of that opinion, but I think for the general public that is the way to make them familiar with the first principles of science, and to give them a taste for it. However the new series of reading books of the Commissioners does not err in that direction, for they are what is called, "literary."

2922. Is not the use of your books, practically speaking, compulsory on National schools and teachers?—On account of their cheapness they may be regarded as so.

2923. More than that: are they not compulsory in your examinations of teachers, for example?—Our examination of teachers is based upon our books.

2924. And your examinations of pupils are based upon them?—Yes.

2925. Then as far as that goes they appear to be compulsory?—Certainly; but any manager might say, "I will not have your books. I will use the books of such and such authors." Any manager might do that, but we have no instances of the kind that I am aware of.

2926. Practically they do not select other books?—They do not.

2927. Do you think your books so good that a rule like this is proper: (See rules and regulations, paragraph 4, section 1)—"The following practical rules are to be strictly observed by teachers of National schools." Then rule 5 directs them "To classify children according to the National school-books, and to study those books themselves." Do you think that a proper rule?—Yes; I think if they do not study the books they cannot teach them with effect.

2928. You think the books ought to be studied, not the subjects?—Oh, the word "books" means the lessons, the subject matter of the books.

2929. You still think your books well suited to your purpose even in the last series?—I do.

2930. Better suited than any other series of books you know of?—I do not like instituting comparisons, because I am not now very well acquainted with other books.

2931. You have seen other books?—I have, of course; but I am not now well acquainted with the books used in England. My attention is directed entirely in another channel.

2932. The *Chairman*—In speaking of the later editions of the Commissioners' books not so highly as of the original editions, do you mean that the alterations made in them have not been advantageous, or that the later editions have not relatively the same superiority over other books that the originals had in their day?—I did not mean to convey that. I said I was more familiar with the original editions, and I praised them; but while I spoke in praise of those editions I did not at all intend to depreciate the newer editions, I merely said I was not so familiar with them. I think that was the remark I made.

2933. Do you consider the new editions inferior or less desirable in any way than the original editions?—I think in some respects they are superior, and in some respects they are perhaps inferior. I think we have less teaching on scientific subjects, but I think the selections in the new series are of a very high order, and very well adapted for the cultivation of children's minds—more so, perhaps, than the lessons in the old series.

2934. Is there a large quantity of matter in the original editions omitted in the subsequent editions?—There is not a large quantity of matter omitted, but there is a large quantity of new matter introduced; the present books are one-third larger than the old series, but some matter has been excluded.

2935. Do I understand you to say that in the scientific portion of the books there has not been the same

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proportionate addition as in other subjects?—From looking over the books as I have done when bringing them up to the Board, that has been my impression. I have now got the information Professor Sullivan asked me for with reference to the office books. (Reads memorandum.) "The ninety large books were ordered by the late Secretary, Mr. M'Creedy. The cost can only be ascertained on application to the Stationery Department. This department does not furnish details of cost to the Commissioners of National Education of office books or forms furnished. The large books have been gradually utilized into registry-books—that is, so far as the columns suit our registration." They will, no doubt, be useful when the old county books are filled up. They are very much larger in size than the county books, so that we will not want to get new county books.

2936. Mr. *Stokes*.—If the objections now entertained by several parties to the system of the National Board were removed—if the system of the Board were universally acceptable and all objections removed, can you say how many children would attend the National schools of Ireland?—Well, that is a question of population. There were on the rolls of the National schools upwards of 910,000 children; according to the report for 1866. In the report of 1867 there was an increase, the number being 913,198, and in the average attendance there has been an increase in 1867 of 5,290 over 1866. In 1867 there was an average attendance of 321,515 children at the National schools daily.

2937. Do you consider the removal of objections would increase that number largely?—I do not think it would increase the number largely; I don't think, considering the population, you could bring very many more children, except those that are in attendance at the Christian Brothers' schools and the Church Education schools, under the operation of the National Board, unless in localities where there are new schools still requiring to be established, and which will be established under the present system. I am not sure what is the number of children in attendance at the Christian Brothers' schools, but the report read a few days since at the meeting of the Church Education Society gives 63,000 as the number in attendance at their schools. It is possible they might come in if the system were acceptable to them. There are also some convent schools in the west of Ireland not in connexion with the Board, and to which, of course, the same observation applies.

2938. You do not see any reason to doubt that if the Church Education and the Christian Brothers' schools and others were brought into connexion with the National Board the total number of children under its operation would exceed a million?—Do you mean the number on the rolls?

2939. Yes?—Oh, I think it would certainly bring 100,000 additional on the rolls.

2940. What do you consider the education of each child should cost the State on the average?—That depends very much on the country; in a rich country it should cost the State less than in a poor country. In the Colonies the education of children costs the State, on the average, £3 per head. In Victoria, where the population is (I think) about 650,000—it is certainly under 700,000—there the education of the children costs yearly £172,000. The daily attendence is under 52,000. It is easy to see how much that costs per head—very high indeed. In this country the education of a child in the ordinary National schools costs somewhere about 14*s*. I think the average is 13*s*. 9*d*.

2941. Do you not think that Parliament would consider that amount enough for the suitable education of a child of the labouring class?—I do not consider it from that point of view at all. I don't think it is a question of pounds, shillings, and pence. I think the first duty of the State is to educate the child, and make him a good and useful subject; and it is very little matter to a great nation like England, whether that education costs 13*s*. or more, per head.

2942. Do you think that is the view Parliament ought to take?—I think Parliament would be well disposed to act liberally in the matter. If the country is to be well educated we should have our teachers much better paid than they are at present, so as to render them contented and useful members of society; and I see no source from which an increase of their salary is to come but the State.

2943. Are you prepared to state any sum which would be enough in your opinion for the education of a child in Ireland on the average?—I have made an estimate of that myself, which has never passed out of my own possession; but I may state that according to the scheme I have prepared, the maximum sum that the education of a child would cost would be £1 5*s*. 11*d*., but including salaries only, under 18*s*.

2944. Does that estimate include the cost of training masters, model schools, inspection, and the rest?—Yes.

2945. Taking these into account, the total cost would be more than £2 per child?—Under £2.

2946. Would you ask for £2,000,000 a year for the education of the children of the labouring classes of Ireland?—I think the money might be well and usefully spent for imperial interests; but half a million would be a liberal grant.

2947. That sum of £2,000,000 would not include the religious education of the children at all?—I don't think the State should have anything at all to say to the religious education of the children.

2948. From what funds should the religious education be provided for?—From the funds available for the purposes of the churches of various denominations. Let the various churches take care of the religious education of their own children.

2949. Your Board does not provide in any manner for religious education?—The Commissioners do not undertake to pay anything for the religious education of the children; but it so happens that in practice almost universally, religion is taught by the teachers to the children in attendance, once or twice a day. In fact the managers of the schools tell the teachers they must do so, or they will not retain them.

2950. Are pupil teachers from a distance often placed in the houses of masters of different religions from their own?—That is at model schools?

2951. Yes?—Yes, they are.

2952. Is any provision made for the religious instruction of pupil teachers so circumstanced?—Not within the walls of the schools, unless they partake of it at the time religious instruction is given in the schools to the pupils. There is generally a Protestant teacher of some denomination who takes charge of the Protestant pupil teachers as well as of the pupils; and the head master is bound to see that the children attend their respective places of religious worship regularly.

2953. Is it considered to be the duty of the master—whether head or assistant—who happens to be of the same faith as a pupil teacher, to give religious instruction to that pupil teacher?—It is understood that he looks after those of his own denomination.

2954. Would the Inspector of the school notice any dereliction of duty in that respect?—If it came to his ears, I think he would; but he has never received direct instructions to do so.

2955. Do you consider the Commissioners stand in *loco parentis* towards pupil teachers thus circumstanced?—I do not think they stand exactly in *loco parentis*. I think they ought, and they do through their officers see that the pupil teachers attend to their religious duties. Their moral character is strictly watched and guarded, and, of course, if they did not attend to religious instruction it would be suspected they were careless and indifferent, and that, I dare say, would be noticed at once; but there are no specific instructions issued on the subject.

2956. Is it the fact that the Commissioners select pupil teachers by competition, and on the ground of merit?—Yes; generally they are selected upon qualification. There is not much competition. Generally a lad who has been a senior monitor and is considered

eligible as a pupil teacher is recommended as such by the Inspector, and the Commissioners make an order appointing him.

2957. The Commissioners take him from his home and place him with the master of a model school, paying for his board upon a liberal scale?—Well, the scale is not liberal—it is only £20 a year.

2958. Do you think that the parent of the boy is likely to have an income of £20 per head for each of his children whom he has at home?—On the contrary, many of the parents of pupil teachers have not an income of £20 a year altogether—the candidates are "poor scholars" very often.

2959. Do you not then think that taking their grade in society into consideration, £20 a year is a very liberal allowance?—It is liberal as regards the boy, not liberal as regards the head master. The head masters complain that it is not sufficient; the boy may probably think himself very well off to get £20 a year paid for him.

2960. What is the value of the head master's place?—His salary begins at £75, and goes up to a maximum of £100. He is allowed £20 a year for each pupil teacher, coals, candles, residence, and in most instances half the school fees.

2961. What is the value of his place on the whole?—A good model school is worth from £180 to £200 a year. There are two schools where the income is worth double that amount—Belfast, which is a large and very numerously attended school, and Cork, which is also a large school, but the sum I mentioned, £200, is over the mark in most cases.

2962. Does the Board allow £20 in every case without exception for a pupil teacher?—Yes.

2963. Who provides their travelling expenses to and from their homes?—The Board does.

2964. That is in addition to the £20?—Yes.

2965. Do you give them gratuities besides?—Yes, he gets a gratuity at the end of the first year, and at the end of the second year, provided his conduct has been satisfactory in all respects.

2966. For his religious instruction you pay nothing whatever?—Nothing.

2967. Mr. *Dease.*—You said just now that you did not consider it to be the duty of the State to afford religious instruction. How do you reconcile that answer with this portion of rule 1 of the Board—"The object of the system of National Education is to afford combined literary and moral, and separate religious instruction to children of all religious persuasions?"—I think that means that the State is to give every facility for separate religious instruction, but not to pay for it.

2968. Is that the meaning you attach to the word "afford?"—That is the meaning I attach to the word "afford"—to give every facility for separate religious instruction, and every facility for combined literary and moral instruction.

2969. Does not the State pay for the one and not for the other?—It pays for the literary and moral instruction; it does not undertake to pay and it never was intended by Lord Stanley's letter, that it should pay for religious instruction.

2970. Still the same word "afford," which is applied in one case is applied also in the other?—Well, if there is any ambiguity in the form of expression I don't think it touches the principles of the Board at all events.

2971. Was the requiring of local pecuniary aid, which was part of Lord Stanley's original plan, ever acted on from the first establishment of the Board?—It was acted on in the beginning, I believe—they attempted it—and it is acted on now in building cases, where one-third must be subscribed; but as far as endowments or payments of teachers go, it is not acted upon at all.

2972. And never has been from the very first?—Well, I could not say "from the first;" but in my experience, which goes back to a very few years after the establishment of the Board, it never has been acted upon.

2973. Now that the State has been for many years practically the only pecuniary supporter of the schools, do you think it would be possible to insist on local aid being furnished without checking the spread of education?—I think it would be very difficult to do it without checking the schools. The prejudices of the people are so strong in localities where schools have been for any length of time established, they fancy the teacher is well provided for by the State—much better than he really is—they exaggerate his income; and the managers of schools, if they do not discourage payments, certainly do not encourage them.

2974. When you say the Catholic priests are jealous of the interference of the laity in their schools, can you account for that in any way?—I cannot undertake to account for it; but I know, as a rule, being intimately acquainted with a great number of them, that they like to have the management of the schools themselves.

2975. Can you say whether the jealousy would extend as much to the interference of laymen of their own creed as to those of other creeds?—That is not a practical question, and it is hardly fair, I respectfully submit, to expect me to give an opinion upon it. I would rather not answer the question; but if you press it, I will answer it.

2976. When you made use of the word "liberal," in speaking of the laity as being less liberal than the clergy, did you use that word in its monetary sense?—Entirely.

2977. Professor *Sullivan.*—You stated that you thought that more of the Presbyterian laity were competent to undertake the management of schools than of the Catholic laity?—Yes, I think in the north of Ireland there is a larger yeoman class—or a class between that and gentlemen—and that is the reason why there happens to be so many more lay managers of schools in the northern or Presbyterian counties than in the south-western and western districts of Ireland. It is merely a social question, but that is my opinion.

2978. You made no limitation in the answer you gave?—Oh, I referred entirely to that district because, of course, Presbyterians are principally in the north of Ireland, and it is there there are the largest proportion of lay managers, many of whom are very rich men—some proprietors of mills.

2979. Have you ever looked at the statistics of the number of Roman Catholics and Presbyterians receiving a higher-class education in Ireland?—I have not paid very much attention to it.

2980. You are not aware that the proportion is the other way from what your answer would indicate?—No, I was not.

2981. The *Chairman.*—Do you think that the teachers could carry on the business of the school as efficiently as the managers if the latter were discontinued?—I think not; we could have no correspondence unless we had managers—we could hardly correspond with a teacher about an irregularity in his own school.

2982. For the purposes of management and communication with the central office are managers useful even in cases where they do not attend to the discipline and working of the school?—I think they are very useful as a means of communication between the Commissioners and their teachers.

2983. Is any care taken generally in the country to provide teachers with residences?—The Commissioners do not undertake to provide residences in any case; nor do the managers of schools, except in a very few cases, such as where the manager is a landlord, or a person of independent means. Generally speaking, the teacher is left to make provision for himself in that and all other respects.

2984. Do the teachers frequently find great difficulty in procuring suitable residences, especially when married?—When married, they often have very great difficulty; and even unmarried teachers, in many instances, find considerable difficulty in remote localities. About forty-three per cent. of our male teachers, and only twenty-four per cent. of our female teachers are married.

2985. Do you think it would have a beneficial effect on the comfort and efficiency of the teachers if the local managers paid more attention to procuring suitable

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residences for them?—I think it would be most desirable.

2986. Do you think that is a point on which more local effort might be called for by the Board?—Well, I think so. It would have another great advantage, that by showing the peasantry and the humbler class of farmers in the district that the teacher was respectably housed, it would secure their respect for him. It is not desirable that a teacher should live in the same class of humble houses as many of the parents of the children who are his pupils dwell in.

2987. When you were Inspector did teachers ever complain of the difficulty of being housed, and also of the excessive rent they had to pay?—They complained very often of the difficulty of being housed, and sometimes also as to the excessive rent. We have a return of the amount of rent paid by teachers from 1865.

2988. Are there many cases in which the masters' stipends have been increased by the managers of the schools?—I think I can supply a return of the exact number. The local contributions or subscriptions are in some cases very small, and in very few counties are they large. Wicklow is the largest. I think the Commissioners' report will show the amount of subscription in that case. At all events we are making out now for the Royal Commission a return under that very head. (Hands in report.) If your lordship will glance at that you will see for each county the amount of subscriptions.

2989. Does not the total (referring to report) of £12,000, given under the head of "subscriptions," include local endowments?—It includes local endowments.

2990. When subscriptions, in the ordinary sense, are given, or when money is collected in aid of a school, does that money go exclusively in aid of the teacher's salary, or is it applied in other ways?—The manager has the power of allocating the subscriptions as he chooses. Generally the funds that are raised by subscriptions or received from an endowment, are paid to teachers, but in some cases they are allocated to providing books, and in a few instances I have known them to be expended in repairing the school-house.

2991. Do you consider that the general feeling is that the stipends provided by the Board are sufficient for the schoolmasters?—Do you mean the general feeling on the part of the public?

2992. Yes?—Well, the lower strata of the public I think fancy they are sufficient, but the thinking portion of the public consider them very insufficient.

2993. Do you think the smallness of the local subscriptions arises from the feeling that the Government stipends are sufficient?—I think that impression contributes largely to the small amount of fees the teachers receive.

2994. What salary do you consider, according to the present rate of prices and wages in Ireland, a teacher should have?—I would classify the teachers. I think the least any teacher should have would be £40 a year from all sources, and if you get a first-class man, I think his income should at least range from £60 to £70. The second-class teacher would have an intermediate amount.

2995. Do you think £40 should be the lowest?—I think £40 should be the lowest. School teachers in Ireland have probably greater influence than in other countries, and it is very desirable that their position should be comfortable, and that they should be made contented and happy. They are exposed, when poor, to great temptations.

2996. In cases where local efforts are required for the establishment of a school in the first instance do you find that those efforts continue afterwards?—No; they frequently die out. They rarely continue afterwards. They generally end with the establishment of the school, unless it so happens that the school is on the estate of some landlord who agrees to give so much a year, as in the case of very many landlords I could name. They, of course, continue their subscriptions as long as the school continues.

2997. Do the Commissioners ever withdraw aid from the school on the discontinuance of those local efforts?—No.

2998. Would not the monthly payment of teachers at central points, of which you spoke a short time since, involve a loss of a day or two in each month to the teachers?—Yes, it would involve the loss of a day to each teacher, but if that day was Saturday with one batch of teachers it would only involve the loss of half a day, and to the school no loss at all would take place, if there was an assistant in the school, or some one who could carry it on for the half day.

2999. You think the advantage of monthly payments to the teachers would compensate for the trouble and exposure to the weather?—I am sure they would willingly undertake far greater trouble in order to be paid monthly. They complain of the interval of three months being too great.

3000. For the lower classes of teachers, would not the monthly payments be very minute?—Well, if the teacher received only £25 a year his monthly payment would be only £2 1*s.* 8*d.*

3001. Do you know how the police are paid?—Monthly, as they are always together in one spot and are paid by their Sub-Inspector, who is their paymaster.

3002. Suppose it was thought desirable to pay the teachers monthly, could the payments be effected through the police?—I suppose it could, but I should think the police would not like to undertake the duty, and it would put the teachers in a very invidious position with the people of the country to have them connected with the police.

3003. Would monthly payments involve a large additional expense to the office?—I think not any, but quarterly payments under the plan which I suggested would be much more expeditious than the present mode, and perhaps, would satisfy the teachers; but it would not, of course, satisfy their wants so fully as the monthly payments. It was rather in connexion with quarterly payments I suggested it.

3004. Within what period after the expiration of the quarter are your payments all sent out from the office?—Before the end of the ensuing month. The first quarter, for example, ends on the 31st March; and as a rule all payments are made by the 15th or 18th of the following month, but there are a great many irregular cases, and they of course are dealt with more slowly. Very irregular cases may perhaps not be all concluded until the lapse of about six weeks from the termination of the quarter. Such are cases where the irregularity arises from neglect on the part of the manager, or where the teacher has been guilty of irregularity of conduct, which may cause a case to be deferred to the last.

3005. Suppose monthly payments to be established, would the office be clear of one month's payments before it began another?—I think by the plan I suggested it could be readily done. I am afraid that if the payments were monthly it would be necessary to have paymasters, but if there were only quarterly payments it could be done by the Board's Inspectors, without any interference—that is without interference to any degree worth consideration—with their other duties.

3006. Why is so much as fifteen days required in getting out payments where no irregularity or doubt exists?—Pay sheets have to be first prepared in the office. Then the money is paid to each teacher in the form of a post office order, and the Post Office authorities here will only prepare a certain number of sheets of post office orders every day, they would not issue a larger number if we sent it to them; 40 sheets, I think (of forty payments each), is all that they will undertake to issue in a day. They limit us; they say, "we will not take more than a certain number each day from you." Consequently the payments cannot be all made in less than a certain number of days, and some must be delayed; generally we pay one county early this year, and another county next year to equalize it.

3007. How do you propose to make the payments within three days?—I would have the salary of the teachers of each district set down in pay sheets—the

teacher's name in one column, the amount in another, and a column for the teacher's signature on receiving the money, having of course a receipt stamp affixed if it was in excess of £2. I would send these pay sheets to the Inspectors, each of whom would direct the teachers of his district to meet him on a given day at some central point, and he would pay each teacher the amount due to him by a cheque on the bank—paying them all in one day at each place, and taking the signature of each teacher on the sheet as a receipt.

3008. Have the Board represented to the Post Office the desirability of giving them special facilities for expediting the quarterly payments?—Last year when the thing came under my notice specially, as Secretary, I had representations made to the Post Office, and they sent out an increased number of sheets—a larger number than they used to do, but they said they could not go further.

3009. In what year were the organizing masters first established?—I think in 1854.

3010. At that time were there many untrained masters coming forward for employment who had not passed through the National schools?—Well, I think much about the same proportion as at present. There are some untrained masters now entering the service because there is considerable opposition on the part of one portion of the community to the training establishments.

3011. Are many of those untrained masters persons who have been scholars themselves in National schools?—I should think the vast majority are persons who received their education in National schools.

3012. In that case would they have a superior knowledge of the method of conducting a school to that of the untrained candidates twenty years ago?—Vastly superior. The advanced boys of the fifth class in a school become, in fact, familiar with the routine of a school from daily intercourse; and, if they are clever, they very readily assume the position of master in another school—sometimes in the school in which they have themselves been taught, which, however, is not at all desirable.

3013. Does it often occur that boys educated in the Church Education schools become National schoolmasters?—I cannot recall more than two or three cases in which, when I put to teachers the question where had they been educated, they answered that they had been educated in Church Education schools. Many of the Church Education schools however, and many clergymen of the Church of England, have joined the Board since I was an Inspector. I find that since 1861, at which time I was a Head Inspector, and would not ask such questions as those, because my business was merely to examine the schools, I did not go much into the teachers' personal history, my object being to see whether the District Inspectors had done their duty, and whether the schools were efficient or inefficient as described by them. I find that since that time, 183 members of the Established Church and 41 Wesleyans have become managers of schools. These numbers would give 224 schools; but I understand from the clerk, who compiled this for me, that those 224 managers represent about 300 schools. I dare say many of the teachers in charge of those schools were educated at Church Education schools.

3014. Do many persons offer themselves as teachers who have been educated in monastic schools?—Do you mean male monastic schools?

3015. Yes?—I think very few from the monastic schools.

3016. Do many young women offer themselves from the convent schools?—A great many from the convent schools.

3017. Do they continue long teachers of National schools?—Yes, I have known several to continue acting as teachers for many years. I recollect one case where the teacher has acted for fifteen or sixteen years.

3018. Do many persons offer themselves as teachers in National schools who have been educated in the Christian Brothers' schools?—I am not aware. I cannot answer that question. I know some have been. One man, a first-class teacher, named Traynor, told me he was educated in the Christian Brothers' schools. He was appointed by myself.

3019. Do the female teachers who have been educated in convent schools take a good classification generally?—They do take a very fair classification—I think about the average classification—some of them higher. I think on the average they take the same classification as teachers of other schools.

3020. Mr. *Stokes.*—Is there much dissatisfaction respecting the quarterly payments among the teachers?—Yes, there are a good many complaints.

3021. What is the cause of complaint?—They consider the interval too great, and of course if delays arise from any cause whatever, they complain; but I think the chief ground of dissatisfaction is the interval. The payment used to be half-yearly; then the Commissioners reduced it to quarterly payments, and if they continue to pay according to the present machinery, it cannot be more frequent than quarterly.

3022. The *Chairman.*—If the Post Office imposed no limit as to the number of Post Office orders you might send out in a day, in how many days under the present system could you get the uncontested payments despatched?—Well I think not in very much shorter time than at present, because the daily issues would be so tremendous—11,000 payments to be made—that we could scarcely get out many more documents daily than we do at present. I don't think it would be possible for the present staff to do more than they do. In fact, they have to go back to the office for two or three hours in the evening to do it.

3023. What do you say is the limit to the number of Post Office orders daily?—It would be about the 15th part of 11,000. I do not know the exact number—between 700 and 800.

3024. Mr. *Stokes.*—Do you make separate remittances to the pupil-teachers and monitors in each school?—No, they are paid by the local Inspector, who receives the amount, and hands it over to them, taking their receipt. That is the mode which I would propose for making the payments to all teachers. They are, moreover, paid monthly, which is another advantage they have over the ordinary teachers.

3025. To the teachers the payments are personal?—Yes, the amount of the quarter's salary is sent to each teacher by Post Office order.

3026. Supposing there are in a school a head master and an assistant master, would each get a separate payment?—Yes, the payments go separately to each; each gets a Post Office order for the amount due to him, whatever it may be.

3027. Does not that complicate the business of the office?—It does.

3028. The *Chairman.*—In a former answer you gave as a reason for the time consumed in making the quarterly payments, the limit imposed by the Post Office in the number of orders issued each day?—Yes.

3029. In a subsequent answer you stated that if the limit were withdrawn very little greater despatch could be used by the National Board?—Yes, with its present staff.

3030. Am I to understand that, as matters are now, the limit imposed by the Post Office is a serious impediment or not?—I will explain. The limit of the Post Office is not a serious impediment so long as the Commissioners have only the present salary staff; but if we were to employ for those occasions, which occur four times a year, an additional staff, either by engaging a number of extra hands or by bringing forward the clerks of the other departments of the office, and putting them upon salary work after they had done their own duties, why then of course we could use much greater despatch; but with the present staff of salary clerks I don't think the limit of the Post Office is any impediment.

3031. Is the system of the office so unelastic that you cannot take a few clerks from one department to another?—We very frequently do so but we never contemplated that scheme, the Post Office having said

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they could not exceed that limit. If the Post Office authorities had said to me "We will take so many sheets more from you every day," I would on my own responsibility, without reference to the Commissioners, order all the clerks back to the office for two or three hours every evening to expedite the work for the sake of the teachers.

3032. If the plan you suggested were carried out do you think it would be an advantage to the teachers?—I think it would, and in my opinion it would be a simpler, more satisfactory and cheaper mode of making the payments than the present plan, because the Post Office orders cost us upwards of £1,200 a year, and that sum would more than cover the expense imposed upon the Inspectors and proposed paymasters.

3033. Do you think that for £1,200 a year you could carry out your system of payments?—I think it could be done for less. I would carry it out by making some of the clerks paymasters at that time—giving them some addition to their salary and sending them out as paymasters.

3034. Mr. *Stokes*.—Do you not omit this consideration, that the £1,200 a year to the Post Office under the present system is money returned to the country, whereas the £1,200 given to paymasters according to your plan, would be money lost to the country?—No, I did not view it in that light.

3035. Professor *Sullivan*.—Your object was simply to make the teachers more efficient and their position more satisfactory?—Yes; and as to the £1,200 a year I merely regarded that as money lost to the National Board.

3036. The *Chairman*.—Have you ever brought that scheme before the Board?—Never; I never brought it before any one; I only thought of it recently—that is, I did not throw it into form in my own mind until recently, when I thought it possible questions of this sort might turn up here.

3037. Is the scheme you speak of both for personal payment of the teachers monthly and for paying them by results in such a shape as that you would like to lay it before the Commissioners?—The scheme for payment by results and the new rates of salary I would propose is an entirely different scheme from the scheme for the monthly payments. The scheme I referred to was a new scheme for the payment of teachers by personal salary and by results.

3038. Is that scheme so sufficiently perfected that you would like to lay it before the Commissioners?—I have blocked it out pretty fully, and I could lay it before the Commissioners on Monday.

3039. You have no objection to do so?—Quite the contrary.

[Adjourned.]

HEADS of a SCHEME for the FUTURE PAYMENT of NATIONAL TEACHERS, referred to in question 3038.

By W. H. NEWELL, esq., LL.D., one of the Secretaries of the Board of National Education.

I. The unanimous testimony of all engaged in the work of National Education in Ireland is, that the teachers are insufficiently paid; that the best teachers are daily leaving the Board's service for other employments, and that the supply of new teachers is unequal to the demand. In these views I entirely concur, and I see only one way of remedying this serious evil, namely, by improving the condition of the National teachers. The inadequacy of the State payments leads to the withdrawal, yearly, of a large number of National teachers from the Board's service, and prevents well-qualified young men from entering it. There is or can be but one objection to a remedy, namely, the increase of expense. When, however, we consider the national object to be attained, we must not allow a comparatively small increase in our public expenditure to deter us from doing what is necessary and right, especially when we can arrange that the increased outlay shall be attended with increased efficiency in the instruction imparted.

At present the yearly stipend received from the State by teachers of all classes, principals and assistants, does not, on the average, exceed £25; while the school-fees and the local subscriptions and endowments—the latter being miserably small in proportion to the rental of the country—are together under £7 per annum.

II. It appears to me that the payment of the National Teachers from the State should be of two kinds—first, a personal salary according to the teacher's literary attainments; and, secondly, a payment for the results of his teaching. The first is necessary to secure a respectable body of teachers, who must continue to be *individualized*, and made personally responsible for the condition of their schools, bearing the censure, or reaping the reward, which accompanies personal responsibility.

As, however, the discharge of a teacher's duty in a perfunctory, or even in a moderately effective manner, is a great public disadvantage, affecting the welfare of individuals, of families, and of the nation, the State is bound to hold out every inducement to make the National Teacher as efficient a public servant as possible. Therefore, payments by results have been introduced into England since 1862. In 1861 I advocated generally the plan which I now submit, and long before that date I felt it was a necessity.

Without entering into the details of the English system of payment by results, I may, I hope, observe that the plan submitted seems as simple as the English plan, and does not necessarily limit the range or lower the quality of the instruction hitherto given in the Irish National Schools, while it secures a greater amount of proficiency in the elementary branches than in past years. To limit the instruction, for which the State will agree to pay, solely to the elementary subjects taught in the primary schools in England, would throw back education in this country to the condition from which, for thirty years, the State has been endeavouring to rescue it. Even in the Colonies grammar and geography have been added to the subjects for which the State pays in England. This scheme would make the teaching of the higher branches and of extra subjects depend upon superior answering in the elementary branches, while it would leave the extra subjects, except grammar and geography, to the selection of the teachers, according to their abilities or taste, or to the wishes of the parents.

The difficulty of inducing children to attend school in Ireland with regularity is so great that justice to the teachers prevents me from entertaining the question of a minimum attendance preliminary to examination. Besides, such attendance has necessarily no educational significance, for children may and do attend more days than the prescribed minimum, and fail; and children attend on fewer days than are included in this minimum who would succeed. But this scheme will include a provision to encourage a large and regular attendance, and to reward teachers in charge of large schools.

III. First, with regard to the personal salary of teachers.

There are now three classes of teachers, two of these classes having two divisions each, and one class having three divisions, so that there are really teachers of seven different ranks. I would have three classes, and no divisions. These classes, for sake of distinction, I would call ranks. I would recognise all the teachers now in the Board's service in each of the three classes as qualified respectively for each of the new ranks. I would have no probationers. The National system has been long enough established to render it unnecessary to employ probationers; and, as a rule, mere probationers are worthless as instructors.

I would pay each rank of teacher personal salary according to the following scales:—

Principals.	Males.	Females.
First rank, . .	£40	£30
Second rank, . .	£30	£24
Third rank, . .	£20	£18

I would further have the schools arranged into three *grades*, according to a fixed standard of proficiency, thus:—

	Males.	Females.
First grade, . .	£25	£20
Second grade, . .	£20	£15
Third grade, . .	£15	£10

But I would allow, in addition, 5 per cent. on this *grade* payment, for every ten pupils, in average daily attendance over 50. This allowance would give 25*s.*, 20*s.*, or 15*s.* to masters, and 20*s.*, 15*s.*, or 10*s.* to mistresses for every ten such pupils.

To assistant teachers I would allow personal salaries of the second or third rank, and a sum of £2, £3, or £4, according to the grade of school in which they might be employed.

IV. Next, as regards payment by results. These I would classify under two heads—*obligatory* and *optional*.

The following subjects should be *obligatory*—

1. Reading.
2. Explanation, and subject matter of Lesson Book.
3. Spelling and dictation.
4. Penmanship.
5. Arithmetic.
6. Plain needlework.
7. House and premises.
8. Method and organization.

The *optional* subjects would be—

1. Grammar.
2. Geography.
3. Geometry, *or* mensuration.
4. Algebra.
5. Book-keeping.
6. Navigation.
7. Agriculture.
8. Singing.
9. Drawing.
10. Physical science (one branch only at each examination).
11. Knitting.
12. Fancy work.

The proficiency that I would expect in each subject, except 7 and 8, is set forth in the school-programme.

Number 7. *House and Premises.*—As these must have been approved of when the school was taken into connexion as a National school, the result would be measured by its condition as to cleanliness. Under this and the following head, the merits of the school would be determined by a per-centage, 40 being the lowest per-centage admissible under each, but this per-centage would admit of schools being placed in first grade, if the per-centages in other departments were sufficient to bring the average up to the minimum.

Number 8. *Method and Organization:* under this head I would include the teacher's worth as a schoolkeeper—whether or not he was punctual and regular, orderly and systematic; the state of the school accounts, as to neatness and accuracy, the discipline and tone of the school, and the observance of the Commissioners' rules.

Plain needlework should be obligatory in girls' schools, or in mixed schools conducted by a female teacher, or by a male teacher, if a workmistress be recognised. But in the latter case the workmistress only would be responsible. This class of teacher should be encouraged as little as possible. In mixed schools, in which the principal is a master, the assistant should be a female.

In no school should credit be given for teaching any of the optional subjects, except singing and knitting to pupils *below the Third Book of Lessons.*

V. Conditions on which schools would be placed in first, second, or third grade, according to *proficiency* and *attendance.*

First grade:—65 per cent. of the pupils on the Rolls, should pass in the obligatory subjects.

Second grade:—50 per cent.

Third grade:—40 per cent.

The teacher should present for examination every pupil present on the day of inspection. No pupil should be presented for examination more than twice in the same class, and if a pupil be examined a second time in the same class, no credit should be given for his answering, unless he should pass in any part of the Lesson Book in reading and explanation, and pass creditably in all the obligatory subjects.

Besides these conditions as to the per-centages of pupils passing in the obligatory subjects, a school would not be placed in the *second* grade unless the pupils in the Third and higher books passed in geography and grammar; nor in the *first* grade unless the pupils in these books passed in these two subjects, and in *any* two of the other optional subjects. If the classes failed even in one of these two extra subjects, the school could be placed in second grade only. Navigation, however, would be regarded as equivalent to two subjects.

Again, a school should, in order to be placed in the first or second grade, have a class in the Fourth Book of Lessons, or in Fifth Book. To qualify for imparting instruction in singing, drawing, or navigation, the teacher should possess a certificate. Under the head of physical science, a teacher could select one subject only.

Attendance.—The average daily attendance should amount, for the twelve months preceding inspection, or, if the school be a new school, for the period it may have been in operation, to at least

40 for a school of first grade,
35 for a school of second grade,
30 for a school of third grade.

The schools at present under Board with an average daily attendance below 30, amount to about 20 per cent. of the whole. The multiplication of these schools should not be encouraged. Many of them are very worthless, and it is only in remote or sparsely populated districts that they should be recognised. In schools of this class, the teachers might continue to be paid personal salary only, according to the foregoing scale, but they should be required to exhibit at least the proficiency set down for schools of the third grade.

The number of pupils present on the day of inspection should amount to at least 75 per cent. of the number then on the rolls in each class. In order to secure this attendance the manager should receive ten days' notice of the Inspector's visit.

No reference is made to the per-centage of pupils on the rolls that should be found registered in the respective class-books in a well conducted school, because the Commissioners' Lesson Books have been undergoing some changes. Of every 100 pupils on the rolls in December, 1867, the following was the classification:—

First Book, . . .	45·3
Second Book, . . .	31·5
Third Book, . . .	16·4
Fourth, or higher Books,	6·8
	100·0

If a teacher should fail three times consecutively to obtain a grade for his school, corresponding to his personal classification, he should be depressed, but might be restored at the next examination if his school should be placed in the grade corresponding to his former class, and from the first of the month in which such examination was held. Inspections and examinations would be made twice within the year, the interval between each being as nearly as possible six months. Each school would be visited incidentally at other times by the Inspector, to report on the observance of the Commissioners' rules, or on any point deserving of notice.

The teachers' salaries would continue to be paid quarterly as at present. The personal salary would, as a rule, be permanent, and the grade payment would be regulated by the grade last obtained.

I estimate the increased expenditure necessary to carry out this scheme, at about £50,000 per annum. All gratuities and premiums now paid, in every form, would cease.

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MODEL SCHOOLS.

VI. These schools I would treat similarly, giving the same *grade* payments, but allowing personal salaries to the teachers, proportionably higher, as at present, than those allowed to the teachers of ordinary National schools.

CONVENT SCHOOLS.

VII. As the ladies in charge of these schools are not classified by an examination test, I would pay the present capitation allowance in lieu of personal salary. But besides this allowance, I would give the *grade* payment of £20, £15, or £10, as the school would merit, on the same conditions as in ordinary National schools.

I would allow capitation payments according to the existing scale—namely, £10 for an attendance of 30 and under 50, and £15 for an attendance over 50 and under 100—there are only two or three convent schools that have not an attendance over 50.

I would allow four paid monitors, of whom not more than two should be of the first grade, for every 100 pupils in average daily attendance, and proportionally for a smaller number—one for every 25 pupils.

According to this scheme the maximum that a convent school could receive for 100 pupils would be—

	£	s.	d.
Capitation, ...	20	0	0
First Grade Payment, . .	26	0	0
Two First Class Monitors, .	34	0	0
Two Senior Monitors, . .	20	0	0
	100	0	0

The minimum that might be received would be—

	£	s.	d.
Capitation, ...	20	0	0
Third Grade Payment, . .	10	0	0
Four Junior Paid Monitors, . .	8	0	0
	£38	0	0

Now, it is scarcely possible to suppose the second case to occur. The first case is not only possible, but very probable. By my calculation this plan would give, on the average, £80 for every 100 children in attendance at convent schools. At present these schools receive less than £47 for every 100 pupils from the State under all heads. The expenditure would be increased by about £10,000.

The total annual grant for National Education would by this scheme be raised to about £400,000, and would not be likely ever to exceed £500,000, even should all the children of the independent poor and of the entire of the classes who at present avail themselves of National Education, be brought under the action of one system. The cost, including administration, inspection, and the payment of teachers' salaries, of the education of each child in average daily attendance would be about £1 5*s.*, but including salaries alone under 18*s.* Now, £400,000 is about the one twenty-third part of the taxes and revenue of Ireland. We know that in the Canton of Zurich one-third of the whole public expenditure is devoted to education, while there are also considerable endowments, and the parents pay fees besides.

Remarks explanatory of the mode of calculating the Value of Pupils' Proficiency, and grading Schools.

The answering of the pupils is the main test of the school. There are only two of the obligatory subjects that are not wholly the result of teaching, and these have a subordinate, but yet a necessary influence, in determining the grade of the school. The number of passes in each subject multiplied by 100, divided by the number on the class roll, gives the per-centage of passes in that subject, and the mean or average of these per-centages gives the standard according to which the grade of the school would be determined.

Suppose twenty pupils were in the Third Lesson Book, and that the following were the results :—

Subject.	Number on roll.	Number passed.	Per-centage.
Reading, ...	20	15	75
Explanation and knowledge of Lesson Book,	20	17	85
Spelling and Dictation, .	20	10	50
Penmanship, . . .	20	14	70
Arithmetic, . . .	20	16	80

Here it will be seen that the per-centage of pupils who passed in spelling and dictation was only 50, the minimum required for second grade; but as the answering in the other subjects raised the average number of passes in all the subjects to 72 or above 65, the school is *so far* to be regarded as first grade. Further, I think that if only 50 per cent. passed in *two* subjects, a school should be entitled to be placed in the first grade if the number of passes in all the subjects averaged 65. But if this partial failure were repeated in the same subjects in another class, the school should not be placed in the first grade, even if eligible in all other respects, because this repeated double failure would argue inefficient teaching of these branches.

The per-centages of each class having been ascertained, as above for the third class, the Inspector would add together the answering of all the classes, including the marks allowed under heads 7 and 8, thus—

Class.	Per-centages.
1st, ...	75
2nd, ...	80
3rd, ...	72
4th, ...	85
(7) House and Premises, .	40
(8) Method and Organization,	65
	417

This number, 417, divided by the number of subjects (6), gives an average of 69·6, which is nearly 5 in excess of the minimum prescribed for a school of the first grade.

The Inspector would next proceed to examine in geography and grammar. Taking the pupils of the same class, the results might be—

	No. on roll.	No. passed.	Per-centage.
Grammar, .	20	14	70
Geography, .	20	16	80

If in the extra subjects selected by the master, say book-keeping and mensuration, he should find the following results, the school would be recorded in the first grade :—

	No. examined.	No. passed.	Per-centage.
Book-keeping, .	10	7	70
Mensuration, .	6	5	83

If singing and drawing be the extra subjects selected, at least the third and higher classes must have learned these subjects, and submit to examination in them. If the school be a girl's school, and the two extra subjects in needlework be selected, the same condition applies. In any of the other subjects not less than 15 per cent. of the pupils on the rolls must be presented for examination; but these pupils may be brought forward whether reading in the lesson books or not, and quite irrespective of their classification in these books. Frequently boys, who have passed through the lesson books, return to school specially to read some of these extra subjects; and occasionally boys, who have never read the lesson-books, attend for the same purpose.

NOTE.—After I had drawn up this sketch of a scheme for the future payment of National teachers in Ireland, my attention was caught by a statement in the last report of the Board of Education in Victoria. There I find the State pays to the teachers of primary schools, four-fifths in personal salaries, and one-fifth for results. The vote for the year 1867 amounted to £172,400 1s. 8d. The population of the colony was 643,876. The average daily attendance was 51·915, so that the cost of each child to the state was about £3 4s. 6*d.* In this colony the mixed or Irish system has superseded the denominational.

PROPOSED PROGRAMME of PROFICIENCY.—Obligatory Subjects.

CLASSES ACCORDING TO LESSON BOOKS.

Subject.	First.	Second.	Third.	Fourth.	Fifth.
READING, . .	Senior Division to read correctly the lessons of the first four sections.	To read correctly and with readiness all lessons up to page 130 at least.	To read any lessons previously learned with ease and correctness, and to make a fair attempt at reading the more advanced lessons.	To read any lesson in Third Book, and any lesson previously learned in Fourth Book, with ease and intelligence, and to read the more advanced lessons fairly.	To read any lesson in Fourth Book, and any lesson previously learned in Fifth Book, with ease and intelligence, and to read the more advanced lessons fairly.
EXPLANATION AND KNOWLEDGE OF SUBJECT MATTER OF LESSON BOOKS.	None required.	To show that they understand what the words mean; to be able to recall the facts or incidents mentioned in the lessons, and to repeat verses from any four of the poems previously read.	To explain the meanings of words readily; to answer intelligently on the subject of the lessons; to repeat portions of at least six of the pieces of poetry selected by themselves or by their teachers.	To explain the meanings of words and phrases readily; to be familiar with the subject of the lessons; to repeat portions of at least six pieces of the poetry, selected by themselves or the teachers.	
SPELLING AND DICTATION.	To spell orally the monosyllables in lessons dictated slowly.	To spell correctly words and clauses in lessons previously learned.	To spell all words in lessons, and write correctly two or more easy sentences, containing twenty words each. To know the first two classes of verbal distinctions.	To write correctly from Fourth or Fifth Lesson Book a passage in prose or poetry, containing at least six lines. To know the five classes of verbal distinctions in Sullivan's Spelling-Book Superseded.	
PENMANSHIP, .	To write words of three letters on slates or paper.	To write on slates or paper a fairly-formed round-hand.	To write small-hand fairly and legibly on paper.	To write a good legible hand with ease and freedom.	
ARITHMETIC, .	To write and read any number not exceeding 100, and to add correctly three of these numbers. To repeat the addition table.	To know subtraction, and the pence and multiplication tables; to work sums in multiplication, and to write down readily *five* places of figures.	To work simple and compound Rules, including Reduction. To know the usual tables of weights, measures, money, and time.	To know Proportion, Practice, and Vulgar Fractions, and to work questions in these Rules readily.	To know Proportion, Practice, Interest, Vulgar and Decimal Fractions, and to have a fair acquaintance with Mental Arithmetic.
	N.B. — Pupils should attain to the Senior Division between one examination and the next. No pupil below this division liable to be examined.		N.B.—Girls may read Girls' Reading Book in place of Third Book.	N.B.—Girls need not learn Fractions.	N.B.—Girls need not learn Interest nor Decimal Fractions.

PROPOSED PROGRAMME of MINIMUM PROFICIENCY.—Optional or Extra Subjects.

GRAMMAR, . .	*Third Class.*—To refer words with certainty to the classes to which they belong, giving the ordinary definitions; and to point *out* the subject, verb, and object in a simple sentence. *Fourth Class.*—To parse any ordinary sentence, giving the rules of concord and government. Example sentence: "*Nubia lies to the south of Egypt and is an equally hot country.*"
GEOGRAPHY, . .	*Third Class.*—To know the Maps of the World and the British Empire. *Fourth and Fifth Classes.*—Besides information required of Third Class, to know the details of those Maps and of Europe, and to be acquainted with the relative positions of all the countries in the other continents. To explain what is meant by latitude and longitude, and the relation of the latter to time; and to be able to describe the form and the motions of the Earth.
GEOMETRY OR MENSURATION.	*First Examination.*—To know the definitions and twenty propositions of First Book of Euclid; or to be able to work easy problems in the measurement of surfaces. *Second Examination.*—To know the First Book of Euclid. *Third Examination.*—To know the Second Book of Euclid.
ALGEBRA, . . .	*First Examination.*—To work easy questions in the first four Rules. *Second Examination.*—To know these rules well, and to work questions in them and in simple equations. *Third Examination.*—To work easy questions in quadratic equations.
BOOK-KEEPING,*.	*First Examination.*—To know how to keep a Cash Account, and to write out a Shop Bill. *Second Examination.*—To know how to keep cash, Personal and Real accounts. *Third Examination.*—The whole of the Board's Treatise.
NAVIGATION, . .	*First Examination.*—The pupil should be able to perform the ordinary operations in decimals with quickness and accuracy; to find logarithm of any number, and also to find the natural number corresponding to a given logarithm by the table of logs; to find log. sines, log. cosines, &c., of degrees, minutes, and seconds, and to find the degrees, minutes, and seconds corresponding to a given log. sine, log. cosine, &c., by the table of logarithmic sines, &c.; to evince a thorough knowledge of the points of the Mariner's Compass with respect to nomenclature and numerical values; to define true course, compass course, lee-way, variation, and deviation, and to apply the numerical corrections for them; to solve the principal questions in plane, parallel, middle latitude, and Mercator's sailings; to compute a day's work, including deviation; to determine a ship's place on a Mercator's chart from her known latitude and longitude, and also to find her course and distance from that point to the port of arrival.

* Girls may take this subject for an extra one. If they should pass in the proficiency for first examination, it will be sufficient.

May 1, 1868. William H. Newell, LL.D.	NAVIGATION—*con.*	*Second Examination.*—To be acquainted with the trigonometrical functions of an angle, and the fundamental relations subsisting among them; to be able to name the several parts of a Quadrant or Sextant, and to explain the use of each, also to read off observed angular distances; to find the latitude by a meridian altitude of the sun or a star, and able to define the terms used in the solution.
	PHYSICAL SCIENCE, .	Teacher may select mechanics, hydrostatics, pneumatics, optics, magnetism, electricity, chemistry, geology, or botany. Pupils must learn from a text-book, and be prepared to show that they are acquainted with the subject; at least, to the extent prescribed in the detailed programme.
	AGRICULTURE, . .	*First Examination.*—To be acquainted with the subjects of the lessons in Part III., from page 112 to 196, and to show that they understand these lessons. *Second Examination.*—To be acquainted with the lessons in the same manner in Part IV., pp. 204 to 301.
	SINGING, . . .	To be able to sing at least six school songs, and to be acquainted with the first 18 sheets of Hullah's First Book of Exercises. Pupils examined a second time to be acquainted with the whole of Hullah's Book I.
	DRAWING, . . .	*First Examination.*—Half of the pupils presented to draw simple outlines from the flat on slates, and half on paper, at least equal in difficulty to Smith's outline drawing. *Second Examination.*—To draw from objects, and to perform simple problems in practical geometry.
	KNITTING, . . .	To be able to knit a plain stocking.
	FANCY WORK, . .	To work neatly in crochet, embroidery, tatting, worsted work.

PHYSICAL SCIENCES.—SKETCH of a PROPOSED PROGRAMME in detail.

Mechanics.—Of what mechanics treats; its subdivisions; the essential properties of matter; laws of motion; the uses of the different mechanical powers and the ordinary machines into which they enter; law of falling bodies; easy cases of composition and resolution of forces; the nature, and method of finding the centre of gravity; the nature and use of the pendulum.

Hydrostatics.—The nature and pressure of fluids; how to find the hydrostatic pressure in simple cases; use and power of Bramah's press; the condition of the surface of a fluid at rest; the nature and use of ordinary levels; specific gravity; balloons and floating bodies generally; the nature and mode of action of vertical waterwheels.

Pneumatics.—The nature and leading properties of air; the diving bell; the condenser; air pump; the nature of the barometer; the varying atmospheric pressures at different heights; the mode of action of a common pump; how a syphon acts; how sound is propagated; its velocity in air and water; how it is reflected; how the different notes of the gamut are produced by a different number of vibrations.

Optics.—How light is propagated by waves of ether; what is meant by a ray; a focus; how light is refracted; the principal kinds of lenses; how they collect and disperse rays; how they magnify and diminish apparently; the nature of simple microscopes; how a common telescope acts; the three principal kinds of mirrors, and how they form images; the nature and leading properties of the spectrum; a popular knowledge of the rainbow and the eye.

Magnetism.—To know how common magnets may be made; to understand the nature of poles and their action on one another; the nature of the two magnetic fluids; dip or inclination; variation or declination; agonic lines; how a ship's compass acts.

Electricity.—How a body may be electrified by friction; the states of the body and rubber; the nature of conductors and nonconductors; insulation; to describe the use and mode of action of the different parts of a common electrical machine; to explain the Leyden jar; the use and mode of action of lightning conductors; induction.

Galvanism and Electro-Magnetism.—How to construct a Voltaic pile; how the electricity is disengaged; how the current passes in a Voltaic couple; to know what are poles or electrodes; to explain some one battery; how a current acts on a needle; how a needle may be deflected and thus a telegraph constructed; the leading features of electrotyping and electrogilding; how the printing telegraph registers its signals.

Chemistry.—To know what is meant by elementary body; to name the simple gases and explain how each may be made; the leading properties of oxygen, hydrogen, nitrogen, and chlorine; to know what is meant by the words oxide, acid, salt, and the composition of some three of each; the nature of chemical action; the method of forming carbonic acid, hydrochloric acid, sulphuric acid, and nitric acid, with the nature and properties of some three salts of each; to write the chemical symbols for the more easily expressed chemical compounds, as common salt, saltpetre, washing soda, sulphate of iron, &c.

Geology.—Principal divisions and subdivisions of rocks, with the characters. The application of the words rock, strata, stratified, sedimentary, aqueous, conformable, unconformable, fossil, fossiliferous, palæozoic, mesozoic, cainozoic; how stratified and igneous have been formed; how hills, mountains, valleys, volcanic cones, sands, sandstones, limestones, coals, clays, granites, &c., were formed; to know how wood or animal matter is petrified; to know what is meant by the order of the strata; to draw up a table of British strata; to point out on the geological map the Irish rocks; to name the leading fossils of each formation.

Botany.—Of flowering plants, the organs of growth and nutrition such as the root, stem, leaf, bud, and their appendages; organs of reproduction, as flower and its various parts such as calyx, corolla, stamens, pistils, fruit, and seed; and of flowerless plants, their nature and principal divisions; also a little of systematic botany, and a few leading *orders* which would include many of the kinds commonly met with.

OBSERVATIONS on the FOREGOING SCHEME.

It may be objected to this scheme that, as it requires the Inspector to examine every child, and decide whether he shall pass or not, it would be simpler and more useful to pay for every child so passing a definite sum, as is done in England. And it might be argued that by so doing we would secure to the teacher the exact remuneration to which his successful labours had entitled him; whereas, according to this scheme, if the gross per-centage of proficiency fall a little below the minimum for first grade, the school is placed in second, and the teacher no more highly rewarded than if he had barely attained the minimum for second grade —and so also with second and third grades. This latter assertion is undoubtedly true; and, if the teacher were paid solely by results, I admit its force would be very great; but the case is materially altered when we remember that only a portion of the teacher's salary is proposed to be made dependent on the grade of his school, for it is obviously not a whit more unjust to the teachers to pay one portion of their salary according to the grade of their schools, than to pay the other portion according to their personal rank; and no one will, I presume, argue that subdivisions of rank should be made to meet every shade of individual merit or acquirement on the part of the teachers. If a teacher at examination fails to get into the first class by ever so slight a deficiency, he is not unjustly treated by being placed in second, because another man who has barely passed the prescribed minimum for second is also placed in that class. The line must be drawn somewhere, other-

wise it would not be difficult to establish, by a very simple sorites, that all teachers ought to be placed in the first rank.

Starting then with the assumption, or rather the fact, that there is nothing more unjust in "grading" the schools, than in "classing" or "ranking" the teachers; let us proceed to compare the mode of payment by results adopted in England with that suggested in this scheme.

The first question is, "What is meant by results?" Are we to take into consideration the whole results or only a part? I presume that, if the whole results can be estimated with certainty, and without unnecessary complication of details, it will be admitted that the whole ought to be considered. I may go further and say that the Committee of Council in England would scarcely have reduced results to the simplest elements, if a plan had been before them by which with equal, or nearly equal, simplicity the whole educational worth of a school could have been appraised. It would not be a rash assertion to say that mere instruction in the elements of knowledge is but a small portion of the "results" of the labour of a skilful and conscientious teacher, and that to measure his remuneration by his success in conveying such instruction is a very imperfect and inadequate mode of rewarding him. It is not the object of this paper to discuss the principle of the English system of payment, and yet it is difficult to avoid doing so. But it is necessary to define exactly what is meant by "results," for the very form of expression is calculated to mislead the judgment.

Undoubtedly the first "result" of the teacher's labours—using the term "result" in its full and proper sense—is his own cultivation. The acquirement, whether of general or technical knowledge, which is the "result" of his own earnest study pursued through years, surely ought not to be disregarded. It is no answer to say that he is indirectly paid for it by the larger number of "passes" which his superior skill will enable him to secure, or by the larger salary which school managers will be willing to pay to men of superior attainments. Teachers of inferior general attainments may be—and not unfrequently are—just as successful teachers of reading, writing, and even of arithmetic, so far at least as is required by the revised code, as men of far superior personal intelligence and cultivation; and, if the former can secure as high a per-centage of "passes" as the latter, what inducement is there for managers to engage the more accomplished teacher at the higher salary? Of what use then are the superior accomplishments? The truth is, that in nine cases out of ten, the contract between manager and teacher will be regulated by the same laws that regulate ordinary contracts for labour; and, if a man of inferior intellect and attainments, trained to teach the "paying subjects" mechanically, can be had for a low rate of remuneration, managers will no more think of paying a higher rate to teachers of superior accomplishments, than builders think of encouraging intellectual bricklayers, or farmers of rewarding the superior mental endowments of studious reapers. Intellect will have no more advantage than it can secure by greater readiness in mastering mechanical details, for once that is secured there will be no further stimulus for exertion.

It is needless to devote argument to proving the advantage of having an intellectual class of teachers in the service of the nation. If we are to be content with instruction in the merest instruments of knowledge, then, no doubt, mechanical drudges will suffice; but if we are to have National *education* in the true sense of the word—if our schools are to afford to the youth of the nation the means of obtaining such an education as will make them intelligent and useful citizens, and open to them the prospect of advancement in the world, we must have teachers capable, not only of imparting instruction in the elements, but capable of awakening the youthful faculties, of moulding the character, of guiding the will, of influencing the moral nature of the children—in a word, capable of affording that *education* of which mere literary instruction forms but a small part.

This is the first "result" we should aim at and reward; and, viewed in this light, the personal salary proposed in this scheme becomes a "payment by results" of the very highest significance.

Again, how important, especially in Ireland, is it to train up the young to habits of order, cleanliness, and regularity. The man who would bestow on the Irish people these precious gifts, who would make them orderly, cleanly, and punctual, would bestow a boon on the country infinitely more valuable, in its present state, than the limited allowance of reading, writing, and arithmetic, which is considered the "result" of education in England. And shall we consider that we are paying our teachers by "results" if we do not endeavour to include their efforts to inculcate such habits in our estimate of their worth? I cannot conceive a greater blunder than to omit from our requirements the necessity of close and constant attention by the teachers to the cleanliness of the school-room and of the pupils, and to the order, discipline, and regularity which are characteristic of the well-conducted school. Let our teachers understand that these essential branches are to enter into the estimate of their worth, *and to affect their salaries*, not by way of occasional gratuities for exceptional merit, but by actual appraisement at every inspection and incidental visit, and we shall see a revolution, within a few years, in the aspect and discipline of our schools. This is a "result" well worth paying for, but which obviously cannot be made the subject of individual examination.

We now come to the purely literary subjects of instruction, and we have to consider whether it is better to pay for each individual "pass," or to group the results of the examination in the manner pointed out in the scheme. On this point the precedent of the Revised Code is cited with the fullest force, and I am tempted into a discussion of its merits or demerits, which would carry me far beyond our present purpose. Let me be content with saying that I regard the English system rather as a beacon to warn than as a light to guide us; that, however its simplicity may please, or its practical nature may satisfy the mere utilitarian instinct of the day, its effects must, in my opinion, be equally disastrous to teacher and pupil. But, granting that the system is good, and that it works well in England, we must not forget the very wide difference that exists between the two countries. It must suffice to indicate some points of this difference.

In England the State pays the committee or the manager; in Ireland the State pays the teacher. This is a most important distinction. There is not, of necessity, any direct connexion in England between the passing or failure of a child, and the teacher's salary—the School Committee lose or gain so much, the teacher's salary need not be affected thereby; but in Ireland, if the same system were introduced, every child who failed would thereby reduce the teacher's salary by some definite amount. Every rejection of a child by the Inspector would be a fine, inflicted by his sole judgment, upon the teacher, and a feeling of distrust and bitterness would soon spring up where now confidence and harmony prevail. Of course, the rejection of a child under this scheme would have a somewhat similar effect, but it would have it *indirectly*, and that makes a very great difference. The objection is to bringing the Inspector, or the State, and the teacher into personal contact over every individual child. Even the most careful and conscientious Inspectors would make mistakes, pass children who were but poorly prepared, and reject others who really knew the business. Under this scheme these errors would correct each other, and the average result would be generally accurate; but, according to the English system, the teacher would regard all who had passed as undoubtedly well prepared, and would regard many of the rejected as unfairly dealt with, especially if he knew some of the latter to be as well or better prepared than some of the former. He would not say to himself, "Well, on the whole, the result is fair; for if some have been rejected who ought to have passed, others have passed who should have been rejected;" but he would regard all who had passed, whether

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justly or not, as only his right, while he would brood over the injustice of excluding some who, perhaps, ought to have passed also. Thus there would undoubtedly be a vast deal of dissatisfaction, if not of a worse feeling, excited by making the teacher's salary depend directly, as it would in Ireland, on the "passing" or failure of each individual child.

Again, all the evils of favouritism to intelligent pupils, and neglect of the dull ones, which are so happily banished from our well-conducted Irish schools, would be restored in tenfold intensity. The teacher would, perhaps not unnaturally, look with peculiar favour on the pupil who had added to his income, and regard with scant favour the luckless wight whose dulness or timidity had curtailed it.

The independence of the teacher, too, would be imperilled. His interest would make him subservient to the pupil, who could, by absenting himself from the inspection, deprive him of the result of his pains and care. Already this is felt in a minor degree; when the average attendance is trembling on the verge of the minimum, the teacher cannot insist on the payment of fees—for, if he does, the children will be withdrawn, and his salary will be reduced.

Possibly all these injurious effects are experienced in England—but there the Committee interpose between the parents and the teacher. No doubt, also, similar effects would be felt under the operation of this scheme—but these effects would be materially mitigated by making the "payment by results" depend on the grade of the school, or the collective answering of the pupils, instead of on the individual proficiency of each child.

Again, in England, where the teacher is protected by a special contract with his employers—determinable only on due notice—his salary is regularly paid, whether the school have been inspected or not. In Ireland, if payment by results, pure and simple, were adopted, the teacher would not get his salary till some time had elapsed after each inspection of his school. This would at best be but half-yearly; certain to occur at irregular intervals; and also certain to be frequently delayed from unavoidable causes. Now, even at present when the teachers are paid quarterly, and, notwithstanding occasional complaints, paid with regularity, there is a strong feeling that monthly payments ought to be substituted. What then would be the effect, on the teaching body, of a change which should deprive them of their fixed salaries paid quarterly, and substitute fluctuating salaries paid at irregular intervals, but, in no case, with a less interval than six months? Surely it is not necessary to enlarge on this aspect of the question. One of the strongest arguments in favour of payment by grade of school, as suggested in this scheme, contrasted with direct payment for individual proficiency, is, that under the former system the teacher can be paid quarterly—or monthly if desirable—a mode of payment wholly impossible under the latter. Of course, this difficulty might be met, as in England, by making the payment to the Committee, but unfortunately the local machinery does not exist in Ireland. Managers, as a rule, can with difficulty be induced to expend a few shillings to replace lost slates or broken glass in the school-houses—is it likely that they will undertake to advance fixed salaries to teachers on the security of a grant contingent on the result of the next inspection?

But perhaps the greatest objection to direct payment for individual proficiency is the certain effect it would have to degrade the character of the instruction. If such a system of payment be adopted the course of examination will be inevitably limited to the bare elements of knowledge—to reading, writing, and arithmetic. Two causes will unite to produce this result—the precedent of the English practice will be overwhelming—and these subjects are undoubtedly the best adapted for individual examination. In fact, the same reasons which originally caused their adoption in England as the standard subjects would be equally powerful in this country, and backed by the English precedent, would be irresistible. Here again I am tempted into a discussion of the principle of the English system, which I must avoid; but I cannot refrain from observing that at best it is but a system of payment by *partial* results; and from expressing an earnest hope that the curriculum of the Irish schools may never be degraded as has been done in England. We have abundant proof in this country that the soundest instruction in the essential branches is compatible with an extended course of instruction in other subjects. The scheme under consideration provides that these extra subjects shall be taught only in the higher grades of schools, and only to the senior classes, thus removing what many have considered a blot upon our system—and that even in the higher grades of schools, they shall only be permitted, or, at least, only rewarded, when found in conjunction with superior excellence in the obligatory subjects. With such precautions against abuse it would seem at once arbitrary and cruel to say that henceforth these subjects should be wholly neglected, and there can be little doubt that neglected they would be if not encouraged and rewarded by the State. If the intelligent and energetic school committees of England have failed—as there is too much reason to believe—to maintain a high standard of education against the depressing influence of the Revised Code, how could we expect that the teachers of Ireland, for with them the matter would rest, would be able or desirous to uphold the prestige of their schools against a similar adverse influence.

I may go one step further, and claim for the scheme under consideration that it secures a uniformity of instruction in the essential branches, which is by no means compulsory in the English schools. There, payment might be made for results in reading and writing, although the pupils might be indifferently prepared in arithmetic. *Under this scheme every subject and every class must be efficiently taught.*

In conclusion, the English system has been framed in entire disregard of the interests or feelings of the teachers. The State requires a certain educational work to be done, and, in the true commercial spirit, enters into contracts for its performance. The contractors look about for workmen, more or less skilled, whom they engage to do the work; they make their bargain with them just as a railway contractor engages a navvy; and when the work is done the State pays the stipulated contract price, and there the matter ends. This may be a mode of proceeding likely to recommend itself to the commercial mind of England, but in Ireland we have no such commercial spirit. We have not the contractor to take up the work and advance the money; and possibly before long we should not have the workmen willing to seek employment on his terms. The ardent temperament of our countrymen clings to persons rather than to things, and the teacher in Ireland who shall render the best service to the State must be dealt with as an individual, recognised as holding an important place in the educational staff of the country, and as one whose feelings are by no means to be slighted or left out of consideration when framing a scheme on which his remuneration is to depend. The work of teaching has its own trials, neither few nor light, and the teacher requires more than other workers to be sustained by the sympathy and approval of those whom he serves. I have reason to know that the best English teachers resent the entire loss of their personality and the total disregard of their feelings shown in the Revised Code, and that many of them have left and are leaving the profession in consequence; and if this be so in England, who that knows Ireland can doubt for a moment what would be the result here?

That the payment of the teacher should be proportioned to the success of his labours is what I have always advocated, what it has been indirectly and somewhat clumsily sought to attain by our system of classification, and what, in the interest alike of teacher and pupil, I hope to see more completely carried into effect; but I most earnestly deprecate the introduction of the English method of payment into this country. Let us pay our teachers honestly on the *whole* result of their labours, as is proposed in this scheme—not on the *partial* results of their instruction, as is done in England.

TENTH DAY—DUBLIN, SATURDAY, MAY 2, 1868.

May 2, 1868.

James Kelly, esq.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES GIBSON, Esq.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

JAMES KELLY, Esq., one of the Secretaries to the Board of National Education, sworn and examined.

3040. *The Chairman.*—What portion of the duties in the Secretary's office devolves on you as distinct from your colleague?—We discharge very much the same duties from time to time. In my absence or in his we take up each other's duties. The correspondence branch of the department more particularly devolves on me: attendance on the committees devolves on me—the Finance Committee, the sub-committee, and the Agricultural Committee—I attend them all. My colleague attends them in my absence. The inspection correspondence more particuarly falls to his share, and all matters connected with the inspection department more immediately devolve on him.

3041. I think we understood from Dr. Newell that he attended the Board meetings?—At present he does. That is an arrangement made more for the convenience of either of us than arising from any special directions—there is no direction to that effect. I used to attend the Board meetings for some years previous to Mr. Cross's death, when he was not able to attend them; and I also attended during Mr. M'Creedy's illness. When Dr. Newell was appointed Secretary, I, for some time subsequently, used to attend the Board, and I then thought it would be well for him to have an opportunity of attending.

3042. Is the arrangement at present existing—that Dr. Newell should attend the Board—a matter of arrangement between him and you?—Yes, a matter of arrangement between us.

3043. Is the correspondence department in your division of the office?—Yes.

3044. Will you explain generally the way in which you deal with it?—Each morning the letters from the different parts of the country are received by the corresponding clerk—the chief clerk—he opens them and hands them over to the clerk to register. That clerk takes the name of the writer and the subject of the letter, and he then gives it an official number. The chief clerk refers the letter to the particular office from which may be required information with regard to it. If the subject of the letter is a question of salary—a question of the non-payment of salary to a teacher—the letter is referred to the salary department to ascertain why the salary was not paid, and so in the various subjects of the letters. After that, the letter is sent down to me to note an answer. I then note the answer, if the subject be one over which I may exercise jurisdiction. If I consider I have not power to do so, I refer it to the Board or to the Resident Commissioner.

3045. In case of a division of opinion in the Board has it ever arisen that protests have been made by the minority against the decision of the Board?—Yes, in two or three or four instances, I believe.

3046. Were these protests entered on the minutes?—They were. I think for the most part they are entered in a general way, stating that such and such a member entered a protest against the decision of the Board. The protests were entered on at least one occasion, *in extenso.*

3047. On the occasions to which you refer, were the protests written papers?—On one occasion, I think, a written paper was received: on the other occasions, as well as I remember, they were not. The members of the Board protesting read some papers, but I don't think these were entered on the minutes.

3048. Were those papers preserved in the office?—On two occasions I know they were not. The members took the papers away with them.

3049. What was the occasion on which the protest was recorded on the minutes?—Do you mean the name of the member of the Board protesting?

3050. The names of the member of the Board, or the general subject of the protest?—I think the member who protested was the Rev. Dr. Henry. It is some time since, and my memory may not exactly bear me out.

3051. On the other occasions to which you refer were the protests those of a single member, or were they the protests of several members?—On one occasion there were three members who objected; on one occasion, I think, only one.

3052. Will you supply an answer to this question—the occasions on which protests have been made, the subjects, and the names of the members protesting?—If you will allow me to have access to the minutes, I will. It strikes me that a return already asked for by the Commissioners will give the required information.*

* The answer to question 3,052 was subsequently supplied by Mr. Kelly, as follows:—

In the year 1861 Mr. Gibson protested against the insertion in lease of a clause binding the parties to such other and further Rules of the Board as may be framed in strict accordance with the fundamental principles of the system.

1861. The manager of a National school having complained that the Inspector went to the house of parents of Protestant children for the purpose of inquiring whether it was with the parents' knowledge and consent that their children remained in the school during the time for religious instruction of Roman Catholics, and whether the parents had received the notice required to be sent under Rule 16, Part I., Section IV., of Rules of Commissioners; and the Commissioners having decided that the Inspector had not exceeded his duty—

Mr. Gibson recorded his dissent from that decision.

1862. The Board having ordered that the infants' department of the Dunmanway model school shall be considered a branch of the girls' school, under the general superintendence of the mistress of the latter, having two assistants and two monitresses to conduct the infant school—

Mr. Gibson objects to this decision, stating the ground for his dissent. (The grounds for dissent not entered on the minutes.)

Application made to have Newcastle adult evening school, county Limerick, which is not connected with any National day school, recognised as an independent night school, conducted by a master not a teacher of any National day school, who is to receive salary from the Board according to his class—

The Commissioners decline to grant the required aid.

Mr. Gibson states he was under a misapprehension with regard to the application lately before the Board for an increased grant to the Newcastle adult evening school, and that he now desires to enter his protest against any aid being given to that school for reasons which he assigns. (Reasons not entered on minutes.)

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James Kelly, esq.

3053. If you will give the information, it will answer better—has any instance occurred in which the Board was called on by the Executive Government to reverse the decision of the Board?—There was a case of that kind recently.

3054. What was that case?—It was a case in which a teacher who had been accused of being connected with Fenianism had been restored, and permitted to resume his duties. A member connected with the Government here, wrote to say that he thought it was an improper decision.

3055. What action was taken on that remonstrance?—I cannot say at this moment exactly what was done. I can supply an answer.*

3056. Do you consider the system of having two Secretaries a convenient one for the office?—I don't see any inconvenience arising from it. One Secretary would not be sufficient to discharge the duties, and in that case there should be either another Secretary, or an assistant Secretary—which would come very much to the same thing. I don't find any inconvenience arising from it.

3057. Is it necessary for the efficiency of the office to have two Secretaries?—I should say so.

3058. Is the annual estimate that is sent to the Treasury prepared in your department or in that of your colleagues?—We are both present at the preparation of it, as well as the Chiefs of Inspection, the accountant, the bookkeeper, and the Resident Commissioner.

3059. Has the Board the power to apply the savings in one item of expenditure to cover excess in another?—They have always done so.

3060. Does the Treasury merely require them to keep within the sum total of the estimate?—Merely.

3061. Does it frequently occur that a large amount is transferred from one item to another in the expenditure of the year?—No, indeed. The estimate is made out with tolerable accuracy, as far as it possibly can, but it is not possible say exactly the amount that may be required. For instance, the teachers' salaries, which are a very large item of expenditure, must be calculated in a very rough way, for you cannot anticipate the changes of classes and the payments made

1862. The Lord Bishop of Derry objects to a grant to a convent school, the non-vested National school having been closed and the pupils transferred to the convent school sought to be placed in connexion with the Board.

,, The Commissioners having decided that teachers are not at liberty to receive children as pupils, the father having notified to the master and mistress his desire that his children should not attend the schools—

Mr. Gibson directed that his dissent from that decision should be recorded. (His reasons are recorded on the minutes.)

1863. The Board consent to alter a previous decision dismissing the head master of a model school, provided he expresses his regret for his conduct—

The Bishop of Derry records his conviction that he should not be retained.

,, The Board having agreed to the abolition of triennial grants of free stock. That managers shall be bound to keep stock at reduced prices for sale to pupils. That in case they shall fail to do so the value in books shall be sent to the school, and the amount deducted from the teacher's salary. That a certain per-centage shall be allowed to the teacher when the sale stock is paid for by him—

Mr. Gibson objects to any alteration in the existing arrangements.

,, The Board having agreed to the insertion of a clause of surrender on repayment of grant—provided the local funds in aid of grant shall have been subscribed by grantor—

Mr. Gibson, by letter, records his objection to insertion of any clause of surrender different from that contained in general form of lease sanctioned by Board.

,, The Rules of the Board, as re-arranged, having been submitted for approval—

Mr. Gibson objects thereto, giving reasons for his objections by letter.

The Bishop of Derry also reads a paper stating that he considers it inexpedient to alter rules of 1855, especially as regards grants to convent schools and payment of pupil teachers therein.

,, The Rev. John Hall and Mr. Gibson object to new rule as to appointment of first class monitors in very large and highly efficient schools.

1864. The Rev. Dr. Henry, by letter, also records his dissent from recent changes in Rules as regards conventual schools.

The Bishop of Derry also dissents from change of Rules, 1855.

Mr. Gibson also dissents from reply agreed to by the Board to the Lord Lieutenant in answer to his letter calling for information on the subject of alleged changes of Rules, regarding which a deputation waited on him.

,, The Bishop of Derry disapproves of grant to Donegal National school.

1865. The Bishop of Derry, the Attorney-General, and Mr. Gibson, send in letters setting forth reasons why the permission asked by the manager of a school should not be granted, viz., to take a class into an adjoining room for religious instruction, during the time secular instruction was going on in school-room—when the latter is not interfered with; and stated that the liberty sought is only intended to be used occasionally.

The Board having decided that there is nothing in the proposal at variance with the rules, or spirit of the National system, provided certain conditions are observed—

The Rev. John Hall proposes an amendment, which is not seconded.

1866. The Bishop of Derry dissents from change of rule, Part I., Section IV., Rule 2, as regards attendance of pupils at religious instruction. Rev. Dr. Henry, Rev. J. Hall, and Mr. Gibson, also dissent from decision as to change of rules as to religious instruction.

,, A motion to repeal Rule No. 14, Rules of 1863, as to classification of teachers, having been carried—

Mr. Gibson requests by letter, that if carried, his dissent may be recorded.

,, The Bishop of Derry, by letter, dissents from making provision in estimate for the several matters proposed in Right Honorable C. Fortescue's letter.

,, Mr. Waldron dissents from decision of Board approving of the general principle of placing the attainment of a knowledge of classics and French within the reach of the poorer classes, provided it can be done without injury to primary instruction in National schools.

1867. Mr. Gibson dissents from explanation of rule as to religious instruction given by Board. 1st, That when the teacher is a Protestant and the pupil a Roman Catholic, or *vice versa*, the dissent of the parent is implied. 2nd, When the teacher and pupil are both Protestant, whether of the same or of different denominations, dissent is not implied, and religious instruction may be given unless the parent expressly forbids it, and that in each case dissent may be modified by an entry of parent in the Certificate Book of Religious Instruction.

,, The Commissioners having approved of the memorandum drawn up by the Resident Commissioner on the subject of introducing the teaching of classics into National schools, and having directed that a copy of it be sent to the Lord Lieutenant, also that an application be made for means to carry out the proposed plan—

Dr. Henry and the Bishop of Derry dissent from the resolution, inasmuch as it connects the introduction of classics with the establishment of model schools, under the terms of the letter of the Right Honorable C. P. Fortescue.

,, Mr. Gibson, by letter, expresses disapproval of many pieces in the "Poetical Selections" now under consideration.

,, Dr. Henry, by letter, disapproves of the "Poetical Selections."

1868. Dr. Henry, by letter, objects to issue of new Reading Books as they now stand.

,, Mr. Gibson, by letter, objects to Fifth Book of Lessons as it now stands.

* The answer to question 3055 was subsequently supplied by Mr. Kelly as follows:—The Board in deference to the opinion expressed by the Lord Lieutenant, viz., that the teacher of the school in question was unfit to be the teacher of any National school, dismissed him from their service.

during the year; but still I think, perhaps, £2,000 or £3,000 might be the excess.

3062. Do you present to your Board, at the end of the year, an abstract showing what the actual expenditure under each head has been, as compared with the Parliamentary estimate?—We send it to the Audit Office.

3063. Could you furnish the Commission with that statement for last year?—The amount expended, and the amount required for each service?

3064. The amount of the estimate sent up to the Treasury under each head, and the amount of the actual expenditure, when the year's accounts were closed?—For the year '67–'68?

3065. Yes.—It strikes me that a very large amount of money will be now in course of payment—the March quarter's salaries. Perhaps the entire of that should be included, for though not paid within the year, it was a liability incurred within the year. Our financial year terminates on the 31st March, and the salaries for the quarter ending the 31st March are being paid, and are not completed for that quarter.

3066. I mean the expenditure which you must send up to the Treasury as relating to the estimate of the year '67?—'67–'68?

3067. '67–'68?—I can give you the estimate, but the total amount expended I will not be able to give you until the payments are completed for this past quarter.

3068. Would it be more convenient to give the statement for the previous year?—It would, if '66–'67 would answer.

3069. It would answer as well.*

3070. Are you cognizant from the correspondence in the office if there are many instances in which a difficulty has arisen in getting proper sites for schools?—I am; in very many cases there has been great difficulty.

3071. Do many cases arise in which landowners who are willing to give sites for schools are not able to do so from having only a limited interest in their property?—There are such cases.

3072. Do you think it desirable that increased facilities should be given to landowners to enable them to give sites for schools?—Certainly. The Commissioners have in many instances been obliged to accept sites which might be considered unsuitable for schools, in consequence of the inability to give leases, and also from the fact that certain persons who have the power to give leases, are unwilling to do so. For instance, the Commissioners were obliged to take sites in connexion with houses of worship.

3073. Have the Board ever considered the propriety of endeavouring to get an Act like the School Sites (England) Bill?—I dare say the matter has been talked of. I don't know that it ever came formally before the Commissioners.

3074. Since you were appointed Secretary have any complaints of proselytizing in schools come before the Board?—Yes; in a few instances—very few instances. My recollection is that the charges were not established.

3075. You think that in no case the charge was established?—I think it was not.

3076. Did these complaints come exclusively from one religious body?—No. I think not.

3077. Have you anything to do with the revision of the books belonging to the Board?—I had scarcely anything to do with it, though I was appointed a member of the Committee. From one circumstance or another I had nothing, I may say, to do with it.

3078. Is anything going on now with reference to the bringing out a new edition of the books?—Several of the books have not been finally approved by the Board.

3079. Have the First, Second, Third, and Fourth Books been approved by the Board recently?—I think they have.

3080. What books are under consideration just now?—I think the Fifth Book, and the First Book of Poetry, are now under consideration.

3081. In what manner are these new editions brought before the Board—how are these revised books approved?—After the Committee has decided on the books, they are put in type, copies are sent round to each member of the Board, and it is put in the programme that such a book is to be considered at the next meeting of the Board.

3082. Mr. *Gibson.*—There is one particular department in which you have charge, and in which the other Secretary has not—I mean the department of agriculture?—I said I attended the Agricultural Committee.

3083. Can you tell the Commission what has been the usual practice with respect to protests of the Board—whether the practice has been uniform or not?—It has not been uniform, inasmuch as I stated that on one occasion a written protest was received, and that on more than one occasion subsequently the Commissioners refused to receive a written protest; but they did not object to the protest being entered in a general way; that is to say, that such a member protested against the decision of the Commissioners.

3084. Will you say what you think of the advantage of having two Secretaries over one, assisted by a competent staff in the office?—In the first place, the duties are sufficient for two; secondly, in case of the absence or illness of one, the duties should be discharged either by a co-secretary or an assistant-secretary, which would be very much the same thing.

3085. If I understood you aright, I think you intended to intimate that the estimate was prepared by the heads of the different departments in the office, with respect to the special details of each department?—The estimate is not prepared by the heads of each department; but the heads of each department are present at its preparation. The estimate of the coming year is founded on the estimates of the previous year. The accountant prepares it, and gets all the information he can from the different departments as to what might be required for the succeeding year. The estimate is prepared in a rough way by him.

3086. Can you state by whom the special compilation of the books of the revised edition was prepared?—They were in most part prepared by the late Mr. M'Creedy, by two Inspectors, Messrs. Robinson and Gillic, assisted by a clerk appointed for the purpose.

3087. Were the professors of the Board consulted on the subject at all, so far as you are aware?—Do you mean the revision of the scientific books?

3088. That has not taken place yet?—It has not taken place yet.

3089. So far as the revision of the books has, up to the present, proceeded, have the professors had anything to say to it?—They have not.

3090. Do you think they were competent parties to whom a revision of the reading-books, First, Second, Third, and Fourth, might be entrusted?—I should say they must be very competent persons, inasmuch as some of them are the authors of several books themselves. Dr. Sullivan, for instance, has written books which have obtained the highest approval as school-books.

3091. But independent of the fact that the professors are the authors of several books, would not the fact of their being professors having charge of the training and other schools, be sufficient to qualify them for having charge of the revision of the books to be used in the schools throughout the country?—I should say, certainly.

3092. Rev. Dr. *Wilson.*—You have stated that the majority of the Board have refused to allow the protests of the minority to be recorded?—They have refused the protests to be received *in extenso.*

3093. That is to say, they allowed the fact of the dissent to be recorded, but they did not allow the protests to appear on the minutes?—Quite so.

3094. Do any communications pass from the Execu-

* The answer to this question will be found in the Appendix to Evidence, No. VIII.

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tive Government to the Board, that would show a desire on their part to use the Board in any way for political purposes, to your knowledge?—Not that I ever heard of.

3095. Then any suspicion that such a thing existed would be unfounded and unjust, in your opinion?—I know of nothing that would warrant such an opinion.

3096. You stated that there have been allegations as to cases of proselytism having taken place in schools, but that no such charges were proved to have any foundation?—Not to my recollection.

3097. Is Judge O'Hagan one of the Commissioners?—He is.

3098. Did you hear that a statement was made by him as a Commissioner, when he was Her Majesty's Attorney-General for Ireland, in his place in the House of Commons, that no such thing ever took place?—I did.

3099. Mr. *Stokes.*—Are you acquainted with the system of keeping accounts in the schools?—Not well—do you mean the accounts of the attendance of the children?

3100. No, the financial accounts?—Is it in the schools in the country?

3101. Yes, in the schools through the country?—I am not familiar with the system. The accounts of the schools through the country would be merely an account of the receipts of the schools by the teachers.

3102. Do the Commissioners require no returns of the accounts from the different schools through the country?—They do, from the managers of schools as to the amount of fees paid to the teachers.

3103. Do they require no more?—No more.

3104. Would you consider it an abuse, if the entire sums given by the Commissioners for the teachers were not applied for the benefit of the teachers?—I would, certainly.

3105. How would you check that abuse?—There may be several ways of checking it—either by paying the teachers directly, or by removing that manager who would be guilty of such an abuse from the management of the school.

3106. Has the Board any fixed course of proceeding in such cases?—I don't recollect a case occurring of that nature.

3107. Would you consider it an abuse if the rents of the school-houses were paid out of the salaries awarded to the teachers?—I think that would depend very much on the nature of the agreement existing between the manager and the teacher.

3108. Am I to understand that the Board would not object if a teacher voluntarily paid the rent of a school-house out of his salary?—I think they would.

3109. Are there many cases of that kind?—I think there are. There is a return called for, from which the number will be shown.

3110. In what way does the Board insist on the repair of school-houses?—The non-vested schools, and the schools vested in trustees, must be kept in repair by the localities. If non-vested schools be suffered to fall out of repair, either the salary is suspended, or the grant is withdrawn from it.

3111. Would the Board object to the repairs being done at the expense of the master?—I think they would.

3112. Have they any fixed rule to that effect?—There is no positive rule among the rules and regulations of the Board to that effect; but if such a case came before them I think they would object.

3113. Have you any means of knowing the total cost of a school in any year—including repairs, rent, salaries, and all the items of expenditure?—That is the cost to the Board?

3114. The cost to the school, I mean?—The annual report will show that.

3115. How is it collected, if you don't require returns of the accounts from the different schools?—There are returns from the managers as to the amount of the local contributions to the teachers' salaries.

3116. Does the Board in any way ascertain the total income of the teacher of each school connected with it?—Yes.

3117. Does the Board keep a record of the returns from all the schools?—Yes.

3118. Does the Board record the expenditure of every school connected with it?—I don't think the expenditure under the head of repairs, is shown in the annual report, but the total income of the teachers appears in the annual report.

3119. Do the reports show more than what the Commissioners give to each teacher?—Yes.

3120. Do the reports show more than the school fees and the grant from the Board?—And the local contributions.

3121. Mr. *Gibson.*—I believe in each school the teacher is bound to give an exact account of all the emoluments received from the school, and the Inspector examines his account at each visit?—He does.

3122. In the roll-book of the school?—I don't know that the Inspector examines as to the payments made by the scholars.

3123. In every week is not the teacher obliged to enter an account of the payments received from the scholars?—He is.

3124. And that account is returned to the Board?—It is returned from the manager of the school.

3125. Are the repairs of schools ever considered to be part of the duty of the patrons and not of the public, except as to the vested schools which are vested in the Board themselves?—The repairs of non-vested schools, and of schools vested in trustees, are to be made by the locality.

3126. I always understood that in the case of non-vested schools the only grants from the Board were books and other school requisites?—The Board grants salaries to the teachers in addition.

3127. The Commissioners are the trustees of the vested schools?—The returns come from these schools as they do from the non-vested schools—from the local manager.

3128. Does the teacher give any receipt for his salary to any party?—He gives a receipt to the Board.

3129. Of course that is a guarantee that he received his salary?—Perhaps not. I shall tell you the course adopted. The returns are sent out, and where there is no notice in the office of a change of teacher—in order to save time, and to allow the office to pay the salary—a receipt is sent for the full amount to the teacher who may be in office for the quarter. He signs the receipt before he gets the money, and the money is afterwards sent by a Post Office order to the manager in his (the teacher's) own favour. The receipt is, in seven out of ten cases, signed by the teacher, and countersigned by the manager before the money is paid by the Board. In that sense the receipt is no guarantee of the receipt of the salary by the teacher.

3130. Whose is the hand that actually receives the money?—The Post Office order is drawn in favour of the individual teacher to whom the salary is due; but it is sent to him through the manager of the school.

3131. The *Chairman.*—Supposing by any accident the money or the Post Office order should not be claimed by the person to whom it was made payable, would the money at the end of the year be refunded by the Post Office?—I am not quite sure what the rule of the Post Office would be on the subject. I don't know of a case of the kind. Very often the managers, where the teachers go away before they receive their salaries—many of them emigrate—return the Post Office order which is relodged to the credit of the Commissioners, and then the Post Office wipe it off their book.

3132. Does the Board inquire from the Post Office, at the end of the year, whether there is any of the National Board's orders outstanding?—I think not. The sums are so small, and the teachers so much in need of their payments, that it is a case not likely to occur that they would allow themselves to be unpaid.

WILLIAM ADAMS HUNTER, one of the Chiefs of Inspection under the National Board, sworn and examined. *May* 2, 1868.

William A. Hunter, esq.

3133. The *Chairman.*—When did you become Chief of Inspection?—In February of the last year, 1867.

3134. What offices had you previously held under the Board?—Previous to my becoming Chief of Inspection, I held the office of Head Inspector from the year 1857. Before I was appointed Head Inspector, I had been District Inspector, to which office I was appointed in the early part of the year 1846.

3135. Did you serve in more than one district as District Inspector?—I did, my lord, I served in several districts. I began my services in the Dungannon district in the year I was appointed; I was subsequently transferred to the Ballymena district, where I served from the early part of 1847 till 1851. Subsequently to that I had charge of the Monaghan district till sometime in 1853, and after that I served for a short time in two other districts, Castlewellan and Cookstown, before I was appointed Head Inspector. As Head Inspector, I served first of all in what may be called the southern group of districts, the centre of which is Cork. Subsequently I acted as Head Inspector in what we sometimes call the north midland group of districts, with either Newry or Monaghan as the centre. I was part of the time in Newry. Monaghan being much more central, I took up my residence in Monaghan for a time. I was subsequently transferred to Kilkenny, which might be called the south midland group of districts, and afterwards I was transferred to Dublin, so that I have been through nearly the whole of Ireland in my capacity as Head or District Inspector. I believe there is no county in Ireland with which I have not been officially connected at one time or other of my life as Inspector of schools.

3136. Was Dungannon a rich or poor district at the time you were connected with it as Inspector?—It was a medium district. There are some very good farms in the neighbourhood of Dungannon, but there is not much manufacturing industry in that district.

3137. Was it a large district in point of area, or had you many schools within a small area?—The area was considerable. I had from 120 to 130 schools, as well as I remember, under my charge. I am not quite sure as to the area, but I had from twenty to thirty miles to travel in some directions, while in others, I had not more than six or eight.

3138. Were the patrons of the schools in the Dungannon district principally Protestants, or were they Roman Catholics?—They were very much mixed, but more Roman Catholics than Protestants.

3139. What was the religious complexion of the schoolmasters?—They were in like manner very much mixed.

3140. What was the character of the Ballymena district?—In Ballymena district there was a considerable amount of manufacturing industry; a large proportion of the parents of the children held small farms of land, and had weaving carried on in their families at the same time. The farms there were generally small, there were very few large farms in that district.

3141. Was that a mixed district as to religion?—It was.

3142. Were the patrons of the schools chiefly Protestant or Roman Catholic?—I would say the majority of patrons in that district were Protestant.

3143. What about the scholars?—The scholars were probably about equal.

3144. Did the weaving to which you referred have any influence either in causing an increased attendance at, or in causing absence from the schools?—I think it perhaps caused the children to be withdrawn occasionally, in order to assist their parents or those in the family, who were conducting the weaving; they occasionally were withdrawn in order to assist at some of the operations.

3145. Were the weaving families more comfortably off than the ordinary peasantry?—Where they depended upon weaving exclusively I would say they were not more comfortably off, but where a small farmer had some of his family engaged in weaving, I think they were more comfortably off. At the period I allude to, the females were just beginning to weave—I remember when there was hardly such a thing known in the North of Ireland as a female working at a loom. But at the period when I was employed as Inspector in the Ballymena district, the females had commenced working at looms.

3146. Did families who were occupied at weaving send their children earlier to school in order that they might get their education quickly, and so be able soon to go to work afterwards?—I do not think that element entered much into their calculation, when they were sending their children to school.

3147. What was the character of your district at Monaghan?—The parents of the children at Monaghan were more agricultural. In some parts of the district the farms were very large and the farmers very comfortable. The northern part of the district down towards Armagh is rather a fine part of the country, the farms being very large, and the farmers, as I have said, comfortable. In other parts of the district the farms are much smaller.

3148. Was the population principally Roman Catholic?—The majority, certainly—perhaps from two-thirds to three-fourths—are Roman Catholic.

3149. What sort of district was Trim?—Trim was principally a grazing district; very little tillage, comparatively, in that part of the country; and the poorer classes there were certainly inferior—they were poorer, I mean, than in any of the other districts that I was in previously, and consequently among the very poor there was a greater amount of ignorance in the Trim district than in any of the other districts I was in before.

3150. What was the character of the Castlewellan district?—The people there were comfortable. There was a considerable amount of manufacturing going on in the district, and there were mills in the neighbourhood of Castlewellan that gave extensive employment.

3151. What was the character of the Cookstown district?—Very much like Castlewellan.

3152. What was the religious character of the Cookstown district?—Very much mixed.

3153. Were there any of these districts in which there was a predominance of Presbyterians amongst the population?—The Ballymena district had the greatest amount of Presbyterians of any district that I was ever in, but I am hardly prepared to say there was a predominance of Presbyterians throughout the district, because in some parts of the district Roman Catholics were predominant—for instance, in the Glens of Antrim.

3154. Were there many schools under Presbyterian patrons in that district?—A very considerable number under Presbyterian patrons.

3155. Did you observe much difference in those various districts as to the proportion of the average attendance of children at the schools compared with the total number on the rolls?—There was very little difference, I would say, as regards the average amount of attendance compared with the total number on the rolls in those districts I have mentioned. I may say with reference to that, that my experience would lead me to the conclusion that in town schools the average attendance, as compared with the number on the rolls, is much higher than in the country schools, and that observation applies to all the districts that I have been in.

3156. Is there much difference between town and country schools, according to your experience, as to the age at which children remain at school?—I think in the country districts generally the children remain longer at school. In those districts where manufactures are carried on to a considerable extent, whether in town or country, the children leave the school at a much earlier age than they do where there is no such inducement for them to leave.

3157. Did you find that in country schools children take longer in getting from one class to another than

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in town schools?—In one sense they took longer because their attendance was more irregular, but with an equal attendance I do not think the country children required longer to go from one class to another than the town children; but their attendance being more irregular in the country they must of necessity be a longer time upon the rolls of the school before they advance to a higher class.

3158. Did you find that masters of country schools were less quick in teaching and forwarding their pupils than teachers of town schools?—Oh not at all. Take Dublin for instance; I know many of the ordinary schools in Dublin, and I don't think the masters in those schools are equal to the masters in many parts of the country that I have been in.

3159. Do the first-class masters prefer the town schools to the country schools?—The first-class masters, as a matter of course, prefer the schools to which the greatest emolument is attached. There are many country schools that have some private endowment, or perhaps there is a landlord who gives a handsome contribution, and that will always attract a first-class master. I would say that, other things being equal, a teacher would probably prefer a country school to a town school; living in the country being rather cheaper than living in town.

3160. Then do you consider that the town schools are not, as a class, better for the master than the country schools?—In one sense the town schools certainly are better, because having a larger number of pupils they have a greater amount of fees, and in that sense they are better and more attractive.

3161. Did you find much difference in the time to which children remained at school as between your northern districts and your southern districts?—Do you mean the age to which they remained at school?

3162. Yes.—Well, I think what I have said already would apply to both the northern and the southern districts—that where the parents are principally employed in farming the children remain longer at school; and applying that principle I would say they remain longer at school in the southern districts than they do in the northern districts, because in the former they are more extensively employed in farming operations.

3163. You spoke of Trim as a grazing district, was the population of that district thin?—Very thin indeed, and very much grouped in little villages.

3164. And also poor?—And poor.

3165. Have you much direct correspondence with your Head Inspectors?—Very little direct correspondence.

3166. On what topics do they address you?—Well, it is somewhat difficult to say. An Inspector may write to me if anything has happened to stop his travelling expenses going down to him, or any little matter of that sort. He may apply to me to know why his journals have not been passed in the regular way, and why his money has not gone down at the regular time. That is a case in which an Inspector may write.

3167. Do you correspond directly or at all with the ordinary Inspectors?—Occasionally; but very seldom indeed.

3168. Does any correspondence come to you from an Inspector through the medium of the Head Inspector?—Very seldom, except perhaps something connected with a model school. In the case of the model schools there are always a Head and a District Inspector, who assist in the management, and correspondence might possibly in that case come in the way you have mentioned.

3169. Then is most of your correspondence conducted through the office?—Almost entirely through the office—through the Secretaries.

3170. On what class of business do you take a determination and act yourself in the office without consulting the Secretary?—There is one class of business: with reference to the payment of salaries a question may arise as to the average attendance in a school where it is insufficient for the payment of the salary. That being a matter of simple routine I would deal with it without bringing it to the Secretary.

3171. Would you impose a fine on a schoolmaster without consulting the Secretary or the Resident Commissioner?—Never.

3172. How many fines have you had occasion to impose in the last half year?—Of course an answer to that should be taken rather as a guess.

3173. Would it be a large number?—No, not a large number at all; not more, I should say, than four or five in the week.

3174. What are the general amounts of these fines?—The fine imposed very seldom exceeds £2, and it may be so low as 5*s*.

3175. Could you specify the causes of any recent fines?—Late attendance is one. An Inspector comes to a school and finds the teacher not in attendance at the exact hour. In such a case as that we might impose a fine. Probably if the teacher had been very regular previously we would not fine in the first instance; but if the Inspector found, on a subsequent visit, a similar irregularity to what he had reported before, we would certainly impose a fine in that case. In the first instance probably a reprimand or admonition would be regarded as sufficient.

3176. Do many cases come before you of teachers being irregular with their accounts?—Not many. Cases occur from time to time of irregularities in accounts.

3177. Do many cases occur of misappropriation of money by teachers?—No. Teachers have no power of misappropriating money directly in the National schools. In our model schools there have been cases of that kind—misappropriation of fees.

3178. Do those schools which have other sources of income than the grants from the Board, send up any return to the Board of the amount of that money, and how it is expended?—They give a return of the amount of money locally contributed, which is almost invariably applied towards the payment of the teacher. The repairs of the school are attended to—that is, of the ordinary non-vested schools—by the people in the locality, and we do not usually require a return of that; we simply require that the houses shall be kept in thorough repair.

3179. During the time you served as a District Inspector, did you find that many managers exercised an effective supervision over the schools?—In many instances there was a very effective supervision exercised, but I am sorry to say that in the majority of cases there was not.

3180. Do managers certify as to the regularity of the teachers' attendance upon the pay sheet?—They do.

3181. Is much reliance to be placed on those certificates, or are they merely signed as a matter of form?—I think the certificates, as regards the attendance of the teachers, may be implicitly relied upon. We require the managers to state whether the school was closed at any time, and for what cause; also, whether the teacher was absent at any time, and for what cause; and, as a general rule, these returns may be implicitly relied upon, for we have an effectual means of checking any inaccuracy by comparing the manager's return with the return of the District Inspector, who is always required to report upon any absence of the teacher, or any time the school is closed.

3182. But in the case of a manager certifying the attendance of a schoolmaster, how does he obtain his information?—From the class-roll of the school—there is one thing, of course, he could not be always sure of, namely, that the schoolmaster was in attendance at the exact hour for opening the school, but we do not require him to certify as to that. We simply ask him to certify whether the school has been continuously in operation, and whether the teacher has been in attendance during the days on which the school was in operation.

3183. When Inspectors discover an irregularity of attendance on the part of the teacher, do they ever visit the manager and ascertain from him whether any previous instances have occurred of similar irregularity?—It is the duty of the Inspector in such cases to confer with the manager—either to visit him personally, or to communicate with him by letter.

3184. Do you think they generally do communicate

with the managers in those cases?—I think they do, because we have a check upon them in the office; if they have omitted in their report to tell us that they communicated with the manager, and what the result of that communication was—we generally write to them immediately to know why they did not do so. That would be a sort of letter I would on my own responsibility direct to be written, and which would go, as a matter of course, to be signed by the Secretaries and would then become a Secretaries' letter, though written in the first instance by my instructions as Chief of Inspection.

3185. In those schools with which you have been connected have cases ever arisen where there was any serious difference of opinion for a time between the local managers and the Board?—In very few instances that I can recall to mind.

3186. Did those differences arise as to the retention of a particular teacher or any other cause?—There is very little probability of a serious difference arising as regards the retention of a teacher that could continue for any length of time, for this reason, that when the Commissioners have decided that a teacher is not competent or should be removed for any special reason the salary is immediately withdrawn, and the manager will not be anxious to retain such teacher, nor would the teacher himself be anxious to stay. But there have been some instances of managers opposing the action of the Board, and retaining teachers for some time in opposition to the wish of the Board.

3187. Has it ever occurred to you to have been sent down by the Board to arrange such differences?—No, I do not remember any such instance at present.

3188. Do you consider that any abuses arise from the allowance of 25 per cent. which the teachers have on the sale of books?—I think not. I think that was a very advantageous arrangement.

3189. Do you think it is more than a fair remuneration to them for their obligation to pay for the books beforehand, and for the trouble of keeping and retailing them?—I don't think it is more than a fair remuneration, and in connexion with that I would say the great advantage is that in this way we secure a regular supply of books for the school, without which it is very difficult to make it certain that the schools will be regularly supplied with books. Previously to this arrangement Inspectors were constantly complaining of the inadequate supply of books for sale to the children. The managers very often declined to advance money for books; they left it upon the teacher to do so. The teacher very often said it was a very hard thing he should be required to advance the money; and so between the manager and the teacher the poor children were often left without books.

3190. As regards the office did the establishment of the present system effect any diminution of labour and trouble in the accounts?—On the contrary, there has been a great addition to the labour by the establishment of the system, because we send out a larger quantity of books now than we did under the former arrangement, and to that extent it has added to the labour.

3191. The books being paid for in advance, are not those despatches of books conducted without any open accounts?—There are no accounts kept with the teachers. The payment comes up; it is credited regularly in the books of the office, and the parcel goes out with all convenient despatch, and is sent free to the depot of the Inspector.

3192. Have any cases arisen in which the amount of the profit on the sale of books has caused the master to force an undue consumption or sale of books in his school?—I am not aware of any such case.

3193. Do the teachers now remain as teachers for any considerable time?—Those who have been in the service for, say, eight or ten years, are likely to remain in the service; but a great number of young teachers enter it for a time, and so soon as they see employment of a more lucrative character, or of a character they like better—such as clerkships—they leave.

3194. Are a large proportion of those who so leave within the first eight years of their mastership superior men?—I would say a great many of them are superior.

3195. Are many of them persons who find the duties of schoolmaster not palatable to them?—Well, I would say it is not so much that they find that the duties of schoolmaster are not palatable, as that they find they have more liberty in other avocations, and, perhaps, in some of those avocations they consider they are entering into more respectable society—if they expect to rise in a mercantile establishment, for instance.

3196. Do you think the proportion of those who continue in the service is a fair proportion?—I think it as great a proportion as we can expect, considering the remuneration that we have to offer them.

3197. Do you consider that the proportion has been always the same, or do you consider there has been much variation?—I think that of late years the proportion of those who leave must be on the increase, for this reason, that the training that we give those young men ourselves who enter the service as assistants, is such as to qualify them for higher positions, and for a higher remuneration than we have to offer them under the National Board, so that the very excellence of our training, in my opinion, leads many of those young men out of the service.

3198. A few years ago, I think, the salaries of the schoolmasters, particularly of the lowest class, were much increased?—They were.

3199. Did that have any effect in causing masters to remain in the service?—I am sure it had a very considerable effect, but at the same time we should bear in mind that at this very period the expense of living had increased almost in a like proportion, and I think the increase did not do much more than keep pace with the increased expense of living of the teachers.

3200. You consider the increased prosperity and rise of wages in the country has exhausted that improvement in the rate of salaries made some years ago?—I think we should have a still further improvement. I think we have not improved the rate of salaries up to the point that we should improve them in order to keep pace with the improvement in the country generally.

3201. At the present moment do you know of any schoolmasters who are unable to get situations?—It frequently happens that teachers apply to me for situations, but I could not name any person at the present time absolutely out of a situation. Very often those who apply would not take the situation that I would have to offer them.

3202. Has a master, say of the first rank, in the third class, any difficulty in finding a situation?—I think not.

3203. When a master is out of place, does he usually address himself to the Inspector or to the office in Dublin, or in what quarter does he seek for further employment?—I would say he usually addresses himself to the Inspector, and occasionally, through the Inspector it may be, to the office in Dublin.

3204. Have you ever heard from any of the Inspectors under you, that they have a difficulty in finding places now for masters of good character?—Well, there is a difficulty in finding places at present. I don't know whether your lordship's question may refer to that. Some of the managers object now altogether to have teachers who have been trained since 1864—I mean Roman Catholic managers—and even good teachers, if they have been trained since that time will be refused schools by clerical managers, who allege that they cannot do otherwise, that the orders of their bishops will not permit them to employ teachers who have been trained within that period of time.

3205. Then is it the case that, from certain classes of managers disliking masters trained in the model schools, good masters, trained at the model schools have a difficulty in finding places?—No doubt they have.

3206. Have good masters, who have been trained elsewhere—I mean not in the model schools of the Board—a difficulty in finding places?—We have no training schools in Ireland but the model schools of the

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Board, except the training school connected with the Church Education Society. So far as I am aware we have no other recognised training schools.

3207. Do you consider that the supply of teachers is equal to the demand?—Well, in connexion with that I would say that, irrespective of the teachers that pass through our training establishments, there are very many deserving young men and young women brought up in the ordinary country schools who are very well qualified—or at least fairly qualified—to enter the service as assistant masters and mistresses, and bearing in mind that the emoluments of those assistant masters and mistresses are very low, I would say our supply at present is fairly equal to the demand, but if the emoluments were raised so as to induce a better class to enter and at the same time the scale of qualifications raised, as I think they ought to be, the supply at present would not be equal to the demand.

3208. Does it often happen that a school is closed for a considerable period from the inability of the manager to get a master?—It sometimes happens, and I think probably that sometimes arises from their inattention. I know we occasionally write to managers to request that they will have a school which is closed brought into operation as soon as possible.

3209. Within your experience have you known many of such cases?—Perhaps six or eight such cases may have arisen within my own experience during the last four or five months.

3210. Have you formed any opinion as to what steps are required to be taken to increase the supply of the schoolmasters?—It appears to me the steps to be taken would be to increase the pay of the schoolmaster; at present our supply is, I think, sufficient for the pay we have to offer. We all know it is much easier to get a man worth £20 a year than one worth £40 a year.

3211. Do you find any difficulty in getting monitors for schools?—Latterly in the north of Ireland we have experienced considerable difficulty in the manufacturing districts in getting monitors.

3212. In these cases do you import monitors from other districts?—We cannot import monitors, because the salary paid to a monitor would not be sufficient to support him or her out of the father's house.

3213. In the north are there many schools that are seriously deficient in monitors?—I would say not seriously deficient, but occasionally we have a report from an Inspector, to say a monitor cannot be had in such a school.

3214. Does that arise in boys' schools or girls' schools principally?—Principally in boys' schools.

3215. Do the schoolmistresses after they marry continue to act as teachers generally?—Generally they do; sometimes if they are in comfortable circumstances they do not.

3216. Is there any difference in the efficiency as a class of the married and the unmarried female teachers?—There is; generally speaking the unmarried female teachers are the most efficient. I have known many instances, however, of married female teachers being very efficient, but I have never known them to continue long in the service, their health will break down if they are as attentive to their schools as they ought to be, and to their families at the same time.

3217. Which do you consider is the best for infant schools, a male or female teacher?—A female, without any doubt.

3218. Is there any model infant school, except that in Marlborough-street, which is taught by a master?—No model infant school. I may remark, however, that his assistants are all females.

3219. Do you consider that the qualifications of your teachers latterly are improved?—They have improved vastly since my connexion with the system of National education—very much indeed.

3220. Did that improvement arise from the younger teachers having themselves passed through the National schools?—Partly in consequence of the younger teachers having passed through the schools themselves, and partly from the stimulus that our system of examination and classification has produced among the teaching body generally.

3221. Has the standard of examination necessary for a teacher to get into the second or into the first class been raised within the last ten years?—I think not within the last ten years.

3222. Have any complaints of late years come before you as Inspector, of excessive corporal punishment being administered by the masters?—Very few.

3223. Is corporal punishment much resorted to in the schools?—Not much. It is the exception, I would say, rather than the rule.

3224. Have any cases arisen latterly in which you have had occasion either to fine or dismiss a master for excessive corporal punishment?—There have been two cases that I remember at present (I think both occurred within the same week), or perhaps three cases, where there was severe punishment inflicted, but not dismissal. In one case an assistant-master was charged with having inflicted punishment that was considered improper, and in that instance we censured the head master for having permitted it, and also censured the assistant-master. I do not remember exactly what the measure of punishment dealt to the assistant was.

3225. Have the cases to which you refer been cases that happened within the last year or two?—Yes. They are cases that came under my own notice since I became Chief of Inspection, and consequently the half of Ireland is covered by them—they occurred within one half of the area of Ireland.

3226. Are any of the Inspectors under you persons who have previously been teachers of National schools?—Yes.

3227. Do you observe any difference in their mode of carrying on their duties as compared with those Inspectors who have not been teachers?—I think there is not any essential difference between their mode of doing business and the mode in which other Inspectors do their business. We have some excellent men among them who do their business in a very superior manner, just as we have among the other Inspectors some very excellent men. I do not think there is anything in their mode of carrying on their duties to mark them as a class.

3228. Do you observe any special or professional bias in their dealings with the schools under them?—Well, it may be some of them place too much reliance upon mere technical details instead of looking at the general improvement of a school.

3229. Do you think they exercise as much authority over the teachers as Inspectors coming from outside?—I think that depends entirely upon the character of the individual. Some of them do, and I am sure some of them do not, and perhaps they are not so likely to exercise that authority. There is just one remark I might make with reference to this—that those who enter the service as Inspectors, after being with us a long time as teachers—say up to forty years of age, are not so likely to make good Inspectors as those who enter as young men.

3230. Do you think it advantageous to have a portion of the Inspectors appointed from the teachers?—I think it is very advantageous to allow teachers an opportunity of competing for appointments as Inspectors from time to time within a reasonable limit.

3231. Would you be disposed to restrict the appointment of Inspectors entirely to the ranks of the schoolmasters?—Certainly not. One other remark with reference to that; our rule at present permits teachers to enter into competition for those appointments at a higher age than those who are not teachers. I am inclined to think that rule should be modified. I think the rule with reference to the age at which Inspectors are admitted should be altered in every respect. I think twenty-three years of age is the minimum at which anyone is permitted to come in to compete, and thirty-eight is the maximum for those who are not teachers, and forty-three for those who are teachers.

3232. To what age would you reduce the maximum for both classes?—I would be disposed to reduce the maximum for those who are not teachers to thirty, and for those who are teachers to thirty-five, and I would reduce the minimum to twenty or twenty-one.

3233. Do you think an Inspector who is under age would be a satisfactory officer?—No, but having fixed the minimum age at twenty-three, we prevent a great many from ever thinking of competing for Inspectorships, because by that time young men have generally settled upon some profession. It is just during the period between twenty and twenty-three they select their profession, and I think by having twenty as the minimum, and probably a young man failing at his first examination, we would just get him when he would be about twenty-two years of age, and fit to do his work.

3234. In those districts of which as an Inspector you have detailed knowledge, were there any neighbourhoods in which the schools were unduly numerous?—In some neighbourhoods I think the schools were rather numerous.

3235. Are there many cases within your knowledge where there are two National schools, one under a Protestant, the other under a Roman Catholic patron, where if there had been no difference on religious matters it would be better to have had one school than two?—In villages that has frequently happened, but I am not prepared to say that it would have been better to have had only one school than two—I am not at all prepared to say that, because I believe where we have an average of thirty-five pupils in a school, such a school is likely to be among the most efficient of our schools. I think a school ranging from thirty to fifty is more likely to be an efficient school, and all the children in it well taught, than one in which there is a very high attendance—coming up to, say to 100 or 120.

3236. I think you spoke of the frequency with which young men leave the office of teacher for clerkships; that, I assume, would occur most frequently in populous and mercantile districts, not over the country generally?—Yes; it is almost exclusively confined to populous and manufacturing districts.

3237. In those districts the pay of a clerk in a merchant's office would amount to more than any salary that a teacher could expect to realize in a school?—Oh, clearly.

3238. Mr. *Gibson.*—Can you say from recollection the exact number of schools in connexion with the Board?—I think it is 6,520.

3239. Can you tell what is the proportion of trained teachers to untrained teachers?—I cannot tell that from memory.

3240. Would you consider that an untrained teacher could fulfil all the conditions of a properly qualified teacher? Would you not consider it desirable that all the teachers of the National schools should be trained?—It may be desirable; but, in speaking of the teachers of schools, I have included assistants as well, and I do not think it would be possible to have the assistant-teachers all trained previous to their appointment.

3241. I am not speaking of assistants, but of principal teachers; do you not think it desirable they should be all trained?—Principal teachers—oh, certainly.

3242. Would you consider that the training school had discharged its purposes fully until it had provided trained teachers equal, if not in excess, of the number of schools?—All principal teachers, I would say, should certainly be trained; but I understood his lordship's question to refer to assistants as well as principal teachers.

3243. You alluded to objections on the part of Roman Catholic managers to receive trained teachers; would you state what are their objections?—Simply because they have attended the training establishment since the year 1864.

3244. Why since 1864?—I have no means of knowing, except from what appears in the public papers; but I presume that time is regarded as the time from which the Roman Catholic bishops have denounced the training schools.

3245. Is it your belief that it arises from a prohibition on the part of the Roman Catholic bishops with respect to the attendance of teachers in the training schools?—I think so.

3246. Can you say whether the difficulty as to the supply of monitors arises in any one class of schools more than another?—In the town schools, and in schools in the immediate neighbourhood of manufacturing districts.

3247. Has the same difficulty been found with regard to monitors in model schools?—I am speaking now of model schools that are in manufacturing districts, as well as others; such, for instance, as those in Belfast and Lurgan.

3248. Then your observation applies to model schools as well as ordinary schools?—It does.

3249. Master *Brooke.*—You have acted as Inspector in almost all parts of Ireland?—Yes.

3250. I want to know with regard to the power of the manager of a school, has he the absolute right to dismiss the teacher whenever he thinks proper?—Yes; his power is perfectly absolute.

3251. The Board does not interfere?—No; the Board does not interfere between the manager and his power over the teacher as to dismissal.

3252. Are there many instances of dismissal by managers?—There are a considerable number of instances, some of which we know the reason of, and some of which there is no reason assigned for.

3253. It is not considered by the manager necessary to give a reason to the Board?—The Board does not consider it necessary to ask a reason from the manager.

3254. In such cases have there been instances of attempts, on the part of the teacher, to appeal to the Board?—I think I have heard of some cases where attempts have been made to appeal to the Board, but the Board, in all such cases, would say, "We cannot interfere." The teacher being regarded as the servant of the manager, and holding his appointment from him, and the Commissioners simply paying a salary to him for a certain duty, they consider they have no authority to interfere as between manager and teacher.

3255. May I ask your opinion of the effect of that very arbitrary power upon the teacher; he is a mere servant—in fact he is the slave of the manager?—No doubt that arbitrary power must render the teacher, to a great extent, as you have expressed it, the slave of the manager. He must do the manager's bidding, or pay the penalty by being dismissed.

3256. Have you ever known any complaints made by teachers of the system of paying through the manager, or any wish to have a different system?—I cannot say I have heard any direct complaints. I have sometimes heard the matter referred to as a grievance that the teachers did not get their salary direct from the office, and I have heard occasionally of delays arising in consequence of payments being made through the managers.

3257. Have you heard of abuses existing—obstruction or pressure put upon the teacher to give up a portion of his salary?—I have certainly heard of such things, but it was only what I may call hearsay. I am not prepared to say that there have been cases of the sort, but I have heard of pressure being exercised.

3258. Have any such cases been formally investigated?—Not as far as I am aware.

3259. From your very great experience in various offices, may I ask your opinion as to any possible improvement that would check that great power on the part of the manager, and the payment of salaries through his hands—could you suggest any better system?—I really think a system much more expeditious, and much more satisfactory could be struck out by having the teachers paid directly through the Inspectors.

3260. And less arbitrary power of dismissal on the part of the manager?—I am not sure that the question of paying the teachers directly through the Inspector, would at all affect the other question, that of dismissal by the manager.

3261. No, they are two distinct matters; but what do you think of the second?—I am afraid we can hardly, as the system is at present conducted, change

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that. I do not see any possibility of interfering as to the manager's power over the teacher. I have always thought it a very arbitrary power; but I do not see that there is any possibility of changing it.

3262. Why? I do not exactly understand the reason. What advantage do you find in giving the manager such power?—It is not so much any advantage in the manager having such power as the absolute necessity there is that he should exercise this power by virtue of his office as manager of the school, because he may at any time say, "I withdraw my school from the Board—I will have nothing more to do with you."

3263. It is the condition of his allegiance?—It is almost a necessary condition of his continuing as manager of a school, and so long as we have local managers I believe we must recognise such a power. It is only in the model schools, and schools under the immediate control of the Commissioners that there is no such power recognised.

3264. You are of course aware that in the great majority of cases the "management"—taking the word in its proper meaning—that is, looking after the school, taking an interest in the progress of the children, examining them, encouraging them, assisting and correcting the teacher, and setting him right in his mode of teaching. You are of course aware that all that is merely nominal, and has no existence?—Not always.

3265. Not always, but in the great majority of cases?—In the great majority of cases it is merely nominal.

3266. So that the manager, in return for the great authority and power conferred upon him, does not give the corresponding services which the public might fairly require from him?—He does not.

3267. However as you say there are exceptions. May I ask do you know the district of Monaghan?—I do.

3268. Is that district remarkable for excellence of superintendence on the part of the managers?—Some portions of Monaghan are very well superintended by the managers.

3269. But does it very much outshine its neighbours in that particular?—I am not sure that I could say that it does very much outshine them.

3270. With regard to the teachers, when you were Inspector how were you able to check the returns of the teachers; first of all, with regard to the attendance of children, how could you verify the teacher's statement, the manager in many cases paying very little attention, how could you be sure—the teacher having a direct interest in returning a larger number than the fact—of his accuracy?—We have a rule which requires that the teacher shall make his entry of attendance invariably before twelve o'clock. In any case where I suspected a teacher of attempting to falsify his accounts I would be sure to make arrangements for paying a visit to that school after twelve o'clock. If I then found the entry made at the proper time, and if I found that entry to correspond with the number of children actually in the school, I would say that my suspicions were unfounded, and that the man was making a correct return. If, on the other hand, I found he had a larger number entered than were there present he should account for that.

3271. What sort of circumstances was it excited your suspicion in any particular case?—One circumstance that would excite my suspicion and perhaps would lead me to make an inquiry at once that would satisfy myself, would be if I found on the day of my inspection that the number present was less than the number entered for the previous day, the circumstances being alike. Another thing that would excite my suspicion would be this: if on three visits to the school I found that the average attendance calculated from these three visits was less than the average attendance the teacher had returned for the six months or twelve months, within which the visits were paid, that circumstance would excite my suspicion, and it is a test I very seldom found to fail.

3272. Did you ever hear of such a thing as a National schoolmaster, when the day of inspection came, borrowing the children from another school to swell his ranks?—I have heard of Church Education schoolmasters borrowing from National schools.

3273. That may be; but did you ever hear it of a National schoolmaster?—I really do not think I ever heard of it being done by a National schoolmaster. One reason I may say that renders it impossible for a National schoolmaster to do it is, that the Inspector, when he has been some time in a district becomes acquainted with the faces of the greater number of the pupils, and as he checks the number that come up for examination by the class-rolls of the school, very often he will know the children's names, and will remember the child he examined three months before. It is a very different thing where the Inspector visits the school only once in a year, and then after giving previous notice.

3274. Is there any record of the hour at which the school begins each day?—There is in the time-table of the school.

3275. Have you any means of checking the unpunctual attendance of the schoolmaster?—No means, except by the Inspector's visit.

3276. Do you find that managers come forward to complain of irregular attendance on the part of the teacher?—I think managers would be disposed to complain of irregularity on the part of the teacher as regards the time of opening the school.

3277. Do you remember any instance of a complaint on the part of the manager?—I remember an instance that occurred within the last week of a manager complaining of this kind of irregularity as regards the teacher. We would in all probability refer such a case to the District Inspector for inquiry.

3278. We have been told the managers generally defend the schoolmaster in place of accusing him, where he was found fault with—is that according to your experience?—Where it is clear he is justly found fault with I don't think, as a general rule, the manager would defend him. But I believe the managers look upon themselves as bound, generally speaking, to defend their teachers against the accusations of Inspectors.

3279. In taking the average of attendances are there any days excluded except Sundays?—Saturdays are usually excluded, and they have also the liberty of excluding any day where the attendance is exceptionally small. We would not consider it satisfactory if they excluded more than two days in a month under that head.

3280. Are the holidays of the Roman Catholic Church excluded?—They are excluded in the Roman Catholic districts, the schools are closed upon these days.

3281. On all the holidays?—On all the holidays.

3282. How many of these are in the year that you remember?—I believe there are thirteen; I am not quite sure.

3283. I hear there are fourteen—these days are never reckoned?—No.

3284. If a school is in the neighbourhood of a fair town, is the fair day left out?—Sometimes the school is closed altogether upon that day, and the fact is entered upon the time table.

3285. Then in striking the average attendance that day is not taken into consideration?—That day cannot be included.

3286. Would they exclude very wet days?—Very wet days they are at liberty to exclude.

3287. Even beyond the two days in the month?—They are not likely to exceed two or three in the month, except in very severe seasons.

3288. But still if there are very wet days they may exclude these?—They may exclude these. We require an explanation however in such cases.

3289. You are aware that the Presbyterian body considers itself bound by a special contract, not strictly to be under the printed rules of the Board?—I have heard so.

3290. I think Dr. Cooke so stated in his evidence in 1854?—Yes.

3291. I want to know from you what is the difference in the contract in the estimation of the Presbyterian clergy and laity?—I am not aware of any difference. I am not aware that the Prebyterians are exempt

from any rule of the Commissioners binding upon the managers of other denominations.

3292. Of course you have visited the schools of both classes in the same district?—I have.

3293. Are they practically different in their working?—No, I don't think there is any practical difference whatever in their working.

3294. Are the Presbyterian schools always opened with prayer?—Not always, they may or they may not, and so may schools under Roman Catholic management; they may or they may not.

3295. But in point of fact, do they not generally open with prayer?—Well, I would say not generally.

3296. The Presbyterian schools?—The Presbyterian schools not generally. They have always a time for religious instruction, either before or after the ordinary business of the school, and within that time they may have prayer, and probably generally have prayer. But I would say that is at the closing of the business of the day, more frequently than at the opening. I am not prepared to say that even then the prayer is the general rule, because that is something I never considered it necessary for me to inquire into.

3297. But if Dr. Cooke or any Presbyterian clergyman were to state that they uniformly opened their schools with prayer, would you be prepared to contradict that statement?—I could not contradict that statement. It is quite possible Dr. Cooke may have been speaking of schools he knew specially about. And another thing he may have intended to convey, that they had the liberty of opening their schools with prayer, which undoubtedly they have.

3298. As a matter of fact are there many Roman Catholic children at schools under Presbyterian management?—A very considerable number.

3299. Did you find in that case that the Roman Catholics abstained from taking share in the religious instruction?—That was a point that I did not inquire very much into. My inquiry was as to the rule of the Board—whether it was observed—whether notice had been given to the Roman Catholic parents of the child; but I would say that in very few instances have Roman Catholics partaken of the religious instruction.

3300. Very few?—Very few instances. I speak now of the last six or seven years.

3301. Do you think that in general the Roman Catholics go freely to such schools, or are they afraid of them?—They are not afraid of them, but they prefer schools under Roman Catholic teachers, just in the same way that Protestants, I believe, prefer schools, all other things being equal, under Protestant teachers.

3302. When you find a Roman Catholic school and a Presbyterian school near each other, suppose in the same town or village, do you find in such cases the Roman Catholic children attending the Presbyterian schools?—Frequently, if they consider that under the Presbyterian master they will receive better instruction than under the Roman Catholic master, and *vice versa*.

3303. The superior character of the master or mistress may draw children to the school?—Quite so.

3304. Now, as far as you have seen the use of the Holy Scriptures in the schools, do you consider the Presbyterian teacher feels himself restrained from referring to the Word of God, or calling it in for illustration in the course of the general teaching. Of course you are aware of a Parliamentary paper giving the correspondence between the Bishop of Down and Lord Carlisle on the subject?—I am aware of that.

3305. And the very determined refusal to prevent any allusion whatever to the Scriptures in the course of general instruction? Of course you are aware of that?—I am aware of that.

3306. Do you consider that the Presbyterian managers and teachers feel themselves bound by that rule?—I consider they feel themselves bound by that rule; at the same time that they consider they are at perfect liberty to refer to the Ten Commandments, which we supply to them, and to the General Lesson, which we supply to them for use during school hours, in both of which reference is made to Scripture.

3307. To that extent he may refer?—To that extent.

3308. You think the Presbyterian teacher does not presume to go beyond that reference with regard to illustrations from the Holy Scriptures?—I do. I am quite sure he would not think of bringing out a copy of the New Testament or of the Bible in the midst of the business, and say, "you have violated such a precept."

3309. That would be contary to the conscientious sense of their duty to the Board?—I believe it would.

3310. What is your experience of the dealings of managers and teachers of schools with regard to the "General Lesson" you speak of—do they hang it up in the schools?—Nearly all.

3311. There are omissions?—We allow a lesson of similar import. The rule of the Commissioners is that the General Lesson, or a lesson of similar import; so that the manager has liberty to substitute another general lesson provided it be of similar import.

3312. Do you remember the points as to which they substituted something else?—Well, there is one point that has been struck out of the original General Lesson in order to meet objections that were made.

3313. What is that?—"We ought to seek for the truth and hold fast what we are convinced is the truth, but not to treat harshly those who are in error." That is the sentence as it originally stood, and the words "seek for the truth" are now struck out. "We ought to hold fast what we are convinced is the truth, and not to treat harshly those who are in error."

3314. Do you remember any instance of a complaint made to the Board as against any Presbyterian teacher, for going beyond his licence with regard to reference to Scripture?—I don't remember at present any instance, but I would not like to say that there have not been instances. It is only within the last twelve months I have been in a position to know of complaints coming to the Board directly—since I entered the office as Chief of Inspection. I might be in the country and not hear of anything of such complaints.

3315. Professor *Sullivan.*—You stated just now that the number of Roman Catholics receiving religious instruction in the schools in Ireland under Presbyterian managers and teachers was very limited?—Within the last five or six years.

3316. I presume you are acquainted with the returns to the order of the House of Commons, known as the O'Reilly returns?—Yes, I know of those returns.

3317. Have you looked through them lately?—I have not looked through them lately.

3318. Do you think that reading the Authorized Version of the Scriptures comes within the scope of religious instruction?—We have always regarded the reading of the Authorized Version of the Scriptures as coming within the rule as regards religious instruction.

3319. We find all through these returns for the province of Ulster that the Authorized Version of the Scriptures is for all the pupils without exception, although there is a considerable attendance of Roman Catholics. Would you consider that a breach of the rules?—I would not consider it a breach of the rule, provided that the parents of these children have consented that they shall read the Scriptures.

3320. But you stated you did not think there were many Roman Catholics in that position?—Well, I adhere to that still; within the last six or seven years.

3321. Do you know the date of the O'Reilly returns?—I am not prepared to say I do.

3322. "1864," that is within your term?—Yes.

3323. Would you be surprised if there were thousands in that position?—Well, I believe there was a considerable number stated in that return, but one thousand as compared with nine hundred thousand is one in nine hundred, and I do not think that is a very great number comparatively. One thousand in nine hundred thousand is a very small per-centage.

3324. Do you mean one thousand as regards the actual average attendance, because these are absolute returns of the number?—Yes.

3325. And also as regards the Presbyterians, you

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cannot bring the number of Catholics attending mixed schools in the province of Ulster, for example, into comparison with the whole nine hundred thousand in all Ireland. The proportion would be smaller if you compared the province of Ulster only?—Certainly.

3326. It would be still smaller if you compared it with the three counties in which the Presbyterians are chiefly situated?—Certainly, and it would be smaller if you compared it with a particular school.

3327. If the greater number of cases, where the Authorized Version is read, happened to be in two or three counties, the disproportion would not be so great?—Certainly not. That state of matters, however, does not refer to the present. I believe at present there is hardly any such thing. When I said six or seven years, perhaps I should have said two or three.

3328. The rule of the Board has been modified as regards this?—It has.

3329. Do you know of your own knowledge whether that rule is really put in force in any one instance?—I believe the rule is strictly adhered to.

3330. Do you know of your own knowledge that it is adhered to in any instance under this return?—I have never compared that return with the Inspector's report upon any particular school.

3331. Have you ever heard that many of the managers of the schools referred to in this report have stated they would never carry out the new rule?—I have heard, and I cannot tell where I heard it, that some of the managers stated that they would not carry out the rule; but I am perfectly sure that any manager refusing to carry out the rule would have the salary stopped at once from the teacher.

3332. That is to say, theoretically, there is no case to enforce it?—A man may say, "I will never carry out the rule;" but if the occasion for carrying it out never arises, of course we do not interfere with him.

3333. That is to say, that up to the present no complaints have been made?—Some complaints have been made.

3334. What has been the action of the Board upon them?—The action of the Board usually has been to write to the manager. Sometimes the Inspector has said, "I have observed this violation of the rule," and the manager has promised that it will not occur again. In that case we would probably wait, asking the Inspector to visit within a short time and report whether the matter had been remedied, and on receiving his report that the matter had been remedied, we would allow the thing to drop.

3335. Within the last five or six months, have there been many such complaints made?—No; there have been very few such complaints—at least, compatively few.

3336. Then you think that theory and practice coincide at present?—I do. I think the rule of the Board is honestly carried out at present.

3337. Do you know, of your own knowledge, of any instance of Roman Catholic children going to a Presbyterian school while there was an average well-conducted school under a Catholic teacher in the immediate neighbourhood; or is the answer you have given to a question, I think, of the chairman, a merely theoretical and general one as a matter of opinion? Is it founded upon any fact coming within your own knowledge?—I would say that in every instance where Roman Catholic children in a large town, such, for instance, as Lurgan or Belfast, go to the model schools, or schools under Protestant teachers, that would be the case.

3338. We except the model schools, because I was not aware that the question put to you referred to them. They are exceptional schools, and I will not enter into them at present. Your answer was a general one and referred to all National schools?—I cannot conceive it possible that they have not schools under Roman Catholic patronage within a reasonable distance of them in an immense number of instances where we have mixed attendances.

3339. Then your answer to that question was quite speculative. It was not founded upon your own experience that when two schools were in immediate neighbourhood, one under Catholic management and teaching, and the other under Presbyterian or other Protestant management, the Catholics preferred the teaching of the Protestant where it was superior in the secular point of view to the other?—We have found Catholics in these schools, and we have presumed that they had some preference.

3340. Could you give any instance of it?—I really cannot give an instance from memory; the cases are very numerous.

3341. Were these cases in town or country?—In both.

3342. In the cases where they occurred in towns were there any mills in the district?—Frequently there were mills in the district.

3343. Could you connect their attendance in the school with anything like compulsion on the part of the employers, or, in the case of the country, of the landlords?—In the case of the mill children the managers of the mills are obliged by law to see that they attend—that is mill children of a certain age. Managers of these mills are obliged by law to see that these children attend during a certain number of hours each day, and in order to carry out the law they have to provide a school, as I understand, for them; but I do not suppose there is any compulsion except so far as that can be regarded as compulsion.

3344. Still you are not able to say that the presence of the few children you have noticed yourself may not be due to causes of that kind?—I cannot answer as to a negative.

3345. Can you then answer positively by saying whether you, of your own knowledge know, as is implied by your answer, that these children did attend because they preferred a better teaching in one school or another?—I believe so.

3346. Do you know of it? Because I want to know whether your opinion is speculative or the result of an absolute knowledge. I respect your opinion, but I want to know whether it is opinion or matter of fact?—An opinion of this kind, I believe, must be speculative. I have no means of knowing, and I do not try to ascertain from every Protestant pupil I may happen to observe in a school under a Roman Catholic teacher how he happens to be there, nor would I say to a Roman Catholic child that I might meet under a Protestant master—"By what compulsion, or means, or how in the world, do you come here?" It has been the rule where there was a possibility of meeting a mixed attendance to meet a mixed attendance. That I have no hesitation in saying.

3347. No doubt it would be quite out of the way of an Inspector of National schools to put such questions as you refer to; nevertheless, you may have from your knowledge of the locality heard and known many things with regard to matters of that kind. What I want to know is, whether such things have come to your knowledge by hearsay, though you might not as an officer of the Board put a question in that very form?—They have come by hearsay. I have heard of a few instances in which landlords have been anxious to bring children into their schools, and have used means to do it. We have all heard of that, but I do not think that that has been at all general, more especially as regards National schools.

3348. Are there any instances in the districts you have been connected with, of the management of a school being under a committee, and not under a single patron?—Several instances; I would say more especially in the North of Ireland.

3349. Now, what is the result of your experience as to the management under the committee as contrasted with the management under a single patron?—I think, under committees there is very little difference as regards superintendence or supervision. They generally leave the management in the hands of some person appointed by themselves to correspond with the Board, who is regarded as the manager of the school; although it is put down in the books of the office as under the management of a committee. I believe these

committees interfere very little as to the general management.

3350. Then you do not think that any great gain arises from having that system general, in influencing the better management of the school or the supervision of it?—I am not prepared to say that with properly organized and established committees a gain might not arise; but I am speaking now of the committees as they exist.

3351. In many cases is it not the fact that the managers scarcely ever visit the schools at all? They merely hold official communication with the Board and do not take any very active part in superintending the school?—In many cases they do not take an active part in superintending the school, but there are very few cases in which they do not visit occasionally.

3352. Have you found in the districts in which you have been as Sub-Inspector, and subsequently as Head Inspector, much difference in the districts where there is a dense population and a good deal of manufacture going on, and in districts purely rural, as regards the superintendence of the schools, I mean the visiting and looking after the general management?—I should say in the rural districts there is less supervision, generally speaking, than in manufacturing districts and towns.

3353. You think the manufacturers generally pay more attention to the condition of their schools than the rural people?—In every case where a large manufacturer gets up a school for the benefit of the children employed by him, I think he naturally looks after that school.

3354. Do you find that in the case of schools which have not been got up specially by any particular manufacturer, or does your observation apply generally to all schools in manufacturing districts?—I think I would apply it generally to all the schools of manufacturing districts. I think clerical managers are more attentive to the schools in manufacturing districts, for the reason that they have a floating population that require more attention.

3355. That they see less of?—Yes.

3356. You had some experience of the Dublin district?—I had a little experience of the Dublin district.

3357. About what period was that?—Immediately before I was appointed Chief of Inspection, in February, 1867. For nearly two years before that I had charge of what we call the North Dublin district, which extended to Galway, right across the country.

3358. Your experience connected with the Dublin district was as Head Inspector?—Yes.

3359. You never had it in charge?—Never, as District Inspector.

3360. Would your observations with regard to the better superintendence in towns apply to the schools about Dublin?—I think some of the schools in Dublin are much better looked after by the managers than schools in the country, but for some reason or other I have always looked upon the Dublin schools—I mean the ordinary schools, and I do not speak of the great convent schools—as furnishing about the worst specimens of National schools.

3361. Have not the different District Inspectors and Head Inspectors at various times for the last ten or twelve years called the attention of the Commissioners to the deplorable state of the schools in Dublin?—I cannot say anything as to what they have done from my own knowledge previously to February, 1867.

3362. You have had no occasion yourself to report?—I have reported upon the state of some of the schools.

3363. That, of course, I am to take for granted, coincides with the opinion you have expressed that they are very bad?—Certainly; I have said some of them.

3364. As to the supply of books in the schools, what is its present state? Do you look upon it as good?—I look upon it as satisfactory upon the whole.

3365. Is there much difference in different portions of the country, so far as your experience goes, between the supply?—In some of the poorer districts the supply is not so good. I believe in some parts of Connaught, for instance, remote from Dublin, and in poor districts, the supply of books is not so good as in those districts where they are sure to be quickly purchased.

3366. In the new arrangement, when the teacher gets a per-centage for the sale of the books, is he asked to pay in advance for the stock, or is the stock sent to the District Inspector according as he requires it?—He must advance the money necessary for the purchase of the books before the books are sent. The money must be sent up with the order.

3367. Then if he keeps a stock of the books for sale he must do as any other trader does, order it and advance the money?—He must, and be at the trouble of sending for the parcel to the depot.

3368. Then he gets no more advantage than any ordinary trader?—Certainly not, except where an ordinary trader may choose to sell books or anything else at a smaller profit. The profit of the teacher is, as I look upon it, very trifling.

3369. But, considering that the average charge by the bookselling trade is not 20 per cent., there seems to be no special favour done to the teachers except that they are made agents?—Certainly not. I presume teachers of the higher schools in the country who supply books to their pupils, as many of them do, get a per-centage something like that from the trade.

3370. You stated, in answer to one question, that one of the causes which has led to many of the teachers leaving the service of the Board was the excellence of the training they received. In what does this excellence consist?—Why, they become excellent penmen and arithmeticians, and generally expert and intelligent.

3371. Do you allude to the training of the Central Normal School, or to the whole system?—I allude to the whole system, very often culminating and ending in the training of the Central school, but not specially to these six months. I think the training begins when the boy is appointed monitor, it may be a junior monitor.

3372. Then your observation would not apply to a case where the whole extent of the training consists of six months in Marlborough-street?—Certainly not. I do not think any training for such a period, however efficient, would give such a result.

3373. You have no regular official arrangement in Marlborough-street for registering the vacancies for teachers, or the names of teachers requiring situations?—We have no regular system of regisration of that kind, no regular book.

3374. Has it ever been suggested that at the central place such a registry should be kept?—I am not aware that it has been suggested. I think it would be a very proper thing to do.

3375. Now, with regard to the central establishment, the official establishment, is there not a very unequal distribution of work amongst the clerks according to the present organization?—I am not prepared to say that there is an unequal distribution of work. There are some departments with reference to the work of which I cannot speak with any degree of confidence. I cannot speak with any degree of confidence of the work done in the accountant's department, but I know the general business of the other departments very well.

3376. As a matter of fact, in the salary and registry office, is not the work done quite disproportionate to the work done under similar circumstances in the other offices?—I know that some of the gentlemen in that department have sometimes complained to me that they were over-wrought, and I could only try to console them with the reflection that they were doing their duty, but I am not aware of the over-work as a fact. I know that for about three weeks in every three months the salary office has a great deal more work to do than the other departments; this pressure of work being caused by the anxiety to have the teachers paid within a reasonable time.

3377. They are more subject to unpaid overtime?—They are, at that time.

3378. Are you aware at all of the plan that Mr.

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M'Creedy proposed for amalgamating some of the departments, so as to equalize the amount of labour for each of the clerks?—I know something of that plan. However, in that plan, so far as I understand it, there was no attempt made, or intended to be made, to amalgamate what we would call the accountant's department.

3379. That could scarcely be well amalgamated?—No.

3380. But, so far as the other departments are concerned, the correspondence office, and the salary, and registry, and the inspection departments, would not that have been a very considerable importance?—I think it would have been a matter of importance to amalgamate what we call the correspondence office with the inspection office; as it is we have two sets of men writing a letter, it may be the same day, to the same person. The one will not know that the other is writing, while possibly they are both writing about the same school.

3381. Does it not frequently happen that a considerable loss of time occurs with the clerk in the salary office when the query sheet comes up from the country and there is some irregularity in it—does he not lose a considerable amount of time when that is sent up to the higher departments, if any letters come again, upon the same subject before a decision is arrived at. Does it not happen that he spends half a day looking for it?—Sometimes it may so happen; there is a difficulty in knowing sometimes where a letter is, and this leads to a loss of time. It is one of the exceptional cases, as every irregular case is exceptional.

3382. Judging from the book brought over here from the Board yesterday, am I right in supposing that such a chance could scarcely have occurred if that system had been carried out?—You mean after the change?

3383. After the change had been effected would there not be less probability of that occurring?—I am quite sure if all the correspondence were conducted in one office there would be less trouble and chance of such delay.

3384. Have you any idea what the cost of that set of books was?—Not the slightest.

3385. You do not know that they cost £940?—I have not the slightest idea what they cost.

3386. Because we asked the question yesterday, and we were told that the Stationery Office alone could tell; I suppose we are to consider that to be the case?—I have not the slightest idea what has been the cost of the books.

3387. Can you give any idea why, after the expense of that £940 in providing those books, the system, after the expense was gone to, was not carried into operation; I mean the system proposed by Mr. M'Creedy?—Well, I believe it was found, upon consideration, that these books so ordered would not be sufficient to carry out in a satisfactory way that arrangement. It was intended that that book should contain in itself everything that was done in reference to a school including the payment of salaries. The difficulty would have been to pay salaries with that book. It will answer all other purposes, and the books will be introduced. I believe some of them have been introduced already. It will answer all the purposes of the county book, in which all action is entered with reference to every individual school, and every action taken with reference to a teacher, including every Board's order; but in the book from which the salaries are paid you have simply the name of the teacher, while all the changes as to teachers have to be entered with the dates, the average attendance, the changes in classification, and every fact that will cause a change in the payment of the teacher, or the payment of that school, is entered in the salary book; and it has been considered by persons who have more experience than I have in the working of the system, that it would be absolutely impossible to dispense with the salary book, and that the attempt to embody it with the other books would break down.

3388. Would it not be a very inconvenient book as a substitute for the county book?—It is almost identical with our county book.

3389. There are a great many additional columns, but I believe we can find a way of utilizing them by putting in different heads?—It is almost identical in size, and I believe in expense with the late county books, which are now nearly used up.

3390. Is it not still surprising that so large an expenditure should be gone to before ascertaining whether such a system would work?—I presume there may be some surprise with reference to that; but, at all events, books were required which should contain a great amount of the information which these books will supply, and as such were wanted within a very short time after it was intended to introduce these books, the same expenditure would have been necessary.

3391. But they have been lying several years unused?—I know of them only since I went into the office, fifteen months ago.

3392. It was stated in evidence that those books were ordered without any Board order by Mr. M'Creedy. Are you aware that that was the case?—I am not aware. They were ordered before I went into the office; but there are certain items of expenditure that I presume would be ordered by the Secretary as a matter of course, such for example as replacing the county books.

3393. £940 is a very large sum?—Certainly it is a large item without authority; but it is an absolute necessity to have books as it is an absolute necessity to have foolscap.

3394. But the Board made many minutes upon it?—I am not aware that they made any minute.

3395. Was there not a long correspondence with the Stationery Office, and did they not promise that in consequence of the expense they would get rid of the long books in future?—I have heard something of that, but I am not aware of it of my own knowledge. I know something of these long books which you refer to, and the getting rid of them. They are exceedingly important, the most important books we have in the Inspection department, and the circumstance of an attempt being made to get rid of them for a time led us into a little confusion.

3396. You were rid of them for twelve months?—Yes, or rather more; but I am happy to say we have them now.

3397. How many documents on an average in the day comes before the Chiefs of Inspection?—Well, I hardly can calculate. I would say 600 reports weekly, and 150 letters from correspondents and managers of schools weekly.

3398. That is to each Chief of Inspection, or is it the whole?—The whole. I think I am perhaps under the amount. Then there are all the journals from the several District Inspectors and Head Inspectors—sixty District Inspectors and six Head Inspectors; then there are the organizers' journals and organizers' reports, varying in number, and then the Inspectors' letters, an average of six in the week probably from each Inspector.

3399. Between 300 and 400 altogether?—Yes.

3400. Then of the documents that come before the Chiefs of Inspection, how many on an average go before the Secretary, or has he to initial every one of them?—All the reports that are regarded by us as satisfactory are marked by us as such. We mark them "up," and they are then put up in the books in which they are kept. They do not require to go to the Secretaries. Every case of leave of absence for an Inspector or anything of that kind goes to the Secretaries, and every reply to an Inspector's letter, although it may not go to a Secretary in the first instance, must go to a Secretary afterwards, who considers it before he signs the letter.

3401. As a matter of fact, is not the action proposed to be taken upon the letters which are sent up, suggested generally by the clerk in the first instance?—No, not of necessity, very often the clerk will note the document or mark some point for the Chief of Inspection. It is his business when he examines the report to note any particular point for our consideration. Sometimes on noticing that a teacher is reported for any irregularity in his accounts, he may write upon

the report, "admonish the teacher on his accounts." That report so noted must go into the hands of another clerk who has charge of the registry department, and whose business it is to see whether that teacher has been previously admonished for that or anything else, and it is also his business to note upon another part of the report what action was taken as against that teacher previously, and if no censure had been received by that teacher before, he writes "nil" and his initials, and in this state the report comes up to the Chief of Inspection. If it should happen to be the first time the teacher had been guilty of an irregularity he would probably receive an admonition simply; but if it appeared that he had been guilty of a like irregularity previously, the matter would be brought before Mr. Macdonnell for some heavier penalty than a simple admonition.

3402. Is there any necessity that all those documents should go before Secretaries. Would it not be more simple to have all these matters adjudicated upon by the Chief of Inspection?—In one sense the Chief of Inspection may be regarded as adjudicating, but it is the business of the Secretary to sign the letter afterwards, and he has the power equally of refusing to sign, and so prevent the action which has been suggested from being taken.

3403. I have no doubt of his power, but does it not seem a waste of power to have two persons doing the same thing when one has other duties to perform?—If I, a Chief of Inspection, were asked could I get on without a Secretary, I suppose I might say I could; but it is not for me to dictate to the Commissioners which is the proper course.

3404. But still, as a matter of business, is there not a considerable loss of time by referring to the Secretaries the business which clearly belongs to the Inspection?—I do not think there is much loss of time, and I think the system has its advantages; the time the Secretary occupies in signing these letters is not very considerable. It is his business to see whether the action recommended has been followed out by the clerk in writing a letter, and it is his business also to see whether or not the clerk has used proper English in the writing of the letter. I do think the advantage greater than the disadvantage that appears to be involved in the loss of time.

3405. Still, all the points you have drawn attention to relate to duties that belong to Chiefs of Inspection?—Yes.

3406. Have you had any experience connected with the revision of school books?—I may say I have had no experience of that. At the time the revision of the books was commenced under Mr. M'Creedy's superintendence, he appeared to have some jealousy of much interference. I was never consulted, probably in consequence of that, and I have had no experience, I may say, at all of it.

3407. You were fully acquainted with the condition in which the books were before the revision?—Yes, I am very intimately acquainted with their condition before the revision.

3408. Were they not in a very deplorable state?—Well it was not at all a very deplorable state, but it was a state capable of improvement.

3409. Are you acquainted with the "Epitome of Geography?"—Yes.

3410. Has your attention ever been drawn to the portion of that with regard—I would not say to foreign countries, but to Ireland, as an example?—Yes.

3411. Would you not say that portion was in a deplorable condition?—Well, I really think the account given of Ireland, and of Irish towns, in the "Epitome of Geography," is a very good account, quite as good as we find in any other geography.

3412. What would you say of a book stating that a river falls into the sea at a place forty miles to the south of a certain point, the fact being that the river discharges itself at a place forty miles to the north; would that be very accurate?—It certainly would not be very accurate, but we see very eminent persons sometimes falling into inaccuracies. For instance, the London *Times* the other day, put Naas in the county Wicklow.

3413. But is that a fair excuse for the Board of National Education?—I am bound to say, however, that I am not aware that there is an error such as that to which you allude.

3414. Do you think it is the proper function of the Education Commissioners to publish books at all of their own?—I am not prepared to give an opinion upon the question. I believe that one of the great reasons why the National system of education became at once so popular, was because of the excellent books which were introduced. It was necessary then. I would be very sorry to say that it is not the function of an Education Commission to introduce books, because I am quite sure in that instance it was a very important function they were called upon to discharge, and I believe they did it remarkably well.

3415. That was the case in all Europe at the time that the educational books were very inferior?—Well, I believe they were inferior generally.

3416. The production in fact of educational books is quite a thing of the present time?—Of the educational books of an advanced character such as we have now.

3417. Is it your opinion that it is still the function of the Commissioners to publish books?—I am not prepared exactly to give an opinion; I think if they can get a book equally good and equally suitable for their schools published elsewhere, that they will be able to get this book more cheaply than they can produce it themselves, and that they should take it.

3418. The Board of Education, composed of persons of different creeds, and not interested themselves in the production of the books, or in the education, are they likely to keep the books up to the level of the subjects?—I believe it was found that the books were not kept up to the level of progress in literature and information generally, hence the necessity for the revision of the books.

3419. Do you think it desirable that all the children in the country should be educated from the one type of book—that they should all, on a particular day, repeat the same lesson?—I think there is something desirable in that idea. I do think there is something pleasant to contemplate in it. Whether it is advantageous to the cause of education or not I do not undertake to say; but I think there is something pleasant in thinking the same lessons are read in the schools all over Ireland.

3420. And to have the intellectual training of all in the same mould?—Yes, provided that mould is a good mould.

3421. If the same rule was applied to art, and that every ornament was produced out of the same mould, do you think art would progress?—I don't think art would progress, but I don't think the cases are at all analogous.

3422. Would reading the same piece of poetry every day in every part of the country be beneficial to the growth of diversity, which is the very soul of literature and of art?—Well, I think, as you refer to art, that the exhibition of the best models in every part of the country to every intellect capable of copying that model is a proper thing. If you have bad models it is different; but if you have good models—if the selections are good—I think the circumstance of their being read and studied everywhere is an advantage rather than otherwise.

3423. Suppose the same rule was adopted as in England and France and elsewhere—that the Board had the selection of the books, but that a large number of books should be put upon the list and not published by the Board—don't you think that would be better, and attain the same ends as the present system, and not be liable to the objection of bringing up the whole people to the one tune, or preventing the production of the books—would it not be, in fact, emancipating the intellect of the country from the monopoly of one corporation?—Well, I believe the difficulty the Commissioners of Education would have to deal with would be in selecting books. They have found it exceedingly difficult to get a book in every respect suitable to be

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read everywhere all over Ireland. And that is one great beauty of the books, as now produced, that they are books suitable to be read by children of every denomination.

3424. That is, you would sacrifice to neutrality of tone all the advantages of freedom of thought?—Well, as to giving scope to freedom of thought in National schools—in schools attended by pupils of various creeds and classes, I don't think we should encourage that freedom of thought by giving books suitable to every particular taste. It is the very thing we avoid.

3425. You wish to avoid the development of freedom of thought?—We wish to avoid producing books that will be suitable to the particular taste of persons professing a particular creed either political or religious.

3426. That is to say, the whole difficulty arises, in fact, from the compressing the different people—from the endeavour to compress the people of different religions into the one mould?—I think we don't endeavour to compress them at all in any way.

3427. Is it your experience that the District Inspectors are subject to undue interference—official interference of the central administration; that they are looked after too much by the Head Inspectors or by the Secretaries of the Board?—Oh, certainly not; I think not.

3428. Then you consider, I apprehend, that the District Inspectors and the Head Inspectors, as officials connected with the administration, are fairly treated?—I think they are fairly treated. They are, undoubtedly, very closely watched. They must give an account of every hour of their time. They cannot take a day without leave, and some of them may consider that as a hardship, but that is a rule of the Commissioners. I think public servants as they are, they have a right to give their time to the public, and the Commissioners have a right to see that they do.

3429. Don't you think that they have too much red-tape—too many forms to fill up consistent with the chief and important duty they have to perform as Inspectors of schools?—In some respects the forms might, perhaps, be modified a little, but it is very difficult to get through business with necessary regularity without having a very considerable amount of what is called red-tapeism, or without a considerable amount of these forms; without the forms the business will be entirely neglected.

3430. Oh, some forms are of course necessary, but really are there not too many of them?—I have no doubt there might be a reform in that respect.

3431. Is not a good deal imposed upon the Inspectors unconnected in reality with the schools, and merely for the purpose of providing statistics for reports of Parliament and otherwise?—I have heard complaints of this Royal Commission calling for returns which we are obliged to get from the Inspectors; and some of the Inspectors have complained that a great deal of their time will be occupied in making out these returns; but, generally speaking, there is no cause for such complaints. Some time since we had rather voluminous annual reports, which we required from the Inspectors at the end of every year, which occupied a very considerable portion of time and thought. These have been latterly very greatly cut down.

3432. You think it quite desirable that these repeated returns should not be asked for from Parliament, in fact, that the necessity for calling for returns of that kind disturbs the proper work of the Inspectors?—I can say certainly it would facilitate the work of the Inspectors and the work of the office generally if they never had to answer any Parliamentary returns such as you have called my attention to.

3433. Mr. *Waldron.*—Such returns as take them from their proper duties?—I think it interferes considerably, but we cannot dictate to Parliament as to what returns they wish to call for, but I am sure the preparation of such returns interferes both with the work of the office and the duty of the Inspectors.

3434. Professor *Sullivan.*—I ask you your own individual opinion, as having a considerable amount of experience. Few men on the Board have more experience than yourself?—As to my own experience as an Inspector, I had very little to do with furnishing Parliamentary returns. I happened to be Head Inspector when that voluminous return you have there was called for; I consequently avoided that, and I believe some of my brother District Inspectors said that was a reason why I should congratulate myself upon having been appointed Head Inspector, that I escaped some of these returns.

3435. My question refers rather to this perpetual disturbance of the education of the country by repeated discussions in Parliament on the system, and calling continually for returns?—I don't find the work of inspection is seriously interfered with by the calling for any Parliamentary returns of an ordinary kind. The work interferes more with the regular business of the clerks in the office, as on them the duty to a great extent devolves.

3436. But still are not the forms that are sent to the Inspectors—are they not drawn up with a view to a considerable extent, to meet the probable calling for returns—are they not made to fill up a number of returns merely to provide for any contingency that may occur?—I rather think we do not call for returns to provide for contingencies.

3437. Have you ever turned your attention to the subject of payment by results?—I have.

3438. What is your opinion upon the merits or demerits, as the case may be, of that system?—My opinion with reference to payment by results is that we already pay very largely by results, and that when the question comes for your discussion as to payment by results, it should be borne in mind that a very large amount of what we now pay is either directly or indirectly a payment by results.

3439. In what way?—In the first instance the classification the teacher gets, as well as every step in his subsequent promotion, is based to a certain extent on the result of his teaching as well as upon his literary qualifications. If he has failed as a teacher in the course of the year, he cannot come up for promotion within that year. That is one way in which results come in, and very important too, in the determination of what a teacher is to receive. Then again our supplemental or good service salary. That is more directly a payment upon results. Then we have special payments. We pay a teacher for the training of a monitor, and that is upon the result of the answering of that monitor, one, two or three, as the case may be. In some very large schools they have up to 20 or 30 monitors. Then we have payment for vocal music; that is a direct payment by results; drawing is a direct payment by results; navigation is a direct payment by results, so that in various ways we are already paying very largely for direct results.

3440. Would you be in favour of the further extension of the principle?—I think it might be further extended with advantage.

3441. Would you be in favour of combining it with the classification of the teacher?—I think the classification of the teacher should be a separate matter, and that there should be a separate payment for a teacher according to class; and then that the salary of the class should be fairly supplemented by an additional payment in accordance with results. My idea is that there should be some scheme continued by which all these various results I have enumerated should be consolidated, instead of having them paid under so many different heads.

3442. You would not abolish the principle of classification amongst teachers?—Certainly not.

3443. But you would combine it?—Combine it, consolidating our present payments for results in some more efficient way.

3444. Would you further extend the principle by combining it with capitation grants?—Well, I have great doubts about what is called the capitation grant, as I understand it. I believe, however, it should be combined with a certain average attendance in each school; that a certain average attendance should be

necessary in every school. As to the capitation, as I understand it—that before a pupil is to be paid for, he must attend a certain number of days; he must give a certain number of attendances in the year—I have a great doubt of that principle working in this country; but I think we would get all the advantages of the capitation scheme by combining it with what I have said—the average attendance of the school.

3445. Mr. *Waldron.*—A further disadvantage of the capitation is you have no security; the children would be well taught?—That is one disadvantage.

3446. That is a chief one?—I think it is.

3447. Professor *Sullivan.*—That disadvantage would be avoided by the payment by results, and the teacher receiving his classification in addition?—It would.

3448. Do you think the combination of those three methods would improve the payment of the teachers materially?—It would depend altogether on the sum that would be allocated under each head. I think, considering the question abstractedly, the payment of the teachers should be increased and their condition should be improved; but it would depend altogether on the sum allowed under each head, whether there would in this way be any increase in the salary of the teachers.

3449. Mr. *Gibson.*—Do you consider the Chiefs of Inspection subordinate to the Secretaries?—I have always considered myself subordinate.

3450. And subordination implies responsibility?—Certainly, and I would be very sorry to take on myself any responsibility that properly belongs to the Secretaries.

3451. The eventual responsibility is with the Commissioners themselves as a body; but immediately below them the Secretaries are the parties responsible for the due discharge of the duties of the Board?—Certainly.

3452. With respect to a question that was addressed to you early in the course of your examination, I presume you will consider it very desirable there should be a local interest taken in the management of local schools?—Very desirable.

3453. And that the intervention of a manager, a resident in the neighbourhood, is very desirable in promoting that local interest?—Very desirable.

3454. In Ireland, where there is a want of a middle class in many parts, between the humble parents of the children in the school and the higher classes, do you consider that a manager is a valuable connecting link?—Very valuable.

3455. And that in the early history of the Board, and even now, it is highly desirable that that interest should be expressed and devoted between the gentry of the country and the humbler classes; that the gentry of the country should take an interest in the educational institutions of the country, as indicating that they are, so far, as one with the people?—Oh, certainly; and wherever the gentry do take that interest I find the schools show the advantage of such interest.

3456. The theory of the system is that the manager represents that link?—Certainly; I think so.

3457. The Bishop of *Meath.*—Do you consider a manager is now indispensable in every school? Must every school be under the charge of a manager, except a model school?—Every school except a model school.

3458. Do you think that ought to be the universal rule, or whether any cases of exception might be admitted?—There might by possibility be cases in which it would be of an advantage to a locality to have the Commissioners step in and establish schools. I have no doubt there might be such cases, but the question would arise, whether, if the Commissioners attempted to establish schools on their own responsibility in that way, such schools would be supported in the locality—whether the influential parties in the locality would not oppose them and prevent any children from going to them.

3459. Suppose an Inspector reports that in a certain district a school is very much wanted, and that there is no person willing to come forward to undertake the duty of a manager, wouldn't it be desirable for the Board itself, in a case like that, to take the initiative in founding a school?—It would be highly desirable; but the other question comes in to be considered in every case of that sort, whether it was likely the Board were expending money uselessly.

3460. I assume the Board sees sufficient reasons to think that unless they minister to the want no one else could. I am assuming that would be the case, and in such a case as that you would think it desirable?—I would certainly.

3461. You stated, I think, the schools in Trim you found unsatisfactory?—In the Trim district, as compared with other districts in which I was situated as Inspector.

3462. Does the Trim district include the whole of Meath?—Not the whole of Meath.

3463. And did you find the same defect to prevail throughout the whole of the county of Meath?—I was speaking generally. There are some very good schools throughout the county, but comparing the district with the districts I was in previously, I regarded the state of education—the character of the schools generally—as lower than in the other districts.

3464. Now, Meath, we all know, is a pastoral county, did you observe that that same deficiency pervaded the other pastoral portions of Ireland?—I was never brought into such intimate connexion with any other pastoral district.

3465. Can you suggest any reason why that defect should exist in a pastoral district rather than in an agricultural district?—I believe in such districts the poorer classes are very poor. Now I think I have observed a greater amount of absolute destitution in some parts of the county of Meath than in any other district of Ireland in which I have been, and that is, in my mind, the reason.

3466. Has the number of teachers in the central establishment here fallen off much since the period to which you referred, 1864, when the Roman Catholic prelates expressed their disapprobation of the system?—Do you refer to the teachers in training?

3467. The teachers in training?—I believe the Roman Catholic element has been reduced somewhat. I have not the statistics before me, but the number of Roman Catholics is not so great now as it was.

3468. In page 62 of the report I see the teachers trained in the Normal institution are divided into three classes:—"The third class is the candidate or extern class, composed of a limited number of respectable and well-informed young persons who wish to qualify themselves to act as teachers." Has that number increased considerably since that period to which you refer?—I don't think it has. I think, generally speaking, there are very few in that class.

3469. There is also in that same clause this statement—"Permission is also given to teachers of schools not connected with the Board, to attend the schools as auditors or visitors." Is that largely taken advantage of, or at all?—Very seldom taken advantage of.

3470. I believe it is the rule now that the manager appoints the teacher in the first instance, and after that he is examined by the Inspector of the Board to see whether he is qualified as a teacher?—That is so.

3471. Do you think it would be better that the manager should, in the first place, submit the name of the teacher he proposed to put over the school, to the Inspector, and that the Inspector should examine him before he is put into the school at all?—It would certainly be much better, and I am aware that such is the practice in some districts.

3472. Don't you think it would be desirable to adopt that universally?—It would be somewhat difficult to make it an absolute rule.

3473. Don't you think it would be desirable to make it general?—It would be difficult to make it a general rule. I may say that a suggestion has been sent out to managers recently to adopt such a rule, and invariably when a query sheet would come up containing the name of a new teacher there should be sent with it the certificate of the Inspector that such teacher had been examined before he was appointed. In connexion with such appointment it saves us a great deal of trouble

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in the office to have the certificate of the Inspector with the manager's queries; and the salary goes out to the teacher at once.

3474. Would not this advantage be connected with it—that you would have qualified teachers up for schools at once, and not probably be obliged afterwards to reject disqualified persons?—Certainly, there would be that advantage, and it is a very great one.

3475. Suppose a ground of complaint against the teacher, are those complaints addressed in the first instance to the manager, or may they be addressed immediately to the Board?—They may be addressed in the first instance to the manager, and in all probability the person making the complaint, finding no redress from the manager, would in the next instance apply to the Inspector or to the Board directly.

3476. The Board would entertain a direct application?—Oh, always. We always refer a case of that kind to the Inspector for his report.

3477. What length of time must a pupil be present in a school each day to entitle him to credit for attendance? What is the minimum time that ought to entitle him to attendance for the day?—Four hours.

3478. That is the rule. Is it acted upon?—Generally it is acted on.

3479. Suppose a boy's name is entered on the roll at ten o'clock, can he leave school without the permission of the master?—He is not supposed, or presumed, to leave the school at any time without the permission of the master, but he may leave the school, and his name may appear as amongst the pupils present that day, but in such case the master is required to enter the name on a slate—the absentee slate—which is suspended in the school, in order to satisfy the Inspector or any one else who may call that such person had been in attendance.

3480. Of course, according to the rule, it is desirable the pupil should attend four hours in the school?—Certainly.

3481. Would it not be desirable to call the roll twice—that is, to-day at ten o'clock, and, if the pupil is required to attend four hours, to call it again at two o'clock?—It would be desirable to call it at ten in order to see that pupils were present at the hour of opening. However, in order to give the teacher credit for a sufficient number, he should get credit for any pupil entering at eleven. I think he should hardly get credit for any entering after eleven, but I don't think we should make provision in our rules for asking him to call the roll again at two o'clock, for it is presumed no pupil will absent himself up to the hour for dismissal. The cases are so exceptional that I don't think any legislation in addition to what we have already is required.

3482. I think you said a school averaging from thirty to fifty pupils would be more efficient than a school having a larger number?—I look on a school averaging from thirty to fifty likely to be more efficient, taking the schools in the country generally.

3483. It was stated the amalgamation of small schools would be very desirable. Would not a large school with a superior master and a competent staff of assistants be preferable to two or three small schools if the district was sufficiently populous?—When I speak of schools from thirty to fifty, I am presuming the master is equally efficient with the master that would be over the school of the higher number.

3484. But is it not a matter of fact the best teachers get the largest schools?—No doubt it is.

3485. And, therefore, I presume with a large school, we will say of a hundred boys or girls, as the case may be, you would have there a very superior teacher?—Certainly, and he would have under him a class of competent assistants.

3486. And it would depend in that case principally, if not altogether, principally I would say, on the character of the assistants. I presume they are competent. I take it for granted they are competent, and my question simply is this—would not a large school with a superior master, and a sufficient number of competent assistants, be preferable to three or four small schools, consisting of the same number of teachers?—I believe that a school attended by an average of forty or fifty, with a competent master, is the school in which you will get the highest results as compared with the average number present.

3487. You think that one teacher having the sole responsibility of the school, will make the school more beneficial than one head master and several assistants under him?—I believe he does.

3488. A scheme, you are aware, has been proposed for engrafting some portion of higher education on your present curriculum of education—for instance, Latin and French. Have you directed your attention to that matter?—I have not turned my attention very much to it.

3489. Do you think that development of education on the part of your institution, would on the whole be beneficial to the cause of primary education?—I believe it would, and I think it is necessary.

3490. Incidentally a question arose of borrowing some pupils in order to swell the roll of a particular school, instance of that kind has come before you, no instance in connexion with the National Board?—Never; I have never known of any instance.

3491. You said you had heard of something of that kind in connexion with the Church Education Society. On what authority did you hear that; was it mere hearsay?—Mere hearsay.

3492. Did a case like that ever come to the knowledge of the National Board?—Certainly not, so far as I know.

3493. I would suppose if a case of that kind, which is a case plainly of fraud, came to the knowledge of the Board, they would take serious action upon it?—If they found that any of our teachers assisted in carrying out a fraud of that kind, I am sure they would interfere.

3494. A fraud of that kind?—A fraud of that kind, or any other fraud, I am sure they would take serious action on it.

3495. Mr. *Waldron*.—With reference to a question put by his lordship as to the examination of teachers, is it not advantageous to take a teacher and put him in a school before he is properly settled in it?—There might be some advantage in testing him, but I am quite clear it would be of great importance that we should be satisfied he had, at all events, sufficient literary qualifications before he was put in charge of a school.

3496. A man might answer an examination of that kind and not be a competent teacher?—Quite so.

3497. And it is an advantage to test him for a month or two as a teacher before he is given charge. Is that so?—There might be some advantage in that, but undoubtedly his literary qualifications should be certified for before you put him in charge.

3498. But the manager satisfies himself of that usually before he puts him in charge?—He satisfies himself to a certain extent; but it so happens sometimes when the Inspector examines a teacher so appointed, he pronounces him incompetent.

3499. With regard to the cramming of the roll that did not come to your knowledge. Did you become aware of the fact?—Certainly not. Some foolish newspaper paragraph, like many other queer stories.

3500. Professor *Sullivan*.—Some of the teachers are afterwards found incompetent by the Inspectors. Are many of them returned to you?—Comparatively few.

3501. But there is a sufficient number of cases to render it imperative to hold the examination?—Certainly, undoubtedly; and thus the necessity for the instructions to which I have alluded is seen. Occasionally a man is appointed who is presumed to be competent; but we have no evidence of competence until the Inspector visits and in that case the salary is not paid until the Inspector visits and reports.

3502. With regard to the question put by the Lord Bishop of Meath with reference to the introduction of Latin and French into the schools, you stated you thought it would be advantageous to primary education?—I did.

3503. I would like to hear from you in what way that would be an advantage?—I did not mean to convey by my answer that I thought it would be an advantage to have these subjects generally introduced, but I think it would be of great advantage to have instruction in the elements of the classics engrafted on our system, so that in certain localities where the pupils have not an opportunity of getting that knowledge elsewhere, they would have an opportunity of getting it through our system.

3504. Would you have those subjects taught during the day, and in the same schools with the ordinary subjects required to be taught by the National schools?—That would be a matter of detail that would require consideration. I would be very sorry to have any subject introduced that would interefere at all with the efficiency of our National schools as English schools. Anything that would interfere with that I would set my face against.

3505. Would you not think it would be a disadvantage in the case of schools where there was but one principal teacher, to allow him to teach subjects, such as Latin, during the hours set apart for English instruction?—I don't think it would be for the advantage of the pupils that he should give any time to that subject, so as to interfere with the regular business of the school. He might have a class for Latin in the morning, and if he had the same pupils in the school during the ordinary business, perhaps he might permit them to occupy part of the time with Latin, and part of the time with the other branches of knowledge. I think such an arrangement could be carried out under an efficient teacher.

3506. Have you had any experience with regard to the schools which have been formed under the Department of Science and Art in Ireland?—I have had no personal experience of them.

3507. Do you think it would be an advantage to have that system engrafted on the National system?—It would certainly be a great advantage to the teachers to have something of that kind engrafted on the system, because the Science and Art Department pays about four or five times as much for the same amount of work as we pay.

3508. Of course you would apply the same remarks to the teaching of the physical sciences that you have to the classics, provided that they were taught at other times than during the usual hours, so as not to interfere with the ordinary business?—Certainly I would.

3509. Has any attempt, to your knowledge, been made to carry out a system like that, to enable the teachers, in fact, to take advantage of this parliamentary grant?—The teachers are taking advantage of it in very many cases.

3510. But, quite independent of any action of the Board of Education; as a voluntary act of their own, is it not so?—It is independent of any action on the part of the Board of Education. In several of our model schools they have applied to our Commissioners to get liberty to establish classes, and in some instances the classes were established without a direct application, in the first instance, to the Commissioners.

3511. Mr. *Waldron.*—That is under the Science and Art Department?—Under the Science and Art Department.

3512. Do you recollect where they were?—In Trim, classes were established during the time I was Head Inspector of the schools, without any reference to the Commissioners or myself.

3513. Has the result been successful?—It has been very successful, so far as the result can be estimated by the amount of money the teachers have been able to draw from that department.

3514. As to results?—I believe our teachers in the model schools were doing as much—perhaps not quite as much—in teaching the same branches of physical science under us; for which we were paying £10 a year; it was undoubtedly, the fact of that teaching, for which we paid not more than £10 a year, that enabled them to draw a much larger sum from the Science and Art Department for the instruction of those pupils.

3515. Have you trained them to be teachers of the Science and Art Department?—The training obtained under us has enabled many of our teachers to obtain first class certificates from the Science and Art Department in London.

3516. Professor *Sullivan.*—From your knowledge of the country do you think it possible to carry out the system of payments for the teaching of physical science entirely by the instrumentality of the National Board?—I am quite sure it would be much better done through the instrumentality of the National schools than any other way—I am not prepared to say whether it would not be done through some other instrumentality. That is not unusual with them.

3517. But chiefly?—Chiefly; they have introduced skilful provisions in so far as the payment of the teachers is concerned.

3518. Would you be in favour of having such a system grafted on the present organization?—I have been turning my attention somewhat of late to it. I think it can be done, but it should be done in such a way as not to interfere with the regular business of the schools. The temptations to neglect this business are very great, inasmuch as the payments made by the Science and Art Department are very high, and then a very considerable portion of the time of our teachers and pupils is devoted, in accordance with the regular system pursued in the schools, to the study of some of these subjects; and I am afraid they allow themselves to be carried away a little too much, and are disposed to give too much time to those branches which, however important, are far less important than reading, writing, and arithmetic.

3519. Is there not more danger at present where you have an independent body outside you affording the temptation?—What I have said is in reference to the temptation from outside.

3520. You think that temptation would be less if it was connected directly with the system of National education?—It would certainly be less, and the cost to the State would be much less than it is now.

3521. But still would you have that department under the Kensington management; would not the temptation be to transfer it to your Board?—Yes, and that was the reply I made already. No harm has been done by our several teachers in the model schools in the way of the physical sciences. The system that was introduced by Dr. Clarke——

3522. Mr. *Gibson.*—The system is capable of much extension, but it would take a longer time?—Certainly it would, and it would be done far more economically.

3523. Mr. *Waldron.*—Don't you think if that was done it would damage primary education. Do you think they would be as anxious to give the teaching to the poorer classes as to others?—I am quite sure if done judiciously it would not interfere. I believe it did not interfere in any case where such instruction was introduced under the direction of the Board as a part of the regular business of the model schools, though some persons were very jealous about the attention we were giving to science and art, that is, the branches that come under the head of physical science in the several model schools, yet I believe we did much good, and the result of such teaching has been that in every one of these places, where the Science and Art Department have now obtained a footing, they have found a class ready formed for every pupil who passes in the first grade. The teachers have no difficulty in passing a large proportion of the pupils whom they have prepared and carefully instructed; they get so high as five pounds.

3524. Professor *Sullivan.*—Your experience of the action of those classes is that it has not done any injury to the ordinary teaching, and has done good?—I am not perfectly satisfied in my own mind that within the last year there has not been injury done in some of the schools to the ordinary business, because in two of our model schools, where science classes were introduced, the reports for general efficiency last year were rather unsatisfactory, and I was inclined to trace it partly to that cause.

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3525. And it was with that view I asked you whether it should not be connected more or less with the Board—that the Board should have some control over it?—I am quite satisfied it should.

3526. Mr. *Gibson.*—Any objection to drawing could not extend to the general schools, but to a very small number of schools?—Well, in all our large towns every school with an average of a hundred pupils could in all probability, if the teachers were qualified, get up one of those classes.

3527. That number of schools is very small, comparatively?—Yes, comparatively.

3528. Professor *Sullivan.*—The system of payment by results could be made to include such subjects?—Quite so, and I believe that would be the proper way to include them, that all payment for such teaching in National schools should be made through the Commissioners of National Education.

[Adjourned.]

ELEVENTH DAY—DUBLIN, MONDAY, MAY 4, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.

JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

WILLIAM ADAMS HUNTER, Esq. (further examined).

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3529. *The Chairman*—Do you wish to make any observations upon some of the questions put to you on Saturday?—Yes, my lord. Your lordship asked me with reference to areas of districts, and the number of schools in each district, which I will be happy to furnish, so that it may come into my evidence.* There was another point I was asked about by a Royal Commissioner, whom I don't see present to-day, that I was anxious to give some explanation upon. I was asked with reference to Major O'Reilly's return, which I now hold in my hand. I had stated, as regards Roman Catholic pupils receiving religious instruction from Protestant teachers, that within the last six or seven years there had been very little of that going on. The Royal Commissioner asked me was I aware that Major O'Reilly's return contained thousands of these, and that so late as in 1864. Well, I was not aware of that. I could not then state that it was not the case, but I can now state that this return, although ordered by the House of Commons to be printed in 1864, has reference exclusively to 1862, so that my answer, which appeared at the time to be incorrect, when I said six or seven years, turns out to have been correct. That would be six years ago. I have also to remark that I have taken the trouble of calculating all the cases in this return, which embrace, however, only the province of Ulster, and in the province of Ulster there were 1,180 instances in which Roman Catholic pupils joined in reading the Authorized Version of the Scriptures under Protestant teachers. I may mention that there are two cases, one in the county Derry, where twenty-seven Roman Catholics in one school received this instruction under a Roman Catholic teacher; and the other case in the county Down, where fifty-three were found similarly instructed in one school, the teacher being a Roman Catholic, and the same teacher being obliged to serve notice, as he informs us in this return that he did, upon the parents of forty-eight Presbyterian children to say that they were receiving instruction from him in the reading of the Authorized Version of the Scriptures. There was another point upon which the same Royal Commissioner asked me and I was not prepared at the time to give him the names of the particular schools. He asked me whether it was usual for Protestant children to go to a school conducted by a Roman Catholic teacher, there being a school conducted by a Protestant in the same town, and I said it was usual, both for Protestants and Roman Catholics to go to schools conducted by teachers of a different faith, provided they thought they received a better education. Now, it so happens, that this return of Major O'Reilly furnishes statistics which I could not then supply, and statistics with reference to schools that I knew most intimately some years before this return was made—schools situate in towns where I was resident. One of these was at Cookstown. Now, I find from the return I have before me, that in a school which may be regarded as being in this town (it is in its immediate suburb—conducted by a Roman Catholic teacher, and under the management of the parish priest, there were in that year seven Established Church children, 155 Roman Catholics, and three Presbyterians, this school being exclusively under Roman Catholic management, and taught by Roman Catholics. There is another school in the same town of Cookstown, called the Loy National School. The religious denomination of the patron of this school is set down in this return as "Dissenter." He is a Protestant, but neither a Presbyterian nor of the Established Church. All other Protestants are included in this return under the general head "Dissenters." The teachers of that school—for there are two—are both entered as Dissenters. The pupils on the rolls for that year were classed thus: thirty-six Established Church, forty-eight Roman Catholic, fifty-one Presbyterians, and twenty-two of other denominations. That is one of the schools in which some Roman Catholic pupils joined in reading the Authorized Version of the Scriptures. We have a return here that while the Authorized Version of the Scriptures is specified on the time-table, as open to all pupils, and while forty-eight Roman Catholics were in attendance during that year, only four of these in that school joined in reading the Authorized Version of the Scriptures. There is another school in Cookstown—(the population of the village being 3,257 in 1861)—there is another school under Presbyterian management. The correspondent or manager is one of the Presbyterian clergymen. The teachers are all Presbyterians. In that school there were for that year thirty-six Established Church, ninety-nine Roman

* Mr. Hunter subsequently supplied this information as follows:—For the sake of comparison, I give the areas of these districts as they stood after the adjustment in 1855, when I was Inspector in Castlewellan.

	Area in Square Miles.	No. of Schools.		Area in Square Miles.	No. of Schools.
Castlewellan,	524	128	Monaghan,	501	136
Cookstown,	636	126	Ballymena,	381	105
Trim,	558	100			

Catholics, and 108 Presbyterians, and one belonging to some other denomination—a Dissenter. In that school the religious instruction is the Authorized Version of the Scriptures for Protestants, the Presbyterian Catechism for Presbyterian pupils; and, we have a remark, that Roman Catholic pupils do not partake of any religious instruction—that is, although there were ninety-nine in the school, none of them joined in reading the Authorized Version of the Scriptures. The Royal Commissioner asked me could I give cases. I simply give these cases as having been personally known to myself, taking the number from the return. One other case is that of Castlewellan. The male teacher of what is called the Castlewellan No. 1 school is a Roman Catholic—the school being under Roman Catholic management. He had thirteen pupils of the Established Church, ninety-three Roman Catholics, eleven Presbyterians, and one of another denomination —Protestant Dissenter. In the female school, which is under the same roof, there were eight Established Church pupils, sixty Roman Catholic, twelve Presbyterian—the teacher and manager being Roman Catholic. Within a few yards there is a school which was taken into connexion when I was living in Castlewellan. It is under Lord Annesley's management. It had been previously under the Church Education Society, and was almost exclusively attended, I presume, by Established Church children. We find that, in that case, the majority still continue of the Established Church. It has sixty-eight of the Established Church, one Roman Catholic, twenty-nine Presbyterian, and one of another denomination. There is one other matter, of very slight importance as I regard it. It had reference to an alleged error in the Epitome of Geography. Although unable to state at the time that there was no error in this book as regards a river of Ireland (of course I should be very familiar with the book, because I have very frequently examined upon it). I can now say I have since consulted my own edition of the book. It was the first I got when I was appointed Head Inspector. It is dated 1853, and I have been unable to discover an error with reference to any of the rivers of Ireland.

3530. The Rev. Dr. *Wilson.*—Many years ago, were you a Sub-Inspector?—No. I was a District Inspector once.

3531. You were a District Inspector in the North of Ireland?—Yes.

3532. Did the parents of Roman Catholic children in the North of Ireland regard the reading of the Bible, in the authorized version, as Protestant teaching?—I don't think at the beginning of the National system the parents of Roman Catholic children looked upon reading the Bible, in the authorized version, as Protestant teaching.

3533. Are you aware there are cases in which Roman Catholic parents have lately even put the authorized version of the Bible in their children's hands that they might join in the reading of the authorized version in the school? Have you heard of such cases?—I have heard of some cases in which they have signed a certificate to the effect that they wished their children to read the authorized version of the Scriptures.

3534. Are you aware that several years ago in the North of Ireland Roman Catholic parents made little distinction between the authorized version and their own?—I am aware that they permitted their children to remain during the reading of the authorized version when they had perfect liberty to remove them; and with reference to that perfect liberty that existed for the removal, I may remark that I have looked very carefully at this return in order to see whether the reading of the Scriptures ever came on at an intermediate time, or at such a time as Roman Catholics might be entrapped, as it were, into the reading of the Scriptures, and I have not been able to discover a single instance in which (whether for convenience or otherwise) the reading of the Scriptures was not fixed either for the first part of the business in the morning or the last part of the business before dismissal.

3535. In any of your districts in the North of Ireland, have you known committees almost exclusively Presbyterian, appointing Roman Catholic teachers where the children were almost exclusively Protestants, being Presbyterians?—I have known cases where the teachers chosen either by the manager or the committee —I am not sure which—were Roman Catholic, the management of the school being Protestant or Presbyterian, and the greater number of the children being Protestant or Presbyterian too.

3536. I wish to put a few questions regarding the inspection. How many District Inspectors have you?—We have sixty District Inspectors.

3537. Is the number complete?—We should have sixty. There are two vacancies at present, and I believe the Commissioners have already nominated candidates to compete for those vacancies.

3538. What is your opinion of the efficiency of the inspection by your officers?—I regard the inspection, generally speaking, as very efficient.

3539. Are their opportunities favourable for becoming acquainted with both the teachers and children of the schools in their respective districts?—Yes, the opportunities are very favourable, the Inspectors taking a limited area. There are sixty in Ireland, which gives each Inspector a limited area, and he is personally acquainted with all his teachers and with a great many of the pupils of the schools, as he visits the schools generally about four times a year. He is required by our rules to make three inspections in the year, and also to visit incidentally as often as he can; so that when I estimate four visits in the year, I am quite sure I am underestimating the amount of his visits to the schools. He very often visits some schools six or eight times a year.

3540. In addition to their other duties, have the District Inspectors much to do in the way of clerking?—The preparation of a report upon each school is pretty heavy. Of course they have to take notes, and they have to furnish statistics at the end of the year with reference to all their schools, so that they have a considerable amount of clerking.

3541. Are many of the letters which they write virtually reports more or less, and do they not involve time and trouble in the preparation?—Yes; some of the letters are very important, and require very considerable time. Special reports upon investigations may be regarded as taking the form of letters, and these frequently occupy a large amount of time.

3542. It appears that the Chiefs of Inspection receive from the Head Inspectors confidential reports in reference to the District Inspectors. Is this considered as a necessary and desirable course?—I believe that it was considered desirable at the time that it was introduced; but, so far as I am aware, very little use has been made of these confidential reports, perhaps because there has been nothing reported unfavourable of any District Inspector.

3543. But this method gives the Head Inspectors a privilege which they would rather not enjoy?—Well, I am not aware whether they might not desire to be relieved of such a responsibility, but I think it is an important matter that they should be required to furnish such reports.

3544. Would the Chiefs of Inspection consider it necessary if there was anything unfavourable to have a copy of the report sent to the District Inspector affected thereby?—I think it is very likely they would, and ask for his explanation.

3545. Is the location of these District Inspectors entirely in the hands of the Board—their distribution throughout the country, and removal from time to time?—It is entirely in the hands of the Board; the location of the Inspectors is a matter to which I myself have given very considerable attention. I was called upon, in the year 1853, to make a new arrangement of school districts, which I then did; and I have been recently modifying the arrangement as it existed last year, so that it is slightly different, at present, from what it was last year.

3546. That is, I presume, as affecting your division of the country?—The whole of Ireland.

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3547. Is the religious denomination observed in the promotion of the Inspectors?—I believe it is.

3548. Do you conceive that that may operate injuriously to senior and superior officers in this way—that you may have a junior and inferior officer in the first class, while there may be a senior and more deserving officer in the second?—It is possible it may operate in that way, but not very likely, if we have the same number in the lower classes.

3549. Has your own attention ever been turned to any alteration in this matter—any modification of the present plan?—I have not thought much of a modification. I presume as long as it is considered necessary to have an equal number of Roman Catholic Inspectors and Protestant Inspectors in the service, and in the same ranks of the service, that it would be difficult to modify or alter the existing arrangement.

3550. Do you think it would be an advisable arrangement to have a minimum salary and a maximum, all to enter at the former, and rise to the latter by equal increments on their conduct having proved satisfactory?—I would prefer the classification.

3551. The present mode?—The present mode—for this reason. It has frequently happened that an Inspector against whom no charge could be made for inefficiency, has not been so efficient as to render it desirable to promote him to a higher class. In that way efficient Inspectors have got promotion before others who were less efficient.

3552. Practically, then, I presume you did not find the religious element a difficulty in the matter of promotion?—No.

3553. Would you regard it as a sound principle that a Presbyterian, because he is a Presbyterian, or an Episcopalian, because he is an Episcopalian, should be promoted to the first class, unless he is senior and superior to a Roman Catholic?—Well, if we restrict Protestants or Presbyterians of the first class to a certain number, and restrict the number of the other class in like manner, it may so happen that a junior, either of one or other may get promotion in advance, in consequence of the number being restricted.

3554. Are you in the habit of having from time to time, the Head Inspector a Protestant in the city of Dublin?—I have been myself employed as Head Inspector in the city of Dublin. There is a Protestant Head Inspector now for the city of Dublin.

3555. Dublin being part of his district?—Dublin being part of his district.

3556. Do the Inspectors ever appeal, or have they the power of appeal from the judgment of the Head Inspector or Chief of Inspecton?—They have the power of appeal of course, but it is very seldom necessary to exercise that power of appeal.

3557. What are the principal duties of the Chiefs of Inspection?—Our duties are very numerous. First of all we have to deal with all the reports that come up from the several District and Head Inspectors; we have to deal with all the letters received from the same officers, and all letters from the managers of schools bearing particularly upon the management of the schools pass through our hands or are noted by us.

3558. Are your duties fairly divided?—I believe they are.

3559. How is it that your colleague does less work than you?—I don't think I could admit that he does less work.

3560. Can you explain this statement which was made to the Commissioners: "It so happens from the variety of my occupations, that I have always to do less work than my colleague." Are your duties similar?—Our duties are similar, and they are supposed to be equally divided, but in the absence of either of us, the other would take up the duties of the person absent. I would not like to admit that I am doing more work than my colleague. I am always ready and anxious to do whatever work may have to be done, and during the time my colleague was under examination here, I endeavoured to keep up the business of the office. During that time I had more than usual work in the office.

3561. It appears that the Chiefs of Inspection owe their existence to an arrear of business that had accumulated. Are there any arrears of work now in your department?—Nothing of any consequence.

3562. Would you say the work is kept up perfectly from week to week?—Almost perfectly. There may be some work lying over occasionally when there is a press of business.

3563. With regard to the classification of teachers I wish to put a few questions. How many grades are there at present?—We have first of all the probationers or unclassed teachers, then we have two divisions of third class, two divisions of second class, and three divisions of first class.

3564. Do you consider those grades necessary?—With our present system of payment I think they are necessary, but under a different system they might not be necessary.

3565. What is the change you would suggest? Are you prepared to suggest any change?—Perhaps I have not thought over the matter sufficiently to enable me to enter into a full explanation of a scheme for altering the mode of payment, but I believe a scheme that would embrace literary qualification and classification of teachers in accordance with that, might very properly be engrafted upon a scheme that would introduce and consolidate the manner of payment by results, such as we have now in operation.

3566. Have you seen the plan in reference to payments by results submitted to us by your colleague in office?—I have not.

3567. Were you consulted on the subject?—I was not.

3568. Will you give your attention to the subject for this Commission, and give us the result?—I will. I was told by my colleague that his plan would be submitted to me by the Royal Commission.

3569. Do the Professors classify the teachers who come up for training?—They do.

3570. Do you regard that as a desirable thing?—It is perfectly desirable that they should give a certificate as to competency, and that this certificate should be a graded one, specifying the position that the teacher is fit for.

3571. Would the classification not be more uniform if left to the Inspectors?—I believe it would be better if, instead of classifying, the Professors simply gave a certificate of competency stating the rank the teacher was fit for according to his literary attainments, and that the Inspector afterward should take that and the state of his school together into consideration, and classify him upon both. I may remark, however, with reference to this, that the Professors, in classifying, always have a regard to the class the teacher occupied before he came up for training, provided he was a classed teacher, and in that way they have before them the opinion of the Inspectors with reference to his worth as a teacher.

3572. Is an untrained person appointed as a teacher, and favourably reported on by the Inspector, obliged to remain two years in the third class?—Not necessarily.

3573. Then an untrained man or a probationer may be placed in either division of his class by the Inspector?—He may, and he will get salary in that class from the date of his appointment provided he obtains that class at the first examination to which he has been summoned.

3574. What is your opinion as to the rescinding of the rule, page 56, number 14, in the report for 1865, that "no teacher shall be raised to any division of first class, unless he has been trained at the Normal School of the Commissioners"?—My opinion as to the result of that rule is, that it will prevent some teachers from attending at the training establishment who would otherwise wish to attend. Very many teachers would be prevented by that.

3575. Have you turned your attention to Lord Stanley's letter on the subject embodying as a principle, "the training of teachers as soon as the Board can be in a position to give it." Is that principle embodied in Lord Stanley's letter?—It is.

3576. Do you think it necessary to have your teachers trained?—I think it is perfectly necessary

that our teachers should have training of some kind, but the circumstances of the country now are very different from what they were at the date of Lord Stanley's letter, and we have means of training to a certain extent in every first-class National school in the country. I look upon our whole system of monitors and pupil teachers as part and parcel of the system of training, the top stone of which probably would be the Central Training Establishment in Marlborough-street; but at the date of Lord Stanley's letter there could not be said to be any system of training in the country.

3577. Is this a rule of the Commissioners—"You will please give notice that if a teacher cannot attend" —that is the training—"a satisfactory cause must be assigned. If the reason given be not perfectly satisfactory, the Commissioners will consider whether he may not be excluded from the benefit of classification." Is that a rule?—Yes, I believe that rule still exists.

3578. Was it ever acted upon?—I am not aware that it was ever acted upon. I don't know of any instance, because I presume they always had what they conceived to be a satisfactory reason—one reason being, "the manager won't permit me to attend."

3579. To whom is the summons for training addressed, to the manager or the teacher?—To the manager.

3580. Do some teachers present themselves for training at the risk of losing their schools?—They do.

3581. Do you think many more would do so if they got a summons to attend?—I think not, because they have the means of knowing through the Inspector whose duty it is to recommend them, and whose duty it is to communicate with them with reference to their attendance for training.

3582. With regard to the examination of teachers by the Inspectors, it has been said the examinations are the same for males only once a year, and for females at another time of the year. Is that answer complete and correct according to your experience?—The mode in which the examination of male teachers is conducted is this:—They are all examined in Easter week on the same set of printed questions, all over Ireland, by the local Inspectors. The oral examination, which is necessary to complete the examination of the teacher, and which is necessary before a teacher can be classified, is held subsequently by the Head and District Inspectors conjointly, and at such a period of the year as will suit the convenience of the Head Inspector, who has to hold such examination in the district. The examination of the female teachers is conducted somewhat differently, they are not assembled in the same week. They are called at such time as suits the convenience of the Head Inspector when he visits the district, and their written and oral examinations take place at the same time. They have different sets of questions for the female teachers, inasmuch as it would be unsafe to use the same set of questions—I mean the written questions—it would be unsafe to use the same set of written questions in Dublin in one week, the next week in Trim, and the next week in Mullingar. Different sets of questions for the female teachers are necessary in consequence of the examinations not being held all over Ireland on the same day.

3583. I understand if there is no answer on the written paper at the examination, that a man is not eligible for the oral examination?—If he answers nothing at the written examination, certainly not.

3584. Is that rule rigidly carried out?—I am sure the Head Inspectors carry out that rule; I am quite sure if any paper comes up to the office (because the papers of the male teachers pass through the office), if any paper comes up to the office showing that one of the male teachers has answered no question, we would have that teacher dismissed immediately. The probability is he would be recommended for dismissal by the District Inspector.

3585. Do the written papers of the female teachers come up to the office?—Not always. They are called for sometimes.

3586. Is the oral examinations of the female teachers held on the day following the written examination?—Yes.

3587. Have the Inspectors time to see there is no blank in the papers?—They have not the time, and it is not necessary, because the female teacher being on the spot, she would, as a matter of course, be asked to submit to the oral examination which is held the next day. It is a different thing as regards the male teachers, because they are summoned to the oral examination from the different schools of the country upon the result of their written examinations.

3588. Is there not an advantage enjoyed by the male teachers over the female teachers by having such an interval of time to prepare for the oral examination?—No doubt that is an advantage, but the female teacher has a corresponding advantage in not being called to the written examination so early in the year.

3589. In reference to payments, is a first-class teacher depressed in salary unless he has an average attendance of thirty-five?—Thirty-five is the rule of the Commissioners for first-class teachers, but if he has once enjoyed first-class salary, it is not reduced except the average number in attendance at the school falls so low as thirty.

3590. Is this a quarterly or a yearly average?—It is in the first instance a quarterly average, but if the mean of the three best quarters before that we are considering, amounts to the necessary average, the teacher always gets the benefit of that, and his salary will not be stopped, although the number of pupils may fall in one quarter below thirty.

3591. What is your opinion as to the present mode of payment of teachers' salaries?—It is attended with considerable difficulty and delay, and I believe an improved mode might be devised, according to which salaries would be paid through the Inspectors by bank checks, the Inspector taking the teachers' receipt at the time of paying the money.

3592. Would that be a matter of easy accomplishment?—I believe it would be a matter of easy accomplishment.

3593. Would it involve any practical difficulty?—I believe not.

3594. Would there be any practical difficulty in the payment by the Inspectors—would it involve extra trouble to the Inspectors?—Very little extra trouble. I believe that, in three days, by selecting three different points, sometimes four, sometimes, perhaps, two points, would be sufficient; but, by selecting two, three, or four different points of his district for that payment, I believe the matter could be accomplished within that number of days—two, three, or four days; and those points should be points of easy access to the teachers; and I believe it would be more convenient to the teachers in many instances to attend at a particular place, on a particular day, than it is for them now, when they have to go very often to a considerable distance to the post office, and, perhaps, not get the amount of the post office order when they present it. That sometimes happens, I know.

3595. I understand that formerly the salaries were paid to the managers?—The salaries were paid at one time by means of bank post-bills, drawn in favour of the managers, and, consequently, the payments were made to the managers.

3596. I am anxious to have your view with regard to retiring pensions?—I have given some attention to that subject. I referred to it in one of my annual reports some years ago.

3597. Is there any allowance or grant given to aged teachers at present?—There is a sum paid to every teacher on being permitted to retire from the service on certificate he is unfit for longer discharging the duty of teacher.

3598. And that he has been a well-deserving man?—That is generally supposed to enter into the calculation; but merit is not invariably a necessity.

3599. Then, is there no general rule under which each teacher may regard himself as placed, and so entitled to the pension or allowance at the end of his service?—There is no general rule, except that, being

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unfit for further service, he must have been ten years in the service of the Board. No retiring allowance is paid for any service under ten years.

3600. Have you formed any opinion in reference to this matter generally?—I am perfectly clear that it would save money and produce a most excellent result amongst the teachers generally if, instead of such a payment, a system of pension was introduced. The moral effect on the teachers would be, I believe, much better, and would tend to make our system more popular amongst teachers in this respect than it is at present. One objection to our present system of payments, in an economic point of view, which will be easily understood, is this, that when a teacher becomes suddenly ill, a medical certificate is sent up that he is unfit for the discharge of his duty and a retiring allowance is claimed. Probably that teacher is at the point of death. By a system of pensions, money would be saved in such a case; whereas, by our present system, we, perhaps, pay £200 to a man who won't live more than twelve months.

3601. Then you prefer a system of pensions?—Yes. That is the opinion I believe of all the Inspectors who have turned their attention to the matter.

3602. It has been stated that a first-class teacher with an average attendance of 35 pupils, may have from the Board a salary of £65, that is including good service salary. Are there not cases in which two schools with efficient masters are not so well treated?—Not with equally efficient masters.

3603. Are we to understand that in country districts you prefer two schools with a moderate attendance to a large school with an increased staff of teachers?—I do.

3604. Is there any distinction between vested and non-vested schools in regard to their mixed character?—No distinction on account of their being vested or non-vested; but I believe it so happens we have a larger number of vested schools in proportion to the existing schools, in the South and West of Ireland, where a mixed attendance is impossible, and that in all probability the number of vested schools exhibiting the mixed attendance may be less than the number of non-vested schools—less in proportion.

3605. Then your opinion is, that it is not because they are non-vested that this proportion exists?—Certainly not.

3606. What is your opinion as to the knowledge or ignorance of the public whether a school is vested or non-vested?—I believe the people generally know nothing at all as to the difference between vested and non-vested schools.

3607. Would you regard that as a proof that the fact of the schools being non-vested will not account for the greater proportion as to their mixed character? Certainly.

3608. Do you concur in the opinion that Protestant pupils are not so prone to attend schools that are under Roman Catholic management and are taught by Roman Catholic teachers, as Roman Catholics to go to schools under Protestant management, and taught by Protestant teachers?—I don't think it is so much the religious question that enters into the computation as the circumstance of the teacher being well qualified. I believe, however, that there is a greater tendency amongst Roman Catholics to go to schools under Protestant teachers than there is amongst Protestants to go to schools under Roman Catholic teachers, but not altogether in consequence of the religious question.

3609. Can you say when the distinction between vested and non-vested schools came into operation?—Very early in the history of the Board.

3610. Long previous to 1840?—Yes; the principle is referred to in the reports before 1840.

3611. Are you aware that previous to that time, and at the very introduction of the system, Roman Catholics, Episcopalians, and Presbyterians had school-houses of their own, and built independently of State aid?—I am perfectly aware that there were a great many school-houses through Ireland—and especially in the North of Ireland, with which I was acquainted before the introduction of the National system.

3612. Would you regard this as the origin of the non-vested schools?—Yes.

3613. Would you look at page 3, volume I. of the Reports, paragraph 3, read it and say whether it would not appear that Lord Stanley contemplated that the Board should build or possess the school-houses that would be required, and in which all parties should have equal rights and privileges?—This is the passage I presume you refer to—"It is the intention of the Government that the Board should exercise a complete control over the various schools which may be erected under its auspices, or which having been already established, may prefer to place themselves under its management, and submit to the regulations. Subject to these applications for aid will be desirable from persons of all denominations."

3614. Having read that do you believe Lord Stanley contemplated that the Board should build or possess the school-houses that would be required, and in which all parties should have equal rights and privileges?—It would appear to me he did contemplate that. He refers first of all to those that had to be erected, and then to those that having been already established may place themselves under the management of the Board.

3615. Look at pages 21 and 22 in reference to the statement prepared by the Commissioners in the second year. Do you find that the Commissioners themselves, acting on Lord Stanley's letter, had in view the building of a large number of houses for primary schools?—Yes. I see that in page 21 they state that they consider that 5,000 National schools should be established. They provide the estimate in their second year's work for the building of 500 of these schools; in the next year for 1,000.

3616. Next year?—1,000.

3617. Next year?—1,000; the 7th year, 250; the 8th year, 150; the 9th year, 100.

3618. Did the Commissioners soon find that there was a large number of schools on private property that might be received and brought into connexion?—I am sure they did.

3619. Will you read in Volume I. the first, second, and third resolutions of the Synod of Ulster?—Page 8. I presume four propositions submitted first.

"Resolved—

"Firstly—That the ministers and people of this Church, without the necessary concurrence of the ministers or members of any other Church, shall enjoy the right of applying to the Board of Education for aid to schools, by a statement of the constitution and regulations of the schools, accompanied with an engagement to adhere to them; but in this proposition recognising the right of the Board to consider the regulations, and to decide accordingly.

"Secondly—That it shall be the right of all parents to require of patrons and managers of schools, to set apart for reading the Holy Scripture a convenient and sufficient portion of the stated school hours, and to direct the master, or some other, whom the parents may appoint and provide, to superintend the reading.

"Thirdly—That all children whose parents and guardians shall so direct, shall daily read the Holy Scriptures during the period appointed, but that no compulsion whatever be employed to induce others to read, or remain during the reading.

3620. When were these resolutions passed?—They are contained in the Report of 1833.

3621. Do these resolutions go upon the principle of a distinction as to the rule then to be applied to the two classes of schools?—It would appear to me there is a certain distinction recognised there.

3622. Does the third resolution proceed upon the principle of the parents' right of saying when and by whom the religious instruction should be given?—Yes; the third resolution recognises the parents' right.

3623. On the same page, and in the letter from the Education Office, July, 1833, do not the Commissioners say that "these propositions do not contain anything inconsistent with the principle of the system of education committed to their charge"?—They do; extract from the Board's minute is given, dated August

26, 1833, in which they state that these propositions do not contain anything inconsistent with the system of education committed to their charge, and they give the letter in a note, which is dated the 25th of July, 1833, which explains the previous views of the Commissioners on the substance of these propositions.

3624. Does not that letter of the Commissioners further state—"Such children only as are directed by their parents to attend shall then be allowed to continue in the school, and that the *others do then retire*"?—Yes, these words are in the letter.

3625. Then do you concur in the opinion that in 1840 there was no distinction whatever in the rules applied to the one class or to the other?—I am not aware of the distinction. At this time I was not in connexion with the Board, and so far as I have been able to read the rules of the Board, and to interpret them myself, I have never been able to see wherein any important difference existed in the rules after 1840 and the rules to which you now refer. There were some minor differences undoubtedly.

3626. It has been said that probationers if found on the expiration of the first year unfit for the third class, must remove from the service of the Board. Have you known any such kept for two years or even longer?—I have.

3627. Though the Head and District Inspectors had represented their unfitness?—Yes.

3628. Of your principal teachers how many are probationers?—Out of 6,095 principal teachers in the service on the 31st December last, 562 were probationers, or not classed.

3629. Do those probationers often fail at their first examination?—Sometimes they fail.

3630. Do they fail more than once?—Very seldom, because the rule is generally applied.

3631. Are there any schools in which the rule as to paid monitors is not observed?—An average attendance of thirty-five entitles the teachers to a senior monitor.

3632. Are there schools in which there are paid monitors where the average attendance is less than thirty-five?—Yes; the Inspector making out a special case, and giving a special reason why an appointment should be made, such reason would be always considered, and, if relied on as satisfactory, an appointment might be made in consideration of the circumstances.

3633. Can you furnish a list of such schools with the names of the managers and their religious denomination?—It would require much trouble to furnish such a list.

3634. Can you answer the question, what proportion to numbers should teachers bear to the pupils in the ordinary National schools?—Am I to include monitors in the word teachers?

3635. Take one principal teacher?—One principal teacher should manage a school with an average of thirty-five.

3636. Could he not manage a school with an average of fifty?—Not without the service of an efficient monitor.

3637. Are not more than half the teachers third class, and probationers and untrained?—More than half.

3638. Do you think such have the necessary skill and ability to manage a school with an average attendance of fifty?—A third class teacher may manage a school with an average of fifty efficiently, but if lower than the first division of third class I would not consider him well qualified for the office of principal teacher in such a school.

3639. Can you say how the 143 monitors of the first class are distributed?—I happen to have the return of the number of first class monitors on the 1st of March, 1868, and can tell you how these are distributed.

3640. Can you give the distribution as to schools of the 143 first-class monitors referred to in the Report of 1866, page 22?—I cannot give you such a return now.

3641. Has the amount paid for monitorial teaching in convent schools been increased or diminished as compared with the average attendance during the last five or six years?—It has been very considerably increased.

3642. Is there a large proportion of the monitorial staff to be found in such schools?—There is of the female monitors a large proportion found in convent schools.

3643. Is this with the object of supplementing the teaching staff, or in order to train persons so appointed to become teachers?—The principal object the Commissioners have in view, I presume, is to train young persons to become teachers.

3644. Which is more expensive, to train the paid monitors in the convent schools or in the model schools?—It will depend very much on what you start from in calculating the expense. If we begin by calculating the expense of the building of the model schools and the preliminary expenses, of course the training in such a school would be a great deal more.

3645. You can state if you please from a house being built in every case?—And the teacher appointed?

3646. Yes; which is more expensive to train—a paid monitor in a convent school, or a paid monitor in a model school?—I must still know what elements I am to take into account. Am I to take into account the payment to the teacher directly for conducting the school, or is it simply a payment to the teacher for the training of that particular monitor?

3647. Have you made any calculation which sort of training in your opinion is likely to be more effective to make good teachers?—It depends entirely on the character of the school in which this individual is trained. I believe the model school system is the best for bringing forward teachers for the mixed system of education; very excellent teachers are produced, however, in some of the convent schools, but that is where these are well conducted. I don't think a convent school, simply because it is a convent school, is for that reason better qualified for producing a good teacher than another, but we have some very well conducted convent schools. In one, in the city of Dublin that I know intimately, the young people employed are very well trained indeed for the office of teacher.

3648. May I ask is a model school better calculated to produce on the whole more efficient teachers?—I think so.

3649. What is your opinion as to the greater regularity of the attendance of children at convent schools than at ordinary schools?—I am not perfectly satisfied whether the attendance is less regular than at convent schools; but I know that the ladies who superintend the convent schools have a certain influence in bringing children out, and I know in some of the convent schools there is bread distributed.

3650. May I ask you if you have gone into any calculation on this subject?—I have not.

3651. Are there many children attending convent schools under four years of age?—Yes, a considerable number.

3652. Down to two and a half?—To two and a half.

3653. Do many attend above eighteen years of age?—No; I think not—not many. There are some, but not many.

3654. What is your opinion of the monitors in convent schools being superior to the monitors in ordinary schools. Do you think they are superior?—In some schools they are, and in some they are not. It depends altogether on the character of the convent schools. I have visited some convent schools where the monitors certainly were not superior to those in the ordinary schools. I have visited, on the other hand, others, where the monitors were superior to the average of monitors in ordinary schools.

3655. Are they superior to those in model schools of the same standing?—I think not.

3656. Or of your own Central Institution?—I don't know much of it, and I would rather not speak of it.

3657. Are the Inspectors anxious to retain the services of monitors in convent schools beyond the specified four years, owing to the fact that they are a superior class?—The Inspectors sometimes apply to have such monitors retained, such applications being

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made at the request of the conductors of such schools.

3658. Is it not owing to an opinion the Inspectors have of their superiority as a class?—The Inspector will always prefer to have a monitor of the fifth year in charge of a class to having a monitor of the first year, and such a monitor is, of course, far more efficient as a teacher, but in continuing the services of a monitor beyond the fourth year we are losing the training of one individual teacher, so that our wish is to have them sent out to schools after the fourth year's service.

3659. You don't encourage their continuing?—Certainly not.

3660. Do you continue to pay gratuities when monitors have been kept beyond the fourth year?—The Board had been in the habit of paying such gratuities, but recently they have been discontinued.

3661. Mr. *Stokes*.—In nominating candidates for the Inspectorships now vacant, do you know whether religious profession has been regarded by the Board or not? It has. A certain number of Roman Catholic candidates have been nominated for the Roman Catholic vacancy, and a certain number of Established Church candidates have been nominated for the Established Church vacancy, and no Presbyterian is nominated.

3662. I thought I heard a witness say that system had been abandoned. It is, however, still maintained?—It is still maintained. I may explain that there was a Protestant vacancy lately at the Board, and there was some doubt as to whether it was the turn for a Presbyterian or for an Established Church candidate, and I understand the doubt was solved by sending them all in, and if a Presbyterian were to get the appointment it must be an Established Church vacancy the next time. There were two competitions for Inspectors conducted upon that principle, candidates from the Presbyterian and Established Church going in. But the present vacancy is clearly a vacancy for an Established Church candidate.

3663. In the districts with which you were personally acquainted, did you often find Presbyterian children attending schools the managers of which professed another religion?—Very often.

3664. In such cases can you say what separate religious instruction was afforded to the Presbyterian children?—Sometimes a manager who is not a Presbyterian would, in a Presbyterian district, appoint a Presbyterian teacher, and in the case of a Protestant teacher of a different denomination being appointed the Presbyterians would, as a matter of course, receive religious instruction in the Authorized Version of the Scriptures under that Protestant teacher, and generally speaking would be instructed in the Westminster Catechism on Saturday under the same teacher.

3665. What separate religious instruction is afforded to the Presbyterian pupil-teachers, in the model schools?—None except what may be given by the clergyman of his own faith, who has liberty to attend for that purpose, and who has always access to him.

3666. Is it the case that the Board enforce no rule on the subject?—They enforce no rule on the subject.

3667. What separate religious instruction is afforded to the Presbyterian teachers trained in the model school in Dublin?—That is a question I am not fully prepared to answer.

3668. Did I understand you to say that schools with a moderate attendance are conducted more efficiently than very large schools?—As a general rule I think so.

3669. Are there not many poor families in Ireland the heads of which prefer to send their children to convent schools?—Certainly, if they have convent schools near them. I think poor families of the Roman Catholic persuasion will generally prefer convent schools if they have them within a reasonable distance.

3670. Suppose a town containing hundreds of these children and one convent, do you not think it would be better to let the nuns teach them in separate schools rather than draw them into one spot?—I do.

3671. Is not the operation of the Board's rule No. 4, to overcrowd convent schools?—I believe it is.

3672. In any system of education do you not regard the moral conduct and character of the teacher as a leading consideration?—I do.

3673. In reference to the supervision of the conduct and character of the teacher, is it not essential to obtain some local management?—Perfectly essential.

3674. Would it not be most invidious and highly undesirable to make the Inspector judge of the morals and faith of all the teachers in his district?—I don't think it would be right to intrust him with the judgment of the morals and faith except when a flagrant case of breach of morals occurred, which he is now bound to report; I believe the local manager is the proper judge in these matters, and I believe our teachers are very efficiently looked after in that way.

3675. Do you attach great value to the supervision of the manager?—Great value indeed.

3676. Would not the suppression of local management be fatal to the creation of local interest in the schools?—It would be highly detrimental to suppress local management.

3677. Would not such suppression throw the entire education of the people into the hands of the executive government?—It would necessarily.

3678. Suppose an efficient local management to be obtainable, would not the manager be better able than an Inspector to look after, not only the character of the teacher, but his punctuality in the school and his regularity in registering attendance and keeping accounts?—The manager is always supposed to look after these matters, and the Inspector to assist in looking after them, and I believe both are required, in order to have these matters efficiently attended to.

3679. Would not active local management also promote economy in the schools?—Certainly.

3680. In newly admitting a school to aid from the Board what preliminary conditions are required to be fulfilled in respect of the premises?—They require to have a convenient house provided, we would like to have suitable play-grounds, with suitable out-offices; but it is not found possible to insist on this in every case, and sometimes the Board is compelled either to give aid to schools that are somewhat deficient in accommodation, or to refuse aid to the locality altogether.

3681. Which alternative does the Board choose in such a case?—If the house was decidedly bad they would refuse aid in the hope that it would be improved. We have often found that to be the only way to get a house improved—by refusing aid. If we granted aid to every bad or indifferent house, on the plea that a better could not be provided, we would have far more bad houses than there are.

3682. How is the fulfilment of the conditions ascertained?—From the Inspector's report.

3683. If a school is once admitted to aid held in low, ill-ventilated, ill-lighted, ill-drained premises, with mud or stone floor, without a privy or play-ground, how is the remedy of such defects insisted on?—By writing to the manager, and if he should refuse finally to remedy the defects, we suspend the grant or withdraw it altogether.

3684. Do you agree with me in thinking that before a school is admitted to aid, the Inspector should be required to visit it, and to report the premises free from serious objection?—The Inspector is always required to visit and report on the state of the premises before we receive the school into connexion; but sometimes we are obliged to receive schools that are not perfectly satisfactory in every respect rather than refuse aid altogether.

3685. How does it happen that the District Inspectors report so many schools to be in that condition?—Because unfortunately they find them in that condition, and it is not thought right by the Board to suspend the salary. In a great many cases they keep them on the roll in the hope of an improvement.

3686. The *Chairman.*—Do you think if the system of either partial or total payments by results were introduced, it would improve the average attendance of children?—I think it would probably tend to improve the average attendance, for this reason, the teachers would exert themselves more to secure regular attendance than they do now.

3687. Do you think it would improve the quality of the instruction?—I think it would.

3688. What is the advantage of having a class of Head Inspectors intermediate between you and the District Inspectors?—One important duty of the Head Inspector is to visit the schools, and see how the District Inspector discharges his duty. Another important duty is to assist in the examination and classification of the teachers, and these are duties that could not at all be discharged by the Chiefs of Inspection.

3689. Do you visit schools during a portion of the year?—Yes.

3690. What number of schools do you visit in a half-year?—I have been only about twelve months in the office of Chief of Inspection, and I have here a list of the number of schools which I visited in a tour of inspection last year, commencing on the 19th July, and ending on the 19th of August. In the course of that tour, which was performed in the counties of Kilkenny, Waterford, Wexford, Cork, Kerry, Clare, Limerick, I visited 101 schools, and three model schools, one of which was not in operation when I visited it, that is Waterford. I visited the Cork and Limerick schools, both of which were in operation.

3691. The Lord Bishop of *Meath.*—In one month?—In one month.

3692. The *Chairman.*—Were there any cases in which on that visit the opinion you formed of the schools was much inferior to that expressed in the reports of the District Inspector?—There was no occasion in the course of that visit in which I had to find fault with the character of the schools as represented by the District Inspectors.

3693. Do you state that substantially in all cases the opinion you formed was the same as that expressed in the District Inspector's report?—Subtantially it was.

3694. Who examines the teachers' papers in order to settle the result of the examination?—It is the duty of the District Inspector in the first instance to examine them. They are then sent to the Head Inspector, who checks the marks he has given, and it is the duty of the two gentlemen to arrange as to the classification of the teacher by the result of the entire answering.

3695. Do they arrange by personal consultation?—By personal consultation.

3696. You spoke of some probationers being retained in special cases contrary to the rule of the Board, for more than one year. In any of these cases were they retained unduly?—Well, there was always some reason assigned for retaining them. Sometimes the manager will write up a letter and say, if you dismiss this teacher I cannot get another equally good, and I believe managers occasionally make appeals to some of the Commissioners personally, and the matter is thus brought before the Board; but there is always some reason assigned.

3697. Are these reasons generally legitimate?—I believe they are considered legitimate at the time the matter comes under consideration. The great difficulty is in getting other teachers equally well qualified.

3698. Have cases occurred in which it has appeared to you that the retention of those probationers was purely matter of favouritism on the part of the managers?—I have no doubt that there may be such cases. I have no doubt sometimes when managers make appeals of that kind, it is to a great extent as a matter of favouritism that the appeal is made, but such cases are very few indeed.

3699. In speaking of that, would you say it was from excessive good-nature or from deliberate indifference to keeping an unqualified person?—Well, I think it very seldom arises from deliberate indifference, I think it arises generally from good-nature, and from, as I said before, the difficulties that may arise in getting a person better qualified, they themselves giving little, perhaps no salary in addition to what is paid by the Board.

3700. Rev. Dr. *Wilson.*—Have you reason to believe it has ever occurred owing to positive opposiveness on the part of the manager to the rule of the Board?—I have not.

3701. Mr. *Gibson.*—Are not probationers generally to be found in schools in the poorest districts?—Yes.

3702. And, therefore, there is the smallest payment of course?—Always the smallest payment.

3703. And, therefore, the difficulty in getting persons of a higher class to take schools in such districts?—Clearly.

3704. Therefore the poverty of the district has as much to do with the forbearance of the Board as perhaps the favouritism of the manager?—No doubt the remedy would be in the hands of the manager to try and get the teacher better paid, and thus get a better class of teacher.

3705. In a poor district that might be difficult?—Yes, often impossible.

3706. Sir *Robert Kane.*—In one of your answers to Mr. Wilson, you referred to Major O'Reilly's return about 1,100 cases of Roman Catholic children attending religious instruction of other denominations. I think I understood from you rightly, that these were 1,100 cases of individual children?—Yes, of individual children.

3707. And not 1,100 schools?—No, 1,100 cases of individual children.

3708. And there might be thirty or forty of these cases with one school?—I mentioned in one instance rather an extraordinary case, that thirty-three of these children were in one school, the teacher himself being a Roman Catholic, but the instruction being in the Authorized Version of the Scriptures. There is another school where there were no fewer than twenty-seven under a Roman Catholic teacher also.

3709. And reading the Authorized Version of the Bible?—Yes, with the Protestant children.

3710. Can you assign a reason why a Roman Catholic teacher would elect to teach, or Roman Catholic children elect to learn the Authorized Version of the Scriptures in a school of that sort in preference to the Douay Version?—I know of no reason why they would elect, except that the manager had made it the rule of the school that the Authorized Version should be read, and had supplied the school with these books. I have known in my own experience as an Inspector the Douay Version of the Scriptures to be regularly read in a Roman Catholic school, under a Roman Catholic manager, by a Roman Catholic teacher; but all these cases had reference to the reading of the Authorized Version. I know no reason why that should be, except the rule of the school.

3711. In such case would not the teacher have the power, in giving religious instruction to Roman Catholic children, he himself being a Roman Catholic, to substitute the Douay Version sanctioned by his Church?—That, as a matter of course, would depend upon the manager; but I feel satisfied managers would, as a general rule, permit that. In several instances in this return I see it stated that Roman Catholics may use the Douay Version.

3712. Would not the attention of your Board be called by your Inspector to such an anomalous proceeding as that under a system of education where it is understood there is no interference with the religious belief of the children, that a Roman Catholic master in teaching Roman Catholic children would make use of the Authorized Protestant Version of the Bible—would it not be the duty of the Inspector to call the attention of the Board to such an anomaly?—No; it would not be his duty, because that would not be considered a violation of the rule in the event of the parent having given authority to the teacher to give instruction in this version of the Scriptures.

May 4, 1868.

William A. Hunter, esq.

3713. With regard to the system of confidential reports made by your Inspectors with regard to the conduct and efficiency of masters—did you state that these reports were of such a nature that they would not be submitted to the higher authority, or brought under their notice?—The confidential reports from the Head Inspectors have reference to the conduct of Inspectors under their charge, not of masters; that is, a yearly report they are required to give of Inspectors under their charge. It is merely confidential in this sense, that it does not pass through the hands of all the clerks in the office, in the way another report would; but, as a matter of course it would be submitted to the authorities if necessary.

3714. Merely confidential in the sense of being transmitted directly to the Chiefs of Inspection, without passing through the routine of the office staff of clerks?—Exactly.

3715. But such a report would not be acted upon without communicating with the party concerned, and getting explanations?—Certainly not.

3716. You mentioned the division maintained as to the religious denomination of the Inspectors—a certain proportion of Catholics, and a certain proportion of Protestants. But, in the employment of those Inspectors throughout the country, is there any distinction made, either territorial or otherwise, as to the religion of the Inspector employed for a certain district, or for a certain class of schools?—None; we have Protestant Inspectors in the south and west of Ireland, and have Roman Catholic Inspectors in the north of Ireland.

3717. Have you found that that system of indiscriminate inspection, without reference to the religious denomination of the Inspectors, that it works satisfactorily?—I think it works very satisfactorily.

3718. Have you ever had any reclamations against it on the part of managers of schools?—I believe there have been objections, but I think any reclamations of that kind have been rather of a private character than in the nature of an official letter to the Secretaries. I mean that a manager might apply to a Commissioner of his own religious denomination, but I think we have not had more than one or two instances of anything of that sort of an official character.

3719. Have you ever found that in the actual work of inspection the religious individuality of the Inspector was an obstacle to the proper performance of his duties?—No, I think not; I don't know of any instance where I could say that his religion interfered with the discharge of his duties.

3720. In the case of convent schools—does it happen that convent schools are inspected by gentlemen who are not Roman Catholics?—Oh yes, constantly.

3721. Has any inconvenience been found to result?—I have never heard of any inconvenience. I remember hearing of one Inspector some years ago, who is referred to in a parliamentary return in the case of the Youghal convent, who was not very popular there; but I think, with that exception, I have never heard any objection made to any Inspector on the ground of his religion.

3722. Do you think it a good or a bad arrangement for an Inspector to be placed in a district with which he is connected himself?—We have instances in which Inspectors are placed in districts with which they are connected, and we have never found any inconvenience to arise. As a general rule, we prefer not to have them so placed.

3723. There is more independence?—More independence. But, as a general rule, we have never found any inconvenience to arise from having them in districts with which they may have been originally connected.

3724. Mr. *Gibson.*—Is it not a rule of the Commissioners that an Inspector cannot remain longer than a certain period, generally speaking, in the same district?—That is a rule, but, like all other rules, it is not invariably followed. There are exceptions.

3725. The principle is followed?—Yes; the principle is to remove them about every five years.

3726. With reference to those confidential communications coming from the Head Inspectors, will not the party whose conduct is animadverted upon in them be made aware of them at the time?—He knows that such a communication is to be forwarded, but we would not make him aware of the contents of it except there was something upon which it would be necessary to take action, otherwise the document would cease to be confidential. There are a number of queries in this report, which the Head Inspector is required to answer, and his answer is regarded as confidential.

3727. Has the party to whom the answers relate an opportunity of meeting them in any way?—He has, certainly, if anything detrimental to his character is stated.

3728. Would an Inspector who was working zealously and efficiently in his district have a confidential report sent respecting him?—The Head Inspector would report to us confidentially that he was working honestly and efficiently.

3729. Then it is not always a secret report, injuriously affecting character?—The reason we call it a confidential report is that the Head Inspector has an opportunity, without his being called to question by his subordinate, of stating if he is failing to discharge his duty in any particular. These reports are sent up every year with reference to each District Inspector, and they are generally of a satisfactory nature.

3730. The District Inspector is subject to have a private report made by the Head Inspector as to the mode in which he discharges his duty, of which report he is not at all aware?—Yes.

3731. Sir *Robert Kane.*—These reports are sent as part of the regular business of the Head Inspector?—Yes.

3732. They are prepared according to a given form?—Yes, a regular printed form.

3733. The Inspector knows there is to be annually, or from time to time, these reports made as to his fulfilment of his duties?—He does.

3734. If there be anything unfavourable to him contained in the report, he may be sure it will be referred to him?—No doubt.

3735. The word "confidential" refers simply to this, that in place of going through the office, where it would be copied by the clerks and read by subordinates, it goes direct to the Chiefs of Inspection, and if all is right it is put by, but if there is anything unfavourable there is inquiry?—Quite so; that is the meaning of it.

3736. Rev. Dr. *Wilson.*—The report though involving nothing very serious, may still affect the position of the District Inspector?—It may affect his position. One thing, for instance, might come out in the report, that the Inspector was not popular in the locality, that he was not acting as a gentleman ought to act. One of the queries has reference to that. That is not a thing we would call him to account for, but we might take an early opportunity of removing him to another district.

3737. May not an impression be made at head quarters injurious to an Inspector, which an explanation might remove?—No doubt it may, just as an oral statement made by a Head Inspector of a District Inspector might have an injurious effect.

3738. Do you not consider that the position, and it may be the subsequent promotion of the District Inspector are largely in the hands of the Head Inspector in that way?—Well, I think not largely; I don't think that the promotion of a District Inspector was ever interfered with by any confidential report of that character.

3739. Mr. *Stokes.*—Am I right in regarding your system as a system of checks, from the Chief of Inspection down to the schoolmaster?—We have a great many checks in our system, but I am not quite clear as to the meaning of the question.

3740. Is it the duty of the Chief of Inspection to overlook the Head Inspectors—the duty of the Head Inspectors to overlook the District Inspectors, and the duty of the District Inspectors to overlook the schoolmasters?—The Chiefs of Inspection overlook all below them. The District Inspectors report di-

rectly to the office—not through the Head Inspectors. The Head Inspectors' reports come directly.

3741. Does not the opportunity which you give of promotion from one class to another tend to knit the whole office into a combination against the Board?—I think not against the Board.

3742. Does it not tend to disturb and overthrow the system of checks in the establishment?—How do you mean?

3743. The schoolmaster who has been promoted from the office of schoolmaster to that of District Inspector would he not be less likely to report against a schoolmaster?—I think not. As a matter of fact I sometimes find that a schoolmaster who has been promoted to be District Inspector is rather more severe than a gentleman who has been appointed without being so promoted.

3744. Do you not think as a rule, he would maintain his old *esprit de corps*?—I rather think he would not be more favourable to the schoolmaster.

JAMES CLARIDGE, Esq., sworn and examined.

3745. Sir *Robert Kane.*—You hold the office of Accountant to the National Board of Education?—I do.

3746. You have had charge in that capacity of the whole of their financial business?—Yes.

3747. And the receipt of the funds, their classification and arrangement, and the making of the payments?—Latterly a portion of that duty has devolved upon Mr. Kelly, who is called the Financial Secretary; but down to about 1855,—I can refer to the exact date,—I had the entire management of everything. Since then all the financial arrangements have been given to him.

3748. Since how long have you held office?—Since the 1st of April, 1835.

3749. Had you been previously in any similar office?—I was brought over here by Lord Wellesley, in 1834, and put on the Commission of Public Instruction, that is,—you recollect, the Religious Census of Ireland—and I was there from September, 1834, up to the time when I was brought to this Board by Mr. Blake.

3750. Will you have the kindness to describe the general nature of your arrangements of account and book-keeping in the National Board? Suppose now that you got a remittance on account of the grant voted by Parliament, what are your general arrangements for making it available for the objects of the Commission?—I dare say, Sir Robert, you know enough of the extent of our business to be aware that it would take a considerable time to answer a question like that off hand. On several occasions, for other Commissions of inquiry, I have drawn up papers briefly explaining the whole of the thing from beginning to end; and on a recent occasion, I think six or seven years ago, I drew up a paper to enable the Secretaries to answer a letter from the Committee of the Privy Council on Education in England, when they were asking precisely the same questions, and I have that paper here. If you will allow me to show it to you, you may see whether it will answer your purpose or not. (Witness was allowed to retire for papers, with which he returned.) This is only my rough draught, but I can of course give you a fair copy of it. I have here the second paper, drawn up in September, 1866, and giving similar information to Messrs. Vine and Mills, who came over on a special mission to inquire into the accounts of all the public offices. These gentlemen are now associated with Mr. Foster as Commissioners of Public Accounts, for regulating all the accounts of the public offices on a new system. Next, this is the paper which I prepared to enable the Secretaries of the National Board to answer the queries of the Committee of the Privy Council on Education in England, so far back as 1861.

3751. The *Chairman.*—Have you any objection to put either of these in?—Not at all. They will require some little alteration to adapt them to the present time. Would you like to look them over first?

3752. Sir *Robert Kane.*—Would you propose to put both in evidence, as showing the general financial arrangements of the Board of Education, or which of the two would you select as being the more succinct and more satisfactory at the same time?—I have no objection to put in both, but if you like, I could condense the two into one.

3753. *Chairman.*—Which is the more satisfactory course—to put in these two papers as they stand, or to furnish a memorandum containing them?—Perhaps if you will allow me to read the preambles of both, you can afterwards say which you like best. This is from the paper of 1861:—

"Having been directed to draw up a statement to enable the Commissioners to reply to a letter from the Secretary to the Committee of the Privy Council on Education, in which he requests that 'the Secretaries will move the Commissioners of National Education in Ireland to cause my Lords to be furnished with as full information (including specimens of books of account and the like) as can be conveniently supplied relative to the process of auditing the annual expenditure from the Parliamentary grants which are intrusted to the Commissioners for distribution.'"

The questions of Mr. Vine and Mr. Mills to me were as follows:—

"Please give—

"1. A short history of the vote (its progress and increase, &c.), and particulars of its nature.

"2. Particulars as to the preparation of the estimates; the revision which they undergo in the first place by the Commissioners, or afterwards by the Treasury, or whether, practically, a large part of the estimate being for salaries, &c., is subject to little change in amount, except that resulting from variation in the numbers of school teachers estimated to come under payment.

"3. Mode of conducting the expenditure (for which purpose arrange the expenditure in classes, to which the same description and mode of payment applies).

"I. Final payments for supplies, &c., &c.

"II. Imprests to be accounted for.

"State also the services rendered by other departments (as the Board of Works or Stationery Office), and whether or not provided for in the estimates of those departments.

"4. Particulars of the books, &c., kept in the office for recording the expenditure, &c. (with the heads under which recorded). Also the accounts which imprest accountants and farm superintendents are required to keep.

"5. Particulars of receipts of all kinds, whether apparent in the estimates or not, giving approximate amounts.

"6. Particulars of stores and stores accounts.

"Names of officers who give security.

"List of officers who hold imprests."

3754. Sir *Robert Kane.*—As these documents were both prepared for a special purpose, and addressed to special parties, would it not be better and more consonant to the objects of this Commission if you prepared a new memorandum based upon those materials you have already there before you, and sent it in as soon as convenient, to be placed in evidence before the Commission?—Would you be kind enough to give me, in a general way, what it is that you want—whether you want what Messrs. Mills and Vine asked for, applying it to the present time, or——

3755. It strikes me that the paper which you have read contains a summary of heads that would precisely suit the objects in relation to which we are seeking information—that is, the general divisions into which your department falls, the different heads of service that come under it, and the general manner in which your business is conducted. That, I think, is fully and sufficiently given in that memorandum for the Treasury Commissioners, which you have read.

3756. The *Chairman.*—Does the first report relate to the question of the bookkeeping in the office, and the second to——?—They both refer to the committees and the books.

May 4, 1868.

James Claridge, esq.

3757. Which refers most to the way in which you work the office, as between you and the schoolmasters and the managers?—Would you allow me to read one paragraph?

"The principal item of expenditure is the payment of salaries, gratuities, and premiums to the teachers, assistants, monitors, and workmistresses of National schools, amounting, in the year ended 31st December last (1860), to £167,902 13*s.* 3*d.*

"The following is a short summary of the routine gone through from the first recommendation of a grant, to the transmission of a voucher for its payment to the Audit office:—

"The Sub-Committee recommend salary to a teacher according to his or her classification (see scale attached) from a certain date. After this is confirmed by the Board, the original application, with the Board's order endorsed thereon, is sent to the Registry and Salary office. The business of this office is performed by twelve senior and four junior clerks, with the Head officer superintending. There are two sets of books—first, the Registry Books, in which all information respecting National schools is recorded from day to day, from orders of Board, Inspectors' reports, letters, &c.; second, the Salary Books, in which all information is recorded from day to day respecting the teachers, from quarterly returns, Inspectors' reports, letters from managers, classification sheets (from which promotions, depressions, &c., are entered), and orders of Board.

"The first set may be considered school registers; the second, personal accounts with teachers.

"Shortly before the termination of each quarter, query-sheets are sent to the managers of National schools for replies, previous to our payment of the teachers' salaries. A receipt for the amount due to each teacher is sent at the same time for the signature of the manager and teacher. These query-sheets and forms of receipt are prepared chiefly by the junior clerks; but the computation of the amount due in each case, and the entry of the amount in the receipt form, are made by one of the senior clerks and checked by another.

"When these papers are returned by the managers, duly certified, the calculations resulting from the replies are carefully examined, checked and entered in the Salary Books, requisition or pay-sheets are then prepared for the General Post Office; envelopes for the money-orders are written out and directed, the number of each sheet is entered in the Salary Book opposite each name included in said sheet, and envelopes are arranged in corresponding order.

"These sheets are then sent to the Accountant's office with the teachers' receipts, each voucher is compared with the sheet on which its amount is to be drawn, by two clerks, who also check the poundage and add up the sum total. An abstract is then made of a number of sheets not exceeding twenty-four at a time—we have since increased that very considerably—which abstract is checked by the bookkeeper, and is then entered in the Cash Payment Book. After this, a write-off in favour of the General Post Office is drawn out for the sum total of the abstract, which is initialed by the bookkeeper. The sheets are then sent to the Accountant, who compares the amount of each with the abstract, and checks the latter. He then signs the write-off and an order to the bank to pay the same. He also deducts the amount from the balance in the bank, as recorded in his private book. He then takes these sheets to the Resident Commissioner, who compares the amount of each with the abstract (putting his initials at the foot of every sheet), and then signs the abstract and the write-off, all of which are then sent to the Post Office."

3758. Is that 1861 or 1866?—That is in 1861. I first describe how the financial business of the Board is conducted by the different committees. "The financial business of the Board is managed by committees consisting of the Resident Commissioner"——

3759. Master *Brooke.*—I presume all this is applicable to the present state of things?—It is, with some alterations—some modifications since then; but generally speaking it is the state of things now.

3760. Sir *Robert Kane.*—What is the amount of the staff in your special department of the office?—There are a bookkeeper and seven clerks in the bookkeepers' office. There is a pay-clerk; and one clerk whose business is almost exclusively confined to registering the orders for books in my own office, the cash office, so called.

3761. Do all the orders for payments, after passing through your department and having your signature, go before the Resident Commissioner for his supervision?—Always.

3762. So that no money is paid on account of the Board without the formal cognizance of the Commissioners?—No; and I think that further on in this paper I shall have a very satisfactory explanation of that to give you.

3763. The *Chairman.*—Will you explain the expression, "checking poundage," in the paragraph that you read?—On every Post Office order there is 3*d.* or 6*d.* for poundage which goes to the profit of the Post Office; and it is generally the most troublesome part of the matter. We have more frequently mistakes with regard to this poundage than with regard to the money that we pay to the teachers.

3764. Sir *Robert Kane.*—Is that 3*d.* paid to the Post Office for the order?—Yes; it remunerates the Post Office for their trouble.

3765. It is not 3*d.* in the pound?—No; it is 3*d.* for anything under £2, and 6*d.* for anything between £2 and £5. It amounts to about £1,400 or £1,500 a year.

3766. The *Chairman.*—What is the exact form of the write-off as between you and the Post Office? Is it a cheque drawn on the bank, and saying pay, as between it and the bearer?—The write-off is—"Please to write off to the account of the Post Office so much;" so that no money passes through our hands. My object is to have as little money as I possibly can passing through my own hands or those of anybody else. I always try to avoid that.

3767. You endeavour to pay as much as possible by cheques?—By cheques, and by writes-off, and by post-bills, which can only be fraudulently cashed by forgery.

3768. With respect to the proportion of your expenditure, which is paid in coin at the office, have you a treasurer or cashier?—I am the cashier, although accountant has been my official title since I went there; but for many years past I have acted more as cashier than as accountant, because since one of the Secretaries, Mr. Kelly, who is called the Financial Secretary, has been placed at the head of this department, the business of accountant has been done partly by him, partly by me, and partly by the Chiefs of Inspection as we sit in committee.

3769. Mr. *Gibson.*—Would you state distinctly what is the duty of the Finance Secretary as distinguished from your duty as accountant?—It is very hard to answer. I used, up to that period, to carry everything through the Finance Committee myself. Now, a great many of the papers that used to come to me go to him—for instance, requisitions for different things from the country, all the contracts for coals, contracts for provisions, and things of that kind; I never see them until they come up-stairs.

3770. The *Chairman.*—In a mercantile office, are not the duties of the cashier and the accountant separate?—I am not able to say; I think they are.

3771. Ought not the cashier and the accountant to be checks upon one another?—The bookkeeper and the accountant in our establishment are considered as checks upon one another.

3772. Mr. *Gibson.*—Had you ever a cashier as distinct and separate?—No; I have been the cashier from the beginning.

3773. The *Chairman.*—Then all the actual payments of money made in the office have been made by your hands?—Or by the pay-clerk's. They are made by me, but sometimes through the pay-clerk. For instance, if I have a cheque for, say £200, to distribute in various sums, I hand him the £200, and he accounts to me; and as there is never anything more than a small sum left in his hands at night, if he has, say £100, it is his duty——

3774. How often do you, as cashier, balance accounts with the other departments of the office?—Daily with the bookkeeper. It is the bookkeeper's business every day to take up the pay-clerks' vouchers. I see that he has receipts. The bookkeeper ascertains afterwards that they are all correctly filled up and signed, and everything of that sort.

3775. Is the bookkeeper an officer independent of

you, or a subordinate officer in your department?—He is considered a subordinate officer in my department.

3776. Is he under your control and direction?—He is supposed to be. I interfere with him very little, for he is very well able for his business, and is a good officer.

3777. Sir *Robert Kane.*—To what department of the Government do you ultimately account?—To the Audit Office once a month.

3778. Have you frequent references back from the Audit Office with regard to difficulties or inaccuracies in the accounts?—We have, but they are generally things of a very trifling description. When I say "trifling," I mean matters of form. Perhaps it may not be unimportant to state here that after Mr. Mills and Mr. Vine made a report upon their visit to the Board of Works—and though it is more than a year and a half ago they have not yet reported upon our establishment—incidentally they stated with regard to the accounts of the Education Office:—

"The account books of the majority of the departments which we visited were well kept, those especially of the Office of Works. And the National Education Office left nothing to be desired in this respect."

3779. Mr. *Gibson.*—Is not the pay clerk in your office similar to what the cashier is, generally speaking, in other offices?—I think he is.

3780. The *Chairman.*—Is the accountant an ordinary clerk, or the head of a department?—He is the head of a department.

3781. Is the bookkeeper?—No, it is a distinct office; but he is considered a subordinate officer to me.

3782. Sir *Robert Kane.*—I presume that Mr. Kelly was made specially Financial Secretary by some order or regulation of the Board?—Yes; a special order of the Board was made on the subject, which I can get for you.

3783. Did it contain any definition of the precise line of his duties?—A very precise definition.

3784. And of the subjects of finance which were to come under his cognizance?—Yes, very precisely.

3785. And has the wording of that minute been adhered to since?—I suppose it has.

3786. Can you furnish the Commission with a copy of it?—Allow me to take a note.

3787. You mentioned that if you get a cheque for, say £200, to defray small expenditure, you handed the amount to the pay clerk, who proceeded with the actual payment of those sums. Now, in what manner does the pay clerk return you a statement of that expenditure, and the vouchers for it?—I am watching the thing all day. I see most of them paid myself. We sit in the same office, I, as it were here, and he there.

3788. Does he furnish to you at the end of the afternoon any statement of the precise proportions of that £200 with the vouchers annexed to it?—He takes the receipts as they come in, and they can be shown to me if I ask for them; but at all events, it is the duty of the bookkeeper at once to take them up.

3789. Then they go to the bookkeeper?—They go to the bookkeeper, and he gives credit for so much.

3790. Then practically the pay clerk balances his cash with you every day?—Yes. Then there is the book of petty cash, which we generally balance about once a week; trifling things to the amount of £20, or £30, or £40.

3791. The *Chairman.*—Does the pay clerk balance his accounts with the bookkeeper, or does he bring the accounts to you and do you balance them with the bookkeeper?—No, he balances them with the bookkeeper.

3792. With regard to the position of the pay clerk and bookkeeper, is one of a superior class to the other?—The bookkeeper is the superior officer. He ranks as a first-class clerk.

3793. Is the pay clerk a substantive officer, or merely your assistant as cashier?—He is my assistant as cashier.

3794. And you are cashier and accountant?—Cashier and accountant, although accountant is my title, I have been both from the beginning. I always have an imprest in my hands to make advances of money for special services; and when the accounts are passed I am recouped that sum, so as always to have sufficient money in my hands.

3795. Are the remittances on account of grant lodged by the Treasurer to your credit with the Paymaster-General in the Bank of Ireland?—The practice has been changed lately. It used to be this—Whenever we wanted money on account of a vote we used to write to the Irish Government asking them to apply to the Paymaster in England to give us the money; and in about a fortnight's time it was done, and we got notice from the Paymaster of the Castle here to say that it was lodged. But now we apply directly to the Paymaster-General in Dublin, and we get the money in three or four days.

3796. Sir *Robert Kane.*—How does it come—do you get an imprest which you yourself lodge, or do you get a letter informing you that the amount has been lodged?—We get a letter informing us that the amount has been lodged.

3797. In the Bank of Ireland?—In the Bank of Ireland to our credit.

3798. Is there any other account than that one general one of the National Board of Education in Ireland?—That is the only one.

3799. There is no separate account for yourself personally?—I keep one for my own security. The Commissioners give me an imprest of £700, and for many years I have had a private account there for my own personal security; but in one sense the Commissioners have nothing whatever to do with it, for I could keep the money wherever I pleased—in Ball's Bank or any other bank.

3800. The *Chairman.*—Who signs the cheques on behalf of the Board?—Cheques are drawn in the bookkeeper's office and initialed by him as being correctly entered in the books. They are then brought for my signature, and are afterwards signed by Mr. Macdonnell, the Resident Commissioner.

3801. Does every cheque require the signatures of Mr. Macdonnell and also of yourself?—Every one.

3802. Is a registry of cheques kept?—Yes, very carefully.

3803. Is that register of cheques initialed by Mr. Macdonnell and yourself as having signed the cheques?—No.

3804. Does the register of cheques contain any memorandum of the persons by whom the cheque is signed?—They are all signed alike.

3805. In the occasional absence either of yourself or Mr. Macdonnell, can any cheques be drawn?—In my absence the bookkeeper, who is also assistant accountant, signs cheques. In Mr. Macdonnell's absence we ask one of the other Commissioners; for instance, Mr. Gibson signs cheques occasionally.

3806. In railway companies it is usual for the registry of cheques to contain a column in which the directors who sign the cheques put their initials; is there any corresponding practice in your office?—No, not analogous to that.

3807. Sir *Robert Kane.*—The Bank of Ireland returns the cheques?—Yes, and we send them to the Audit Office.

3808. Are these cheques preserved?—Always; and checked every day.

3809. So that if at any time a question arises upon a back payment, the actual cheque through which the payment took place can be referred to?—At once; and the voucher is not considered complete unless the cheque is attached. They all go on to the Audit Office.

3810. Do you send the cheques themselves?—The actual cheques on the bank, the orders for payment, and the receipts of the parties, all go to London.

3811. That floating sum of £700 is placed in your own hands for the purpose of meeting small occasional

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expenditure, and of advancing money from time to time where it is necessary?—It is chiefly that. Some of our officers require money in advance; and in other cases it is more convenient for me to give small imprests than to be drawing on the Commissioners on account of them. For instance, we pay at Christmas the annual premiums and rewards to the pupils in the model schools; and instead of drawing £20 or £30 from the Commissioners, I advance the amount and am recouped when the accounts are all passed and squared. If you would like to see the books and vouchers I could show you them all in a series, so that you would understand the system of bookkeeping better.

3812. Mr. *Gibson.*—Just tell the Commissioners in what way you make the payments of their salaries to the teachers. Supposing the first quarter's salary of a teacher to be due, just tell the course that you take to remit to him the money that he is entitled to at the end of such quarter. And tell also, what changes have been made in the mode of payment from time to time?—I will read from my paper of 1866.

3813. There has been no change since?—No. (Witness read):—

"Salaries to the teachers of ordinary National schools are paid quarterly, by Post Office orders, drawn in favour of the teachers, and remitted through the managers. Query sheets are in the first instance sent to the managers, with a receipt for the amount supposed to be due to each teacher. When these documents are returned to the office, they undergo an examination which will be explained by one of the Secretaries in whose department the office for this duty is placed."

It was Mr. Kelly, I think, one of the Secretaries, who explained all these details, upstairs in the long office. It is a tedious process.

"The amounts due to the several teachers are put on sheets, in the order of counties, and are sent with the receipts to the bookkeeper's office for check as to the correctness of the amount copied from said receipts; but the bookkeeper has no check on the correctness of the amount claimed for each teacher. The sheets are then added up by the bookkeeper's assistants, and an abstract of not more than 24 sheets, including about 1,000 payments, per day, is prepared with a write off for P.O. orders, which is laid before the accountant, who checks the abstract, signs it and the write off, and then obtains the signature of the Resident Commissioner. The sheets and write off are sent to the Post Office in the afternoon of each day. The clerks in that office prepare the money orders (on a form printed exclusively for the Education Commissioners) at extra hours in the evening, and they are ready for transmission at the Education Office on the following morning.

"Envelopes directed to the managers are prepared in the Secretary's office (salary department), with the Roll No. of the National school and the amount of the money order written on the lap. The clerks in the cash office and bookkeepers' office compare the money orders with the receipts and check the notings on the lap of the envelopes, and then enclose the money orders and forward them by post.

"In the meantime the pay lists are returned from the Post Office, and sent to the Secretary's office (salary department) for entry in the books of that office. When this is done the pay lists are returned to the bookkeeper for transmission to the Audit Office."

3814. On what day after the 1st of May will a teacher in the ordinary course receive payment of the quarter's salary then due to him?—Perhaps you mean after the 31st of March?

3815. After the date at which it is due by the Board?—Three or four days.

3816. How do you guard against any failure of payments or mistake in payments; do you register your letters?—Not those. They scarcely ever miss in the ordinary course of post. They do sometimes, but the exceptions are rare.

3817. Do you send to the manager or to the teacher by the address of the nearest post town to the school?—We send to the manager; but the Post Office order is drawn in favour of the teacher, so that there can be no misappropriation of the money.

3818. The *Chairman.*—Did I understand you to say that the payment to the teacher was settled in the course of three or four days after the end of the quarter?—No, my lord, but I understood Mr. Gibson to ask me when we began to pay.

3819. Mr. *Gibson.*—No, no. I wanted to know how soon does he actually receive it?—In the first three weeks we pay the great bulk of them. I will tell you about the number. Of the teachers' salaries that were due in December, we paid 242 sheets from the 4th to the 15th January,—about 9,196 payments.

3820. It is not the amount I want to know. I want to know, if I were a National teacher and my salary had fallen due, how soon afterwards in the ordinary course, I would have the cash in my pocket?—I should say as a general rule, within three months from the last payment.

3821. Three months?—From the last payment.

3822. But I am speaking of a day. I want to know, supposing I am a National teacher, and that the end of my quarter has come, in what time afterwards shall I have the money that I am entitled to receive?—I am not able to say in every individual case.

3823. I don't want every individual case. That would take up an immense time. I want to know, as a general average the time at which I might expect fairly and reasonably to have the money in my pocket?—If you were in a part of the country where payments usually reached you on the 15th of April, you would get your next payment on the 15th of July; and it is no hardship to a man, when he gets his payment quarterly whether it is paid on the 1st or the 15th, except in the first instance.

3824. Then I understand you to say that I should receive the money within the first fortnight after it is due?—Well, within the first three weeks, I should say, provided there was no irregularity, and provided your manager was there to attend to you.

3825. The *Chairman.*—Is the Lady-day payment of the teachers finished now?—The bulk are paid, but not all.

3826. Are any teachers still unpaid as to whose amounts there is no dispute?—I should say very few.

3827. You say that the payments follow each other at a similar quarterly interval; do you take particular districts of the country first in these quarterly payments?—I am not quite sure about the rule. I rather think that they are taken as they come; but that branch of the business is entirely under the Secretary's management. I don't know. We merely take the sheets as they come. We don't look at these details or put any check on that part of the sheets.

3828. Are the sheets furnished to you from the Secretary's office?—From the salary department of the Secretary's office.

3829. Mr. *Stokes.*—Does the manager make a return of the average attendance every quarter before payment is made to the teacher of his school?—Yes; there is a very elaborate quarterly account filled up.

3830. And if the manager delays his return the payment of the teacher may be delayed?—It might; and sometimes there is a correspondence going on, or there is some complaint, and all these doubtful cases lie over.

3831. Do you send separate Post Office orders?—Separate in each case.

3832. For teachers, assistants, and monitors?—For teachers, monitors, and all others, so that each man gets his own money.

3833. How many Post Office orders do you draw in the quarter for these payments?—I should say about 13,000 or 14,000.

3834. And the number of schools that you pay is about 6,000, is it not?—I think so. I think about 53,000 Post Office orders are drawn in the course of the year.

3835. Would it very much simplify the work of the department if the amount due to each school were sent in one sum to the manager of the school?—We used to do that. Formerly, supposing there were three or four teachers in a school, we used to draw one bank post-bill in favour of the manager, and let him pay them; but at that time the teachers' salaries were very low, and it was no uncommon thing for a manager to advance money out of his own pocket, especially if he were a

clergyman or other benevolent person, to the teachers, to enable them to go on. Therefore the manager in many cases had a lien on the salary; but in other cases it was found to work not so well, and to give to persons who were not so generous an opportunity of withholding the teachers' money, and of keeping him as it were in their power. After a great deal of consideration it was thought better to let each man have an order (or P. O. Order) for the money, drawn in his own name; but to keep up the authority of the managers we remitted the orders to them.

3836. In case the manager was absent from home how would the teacher get his salary?—He must wait till the manager returned.

3837. In case of the absence of a manager from home, how does the master obtain his salary?—I am afraid he must wait.

3838. Did the change you speak of increase the labour in the office?—It increased the labour.

3839. What is the largest sum you pay to any one individual?—Some of the larger schools—some of the convent schools, we pay large sums to.

3840. Mr. *Gibson.*—In the convent schools do you pay to one person?—Yes, some one person—the manager or one of the principal persons in the convent.

3841. The *Chairman.*—Is that done by cheque or post-office order?—We can pay any amount by post-office order, on paying a proportionate poundage.

3842. Mr. *Stokes.*—Do you pay the monitors in convent schools in a different manner from the monitors in ordinary schools in your department? A post-office order goes to the monitors singly in the ordinary schools, do you follow the same plan with reference to monitors in convent schools?—No. In the convent schools we pay all in one sum, and send it to the superioress.

3843. In the case of convent schools there is a capitation grant, which depends on the average attendance?—Yes.

3844. Mr. *Gibson.*—Besides that do you include in the same remittance the payment for monitors, senior and junior?—I believe they all go in one bulk sum; but the fact is, that so far as I am personally concerned I only know there is a certain amount to be remitted. I am not familiar with the details of how it is made up.

3845. Mr. *Stokes.*—You must know to whom you send the money, whether to the monitor or to the superioress of the convent?—I believe in all cases we send it to the superioress.

3846. Can you state the reason for the difference in the practice as regards convent schools from the practice with regard to other schools?—I believe the convent schools are considered exceptional. I believe the individuals in a convent have no private property.

3847. As far as regards the nuns that is true, but not as regards the monitors?—I cannot state the reason.

3848. Mr. *Gibson.*—Are you prepared at present, without reference to the office, to state what is the usual mode of payment of monitors in convent schools, whether it is all remitted to the superioress, or whether there is a separate remittance to each monitor, and a remittance to the superioress only for the capitation grant?—I am not able to say. I will inquire and furnish you with the information.

3849. Mr. *Stokes.*—Is there any difference shown in your books between convent schools and other schools?—Yes. We can tell the exact sum paid to each class of schools.

3850. What is the reason of that complication of bookkeeping?—We are so often called upon to furnish returns, involving a variety of details, that we are obliged to keep accounts we should not otherwise do in order to meet that.

3851. Could you give, from the books of your department alone and without reference to any other department in the office, the particulars with regard to convent schools?—We should be obliged to procure some information from another department.

3852. Of course there must be some departments in the office in which the distinction between convent schools and ordinary schools is preserved, but is it so in the finance department also?—No.

3853. Mr. *Gibson.*—I should have thought that in your books you entered a convent school as you would any other school, and charged that school with all the payments you made under the orders of the salary department. You have no separate book, as it were, in which you enter convent schools?—No.

3854. You enter them as you do ordinary schools in your books?—Yes, and every payment goes under one of fifteen heads. They are kept under fifteen heads in our books.

3855. And the payments to monitors in convent schools are included in "head No. 6," together with those to monitors in ordinary schools?—I think so. I think the monitors all go under that head.

3856. Mr. *Stokes.*—Do you make your payments to pupil teachers in model schools by post-office order payable to each individual teacher?—We usually pay them through the Inspector: for instance, suppose £100 is going down to a model school for payment of the salaries, we have a credit opened for the Inspector in the local bank and let him draw upon it.

3857. What is the amount placed to the credit, of the Inspector?—It may be £50, £60, or £100 something of that kind; no very large sum.

3858. Does the Inspector keep any particular book for your department?—No; we send down pay-sheets, which he sends back signed, and which are our vouchers.

3859. Does the amount sent down stand to the credit of a single Inspector in the bank?—Yes.

3860. Have you ever lost money through failure of a bank, or the change of an Inspector?—We lost money in one instance through an Inspector, but to a very small amount. In another instance we lost money through the failure of the Tipperary Bank, out of which however, we recovered some dividends. I think the whole loss was only £7 or £8.

3861. The *Chairman.*—Do you mean that the amount you specify is the total amount of bad debts made by the National Board?—I don't think we have made £20 of bad debts in thirty years, from all sources. We lost £7 10*s.* 9*d.*, by the Tipperary Bank; we lost £1 10*s.* 5*d.*, through a teacher we had at Glasnevin; I had some difficulty in getting the audit office to allow that, but I informed them I had made him dispose of a gold watch, and some other matters, in order to recoup us the amount lost. We lost £6 12*s.* 9*d.* through the Inspector, to whom I have already referred. I suppose I need not mention his name.

3862. Professor *Sullivan.*—When an account is sent to the Board for payment, describe the process through which it goes?—Do you mean ordinary payments?

3863. In the case of accounts for printing—miscellaneous printing and book printing—who certifies the accounts?—Are you speaking of the accounts for printing National school books?

3864. No; I take first the miscellaneous printing, such as forms, as distinguished from the books. Who certifies for the forms?—I believe the Stationery Office have that in their own hands.

3865. Altogether?—I believe so.

3866. Are you not quite sure?—I think all the forms for office use are charged by the Stationery Office. We have no control. They have a separate system of bookkeeping of their own.

3867. Then you make no payments whatever for forms?—Yes, we pay the Stationery Office once a quarter.

3868. That is, you pay an entire bulk sum?—Yes.

3869. With regard to printing the school-books, how is that managed?—There we have a check. They are printed by Mr. Thom and Mr. Falconer. There is in the first instance an order issued by the Board for so many books to be printed. There is then the storekeeper's certificate of so many books received. Then there is the contract price, and a certificate that the books supplied are of the regulation size and quality. Then, having examined the account and found it correct, I sign an order for payment, which is countersigned by Mr. Macdonnell, and the amount is then paid.

3870. Who certifies as to the cost of "corrections"

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of the books?—I am not able to say; I think the Secretaries.

3871. The contracts are made after the book is fully corrected?—Yes.

3872. What check have the Commissioners upon the cost of the book previous to that?—I don't know. I have nothing to do with that.

3873. You keep duplicates of the ordinary vouchers which are sent in for payment?—Yes.

3874. Then you have a duplicate of all the payments made to Mr. Thom for the new edition of the books? —Yes. We are preparing that for you. We shall be able to give it you, I dare say, in a day or two.

3875. The vouchers themselves?—We can give you either the vouchers themselves or an abstract of them.

3876. The vouchers themselves I want to see?—We will give you an abstract supported by vouchers.

3877. I don't much mind the abstract. I want to know who sees to the expenses for the corrections? I am anxious to see the whole cost from the first of the new editions of the books, including the Agricultural Class Book?—I shall be able to give you that.

3878. You say the Secretary vouches for the corrections in all cases?—I think so.

3879. In the case of wood engravings or other illustrations, who vouches for them?—Do you mean for the receipt of them or the price?

3880. Who vouches that they are value for the money paid?—The Secretaries.

3881. Has it ever occurred that Mr. Thom has vouched for any of them?—It is possible. I could not say.

3882. If he were to vouch for them, would you give an order for payment? Would you pay an account in which the only voucher for the money expended was Mr. Thom's voucher?—I have an indistinct recollection that there was something of the kind in which Mr. Thom was paid. Probably there were some particular circumstances which led us to do it. As a general rule I should say no.

3883. The *Chairman.*—For what class of payments do you accept the vouchers of any person who is not an officer of the Board?—I should say, as a general rule, we would not accept it at all. As I mentioned to Professor Sullivan, there may be some particular circumstance which led to its being done in that one case. If you wish it, I will have the matter inquired into.

3884. Professor *Sullivan.*—State the circumstances under which Mr. Thom certified for woodcuts to one of your books; and if there be any other case of the same kind?—I shall supply this information, if possible.*

3885. The *Chairman.*—In whose name is the account kept to which the Paymaster-General makes remittances on account of the grant?—In the name of the Commissioners of National Education, Ireland.

3886. Are those remittances made weekly or monthly?—Just when the case arises, whenever we want money. My practice is to watch the Bank account. I have a private book of my own, in which I keep adding and deducting every day as lodgments are made or cheques go out, and when I find our bank account getting low I ask the Finance Committee to allow me to apply for £15,000 or £20,000, as the case may be. It is now the wish of the Commissioners and of the Treasury that we should have as little balance lying in the bank as possible and we are accordingly allowed to apply for smaller sums at a time than formerly. I asked the other day for £5,000 — we never applied for so small a sum before.

3887. Who signs the requisition for money?—The requisition is signed by me in the first instance, and then by Mr. Macdonnell.

3888. And it is then transmitted by post to London? —No, it does not go to London now. It goes to the Paymaster-General here, Mr. Godfrey.

3889. Does he send you a cheque or order, or does he merely direct the amount to be transferred from his account to your credit in the Bank of Ireland?—That is what he does. No money passes through our hands at all.

3890. Is the absence or inattention of managers a common cause of delay in paying schoolmasters' salaries?—It is one cause, but not the only one; correspondence going on, something in an Inspector's report, or some irregularity, is a frequent cause also.

3891. Supposing a manager to be ill several months, or to have gone abroad or to England, is there any means by which you through the Inspector can cause the manager's absence to be supplied, and the teacher paid?—I am afraid I must refer your lordship to the Secretaries or Chief of Inspection. I don't know how they act in those cases. All I deal with is the actual fact; when money is ordered I pay it. I am not aware of those preliminary arrangements.

3892. Do you ever pay a teacher's salary in which the Inspector's or some other person's certificate is substituted for that of the manager on account of the manager's inability or absence?—We have frequently done that, and in some cases we have dispensed with the managers' signatures altogether under particular circumstances.

3893. In those cases by whom has the account been signed instead of the manager?—That I am not able to say.

3894. When you dispense with the manager's signature, on whose authority is that done?—The Secretaries, representing of course the Commissioners.

3895. Then in that case would the Secretary's signature, saying that the manager's signature was to be dispensed with, appear on the voucher?—It would appear on the face of the receipt, and would satisfy the Audit Office.

3896. In the case of any person signing in substitution for the manager would not the person's signature appear equally on the receipt?—Yes, it would, but I am not able to say whether those cases have or have not occurred.

3897. Would not those cases of payment, under exceptional signatures, or without certain signatures, be brought specially under your notice by the clerks in your department?—If the Salary Office are satisfied we should not ask any questions. If they are satisfied in the Salary Department we issue the order for payment.

3898. Whose signature is it you look to as the authority to enable you to pay without further question? —The signature of the salary clerks. Perhaps it may not be out of place to mention that I went to London in March last, your lordship having been good enough to say you would not require my presence here. It was to have an interview with the Commissioners on Public Accounts, with reference to many of the subjects you are now examining me upon, and I was asked by some of the authorities at the Audit Office whether they could not have a more distinct authority to pay the teachers. I said it would be very inconvenient for the head of a department to sign every one of these receipts, and I prefered giving them a general certificate either at the foot of each sheet, or at the foot of each series of sheets, which should be signed by one of the Secretaries, and there would be an authority at once for all the payments you have alluded to. I may observe, that the whole question of teachers' salaries is at present in a state of transition, because the two gentlemen already referred to—Mr. Vine and Mr. Mills—though they visited us in August, 1866, have not yet reported on our office. I pressed Mr. Mills very much to send in his report at once, because I understand he proposes a considerable change with regard to the frequency and mode of payment of teachers' salaries. He promised to let me have it while I was in London, but he was not able to do so owing to a press of business. If you will allow me I will write to Mr. Mills, and beg him to state for the information of the Commissioners what his plan is, in order to see whether it falls in with their views.

3899. What was the frequency of payment Mr. Mills contemplated?—The possibility of doing it once a month, and in addition to that, paying in a particular way. I am not quite sure whether his plan is yet perfected, but so far as I understood it, it was to be

* See answer to question 3977.

done in a way something like the mode adopted in paying the Constabulary pensions—by a negociable receipt, which can be cashed through the Post Office or local tradesmen. Whether the paymaster's orders would circulate in the same way for our teachers I am not prepared to say.

3900. Mr. *Gibson.*—Are you aware that the teachers are very anxious for more frequent payments?—Yes.

3901. They are anxious to have their salaries paid in the same way as other payments in the office—I believe you are paid in the office monthly?—Yes.

3902. The teachers are anxious that they, also, should get their payments monthly. I presume the arrangement you now speak of was taken into consideration by Mr. Mills in order to carry out the views of the Commissioners, they being anxious, so far as they could, to pay the teachers monthly?—Yes.

3903. Mr. *Stokes.*—Do you get from the Post Office a return of the post office orders which have been cashed or not?—No, they are all presumed to be cashed unless we hear to the contrary.

3904. Would you hear to the contrary in the case of an order not being cashed?—Yes, in every case.

3905. Have you had any complaints of post office orders being signed with the right name, but not by the right hand?—Yes.

3906. Is there any remedy for that?—We complain to the Post Office, and there is a careful inquiry made as to any irregularity of that sort.

3907. Would the Board issue a duplicate payment in that case?—Yes.

3908. Then the country would have to pay twice over?—No; but I mean to say that, pending inquiry, we have sometimes advanced the money.

3909. Have you recovered the original sum?—Yes.

3910. Does it ever happen to you that at the end of the year money has been returned to you by the Post Office on account of orders not having been cashed by the recipients?—I do not recollect any instance of the kind.

3911. Can you say such a case has not occurred?—I think not.

3912. If such a case were to occur would the Post Office report it to you and return the money?—Yes.

3913. We have it in evidence that the Post Office will allow your department only to apply for a certain number of post office orders in one day; does that limit delay you in despatching the quarterly payments to schoolmasters?—To a certain extent. During the time of the late Accountant-General of the Post Office he told me he could not issue more than twenty-four sheets a day, for this reason, that his clerks worked extra hours, and that if they exceeded a certain number of extra hours in the evening they would be unfitted for their regular work next day. Now, however, under the new Accountant-General they give us as many as forty sheets a day. How they manage it I don't know.

3914. Could your office still further expedite the quarterly payments of teachers' salaries, if that limit of forty sheets at the Post Office was exceeded?—We could, by suspending some of our other business.

3915. Mr. *Waldron.*—How many sheets altogether do you require?—350 in round numbers altogether.

3916. Has there ever been any communication between you and the Post Office as to a further acceleration of quarterly payments?—Do you mean within the last quarter?

3917. Since the limit of forty sheets per day was established?—I rather think, but I am not sure—that Dr. Newell made some communication to them the other day. I have not made any communication since.

3918. Considering that the payments to the teachers are quarterly, would it be a considerable convenience to them if any acceleration could be effected?—No doubt it would.

3919. The *Chairman.*—In the case where there is a teacher, an assistant-teacher, and two monitors in a school, would four post office orders be sent to them?—Yes.

3920. Would they be enclosed in one cover to the manager?—In one cover to the manager.

3921. Do you send orders equally to the monitors when they are under age?—I believe we do. I am not quite sure about that.

3922. Mr. *Gibson.*—Where a signature has to be substituted for payment of the teacher, owing to the absence of the manager, I presume there is considerable correspondence previously on the part of the teacher complaining of the delay, so that, in fact, there is a special order sent to you that you are to regard the signature of the substitute as equal to that of the manager?—Yes.

3923. Then it is the subject of considerable correspondence?—Yes, but that correspondence does not come to me. I never see it.

3924. Then the receipt comes up with the signature of the substitute to the Secretaries' office, and is then sent to you?—Yes, that is the way it comes.

3925. Mr. *Stokes.*—What vouchers do you pass to the Audit Office?—If you mention any instance I will tell you. Do you mean in the case of a payment to a tradesman, for instance?

3926. No; I am speaking only of payments to the schools.—We send sheets to the Audit Office containing the abstracts and the receipts for each payment.

3927. What is the receipt?—A stamped receipt in these words, "Received from the Commissioners of National Education (Ireland) the sum of £—— for one quarter's salary (or so much of a quarter) ending such a date." That is signed by the person receiving the money.

3928. It is signed before the money is paid?—Yes, that is done to expedite the business, and in any cases where the receipt comes up for a wrong amount we send down a new receipt for the proper sum, and get it signed.

3929. Are you sure the money is always received?—Yes. Would it be out of place to make an observation with regard to salaries generally? There is always a difficulty in proportion as we expedite the business here of satisfying the Audit Office, because if we in any way dispense with the proper authority for paying a certain amount, we may get into trouble with the Audit Office. For instance, it has been proposed that, supposing a man is entitled to £20 a year, we might pay him one-twelfth of that at the end of each month without waiting for the manager's signature provided there was nothing against him, but I was met by the Audit Office with this objection—Supposing you pay the man £5, and you find out afterwards he was only entitled to £2, who is to recoup the Government the £3? Of course I could not say anything to that.

3930. Would not that involve keeping 6,000 or 7,000 accounts—one with each individual teacher?—No, we could have the same checks as are had in the present books—salary books, which are practically accounts with the teachers.

3931. Mr. *Gibson.*—Would not that involve increased labour and an increased staff?—We should increase the staff, of course.

3932. In what way does the Inspector settle accounts with you?—We open a credit to the Inspector in the local Bank for the total amount due to the model school, whether teachers, assistant-teachers, or monitors. We forward to the Inspector pay-sheets to be signed by the teachers when receiving the money. These are stamped and sent back to us as our vouchers.

3933. How often do you balance accounts with the Inspectors?—The accounts balance at once—as we remit only the correct amount. We never leave money in their hands.

3934. Who receives the school-fees?—The Inspectors, who remit the amount to us once a month. Formerly they used to pay the schoolmasters the proportion of fees coming to them, and remit us the balance. Now the entire amount of the fees is sent up to us in the first instance.

3935. Do you remit the salaries of the Inspectors in the same way as the salaries of the teachers?—We pay

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them by a Bank post bill. We cut in two, and first send half the bill, and on getting the receipt signed we send the other half.

3936. How many documents require to be signed before a teacher gets his quarter's salary?—Do you mean in the office?

3937. Yes, in the office?—I do not know what processes the Query Sheet goes through before the pay-sheet comes down to us, but we have only to deal with one other document, the teacher's receipt, countersigned by the manager.

3938. As far as you are concerned, is there only one document required to be signed by the teacher?—Only one.

[Adjourned.]

TWELFTH DAY—DUBLIN, TUESDAY, MAY 5, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

May 5, 1868.

JAMES CLARIDGE, Esq., further examined.

James Claridge, esq.

3939. The *Chairman.*—Will you put in either of the two papers you mentioned to us on a former day, or do you prefer to put in a fresh memorandum touching the points to which they refer?—I should prefer to put in a fresh memorandum. I consider it more respectful to the Commissioners to do so.*

3940. Rev. Mr. *Cowie.*—It has been proposed, we hear, to pay monthly instead of quarterly; do you see any objection to that?—The objection would be as to the details. I am afraid if we had to get a certificate from managers, which we require in paying quarterly, and the same formal receipt that we take now to satisfy the Audit office, there would be considerable difficulty. I think that difficulty might be met, but I am not prepared to say how at present.

3941. Do you think it would satisfy the Audit Office if the quarter's salaries were paid in advance to the manager for him to dispense monthly?—I don't think it would; I had some conversation in London on that subject, and I am afraid they would not like that plan.

3942. How many clerks do you employ now?—On the whole?

3943. In the financial part of the business?—In my department I have a pay clerk and a second clerk; and in the bookkeeper's office there is a bookkeeper and seven clerks.

3944. And does all the financial business of the Board pass through these two offices?—Yes.

3945. If the system were extended throughout the country, so as to include all the schools that are now being carried on by different societies and religious bodies, would your present staff be sufficient?—I should say no.

3946. Would it require any considerable enlargement?—Not knowing the number of schools that would be brought in, I am not able to say.

3947. But you have a great number of schools in every county in Ireland?—All over Ireland—a very large number.

3948. Has it ever been proposed that Head Inspectors should dispose of lump sums?—It has.

3949. That has been considered?—Yes, often.

3950. And has not been found satisfactory?—I understand you to mean the payment of the teachers' salaries.

3951. Yes?—It would not answer, for various reasons. In the first place, the schools are very wide apart, and we should require security in every case if we placed large sums of money in our officers' hands. At present no person holds any large sum of money except myself, and I give security.

3952. Do you consider that the system which you now adopt of checks and counter checks is quite sufficient?—I think it is as complete as can be, and we are confirmed in that opinion by the evidence of every commission of inquiry, especially the last. I handed in a paper yesterday containing an extract from a report of Mr. Mills and Mr. Vine, who were sent over by the Treasury, and they said the accounts of the Education Board left nothing to be desired.

3953. Do you pay all your outgoings by Post Office orders?—No.

3954. Do you pay them by Treasury warrants?—No; our mode of payment is in town by cheque, in the country by post-bills sent in halves, in England and Scotland by English bills at 7 or 10 days, and all the National schools by Post Office orders drawn in favour of the person who is to get the money.

3955. How do you pay the Inspectors' salaries?—By post-bills sent in halves, the second half not being sent until the receipt of the first is acknowledged.

3956. Mr. *Gibson.*—If the payments were made monthly instead of quarterly, would not the amount in the hands of the Inspectors for the purpose be much less than for the quarterly payments?—Yes; but it was considered a great boon when they were paid quarterly.

3957. Your objection I understood to the system of monthly payments, was because of the large advances that should be made to the Inspectors; would not the advances for monthly payments be about one-third of the amount required for quarterly payments?—Yes; but the principle is the same.

3958. Rev. Dr. *Wilson.*—May I ask have you had Commissions of Inquiry heretofore into the management of your office?—We had several.

3959. And with what object in view?—To inquire into the system of keeping and checking the accounts, and who had the control over the public money.

3960. Did they enter minutely into an examination?—Most minutely.

3961. May I ask you on how many occasions have you had such Commissions?—I will tell you. The first was Mr. Dean Wilson who was the accountant at the Castle for the Treasury business, and who was brought to us by the Right Hon. T. F. Kennedy, who was at that time one of the Commissioners, and who wished to see that our accounts were made out in the way they

* The Memorandum subsequently supplied by Mr. Claridge will be found at page 176.

ought to be. Mr. Wilson gave a very flattering account of the way the accounts were kept at that time—that is in 1838. Mr. Bromley, afterwards Sir Richard Bromley, came over in 1849 with a view of checking the whole system of accounts, and his report is dated February, 1850. After that I entered into a long correspondence with him on the subject which brought the accounts to pretty much the same state they are in now, and subsequently a first-rate bookkeeper was appointed—Mr. Goodliffe, now Accountant-General for India. The next Commission of Inquiry was held by Lord Monck, Mr. Stephenson, and the late Mr. Seaton of the Treasury. They inquired very minutely and reported on the whole system of accounts, and suggested considerable alterations in certain portions of our business, some of which were not carried out.

3962. May I ask you what were the principal of these alterations?—That there should be only one Secretary, one Chief of Inspection, and one Chief of Accounts. At present we have five principal officers.

3963. And the necessary staff under each?—Yes, in the shape of Assistant Secretary, or Chief Clerk, Assistant Inspector, and of course Assistant Accountant in case of illness or absence.

3964. Was there any recommendation to the Commissioners of National education?—They reported on it to the Treasury.

3965. Was that report sent to the Commissioners in Marlborough-street?—It was.

3966. Was it considered by them?—It was.

3967. Was there any decision come to on it?—There was a decision come to; but they did not carry a great many of their recommendations into effect. They made an alteration in the duties of several of the officers, my own for instance for one.

3968. Can you say whether they did not approve of the principle of having one chief?—It appeared they did not approve of the principle. It was proposed also by these gentlemen, by Lord Monck and the other Commissioners, that the salaries should be paid monthly.

3969. Had you any Commission subsequent to that occasion?—We had. In September, 1866, we had two Commissioners from the Treasury. Mr. Vine and Mr. Mills came over and examined all our accounts, as well as the accounts of all the other public offices most minutely. They have not reported on us specially, but they have alluded to us in their report on the Board of Works, which I have already referred to, saying that our accounts left nothing to be desired for accuracy and the way the books were kept; and with reference to that subject, I take the liberty of handing in a paper I was asked for yesterday respecting the duties of Mr. Kelly consequent on that change.

"Extract from Minutes of the Board of National Education, dated 6th July, 1855.

"The Secretary reads the following Memorandum, drawn up by the Resident Commissioner, explanatory of his views with regard to a division of the duties of the Secretaries, rendered necessary by the arrangement recently adopted for the management of the Inspection Department, by which Mr. Kelly has been relieved of a large portion of the duties hitherto performed by him."

Memorandum

(Begins with arrangements for transaction of agricultural, building, inspection, and application business, and continues as follows)—

"3. The Finance Committee will be composed in the same way as the two others, and will meet on Wednesday, at one o'clock, after the conclusion of the inspectional business, Mr. Kelly to act as Secretary, and to keep the record. Mr. Claridge will be in attendance, and also Mr. M'Creedy, in case he has any questions to lay before the Committee with respect to payments connected with the Inspection Department.

"4. One of Mr. Kelly's chief duties in future will be to examine every item of expenditure, weekly, brought before the Board for payment, to see that it has been properly authorized, but chiefly to see whether there being a proper authority for the cost incurred, the thing be such as ought in future to be done, and if so whether it may not in future be done more economically."

(Then follow arrangements relating to the discipline of the office.)

"Ordered, that the arrangement proposed by the Resident Commissioner be adopted."

3970. Are you the proper officer from whom to inquire as to the entire cost of the last revision of the books?—I am. It is in preparation.

3971. It is not yet furnished?—Not yet furnished; but I have some information which Mr. Sullivan asked me for yesterday, and which I am prepared to give regarding accounts of Mr. Thom.

3972. Will you furnish in that account a statement of the extra pay to parties so employed?—Yes.

3973. That is, irrespective of their regular salaries?—Yes.

3974. Salaries paid to their substitutes while so engaged; cost and names of books of reference purchased for their use, and cost of printing of proof?—Name and cost of reference books to assist in revision.

3975. To assist in revision, and cost of printing of proof?—Yes.

3976. The *Chairman.*—Is there any statement you wish to make?—Yesterday I was asked by the Commissioners the largest amount that the Post Office would pay in the shape of Post Office orders. For the Privy Council and for us, any amount, but for the public in general only £10. I was also asked, and I wish to correct a mistake I made with regard to those sheets—in fact I am not in the habit of looking into the details, but merely to the gross amounts. I said that the salaries to monitors in convent schools were paid in lump sums. That is wrong. The capitation grant is paid to the manager or superioress, and the monitors are paid separately by Post Office orders, drawn in favour of themselves. I have here the sheets in which they are stated.

3977. The payments to monitors in convent schools is carried out in exactly the same way as in ordinary schools?—Precisely so. With reference to a question Mr. Sullivan asked me about Mr. Thom's accounts. I was asked would I pay an account that was certified by a person not in our office. I said, as a general rule, no. I was asked has it come to your knowledge that a person outside your office certified an account, and that you paid it. I said I had an indistinct recollection of something of the kind, but I would inquire about it. It was in reference to this account of Mr. Thom, and I can mention in a very few words what his certificate amounted to. We ordered engravings to be made for the book on agriculture, and they were engraved by Mr. Charles Grey, the artist, at a charge of £82 4*s*. Across the account was written by Mr. M'Creedy, the late Secretary—"These drawings were ordered for illustration of the Board's forthcoming Agricultural Manual, and are to be paid for as in the case of those previously ordered for the Board. I know nothing as to the prices, nor can I say what is the proper market rate for such things. Mr. Baldwin was the party placed in communication with Mr. Grey. I must admit that the engravings I have seen are finely executed." Mr. Baldwin did certify the account to this extent—"Mr. Grey has executed the above wood-cuts. T. Baldwin." Mr. M'Creedy had certified as to the Board's order, and therefore it only remained to know about the price. Mr. Thom had been in the habit of getting engravings for his own publications, for which he has paid certain rates, and we thought him the best person to whom to apply as a judge of the value of these things, and accordingly we sent this account over to him to certify, and he certified to this effect—"I certify that the charges in the above account are fair and reasonable." Here are two other accounts of Mr. Thom's certified. I have the Board's order for them.

May 5, 1868. James Claridge, esq.

MEMORANDUM for the ROYAL COMMISSIONERS on PRIMARY EDUCATION, giving a short HISTORY of the FINANCIAL DEPARTMENT of the NATIONAL BOARD of EDUCATION, from its commencement in 1831 to the present time.

[*In order to avoid repetition as much as possible, I have referred in a few cases to my evidence, giving the numbers of the questions put to me by the Royal Commissioners.*]

I.—COMMISSIONERS and OFFICERS of the BOARD who have had the management of this DEPARTMENT, PARLIAMENTARY and OFFICIAL INQUIRIES, changes from time to time, and its present arrangement.

From the formation of the Board in December, 1831, to April, 1835, Mr. Thomas F. Kelly, afterwards Judge of the Admiralty Court, was Secretary and Accountant to the Board.

In April, 1835, I was appointed Accountant, and this department was separated from that of the Secretary. The Rev. J. Carlile, then Resident Commissioner, opened a set of account-books by double entry, which were kept in his own office by a clerk, and a subsidiary set of books were kept by me. I acted also as cashier.

In the year 1837, a Parliamentary inquiry was made into the working of the National system of Education, but with no special reference to the Financial Department. During the absence of Mr. Kelly in London, I acted as secretary for a period of five months.

In 1838 an investigation was made into the accounts by Mr. Wilson, Accomptant to the office of the Paymaster of Civil Services, at the request of the Right Honorable T. F. Kennedy, one of the Commissioners of National Education. Mr. Wilson's report is dated 28th October, 1838.

He recommended that the set of books kept by the Rev. J. Carlile should be transferred to me, and that the entire management of the Financial Department should be placed in my hands, which was afterwards done. He approved of the general system of book-keeping, but objected to its being partly under the control of the Resident Commissioner, whilst I was the officer who had (at that time) to swear to the correctness of accounts over which I had no control.

Little change was made in this arrangement up to the year 1848.

Having experienced much difficulty in the management of my office from various causes, I made a report thereon in May, 1848, and at my request an application was made to the Treasury for some one to be sent over to assist me in adapting the complicated accounts of the Commissioners to the new requirements of the Audit Office, and accordingly Mr. Bromley was sent to Dublin for the purpose, in March, 1849; but he did not make his report until February, 1850. During this interval I entered into a lengthened correspondence with him, on the subject of keeping the accounts.

One of Mr. Bromley's first recommendations in March, 1849, was that an experienced book-keeper should be appointed at once. Mr. Goodliffe was appointed to this office in November, 1850, and he made a report on the books of account, and the general financial arrangements of the Board.

A Special Committee of the Board was appointed in January, 1851, to take Mr. Goodliffe's report into consideration and they approved generally of the suggestions made by him.

The accounts of the Commissioners, which had been rendered to the Audit Office annually from 1833, to 31st March, 1849, were rendered monthly from the latter date to 31st March, 1851, when the new system of accounts came into operation.

A pay clerk was appointed in April, 1851, to assist me in making disbursements.

Down to this period the Finance Committee had consisted of the Resident Commissioner, and one or more other Commissioners, attended by myself, and I recorded their proceedings; but on the 21st November, 1851, an order was made that one of the secretaries should be present at the meetings of this committee.

In 1854 an inquiry was made by a Special Committee of the House of Lords into the working of the National system, but their lordships did not enter into the question of the management of the Financial Department.

In July, 1855, the Board made an order which transferred a great part of the duty heretofore performed by me as accountant to one of the Secretaries. The particulars of this order will be found in my evidence. See question 3,768, and following. A copy of the Board's minute follows my reply to question 3969. From this period I have chiefly acted as cashier.

A Commission was appointed by the Treasury in October, 1855, to inquire into the establishment of the Commissioners with a view to improve the arrangements under which the expenditure is conducted. The Commissioners, Lord Monck, Mr. Stephenson, and the late Mr. Seaton, made a report in February, 1856, their chief recommendations being that there should in future be only one Secretary, one Chief of Inspection, and one Accountant, who should also be a Board officer, instead of having five principal officers. That the salaries of the teachers should be paid monthly according to a plan which they laid down, and that the salaries of the official establishment should be improved according to a new scale.

Very few of the recommendations of these Commissioners were carried into effect.

In September, 1866, Messrs. Vine and Mills were sent by the Treasury to examine into our accounts, as well as those of all the Offices receiving grants of public money. These gentlemen have reported very favourably on our book-keeping and system of accounts. They have also a plan for the payment of teachers' salaries.

Mr. Vine is now associated with Mr. Foster, of the Treasury, as Commissioners of Public Accounts. The arrangements they are making with respect to our estimates and accounts being of a technical nature, it is not necessary to explain them in this paper.

II. A SHORT HISTORY OF THE VOTE, ITS PROGRESS AND INCREASE.

The first Parliamentary vote was in the year 1831, amount £30,000, but no issue of money was made by the Treasury before the year 1832-3. In that year £37,500 was voted. On the 1st April, 1835, there was an apparent balance in the Treasury to credit of the Commissioners of National Education of £31,671 6*s.* 1*d.*

In 1838 the vote was £50,000, and continued at the same rate up to 1845, when it was increased to £72,000. In 1848 it rose to £100,000, and has been increased at the rate of about £15,000 or £20,000 a year up to the current year, 1868-9, for which it amounts to £360,194.

The total amount voted up to 31st March, 1868, is £5,523,444. In addition to this sum £506,776 has been received for sale of books, farm produce, school fees, &c., making a grand total of £6,030,220.

The loss from defalcation has been very trifling. See my replies to questions 3,860–1.

III.—PREPARATION OF THE ESTIMATES.

The establishment of the system of National education having been a great experiment, the Commissioners considered themselves at liberty to expend the

amount of the vote, without confining themselves strictly to the sums set down in the estimate for specific services; but for the last 17 years, care has been taken to keep the expenditure under heads of service as near as possible to the items of estimate for the same service.

This has been especially the case within the last eight or nine years. And the following explanation will show how carefully the estimates are framed, the chief portion being based on the actual payments of the preceding year.

A rough draft is first blocked out by the Book-keeper and revised by the Accountant. It then goes to a committee, consisting of the Resident Commissioner, the two Secretaries, the two Chiefs of Inspection, the Accountant and the Book-keeper. The Agricultural Superintendent attends during the discussion of the items belonging to his department.

This committee is usually occupied from a week to ten days in examining carefully into every detail of expenditure, and considering what changes should be made during the ensuing year, consequent on the expansion of the system. Their report is then laid before the Board, and the estimate when finally approved by the Commissioners is forwarded to the Chief Secretary for Ireland.

The principal part of the estimate being for salaries, &c., to National schools, is subject to little change in amount, except that resulting from variation in the number of teachers; but £7,000 a year is added annually for salaries to be increased and for new schools to come into operation during the year.

The following mode of calculation of the salaries for principal and assistant teachers has been adopted for several years:—

YEAR 1867–68.

Salaries.	Principals	and	Assistants.	
June quarter, paid in three months, ended 30th September, 1866,	£38,233	.	£7,781	
Paid from 1st October to 12th November, ...	37,335	.	7,508	
Unpaid—say	2,000	.	400	
	£77,568		£15,689	Total. £93,257
		Double this,	.	2
				£186,514
Add for probable increase in December quarter, 1866, (consequent on the classification of the teachers), to be paid in three months, to 31st March, 1867,				1,000
				£187,514

Add for 1867–68, . . £7,000.

IV.—FINANCE COMMITTEE.

The finance committee meet once a week and recommend the payment of claims submitted by the Accountant, and signed by him as correct. The bank pass-book is laid before this committee with a statement showing the agreement between it and the cash book, and a list of all drafts outstanding. Requisitions for supplies, estimates for same, contracts, and all financial business which is not managed by the other committees is referred to this.

V.—RECEIPT AND EXPENDITURE.

The following is an outline of the system of check on every branch of receipt and expenditure.

1*st. Receipts.*

In addition to the regular books of my office I keep a daily record of the amount paid into and drawn from the Bank of Ireland; and when the balance is reduced to what I think will only suffice for a week or ten days expenditure, I submit to the Resident Commissioner a requisition to the Paymaster-General for a transfer of £5,000, on account of the vote, to the credit of the Commissioners in the Bank of Ireland.

The mode of applying for a transfer of money from the Treasury prior to the 1st April last, is described in my reply to question 3,795.

About £14,500 a-year is received for books and apparatus sold to National schools. No order for books, &c., is executed unless accompanied by a remittance. This is usually a Post Office order, or letter of credit in favour of the Secretaries. Some payments are made in cash. I shall not stop here to notice the various processes of sorting, marking, comparing, and calling over these documents go through before the money is lodged in the Bank. It will suffice for the present to say that each requisition is sent to the Inspection Department in order to ascertain that the Manager is entitled to purchase the books he asks for at reduced rates, and that the system of check and counter check, as well as the precautions taken to prevent misappropriation of the money, appear to me to be as complete as it is possible to make them. The Accountant signs every money order and letter of credit himself. Cash paid for books is handed to the pay clerk (who gives security), and is retained by him until lodged in the Bank. Lodgments are made once a week, and a receipt for the amount of each lodgment is handed to the Accountant.

The amount received for produce sold at the Model Farm, Glasnevin, is paid into the Accountant's office monthly by the Superintendent. The amount of sales in the other model farms is also remitted monthly by the agriculturists in a letter of credit or Post Office order in favour of Secretaries.

The amount of fees received from pupils in the Central Model Schools is paid weekly into the Accountant's office. The amount of fees in the District Model Schools is remitted monthly by the Inspectors.

Dividends on stock, arising from donations to the Commissioners by Lord Morpeth (the late Earl of Carlisle), the late Right Hon. A. R. Blake, and other gentlemen, are transferred to the account of the Commissioners by the Bank half-yearly.

Incidental receipts are dealt with in the same manner, but the amount during the year is small.

A detailed account of all receipts and expenditure is furnished monthly to the Audit Office, accompanied by vouchers and authorities. This account is examined and signed by the Resident Commissioner.

2nd. *Mode of conducting the Expenditure.*

The largest item of expenditure is for teachers' salaries, which have been paid quarterly, since the 1st July, 1850. They are paid by Post Office orders, drawn separately in favour of each teacher, assistant, or monitor, but remitted through the Manager.

The claims for the amount of salary due to each teacher are prepared in the Secretary's office, Salary Department, as described in my evidence—question 3,757; and the last paragraph in the reply to that question states the process gone through in the Accountant's Department. Further details are given in my reply to question 3,812, and it is not thought necessary to repeat them here.

With respect to the time of payment after a teacher's salary becomes due, see my replies to question 3,814 and following.

The number of pay-sheets averages nearly 350 in each quarter, each sheet containing about thirty-eight separate payments.

For the quarter ended 31st March last, payments were made as follows:—

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From 1st to 25th April.

307 sheets = 11,666 payments.

Amount, £51,996 4*s.* 1*d.*

From that date to 18th May.

29 sheets = 1,100 payments.

Amount, £4,556 11*s.* 7*d.*

The remainder will be paid between this and the 30th June.

In making so large an issue within a short period mistakes are unavoidable, but they are mostly clerical errors, about equally divided between the Post Office and our own office.

I do not recollect a single instance of an improper use being made of any one of these money orders prior to its being sent away from this office, since the present mode of paying teachers' salaries came into operation.

All payments of salaries to inspectors, tradesmen in the country, &c., are paid by bank post bills if the amount is £5 and upwards; one half post bill is sent in the first instance and the second half when the first is acknowledged. Sums under £5 are paid by post office order, drawn in favour of the person entitled to the amount.

Payments to English and Scotch houses of business are made by letters of credit, one half being sent at a time, as in the case of bank post bills.

Contractors and tradesmen in Dublin who have accounts at the Bank of Ireland, or other bank in town, are paid by a "write off" from the account of the Commissioners to credit of the respective parties. The accounts due to Her Majesty's Stationery Office are paid by a "write off" to the account of the Paymaster-General, in the Bank of England. In all these cases no money passes (or can pass) through the hands of any officer of the Board.

Payments of retiring gratuities to teachers are paid by post bills, drawn in favour of said teachers, and remitted in whole notes, in registered letters, to the Inspector of the district.

Payments of the monthly salaries and quarterly fees to teachers in the model schools in the country are made by "credits" to the Inspectors in charge of said schools, in all cases where there is a bank agency—that is, the amount lodged by the Accountant in the Bank of Ireland for this service, is credited to the Inspector in a local bank, no money passing through the hands of the clerks. In towns where there is no bank these payments are made by bank post bills.

With respect to cash drafts on the Bank of Ireland payable to bearer, all those of a certain importance, say £20 and upwards, are drawn in favour of the person to whom the money is due. Smaller accounts are grouped in one cheque, which is cashed by the pay clerk, and the several amounts paid over the counter.

All drafts not disposed of during the day are handed to the Accountant in the evening, as well as cash beyond the small sums usually left with the pay clerk. One large cash payment is made monthly, namely, the salaries to the officers of the establishment, the normal and training departments, the central model schools, &c. This amounts, in round numbers to about £2,000.

The routine of payment is as follows:—I cash the drafts myself at the Bank, assisted by the pay clerk (who gets silver, makes lodgments, &c., which saves much time), and then I give him as much as may be required for payment during the day. The balance remaining over is handed to me in the evening, excepting silver and other small sums.

VI. Claims for Payment.

The routine of passing all claims, except salaries, is as follows:—Every claim is registered, and has a register number attached to it. It is then, if uncertified already, sent for a certificate of its correctness to the Inspector, Storekeeper, or other officer, as the case may be. It then passes into the hands of the examiners, the details of whose duties I do not stop to particularize. When found correct, both as regards the previous sanction of the Board, and arithmetically, it is sent to the Accountant, who after due examination to see that all forms are complied with, signs the order to pay, and presents it at the next Finance Committee. It is there countersigned by one of the Secretaries, and by the Resident Commissioner.

In cases where an account for goods exceeds the accepted estimate for same, the Committee sanction such excess if approved, or refer the case to the proper officer for further inquiry. The report of this Committee is laid before the Board at their next meeting. The claims are then re-sorted under more detailed heads of service, and with a view to facility of payment, whether in town, country, or abroad, and drafts payable to bearer, or writes off on the bank for bank post bills, bills of exchange or post office orders are prepared accordingly. All these are carefully examined by the Accountant, and after he has signed the several cheques, he takes them to the Resident Commissioner, who compares the amount of the claims with the abstract and drafts, and countersigns the latter. The Accountant detaches the drafts from the claims, and hands the latter to the pay-clerk in order that he may prepare the requisite dockets for the Bank and Post Office, as well as send notices to persons who are to call at the office for payment.

From the year 1835 to the latter part of the year 1856 all drafts on the Bank of Ireland were signed by the Accountant, by one of the Secretaries, and by two Commissioners, but on the 10th October, 1856, the following order was made:—

"B. O. 10th October. 1856.

"The Secretary brings under the notice of the Commissioners the following passage in the report of the committee appointed by the Treasury to inquire into the official establishment of the Board with reference to the Accountant's Department:—'We are only inclined to recommend further that the signature of one Commissioner to drafts (instead of two as at present) be deemed sufficient; and that in the absence of the Resident Commissioner some other Commissioner should undertake the duty, a notification to that effect being made to the Bank of Ireland; that before the draft be submitted for the signature of the Commissioner, it bear the countersignature of the Accountant, and that before it be submitted for the countersignature of the Accountant it bear the initials of the Book-keeper, to show that every proper form has been observed. By this means the signature of a second Commissioner, which is often very difficult to be obtained, and is in point of fact a mere matter of form, will no longer be necessary, and the signature of the Secretary, who should have nothing to do with the Accountant's branch might be dispensed with.' Ordered that the foregoing recommendations be approved and carried into effect."

The Accountant hands to the pay clerk from day to day the writes off and drafts that are required. Any of these that are not disposed of during the day are given back to the Accountant before the office closes. The amount of drafts cashed by the pay-clerk for payment of parties calling at the office is retained by him until finally disposed of, but if the amount left on hand be considerable (say £40 or £50, or upwards) it is handed back to the Accountant at the close of the day.

The pay-clerk debits himself with every draft handed to him by the Accountant, and it is his duty to send to the Book-keeper daily his "Drafts Delivery Book," in which these entries are made, together with the vouchers for all payments which have been completed. The Book-keeper gives him credit for these payments, and ascertains the state in which the unsettled claims remain. A list of all outstanding drafts is laid before the Finance Committee, with the bank-book, every week. The vouchers when completed are made up in proper shape for the Audit Office, and forwarded monthly with a Dr. and Cr. account of all receipts and expenses within that period. This account after being examined and signed by the Accountant is laid before the Resident Commissioner, who also examines and signs it.

It will be seen from the foregoing statement that the Resident Commissioner exercises a constant supervision of the accounts of the Board; that there is a weekly inspection of the Bank accounts, the outstanding drafts, &c., and a monthly audit of all receipts and

payments; besides which, there is a constant reference to the annual estimates, and the amount available under particular heads of service, whenever requisitions for the supply of stores, or estimates for other expenditure are laid before the Finance Committee.

VII. Book-keeping.

With respect to the book-keeping, I have only to say that it is carried on according to a system laid down by the Treasury, and in strict accordance with the requirements of the Audit Office. Auxiliary books have been prepared by the Accountant and by the Book-keeper, adapted to the peculiar requirements of the office, but all framed on the principle of being easily amalgamated with the regular double entry books.

I do not think it necessary to describe these books in detail.

VIII. Imprests.

I have an imprest for the purposes described in my reply to question 3,811.

The six Head Inspectors have each a standing imprest of £50 for paying the travelling expenses of teachers attending their examinations in order to be classified.

Each District Inspector in charge of a model school has an imprest for paying incidental expenses connected with it. This is in most cases £10, but in five schools the amount is from £20 to £25, and in two schools, Belfast and Cork, the imprest is £50.

The superintendent of the Model Farm at Glasnevin holds an imprest of £100; the Agricultural Inspector, £30. Agriculturists in charge of model farms have each from £5 to £40. The Superintendents of the training establishments have each from £10 to £50.

May 5, 1868. James Claridge, Esq.

IX. Book and Apparatus Department.

The book stores were placed in the charge of the late Mr. Cross, Secretary, in January, 1839, having been previously under the sole management of the Storekeeper.

My first connexion with it was in January, 1840, when I had not only to check the accounts but to be present whilst books were received into and delivered out of the wholesale store. I was in fact Chief Storekeeper.

In 1850 the care of the wholesale store, as well as of the retail department, was given to the late Storekeeper, and my duty from that period was to count the stock at the end of each month, and to have the accounts thereof kept in the Book-keeper's office.

In 1856 this department was placed under the control of the Secretaries, and has so continued to the present time.

As I do not wish to extend the length of this paper, I shall not enter into details as to the mode of keeping and checking the stock, or the general system of accounts, especially as I have reason to think that the Audit Office will shortly reorganize this department.

James Claridge.

May 28, 1868.

Frederick O'Carroll, Esq., sworn and examined.

Frederick O'Carroll, esq.

3978. The *Chairman.*—How long, Mr. O'Carroll, have you been an Inspector under the National Board?—Thirty years last February.

3979. What is your present district?—The South Dublin district.

3980. What districts had you been in previously?—I was six years in the North Dublin district; before that I was for five or six years, I think, in the Drogheda district, county of Louth; before that in the Athy district for some three or four years; and for nearly three years in the Waterford district; and I was previously in districts in Connaught—in Roscommon and Boyle, and part of Sligo—in Boyle and Sligo about three or four years, and in Roscommon afterwards two years or so. I was in Galway also for a year, and in different parts of the country.

3981. Were you in the service of the National Board before you became Inspector?—No; never.

3982. Were the different districts that you have been in districts of a good deal of diversity of character, as to the comfort and the employment of the population?—Yes; the populations of the districts I was in, in Connaught, were chiefly rural, except in the towns of Boyle and Sligo.

3983. How many miles from Dublin does your present district extend?—My present district extends, I think, about seven miles from Dublin, up the mountains.

3984. Are your schools principally town schools?—Town schools chiefly at present. Indeed they are nearly half and half—half in the suburbs and the other half in the city. The attendance, of course, is much larger in the city schools than in the suburban schools.

3985. Are there many schools with attendances exceeding a hundred in your district?—There are, in the city. There is Baggot-street convent school. The average attendance there is, I suppose, about 750. I think it was that last year. And there are other schools; the Warrenmount convent school, for instance, at which the average attendance is, I think, two or three hundred. And there is the Golden-bridge convent school. The attendance there is about the same, between two and three hundred.

3986. What is the general size of your rural schools?—The rural schools vary very much. The convents are the largest—have far the greatest attendance. Some of the rural schools have an average attendance of 30, and 40, and 60, and 80; and up to 100.

3987. For the rural schools what do you consider the most efficient size?—Well, I should say about 50. The attendance would greatly depend, of course, upon the size of the house and the population of the neighbourhood.

3988. As a general rule, are the schools whose attendance is near upon the minimum figure of the Board, 30—efficient?—I think they are fairly efficient. That, of course, greatly depends upon the teacher of the school.

3989. Does so small a number as thirty admit of a sufficient classification among the children?—Yes, I think it does.

3990. What do you consider the number that an average teacher can teach single handed?—I think he could teach thirty single handed very fairly.

3991. Are there any schools in your district that are kept by probationers?—Very few; I do not exactly recollect the number now.

3992. Are those probationers persons who are likely shortly to pass their examination?—They are. They must attend. They are summoned to the Easter examination always. Any probationer that is in the district must attend.

3993. Has it occurred to you in the last three years to have often to report to the Board that from special circumstances probationers should be allowed to continue in their schools who had not succeeded in getting into third class?—Well, it has occurred in some cases, but those were assistant probationers; they were only assistants in schools.

3994. I am speaking of principal teachers?—I am not aware of any at present that were principal teachers. Indeed I am not aware that there is in the

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district at present any National school under a probationer. There are assistant probationers. There were three in at the late examination of the males.

3995. Are there any very poor places in your district?—Oh, yes; there are a great many schools where the people are very poor, in the Liberties of Dublin. There is a great deal of poverty there, and in James's-street, terrible poverty in that neighbourhood, great poverty, too, about John-street, where there are very large schools. Those are places where the people are very poor. And in the neighbourhood of Townsend-street a great deal of poverty, and wretchedness, and misery.

3996. Are there any very poor country places in your district?—Well no, I do not know that there are so many very poor country places at present in the district. Stillorgan and Booterstown are not very poor; Milltown and Dundrum, Rathgar and Rathfarnham—no; they are not so very poor there; nor in Rathmines. The great poverty, I think, is in the city.

3997. Setting aside the metropolis as an exceptional place, in your rural schools, when you visit them, do you pay much attention to the number of children that receives gratuitous teaching?—No, indeed, not much.

3998. Are they a numerous class in the country, outside the city, that make no school payments?—I think they are.

3999. Is it part of your duty to inquire whether any of those children are of ability to make some payment for their education?—Not immediately. It is not necessary for the report we have to fill.

4000. That is not a point which you consider requires much investigation on your part?—No; we leave that to the managers generally. The managers can admit as many free as they like. In some places the managers take the fees and they give so much to the teachers. In other places they lay out the fees upon the schools.

4001. Are there many schools in your district where the teachers get a larger salary than the Board allows, either from endowment or from local subscriptions?—I think not. Not larger than what they have from the Board.

4002. Are there many schools in your district, outside of the metropolis, in which the school pence form an important addition to the teacher's income?—I cannot say, indeed. I do not recollect any, particularly where they form a large item. The largest schools, even in the suburbs, are convent schools; and there most of the children are admitted free.

4003. Are there many of the masters in your district that are in the lower grades—in the third class?—No; not a great many. Very few, I think. They are rather highly classed in the district—about three or four first of first—three, I think, first of first—and a good many second—and there are a good many more first-class teachers of the lowest division.

4004. Do the teachers in your district come from other places to your schools, or have they been principally appointed in the first instance to schools within your district?—I think they generally come from other schools to it; but I have not been very long in this district—about two years.

4005. Can you say what number of principal teachers in those two years you have examined for their class, upon their first being appointed to a school?—I am not aware of any. I think that those who got schools had previously been assistants in other schools.

4006. How many probationers have you examined in the last twelve months for classification?—I think three male teachers were examined, and perhaps about three female teachers. I cannot exactly say now; of course, I could make out if I had my papers. I should say about one-fourth of the children in this district attend convent schools, where there are no classed teachers.

4007. Has it often happened to you in examining teachers for their first classification, to place them higher than the third class?—No; very rarely higher than the third class.

4008. Does it often happen to you to examine third-class teachers who desire to obtain a higher classification, candidates for promotion?—Oh, yes; they apply, and then if their schools entitle them to be promoted, they are allowed to attend the examination.

4009. Do a large proportion of those who offer themselves for such examinations for promotion succeed?—They do, most of them. They get some promotion. But I remember last year three or four applied, but got no promotion.

4010. Having been in districts in several different counties in Ireland, have you remarked much difference in the proportion of attendance as compared with the numbers on the rolls of the schools?—No, I think not. The average number in attendance is something more than half the average on the rolls.

4011. Do you find much difference in your present district in the town schools and the country schools?—Well, I think as to the town schools here in Dublin the houses are very bad, a great many of them, and all crowded, and it is impossible to have discipline or order in them.

4012. Do you find that a larger proportion of children attend in town schools than in country schools?—I don't think there is much difference. In a well conducted school, and where the teachers pay particular attention, the average attendance is much better and higher than where the teachers are more negligent, and do not pay that strict attention to the attendance of the scholars.

4013. Do you think that the teacher has a great deal to do with a good or bad average attendance?—I think he has a great deal to do with it; but of course something will depend on the locality. If it is in a thinly populated neighbourhood there can't be a large attendance; but I think in the city, and in the suburbs of the city, a great deal depends on the teacher to have a large attendance, and an early attendance too; but the poverty of the people makes it often very irregular.

4014. Is the poverty of the district one great cause of the irregular attendance?—I think it is. As soon as the children are able to do anything, they are immediately kept away by their parents from the schools, and sent to any business at all, no matter how trifling.

4015. Does that arise from the poor parents not setting much value on the education of their children?—No. I think it chiefly arises from the actual poverty of the parents.

4016. Are the small occupiers of land, say of from two to five acres, apt to keep their children away to help in the labour of their garden or farm?—Oh, yes; at the particular period of the year, when there is a high price for labour—of course they keep them away at the time of sowing and at harvest time.

4017. Does it often occur that children are kept from school in order to earn money wages from other people than their own family?—Oh, to be sure. They are kept at once if they can earn anything from anybody. That is as a general rule.

4018. Then do you consider that the various causes of irregular attendance are distributed pretty evenly in the districts in which you have acted as Inspector?—I think they are.

4019. Were there any special causes in any one of the districts which you have been in, which were not found in others?—I am not aware of any.

4020. Have you ever been in a district in which there was much lace-making?—No.

4021. Sir *Robert Kane.*—Mr. O'Carroll, you are attached to the South Dublin District?—Yes.

4022. In that district you have very large convent schools?—Yes, very large.

4023. What convent schools are there?—There is Baggot-street school, which is the largest. It is under the Sisters of Mercy, and is far the largest in the district. And there is the Warrenmount school, in the Liberty—a large school; and the Golden Bridge school, at Richmond or Inchicore—a large school too, with an

average attendance of two or three hundred. And there is the Booterstown convent school; and another at Tranquilla, near Rathgar, Upper Rathmines, attended by about sixty; and the Loretto convent school at Rathfarnham, attended by about 120 or 130—I do not exactly recollect the average, but it is large. And there is one at Roundtown, near Rathfarnham, with a somewhat larger attendance still—under the Presentation Nuns. Three of them are under the Sisters of Mercy, and one under the Presentation Nuns. There are eight altogether at present, eight convent schools, with large attendances. In fact, the children attending constitute a quarter of all the school-going children of the district.

4024. Do there exist in your district any other female schools conducted by lay teachers?—Yes; there are female schools conducted by lay teachers, and there is a species of school conducted by lay teachers where the nuns generally attend too, but the lay teachers are recognised and classed by the Board. There is such a one at the Loretto in The Green, and there is a large attendance, above 100. There are two of them indeed, an infant school and a seniors, each with an attendance of above 100. And there is another at Harold's-cross of the same description, the nuns attending the school all day, and recognised, classed teachers in it too. That is not a convent school, though a nun attends there all day, and it adjoins the convent.

4025. It is not classed as a convent school?—No.

4026. But is under the supervision of the nuns?—Of a nun.

4027. Of the nuns of a convent in the neighbourhood?—Yes; of a convent. Harold's-cross school is just attached to the convent of the Poor Clares at Harold's-cross, and there is always a nun there or two nuns; and at the Loretto convent there is a nun generally in the school; but she is not a recognised teacher.

4028. But who is the manager of the Loretto school?—The prioress or superioress of the convent.

4029. Then why is that school not counted as a convent school if the manager is the superioress of the convent?—Because the teachers are not paid, as in the regular convent schools, according to the attendance of the children. That is, the teacher is classed, and paid according to her class.

4030. Then are we to understand that the convent schools which are under the Board are those schools in which the nuns are themselves the teachers, and in which they are paid by a capitation grant according to the number of the children, and not by any classification of teachers?—Yes; there are eight of those in this district at present. There were nine last year, but the district has been changed.

4031. And then, in addition to that class, there is another class of schools which are administered by nuns, and in which the nuns are the managers?—Yes.

4032. The superioress is the manager who corresponds with the Board, and in whom the appointment of the teachers is vested?—In the Loretto that is the case; but that is not the case in the Poor Clares, for Dr. Meagher, the parish priest, is the manager there.

4033. Then, in that case, the nuns are merely visitors?—Visitors, inspecting the school, and seeing that everything is in good order, and attending to the children and overlooking the teachers.

4034. But the teacher is a lay person who has been examined and classified by the Board, and is paid according to the classification?—Exactly so.

4035. From your experience as an Inspector, which of those two species of schools in connexion with religious orders do you consider presents the greatest advantages?—Well, I should prefer the schools where the nuns actually teach themselves, or those that have the capitation grants; provided the nuns have been trained, like the Sisters of Mercy, and understand the system. Those are the best. And there are other convent schools where the nuns have not been trained, and, of course, they are far inferior to the schools of the Sisters of Mercy and the Presentation, whose order is teaching the poor.

4036. They are the best where the religious ladies who take part in the teaching of the schools have been themselves trained?—Yes, exactly. I understand it is their order to teach the poor.

4037. In those schools, such as the last you have mentioned, is it not usual with your Board to arrange to provide a superior order of monitors, who practically become the teachers in those schools?—Yes, there are a great many of them in Baggot-street; and then there are five or six first-class monitors—that is, lately—have passed their four years, and who are preparing to be teachers.

4038. Has any inconvenience been felt in the arrangements of the Board from the circumstance of those monitors being kept there beyond their ordinary time of probation, for the purpose of supplying practically the position of the real teachers in those schools?—Well, I should think not. When they find a girl a very useful monitor, they do not wish to part with her, and they like to keep her on for a length of time.

4039. Does she still continue paid as a monitor?—Still paid as a monitor. Four years is the time, and they apply for another year, and they generally get it. If there is a good monitor who has got a gratuity at the principal examination, or deserves a gratuity, they will probably continue her a fifth year. However, latterly they are making some arrangement not to give a gratuity after the fourth year.

4040. At all after the fifth year?—At all after the fourth year. They won't give them a gratuity any longer, because they think them sufficiently instructed.

4041. Has that recommendation come into operation?—It has just come into operation, I think, for half a year or so, as well as I recollect now—perhaps a little longer.

4042. Are you a Roman Catholic, Mr. O'Carroll?—I am.

4043. You inspect schools also in which there is a large proportion of Protestant children?—I do, some; but they are very rare in this district. I think that there are only 300 such children. The average attendance of all the schools of this district, taken together, is 6,500. Well, of that number I dare say there is an average attendance of between two and three hundred Protestants, and no more; there are some schools almost exclusively Protestant. In the Irishtown Male and Female Schools the children are almost exclusively Protestants.

4044. But still they are National schools?—Under the National Board.

4045. And subject to your inspection?—Yes; then in the Ringsend school, not far from Irishtown, there is a mixture of both. Some of them are Protestants, but the great majority of them are Catholics.

4046. When you have inspected schools like this at Irishtown, in which the great majority of the pupils are Protestants, has any exception ever been taken to your inspection on account of your being a Roman Catholic?—No, not the least; I have seen the rector there, Dr. Wall. Not the least; they seem very glad to get inspection.

4047. In your experience as an Inspector there and in other parts of the country you are not aware of any inconvenience having arisen from the circumstance of an Inspector of one religion visiting schools in which the pupils were mainly of a different religion, or in which they were mixed?—No; not the least.

4048. And you are not aware of any representation being made of the advisability of the religion of the Inspector being determined according to the nature of the schools he was to inspect?—Well, I do not know; some of the clergymen have talked upon that subject and seemed to wish that for convent schools there should be Catholic Inspectors; but I am not aware that it has gone beyond that.

4049. You are not aware, from your personal experience, of any circumstance that would determine your opinion one way or another upon that subject?—I think that the nuns themselves would rather have Catholic Inspectors than Protestant Inspectors.

4050. Is that a matter of religious sympathy or

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sentiment, or is it based upon any unpleasantness or any inconvenience?—I think not; just natural religious sympathy.

4051. You mentioned that in some of the religious orders the religious ladies were more specially prepared for the functions of teaching than in others?—Yes.

4052. Can you mention, from your recollection, which are the orders precisely in which there is what we may term a professional training for the position of schoolmistress, and those in which no such professional trainings take place?—Well, I think the Sisters of Mercy; first they are trained, that is, they have a novitiate, and they are taught there for a length of time, and practised in teaching; and also the Presentation Order, but not to the same extent perhaps as in the order of the Sisters of Mercy; those two orders are the chief orders. There are also the Sisters of Charity—I must not forget them—but there are very few of the Sisters of Charity's schools in connexion with the Board. But there is one very large school, the largest school in Dublin, conducted by the Sisters of Charity. It is on the north side, not in my district; it is at King's Inns-street; it was in my district heretofore when I was at the north side.

4053. Do you include the Sisters of Charity in those congregations that have professional trainings?—I say those three orders are pre-eminent for teaching the poor—the Sisters of Mercy, the Sisters of Charity, and the Presentation Order.

4054. The other various orders that have schools are not professionally trained?—They are not as far as I know; but the bishop wishes them to have schools for the poor—for example, the Loretto Order, that is more for the education of young ladies.

4055. They have a school?—Yes, boarding schools, a very large one at Rathfarnham and another large one in the Green. There is also a school at Warrenmount, and they are a contemplative order; however the bishop wishes all to have schools where the poor can go; but they are not at all as successful teachers as those that I have mentioned.

4056. Do the girls that have been trained in the convent schools frequently become schoolmistresses afterwards?—Very frequently. They chiefly supply the schools at present, because there is a prohibition by the bishop against the training institute, and of course we have to go to the convent schools for our teachers, and we get them from those that have been monitors in those orders of mercy or of charity.

4057. And in what manner do you verify their capacity as teachers?—Why, they are examined and classed. Every year the monitors must undergo an examination. If she passes the examination she gets a gratuity varying from £1 to £3, according to her year of service; and then if they are first-class monitors they have much higher pay. They get £15 one year and £17 the next. They undergo every year an examination that is pretty severe; they must attend the examinations of teachers to get classed, and then they are fit to take a school.

4058. Then pupils who have been trained in the convent schools for the future functions of teachers, before being admitted as teachers, pass through similar examinations, and are subjected to similar tests to those they would pass through and be subjected to if they had been trained in the training establishment in Marlborough-street?—Yes.

4059. There is no distinction made?—No.

4060. Then to a certain extent the convent schools are supplemental model schools in fact?—Yes. They are now. Clergymen, if they want teachers for their schools, go to the convent school, and they select there some of the most distinguished and best monitors.

4061. In your South Dublin district are there any schools kept by monks—by male religious bodies?—No; there are none. There are Christian Brothers' schools—very large schools; but there are none of them connected, in this district, with the Board.

4062. Your district embraces Inchicore, I suppose?—It does.

4063. Those schools at Inchicore are not under the Board?—The model school in Inchicore is under the Board.

4064. Are there not schools kept in Inchicore by the Oblates?—Yes, by the Oblates. They are not connected with the Board. They have a very large schoolhouse there indeed.

4065. There are schools at Clondalkin, are there not, kept by monks?—Clondalkin is not at present in in my district, but that school is connected with the Board, and that is the only monastery school that was in my district last year; but at present it is attached to the Kildare district.

4066. Were you connected with the district last year at the time when it was within the district?—I was.

4067. Then you are acquainted with the circumstances of that school?—Yes.

4068. Of what religious body are the gentlemen connected with it?—I don't exactly recollect now. I think they are Josephians. They are monks.

4069. Do they themselves teach?—Yes; two or three of them teach; and they have got a lay teacher; the lay teacher is a classed teacher, and is the recognised principal teacher.

4070. Is he a teacher that the Board recognises?—Yes; the others are assistants.

4071. Then the brethren act as assistants?—Yes, some of them.

4072. Under the direction, so far as teaching is concerned, of the lay teacher?—Yes. I do not know. The lay teachers used to live there, but they have been changed two or three times. In the short time it was in my district they were changed, and they were not pleased, because they thought they had not sufficient influence, I think, as head teachers. The prior of the convent is manager.

4073. It was he who used to correspond with the Board?—Yes.

4074. And appointed the teacher?—Yes; appointed and selected the teacher; and the teacher lodged there.

4075. And the other members of the order acted in assisting the teacher?—In assisting the teacher, some of them did; they have a very large boarding school for boys, which is their chief object; and only two or three of the brethren attended to the poor school. The average attendance in that school is from 100 to 120 I think.

4076. How many of the teachers were paid by the Board?—The Board paid two teachers—one assisted only; he was a probationer—a head teacher and a probationer.

4077. Was that probationer a member of the religious order?—He was, and wore the habit of the order.

4078. Had he been subjected to the same examination or verification of capacity that any other probationer would be?—I am not aware that he was. He was never examined by me, but I found him in the school. It was not my business to examine him. He would not attend an examination because he said it was against their rule to attend any public examination; but he was most anxious to have a private examination where he might be classed. But he did not make any regular application to the Board on the subject, and he never was classed.

4079. You have not yourself had experience of any other male schools superintended by members of religious orders?—No; there are very few of them connected with the Board.

4080. Connected with the Board?—Very few of them in Ireland connected with the Board. I am not aware of any in any of the districts I have been in.

4081. Master *Brooke*.—Mr. O'Carroll, in your report for the year 1865 you speak very much and feelingly about the mischiefs that might arise from the resolution of the Roman Catholic bishops not to receive any teachers who have been trained. I observe you say, at pages 303 and 304, that the consequence would be that "teachers of a lower class and humbler attainments

will be adopted." You say, "This prohibition against the training institution deprives the Roman Catholic primary schools and Roman Catholic managers of qualified teachers; and if it is true that as are the teachers so are the schools, what will be the state of the Roman Catholic primary education in a few short years? Where are we to get a supply of teachers?" &c. You then suggest towards the end, I observe, that "this decision of the Roman Catholic bishops surely cannot continue," and you recommend the wisdom of conciliation to remove the impediment. May I ask what is your present impression upon the effect of that?—My present impression is that it is not likely to be removed. I think that the bishops are more determined not to allow teachers to go there.

4082. What I understand from you, then, as to the result of it—do you still hold the impression that it has an injurious effect?—Well, I think it is a very injurious thing to have no source from which we can supply persons qualified to educate the people. Some of that objection has been removed since I wrote, for teachers now can obtain the first class without being trained in the institute in Marlborough-street; so that a part of that objection has been removed.

4083. You object in this way:—you say that the Roman Catholic teachers have no stimulus. "It deprives the Roman Catholic teachers?"—It did deprive them. They could not get first class. But that has been removed.

4084. But the fact of putting a man into the first class who has not been trained, that will not take away the objection of having incompetent teachers, for he may not be worthy of it?—No, no; that is a great want. We have not a proper place for training Catholic teachers. Still, this opposition of the bishops to the Training Institution in Marlborough-street continues, and is likely to continue. We can get female teachers for the Catholic schools from the convents, but we cannot get male teachers.

4085. You think it lowers the tone of education?—I do. I think there should be an institute which would satisfy the bishops in some way or other.

4086. In your report for 1866, soon after you had been appointed to the southern district, you say that when an Inspector visits any of the ordinary National schools, he will probably see a few children in groups, chatting and laughing, and perhaps the teacher is not there, and probably some of the assistants and monitors are absent. The fact is that the children of this district do not assemble till about eleven o'clock, and the school is over about half-past two, and then you speak of the difficulty of learning, the time being so short. You say, "Surely this state of things calls for a change. The teachers are too much at their desks. They appear to have no motive for action." Now, do you find any change for the better since you wrote that?—Well, I think there is some little change for the better, for the Board took action on it, and they wrote to the managers of those schools, and they fined in some cases the monitors and the teachers. But the children are late and irregular in attendance, and I think a great cause of that also is the poverty of the locality where they reside; their parents will not permit them, and the children are not anxious themselves to go to the schools in time. There is another cause, too, I think. If the teachers were paid by the results of the school, it would have the good effect of making them look after those children, visit their parents, and induce them to send their children. I think it would lessen the evil considerably.

4087. How is it that you say the poverty of the parents would interfere with the early attendance of the children?—Oh, yes, they might not get their breakfast till ten o'clock or so, or they would want to send them on a message, or any excuse of that description.

4088. I think you have told us that the rural parts of your district are not very poor?—Well, I think some of them are not very poor. I was chiefly referring, I think, in that report to the city schools, though I have found them late also in some of the rural schools.

4089. There is a great deal of national indifference to time, is there not?—Oh, great want of punctuality.

4090. You say, "This might be changed." "There is a great attendance in our National schools; but how many of our pupils are unable to read words of one syllable! How many are unable to name five letters of alphabet! How many leave our schools unable to read or write!" Now, that is a very important observation, coming from a gentleman of your great experience. I think you said an experience of thirty years?—Yes.

4091. Do those observations of yours apply merely to the South Dublin district?—Well, when I wrote them I was only applying them to the South Dublin district. Six thousand five hundred was the average attendance, and more than half that number were in the First Book, and of them 1,600 were in the alphabet.

4092. You say here, "There is a great attendance in our National schools." Now, does that observation apply at all to Waterford and to Athy and to the other places which you have mentioned where you have been—did you apply that generally?—Well, I was thinking then of my present district; but as for that, there was a time when there were enormous attendances, and then came the terrible years which cut off the attendances, and the children fled from the schools. That was the time of the famine, and the years that followed it, which thinned the classes wonderfully and kept them down, while the emigration of the people thinned these rural schools particularly.

4093. But it is true that, as far as your personal experience goes, a great many children leave the schools unable to read or write?—Well, I imply it, but I cannot give a distinct answer, or any approximation to the numbers that do so. I should examine the books of the school with some accuracy to find that out.

4094. The books will hardly tell us?—Yes, the books will hardly tell us, for they might have gone to another school and learned there. I only state the fact that there were 1,600 of them in the alphabet in this district, and that more than half of the 6,500 were in words of one syllable, or in the First Book.

4095. You say that the infant schools are Babels of confusion, that the din is intolerable, to hear a class is an impossibility. They have in their primers an ambitious programme, but the teachers scarcely ever call their attention to it, the children are not aware of its existence. Now is that state of things amended?—Why, it is amended in part, for now there is no programme in the books. They have left the programme out. That referred to that year.

4096. You say, "Examine them and you will not get an answer to the most elementary question. They have no ideas of those subjects." Is that remedied?—Well that refers to the infant schools;—I was talking of teaching grammar and geography to those who are only learning the First Book, which was a complete failure.

4097. You then say that gratuities are given to teachers, but you say that Inspectors are sometimes led astray, and confer those rewards upon teachers who have given very few of their extra hours to the instruction of their pupils. If so, those premiums are only the wages of deception, and not the encouragement of merit. Now are there many of those teachers of that class?—I think there are twelve or thirteen in this district that have that pay. I do not know whether they are to get it or not; they put in their claim for teaching in the after hours. But as the Inspectors do not go about visiting during the extra hours, we do not know if they have classes at that time, and when we come to examine their fourth class, we do not find any great excellence in it; any to entitle the pupils to rank as monitors.

4098. Now, these teachers are those on whose returns, as to the attendance of children, you are obliged to rely?—Yes.

4099. You have no check really upon the returns?—Except by comparing their books—their register and their report-book and their roll-book—and seeing that those books all correspond, and seeing that they are

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kept up to the day; and then, of course, we have a strong probability of their correctness. And we have also the check that the average attendance of the school is so much in the books, and that when we come to visit the school at a particular time there is an attendance to warrant such an average.

4100. But you cannot entirely trust a man that you have found unfaithful in one particular?—We can only suspect them of being unfaithful. We have seldom direct proof.

4101. You say in your Report for 1866 that you have been but a short time in the district, and then you go on to say:—

"The irregularity of the children's attendance at school is very great. At ten o'clock, when business should begin, let a stranger enter any of the ordinary National schools and he will *probably* see a few children in groups chatting and laughing; or some sweeping the floor or dusting the room, or, if in winter, preparing the fire. Perhaps the teacher is not there, and probably some of the assistants and monitors are absent; but the fact is, the children of this district do not assemble until about eleven—the full attendance is between eleven and twelve o'clock; then the school is over at half-past two. Now, in that short space of time, when we consider that the school days in the year are, on an average, only 210, and that few attend above three or four days in the week, with frequently long intervals of absence, how little must be the proficiency they can attain. The teachers see their pupils enter at any time, and seldom or ever inquire why they are late, or demand a written excuse; but they let them drop unquestioned into their class when the best of part of the day is over. Surely this state of things calls for a change; the teachers are too much at their desks—they appear to have no motive for action. But how is the change to be effected?"

Things are better now. There was action taken by the Commissioners upon the reports of those schools. There was no Inspector in this district in the year 1865, and before that for some time. The Inspector was not well, and was not able to attend. There are three schools in James's-street—male, female, and infant. They had a sort of school near Mr. Guinness's, which he wanted for his brewery, and the manager took a temporary house till he could build a better one. But it was totally unfit for a school. It was almost open to the winds of heaven. The patrons are building now a large school, on which they are laying out a great sum of money; it is to be a Christian Brothers' school. I think they are to lay out about £2,500 on it. They have also a site for infant and girls' schools, but they have not as yet commenced them. There is a very badly-located school in Lower Exchange-street; however, the manager has latey, within this year, commenced building three fine schools—male, female, and infant, which will cost a large sum of money.

4102. Why are these schools in such a ruinous condition?—I suppose the managers had not the money. It is sometimes very difficult to get it. It depends upon the locality. When the James's-street manager got the money, he intended, I believe, to build National schools. I think the Cardinal wished him to build schools for the Christian Brothers instead.

4103. You say there are some schools really and substantially superintended by nuns, but not ranked as convent schools, and you mentioned two?—Yes, Harold's-cross and St. Clair's.

4104. Do you know of any others in Ireland so circumstanced?—I am sure there are others, but I do not know them. There is another school in Ranelagh, but there the nun only visits during the hours of religious instruction.

4105. She attends merely for spiritual instruction?—Yes, that is all.

4106. When you tell me there are twenty-four monitors in the Baggot-street convent school, and yet that that school is conducted by Sisters of Mercy who are perfectly trained and well skilled in the science of education, do you not think it is a great waste of educational power to give twenty-four assistants to those who want no assistance, but are eminently qualified to teach themselves?—They would not have a sufficient number of Sisters to perform the duties without assistance. The Sisters have many other duties; they have to attend hospitals, to visit the poor, and many other calls upon them, so that they could not afford the necessary time.

4107. How many Sisters devote themselves entirely to the work of education?—They vary. Perhaps there may be, on the average, about twenty nuns teaching in the different rooms. There are six or seven rooms. Then the Sisters are changed sometimes every three months, or perhaps two months, and others take their turn to attend the school. The average attendance of children in that school is about 750.

4108. If there are twenty nuns to teach 750 children, that would not be more than thirty or forty to each?—I am not sure that there are so many as twenty. At all events they do not remain in the school the whole day. They only remain part of the day. I may mention that the monitors in the convent schools are, as a rule, far superior to the monitors in other schools. They are the best readers, writers, and arithmeticians; and their knowledge of geography and grammar is far superior to that of the monitors of any other schools in the district.

4109. In fact, those twenty-four monitors are fit to be schoolmistresses?—They are preparing to be mistresses.

4110. Then here you have twenty-four first-class mistresses, and twenty educated nuns to teach 750 children?—I cannot exactly say the number of the nuns.

4111. Well, say sixteen sisters attend, in addition to the twenty-four monitors, that would make forty teachers for 750 children; is not that a very large proportion?—I should observe that the monitors receive a good deal of instruction themselves, and some of the nuns are employed teaching them a great part of the day. They have an hour before and after school, and some part of the school-time, to receive instruction; they are, in fact, both teachers and pupils.

4112. In fact, it is a great training institution for female teachers?—It is.

4113. And I suppose it is very much used for that purpose by the Board?—There are a good many teachers who came from it. I remember at my inspection last year one-sixth of all the answers I got, that I could report as proficiency answers, were from that school alone.

4114. Then, if female teachers, trained by the Board in Marlborough-street, at the public expense, are rejected by the clergy, and if the teachers are taken from the Baggot-street school, is not the Government system—the system of the Board—so far, completely neutralized in favour of the convent system?—Yes.

4115. You mentioned the Ringsend school?—Yes.

4116. Do you know anything of the needlework of the female children in that school?—I think the needlework is very good, and well attended to. I think Mrs. Vernon pays particular attention to that department, and distributes premiums for it to the children.

4117. How do you judge of the needlework; of course it is one of the subjects of your inspection?—It is; we look at the work the children do.

4118. You don't profess to be a judge of needlework?—No, I do not; but the teacher shows me some of the work done by the children. At the last inspection she showed me a good deal, as well as I recollect.

4119. Is any premium given by the Board for needlework?—Latterly the Board set a high value on it, and pay much more attention to the matter than heretofore. They give high marks now for needlework. The teachers are now obliged, when they are examined, to bring materials with them, and to work in the presence of the Inspector; also to show the sort of needlework they have done at home, and bring it with them to the examination. Their superiority in that branch greatly influences the result of their examination.

4120. Are you obliged to be the judge of the needlework?—No; we are allowed to get a person to assist us in judging of it. If it is a model school we get the female teacher of the school to judge; and in Baggot-street I got a nun from a different convent to help me in judging.

4121. I have heard it complained that, inasmuch as superiority in needlework was not counted in the rewards given to the teacher, the teachers were under a temptation to take the girls away from needlework and keep them at books, because proficiency at books was rewarded, but proficiency at needlework was but little regarded. Is that complaint at all well-founded, in your opinion?—It may have been heretofore, but not latterly. There is much more attention paid to needlework now than there was formerly.

4122. Is it your opinion that to teach girls needlework is a matter of importance?—Of very great importance; it is by that they must earn their bread in many cases; and it should, in my opinion, rank next to reading and writing.

4123. Rev. Dr. *Wilson.*—Is the depression of a master in the power or hands of the District Inspector in any case?—Not without the authority of the office. He could not depress anyone without applying to the office.

4124. You have not that power in your own hands?—No.

4125. Do you as District Inspector keep a book?—Do you mean a note-book?

4126. Not an ordinary note-book—a book for the district?—Yes.

4127. Is it part of your duty to show that book to the Head Inspector?—Yes, if he requires it, and they generally do, once a year, require to see the books. I believe they always require it.

4128. Suppose an untrained man obtains a situation as teacher, and that you favourably report him on your first visit to the school, is he obliged to remain two years in the third class before he is promoted?—No; that will depend on his examination. The Head Inspector along with the District Inspector examines him; but it is very rarely that a master does not remain two years before he is promoted. They often get "first of third," that is the lowest class; but they very seldom indeed get second class if summoned as probationers.

4129. Can you as District Inspector promote at all?—No, not without the consent of the Head Inspector.

4130. Of the Head Inspector?—Yes, the Head Inspector with the District Inspector.

4131. In reference to a question put by Master Brooke, may I ask have the ladies of the convent frequently stated to you that they would prefer Roman Catholic Inspectors?—No, not at all.

4132. Are you aware they have often expressed themselves equally pleased with Protestant Inspectors?—Yes, I have heard them, in my former district, say they were quite satisfied with the Protestant Inspectors who visited their school.

4133. What is your opinion as to the action of the Commissioners in rescinding the rule to which Master Brooke referred?—Is it to enable teachers to get first class?

4134. Yes?—Well, I think it was necessary to do something or we would have been in a terrible way. I think the change was very useful, because the bishops seemed determined and resolved not to allow the teachers to go to the training institution.

4135. Did you not also say in reply to a question that you preferred trained to untrained teachers?—Yes, I would prefer a trained teacher.

4136. You attribute, in your last report, the irregularity of the attendance of children and their negligence at school to poverty?—I think so.

4137. Do you attach much importance to that element?—I do, a great deal. I think it is, in a great measure, the cause of the irregular attendance.

4138. Has the free education of the children, so far as school fees are concerned, any considerable influence in producing this result? In your opinion would there be a more regular attendance and more attention when at school if the children paid school fees?—I dare say there would.

4139. You mentioned in your report a large number of children who were in the alphabet?—Yes.

4140. What was the age of these children—up to what age were they in the alphabet?—Well, about half the children of the district are under eight years of age.

4141. And up to what age might you have children in the alphabet?—They might be up to any age in the alphabet. You may see girls of nine and even ten years of age who never got any schooling, and of course they are learning the alphabet.

4142. What is the length of time during which such children may have been attending school with this result?—That depends upon the regularity or irregularity of their attendance. Some of them may stay away four or five months, and forget all that they have learned. Of course when they come back they have to begin again.

4143. Are there any cases of children seven years of age who have been attending school six months, and still learning the alphabet?—I think not.

4144. I wish to know, as a matter of fact, are there?—I am not aware.

4145. In the quotation from your report given by Master Brooke, I think the language was "How many." That is rather an indefinite expression. You are not able to specify the number unable to read and write, and how many in the alphabet?—About 1,600, I think, were in the alphabet; half of the children were in the First Book, and about 1,600 in the alphabet. That is for last year.

4146. How many infant schools are there in your district?—There are 11 or 12 infant schools.

4147. Under whose management?—Under different management, clergymen chiefly. There is the John-street Infant School, the James's-street Infant School, the Leeson-lane Infant School, and the Townsend-street Infant School, and so on. I don't exactly recollect them all now.

4148. Are those schools under lay managers?—No, clergymen.

4149. Who are the teachers in these infant schools? Have they been trained by the Board?—The teachers?

4150. Yes?—No, not the teacher in Leeson-lane. The teacher in John-street Infant School has been trained by the Board. The teachers of the other three schools I have mentioned have not, I think, been trained by the Board.

4151. Have they been trained at all?—They were trained as monitors; they were monitors in the schools, and then they were appointed teachers, as well as I recollect now.

4152. In which of the schools were they monitresses?—I think the teacher of James's-street Infant School was monitress in a convent school. The teacher of Leeson-lane Infant School was monitress in a convent school. The teacher of the Townsend-street Infant School was a monitress, but not in a convent school; she was monitress in St. Andrew's National School.

4153. Are the rules of the Board observed in convent schools?—They are.

4154. Have you easy access to these schools?—Very easy.

4155. Has the public as easy access to them as to other schools?—They have, if they rap at the door.

4156. Have you ever heard statements to the effect, that the doors were closed, and considerable delay before being admitted?—I have, and I have often experienced delay myself. I have had to knock repeatedly at the door in order to get in.

4157. In reference to your reply to Master Brooke of 40 teachers to 700 children, do you mean that 700 is the average attendance, or the number on the roll?—The average attendance; 750 is the average attendance at that school.

4158. Is there more time spent in teaching monitors in convent schools than in ordinary schools?—A great deal more, and a great deal more attention paid to them—no comparison.

4159. At what age do you find children beginning to attend school in your district; what is the lowest age?—From three years of age up, at all events.

4160. Are there any below three years?—There may be a few little babies scarce able to walk. They are

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sent mostly because they want them to be with their sisters to take care of them.

4161. In reference to schools generally, do you find the school accounts properly kept?—I do. I think they are kept regularly as a general rule.

4162. What system of checks have you?—The teacher is bound to have a register and report-book, and to have his roll marked at 12 o'clock each day; and all three—register, report-book, and roll—must correspond.

4163. With regard to moneys received by the teacher, do you find there is a proper record kept in all the schools?—Yes, they keep an account of it.

4164. Is it part of your duty as Inspector to refer to that?—Well, I don't know that it is: there is no particular query on that subject in the secondary reports.

4165. Then as a matter of fact you cannot give testimony on that subject?—No, not accurate.

4166. You find a great improvement in reading, writing, and arithmetic in your schools?—Yes, I think there is.

4167. Have you heard that there has been considerable complaint as to the writing in National schools?—Yes, there has been, but I think it has been latterly improved very much by Mr. Vere Foster's copy-books. I think it was neglected hitherto. It is improved very much now.

4168. Has the improvement been largely owing to Mr. Vere Foster's influence and action?—I think it is very largely owing to it.

4169. Did the Commissioners take any active steps to effect improvement in this direction till constrained by Mr. Foster, by his generous proposals and zealous action?—Well, I am not aware that they did, except that of course writing was a most important branch, upon which every Inspector had to report.

4170. I refer to the Commissioners; did the Commissioners take any action for the purpose of improving the handwriting in the schools, until Mr. Vere Foster initiated the improvement in the system?—I am not aware that they did.

4171. I see by the reports of the Inspectors that they frequently invited the attention of the Commissioners to this subject?—Yes.

4172. Were those reports of the Inspectors acted upon by the Board?—I think they were. As far as I know, whenever an Inspector makes a report a letter from the office goes to the manager, pointing out the defects mentioned in the report.

4173. Do you think the Inspectors have been satisfied with the action taken by the Commissioners on their reports, as to the improvement of the handwriting in the schools?—I cannot give any answer to that.

4174. Have you ever complained yourself on the subject of bad handwriting?—Very often.

4175. Do you know whether any action was taken on your reports or not?—I am sure a letter was written, in several instances, to the manager of the school, pointing out the defects as to handwriting, but whether the manager took any further action or not, I am not prepared to say.

4176. Have you heard the Board's head-lines frequently complained of?—They had no head-lines till Vere Foster's copy-books were introduced; or they had only head-lines pasted upon small boards, and not of the very best description. They were not in the copy-book, but pasted separately on a board and laid before the child to copy from.

4177. You have already acknowledged that the improvement was largely owing to Mr. Vere Foster?—Yes, that is my impression—my conviction, indeed.

4178. Are the teachers themselves taught writing when under training in Marlborough-street?—Well, I am not aware as to that.

4179. Do they get lessons from a professional writing-master in Marlborough-street?—I suppose they do.

4180. Do they get lessons in the best mode of instructing children in penmanship?—I dare say they do; they have got a very excellent master over the model school, who, I suppose, looks after that, as a most important branch.

4181. You cannot say, as a fact, whether they are instructed in the best method of teaching children writing?—I cannot say that.

4182. Is round hand taught in the National schools?—It is.

4183. Is it systematically taught?—That depends on the teacher. Some begin by teaching small hand at once; some begin with round hand, and some few with large hand. In King's Inns-street school, which is one of the best in Dublin, they begin with small hand. In the teaching of writing, I think one great want is good pens and good ink, as well as good paper and good copies. I think that is a great want in the schools.

4184. Are you aware that a Head Inspector has assigned as a reason for the non-teaching of round-hand that copy books properly ruled have not been furnished by the Commissioners to the schools?—No; I am not aware of that.

4185. With regard to the school-books: it is part of your business, of course, to know the books, and to examine upon them?—Yes.

4186. Do you approve of the gradation in those school-books?—I think the gradation is very good—first, second, third, and fourth. They have lately changed the books very much.

4187. Have you heard the teachers complain that they are not properly graduated for practical purposes?—Not latterly.

4188. Have you heard any complaints as to the Fourth Book being too advanced for the children?—No. The fourth class unfortunately is very small in this district.

4189. Have you ever been asked by the Board whether you approve of the gradation of the school-books?—No; I don't recollect I ever was.

4190. What is your relationship as District Inspector to the Chief of Inspection?—There is a Head Inspector who has a circuit of ten districts. The Chief of Inspection has charge of half the country.

4191. What is your relationship to the Chief of Inspection—do you report to the Chief of Inspection directly?—No. I send my report to the office, and if there is anything in it requiring the attention of the Chief of Inspection, it is marked by the clerk, and is then laid before the Chief of Inspection, and he orders some action to be taken upon it.

4192. Have the Chiefs of Inspection, or the Chief of Inspection under whom you are located, the power of ordering you to move from one portion of your district to another, or of ordering you to examine one school rather than another?—They may do so, but they very rarely interfere; they generally leave it to the District Inspector to arrange his visits as he sees best himself.

4193. Has the Head Inspector such power?—I presume not. They very rarely exercise it if they have it. They leave it to the District Inspector.

4194. Does the District Inspector furnish any report to the Head Inspector?—We furnish an annual report of our schools which is called for by the office. We furnish it to the office every year.

4195. But are you required to furnish any such report to the Head Inspector?—No.

4196. In sending your weekly return or report to the Board to whom do you address it?—To the Secretaries.

4197. How does that get into the hands of the Chiefs of Inspection?—It goes to the office; there is a clerk in the office for the district—there being a certain number of districts, and a clerk for each district or group of districts—the clerk notes the reports, marks them, and they are then sent up to the Chief of Inspection, who orders such action to be taken upon them as he thinks proper—a letter to be written to the manager, or a letter to the Inspector, as the case may be.

4198. May you send in many reports that never get into the hands of the Chiefs of Inspection?—I don't know at all how they manage in the office.

4199. Practically, have you discovered that no action

has been taken in a case where you supposed that action should have been taken?—No.

4200. Are you satisfied with the treatment your reports receive?—Yes; I think they act on them.

4201. His lordship put a question to you in reference to query No. 67 in the report, as to whether any matters have taken place calling for action by the Board [reads query]?—Yes, that is in case we think a reprimand should be sent to the teacher, or a letter to the manager that the state of the school-house requires attention, or anything else as to which we require a letter to be written. If we thought the school-house was in a bad state of repair we would mention it, or if more attention was required to be paid to geography or writing, or any other subject, we would mention that, and suggest that a letter should be written to the manager, or that the teacher should be reprimanded, fined, or otherwise punished.

4202. Are you in the habit of making full statements with reference to this particular?—I think so. We must answer every query. If we think that there is nothing calling for any letter being written we write "none," or "no communication necessary."

4203. In visiting schools, do you make a report in any book kept in the school as to the efficiency and state of the school?—Yes; in the Observation Book and also in the Report Book.

4204. There is a distinction between those two books?—Yes; in the Report Book there is nothing but the time, the date, the name, and the fact of the visit. In the Observation Book we set down such remarks as to the state and efficiency of the school, as we think proper.

4205. These remarks may be of a lengthened nature?—Yes, they may extend over half a page or a whole page, as circumstances require.

4206. Giving either praise or blame to the teacher?—Yes.

4207. For whom is that book designed?—The Head Inspector, and the manager, and teacher, and District Inspector.

4208. Is it designed for the public?—I think not.

4209. Then, if a stranger entered a school would he be asking for an unusual thing in asking for the Observation Book?—He would.

4210. Do your reports receive early attention from the Chiefs of Inspection?—Yes, I think they do.

4211. You have a power of fining teachers?—Yes.

4212. Do you require to exercise it often?—Very rarely. Sometimes we impose a fine for late attendance. Generally we only recommend that the teacher should be fined, and they name the amount of the fine in the office.

4213. Have you any power of naming the amount?—I could name the amount, but I seldom do. I leave that to the office.

4214. What is your opinion as to the general body of your teachers? Is there any improvement, do you think?—I think there is.

4215. Is it of a marked character?—Do you mean the male teachers or the female?

4216. I refer to the teachers of your ordinary schools—is there any improvement?—I think so. The schools are better. Some of the teachers that were not doing well, have left and gone away, and there are better teachers in their place, and the schools are better attended.

4217. Is the pay of your teachers, in your opinion, adequate?—The first-class teachers, I think, are very well paid; the low class teachers are not well paid.

4218. Are the first-class teachers a numerous or a small class?—In this district they are numerous.

4219. What is the proportion of first-class teachers?—There are about ten male, and fourteen or fifteen female first-class teachers. There are only eighty-one schools in the entire district, including three model schools, two prison schools, and five evening schools, which ought not to be counted at all. Deducting these we have seventy-one schools. There are only twenty-four principal male teachers in these schools; the rest are conducted by females.

4220. Do you mean that boys' schools are conducted by female teachers?—Infant schools for boys are conducted by female teachers.

4221. The number of first-class teachers is small?—I think there are more first-class teachers, in proportion, in this district than in other districts generally through the country.

4222. If the salaries of the teachers were improved would you expect a corresponding improvement in the teachers themselves?—I think the amount of the salary should depend on the attention they pay the children. I think the number they teach to read and write, and instruct in the different branches of education—the progress made in their schools—should be the measure of their salary. If that were done, I think the teachers would be more anxious about the schools, and that the schools would be better attended. It should be made the interest of the teacher to exert himself.

4223. Are the teachers in your district required in any cases to pay the rent of the school, or to repair it at their own cost?—I am not aware. They may have to whitewash the rooms at their own cost, or to mend a broken pane, but beyond that I should think not.

4224. Do the managers pay much attention to their schools?—Well, they do by deputy. The priest perhaps, who is the actual manager, visits the school very seldom, but some of his curates visit for him, and some very frequently.

4225. Do they take an interest in their teachers?—I think they do—a very great interest.

4226. Do they do anything towards securing a fair remuneration for the teachers in the way of school fees?—In some schools they are liberally paid, in others they are not so well paid.

4227. That is, by the fees of the children?—In some schools by the fees of the children they are well paid. In some the fees go to the manager, and he gives a large portion, or perhaps more than the entire amount to the teacher. In other places they do not give so much. It greatly depends on the manager.

4228. Is there a fair return in the shape of school fees to the teacher for his work?—I don't know as to that. In some schools they pay pretty well; in others very little.

4229. You have referred to the managers; may I ask are they in the habit of giving instruction in the schools?—The curates are generally in the habit of giving religious instruction in the schools; and the female schools are visited by nuns, who give instruction by order of the managers.

4230. Do they ever give secular instruction?—Rarely.

4231. May managers take such a part in their schools with regard to secular instruction if they please?—Yes, they may.

4232. Do you know of any rule against it?—No, not against the manager, I think.

4233. Rev. Mr. *Cowie*.—When you visit a school do you examine all the children present?—That depends upon the nature of the inspection. There are two or three sorts of inspections. There is an inspection called secondary No. 1, all except the children in the alphabet. They don't insist upon your examining children that cannot read at all. In No. 2 inspection, we need only examine a draft of each class. We are not required to examine.

4234. Do you examine children without reference to the time they have attended the school?—Yes, I do.

4235. Suppose twenty boys came into a school on a Monday, and that you were examining on a Tuesday, would you examine the twenty?—I would, if the teacher brought them up. He would probably tell me they were only new admissions. He would put them in a lower draft. New admissions—unless he thought they were well qualified he would not submit for examination.

4236. Suppose you got twenty well-qualified boys about eleven or twelve years of age, would they be examined?—Yes.

4237. Their examination would go towards making up the report on the school?—Yes.

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4238. You have no limit to the length of time a boy must have been on the roll before being qualified to be examined?—No.

4239. Then, the same boy might be examined five or six times in the course of the year in city schools?—He might; but there are only three inspections required in the year.

4240. By passing from one school to another in the city?—That is, that the same boy might be on the roll of one school and again present himself in another school?

4241. Yes?—Well, such a case might occur, and in a city I dare say such a case does often occur.

4242. Do you always examine in reading, writing, and arithmetic?—Yes.

4243. Do you examine always in geography?—Yes.

4244. And grammar?—Always.

4245. Is grammar a subject that is appreciated by the parents of children?—Not much, I think.

4246. Do the children make much proficiency in grammar?—They know the parts of speech.

4247. Is that any use to them?—I think it is some use.

4248. In what subjects chiefly do the parents wish that their children should be instructed?—Reading, writing, and arithmetic.

4249. Are you in favour of the higher subjects being taught?—Well, I think geography—a little geography on a map—is very useful; and to know the parts of speech is very good; but the others are, of course, the most essential subjects. Everything else should, of course, yield to them.

4250. When you report a school to be a good school, is that for general proficiency in the elementary subjects or for producing a few pupils of more than average attainments?—It is for the proficiency of the classes in the programme of the school generally.

4251. The programme includes grammar and geography?—Yes, and unless they knew these I would not make a favourable report—at least, we would point out where the deficiency lay.

4252. Do you find the children learn singing generally?—They do.

4253. In almost all schools?—No; in some schools it is not taught at all. In most of the female schools they teach some singing.

4254. Am I right in concluding from your previous answers, you are in favour of a system of paying by results?—I am. The children ought to be examined, and their attendance in the school known, and then, I think, the teacher should be paid according to their proficiency.

4255. Lord *Clonbrock*.—You said there were about 600 pupils in Baggot-street schools, and not more than 300 Protestants in the others?—Yes; I think so. I am not quite sure. I now see that there are 335 Protestants on the rolls of ordinary schools, and an average of 1,120 Roman Catholics on rolls of Baggot-street. At my last inspection of it 622 were present.

4256. In what schools did you find the Protestants?—I said in the Ringsend schools, Rathmines, Irishtown, and St. Bride's schools.

4257. What is the number of Protestants in the schools?—In one, Irishtown school, there are on the rolls 84 Protestants and 1 Roman Catholic, and the average attendance is 60. In Irishtown female school there are 63 Protestants upon the rolls, and an average attendance of 33. There are no Catholics.

4258. There are 63 Protestants on the rolls?—Yes.

4259. How many Roman Catholics?—None.

4260. That is what I wanted to know. Is that a vested or non-vested school?—It is non-vested, and attached to the Irishtown Church.

4261. Who are the patrons?—The Rev. Mr. O'Mahony and Dr. Wall, and I think Dr. Wall put the school in connexion.

4262. He is a clergyman?—Yes, he is the rector of the parish, and Mr. O'Mahony is correspondent.

4263. Have you any mixed schools on your list, or where the Protestants and Roman Catholics are at school together?—Yes, at Ringsend female school there are 15 Protestants and 132 Roman Catholics. At the male school there is 1 Protestant and 188 Roman Catholics.

4264. You say you have a great number of convent schools in your district?—Yes.

4265. Are there any instances where there are Protestants at those schools?—No. There are two or three Jewesses in Baggot-street school. There are no Protestants, I think.

4266. You think that the education of the convent schools is better than that of the others?—I do certainly.

4267. That is where the teachers are trained, not by the Board of National Education, but on a system of their own?—Yes, on a system of their own.

4268. You prefer their teaching to that of those trained under the Board?—I do. I prefer the teaching in the convent schools.

4269. You think there is great proficiency in their teaching?—Yes. There is more attention, more order, and more discipline, and everything that is necessary to constitute a good school. They are better in every way.

4270. Probably the attendance is better than in other schools?—Much larger. It is much larger and more regular.

4271. It is more regular you say?—Yes.

4272. With respect to the teachers in the other schools, are you satisfied with their qualification? Do you think they are adequate?—I think they are generally adequate to teach. They don't exert themselves as much as they ought.

4273. Turning to the Reports of the year 1866, I see that you find fault with the attendance of the scholars?—Yes.

4274. And one of the reasons to which you attribute the bad attendance is that you think the fault lies with the teachers?—I do. I think the teachers are much in fault in many cases.

4275. And in fact, according to the report, it appears that not only is the attendance of the children not regular, but that they themselves do not set a good example in that respect?—They do not.

4276. Have you any way of rectifying that?—When it is represented to the Board, a reprimand will come from the office to the teacher through the manager, and he is fined if he does not attend regularly.

4277. The conclusion you draw from that is, that if the teachers were paid in proportion to the attendance and the proficiency of the pupils, that the result would be better. In this last report I find there is a lamentable result almost in all classes of education. You allude to reading, penmanship, arithmetic, grammar, and geography, and I really don't know what else, and I can hardly point out which is the worst, it appears such a lamentable account. You say—"I took, without selection, twenty of the schools inspected by me last year. There were 1,937 children present, and of that number over one-half, or 1,005 were in the First Book."

Mr. *O'Carroll*.—Is that for the year 1866?

Lord *Clonbrock*.—Yes, this is for the year 1866, and you attribute this state to the teachers. You say that the reading in the boys' school "does not receive the attention it requires. Few of the male teachers take the trouble of reading for their classes; they let the boys rattle away, and if the pronunciation is correct and the reading tolerably fluent, they are satisfied. Explanation appears to be much neglected." . . . "Half of the pupils of this district are in the First Book, and scarcely any of that class write upon paper. The senior drafts should be required to get copies."

Mr. *O'Carroll*.—I had just come to the district at that time. I was only a few months in the district.

4278. Lord *Clonbrock*.—In geography you say five per cent. of the first-class children cannot answer the commonest question?—No, it is a failure.

4279. Has there been any considerable improvement?—Geography is not required to be taught to the first-class children at all now. They have left it out.

They attempted to teach it at first, but it was a failure.

4280. You say you had only come to the district at the time of this report. Do you consider the schools now in a better position, and that a better report could be given of last year?—I think so. The report of 1867 was better.

4281. Mr. *Dease*.—What number of Catholic children in the National schools in your district are taught by religious orders?—I think about a fourth.

4282. Is this proportion increasing?—Do you mean the religious orders?

4283. No. The proportion of pupils taught by religious orders?—Well, I think it is. The clergymen are most anxious to send all the Catholic children they can to the convent schools.

4284. How do you account for that—the fact of the increase and the desire of the clergy?—They consider them better schools, and they consider the children are taught better—in discipline, regularity, and everything else essential to a child, and that they are taught their religion better. The teachers of the convent schools take a deeper interest in the welfare of the children; and look after them both in and out of school better than the other class.

4285. What social class attend the conventual schools?—The poorest class.

4286. Exclusively?—Well, there may be some few better off than the others, but they are few. They are generally of the lowest order.

4287. What is the average age of the children attending the conventual schools?—They are older in the conventual schools than in the others. I had only present at my inspection fifty-three boys and 206 girls last year of fourteen years and above. Most of those girls were in the convent schools. They continue longer in the convent schools than in the others. They keep them there to be monitors. I said then that not only in reading, grammar, and writing, and arithmetic, in which we might suppose the boys to excel, the girls are far superior. It will be seen that out of 2,314 boys present, 1,570, or nearly two-thirds of the entire number, were in the First Book, and forty-six in the Fourth Book, while of 3,798 girls present at the same inspection, 2,023 were in the First Book, or a little more than a half, and so on through the other branches.

4288. I asked a question with regard to the social classes attending conventual schools. Do the people of the class above the lowest class, or the lower portion of the middle class, if I might say so, generally send their children to the convent schools?—I think they do.

4289. Where they have an opportunity of sending them to other schools, do they prefer sending them to convent schools?—I believe the greater number prefer the convent schools.

4290. What is the regularity of attendance as compared with other schools?—Much higher, and much more regular.

4291. What are the particular circumstances that seem to attract the children to convent schools rather than to the others?—They are better taught, and the nuns are kind and good natured to them. They take great pains with them, and they are deeply interested in their welfare,

4292. I wish to ask whether the fact of being a first-class teacher is a proof that a man has passed a good examination, and ought to be an efficient teacher?—It is a proof he has passed a good examination, but it is not a proof that he is a competent teacher, for the lowest classed teacher, a probationer even, may be able to teach very well, while the man of much higher literary attainments may not do so.

4293. You mentioned the case of a school in a parish of Dublin—a school visited by you, and mentioned in your report—which was afterwards taken away and made a brewery?—Yes, attached to a brewery.

4294. I presume it was non-vested?—Yes, it was a non-vested school. Mr. Guinness purchased it for £300 from the manager.

4295. It was purchased from the manager then?—Yes.

4296. With regard to the training of nuns what is the system adopted? How are they trained?—I think they are nearly two years as probationers or novices. They go into schools, and are taught by the elder Sisters.

4297. You consider that although not classed teachers, their teaching is, on the whole, on a par, or not lower, than that of teachers trained in the training school?—It is much higher in the conventual schools, for the result proves it. The examination of the monitors proves it, and the classes prove it. The fourth and fifth classes in Baggot-street are most excellent.

4298. I think you say that there is greater attention given by nuns than by lay teachers? Do you attribute the greater attention given by them to the higher motive that had induced them to become teachers?—Certainly, to the higher motive.

4299. Lord Clonbrock asked some questions as to where the 300 Protestants in your district reside. What are the numbers in the Irishtown school?—84 is the number on the roll, and one Roman Catholic; and in the other—the female school—63 Protestants and no Roman Catholics; in St. Bride's female school, 32 Protestants and 5 Roman Catholics; in St. Bride's male school, 29 Protestants and 5 Roman Catholics; and in St. Bride's infant school, 88 Protestants and 32 Roman Catholics.

4300. There was another with 188 Roman Catholics?—That is Ringsend male school, where is one Protestant, and 188 Roman Catholics.

4301. You call Ringsend school a mixed school?—Yes.

4302. And that school, where there are 84 Protestants and one Roman Catholic, you call a mixed school?—I do.

4303. Do you call the school with 63 Protestants and no Roman Catholics a mixed school?—I suppose so, because when I go round the next time there may be two or three Roman Catholics.

4304. You consider a school where there are 188 of one religion and one of another, a mixed school?—Yes.

4305. And where the children are altogether of one religion?—Yes, because when I go round the next time it may be mixed.

4306. Are Ringsend and Irishtown near one another?—Yes, within half a mile.

4307. Practically all the Protestants in the district send their children to the school that may be regarded as the Protestant National school, and the Roman Catholics send their children to the school that may be called the Roman Catholic National school?—Yes.

4308. And both are mixed schools?—Yes.

4309. The *Chairman*.—Do these two schools—Ringsend and Irishtown—draw their scholars from a common district?—Well, not quite. In the Irishtown school they come, I think, chiefly from Sandymount, which is on the east side of Irishtown, and to Ringend they come from Ringsend village.

4310. Are the people of these two places almost exclusively of one religion or other?—The great majority in Ringsend are Roman Catholics, but there are more Protestants in Sandymount, and they are a superior class. They are better off than the others. However, a great many go from Ringsend to Irishtown school.

4311. Professor *Sullivan*.—The Ringsend and Irishtown schools are within half a mile of each other?—I think about that.

4312. Do you know any schools of a similar kind in the city quite close to each other?—The Bride-street school or St. Bride's schools are quite near to St. Peter's National schools.

4313. Are there any in the same lane or street?—There is just a street between them. Peter-street lies between them.

4314. And the general practice in Dublin is for Catholics to send their children to Catholic schools?—Yes.

4315. When a new school is set up in a locality where there is a school supposed to be under Protes-

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tant management, and the new school is set up under Catholic management, do the Roman Catholics leave the old school?—Yes.

4316. Is that the invariable rule?—I think it is usual.

4317. Is the converse of that equally true—that Protestants leave schools under Catholic management and go to newly-erected schools under Protestant management?—I don't know, there are so few Protestant schools in my district—there are so few Protestant National schools I should say.

4318. In any other district you have been in have you noticed that result?—Well, I think it is the case. They like to go to new schools.

4319. Has any movement been set on foot in the city recently to place some of the National schools under ordinary teachers under religious teachers?—I am not aware.

4320. Are there not schools setting up in Thomas-street?—In James's-street there is a Christian Brothers' school being built, and the children in James's-street National school will go to that when it is built. It is expected to be open in October.

4321. Are not the schools in that district very inferior schools?—The schools are very bad. The houses are very bad. Nothing could be worse. It was intended to discontinue the grant; and the clergyman, as I have heard, said, "If you discontinue the grant the children will leave, and they will go to the proselytizing schools in the neighbourhood of the Liberties, like the Townsend-street school, and other places where they educate the children free, and give them clothes and food, and teach them to abandon their religion."

4322. Are not the schools in that district a long time in that bad condition?—Not a considerable time—about two years, I think. They had to leave the house that was let to Mr. Guinness, and they went into a temporary house, as they could not get funds to build a new one.

4323. Monitors are trained as teachers in the convent schools, are they not?—They are.

4324. Does the training in the convent schools cost more or less than in the model schools?—A great deal less. I think 12*s.* a head for the children educated in the convent schools, and £2 10*s.* a head for the children in the model schools.

4325. What is your experience—whether or not there is overcrowding of the children in the schools?—In the infant schools they are frightfully overcrowded. There are in them more than double the number they are calculated to accommodate, and sometimes there are three times the number. There is John-street Female School—37 feet by 15—and the average attendance is 132, and 148 for the September quarter, yet it is only calculated to accommodate sixty-nine. In John-street Infant School, which is calculated to accommodate sixty-two, I find the average attendance is 127, and 150 the average attendance for the September quarter. In Leeson-lane school—18 feet by 21—and calculated to accommodate forty-eight, I find the average attendance 102, and 133 for the September quarter. It is impossible to have discipline or order in schools so much overcrowded. In the Townsend-street school—infant—calculated to accommodate eighty-one, the average attendance for the year ending December was 126, and 153 for the December quarter.

4326. Do you find the schools so overcrowded in a clean condition?—Indeed no.

4327. In what condition are the floors of the majority of the schools in your district? Are they earthen floors or boarded?—They are boarded floors, nearly all. There are very few of them earthen.

4328. You visit all the schools in the winter time?—Yes.

4329. Do you find them warmed?—No. Some of them are wretched places—very bad, indeed.

4330. Do you think the heating of these schools has some influence on the non-attendance?—They are badly supplied with fires.

4331. Do you think that influences the attendance?—Indeed, I think it does.

4332. Do the children go barefoot?—They do, in a great number of the rural schools.

4333. With reference to payment by results, would you simply provide for the teacher's salary by the result, or would you adhere to the present system of classification also?—Well, I think they should get something for classification, but I think the greater part of the salary should arise from the proficiency of the children.

4334. Would you take into account the average attendance?—I would, and, of course, the certain number of attendances in the year; and then the attainments of the children.

4335. You would pay according to the three standards?—I would.

4336. By the present system of classification, the result obtained, and by the attainments?—Yes.

4337. With regard to the sums paid at present to the teachers, according to classification, would you make a great reduction in the amount paid to them on bringing in the other system?—No, but little, for the teachers are discontented. They are, *except* the first class teachers, badly paid, and cannot maintain themselves.

4338. In your district how many of the teachers reside on the school premises?—Not many; generally, the teachers reside near the schools, and a few on the school premises; but in the conventual cases they all do.

4339. Can you state the greatest distance a teacher has to go to a school?—The teacher in Stillorgan goes by the nine o'clock train from Dublin; I am sure there are other teachers go by train.

4340. And he goes by train?—Yes.

4341. Why does he do that?—He lives in Dublin with his family, and he goes out to his school early.

4342. Does he find it better to live in Dublin, and to go by train, or has he other emoluments in the town?—No, he has nothing but his school; but he lives here with his mother, or father, or some of his friends.

4343. In the case of married teachers, have you known instances where they have to go considerable distances to their schools?—A couple of miles; the teacher of Booterstown school comes about one or two miles to his school every day. His wife has the female school at Stillorgan; she lives quite near. The teachers in Dundrum live about a quarter of a mile from the school. But near the mountains the teachers of four schools have apartments attached to the school-house.

4344. Do you think the addition of dwelling-houses to schools would be a considerable boon to the teachers?—I think it would; a residence near the school, but not communicating with it. I would not think the latter desirable.

4345. Mr. Justice *Morris.*—From your answers to Lord Clonbrock and Mr. Dease I collect that all schools in your district in Dublin under religious orders, such as nuns, and under the patronage of a Roman Catholic clergyman, are practically denominational?—They are subject to the rules of the Board.

4346. Are they practically denominational?—They are nearly all Roman Catholics.

4347. The attendance is all of one denomination?—Yes. The schools under religious orders are all denominational. The parents of the children wish them to go there. They are all Roman Catholics.

4348. Does the same observation apply to male schools, the managers of which are the parish priests or curates?—Yes, they are nearly all so. I don't know any others except ten or eleven exceptions in my district where they are mixed.

4349. Was the male school in Westland-row under the National Board in your time?—No, not in my time.

4350. It is not now?—No, it is not; it is under the Christian Brothers now.

4351. Was it withdrawn before you became an Inspector?—It was withdrawn before I came here.

4352. Have schools which were under the management of the parish priest, and which were practically denominational as regards having no attendance except Roman Catholics—have they been withdrawn, and put under the Christian Brothers?—Yes, everywhere they

can. The Christian Brothers' schools are overflowing. The three establishments on the south side of the city are overflowing. There are 500 or 600 children in daily attendance in each. The new school in James's-street will be overflowing too.

4353. Do you know what the numbers were in St. Andrew's school in Westland-row?—No, I don't exactly know. I don't think it was at all equal to what it is at present. I saw about 600 children there the other day.

4354. In the female schools which are under the management of the nuns, have the nuns ever made any complaint as to the programme of the Board—as to the programme of education—when they are obliged to follow it instead of having a wider discretion?—I have not heard of any complaint.

4355. Have you heard them complain of being obliged to keep up too high a standard of education in order to compete with the model schools?—Never.

4356. Have you heard them complain of being obliged to teach girls matters of instruction which they did not think would be exactly suited to the girls' capacities, or to their chances in life?—No, I have not. They seem delighted to teach.

4357. Have you heard the nuns complain of being obliged to do it under the Board's rule, while, if left to their own option, they would prefer not to teach so high a standard?—No.

4358. Do they teach needlework extensively?—Yes, in the convent schools, and it is a most important branch.

4359. Have you heard them complain—any of them—as to being obliged to take away the girls from the needlework in order to teach them higher branches of education?—No, I do not recollect now any instance.

4360. Professor *Sullivan.*—With regard to drawing, is that usually taught in schools in Dublin under your care?—No, it is not. It is taught in some of the convent schools, and a few of the boys' schools, but it is not universally taught—not nearly so much as singing and music.

4361. By whom is it taught?—By the assistants. There is a school in Harold's-cross where the assistant teaches music and drawing.

4362. What payment does he get?—If he has a good class he will get £3, or £5, or £10. He is supposed to get £5 for drawing, and for music, up to £4.

4363. I suppose it is mere outline drawing?—Outline drawing chiefly, and drawing from the round.

4364. Do the Board supply the models?—Well, no. They do in some cases. They have got models at the John-street schools, where drawing is taught, the models being supplied by the Board.

4365. Who supplies the drawing-books or paper?—I think the teacher or assistant. They get them cheap from the office.

4366. What period of the day is devoted to drawing?—Well, it varies. It is sometimes the middle of the day, and sometimes later. It depends on the arrangement of the time-table.

4367. How many times in the week is it taught?—I think about three times in the week.

4368. For what time?—About half-an-hour.

4369. Have you been able to observe any progress made in drawing by the pupils?—Yes. The drawing-master from the Board, who receives, I think, £60, or £100 a year, attends at West Dublin Model schools, and Inchicore, and other places. He has been several years in the district. He attends at Ringsend, and there is some progress made there by the pupils. I think the best drawing I have seen is in Baggot-street schools, and I am sure the best singing is there.

4370. Are any of the drawings sent in for competition under the Science and Art Department?—I think there are some, but not many.

4371. What results have followed from the introduction of the vocal music?—I cannot exactly say. The boys like it very well, and it is very useful in the girls' schools. They are taught to sing in the choir, and the boys sing some of the National melodies.

4372. You mention Inchicore. Hasn't there been some question as to the sanitary condition of that school?—It is a most clean school; nothing could be more orderly.

4373. Wasn't the master examined about it?—I wish all the schools were like it. It is perfectly clean, offices and yard.

4374. But was there no fault with the master, or it may be the fault of the structure?—There may be something wrong with the sewer, but I could not perceive it when I visited.

4375. Wasn't there something about the master?—Yes, some complaint. I heard there was a sewer that ran across the road that was in bad order, but I did not perceive it, and they could not point out where it was. The school is very clean.

4376. Isn't the common result of having a school erected under the Board of Works to have the sewerage getting wrong in a short time?—Yes. There is another school in the same condition as Inchicore, also under the Board of Works. There is a sewer at the place that is occasionally offensive.

4377. Generally speaking, the opening of the sewer costs about the price of a new one?—I cannot say.

4378. Rev. Dr. *Wilson.*—Are there many children in your district in the ordinary schools, in the 4th and 5th classes?—There are none in the 5th except senior monitors, and in the Fourth Book there were 46 boys and 236 girls at an inspection last year, making 282 altogether.

4379. I refer to the ordinary schools as distinguished from the convent schools. In the ordinary schools, as distinguished from the convent schools, are there many children in the 4th and 5th classes?—There are none in the Fifth Book, and a very small proportion, perhaps, belong to ordinary schools, who are in the 4th class.

4380. Are there 100 children in the ordinary schools in the 4th class?—I think there are.

4381. And how many in the convent schools?—The rest of the 282. I cannot be exact. That is an approximation.

4382. Do you believe the ordinary schools in your district are inferior as a class to the ordinary schools in general in other districts where you have been?—In some cases they are rather inferior in this district.

4383. As a whole, the schools in your district are inferior?—With the exception of the convent schools.

4384. I don't refer to them?—Well, I think the ordinary schools are; and I attribute it greatly to the bad accommodation in some of the schools.

4385. You would not draw a general conclusion from this particular state of things. Would you draw a particular conclusion as between the ordinary and convent schools?—I think the convent schools in every way superior.

4386. Can you account for this acknowledged inferiority of the ordinary schools in your district?—I can. I think the accommodation of the houses is very bad, and it would be impossible to have good schools in them. The teachers in other cases have not their hearts in the work.

4387. Can you account for that? Is it the fault of the Board or of the managers?—Perhaps it is the teachers' fault more than any other. The Board reprimand them occasionally, and the managers are much annoyed when they hear the schools are not well conducted. I think the fault lies with the teachers. They have not the proper wages, and they never will earnestly work unless they are paid by results.

4388. Has the manager the power of dismissing a teacher and appointing another?—He has.

4389. You mention another school as of an inferior class?—What school?

4390. The school that is about to cease to exist in James's-street?—I can account for it this way: that the accommodation is so abominably bad it would be impossible to have good schools; and teachers may make an excuse of that and say, "How can we teach in this place—open to wind and weather."

4391. It was under whose management?—The Rev.

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Canon Kennedy; but he had not funds to build a suitable school-house.

4392. Mr. *Dease.*—You stated with regard to that school that it is dying out?—Yes. They are building another, and when that is finished they will close the male school.

4393. How many schools in your district are taught by monastic orders?—None in my present district. There was one last year in Clondalkin, but at present there are no monks' schools in my district.

4394. The *Chairman.*—When you visit a convent school do you compare the number of children in attendance with the area?—Yes, we make a primary inspection on the first visit to every school, and we calculate the size of the rooms and calculate how much they will contain.

4395. Do you allow six or eight square feet?—Eight.

4396. Do you find the convent schools much overcrowded?—In some cases they are?—They were more overcrowded in the last district.

4397. Do you think it would be desirable to limit the number of children who are paid by capitation fee to the number and area the school is qualified to contain?—I think it would be a dangerous experiment to attempt in Dublin, for there is abundance of proselytizing in the city. The poor might go to the proselytizing schools, where they would be fed and clothed, for the poverty is such in some parts that the parents disregard everything but food and clothes.

4398. Have the Christian Brothers' schools caused any National schools to be shut up?—Not in this district that I am aware of. The Christian Brothers' schools are overflowing.

4399. Is the population sufficient for the National schools that previously existed, and also for new Christian Brothers' schools?—To be sure, and a great deal more. There is a great deal of demand. There were 600 children going last February to the proselytizing schools in the South Dublin district. I suppose of that number between 400 and 500 were Roman Catholics. Of course they would go to Roman Catholic schools if they did not get food and clothes given to them.

4400. In what schools?—The Irish Church Mission schools at the Coombe, Luke-street, Townsend-street, and Grand Canal-street.

4401. Are there many Church Education schools in your district?—There are a great number. I think there are as many Church Education schools and Church Mission schools as there are National. The attendance is perhaps somewhat less than in the National schools.

4402. Do all the Protestant children go to Church Education or Church Mission schools with the simple exception of Irishtown?—They go to the parochial schools generally, and a great deal of Catholic children go to them also.

4403. Is the Irishtown school the only National school in the district under an Established Church patron?—There are three schools in Bride's under the pastors there.

4404. Are these the only ones in Dublin?—The only ones in Dublin under Protestant clergymen.

4405. Are there any others in Dublin under the patronage of laymen of the Established Church?—Mr. Verner is the patron of Ringsend schools. He belongs to the Established Church, and Mr. Cobb is manager of two in Glanasmet.

4406. Is that the Ringsend school where the majority of the children are Roman Catholics?—Yes, the majority are Roman Catholic. It is on Lord Pembroke's property, and he contributes largely to its support.

4407. You spoke of many children not writing on paper. Does that arise from being too poor to purchase copy-books?—I think not.

4408. Is it from the neglect of teaching?—It is from the neglect of teaching in the schools. Sometimes they neglect to get copy-books.

4409. Do you think the teachers of the third class better now than what they were when you first became an Inspector?—I think they are much better now. They know the business better, but they don't pay the attention they ought. I am talking of the ordinary schools now.

4410. Are there any schools in the district that have had difficulty when a change occurs in getting a fresh master?—Indeed I have often observed it, but latterly I have observed a great difficulty in getting assistants. In Rathmines male school they cannot get an assistant at all. And assistants will not engage unless the manager gives £10 or £15 additional to the salary of the Board. I know another case, the Milltown school, which was closed altogether for some time. The teachers are scarce.

4411. Does that arise from a religious difficulty, or from the pay being too low?—From the pay being too low, and from an objection to the training establishment in Marlborough-street.

4412. Do the Christian Brothers' schools turn out good monitors?—No, they don't use the monitorial system much in the Christian Brothers' schools. I visited the Westland-row school the other day, as I was directed to make out a list of the non-National schools, and I was surprised with its cleanliness and order and regularity—the whole establishment equal to a model school, and much more crowded than any of them.

4413. Do many boys who have been educated at the Christian Brothers' schools afterwards become teachers in National schools?—No, I am not aware. It is very seldom. There is not a sufficient number of teachers or brothers. In Westland-row one brother has to teach over 100 children. They have not teaching power sufficient.

4414. In examining a school, do you pay much attention to passing the children from one class to another in the higher classes?—Yes; we see if the children are too highly classed; if we find that a pupil is not fit for a class, we represent it to the teacher.

4415. Do you think it satisfactory a child should remain for two years in the First Book of the school?—That depends greatly on the attendance in the school. If the attendance were regular, it would be quite too long; but from the irregular attendance in this country, it is not uncommon to find them two years in First Book.

4416. Taking the case of a workhouse school, where a child can attend regularly, within what time ought the child be passed from First to Second Book?—Well, I think a child beginning his alphabet would require to be about a year in the First Book. That greatly depends upon the ability of the child.

4417. Do you think it a good thing for a boy over fifteen years of age to remain in a school?—It is an unusual thing for a boy of fifteen to remain in school. If they are preparing to be monitors or teachers, or any other occupation of that description, they may be kept, but it is a thing that does not occur almost at all. In this district we find it difficult to get boys of fourteen to appoint monitors of schools.

4418. Is it a good thing to have boys over fifteen in a school, who are backward, and have no intention of becoming monitors?—I think it is well to keep them in the school if their parents can afford to leave them. There are 133 monitors in this district. We had 120 female monitors to 17 boys.

4419. Do you think backward boys of fifteen gain any advantage to themselves by continuing in school?—I think they do, but there are very few boys, indeed, over fifteen in the schools. In the schools in this district there were only seven boys aged fifteen and over, while nearly 100 girls of those ages were present at my inspection last year.

4420. Professor *Sullivan.*—Is the Clondalkin monks' school under your inspection?—It was. It is now in another district.

4421. With regard to the Christian Brothers' schools not producing monitors or persons who take up teaching as an occupation, does not that arise rather from the non-connexion of these schools with the general teaching of the country?—I think it does in a great

degree. I don't know much about the Christian Brothers' boys. We meet them very seldom. Our infant schools are, in fact, the nurseries for the Christian Brothers' schools. When the pupils leave our infant schools they are drafted off to the Christian Brothers' schools.

4422. There is no backward movement upon you?—No.

4423. How many workhouse schools in your district?—One, the South Dublin Union. It is not a National school. It is conducted on the denominational principle.

4424. Do you know anything of the school?—I think there are about 600 or 700. I went into it the other day; 510 is the average attendance. Of the 510 there are thirty-seven Protestants and 473 Roman Catholics. There are five Roman Catholic teachers, and two Protestant Established Church teachers.

4425. What was the number on the rolls?—It must be very nearly the same. Nearly all the boys would attend school in workhouses.

4426. If so, how is it that of 17,000 or 18,000 children on the rolls of workhouse schools, the average attendance is not more than 7,000 or 8,000?—The 17,000 probably represents the whole number who passed through the workhouse school within this year—which must be considerably larger than the attendance on any given day. I went into the South Dublin Union school only for about half an hour. I took down the number present; but I think all the boys of school age in the North Dublin Union are obliged to attend school. I should think it is the same in other workhouses.

4427. The *Chairman.*—In which of your reports to the Board do you notice the state of repairs of the school-houses?—I notice it, I think, in my report for 1866. That was the first report I made after coming into the district. I was astonished at the state of the school-houses, because the houses on the north side are far superior and the accommodation far superior to that on the south side. But on the south side we have the liberties of Dublin, the most wretched part of Dublin, and a greater population. *May* 5, 1868. Frederick O'Carroll, esq.

4428. Are you bound to mention the state of repair of the school-houses every year in your report?—Yes, we must mention the state of the school-house.

4429. Is that a primary or secondary report?—We make a secondary report No 1, and a secondary No. 2. On the first visit we pay there is a primary report. There is no other primary report required of that school for five or six years.

4430. In your last yearly report have you mentioned my schools as having been neglected to be repaired by the Board of Works?—There are only the Ringsend schools—three; Stillorgan—two; Booterstown and Inchicore schools—seven in all—which are vested in the Commissioners, and which the Board of Works have to attend to in this district.

4431. Who pays for the repair of schools vested in trustees?—The managers or local parties. And for the repair of schools vested in the Commissioners, the local parties must pay one-third of the cost, the Commissioners pay the two-thirds.

[Adjourned.]

THIRTEENTH DAY—DUBLIN, WEDNESDAY, MAY 6, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.

Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

THOMAS BALDWIN, Esq., sworn and examined. *May* 6, 1868. Thomas Baldwin, esq.

4432. The *Chairman.*—What is the appointment you hold under the National Board?—Superintendent of the agricultural schools.

4433. How long have you held that appointment?—Since October, 1864.

4434. Were you in the service of the Board previously?—I have been 18 years in the service of the Board.

4435. State the various positions you have held under the Board?—I entered as an agricultural pupil at the Glasnevin Central Agricultural School in 1850, was appointed to a subordinate office in the October of that year, and from that time have been advanced step by step to my present office.

4436. Is the experience you possess in agricultural matters in Ireland, wholly acquired in the service of the Board?—No; I was reared to agricultural pursuits on my father's farm, and was entirely occupied in agricultural matters until I entered the Glasnevin establishment in 1850.

4437. At what age did you enter it?—About 20.

4438. How long had you been there as pupil?—I entered in May 1850, and was promoted in the October following.

4439. To what post were you promoted?—I was appointed to the office of teacher and clerk. I had to keep the farm accounts, and as teacher my duties were principally to give instruction in land surveying, mathematics, and general subjects of use to the students.

4440. In the various farms mentioned in your report for 1866, are the acres there given Irish or statute acres?—Invariably the statute acre.

4441. Are there any model farms in Ireland unconnected with the Board?—There is only one at present deserving the name of a model farm, but there have been from time to time several.

4442. What is the farm existing at present?—It is in Oldcastle, in the county of Meath, and under the trustees of a fund.

4443. Have you any knowledge of that institution?—Yes; I have been inspecting it for years for the trustees.

4444. Do they receive any assistance from the National Board?—Not any.

4445. What is your opinion as to the question of producing a profit being a proof of the success of a model farm?—I think it is the very best proof. It certainly is the ultimate test of the farming pursued.

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4446. Do you consider that the existence of a deficiency shows a fault on the part of the manager?—Manifestly so, unless he has been induced or encouraged by his employers to enter into experiments which never can be profitable.

4447. As regards the larger farms under the Board, have they in ordinary years shown a profit?—On the whole, they have shown a fair amount of profit for the last three years, and for the year just past—our financial year ends 31st March—if the Commissioners desire it, I can show them a reasonable profit on the year, amounting on the whole, on less than 1,000 acres, to upwards of £1,000.

4448. Have the smaller farms shown a favourable balance in general?—I should say in nearly every case they do. They are managed by local parties whose capital is invested in the undertaking.

4449. Have the buildings on the larger farms been too expensive from any reason?—I think they have, in almost every case, been too expensive.

4450. From what cause has that arisen?—It arises from a variety of causes. In the first instance, all undertakings by the Government are done more substantially than they would be on ordinary farms; their leases are longer—the leases of the Commissioners are in many cases for 999 years. In the next place, all buildings done by Government are much more expensively done, I should be disposed to say, than those done by private individuals. In the third place, in all public undertakings of the kind there is a desire to put up a set of buildings more showy than an ordinary individual would require under the circumstances.

4451. At what amount, either of acreage or rent, would you draw the distinction between small and large farms?—It is exceedingly difficult to give a satisfactory answer to that question. It appears to me a farm capable of maintaining a family respectably—would be about the line to draw. As we understand the term "small farm," it has acquired a sort of derogatory meaning in this country. A small farm is supposed to be too small to maintain a family as they ought to be maintained. I think any farm which is adequate to maintain a farmer and his family respectably ought not to be considered a small farm.

4452. Taking the test of horse labour, should you call a farm a large farm where it is not worth the occupier's while to keep a pair of horses?—It depends entirely upon the stand point you take. I, for instance, think a two-horse farm could not be considered in any sense a small farm.

4453. Are there many farms on which a single horse is occupied in Ireland?—A vast number. I should say fully a quarter of a million.

4454. From your observation is it better economy for a man to keep a single horse or to hire the horse labour necessary on his farm?—The system almost universally adopted in Ireland on one-horse farms is this: two neighbouring farmers agree to lend their horses to each other, and they employ the pair at all necessary work, such as ploughing, harrowing, grubbing, and so on.

4455. What should you say as to the smallest amount of rent of a farm which, in your own words, would keep a family comfortably, as a test of small and large?—I think one way of arriving at that would be this: a labourer working for others—working for a landlord or a farmer—maintains his family as best he can. I think a farm that would give ample employment to a man, that may moreover give some employment to say two sons, that would give employment to the wife in milking and looking after his cows—such a farm ought to maintain the family comfortably, and if they are skilful, industrious, and thrifty, they might be, on the whole, prosperous.

4456. What sort of rent would that farm be?—To answer that question it appears to me the best way would be this: what would you suppose to be the sum of money competent to maintain a family in that state? Now, inasmuch as ten shillings a week maintains a labourer and his family respectably, I think it is not too much to assume that a net profit of £40 a year would, on the whole, enable an industrious and thrifty man to keep a family respectably. The produce of land fairly managed, on the principles of alternate husbandry, ought to amount to at least five times the rent. I can give you several instances where, under the Commissioners of National Education, it has produced five and even six times the rent; and at Oldcastle, the school which I named a moment ago, I find the receipts for years amounted to six times the rent. Now, assuming five times the rent as the fair amount of what the produce of land ought to be—one rent of course goes to the landlord as rent—from one-half to one rent goes in paying for seed and the other outgoings on a farm of this kind; so that there would be, at least, three rents left to the farmer for his own labour and skill. Consequently, if you divide £40 by these three, you get the rental on which, as I conceive a net profit of £40 a year could be realized—namely, from £12 to £14 yearly. I think it is not a question of acreage at all so much as a question of rental.

4457. In the smaller farms belonging to the Board are there a large quantity of buildings erected generally?—Yes; in every case I may say the buildings would do from twice to perhaps four or five times the extent of land.

4458. Are you aware whether the cultivators of the land in the neighbourhood of any of these model schools take example by the course adopted in the cultivation of these schools?—I find when the manager happens to be a man of good judgment and prudence, the farmers find it out, and as a general rule they are disposed to profit by his example; but when from one cause or other a man happens to be planted in a district who is not a skilful agriculturist, they have no confidence in him, and it causes a great reaction. I should also like to answer the question in this way. I find for instance in most cases that the growth of artificial grass has been greatly extended in the neighbourhood of the Board's farms. Any ordinary traveller through the country will find such to be the case. I believe the cultivation of roots, also, has been increased, but to a less extent, by the example of the Board's farms. I believe in no instance have they been productive of so much good to the surrounding farmers as in the extension of the growth of artificial grass.

4459. Are the small occupiers in Ireland often in a position to mow their artificial grass so as to avoid the waste of turning cattle to feed on a small patch?—That requires a little more capital than they possess to work it profitably. We are able to keep more cows on that system; as a rule small farmers have not capital, but there must be a beginning somewhere.

4460. Does it often happen that they have facilities for tying up cattle all the year round in that way?—No; the small farmers of Ireland are very sadly off for accommodation for their cattle.

4461. Is much interest taken in the neighbourhood of those farm schools throughout the country?—I think, upon the whole, there is a very fair amount of interest taken in them.

4462. Are there many that are managed by a local committee?—There are three grades of schools altogether in the Agricultural Department. One class, containing twenty model schools, including Glasnevin, is exclusively managed by the Board. The second, comprising eighteen model schools, are managed entirely by local parties; and the third, being what are called ordinary school farms, are managed also solely by local parties. The statistics are: twenty model farms (including Glasnevin) under the management of the Board, eighteen model schools under local management, and eighty-three farms attached to ordinary schools, making a total of 121.

4463. Excluding for the present Glasnevin, what are your duties as regards the nineteen other schools in the first class?—My duty at the commencement of each year is to receive from each of the stewards on the farms what we call a "pre-annual estimate," which is a detailed statement of what he proposes to

do for the ensuing twelve months, giving the kinds and quantities of seeds required; the kinds and quantities of manures; the kinds and quantities of implements; the number, description, and probable value of the live stock he proposes to dispose of; the amount expected to be realised by dairy produce—in fact a detailed description of the system of farming which he proposes to carry out for the twelve months. This is accompanied by a map showing the proposed cropping for the twelve months. It is a part of my duty to examine these as carefully as I can with the view either of approving of them or suggesting such alterations as I think desirable. I have then to see that those plans are fairly carried out, and that they are not deviated from without good reason. It is also my duty to exercise a check on the expenditure month by month. I have to give the steward of each farm authority for the sale of stock when he requires it. He accounts with the Commissioners themselves for all money that pass through his hands, but the accounts are examined month after month by me. It is further my duty to visit those schools as often as my other duties will permit, and to make reports to the Commissioners on their state and condition.

4464. How often do you visit the schools in this class in the year?—Unless prevented by other duties, I invariably visit each school three times in the year—first in autumn, to see the preparations for the ensuing year; secondly, in spring, to see the spring cultivation; and lastly, I like in every case to visit the farm before harvest, to see the state of the crops in them.

4465. Is the manager of each farm obliged to get your approval of every sale of stock?—He is.

4466. Supposing that from the season the crops turn out badly, and that he is obliged to sell earlier than he originally intended; or if, on the other hand, the crops are good, and that he is able either to keep on or to buy in additional cattle, does he require your consent to all such detailed changes?—Yes, but then I am supposed to be in possession of all these circumstances as they arise. The manager furnishes to me a weekly journal of what he has done for the past week. I see that journal every Monday morning; so that I am supposed to be thoroughly acquainted with all those details.

4467. Who are the heads of the farms in this class?—The stewards.

4468. Who is the local manager—what do you call him?—The agriculturist.

4469. Does he reside on the farm?—Invariably.

4470. What responsibility has he as regards the boarders?—In most cases the superintendence of the boarders is intrusted to the literary master, who resides in the place, and affords literary instruction, it being deemed desirable to relieve the agriculturist from that duty, so as not to divert him from his main business, which is farming.

4471. Do the boarders lodge under the superintendence of the literary master or the agriculturist?—In some few cases—at Limerick, for instance—the agriculturist is responsible for the discipline of the boarders; but, in most cases, the literary teacher is responsible for it.

4472. Who feeds them?—The Commissioners in some cases undertake that duty, as at Limerick and Glasnevin. In other cases they give an allowance, varying from £14 a year in minor schools, to £20 in larger schools, to the literary master for the maintenance of the pupils.

4473. Do the apartments of the boarders form a portion either of the agricultural or the literary master's house?—The agricultural master and the literary master have each a set of apartments to himself, for his own wants and the wants of his family; but they immediately adjoin the apartments in which the boarders sleep.

4474. What salaries are paid to the agriculturists of the schools in this class?—It varies from £3 10*s.* a month, with rooms, to £120 a year, which is the highest salary given. That is the allowance in Cork and Belfast.

4475. What are your duties as regards the eighteen school farms of the first class under local management?—My chief work of inspection is on the larger farms now described. I also visit the others when in the neighbourhood. I visit the eighteen model schools as well as the smaller school farms as often as I can.

4476. How often in the year do you visit those eighteen school farms under local management?—At least once a year; but there is another officer who is supposed to visit them three times a year.

4477. What is he styled?—Inspector. He is constantly on the work of inspection.

4478. Is he under you?—He is.

4479. What is his position as compared with that of the Inspectors of ordinary National schools?—I am sorry to say he is not as well paid as they are.

4480. Where does he live?—Close to the city here.

4481. Has he much duty to perform at head-quarters?—None. All the duties at head-quarters I am obliged to perform. I have to attend, for instance, at the Education office every Tuesday, which is the day the Board meets to offer explanations on any points that may arise. He has nothing to do with the Glasnevin Institution.

4482. Do you reside in Dublin or Glasnevin?—I reside at Glasnevin.

4483. Do you present an annual report to the Board?—I do.

4484. With whom do you transact the business of the Board generally?—With the Resident Commissioner, the Secretaries, and such members of the Agricultural Committee as may require my attendance.

4485. Do you attend all the meetings of the Agricultural Committee?—There is an order of the Board requiring my attendance at them.

4486. Does that committee meet at regular periods?—They meet on Tuesdays.

4487. Do you receive a special notice when your presence is likely to be necessary?—My presence is supposed to be always necessary, because the documents that come before them require explanation week after week.

4488. You attend that committee every week?—I attend at the Education Office every Tuesday.

4489. What is the usual size of the eighty-three farms attached to National schools?—It varies from half an acre to upwards of twenty. There are very few of them more than twenty acres. You will find in my report a list attached to which is a column giving the extent of land in each farm.

4490. Are there any of these school farms on which two horses are kept?—None.

4491. Is one horse kept on any of them?—On a good many.

4492. How often do you inspect them?—I visit them, as I said a moment ago, whenever I am in the neighbourhood. The Inspector is supposed to visit them all three times a year, but the work is getting too heavy for him. He is supposed to visit every school three times a year, and there being 121 schools in the country, it is impossible he could carry out the orders of the Board, and visit each three times in the year.

4493. What is his name?—Mr. Brogan.

4494. Does he make periodical reports to you?—His reports are sent to the Education Office; they are then referred to me, and those which require action to be taken upon them I submit to the committee.

4495. Is most of your business with him transacted through the medium of these reports, or by verbal communication?—Both.

4496. Do you exercise any control over the cultivation and management of those eighty-three school farms?—So far as the course of cultivation is fully described in his report, I do exercise a certain control. The form of the report (which you can have) is very detailed, and gives a full description of the school and farm, the description of land, the rotation of crops pursued, and the management generally.

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4497. Have you power to direct the course of cultivation, or control the purchase and sale of stock on the eighty-three school farms, in the same way as in the case of the large farms?—No; we have nothing to do with that; if the managers of the eighteen model schools under local management, and of the eighty-three school farms, pursue any established system of rotation of crops—if they do not violate any of the fundamental principles of husbandry, as they are known to me, I do not interfere with them.

4498. You inspect and criticise, but you do not manage?—I do not manage.

4499. Are the farms attached to schools cultivated wholly by the children attending the school?—In no one case; in many cases the children perform no manual labour at all on the farm; in some cases they do.

4500. Are there any rules of the Commissioners for those cases where they do perform labour on the farm to secure a proper time being given to the teaching in school?—That is left very much to the manager. The manager knows all the local circumstances, and, of course, does what is best for the school; but in no one case does the farm work, or the agricultural instruction, interfere with the the ordinary time for literary instruction.

4501. Do the ordinary Inspectors of the Board visit those eighty-three school farms?—They do.

4502. Have cases come to your knowledge where just complaint has been made either by parents or other persons in the neighbourhood that the children had been unduly kept from school to be employed on the farm?—No such case has ever been reported to me, but I have heard managers say that they had frequently to request the teacher to discontinue farm labour, inasmuch as the parents complained that the children were worked for the profit of the teacher. In all those cases, what I have suggested is, that in addition to the instruction imparted in the school on agriculture, they should be periodically taken over the farm and receive what I call clinical instruction as to what is going on.

4503. Do the children like being employed on the school farms?—I think, on the whole, they like it very much.

4504. Are the masters who teach in those model farm schools of at all a different class from the ordinary teachers?—They are men who have more taste for farming, and I should say are a grade more intelligent than the ordinary teachers.

4505. Are there many of them who are qualified to communicate instruction to the children by lectures while visiting the farms?—I find the majority of them are exceedingly well qualified.

4506. Do many youths come up to Glasnevin from those school farms?—Yes; many of the youths in Glasnevin have come from them.

4507. Do many come to the nineteen model farms from those smaller schools?—A good many do.

4508. Do you find that they are better agricultural pupils than those who come from the ordinary National schools?—I cannot say I have been able to observe any marked difference in that respect.

4509. The Earl of *Dunraven*.—Some of the ordinary agricultural schools contain not more than an acre; how do you distinguish between such school farms and the school gardens?—The distinction is as to the rotation of crops pursued; in the school gardens the rotation is that of garden cropping; for instance, there is no corn. On the other hand, where we have the ordinary farm rotations—the four course, the five, six, or any of the other established rotations of cropping pursued, we call that a school farm.

4510. Are school farms carried on upon any uniform plan?—The uniform pervading ideas are these: that a rotation of crops, a systematic course of cropping of some kind is pursued, and that on all the smaller ones the system of soiling, and house-feeding cattle is adopted.

4511. Who has the arrangement of the rotation on the different farms?—The teacher; we do not consider it advisable to interfere with him, because he is working for his own profit, and so long as he pursues a systematic course of cropping, and does not violate any fundamental principle of farming, we consider he is doing very well. If he tills deeply, keeps his land clean, if his crops are on the whole skilfully cultivated, and his cow or two fairly managed, we do not consider it desirable to interfere with him.

4512. The boys work after hours, do they not?—In some cases there is what we call an industrial class, and it is only where there is an industrial class that the boys do systematic labour, and then only after school hours. They receive a penny per day for their labour. I invariably recommend the teacher to pay them at the rate of a penny per hour, which I think is very fair value for their labour. They can sow seeds, and do other work of that kind, and I do not think a penny per hour too much to charge for their labour. We do not like them to labour longer than two hours in the day.

4513. I see by the table in page 30 of the report, that the number of agricultural schools was a great deal larger about ten years ago than now; can you give any explanation of the cause of the diminution?—That was because some years ago a class of schools called workhouse schools, which had been in connexion with the agricultural department, was all struck off, in consequence of a correspondence that arose between Sir Robert Peel and the Commissioners, in which he compelled them to reduce their estimate for agricultural education, but there has been in reality no such diminution in the number of agricultural schools of any class as would appear from that falling off.

4514. The *Chairman*.—In the larger model farms that are under the control of the Board, is an account kept which would show the amount of capital expended on that farm from the beginning?—I can only answer that question to your satisfaction by saying that since I have had charge of the department I think it will be found that the entire expenditure can be told.

4515. In your calculations of profit, do you make any allowance for interest on the capital expended in buildings?—No, for this reason, that in no one instance have I been able to ascertain how much was invested in buildings. The entire school and buildings were erected by contract.

4516. Do you make any allowance for interest on money expended in improvements from year to year?—That is generally taken into account in what we call the valuation. The usual course in cases of that kind is to value the improvements at the close of the year, with the implements and stock.

4517. Supposing the case of a granary, a barn, or such being built as additional buildings, would any charge be made by you in future years for interest on the money so expended?—I should say it ought to be, but for the four years I have had to do with the department as superintendent there has been no building at all.

4518. Sir *Robert Kane*.—Did I understand you to say that the master of an agricultural school works the farm attached to that school entirely at his own risk, and receives all the profits derived from it?—That is so in all the schools except the Glasnevin one, and the nineteen school farms which are under the exclusive management of the Board.

4519. Those are what are properly termed the model agricultural schools?—They are.

4520. In the ordinary or primary agricultural schools the working of the agricultural part of the school is entirely at the private risk, and for the private benefit, of the master?—Yes. His own capital is invested in the farming.

4521. Do you consider that under those circumstances the master is likely to do more than follow the most usual routine course of agriculture in the country? Is he likely to engage in anything that would serve as a model to show anything novel in the practice of agriculture, further than working his farm better than ordinary farms through his greater intelligence—is his farm likely to become a model in any other sense than

being more skilfully worked?—A school farm may be used, if I catch your question clearly, for two totally different purposes. It may be a "model" farm, though it may produce nothing novel, but merely illustrate the established rules and principles of farming—a good rotation of crops, good tillage in autumn, for example, and sufficiently early in preparation for roots—in other words, merely carrying out the established and well-founded principles of husbandry. But in the sense of carrying out novelties or trying experiments, I should say that except in very few cases they don't do anything of the kind.

4522. Then, such an agricultural school, in what does it differ from an ordinary school where the master would have a little farm to work at during his leisure time, and which, of course, he would work for his own advantage in the best way?—In no respect at all, supposing that the master carried out a rotation of crops, and observed the established principles of husbandry.

4523. If he had a farm of his own, would not it be his interest to do that?—Well, it would be, if he always acted up to his own interest; and so it would be the interest of all the small farmers in Ireland to do the same thing, but unfortunately they do not.

4524. The model schools are worked entirely at the cost and responsibility of the Commissioners?—Yes, the nineteen model farms and the Glasnevin school.

4525. In these farms is the system of agriculture limited to the ordinary routine—a rotation of crops, stall feeding, and so on, such as would be pursued on a farm of corresponding magnitude in private hands?—I can best answer that question by saying that since I have had the superintendence, I have, up to the present, discouraged all experiments, and merely undertaken to illustrate established principles of farming. If the Commissioners desire experiments they must be prepared to carry them out at a loss. One of the very highest authorities—the editor of the "Journal of the Royal Agricultural Society of England"—says, in a recent communication to that society, that he believes no instance on record can be adduced where a man has made experiments to pay. It would be a very proper thing, if the Commissioners propose to try experiments, to have an experimental farm, or to allot a field or two on each farm for experimental purposes; but, it appears to me, the Commissioners will accomplish a great deal of good by illustrating on each of their farms what may be called the recognised principles of husbandry. That, without any experiments at all would certainly be a vast improvement on the system pursued throughout the country.

4526. Then you distinguish between what you call experimental farming and model farming?—I make that distinction.

4527. And you consider the operations of the Board are with propriety restricted entirely to the latter?—Yes, at the present moment.

4528. Giving an example of the ordinary standard course of farming, carried on with the fullest knowledge and greatest care?—Yes.

4529. And in fact not going beyond what ought to be met with in every ordinary farm?—On every well-managed farm.

4530. In that way you consider the operations of the Board have been of late years rendered profitable?—I do; and more useful than when they did undertake experiments.

4531. Is there a department of horticulture or gardening attached to the operations of the Board?—We have at Glasnevin rather an extensive department of horticulture, conducted by a man of considerable experience in that department.

4532. Do you carry out the same principle of looking to a profitable return in gardening?—No, we do not expect profit, particularly on the ornamental part. It consists of a kitchen garden, on which we expect profit; a green-house, from which we don't expect profit.

4533. Have you much green-house cultivation?—Not very much. There is a small green-house, a nice vinery, and a small peach-house.

4534. Is it for the purpose of instruction in the management of green-houses and vineries that these have been erected?—The object of the Commissioners in grafting the horticultural upon the agricultural branch, was to supply a want felt by country gentlemen, and to train up a class of men competent to undertake the combined duties of steward and gardener, and it is succeeding very fairly in carrying out that object.

4535. Mr. *Gibson.*—You say as a general rule experiments are not profitable in the first instance. You have been a good while at Glasnevin, and I suppose you are conversant with the experiments which were made on the farm before you had charge of it yourself?—I am.

4536. You remember, I suppose, the experiments made as to the difference between ordinary and artificial manure?—I do.

4537. And also with respect to the growth of roots treated with different kinds of manure?—Yes.

4538. Would you be prepared to say that in an agricultural establishment, such as Glasnevin, it would not be desirable to test the productiveness of manures, and also the quality of different soils?—I think it would be highly desirable to do so on an experimental farm, but it ought to be kept quite distinct from a rent paying farm.

4539. Of course an experimental farm is an experimental farm—that is evading the question—take the farm I am speaking of—that at Glasnevin, conducted as it has been to the present time, do you not think it desirable, and to be the duty of the Commissioners, to test such matters as I have spoken of, as they were tested at one time during Mr. Kirkpatrick's management?—Yes, they were tested.

4540. I think there were some reports in which the different qualities of the manure applied to the ground and the productiveness of each were put forward?—A great many. I was intrusted from the time I entered the place with the measurement of the ground which was subjected to those experiments, and the measurement of the crops resulting from them.

4541. I am not now speaking of profit at all, but I wish to ask whether you do not consider it desirable in an institution like Glasnevin, supported by public money, that such experiments should be entered into, so that the young men attending there should know how best to employ themselves afterwards?—I think the Glasnevin institution will perform one of its most useful functions if it teaches what the leading agriculturists of the United Kingdom have found to be the best system of husbandry.

4542. Is it your opinion that it should carry out the routine system, but never venture to ascertain what the best system is?—It should not make experiments if you want to make the farm pay.

4543. I am speaking of the duty of a Board of Agricultural Education. Where are the experiments to be made in Ireland, and how are the characters of farms to be ascertained in particular localities?—You ask me where are experiments to be conducted. My experience of experiments—and I have made a good many myself—is that they had better be left to private enterprise. You require a certain degree of zeal and enthusiasm that you cannot always purchase, to make them.

4544. You have it at present at the model farm?—I am only stating my experience of experiments, which is, that they had better be left to the zeal and enterprise of private individuals.

4545. I think you mentioned 10*s.* a week as the standard at which you estimated the earnings of a farm labourer, so as to estimate what the earnings of a farm and the extent of a farm of that class would be?—I stated that a labourer on 10*s.* a week has to support himself and his family.

4546. Well now, on consideration, do you not think that 10*s.* a week is a higher rate of wages than a farmer has, on the average, throughout Ireland?—I take the maximum, the average rate of wages in Ireland is about 7*s.* 6*d.* at the present moment; and I take the maximum in order to compare the lowest

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grade of the farmer with the highest grade of the labourer. I think that would be a fair comparison.

4547. And then this farm that you speak of is not an average farm, it is not founded on the average rate of wages?—I do not suppose I made myself quite intelligible to you on that point. What I meant to convey was, that inasmuch as the labourer who is worth to an employer 10*s.* a week, is able to maintain a family, he ought to be worth more than that to himself, supposing he would use skill and care in the cultivation of a farm.

4548. Then I understand that if the farm labourer is paid 10*s.* a week, his farm would be the farm that you describe?—I do not convey that idea. My remark was that the labourer working for himself, aided by his wife and his son—and it may be two boys—ought to be able to produce as much as would support himself and his family respectably.

4549. Now, Mr. Baldwin, with reference to those small farms, those school-farms which you say are distinguished from gardens by rotation of crops, and by the system of soiling and feeding of cattle, could a man only have a cow, or could he have cattle upon a school-farm of one acre—could he have a cow?—Well, Mr. Cobbett goes to show that a rood of ground will support a cow. I think a man having two statute acres of ground ought certainly to be able to feed a cow well all the year round.

4550. Now would you particularize any of our school-farms of two acres where a man has a cow which he supports exclusively on the produce of those two acres—and describe what he should do?—Well, if he put the one acre of land under the ordinary four-course rotation, he will have two roods under roots. If he tills that with a spade he will produce at the rate of twenty-five tons of mangold wurtzel or Swedish turnips per acre; and a rood of ground producing seven tons or seven and a half tons of mangold wurtzel will give six stones of roots to a cow for about half a year. A rood of ground under artificial grass, the land being tilled by a spade deeply and well, and well manured, will produce as much clover or ryegrass as will feed the same cow in the summer months. That is, supposing the cultivation to be deep and good and the manure fairly and liberally distributed. So that in reality one half-acre of ground will support a cow of the class of cattle in the hands of the poor small farmers all the year round. On five and a half statute acres of land at Glasnevin, we are able to keep four cows all the year round.

4551. Do you mean that the cow should be house-fed all the year round?—Yes; she should be house-fed all the year round.

4552. What you have now said applies to the one-acre school-farm, and you have only given me an account of two roods?—Oh, yes, to be sure, the remainder would be in corn. The two acres would be divided into four fields in a four-course rotation. And on a one-acre farm you would have the remaining half acre under corn.

4553. And how much under potatoes?—Well, a man might pursue such a rotation as we have at Glasnevin, for instance, and he might have another rood, if he wished, under potatoes.

4554. I do not know what you have in Glasnevin; but I want you just to tell me about this small farm?—Well, I understood you to ask me to show the quantity of ground that would feed a cow all the year round.

4555. No; I just want you to give me your own idea of a two-acre farm rotation of crops that would apply to feeding of cattle, because a great deal depends on the capability of these school-farms to answer the purpose, and it is a great matter if they can be so applied, and the country would be greatly benefited?—I think I have shown you that half an acre, at all events, one rood of roots and one rood of artificial grass (supposing the land to be thoroughly well tilled and manured) will feed a cow all the year round; and out of the acre there are two roods available for oats or barley or any other crops the farmer may wish to have.

4556. The Earl of *Dunraven.*—On how many of those agricultural farms in Ireland is that done?—There are very few of them that till so deeply. I assume very deep tillage, and what very few of them do accomplish. That is, I may say, what it is possible to accomplish—what I know can be accomplished; but, perhaps, one school-farm with another, it takes twice as much to feed a cow all the year round.

4557. Can you tell the Commission how these small farms, which are intended to give agricultural instruction to the farmers, are worked at the present time?—The systems of management are almost as various as the farms themselves. In very many of them—I should say, in the majority of them—the four-course rotation is pursued. Here is one I obtain from the list at random—Parteen, near Limerick, for instance. There are two statute acres, and the man keeps a cow all the year round upon that. He pursues the four-course rotation upon the two acres, and he grows a good deal of potatoes for his own use. He is not a man possessed of any extraordinary skill. He is a sensible man, who works pretty industriously, and tills his bit of ground very fairly, and has a cow in very nice condition and rears her calf, and has potatoes and vegetables for his house all the year round—potatoes and vegetables, and milk and butter for himself and his family.

4558. Have you any control over the mode of farming in those ordinary schools?—We have, in this way, that if we find that a man is doing anything wrong, we give him a reprimand. For instance, if we find a man not ploughing his stubble land in the month of November, we reprimand him for it. In some few cases we have cancelled the grant altogether, because they did not observe the rules which we think they ought to observe.

4559. By whom are the farm-buildings erected generally?—In very many cases by the landlords; in some cases by the teachers.

4560. Mr. *Stokes.*—In the case of the small farm which you specified just now, am I right in supposing that the cow belonged to the master?—The cow belonged to the master.

4561. What kind of account does the master keep of the crops of this farm—does he take the crops himself?—He does, and he keeps a most accurate account of all his receipts and all his expenses.

4562. Does he buy the crops from the Commissioners?—No; the Commissioners have nothing in the world to do with it, except to see that he pursues a skilful system of cropping and teaches the elements of agriculture in the school to their satisfaction.

4563. Does the master pay rent to the Commissioners?—He pays rent to the landlord.

4564. What, then, have the Commissioners to do with the farm at all?—To inspect it—to see, as I said before, that the master pursues a proper course of cropping, and that he teaches the elements of agriculture to a class of boys in his school.

4565. Do the Commissioners oblige him to keep such a farm?—Not at all.

4566. Is it left to himself?—Entirely.

4567. In cultivating such a farm as that, with deep digging, are the boys able to do much?—No; I suppose there are not ten per cent. of them where the boys do any labour at all; it is voluntary with them.

4568. Do the managers superintend, or are they supposed to superintend the farm?—The managers take an interest in them; and they could not be established without their concurrence.

4569. Do they stand towards the farm in the same relation as they do towards the school?—In the same relation.

4570. The farm is under their direction?—It is.

4571. The Earl of *Dunraven.*—There are both vested and non-vested schools?—Yes; in some cases we have a different landlord for the school from the landlord for the farm.

4572. Is the land always contiguous to the house?—In most instances. The last case I visited was in

the county of Leitrim, and the model farm there, which was on the side of a mountain, on which the teacher was setting the people an example of reclamation, was situate about a quarter of a mile from the school.

4573. Lord *Clonbrock.*—You have told us that Glasnevin farm is divided for instruction into three different sizes?—That is stated in my printed report.

4574. On which of these three different sized farms is the instruction given most valuable, taking into consideration the general system of agricultural instruction in the country?—Considering the institution as a place for educating young men, the small farmers' sons, to farm for themselves, to go back to improve their fathers' holdings, I should decidedly say that the two small farms are most valuable in this respect.

4575. Now, do you believe that farms of such a limited area as that of the model farm at Glasnevin—five acres—can generally be carried on profitably in the country?—I think any five acres at Glasnevin are fully as valuable, and as productive as more than double the same area of land of an inferior description in the remote districts.

4576. Do you believe that it possesses that value from its proximity to Dublin?—Partly from its proximity to Dublin, and partly from its natural productiveness. It happens that the land in the hands of the small farmers is, as a rule, light land, poor land, hilly land, boggy land, and so on.

4577. I do not know what you say is the best land of that size. Do you believe that, supposing it is not in the neighbourhood of a town, and you have not got a market close to it in the rural districts, a farm of that kind could be profitably conducted, so as to be beneficial to the country?—I think any farm of the same rental could be tilled with advantage to the individuals and to the country. As I said before in answer to the Chairman's question—I conceive that in connexion with that question, it is not a question of acreage at all so much as of rental—that is, supposing the land to be fairly rented.

4578. Then, in looking at this farm of Glasnevin, I am not to take the acreage, but the rent. Now, what is the rent of your small farm at Glasnevin?—The rent of our land at Glasnevin is about £4 per statute acre.

4579. That makes £20 a year?—Upwards of £20.

4580. That makes a very different farm from the general sizes of farms we get in the rural districts that would be under fifteen acres?—Yes, and that is what I wished to convey to the Chairman.

4581. That would involve a very different style of farming, because you know it is quite manifest that you cannot cultivate an area of fifteen or twenty acres with the same hands that you could cultivate five acres, although the latter may be more valuable land?—But if you look at the produce. Those five acres maintain four cows all the year round; and consume as much labour as many a twenty-acre farm in the country.

4582. But you have got an area of land that must be cultivated, whether it be rich land, or whether it be poor land, and if you increase the area from five acres to twenty acres, so as to make the rents of the different descriptions of land equal according to what you say, is it not quite manifest that you could not cultivate the larger area with the same number of hands as the smaller? The man and his two sons that you talk of would not be able to cultivate the larger area, would they?—The depth of cultivable soil at Glasnevin is fully twice as much as the depth of soil cultivated on many of the light farms in Ireland, and I have no hesitation in saying that there is twice the quantity of labour on those five acres that there would be on ten acres in many parts of Ireland.

4583. Do you mean to say that the same number of people, no matter how different the two kinds of land, would cultivate five acres that would cultivate twenty?—I did not say that of all cases.

4584. If you say that it depends on the matter of rent, and if I say that twenty acres of land in the country would represent your five acres at Glasnevin, it is quite manifest that you are dealing with a very different category of farm altogether, and it is plain, is it not, that the same number of hands could not cultivate the twenty acres that could cultivate the five? You say that in comparing two farms I am not to look at the area but the rent, and then I must increase my area when I look to the country, and your five acres at Glasnevin would represent twenty in the rural districts?—Twenty acres of land in the poor condition it is met with.

4585. Still, twenty pounds a year would be the rent of each?—Certainly.

4586. Well, I have known a great many places where a pound an acre represents very fair land. Land at thirty shillings an Irish acre we call in my country very comfortable land?—Well, if the same skill had been bestowed for the last fifteen or sixteen years on any twenty acres of land in the country which was only worth twelve or fifteen shillings an acre at first, I think you would agree with me that that land would be worth now more than a pound an acre.

4587. I can assure you that thirty shillings an Irish acre is paid, and I can assure you that thirty shillings for an Irish acre represents an extremely good quality of land, a very high quality?—But not land that has been for a series of years deeply tilled and liberally manured, surely.

4588. It will represent land with about three or four feet of good soil?—I know perfectly well that you are right, that it represents land in the condition that it is now in the hands of small farmers; but not land in the condition that it would be in after receiving generous treatment for fifteen or sixteen years.

4589. I doubt whether, at least in our country, if you improved the land ever so much, you could get it beyond that?—Surely any tillage land can be improved by good tillage and manure.

4590. Now, I heard you say just now that half an acre of land will maintain a cow for a year—a rood of land in roots all the winter, and a rood of artificial grass all the summer?—Yes, under the circumstances stated by me.

4591. I suppose you do not propose to feed upon roots all the winter; and how do you propose to find the hay?—Give it a little straw with the roots.

4592. Then it is quite clear that that must come off some other land?—No; we suppose an acre put under the four-course rotation, and there are two quarter acres in corn.

4593. And you would have sufficient straw for both feeding and bedding?—I have no doubt I should. I put that as an extreme case, and I said that on our farms—even those which are fairly managed—it takes twice that.

4594. Mr. *Gibson.*—The farm that you spoke of to me was a two-acre farm?—Yes.

4595. Lord *Clonbrock.*—Then, of course we should have to consider also, in those small holdings that you recommend throughout the country, that there would be the necessity of houses and buildings, because if you keep your cows in houses, and all that, you must have sufficient buildings attached to them. Do you think it would be a profitable speculation, and might pay upon every five or ten acres of the country, to have those? Who is to go to the expense of those buildings, and who is to erect them upon that small area of land?—My lord, I should be very sorry that you should suppose that I was an advocate for small farms as against large farms, either in anything that I have said in that report, or anything that I might say to the Commission; but, having 300,000 farmers in Ireland, each with less than fifteen acres of land, it is surely desirable to teach them better means of cultivating the land they have;—not that I consider that small farms of five acres are the best thing for the country *per se;* but, having them there, I think it is best to show them how, by good management and good tillage, to make the most of their holdings and to uplift themselves; and I think if they were encouraged to a reasonable extent, as many Irish landlords encourage them, that the buildings could be put up at a very trifling cost indeed. The aptitude of the small farmers for erecting plain but suitable

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buildings for themselves is very considerable; and they show that, indeed, with small aid from their landlords. I should like to mention to you, if you would go into it, an estate where it has been done in one of the remotest and worst parts of Ireland—in the county Tyrone.

4596. Have you found that your instruction given to your farmer students has been of any practical use to the country—do you know, or have you heard of any pupil at Glasnevin who having gone home has profitably cultivated his own farm upon your principles?—The young men we teach at Glasnevin, as a rule, become stewards. They find that they can get on better by becoming stewards of the landed gentry of Ireland, than they would by going home to cultivate the small farms.

4597. I thought that perhaps you might have known some instances where the pupils might have gone home, and shown the old people at home the way to put their instruction to practical use?—Some of them have gone home and worked with their fathers, but not to assist the five-acre farmers or ten-acre farmers.

4598. Now, have you much competition for your admissions into the Board's agricultural schools—do they all go in by competitive examinations at Glasnevin or the other schools?—They come to Glasnevin chiefly from all the other agricultural schools.

4599. But you have competitive examinations for admission to the agricultural schools in the country?—We have two classes of pupils. In each of the schools the Commissioners have endowed a number of scholarships, which we call Free Pupils' Scholarships. For these free scholarships the examination is competitive. For the paying pupils there is a mere qualifying or pass examination. In answer to the other part of your question, I may mention instances of model agricultural schools under the Board which are now full:—Athy, in the county of Kildare; Kilkenny; Limerick, nearly full; Cork, pretty full; and there are at the present moment several applicants for admission to Athy and Kilkenny.

4600. Then you say that throughout the country you are generally full?—In the provincial or larger schools; not the smaller ones. I think if you go consecutively through the history of the department I shall be able to show you that the Commissioners, urged on by the landed interest of Ireland, established too many of the schools—for instance, between 1848 and 1853 the number of model schools was increased from eight to twenty-nine.

4601. Do pupils readily pay the required fee of £8 per annum—is that fee willingly paid—do you find that this is no obstruction?—It is not so much an obstruction as the value of the labour of the farmers' sons to the farmers.

4602. Can you tell me why Athy seems to be the most favoured of those schools—it seems to be fuller than the others?—Well, for the last three or four years the Athy farm has been managed with great skill, as I hope to be able to show you if you go into it, and that, I think, is quite enough to account for the confidence reposed in it by the farmers; and it is in the midst of a colony, I may say, of Scotch farmers, many of whom I hear speak very highly of the good sense, judgment, and skill shown by the agriculturists. And another circumstance is, that the number of places there is limited. There is only room for four boarders at Athy. There is accommodation for upwards of twelve at Cork, and at Limerick for about twenty; and, of course, the number of places being limited at Athy, it will always be full.

4603. Why is the number of the free scholarships larger in some of the schools than in others? I find here a return stating that in Limerick the number of free pupils is six and in Cork four. I presume that the number of free pupils represents as many as the Board is enabled to receive as such?—No, the number they give there is the maximum of free pupils.

4604. I presume that those free scholarships are willingly accepted by the pupils?—Not in every instance. At one formed in Cork, for example, the farmers would more willingly pay the £8, than accept the free scholarships.

4605. More willing to pay than to get in free?—In Cork I have found that to be the case; but I have not answered your question as to the greater number of agricultural pupils being in Limerick. The Commissioners got a loan from the trustees of a local fund, and the trustees very liberally gave back the rents to the Commissioners towards the maintaining of agricultural boarders; and then the Commissioners, to show their sense of the gift of the trustees, have given a larger number of free scholarships to that than to any other school.

4606. That is the reason why Limerick has so many more?—Yes.

4607. And then in Cork and in Belfast there are four, and those are the two next; and is that from the same reason, local funds?—No, those are the two largest schools that we have—Cork and Belfast.

4608. Now, Derrycastle school attracted my attention in the return just now. Was this school originally founded as an agricultural establishment, or was it a National school to which, subsequently, a farm was added?—Both were established about the same time—the school and the farm.

4609. But it is not a model school?—No, it is what is called a model agricultural school, but not a model school in the strict sense of the word.

4610. It says thirty scholars in it receive agricultural instruction. Now, does that imply that there are more scholars in the school who do not receive agricultural instruction?—Oh, yes, only the senior boys receive agricultural instruction—those who are capable of reading well and imbibing agricultural instruction—the third and fourth classes, for instance.

4611. Then it is a large school, I presume?—A large school.

4612. And the thirty senior boys are taught agriculture?—The senior boys only receive agricultural instruction.

4613. Then from that it would appear that it would be very desirable if we could possibly extend the system of agricultural schools. I mean to say, would it not be a great advantage if we could make all the ordinary schools of the country in the rural districts agricultural model schools, with farms of different sizes?—Most desirable, and it is the result of my experience, in all parts of the country, that it would be productive of great good indeed if the elements of agriculture were well taught in the schools; and if, in addition to them, you could have small bits of ground well tilled.

4614. Still I think in your last report you have stated that the pupils do not seem so willing to avail themselves of agricultural instruction as they ought to be?—I distinctly stated that in my report, and I wish to convey the same idea to the Commissioners—that there are several of the minor schools, for instance, which have no boarders at all.

4615. And you give some cause for the unwillingness?—I do.

4616. The rising wages of farm labourers. Do you think you were quite justified in saying that one cause is the feeling that prevails among the tenant farmers as to the want of leases and reasonable security for tenure?—Well, that conviction has been forced upon me by my observation in all parts of Ireland.

4617. And this feeling makes them indifferent to agricultural progress of every kind—you think that that general proposition is quite justified?—That is my opinion, and I think it is rather fortified by the experience of those who have had experience of agricultural societies, and all movements for improving the condition of the tenant farmers of Ireland.

4618. Do not you think there is a reason that you come to afterwards in the report, that is a great deal more likely, that is, that the model farms have not shown very good balance sheets?—I think that has had a great deal to do with it.

4619. Rather more I should say than the other—for persons do not like to enter into fancy schemes that

they see are not paying. Do you not think that that would be rather more likely to deter than the former cause, or at least sufficient to account for it without anything else?—It would fail to account for it, I think, in the case of farms that have been paying a reasonable profit for some time past.

4620. You say some farms are beginning to pay?—They are.

4621. The *Chairman.*—What is the extra cost of a school-farm to the Commissioners?—£5 a year for salary, exclusive of whatever little grants of books they might make from time to time, which is a very small sum indeed.

4622. Is that the total expense of a school-farm in excess of that of the ordinary National school to the Board?—That is the total expense.

4623. Lord *Clonbrock.*—In the list of the ordinary agricultural schools in 1866, page 317, you have one column giving a return of the number of pupils instructed in agriculture, and I observe in some half dozen of those schools there are blanks; now we will take No. 23, Ratoath, co. Meath, and there there are none instructed. What is the reason of that?—The explanation that I can offer you upon that school will almost apply to many of the others. It arises from accidental circumstances; the accident in that case being that the teacher last year was an old man, and we found it exceedingly difficult to get accounts or returns of any kind from him; and a younger man has been put in his place, and we shall have the figures in next year.

4624. Professor *Sullivan.*—With respect to a question of my Lord Clonbrock, I wish to ask you what do you consider the elements that enter into the value of land, distinguishing the natural as it were from the artificial values—for instance, as to geographical position?—First, the staple of the soil itself; its proximity to market; its elevation above the sea; its proximity to sources of manure, &c.

4625. That is, separating the natural from the artificial, you have first the soil itself, the natural soil?—The natural capability of the soil itself, and then you have the geographical position as regards height above the sea, or what may be called climate.

4626. And then you have the artificial one of locality, the proximity to town, and means of transport?—Yes.

4627. And then you have the state of cultivation and the previous action upon it?—Both affect the rent.

4628. In making a comparison between land such as that in the small farm in Glasnevin, and any other land in respect of rent and cost of working and other expenses, should you not take the whole of those values into account?—Oh, manifestly.

4629. Then in the answer to Lord Clonbrock a misunderstanding arose from his having applied an extreme case both as to the natural value of the soil and the artificial advantages it possesses?—I have no doubt it did. With regard to the school-farm I should wish to supplement the answer to that question by this remark—that I think the lesson to be derived from the school-farm at Glasnevin, if any lesson is to be derived from it at all, and every other farm of the kind is, that on the given conditions of cultivation—what you call natural and artificial conditions, that you have there, there is a sufficient amount of produce produced out of the land to maintain a family as they ought to be maintained.

4630. The Earl of *Dunraven.*—What do you mean by that?—To maintain a family in competence.

4631. Professor *Sullivan.*—It would be an extreme case to compare five acres and twenty acres as value for the same sum—that would be an extreme case?—Of course it would, because the natural and artificial conditions upon which the value of the land as land depends are so much mixed up together.

4632. You stated with regard to the depth of the soil, is it not a fact that the expense of working the soil increases almost directly as the depth, so as to compensate for the increased area; so that if the working soil be double it is equal to nearly double the area?—I meant to convey that, and particularly so with spade labour.

4633. Mr. *Dease.*—Assuming that all the elements mentioned by Professor Sullivan should be taken into consideration in valuing land, do you suppose that these elements have been taken into consideration in preparing what is generally known in this country as Griffith's valuation?—They are supposed to be taken into account.

4634. Do you consider Griffith's valuation, a per-centage being added, as a general rule, a fair standard to take as regards the letting value of land?—I think it is on the whole. So far as I have been able to ascertain, and I have given some attention to the subject, I think it is, on the whole, a fair relative valuation, taking one district with another.

4635. Are you aware whether in Griffith's valuation the relative distances from markets and from ports—one of the elements mentioned by Professor Sullivan—is taken into consideration?—It is.

4636. Professor *Sullivan.*—That is to say, with respect to land in the west of Ireland, the market for which is in England—is there an allowance made in Griffith's valuation for land placed there as compared with land placed on the eastern coast, where the transit is easier?—There ought to be.

4637. Mr. *Dease.*—What is Griffith's valuation of Glasnevin farm exclusive of buildings—the valuation of the land?—The valuation made about twenty years ago is £369 15*s.*

4638. Can you tell whether there is much difference between the present valuation and the valuation taken before the last revision?—There has been no revised valuation.

4639. Can you furnish the Commissioners with the different values of the land at Glasnevin, exclusive of the buildings, at the different periods of the revision of the valuation?—I can only repeat that I believe these are improved by the Commissioners—that there has been no revision.

4640. Have you a sufficiently accurate recollection of what is about the amount of the valuation, to tell us what it is with regard to the land?—Griffith's valuation, that is the old valuation, is about half the rent we pay.

4641. Do you pay taxes?—In Ireland Educational institutions, such as Glasnevin, are exempt from taxes.

4642. What would the amount of the taxation be in addition, supposing that you were charged with taxes in addition to your rent?—Well, it would come to about half-a-crown in the pound on the valuation.

4643. That would be 1*s.* 3*d.* on your rent?—On our rent it would be at least that.

4644. Were agricultural and industrial schools originally contemplated as part of the educational scheme put forward by Lord Stanley?—No reference is made in Lord Stanley's letter to the subject, and the first reference which I find to it in the Commissioners' own reports is in 1837.

4645. When were model agricultural schools first proposed?—The first reference I find to model agricultural schools made by the Commissioners themselves is in the report for 1838, when they stated that they had ingrafted upon the normal school an industrial school at Glasnevin.

4646. What was the original size of Glasnevin farm—has it been increased?—Repeatedly.

4647. In size?—The area has been increased from time to time.

4648. Do you remember what the size was at first?—I should certainly say more than fifty acres.

4649. Can you give us any information with regard to a letter written by Lord Monteagle in 1847?—Yes; Lord Monteagle wrote two documents in 1847, one was addressed to the Duke of Leinster, strongly urging upon the Commissioners the importance of establishing agricultural schools. There was another document in the form of a memorandum, addressed to the Commissioners themselves; and in one of those letters I think you will find that Lord Monteagle stated that the Commissioners were called upon, under the penalty of a famine, to take up this system of agricultural education.

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4650. Can you give us the different classes of schools, and the dates and circumstances under which the different classes were set up?—The first reference, as I said a moment ago, occurs in 1837, when they expressed a willingness to establish agricultural schools. In 1838 they said that they had established an agricultural department at Glasnevin. Then public opinion appears to have urged them on towards an extension of the system. Sharman Crawford, for instance, writing in 1839, advocated it very strongly. I have no doubt the action of the Royal Agricultural Society in England, which was started in 1838, and which in its charter had agricultural education as one of its primary objects, would have a great deal of influence on the deliberations of a body like the Commissioners of National education. The Devon Commission in 1841 and 1842, stated as the result of their inquiry that there was no difference of opinion on the part of any witness examined by them as to the importance of engrafting agricultural upon literary education. In 1846 the Royal Agricultural Society of Ireland was established, and a series of papers appeared upon the subject of agricultural education in the transactions of that society; and they will be found to be the very strongest possible expressions of opinion on the importance of establishing agricultural schools. Then came Lord Monteagle's letter and memorandum in 1847, all of which I think induced the Commissioners to take up the system. But if I may venture to remark, I think that all through the Commissioners have been rather led on to take up the system; they have been following public opinion rather than leading it upon the subject. Then, as the result of all these opinions on the part of the Agricultural Society and Lord Monteagle and Sharman Crawford and other distinguished public men, I find that the number of agricultural schools rapidly increased. In 1845 the Commissioners had five model and seven ordinary agricultural schools. In 1848 they had eight of the former and twenty-one of the latter. In 1854 I find the Commissioners, yielding to public opinion, had established thirty-two model schools and forty-seven ordinary agricultural schools and three school gardens. They increased the number until 1858, when they had forty-one model schools, forty-seven ordinary agricultural schools, and three school gardens. For various reasons there was an outcry then raised against their system of agricultural education. Several parties attacked the model farms. They were attacked, as I dare say is pretty well known to the Commission, in Parliament; and from that moment the Commissioners ceased, as far as I can see to establish any other model agricultural schools. Even the number of the ordinary agricultural schools decreased till 1861, when they went down to the lowest point, thirty-nine. From that time they have been steadily increasing up to the present time, and the number is now, as I told the Chairman, eighty-three; but there has been no increase since that time in the number of model agricultural schools.

4651. Have you ever found it assumed that the teaching of agriculture in National schools must be a waste of time, on the ground that it interferes with the ordinary literary course?—I have found it repeatedly.

4652. Do you think that in truth it does so?—I think the contrary.

4653. Do you think agricultural instruction might be more widely incorporated than it has hitherto been, with the ordinary literary course without injuring the literary efficiency of the schools?—I think it would not injure them in the least, and that not only in this country, but in any country, it ought to be done; but in Ireland more particularly.

4654. Is there any subject that in your opinion would be more interesting to the class of boys generally attending our National schools?—I know none more interesting, and when the elements of agricultural science are well taught in the schools, it gives the advanced boys not only a very useful knowledge in this respect, but I think it also gives them a taste for knowledge of all kinds.

4655. Is there any subject the teaching of which in our schools is likely to be more useful than agricultural subjects?—None whatsoever.

4656. Is the system adopted in the schools of the Board one more applicable to large or to small farms, taking the terms large and small farms in their general acceptation as applied to farms in Ireland?—The system which is adopted in all the model schools and agricultural schools of the Board is better adapted for small than large farms.

4657. Possibly you think that the small farmers are more in need of instruction than the large ones?—I think they are. Besides I think the system ought to be different on the small from the large farms.

4658. With respect to the difference of size of farms, are you aware that fifteen acres is generally looked upon as the line between small farms and those that are not small?—That was the line that was drawn by the last Commission, but I think the distinction ought not to be by acreage, as I said before.

4659. Suppose we are to take acreage as the standard, would you be disposed to view it in another light, and taking the land at a pound an acre to draw the line at a rent of £15?—Yes; I should say that would be a very good line to draw.

4660. Taking the average of Ireland at a pound an acre?—Yes.

4661. Taking fifteen acres as the standard between the large and small, one half of the farms in Ireland in round numbers are less than that in extent?—They are under fifteen acres.

4662. Are you aware that there is a prejudice against small farms amongst a large class in Ireland, and a belief that they must eventually be absorbed in the larger ones?—There is.

4663. Do you coincide in that opinion—(I gather that you don't from the evidence)?—I do not. I think it is very possible that there will be consolidation to a certain point, but on comparing the most prosperous counties in Ireland and the counties which are most affected towards the law with those counties which are least prosperous and in which disaffection is said to prevail to the greatest extent, I find by far the greatest proportion of small farmers in the former. Compare Down and Armagh on the one hand with Cork and Kerry on the other—you find the figures, I think, in my report for 1866.

4664. Lord *Clonbrock*.—You mentioned the counties of Down and Armagh as counties in which there are small farms as compared with Cork and Kerry. Are you not aware that those two counties in the North are manufacturing counties, and in almost all of those farms you will find a loom or something of that kind, and you will find that the farmers subsist not altogether on agriculture but on something added to it also?—That used to be the case, but it is not so. I have been in both counties, and I do not remember seeing a loom in any farm-house.

4665. Mr. *Dease*.—Are there any other portions of Ireland where there is not manufacturing industry in existence, where the farms are small, and where your observation would apply?—Yes; take for instance the whole of Wexford; take also Louth. You will find small farms there, and they certainly have no manufacturing industry. You will find them exceedingly prosperous there, and in the county of Wexford.

4666. Do you know the county of Cavan at all?—I do, well.

4667. And the farms are generally small there?—They are small.

4668. And the people moderately comfortable?—Very comfortable. And the small farmers of Belgium do not depend, as is commonly supposed, upon manufacturing industry at all, but upon agriculture. They live by it, and by it alone.

4669. Suppose that this view that you put forward be correct, do you think that it would have a soothing and, by being so, a beneficial effect on the mind of the population to aid in extending that view more widely?—I believe that if the landed interest of Ireland were to encourage the system of agricultural instruc-

tion, and to lend their aid in planting a vast number of well-managed school farms over the country, which would present to the people examples of good farm management, and what could be made really by good tillage, it would do more to soothe the public mind than any other means within their reach.

4670. Do you think that the 300,000 occupiers of farms of less than fifteen acres, taking them at five to a family, represent a million and a half of individuals?—About that number.

4671. Or a fourth of Ireland's population?—About a fourth of the population.

4672. Do you conceive that it would tend to tranquillize the minds of those 1,500,000 people if they could be led to believe that the eventual absorption of their small holdings into larger ones had ceased to be regarded as merely a question of time?—I do, and I wish to explain to you that the people, those small farmers that you refer to, have got into their heads a notion which is in very many cases a mistaken one, that the landed interest of Ireland is totally against them, and want to displace them as speedily as they possibly can. I believe in most instances that notion is unfounded, but it is, nevertheless, unfortunately productive of great mischief.

4673. It exists?—I know that it does exist.

4674. Have you derived your opinion that farms of from ten to twelve or fifteen acres can be made to pay a fair rent and support a family in moderate comfort from long experience of what has been done on model farms?—Partly from that and partly from observation, in all counties in Ireland to which my office brings me, of the circumstances of the small farms.

4675. Can you give a general example of such results being produced on a small farm in connexion with the Board. I think, by-the-bye, that you have shown that in answer to Mr. Gibson. I think you gave those results?—That was rather small.

4676. Can you give us one in connexion with the Board?—I will take the one which was mentioned by my Lord Clonbrock a moment ago, which I think is one of the best for the purpose, because it happens to be one of the most unfavourably situated—on a mountain side—and that is Derrycastle, in the county of Tipperary. The Commissioners rent from Mr. Spaight 18A. 1R. 22P. statute measure. They pay for this a rent of £13 15*s.* 9*d.* You will find the figures in the report for 1865, and I can vouch for their accuracy. All the accounts have passed through my hands, and they were subsequently checked in the Education Office, and I think you may, therefore, take them as being accurate. Now, on that little farm of eighteen statute acres the Commissioners had, in addition to the rent, to pay £14 5*s.* 7*d.* for labour; and, estimating the labour of the day scholars doing sundry little works, at £2, there is a balance of £39 14*s.* 9½*d.* Now, if you add to the balance there shown as profit of the Commissioners the amount charged for labour, £16, you have a total of £55 as being available. It is at page 369 of the report for 1865. As the small farmer and his family could perform all the labour, and more than the labour, and there would be, therefore, available for their maintenance a sum of £55 odd on a rental of £13 odd.

4677. How many years' rent would that pay?—Upwards of four years.

4678. You mentioned just now the fact of your being employed to examine into the farming at the Oldcastle school farm?—Yes; and I dare say that will be a more satisfactory case, as it is not at all connected with the Government.

4679. It is unconnected with the national system. Can you tell us what is the acreage of that farm?—It is little more than the Derrycastle farm. We count it by Irish acres. There are eleven Irish acres, and taking the balance sheet for the same year—every item in which I checked—I find that farm produced six times the rent, and that the trustees had to their credit in that year a sum of £30 4*s.* 6*d.* There was a sum of £45 paid for labour, which of course a small farmer and his family would have for themselves. They could do all the work. There would therefore be on this eighteen acre farm a sum of £75 available for the maintenance of the farmer and his family.

4680. What would that represent to the farmer and his family in the way of wages, supposing the father and son and a younger boy were employed permanently upon it all the year round?—About two men and a boy.

4681. At what rate of wages for the men?—I suppose you would pay about 8*s.* a week there.

4682. Can you tell us what would be the rent of the farm—the acreable rent?—The rent of that this year was £34 10*s.* 7½*d.*—that is, rent and taxes, for taxes are paid there.

4683. Have you anything to show the actual rent as distinguished from the taxes?—Yes; £32 10*s.* 3*d.*, or £3 the Irish acre.

4684. At about what would you value the buildings on that farm?—I should say about £1 an acre.

4685. That would leave the rent of the land, exclusive of the buildings, at £2 an acre?—Yes.

4686. Do you consider the £2 a fair rent?—Quite enough on the ground for agricultural purposes.

4687. And profit was produced after paying £2 an acre for the land and interest on the money sunk in buildings?—Yes.

4688. Representing 6½ per cent.?—Yes; on buildings at the rate charged by the Government.

4689 The rate at which the landlord could borrow money from the Government?—Yes.

4690. Tell us whether, as a matter of fact, it is in the power of the landlords to raise money for the building of farmsteads on farms of that class under the Act of Parliament, or whether it is not confined to a higher class?—The Act of Parliament does not fix a limit; but the Board of Works most unfortunately has done so.

4691. Then it is the Board of Works' by-law that limits the building value?—Yes.

4692. Which would prohibit a landlord from raising money from the Government?—The intention of the Legislature was completely frustrated, at all events until recently, as I conceive it.

4693. Is the total amount of produce sold off the farm equal to or greater than what fairly might be expected to be produced on an equal number of acres if they formed a portion of a 300-acre tillage farm?—It is more.

4694. Would the amount spent in labour be greater or less?—Greater on a tillage farm.

4695. Would the value of the stock per acre be greater or less?—A great deal more.

4696. Are you aware, Mr. Baldwin, of any change in this by-law of the Board of Works within the last two years?—I know what you say was correct two years ago. They reduced the rental at my suggestion. It is now £50.

4697. I have asked you to compare the small tillage farm with the large. Let me ask you to compare the economic results of the small tillage farm, taking the actual result produced at Oldcastle on one side, and on the other what might fairly be expected to be the results produced on a large grazing farm—entirely grazing—and to illustrate your comparison by taking Oldcastle accounts?—Do I understand your question to mean that you wish me to give an opinion as to what the same eleven acres, if all in grass, would produce?

4698. Yes?—Any answer I could give would be a mere approximation on that subject, but I can fairly approximate it in two ways—first of all, by the capacity of land to produce grass; and secondly, by the number of stock that might be maintained on it.

4699. Take the actual land such as it is, on the Oldcastle farm and adjoining it, and compare what you might expect to be the extreme amount to be produced from grazing, with the results actually produced from tillage on that land?—Well, I should certainly say that taking one year with another, you would be able to produce two rents more by tillage than by grazing. Again, to take it in another way—it might carry five

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—at most six—say two-year-old heifers, and ten sheep, and that would be the most profitable mode of using it as a piece of grass. Each of the heifers would produce, one with another, and taking the average of seasons, possibly about £6. That would give in heifers about £30; and the value of the lambs, or the lambs and the wool of the ewes would vary from £15 to £20; so that the land in pasture, if skilfully managed, would produce £45 or £50 a year—that is to say, less than twice the rent. In the other case it is capable of producing more than twice as many times the rent.

4700. Then, comparing the two systems, the item of labour is practically to be found only in one?—Very little else, except a portion of herd's wages.

4701. And in the other there is nearly £50 spent in labour?—Nearly £50.

4702. Then as regards the circulation of money in the district, or in the country by purchasing seeds and manures. What is the amount expended on seeds and manures in that balance sheet?—It is very considerable indeed. It would be a good thing if all the land were cultivated in the same way. There would be an enormous circulation of money amongst individuals, there would be an enormous addition to the wealth of the empire.

4703. What is the sum spent there?—I see from the balance sheet for 1865, for "seeds and manures" about £11, or a pound an acre. We get good seeds. For implements there was £3 8*s.* 6*d.*—never exceeding £10, or a pound an acre.

4704. Well, then taking that balance sheet—not as a matter of speculation, but as a thing that has already been accomplished, your comparison would go to prove to us that on all grounds, namely, supporting in comfort a larger number of people, circulating more money in the purchase of manures and seeds, maintaining more stock, paying a larger rent to the landlord, and producing in the end a greater profit to the tenant, the tillage is superior to the grazing system?—No doubt of it.

4705. Do you consider that the maintenance, in various parts of the country, of small model farms, efficiently managed, would produce beneficial results?—I think they would produce very beneficial results.

4706. I suppose you consider it a *sine qua non*, that a fair amount of profit should be realized?—I do.

4707. Has this been the case on the various farms under the Board's management from first to last?—I should be very much afraid that from one cause or another, at a certain period, it was not.

4708. Are the results of the past year more satisfactory?—They are.

4709. Has the system of taking in boarders been generally successful or otherwise?—I am quite sure it has not been so extensively availed of as the Commissioners expected.

4710. You are aware that in Oldcastle an attempt was made by the trustees to have boarders?—I am aware of that. It has failed elsewhere.

4711. Have you had opportunities of making yourself acquainted with the agricultural education system in other countries than Ireland?—I was connected with the Cirencester Agricultural College, and had an opportunity of carefully examining it. I have visited the Agricultural Colleges of Grignon in France, and the State Agricultural College of Belgium.

4712. Has the boarding system generally been a failure in other countries?—The result of my observation and inquiry has been that, on the whole, the Commissioners of National Education have in their boarding department been more successful than any other, and if you will allow me, I will mention a few instances to show it. The great agricultural college of Grignon in France, did not appear to me, when I visited it in 1856, to be anything like successful. The farm was not well managed, nor the boarding class so well attended to as the Commissioners' class at Glasnevin. The State agricultural colleges in America have been admitted by Americans themselves to be failures. A comparatively recent law endows a college in each State. They have established a good many in the States, and I believe they have been almost all failures. If I go to the Royal Agricultural College of Cirencester, in England, which is the only one of the kind in Great Britain, we find that the landed gentry in the south and west of England very liberally contributed a large sum towards the erection of a very handsome pile of buildings, and towards the endowment of professorships. A premium of £30 a year for the students was at first fixed upon. They had Mr. Wilson, now professor of agriculture in the College of Edinburgh as their first principal; and I believe, in making experiments on the farm, and other unfortunate causes of failure, that all the money originally subscribed, after the course of a few years, was completely used up. Mr. Holland, M.P., one of the most public-spirited men in England, with a number of others—but he was the principal person—came forward to rescue the institution, and prevent it from being closed. The original premium, though small for the large and wealthy farmers of England, so completely broke down that they had to raise the premiums to its present figure of £90 for students, as they call them, and £110 for private rooms, and at the present moment the cost of the education of the young gentlemen is certainly over £150. In 1862, on the reorganization of the place, I was appointed one of the professors of agriculture, and when I went there, to my surprise I found 10 per cent. of the students—England, as I said before, being the land of large and wealthy farmers—were not farmers' sons. I should fear, notwithstanding the high premium, that the institution is to some extent a drain on the pockets of Mr. Holland and others.

4713. You mean not 10 per cent. were farmers' sons?—Not 10 per cent.; in point of fact, farmers' sons were the exception rather than the rule. When I went to Belgium last year I visited the State Agricultural College there. It has a very able staff of professors. Forty-nine students, the principal told me, were on the roll, and of these upwards of 20 were natives of South America.

4714. The *Chairman.*—That is near Brussels?—Yes, near Brussels, thus leaving about an equal number for all Belgium. The premium was only £28 a year. Of the native Belgians comparatively few indeed were the sons of farmers. The classes of agriculture established in the University of Edinburgh, and in the Queen's Colleges in Ireland have been from various causes comparative failures. At all events those in the Queen's Colleges have fully broken down, and there is no class in any of the Queen's Colleges at present. If I come to the efforts of private individuals in establishing agricultural boarding schools, I find they have been equally unsuccessful, and I intrude these details really to show that though the Commissioners have been much censured for their efforts, they are the only body after all that have reasonably succeeded. A number of Irish gentlemen, for instance, established a college at Leopardstown, near Dublin, a good many years ago. It was placed under the joint management of a committee composed of members of the Royal Dublin Society and Royal Agricultural Society. It had the able assistance of Sir Robert Kane as one of the members, and after a few years it completely failed, and I believe the farm is now placed in the hands of a religious body. On a farm now in the possession of Major O'Reilly, in the west of Ireland, the Quakers, immediately after the famine, established a great farm there most benevolently, and they completely failed. The Rev. Mr. Hickey, better known as Martin Doyle, one of the most active-minded men the country has produced, and who took a deep interest in agriculture and agricultural education, made many attempts of a similar kind in Wexford and elsewhere, and he completely failed. I now come to the most important and most striking instance of all—that of Templemoyle, in the North of Ireland. The intelligent landed gentry of the North and North-west of Ireland took up the subject of agricultural education, and they, many years ago, subscribed liberally amongst themselves, and were backed up by the London Companies, who own land

in parts of the North, and they established a great agricultural seminary. They had the intelligent farmers of the North to deal with; they had a wealthy body to back them; they would appear to have had all the conditions of success, and yet they completely failed, though the premium was low. Now, I think that being so, that the statistics that will be laid before you, as to what the Commissioners have done and are doing, will, on the whole, show that they have been more successful in their attempt than any of those other bodies who have taken up the subject.

4715. The *Chairman.*—In the report for 1866 there is a column which gives the number of pupils instructed in agriculture in these school-farms; is that the total number of pupils in the school?—No, my lord; that is the total number of distinct names of those who received agricultural instruction, but junior pupils do not receive any agricultural instruction; it is confined to boys who read in the Third, Fourth, and Fifth Books of Lessons.

4716. Has the small number of boarders in the various model farm establishments arisen from any religious difficulty?—None whatever, my lord.

4717. You speak of incorporating to a larger extent agricultural knowledge in general schools—do you mean to effect that object by book teaching, or lectures, or by practical work on land?—I should bring all those agencies to effect the object.

4718. Do you consider that the two larger classes—the model farms under the Board, and the eighteen under local management—are a sufficient number for the requirements of the country?—The number of the model agricultural schools is quite ample, I think, for the requirements of the country and for the present demand; and as I hope to have the privilege of explaining more fully, I should be entirely in favour of extending the system of elementary instruction in these rural national schools.

4719. Professor *Sullivan.*—I should wish to ask you a few questions in reference to what you have already stated. In reference to experimental farming—is experimental farming, properly so called, a proper object for a public Board in your opinion?—I should be very much disposed to say not.

4720. Are not the experiments in agriculture like those in any other branch of science generally conducted by one person who carries out his own ideas?—I think so.

4721. When carried out, in that way are they not more useful and successful than when carried out by a public board?—They are most useful when the ideas are worked out by the men who conceive them.

4722. Do you know an instance in which the great societies in England and Ireland have led to results of the slightest value?—I believe the Agricultural Society in England, and I am a member of that society, and have carefully read its transactions, buys quantity in experiments with little regard to quality.

4723. The *Chairman.*—Are you speaking of the experiments made in the manures and crops, or experiments in implements?—Chiefly with regard to manures and crops.

4724. Professor *Sullivan.*—Is not that the result of the experiments of the Highland Society?—In my opinion it is.

4725. Have they not generally done more mischief than good?—Done more mischief to science, and no good to practice.

4726. Are you, however, of opinion that it would be very proper in the larger farms under the Board that portions of land should be placed at the disposition of those requiring to make experiments, subject, of course, to control?—Yes, when the men had the taste, zeal, and genius to carry them on.

4727. And that would be a better mode of carrying out the experimental farming?—That is my idea.

4728. Mr. *Gibson.*—What is the difference between experiments and experimental farming? An experiment would not be very proper and judicious in your estimation, and that would be experimental farming?—The great danger is, that a public body might intrust experiments to men who had neither taste nor talents for them.

4729. Professor *Sullivan.*—Is there any real distinction between experiments conducted for scientific purposes in vegetable physiology or animal physiology, and experimental farming, except that it is carried out on a larger scale, and more perfect than it would be carried out on a small scale in the laboratory?—I see no distinction. Both sets of experiments require the same zeal and ability for investigating truth.

4730. The Earl of *Dunraven.*—Do I not understand you to object to experiments on the present farms because they are made at a loss?—I am not objecting to experiments on the Board's farms if you find that the men have the necessary taste and zeal for them. If experiments are conducted by any man who is not bent on forwarding science, there is danger that he will do more harm than good.

[Adjourned.]

FOURTEENTH DAY—DUBLIN, THURSDAY, MAY 7, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

JOHN EDWARD SHERIDAN, Esq., sworn and examined.

4731. The *Chairman.*—When were you appointed Head Inspector?—The 1st of January, 1858.

4732. Were you previously an officer of the Board?—Yes; I was appointed Sub-Inspector on the 1st of January, 1852, District Inspector in the latter part of 1854, and Head Inspector on the 1st of Janauary, 1858.

4733. What part of Ireland is comprised in your present district as Head Inspector?—I have been in charge of it only since the 1st of January last——

4734. What part of Ireland is comprised in your present office?—Part of Dublin, nearly the entire of the county of Kildare, the entire of the county of Wicklow, county of Wexford, and a considerable part of the King's and Queen's Counties and Tipperary.

4735. In what districts were you stationed as Sub-Inspector?—In the county Clare, and in the county Galway.

4736. As District Inspector?—In the county Galway

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and county Cork. I may add that as Head Inspector I have been principally engaged in the south—in Cork, Kerry, Tipperary, Limerick, and Waterford.

4737. Have you much personal correspondence with the Inspectors under you?—A great deal. My principal function is in dealing with the District Inspectors who are under my superintendence.

4738. Is that by correspondence through the medium of the Board or by direct correspondence between yourself and the Inspectors?—It is generally by oral correspondence, as I have to visit their districts very often. I seldom correspond with the Inspectors through the office—hardly ever.

4739. What are the principal subjects on which your communications with the Inspectors arise?—The state of the schools that I visit and the examination of teachers, the appointment of monitors and the management of the model schools that may happen to be under the charge of the District Inspector, and inquiries, too, into the conduct of the teachers and other matters which I have frequently to conduct.

4740. Is Dublin your head-quarters?—At present it is—since the 1st of January last.

4741. Do you summon the Inspectors up to Dublin to meet you, or do you go down to their head-quarters?—I go to their head-quarters. Sometimes I summon the Inspectors of two or three districts to meet me for the purpose of examining the teachers, but that rarely happens.

4742. How often do you visit or see each of your Inspectors in each year?—Three or four times. Sometimes oftener. I think I visit each district three or four times in the year.

4743. That is, the larger portion of your communications with your Inspectors is conducted by personal interviews or by letter?—By personal interviews. I make it my duty, whenever I visit a district, to confer with the Inspector on the state of the schools in the district.

4744. How many ordinary National schools do you visit in a quarter?—The Head Inspector is not restricted to a quarter. His returns are generally for the year. Last year I think I visited 370 schools; but did not examine each of these schools fully; I examined 184 of them fully, the rest I examined only partially.

4745. What was your general impression of the state of the schools you examined?—Well, really, comparing the state of the schools last year with the state of the schools when I was first appointed, and in the early years of my appointment, I can safely say the progress made is something marvellous.

4746. Have the attainments of the children increased?—They have, perceptibly.

4747. Has the number of children in higher classes than the Second Book increased?—My experience as to that point is confined to the ten years I have been Head Inspector, and in my late circuit there has been a progressive increase year after year; it was a point I gave particular attention to, and I have had frequent conferences with the Inspectors on the subject. I directed their attention to the importance of looking after that matter, to see that the children were not kept too long in each class; and I rather think that through that influence there has been a very considerable increase made in the proportion of children in the higher classes. I know that in my late circuit of districts, the proportion of children in the higher classes is greater than in any other part of Ireland.

4748. Has there been any improvement within your experience in the proportion of attendances of children compared with the number on the rolls?—That proportion has increased too, I think, throughout Ireland. Certainly it has in my district. The children have attended with greater regularity year after year.

4749. Is the proportion of average attendance about thirty-three per cent. from the average on rolls?—Double that, or very nearly. I am sure in my circuit the average daily attendance was about sixty per cent. of the average of rolls. Your lordship is, perhaps, confounding two statistics in our reports. We give the average daily attendance, the average number on the rolls, and the total number of individual children that may happen to attend the schools during the year. Now, these numbers bear somewhat the ratio of one, two, and three to each other.

4750. Is the proportion of attendance of pupils on the rolls satisfactory to you, or do you think it could be improved?—I think it can be improved. It is far from satisfactory. At the same time there is a great misapprehension in the public mind on that question. The public are of opinion that the attendance of the pupils that frequent our schools is habitually irregular. The fact is, that the apparent irregularity of the pupils' attendance is occasioned, not by a general irregularity on the part of all pupils, but by a very great irregularity on the part of some, while a very considerable proportion attend with as much regularity as pupils do in schools for young ladies and gentlemen, but in striking the average these two things are confounded.

4751. The table in page 20 of the report for 1866 shows the per-centage of the pupils in the two first books is forty-five and twenty-nine per cent.?—Yes, that is for all Ireland.

4752. Or altogether about seventy-four per cent.?—About seventy-four per cent. In my circuit of districts it was seventy.

4753. Is not this a larger proportion than should be in the two first books?—Undoubtedly.

4754. Have you ever considered the system of payment by results? Would it have a tendency to improve the teaching?—I have. It is a subject to which I have given a great deal of thought, and have had a good deal of conference and discussion with other people upon. It has engaged a good deal of my attention.

4755. Are you disposed to advocate payments on that principle?—I am, decidedly.

4756. Should you recommend the whole of the teacher's salary to depend on those results, or should you propose that a portion of his salary should be fixed?—I certainly should not advocate a scheme by which the entire of a teacher's income would be based on the results of his instruction given in his school, for a great variety of reasons—one reason is that, in that case, the teacher could only be paid once a year, which would be a great hardship upon teachers in this country. Another is that the amount of the teacher's income would depend, not really on the number of pupils he had prepared during the year, but merely on the number of the pupils who might happen to present themselves for examination on the day appointed; and as there are local circumstances and many other things that might prevent a large number of children from attending on that day, then the teacher would get nothing for them; another reason is, that no matter what results a teacher may produce by his years' labour in the school, an examination will never elicit all those results. A child never shows on examination all that it has learned, no matter how skilfully it may be examined.

4757. Can you suggest any method which would diminish the long period, often amounting to two years, in which children remain in the First and Second Books without promotion to a higher class?—The suggestion I would make is a system of payment by results—then teachers would have a real *bonâ fide* inducement for preparing their children in the requirements of the higher classes. I don't know that any other plan could be suggested.

4758. Do you think it would be desirable to limit the time in which the children would be presented for examination in each particular book?—I think so, but I would allow a liberal margin considering the state of things in Ireland. I think the limit ought to be a wide one.

4759. Are you aware that in England under the present system a child is expected to be presented every year in a higher standard than that of the previous year?—I am aware there is that *expectation*, but I know it is not realized. I am under the impression also that a teacher can present his pupil in the same standard at successive periods, though, of course, he will be paid only for one, that is, he will only be paid for the same pupil once in the same standard, but that

if a pupil fail this year he may be presented in the same standard next year.

4760. Considering the English system of passing to a higher standard in each year too strict for Ireland, do you think a system upon that principle, with modifications, might be introduced into Ireland?—I think so, with modifications. It is far easier for a child to pass in the English schools from one standard to another, than it is in the Irish National schools from one class to another. In the English schools, to pass from one standard to another, all that the teacher has to do is to prepare the child in reading, writing, and arithmetic. In the Irish National schools a good deal more is required to warrant the teacher in promoting a child from one class to another.

4761. Do you think the appearance in schools of a considerable number of children over fifteen years is beneficial?—My opinion is, that the general education of a boy in a primary school, an ordinary common school, should be finished by the time the boy comes to fourteen or fifteen years of age.

4762. Do you think, except in the special case of children who remain above fifteen, with a view to qualifying as monitors or teachers, that it is an advantage to a youth to be in school after fifteen?—I should say after fifteen, unless he is intended for some literary business, he ought to be acquiring some means of earning his bread.

4763. Do you think it would be desirable in cases of pupils above 15, that any payment should be given to the teacher in respect of them unless they appeared in some of the highest standards?—I understand your lordship to ask me whether it would be right to give a teacher any payment for a pupil above 15 years of age, in the first or lower standards. Well, I think it would, if it were not the fault of the teacher that the pupil had not risen from the lower to the higher standards, as there is more difficulty in teaching such a pupil; and, of course, it is for the advantage of the State that that young lad should not go forth ignorant. There is a considerable number of young persons of that class to be found in schools, and if the teacher did not get anything for them it would be only human weakness if he gave them very little attention. I cannot see any good reason why a teacher should not be paid for educating a boy, no matter what his age.

4764. Ought not a youth of 15, who has no decided literary vocacation, at that age to be seeking active employment rather than attending school?—That depends on circumstances; he may be a boy of bad health, of delicate constitution; he may be a boy whose parents do not require his manual labour; or he may be a boy whose education had been unavoidably neglected in former years, but whose parents wish him to get some learning. As a general rule, however, what your lordship states is correct.

4765. Are your relations with the Inspectors under you generally harmonious or the contrary?—Generally harmonious. I have had no unhappy relations with any Inspector.

4766. When you visit schools do you pay much attention to the manner in which the books and returns of the schools are kept?—I do.

4767. Has it ever occurred to you to find instances of deliberate miscalculation so as to increase unduly the number of attendances?—Very seldom have I detected anything of the kind.

4768. Do you consider the inspection of your ordinary Inspectors affords a sufficient check to guard against abuses of that sort?—No system of checks would prevent abuses from occurring, but the duties which our Inspectors have to discharge in regard to schools are such that it would be impossible that a general falsification of accounts, or any such falsification as would affect the average attendance to a perceptible degree, could take place without being detected. The Inspectors are not only bound to inspect the schools thoroughly and examine them three times a year, but they are also bound to pay incidental visits to the schools. Every time an Inspector passes a school, when going to another school which he is to examine fully, he is in duty bound to step into the school, open the roll book, and see that the accounts are properly kept.

4769. Is the system of the Board sufficient on that head? Are there any additional precautions which you think might be taken as regards insuring the accuracy of the school accounts?—I really think it sufficient. As a general rule the accounts are accurately kept, and the statistics furnished by the Commissioners in their reports are as accurate as statistics can possibly be; but there may be occasional falsifications. Here and there I have detected such myself, and most Inspectors have detected them; but they do not affect the general average.

4770. Do you consider the present quarterly system of payment of teachers satisfactory—they are paid at present by the quarter?—I do. I do not think we could pay them more frequently. I do not think it possible.

4771. Do you individually see any necessity for monthly payments?—I do not see the necessity, because I do not see the possibility of effecting it. The number of our teachers is so great, the number of small payments would be enormous. The cost of the establishment in Marlborough-street, if it were to pay every teacher under the Board monthly, would I maintain be enormous, and I do not think Parliament would submit to that.

4772. Have you any model schools under your individual charge?—I have four at present.

4773. Do you pay them monthly, or does the District Inspector?—The District Inspector in charge pays the teachers monthly.

4774. Are there any schools you pay monthly?—I don't pay at all.

4775. You have no duty in relation to accounts?—Except the payment of teachers' travelling expenses when they come to be examined. That payment is generally made by me or by the District Inspector who happens to be present. We have both to sign the account.

4776. Do you pay the teachers' travelling expenses by cash on the spot, or in what manner?—By cash on the spot.

4777. And with whom do you settle that account at the Head Office?—The Board give me an imprest for the year sufficient to pay the teachers' travelling expenses. As soon as I pay the teachers who are examined in one district I send up the account, and the Board return the amount to me, so that the imprest remains on hand the whole year.

4778. Do the teachers who are so paid, sign a pay-sheet, or what receipt do you furnish to the Board?—A pay-sheet bearing the signature of each teacher, and counter-signed by the District Inspector and myself.

4779. How are these travelling expenses ascribed? Is it the actual cost or by mileage?—We allow them $2\frac{1}{2}d.$ a mile, and we allow $2s.$ for every night that they may be detained necessarily at the examination. When I say $2\frac{1}{2}d.$ a mile, I mean $2\frac{1}{2}d.$ a mile coming, and also $2\frac{1}{2}d.$ a mile returning.

4780. Does that cover the expense of the railway or vehicle when the distance is long?—Where the distance is long it would not cover the expense, if they had to get a special car, if they had to travel by post car—but it covers their actual expenses, because few people in that rank of life hire cars specially; they generally take a public conveyance of some kind or another, or get a loan of a horse from a farmer.

4781. Who draws up the papers for the examination of the teachers?—The Head Inspectors.

4782. Do the Head Inspectors join together in drawing up one paper every year for the whole of Ireland?—The practice is—the Secretaries write to each Head Inspector, instructing him to prepare so many questions on such and such a subject. One Head Inspector gets a certain number of subjects to prepare questions on, and another Head Inspector gets another number.

4783. Are the questions set by you to your teachers. Do you only examine the same that are set by the other Head Inspectors in their several districts?—Yes.

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4784. Who condenses the questions so furnished by the various Head Inspectors into the final examination paper?—Occasionally there are corrections made by the Chiefs of Inspection or Secretaries in the office, but it very seldom happens that any changes are ever made.

4785. Would one paper be confided to you and another to another Head Inspector to prepare?—Yes; for instance, last year I was entrusted with the preparation of questions in grammar and in reasoning for all the teachers of Ireland.

4786. What is your opinion as to the sufficiency of teachers' salaries?—Measured by the English standard, the salary of our teachers is *very* poor; but measured by the standard of people in their rank of life in Ireland it is not so bad; I should say, however, that the teachers are discontented with their salaries. There is very general discontent amongst them.

4787. Is that discontent well founded?—I really think it is.

4788. Do you think in the higher class teachers are better paid than the lower in proportion, or the reverse?—They are better paid, and monopolize the best paying schools. But, as a general rule, the incomes of the higher class teachers are not out of proportion larger than the incomes of the lower class teachers.

4789. Is that useful as a stimulus to teachers to improve their classification?—It is decidedly useful in that way, but I think the same stimulus would be applied by paying the lower class teachers a higher stipend—that is, a less marked difference would be sufficient to stimulate them.

4790. And if any increase were made in teachers' salaries generally, is it your opinion that an increase is more required in the lower grades than in the higher?—I do think so. What I have always proposed to myself about teachers' salaries is this—that any teacher who is equal to his functions should be able to earn as much as a tradesman or mechanic. Now there is no mechanic in this country who will not earn £1 a week; if he is an industrious, honest man, the humblest mechanic will earn £1 a week, and I do think that ought to be the standard for a National school teacher.

4791. Should you advocate giving to a teacher who is second of third so high a salary as £52 a year?—Not salary but income. I shall never consider the teachers in a satisfactory position as regards income so long as there is any teacher doing good service in a school, and whose income falls below £50 a year.

4792. And in that income do you include what he receives from the children?—Yes, from all sources; I think that a National school teacher is deserving of the same income as a mechanic. I think he does more service to the community than a mechanic.

4793. Do you consider that a teacher who is second of third should have such a salary with an average of thirty paying children as would make up £52 a year?—That opens up another question. I was speaking generally; but there arises the question, how far the teacher's income should depend on the number he is educating—that is, in fact, the question of payment by results, one of the advantages of which would be that it would remedy the defect your lordship is alluding to. I may add that under a proper system of payment by results, we should not have many such schools. We have at present a large number of schools attended each by a very small number of pupils, the teachers of which are receiving salaries out of all proportion to the services they render, and though not favourable, from my experience, to very large schools, neither am I favourable to small schools unless in localities where large attendances are not to be had.

4794. At what point of the present classification of teachers do you consider a teacher is worth to the State £52 a year?—I think that is the minimum. I think any teacher, who is discharging his duty efficiently, in a well-attended school, should have an income of £50 or £52 a year from all sources—that is, I should not consider his position satisfactory if he had not that.

4795. Do you consider that, according to the present classification, a teacher who is second of third, is a satisfactory teacher in point of attainments?—I know a great many efficient teachers who have never been able to get out of third class.

4796. Is the supply of male teachers deficient in your schools at present?—We are beginning to find it very deficient. We are beginning to find it very hard to get suitable candidates to fill up vacancies. It is not so with female teachers.

4797. Is the proportion of male teachers who present themselves, after their first classification, for a higher classification, satisfactory?—I am hardly prepared to answer that question. I could not state just now what the proportion is of such teachers.

4798. Under what conditions can a teacher claim promotion?—A teacher who has been already *classed* cannot get promotion without undergoing an examination and his school must have been favourably reported on for twelve months previously. So that, no matter what the attainments of the teacher may be, if he has not conducted his school satisfactorily during the previous twelve months, he cannot be called to examination for promotion. He may be called for depression, but he cannot be called for promotion.

4799. Do you think the increase of salary given to the teachers in the higher class affords sufficient inducement to the lower class teachers to endeavour to raise his scale?—I think it furnishes a very good inducement—perhaps not sufficient; but it is an inducement that *does* operate on them.

4800. In the various districts in which you have been employed for several years, have you noticed any special differences in the regularity of children's attendances, arising from the character of the population, or the employment in that district?—I think I have. In large towns where employment is easily obtained by young people, in shops, as clerks, and in trades, and all that, they remain a shorter time in school than they do in other places; and in towns, too, one will find a larger number of poor children than in the rural districts, and these poor children will attend more irregularly than those whose parents are better off. The very best schools are found in the rural districts, both the best as regards regularity of attendance, and the best as regards proficiency.

4801. Is it your duty to inspect convent schools?—Yes, all the schools in my circuit are under my superintendence. I can go into any I like. I go to convent schools sometimes, but not so often as to other schools.

4802. Is the teaching in convent schools superior to ordinary National schools?—The methods of teaching in convent schools have improved vastly for some years, but I should say that of convent schools, as of other schools, there are different grades—*a priori* any one would conclude so; we have, however, amongst the convent schools, or at least I have had, as good schools as amongst the lay teachers' schools; in fact, I should say, better.

4803. Are the convent schools as efficient as ordinary schools under trained teachers, for passing children through the highest books or standards?—I think they are. I think the progress of the children from class to class in the convent schools is now fully as rapid as in the ordinary National schools, if not more so.

4804. Are there boys' monastic schools under your inspection?—Not in my present circuit, but in my last there were. I may observe that all the answers I am giving now are based on my experience in my last circuit, for I have had very little experience of my present one.

4805. Have you found any marked difference between the monastic schools and the ordinary National schools as to the progress made by boys in them?—If I were to compare the monastic schools with the convent schools, I should say the convent schools were infinitely superior to the monastic schools, but then I have had very few monastic schools, and, perhaps, the comparison would not be a proper one. Then in the same way, if I were asked to compare the monastic schools with the lay schools, I should answer, that I had to inspect a much larger number of lay schools than monastic schools; that I had but three or four

monastic schools, while I had 940 or 950 lay schools, and that it would be hardly possible to institute a comparison between the two; but, as you have alluded to the subject, I should leave my answer imperfect, if I did not add, that the monastic schools, as compared with the lay schools, teach the very poorest of the poor, who would not attend the lay schools at all.

4806. In any of the districts in which you have experience, have you found the extreme poverty of the parents a great cause of absence of the children from schools?—Undoubtedly; in those places where there are only National schools taught by *lay* persons, the extremely poor don't attend them at all.

4807. Is that because the children's parents require them at home for labour or domestic purposes, or that the very poorest class of parents are indifferent about education?—Principally the latter; it is principally because they really have no care for education. They do not see the value of it themselves; they do not see that their children, by being educated, may rise to a superior level to what they live on themselves.

4808. Have you been Inspector in any Irish speaking district?—I have; in Connemara, in Galway, and in a large part of my late circuit, which I had charge of as Head Inspector, the population speak Irish.

4809. For the last ten years can you state whether there has been any sensible diminution of the number of people unable to speak English?—I cannot say positively that there has been; but I should say, as a matter of reasoning, that it must be the case, because the children now habitually speak English. The children who attend National schools, so far as my experience goes, are in the habit of speaking English; but I have heard that in part of Ireland, in the north-west, the children speak Irish even in the schools. I have myself found cases in schools where a child being asked the meaning of a sentence or a word in English seemed utterly unable to answer, but when the teacher asked him the meaning in Irish he answered immediately. That shows the child had a better knowledge of Irish than English, though it habitually used English.

4810. Is there any rule of the Board against speaking Irish in their schools?—I am not aware of the existence of any such rule.

4811. Have you ever seen any school under the Board in which the education has been conducted in Irish?—No, I have never seen such a school; but I know that some National school teachers use Irish for the purpose of explanation, to make themselves understood by the pupils.

4812. Are there any Irish books sanctioned or published by the National Board?—No; none.

4813. Does irregularity of attendance in schools often arise from the dislike of the children?—I think as a rule the children like attending school. However, children are wonderfully apt in taking the measure of a teacher's capacity. Persons who are not acquainted with children have no idea of the correctness of judgment they can form of the teacher. If the children come to the conclusion that the teacher is not doing them justice, that they are not progressing as they ought to do, they will become habitually irregular in attending that school. It is really wonderful, as I have said, the accuracy of judgment shown by children. Persons not connected with children fancy they do not reason, and are incapable of reasoning, but it is a great fallacy.

4814. The Earl of *Dunraven*.—How many times do the District Inspectors inspect the schools in the year on the average?—They are bound to inspect three times a year, my lord; that is, once in each term of four months, but there are not many of them who can do so, because they have a larger number of schools than they could inspect three times a year. However, most of the Inspectors whom I have had to do with, in the south, always discharged this duty three times a year. The Inspector of the Cork district had charge of an enormous number of large schools, and he could not have done it. But the schools have been inspected twice at least in the year—that is, fully examined.

4815. Besides those inspections, they visit the schools, do they not, several times?—They do, my lord. An Inspector would consider, I think, that he had failed in his duty if he did not run into any school that he happened to be passing at the time.

4816. What is the nature of those visits?—Their principal object is to check the accounts, and they would operate, as I think, as a very successful check, supposing that the teachers, as a rule, had any great inducement to falsify their accounts, which they have not.

4817. Do you suppose they pay visits to the schools ten or twenty times in the year?—Well, to some schools, my lord, they do; but there are a great many schools that they have not occasion to pass very often, and, of course, they will not often go out of their way to visit these schools, unless they have some suspicion on their minds that the teacher is not doing his duty, or that he absents himself from the school, or goes late to the school; in that case they will go to the school at ten o'clock in the morning, and then if the teacher is not there he will have to account for it.

4818. Mr. *Gibson*.—The object of the incidental or casual visit is also to check the attendances of the pupils, to examine and see what is the number in the school at a time?—Well, that is to check the accounts.

4819. It is checking the accounts in the most extensive sense of the term?—Yes, that is one of the objects; another object is to check the attendance of the teacher himself; and another object is to see that the time-table is properly carried out, and that the great division of time between religious and secular instruction is attended to.

4820. Has the teacher any intimation of the visits of the Inspector; does he know when the Inspector will come always?—He can form a general idea of the time when the term examination of the school will take place, but there is only one inspection in the year at which the Inspector is permitted to give notice to the local authorities that he is about to visit.

4821. That is, there is only one inspection at a stated time known actually to the teacher?—That is so.

4822. The others depend upon the convenience of the Inspector?—Yes, and the teacher knows nothing about them.

4823. Sir *Robert Kane*.—Mr. Sheridan, in answering a question put by the Chairman in respect to the standard of instruction in monastic schools, you mentioned that your experience in regard to those schools was limited?—That is, because I had very few of them. I did not mean that it was limited as regarded the schools themselves, but that having very few such schools under me, it would be hardly possible to institute a comparison between these few and the great bulk of the other schools.

4824. You were connected, I believe, with the Southern district as Inspector?—Yes, for many years.

4825. And are not the majority of the monastic schools which are in connexion with the National Board in that district?—I think so.

4826. Cork or Kerry?—I had two in Cork and two in Kerry; that was all.

4827. So that you have had experience of a fair representation of the monastic schools?—When acting as Sub-Inspector, in Galway, I had another. That was many years ago, in 1854 and 1855.

4828. Amongst the convent schools there are some, I believe, attended by very large numbers of pupils?—Very large.

4829. The numbers go to 1,800 or 2,000?—Oh, I do not think so.

4830. In Baggot-street convent?—Oh, yes; I beg your pardon, Sir Robert, I thought you were speaking of the south. I am not acquainted with Baggot-street school, but I understand that the attendance is very large there indeed.

4831. Do you consider such very large schools are calculated to maintain the greatest possible efficiency of instruction, where the numbers are so very large in the school?—The fact is, Sir Robert, that although the religious schools are considered by us as individual schools, each of them is, in point of fact, a union of schools, that are, in themselves, perfectly distinct;

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and the reason why they are simply one school in the estimation of the Board is this, that the Board, by a rule of theirs, will not allow a convent community to have more than one school under it, and therefore the nuns cannot separate their schools; but the convent schools that are largely attended are really four or five distinct schools that happen to be held in the same building.

4832. In such a congeries of schools is there more than one school of the same kind?—No, they are subordinated generally. There is generally an infant school, which is usually a very large one, very largely attended. Then they have generally a First Book school, as they call it, for distinction sake, that is, a sort of preparatory school, where children that are too old to be in the infant school, but yet too poorly instructed to be in the more advanced classes, are kept and receive special instruction for themselves. They have also usually a Second Book school; but it depends a good deal on the number of rooms they have. I shall make myself, perhaps, better understood if I say that every distinct room in a convent establishment is a separate school, having generally a separate time-table, and worked upon a peculiar system, according to the wants of that individual school.

4833. Then what in an ordinary school is a class becomes in one of those great convent schools a self-contained school?—In their estimation, not in ours, it is.

4834. But it is registered by you as divided into classes?—Yes, and again into drafts or divisions, as we should call them, because in the same class there will be children of different proficiency, and then all of the same level of proficiency would be put into one draft, as we call it.

4835. Do you think that that arrangement works beneficially, upon the whole, of condensing the education of great districts so entirely into one spot, as that? Well, really, I think it does. I think it works beneficially in this way, that it attracts a larger number of children. When the great mass of the children of a locality are going to the one school, all the rest will converge towards that same school; those that are lagging outside from the same locality will be drawn in, and all will collect there. They will *all* go, whereas if there were separate schools in different places in the same locality a vast number would lag behind, and would not go at all. That is one great advantage of it.

4836. Then you think the present arrangement better than if a religious order was allowed to have schools scattered through the city—in the different parts of it, which would be superintended by a delegation of the nuns from the head-quarters?—I do not, indeed, Sir Robert. I do not consider the present arrangements better than that. On the contrary, I have always thought that that rule of the Board which prevents a religious community from having more than one school, is, in the first instance, illogical; and secondly, extremely prejudicial to the advance of education in the district, because it is clearly better that the school should be brought within the reach of the children, than that the children should be obliged to take a long and circuitous path to the school. They have, for instance, some of those large convent schools in Cork. If they were permitted to open schools, as one of them did, in very poor and populous localities, a large number of children could then with ease attend, and would have been attracted towards it. But the Board would not accept such a school. One such school has been for years held on there by public support, or public contribution, receiving no aid whatever from the Board, but yet doing really good service in one of the worst and poorest districts of Cork. Now, if the convent communities were allowed to open auxiliary schools of that kind in different localities where they were wanted, it would work far more beneficially than the present arrangement. But the present arrangement has the advantage that I have just mentioned, that it attracts the children towards the one school. They look upon it as the great school, and they are attracted towards it. I should prefer the other arrangement, however.

4837. If I understand you aright, the existing arrangement renders the education more complete within a limited area?—That is so, but as I understood your first question, Sir Robert, its tendency was this, whether it would be better that the large convents should be restricted to having each one moderately sized school, or should be allowed to take as many pupils as they chose. That I understood to be the tendency of your question, and my answer to that is, that it is better that they should have this accumulation of schools, because they would attract a very large number of children, who, were it not for that, would not attend any school at all. But when I gave that answer I did not advert to the rule of the Board which prevented them from having schools in other localities. I consider it would be far better for the education of the crowded centres of population, where those schools exist, that they should be allowed to establish an auxiliary school wherever there is a mass of poor people whose children require education.

4838. Would you not think it necessary to put any limit to the magnitude of the central school?—Well, really the only limit that could be put is that of accommodation. I consider, of course, that the attendance should be confined within the amount of accommodation and the teaching power of the school. But that, of course, is a rule that should apply to all schools.

4839. The *Chairman.*—As a rule, are convent schools usually overcrowded?—Well, I would not say that as a rule they are, my lord, but in large towns I think they are—such as Limerick and Cork, and I dare say the city of Dublin, where there is a vast number of children attending.

4840. In convent schools generally, does not the number of children exceed the allowance of 8 square feet for each child?—I think that in a large number of schools that allowance is not carried out; but I do not think, my lord, that that excess is confined to convent schools. I think there is a large number of our ordinary schools—a very large number of them—that do not admit of that proportion of space for each child. I have had repeatedly to report ordinary National schools. I have had to report even model schools of the Board for not allowing a sufficient space for each child, that is, for allowing a number of children to attend who had no proper place to stand in. In one of my reports on the Dunmanway model school, your lordship will find, if you take the trouble to look at it, a very forcible passage upon the subject; I am ready to point it out if necessary. In the same way in respect to the Clonmel model school I have had repeatedly, and the Inspectors have had over and over again to call the attention of the Commissioners to the fact that there was not sufficient accommodation for the pupils.

4841. Sir *Robert Kane.*—Do you consider, Mr. Sheridan, that in case of a body of religious ladies being allowed to establish schools wherever they wished, all under the Board, in various parts of the city, that that would tend in an undue or disadvantageous way to interfere with the existence of lay schools, or schools conducted by lay female teachers?—I think it undoubtedly would do so.

4842. Can you state your impression, on the whole, whether that would be disadvantageous or not to the progress of education?—Well, I will answer that question candidly, and to the best of my judgment; I think it is desirable and of advantage that lay schools should be allowed to co-exist in the same locality with the convent or monastery schools. But if I were called upon to decide which of the two I should prefer, and that it was a question which should be allowed to exist, I should say decidedly that the convent National schools ought to be preferred to the lay schools, for this reason, amongst others, that the convent National schools will attract a very much larger number of poor children and bring them under the blessings of instruction than the lay schools. It really is a question between the advantage of educating a small number and the advantage of educating a very large number of children. But I am, of course, decidedly of opinion, and my opinion is well known,

that the lay schools ought to be allowed to co-exist with the others, because there is a considerable number of children that prefer lay schools to convent schools, and they ought to be allowed a free choice; just as there are a considerable number of grown persons who will prefer going to houses of worship that are not the regular ones, instead of going to the parish church or the parish chapel.

4843. A former witness in his evidence drew a distinction with regard to the qualifications possessed by religious ladies for teaching; he drew a distinction between certain orders, the members of which undergo a special training for teaching, of which he mentioned the Sisters of Mercy and some others as examples, and certain other orders who do not go through any course of preparation; and he mentioned that there was a perceptible difference between the schools, and the efficiency of the schools as conducted by those two classes of religious ladies. Has that circumstance ever presented itself to you in your experience?—I have had to do with schools under three different orders (that is, omitting altogether the monastic schools), the Presentation Nuns, the Sisters of Mercy, and the Ursuline Nuns. I have had experience only of one school under the Ursuline Nuns, and I should class it as a moderate school, as a school of moderate efficiency, not as a first-class school. I have had to do with a large number of schools under the Presentation Nuns, and a very considerable number of schools under the Sisters of Mercy. Well, I could not decide as to the comparative merits of those two classes, because each presents schools of moderate efficiency, and also schools of the very highest class. I could not say from my own experience, which of the two is the better; but *à priori* I should have said that the schools of the Sisters of Mercy would be likely to be better than those of the Presentation Order, although the nuns of the Presentation Order have to devote themselves exclusively to teaching, whereas the Sisters of Mercy have several other functions to discharge.

4844. Then on what do you base your *à priori* conclusion with regard to their superiority?—Well, simply this, that the Sisters of Mercy have greater communication with the outer world than the nuns of the Presentation Order. The nuns of the Presentation Order are cloistered nuns.

4845. In speaking of a conclusion *à priori*, you mean a conclusion based upon personal observation, or your experience of the working of the schools conducted by those ladies?—Not at all. That is not my meaning. I meant that if I were not an Inspector at all, but simply knew, as a member of the public, those two communities, the Sisters of Mercy and the Presentation Nuns, and having had communication with them just as any ordinary gentleman or lady might have, I should say that the Sisters of Mercy's schools would be likely to prove more efficient than the others. But then my experience as an Inspector would rather, I may say, not uphold that conclusion, because, as I have said, some of the very best convent schools that I know of are conducted by the Presentation Nuns, and excellent schools are also conducted by the Sisters of Mercy. But the Presentation Nuns are cloistered nuns, and as the Sisters of Mercy go about, and see a great deal of the world, they perhaps have more sharpness and knowledge of things than the others.

4846. What is the practice in those convent schools with which you are acquainted, with regard to being assisted by lay teachers?—The only lay teachers as a rule that they are assisted by are teachers of the higher orders of needlework, and paid monitresses. As a rule they have no other lay teachers to assist them, because such lay teachers would not be paid by the Board. There are some schools in convents, that are conducted by lay teachers, not by the nuns themselves. Those I don't speak of. The nuns there are mere managers of the schools.

4847. You do not class those as convent schools?—No.

4848. Mr. *Gibson*.—Have you any knowledge of the history of their connexion with the Board, and what the numbers are, of what are commonly called monastic schools, or better known as monks' schools? They were very early, I believe, in connexion with the Board?—They were.

4849. Their number was not increased, I believe?—No.

4850. Do you know anything of the history of their connexion with the Board—(because it was before my connexion with the Board)?—Well, I am really not prepared to give any information on that point. I know the reason very well why they have not increased in number; and that is because the Board have passed a rule that they will not accept any monks' schools, in addition to those that happen to have been in existence previous to the passing of that rule.

4851. Can nuns of the Presentation Order or nuns of any cloistered order, in consistency with the rule of their order, become teachers of schools outside the convents?—No.

4852. Therefore the possibility of carrying out your notion, as to multiplication of convent schools, refers only to those nuns that are not of the description of cloistered nuns?—Yes; that is so.

4853. Are the Ursulines cloistered?—Yes.

4854. And the Presentation Nuns?—Yes.

4855. Therefore the Sisters of Mercy are the only ones that are not cloistered?—And the Sisters of Charity.

4856. Are they different?—They are quite different.

4857. Are you aware of a communication at any time having taken place between the Board and the Christian Brothers with respect to connexion?—No; I am of opinion that the Christian Brothers would not connect themselves with our Board under any circumstances. I am under the impression that they do not connect themselves with Government in any shape, and that the Christian Brothers in England are not connected with the Committee of Council.

4858. Mr. *Brooke*.—Are there any non-cloistered nuns except the Sisters of Mercy and the Sisters of Charity?—I think not, in Ireland; I mean, connected with education. At least, I am not prepared to say just now that there are.

4859. In a very valuable report of yours of the year 1860 you state some conclusions, and I should wish very much to know how far they have been confirmed by experience, or modified by altered circumstances. One is with regard to the repairs of the schools. You state there that "a very small proportion of the non-vested school-houses can properly be described as suitable, but that even of the vested class there are not a few, particularly such as were erected many years ago, which are almost equally unentitled to the distinction." Well, how does that stand at present?—Well, I should say the same thing at present.

4860. A very small proportion of the schools?—Oh, well, I would not say a *very* small proportion.

4861. You say in your report "a very small proportion"—I am reading your words—"of the non-vested school-houses can properly be described as suitable"?—Of the "*non-vested*." I think that is a perfectly legitimate conclusion according to my experience. I thought you referred to the schools vested in trustees.

4862. And you say "many of the school-houses formerly vested in trustees have been allowed to fall into ruins. Many others are in a discreditable state of repair?"—No doubt, that is so.

4863. And is so still?—Well, those that have fallen into ruins, of course could not be repaired at all.

4864. Another point, and a very interesting one, is with regard to the mode of making returns, the averages returned by the Inspectors respecting the progress of the pupils, how they stand generally, and what are the averages as to reading and penmanship, and so-forth. You say "when we compare the returns from the several districts one with another we find them to differ to a very remarkable degree, plainly proving that the standards adopted by the Inspectors are anything but uniform." You then give the returns for nine districts and say, "a glance at the above columns, especially the first two, will suffice to show

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how very various the efficiency of their schools is estimated by the different District Inspectors. The differences in the per-centages are so striking that I cannot for a moment suppose them to be mainly occasioned by different degrees of efficiency in the schools, but rather by the different standards of efficiency adopted by the Inspectors. This is greatly to be regretted. It is a serious evil, to which every effort should be made to apply a remedy, inasmuch as if allowed to go on unchecked it must not only render the statistical returns of the Inspectors utterly valueless regarding the most important and interesting features of our system of education, but must be highly injurious to the schools." Has that been amended in any way?—Would you do me the favour of mentioning what report that is?

4865. A report of 1860. I am reading from the Parliamentary paper in which it is returned. Is that still the state of things?—It has been corrected to a very great extent, and though it may be a little egotistical, I should say it has been corrected in consequence of my having repeatedly called attention to it. Since the date of that report circulars have been written to the Inspectors instructing them to communicate with their Head Inspectors as often as possible, so as to arrive at a common standard; and also suggestions have been given to them from the Central Department here pointing out to them what would constitute "satisfactory," and what would constitute "fair," and what would constitute "middling," and soforth in the returns they make regarding the schools. To a very great extent, therefore, I should say that that defect, which was a very serious one, has been remedied, and I think there is a common understanding now amongst the Inspectors; but of course you will easily comprehend that such a thing is unattainable in perfection.

4866. Oh, of course. From the earliest times there have been diversities of the human mind. You just now expressed an opinion in which we all concur, that it is desirable, along with convent schools, to have lay schools co-existing?—That is my opinion.

4867. But do you think it is possible that they should so continue—is not the tendency of the convent school, in fact, to kill all the schools around it?—I understand you to say by their superior attractiveness?

4868. That I may ask afterwards from you; but you state here, "It is the characteristic of the convent schools that they are impatient of competition. A rival school, if it can possibly be extinguished, is not allowed to exist. In crowded cities this is, of course, impossible; but in Tralee, Killarney, Newcastle, Kinsale, Queenstown, Midleton, Skibbereen, Bandon, Dingle, and a host of smaller towns, no female schools, except those connected with convents, are to be found; none are permitted to be established. In some of them, indeed, such as Tralee, Killarney, Newcastle, and Dingle, in which there are monks' schools as well as nuns' schools, even the ordinary male National schools have been proscribed." Do you find that system which you say afterwards, in fact, "savours of intolerance," still exist?—Well, it does exist still.

4869. Then there are no female schools in all those various places?—Yes.

4870. Then, however desirable it may be to have co-existent lay schools, it becomes almost an impossibility?—Well, it is not found to be impossible in practice, because I know localities where they exist.

4871. Do you remember where they are?—I may mention Cahirciveen for instance. There is a boys' school, and a very good boys' school, a National school, co-existent with the Christian Brothers' school there. And, of course, in large towns they must co-exist. In Cork there are several, and all largely attended.

4872. Now, can you suggest, as you have so much experience, the reason why the causes that operate so strongly in all these eight or ten towns do not operate in Cahirciveen?—I can. I will state what I happen to know. The town of Tralee is one of the towns, I think, mentioned there. When writing that report I was not aware of the fact that a female school never existed in Tralee distinct from the convent school. I mean, of course, a female *National* school never existed. I have very great doubt whether a girls' school ever existed in Dingle; and the reason is that those convent schools are amongst the very oldest schools we have on the roll. They were amongst the very first schools that connected themselves with the Board. Thus they forestalled the lay schools. No female lay teacher would have thought of setting up a school in the immediate vicinity of these, for she would have known at once that she could not ever get a large attendance; and I think there is a good deal in the other places that I have mentioned of the same kind.

4873. You go on to say, with regard to the nuns' schools, "There is always a not inconsiderable number of children who would readily attend lay schools, but cannot be induced to frequent those conducted by religious teachers. This is a fact which cannot be gainsaid. I have an intimate knowledge of its truth, and could readily produce abundant proof of it;—and let it be understood that I am not alluding to children of different religious denominations, but only to Catholic children. What is the result? When the lay schools are extinguished a considerable proportion of the children of the poor of the locality receive no education whatever. In the town of Killarney there are two convent schools and one monks' school for the education of the children of a population amounting to nearly 6,000 persons. No day-school conducted by lay teachers would be tolerated there. Well, I have it on the best authority that the number of children attending schools in Killarney is considerably less than that of those who never enter a school." Now, is that still your impression?—With regard to Killarney it is still my impression; but I believe, and I must speak candidly, that when I was writing that I had not sufficient information. That report was written more in the shape of a confidential report, than of a report for the information of the public; because the impression on Inspectors' minds, and on mine in particular, was that the public hardly ever read those reports; and the object I had in view in writing that report was to call the attention of the District Inspectors and of the heads of those communities to some defects which I had noticed in such schools; and therefore I did not direct my attention to the surrounding circumstances as much as I should have done had I thought that the report would have been made public. Now, with regard to Killarney, the fact is this: that Killarney is what may be called a season town, that is, a town that is frequented by a large number of strangers for some months in the year, and the poorer class of children get a great deal of employment and are drawn away from school during that time, and thus get vagrant habits, which make it very hard indeed to win them back to school. It is the same case in watering-places, and places near the seaside, that are frequented by the public for the season. The children there get idle, vagrant habits, and it is extremely hard to get them back to their schools. Now, with regard to Killarney, I think what I have said in that report is perfectly true still; but I think that the chief cause of it is what I have said, which I was not aware of when I wrote that report.

4874. But in Tralee, Newcastle, Kinsale, Queenstown, Midleton, Skibbereen, Bandon, and Dingle, do you still think that in those places, leaving out Killarney, there is a number of Roman Catholic children who do not attend the school because they have a dislike to convent education?—Well, I say at once, that there is a considerable number of children that do not attend the convent schools; but I should not say that it is from a positive *dislike* of convent education. I should say rather that it is because they will not submit to the restraints that are imposed upon them in convent schools, which restraints are not enforced to the same extent in lay schools. And then there are other reasons. There are a number of children that will not frequent convent schools if those convent schools are frequented in the main by the indigent classes.

4875. A better order of children?—Yes, that prefer

a pay-school. Because in all these convent schools the education is gratuitous, and there is a considerable number of those whom *we* call the poorer classes, but who nevertheless have a certain pride of their own, and who will not send their children to a school where nothing is charged for their education, and which is called a poor-school. But I should not say that it originated in a dislike of convent education, and I do not think I said that in my report.

4876. Well then, as to that class, Mr. Sheridan, the suppression of all lay schools is a positive disadvantage and evil to the neighbourhood?—To a certain extent it is, sir; but in most of those places where these convent schools exist, there are private schools, which those pupils frequent.

4877. But I am speaking of the places where you tell me there were no female schools to be found, and none permitted to exist?—Oh, I meant female *National* schools. I only spoke of National schools; for there are numbers of private schools—numbers of them—kept by both males and females.

4878. I don't suppose you mean that girls of a respectable class are not to be found in many nuns' schools?—Certainly not. I did not mean to say that.

4879. Of course there are schools which are attended by persons of a better class?—Oh, certainly.

4880. You drew a distinction a little while ago—perhaps you may wish to explain as to the way you say that this report was written, you mentioned that it was intended to be confidential and not public—does that make a difference?—Oh, no; I did not mean that it was intended to be in the strict sense of the term confidential, but merely a report that would not be read by the public.

4881. But if you were writing a report designedly to reach the public, it would be equally veracious and candid, would it not?—Oh, certainly.

4882. And what is the distinction?—There is this difference, that when writing that report I had in view certain defects which I believed to exist in a certain class of schools, and in writing such portions of that report as referred to these schools, my object was, to do something which I thought might have the effect of remedying those defects. Therefore, as most people would do under similar circumstances, I confined my attention almost exclusively to the defects, and perhaps I gave them an exaggerated importance. (I think it very likely, though I cannot recollect now.) But if I were writing a report which I knew would be brought before the public and criticised, I should have taken, of course, more pains to make myself acquainted with all the surrounding circumstances, and I should have taken care to say everything that could be said on both sides of the question. I should not have confined myself simply to the defects. I should have stated everything that could be said in favor of those schools, and not merely in reference to the defects which I thought existed in them.

4883. Now, you further say, in reference to these convent schools, "that it is also an evil that this impatience of competition not only extinguishes the principle of emulation, which exercises a healthy, stimulating influence upon schools as upon individuals, but also leads the conductors of convent schools to admit pupils without limit—without any reference to the available teaching power. The expediency, the necessity, of restricting the attendance to that number which the schools are capable of accommodating conveniently, or the teachers of instructing efficiently, is practically ignored. The school-rooms, in most cases, are crowded to excess—the attendance out of all proportion to the teaching power. The inevitable result is, that in such schools the rate of progress is extremely slow. It takes a very long time for a child to work her way from the lowest to the highest class; and, in point of fact, comparatively few ever reach that goal. The great majority leave the school and give up schooling before they have completed half the school course." Now, do you still hold that view?—Well, I must give the same answer to that, or an answer of the same character, as I did to the last question; for I made these observations with a view solely to correcting defects which I thought existed; but if I had thought that that report would have been made the subject of public criticism, I should have said, for instance, that there was a vast number of other schools, as well as convent schools, that were crowded to excess, and that in other schools the progress of the children was also extremely slow, that the convent schools are not very remarkable for that defect more than other schools, and that, in point of fact, in the different schools of Ireland, there are only from eighteen to twenty-four per cent. of the children in the advanced classes. But I wished to remedy a defect in these particular schools, as schools in which I took a great interest, and which were conducted by persons whom I thought superior to the ordinary run of teachers, and therefore I confined my attention exclusively to that defect, and did not mention similar defects in other schools.

4884. Of course I need not ask you that what you did state was not beyond the truth in any case?—Certainly not.

4885. Now, tell me, have they changed much in these two particulars of an overcrowded school and a non-rapid progress of the pupils?—There has been a very remarkable change in one respect, as regards the progress of the pupils, and there has been in a great many cases a very satisfactory change in regard to accommodation. I will not say that my report led to it, because I cannot say that from my own knowledge; but I know that subsequently to that report being written and the subject of it discussed amongst the Inspectors a large number of the convents enlarged their school premises and built very fine school-rooms.

4886. And as to the teaching power?—There has been a large increase in the teaching power, particularly in the extension of the monitorial system. At the time I wrote that report there were very few monitors employed in convent schools. The Board would not pay them. Since then there has been a large extension. Indeed I should say now that the teaching power in the convent schools is better than, or at least fully equal to, that in the other schools.

4887. Now is it, or is it not the case that the great majority leave the school before they have half completed the full course?—I may say that that is the case in our schools generally. I think also that it is the case in all schools where there is not compulsory attendance, whether in our own country or in any other country.

4888. The evil exists in England too?—It does; and it is still worse in America.

4889. I observe a paragraph in your report upon the very important subject of the girls learning needlework. You say—"The usefulness and efficiency of their services in this respect is greatly diminished, owing to the want of materials. This is particularly the case in rural schools, which are just the schools wherein it is most desirable that plain sewing and knitting, as well as cutting out, should be properly taught. In such schools it is only on extremely rare occasions that the Inspector finds the sewing-class even moderately supplied with work. On the part of teachers and managers there seems to be either a profound indifference to, or a total ignorance of, the facilities afforded by the Board's apparatus department, of procuring at an extremely cheap rate all the materials necessary for giving efficient practical instruction in this indispensable branch of female education." Has that been amended?—Well, it has been improved; but there is still a good deal of room for improvement in that respect.

4890. The working department, generally speaking, is, as I understand, behind what it ought to be?—It is behind what it ought to be, particularly in the rural schools. In the rural districts the class from which the children attending National schools are drawn do not dress very well. They have not many garments to make in the course of a year; and as in those rural schools the supply of material depends to a very great extent on the supply of clothes for the people who inhabit the locality, the material runs short and is very scanty, and I very

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much doubt whether that will ever be remedied. It will be clearly impossible for the Board to supply material for anything but knitting. They cannot supply calico or linen in sufficient quantities for the children of National schools, and, therefore, I think that in our rural schools that defect will never be fully remedied.

4891. Are the children never taught to bring their clothes and their parents' clothes to be mended?—No.

4892. Is that ever done?—I do not think it is done anywhere but in the convent schools.

4893. And would not that be a most valuable thing to do in all the schools?—It would. But really, sir, to me, who know very well those rural districts and how the people live there, it does not appear extraordinary at all that such is not done, because I think it would be very hard to find many persons that had two suits of clothes. The poor dress everywhere very badly, and in the rural districts the great majority are very poor people. Of the total number of agricultural holdings in Ireland, fully one-half do not exceed fifteen acres; and fully two-thirds are under £15 annual value. Now, the people who own such holdings as these cannot have a very large stock of clothes.

4894. You refer in one place to the monitors, and you say, "I shall mention no names, but in one district, out of nine monitors examined, all of whom had been appointed more than twelve months previously, the penmanship of three was bad, the spelling of seven was very bad or very indifferent, and five failed in composition. The general answering of two was so extremely unsatisfactory that I was obliged to recommend their dismissal." Well is that matter amended since?—Well, I think it is; but still I find persons appointed who are not fit for the office, and who should not have been appointed—but not in any great number.

4895. But is not the appointment of the monitors with the District Inspector?—It is indeed, and that was the reason I called special attention to it there, in order to move those gentlemen to be more particular.

4896. You stated that only eighteen or nineteen per cent. of the pupils attending the National schools reach the higher classes—that means of the Third Book and upwards?—Yes.

4897. You say "I regard the instruction received by the pupils while in the lower classes as of very little value in itself; as scarcely of any value, indeed, except as a preparation for the instruction which is imparted in the higher classes, and which alone, in my humble judgment, can reasonably be expected to produce permanent impressions; when, therefore, the pupil is finally withdrawn from school before he reaches the higher classes the information he carries away with him is of such an evanescent character that it is more than probable it will have entirely disappeared before he arrives at manhood." If a child has read only the First and Second Book, including the Sequel, do you agree in the opinion expressed in one of the reports, that if he goes no further than that, but leaves the school after reaching that point, that the instruction he has so acquired will prove nearly useless?—I do. I think if he gives up schooling before he gets into the third class he will in a few years lose the power of reading, and he will certainly lose the power of writing. I have known several instances of that kind. I have known several instances of girls who could write small-hand when at school, but could not write their names when twenty years of age.

4898. From having no opportunity of exercising what they had acquired?—Yes, they did not exercise it, and so forgot it altogether.

4899. It is said that the average duration of the pupils attendance at school is only two or three years?—That is a prevalent opinion amongst the Inspectors; but I may observe that our system of school accounts does not enable us to form a very reliable conclusion upon that subject. It is, however, a prevalent opinion amongst Inspectors, and I have found it stated over and over again in their reports. It was for a long time my own opinion, too, that on an average the children of the poor remain only about two years at school; but I am disposed to think we are mistaken, and that they remain longer at school.

4900. Are you disposed to think that more of them reach the third class?—That is a question which I am not prepared to vary my answer to at all. I think they do not, but they are improving from year to year in regard to numbers. For instance, I should say that last year the proportion of pupils was about twenty-four per cent. in the higher classes, whereas a few years ago it was only eighteen per cent.

4901. You speak in your report of the promotions from class to class, and you give tables of the promotions in the twelve months, showing that it takes one year and eight months on an average for a child to advance from one class to another; has that result been altered since?—That conclusion was based on the schools I inspected myself.

4902. Of course you were only speaking of your own district?—My own district solely.

4903. Has that result been altered since?—I think it may have been altered slightly for the better; but the time a child takes to pass from one class to another is still, in my opinion, too long; and one of the great advantages of a system of payment by results would, in my opinion, be that it would correct that.

4904. Do you think it would be any help to correcting that if the promotions were made by the Inspector upon a thorough annual examination of the school?—Well, one of my Inspectors in the South adopted that practice; he managed to exercise such an influence over his teachers and managers, though he had no official right, strictly speaking, to do so, that they adopted all his suggestions as to promoting the pupils, and, in fact, all promotions were made by himself. It worked on the whole very well, but there was this disadvantage in it, that a child who did not happen to be present on the day the Inspector examined the school, even though qualified for promotion, remained in the low class till the Inspector came again. On the whole, I think it is better the teacher should have the entire responsibility of advancing the pupils, because if it were the duty of the Inspector to advance them, he would say "the Inspector is too severe; I have done my best, but he will not advance the pupils as he ought to do."

4905. Are you aware that in the Church Education schools promotion is made by the Inspector?—I am not aware of it.

4906. It is done by the Inspectors, and they plume themselves upon it, as a very efficient means of advancing the children?—I was not aware of it; but I can see a difference between the two classes of schools, because the Inspector of the Church Education schools gives notice of his visit, and it is not so difficult to collect together the pupils in the Church Education schools as it would be in one of our schools.

4907. I understand you to say that one of your three annual visits to the schools is upon notice?—Yes.

4908. In that respect they correspond?—Yes, but that visit does not differ from the other two.

4909. I thought it was a general examination?—No, not more general than the others. It is a public examination, to give the managers and the public an opportunity of coming to hear how the children answer, and what progress they have made.

4910. Of course you have examined the effect of the recent alteration of the rule of the Board with regard to promoting teachers who have not been trained to the position of first-class teachers; what is your impression with regard to it?—My impression is that the Board wisely yielded to a necessity.

4911. That necessity arising from the action of the Roman Catholic hierarchy; but has it not produced injurious effects upon the general plan of education?—It has produced this effect, that we have a smaller number of teachers coming up for training.

4912. Has it not led to the appointment of less competent men?—I think it must have done so.

4913. And, perhaps, contributed to the extreme difficulty you now find in obtaining competent teachers?—I should think that is very likely to be the case.

4914. You said some time ago, I think, to my Lord, Powis, that you were not favourable to small schools, nor yet to very large schools?—I am certainly not favourable to very large schools.

4915. I should like to know from a gentleman of your great experience what your view as to a small school is?—I think if one has only what the country people would call a handful of children in a school they become indifferent; there is not that emulation and life in the school that there ought to be, and the teacher himself will become inanimate and lazy. I have hardly ever found a school of that class efficient; but when I spoke of a small school I spoke of a school with under thirty average attendance. From thirty-five to thirty-six to about one hundred average daily attendance I consider to be the best for a school, or say, from thirty-five to forty minimum, and from one hundred to one hundred and forty maximum.

4916. What would you consider the lowest number that would make an efficient school; would you say twelve, fifteen, or twenty?—No; I should consider these numbers all too small; that is to say, I should consider it a very objectionable plan to substitute for one large school a number of such small schools. In my late circuit there were a number of small schools, each of which collected together all the children within its own area. Of course, if these schools were not permitted to exist, the children of their respective localities would grow up barbarians, which would be a very sad result.

4917. What is your opinion as to the general amount of zeal on the part of the managers as to visiting the schools and examining the children—do the managers take an active part?—I will answer that question to the best of my ability. The general impression amongst our Inspectors is that the managers do not take the active part they ought to do in the supervision of the schools; but my own opinion is entirely different. The Inspectors seem to be under the impression that it is the duty of a manager to examine the pupils of his schools, and see what progress they are making. My opinion is that nine out of every ten of the managers are perfectly incompetent to do so; that is, that they have not the technical knowledge that would enable them to ascertain what were the results of instruction in a school; that if they attempted to do it they would arrive at false conclusions, and that their action in that respect might be more injurious than beneficial. But I believe the managers exercise a very salutary influence and supervision over the schools; that they visit the schools very much oftener than they get credit for; and that the efficiency of the teacher, or at least his attention to his business, his diligence, and the unimpeachable character of his private life, are owing greatly to the supervision of the managers. I consider that if a manager fulfils those functions, he discharges the functions that properly appertain to his office; but the generality of Inspectors, I must say, seem to think that it is the duty of the managers to perform the very same functions the Inspectors themselves perform in the schools (a point in which I do not agree with them), and they have in consequence in their annual reports made reflections upon the managers, which I am very much surprised the managers have not taken umbrage at, for I consider they were wholly unauthorized. In consequence of that, when I had the right of super-revising the reports of the District Inspectors, I always struck out every observation of that kind, and never allowed it to be published, as I thought it very unfair and unwise on the part of the Inspectors to criticise the managers in that way.

4918. Have all the reports of the Inspectors of your district to pass through your hands?—That was the practice for some years, but for some years past it has not been the case.

4919. When did it cease, and why?—It ceased about four or five years ago, and I believe the reason was that some of us Head Inspectors retained the reports too long, and that the publication of the annual report of the Commissioners was delayed in consequence; but I believe the practice was a good one.

4920. For the last four or five years you have not seen these reports till published?—Not until they were published.

4921. Do you think the managers, as a rule, visit the schools under their charge often?—I think, as a rule, they visit their schools very often; but they do not always take the trouble of writing their names in the books. The oftener a man visits a school the less likely he is to write his name in the book every time. Our Inspectors, however, only judge of a manager's visits by the number of times they see his name in the book. I believe the managers visit their schools much more frequently than they get credit for. I know one manager who visits his schools almost every second day, but he never writes his name in the book. I know another manager who has a great many schools, and who has a conference with all the teachers of them regularly every month. The Inspector finds no record of this, yet these monthly conferences are held more regularly than the Inspectors' visits.

4922. The *Chairman.*—Are they clerical or lay managers?—Clerical, they are both parish priests.

4923. Master *Brooke.*—Do you consider visiting the school an important part of the manager's duty?—Yes, it is a check on the diligence of the teachers and upon the attendance of the pupils. I know, for instance, that managers who are in the habit of frequently visiting their schools, look about, and say, "Where is such a child, why is he not here?" Then they go to the child's brother or sister, and find out what has kept him from attending that day. That sort of thing has a very good effect.

4924. The *Chairman.*—Have you any objection to mention the name of the manager whom you alluded to just now?—The Very Rev. G. Sheehan of Bantry; he is manager of fourteen National schools. I can name another, the Very Rev. Archdeacon O'Sullivan, of Kenmare, who has sixteen National schools in his parish, over which he exercises a most salutary supervision, yet you would find his name very seldom in the books.

4925. Master *Brooke.*—The first clergyman you named—the Rev. Mr. Sheehan—does he visit all his fourteen schools every second day?—He may not do it always personally, but one of his curates does it for him, and there is hardly a week he does not visit schools himself, and, as I said, he has a conference of the teachers once a month, as a regular fixed thing.

4926. Newcastle West was a part of your district?—It was.

4927. In the report for 1866 I observe the District Inspector of that district says "the managers seldom or never visit the schools." Does that correspond with your experience?—Most certainly not. I consider he was mistaken. As I said before, he derived his information from the number of times he saw their names recorded in the books.

4928. I observe in the report for 1865 with reference to that very district, Mr. Doherty, the District Inspector, says——?—He was not the District Inspector, he was merely there as *locum tenens.* He was only an organizer.

4929. He made the report for one year?—Yes; he happened to make the report, there being no Inspector there.

4930. He says the majority of the managers only visit incidentally, without any determined object, and confer no advantage on the schools. What do you say to that?—I have admitted, in a former reply, that it is a prevalent opinion amongst Inspectors, but I totally disagree with them. I believe the managers fulfil their duties very fairly, as fairly as can be expected from men who have a large amount of professional business to attend to. The mistake our Inspectors make is, that they consider the office of manager of a school imposes certain duties, which I do not think it imposes at all, that, for instance, of examining the children. I think it would be very desirable indeed if they could be induced to examine the children, but I do not consider we have any right to expect it of them at present.

4931. Mr. *Gibson.*—Would not the fact of the estab-

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lishment of a National school tend to displace the private schools in the district?—There is no doubt it would in thinly-populated districts, but it has not been so in large populous localities. In the city of Cork for instance, it has not done so.

4932. Rev. Dr. *Wilson.*—I see in the report referred to by Master Brooke, that you visited in one year, in addition to your other duties as Head Inspector, 171 ordinary National schools. Do you think on an average that a Head Inspector, considering his important and numerous duties, could fairly be expected to visit more than that number?—I think so. The standard I proposed to myself when I was appointed Head Inspector, was to visit and fully inspect twenty schools every year in each of the ten districts—that would be 200 in the year—and to visit incidentally (to use one of our technical terms), say twenty more. That would be 400 schools. I must, however, state in candour, that I have never been able to come fully up to that standard, but year after year I am approaching it. Last year I visited a larger number of schools than ever before—374; but I did not, of course, fully inspect them all.

4933. Can you state what number you fully inspected?—184.

4934. The others were incidental visits?—Yes. In the year before last I inspected 195.

4935. In the report for 1864, I find a description given by you of an incidental visit; does that description apply to your own visits as Head Inspector, and does it differ from the visit of a District Inspector in any way?—I think I mentioned in that or some other report that I was of opinion that an incidental visit was chiefly of value when it was paid by the District Inspector who lived on the spot, and who might be expected to return and frequently visit the same school; but that an incidental visit made by a Head Inspector had not the same value, that is, that it was not likely to produce the same permanent effect on the schools. It was because I entertained that opinion that I have repeatedly visited the same school, that I might impress the teachers with the conviction that they were never safe from visits from me as Head Inspector.

4936. I take it that an incidental visit by you would involve more time than an incidental visit from an ordinary District Inspector?—That is so, because when I visit a school incidentally the first duty I have to discharge is to see how the District Inspector had discharged his duty previously in that school.

4937. In fact, you to a certain extent check the visits of the District Inspector, as well as the state of the schools?—Certainly; that is the chief purpose of my visiting the school.

4938. Do you regard the incidental visits of District Inspectors as of considerable importance?—I think they can be made of considerable importance, but I believe a great many of the visits at present are too short to be of much importance. But, let them be never so short, they effect two things that are of value, firstly, they enable the Inspector to see whether the teacher is on the spot discharging his duty, and secondly, whether the school accounts have been posted up to that day. That may be readily done in five minutes.

4939. There are three inspections supposed to be made annually by the District Inspectors: first, there is the primary inspection—is that a full examination of the school?—What we call the primary inspection of a school takes place only every three or four years, and the first inspection that is made of a school is a primary inspection; the object is to place the Commissioners in possession of detailed information regarding everything connected with the school—such as the number of desks, the length of each desk, the dimensions of the school-room, whether the house is slated or thatched, whether the floor is boarded, and so forth. That is called a primary inspection, and is made every three or four years; but the secondary or annual inspections are of two kinds—secondary No. 1, and secondary No. 2. In secondary No. 1, the Inspector has to return the numerical results of his examination of the pupils. In secondary No. 2, he has to give a general statement, but he need not give the numerical results of his examination.

4940. As a rule on that second visit, does the District Inspector examine all the children in the school?—Not as a rule at the secondary No. 2.

4941. Do you think an Inspector will soon leave his mark on the schools in the district to which he is appointed?—It depends very much on the character of the Inspector and his skill.

4942. You think he will produce an effect on the district if he is an efficient officer?—Certainly.

4943. Will improvement or otherwise be the result of efficiency or non-efficiency of the Inspector?—Very much.

4944. One of the District Inspectors under your superintendence has stated that the efficiency of Inspectors is marred by the amount of clerking work they have to discharge; is that your opinion?—I should not say so.

4945. The *Chairman.*—Do you consider that any of the returns made by the Inspectors to the Head Office could be dispensed with?—Well, really, on the spur of the moment I should say they could not be dispensed with. They might be reduced in size so as to occupy less time in filling up, but I very much doubt whether the District Inspector is obliged now to furnish any return that is not necessary.

4946. Rev. Dr. *Wilson.*—This gentleman says, "The chief of the restrictions which prevent Inspectors from being as useful as they would like, arises from the mass of writing they have to do?"—I do not agree with him in that. The mass of writing depends of course upon the amount of work done. The writing of the District Inspector consists chiefly in writing reports on the schools; the other returns are merely quarterly ones, or made at the end of each year.

4947. Do you agree in this statement, that few professed clerks have to write so much as a District Inspector has?—I do not. A District Inspector who discharges his duty efficiently cannot have an amount of writing nearly equal to what a clerk employed four or five hours a day in a public office would have to do.

4948. Do you consider that his special functions are interfered with in consequence?—I do not think so, because he has a day in the week for doing his writing, and one day in each fortnight besides.

4949. What is your relationship to the Central Office; are you under the control of the Chiefs of Inspection, or of the Board?—Well, really, in my position of Head Inspector I do not know any one as an individual at all. I am under the control of the Office, and the medium of communication between me and the Office are the Secretaries. The Chiefs of Inspection are to me nothing more than anybody else in the office; they are units in a large number, and have no direct communication with me any more than the clerks in the office.

4950. Have you heard the Inspectors state whether or not their reports are considered at the Central Office? Have there been any complaints as to non-attention to their reports when they have made what they consider important suggestions?—We Inspectors have been generally dissatisfied on that head, but I believe we are very bad judges of what the Office can do. When I make a report on a school, for instance, and refer to something that I think ought to be attended to by the office, I am apt to forget or do not sufficiently appreciate the vast amount of work the office has to discharge, and that sixty-five other gentlemen have been also making reports every day—that consequently everything must come on in its turn, and that in a large establishment of that kind some delay is unavoidable.

4951. If the system of payment by results were adopted, and that each District Inspector should visit each school in his district once a year for the purpose of a thorough public examination of it, do you think he could visit fourteen schools incidentally each day so as to overtake his district within the year?—If the system of payment by results were adopted, I apprehend the Inspector would have to examine each school

only once a year as is done in England. If he had only to examine once a year he would have ample time to pay incidental visits.

4952. Could he overtake fourteen schools per day?—Yes, easily.

4953. Having to visit fourteen schools in the day he would of course arrange so as to visit the schools of a certain locality each day?—Yes; he could not visit them unless they lay in a certain part of his district.

4954. Each District Inspector has a centre?—Yes.

4955. Would it be possible, for instance, that a District Inspector could visit fourteen schools in a day in the immediate neighbourhood of Limerick?—I think I could do it.

4956. When his work there was exhausted could he follow it up in the same way by visiting the schools in other parts of his district?—I think so.

4957. Do you think in the district towards Clarina he could visit fourteen schools in a day?—Any school at Clarina would be one of the fourteen he would be likely to visit from Limerick.

4958. When he got to other parts of the county Limerick, could he visit fourteen schools in a day?—I think he could; if the Inspector went to Killaloe and stopped there a night, as I was in the habit of doing in that part of the country, he could easily visit fourteen in a day.

4959. Would that statement apply to the Newcastle district?—It would apply more to Newcastle even than to Limerick. He could have no difficulty whatever in the Newcastle district in visiting fourteen in the day, the schools are so numerous and close together.

4960. From your experience do you think grants have been made from time to time to opposition schools in the same village?—Yes.

4961. Did not the vested schools in those districts afford sufficient accommodation?—In some cases, yes; in others, no.

4962. In any of these cases were the vested schools and the opposition schools under managers and teachers of the same faith?—Perhaps I do not correctly understand what you mean by opposition schools.

4963. They were referred to on a previous day as schools got up in the same locality when it was supposed that the schools previously in existence were sufficient to accommodate the children. I wish to know in such cases were the vested and opposition schools under managers and teachers of the same faith?—Sometimes, yes; sometimes, no.

4964. Have you ever known convent schools taken into connexion when the avowed object was to withdraw the children from lay teachers?—I do not know of any such case.

4965. Have you observed in some cases or in many cases that grants have been made to rival schools under managers and teachers of the same denomination?—I cannot recall any case now. The thing is possible; but it depends a good deal upon what is meant by a rival school.

4966. Have you had any experience of the North of Ireland?—Not in my official capacity.

4967. Would you regard such a case as I have pointed out—two schools in the same locality under teachers of the same denomination, as a wise or a prodigal expenditure of public money?—I consider that the Commissioners have no right, or at least that it would not be wise of them, to refuse aid to any school which fulfilled the conditions prescribed by the Commissioners themselves; that is, that there should be a suitable school-house, a sufficient attendance of children, and a properly qualified teacher. I think any manager who can satisfy the Commissioners that his school comes within these conditions ought to get a grant from the Board, provided he subscribes to the rules of the Board.

4968. Does the system profess to be one of united education?—Well, if you wish me to give my own individual opinion——

4969. Does it profess to be?—I do not know that it professes to be only that.

4970. Have you not said that you regard as an efficient school one that has an attendance of at least forty children?—I said from thirty-five to forty would be the minimum.

4971. But that on the whole you would prefer 100?—No, I did not say that.

4972. What is your opinion with regard to that?—I say from thirty-five to forty should be the minimum, and that I should not like a school to have more than 100 to 150 average attendance.

4973. With regard to vested school-houses, how were school-houses vested at first?—At first in trustees.

4974. Was there a change?—Yes.

4975. Do you know why?—The change took place when the Commissioners got their charter. They were not a corporate body till then and could not take a school.

4976. Has there been another change?—Yes.

4977. Owing to what cause?—Owing to the great disinclination on the part of the managers of schools in Ireland to vest schools in the Commissioners, which they considered equivalent to vesting them in Government. There is great jealousy of the immediate connexion of the Government with anything in Ireland.

4978. I see by your report that you anticipated good results from this change?—Certainly.

4979. What were those results that you anticipated?—The good results I expected were that managers would avail themselves of the public funds to build suitable school-houses, knowing as I do that at present they have no private funds to devote to the purpose.

4980. Have those expectations been realized?—In some districts they have, in others not.

4981. You recommended that a condition should be attached to the grant of money by the Commissioners for a school under such circumstances?—I did.

4982. State it, please?—The condition was that the Commissioners should either have the nomination of one of the trustees, or that the Secretary for the time being should be ex-officio one of the trustees.

4983. What was the object of that?—That the Commissioners should have a certain control over the houses which they keep in repair. In that I recognised the general principle which prevailed up to that time, that the Commissioners would not keep in repair any school-house not vested in themselves. I thought what I proposed would be a fair compromise between the two.

4984. Have the Commissioners acted upon that proposition of yours?—No, it has been frequently discussed in the office, but never acted on.

4985. Are the Board of Works the parties to do the building work in those cases?—They have the duty of keeping the vested schools in repair, and buildings are erected by contract under the supervision of that Board.

4986. Do you know whether the Board take due care that the local parties contribute their one-third of the expense?—The conditions are that the Board shall pay two-thirds of the expense of building the school-houses and the local parties one-third.

4987. Does the Board invariably see that the locality pays its one-third?—I think the Board's officer takes care to see that there is substantial aid from the locality equivalent to one-third of the expense; but one-third is not paid in cash except in a few cases. If the farmers of the district contribute, for instance, horse labour for a certain number of days, the officer of the Board will value that labour, and put it down as money. I think that is very fair.

4988. Who is the contractor, may I ask, generally?—There is no particular contractor.

4989. Is it open to public competition?—Generally the manager names his contractor, and if he is a suitable person the Board of Works approve.

4990. Have you ever heard of cases in which the contractors entered into an engagement with the local parties to do the work for the Board's two-thirds?—I have.

4991. Have you reason to believe that it was true?—I have no reason to believe it is generally done, but I have heard that there has been such a thing.

4992. Are the buildings as a rule well executed?—As a rule the buildings are very good, but they are

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very expensive. Buildings erected by the Board of Works are, generally speaking, not as good as the amount expended on them would lead me to expect.

4993. Have you ever heard it complained that a dry vested school-house scarcely exists?—I have not heard complaints to that effect, and I know it is not the fact. There are no doubt *some* damp school-houses.

4994. When vested in trustees, does the Board invariably insist and see to it that the houses are kept in repair?—That is a most troublesome part of our duty. When the houses are vested in trustees, the trustees are, according to our view, bound to keep them in repair; but I believe that is a mistake, and that they are not legally bound to do so. I believe myself (but it is merely my own opinion, as the question has never been tried) that an action against them to compel them to keep the houses in repair would fail.

4995. Do you think it is fair to ask any trustees to assume that responsibility?—I think it is not unfair, but that if it were enforced we should not get men to act as trustees; and in point of fact it never is enforced. The trustees are bound to this extent, that they are to see that the school-house shall be used only as a school-house. I consider that their functions cease there.

4996. Do you not regard it as the duty of the Commissioners to see to the keeping of all such places in repair?—I think all vested schools, whether vested in trustees or in the Commissioners, should be kept in repair out of the public funds. Whether the Commissioners themselves should do it, or the Board of Works, or the Grand Jury of the county, is a question. I think myself it would be better that it should be left to the Grand Jury and the County Surveyor. The County Surveyor being on the spot would always be able to see to it, whereas if the duty were left to a central body there will be great neglect.

4997. Are the Board of Works diligent in executing repairs?—Indeed they are not; quite the reverse.

4998. Have you a rule with reference to non-vested schools that they shall be whitewashed at least once a year?—Yes, it is one of the practical rules for teachers.

4999. Have you heard of schools vested in the Commissioners which have not been whitewashed for two years or more?—I have heard of cases of that kind; not many though.

5000. In the report for 1860 you say there are 178 school-houses vested in the Commissioners in your district, 205 vested in trustees, and 544 non-vested?—Yes.

5001. Has there been any change in the proportion since?—A vast change.

5002. What is the nature of the change?—I cannot give you numerical results, but I can answer your question generally. Taking, for example, the county of Kerry, since that report was written the number of schools vested in trustees has increased enormously. In the Newcastle West district there has also been a considerable increase, but in the county Kerry particularly the increase has been very large indeed.

5003. What part of Kerry—is it localized, or does it extend generally over the county?—All over the county.

5004. What is your opinion, generally, as to the state of education throughout your entire district—Munster, I believe, was the province you had?—I consider the state of education in Munster superior to that of any other part of Ireland.

5005. Does that observation extend to the three chief branches of education—reading, writing, and arithmetic?—I think so. There has been a marvellous improvement in writing.

5006. Master Brooke has referred to the uniform standard you suggested: may I ask has that standard been adopted?—I did not recommend any particular standard. I recommended the Inspectors to apply the same standard, as far as possible, to the schools in their respective districts, I think they do now examine their schools very much on the same standard.

5007. So that there is a uniformity in the reports?—I think so.

5008. What is your opinion with regard to the teachers generally in reference to their literary qualifications?—I think we have been obliged for the last couple of years to admit into the teaching body persons very imperfectly qualified.

5009. I think I heard you say there has been an improvement in the matter of the payment of teachers?—I do not know that I have been asked that question. I think, however, that there has been an improvement in the income of teachers for some years. Since I was appointed first there has been a great improvement.

5010. Considering the price of provisions and the change in the relative value of money, do you regard it as an actual increase?—I do not in town schools, but the change does not affect the rural schools so much, because in rural districts there has not been that increase in the value of provisions that there has been in the towns. I was in Tipperary the other day and I ascertained that prime beef can be had there for 6*d.* a lb., I know that here you cannot get it under 10*d.*

5011. With regard to residences for teachers, have you turned your attention to that subject?—I have.

5012. What is your opinion as to the desirableness of having residences for teachers in the immediate locality of their schools?—I think it is very desirable they should have residences—I should not say in juxta position to their schools, but within a short distance of them. I do not like having the residence of the teacher in juxta position to the school—where that is the case he is under a temptation to run in and out during school hours. That is particularly the case with married female teachers; they run in and out to look after their houses and children.

5013. What distance would you recommend?—I should say about an eighth of a mile from the school—an easy walking distance.

5014. Do you approve of the present gradation of teachers?—I think we have too many grades; that is, as regards payments. I think if we had three classes, so far as salary is concerned, it would be better. Obliging the teacher to undergo an examination for every little step he gets is very laborious upon him, nor do I think it is attended with results commensurate with the disadvantages.

5015. What is your opinion as to the proportion in number of teachers to that of pupils in ordinary National schools?—That is a subject on which I differ a good deal from some of my colleagues. I consider a teacher is not able to teach efficiently more than from thirty-five to forty pupils.

5016. That is single-handed?—Single-handed.

5017. Does that apply to teachers of a superior grade—first-class teachers?—It applies to teachers generally—the average teacher. I know, however, some Inspectors say that a good teacher ought to be able to teach seventy, but I have never yet seen a time-table drawn up according to which a teacher could keep seventy pupils profitably employed.

5018. Considering the qualifications, attainments, and position, and the number of your teachers in the third class, do you think you have a large number of men who could keep such a school efficiently?—Do you mean a school of thirty-five or forty?

5019. Yes?—I would not admit a teacher who could not teach from thirty-five to forty pupils.

5020. Have you such a supply of teachers that if your schools had an attendance of say sixty each they could conduct them efficiently?—If all our schools had sixty pupils we most decidedly would not have a sufficient number of teachers qualified to take charge of them.

5021. What is your opinion with regard to the class called probationers?—My opinion is they should be employed as assistants for the time being in schools, and should not have sole charge of any school; but we are obliged by necessity in some cases to admit these men to the office of principal teachers, not having others to put in their place.

5022. Generally you do not regard them as efficient teachers?—Generally not; but there may be some misapprehension as to what we regard as probation. If a young man has served three years as a junior paid

monitor, and four years as senior monitor, and two years afterwards as first-class monitor, he would still be called a probationer. That man ought to be equal to a second-class teacher, and probably is so in most cases, yet he is called a probationer till he passes an examination.

5023. Have you many teachers answering that description?—A great many of our teachers have served a good portion of their time as paid monitors.

5024. I see in the report for 1866, by one of the Head Inspectors, a statement to this effect:—"I am sorry to add that fully one half of the probationers answered so badly that, strictly dealt with, they should have been dismissed from the service of the Commissioners." Do you concur in that opinion?—I do not; I think the probationers are very strictly dealt with. They certainly do not answer very satisfactorily as a rule, but then we must bear in mind that they are examined on many things which they are not required to teach in their schools.

5025. Do you think they should be appointed to any schools without previous examination?—I think it would be desirable that they should not, but it would be very hard to do it; in point of fact, they are supposed to be examined before they are appointed, for they never get a salary from the Board until examined by a District Inspector.

5026. Were there many convent schools in your late district?—A great many in my late circuit, forty-two.

5027. Master *Brooke*.—In case of a vacancy in a school occurring, and the manager appoints a new teacher, can the teacher go in to teach the school before the annual examination of teachers takes place?—That is not the case now, because when the manager appoints a probationer—that is a person not classed, he will get no salary for that teacher until the teacher submits to an examination by the District Inspector. The District Inspector must send up a certificate to the office, to the effect that he has examined that teacher, and found him qualified. Then salary will accrue to the teacher, but not till then.

5028. Will the salary then accrue from the time he began to teach?—No, only from the date of the Inspector's examination.

5029. And that is an examination only by the District Inspector?—That is all.

5030. I understood that Mr. Keenan told me there was no examination until the annual examination of all the masters by the Head Inspector and District Inspector?—There is a preliminary examination which was rendered necessary by the fact that a large number of probationers getting no examination until the annual examinations came on, yet holding possession of the schools, were afterwards found disqualified at the annual examinations.

5031. And that is the rule?—It has been the rule for some years.

5032. And is such a person—supposing he were a monitor—is he called a probationer up to the time of the examination?—He is not called a teacher at all until the Inspector examines him.

5033. You would say then it was an examination of probationers?—Yes.

5034. Mr. *Gibson*.—Do I understand you to say that the grant or payment of salary takes place only from the time of the Inspector's report, and not from the time of being appointed to the school?—That is true.

5035. I thought it was retrospective?—The salary accrues from date of the Inspector's examination of him.

5036. Then I was under a mistake?—That was found to be necessary, for if such a rule were not made, a teacher who felt himself incompetent might shirk the Inspector's examination until he was prepared.

5037. I thought that after the examination, and the person being approved, that the salary accrued back to the time of the appointment?—I may be wrong, but it is not likely. The impression on my mind is, that the payment only accrues from the date of the Inspector's examination of the teacher, and that he is not paid for any time antecedent to that.

5038. Rev. Dr. *Wilson*.—You have a number of convent schools in your district?—Yes, I have a large number.

5039. And many of those ladies in the schools, of course, you acknowledge as superior teachers?—Certainly.

5040. You can account for that, no doubt, in a variety of ways?—You mean, account for their being superior teachers?

5041. Yes; owing to their having a high education, and so on?—Of course, and their being devoted entirely and exclusively, from no mercenary motives whatever, to the office of teaching.

5042. And, owing to their own previous education, we may naturally suppose, they would produce good writers and readers in the school?—Yes.

5043. I see they excel in that. Do you adhere to your report of 1860 that their want of training interferes with their efficiency as teachers?—I should refer to my former answer. I had in view then the correction of a defect which I thought existed in their schools, and I directed special attention to that fact, but I avoided saying, because I did not think it necessary to say, that the very same objection applies to the great mass of teachers.

5044. I think it due to you to say you had that in view. You state so in your report:—"I have it in view to inspect all the convent schools in my group of districts as soon as I can command sufficient time for the purpose, and to make them the subject of a special report," and so on?—Yes, I recollect that.

5045. You say also, "It is not my intention just now to enter at great length into the merits of these schools and their teachers." You had distinctly the object in view you have stated. Perhaps you had forgotten these passages?—I dare say I had forgotten the particular passages, but that was the view I had.

5046. At that time, you said, they were imperfectly acquainted with the improved method of teaching and school organization?—Well, I should not say they were generally so, but there were some schools in which the nuns probably did not show the same aptitude for teaching that might be expected from their education (because they are all ladies of education) and I expected a great deal more from them than from our poor teachers who receive a very limited education.

5047. Are you satisfied there has been improvement in reference to these schools with regard to organization?—A very great improvement.

5048. Are you satisfied with the progress the children generally make in the schools?—I am not satisfied with the rate of progress, but I don't think these schools are in that respect inferior to other schools.

5049. Are the junior classes as well attended to as the senior in those schools as a rule?—I think so.

5050. What is the average length of time taken by children to pass out of the First Book?—That is one of those questions that are difficult to answer, for it is hard to get the data necessary to answer it, but I should say it takes two years on an average.

5051. On an average. And what period from the lowest to the highest class?—The progress in the higher classes is more rapid than in the lower.

5052. More rapid?—More rapid even. It takes less time to get a pupil from the third to the fourth than from the first to the second class.

5053. Are these schools specially famed for bringing the children from class to class with rapidity?—The convent schools?

5054. Yes. They are not inferior to the ordinary National schools in that respect?—The rate of progress is quite as great now in the convent schools, or indeed, these latter years greater than it is in the ordinary National schools.

5055. Do many reach the highest class in schools?—Comparatively few appear to reach the highest class in any school.

5056. You make very little speciality with regard to them?—As regards the classification I should not make much difference. But I believe the pupils in the convent schools have an opportunity of getting a better education than those in the ordinary schools.

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5057. And what is your idea with regard to them as compared with the children in model schools?—Of course, I consider that the children in the model schools are better educated than those in the ordinary National schools, but that also, Dr. Wilson, is a case that admits of exception, for there are different grades of model schools as there are of ordinary schools.

5058. You have stated particularly the effect of convent schools on others in the neighbourhood where they were established, and that they annihilated them?—Yes, just as our schools have had the effect of annihilating the private or classical schools.

5059. On the whole you don't regard that as a desirable thing?—I should like to see the lay National schools co-existing with the convent schools, but if I were called on to decide between the two, I should prefer the convent schools.

5060. If you were instituting a comparison, as between the convent and ordinary schools, would you regard it as fair to look on the ordinary schools collectively—taken as a whole?—And the convent schools taken as a whole?

5061. Yes?—I think it would be fair, and that it would be to the advantage of the convent schools, but you would have a large number to select from on the one side, and a small number on the other.

5062. Then you regard as most efficient and well qualified, the convent schools?—Yes.

5063. Do you regard that as applying to ordinary National schools?—It depends upon the sense in which the word efficient is applied. I don't regard any of our schools as in a satisfactory state, as regards the progress from class to class.

5064. Are not the convent schools generally in towns?—Generally in towns.

5065. And the attendance is more regular?—Yes, that is so.

5066. Have you turned your attention to the average as regards model schools and convent schools?—The average attendance?

5067. Yes. Which is the superior—which is most regular—the children at the convent schools or model schools?—I think children attend the model schools more regularly than they do convent or ordinary schools.

5068. What is your opinion of those schools in comparison with schools under first-class teachers, Mr. Sheridan?—My opinion is, regarding the convent schools generally, that they are by far the most useful schools in connexion with the Board; and comparing them with ordinary National schools under first-class teachers, I am of opinion that one would find as large a proportion of convent schools to be first-class, as of such ordinary National schools, and perhaps a larger proportion. At all events, I can say that there are schools conducted by nuns that are far and away superior to the very best ordinary National schools I have ever visited.

5069. In your report for 1864 I see this statement:—"The literary classification of the pupils in these ten convent schools was low as compared with that of the pupils in the first and second class teachers' schools"?—Yes, that may be.

5070. That is the fact?—That is likely to be the case in general.

5071. What is the amount of teaching power in convent schools—is it large in proportion to other schools?—Well, I think it is not larger than in other schools. I allude to the teaching power directly paid by the Board.

5072. I see you make a distinction in the report:—"The teaching staff in these ten convent National schools comprised 135 individuals, viz.:—seventy-five members of religious communities, two lay teachers, and sixty paid monitors. This affords an average of about thirteen teachers for each school, and of one teacher for every nineteen pupils in average daily attendance." You regard that as a fair teaching power?—I would regard it as too much.

5073. As too much?—Yes; but that statement would not be intelligible if I did not explain that a nun does not ordinarily teach in the school the whole day, and that, therefore, if there are ten nuns in charge of a school, that staff is generally equivalent to five persons constantly in charge the whole day.

5074. But is not your statement absolute to this effect, that you have "one teacher for every nineteen pupils in average daily attendance"?—If I had that report in my hand I should be better able to say, for I have written so many, that I cannot recollect one in particular. But have I professed to give the number of nuns?

5075. You say, "The teaching staff in these ten convent National schools comprised 135 individuals, viz.: seventy-five members of religious communities, two lay teachers, and sixty paid monitors. This affords an average of about thirteen teachers for each school, and of one teacher for every nineteen pupils in average daily attendance;" and you say the ladies supply another element of teaching power. Who are they?—They have in almost every convent school a class of monitors paid by themselves.

5076. Quite so. With regard to ordinary schools, do you regard them generally as fairly supplied with teaching power?—I do not, generally speaking. But the monitorial system gives an easy way of supplementing the teaching power.

5077. Are the larger ordinary schools properly supplied with qualified teachers?—It is difficult to get practically qualified teachers.

5078. Then you have few properly qualified assistant teachers?—There are a great many schools which require assistants and cannot get them.

5079. What is that difficulty owing to?—It is owing to a great many things. One cause is that the pay of an assistant teacher is not sufficient to maintain him, unless he happens to be a native of the locality and resides with his parents. Another thing is that there has been a certain discouragement to teachers latterly, as they do not consider themselves sufficiently paid, and there is not the same wish as formerly on the part of young persons to adopt the profession of teacher; they seek other employments. Emigration, too, has had a good deal to do with it. A large number of the young men of the country have gone to America, some of whom would have become teachers had they remained.

5080. Have you found many of those often employed as teachers abandoning it again?—Not in my late circuit, but I believe it prevails in my present circuit, particularly in Dublin.

5081. How many monitors are there in your district, exclusive of model schools?—I had 507 paid monitors in my district in 1866.

5082. How many male and how many female?—I cannot give you the precise numbers, but I know the females greatly preponderated.

5083. I see in your report of 1860 you give the number, distinguishing sexes?—Yes.

5084. What has been the proportionate increase since? Has it been preponderating in favour of the females?—In favour of females.

5085. Largely?—I cannot say largely, but I know the preponderance still exists.

5086. In which class—junior or senior—has this increase taken place?—Senior.

5087. Is it your opinion that the junior monitors are overworked or continue to be overworked?—That is not my opinion now. That has been checked.

5088. How has it been checked?—Teachers are not allowed to employ their junior assistants more than two or three hours a day.

5089. You made a suggestion on the subject. It has been acted upon?—I do not know whether it was in consequence of my suggestions or not, but it has been done.

5090. Are there many of the ordinary schools in your district in which the attendance would warrant the employment of paid monitors, and where none have been allowed?—Yes; but I cannot state the number, as the District Inspector's reports have not come before me. It is owing to the restrictions made by the Commissioners that paid monitors have not been employed. They will not allow a paid monitor to a teacher who is

classed under the first division of third, and to him they will only allow a junior monitor.

5091. And has the restriction of the Commissioners operated against the employment of paid monitors?—Yes, to that extent; but that restriction is evaded to some extent again, because we find that if the Inspector certifies that the teacher is competent to instruct and train the monitor, the Commissioners will generally waive their order and appoint one.

5092. With regard to mixed education, I see that in your group of districts you had 205 schools in 1860 in which mixed education was found?—Yes.

5093. Has the number of schools in which Protestant and Roman Catholic children attend together been diminished or increased?—I think it has been rather diminished, because some exclusively Protestant National schools—a good many indeed—have been established wherever the Protestant element prevails in a locality.

5094. Are there many National schools near to the city of Limerick in which you have small Protestant minorities, are you aware?—There are some.

5095. Do you know the Ahane schools?—Yes.

5096. And the Parteen schools?—Yes.

5097. And the school under the management of Mr. Synan, M.P.?—Yes—the Crecora school.

5098. And other schools in which are small Protestant minorities?—And other schools. Occasionally we meet them here and there.

5099. Some of the children in these are the children of farmers, and land stewards, and millers, and so on?—And policemen.

5100. Do you think the system of National education is administered as one general united system so as to protect such minorities?—I do, indeed.

5101. Looking at the report of last year, page 13—the Munster counties of Clare, Cork, Kerry, Tipperary, and Waterford—has your attention been called to it?—I have not read it.

5102. Look to it, and say do you regard it as a fair sample of mixed education under the circumstances?—I think in the South you can expect very little mixed education, because you have there very few of the Protestant population whose children would avail themselves of National schools. It is impossible to have anything like mixed education there, except to a very slight extent, and even that has been neutralized to a certain degree by the disinclination of the Protestant section of the population to unite with the others. They have established separate schools for themselves, although there were schools which they might have availed themselves of, but would not do so, because they were under Catholic management.

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5103. Is that in the town or country districts?—In both. In the city of Cork there were National schools for the children in a position to avail themselves of them, but yet the Wesleyans got up a National school, attended only by Wesleyans, and the Presbyterians, schools attended only by Presbyterians; and in Cork there are also schools attended only by children of the Established Church. In the City of Cork there are six schools under the management of the Rev. Dr. Webster, which are attended by children of the Established Church. There were schools enough for these children if their parents admitted the principle of united education. Whatever of united education exists in Ireland exists to a great extent in consequence of the liberal acceptance of the principle by the Roman Catholics.

5104. Have you not found that Presbyterians and other parties gladly accept the system of education, and take advantage of schools under Roman Catholic management and Roman Catholic teachers?—I do not think so, except where they have not sufficient numbers to establish a school of their own.

5105. With regard to Ahane, Parteen, and Carnane, have you heard an objection from the Presbyterians?—I do not think there are many Presbyterians about there to avail themselves of the schools; but wherever there is a Protestant population sufficient to furnish attendance for a National school, the tendency amongst the heads of that population is to establish a school for themselves, and not to avail themselves of the education imparted in the existing schools.

5106. Regarding the facts as you find them, how would you establish a school for such small minorities?—For such small minorities?

5107. Yes?—It could not be done where there are only four or five children. They must avail themselves of the schools existing or do without education.

5108. Do you regard it desirable that the system should be administered as it is?—I do. No other system is desirable for the state of Ireland.

[Adjourned.]

FIFTEENTH DAY—DUBLIN, FRIDAY, MAY 8, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

JOHN EDWARD SHERIDAN, Esq., further examined.

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5109. The *Chairman.*—Are there any points in the evidence you gave yesterday which you wish to correct?—Yes, my lord; there are two. I was asked a question yesterday, I think by Master Brooke, in reference to the course that was pursued in the case of an unclassed teacher having been appointed by a manager, and I answered that the teacher would not get any salary from the Board till he was examined by the District Inspector, and that his salary then accrued only from the date of that examination. I cannot well explain how that impression took possession of my mind, but I find it is erroneous. The *general* practice is that an unclassed teacher must be examined by the District Inspector, and then if the District Inspector approve of him his salary is paid from the date of his appointment by the manager. But then there are also, I find, numerous cases in which it would be inconvenient for the Inspector to visit the school and examine the teacher within a reasonable time, and still more inconvenient for the teacher to go to the Inspector, and in these cases the Board take the certificate of the manager that he believes the teacher to

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be qualified, and they pay him. But such an examination by the District Inspector is simply a preliminary examination. It does not entitle the candidate to rank as a teacher, for many of these, though so examined by the District Inspector and approved of conditionally, are dismissed as incompetent when the next annual examination takes place in the district. That was one point. Another question I was asked, I think by the Rev. Dr. Wilson, which I understood to be to this effect: that if all the National schools of Ireland were restricted to an average daily attendance of sixty, whether we could secure teachers enough to conduct them. I, in reply, not fully apprehending the scope of the question, said I thought not; but, on reflection, I find that I was very much mistaken. The average daily attendance in all National schools in Ireland, one with another, is only forty-nine at present, consequently if they were restricted to sixty, instead of having between six and seven thousand National schools as at present, we should reduce the number to about 5,500. Consequently we should not require the same staff of teachers as at present. Those were the two points.

5110. Rev. Mr. *Cowie*.—Am I right in assuming that you set a high value on the monitorial system?—I do, indeed, very high.

5111. Is it because it promotes the efficiency of the schools, or because it rears up teachers?—For both reasons.

5112. Which chiefly?—Well, I think that one is really as important as the other; but, for the efficiency of the schools, even more than as a nursery for teachers; that is to say, hitherto the good results of the monitorial system in promoting the efficiency of the schools are realized in a greater number of instances than the good results in supplying teachers, because a large number of the monitors do not become teachers.

5113. Do you mean to a very great extent?—Well, not to a very great extent; but, I should say, to a very considerable extent.

5114. Do you think that their services fully repay in value to the State the money that is expended upon them?—I do, decidedly. I think the services they render are beyond the value of the money they receive from the State.

5115. Are there no schools in your district, late or present, where monitors are employed in larger numbers than is necessary?—That may be the case in some schools. If you look simply to the average daily attendance, there may be some schools where there is a larger staff of monitors than, perhaps, would be required for the teaching of the children; but then, taking into account the fact that, after all our attention in the selection of monitors, a large number of them, or a considerable proportion of them do not become teachers afterwards, Inspectors are obliged sometimes to have an excessive number of monitors in order to secure a sufficient supply of teachers to fill the vacancies as they occur.

5116. Then, if more monitors are employed than are necessary for the schools, it is because you hope to be able to increase the number of those monitors who will eventually become teachers?—It is; but then I do not wish you to understand that that is the case in a large number of schools. It is only in some schools.

5117. Are not all the monitors selected by the Inspector?—Yes; by the District Inspector.

5118. Has the manager any veto upon the employment of the monitors?—In every instance.

5119. But if the number is in excess of the need of the school, would not the Inspector be responsible for that?—Well, he cannot well be held responsible, because he is obliged, when recommending a monitor, to give the average daily attendance in the school, and the number of monitors, if any, that are already in service in the school.

5120. It is, then, the Commissioners that are responsible?—The Commissioners are responsible, or rather, I should say that the responsibility is shifted from the Inspector's shoulders to the Office.

5121. Judging from your experience, is the present plan of subsidy by payment of teachers' salary, which is the chief part of what the Board does, I understand, in the National schools, the best plan of helping the education of the poor?—I do not clearly understand the scope of the question. Am I to understand you as contrasting the present system of giving a fixed salary according to the class of the teacher with the system of paying by results?

5122. Yes; I meant to come to that?—Then I should say decidedly not.

5123. Would you rather pay by the proficiency of the children?—Partly; not altogether.

5124. With reference to a passage in your report for 1866, page 157, how would you secure the benefits of the monitorial system with a system in which the chief aid from the State was paid according to the proficiency of the children?—I think I have mentioned in that report, that whatever system of payment by results might be adopted by the Commissioners, or by the State, I thought the monitorial system should be left untouched, and paid as a distinct part of the system.

5125. In addition to the payment for the results of examination?—Yes, that there might be some scheme adopted by which the monitorial system, as at present established, should be secured in a permanent form.

5126. Have you considered how that could be done, for it is a very difficult question?—Well, I have thought of it so far as to conclude that the simplest way is to continue their payment.

5127. To continue the payments to the monitors in schools as at present?—Yes.

5128. You think that a system could be, without any great difficulty, adopted, which would secure the continuance of the monitorial system with the system of paying for results?—I do. I, of course, did not anticipate that I should be asked any questions as to what plan I would propose for securing that result; but I am sure that if I had had an opportunity of turning my attention to it, I should have been able to think of a feasible plan.

5129. Have you seen Mr. Keenan's paper, which has been printed for the Commission, on the system of paying by results?—Mr. Keenan and I have had frequent discussions on the system of paying by results since it was introduced into England; but I have not had an opportunity of reading that paper which he submitted to the Royal Commission.

5130. Is the annual examination of the children of a school, or is it not, a fair test of the teacher's work?—There are three examinations in the year.

5131. Is there not one on which the payment depends?—Well, no; but I think it might be made a fair test, by giving notice to the teacher, requiring that he should exert himself to have all the children present; because, I may observe, I should not approve of the plan which is in existence in England, of giving the teacher an option to produce for examination any pupil that he pleased, and hold back others that he did not think would pass. I should approve rather of having the present system of examination continued, whereby every pupil that is found in the school should be examined *bona fide* by the Inspector.

5132. Would it not be in his power to do exactly the same thing by desiring those children to keep away who would not pass?—It would be in his power; but I do not think that he would do it, and I do not think that the managers generally would approve of it.

5133. Is there any other way besides these annual examinations that you can think of by which the efficiency of a school can be tested?—I cannot think of any other way. By the annual examination, of course I mean annual inspection, not simply an examination of the pupils, but taking a full inspection of the whole school, and its working capacity.

5134. In the payment of public money it is important that some general rule should be adopted which constitutes a security, that the State gets a full equivalent for its contribution. What do you consider to be the test applied under your present system?—I

consider that we take very fair security that ample value shall be given for the money that is expended in the maintenance of the schools. We insist that the school-houses shall be fairly suitable for the purpose; that they shall be well supplied with apparatus and sale stock of requisites, and that the teachers shall be qualified; and having ascertained that all these conditions are fulfilled, we then ascertain by annual examinations that the teachers, being qualified, discharge their duties.

5135. Would you consider that the examination, without those other points being ascertained, would be sufficient?—Certainly not.

5136. With respect to school-houses, do you insist upon school-houses being kept in repair?—Well, fairly in repair. But we cannot be very particular as to that point, because many of our school-houses, I may say a very large number, are situate in very poor localities where there are no resident gentry, and nobody at all to look after the schools but the manager, who is generally the parish clergyman; and in those localities the parish clergymen are generally very poor, and have not the power to keep the school-houses in repair out of their own private funds. Consequently we cannot be very particular as to that point.

5137. Is it the case that the non-vested school-houses are kept in repair to a fair extent?—Well, they are kept in a moderate state of repair.

5138. I think I understood you yesterday to say that you thought it would be right that the State should do something towards the repair of those non-vested school-houses?—Oh, no; I did not intend that to be understood; but I thought, and it has long been my opinion, that the State should undertake to keep in repair every school-house which is vested in such a manner as to secure to the State that that school-house when kept in repair shall not be used for any other purpose than as a school. If it is secured in any form it becomes a vested school.

5139. Have you considered whether the expense of keeping up such school-houses should be borne by the central authority or by the locality?—I have considered that question, and I am of the same opinion as was expressed at the inquiry of 1854 by Sir Thomas Redington, one of our Commissioners of that date, to the effect that the school-houses which have been built by public money should be placed under the protection of the county authorities, and that *they* should be bound to keep them in repair, deputing the duty of inspection to the county surveyor. I think that would be a much more feasible plan than having them kept in repair by the central authority. Because if the duty of keeping all the school-houses in every part of Ireland in proper repair devolved upon a central authority, whether the Commissioners of National Education or the Board of Works, they should have an enormous staff of clerks of works and contractors all over the country, or there would necessarily be long delays before the repairs were effected, and the result would be that a defect that might be remedied for a few pounds, would, by the time the contractor got there, probably cost £25 or £30, or perhaps £100. I consider, therefore, that it would be very much more simple if the county authorities had the responsibility of keeping the school-houses in repair.

5140. Do you think there is any other part of the expense for public education that might be thrown upon the property of the locality with justice and fairness?—I do; I think that the locality ought to have the power to secure a site for a National school wherever it is wanted. Of all the impediments to the progress of education in this country with which I am acquainted, I look upon it as one of the most serious that it is very difficult—extremely difficult—for those local parties who take an interest in the education of the poor to obtain suitable sites for schools. Many of the landed proprietors will not give sites upon any terms. I know cases where managers are most anxious to build suitable schools, even from their own funds, and they cannot get a site from the landed proprietors.

5141. Supposing school-houses provided, do you think that the maintenance of the school or any portion of it should be thrown upon the locality?—Well, it is thrown upon the locality at present, and I think it is only fair that the locality should contribute something towards the building of the school, and the expense of working the school. The locality does contribute one-third at present.

5142. The school being built, I refer to the maintenance of the *school*—not the school-*house*?—I understand you then to refer to the question of a rate-in-aid.

5143. What is your opinion on that question?—Well, I do not think that that would succeed in Ireland. I do not think there is the slightest likelihood of such a thing succeeding in Ireland.

5144. Considering that the local contributions throughout the country annually amount to about £12,000 a year, and the rated value is supposed to be £12,000,000, is there not a case for putting the burden rather upon those who seem to neglect it?—*Primâ facie* there is. But when you come to consider that the rate, if imposed, would not be paid by those who really neglect the duty they owe to society in that respect, but by the poorer class of tenant farmers throughout Ireland, I think you will see that it would not be practicable; but I am sure that I should be very glad indeed if any scheme could be devised by which the landed proprietors of Ireland should be made to take a greater interest than they have hitherto done in the maintenance and promotion of popular National education in the country.

5145. On the whole I gather from you that payment from the Consolidated Fund is the proper way of providing for education?—I think so.

5146. Is there any security under your system that a person trained at the public expense as a teacher will always give his or her services in the teaching of the poor?—There is not. We take no bond from them. We do not bind them legally; but according to my experience—although I know that in this I differ from a good many Inspectors—trained teachers do not leave the service of the Board in any serious number.

5147. Have you ever had any ragged schools under your inspection?—Never. They do not exist in any numbers in Ireland.

5148. Did you not mention that in Cork there was a population that the National system did not reach?—Yes.

5149. Is anything done for the education of those children?—Well, there is a large number, such a number as persons unacquainted with Cork would have hardly any idea of, of adventure schools in the city of Cork.

5150. Do the parents pay for the education of their children in those schools?—Yes; in every such case.

5151. Do they pay to a large extent?—To a large extent.

5152. Have you seen the effects of gratuitous education on children?—I have.

5153. Do you approve of it?—I do not. I think the children whose parents are unable to pay anything should not, by any means, be refused the benefits of National education; and one of the great characteristics of *our* system is that such children are secured all the advantages of education if they choose to avail themselves of it. But I consider that every parent who is able to pay for the education of his children should pay something; and I am quite certain that both the parents and the pupils value the education the more when they are obliged to pay for it.

5154. Are young persons of fourteen or fifteen taught with young children, or are they taught in night schools generally?—Night schools prevail to a very small extent in this country. They have not succeeded. In my late circuit, which comprised about one-sixth or one-fifth of all Ireland, I had only seventeen night schools; and I cannot say that more than two of those were successful.

5155. In a mixed school—I mean of mixed religious belief in the children—do the children who form the minority get regular religious instruction as a rule?—Well, that is not often the case. I under-

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stand you to ask me whether they get regular religious instruction in the school-room or in the school-house?

5156. In the school-room, or from a minister of their own persuasion?—Oh, then I will answer the question differently. My belief is that throughout Ireland there are very few schools indeed, of which the pupils, no matter what denomination they belong to, do not receive *bonâ fide* and efficient religious instruction. There are a great many schools in which the minority do not receive that religious instruction in the school; but if there is one thing that is more carefully attended to than another in Ireland, it is the religious education and the religious training of the youth.

5157. As far as the schools are concerned, I understand you that the minority do not get regular religious instruction generally?—In a very small number of schools do they get religious instruction in the school. But do not understand me to say that because they do not get it in the school they do not get it elsewhere.

5158. It is only your general knowledge of the country which enables you to say that they get it elsewhere, but as far as your knowledge of the schools, as an Inspector goes, you cannot say that they get it there?—My general knowledge of the country, and the people, and the clergy, enables me to say so.

5159. Have the managers nothing to do with it then?—The managers are for the most part clergymen.

5160. Take the case of a Catholic school, the manager being Catholic, with a small Protestant minority of children, would the manager have anything to do with providing religious instruction for these children?—Certainly not; but then their own clergyman is all the more zealous in securing religious instruction for these children, because of their attending a school under a Catholic manager.

5161. Have you ever had complaints made to you that the rules of the Board, with respect to religious instruction, have been disregarded?—Not often.

5162. Have you ever?—A few times.

5163. Can you mention one particular instance that you remember?—Well, I can—that of a school near Limerick, called Cratloe, on the property of the late Mr. Stafford O'Brien. It is under the management of the parish priest, and the teachers are all Catholic. There is an occasional Protestant pupil, generally the son or the daughter of a policeman stationed in the nearest Constabulary barrack. One of the rules of the Board is, that during the time set apart for religious instruction no secular business whatever is to be carried on in the school. And it was reported that during the time set apart for religious instruction needlework was carried on in that school. The Inspector reported it, and I was instructed to inquire into the matter, but the manager, who was rather testy, refused to allow me to hold the inquiry unless I permitted a reporter from the public press to be present, which I declined to do, inasmuch as the public were not concerned, it being a mere question of fact between the Inspector, the manager, and the Commissioners, and we never allow public reporters to be present at any of our inquiries. He then declined the inquiry, and the matter dropped. That was one case, but it was a very trivial case.

5164. Do you recollect any case of a different kind where there has been a complaint made of a school under Protestant managers, by the parents or the relatives of some Catholic child?—I cannot recall a single case. These are rather rare, you know, in the South of Ireland, those schools under Protestant management. But would you allow me to add in reference to my former answer, that had I understood you to ask me whether I knew of any case where a real *bonâ fide* attempt had been made to tamper with the religious faith of a Protestant child in a school under Catholic management, I should have said at once that I have never met with any such case.

5165. Have you any experience of the other kind of school, a school with Catholic children under a Protestant manager?—Well, as I have mentioned, these are comparatively few in the South; and except one case which I had to inquire into a short time ago, I do not think I have ever met any. I had to make a very serious inquiry in that case a couple of weeks ago.

5166. Were you satisfied in that case?—Yes; I am perfectly satisfied that the school was used as a proselytizing school.

5167. If that case is established, I suppose the Board would refuse to aid it any more, would it not?—Certainly. I have no doubt of it.

5168. The *Chairman.*—Is that case under inquiry?—I have not yet reported upon it, my lord. I have all the evidence in my possession, but having the honour of being engaged before the Royal Commission, I have not had time to write my report upon it; but from my experience I can safely say that it will be decided as I have mentioned.

5169. The Rev. Mr. *Cowie.* — Do children of all social classes frequent schools aided by the State?—Well, except in a slight degree, children of the better classes do not attend National schools.

5170. Do they attend the convent schools or model schools?—The model schools—yes.

5171. Are not those schools supported by the State?—Yes; they are frequented by the children of persons who are very well able to pay for their education; but my belief is that the majority of children that attend the model schools belong to what we should call in this country the poorer classes, that is, they are chiefly the children of poor shopkeepers and tradesmen; but the indigent classes do not send their children to the town model schools. In the Dunmanway Model School, however, which is situate in a rural district, the great majority of the children belong to the very poor classes, and the great majority of them go to school without shoes on their feet, and very badly dressed.

5172. Are there not persons who can very well afford to pay for the education of their children, who obtain the education of their children at the public expense, or partly at the public expense?—Well, undoubtedly there are cases.

5173. In the convent schools, where I understand payment is made, so much per head——?—Per hundred.

5174. Is there no limit as to the children for whom the Board pays, referring to the ability of the parents to pay for the education of their children?—There is no limit in any National school in Ireland as regards that, and I presume the reason is that the poorer classes preponderate so vastly in this country over the better classes, that it would not be worth while indeed to make any limit. It would make very little appreciable difference in the annual expense.

5175. With respect to the same case, is there no limit as to the range of instruction?—Oh, there is. We have a programme of subjects to be taught in National schools.

5176. That *must* be taught?—That *must* be taught.

5177. In convent schools are there not a good many things taught beyond that?—Well, there are a good many extra subjects taught, such as vocal music and drawing, which are not provided for in the programme of instruction in National schools; because in the programme only the obligatory subjects are mentioned.

5178. In model schools does not the same thing prevail—are not some of the higher mathematics for boys taught in the model schools?—Yes, everything that would constitute a first-class English education is taught in model schools or may be taught.

5179. At the expense of the State?—Yes; at the expense of the State.

5180. With respect to children who leave school early, but who, it is stated, never have an opportunity of writing after they leave school, was it or was it not worth while to teach them writing?—Well, if we could have ascertained when such a child was commencing to write, that it would leave off schooling before it acquired a fixed running hand, we probably should say that it was not worth while educating it. But in all probability we could never in any single instance ascertain that.

5181. Does not the same argument apply to the objection to teaching grammar and geography to those poor children?—I do not make any objection to the teaching of grammar and geography.

5182. Are not objections made to teaching grammar and geography to children of that description?—Not in this country.

5183. Do parents value grammar and geography for their children?—They may not value these branches, because they have not learned them themselves. But when those who have learned them in the schools become parents themselves I am sure they will provide instruction in those branches for their own children.

5184. Does not a large proportion of the children never get beyond learning the parts of speech?—Yes; but I should not say on that account that it was of no service to teach them to distinguish the parts of speech, because the very effort of the mind that is required in children to distinguish the parts of speech is in so far a cultivation of the mind.

5185. A mental exercise?—A mental exercise, and so far it is useful and forms an element in the general education of the child.

5186. Mr. *Stokes*.—Would you, in the examination under a system of payment by results extend it to subjects beyond reading, writing, and arithmetic?—I would, most decidedly.

5187. What subjects would you consider necessary?—All that are in the present programme, and further. Perhaps I shall answer the question satisfactorily if I state that my opinion is that any National system of popular instruction will be defective if it does not supply to talented children of the poorer classes an opportunity of acquiring such an education as will enable them to rise to a higher level than that in which they were born. If you confine the instruction in National schools to mere reading, writing, and arithmetic, it will be impossible for talented children, children of real genius—and they are very numerous—ever to acquire such an education as will enable them to rise up to a higher level than that in which their parents lived; and society then in the country where that system was established would, in the course of two or three generations, come to be a society of castes nearly as distinct as those of Hindostan. That is the view I take of a system of National education.

5188. Did I understand you to say that the progress of children out of first class is impeded by the acquisition of other subjects besides reading and writing?—I do not think I said that.

5189. Did you not say that children cannot get through the first class in less than two years because they learn more than reading and writing in that class?—I think I answered a question as to the time that a child would take in passing from class to class in an Irish National school as compared with the time that a child would take to pass from standard to standard in an English National school; and I said that because the Irish child has to learn more in order to qualify for promotion from one class to another, it would take a longer time. I think a year is the time a child would take to pass from standard to standard in England, and I think a year would be insufficient, on the whole, for passing from class to class in Ireland.

5190. What does a child in the first class learn?—Reading, spelling, explanation, writing, geography, a portion of arithmetic, such as mental addition, counting, and numeration.

5191. Is there any subject except geography, beyond reading, writing, and arithmetic taught to children in the first class?—Yes; in some schools, for instance in convent schools, where there is an infant department, they are taught some little knowledge of grammar, and a variety of common subjects from object-lessons.

5192. But in your programme there is no other subject included?—No subject of much importance. They are to learn the vowel sounds, the days of the week, the months of the year, and some little matters of that kind which I regard more as filling-up matter than as subjects of positive instruction; because one cannot keep a little child learning from morning till night nothing but reading, writing, and arithmetic. There must be some little intervals that will have to be filled up with interesting matters, otherwise the child will get tired.

5193. Does the learning of these interesting subjects occupy a good deal of the time and attention of the child?—No, because they are taught incidentally.

5194. Then the progress of the child in reading is in fact not much impeded by the extra subjects taught to it?—I cannot say that it is.

5195. But you remain of opinion that two years are required for a child to get from the first class into the second?—Yes, at present; but I was not of that opinion some four or five years ago, because some four or five years ago our lesson books were a great deal smaller and less difficult than they are at present. The First Lesson Book is much longer now than it was then. My opinion five or six years ago was, that a period of one year ought to be sufficient for passing from class to class.

5196. Would you not say, with reference to any higher subjects, that they will be more readily and rapidly acquired after the child can read than before it can read?—Oh, true; but I do not consider that any subject that is prescribed for the first class in the school programme can come under the designation of a higher subject, because geography, which I presume you allude to, is merely taught from maps, not by tasks, and it forms the most interesting subject in the hands of a skilful teacher for the instruction of young children.

5197. I think you said that in your opinion the stipend of a master should not fall below the wages of a skilled mechanic?—I meant the whole income of the master. I did not mean the stipend from the State, but that his whole income should not fall below the ordinary income of a mechanic.

5198. Can you give any reason for that opinion?—The reason is, that I think less than that will not enable a schoolmaster to support himself and his family—for a great many of them have families—with decency, and a moderate share of comfort.

5199. Is the skilled mechanic assisted during his apprenticeship by the State?—No.

5200. Is he assisted at any time by the State?—Certainly not.

5201. Does not he work for more hours and days than the master?—Well, that is the fact, but I consider that his labour for about ten hours in the day, which I presume is as much as he really works, is not as exhausting to the constitution as the six or seven hours that the teacher has to work. And you are not to suppose that the teacher's work is restricted to the time during which he is actually engaged in conveying instruction to the children of the school, because the teacher, to discharge his duty efficiently, must devote a great deal of what we should call his leisure time, to study, in order to qualify himself for his daily work, and to obtain reasonable promotion in his profession. And I have to state further that in the case of the majority of our teachers their domestic study is carried on under the greatest possible difficulties, because they have bad lodgings, generally a little ill-ventilated room, they have bad light in the winter evenings, and they are subjected to a great deal of discomfort. I consider, therefore, that the National teacher who discharges his duty well and efficiently is at hard work from morning till night.

5202. Would you apply that remark about the necessity of domestic study to masters who have been for any length of time in the service of the Board?—I would; we consider that a master cannot discharge his duty efficiently if he does not study morning and evening the subjects which he has to teach in the school; and that if he goes into the school in the morning without having previously prepared the subjects that he has to teach, his teaching will be random teaching, and before the day is half over he will have lost sight altogether of his regular routine of business, and it will be a pell-mell work to get through it by the end of the day.

5203. After having gone through the Board's books

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annually for several years, is it still necessary for him to study those books?—I think the same necessity exists in his case as in the case of a professor in a university. I do not think a professor in a university would be able to discharge his duty properly to his class if he did not beforehand study the subject that he was about to teach. I consider the same holds good with respect to the humble National teacher.

5204. What are the common school-hours in your district?—Generally they are from ten to three o'clock. There is a little variation between summer and winter. In summer they are generally from ten till four; that is, actual instruction, including religious and secular, begins at ten o'clock in the morning, and ends about four. In winter it begins generally at ten o'clock and ends at half-past three.

5205. Do the children remain in the school from ten to four, or till half-past three?—Some of them do; but the children, I am sorry to say, do not attend very punctually in the mornings, and we seldom find all the children present at ten o'clock.

5206. Does the teaching go on continuously during those six hours?—There is generally a time for relaxation in the middle of the day, varying from twenty minutes to half an hour. The practice which prevails in England, of children going home to dinner, prevails to a very slight extent in Ireland.

5207. Do you know what are the school-hours in Dublin?—I think I do.

5208. At what hour do they generally leave school in Dublin?—In Dublin secular instruction generally closes at about half-past two, and from half-past two till three there is religious instruction.

5209. At what time of the day does the Inspector generally make his visit to the school?—It varies from half-past nine in the morning to four o'clock in the evening.

5210. What is the object of visiting so early as half-past nine when the business of the school does not begin until ten?—To see that the teacher is at the school, because the teacher is bound to have his school open twenty minutes or half an hour before that time, in order that children who have sometimes to walk long distances may not have to wait outside till the school is opened at ten o'clock.

5211. Does not the Inspector usually pay his incidental visits in going to, or returning from, the school where he is to inspect?—That is so. But the Inspectors very often inspect two schools in a day which are distant from each other. An Inspector will go to a school at ten o'clock, or a little before it, in the morning. He will probably have finished his inspection at half-past twelve, and will then go off to a school some miles distant, and will have finished with that about half-past three or four; and in passing from one school to another he generally drops in to any school that lies in his way.

5212. What is your practice with respect to marking the rolls?—Our rule is, that the number present must be marked on the rolls each day not later than 12 o'clock.

5213. In case of an incidental visit, say before noon, then the Inspector has no opportunity of checking the attendance?—Except for the previous day.

5214. But he would not have any opportunity of checking it?—He will see that it has been recorded at all events, and if he has any ground for suspecting the accuracy of the accounts, he may open the roll-book, and see what children are marked for the previous day, and then he may call out a name, and say, "Is such a child in the school to-day?" and should he come up, he may ask the child, "Were you present yesterday?"

5215. In convent schools are there any managers?—Yes, generally the parish priest is the manager of the convent school, but not always.

5216. Do the managers appoint the nuns as teachers, and can they remove them?—Certainly not. Indeed it is the nuns who appoint the manager in most cases; but having once appointed him, they would find it very difficult to get rid of him.

5217. I think I heard you say that you found great variety in the merits as teachers, of different nuns and different communities?—I did not say so, but such is to be expected.

5218. How then can the rule of the Board be maintained, which admits all the nuns as teachers without distinction, and sanctions them without examination?—Because we take for granted that they are well qualified; and all the nuns in a convent do not necessarily teach in the school.

5219. Now, I think you said you found great varieties in their merits as teachers, some being very good teachers and some very indifferent teachers?—No; what I said was this, that there are different grades of convent schools, as there are different grades of other schools, and that it must necessarily be so, as the efficiency of a convent school depends very much upon the same thing upon which the efficiency of an ordinary National school depends—the skill of the presiding teacher.

5220. And since it is true, is it not, that dress will not give that skill, it would not be impossible to find a nun who will not be able to teach well?—Oh, it would be quite possible to find a nun who is not able to teach well; but I generally find in convent schools that a nun is placed over the class for which she is supposed to be best qualified; and that those nuns who are not well qualified by age or for other reasons, will either be excused from teaching altogether, or employed in teaching the alphabet only, or taking care of little children.

5221. Is it not the case that the Commissioners accept the nuns as teachers on the strength of their religious profession only?—The Commissioners do not directly inquire into the qualifications of any of the members of a religious order whose school is connected with them.

5222. You used yesterday several times, I think, the phrase "the duty of managers?"—Yes.

5223. What would you take to be the duty of a manager?—The duty of a manager in the first instance is to see that the teacher he appoints is well qualified for his office; secondly, that having been appointed by him he attends to his duty diligently; thirdly, that he leads a moral, edifying life, attending to his religious duties, and abstaining in the whole course of his private conduct from anything that could give scandal to the young people whom he is to instruct and train up; fourthly, I think that the manager is bound to see that the Board are not in any way deceived by the person whom he has employed, either by absenting himself when he ought to be at his post or by falsifying the school accounts.

5224. Can it be said to be the duty of any individual or of any class to become the manager of a National school in Ireland?—It certainly is not; because it is altogether a spontaneous act on his part. Anybody may be a manager. The person who is regarded as manager of the school is the person who makes application for aid. That is a spontaneous act on his part, for nobody obliged him to take that office; but in taking that office he enters into a contract with the Board, and in a manner binds himself to discharge certain duties in return for getting aid from the Board.

5225. Is there any contract into which he enters?—Well, he undertakes, on receiving aid from the State, to see that the rules and regulations of the Board are carried out in his school. That is the fundamental condition on which he gets the aid.

5226. Do you regard the printed rules of the Commissioners as fixed and invariable, in making your reports as Inspector?—I do not clearly understand that question.

5227. In reporting upon a school, would you consider yourself free to recommend that one of the fixed rules of the Board should be altered or suspended in a particular case, for reasons stated?—Well, I cannot conceive any case at present where I should take the liberty of making that recommendation; but, perhaps, if you gave me a particular instance, if you are referring to one, I shall be able to give a more definite answer.

5228. It appears to be a rule of the Board that

premises of a decent character shall be indispensable for aid; and it appears to be reported by the District Inspectors in multitudes of cases, that the premises are wholly unfit for school purposes, yet that aid is continued to those schools?—I understand you to use the word "premises" as meaning the school-houses (because we attach sometimes a particular meaning to the word "premises." Having frequently to communicate with ladies in reference to the schools, we use the word "premises" for "out-offices"). We are obliged not to be very particular in regard to the repair of school-houses, or the suitability of school-houses, for this reason, that the managers themselves, who are the only parties who take a real interest in the promotion of the education of the poorer classes, labour under a great difficulty in procuring suitable sites for their houses, or any aid towards their erection.

5229. Who has authority to depart from the rules of the Board?—Nobody, but the Commissioners.

5230. What part does the Inspector take in the business—that is, in departing from the rules of the Board?—He takes no part.

5231. Has he the power to recommend or not, the allowance or refusal of grant in his report?—Of course. The grant will not be made unless he recommends it, except in very rare cases.

5232. Then if an Inspector visits a school which has bad premises, does he consider himself precluded from recommending that the grant should be made?—Well, he has to make his recommendation on a certain printed form. In that printed form he is obliged to give a most minute description of the school-house referred to—the length and the breadth; the materials of which it is built, the sort of roof it has; the height of the wall; the sort of flooring; the desks; whether there are out-offices attached; and on the whole whether he considers that the house is suitable for a school, and capable of accommodating the expected attendance. Now, if the Inspector were obliged to say solemnly whether this or that house corresponded with his ideal of a suitable school-house, he might say certainly not, but that it was suitable to the *locality;* for I may observe that although many of our school-houses cannot be regarded as coming up to the public ideal of what National school-houses should be, yet there are very few of them that are not very superior to the dwellings of the poor children who attend the schools.

5233. Would you recommend a grant to a school which had no privies of any sort at all?—I have done so repeatedly, because I am of opinion that unless these offices are properly constructed, affording ample accommodation and well ventilated, they are a nuisance rather than convenience, and that, at least in rural districts, they are perhaps better dispensed with if they are not thoroughly suitable. It is just that part of the school premises that must be thoroughly suitable to be tolerated at all. For instance, if there is not good sewerage to the office it will taint the air after a certain time and make the place most unwholesome.

5234. Do you not consider it a part of the moral discipline of the school to inculcate habits of decency?—Well, I should; but really in rural districts, where there are fields round about the school, I have never met any case of indecency.

5235. In the districts with which you are familiar, what is the extent of the religious minority protected by the rules of the Board?—Not very much.

5236. Considering that separate Protestant schools are opened wherever there is a suitable attendance, and that the Catholic parents of the children prefer the convent schools, there is only, I suppose, a small residuum attending schools where the managers and teachers are not of the religion of the children?—Only a small number, in the south of Ireland.

5237. Would you estimate it at one per cent. of the attendance at all the schools in your circuit?—I think it would be hardly so much; or if it were one per cent., that would be the most.

5238. Do you think that it would be possible to make use of the endowed schools, Erasmus Smith's schools, and let the minority board in schools of their own religion, away from their homes?—I think not, because the parents of Protestant children, at least in the south of Ireland, are either very well off, indeed, or only very moderately well off; and those that are very well off would not send their children to National schools at all, unless they were schools got up specially for themselves, and those that are very poor could not afford to board their children in Erasmus Smith's schools, or any other schools—could not afford to pay for them away from their own dwelling; that is what occurs to me at present, but the idea never presented itself to my mind before.

5239. You are not acquainted with any country in Europe where that scheme is carried out?—Well, I cannot say that I am.

5240. Is there any limit beyond which the wishes and interests of the minority should not override the wishes and interests of the majority?—I understand you to ask me whether there is any locality in which the minority is so small that it would have no right to claim for itself a non-sectarian system of education.

5241. I did not ask you about locality?—I thought you referred to my particular circuit.

5242. You may refer to it if you please?—Well, then, I shall say at once that if there were only three Protestant children in a parish, and that the State supplies money for the promotion of education in that parish, those three Protestant children have as much right to their share in the advantages of that education supplied by the State as 3,000 Catholic children that might happen to be in the same parish; it is not a question of numbers, but of individual right.

5243. But would the wishes of the three and their parents be entitled to as much consideration as the wishes of the 3,000?—Most decidedly, in the point of view of the State I should say so.

5244. Lord *Clonbrock*.—How long have you been in your present district?—Only since the 1st of January last.

5245. How long were you in the southern district?—I had been stationed in Cork since 1855, but as Head Inspector since the 1st of January, 1858.

5246. What is the number of schools in that district? I find by a report of yours that there are 1,007 National schools—929 of them being ordinary schools. That is your report?—That is my report. There has been an increase in 1867. The number is somewhat larger now.

5247. Did the number of National schools increase in that district during the time you were in it?—Yes; there has been an increase every year.

5248. And I think you said you were enabled to visit about 280 in one year, and I think somewhat about a similar number in another year?—I think it was 370 last year.

5249. Well, then, under the circumstances, were you enabled to see in process of time every school in your district?—Not every school during the number of years I had been there, for I visited some three times.

5250. And I understand there were other schools in the district that you never saw at all?—That is so.

5251. Do you consider that system of inspection sufficient?—Well, I may state to you that it did not constitute a system of inspection of the schools. Every school in that district was inspected by an Inspector under me. My proper function was to see, by taking a sufficient number of cases here and there, that the Inspector had done his duty efficiently, and by an examination of a sufficient number of samples to obtain a fair knowledge of the state of education in the district.

5252. And by that desultory examination, seeing some of the schools, but not all, you were able to see whether the Inspectors under you performed their duty?—I think so.

5253. Do you think the school accommodation—I mean the school buildings—was sufficient in that district?—No, I am sure there are localities still in need of schools.

5254. I wish to confine you to the accommodation in the school buildings; do you think they were suffi-

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cient?—Well, my lord, I think they were. There was a large proportion I should regard as fairly sufficient, but a very small proportion of them I would regard as coming up to my idea of what a suitable school ought to be.

5255. What proportion of these schools were vested, and what proportion non-vested?—I could hardly tell that at present, as regards my circuit.

5256. I suppose a very large proportion of them were vested?—No, the larger proportion were non-vested. The larger proportion throughout Ireland are non-vested. We have about 1,500 vested schools, to speak roughly; the larger proportion are non-vested.

5257. Non-vested schools are built entirely without aid from the State?—Yes.

5258. You say they are in much larger proportion than those to which the State gives aid?—Very much larger. One of the principal reasons why the number of non-vested schools is so much greater than the number of vested is that the managers, or those who take an interest in education, have found it extremely difficult, in many cases absolutely impossible, to get sites. The State will not grant money for the building of a school-house unless a site is secured for a number of years, rent free, and with a proper title made out, and this managers find it extremely difficult to get. Often our large landed proprietors will not give a site at all, and that, unfortunately, in the poorest parts of the country where schools are most wanted.

5259. Do you think the form in which the State sanction for the building of schools is satisfactory?—Well, on the whole it is satisfactory, with the exception I have stated—that the State has not provided any way by which the patron of a school, or any one wishing to establish a school, can secure a suitable site. I think the State ought to make some provision in that way.

5260. All the vested schools are built on one plan I imagine?—Not all.

5261. I thought they were. They are all according to the plans of the Board of Works I believe?—Generally so, but I may state that there is a general dissatisfaction felt with regard to the plans of the Board of Works. They are found to be very expensive, too expensive for the accommodation provided, and some managers, particularly in county Kerry, have struck out plans for themselves, and have got them sanctioned by the Board of Works, by which a nice school-house is built, affording greater accommodation for the same amount of money that the Board of Works would charge.

5262. Then the Commissioners do make grants for plans sent up to them by private speculators?—No, not our Commissioners. The plans must be sent to the Board of Works and approved by them.

5263. Then the Board of Works do not insist in all cases, on their own plans being carried out?—Well, if a vigorous protest is made by a manager against the plans recommended by the Board of Works, and that he can supply a proper plan himself, the Board of Works will yield.

5264. And upon the approbation of the Board of Works the grant is given?—Yes, the grant is made.

5265. You have said the plans furnished by the Board of Works are more expensive than are necessary?—I do decidedly.

5266. Are the non-vested school buildings as good as the vested schools?—Very rarely, unless I institute a comparison between the better class of non-vested schools, and the oldest of the vested schools. The early vested schools were built on bad plans, and many are almost as unsuitable at the present day as the non-vested schools.

5267. Do you think it desirable or necessary that there should be separate rooms for males and females in the school?—I think that it is very desirable; indeed I may say absolutely necessary where the sexes are in sufficient numbers to have separate schools.

5268. In a small school it would not be particular?—No.

5269. At what number would you say the separate system would be desirable, or should begin?—I mentioned yesterday, my lord, that in my opinion a school, unless under exceptional circumstances, should not command a less attendance than from thirty-six to forty pupils.

5270. That should be a single school?—A single school.

5271. And after that number?—Separate.

5272. That would add considerably to the expenses of the building?—Well, it would add something. It would not double the expense.

5273. It would add considerably?—Yes, it would.

5274. And I suppose it would add a good deal to the staff?—Certainly, something additional to the staff.

5275. What is the largest number of Protestants in any of your mixed schools? I suppose it is a Roman Catholic district altogether?—Very much so. Wherever there is a fair Protestant population they have established schools and connected them with the Board, and these are frequented simply by Protestants.

5276. Only by Protestants?—In a rare instance, here and there, a Roman Catholic will be found in them.

5277. What proportion of schools were there of the 1,000 or so in which there were pupils of a different religion?—I think, as well as I recollect, that in the last report, in which I referred to the subject, I stated that about one-third of the whole number had Protestant children attending them. About one-third, if I mistake not, was the number, but I am not certain, as I have a bad memory for numbers.

5278. Can you give any information as to what proportion existed in any school?—It was very small; only one, or two, or three.

5279. Do you mean Protestants?—Yes.

5280. In one school?—Yes. I have found cases where there were one or more Protestants in convent schools.

5281. In those, where there were one, two, or three Protestants, was there in that district any school exclusively Protestant, or were they in a district where the Protestant population would require a school?—Generally so; but in every parish where there is a rector resident there is generally a parochial school, which is exclusively Protestant. The people, however, have not confidence in the efficiency of these schools in general, and they very often send their children to the National schools, considering that they would there get a better education.

5282. Are these parochial schools generally independent, or are they under the management of the Church Education Society?—Some of them—I should say the majority of them—are connected one way or other with either the Church Education Society or the Irish Church Missions' Society, but strictly they are under the management of the rector of the parish.

5283. But from want of means I suppose they do not generally afford as good secular education as the National schools?—That is the opinion of the people generally, and the numbers attending them are very small; and my belief is, that where you have only a small number of children attending a school, the school is rarely efficient.

5284. I think you said there were rare instances in which both religions were taught in the schools?—Very rare, indeed. I recollect on one occasion the parish priest of Kenmare, who has a large number of schools under his management, applied to the Board for some assistance to build an additional schoolroom to one of his schools, in order to give suitable accommodation to the rector of the parish for giving religious instruction to the Protestant children attending the school, but for some reason or other he did not get the grant.

5285. In your opinion is a school where there is a large number of Roman Catholics, and only two or three Protestants attending it, a school for mixed education?—Yes, if the locality were not able to furnish any greater number of Protestant pupils; indeed in any case it is *pro tanto* mixed education.

5286. In the non-vested schools there is not, I imagine, mixed religious education. It depends in

that instance on the religion of the patron, and, in fact, the patron has the power, has he not, of settling what religion is to be taught in the school?—Yes.

5287. They don't profess to have mixed religious education in these schools?—There is no such thing as mixed religious education recognised in the system. There is only one religion taught in most of these schools. In a few cases it may be otherwise.

5288. And they are much the largest number of your schools?—Very much the largest.

5289. You stated you were favourable to the system of payment by results. Would you reckon attendance at school—exclusive of anything else—a result for which a teacher should be paid?—I should be sorry to give anything to a teacher for mere attendance at school.

5290. For mere attendance?—Yes.

5291. The reason I asked the question was, because one of the other Inspectors, Mr. O'Carroll, stated that he considered the irregular attendance was occasioned very much by the slackness of the teacher, showing that the teachers had the power in some way of securing better attendance if they did their work properly?—If the teacher is paid a certain sum according to the results attained in the school, as ascertained by the individual examination of the pupils, he will feel it is for his interest to secure the attendance of as many children as possible. The more regular the attendance the more likely the results would be remunerative to himself.

5292. You stated yesterday that there was a fault in the slow progress of the children from book to book?—I think it is not by any means satisfactory, but I added, I think, that it is improving from year to year.

5293. But at the same time you thought if a child failed in one book one year—it was fair to present that child at the next year's examination in the same book, and still claim for results?—Yes, or for a number of years.

5294. Don't you think that that would be an encouragement to teachers not to bring on pupils, that if they failed they could produce them year after year in the same class, and still be paid for the result?—I think not. In the first place, nobody contemplates, I conceive, allowing a teacher to be paid twice for the same pupil in the same standard. Having received payment for the pupil in the standard in which he was presented, a teacher should not be allowed to present him in the same class again.

5295. But he would be allowed according to your idea, which is different from that in force in England, to present the pupil in the ensuing year in the same class?—Yes. He ought to be, but that would not give him an inducement to retain the pupil in the class, for he would lose his payment for the year if the pupil failed.

5296. If he did not get payment for the result which ought to be the year before, and forced the pupil to another class to get it, don't you think that would be an incitement to carry him on efficiently?—It would be an inducement to superficial teaching; but the objection which I think presents itself to your lordship's mind, would be removed by giving the teacher a higher pay for preparing a pupil in a higher class than he would get for preparing a pupil in a lower class. Then he would have a *bonâ fide* interest in advancing his pupils as fast as possible. But the great objection that presents itself to *my* mind, to fixing a period within which the pupil should be prepared, and ruling that the teacher should not be allowed anything if he did not prepare him within that period, is this—that to avoid doing injustice the period fixed should be sufficiently long to enable the teacher to prepare the *dull* pupils of his class for promotion. Then, by giving that length of time, you do injustice to the *smart* pupils of the class who must be kept back; and in that case I conceive there would be great difficulty in working the school satisfactorily.

5297. That is, supposing the same pupils formed the same class always; but I don't see why one backward pupil should keep back a whole class? I assume that there will be an examination only once a year, and, therefore, that twelve months must be the time fixed for the preparation of the pupils of a class in their business. Now, if that time be barely sufficient for advancing the *smart* boys and *smart* girls of the class, it must be insufficient for advancing the *dull* children, and the probability is that these dull children, though they may have received greater attention from the teacher than the others, will, when brought up for examination, fail to pass. Then these children should, according to the rule your lordship mentions, be prepared in a *higher* standard for the following examination, within the same time that was found insufficient for preparing them in the *lower* standard, and of course they will fail again.

5298. About the duties of managers, you made an observation on yesterday to the effect that any examination of the pupils by the managers when they visited the schools was not only not necessary, but you thought was rather injurious?—I think, my lord, that at present I may say of the great majority of managers, that they have not that experience in examining children under our system of instruction that would enable them to ascertain the *bona fide* results of the teacher's instruction, and that consequently their examination would, most likely, give them an erroneous impression of the value of the teacher's instruction of the children; but I am far from thinking that the managers might not, under a system of payment by results, be made use of to some extent in examining the children in the periods intervening between the Inspector's visits.

5299. When a manager goes into a school, and inspects the children's copy-books, tries them in dictation, in geography and arithmetic, don't you think that would be useful, and though he had not the technical knowledge of an Inspector, don't you think if he was a man of common sense he would be able to form a good idea whether or not the school was improving?—That is so.

5300. Don't you think that would be useful?—A good many managers do so, and I think it very useful, but I do not think, my lord, that under our present arrangements it is *necessary*, or that under our present system of inspection the Commissioners or their officers have a right to expect the managers to do so.

5301. I merely thought you said it was injurious that they should do so?—I could not have expressed myself properly.

5302. I thought it was a strong term. In reply to a question put by the Rev. Mr. Cowie about gratuitous education, you said you preferred that parents should pay for the education of their children; and in that district that we were speaking of was not nearly all the education gratuitous?—I should not say so.

5303. Not in the rural districts?—In my district there was hardly a National schoolmaster who did not get some payment from the pupils, though not from all, for in almost every National school there is a number of pupils who do not pay anything.

5304. Was there not a much larger proportion that paid nothing than of those that paid anything at all?—I doubt that.

5305. I refer to the country, not to the towns?—I doubt it. I think they pay something fitfully, or at irregular periods, but still something. If a pupil attend an entire quarter he will pay something.

5306. I suppose it is in what is termed school pence?—Yes; and if the pupil attend another quarter irregularly the teacher will get nothing from him probably.

5307. Do you think the school pence form what you might call available assets for the payment of the schools?—Oh, yes, the annual amount of school fees varies from, I should say, £5 to £20 or £30 a year.

5308. I mean in the rural districts, excluding the towns?—The town schools are generally the very worst paying schools.

5309. Mr. *Dease*.—Can a manager prevent the giving of religious instruction in his school to a pupil of different religious denomination from his own?—He can, if the school is non-vested—not if it is vested.

5310. So that, practically, in case of a non-vested

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school, a manager may prevent religious instruction?—He may. He may prevent any religious instruction being given by anybody. There are two or three cases of that kind.

5311. There are some cases?—There are two or three. I visited one the other day.

5312. Professor *Sullivan.*—When did that rule come into operation?—I am not prepared to say positively, but I think it has been always the rule.

5313. Do you mean that that was the rule of the Board under Lord Stanley's letter?—No; under Lord Stanley's letter the clergyman of the parish, whether Protestant or Catholic, was supposed to have the right to go into any National school and give religious instruction to his own pupils.

5314. Vested or not vested?—Vested or not vested.

5315. When did the change of rule come into operation?—I am not prepared to say.

5316. You admit such a change did take place?—I think so; but I think I was not connected with the Board of National Education at the time.

5317. Mr. *Dease.*—Have you met many instances where a difficulty was found in procuring a site for a National school in cases where a gentleman wished to become manager and showed a probability of a sufficient attendance for a school?—A great many.

5318. Do you think it would be beneficial if proprietors were bound to provide a site, on proper payment for the same, in cases where a school is required?—I do think there should be the same rule in regard to National school-houses as to public roads.

5319. Have you any knowledge or experience of Christian Brothers' schools, external, of course, to your professional business?—Yes, I have some.

5320. Are you aware whether what you have stated in the previous part of your evidence, as to the greater inclination of pupils to attend convent schools than lay schools—I particularly speak of the part regarding the attendance of the poorer classes—applies to the schools of the Christian Brothers as well?—I admit that it does.

5321. In consequence of nuns not being necessarily trained teachers, would it not be a security to the State that they gave value for the money they receive if they were paid by results rather than by capitation grant?—I think so.

5322. Professor *Sullivan.*—Before the name of a child is struck off the roll for non-attendance, what time should elapse?—The longest time that our rules permit a child's name to be kept on the roll, in case of the child's absence, is thirteen weeks; but if the teacher is satisfied that the child will not return to the school, he is authorized to strike the name off on the Saturday immediately following the information being given to him.

5323. If the child attended once within the thirteen weeks the name would not be struck off?—No, because it would show that the child had the intention of resuming its attendance at the school.

5324. The reports are made up to the 31st of December in each year, are they not?—Yes, the reports of the Inspectors.

5325. On that 31st of December, we will suppose, in the year 1865, you have a number of children who have already left the school still retained on the roll?—You may have comparatively a small number of children.

5326. What per-centage do you think that would represent?—Really I could not put it in the form of a per-centage. All I can say is, according to my view, it would be a very small number of children because, as I have already said, if a child's parents leave the neighbourhood, or the child becomes an apprentice, or is frequenting another school, or if the teacher hears of any circumstance that will afford him a reasonable conviction that that child will not return to the school, he is not allowed to retain the child's name on the roll, except until the following Saturday; and hence those which are retained for thirteen weeks are the names of the children who the teacher has some sort of idea will return to the school.

5327. If you divide the number struck off the roll into the number on the roll, will it not give you the average time the child is at school, or, in other words, would it not tell you in what time the whole of the children would be struck off the roll?—I do not think so, because a name struck off the roll does not imply that the child has discontinued schooling; it implies that the child has ceased to attend that school for a given time, but that child may return to the school. In many parts of the country the children do not frequent their school for more than a quarter of each year.

5328. That is to a certain extent an explanation. I am taking the tables as they stand. By the tables, as they stand, for the year 1865, for example—it would appear that the number struck off the roll is annually about one-third in round numbers of the total number on the roll, so that the number who may be on the roll on the 31st of December in each year, and who have actually not been in attendance for thirteen weeks, would amount to 75,000 or 76,000 who would nevertheless appear on the roll without really attending at school. Is not that so?—I should say not at all.

5329. Will you explain how that could be avoided?—May I ask what you mean by being on the roll? Is it on the roll for a quarter, or on the roll for a year?

5330. On the roll as they are given in the tables; you give there the number on the roll on the 31st December. If no child's name should be struck off before an absence of thirteen weeks, children may have been at the date of that report actually not attending school for that quarter at all, to the amount of 75,000 or 76,000, according to the number struck off the roll in the year?—This return purports to give, first, the number of individual pupils who received any instruction during the year.

5331. Of individual pupils?—Yes—that received any instruction during the year in a National school; secondly, the number of those pupils whose names were struck off and did not return within that year; and thirdly, the number of pupils who were admitted to the schools in this year. Then I should say in this first column, giving the total number of individual pupils appearing on the rolls on the 31st of December, 1865, are included only the names of the pupils who received actual instruction for some time, however short, during the year in the school. All the pupils who are reckoned in this column may be set down as having received instruction in the school during the year.

5332. Are there not a number of pupils who have actually passed away from the schools, who are not nevertheless added to the number who are struck off the roll in that quarter, because their names are not struck off until after an absence of thirteen weeks—if they are not included in the number that are struck off does it not increase the other number?—Well, it is clear that the total number of individual pupils appearing on the roll for the year ending the 31st December, 1865, may include the names of some pupils who had been absent at the close of the previous year a less time than thirteen weeks and whose names consequently were not struck off till after the opening of this year of 1865. These names then would certainly be included in this column, for they were on the roll, and it is quite possible the pupils may not have been in attendance at all during the year.

5333. You stated that that represents the number of individuals who have attended the school?—Whose names appeared on the roll.

5334. Do you draw any distinction between the number of individuals and the actual number of persons—of distinct persons?—No; by individuals I mean the actual number of persons.

5335. Do you know of a return of the Board of Education itself—of a nominal return—for that year?—Yes.

5336. Are you aware that the number of distinct names that appear on the roll—that is, the names of distinct persons, as distinguished from the number actually given on the roll—differ by more than 100,000 from the number on the roll?—I am not. I do not apprehend clearly your question.

5337. How many were on the roll in '65—how many individual names were on the roll in '65?—There were in round numbers 427,000 boys and 386,000 girls.

5338. Making a total of 813,000?—Over 813,000.

5339. The total number on the roll in that year was however 922,084, the actual number in attendance according to the figures given in the nominal return that has been made, being 756,570; there is a difference of 165,514. We now come to the number in the First and Second Book?—May I ask you, what is the remark you make comparing the two papers?

5340. You will find in the table 64 per cent. in round numbers of the pupils in the National schools, that is of those on the roll, are in the First and Second Book of Lessons?—Yes.

5341. And bearing in mind that the nominal return, as distinguished from the number on the roll, shows a considerable diminution, and also a certain number of persons taken off from those who appear on the roll who might not be in attendance for 13 weeks previous to that; do you still adhere to the opinion which you expressed on yesterday, that there was a marvellous improvement in the education since 1851?—I do not clearly see any connexion between the two things.

5342. Do you believe that if 60 per cent. of the pupils only reached to the extent of the First and Second Book of Lessons, they are educated?—Certainly not.

5343. Now it appears 64 per cent. are in that condition?—Yes.

5344. That is 64 per cent. of those on the roll?—Yes.

5345. There is a very small margin for those who could be considered to be educated?—Yes.

5346. What is the ground you have for saying there is a marvellous improvement in the education of the country, when, in fact, there is only a margin of 36 per cent. of those who are able to read and write?—If I had the means of comparing the statistics of 1851 or 1852, when I was appointed, with the statistics of the last year, I think it would appear that there is a larger proportion of the pupils in the advanced classes now than there was then; and further, that the kind of education they receive now is very much superior to what they received in 1852.

5347. Have you made any change in the standard by which you estimate the amount of education now and in 1851?—No, except this, that the National school programme has been introduced between the two extremes of time. In 1852 there was no such programme. A programme has been introduced since then which has made the education more efficient than it was, both in respect to the teachers and the pupils.

5348. In what way is the education of the teachers more efficient now than it was then?—I consider that a larger proportion of the teachers answer satisfactorily at the examinations now than there did then, and that the examinations they have to undergo now are very much more difficult than the examinations they underwent in 1852. In fact the examination of teachers was only introduced in 1848.

5349. What you attribute that increase of knowledge to is the training they receive?—No, not specially to the training they receive, but principally to the fact that year after year we require an improvement in the schools, and therefore an improvement in the teachers. The questions set to the teachers are becoming more difficult year after year.

5350. Then am I to assume that when the teachers are trained and become fit to carry on the education, they remain with you?—My experience is, that very few trained teachers leave our service. I mentioned yesterday that from the reports of the Inspectors in many cases, their impression appears to be, that the trained teachers, being discontented, leave the service of the Board. My impression is the reverse.

5351. Can you support that view by any statistics?—I have done so in my reports. I cannot mention particular cases now; but I only recollect two or three that ever left the service of the Board.

5352. I mean not as to any district, but as to the whole country. Is that as to the whole country?—My experience arises from my own inspection, which extended over a very large district. If the thing were general it would be perceptible in my district.

5353. In every district you have been in, you find that the trained teachers remain in the service of the Board?—That is my experience—that the trained teachers, the higher classed teachers, generally remain in the service of the Board; that comparatively few of them go away for other employment.

5354. Does a large per-centage of the paid monitors afterwards take up the occupation of teaching?—A considerable per-centage, but not a very large one; nor as many as one would expect.

5355. If a very large number do not take it up, does not that prove that there is no room for the teachers for promotion—teachers don't in fact see any future before them?—No, the fact is that a considerable number of the paid monitors are selected by the District Inspectors with a view rather to supplement the teaching power in the schools than to rear up candidates to fill vacancies in the teaching staff generally, and it turns out afterwards, when we come to examine these monitors, that they do not manifest that aptitude for teaching, or those other qualifications that would make them good teachers; hence the result is that a very considerable number of the paid monitors do not become teachers at all, when they come to find they have not a natural aptitude for teaching.

5356. Then it is the want of natural aptitude that is the cause why so large a proportion of the paid monitors do not take to teaching as a profession?—I think it is chiefly the want of natural taste for the profession, and besides opportunities of earning their bread otherwise may present themselves to them.

5357. In what way?—In the cities and large towns they get occupation as clerks or attendants in shops, and various other ways, so much so, that in the city of Cork we found it difficult to secure a male paid monitor, and here in the city of Dublin we find it almost impossible.

5358. You stated, I think, yesterday, that on the appointment of any teacher as a probationer, he was immediately examined by the District Inspector?—I did not say, I think, immediately.

5359. Well, within a short time. Is it a matter of fact that the District Inspector does not examine until the annual examination, or do you correct your evidence on that point?—I corrected my evidence to some extent this morning.

5360. That is as regards payments?—What I would say is this, that the Inspectors actually examine the majority of unclassed teachers that are appointed, and furnish a certificate to the Board of their opinion as to the competency or incompetency of such teachers.

5361. That is a voluntary act?—No, it is prescribed in the rules.

5362. Point it out?—This is the code of instruction to Inspectors and was issued before the rule was made. In point of fact, the rule was made at my instance.

5363. That is a new rule?—I will give you the history of the rule. I was appointed in the year 1858 as Head Inspector. In that year the Head Inspectors under the Chief of Inspection at the time, Mr. M'Creedy, held a conference, as was customary in previous years, for the purpose of suggesting to the Commissioners certain improvements, and other matters which we thought ought to be adopted. Amongst the rest, it was suggested by me, as well as I recollect, in consequence of a certain number of unclassed and incompetent teachers being allowed, under the arrangements existing at that time, to remain in charge of schools, that a rule should be made whereby it would be compulsory on such teacher to submit himself for examination, as soon as possible after his appointment, to the Inspector, who would see whether he was competent, and if not, that he should be dismissed at once; and I also suggested, with a view of course of inducing the teacher to submit to that examination, that his salary should date from the period of his examination

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by the Inspector. I was under the impression that that suggestion was adopted. Having been engaged these ten years in the duties of Head Inspector, I have not had sufficient knowledge of these details, and I now find that though the Commissioners adopted the suggestion substantially, they left out the part whereby it would be compulsory on the teacher to submit himself for examination as soon as possible after his appointment. Now, that rule was made in 1858, so that it is ten years in existence.

5364. And the code of instruction which I have here was printed in 1864?—Yes.

5365. That ought to include the rule?—Yes.

5366. So that we are to conclude there is a considerable number of rules in existence for the guidance of the Inspectors—the Head Inspectors—which are not in the present code?—The code of instruction was issued for the guidance of the Inspectors in the practical performance of their duties. The object of the code of instruction was not to make the Inspectors acquainted with the rules and regulations of the Commissioners, because they have these rules and regulations in the reports forwarded to them, and they are expected as the first and fundamental duty of their office, to make themselves acquainted with them; but there are certain practical things which that code of instruction was intended to guide them in.

5367. Are there many of those rules which do not appear in the printed forms circulated amongst the Inspectors?—Every rule that is sanctioned by the Commissioners is communicated to the Inspectors.

5368. In print?—In print.

5369. But not put into this form?—Not put in that code of instruction, but put in their rules. It would not be a rule unless it appeared amongst the rules and regulations of the Commissioners.

5370. The *Chairman.*—The code of instructions does not profess to give the rules and regulations of the Commissioners? — Nor was it intended as a means whereby the Inspector should become acquainted with the rules and regulations.

5371. Mr. *Gibson.*—The practice of the office in regard to the mode of granting payments is totally different from the instructions given to Inspectors?—It is a totally different thing.

5372. The *Chairman.*—I suppose many minor points will be communicated to the Inspectors in circular letters from the Board?—That is so.

5373. Professor *Sullivan.*—Have any of these instructions been of a character that the Inspectors or Head Inspectors would not carry them out or declined to carry them out?—I do not know of any such case, and I do not think that any officer of the Board would consider himself authorized to depart in any way from the orders of the Board.

5374. Have you ever heard of a case where the Head Inspectors protested against a rule?—I heard of a case where they protested, but there is a great difference between protesting against a rule and declining to carry it out.

5375. Then they have protested against a rule?—They have.

5376. And it was of such a character that it required to be protested against?—I do not agree in that. It was one of those things I should have refused to have anything to say to. I was not a Head Inspector; I was a District Inspector at the time. But I was asked to take steps for expressing my opinion on the subject, and I declined, on the ground that it would be an act of insubordination which would be inexcusable on my part as an officer of the Board.

5377. That is, you are of opinion that any instructions whatever given to an Inspector, he is bound to carry out?—Yes, leaving, as the Commissioners do to the Inspectors, full permission to make any representations they please for the consideration of the Commissioners as to the inexpediency of carrying out such and such regulations. But they are bound to carry them out.

5378. And when they make such representations, what is the result generally?—According to my experience I have always found the greatest readiness on the part of the Commissioners to consider dispassionately any representation made to them, but of course there have been numerous cases where the Commissioners did not agree with us.

5379. On that particular occasion when the Inspectors agreed that the rule regulating their labours was unwise, and ought not to be carried out, what was the result?—I am afraid I do not distinctly understand what you refer to.

5380. Were not the rules they objected to, and which they protested against, rules regulating their relations with the Sub-Inspectors? Did they not protest against these rules as not being rules that could be carried out by gentlemen?—I really cannot say that that is so. I have only to repeat that I was not then a Head Inspector, but only a District Inspector, and that I was asked by one of the Inspectors to write him a letter which he might show to the Commissioners stating that I disapproved of some particular things. I forget what the particular things were. I think they were certain forms prescribed for teachers to fill up and submit to the District Inspector, and I believe the objection to these was that they imposed a great amount of labour on the teachers and Inspectors. I was asked to state in writing that I had an objection, and I declined.

5381. What is your opinion as to the fitness of the Inspectors for judging of the practical merits of a teacher?—I think that of the Inspectors we have at present in the service, the great majority are very well qualified to form a just opinion as to what the qualifications of a teacher should be; but I admit that a good many years ago, when Inspectors were appointed by patronage and without undergoing an examination, some incompetent men did manage to gain admission into the service; the number, however, is becoming smaller every day, and at present I think the majority of our Inspectors are very well qualified for their duties.

5382. Have you heard it as a complaint that the Inspectors did not show themselves qualified in many of the subjects required for the classification of teachers, and that in consequence the teachers were prevented going in for a higher classification?—I have never heard that complaint, and I cannot recollect such a case.

5383. If that statement were made would it be correct?—I do not think it would be correct, for this reason, that the oral examination of teachers is conducted for the higher classes principally by the Head Inspector. The District Inspector—at least it has been my own practice—has been allowed to select for himself any subjects out of the programme he thinks proper to examine the teachers in; and it has been my practice to take the remainder of the subjects; and that has been the general practice, I think, with the Head Inspectors.

5384. Now, with regard to the teacher himself, has he not a great number of obstacles to contend with in the present condition of the educational system in this country?—Most undoubtedly he has, and the force of these impediments to the efficient discharge of his duties is, I am sorry to say, not sufficiently felt either by the public or the Inspectors.

5385. Perhaps you would state your opinion as to the obstacles which now impede the action of the teacher?—One obstacle, of course, is the irregularity of the attendance. The majority of our schools are situated in the rural districts, and in those districts the manual labour of the children during a considerable portion of the year is required in the fields; during that portion of the year the children will not attend. Then, when an Inspector comes to the school, although he may find a considerable number of children present, perhaps nineteen out of twenty of them have attended only in such a way that they cannot do any credit to the teacher, yet in examining them their failures, for which he ought not to be held responsible, are debited against the teacher. I have always considered that that was one of the points which an examination of our schools rather failed in, for, to do justice to the teacher, an Inspector should separate the regular attendants

from the irregular, and judge of the teacher's merits by the regular attendants. I used to do that when I was District Inspector in Clare, but I have not done it since, because my duties have increased enormously. That is one impediment. Another impediment is, that the children attending the National schools are imperfectly acquainted with the English language, which is the medium of instruction in nearly all Irish National schools. A third is the little encouragement the teachers receive from those in a better position in society in the neighbourhood of their schools, as the gentry take very little interest in promoting education in their localities. I think these are the impediments.

5386. Are any public examinations held in any of the schools throughout the country; I exclude, of course, the examinations held by the Inspectors?—There are rare cases of the kind, but our Inspectors are bound to have a public examination once a year.

5387. And is that well attended by the public outside?—Certainly not; as I said, the gentry take little or no interest in the matter.

5388. Do you think it would conduce very much to the success of education if the people outside took an interest in these matters?—I think it would very much if the gentry did.

5389. Are any premiums given by the Commissioners of Education to the pupils in any of the National schools?—No, except the model schools.

5390. Is not the want of fuel very often felt in parts of the country in winter?—Yes; in the turf-growing parts of the country it is not felt, but where there is not a good supply of peat there is a very scant supply of coal for fuel.

5391. Is that a subject that has attracted any attention amongst the Inspectors?—It must have attracted attention particularly for their own comfort in examining the schools; but I am far from saying the want of fuel has the same effect on the pupils that it has on the Inspector, for this reason, that the pupils in the schools are accustomed to that sort of thing; they do not require the fuel to the same extent that the Inspector does; they do not feel the want of it.

5392. You think it materially affects the quality of the inspection?—Not the quality of the inspection, but the comfort of the inspection. I do not wish to say that it is a serious impediment to the progress of education; I think the Inspectors may have made too much of it.

5393. Do you think a cold cheerless room in winter is a great inducement for a child to spend four or five hours in school?—It is not a cheerful thing for a child; but, as I mentioned in a former part of my evidence, the vast majority of the school-houses are far more comfortable than the children's own residences.

5394. Do you think it would be very useful if the people of the locality attended to that particular point?—I agree with you that everything that contributes to the comfort of the school-room will make the children more attached to it.

5395. Are teachers fined often, or depressed in classification?—They are, of course; we have a large number of teachers and a large number of cases of that kind, but they have not occurred in my experience. I do not believe during the seventeen years I have been connected with the Board I have ever recommended a teacher to be depressed, because I disapprove of it in principle.

5396. But has it not been carried out to a very great extent?—Formerly it was, and to a great extent, but not latterly so.

5397. Did not the Inspectors remonstrate against it in 1857?—I cannot say.

5398. That is within the time I think you were connected with the Board?—Yes.

5399. You are not aware that they remonstrated in '57, against this constant fining of teachers?—I have an impression on my mind that there was some representation made upon the subject, but I really cannot say for certain.

5400. If that representation were made by the Head Inspectors in '57, surely it must have been made because of the abuse?—Well, I should not say so.

5401. That power of the Board over the teachers was not contemplated by Lord Stanley's letter?—I don't think it is inconsistent with anything in Lord Stanley's letter.

5402. You are quite sure the Board has that power—the power of fining the teacher?—I don't think there is anything in Lord Stanley's letter to deprive them of the power.

5403. Is the power which the Board exercises at present—the power that has led to the remonstrance of 1857—is it consistent with the statement which I read from the explanation the Board has given of Lord Stanley's letter:—

"The Board understand that the control over teachers of schools is vested primarily in their local patrons and conductors, and that the power required by the Government to be conceded to the Board of fining and dismissing teachers, is to be exercised only in case of such local patrons and conductors after receiving grants, seeking to protect teachers in violating the rules of the Board, or retaining teachers found on trial to be incompetent."

Does the Board at present adhere to that explanation, or does it exceed that?—I think the action of the Board is entirely within that, according to my experience, but I should say that I have had rather a limited experience regarding the depression of teachers. Teachers have been depressed on my reports, but not on my recommendation.

5404. Your impression is that the action of the Commissioners is within this explanation?—Yes, that the action of the Board is confined within that.

5405. You stated in your evidence yesterday, you thought it would be impossible the teachers could receive monthly payments?—I think that it would be very convenient for the teachers if it were possible, but I believe that it is impossible.

5406. Why do you think that monthly payments would be impossible?—These payments should be made in such a way as to secure as much as possible the State, or the Commissioners, from loss—that is the department here should take such steps as would amount to a security that the money remitted would reach the proper quarter. In order to do that, they must ascertain beforehand that the party to whom the money is due is actually in existence at the time, or discharging the functions for which he is to be paid. Now there are in the service of the Board between 11,000 and 12,000 people; and if there should be a payment to each of these every month, there should be issued twelve times 11,000 or 12,000 Post Office orders in the course of a year. To make these payments would require an enormous staff here in the office; and it would require a very complicated machinery indeed to satisfy the Central Department every month, that all these parties who are supposed to be entitled to this money were actually in the schools at the time.

5407. That is assuming that is to be done by Post Office orders?—The money must be remitted somehow, and no matter how it is remitted the Board must be satisfied that it will reach the quarter for which it is intended.

5408. Could no mode be adopted of paying it through the Inspectors?—I think it would be quite impossible, because the Inspectors have other duties to discharge, that require their whole time, and if an Inspector, besides discharging the functions of examiner of schools, were also to become paymaster to the teachers, I do not think he would be able to do either efficiently. One duty would certainly interfere with the other. There are 60 Inspectors, who are all, I believe, honest, honourable gentlemen, but there is a danger in placing large sums of money in the hands of individuals; and though I, as an individual, may feel perfect confidence in the integrity of these gentlemen, the State or a department of the State would not be justified in reposing the same amount of confidence in any individuals, without getting competent security.

5409. Could not the payments be made in a way to prevent that?—Then after all you should make the

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payments in the shape of Post Office orders, or orders on a bank, if you don't give actual cash.

5410. Suppose an order on the bank?—Then a bank being a considerable distance from many of the National schools, the teacher would have to travel to the bank to get the order cashed.

5411. Do they go to the bank for change of a pound note?—I do not suppose the case of the money being remitted in bank notes.

5412. No, in some way that would be negotiable in the same manner?—Well, theoretically the thing is possible. One can *imagine* such a case. When I come however to think of the machinery that should be devised to carry it out, I conclude it would be impossible.

5413. In speaking about the monastic schools how many were in your district of Cork?—Two monastic National schools in Cork, and two in Kerry. There was another monastic school, which was built for the purpose of being made a National school, and the Commissioners refused to receive it.

5414. In what part of the city is that?—That is situated in the very worst—the most backward part of the city of Cork; in a place where formerly all the criminals were executed in Cork.

5415. Gallows-green?—It was called Gallows-green. The monks who built the school-house managed to change the name into the more euphonious one of Greenmount. They built the school at an enormous expense, having got the site from the Treasury on the sole condition that the school should be made a National school. When they had expended their money in building a magnificent school-house, and proceeded to fulfil the conditions on which they had got the site, the Commissioners turned round on them, and said they would not have the school. They hold the site therefore and the building erected on it, on a condition which it has not been possible for them to fulfil, in consequence of that rule of the Board which will not allow of the Commissioners accepting a monks' school as a National school.

5416. The other schools are on Douglas-street and on the Western-road?—Yes.

5417. You stated just now, with regard to the National school, that the education was low, because the very lowest class of people attended them?—I said, not the education, but that the instruction was low.

5418. Is it your opinion that the instruction in the Western-road or Lancasterian School is lower than in the ordinary National schools about Cork?—There is this difficulty in instituting a comparison between monastic and National schools——

5419. I want a categorical answer to the question. Is it your opinion still that that school on the Western-road is inferior in point of instruction to the ordinary schools in and about the city of Cork?—If you allow me to answer the question in this manner:—If an Inspector examined——

5420. I beg your pardon. I would rather you would answer the question, and you can explain after?—Then I think probably it would be found so.

5421. Will you state why?—If an Inspector examined that school, and made a per-centage of the good answerers for each class, and if he then proceeded to a first-class ordinary National school——

5422. I beg your pardon. There was no mention of "first-class." Take an ordinary National school?—Well, if he went to an ordinary National school and struck the per-centages in the same manner, he might, and probably would, find larger per-centages of good answerers in that school than in the Lancasterian (or other monastic) National school. The reason is this: that a vast proportion of the pupils in the monastic schools belong to a class that never attend the ordinary National schools at all—the indigent class. Every one who is acquainted with schools knows that it is much more difficult to teach that class; that it requires more time and trouble to teach the child of a pauper than the child of a shopkeeper, both because it requires a longer time to accustom it to the discipline of the school, and also in consequence of its imperfect knowledge of English. A pauper child seldom knows more than a couple of hundred words of the language; hence it takes a longer time to bring such a child on from class to class than a child more favourably circumstanced. Now there is a larger proportion of such children in the monastic schools, and therefore it is that the monks have greater difficulties to contend with than the ordinary National teacher ever knows in his experience.

5423. You take "instruction" to mean that which is actually manifested by the pupil, not that which is given by the teacher?—I take instruction to mean simply that which produces those results which are ascertainable by an Inspector's examination.

5424. You qualify your former answer therefore; when you said the instruction in the monastic school was lower, you meant as measured by the result of an Inspector's examination?—Not as to the quality of the education given by the teachers.

5425. You did not refer to the quality of the instruction given by the teachers?—I did not refer to the quality of the *education* given by the teachers; I draw a distinction between education and instruction. I think that the poor children who frequent monastic schools may have a superior education to that which the children in ordinary National schools receive.

5426. What do you mean by the distinction—I do not quite understand it?—I do not look upon instruction and education as synonymous terms at all. I use the word education in this sense:—it implies the cultivation of the mind, the training of the habits, and the morals, and the enlightenment of the conscience of the child; that is education.

5427. We were not discussing that point at all, we were only discussing how we were to judge of the instruction given in a school, confining it to secular matters, reading, writing, &c.?—I adhere to my former answer.

5428. I want to know does not your statement that the instruction given in the Lancasterian school is inferior merely apply to it, as it would be decided by an Inspector as the result of the pupils' answering?—Certainly.

5429. And then I want to know would you not qualify your former answer by not referring it to the instruction as given by the teacher, but to the instruction as exhibited by the pupil?—I don't clearly understand the point of your question.

5430. Does not the teacher instruct; what do you call what he gives the pupils?—Instruction.

5431. Does your answer apply to the instruction as given by the teacher, or to the instruction as received by the pupil, and exhibited to the Inspector?—I conceive we can only judge of the efficiency of the instruction imparted by the teacher by the results manifested or exhibited by the pupil.

5432. I want to know whether we are to assume that you imply that the instruction given in the monastic schools is inferior to what it is in ordinary National schools?—Certainly not. I never intended to imply that.

5433. Now, as to the education; what is your opinion as to the education given?—Infinitely superior in the monastic school to what it is in the ordinary National school.

5434. Am I to assume that the answer you have just given would apply also to convent schools?—Certainly.

5435. You think the instruction *given* as distinguished from that *exhibited* by the pupil to the Inspector, is not inferior to what it is in the ordinary schools?—Certainly not; it is superior.

5436. You have stated that a number of Roman Catholic children prefer not going to convent or monastic schools?—Yes.

5437. Do you make that statement of your own knowledge?—Certainly.

5438. Did you find that in many instances?—In a sufficient number of instances to justify me in forming an opinion.

5439. In 100?—Oh no. I had not 100 convent and monastic schools in my whole district.

5440. I speak of persons; how many persons objected to them?—I could not tell you the number of individuals, but I could give you in a few instances, if you thought proper, specimens of the data on which I formed my opinion.

5441. I should like to hear them?—In the city of Cork there are four or five Christian Brothers' schools. These schools—at least a couple of them—have the repute of being about the most efficient schools in Ireland of the kind. In one part of the city of Cork close to, or at least within immediate view of the most important of these Christian Brothers' schools, a National school was established.

5442. Would you mention the place?—Blackpool.

5443. Blackpool is a large place—what part of it?—Near Peacock-lane.

5444. In what street?—It is near the end of Clarence-street.

5445. Where it joins Great Britain-street?—Yes; the school is built where the two streets join.

5446. How far is that from Peacock-lane school?—I think about three minutes' walk.

5447. Would you walk that distance in three minutes?—Well, the question of the accurate distance is not of much importance.

5448. Is the distance nearly a mile?—Oh no, nor the eighth part of a mile.

5449. Are you certain of that?—Certain.

5450. Proceed?—Well, that school was not established two days when it was filled with pupils. The question of the exact distance from the Christian Brothers' school I will not adhere to; the impression on my mind is that it is only about three minutes' walk; but the important fact I wish to advert to is, that the school had not been opened for more than two days when it was filled to overflowing with pupils, a number of whom came from the Christian Brothers' school, and a very large number from the district which supplies the Christian Brothers' school, but who never had attended that or any other school.

5451. Is not the place you speak of sufficiently distant from the Peacock-lane schools to render it important that a school should be established there?—Not in consequence of the distance.

5452. Are you aware it was once contemplated by the Christian Brothers to build a school in that locality?—I am not aware of that, because their school is in the locality.

5453. In that locality?—Yes. I should call it that locality.

5454. You never heard that they intended building a school really within three minutes' walk of the place you speak of?—I have never heard that.

5455. And that that was on the ground that the other school was at too great a distance?—No, I never heard it.

5456. Do you know Spring-lane?—I do.

5457. Was the National school in fact attended by children from that district?—I should not say so at all.

5458. Where did they come from?—Generally from Great Britain-street, Clarence-street, and that direction.

5459. You ascertained that particularly?—I cannot say I ascertained it particularly, but I am impressed with the conviction that it was so.

5460. What provision is made for the education of the district around Spring-lane?—My conviction is that in no part of Cork is there a sufficient number of schools for the population.

5461. Is there not behind the locality you are alluding to, a large district unprovided with schools by anybody?—There are no schools provided by the Board, but the number of private adventure schools in that quarter is really astonishing.

5462. Has not that arisen from the want of public schools?—I should say partly so, but the pupils of these schools had the opportunity of attending the Christian Brothers' schools, if they had chosen.

5463. The Christian Brothers' schools are overcrowded, are they not?—I believe they are very well attended indeed.

5464. You have arrived at the conclusion that these people would not go to the Christian Brothers' schools, because they did not like it, and you have not, in coming to that conclusion, taken into account the circumstances of the locality. Is not that the case?—I think not. I do not think I have made any error at all in my answer, nor have I completed my answer, as I have only given one instance, and I can mention others. I intended to mention that in the same locality, when I first went to the district, there was a crowded National school at Sunday School-lane, not far from Peacock-lane.

5465. Is not that more than three minutes' walk from Peacock-lane?—Well, it is not five minutes' walk.

5466. You admit it is five minutes' walk. Now, how much further is the other place?—They are on different sides. I will not be very positive as regards the distance, but I adhere to this, that the National school to which I refer was established in the immediate vicinity of the Peacock-lane school—so near to it that both schools might properly be said to draw their pupils from the same locality.

5467. Do you adhere to that, taking into account the extensive district which is unprovided with schools, as I have pointed out?—I have already admitted that no part of Cork is sufficiently supplied with schools.

5468. Could it not be that there were other reasons for the circumstance you mentioned?—Do you mean for the children coming to the National school?

5469. Yes. May it not be that the objection, if any, is not to the monks' school, as such?—I do not know. Of course there may be other reasons that I am not acquainted with.

5470. You alluded to the difference between cloistered nuns and nuns that go into the world. How much of the world would Sisters of Charity see in matters of education?—I did not say matters of education.

5471. What was the meaning of saying there was a difference between cloistered and non-cloistered nuns as respects their capacity for education. What was the object of making the distinction?—What I think I said was this, that, apart from my experience as Inspector, were I asked the question which of the two classes of schools—those of the Presentation Order or those of the Sisters of Mercy—would likely be found most efficient, I should have said the Sisters of Mercy schools. I was asked why, and I replied, because the Presentation Nuns, being cloistered nuns, know little of the outer world, and, perhaps, may not have the same sharpness of intellect and quickness as Sisters of Mercy, and that for that reason I should have considered that probably the Sisters of Mercy would have better schools; but I added that, according to my experience, each order of nuns had schools of the first character, and that, on the whole, I should find it difficult to institute a comparison between them.

5472. Then in point of fact am I not right in supposing that the conclusion you came to was a mere speculative opinion; as to which of the two classes of schools would be found more efficient?—Yes.

5473. Is it not much more likely that persons who devote themselves entirely to education would be more efficient than persons who only give a portion of their time to it?—Yes, I think I mentioned that—that I should have formed that opinion, notwithstanding that the Presentation Nuns devoted themselves exclusively to education, whereas the Sisters of Mercy had a variety of functions to discharge.

5474. One of the schools in which you said the education was of a rather low standard was the Ursuline?—I do not think I said that. If I said so it would not be correct. What I intended to convey was this, that the National school which was under the charge of the Ursuline Nuns would, as compared with other convent schools, be regarded as of moderate efficiency.

5475. Are there any peculiar circumstances in the locality of that convent which account for that fact?—There are, decidedly. The boys' National school in the same locality has never been an efficient school. The children are extremely difficult to manage. From

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their vicinity to the city they are constantly employed running of messages here and there, their attendance at school is consequently very irregular, and they do not attach that importance to a good education which they do in other parts of the city and neighbourhood.

5476. They are employed on errands by the surrounding gentry?—Yes; a large number of them also are children of fishermen, and those pupils, as a rule, are not as attentive to school as others. I did not mean to convey that the nuns in charge of that school are inefficient as compared with other nuns.

5477. Then of course your observation is not comparative as between two classes of schools, but rather as to the circumstances of the locality?—Well, I think I was asked a question as to that particular school, and I said it would rank as a school of moderate efficiency.

5478. I understood your observation to apply generally to the systems pursued, not to the circumstances of the locality?—I could not compare the two systems—if by the two systems you mean the system of schools under the Ursuline Community and those under the Sisters of Mercy—because I have never had but one school under the Ursuline Nuns, and it would be impossible to compare one school with a large number of schools.

5479. I think Kenmare was in your district?—It was.

5480. Do you know what the state of education was in Kenmare prior to the convent school?—Yes.

5481. How many National schools were there in Kenmare for girls prior to the establishment of the convent school?—One.

5482. How many scholars in that school?—The attendance in that school never rose to 100.

5483. How many in the present convent school?—I think something close on 400. I am not certain as to the number, but I think I am safe in saying close upon 400.

5484. You have inspected the ordinary National school and you have inspected the convent school. What is your opinion as to the efficiency of the teaching, that is, of the instruction given?—Well, the National school that preceded the establishment of the convent school was what we generally considered a really good National school. The teacher who had charge of it was a very skilful teacher and conducted the school in a very satisfactory manner, indeed. I believe I am right in stating that she has since joined a religious order herself. But she never succeeded in attracting as many as 100 pupils to the school, whereas the convent school has attracted four times that number. As regards the amount of instruction given in the two schools, that given in the ordinary National school was confined to the National school programme, but the instruction given in the convent school of Kenmare is of the very highest order that you would suppose could be given to children of the poorer class.

5485. How does that agree with your theory as to sharpness of intellect? Are they not cloistered nuns who have charge of the convent school of Kenmare?—They are.

5486. How does the fact that they have gathered together 400 children and give them this high education agree with your theory of sharpness of intellect being confined to the non-cloistered nuns?—I am sure you will bear in mind that I stated that my experience did not bear out the theory.. I said that according to my experience each order of nuns possessed most efficient schools.

5487. Do you not think so far as the education of the poor is concerned that it is much more likely to be successful in the hands of educated persons as distinguished from persons of the poorer class who take up the occupation of teachers as a means of living?—Yes, certainly.

5488. You stated that it was not a rule to hold public inquiries by Inspectors?—No; not what is generally understood by a public inquiry, with the public and the press present.

5489. Has there been any instance of a public inquiry in that way with witnesses called on both sides?—My practice (and I have had a large experience of the matter) has always been to exclude the press, and likewise to exclude witnesses; but, whenever it was not likely to produce inconvenience, I did not prevent residents of the locality, who took an interest in the matter, being present, provided they did not interfere in the proceedings.

5490. That is left to the discretion of the Inspector who holds the inquiry?—Yes.

5491. What is your experience with regard to the class of children who attend model schools?—My experience is that the model schools in towns and cities are attended by children of all classes. We have some gentlemen's children, and we have children of the poorer class of shopkeepers and mechanics, but not many children of the indigent classes.

5492. Is the model school of Clonmel in your circuit now?—It is not now. It was some years ago under my superintendence.

5493. Then you can perhaps tell us what the classes of pupils attending that school were?—In the model school of Clonmel you would have found in its palmy days (for now it has a very small attendance) all classes represented. But you would have found, according to my experience, a larger number of children belonging to the class for whom National schools were strictly intended, than you would of those belonging to the class who could well afford to pay for education.

5494. As a matter of fact, did not the sons of local physicians, of members of the Society of Friends, shopkeepers, and small proprietors, predominate in the school at one period?—Not in my experience, nor do I think at any period. There are not so many of those classes in Clonmel, that their children could predominate over those of the poorer shopkeepers. Clonmel is not a wealthy town; there are but few persons in easy circumstances in and round it, but the physicians who resided in the town did send their sons to the model school.

5495. What classes go to the model school at Cork?—The model school at Cork has perhaps a larger proportion of that class of persons, because the persons who would really find an advantage in sending their children to the school are not allowed to do so, and hence the others step in.

5496. And the persons who send their children to it have no other place to send them to?—Well, they have private schools in Cork, but parents attach greater value to the education given in our model school, than to that given in the private schools. I do not believe that it is because the education is cheaper that they send their children to the model school, for parents have come to me and said they were willing to pay us a guinea or two guineas a quarter for the education of their children if we would allow it.

5497. Is there not a great want of middle-class schools all through the south of Ireland?—Yes, and throughout Ireland generally.

5498. The absence of such schools has driven these persons to send their children to the model schools?—Well, in our model schools we do not give the education one would expect to find in a middle-class school; for instance we do not teach classics.

5499. What is your opinion as to the importance of giving education in classics in National schools?—My opinion on that question has already been given to one of the Royal Commissioners who examined me in reference to it. I should consider a system of National education defective that did not afford talented children of the poorer classes an opportunity of acquiring such an education as would enable them to raise themselves to a higher level than that in which their parents moved. I entertain that opinion, not only because it would not be fair to call an education which failed in that respect National, but because it is for the benefit of the State that the talented children of the poorer classes should be raised from a position wherein they could not have an opportunity of exercising their talents, and where they would, in consequence, be dangerous to society, to a level in which

they would have an opportunity of exercising their abilities.

5500. Would not you be afraid that the mixing-up middle class and lower class education—I use the term in the sense of grade—injuriously affect the efficiency of the primary schools?—I think it would, if it were likely to be carried out in all the National schools, but I cannot suppose the possibility of its being carried out in any except town National schools. There, I think, it would be really an advantage.

5501. Still, I presume, you would not restrict it to town schools if the teacher were competent and had a class?—No, I would not restrict it: still I cannot conceive the possibility of having all our teachers competent to teach classics and French.

5502. Are vested schools on the increase?—They are—at least they were in my late circuit.

5503. On the whole, in the country, is the proportion between vested and non-vested schools—the relative proportion—in favour now of the vested schools?—It certainly was so in my late circuit.

5504. That is to say, the patrons vest more frequently now than formerly?—Decidedly; and they would vest much more frequently if they could get sites.

5505. That is, you consider the chief obstacle to the vesting of schools is the difficulty of obtaining sites?—I think so now, since the alteration of the rule with regard to vesting in the Commissioners.

5506. Do you think that explanation would be satisfactory for all Ireland?—I will not undertake to speak for all Ireland, but I undertake to say so for the south of Ireland, where the opposition was very strong—much stronger than in any other part of Ireland—to vesting in the Board.

5507. Was it strong in the county of Kerry?—It was very strong at one time in Kerry.

5508. Is not Kerry the county where the greatest increase in the number of vested schools has been?—Yes.

5509. At the present moment, is not the objection to the present system less in Kerry than in any other part of the country?—Yes.

5510. Am I, therefore, entitled to infer from that that there was some other cause besides the difficulty of obtaining sites operating against the vesting of schools?—That difficulty operates in Kerry to some extent; it operates, I should say, to a greater extent in other counties. I could give you numerous instances, except that I do not wish to mention names.

5511. Is not the present unsatisfactory state of the question the chief cause of the schools not becoming all vested in the south of Ireland?—I do not think so. Indeed, I could mention a whole tract of the county Cork where vested schools are not built, simply because two proprietors will not grant sites.

5512. Supposing that there was an Act of Parliamant passed compelling proprietors to sell sites, do you think that would remove all difficulties with regard to vesting the schools?—Not all the difficulties.

5513. Do you think the number of vested schools would increase?—I do indeed, and to a large extent.

5514. Can you give me the number of vested schools in your late circuit?—I am sorry to say I cannot; but I could ascertain it for you if I should have the honour of appearing before the Commission again.

5515. Are many of the vested schools in your late district in ruins now?—I cannot recollect any instance in my late district; but I had several instances when I was stationed in Galway. I had to travel nearly sixty miles to visit a school which had crumbled down to within a couple of feet of the foundation. That was a vested school, and I had to visit it three times a year and report upon it.

5516. The *Chairman.*—Was it occupied as a school?—No, my lord, it was a mere ruin. It had formerly been in operation, but when the Catholic archbishop of the province denounced the schools, the children were, of course, all withdrawn, and the school was left empty, with nobody to take care of it. The roof fell off, the sashes were torn out, and, finally, the walls crumbled down till barely a trace of them was left above the foundations, yet I had to visit it three times a year, and report upon it.

5517. Professor *Sullivan.*—Were there no means of putting it on the list as a suspended National school?—It was on the list as a suspended school for a long time, and for aught I know it may be on the list still; but at that time we had to visit every school on our list, whether vested or not. That rule is, I believe, altered now.

5518. All vested schools are now vested in trustees, not in the Board?—Some even lately erected are vested in the Board; but the great majority are now vested in trustees.

5519. The growth of vested schools which you spoke of applies I suppose chiefly to schools vested in trustees?—Certainly.

5520. Were they not at one time solely under the Board?—Yes.

5521. When vested exclusively in the Board, did not that operate greatly against the extension?—Greatly.

5522. Does not that imply that it is not merely the difficulty of getting sites operates against their extension?—I did not say the difficulty of getting sites was the sole cause.

5523. I know you did not?—It, no doubt, was one of the reasons.

5524. Would not the Board of Education be more likely to get a site than local trustees?—No; the Board never take any measures for getting sites. The site must be obtained before any communication is opened with the Board at all.

5525. Quite so, but when vested, the landlord would have to deal, not with local parties, but with the National Board, that is the Crown?—Not in the first instance.

5526. Well, ultimately, would not any person giving a site for a school know that he would have to deal, not with the persons who took the land from him, but with the Government?—Yes.

5527. Of course then in that sense he knew with whom he was dealing?—Yes.

5528. Would not a public Board of that kind have more facilities for getting land for schools than local trustees, by whom the landlords would have no certainty that the trusts would be fulfilled?—I think as a rule landed proprietors were more disposed to give sites when the schools were vested in the Commissioners than they are now, when the premises are vested in trustees.

5529. Does not that prove that the chief obstacle to the vesting of schools is the character of the relations between the Commissioners and the country?—I should say not at all now, because the objection has been removed to a great extent by the fact that the Commissioners will now give a grant towards building a school—the school premises to be vested in trustees selected by the manager, and approved of by the Board, and the Commissioners bind themselves further to give up all right to the school to the trustees at any time they choose to refund the money contributed by the State towards the erection of it.

5530. Just so; that is the point I am aiming at, and it proves my case. I asked the question whether the chief cause of the non-vesting of schools was not the unsatisfactory relations between the Board of Education and the country?—I consider that was the chief cause before the alteration of the rule. Now, I consider the chief cause is the difficulty of obtaining sites, and perhaps the difficulty of getting up the local contribution.

5531. Mr. *Gibson.*—You were asked about the payment of the school pence—do you know whether that payment is on the increase generally throughout the country?—I think it is slightly on the increase.

5532. Have you looked over the returns lately with reference to that?—I cannot say that I have. I do not recollect.

5533. Where a model school is established in a country district does it not drive away the schools to which the better class of children were in the habit of

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going before, and does it not prevent the private competition of schoolmasters and drive them out of the market?—Well, it is said it generally has that effect.

5534. Are you aware that the facilities for obtaining classical instruction in the country have been greatly diminished since the National system was introduced?—I should say that, except in large towns, they have disappeared altogether.

5535. They did exist formerly?—Yes.

5536. The *Chairman.*—Do the children who leave while in the lower classes of a school retain any knowledge of grammar for any length of time?—I think not. The amount of knowledge of grammar obtained while in the junior classes is very limited indeed; it consists simply in the ability to distinguish the easier parts of speech.

5537. Do you think they attach much meaning to the distinctions they are taught in the study of grammar?—Not in the junior classes; the instruction is rather mechanical in the junior classes; it is only when they come into the third class they begin to learn grammar in earnest.

5538. In the districts of which you have had experience were there many instances of an undue multiplication of schools?—Not many instances; but there have been some instances. For example, in the county Cork fifteen per cent. of the schools have an average attendance of less than thirty-five.

5539. Did that arise from the schools belonging to different religious bodies?—It arose to some extent—I should say to a considerable extent, from that fact.

5540. Supposing at any moment the objections entertained by the Church Education Society were removed, and that their schools were to come in union with the National Board, would that lead to many schools being given up?—No, I think not. I think it would rather lead to an increase in the number of small schools.

5541. In a system of payment by results would you contemplate examination more than once a year?—I think if it could be effected it would be very desirable that there should be an examination every half year, in order that the teachers might be paid half-yearly; but on considering the matter, I have come to the conclusion that it would be hardly feasible, without a very large increase in the number of Inspectors.

5542. Have many instances come to your knowledge of undue delay of the Board of Works in effecting repairs?—Yes, a very considerable number, and very great dissatisfaction is felt by the local managers in consequence. I have known schools to be waiting two years after the grant was made by our Commissioners, and before the works were commenced.

5543. Do you think in those cases of which you speak, proper and formal notice had been given to the Board of Works?—Oh, I am certain of that; but if I may be allowed to use a homely phrase, I think the Board of Works have too many irons in the fire. I should very much prefer our former system, that of building our own schools and looking after the repairs ourselves.

5544. Is sufficient attention paid in the ordinary National schools to teaching the girls needlework?—In convent National schools that branch receives most satisfactory attention, and in a great many—I may say in most—of the city National schools it is well attended to; but in rural National schools, all Inspectors are of opinion that the female children do not receive sufficient instruction in needlework. I have already explained, however, that there are serious obstacles in the way of giving instruction in needlework in these schools, in consequence of the difficulty of procuring materials.

5545. Is it the habit in Ireland for schools to take in work, and execute it for persons?—Where workmistresses, that is, teachers of needlework, are employed in National schools, it is customary for these persons to take work from the people in the locality to be executed, such as shirts or dresses for girls; but it is only where there is a considerable population of well-to-do people that there can be a supply of material got in that way.

5546. Do you inspect any workhouse schools?—Yes, I have inspected these as well as others.

5547. In those workhouse schools you have inspected has the teaching power been sufficient?—There is a tendency in many of them to diminish the teaching power in order to diminish the burden upon the rates, but in many of them the teaching power is sufficient. But I have had myself a great deal of difficulty in inducing guardians in many cases to supply a sufficient number of teachers.

5548. Taking the workhouse schools within your area as Head Inspector, do you consider the greater part of them are sufficiently or insufficiently provided with teaching power?—I should say very many of them are insufficiently supplied with teaching power. It is with workhouse schools as with other schools—there are some very good schools indeed, some fair, some middling, and some bad. I have in my mind several schools in which there are very inefficient teachers still, although the inefficiency of the teachers is known to the guardians, the guardians persisting in retaining them simply because they have them at a poor salary. We have dismissed teachers for inefficiency, yet the guardians retain them in spite of us.

5549. Are the workhouse schools carried on generally by trained teachers?—Those in large towns generally are, in smaller places they are not; very often they are conducted by mere probationers who have never been classed at all.

5550. Are the guardians bound to pay a classified schoolmaster the salary of his rank?—No.

5551. Do you think it would be desirable either that the teacher should be entitled to receive the pay of his rank or that some superior body—either the Poor Law Commissioners or the National Board—should have the power of fixing the salary of the schoolmaster?—I think it would be far better that the teacher of every National school, whether under guardians or under lay managers, should receive the salary of his class from the Board of Education, which would thus have a greater control over him, and if he did not discharge his duty could dismiss him.

5552. Do the Poor Law Inspectors visit workhouse schools?—Yes; it is imposed upon them by the Poor Law Commissioners, as a part of their duty, that they shall inspect and report upon them.

5553. Do the Poor Law Inspectors ever confer with the National Board Inspectors as to the condition of the schools?—Sometimes when they happen to meet there may be a sort of conference between them, but there is no settled thing of the kind.

5554. Do the Poor Law Inspectors examine the schools in as great detail as the National Board Inspectors?—I do not think so. It is no easy thing to examine a school; it requires a certain amount of experience which, I think, the Poor Law Inspectors do not possess.

5555. Do either the Poor Law Commissioners or Guardians pay attention to the observations of the National Board Inspector?—Well, all Inspectors complain that they find it very hard indeed to make an impression on the Boards of Guardians. I have had, myself, to contend for several successive terms with Boards of Guardians to induce them to adopt my suggestions.

5556. Are there many cases in which schools stand still for a time for want of teachers?—I do not think there are many such cases, because managers will put in some sort of teacher into the school. I cannot call to mind many such cases at present.

5557. Supposing a system of payment by results to be adopted, should you contemplate throwing any part of the responsibility of producing those results upon the monitors?—I should not. I would make the teacher responsible for the results produced in his school.

5558. Do you look on the payment of the monitor as affording more than a mere maintenance to him?—I do not look upon it as affording anything like a

maintenance to him, as he is generally a lad living with his parents. But I consider it an inducement to him to devote some portion of his time to the duties of teaching a class.

5559. In a system of payment by results do you think the teacher's interest in the efficiency of the school would be sufficient to induce him to obtain the best monitors he could?—The appointment of monitors rests with the Inspectors; and there would be a check by the annual examination of the monitors upon the teacher. We should ascertain by those examinations with sufficient accuracy whether the teacher devoted proper time and attention to the instruction of the monitors.

5560. The difficulties you have spoken of as to sites—did they arise from a dislike on the part of landowners to the system?—In many cases from the dislike on the part of landowners to the system, in some cases from indifference to education generally.

5561. Have many cases been brought to your knowledge in which a willing landlord was unable to give a site from only having a limited interest in his property?—I think there are not many such cases. But I recollect one or two.

5562. Do the Commissioners insist upon any troublesome or expensive investigation of title, when a site is offered?—They must be satisfied that the title is *bonâ fide*.

5563. Have you ever heard of complaints by persons that when they have offered a site the Commissioners have insisted on too great particularity with regard to title, and thus caused the landowners disproportionate expense?—I think I have heard of some cases of the kind; at all events I can imagine a case where a landowner would not wish to have his title investigated in a very searching manner. But I have heard of a number of cases where landlords were willing to give sites provided they were themselves or their agents appointed managers of the schools and invested with the power of appointment and dismissal of teachers; and the local clergymen would not accept the sites upon those terms.

5564. Do you think it would be desirable to afford additional legislative facilities to landowners for giving sites?—I think it would be very beneficial.

5565. Professor *Sullivan*.—Have the salaries of teachers in Workhouse schools been very much improved by the recent Act, by which part of their salaries is paid out of the Consolidated Fund?—My experience does not enable me to answer that question.

5566. Do you know what proportion of the salary is paid out of the Consolidated Fund?—I do not.

5567. Rev. Dr. *Wilson*.—You have been asked with reference to children of respectable parents, who can pay well, attending schools supported by the State—is there any provision made for such children in schools of a higher class than ordinary National schools?—There is no provision by the State, but in different cities and towns there are schools kept by private individuals which these children might frequent, but I do not believe the parents have much confidence in the efficiency of these schools.

5568. But for the advanced children of the middle class have you not provision by the State for their instruction—for instance, in Trinity College, the Queen's Colleges and Maynooth?—Yes.

5569. Can you see any objection to the children of such persons taking advantage of the ordinary National schools which are considered to be efficient, though supported by the State in part?—I will say I not only see no objection to it, but I have always thought it an advantage. I think it is advantageous to have children of the better class mixed to some extent with the children of the poorer class, it must have an influence on their manners.

5570. You have also said you would not confine the instruction in ordinary schools to reading, writing, and arithmetic—you would give such children as possessed the requisite abilities an opportunity of rising?—I would.

5571. Are you aware many children have so risen by means of the instruction in ordinary National schools?—I am sure if I had time to think the matter over I could give a large number of examples of children educated in the National schools, having risen to a far better position than that in which they were born, and who, but for the National schools, would have remained tillers of the soil, or earning their bread by some menial occupation.

5572. The *Chairman*.—Could you furnish us with a return of cases of that nature?—I fear, my lord, I could not furnish you with a nominal return, because, after all, I have not kept a record of their names.

5573. As a specimen, could you furnish us with some cases?—I think I could. For example, there are most of our National teachers, the teachers of the model schools, a good many of our Inspectors, and some of those young men who have got situations by competitive examination.

5574. Rev. Dr. *Wilson*.—You know the Ahane school?—I do.

5575. Are you aware that a boy left the Ahane school, taught by the teacher of that school, and took first place at an examination in the Queen's College, Galway?—I have heard of that case. I have known the son of a National teacher at Newcastle West, who was instructed in his father's school; went from that to the Queen's College, Cork; passed through it most creditably, and is now enjoying an income of £600 a year in India. If that boy had not had an opportunity of rising he would have remained all his life in the lowest stratum of society, and being possessed of genius, would have been discontented with his position. It is always dangerous to the State to have a class of persons possessed of genius and talent placed in a position wherein they cannot usefully and honourably exercise their abilities.

5576. Would there have been any likelihood of success in that boy's case but for the National school?—I should say were it not for the National school his chance would have been nil.

5577. In reference to the question as to religious minorities, an idea was thrown out as to Erasmus Smith's foundation supplying that want for the Protestant children of the South of Ireland?—Yes.

5578. What is your opinion as to that?—My opinion is Erasmus Smith's schools would not supply the want—the requirements of the minority would not be supplied if the present non-sectarian schools were displaced for those of Erasmus Smith.

5579. Is Erasmus Smith's Board a sectarian Board?—I believe it is.

5580. Are you aware that it does not meet the case of Presbyterians or Dissenters?—I believe so.

5581. You mentioned a few cases in which schools are attended by two or three Protestants with a large number of Roman Catholic children?—Yes.

5582. Are you aware that in ordinary National schools there are found Protestant children where the managers and the teachers are Roman Catholics, though the Church Education and other schools under Protestant managers and Protestant teachers are in the same district?—Well, I think there are some cases of that kind.

5583. I wish to call your attention, as a sample of Roman Catholic minorities, to three schools within the bounds of the congregation of which I was formerly minister: I refer to the National schools of Carnmoney and Ballycraigy, in the county of Antrim. Take Carnmoney male school; what are the numbers of the children of each denomination attending that school?—(Refers to report.) Established Church, 13; Presbyterian, 89; Roman Catholic, 3; other denominations, 1.

5584. Take the next case—Carnmoney female school—how is that classified?—Established Church, 15; Presbyterian, 91; Roman Catholic, 1; other denominations, 1.

5585. Now take Ballycraigy male school: what are the numbers?—Established Church, 2; Presbyterian, 80; Roman Catholic, none; other denominations, 8.

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5586. In those cases you have a similar state of things to what you find in the south of Ireland, except that the case is inverted?—Yes, pretty much the same.

5587. You were asked a question with reference to your teachers and you stated you consider them improved now in comparison with what they were some years ago; would you go so far as to say that the second class teacher now is equal to the first class teacher of a former period?—I think the second class teacher of the present day is equal to the first class teacher of 1848, when the system of examination was introduced.

5588. With regard to the children of the higher classes in model schools, are the poor in those schools excluded in order to accommodate the rich, and those who are supposed to be better off?—Certainly not.

5589. Are the children of the rich in the habit of completing their education at these model schools?—I do not think they complete their education at the model schools as a general rule. In some cases, where the boys may be intended for mercantile pursuits, and do not require a classical education, they, perhaps, complete it there.

5590. Is it, in your opinion, owing to their supposed superiority, that the parents of such children send them to these schools?—Certainly it is.

5591. Does the money question enter to any appreciable extent into their minds?—I really do not think it is for the sake of cheap education they send their children to the model schools; I think they would willingly pay a guinea a quarter or more, and in fact, would rather do so, if they were allowed.

5592. Professor *Sullivan*.—I believe you said you had not much experience of your new district as yet?—No, not yet.

5593. In your late district, could you account for the low average attendance in workhouse schools, as given in the Commissioners' reports, especially when we take into consideration that the children in those schools all being on the spot, the average attendance ought to be very high. There are about 17,000 children returned in the report for 1866, as being under instruction in workhouse schools, yet the average attendance is little over 8,000, little more than 50 per cent.?—You will perceive that the average daily attendance is compared, not with the average number on the rolls, but with the total number of individual pupils that happened to appear on the rolls for even a single day during the year. There is an enormous fluctuation of pupils in the workhouse schools. People will come in, remain a fortnight, three weeks, or three months, and then go out. They will come in again perhaps, in two months after that, remain in the house a short time, and go out again.

5594. So that in fact the relative proportion exhibited in these tables does not give a fair idea of the attendance?—Not at all. The average daily attendance should be compared with the average number on the roll, not with the total number. I perceive from this return that the attendance is more regular in workhouse schools than in the ordinary, because the average daily attendance, the average number on the roll, and the total number of individual pupils, are, generally, in the ratio of one, two, and three, while in this case the average number in daily attendance bears to the total number of individual pupils on the roll about the ratio of one to two.

5595. Do they keep in workhouse schools also, the names on the roll for a period of thirteen weeks after they have ceased attending, as in other schools?—I am sorry to say in many cases they do, though they have no right to do it.

5596. The *Chairman*.—Why do you say they have no right to retain the name of a child on the roll for thirteen weeks, when the book supplied to them is the ordinary book which instructs them to do so as in the case of an ordinary National school?—The instruction in that book is that if a teacher has good cause for believing that a child has permanently left the school he should strike the name off at once, without waiting for the thirteen weeks' interval to expire. Now when parents have left the workhouse and taken their children along with them, the presumption is, that the children have gone to some school outside, so that if the workhouse teacher keeps them on the roll the names of the same children will be on the rolls of two schools at the same time.

5597. Might not that be the case in any ordinary change of schools?—It might be the case, and is the case to some extent, but as I have said, the teacher is bound by his instructions to strike the name off the roll the moment he is satisfied the pupil has left the school.

5598. Except in the case of emigration or death how can the workhouse schoolmaster be able to judge whether the parent may or may not come back again with his child within the thirteen weeks?—That is the excuse they give; they say they have no security the child may not come back. I reply that the moment the parent has left the house the right of the child to attend the school ceases, and the child is no longer a pupil of that school.

5599. Do you think it would be desirable to establish on that point a special rule for workhouse schools as distinguished from other National schools?—I do not think it would be a special rule. The very same rule applies to ordinary schools—the moment a teacher is satisfied that a child has left the school his duty is to strike the name off.

5600. Mr. *Gibson*.—Do you consider that it is more certain that a child has left the workhouse school when his parent has left the house, than it is when he ceases attending an ordinary school, because in the one case he has changed his residence, while in the other he may be still residing at his father's house, and his absence from school, may be only of a temporary character?—Yes.

5601. The *Chairman*.—What was the reason of the rule of keeping the child on the roll as long as thirteen weeks?—The reason was, that in many parts of Ireland the children attend school pretty regularly for a certain time until the spring work or the harvest work commences, and then they may remain away for two or three months, and come back again to the school.

[Adjourned.]

SIXTEENTH DAY.—DUBLIN, TUESDAY, JUNE 2, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. the Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.

WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

JOHN EDWARD SHERIDAN, Esq., further examined.

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John Edward Sheridan, esq.

5602. Rev. Dr. *Wilson.*—Mr. Sheridan, I wish to refer to a few of the answers you gave on a former day. To query 5563, near the close of your reply, you say, "I have had a number of cases where landlords were willing to give sites provided they were themselves or their agents appointed managers of the schools, and vested with the power of appointment and dismissal of the teachers, and the local clergymen would not accept sites upon those terms." Can you say on what ground the local clergymen refused the sites on such terms?—Yes, on the ground that the landed proprietors and their agents were of a different religious denomination from the majority of persons in the locality, and they refused to concede the right of directing the education of the Catholic children of the locality to gentlemen who were of a different religious denomination.

5603. Then I need scarcely ask you to tell me to what Church the clergymen belonged?—The Roman Catholic Church.

5604. Can you say why Roman Catholic clergymen desire to manage schools to such an extent to the exclusion of the laity?—Well, I could not undertake to state what were their motives, but I think it is reasonable that they should desire it, and I think also that they are the fittest persons to have it. May I add that the most efficient managers I know of are clergymen, no matter what denomination they belong to. Lay managers, except in very few cases, do not discharge any duties in relation to the schools except merely the signing of official documents.

5605. And what other specific duties could clergymen discharge?—They could visit the schools and see that the children are regular in their attendance, and that the teachers are diligent and faithful in the discharge of their duties.

5606. And is it your experience that clergymen are more attentive in these matters than the laity?—It is indeed, Dr. Wilson, and I think further that they have more time and more inclination for the duty. As a rule the gentry do not give any attention to popular education.

5607. Do you not think it would be of advantage to the education of the country if the Roman Catholic laity and other laity took a more prominent part in the management of schools?—Well, I think it would be of great advantage if they manifested a practical interest in the promotion of education amongst the poor, but I do not think that they would make better managers than the clergy.

5608. You have stated that the laity do not take such an interest in the education of the poorer classes as the clergy do?—They certainly do not according to my experience.

5609. Do you think that if local clergy seek to exclude them from management, when they give, or offer free sites for schools, landlords or agents can fairly be expected to take an interest in the education of the country?—Well, I think it is an unreasonable claim on the part of a landed proprietor to require that the whole management of the school shall be placed in his hands, simply because he consents to give a worthless piece of ground as a site for a school-house; for the sites they give us are generally plots that are useless for agricultural purposes.

5610. Do you not think with the aid of the local clergymen for moral purposes, it would be most desirable such lay gentlemen should become managers of schools, and thus bring a double influence to bear on the children of the locality, that is, with the local clergy attending to the moral and spiritual wants of the children, would it not be a great advantage to have the local gentry in the management of schools, bringing their personal and social influence to bear upon the children of the district?—I think the influence of the local gentry could be brought to bear in promoting popular education in a district very beneficially, without their having the exclusive management of the schools. I believe conscientiously, that clergymen, and I do not speak of clergymen of one particular denomination, are the proper persons to have the management of the schools, and I find too that the teachers who are under clerical managers, and again I do not confine my remarks to clergymen of one denomination, are more faithful in the discharge of their duties, and more tractable to the Board's Inspectors, than teachers that are under lay managers.

5611. In answer to another question you stated that parish clergymen are generally very poor, and you added, "They have not the power to keep the school-houses in repair out of their private funds;" would it not be an advantage in view of that fact, to have landlords and agents, who have the means to do so, in the position of managers?—I think the landlords and their agents can keep the school-houses in repair, and may reasonably be expected to do so, whether they are managers of the schools or not. If the schools are intended for the education of the children of their own tenantry, I think it is a reasonable requirement.

5612. Can you say when a clergyman is poor, Mr. Sheridan, or what means you have of knowing as to the poverty of a clergyman?—Well, when I spoke of the clergymen being poor, of course I meant the Roman Catholic clergymen, who depend for their support upon voluntary contributions, and I had in view principally Roman Catholic clergymen in the rural parts of Ireland, and really, compared with other gentlemen in society, their incomes *are* small.

5613. But in comparison with other clergymen, is not their income good, is it not equal, if not superior to that of dissenting clergymen?—I do not know that. I should say on the whole not. But I will not undertake to answer the question positively.

5614. Your opinion of a school is that it should have a minimum average attendance of from 35 to 40, and a maximum of from 100 to 140—you say so in answer to question 4915?—I said, if I recollect rightly, that I did not approve of very small schools, neither did I approve of very large ones, and that I thought the most efficient schools would be found to be those that had an average daily attendance of from 35 or 40, as the minimum, up to 100 or 150 as the maximum.

5615. You also stated the average daily attendance in National schools in Ireland to be 49, I think, at

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present?—Yes; I said that according to the Report for 1866, the average daily attendance for all the National schools was at the rate of 49 per school.

5616. And that in county Cork 15 per cent. of the schools have an average attendance of less than 35?—That is so.

5617. Have the Commissioners of National Education, administering professedly a non-sectarian system, in your opinion, not yielded too easily to sectarian demands for new schools and schools with an attendance below even your minimum?—I do not think that the Commissioners have ever yielded to a demand for a sectarian school.

5618. That is not the question, Mr. Sheridan; it is, as administering the funds of a non-sectarian system, have they not yielded to the demands of representative men of different sections, multiplying schools when the schools in the locality sufficed?—Well, I know that schools have been established in different parts of my late circuit to meet the wants of particular sections of the population, as regards religious denomination; but I think the reason why the Commissioners gave grants in support of those schools, was that they were generally for the education of children of minorities in the population, which children were debarred from receiving religious instruction in their own faith in the existing schools; and therefore the Commissioners considered it was reasonable that if they had an attendance sufficient for a National school they should have a National school in which their own clergymen would have the right to give them religious instruction in their own faith. That was the principle that governed the Commissioners.

5619. Then your answer is, that the Commissioners have acted in this way?—There are certainly multitudes of those schools throughout Ireland.

5620. Now, do you think that their action in this matter has sometimes occasioned and increased bitterness of feeling on the part of men representing different churches?—Really I do not think so, Dr. Wilson; except in the case that I alluded to, I think, the last day I was examined, that is a case in my present circuit, where I told you that I had discovered that the school was really employed as a proselytizing school; and I know, as a matter of fact, that a very strong feeling has prevailed in the locality against the Commissioners for having given any aid at all to that school. I think that is the only case I can recollect.

5621. You stated also that mixed education has been neutralized to a certain extent by the disinclination of the Protestant section of the population to unite with others?—That is so.

5622. Does the same statement apply to the Roman Catholic portion?—I think not at all to the same extent.

5623. Do you distinguish between the priests and the people?—I do not understand your question.

5624. I mean have you ever heard that Roman Catholic children have been instructed not to attend, and their parents instructed not to allow their children to attend schools under Protestant management or Protestant teachers?—Oh, I am sure that is the case.

5625. Then you should not be surprised to hear that Roman Catholic children in the city of Limerick have been so interfered with in attending schools under the National Board where the patrons are Protestants?—Certainly, that is the case, both in the city of Limerick and in the county, and elsewhere.

5626. And have you ever heard of any case in which even the priest has gone into such a school and insisted upon examining the class rolls with the object and view of preventing Roman Catholic children attending such schools in future?—Yes; that has been the case in the Limerick Model School. I do not know whether I ever heard of it in any other schools?

5627. I speak of schools under the managers?—I do not know of a case of that kind, Dr. Wilson. I know it occurred in the Limerick Model School.

5628. Have you ever heard of such a case in the male and female Villiers schools?—I cannot recollect that I ever heard it; but I think it is very likely to have been the case.

5629. Then do you still adhere to your statement that "whatever of united education exists in Ireland exists to a certain extent in consequence of the liberality or the acceptance of it by the Roman Catholics"?—I do, sir, and for this reason—(perhaps you will allow me to explain the reason why I say so)—that those schools to which you refer, which have been established in the south of Ireland for the education of the children of minorities, have been established because the parents and pastors of those children refused to accept the principle of united education.

5630. Are you taking the case of the Villiers schools, Mr. Sheridan?—No; I am taking the class of such schools generally in my late circuit.

5631. But I should like a specific case?—But you asked me generally did I adhere to the opinion I had expressed.

5632. You have made a statement just now with regard to schools in the immediate neighbourhood of the city of Limerick, and the action taken there to prevent Roman Catholic children from attending schools of the National Board?—Well, if you confine your question to the city of Limerick——

5633. If there were any other specific district with which I was acquainted, and which you had named, I would take you to it?—I said, on my previous examination that I believed that whatever of united education exists in this country exists mainly in consequence of the acceptance of the principle of united education by the Catholics.

5634. To the exclusion of any others?—"Mainly," I say; and the reason why I stated so was this, that in my late circuit, the National schools which have been established for the education of the children of the minorities, have been rendered necessary, simply because the parents and pastors of such children refused to acknowledge and accept the principle of united education; whereas in the North, where united education chiefly exists, it exists because Roman Catholic parents send their children to schools under Protestant management and under Protestant teachers.

5635. Does the same observation apply to Protestant children in reference to schools in the south and west of Ireland under Roman Catholic managers and Roman Catholic teachers?—It does, to this extent, that where those minorities are unable to furnish an attendance in order to obtain a grant of salary from the Board, they then send their children to the National schools as a *dernier ressort*, I should say.

5636. Will you assign any reason for the statement that you have now made that it is as a *dernier ressort*?—Because I have found that wherever they have been able to furnish an attendance of eighteen or twenty or thirty pupils, they have there established National schools for themselves, or else they send their children to parochial schools or other schools unconnected with the National Board.

5637. Do you know any localities where a school existed under a Protestant manager and taught by a Protestant teacher, and where the Roman Catholic priest of the district requested another school to be established by the Board?—I cannot recollect any particular case. There may be such.

5638. You acknowledge that you do not know much of the north of Ireland?—Except from reading the Commissioners' reports and from conferences with Inspectors.

5639. From reading those reports have you ever discovered that the managers of almost exclusively Presbyterian schools have appointed Roman Catholic principal or assistant teachers where the Roman Catholic children formed a very small minority?—I cannot answer that question positively; but I should say that it is very unlikely to have occurred in many cases.

5640. Would you be surprised to learn that there was such a case in the county Antrim, the first National school I ever visited?—Oh, I should not be surprised to find it in your case, Dr. Wilson, for I know that you are very liberal.

5641. Do you know the circumstances under which the schools of Trinity Presbyterian Church, Cork, to

which you referred on the last day, were established?—I do not.

5642. Are you aware that those schools were the gift of one Presbyterian gentleman?—Oh, I think you refer to the Carmichael National schools. The Trinity-street school preceded them.

5643. Do you know the circumstances to which the Trinity Church Presbyterian schools, the Carmichael schools, owe their origin?—I know they owe their origin chiefly to a grant made by a merchant in the city, Mr. Carmichael.

5644. They were erected at a cost of upwards of £1,100?—I cannot say the precise cost, but they are beautiful buildings.

5645. Are you aware that it was owing to an educational want still felt in the community that that gentleman thought his money would be well spent, and the city benefited by the erection of those schools?—I am sure he must have considered that the Presbyterian people of Cork wanted such schools for the education of their children.

5646. You have visited those schools?—Yes, I have inspected them.

5647. Are they mixed schools?—They are mixed as regards different denominations of Protestants. There are no Roman Catholic children attending them.

5648. Are you aware that the Presbyterian children do not form half the children in attendance?—I cannot say really; but I know that the teachers are Presbyterians, and that all the pupils are Protestants of different denominations.

5649. Do you regard that as a mixed school?—Well, I should, so far.

5650. Do you think it was with the design of establishing a sectarian school that these school-houses were built?—Oh, really I could not say what was Mr. Carmichael's intention; but I know that there were very good National schools pre-existing in the city of Cork, and I think I can state positively that those schools had not been availed of for the education of the children who are now frequenting that school.

5651. Do you not believe that Mr. Carmichael was a liberal minded man?—I merely know that he was the person who chiefly contributed the funds for the erection of these school-houses.

5652. Are you aware that he contributed to Roman Catholic charities as readily as to Protestant charities?—I have not heard so, but I think it not unlikely.

5653. Do you acknowledge that there was a want felt which these schools in part supplied?—Oh, decidedly; for this reason, that Cork has not at all a sufficient number of National schools for the education of the population—not by any means a sufficient number.

5654. Then you acknowledge that there was a want which these schools supplied?—Certainly.

5655. There has been a large increase I perceive in the monitorial staff since 1860?—A very large increase has principally taken place since 1860.

5656. On looking to your report for 1860, in your group of districts, I find that you had before that time 187 monitors?—That is about the number.

5657. On the 31st of December, 1858, what was the number?—187.

5658. How were they divided?—Ninety-three males and 94 females.

5659. On the 31st of December, 1859, was there any increase?—The number had increased to 265, namely, 129 males, and 136 females.

5660. What was the increase on the 31st of December, 1860?—The number had increased to 334.

5661. Do you remark any change that year in the *character* of the proportion?—I see that the increase has principally taken place in the *female* monitors.

5662. Has this increase been continuous, Mr. Sheridan?—I think it has. In my last report there has been a still greater number returned.

5663. Has the proportionate increase of *female* monitors over males also been continuous?—I think it has.

5664. Perhaps you would just refer to your report for 1866, page 157—will you give the number of paid monitors in your group of districts?—Six hundred and fifty-seven.

5665. The number of males?—Two hundred and thirty-five.

5666. And females?—Four hundred and twenty-two. In my report for the year 1867, the number has increased to 725.

5667. Then you have the proportion of females double that of males in your group of districts?—Very nearly so.

5668. How many male first-class paid monitors in your group of districts in 1866?—One.

5669. And female?—Thirty-two.

5670. How were the female monitors distributed—I mean in what classes of schools?—I think they were chiefly, but not exclusively, in convent National schools. Would you allow me to state why?

5671. I simply wish to know the fact?—But allow me to say that it was because one of the conditions of appointing these first class paid monitors is that the school should be a large one.

5672. Exclusively of the three model schools, and the forty-two convent schools, and omitting also the workhouse and gaol schools, how many ordinary National schools had you in your group of districts in 1866?—Nine hundred and seventy-one.

5673. How many male, and how many female ordinary National schools?—I do not think I distinguish them in the report, and I have no private memorandum.

5674. There was but one male first-class paid monitor—was there only one school in all your group of districts entitled to a first-class male paid monitor?—There were probably more, Dr. Wilson, but it is quite possible that there may have been but one school in which a candidate sufficiently qualified, was to be found. I had not the appointment of those first-class monitors, and therefore I cannot answer.

5675. Had you anything to say with regard to the recommendation of them?—No.

5676. You attribute very much of the efficiency of the schools to the services of the monitors as a class, I perceive, Mr. Sheridan?—I do, indeed.

5677. And think that but for them the supply of candidate teachers would be very inadequate?—I think so.

5678. In fact you look to them largely to supply the teaching staff for all National schools?—Yes, largely; but not to the same extent to which they supply teaching power in the schools in which they are employed.

5679. You give a list of 971 schools to which paid monitors are eligible—can you assign any reason why their services are not taken advantage of to a greater extent?—There are two or three reasons, sir. One is, that to entitle a school to the services of a paid monitor it must not only have a certain average attendance, but it must be conducted by a teacher of a certain class. A teacher who only ranks in the first division of the third class is entitled, under the rule of the Board, only to a junior monitor. To be intrusted with the training of a senior monitor, he must, as a general rule, be at least a second-class teacher.

5680. Am I to understand, Mr. Sheridan, that all these things are not taken into consideration in your report where you say, "I have in detail set forth the number of monitors in each of my ten districts, and also the number of schools in each to which paid monitors are eligible?"—Oh, decidedly, I took all these things into consideration.

5681. Then, would you assign these as reasons?—Oh, no; I did not refer particularly to this report.

5682. Can you assign any reasons?—I can. The principal reason is, that it is very difficult to get young lads or young girls willing to undertake the office of paid monitor. The remuneration is very small, and though they may be qualified as regards literary acquirements, they may not have that taste for teaching which would induce them to undertake a very laborious office for a very small remuneration.

5683. Do you mean that the localities do not furnish

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the material?—Partly so; but when I say the material I do not mean that the schools do not furnish pupils sufficiently well qualified in literary subjects to discharge the duties of monitors, but that it is not easy to get young people who have made up their minds to become teachers, and who will, therefore, undertake the office. Many very well qualified persons will not become paid monitors because they have other objects in view.

5684. Do you think that would sufficiently account for it—would there not be an inducement in the small sum given to a paid monitor to induce parties, even though they had not so made up their minds, to accept the office?—Well, I cannot answer the question further. If you put a specific case to me perhaps I could. I do not recollect any other reasons.

5685. You also state that in some schools there is a larger staff of monitors than is required for the teaching of the children, can you say in what schools or class of schools this redundancy is chiefly found?—Well really I cannot, because it exists in a very small number of schools. The Inspector of the Dublin district, Mr. Sheehy, who was formerly associated with me in Cork, told me not long since that because of the difficulty he found in providing suitable assistants in schools, he has actually recommended a larger number of monitors than the average attendance in the schools would require in order that he may rear up a class of candidates.

5686. And were those paid monitors?—All paid.

5687. And the Commissioners sanctioned the appointment and the payment?—I believe they did in some cases; but I wish to repeat that I think that the excess exists in a very small number of schools.

5688. In accounting for a considerable number of Roman Catholic children not attending convent schools, you mentioned that certain restraints are imposed on them in those schools that are not in ordinary schools. What are those restraints, may I ask?—In convent National schools the children are required to attend more punctually in the mornings than they are in ordinary National schools. They are required to be more regular from day to day than in the ordinary National schools. They are obliged to come with faces and hands scrupulously clean, their hair nicely combed, and their dress as decent and proper and clean as can be expected from their position in life. They are required also to be very attentive to their religious duties and to their religious instruction, and in the school to be most orderly and quiet and silent and attentive to their business; and I find that a considerable number of children have dispositions that make them reluctant to submit to this sort of discipline.

5689. And in all these respects are restraints greater in convent schools than in model schools?—I think they are as great in model schools as in convent schools except one perhaps—that is the attention to their religious duties.

5690. You stated also that some did not attend these convent schools because they are frequented by the indigent classes?—That is certainly true.

5691. And that in all those convent schools the education is gratuitous?—Well, yes; that is, they will never refuse to accept a pupil simply because the pupil cannot pay anything.

5692. Oh, is that your idea of the education in those schools being gratuitous?—Yes; that the vast majority of the children never pay anything. In all the schools conducted by the Presentation Nuns, the education is positively and exclusively gratuitous. They are not allowed by the rules of their order to take any fee. But in the schools conducted by the Sisters of Mercy, they sometimes take school-pence from the children in order to furnish the school with maps, and the children themselves with copy-books and lesson-books, and other such things.

5693. Are you aware that in some cases they take more than pence?—Oh, when I said school-pence, I meant school-fees.

5694. Are you aware to what extent in any case?—Always to a small extent compared with the number of children.

5695. But in reference to one child paying, or the number of children in one family, what would the charge be?—I really could not say.

5696. Would you say the charge is in many cases so high as ten shillings a quarter?—I have not any means of knowing.

5697. Have you checked accounts for those schools?—I have.

5698. Are they properly kept in convent and ordinary schools?—I do believe they are kept with substantial accuracy.

5699. Are they kept in a particular form?—The same form for all schools.

5700. And is there any audit of those accounts—that is, of what you comprehend under the term "the school-accounts?"—The District Inspector is bound to examine the accounts every time he visits the school. The Head Inspector is bound to examine them too, or, at all events, to see that there is no *primâ facie* evidence of incorrectness.

5701. Then, with regard to ordinary schools, he examines the columns as to pounds, shillings, and pence received by the teacher quarterly?—I think so. I know we have to return the amount of the school fees.

5702. Do you return the amounts of school-fees received by the nuns?—Yes.

5703. Might not fees be paid by the children and yet not be acknowledged in those accounts?—That may be the case in all schools, and I think it is the case in a good many schools. On receiving very small sums the teachers may forget to put them down.

5704. In reply to a question on the former day, as to the attendance of the children of the better classes at convent and model schools, you said they attended the model schools—should the Commission infer that they do not in any proportion attend convent schools?—Oh, not at all. I did not mean to say that they did not attend convent schools.

5705. Then the children of the better classes do attend convent schools?—Some convent schools; but the convent National schools have been established I may say, exclusively for the education of the poorer classes, and the others are educated simply by courtesy, which is just the case in the Christian Brothers' schools.

5706. But they are admitted?—They are admitted, because in the convent schools they act upon the rule of never refusing admission to a pupil.

5707. Then you think that those children of the better class pay for the education in the convent schools?—I think they pay something, and are very glad to be allowed to pay something, in the Sisters of Mercy schools, but nothing at all in the schools of the Presentation Nuns, because it would not be received from them.

5708. If a gentleman in the city of Limerick, whose fixed income is about £200 a year, did not pay for the education of his children, would you think that fair towards the State?—I should think it made no difference towards the State, but I am quite sure that if such a gentleman sent his children to a convent school, and did not pay school fees, he would give a liberal subscription to the convent for the sustainment of the school.

5709. Then, to a large extent, the education in convent schools is gratuitous, Mr. Sheridan?—To a very large extent, so large that I have always regarded the education as gratuitous.

5710. And would you be surprised to find that a Protestant gentleman with a fixed income of say £200 a year withdrew his children from the model school because they would have to pay five shillings and two shillings and six pence a quarter, in order to have the education of his children in a convent school at a cheaper rate?—I do not know that I ever heard of that case, and I should be very much surprised to hear of such a case indeed.

5711. Does the Board give a gratuity to all teachers, including nuns, for the extra instruction of the monitors?—Yes.

5712. Have you ever heard, or would you suppose it to be true, that monitresses have ever been charged for any instruction they received on the harmonium, for instance, in convent schools?—I have never heard of a case of the kind.

5713. Is the money paid to convent schools all spent on the pupil teachers and monitresses?—Should I understand you as referring to the gratuities paid for the instruction of the monitresses?

5714. I refer to the capitation grant paid by the Board as distinguished from any separate payment to monitresses. It was a question put to a former witness —is the money paid to convent schools all spent on the pupil teachers and monitresses—is any of it spent on them?—I should say it is all spent on the schools.

5715. But not all spent on the pupil teachers and monitresses?—Oh, it could not be; but I suppose they get their share of the advantage. The money that is paid by the Commissioners to the convent schools is expended altogether in promoting the efficiency of the schools. The convent communities never appropriate a shilling of it to their own support; they are bound by their rules to expend it all on the schools, and then the pupil teachers and monitresses come in for their share of the advantage.

5716. Have you any special means of knowing the qualifications of each of the ladies of the convent who take part in the education of the children?—No special means further than the examination of their particular classes.

5717. Are they in the habit of examining their classes in your presence or in the presence of your Inspectors?—They never manifested any unwillingness to do it, but I have not often asked them.

5718. Have they ever examined in your presence?—Oh, yes.

5719. And then what was your opinion?—I will answer that question with perfect candour. On the few occasions that I asked them, I thought they elicited the information of the children more satisfactorily than I had done myself—probably from the children being more acquainted with their method; but that is likely to be the case even with lay schools.

5720. You have stated in regard to that that some are good teachers, some indifferent, and some very clever—some indifferent notwithstanding of course their own education at good private schools?—Are you certain that I said that?

5721. It is in reply to question 5219, which I read?—On referring to that question I find that I did not say what you have just mentioned. What I really said was this, "that there are different grades of convent schools, as there are different grades of other schools, and that it must necessarily be so, as the efficiency of a convent school depends very much on the very same thing upon which the efficiency of an ordinary National school depends, namely, the skill of the presiding teacher."

5722. Now, is this diversity not to be expected in these ladies?—Yes, it certainly is to be expected. We could not possibly suppose all the nuns in a community to be good teachers.

5723. Amongst the ladies outside those establishments with similar advantages I suppose you should expect a similar result?—Precisely. We find the same diversity even in our model school teachers.

5724. Do you think it advisable to have the qualifications of these ladies as teachers tested by examination, as in the case of other teachers of ordinary schools, as they are paid by the State?—I do not think it advisable or necessary.

5725. Are you aware that in England those ladies do not object to such an examination?—I am aware that one member at least of a community must be a certificated teacher, but I am aware that they do not approve of it. At least I have heard, in a way that satisfies me, that they do not approve of it; and I am quite certain that they would not submit to it here.

5726. The convent schools I understand are not exclusive schools, Mr. Sheridan—you do not regard them as denominational?—I do not regard any school under the Board as denominational.

5727. I see by one of your reports, I think for the year 1863, that in one of those schools there were two sons of a Protestant rector of the locality—are you aware of that case, it was in your district—it is the report of one of your officers, Mr. Sheehy, I think, the report for the year 1863, page 265?—Yes.

5728. He says—"As to the charge of being exclusively Roman Catholic schools I cannot give a stronger proof of the contrary than by stating a fact in connexion with the school just mentioned. For many years after its opening it was attended by more than forty Protestant pupils, two of them being sons of a Protestant rector?"—Perhaps he is referring to a monastic school.

5729. Mr. *Gibson.*—I should rather think, in order to prevent misunderstanding, that in the usage of the Commissioners, a convent school means a convent of females and not a convent of males?—Well, that is the popular meaning. It is the popular meaning in this country; but to avoid multiplication of terms we, Inspectors, call all schools in connexion with religious bodies convent schools.

5730. Are you sure of that?—At least, I have been in the habit of doing that. Unless where it was necessary to distinguish between a monastic school and a nuns' school, I have been in the habit of calling them all convent schools.

5731. Rev. Dr. *Wilson.*—At any rate this was a school under the Board of National Education conducted by persons of a religious order?—Possibly it was. I merely suggested that it was a monastic school, for I do not know the case.

5732. The school, I find, is Milltown Monastery National School, county Kerry?—Oh, yes, that is a monastic school.

5733. Do the general rules of the Board apply to that school also?—Certainly.

5734. And to all convent schools?—And to all convent schools.

5735. This rule, for instance:—"If a school-room is in any way connected with a place of worship there must not be any direct internal communication between the school-room and such place of worship." Is that rule observed in reference to all convent schools?—It is, decidedly. There is no immediate communication between the school-room and the church belonging to the convent school.

5736. Does this rule also apply:—"Religious instruction must be so arranged that each school shall be open to children of all communions; that due regard be had to parental authority; that, accordingly, no child shall receive or be present at any religious instruction of which his parents or guardians disapprove; and that the time for giving it be so fixed that no child shall be thereby in effect excluded directly or indirectly from the other advantages which the school affords." Does that apply to convent schools?—That applies to convent schools, and I should say that it is more strictly enforced in regard to convent schools than ordinary National schools; because Inspectors, according to my experience, are more strict in enforcing the observance of the rule in nuns' schools than in ordinary National schools; and I may state a case which bears on the question just put to me; it is this, that in the Tralee Convent School a couple of Protestant children who attended remained at the time religious instruction was about to commence, and the nuns having a scruple of conscience as to whether they should exclude those children, applied to their Bishop for instruction on the matter, and he told them that they should oblige these children to leave the school, for that the evils resulting from the enforced attendance of Protestant children on Catholic instruction would be greater than any good that could possibly be done thereby. From that day they put them out.

5737. Then are we to understand that managers of all denominations with whom you have come in contact are very careful in their observance of the rules of the Board, according to your experience of the south of Ireland?—That is my experience in the south of Ireland.

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5738. Are those schools as easy of access as other schools?—I think they are.

5739. Complaints have been made that the doors are often found closed. Are the doors closed during school-hours?—I think they are, but not in order to keep out strangers, but simply to enforce punctuality on the part of the children, who, if they are sent after a certain hour, are not let in.

5740. Would it not be better to have those doors open, and so remove the cause of complaint?—Well, in a very large convent school, if the door is left open, children will slip out without anybody noticing them, and I think it is advisable that they should be kept closed; but I have never found any difficulty in gaining access to them at all times.

5741. I must say that is my own experience, and I did not put the question because I thought otherwise. What is the earliest age at which children begin to attend these convent schools?—The age is much earlier than in the ordinary National schools.

5742. Do you think does the mode of payment—that is, the capitation grant—tend in any way to that?—Really I do not think it does. I think that parents find it very convenient to send their little children to those convent schools, where they know they will be taken care of; and I am quite certain they would not send them to the ordinary National schools, because there they would be mixed up with grown children, and they fancy they would not be taken care of.

5743. You acknowledge that in those schools there is a large class who cannot be regarded as school children receiving education?—Oh, I cannot acknowledge anything of the kind, for even in our model schools we have children three years of age.

5744. Do you know what the relative proportion is in convent schools and in model schools of the attendance of children of three years of age?—I do not, but I know that in the Cork model school, we had a very considerable number of children only three years of age or thereabouts.

5745. Does the system of payment tend to keep young women in the convent schools who should be out of those establishments and earning a livelihood, and attending to domestic duties, that is young women of eighteen or twenty years of age and upwards?—I do not think so.

5746. How do you account for so many young women from eighteen to twenty years of age and upwards attending convent schools?—I think they come to like the nuns and like the education, and not finding employment general for young women they continue, and are induceed by the nuns, perhaps, to continue at school to have their education completed.

5747. You had forty-two of those schools under you in the year 1866?—I had.

5748. Did you in reference to them prepare a table as to the literary classification of the children similar to that given by you in reference to the model schools at pages 109, 111, and 113 of your report for 1866 in reference to Dunmanway, Cork, and Limerick, and you seem to have prepared this with great care, and it is a very important one?—I have not.

5749. You have not prepared a similar table with regard to the literary classification and promotion of the pupils in the convent schools to that with regard to model schools?—I have not, but I should be able to do it if it were desirable—not for these forty-two schools, but for the convent schools generally.

5750. But for the convent schools under your own immediate eye?—I do not think I could do so, because Idid not inspect them all, nor have I the returns from all.

5751. In reference to the inspection of the convent schools may I ask you do you inspect indiscriminately or choose the better class of schools?—Oh, no, I do not choose the better class of schools. On the contrary, I choose some good and some of lower standard.

5752. Then you might regard the table so prepared by you as suggested a fair average table?—I think it likely it would be. I will look over my returns this evening or to-morrow, and if I can possibly find material for preparing it I shall have great pleasure in doing so.*

5753. There has been a considerable improvement of late years in reference to convent schools?—Yes, I think there has been in reference to all schools, including convent schools.

5754. Has there been also an improvement in regard to ordinary National schools?—Certainly, a marked improvement I consider.

5755. Can you report a similar improvement with regard to model schools?—Well, I think model schools have improved too as regards the instruction given in them, and the proficiency of the pupils.

5756. I see by this return that you do testify to progressive improvement in the classification of pupils in all the model schools under your care in your late group of districts?—Yes, I directed my attention particularly to that, because I was not satisfied with the rate of progress in the model schools. It was not on the whole superior to the rate of progress in the convent schools or better class of ordinary National schools, and I thought it ought to be much better.

5757. Read your testimony now if you please, at page 108, as to the literary classification of the pupils—and this refers to the Dunmanway District Model School?—"In the following table the literary classification of the above 510 pupils is given according to the highest proficiency attained by them in the year 1866. In first and second class there were 48·8 per cent. of the total number of pupils. In the senior classes, third, fourth, and fifth, there were 51·2 per cent."

5758. Do you regard that as an improvement in reference to the Dunmanway Model School?—I do.

5759. And in reference to the Limerick school, at page 111,—the literary classification of pupils?—Yes.

5760. Just give the result?—In the boys' school, in junior classes, 33·7 per cent., and in senior classes 66·3 per cent. for the year 1866. In the girls' school, in junior classes, 51·8 per cent., and in the senior classes, 48·2 per cent.

5761. And the number of promotions from class to class which took place in that year?—Was 65·7 per cent. of the average daily attendance, which was not satisfactory.

5762. In reference to the Cork school, page 113?—56·7 per cent. were in the junior classes, and 43·3 in the senior classes.

5763. May I ask you what means you took to ascertain these results?—I obliged the teachers at the end of the year to furnish me with a nominal return of every pupil that received instruction in the school during the year, setting forth the number of days on which that pupil might have attended school had the pupil been perfectly regular, and secondly, the number of days on which the pupil actually attended school. That is one. Then I obliged them to furnish me with a return of the number of promotions that had taken place during each quarter of the year from each class; and comparing that, of course, with the average daily attendance, I got the rate of progress of the pupils. And I can assert as to those returns upon which my reports of the model schools have been based, that every possible precaution has been taken by me to secure perfectly accurate returns.

5764. Has there been any improvement in the matter of regularity of attendance at these model schools in consequence either of your own attention, as now indicated, or other causes?—I think the attendance has become more regular, and I think the rate of progress is more rapid.

5765. Is French taught in any of these model schools?—It has been taught in three model schools that I was acquainted with.

* The following answer was subsequently supplied by the witness:—

"In 1866 I did not inspect any convent school, and consequently cannot prepare any such table as the Rev. Dr. Wilson required in reference to convent schools."

5766. Would you think it desirable to have French taught in all those schools?—Certainly, and classics.

5767. Do you consider a commercial education complete without a knowledge of French, now-a-days?—Certainly not.

5768. Can you see any objection to the teaching of French in the model schools?—None whatever; on the contrary.

5769. And what is your opinion as to the teaching of Latin and Greek in those schools?—I think it is absolutely advantageous, and I do not think that those schools fulfil the functions that they ought to fulfil, so long as classics and French are not taught.

5770. Would you think it desirable in some districts, and in connexion with some ordinary National schools, to have Latin and Greek taught?—I do—in town schools particularly.

5771. Would you restrict the teaching in these, or any of them, to children only who had passed through the Fourth Book?—I would not; but I would not allow the teacher to teach these, or attempt to teach these, to the junior classes.

5772. If you restricted the teaching of these to the children who had passed through the Fourth Book, would there not be a very small number of children to learn these?—I think so. Still, if children were anxious to learn classics, it probably would be an inducement to them to remain at school in order to have the opportunity. But I would give the opportunity to all pupils who were in the third class or higher.

5773. Which class of schools furnishes the best specimen of regularity of attendance of the pupils—your ordinary National schools, your convent schools, or your model schools?—I think the attendance in most of the model schools is as good as the attendance in even private schools—schools for the education of the children of gentlemen. In regard to the other schools, I think the attendance in the convent schools is both more punctual and more regular than in the ordinary National schools.

5774. I see from your report for 1860, in accordance with your own recognised measure of regularity of attendance, that the centesimal proportion of average daily attendance to the average number on the rolls in 1858, 1859, and 1860, was 68, 70, and 73 respectively. Is not that a considerable improvement?—Very considerable.

5775. Can you say what it was for 1860?—I did not give that in my report for 1860, for this reason, which I think I mentioned in a former part of my evidence, that in that year, and I think the two preceding years, the Inspectors' reports were not furnished to me. The practice of submitting them to the Head Inspector for revision was discontinued some years ago, and therefore in writing the report I had not the means of giving the statistics you refer to.

5776. You are dependent on the District Inspectors for your materials as to that?—I should be, and therefore I cannot make the return.

5777. Are Saturdays reckoned as school days in the model schools?—Yes, in my model schools.

5778. Is that the case in the convent schools?—No, There is usually no school on Saturdays.

5779. Could you say, according to the same standard, what was the average attendance at the convent schools for 1858, 1859, and 1860? You have given the average attendance at the model schools, and I wish to know if you could give a similar return of the average attendance at the convent schools?—I should be able to do so.

5780. Be so kind as to furnish it?—I will furnish the average daily attendance in the convent schools for the years 1858, 1859, and 1860.*

5781. In looking at the report for 1866, I perceive that in Dunmanway model school there are children of the Catholic Church, Established Church, and Dissenters?—Yes.

5782. For many years there were no Dissenters attending this school?—I am not aware.

5783. Yes; I have gathered that from looking at the reports. Can you say there were not Dissenting Protestants in the district up to that period?—There were very few up till a late period. There are still few.

5784. You have a large number of Roman Catholic children attending the Dunmanway model school?—Yes. The population is chiefly Roman Catholic.

5785. I see by the report that there were 471?—Yes.

5786. Has not the attendance of Roman Catholic children at the model schools diminished of late years?—Generally so, but not so much in Dunmanway as in the others.

5787. Can you account for the large attendance of Roman Catholics at Dunmanway model school as compared with the others—as compared with Limerick, for instance?—I can account for it in this way, that the local clergymen and the Roman Catholic Bishop of the diocese have not insisted on the children being withdrawn from the school.

5788. Is the Roman Catholic Bishop of Cork the bishop of that district?—Yes, he is, and he insisted on the Roman Catholic children being withdrawn from the Cork model school.

5789. In the Cork model school I perceive you have a large number of Established Church children, and very few Roman Catholics. Can you give the numbers?—There were only 234 Roman Catholics out of 1,146 pupils.

5790. How many are of the Established Church?—There are 728 of the Established Church, 65 Presbyterians, and 119 of other denominations.

5791. You observe in the report that 20·4 per cent. of the children were Roman Catholics?—Yes.

5792. And relatively to the religious denominations in Cork there should have been 84 per cent. of Roman Catholic children in attendance?—Yes.

5793. In your report you state—"It is in the Roman Catholic element that we observe a very considerable deficiency, occasioned, it is needless to remark, by the unceasing hostility of the Catholic bishop and clergy?"—Yes, that is so.

5794. Then this "increasing hostility" has been effectual so far as the Roman Catholic children in Cork are concerned?—Certainly.

5795. Why is it not exercised at all in reference to Dunmanway?—For this reason. The Dunmanway model school, which was one of the first erected by the Board, has been for many years in operation there, whereas the Cork model school, the bishop states, was erected in direct antagonism to his wishes, and to mark his disapproval of it, and his general disapproval of model schools, he issued a command that Catholic parents should not send their children to that school.

5796. Am I not entitled to infer that he is not unfavourable to model schools from the large attendance of Catholic children at Dunmanway, and his non-interference?—He is *not* favourable to model schools.

5797. Are they not both conducted on the same principle?—Precisely the same, but the Dunmanway model school has been in operation for a large number of years, and its extinction would probably create great inconvenience to the people of the neighbourhood.

5798. Mr. Sheehy was the District Inspector in Cork?—He was for many years. He is at present in charge of the Dublin district.

5799. I perceive in connexion with your report for 1860 that he states that the Roman Catholic bishops expressed their desire that the Roman Catholic clergy should visit the ordinary National schools more frequently?—Yes.

5800. Are they not under the same system with the model schools?—They are.

5801. And the same Board?—Yes.

* The following return was subsequently supplied by the witness in answer to this question:—

"In 1858 there were 36 National schools in connexion with religious communities in my late circuit, and in these the gross average daily attendance for that year appears to have been 9,457. In 1859 there were the same number of such schools in my late circuit, but returns appear to have been made by only 34. In these 34 schools the average daily attendance for 1859 is stated to have been 8,670. In 1860 there were 39 such schools in my late circuit, and in these the average daily attendance for that year appears to have been 9,693.

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5802. And the same inspection?—Yes.

5803. And use the same books?—Yes.

5804. Are they not equally open to the Roman Catholic clergy as to all other clergy to give religious instruction to children of their own communion?—They are.

5805. I wish to read part of your own report for 1860 on the model schools. With reference to Dunmanway, Limerick, and Clonmel model schools, you say—

"In my reports for the years 1858 and 1859, in consequence of the efforts that had been made during these years to get up a public pronouncement of want of confidence in these institutions, I considered it expedient to enter at considerable length into their history, and to explain fully the rules and regulations under which they have been conducted from the commencement. In these reports I showed:—

"(*a*) That these schools have always been managed on principles that afford most satisfactory guarantees to parents, not only that their children shall receive there a thoroughly good literary education, but also that their faith and morals shall be perfectly secure.

"(*b*) That owing to arrangements made by the Commissioners the children attending these schools have ample opportunities of obtaining, and do actually obtain, a moral and religious training quite as good as, if not superior to, that which children receive in the ordinary National schools that are under the exclusive management of clergymen.

"(*c*) That no attempt, direct or indirect, to tamper with the faith of the children, while within the walls of these schools, has ever been made by any person, or could possibly be made without immediate detection.

"(*d*) That no complaint has ever been made by any parents regarding the treatment their children have received in these schools.

"Having proved all this in a way to defy refutation, I think I may fairly spare myself the trouble of travelling over the same ground again, the more particularly as I am satisfied—what the opponents of these schools also seem convinced of—that their repeated denunciations have failed to make any permanent impression upon the public mind."

Do you adhere to that testimony now?—I do; except that I must allow that they *have* made an impression on the public mind.

5806. Quite so. Have these model schools exercised a beneficial effect on education generally in their immediate neighbourhood?—I think a most beneficial effect.

5807. Do you think that convent and ordinary schools are benefitted by them?—I think they are from the influence of emulation.

5808. Do you concur in the opinion given by the Commissioners of National Education, that "these model institutions are in fact schools for the benefit of the surrounding districts, and they have exercised a powerful influence in stimulating and improving education in the localities in which they have been established?—I am quite of that opinion.

5809. Mr. *Stokes*.—What authority have you for saying that in England, nuns disapprove of the examination which they undergo?—I have heard it stated in private conversation by parties who, I think, ought to be acquainted with their sentiments.

5810. What compulsion do you imagine is being exercised on Sisters of Mercy, Faithful Companions, Sisters of St. Paul, and members of other communities to the number of about thirty a year to attend examinations for certificates?—I do not think there has been any direct compulsion, but I believe that under the rules of the Committee of Council they would not receive any aid from the State if they did not.

5811. Are you aware that the original Christian Brothers in France do not object to the examination?—I am not aware of that, but I think they object to it in England.

5812. Not the French Brothers. Is not your examination of the schoolmasters and schoolmistresses partly oral?—Yes.

5813. Are you aware the examination in England is conducted entirely in writing?—I am aware of that.

5814. Could not the District Inspectors, who do not now collect female teachers for examination in all cases, very easily attend in convents, and conduct a written examination of religious teachers, without insisting on conditions to which any reasonable persons could object?—It could be done.

5815. Do not many female teachers, after being classed by the Board, join convents?—Some do. I cannot say whether many do.

5816. Technically, do not those persons continue qualified to teach in every way?—Certainly.

5817. Do not you believe if the Board required that an examined and classed teacher should be found in every convent school, that means could be adopted in the convent schools to comply with the rule?—I think so. I think I suggested that myself.

5818. Have any of your reports to the Board been suppressed?—Well, my Report for 1860, that created such discussion afterwards in this country, was not published.

5819. Is that the only report of yours treated in that manner?—Well, it is the only report. But another report of mine was—I cannot say suppressed—but returned to me by one of the heads of the office for revision, in order that I might omit a very large portion of it which referred to the very subject you have been speaking on, namely, the convent schools, and which, in deference to his opinion, I did omit, although very much to my own regret.

5820. Was the Report of 1860 subsequently published by order of the House of Commons?—Yes.

5821. Did you, through any public organ, issue an explanation of your views upon that subject?—I did, because when that report was published it was seized on by a large number of the public newspapers and public speakers, and opinions were expressed in reference to the convent schools as on my authority, or on the authority of statements in my report, or alleged to be in the report, which were not in it at all. Opinions were attributed to me which I had never entertained, and such a strong feeling was excited in consequence against me personally, as a Catholic official, and against convent schools, that I deemed it my duty, a duty both to myself and to the convent schools, to publish a letter addressed to the Editor of the *Dublin Evening Mail*, which was the principal organ employed in denouncing convent schools, and in holding up my report as authority for those denunciations.

5822. Can you give the Commissioners a copy of that explanation?—I can do so. I can read it for you now if you think it necessary.

5823. Read the letter?—It is dated 2nd May, 1864.

5824. Does it refer to the Report of 1860?—It does; the Report of 1860 was not brought before the public until about four years after it was written. In the meantime great changes had taken place. [Reads the letter omitting the exordium and also the concluding paragraph:]—

"It has been said, that I am 'dissatisfied with the rapid growth of convent and monastic schools.' Sir, there is not a sentence in my report which could warrant such a conclusion, and it is not true. So far from being dissatisfied with the extension of this class of schools, I view such extension with the sincerest satisfaction, and hope I shall live to see the day when there will be found such a school in the midst of every mass of Catholic population in this country, because I know that it is only by means of these schools that the blessings of a sound, moral, and religious training and suitable literary instruction can be conferred upon a class of children whom the influence of the ordinary National schools has never been able to reach—I mean the thousands of homeless, friendless, destitute children, who, if neglected, are sure to be the means of contaminating society with immorality and crime, but who are sought out by these devoted men and women, and gathered into their schools and asylums where they are nurtured, and clothed, and instructed, and trained with an untiring tenderness and solicitude to which even the children of the happy and the wealthy are often strangers. In my general report for 1861, after showing that the female pupils in the ten school districts comprised in my circuit are considerably more numerous than the male pupils, I observe:—'In my opinion this preponderance of female pupils over males is mainly attributable to the influence exercised by the convent schools. It is observable in every one of the ten districts except two. In the Limerick and Cork districts in which convent schools are numerous, the preponderance is most observable, while in the Macroom and Bantry dis-

tricts, in the former of which there is but one small convent school, and in the latter none, the number of male pupils exceeds that of females. This proves, I think, that the convent schools succeed in attracting a large number of children, who, if such schools were not in existence, would, most probably, never attend any school.'

"It has also been said that my report 'shows very clearly that the effect of the convent and monastery schools upon the education of the people will be of the worst kind.' Excuse me, sir, for stating bluntly that my report shows nothing of the kind, but rather the direct contrary, The following is one of the passages which you did not quote:—

"'It is undeniable that their schools do an incalculable amount of good. Their pupils receive a moral and religious training of the highest order; they are educated to habits of truth-telling, modesty, order, and cleanliness; and such of them as attend with fair regularity, and continue at school till they reach the upper classes, are sure to receive an excellent literary education.'

"The following is another:

"'I have no unfriendly feeling for the convent schools. On the contrary, no one can appreciate more highly than I do the great good they have done in the localities where they have been established; and it is for this very reason, and because I am convinced that with more judicious management their sphere of usefulness would be vastly increased, that I have ventured to call the attention of the good nuns to those defects in their school system, which in my humble judgment must seriously mar the effects of their zealous and charitable labours.'

"Now, what were 'those defects in their school system' to which I called the attention of the nuns, and out of which such capital has been made by their enemies? Allow me to enumerate them, sir.

"I.—I stated that I apprehended that many of the nuns, from not having any opportunity of receiving a technical training as teachers, have a very limited acquaintance with those improved methods of teaching and school organization which have received the sanction of experience, and that the want of such technical knowledge is most apparent in their management of the junior classes.

"Well, sir, this is true, and it is undoubtedly a defect, which, however, is not incapable of remedy. But does it constitute an inferiority on the part of the religious teachers generally to the lay teachers generally? Not at all. The majority of the lay teachers in the service of the Board are untrained; and this is true, not merely of the lay teachers throughout Ireland, but of those in the province of Ulster, where all this agitation took its rise, and where I find from the Commissioners' last report, about 63 per cent. of the lay female teachers have received no technical training whatever.

"But there is this difference between the two classes, that whereas the general education of the untrained lay teachers, and of most of the trained, is limited to a knowledge, more or less imperfect, of the subjects taught in ordinary National schools, the nuns, on the contrary, are all well educated women, of cultivated intellects, of refined taste and quick perceptions, and, in so far, much less likely to feel the want of technical training, than teachers of humbler abilities and more limited acquirements. The following is another of the passages in my report, which it did not suit you to quote:—

"'It is undeniable that the majority of them are infinitely better educated than the teachers of ordinary National schools; while it is equally true that they bring to the discharge of their duties a disinterestedness and devotedness to which even the most zealous of the lay teachers can have no claim.'

"II.—I stated that it is a characteristic of these teachers that they are impatient of competition, and that a rival school, if it can possibly be extinguished, is not allowed to exist. But I added, and this, sir, is another of the passages which you forgot to quote:—

"'Now, I am perfectly convinced that in pursuing this policy these worthy teachers are actuated by good motives. They have faith in themselves, as all earnest, devoted teachers have, or ought to have; and believing conscientiously that their own schools are best adapted for the proper training of youth, they consider themselves justified in using all their influence to remove other schools out of the way.'

"In this part of my report I made use of a term which I ought not to have used, both because it is an objectionable term in itself, and also because it is one very liable to be misinterpreted. I refer to the word 'intolerance.' The sense in which I employed it in my report is obvious enough from the context, viz., 'impatience of competition,' but it is clear that you, sir, and others, have attributed to it the meaning in which, I admit, it is commonly understood in this country, viz., 'religious intolerance;' and if any of the good nuns have understood it in that sense, I hereby publicly retract it, and offer them my sincerest apology for having employed in reference to them a term susceptible of an interpretation at once so offensive and so undeserved. I say 'undeserved,' because I believe in my conscience that the charge of religious intolerance is one that cannot justly be laid at the doors of the convents in Ireland. To their hospitals the Protestant invalid is as welcome as the Catholic. In their seminaries for young ladies, Protestant professors and teachers are freely employed, whenever the services to be rendered can be more efficiently performed by such than by Catholics; and in the National schools connected with convents and monasteries, I have frequently found Protestant pupils whose literary instruction was as carefully attended to as that of the Catholics, while I am satisfied that the most scrupulous care was taken to secure such children from any interference with their religious belief contrary to the wish of their parents."

"III.—I stated that in every mass of population there is always a not inconsiderable number of children who would readily attend lay schools, but cannot be induced to frequent those conducted by religious teachers, and that consequently when the lay schools are extinguished a considerable portion of the children of the locality are deprived of the means of education.

"This is quite true. It is partly owing to the fact that many parents object to send their children to schools where they will have to associate with, and compete with, and not unfrequently be distanced by, the children of the poorest of the poor, the little ones of the friendless and the destitute of the locality; and it is partly owing to the fact that many children have a repugnance to the restraints imposed upon the pupils of convent schools in respect of the observance of order, punctuality, propriety of demeanour, and cleanliness and tidiness of person and dress—all of which are much more strictly enforced in convent schools than in the ordinary lay schools.

"But I have never said, sir, as one of your contemporaries says I did, that 'the Roman Catholic people do not relish convent instruction,' or that 'convent schools are utterly inefficient as places of popular education,' or that 'I considered lay teaching to be the best and soundest, and conventual and monastic instruction to be intolerant as well as ineffective.' I have never said that while the ordinary National schools exhibit 'a comparatively efficient system of education,' the convent schools exhibit 'a depreciated, inferior, worthless system of sham teaching.'

"Such statements on my part, or statements leading to any such inferences, would have been gross untruths, because I am perfectly well aware that some of the very best National schools are convent schools, and that there are convent National schools in my own group of districts unsurpassed by any schools under the Board.

"Neither have I said that convent schools are unfit places for the training of National teachers. I believe exactly the contrary. I have the best reason for knowing that the young teachers at present in training in these schools (I mean the paid monitors attached to them) answer infinitely better at the examinations than those trained in the ordinary National schools, and that, when they fail, their failure is more frequently to be attributed to carelessness on the part of the Inspectors in selecting incompetent candidates for the office of paid monitor, than to the inefficiency of the instruction imparted by the nuns. I am also well aware that some of the very best teachers in the Board's service have been educated and trained in convent schools, and I venture to affirm that there is not an Inspector of judgment and experience in Ireland who would not concur with me in stating that teachers so educated and trained not only answer more creditably than others at the annual district examinations, but also conduct their schools with greater zeal, energy, and success.

"IV.—Another defect, and the only other one, noticed in my report, was this:—that the conductors of convent and monastery schools admit pupils without limit, and without any reference to the available teaching power; and that as a consequence the rate of progress is extremely slow—that it takes a very long time for a child to work her way from the lowest to the highest class—and that, in point of fact, comparatively few ever reach that goal.

"This was quite true at the time referred to in my report, viz., 1860. But I am happy to say that the defect has since been remedied to a very great extent by the extension of the monitorial system, which has had the effect of lessening very materially the disproportion between the teaching power and the number to be taught; and I have every reason to believe that a striking improvement in the schools has been the result."

5825. When last under examination, you appeared to admit that the religious minorities of the North and South of Ireland met with similar treatment in schools. Are you acquainted with any cases in the South of Ireland where Protestant children receive Catholic in-

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struction?—I have never known a case of the kind except one. That was in Drimoleague National school in the county Cork, and I held an investigation in consequence. The rector of the parish complained that some children of his denomination in the National school were receiving Catholic instruction, but when I held the investigation the father of the children came before me, and stated in the presence of his clergyman that it was in consequence of his express orders that they attended religious instruction, and that no attempt had been made to give religious instruction until he went to the school, and gave express orders to that effect. That is the only case of the kind that I am aware of.

5826. Can you tell us how many cases there are in the North of Ireland of Catholic children receiving more or less Protestant instruction?—It appeared from the return ordered by Major O'Reilly, that in a vast number of cases the Catholic minorities were induced, by some means or other, to accept of Protestant religious instruction.

5827. Is it the case that the minorities in the North and the South receive similar treatment in matters of religion?—Certainly in matters of religion they have not received it, but that is remedied now. At the time the return was made out they did not; I have never known an instance in the South of a Catholic manager or teacher endeavouring to interfere with the faith of the Protestant minority; but there have been numerous cases in the North of the Catholic minority having been induced by some means or other to receive Protestant instruction, and the practice has brought great unpopularity on the system.

5828. You mentioned a case in Cork in which the Commissioners refused to accept an institution because it was taught by monks or brothers?—Yes.

5829. Had you seen anything to call for their exclusion from State aid?—None whatever. The rules and regulations of the Commissioners are observed faithfully in the monks' schools, and monks' schools are as much open to children of all denominations as any other school. I may add that the monks' schools I am acquainted with are fully as efficient as any other class.

5830. At what number would you estimate the daily attendance at primary schools of all kinds in Ireland?—Forty-nine on an average, in each.

5831. Can you tell the total?—I could tell the total by referring to a document I have.

5832. It appears from the Census of 1861 that on the 17th May in that year the whole number of children in attendance at primary schools of all kinds was 443,333?—Yes.

5833. What proportion do you claim for National schools?—I cannot exactly tell, but the correctness of that statement has been questioned by those well acquainted with National schools.

5834. Was not the actual daily attendance at National schools about 320,000?—Yes. I should say it was about 300,000 in 1867.

5835. What is the number in daily attendance at convent and monastic schools?—About one-tenth of the whole attendance of children, and one-fifth of the whole attendance of female children.

5836. Is not the number about 50,000?—Yes.

5837. Do the convent schools require as constant supervision as other schools on the part of the Inspectors?—I do not think they require more constant supervision, for I think they are conducted as faithfully in accordance with the rules of the National Board as any other. They require more time for inspection, for there are larger numbers of children to be examined in them.

5838. Do they require supervision equally as constant as the ordinary schools?—It is possible they do.

5839. How many of the special reports on convent schools for 1864 were drawn up by you?—Three.

5840. Did you not specially report on the Kenmare, Killarney, and Tralee schools?—Yes.

5841. Did you report on any others?—I think not.

5842. Does it not appear from the reports that the Inspectors paid only incidental visits to these schools—Killarney, twice in four years; Kenmare, once in three years; and Tralee, not once in four years?—That is so.

5843. They did not judge it necessary?—They did not.

5844. Do you not believe that nuns whose intellectual qualifications are accepted by the Commissioners without inquiry are beyond doubt morally qualified to teach children?—Beyond a doubt.

5845. Is it your conviction, whether inspected or not, nuns will give due time and all their skill to the education of children in their schools?—I believe the inspection by the Board has not the slightest influence in that respect, and that if their schools were not inspected by the Board they would be as faithful and diligent, and as attentive to the moral training of the children as at present.

5846. In reference to other schools where there is not equal confidence in them, does not the supervision of the manager supply what is wanting?—Certainly.

5847. You have said that the influence of the managers is very salutary?—I think so.

5848. Their visits to schools frequent, and the efficiency of teachers in regard to punctuality, diligence, and good conduct greatly due to their supervision?—That is my opinion.

5849. You have also given your opinion that managers are bound to see that the Board are not deceived by the teachers in any way, either by unseasonable absence or by falsification of school records?—That is so.

5850. Suppose the qualification of the teachers to be ascertained, and the managers to discharge the functions of superintendence in the admirable way for which you handsomely and I have no doubt truly give them credit, do you not think a thorough examination of the schools once every year would afford to the State the further assurance that is needed?—It would, afford all the assurance necessary to satisfy the State that the funds are not misapplied, but it would not afford to the local parties the means of obtaining as much of the public aid as they would be entitled to under a system of payment by results, for on the occasion of the annual examination a considerable number of the children who had been instructed by the teacher during the twelve months might happen to be absent, and the teacher would get nothing for them.

5851. Taking into account the remote position and small attendance in the case of many schools, how many children do you think an efficient Inspector should examine in a year?—I should say he would be able to examine 10,000.

5852. You think 10,000 would be a moderate number to hold an Inspector responsible for?—I think so.

5853. That would be, at the rate of fifty children a day?—I was calculating it in that way, taking the average attendance at about fifty.

5854. At that computation could not fifty Inspectors—that is, forty-four District Inspectors and six Head Inspectors—once a year thoroughly examine all the scholars in primary schools of any kind throughout Ireland?—If they had nothing else to do but to make one examination each year.

5855. Do you not consider inspection, if carried beyond the point where it is necessary to ascertain that school work is regularly and effectively conducted, to be little better than waste of public labour and money, and of scholars' time?—I should.

5856. Be so kind as to tell me what subjects are taught the children of the first class in the schools, for I find a discrepancy in your account and that of another Inspector?—I am aware of that, and I was thinking of it. I stated that among the subjects taught in the first class was geography, because in point of fact it *is* taught, but I found on the evening after I was examined last, on referring to the programme, that it is not now mentioned as one of the subjects. I know, however, that in point of fact geography is taught by maps, though not by task.

5857. You have said that in your opinion, National schools should afford to talented boys an opportunity to raise themselves?—That is my opinion.

5858. Is it not the aim of National education to make the bulk of the people industrious and contented in their own sphere of life, rather than to help a few to rise out of it?—That is the main object, but both can be attained, and I think there is great danger to the State and to society in allowing the talented children of the poorer classes to remain with abilities uncultivated, because if they have genius, they will even in a low stratum of society have an influence over their fellows, and these are the persons who get up secret conspiracies throughout the country. The man of no ability never initiates any movement dangerous to the State.

5859. The *Chairman.*—What do you say are the functions of a model school, as you said in answer to a question from Dr. Wilson that Latin and Greek should be taught?—The functions of model schools are two or three. One is that they should be as training schools for teachers; another is that they should serve as models to all the schools of the surrounding neighbourhood of what National schools ought to be and might be made, and a third is that which I have been alluding to—that they should afford an opportunity to the talented children of the district, of getting such an education as would enable them to raise themselves to a respectable position in society.

5860. Do you think it necessary for the teachers of ordinary National schools that they should be acquainted with Greek and Latin?—Not generally so, but it is most useful that the teachers of the first class schools in towns where there is a large population should be capable of giving instruction in Greek and Latin, and generally the more a teacher knows the better qualified he will be to conduct his school efficiently.

5861. Taking the case of ordinary National schools in considerable towns: for what walks in life do you consider it desirable that the children taught in them should learn Greek and Latin?—I merely meant that by learning Greek and Latin they would have an opportunity of getting situations in several positions which they could not aspire to if they did not know Greek and Latin.

5862. What positions?—For instance, apothecaries, doctors, attorneys, clergymen, and a variety of other positions. In many of the competitive examinations, too, classics are of the subjects in which they would have to answer.

5863. Do you consider the preparation for being an apothecary, or any of those other professions you name, the work of a primary school?—I do not consider it to be necessarily the work of a primary school; but a National system of education, to be efficient, should provide for the children of the poorer classes the means of raising themselves, and therefore there should be schools connected with the National system that would give that education. With regard to the primary schools, I do not consider it is their only function, nor do I consider that in any such school it ought to be the most important function. I consider the most important function would be to educate the masses of the poorer children in reading, writing, arithmetic, &c.

5864. Do you think you could get a large class of teachers in Greek and Latin, without an additional class disproportionate to the advantage?—It would be difficult to get it now, but if the thing were introduced we soon should, and it would not add much to the expense.

5865. Are monitors trained best in large or small schools?—I think they are more likely to be efficient teachers if trained in large schools; but it depends more upon the teacher than upon the school.

5866. Are monitors trained best in the model schools or in the large, effective, ordinary schools?—I think they are trained better in the model schools. At all events that ought to be the case; but some of the best monitors have come from large ordinary schools, and the very best monitors have come from convent schools.

5867. Do you find in the examination of monitors when they come to be probationers, any difference between those from model schools and those from ordinary schools?—I do not know that I have found any marked difference, for when they are examined as probationers they are not examined on many of the subjects they are taught in model schools, and there is then no superiority shown in those from model schools; but when they are examined for the second class they show a superiority over the others.

5868. Do you think it necessary to put a check on convent and monastic schools, to prevent overcrowding?—Not more than upon other schools. It would be desirable, that in all schools there should be some such check, if it could be done without offending parties, but the convent schools are bound to accept every child that offers. And, indeed, I have never found, in any school, ordinary, model, or other, that a single child was ever rejected for want of space except in Dunmanway Model School.

5869. How came it that the convent schools that were named had not been visited once a year by the Inspector?—There is a difference between a visit and an inspection. In our technical language a visit means an incidental visit, but I am sure it will be found that the schools were inspected more than once. They were inspected three times a year, but there was only one incidental visit.

5870. Lord *Clonbrock.*—I see an observation that you made the last time you were here, that the gentry took very little interest in the education of the locality in which they reside—that is in reference to the teachers. Are you familiar with the working of this system in the west of Ireland?—In the south-west of Ireland particularly.

5871. Are you aware that at the present moment the gentry of Ireland—where they are Protestant—are absolutely debarred from being managers of National schools?—I think, my lord, that the Catholic clergy would not consent to their setting up National schools, and becoming managers. I think they would not approve of the children attending those schools.

5872. They will not even consent to a proprietor in his own country district being the manager of his own school?—I cannot say that that is the general rule, but I know they have an objection to it. If the proprietor were a gentleman who made himself active in forwarding religious instruction, or in religious matters, they would prevent it.

5873. Suppose I was to tell you of a proprietor who proposed to the clergymen and bishop to build a school on his own property, and not to interfere in the slightest degree with the education given in it, but to commit it entirely to the best Roman Catholic master they could get, superintended by a National Inspector, and assisted, as he had reason to hope, in every way by the Roman Catholic clergymen, and supposing I was to tell you that that offer was utterly rejected unless he would make over the school entirely in fee to the Roman Catholic bishop and priests, would that be a usual thing?—I do not think it is usual, because I know of many cases where Protestant landowners have established National schools, and are by themselves or their agents the managers, having entered into an understanding, however, that they would appoint Catholic teachers, and that the Catholic pupils should be under the supervision of the clergy.

5874. Do you know why the Roman Catholic ecclesiastical authorities have an objection to Protestant managers?—I think I do.

5875. Is there not an objection to the admission of the very best Roman Catholic masters into their schools, that is, of one whom you yourself would think most competent as a teacher?—It is true they will not take any master trained since 1862.

5876. Does not that fact in itself account for having a low character of masters put over your schools?—Their not allowing a master or mistress trained since 1862 to take charge of a school in their parish, must have the effect of diminishing the number of efficient teachers.

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5877. Is this the fact or not? It was asserted to me yesterday by a Roman Catholic clergyman that they object to masters out of the training school because that religious instruction is given in the training school to both denominations at the same time by one lecturer?—I never heard of that objection, and I know that it is not the fact. No such thing has ever occurred.

5878. A Roman Catholic clergyman asserted that to me, and I denied it was the fact so far as I had been able to make out. Is the religious instruction always separate?—Always. It is the fundamental principle of our system, and distinguishes the National system from every other. Religious instruction must be separate.

5879. In fact that objection had no foundation?—Certainly not.

5880. Practically, I believe, very few of the gentry are managers in the west of Ireland?—Very few. On Lord Monteagle's property nearly all the National schools are under the management of his agent, and some of the schools on Lord Castlerosse's property are under the management of his agent.

5881. Professor *Sullivan.*—You have stated, Mr. Sheridan, that in the Dunmanway Model School the chief reason why that school has succeeded is, that it is established for some time?—That was partly the reason. It was established in 1849, and continued in operation without giving offence to any person in the locality up to the time that the opposition to the model schools assumed a serious form. The Roman Catholic clergy and the Roman Catholic bishop did not issue any strong command to the Catholic parents to withdraw their children from that school, and accordingly it has continued up to the present to be well attended.

5882. How many teachers are there in the Dunmanway school?—Six, I think, besides monitors and pupil teachers.

5883. How many of them are Roman Catholics?—Four.

5884. The head master and second master, what are they?—The head master and head mistress are both Roman Catholics.

5885. Has not that circumstance a good deal to do with the success of the school?—Well, I really think not—the same is true of almost every one of the model schools.

5886. Have they been there for many years?—They have not been there many years, because there has been a succession of teachers in that school.

5887. Were they there before the opposition to the model schools began?—Yes; but that is true also of Limerick and Clonmel, for the teachers were there for years before the opposition commenced.

5888. You don't think it has anything to do with the personal character of the teacher?—I am quite sure it has not.

5889. You are acquainted very well, I suppose, with the Cork Model School?—It has not been long in operation, but I think I am as well acquainted with it as an Inspector can be who has been over a school for only a short time.

5890. What class of persons attend that school?—When I was examined before I think I stated that one would find in the Cork Model School a larger proportion of children of a better class than would be found in other schools, for the reason that Roman Catholic children were not allowed to attend it, and other children stepped in.

5891. Are you aware that it is quite a common thing for carriages to call for children?—I know that it is not a common thing for carriages to call. Small conveyances call for some of the children, because a vast number of young children attend the school. The south of Ireland is very wet, and whenever there is a wet day some conveyance calls for such children.

5892. Have you often heard of a carriage and pair calling?—Indeed I have not unless with visitors.

5893. Is it a common thing for persons to pay first-class railway fare from the Bandon district to attend the school?—I know that some children came from Innishannon, some from Queenstown, and some from Passage West and other localities, for the purpose of attending that school.

5894. Then in giving that high per-centage of persons in the higher books, you have not taken into account that they belong to a totally different class from those attending ordinary schools?—I have not, but I think the classification rather low in the Cork school.

5895. But still, as a model school, the class of persons who come there would be more constant in attendance than the children at other National schools?—Yes.

5896. And would be better attended to at home?—I don't know that. We found the children who came there first lamentably deficient—children of parents in good position.

5897. Is not that common throughout the country?—Indeed I think it is. Unless the pupils who came to the model school had attended the ordinary National schools; we found them generally, though very fair readers, quite unable to explain the meaning of a word. We found they knew nothing of grammar, or geography, or arithmetic.

5898. What are the extra subjects taught in the National schools that you have had connexion with?—Drawing, vocal music, physical science. These are about the only extras.

5899. Now, with regard to physical science, what training do the teachers of the model schools get from the Commissioners?—They are generally men who had spent a considerable time in training here in the Central Department in Dublin, where they got lectures regularly in physical and applied science, as well as in pure mathematics.

5900. What is the official meaning of physical science?—It really means with us mechanics, hydrostatics, geology, electricity, heat, pneumatics, and other things.

5901. Are lectures given on all those subjects?—There were, I know, and I think there are still.

5902. Have you the means of teaching those subjects in the model school?—Yes.

5903. A laboratory?—A laboratory.

5904. And apparatus?—And apparatus.

5905. The apparatus works?—Yes.

5906. You are quite sure?—Yes.

5907. I assume you know practically it works?—Yes.

5908. The electrical apparatus, for example?—Well that subject has not been gone much into; but it formerly, in the Clonmel Model School, formed the principal branch, because the Inspector in charge had a great taste for that subject.

5909. As a matter of fact, are not the apparatus supplied to the model schools mere toys?—That is not the fact.

5910. Have you yourself seen them worked?—Yes.

5911. What are the particular things?—I should find it extremely difficult to enumerate them all; but everything a teacher would require is furnished to him, and got from the very first makers.

5912. Are they got from the first makers very recently?—I believe they are. I believe the apparatus department, in Marlborough-street, which supplies these articles, gets them from the best makers.

5913. With regard to the teaching of geology?—Geology is taught simply with reference to diagrams, and that sort of thing—a sort of elementary course.

5914. You also teach natural history?—Slightly, I mean by diagrams.

5915. Do you think the classification of vertebrata and invertebrata by Professor Owen are subjects for boys and girls of ten years of age?—For boys; girls don't attend the class at all.

5916. Mr. *Gibson.*—Do you know Paterson's work on zoology?—I do; that is the school-book.

5917. That is much used in the National schools?—That is the book that is principally used.

5918. Professor *Sullivan.*—Do you think that would be a subject for boys and girls of ten years of age, just learning the Third Book—to learn a list of names of

fishes derived from the Greek?—They don't learn those names.

5919. Then it is a sham to exhibit these things to a stranger, as being taught to a class which is called up before him for examination?—Do not understand me as saying that they are not learned at all. The children you speak of are not required to learn them.

5920. Suppose I or another person saw a class in a National school which was called up for the purpose of showing the progress the children had made, and the subject of instruction was the classification of invertebrate animals according to Professor Owen—very long names—and no one in the class being above twelve years, and that they get the most of these names by heart, do you think it would form a proper subject for occupying the time of the children?—If it were confined to that, I think it would not, but I do not admit it is confined to that. I think they get a very fair knowledge of these matters, such as will give them a taste for acquiring a fuller knowledge when they come to a mature age. The third class in National schools is capable of learning a good deal of these subjects.

5921. Is it with such long names as those, which children are not able to pronounce—names such as I can hardly pronounce myself?—Cetacea, pachydermata, infusoria, &c., are not names difficult to pronounce.

5922. Are you acquainted with Professor Owen's classification?—I am.

5923. Are all the names in that easily recollected?—They are not by any means, but a great many of them are; and, in general, I do not think there is so much importance attached to learning these names as to learning the characteristics by which the classes are distinguished.

5924. The teacher, you say, receives instruction in Marlborough-street on subjects such as natural history?—Yes, and in some of the model schools where he has himself been trained.

5925. Who is the person that has charge of teaching such things as geology and natural history, and all those other subjects in the central training department?—I will not undertake to say who has particular charge of geology. I think it was Dr. Sullivan. I think Professor Butler has several subjects, and Mr. O'Sullivan, the assistant professor, has some. I will not undertake to say how they divide the subjects between them. I think that duty falls principally to Professor Butler.

5926. But is he not professor of mathematics?—He is; but since Dr. Clarke's death there is no particular professor for physical science.

5927. Then he is the professor for the whole range of natural, physical, and mathematical science?—Do not ask me as to that. I am not acquainted with the division of their duties.

5928. Do you think a teacher can be trained in all these subjects in six months?—Unless he had received some instruction before, he could not. But he may have been a pupil-teacher in a model school and have received considerable instruction in them there, he may have been five months afterwards in training, and after that get into the special class for a year, and in that time he will acquire a pretty fair knowledge.

5929. Do you consider that in two seasons he could acquire that knowledge. Would not the course be the same in both sessions?—I think not; it is more extensive in the special class. I think they have special lectures for the different periods. I think they get a more extensive course in the special class, or at least they learn the same subjects more thoroughly. But I mentioned that I would not undertake to answer all these questions with precision.

5930. You are not aware of your own knowledge whether any provision is made for teaching any of these subjects except mathematics?—I am sure they are taught.

5931. What is the text-book employed?—The only text-book employed is the one prepared by the late Professor M'Gauley.

5932. Is that accurate science?—I have a very poor opinion of that text-book.

5933. Do you think that is up to the present condition of science?—I think not, and never was.

5934. Do you think it right to teach obsolete science?—I do not; but I think the professors do not restrict themselves to the statements or reasoning in that book.

5935. Is this not the state of affairs: that the teacher, or lecturer, or whatever he may be, lectures to a class—suppose on the experimental sciences in one way, and the pupils learn in their books a different account? Is not this the contradiction between the two?—I admit it is a very grievous defect.

5936. That is a fair representation—is it not—of the state of things?—I should say it must be.

5937. Has it come under your notice that that really is the state of affairs on this subject?—I think it is—that is to say, if that text-book is the only book that can be put into the hands of the pupils; but I think the teachers do not derive their knowledge exclusively from that book, for the teachers may consult any books they like. I am sure they don't use that book much in their lectures now. It is a very bad book.

5938. With regard to grown-up girls in convent schools, is it not a fact that one of the functions which the nuns perform towards the girls in their schools is to endeavour to obtain employment for them?—Certainly.

5939. And that such girls are kept there solely with that view when they arrive at a certain age?—No doubt of it; and I may say they are the only schools in Ireland in connexion with the Board that do obtain employment for such children; but I may also observe that wherever there is a school conducted by a good teacher, whether lay or not, you will find *grown* children attending that school.

[Adjourned.]

SEVENTEENTH DAY.—DUBLIN, WEDNESDAY, JUNE 3, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. the Lord Bishop of MEATH.
The Right Hon. LORD CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

June 3, 1868.

EDWARD BUTLER, Esq., Professor in the Training Department, Marlborough-street, sworn and examined

Edward Butler, esq.

5940. The *Chairman*—What office do you hold in the training department?—I am at present Professor and Superintendent of the training establishments and central model schools.

5941. How long have you held that appointment?—Nine years and a half now.

5942. Had you previously held any other appointment under the National Board?—I held the appointment of District Inspector for eight years and a half, and also the office of Head Inspector for eight years and a half; then I was four years out of the service of the Board, during which time I was in the Catholic University. I returned to the Board's service in the year 1859—the beginning of 1859—and I have been in it since then.

5943. What is the department in which you are professor now?—The science department.

5944. On what subjects do you give lectures?—I give instruction to the masters in geometry, the elements of trigonometry, mensuration, mechanics, and some few lessons on physical science. To the mistresses in training I give lessons in the elements of arithmetic, and some general notions on geometrical figures, definitions, and terms.

5945. Into how many classes are the masters in the training department, to whom you lecture, divided?—The teachers in training are divided into two classes, the general class and the special class; the general class, who are mostly the teachers of schools in the country brought up for training here, is divided into two divisions—the mistresses as well as the masters.

5946. How often does a new set of masters come to the training college?—They are summoned early in January, and early in August, each year. They come up twice in the year, the first course being longer by about two weeks than the second course. It is the general class I am now speaking of.

5947. How long does each class remain in the training department?—Five months about in the spring course, and four months and a half in the second course—that is the autumn course.

5948. Into how many classes do you generally divide the male pupils who come up, say at the beginning of each half year?—They are divided into two classes—two divisions. The first division or senior division, and the second division or junior division; for certain purposes the two divisions go together.

5949. For which purposes?—For instance, for Dr. Sullivan's lectures—the instructions he gives are given to the teachers in a body.

5950. On what subjects?—His branches are in the English department, namely, grammar, the lessons on money matters, geography, the principles of education. These form the chief matter of Dr. Sullivan's teaching.

5951. Do you keep the class that comes up in the autumn separate from those that come up in the beginning of each year?—They are always separate. The general class does not remain, except for the five months for the one course of training. Those who come up in January—about the 15th of January—leave us about the 15th of June; and those who come up early in August—it is generally the 3rd and 4th of August they come up—leave us a few days before Christmas. There are two distinct sets of teachers in the year forming the general class.

5952. Are the number of teaching days evenly balanced between the two half years?—Not quite; there is a difference of about eight days—from eight to twelve days.

5953. Which is the shortest term?—The autumn term is the shorter one of the two.

5954. Do you find any inconvenience from that difference?—Why, of course, the instruction in some of the subjects has to be rather curtailed in consequence of having a smaller number of days to give instruction to the teachers.

5955. Has it ever been contemplated to balance the two half years more evenly?—Not in my time.

5956. Do you consider the loss of a fortnight in the shorter term prejudicial?—It is to some extent, as every loss of instruction is. It would be better if the second course were longer by a fortnight, were more equalized with the other.

5957. What would be the practical difference of making the arrangement?—One difficulty would be the intervention of the Christmas holidays, another would be the occurrence of the summer vacation, which in the central model schools does not generally close until the end of July, and we always wish to have the schools assembled about a week or so before the teachers come up to the training department.

5958. How long have you held your present post of professor in the training department?—Nine years and a half.

5959. Do you find any improvement in the course of these nine years in the acquirements of the masters on their first coming up for training?—In some respects I think there is a great improvement in them, especially in those who have served an apprenticeship as pupil teachers in the model schools. These young men generally come up to us very much better prepared than those who have schools of their own, but who have not had the advantage of passing through a model school, or of being trained in any way previously to their appointment as teachers of schools.

5960. Do you find any improvement in the female teachers during the last five years?—There is an improvement in them also, and it is due to the same cause. As in the case of the masters, many of the young persons that come to be trained in our female establishment have served their time as paid monitresses in some of our good schools through the country; and these generally come better prepared than those who have received their appointment as teachers without passing through the same preparation.

5961. Have you many teachers that come up for training who have been educated elsewhere than in the National schools?—We have had a few of late years. Among the female teachers especially there have been a few from time to time who had no connexion with National schools, and who have been recommended and trained by us.

5962. Where have these female teachers been educated?—In private schools, generally speaking; perhaps at home; but, generally speaking, they were in private schools previously.

5963. Do masters or mistresses ever come to the training college that have been educated in the Church Education schools?—We have had some.

5964. Did you notice any distinction between their general proficiency as compared with those educated in the National Board schools?—I cannot say we did; I took no notice on that point.

5965. Do children ever come to the training department that have been educated in convent or monastic schools?—Many teachers have come to us who were taught in the convent schools—the National convent schools; very few have come to us from the monks' schools.

5966. These monks' schools are not under the Board?—They are not under the Board. I think there are but two under the Board.

5967. Did you notice any deficiency, either in the capacity or in the training of those that have come from other than National schools?—Some of the young people who have not passed through the National schools we found rather deficient as compared with those who had passed through National schools. Those who had been educated in private schools we found, generally speaking, deficient, as compared with those who had been taught in the National schools.

5968. What was the state of preparation of those who had come to you from convent schools?—They were generally exceedingly well prepared.

5969. And the male monastic schools?—I cannot at present call to mind any young man who came in my time from the male monastic schools. My colleague, Dr. Sullivan, has always spoken of the young persons who came from the convent schools as being amongst the best prepared of those that he came across. This was specially so previous to the opening of the model schools in the country, and since then we find that the girls who come from the convent schools are equally well prepared with others on the whole.

5970. Do you consider that the acquirements of those persons who come to you to be trained has risen at all during the last few years?—Their acquirements on admission?

5971. Their acquirements on admission?—Yes, they have.

5972. Do any of the pupils in the training school stay more than one half year?—Some few have been recalled for a second course of training—more especially among the female teachers—to the general class; but the members of the special class have all received a course of training in the general class before they are brought back to the special class.

5973. What is the special class?—The special class consists of young men and women who in passing through the general class have distinguished themselves, and who appear likely to become, by some additional training, very good and very efficient teachers. Our selection is at present very much confined to young people who would have no school on leaving the general class; they are mostly the pupil teachers or paid monitors who have come to us from model schools. Those we recall form the special class. We consider that they would be going away from the training course without having any employment, and that during the year they may remain in the special class many opportunities may offer for their employment in country schools. In the meantime they will be improving in their acquirements and in their qualifications.

5974. To what class do persons so recalled for a second period generally attain?—They generally reach the second or first division of the second class. Some few leave us in the first class.

5975. Will you go on detailing your duties with the various classes during the week?—With one division of the masters I am engaged on Mondays and Thursdays for an hour—and on Wednesdays for half an hour. At the end of two weeks the other division comes to to me. On Tuesdays I have the two divisions of the general class together for an hour, and on Fridays for half an hour. On Wednesdays and Fridays I give an hour to the male special class teachers. With the mistresses in the general class I have half an hour on Mondays, and on Thursdays and towards the end of the course they receive an additional hour in the week for about three or four weeks, as the case may be, from me; I give an hour on Wednesdays to the female special class. Our apportionment of time is rather intricate in consequence of having to subdivide the classes.

5976. Do you know how many males and how many females the entry of the current half year consists of?—We have 66 male teachers and 73 female teachers who entered at the commencement of this course.

5977. Do you know what the numbers of the various religious denominations are?—So far as the distinction of Catholics and Protestants is concerned we have 37 Catholics and 29 Protestants in the male class. We have in the female class 31 Catholics and 42 Protestants.

5978. Do these classes include any actual schoolmasters that have come up for training?—Yes, both schoolmasters and schoolmistresses are included. There are masters and mistresses of schools up at present who still hold their schools and will return to work them.

5979. A considerable number of your classes during the current year are actual schoolmasters or mistresses?—The greater number has always been of masters and mistresses until within the last few years, when the number of persons who are non-teachers has been rather on the increase.

5980. Are those persons who are non-teachers looking to get a school as soon as they have passed in Marlborough-street?—They expect so. It is their object, in coming to be trained, to be fitted thereby for obtaining a school in the country.

5981. Do persons in want of schoolmasters or mistresses apply to any of the authorities in Marlborough-street?—They frequently apply, sometimes through the secretaries, and sometimes directly to the professors, to recommend them fit persons to take charge of schools.

5982. Do you find any difficulty in placing efficient pupils?—Sometimes we do. We have had sometimes to send away young men and young women from the special class, when their time of training was completed, without being in a position to provide them with situations.

5983. Does that often happen?—It happens almost every course with one or two, or sometimes more.

5984. Are you able subsequently to get places for these?—In some few instances we have been able to do so, but they pass away from us, and seldom apply to us again. The applications to us for teachers have diminished very much of late compared with what they used to be in former times. The professors were frequently applied to; latterly it is not so.

5985. To what do you attribute that?—Well, to some extent to the training that may be obtained in the model and other schools by pupil teachers, and paid monitresses. A young person who has completed a course as paid monitor in a good school—four years good training—is better qualified than in former years when there was no opportunity of their having any such training. That is one of the reasons that has occurred to me. On the other hand, there is also at present a feeling on the part of some of the Roman Catholic clergy against employing teachers who have been in our training establishment.

5986. At what point in your classification of teachers should you say that a master or mistress is sure of getting employment, first class or second?—They are not sure at any stage. Though they may be in the first class, they are not sure of getting employment. It does not depend exactly on the class.

5987. What are the arrangements of the training college with respect to the religious instruction of the classes?—The religious instruction of the Protestant young men and young women who come up is entirely left in the hands of the Protestant clergymen who attend to give religious instruction to the children of the schools. Whatever arrangements they make are carried out by the teachers, while they are under our

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care, both in the model schools and in the training establishments, as well as on the Sunday. With regard to the Catholic teachers, for the last few years no Catholic clergyman has attended in the model schools, but whatever regulations were made by him before his withdrawal, the same are now adhered to and carried out by us as far as we can do so, and the Catholic masters and mistresses are required to attend to their religious exercises as they used when under the direction of the clergyman who last frequented our schools and gave religious instruction there. The Catholics and Protestants are separated for religious exercises. On Sundays the Catholic teachers assemble for religious exercises in one department, the Established Church teachers in another, and the Presbyterian teachers in another department.

5988. Under whom are these religious instructions conducted?—In the houses for the masters, both in George's-street and in Glasnevin, the superintendents are Catholics, and they have the supervision of the religious exercises of the Catholic teachers residing in these two houses. The assistant superintendents in the houses are both Presbyterians, and they look after the religious exercises of the Presbyterians. As regards the Established Church teachers, at present it is the senior among them who superintends their religious exercises. A similar arrangement holds in the female department. The superintendent is a Catholic, and she assembles the Catholic mistresses morning and evening for prayer and other religious exercises. The matron is a member of the Established Church, and she has charge of the Established Church mistresses. The assistant superintendent in the house is a Presbyterian, and she has charge of the Presbyterian teachers.

5989. Is there any payment made to any minister in attendance on the religious exercises at the model schools on the part of the Board?—No, none.

5990. Has the standard of the lower class of teachers who come up to be trained in Marlborough-street risen during your experience, on their arrival?—They are improving. It is higher than when I first came here. They are on the whole of a better class—better qualified on admission.

5991. Have the greater part of them been educated in National schools themselves?—I think most of them have.

5992. Do you often keep teachers over the first half-year?—We have seldom done so.

5993. Sir *Robert Kane.*—You mentioned a few minutes ago the distribution of your time in attendance on the classes in the male and female training department. What is your own special duty in regard to these classes?—The science department.

5994. In addition to general superintendence?—Yes, I am one of the General Superintendents—Dr. Sullivan is my colleague.

5995. You are General Superintendent of the training house and model school. Dr. Sullivan takes charge of the literary subjects, you of the science?—Yes.

5996. And your scientific instruction of course is purely elementary?—It is, mainly.

5997. Mathematics?—Elementary mathematics and the elements of physical science.

5998. You have materials for illustrations in teaching the elements of physical science—an apparatus?—There is an apparatus, but it is not in a very good state. It has gone through various hands. Some time after my appointment as Professor under the Board, I was requested to forego instruction in physical science in order that it might be given by Dr. Clarke, who, previously to my appointment, had been intrusted with the duty of giving this instruction for a certain number of weeks in the year to the teachers in training. I was requested to forego my claim to do that portion of the business, and let Dr. Clarke continue as before. He died about two years ago, and for some while after the apparatus remained in abeyance, so that at present it is not in very good condition.

5999. Since Dr. Clarke's death have no steps been taken towards arranging for completing and regulating the apparatus that was used by him?—Last year it had to be removed from the house where it was kept in his time, and where it had lain for a good time after he ceased to discharge the duties. It was removed to another room which had to be fitted out. The apparatus is not in working order. It would take some time to get an apparatus of that kind into order.

6000. Is Dr. Clarke about two years dead?—I think about two years.

6001. Since his death the instruction in science has been under some disadvantage?—With reference to the apparatus it has; but the instruction given can only be of a very elementary character, and may be given to a great extent without any apparatus. It is the merest elements that we have time to give instruction in to the teachers in training.

6002. How far does the mathematical instruction extend?—I generally put the masters through four books of Euclid, and give them some elementary instruction in trigonometry so as to enable them to solve triangles; I explain to them the principles of mensuration. They receive instruction on some of the elementary portions of conic sections, on a few elementary propositions of what is called modern geometry, and on a portion of mechanics; that is the extent of the mathematical instruction I give.

6003. But has the Board given instructions to render the illustrations of physical science more complete?—Not at present. No steps have been taken towards it.

6004. Had Dr. Clarke devoted a good deal of attention to experimental physics?—He had. He lectured during only a portion of the year to the teachers in training, and the remainder of his time he devoted to the instruction in the model schools in the country; hence the apparatus was spread about.

6005. Since Dr. Clarke's death, when you entered upon the functions that he had previously fulfilled, did you represent to the Board the importance of having that apparatus put in working order?—I did not make any representation officially on the subject to the Board. It was only last year I got charge of the apparatus, and got it removed from where it had lain. About that time I saw by a Parliamentary paper that there was an intention on the part of the Board of appointing a person to have special charge of that department; and whether that person was to be myself or another, I was not informed, so that I did not know but I might be interfering with the duties which another might be appointed to discharge; and then I took no steps in the matter, and continued to give such instruction as I could to the teachers in training without having applied about the apparatus.

6006. Then has the Board since decided upon not appointing a successor to Dr. Clarke?—I don't know.

6007. Then did you consider that you were discharging functions provisionally or permanently?—At present I consider them provisional, so long as there is the minute of the Board for the appointment of a person to take charge of that department separate from the mathematical department.

6008. Would it not be advisable for that provisional department to have a good collection of apparatus—to have the apparatus put in proper working order?—There is a difficulty in getting things done. I did not, however, represent the matter to the Board.

6009. Of the masters in the employment of the Board, Mr. Butler, what proportion, do you think, have passed through your training establishment?—As far as I can ascertain there are about 2,400. Out of some 4,600 there are 2,400 that have passed through the training establishment, and 2,000 untrained. I am speaking of the latest return I could get—the report of 1865. Since that the reports have not given the number of trained and untrained teachers.

6010. Then the number is something more than half?—Something more than half of these were actually in schools at that time—I am speaking of the masters. As to the mistresses, I think there were about 1,000 trained, out of the 3,000.

6011. Have the thousand passed?—The thousand

have passed the training establishment out of 3,000 mistresses who were in schools during the year 1865.

6012. Did you find, or has it been found, there is a marked distinction between the working or performance of those schools which are provided with trained masters and those schools which are not so provided?—I cannot speak with reference to the results in schools for the last nine years and a half. Since I have been in the training department here I have had nothing to do with the inspection of schools in the country, and I cannot speak of my own knowledge; but when I was Inspector of schools, I found that the schools taught by trained teachers were better than those that were taught by untrained teachers.

6013. Would you not think it desirable that in every case some evidence of qualification should be required from a person before he was placed in charge of a school?—Certainly; but I think that, to some extent, that evidence is required now. Before the Board sanctions the payment of a salary to a teacher they must be satisfied he has a certain amount of qualification, and also satisfied that he is in a way to conduct the school efficiently. The Board don't pay the salary unless the Inspector reports that the teacher has sufficient qualification to teach the school, and that he is able to keep the school accounts, and to maintain discipline and order in the school. Teachers undergo a probationary stage in all cases.

6014. Then do you treat the period that may elapse between the appointment of the master by the manager and the confirmation of that appointment by the Board, and the paying of salary, as a kind of probationary stage?—Yes, it is treated so by the Board.

6015. Is it not, in fact, an experiment which is tried at the risk of the scholar—a kind of experiment *in corpore vili*?—To a certain extent it is an experiment on the scholar; but there are very great difficulties in the way,—great difficulties in trying to avoid that. Thus you curtail very much the right of appointment which lies with the manager if you limit him in the very first instance to a person who has been trained; moreover, from the very beginning up to the present time, there have not been means of training all the teachers.

6016. The supply of trained masters is not equal to the demand?—Quite so. We have trained upwards of 5,000 masters since the commencement of the Board, and there are only about 2,500 trained masters at present in the service of the Board.

6017. With your present training power how near can you go to meeting the actual demand for masters?—At present we can train about 200 masters and 150 mistresses in the year if they come to us. We have had as many as 100 and 110 masters in training at a time; two courses in the year will make 200 trained in the year. Of mistresses we can train 75 in each course, about 150 in the year. This makes 350 teachers that we can train in the year. We have accommodation for about that number, or can make the necessary accommodation.

6018. In giving these numbers do you refer to your training power here in Dublin?—I am speaking of our own training establishment here, quite exclusively of the pupil teachers that may be trained in the country. I am speaking of the central training establishment. We can turn out 350 teachers in the year if they come to us.

6019. To what extent can that training power be supplemented by the action of the model schools in the country?—I am not prepared to answer the question. I don't know how many pupil teachers there are in the model schools in the country.

6020. Has the number of masters coming up to be trained diminished?—It has diminished: at least the number of Catholic masters has diminished.

6021. I think you mentioned in answer to a former question that there was an objection on the part of the Roman Catholic clergy to employing masters who had been so trained?—There is that objection.

6022. What do you consider to be the origin of that objection?—I suppose it is the order of the bishops in 1862.

6023. It is nothing in the conduct of the masters?—Not that I am aware of; I am not aware of anything wrong in their conduct.

6024. Nor no circumstance in the management or administration of the training institution?—Not that I am aware of, and I never heard any mentioned.

6025. You mentioned in answer to a question by the Chairman that the religious instruction was given to the Protestant masters in training by the Protestant gentlemen who had always given it?—Yes, by a Protestant clergyman, the Rev. Mr. O'Mahony.

6026. Is he a chaplain to the institution?—No.

6027. What is the precise character?—The Rev. Mr. O'Mahony was originally appointed by Archbishop Whately.

6028. As chaplain?—Not as chaplain, as I understood.

6029. Is he paid by the Board?—Not by the Board.

6030. Do you know does he derive any emolument from that office?—I believe Archbishop Whately made him some small allowance, and that Dr. Trench has continued it to him.

6031. But he is not paid any salary by the Board?—He is not paid any salary by the Board. For the Presbyterians, Dr. Kirkpatrick attends. It is in his district we are placed. The Rev. Mr. Robertson attends for the Wesleyans, and the Rev. Mr. Armstrong attends for the Unitarians.

6032. None of these, I presume, receive salary from the Board?—None receive salary from the Board.

6033. There is no religious instruction given by a Roman Catholic clergyman?—Not at present.

6034. How long is it since this religious instruction has ceased to be given by the Roman Catholic clergymen?—I think it is eight years or thereabouts. I am not certain, but I think it is eight years.

6035. What was the occasion of the withdrawal of the religious instruction which had previously been given by the Roman Catholic clergymen?—I am only speaking of what I heard said about the matter. The last who gave instruction was Dr. Power, who is now Rector of Clonliffe College. When he removed to Clonliffe College from Marlborough-street, the gentleman who succeeded him did not look upon himself as authorized to continue the instruction Dr. Power had given at the model schools unless he was directed by the Archbishop. The Archbishop did not give the direction, and he did not come to us. As it were, it dropped. The nuns continued to give instruction to the girls and teachers for several years afterwards; I think it is four years since they have ceased to attend.

6036. At the time of the cessation of the Roman Catholic religious instruction, did you make any representation to the Board as to the expediency of arranging for its continuance?—I made no representation to the Board, but the Resident Commissioner was perfectly aware of all the circumstances, and I considered that his knowledge of the facts was quite sufficient.

6037. Do you know if the Board took any steps on the subject?—I am not aware.

6038. You are not able to say, Mr. Butler, whether the Board or Resident Commissioner took any steps in the matter with reference to obtaining a continuance of the religious instruction?—I am not.

6039. Do you know has it ever happened in the arrangements of your training institution that instruction of a religious nature was given to the Catholic and Protestant teachers together by any person?—I have no recollection of it—not in my time in the training department.

6040. How long have you been in the training department?—About nine years and a half.

6041. Then during that time you have no recollection of any such thing having taken place as that the same person gave religious instruction to the Protestant and Catholic masters promiscuously assembled together?—No; I have no recollection of it, and I don't think it took place.

6042. In the arrangements of your institution could such a thing take place?—I think not.

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6043. Do you think it could have taken place without your having become aware of it?—I don't think it could. I think I should have heard of it.

6044. In answer to the Chairman you described to us the arrangements regarding the distribution of religious supervision in the residences of some of the masters and mistresses. Has that system of mixed residences been found to produce practical inconvenience?—Not that I am aware of.

6045. Have the masters of different denominations residing that way, in the same house together, lived harmoniously together?—Quite so.

6046. So far as your knowledge goes of them there has been no quarrel about religion?—Not that I ever heard of.

6047. On the other hand, has there been any evidence of any particular indifference to religious duties or religious observances on the part of those persons?—None has ever come under my notice. I had no right, I thought, to interfere about the Protestants; but as for the Catholics, I have endeavoured to ascertain whether they attended to their duties as they should do while here, and I have been told they have always done so. I believe the Protestants are equally attentive to their religious duties.

6048. But among the Roman Catholics, for whom you naturally felt yourself particularly interested, you have learned, so far as your information goes, that they attend to their religious duties and observances, and do not manifest any indifference which could be attributed to association with persons of other particular denominations?—I should say not; I have heard of none.

6049. Are those mixed residences visited by any Roman Catholic clergyman?—Not as residences. But they are visited occasionally; a Catholic clergyman has gone to these houses when called. The superintendent might wish him to speak to a Roman Catholic teacher in training, and he has gone to see that young man.

6050. Was that in case of illness?—No. In case of illness they always visit.

6051. In a case where his advice would be beneficial?—Where his advice might be considered useful to the young man. In such a case the Catholic clergyman has gone to the residence.

6052. What had been your occupation before your connexion with the Board as head of this training department?—I was connected with the Board as District Inspector from the year 1838 to the middle of 1846. I was then appointed Head Inspector along with Mr. Robertson,—that was the middle of 1846—and I remained in the service of the Board as Head Inspector till the end of 1854. In 1855 I obtained a chair in the Catholic University, where I remained till the end of 1858, when I returned to the service of Board as professor.

6053. Mr. *Gibson.*—You are not the only teacher, Mr. Butler, in your department, connected with mathematics. You have an assistant?—I have an assistant.

6054. What is his name?—Mr. O'Sullivan.

6055. He takes up, I presume, the same class of subjects that fall naturally within your department?—By arrangement he takes one portion of the subjects and I take another portion.

6056. Is it the same with Dr. Sullivan. Has he also an assistant?—He has.

6057. What is his name?—Mr. Rintoul.

6058. Can you say what arrangement is made with regard to the particular department of Dr. Sullivan and Mr. Rintoul?—I only know in a general way, that, to a certain extent, both take up the same subject—grammar and geography, are taken up by both. Mr. Rintoul besides devotes much attention to instruction in reading, composition, and the lessons on reasoning. Dr. Sullivan, on the other hand, takes up the lessons on money matters, and the principles of education.

6059. Both departments have a principal and an assistant?—Yes.

6060. I believe the late Archbishop Murray was one of the original Commissioners of Education?—He was.

6061. The Roman Catholic Archbishop of Dublin?—He was.

6062. And he continued so down to the time of his death?—I believe so.

6063. He was succeeded by Dean Meyler, the Dean of the Metropolitan Chapel?—Yes.

6064. Now, during all the time Archbishop Murray lived, and during Dean Meyler's life, was the attendance of the Roman Catholic clergy regular at the training school of the Board?—I can only speak for the time I have been in the training department—that is, since the year 1859. I think it was about the year 1860 that the Roman Catholic clergymen ceased to attend. I am not certain about the date, but that is my impression.

6065. They did not cease during Archbishop Murray's life?—No, I think not.

6066. You cannot speak then with reference to Dean Meyler—whether they ceased attending during his life or after his death?—I think they had ceased before Dean Meyler's death.

6067. You spoke of the order of the bishops in '62, I suppose you refer to the declaration of the Synod of Thurles?—No.

6068. You spoke of the order of the bishops in '62, I want to know what order that was?—I don't know how to characterize it. It was an address to their clergy in which they recommended, indeed ordered them, not to allow any of their teachers to come up to be trained, and not to appoint in their schools in future any teacher trained here.

6069. Has there been a considerable diminution in the number of teachers coming up for training since that?—Yes, in the number of Catholics coming up. For the five years previous to that the per-centage of Catholic masters in training was 76, and of mistresses 73, and in the last five years, from '63 to '67, it fell in the case of masters to 53 per cent., and in the case of mistresses to 48 per cent.

6070. You said, in reply to a question by the Chairman, that you did not keep any teacher longer than six months?—I meant in the ordinary general class of teachers.

6071. There is a class of teachers kept longer in training than six months?—The special class teachers generally receive eighteen months' training.

6072. That is, the special class, then, consists of teachers distinguished by their superior attainments—by their superior talents?—To a great extent; but we also take into account whether they have a prospect of a school on leaving the training establishment. Latterly we have chiefly selected the pupil teachers.

6073. You said, Mr. Butler, that no steps have been taken since Dr. Clarke's death to have a successor appointed in this particular department. And I think you said that after his death the apparatus had to be removed—what was the cause of that?—The building in which it had been kept was pulled down.

6074. And during the time was there another building erected?—No, there was a room arranged for the purpose of receiving the apparatus that was removed from that building.

6075. In that room to which the apparatus was removed, was there facility there for giving the same sort of lectures that Dr. Clarke had given before?—There was the same facility for giving the lectures, but the apparatus was not in order to be used.

6076. Did you make any application to the Board to have the apparatus regulated?—I did not. I said I did not make any representation to the Board.

6077. Are teachers trained in our model schools in the same course and in the same manner in which they are trained in the establishment here? Is there any provision for the training of teachers in our model schools, or do they merely confine themselves to pupil-teachers?—They confine themselves to pupil-teachers wholly.

6078. And many of those pupil-teachers come up after to be trained in our establishment here?—They generally are very anxious to come, and we have from fifteen to twenty in each course. When those pupil-

teachers have finished in the model schools, they come up to us to be trained, if they have no school to go to.

6079. The Earl of *Dunraven.*—You stated now that you have not made any representation to the Board as to the state of the apparatus?—I have not done so.

6080. In what other way could the Board become cognizant of it?—It is only within the last year I was aware of it. I did not get the charge of the apparatus until then. It used to be taken to the country. Parts of it were taken away from time to time by Dr. Clarke for the lectures he had to give at the model schools; after which he would bring them back again. They were thus moved about from place to place. It was only this time twelve months or a little later the apparatus was handed over to me to remove from the place in which it had been left. The apparatus was in very bad order. When I had the room ready I put the apparatus into it; and then under the impression I was not to continue teaching that branch, and that another person might be appointed to it, I did not take any steps to get the apparatus put into order.

6081. And you allowed the Board to remain ignorant of the state of the apparatus?—The Board as I then understood were intending to appoint another person to the position. At least there is a document of the Board recommending an alteration in the training department which, as I supposed, might deprive me of the physical science department, because there was contemplated in that report a professor of mathematics and a professor of physical science, and I thought I need not take any further steps in the matter.

6082. Mr. *Gibson.*—Dr. Clarke itinerated in the country?—He went to the model schools from time to time.

6083. He gave courses of lectures on physical science in these model schools?—Yes, and he carried with him to the model schools part of the apparatus. He took down all the portions that were available in the Dublin department. The apparatus was under his control, and he took such parts with him as he required from school to school. He might leave a certain portion in a school for a time, and then bring it back again.

6084. On his appointment that particular department was, as it were, taken out of your special care, is that so?—When Mr. M'Gauley left the Board, Dr. Clarke was appointed to give lessons on physical science in his place; this continued, I think, for two years—until the end of 1858. Dr. Clarke had charge of the physical science department, and one of the other gentlemen, Mr. Sheehy or Mr. O'Sullivan, had charge of the mathematical department. When I was appointed in 1859, I was appointed successor to Mr. M'Gauley, and I naturally assumed I was appointed professor, not only of mathematics, but of physical science as Mr. M'Gauley had been. However, I was requested to forego the instruction in physical science in favour of Dr. Clarke, so that my duties were then confined almost entirely to lecturing the teachers in training on elementary mathematics. I had almost nothing to do with the physical science department.

6085. Now, Mr. Butler, with respect to this apparatus, whose duty do you consider it to be to have represented to the Board that the apparatus was out of order?—When I got charge of it I should, of course, have done so. It had been in charge of other persons before I got charge of it. It was not handed over to me immediately after Dr. Clarke's death. There was a lapse of time.

6086. At that time, I understand, you were under the impression some person would be appointed whose special duty it would be to succeed Dr. Clarke?—So I took it.

6087. The *Chairman.*—Are there any periodical reports made by the professors to the Board as to the sufficiency and completeness of the various instruments and apparatus in the several departments in Marlborough-street?—No, there are no reports made to that effect. When an instrument or piece of apparatus is required a requisition is made and sent to the Board; but there are not periodical reports made of the state of the apparatus, or books, or requisites.

6088. Mr. *Stokes.*—Was the apparatus formally put in your charge by an order of the Board at any time?—I think not. It was never put formally in my charge, except in so far as I considered myself as having a claim upon what had belonged to the department in Mr. M'Gauley's time; but it was never formally put in my charge that I remember.

6089. The *Chairman.*—To whom, except to the professor in charge of the department, would the Board look for maintaining the completeness of the apparatus?—There is no other person, as far as I know, to whom they could apply on the subject.

6090. Is there any person other than the professor engaged in the department, whose duty it would be to see to the maintenance of the apparatus?—I think not.

6091. Master *Brooke.*—I want to understand the length of time that is taken to train a teacher. I think you said half a year for each?—Five months in the spring course, and four months and a half in the autumn course.

6092. Then, at the end of this course you consider, generally speaking, that the teacher is fully trained?—So far as we are concerned, we consider him fully trained if we give him a classification at the close.

6093. Five months in one course, and four months and a half in another course. Are there many instances of teachers remaining for a second course?—There are not many instances, except as special class teachers. I have explained that we have two classes—the general and the special class.

6094. Will you explain what the special class means—what is the difference, and what is the object?—The special class consists of a certain number of young persons—promising teachers—selected from those who have gone through their training in the general class with a view of fitting them for the better class of school. That is chiefly the object of the special class.

6095. Who makes that selection?—The selection is made by the professors at the close of the training.

6096. And is it an object with the teachers to get into that class—do they wish to enter it?—They do very much—so much so that for many years the applications were much more numerous than the places we had for them.

6097. Is there a limit to the number?—There is a limit. Thirty-six masters was the original number. It has been now reduced to 24 masters and 15 mistresses.

6098. Do these special teachers remain there for a second course?—They may remain with us for a year after entering the class: but many of them leave us before, when a school offers.

6099. And is that the number, 24 and 15, at present?—Not at present, because some teachers have left the special class since the commencement of the present course. It was so at the commencement of this course.

6100. Now outside that special class are there any that remain for a second course?—There are a few.

6101. Have any been recalled for a second course?—All go home at the end of the course, and then some may be summoned a second time.

6102. Of their own accord do they come for a second course?—Certainly; those who have been brought back have been brought back of their own accord. It is their own wish to come back, or the wish of the manager, or the wish of their parents.

6103. Can they come without the special permission of the Board?—They are summoned in the usual way by direction of the Board, but whether the permission of the Board is technical or not I don't know.

6104. Is that a question of merit—how do they come to have that advantage?—They all look on it as an advantage, and a great one.

6105. How do some get and some do not get it—is it merit?—To a great extent it is merit, and in some cases a young person who, though not the most meritorious, is likely to be very much improved by a

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second course of training is brought back. I scarcely say it is on merit alone, but there is the prospect of the person becoming a good teacher, and being better fitted for a school.

6106. We will take the report of '66. The Board say, "We have trained this year 285 teachers, 137 males, and 148 females." That represents the numbers that attend in each course?—Quite so.

6107. What do you do with those that remain for a second course, and even a third course, with reference to those figures?—They are included in those figures.

6108. Are they included twice?—They are; these have been so.

6109. You take the entire number of teachers in each course?—The entire number of teachers in residence every time, and we add those together.

6110. I observe that the greatest number of females in any of the years from 1858, was in 1865, in which year 156 women were trained. But you told us a little while ago you had room for 150 in the establishment?—We have room for about 150. These 156 represent the two courses. We never had more than 75 or 78. We have had as many as 78; but the accommodation is rather too limited even for 75.

6111. When you said you had room for 150, you meant room for half 150?—I meant 150 for the whole year, or 75 at a time.

6112. So that your number of 156 in that year, 1865, was a full class?—It was a very full class; we were very crowded then.

6113. And in 1866 you had 148 men?—Yes. We have accommodation for about 100; but we would not wish to have more than 90. If necessary, we could accommodate about 100.

6114. In 1858 there were 199 men?—Yes; that makes nearly 100 each term.

6115. I see that the prohibition of the bishops in 1862 has had a very material effect upon the number of Roman Catholic attendants. In 1861 you had 207 Roman Catholics; in 1862 you had 212; the next year the number sank down to 159, the next year to 158; in 1865 you had 165; in 1866 you had 137, and, nevertheless, the total numbers trained are kept up very high indeed. It seems upon the whole you have got nearly as many as before the year 1862. In 1865 you had 308 altogether, and that nearly amounts to the highest number in any year. Of course there has been a great increase in Protestants?—The increase is in the number of Protestants who have come to be trained.

6116. I observe that in the year 1858 you had only 61 women, and in 1859 you had 88 women, and in 1860 89 women, and from that year 1860 it suddenly sprang up to 151, 152, and so on, and has kept at that level ever since—about 150. Can you account for that?—In the second course of the year 1858 fever broke out in the establishment, two female teachers died, and the Board thought it desirable to let the other young women go home, giving those who went the option of coming back the next course, or, if they did not come back, of retaining the class they had on coming to the training establishment, and of being considered trained, but without any benefit in the way of classification. That accounts for the small number in 1858. We took credit for those trained in the first course of that year—and for a few of those in the second course who said they would not come back, and whom we considered as trained.

6117. Well, in 1859 there were only 88?—That makes 44 and 44. The accommodation in the female training establishment has been increased since that time. It was in the year 1861, I think, that the training establishment was enlarged. Formerly there was only accommodation for about 44 or 45, but in the year 1861 it was increased, and in the new establishment, when opened, there were some 30 additional beds, giving accommodation altogether for about 75. That accounts for the change.

6118. Mr. Butler, I should be glad to know can you account for the prohibition of the Roman Catholic bishops in the year 1862. What was their object, or what was their objection to the training school?—I can only know what they state themselves. I cannot say more. I have no definite opinion about the matter. They have put forward their own opinions.

6119. That has diminished the number of candidate teachers very much, no doubt; still I see that last year, or the year 1866, which is the last report I have seen, there were 137 Roman Catholics, and in the year 1865 there were 165 Roman Catholics. Can you account for so considerable a number still coming up?—Many of the Roman Catholic teachers are not under the priests, as managers of their schools, and there is no prohibition against any except those under clergymen, so far as the prohibition itself goes. Many teachers have resigned their schools, and come to the training establishment, on the chance of obtaining another school after being trained.

6120. Are they in any cases appointed by Protestant managers when they do get a school?—I think so.

6121. You don't know of any instances?—I know several Protestant gentlemen who have taken Roman Catholic teachers from the establishment, and would have none others in their schools. One gentleman generally comes twice a year.

6122. The prohibition has affected to some extent the numbers of your Roman Catholic candidates for training. Has it affected the quality of the teachers? Do you find that the same class of clever men come forward?—They are the same class. The prohibition has not had time to tell on them in that respect.

6023. And yet the field of competition for them is diminished?—It is diminished.

6124. Have you known instances where trained Roman Catholic teachers were unemployed in consequence of this prohibition?—I cannot call to mind any individual cases, but I am certain there are several. Many of our teachers in training now have no school to go back to, and they make this a kind of claim on us to be put into the special class.

6125. Then you think the pupils of the training school at present are in point of mental power equal to former times?—Oh, quite so; quite the same, upon the average.

6126. Rev. Dr. *Wilson.*—Mr. Butler, you have referred to Professor M'Gauley. Was he your predecessor in office?—He was my predecessor, with an interval of two years.

6127. Who acted in the meantime?—Dr. Clarke and Mr. Sheehy, who had acted under Mr. M'Gauley for some time; Mr. O'Sullivan succeeded Mr. Sheehy.

6128. Had you a special reason for resigning the Board's service as Head Inspector at the time referred to?—No special reason beyond my own comfort. I was tired of travelling through the country. I had been about seventeen years going about from post to pillar, and I was tired of it; so when the situation in the Catholic University was offered to me, I accepted it.

6129. Was this situation offered to you while in the service of the Board?—Yes, it was while I was in the service of the Board.

6130. You have read, I presume, the statement drawn up by Mr. M'Gauley, which appears in the report for 1855, in reference to the training department?—I have not read it very recently, but I have read it.

6131. It is stated here by him that "it was intended by the Commissioners that candidate teachers should be summoned from the ordinary schools for training in the District model schools, and that afterwards they should be summoned to complete their education at the model schools in Dublin." Was that the original idea of the Commissioners, are you aware?—I am not aware, sir.

6132. The reference here is to the report of the Commissioners of 1846, page 13, in the statement by Mr. M'Gauley. He also says, "Previous to their admission to the model schools in Dublin, they should be examined by the Professors in a course of study to be prescribed for all candidate teachers on receiving a

certificate at the District model shools." Was this plan carried out by the Commissioners?—As a matter of fact the pupil-teachers, who, I suppose, are the persons meant by Mr. M'Gauley, under the head of candidate teachers, the pupil-teachers in the model schools are examined at the close of each year, and those who have there completed their training of one or two years, are recommended by the District Inspectors for further training in the Central Training Establishment in Dublin. These pupil-teachers in the country have all been examined on a programme laid down, whether with the concurrence of the Professors or not, I cannot say; but the Head Inspectors had the framing of the programme of instruction for pupil-teachers.

6133. Do you think it was the idea of the Commissioners at the time this report for 1846 was drawn up, that all parties coming to the Central Institution in Dublin should receive a preparatory course of training?—I cannot say.

6134. Do you not think that such an idea, at any rate, would be in accordance with this regulation of Lord Stanley, in the original letter, that "they will allow to all individuals or parties applying for aid, the appointment of their own teachers, subject to the following restrictions and regulations, namely"—I read the second one—"That the teacher shall receive previous instruction in a model school to be established in Dublin. It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, that may be approved of by the Commissioners, nor of such as the Board may think fit to teach before the proposed model school comes into operation." Was it not the idea of Lord Stanley that after a certain time all teachers should receive a training before appointment as teachers?—I could scarcely say. He evidently excepts teachers of schools in existence.

6135. At that time?—It has not been limited to that. The matter is left to the discretion of the Commissioners, so far as I can judge.

6136. Is that your reading of—"If he shall have received previous instruction in the model school to be established in Dublin previous to his appointment?"—You should add the next clause to that.

6137. It is simply a note bearing upon the state of things which then existed, but this is a rule, and in accordance with that rule was it not the idea of Lord Stanley and the Government, that after a certain time all teachers should receive instruction and training in the model school in Dublin before appointment as teachers?—I should say so, presuming the circumstances of the country were such as to enable it to be carried out.

6138. It has never been carried out I understand?—That none should be appointed teachers in schools but persons trained by the Board?

6139. Yes?—Oh, that has not been carried out.

6140. Have you found the pupil-teachers and monitors coming up to be trained in Dublin, well prepared to receive instruction from you?—Yes, they are.

6141. Did you find them, on coming to be trained, equal and sometimes superior to teachers actually trained by the Professors in Dublin, but who had no preparatory training?—I should say that some were.

6142. I see, in the article prepared by Professor M'Gauley, a reference to model schools and practising schools. Do you give parties in training here employment in any practising schools?—They all receive practical training in this sense—that they are not only instructed in the mode of teaching the lessons, but they are actually made to teach classes in the presence of the head teachers of the model schools, and of either Mr. O'Sullivan or Mr. Rintoul, the assistants to the Professors. It is a portion of their business to make all practise teaching in their presence. Besides that, the teachers are at the commencement of their training course, and at the close, sent to the new model schools, which are the schools designated there as the practising schools, to see how those schools are conducted.

6143. During the time they are engaged in the practising schools, are any of their deficiencies pointed out by the parties superintending them?—They are called upon to give a report to the persons who have charge of them in that department, regarding what they have seen or noticed in these schools, and make such observations as they may think proper; and with reference to the lessons they give in the large model school, where they are practised in teaching, their defects are brought under their notice, and pointed out to them by Mr. Rintoul and Mr. O'Sullivan.

6144. And are improvements in the mode of teaching suggested?—Yes, they are.

6145. Do you not think it would be desirable that a teacher's training should be completed before taking charge of a school at all?—I think it would, if the circumstances of the country allowed it.

6146. Don't you think it would be better to put a man to teach who is trained to teach?—Certainly I think so.

6147. Do you think that injury is likely to be felt by schools owing to the withdrawal of the teachers for a period of training here?—Not to any great extent when the period is so limited as that for which we have them in training. But if the teachers were brought here for a whole year I am sure their schools would suffer very materially. We should have to forego the training of a great number of teachers at present in possession of schools, if we required of all a whole year's course before they got their training certificate.

6148. What was the number of teachers so trained by the Commissioners of Education at the end of 1866?—I cannot state at present the number up to 1866, but up to 1867 it was upwards of 5,200 masters, and about 1,700 mistresses.

6149. I see by the report that the Commissioners trained 7,532 teachers. Of these, how many remain in the service of the Board?—About 3,000.

6150. Can you state the number up to the year 1856 who had been trained?—4,578.

6151. Should you be surprised if it turns out to be the fact that in the ten years from 1856 to 1866, 2,225 trained teachers left the service of the Board. Do you think there are so many?—From the returns I have seen, I should say it is not at all unlikely.

6152. And within 727 of the total number trained during those ten years. If that turns out to be correct won't these figures show that the trained teachers rapidly leave the Board's service for some reason or other?—That would be the inference.

6153. Can you account for that?—They get better situations and have higher positions offered to them.

6154. Do you not think that if they were trained at an earlier period they would likely remain much longer in the service of the Board than at present?—I have great doubts of that.

6155. Don't you think that beginning their training at 25 years of age, and, I presume, above that, the teachers find it an irksome matter, and cannot avail themselves of the advantages supplied by the professors?—I should think not.

6156. Do many come up for training at that age?—A good many, and formerly they came up much more numerously at that age than now.

6157. Have you turned your attention to the classification of the teachers in the service of the Board? Can you tell the per-centage in the first class?—I do not know. I have been out of the way of the general classification of teachers in the country for the last fifteen years.

6158. Is there any great improvement in the classification? Are there more, for instance, in the first class in 1866 than in 1856, or more in the second class in 1866 than in 1856, or more in the third class in 1866 than in 1856?—I cannot say, I should not attach very great importance to that. I should think it varies very much, that it depends on the young men who remain in the service. I think those who get the better class more generally leave the service. Some other situations offer for them.

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6159. Should you be surprised to find that the classification remains precisely at the same point, or nearly so?—Not very much.

6160. Is Mr. Robinson, one of the Inspectors who gave in a report in 1863, still in the Board's service?—He is.

6161. Where is he stationed now?—I do not know.

6162. In the report for 1863, he says—"A teacher's profession is like any other profession, all the better for having none in it but those who were specially trained for the purpose." Do you concur in that?—Certainly.

6163. He says again—"Inspectors are now obliged to examine all persons appointed to schools by the managers; but if these persons can read, write, and count fairly, and know some little of geography and grammar, they must be pronounced fitted for the rank of probationer, even if they turn out afterwards regardless of study, and incapable of learning the art of a teacher. If the Board only knew, as all Inspectors must know, the utter incompetency of many of the persons thus selected by the managers for their schools, the vast difficulty of making any selection at all out of those sent for examination, the risk the Inspectors run, by the desire to obtain suitable persons, of personally annoying the managers, and thus eventually injuring the schools, the number of unqualified persons thus forced into the service to avoid the unpleasantness of such a disagreement, and who after years of trial are eventually dismissed, they would, I am certain, hesitate no longer in taking the necessary steps to make the monitorial staff the only source of supply." Do you find many parties sent up for training answering the description here given, badly prepared to receive any advantage from the professors' lectures and teaching?—A few, but very few comparatively. I may remark with reference to those who come up from the districts, that the Inspectors are always expected to recommend none except those in the second division of the third class, and these should have more than the minimum requirement spoken of by Mr. Robinson. He speaks of probationers. We have very few who come up merely with the qualification of a probationer. In fact, none such should be sent.

6164. Do you know what Mr. Robinson's view is as to the period at which training ought to begin in Dublin?—I do not.

6165. He says:—"After the expiration of the two years' service as pupil-teacher, they should be called for examination before the Head and District Inspector. If found duly qualified they should get a certificate allowing them to act as assistants only. This is the period at which training in Dublin ought to take place." Do you concur in that opinion or otherwise?—I concur in that opinion with reference to young men who have no schools; but in addition to the training of these young men, there ought to be an opportunity given to those teachers who are already in schools to get some training.

6166. Do you concur in his opinion that "before entering a school as an assistant, the teacher should first be trained in Dublin?"—I do not. I should not think that a necessity.

6167. What is the mode of classification by the professors of the parties who are trained by them?—The mode of classification depends greatly on our mode of instruction. Our instruction is very personal. It is of a catechetical nature rather than of the nature of a lecture. We give a few lectures on general subjects; but the examination of the teachers is carried on concurrently with the instruction given during the course of training, so that we have a most intimate and personal knowledge of all the teachers that pass through our hands. At the close, and during the course, they are subjected to written examinations, of which we take notes, as we do also of all the personal examinations we subject them to through the course. At the close of the course the two professors, the two assistants, and the head master or head mistress, as the case may be, meet, form a kind of board, discuss the merits of the different teachers that have passed through their hands during the time of training, and thus determine the class the teacher should be recommended for. It is upon the opinion of the five persons mentioned that the classification is determined.

6168. Are you generally unanimous in the opinion you form?—Mostly; sometimes there is a difference of opinion.

6169. Have you means of knowing what the Inspectors think of your classification?—Some think very little of it, I believe. Some one or two complained of the teachers who had been classed. I have heard so, but I do not know it personally.

6170. Mr. Robinson writes—"I would not allow of any classification in training. It is not for this object that a training-school is established." Do you think the classification by the professors who instruct is desirable?—There is a difference of opinion upon that point. I am not prepared to say that it is positively a good or bad mode of classifying, particularly as there is not a competition between the teachers. It is a qualifying examination, if I may use the term, rather than a competition. If there were competition in the case it might not be desirable that the teachers should be examined by the actual teaching staff. The teaching staff should not be the examining body in cases of competition; but where it is a qualifying examination, I do not see any objection to the teaching staff having the classification in their own hands,—I do not think the same objection holds.

6171. Are Inspectors likely to be placed in any difficulty by the teachers going down to their districts with a higher classification by the Professors than equally good teachers in the same district, who have been classed by the Inspectors as the result of examination and skill in school-keeping?—There may be that particular difficulty, but we also on our part find a similar difficulty. When teachers come to us in a higher class than we think them deserving of as compared with others in the class, we feel very loath to depress one of those teachers, because there are so many circumstances connected with him in the school that may have induced the Inspector to recommend his high classification.

6172. In such cases do you take into consideration anything but the literary qualification?—Whenever we have a difficulty at all we take specially into account and inquire as to the state of the school. We always take into account, not only the literary acquirements, but the mode in which the classes intrusted to the teacher are conducted.

6173. Rev. Mr. *Cowie*.—Are you resident in the training institution?—No.

6174. Who is resident and responsible for the conduct of the men?—In the establishment in George's-street, Mr. O'Sullivan; in the other establishment for masters in Glasnevin, Mr. Ryan; in the male special class department, Mr. Lynch; and in the female department, Miss Byrne.

6175. Are these persons responsible for the moral conduct of the inmates?—The whole discipline of the establishments is intrusted to them.

6176. Well, then, in case of any moral delinquency which would naturally be dealt with by one who could appeal to the conscience and to religious obligations, what would be the course pursued—there is no clergyman I understand?—No, there is not.

6177. In case of any moral delinquency on the part of any of the inmates, who would naturally deal with the individual—who would appeal to the conscience, and to religious obligations?—Generally speaking it is the superintendent who deals with them, and if he gets no satisfaction from the teacher or teachers he applies to the professors, who are general superintendents, and we call the party or parties before us and remonstrate with them.

6178. And there is no religious obligation at all appealed to?—Well, I cannot say, except so far as religious duties are concerned. I don't contemplate a case. If I mentioned the cases that we have to deal with you would be a better judge.

6179. Mention one?—The most usual case is when a teacher violates one of the rules of the establishment.

For instance, a teacher when out walking goes and takes a glass of beer or porter, and gets under the influence of spirituous drink, and comes home to the establishment in that state. The following day the matter is reported to us; we then report to the Board, and for this violation of rule the teacher is dismissed. Even from the fact of entering a public-house he is liable to be dismissed from the establishment, though not from the service of the Board. The cases where the discipline of the establishment is violated are very few.

6180. Take another case: suppose a case of lying?—Well, I have no recollection of a case of that kind having come before us. The superintendent of the house may have had occasional instances. I have had two cases where the teachers took the books or articles of another, and they were dismissed by the Board. The matter was reported to us, and we investigated it. In every case where we see the necessity we report to the Commissioners who take action upon our report.

6181. You have no means whatever of bringing the influence of ministers of religion to bear on the moral conduct of the pupils?—We have not. We might in some cases, if the superintendent thought proper, refer to the clergyman of the teacher. In the case of Protestant teachers there are clergymen who attend the schools, and under whose control the teachers are during the time they are in the model schools. In the case of Catholic teachers there is no clergyman to appeal to, but when we found a Catholic teacher not attending as we thought properly to his duties, a clergyman was asked to call and speak to him, and he did so.

6182. Was that in accordance with the regular practice, or was it merely an isolated case?—They are all actually isolated cases that I have quoted, but I suppose the practice would be such if cases arose. The necessity has seldom arisen.

6183. What is the age, generally speaking, or the extreme limit of the age of the males?—From 18 to 30.

6184. And of the females?—It is pretty much the same. It is from 17½ years to 26.

6185. Surely you know that at that period of life there would be great opportunity—would there not—for watching after the moral conduct of the young people?—Do you mean that they would be liable to go astray?

6186. Yes. At that period of life, I presume, their principles have hardly got fixed at 17?—They are certainly liable to go astray, but with us we find them exceedingly well-behaved. With reference to young females in training, we can scarcely say there has been any breach of rule or discipline whatever, and they are exceedingly well-behaved; all through, that has been found to be the case. And as for the masters, there have been very few cases; a case of drunkenness may have arisen on a hot day, when one of them would come home under the influence of drink. For such a violation of the rules they are removed by the Board from the establishment.

6187. You cannot recollect any other cases of what you would call broad, open sin, that you would have to visit with severe punishment?—I cannot recollect a case; in my time there was none.

6188. Your subject is mathematics chiefly—is it not?—My subject is mathematics.

6189. Do you consider that your teachers can make any real progress in any mathematical branch during the short time they remain with you?—They make some advance in mathematics. On some of the subjects they are pretty well prepared.

6190. In arithmetic, think of a few of your best pupils, how far have they advanced in this subject?—When they come to training they can go through the ordinary rules of arithmetic, commercial arithmetic, square root, cube root, involution and evolution, and those different operations.

6191. Do you require them to come prepared up to that point?—No, but most of them are prepared.

6192. Are they supposed to come prepared up to any point?—They are required to know all the simple and compound rules, fractions, and commercial arithmetic.

6193. Do you examine them up to that point?—That is not my province. My assistant teaches arithmetic and algebra.

6194. The *Chairman.*—Is there any preliminary examination when the teachers come up?—There is not a formal preliminary examination, for the simple reason that the Inspectors, who have the recommending of the teachers for training, are always required by the Board to examine them previously to their coming up here to be trained; the teachers are always expected to be classed at least in the second division of the third class, and as a teacher, to acquire that position, has previously undergone an examination, we presume he is qualified to profit by the instruction in the training school. In the English department and arithmetic a rough examination is gone through to see if the teachers are up to the mark or not.

6195. Do not some persons come to the training college who have not been pupils at National schools?—Some do.

6196. Do you examine them in any way?—We generally examine them a little more carefully than the others; yet, in most cases, we receive a recommendation or certificate from the Inspector to the effect that those persons are qualified to benefit from the lectures. That is generally required from the Inspectors previously to the parties being summoned to be trained.

6197. Rev. Mr. *Cowie.*—Is the object of your arithmetical instruction to improve them in arithmetic or to give them the best mode of teaching arithmetic?—It is rather the latter point, as I understand from Mr. O'Sullivan; he dwells more on the method of teaching than actually the practice.

6198. I suppose as your assistant he is responsible to you in some respect for the conduct of his class?—He is rather independent. He was in office before me. He was there as the mathematical professor, as it were, before I went to the establishment, though only an assistant at the time.

6199. Do you ever examine his classes?—I do not.

6200. Are the majority of the teachers who come to the institution those who stop only for one session?—The great majority are those who stop for one session only.

6201. Do you think that the course of five months is likely to do much good to the teacher?—I think it is. I think it gives him an insight into many modes of teaching that he would know nothing at all about if he were not brought here. I look to our course of training as quite apart from what a training college would be. Ours is not that. It is an establishment where persons who are already the masters of schools come to learn something of the improved methods of teaching and of school management. This is one of the great points to be shown by the head master how to organize their schools. In that point of view I think the short training is very useful, and a very desirable course.

6202. Then if an opponent of your system would say he anticipated nothing but very superficial results from the training of a few months what would be your reply?—My reply would be that it is better than none; that those who are masters of schools in the country, if they had not been trained as pupil teachers before they got charge, or had not been in our establishment, could have but little insight into the improved method of teaching; that for that class of persons who have had no chance of receiving a training, and who are likely to remain for five and thirty years teachers of ordinary schools, it is better to give them three, four, or five months' training than none at all.

6203. Do you teach geometry?—Yes.

6204. And I think you said the first four books of Euclid?—I generally put them over that. Some of them have been through the Sixth Book. They do not read the Fifth Book generally in this country.

6205. Do you take trigonometry?—I take trigonometry as far as the solution of right angled and oblique angled triangles.

6206. Do you require them to have read the Sixth Book of Euclid before beginning trigonometry?—I do not.

6207. In algebra how far do you take them?—Mr.

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O'Sullivan takes them to quadratic equations. I am speaking of the general class.

6208. Does science in your course include chemistry and physiology?—They are included.

6209. Do you lecture on these?—No.

6210. Who does?—They are not taught.

6211. Do they not form part of your reading books?—The teachers get them up from the reading books.

6212. Would not that be a most wretched amount of scientific knowledge to be aimed at by the teachers?—The object is not to make science teachers of them. It is to give them a general knowledge.

6213. That would be the object of the reading book for the children, but would not the teachers require more than the reading book information?—There are few children who have to be taught these subjects. There are very few.

6214. What I mean is this:—You examine the teachers in the reading books, and there are sometimes scientific questions in the examination. Is that not a sham if they have not learned the science?—I don't know the class of examination papers you refer to.

6215. They are published in the Blue Book?—These can all be answered out of the books put into the teacher's hands.

6216. Out of the lesson books?—Yes, and Mr. M'Gauley's book, which, though in many respects rather deficient, is useful in its way, and was at the time it was put together up to the requirements of the day. There are many things that have changed since then.

6217. When people take up these examination papers, and see questions ranging over a great variety of subjects, don't you think it is apt to produce a false impression as to the extent of knowledge the teachers really have—there is no instruction, for example, in chemistry, physiology, or in natural history, I presume?—There are no special lessons in natural history beyond those contained in the books.

6218. And the questions on these subjects really refer to the small bits of cram out of the lesson books?—Yes, they are mostly out of the lesson books.

6219. The teachers, in fact, are examined, if I understand aright, from the lesson books only, and not in the subjects themselves taken comprehensively?—That is in certain respects.

6220. In these things I refer to?—Not in geography.

6221. So far as I understand the plan, it is this, and I put it the way an opponent would do—you admit anyone as a teacher if he can get on at all, so that the Inspector can pass him, then he is paid by the Board, and at some subsequent time he is called up to the normal institution in Marlborough-street to be prepared for the office of teacher. Would you admit that as a true description?—I would not say he is called up to be prepared for the office of teacher. He is a teacher already, but he is called up to be improved as a teacher.

6222. He is a teacher paid by the Board?—He is in charge of a school.

6223. It has only been shown he is fit to be paid by the Board; *i.e.*, he knows the minimum which the Inspector can pass?—Well, once passed, it is desirable for him to come up to be improved.

6224.—Is that a true description of your method?—I don't think it is.

6225. Will you be so good as to describe the method up to the time the teacher is classified?—I make a distinction between the two kinds. Some persons who come to be trained are actually teachers of schools. Others have been pupil teachers in the district model schools, or are advanced paid monitors. These are two distinct kinds of persons that come up to us. The latter class would be the class that would in any country be looked upon as the class fit for the training college. The others would be entirely excluded, unless they were young enough, and surrendered their schools entirely without a chance perhaps of getting them back afterwards. The latter class is composed of persons properly trainable. But with regard to the first class, namely, the teachers who are in possession of schools in the country, if we want to improve their method of teaching in any way, it can only be by bringing them up for a short period of three or four months, as the case may be, without requiring them to give up their schools altogether when they do come up. When I put it that way to myself I think we ought not to forego the short course of training, though there might be parallel with it a longer course.

6226. When the pupils are up for training in Marlborough-street, are they kept entirely at the expense of the public?—They are.

6227. With respect to the questions asked regarding the apparatus belonging to your professorship, could you say what it is worth?—I could not say.

6228. Is it worth £5?—It is worth more than that, but it would cost a good deal to put it in proper order from the state in which I got it. It may be remarked with regard to that apparatus, that it has been, to a great extent, in use throughout the country. The greater part of it was purchased in Mr. M'Gauley's time, and has now been thirty years in use. It is not very new, nor of the most modern description of apparatus; portions were purchased from time to time by Dr. Clarke, but some of these were not retained in the training establishment. They were sent with the Board's approval to the model schools. Dr. Clarke had the use of what would have been my apparatus, and he took it about with him. He was only required to bring it back from time to time. There are only remaining now portions of the apparatus.

6229. Was it chiefly to illustrate chemistry, or astronomy, or what?—It was for all purposes of natural philosophy. Some portions that Mr. M'Gauley used were for chemistry; some were for elementary instruction in electricity, and some for heat; but the apparatus was very limited on the whole.

6230. Mr. *Gibson.*—The teachers who come to be trained have been some time in the schools. They are not mere novices?—Some have been for years in schools. Some are married men with families.

6231. They don't come up *eo instanti* they are appointed to schools by the patrons, but immediately after?—Not immediately after. Some have been in schools for some time. Some have risen in class. Most of them have had some length of service in the country.

6232. Mr. *Dease.*—Are there any pecuniary advantages derived by teachers from their having been trained—advantages besides the increased knowledge?—Yes, if they succeed in improving their classification. But it is open to them to receive the same benefit in the country without coming up to be trained—provided their qualifications are up to the mark.

6233. So that training is not necessary in order for them to acquire high qualification and high pay?—It is not necessary. Teachers can reach the highest position and have reached the highest position without being trained.

6234. What was the exact position that the Rev. Dr. Power, now Rector of Clonliffe, of whom you spoke in your answer to a previous question, held in the training establishment?—He used to come on Tuesdays to give instruction to the Catholic boys and masters; and he oversaw the religious instruction of the Catholic female children and the Catholic mistresses.

6235. Did he receive any salary for that?—Not from the Board. I don't know if he got any from other sources.

6236. I mean from the Board?—Not from the Board.

6237. By whom was he appointed to fulfil those duties?—I suppose by the Archbishop, who is the parish priest of the parish.

6238. I think you stated that upon his leaving that parish and going to Clonliffe, no successor was appointed to succeed him in the duties?—As far as I can understand. No clergyman has come since that; and I was given to understand that none was specially directed to come.

6239. What is done then about the religious instruction of the Roman Catholic teachers who are being trained at present?—There are two hours for religious

instruction on Tuesdays, and half an hour every other morning. The Catholic teachers go with the children at these times and give them instruction; they read certain books that were appointed for the purpose when Dr. Power had charge of the religious instruction in the schools. The same arrangements that were carried out when he was there we have endeavoured, as far as we could, to carry out since he left us.

6240. Who gives the teachers religious instruction?—There is none specially given to them.

6241. Since that time?—Since that time they assist at religious instruction with the children, just like the other teachers in the schools. They take part in teaching catechism and whatever other subjects are appointed for the children in the schools.

6242. Professor *Sullivan.*—Did the Board take no action with regard to the religious instruction of the teachers?—Not that I am aware of.

6243. Did they at any time?—I don't know indeed.

6244. What is the method of procedure with regard to the appointment of a chaplain?—There is no chaplain appointed that I am aware of.

6245. When he was appointed—in the times that a chaplain attended, how did the bishop of the diocese become acquainted with the fact of the necessity for a chaplain to be sent there? For a clergyman to be sent?—I don't know whether he was called a chaplain or not. I don't think he ever was called a chaplain.

6246. Did the Board ever apply to the bishop of the diocese to have a priest sent there?—I don't know. When the schools were first opened here Dr. Murray, who was archbishop and parish priest of the parish in which they are, was a member of the Board, and he directed a clergyman—it was not even one of the parish—it was Mr. O'Grady—to attend there; after him Mr. Mulligan, who was curate in the parish, attended; and after him Dr. Power had charge. But what action the Board took as such I don't know.

6247. Did they take any action with regard to the chaplains of any other denominations?—I think not. I think that Dr. Whately nominated; I forget who first attended; but Mr. O'Regan was there for a time, and Mr. O'Mahony is now; both were appointed by Dr. Whately, without, I suppose, any action on the part of the Board. Dr. Kirkpatrick, I believe, took up the attendance on that principle.

6248. Mr. *Dease.*—Are the rules of the training schools the same now in every respect as they were before the objection of the Roman Catholic clergy was made public?—The regulations are the same in the training schools.

6249. And in the model schools?—In the model schools the arrangements are also the same. There was a change, but whether it was previous to 1862, or subsequent to that date, I cannot exactly say now. We have religious instruction every morning now, instead of only once in the week as formerly. Formerly there was religious instruction only on Tuesdays, from ten o'clock until half-past twelve; but now we have religious instruction up to twelve o'clock on Tuesdays and every other morning, from ten to half-past ten. The religious instruction is wholly separate.

6250. You mentioned that there were 76 per cent. of the men teachers in training Roman Catholics, and 73 per cent. of the women teachers Roman Catholics, before the objection made by the Roman Catholic clergy to the system?—For the five years preceding 1863, up to the end of 1862.

6251. That is to say, at the time previous to the expression of an objection to the system by the Roman Catholic bishops?—And for half a year subsequently.

6252. And these numbers are now reduced to 53 per cent. and 48 per cent.?—Fifty-three per cent. and 48 per cent. for the five years subsequent to that objection.

6253. Where do these 53 per cent. and 48 per cent. Catholics, respectively, of men and women, now get employment if the clergy won't employ them as teachers?—I don't know whether the clergy won't employ them but they obtain employment, with some exceptions. There are lay managers of schools who employ some.

6254. Does any large proportion of the Roman Catholic lay patrons of the schools appoint lately-trained teachers to fill vacancies?—I cannot speak on that point. All I know is, that the teachers get employment.

6255. Do you know, as a matter of fact, whether Roman Catholic lay patrons have the same objection that the priests have, or have any objection to appointing those teachers?—I have not heard of any.

6256. To what do you attribute the increase in the number of Protestants that come up for training above what used to come up formerly?—A great increase in the schools under Protestant management has taken place. That would account, to a great extent, for them.

6257. I understand you to say, that being sent up to the training school is looked upon as an advantage, a boon to the teacher?—It is, generally speaking.

6258. Would it not then, in your opinion, be a check on the Inspectors, if there were to be an examination of the pupils on their coming to the training school, and not to trust altogether to the examinations that have taken place by the local Inspectors?—I would not like to place myself as judge of whether the Head Inspector, or the District Inspector, were right in his classification or not. Every teacher that is classed in the country is classed by a board of Inspectors, the Head Inspector and the District Inspector: and whether we are better qualified to judge than they are, might be matter open for discussion.

6259. You mentioned the case of one gentleman who came twice a year for teachers—do you consider that complimentary or otherwise to the system?—He considered it complimentary, for every teacher that he has had has got promotion from his school. He looked upon it as a step to promotion for a teacher to get his school.

6260. Professor *Sullivan.*—What exactly are your functions in connexion with the Board?—I am one of the professors; I am one of the superintendents of the training establishment; and one of the superintendents of the central model training schools.

6261. As a professor, what are the subjects and departments that come under your care?—What is commonly called the science department comes under me; the English department is under Dr. Sullivan.

6262. Give us a definition of the Board's idea of science?—I cannot say what the Board's idea is.

6263. Well, as represented by your appointment?—Really I don't know what the Board's view was at my appointment

6264. What do you think yourself?—I think that I have got charge of the mathematical department chiefly, and of the physical science department, as far as it can be made available for the teachers in training.

6265. After your appointment Dr. Clarke continued to lecture in Marlborough-street—did he not?—Yes, I was requested to forego that portion of my duties.

6266. Then he lectured on chemistry?—He sometimes did, but not latterly. There were some objections raised to his lecturing on chemistry, but not on my part.

6267. You stated just now that you had nothing whatever to do with chemistry, nevertheless you now say that you had foregone any objection to his taking it?—No, I did not say to his taking chemistry; I said to his taking the physical science department.

6268. The text-book of the Board is M'Gauley's book?—It has been so. There has been no other text-book.

6269. How much of it is taken up with chemistry? The third volume; it is now divided into three volumes.

6270. When that book was selected by the Board did not the Board contemplate that the person who undertook that department was not only to be professor of ordinary experimental physics, but also of chemistry?—Well, I really don't know what they contemplated.

6271. But the fact of that being the text-book does it not imply it?—I think the text-book came after

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Mr. M'Gauley joined the Board; it was subsequently to his connexion with the Board that this book was introduced as a text-book.

6272. But in approving of it, putting it on the list and supplying it as a text-book of subjects for the professors—did not the Board imply by that fact that chemistry did form a portion of the duties of the Professor of Natural Philosophy?—Really I don't see that.

6273. Was Dr. Clarke at liberty to select the subjects of his lectures?—He was.

6274. Did he not apply to you for liberty?—He consulted with me.

6275. Did he not require your sanction?—Well, I think there was a direction of the Board on the subject—that he was to consult with me on the subjects that he was to take up; and he always did.

6276. In what capacity of the many that you have named was he expected to consult you?—As professor.

6277. As professor, and not as superintendent?—No, as professor.

6278. Then you claim to be a teacher of the portion of the subjects that he lectured on?—I do; I looked on that as part of my appointment.

6279. At the period subsequent to the death of Dr. Clarke, what portion of the subjects that he taught did you undertake the teaching of?—I have since that given some lessons in pneumatics and heat chiefly.

6280. During the time that he occupied—shall I call it the chair, or the function of lecturer, you reserved a portion of the subjects I believe for yourself?—Of the whole subject of natural philosophy, I did.

6281. What portion did you reserve?—I reserved mechanics: he did not wish to undertake mechanics, nor hydrostatics, nor optics.

6282. Did you lecture upon all these subjests?—I did from time to time.

6283. What number of lectures did you give in each session during that period?—Well, I suppose there have been from eight to ten lessons—I can scarely call them lectures. I have given lessons in mechanics to the special class during the whole time they were with me.

6284. To the general classes?—To the general class I have given lessons in heat and in pneumatics; about six to eight lessons.

6285. Did you illustrate any of those lectures by models or instruments?—No; by diagrams and the black-board.

6286. Have you, at any time, given any lectures illustrated by experiments?—No, I have not.

6287. With regard to the apparatus there, has any portion of it whatever been in a fit state during the last ten years to make experiments?—I think during the last ten years there has been, because Dr. Clarke used it for a long portion of that time.

6288. But, except that portion of it which he himself had?—The portion of it which came from Mr. M'Gauley's possession into his possession was in a very bad state; so he told me.

6289. You stated awhile ago that a good deal of the apparatus was out of use, and therefore not in repair: was there any other reason; is there not a systematic neglect of the apparatus,—is it in charge of anyone?—I am in charge of it.

6290. Are there any glasscases in which to keep it?—There are glasscases.

6291. A few?—There is a very large number of glasscases.

6292. Have these been recently constructed?—They have been put up within the last year.

6293. Have any of the apparatus been put into them?—The articles were not quite in the fine order mentioned by Mr. Cowie. Some portions of the apparatus are in the presses, and some have not been put in.

6294. You say they were not in applepie order,—were they in such order at all as that anybody could use them?—Yes, I think some were, but they would require a good deal of alteration and repairs.

6295. Have you ever experimented with any of the apparatus that are there?—Oh, yes, I have experimented with them.

6296. You were appointed, I see, to edit the book of Mr. M'Gauley?—I beg your pardon,—not that I am aware of.

6297. I find it stated in a parliamentary return that—"The revision of the Manuals of Natural Philosophy has been intrusted to Mr. Edward Butler"?—The Board never gave me any information about it.

6298. Then that has been returned to the House of Commons without the Board's order?—I cannot say.

6299. Who is responsible for it?—I don't know; I am not responsible.

6300. No Board's order was ever communicated to you to do it?—No.

6301. Then you have not undertaken that task?—I have not.

6302. How many lectures are you supposed to give in the course of the five months?—The general class of teachers is in two divisions. One division is with me for the scientific instruction, and the other is with Mr. O'Sullivan. That arrangement lasts for a fortnight. When the fortnight is up we alternate, and the division that was with Mr. O'Sullivan comes to me while my division goes to Mr. O'Sullivan; so that for that portion of the business there is only half of the course with respect to which we can say that the teachers are with us. I give about thirty lessons to each division of the class,—twenty of them of an hour, and ten of half an hour each; I give, besides, to the whole class forty lessons, twenty of one hour, and twenty of half an hour. I give forty lessons of half an hour each to the mistresses in training.

6303. How many lectures do you give to any particular class in the course of the five months—what is the sum total?—I cannot, you see, they being sometimes divided, and sometimes all together, say precisely how much a particular class receives from me. I might convey a mistaken notion.

6304. Did you give sixty lectures?—I give sixty lessons to the masters in training in geometry and trigonometry alone.

6305. How many did you give upon the other branches?—Well, for the other branches I had twenty hour lessons with the teachers, and twenty half hour lessons.

6306. Now, do you think it a good arrangement that one man should undertake to be professor of mathematics, professor of natural philosophy, professor of natural history, superintendent of the schools, and one of the superintendents of the training department?—Well, I don't think the arrangement a bad one, I must say. I beg, however, to say that there is one of the branches you have mentioned, that I have nothing at all to do with; it does not belong to, nor never belonged to my department, and that is natural history.

6307. Well, who gives lessons in geology?—There are no lessons given in geology.

6308. Am I to understand the fact that certain questions are given in geology, and not only that, but that it forms a very essential and important portion of the Fifth Book of Lessons, and, moreover, that a large quantity of specimens were purchased in London, and distributed to the model and other schools in the country, and yet that no geology is taught?—I have nothing to do with that. I don't know what is done in the country schools.

6309. Then, has nobody ever given any lectures on the subject?—I think Dr. Clarke at one time occasionally did, and at other times he gave lectures in physiology instead of geology. He sometimes took chemistry, sometimes heat, and sometimes electricity. He would vary the subject according to circumstances.

6310. You used an expression awhile ago in answer to another Commissioner—you spoke of "my apparatus"?—I meant the apparatus placed in my department.

6311. That includes, if I recollect rightly, a considerable number of fossils, of geological specimens—a small museum in fact?—I have nothing to say to these.

6312. Who has charge of them?—I put up in a room such as I found left by Dr. Clarke.

6313. Is there a committee on that department at all?—None that I am aware of.

6314. Is it not a fact that many of the teachers in the country have formed classes under the Department of Science and Art?—Certainly.

6315. And that that is a means of their spreading the knowledge of science throughout the country and of adding very much to their emoluments—is not that a fact?—Yes; I have understood it to be the case.

6316. Has there been any provision made in the training department to teach those subjects to the teachers who come up?—No; it is not any part of our business to prepare them for the Science and Art Department.

6317. You have undertaken to introduce science into your books—have you no means of instructing in it; have you not published a book on zoology in two volumes?—Yes.

6318. Are there no means of teaching it?—No, but the book is amongst those sanctioned by the Board.

6319. It was one of the original ideas that there should be agricultural instruction given to the teachers in training; do they not receive it now—is it not a rule that they shall attend the model farm at Glasnevin?—Yes, they attend on Saturdays, and besides that, they receive two hours' instruction every week in Dublin.

6320. What preparation have they with regard to the knowledge of physical science, especially chemistry, and geology, for going to receive agricultural instruction which implies such knowledge?—I am not aware, except what they bring up with them from the country.

6321. The country then is the place in which they get their knowledge of science and not the metropolis?—We are not the only persons that teach it.

6322. Is there to your knowledge anything like this state of things in Europe where there are normal schools?—Well, it is very hard for me to say, as I am not acquainted with all the training establishments in Europe. But ours is not a training college according to the usual idea of a training college; nor was our place ever intended to be a college as far as I can know. It was instituted to give the advantages of training to teachers already in possession of schools in the country.

6323. Well, then, what is the meaning of this in the second report of the Commissioners—"With these views we propose establishing five professorships in the training institution,—one in the art of teaching and conducting schools, the professor in this branch to be the head of the institution; the second in composition, English literature, history, geography, and political economy; the third of natural history in all its branches; the fourth of mathematics and mechanical science; and the fifth of mental philosophy, including the elements of logic and rhetoric." Was it not evidently contemplated there to found a normal school?—It may have been in contemplation, but it was found impracticable.

6324. Was not the original idea to have distinct professorships for those subjects and not to group them all in one person?—It seems that it was so then; but the idea was never carried out.

6325. You have stated that you have nothing whatever to do with arithmetic, nor do you examine the classes of your "assistant"—in what sense is he your assistant—is he not a professor?—Well, I don't consider him to be such.

6326. You don't know what he teaches?—That is another question.

6327. He does not receive any instructions from you as to what he is to teach, or how he is to teach?—No, because I am quite satisfied that he teaches rightly what he has undertaken to teach. It was a matter of arrangement with him when I came that he should take up arithmetic and algebra. He had been discharging the duties of mathematical teacher when I went in 1859, Dr. Clarke having the physical science department, both having been previously held by Mr. M'Gauley. When I went there, I found Mr. O'Sullivan in possession, having taught the whole business of mathematics, and I asked him what subjects he wished to select. He selected arithmetic and algebra. I took geometry and mechanics, and the branches connected with them.

6328. Do you not think it would have been better to have carried out the original plan of the Board, and divided all those subjects amongst different professors?—What time is there, is the question; have the teachers time to listen to all these professors?

6329. It is quite evident that they must have time, inasmuch as you go over all the subjects, is it not?—I don't go over all the subjects, because there is not time for them. If I may be allowed to explain why they do not get more instruction in these branches, it is because there is not time.

6330. Then the whole thing is a sham: is it not?—I would not call it a sham at all.

6331. I could not expect you to call it so?—I would perhaps say not, nor ought a person to consider it so in the least who understood the business.

6332. Do you mean to say it is possible in five months to go over the whole range of those subjects that you have stated it was your duty to go over, and to give any information whatever upon them; do you commit yourself to the statement that you could do so?—So far as there is time for it, I do my best with them.

6333. Pardon me, that is a different question; do you commit yourself to the fact that it is not really a sham to this extent, that while the public outside believe that training is given in those branches, in reality there is no time for giving proper training?—I don't say that. I did not say at all there was not time to give proper training. I say that there is not time in the few months that they are here, and in the length of the day, for the teachers to have five or six professors lecturing them. They are only five months here, and during the short time they stay they have only got five or six hours in the day that they can be taught by us; that is as much as they can do, and we are four persons to give them instruction, besides the head master who instructs them in the methods of teaching, the drawing master, and the singing master.

6334. Pardon me, that does not meet my objection. One of the questions I asked you most particularly was, would it not be better—there are now four, you admit—to make each of them an independent professor, and to give them each his own subject to teach in the proper way?—I think not, because there would not be time for them. If there were a large college, with collegiate arrangements, and the pupils were to remain two years in training, it would be quite a different matter.

6335. Are there not four there at present?—There are—perhaps two too many—and not enough of grinders.

6336. Is not the present arrangement, simply, that two men undertake to do a certain amount of work, and they employ two assistants as subordinates under them as the general undertakers?—I don't know what you mean by "undertakers."

6337. In the sense in which I use it, an "undertaker" is a man who undertakes to teach a great number of subjects, while really only capable to teach a few?—The apportioning of the subjects does not rest with me. I am not an undertaker in that sense.

6338. I am asking your opinion whether, as a matter of fact, those other teachers being, from your own evidence, quite independent of you, it would not be better that there should be a reorganization of the departments, and that each man should be given the subjects that he now has, so as to work independently of the others?—My answer would depend entirely on what kind of work the teachers that are in training come up to. Are they to be lectured to by professors? I say that these teachers will never benefit by that. But are they to be taught, to be ground? that, I think, is what can be done with them. I would rather see a change in the other direction—to do away with the professors altogether, and have nothing but grinders.

6339. Very good, then. Supposing they are grinders,

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would it not be better to make each grinder independent?—Oh, yes; if he is a grinder; but you would require a much larger number.

6340. Still, what I am driving at is this: that at present two persons are supposed to be responsible for what they really don't attend to. Would it not be better to have a proper organization, and to have each man responsible for that share of work which he really does?—I am not quite clear about the way you put the first part of the question. [Question read again.] I am not quite clear on the point. I have not turned it in my mind. I don't look on Mr. O'Sullivan as quite independent of me, nor is Mr. Rintoul entirely independent of Dr. Sullivan.

6341. Since the death of Dr. Clarke, has any proposal been brought before the Board to remedy the decided wants in the department with regard to physical science?—I have had no communication on the subject.

6342. You never made any proposition yourself upon the subject?—I did. I said that I thought the business he had been hitherto discharging in the training establishment fell to my share, and that whatever teaching of that class could be given to the teachers should be given through my department.

6343. By that did you not undertake to lecture on chemistry?—I did not; not as a matter of course or necessity. It was a matter of choice with him whether he would do it or not.

6344. What was he appointed to lecture on?—I really cannot say, except that he was appointed lecturer on physical science.

6345. You stated just now it was not part of his duty to lecture on chemistry?—I did not say that. I said he was not required to give a course of lectures on any particular subject; that what subjects he would give instruction upon rested with himself, in concurrence with me. That is what I meant to say, if I did not say it.

6346. Has there not been a very large sum spent upon the apparatus supplied to the model schools?—I know nothing about the model schools.

6347. Who superintended the purchase of the apparatus?—I don't know.

6348. Is it not part of the duty of the Superintendent of the training department, as professor of these subjects, to superintend the purchase?—I have never been consulted upon it.

6349. Mr. *Gibson.*—Is it within your knowledge that the Inspectors having charge of model schools look after these things?—The Inspectors, I believe, make the applications. I never see them. Dr. Clarke used to be consulted, because it was part of his business to superintend the physical science branches in the model schools. They were under his charge to a great extent.

6350. Professor *Sullivan.*—Is not this the fact at present, that there is a department for supplying models, with which department no person acquainted with science has any connexion?—There is no such department, I think, in existence.

6351. You have no knowledge of the department in Marlborough-street for supplying apparatus?—No; I never had anything to say to the apparatus department, as it is called.

6352. You stated that trigonometry formed portion of the course?—Yes.

6353. Have many teachers learned trigonometry before they came up?—Some have; and most when they have spent about two months here, are quite prepared to go through the elements of trigonometry—they do not learn the higher portion.

6354. What proportion of those who come up from model schools are fit to learn even the elements of trigonometry?—I suppose about 30 or 40 per cent. are then in a position to commence; but they do not commence immediately.

6355. Does that enter into their classification?—To some extent it does, but not very much; it is never made a point of. My subjects are never made an essential element in the classification. If the teacher is good in the English department and good in the arithmetic, but deficient in my department, I always give way, because I think the English and arithmetic are the most essential. If the teacher is good in these, I give way in regard to physical science and the higher part of mathematics. At the same time I say this person is deficient in my branches, yet I give way.

6356. It is entirely at your discretion whether it be made an element of the classification?—Yes, it is at my discretion to forego that.

6357. Do you think it is a fair subject for classification—at least, in the minor grades?—If it was insisted upon that a knowledge of it should be required for classification, I should say no. I would say the same for chemistry and for all the physical sciences—that they are not necessary, nor should they be required as an absolute *sine quâ non* even for a first-class teacher.

6358. Is not Mr. M'Gauley's book the only text book you have now on these subjects?—It is the only one I am aware of. There may be other books used in district model schools.

6359. I ask as to the teachers who come up for training—does that book really represent the present condition of science?—It does not. I said it did not.

6360. With regard to religious instruction in the boarding houses—have you anything to do with those houses?—I am General Superintendent of the boarding houses, with Dr. Sullivan.

6361. How long have you held that appointment?—I think four or five years.

6362. What arrangement existed previous to that for carrying out the superintendence?—I think the Secretaries acted.

6363. And before the Secretaries?—I think the Accountant had charge of the training establishments.

6364. Why was the Accountant placed as superintendent over those houses?—I don't know. I don't know anything about the reasons which may have induced the Board to adopt any step.

6365. Under what circumstances were these additional duties transferred to the Professors?—I don't know what originated the step; but they were transferred; why or wherefore I am not aware. Whether it was that the Secretaries had already sufficient duties to discharge or not I cannot say.

6366. Did you immediately succeed to the Secretaries or was there an interval in which there was no one attending to that department?—I think Dr. Sullivan and I succeeded immediately to the Secretaries. We were two years discharging the duties without being recognised by the Treasury.

6367. Is there a separate payment?—No, it is part of our salaries. Our salaries were raised £50 in consequence of getting that additional charge. We were two years doing the duty without our services being recognised.

6368. Was it part of the Secretaries' salaries too?—I don't know.

6369. Are you aware whether it formed part of the salary of the Accountant?—I am not aware that it formed any portion of his salary.

6370. What was the addition made for this special service to the salaries of the Professors?—£50 each.

6371. Your business is to visit both the female and male houses?—Yes, as we see occasion.

6372. How many visits have you paid within the last two years?—I have visited the female training establishment five or six times in the year—perhaps three times, four times in a course.

6373. And the male training establishment at Glasnevin, for example?—I suppose I have gone there twice in the year—sometimes at shorter intervals and sometimes at longer intervals.

6374. What is the exact nature of the duties performed by the Professors as Superintendents?—All the matters of discipline are brought before us—any breach or violation of discipline—the arrangements as to the dietaries—the internal arrangements of the house.

6375. You have the arrangement of the dietaries?—We have had the arrangement of the dietaries.

6376. Have you ever proposed any alteration of the dietaries?—There have been alterations from time to time.

6377. Did you ever propose one alteration in the dietaries as a means of saving the amount of the salary, or was such a proposition ever made that a sum equal to the salary of the two Professors should be saved upon the dietaries by your superintendence?—I did not make any such proposition.

6378. Are you aware that the proposition was made?—I am not.

6379. Was that proposition never made to the Treasury?—I don't know. I know nothing about the intercourse with the Treasury.

6380. What was the actual arrangement of the dietary which you did make?—When we got charge of the training establishments, the superintendents of houses, Dr. M'Cready, the medical attendant, and the two Professors, met and consulted. We compared the previous dietaries with the dietaries introduced in the district model schools—we found the dietary given to the teachers here was somewhat higher in respect of meat allowance than was the case in the district model schools; and with Dr. M'Cready's sanction the meat allowance was reduced by one day in the week. And considering the class of persons from whom the teachers come, we were under the impression it was more than they get at home upon the average.

6381. Do you not think that men who are very hard worked and have to walk daily from and to Glasnevin, require rather better treatment than students in a model school?—I do not think they do. As a practical result the teachers have been in better health since than before. I am not speaking from myself. Dr. M'Cready has often said so. I also know personally the teachers are in exceedingly good health.

6382. What would you say if it was stated by the teachers themselves that the change was a great hardship?—It is quite open to them to say 'tis a great hardship upon them, but I don't think they have suffered in health.

6383. What do they get in lieu of the meat?—Potatoes, butter, and milk; or coffee, and bread and butter, or sometimes a bit of fish in place of it. There was rice and milk ordered or suggested by Dr. M'Cready, but the teachers did not like that diet and it has been changed.

6384. Do you think a superintendence of that kind, going to these houses a couple of times a year has any effect whatever upon the administration?—I think it has. I think the knowledge that we can go any time we please has an effect; and we get a report every week upon them. We have got responsible persons in the position of superintendents—most trustworthy persons. Mr. O'Sullivan, my assistant, is also superintendent of the training-house in George's-street; Mr. Ryan, assistant master of the model school, is superintendent of the establishment at Glasnevin; Miss Byrne, head mistress of the model school, is superintendent of the female training establishment. These persons all fill highly responsible positions.

6385. You have stated there was no change in the training department since the action of the Roman Catholic bishops?—If I mistake not I was asked if there was any change in the rules with reference to the houses—the training establishments.

6386. Has any change whatever been made in the regulations, with regard to the teachers in the training department, since that time?—Not that I am aware of.

6387. Was it not a general rule that the teachers were required to produce certificates from officiating clergymen when they came up?—That was so.

6388. Are they now required?—They are always asked for, but it is not a *sine qua non.*

6389. Is that a change?—No, it was not an absolute *sine qua non* before. If I mistake not some teachers were admitted that had not their certificates previously.

6390. You say it was not a *sine qua non* before?—I think not. I won't speak very positively. They are always asked for.

6391. Do many of them bring such papers?—They do.

6392. What quarters of the country chiefly do they bring them from? Do they bring them from all parts of the country, or only from certain districts?—I am not aware. We don't note the districts from which teachers come; but they are asked what counties they come from.

6393. To whom do they present these certificates when they ask for them?—They are presented to Mr. Rintoul and Mr. O'Sullivan. They have the registering of the teachers on their arrival in Dublin.

6394. Does the increase of salary which can be got by classification from training compensate for the loss of salary during the training of many of the married teachers who are compelled to come up?—I think it does ultimately. They don't lose much; only portion of it goes to pay a substitute, then the balance goes to their families. That is a matter for themselves to judge of. They are not absolutely compelled by the Board to come to be trained. They are not disqualified for not coming. They may reach the highest class without being trained at all. It is quite a matter for themselves whether or not they are willing to forego the three or four months' portion of their salary to get the benefit of the training. It is a great benefit to them, the training even for a short time.

6395. When did that rule come into operation that they could reach the higher grades without coming up for training?—I don't recollect exactly. I think it was in 1863 or 1864.

6396. Is not that another alteration?—That is an alteration with reference to the country, but has no special reference to the training department.

6397. Is it not a change in the whole system of training when the classification formerly depended entirely on training?—It did not.

6398. The higher classes don't depend upon training?—Simply the three grades of the first class.

6399. That is after all the higher class?—Very few reach it, so that, even if the rule was enforced at present, it would not be a bar to the promotion of a great many.

6400. Did you make any representation to the Board upon the cessation of religious instruction for the Roman Catholics by a clergyman—that it had ceased?—I did not.

6401. Did you not think it part of your duty to do so?—I did not. Mr. Macdonnell, the Resident Commissioner, knew it perfectly well. I took it to be in his hands to state it if he thought it necessary.

6402. Is it part of the Superintendent's business to have anything whatever to do with religious instruction?—No, except to see that the rules for religious instruction are properly carried out.

6403. When religious instruction is given?—When it is given.

6404. Mr. *Gibson.*—Is there not a record kept of the attendance at religious instruction, whether they attended or not?—There is not—not that I am aware of. I don't think there is any record kept of the attendance of the clergymen, either of the Rev. Dr. Kirkpatrick or the Rev. Mr. O'Mahony.

6405. Professor *Sullivan.*—Am I to understand it is no part of the duty of the superintendent to see that religious instruction is given?—I don't know about the word "duty." It may not be a duty put upon me by the Board, and yet it may be that I would consider it myself a duty to do so.

6406. I am asking only as to your official duty?—I don't think that officially I am bound to look after the religious instruction of any of the children about the place. I am only bound officially to see that the rules as to religious instruction are properly carried out—to see that the teachers always separate the children when religious instruction is going to be given. It has always been the rule of the Board in the model schools—that no Protestant child should be allowed to be present at or receive any religious instruction from a Catholic, or a Catholic child allowed to be present at or receive any religious instruction from a Protestant. We have always separated the denominations at the times for religious instruction. My business is to see that rule carried out; but as to the nature of the instruction or who comes to

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give it, I am not bound in any way, as I understand my official duty. From my own sense of duty, but not officially, I do see that the instruction is given to the Catholics.

6407. Then, as a matter of fact, in the present training establishment under the Board there is no provision whatever for the religious training of the Roman Catholics, nor does it come officially before the Board whether such instruction is given to them or not?—So far as the training establishments are concerned, I don't think there ever was any such. I don't think any training establishment was ever at any time visited by any clergyman as a training house.

6408. Mr. *Gibson.*—Is there any provision made by the Commissioners for religious superintendence in the training establishment for any religious denomination?—I don't think there is in a training establishment as such. But the teachers in training receive religious instruction on Tuesdays and at such other times as the clergymen come to give it. The Protestants, both Presbyterians and Established Church, receive direct religious instruction from their teachers in the model schools on Tuesdays, and they are required by the Board to attend.

6409. Professor *Sullivan.*—You say from teachers?—From clergymen.

6410 Mr. *Gibson.*—Is it within your knowledge that the teachers in the training establishments attend their respective places of worship, and receive the instruction given in these places of worship?—I believe they do.

6411. Is there any cognizance taken of their attendance at religious worship?—The superintendents ask them about it, and see, as far as they can, that they go.

6412. Professor *Sullivan.*—If they do not go, what is the result?—It has never come to my cognizance—their not going.

6413. Suppose a teacher refused to go, what would be the result?—The course would be for the superintendent to mention the matter to us, and we would report it to the Board.

6414. And then?—I cannot say what the Board would do.

6415. If the Board have made no official arrangement whatever for giving religious instruction, do you think they have a right to interfere with any teacher who refused to attend religious worship outside?—I think they have. I think the Board might naturally say to a teacher: "You came here under certain conditions, and if you refuse to fulfil these conditions, we cannot retain you in the establishment."

6416. What conditions have they imposed as to his religious practices?—They expect that every teacher will go to his place of worship on Sundays.

6417. Is that understood to be one of the functions of the Board of Education?—I don't know.

6418. Mr. *Gibson.*—Is it not part of the duty of the superintendents of the boarding-houses to look after the conduct of the teachers on Sundays?—Certainly.

6419. Professor *Sullivan.*—Do they look after what places of worship the teachers go to?—I don't think they ask as to what place of worship, but inquire whether they have been at any place of worship.

6420. Suppose the teachers did not go?—It would be for the Board to say what they would do.

6421. Rev. Dr. *Wilson.*—Have you ever known of such a case?—Not in my time, but I have heard of two teachers refusing to go to religious instruction, because, they said, they did not belong to the religious denomination of the clergyman who gave it—two Presbyterian teachers declined to go to the instruction given by the Rector of St. Thomas's Church. I have heard of two such cases, but of my own knowledge there never was a case of anyone not complying with the regulations.

6422. Professor *Sullivan.*—Who is the present Superintendent of the female department?—Miss Byrne.

6423. How long is she in that position?—I think she is now two or three years head mistress and superintendent. Two years, I think. She was practically both head mistress and superintendent for two and a half or three years previously, during Mrs. Campbell's illness.

6424. She succeeded Mrs. Campbell?—Yes.

6425. In Mrs. Campbell's time what was the arrangement as to the government of the house?—Mrs. Campbell was the general superintendent of the house. Mrs. Thompson, who is now matron, was also matron then. Miss Byrne was assistant to Mrs. Campbell, brought in, as I understand, in consequence of Mrs. Campbell's declining health. Besides that, there was a member of the special class, a Presbyterian, who received a small salary from the Board for looking after the religious exercises of the Presbyterian teachers.

6426. What provision was made for the Episcopalians?—Mrs. Thompson was supposed to look after them.

6427. Then, what change took place in its organization?—On Mrs. Campbell's resignation Miss Byrne was appointed head mistress in her place, and got charge, as a temporary arrangement, of the superintendence of the house; she only holds that office temporarily. Then there was Mrs. Thompson for the members of the Established Church. A short time previous to Mrs. Campbell's resignation the member of the special class who had charge of the Presbyterian teachers, had had her position altered. She no longer received £10 a year and her instruction in the special class. She was removed from the special class; and she was appointed at a salary of £30 a year, and had to discharge, in addition to the duties that she had before to discharge, certain duties in the class; those duties having reference to the religious instruction of the Presbyterian children, and to such other day work, of a secular nature, as the head mistress might choose to appoint for her. Then after Miss Byrne was appointed superintendent, Miss M'Mullan's position as assistant was confirmed; and when Miss M'Mullan resigned about a year ago, another Presbyterian was appointed in the same position as she held.

6428. Mrs. Thompson then gives the religious instruction to the Episcopalians?—She looks after it. I do not say she gives it.

6429. Who does give it?—They go to their place of worship, and attend the Rev. Mr. O'Mahony.

6430. Has not another office been created?—Not that I am aware of.

6431. Is there not a Miss Entwistle—she is on the list?—No; she is not on the list.

6432. What is her function?—She is junior assistant in the model school.

6433. She has nothing whatever to do with the teachers in training?—Nothing whatever.

6434. Who fills the office Miss Byrne formerly had?—Miss Byrne fills now the position held by Mrs. Campbell.

6435. Precisely; but who fills her position?—Her position in the school fell, for it was not required; and a person in her position in the house is no longer required, because she is able to do the duties herself, and needs no such assistance. Mrs. Campbell was not able to do the duties and could not attend either to the school or to the house, and Miss Byrne was then appointed to assist her both in the school and in the house.

6436. Mr. *Gibson.*—Mrs. Campbell was appointed at the first commencement?—Yes; she was appointed from the very beginning, and the Board considering her claims and position, retained her for the sake of the influence her presence had over the teachers and children; she was retained long beyond the time when she was able to do actual work, and thus Miss Byrne was appointed assistant.

6437. Professor *Sullivan.*—Who are the residents in the house in the training department—who reside in it? Miss Byrne, Mrs. Thompson, and Miss Shaw; the teachers in training—the special class, and the general class—all reside in the female training establishment.

6438. There are three persons then residing in the establishment?—Three persons in authority—the super-

intendent, and matron, and assistant to the superintendent.

6439. What are the functions of Miss Shaw?—Miss Shaw has the same functions that Miss M'Mullan had. She has to attend to the religious instruction of the Presbyterian children on Tuesdays and other days, and she has also to discharge such duties in the school as Miss Byrne may appoint for her.

6440. Then she has succeeded Miss M'Mullan?—Yes; she has succeeded Miss M'Mullan.

6441. Then is Miss Byrne intrusted with the carrying out of the religious superintendence over the girls?—She is; she has undertaken it.

6442. It is a voluntary act?—No, she is expected to do it—to look after it—just as the head master of the boys' school is expected to look after the religious instruction of the boys, and has the general superintendence of the Catholic teachers in training (the head master is a Catholic); Miss Byrne is also required by her position to do the same.

6443. What is her relative position to Mrs. Thompson?—Miss Byrne is the superintendent of the house. Mrs. Thompson is only matron.

6444. She has the supreme authority?—She has the supreme authority in the house, though very much junior to Mrs. Thompson. It is the necessity of her position that requires her to have the supreme authority.

6445. Mr. *Gibson.*—Here is a return to the House of Commons, which was published. The order of the House of Commons was dated the 25th of February, 1864, and the return was ordered by the House of Commons to be printed on the 20th of July, 1864. The return is headed "Names of the parties to whom the actual writing, revision, or editing of the new works has been intrusted, with a statement of the titles of the works, and the progress made towards their publication." Now, I find that it is stated here, at page 14, that the revision of the technical or more scientific works, such as Arithmetics Nos. 1 and 2, the Treatise on Mensuration, and the Manual of Natural Philosophy has been intrusted to Mr. Edward Butler, one of the professors. I think you have stated that you had no recollection of that?—It was never communicated to me on the part of the Board.

6446. Are you quite certain?—Oh, quite certain. I was told unofficially, and I saw the return myself, but the Board never communicated to me anything about it.

6447. You were told unofficially what?—That that paper was published.

6448. You did not know before its publication that you had been intrusted with this duty?—No, nor did I ever know of it or hear of it officially, nor was I asked my opinion about it.

6449. Professor *Sullivan.*—Have you ever done anything towards carrying out what is there stated?—I did something towards carrying it out, but I stopped it. You simply asked me about the book of natural philosophy. I did nothing with that, but I did with the arithmetics.

6450. Mr. *Gibson.*—Then the revision of the arithmetics was committed to you?—Not by any order of the Board. After seeing that paper, the return to the House of Commons, I then said, "This is a business I should set myself to," and I began with the arithmetics; I prepared two of them, which I gave to the late Secretary, Mr. M'Creedy; they lay with him, and nothing more was done about it.

6451. But the revision that you did make was after you saw this return?—After I saw that. And I knew nothing about it till I saw the return to the House of Commons; it was after I saw it that I set about preparing the arithmetics which I gave to Mr. M'Creedy; but they were displaced from among his papers, and they cannot be found.

6452. Are you aware whether there appears on the face of the minutes of the Board any order to this effect although it had not been communicated to you?—I am not aware, sir.

6453. Rev. Dr. *Wilson.*—Whose duty was it to communicate such an order, if made by the Board?—The Secretaries', of course. They always communicate the Board's orders.

6454. The *Chairman.*—Do you consider that half a year is long enough to train the schoolmasters satisfactorily?—Well, I don't think so in the case, for instance, of a raw person coming up to us quite unprepared. But if he has been already a teacher, and has passed an examination qualifying him for the second division of the third class, I think that from five to six months is sufficient to improve him both in his acquirements and in his methods of teaching, so as to render him a more efficient man in his school during the remainder of his life than he would have been if he had never come up at all.

6455. What portion of your present class who began in January would fall within that description?—I am not exactly positive now, but I think there are either 41 or 42 among the mistresses out of a total of 73—42 who either have schools or have been in the position of pupil-teachers; and there are 62 out of the 66 masters who are in possession of schools, or have served a year or two years as pupil-teachers.

6456. You think that the masters and that the mistresses retain the knowledge they acquire during their six months' training permanently?—I should think they do, because the instruction that we give them is most intimately connected with the discharge of their duties. I am far from wishing you to understand, my lord, that I think five or six months' training, and that alone, would be sufficient to qualify a young person to be a teacher. I am far from saying that. I think that a year or two years would be required. But I am looking at the circumstances of the country. There is a number of untrained teachers in possession of schools. Are these teachers likely to derive benefit from even the short course of training or not? I think they are; and therefore it is that I advocate the existing system so far forth as teachers of schools are concerned. But for pupil-teachers, or those who have no schools, I think that the course of training might be extended with great advantage to them. You see our case is of a mixed character. There was a question asked me by Mr. Stokes this morning. The question was, whether I had ever got notice that the apparatus was to be put into my charge. At the time I said I did not remember that any letter had been written to me; and after I went out of the room I remembered that a letter had been written to me telling me that I was to be in charge of the portion of the apparatus that had belonged to Mr. M'Gauley: but none of that had belonged to Dr. Clarke.

[Adjourned.]

EIGHTEENTH DAY.—DUBLIN, THURSDAY, JUNE 4, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

June 4, 1868.

P. W. JOYCE, Esq., A.M., sworn and examined.

P. W. Joyce, esq., A.M.

6457. The *Chairman.*—What situation do you hold in the training establishment in Marlborough-street?—I am Head Master, my lord, of the boys' central model school No. 1.

6458. How long have you held that appointment?—Since the 1st of September, 1860.

6459. Were you previously in the employ of the Board?—Yes, my lord.

6460. In what position?—For nearly four years previous to that I was an organizer of National schools, and for about five years previously I was Head Master of the West Dublin Model school. Previous to that I was the teacher of a National school in connexion with a Mechanics' Institute, before which I was the teacher of an ordinary rural National school. That is the whole history of my connexion with the National Board.

6461. Do you notice any improvement in the state of preparation at which the teachers come up for training to the model schools?—I have been only eight years witnessing the state in which the teachers come to be trained, my lord, and during that time I can scarcely say that there is much difference between the school teachers that come up now and the teachers that came up some time ago. We get more young teachers after having spent their time as pupil-teachers in the District Model Schools than we used to get some six or eight years ago, and these young people are generally speaking smarter scholars and perhaps more intelligent generally than the class of teachers that used to come up before. But I am anxious to qualify that answer by saying that so far as the class of teachers is concerned that we are getting up now, I do not consider that there has been by any means an improvement in the interests of the National system, but on the contrary I think that there has been a very great disimprovement.

6462. Is that among the adult teachers that come up for training?—That is among the adult teachers, for we have none but adult teachers in training. I mean to say that some time ago—some six or eight or ten years ago we got the teachers of the ordinary National schools throughout the country, who came up to be trained year after year. Now these teachers though they do come up in certain proportions do not come by any means so numerously as they did before. We get more of the young people, who have been pupil-teachers, from model schools. Now those teachers—the teachers of the ordinary country schools are the very people of all others that need training most—far more than the class that we get now, because these young people who come from model schools have got a pretty fair training in method and scholarship; but the country teachers who want that training more than others are not now coming up, except in small proportions.

6463. Do you mean that the country teachers who now come up are less advanced in their acquirements than they used to be?—No, my lord, I do not mean that. I believe that the country teachers who come up to be trained now are about of the same standing in all respects as the country teachers who came up some years ago; but I distinguish between what I call country teachers and the young people who come direct from model schools, and who have not charge of schools.

6464. You find that the young people who have been pupil-teachers in model schools or National schools come up to you well grounded?—The young men who have been pupil-teachers in district model schools, generally speaking, come up to us very well grounded, both as to their scholarship and as to their methods of teaching.

6465. In what state of preparation do those youths come up who come up as monitors of ordinary National schools?—The monitors of ordinary National schools are not so well prepared either as to scholarship or as to teaching ability as the pupil-teachers of model schools.

6466. Are they well grounded as far as they go?—Pretty well. But the pupil-teachers that come from model schools, and monitors that come from ordinary National schools, and the teachers themselves of ordinary National schools, all stand in great need of constant and long instruction in the methods of teaching, and in the manner of conducting schools.

6467. What number of persons are there in your charge at present in the Model School No. 1, which you teach?—The pupils, I presume, you mean, my lord.

6468. I want to know of all classes, and of what classes they are?—Of pupils we, generally speaking, have about 430 in that one school. There are four other boys' schools, over which I have no authority. In No. 1 school there are 12 pupil-teachers and 12 monitors; and the teachers in training are to a certain extent under my authority.

6469. How many teachers in training attend the model school, No. 1, under you?—All the male teachers in training. They come to the model school, No. 1, for a short time, on four days of the week.

6470. For what purpose?—To teach from two o'clock to three on those four days. I may observe, however, that there are two classes of teachers in training:—one, the ordinary class, of which I have now been speaking; the other, the special class teachers, attend from half-past ten to half-past twelve, or from half-past ten to half-past eleven, to teach in the school.

6471. How long do the monitors and pupil-teachers remain with you ordinarily?—We have no rule regulating their total attendance in the school. There are three classes of pupil-teachers. The pupil-teacher is appointed by competitive examination from the ranks of the monitors; and once he is appointed he goes up from class to class by seniority. A pupil-teacher, when he has attained the first or highest class, is not to remain longer than two years upon it.

6472. What becomes of those pupil-teachers? Does a large proportion of them take to being schoolmasters?—No, my lord; a large proportion of them go out to other employments. Some of them do become teachers, but the greater number do not.

6473. Do many of your monitors become teachers

afterwards?—Scarcely a monitor ever leaves to become a teacher. They generally remain till they get to be appointed pupil-teachers, and then, if they leave at all to become teachers of schools, it is from the ranks of the pupil-teachers they leave.

6474. When your pupil-teachers pass their examination as teachers, what class do they usually attain?—The pupil-teachers of district model schools, by virtue of their office, as well as I remember the rule, stand on the lowest class—third. The same rule would, I presume, apply to the pupil-teachers of the central model schools.

6475. Then, when those teachers get schools of their own, do they pass an examination again for a higher classification?—That would be the natural course; but I have had very few instances of that kind.

6476. For what reason?—The pupil-teachers find better means of employment in this great city. Within the last three or four years three young men from the pupil-teachers' ranks have won places in the civil service at competitive examinations. Another young man, about a year ago, got a situation as bookkeeper in a large commercial house in town, for which he is paid £80 a year. Those situations are all much higher and much better paid than the situations of teachers of ordinary National schools.

6477. Of what class are the children composed who come as pupils to your model school?—There is a very mixed class of children at the model school. We have children belonging to the lower ranks of professional men. A great many are children of the smaller shopkeepers. Then we have the children of tradespeople, and, lower still, the children of the labouring class.

6478. Then, would half the number of the pupils of your model school be of classes above the poor?—If we take the test adopted by the Department of Science and Art—that is, the income-tax test—I should imagine that there might be about one-third of the children whose parents would be found to pay income-tax.

6479. The pupils in the model school are exclusively day boys?—Yes, my lord; but we have an evening department too. We have no boarding establishment in connexion with the place except the boarding establishment for teachers in training.

6480. What is the evening department?—It is the evening adult school.

6481. Of what age are the young men that go to that?—They are of various ages, from thirteen up to twenty, or even thirty.

6482. The pupils who go in the day time, are they allowed to attend the evening school?—No, they are expressly excluded; no boy, who is a pupil of any day school, is allowed to attend the evening school.

6483. What number of youths attend your evening school?—Our evening school is open for six months of the year, from the 1st of October till the 31st of March. It has now been open for the last two winters, and we had the winter before last, I think, something about 200 or 220 pupils. Last winter we had a much larger number. I think there could scarcely be less than 320 on the rolls during the whole session. But I may observe that this evening school was opened some years ago, too, and that it was given up then for a time, and resumed two years ago.

6484. You think it is becoming more popular now?—I think so, my lord.

6485. Have you any control as to the discipline of any of the masters in training?—I am one of those who have control over them from two to three o'clock every day. But I lecture them on four mornings every week for half an hour on the science of school management and methods of teaching.

6486. Have you any control over them out of school, or any supervision over their general conduct?—No, my lord.

6487. Have you anything to do with the boarding-house in which they lodge?—No, nothing.

6488. Have you any boarders, pupils or others, in your own house?—No.

6489. Is the five months' course sufficient to effect a permanent improvement in the country teachers that come up for it?—I think we require a longer course of training than the course that we have. Our five months' course would, I think, be calculated to do the teachers a vast deal of service if it were devoted more to what I conceive the principal function of a training institution to be, that is, the training the masters in the technical business of school keeping, and teaching; but even on the supposition that the lectures were to be devoted more to this science of school management, I think it would be exceedingly desirable that the course of training should be lengthened.

6490. Would a twelvemonth be sufficient then, according to your views?—I think so, my lord. I think that it would require at least something very near a year to train the teachers effectually for the discharge of their duties as schoolmasters. For I make a distinction between instruction in science, and instruction in the art of school management, and I do not think that our teachers receive at present a sufficient amount of instruction in this science of school management.

6491. You think that under the present arrangement too much of the time is spent in giving literary instruction to the schoolmasters?—Yes, my lord; I am very decidedly of that opinion.

6492. Then setting aside for a moment the question as to whether the amount of literary instruction given to the schoolmasters under the present system is or is not too great, do you consider that the attention of the masters is directed to too many subjects?—I think so; we have too many subjects in our programme. My opinion has always been, that it would be better if the masters' attention were directed to a smaller number of subjects, so that this smaller number might be taught more effectually; but whether the subjects be smaller in number or not, I am of opinion that the teachers are too much given to literary subjects at present.

6493. Supposing the quantity of time devoted to literary instruction to remain as it is, would you recommend a larger portion being devoted to the elementary and lower subjects?—In that respect, so far as my knowledge extends, I think that the present mode of teaching literary subjects is very excellent indeed; but I did not refer to that in regard to the proper training of the schoolmasters. My opinion is that the establishment needs an entire re-organization; in other words, I think that whatever instruction they get upon literary subjects ought to be given to them outside of school hours, and that the school hours, say from half-past ten till three o'clock, ought to be devoted by the schoolmasters exclusively to practising what they hear from their lecturers, that is to teaching in the schools.

6494. In what way do you supervise or control the schoolmasters during the hours they come to you for instruction in school teaching?—So far as I am concerned, I am placed under some disadvantages in that respect. Four of the model schools are small schools, with attendances varying from 50 up to 100. These schools were established some seven years ago to supply a want that was long felt in the establishment. It was felt that though the teachers who came up from country schools to be trained, might see examples of very excellent methods of teaching in the great model school, yet, so far as the government of boys and the general art of managing a school are concerned, the teachers could see nothing in that gigantic school which could improve their skill in governing and managing their schools when they went home. To supply that want these smaller schools were established. They were organized by me on different plans, so that every teacher coming up to be trained might see examples of the different methods of organization, and that each might be able to choose that which he thought best suited to his own school. However, I do not believe that those schools are at present fulfilling the original intentions with which they were established, for I do not think that the teachers get a sufficient amount of time in them. I lecture the teachers on four mornings of the week; but that is very much abstract teaching,

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for I have no opportunity afterwards, during the whole course, of seeing that the teachers practice the principles that I lay down for them. Now, these small schools were established for that very object. They were established with the object of enabling the teachers to see carried out the principles laid down to them by the lecturers on school management. The teachers are sent into those schools to see the manner in which they are carried on, and the arrangements are such that each teacher in training is able to visit each school only once in the beginning, and once in the end of his course; but he merely stands in the school as a looker-on and a listener.

6495. For a single day?—For a single day in the beginning, and a single day in the end of his course, in each school.

6496. I understood you to say just now that the masters in training come to you at certain hours for practical instruction in teaching?—Yes; in the morning, from a quarter past nine to ten minutes before ten.

6497. Do you mean that they come to listen to your lecture, or do you overlook them while they are teaching a class?—They receive a lecture from me on school management and methods of teaching.

6498. Then I understand you to say that you do not watch or look over them while they themselves are teaching a class?—I have no opportunity of doing so except only this:—they are sent into the school No. 1 to teach from two to three o'clock on four days in the week. I attend to supervise them, but they are only partially under my direction; they are principally under the direction of the professors. So far they may practice what they hear from the lecturer; but the science of school management is a very extensive one. It includes much more than the art of teaching a class; it includes also the general management of schools, the arrangement of desks, the classification, the drawing out of time tables, the discipline, and so on.

6499. Have you any duties in connexion with either the boys or the teachers in training, out of school-hours?—No, my lord; no duties whatever.

6500. Have you anything to do with giving religious instruction to either the boys or teachers?—I regret to say that the duty of giving religious instruction to the Roman Catholic children devolves entirely on me and on those of my assistants, who are Roman Catholics, the Roman Catholic pupil-teachers and monitors, and the Roman Catholic teachers in training. This duty devolves upon me, but I think it necessary to remark, in regard to that, that I always feel that I am discharging a function which I am not authorized to discharge; and I have all the diffidence and uncomfortable feel that any man must have when he knows that he is placed in a position which he is not authorized to occupy; I feel every day of my life the great want that the Roman Catholic teachers and pupils labour under in not having a regularly appointed paid chaplain, who would take the same interest in and be responsible for the religious teaching of the children to the same extent as I for the literary teaching.

6501. Is the religious instruction that you attend to principally confined to the learning of the catechism and formularies of the Church?—So far as I am concerned, I do my best for the poor children, but our religious instruction resolves itself merely into this, that we do our endeavours to make the children get off the catechism in an intelligent way. Our explanations do not go further than the mere explanation of the language, because it is not permitted to a Roman Catholic layman to expound doctrine, and in that way I always feel that I am treading on ground that does not properly belong to me; I feel the want of some responsible person who would direct me in all cases of doubt and difficulty, not only with regard to the explanation of the catechism, but also in the general manner of teaching.

6502. When you first were appointed to your present office did any Roman Catholic priest attend the schools for religious instruction?—No Roman Catholic priest has attended the schools to give religious instruction since my appointment.

6503. Rev. Dr. *Wilson.*—You have said, Mr. Joyce, that you get more young people sent up from the country now than formerly, and not so many who have been teachers previously?—Yes.

6504. You have also stated that those who have been previously teachers in the schools are the parties who most need training—is that your opinion?—That is my opinion.

6505. And do you think the short course of training which is given them here is of any real benefit to them?—Yes; but I think that if during the short course of training that is now given to them their attention were more directed to the manner of conducting schools and to the methods of teaching, and less merely to literary attainments—it would be productive of much more benefit than it is at present.

6506. Then they do not get really the advantage in the way of training which, in your opinion, they should get?—That is precisely my opinion.

6507. Are not the young persons sent up as pupil teachers or monitors better qualified to take advantage of the training in the institution here than the masters who have had charge of schools?—I think it exceedingly desirable that a young person who has been trained in a district model school should, before coming up to our training institution, have charge of a school for one or two or three years, so that he might himself experience the difficulties that school-masters have to contend with. I believe that if young men were sent into schools in that way for a little while, they would come up to our training institution better able to appreciate our instruction and carry out our directions afterwards.

6508. Do you think that the advantage would not be the other way in getting them for training at an early period, so as to give them good habits and establish proper principles of teaching before they begin?—I think it is very desirable that pupil-teachers from model shools should first of all spend an apprenticeship in actually teaching schools either as principals or assistants before they come up.

6509. Have they not a practice in teaching, I think, for four years in many cases—in the model schools?—The practice of a pupil-teacher in a model school is a very different thing from practice as a head master in an ordinary school. A young man may discharge his duty very efficiently as pupil-teacher in a model school, and be able to discharge it only indifferently as the head master of a school of his own afterwards.

6510. You say that all who come to you stand in great need of instruction in the methods of teaching and conducting schools. Can you furnish in the institution here what you think is necessary?—I am not quite prepared with any particular plan.

6511. I mean to say, can you furnish the proper lessons in the training and the teaching and the conducting of schools which you think these parties require?—Well, I think so. I am not prepared now exactly to enter fully on the question, but they need instruction, in my opinion, in the various modes of conducting schools, and in the different systems of organization, the best manner of placing their furniture, the best sub-division of the pupils, the manner of training monitors, the proper arrangement of the maps and diagrams round the walls, the discipline, order, and cleanliness of schools. These are merely the mechanical portions. Then, also, they need instruction in the more important matter of methods of teaching, which they get to a partial extent only in our institution at present.

6512. Do you practically furnish this instruction to the teachers?—To a certain extent we do.

6513. Is it limited or extensive?—It is limited. Our instruction in methods of teaching, so far as I am aware, is limited chiefly to teaching the class-books, and arithmetic, but there are many other subjects in the teaching of which it is exceedingly desirable that the teachers should get minute and constant instruction, such as spelling, for instance.

6514. Do you feel that at present you really do not

train them in the business of school keeping and school management?—I feel that, decidedly.

6515. You said that the male teachers attend for the purpose of giving instruction from two to three during four days of the week. Who superintends them during the time of their giving instruction?—When I say that they attend from two to three I think it necessary to state that it is only twelve at a time out of the whole class, so that it comes to a very small amount in the end. I calculate that each teacher does not teach in the schools on the average more than ten times during the whole four and a half months at the Training Institute.

6516. The question is, who superintends them during the time they are engaged?—I am always there to superintend them. As head master, I have got authority to do so, and the professors, when they think it necessary, come to superintend and listen to them to see how far they are carrying out their instructions, and to take notes for use afterwards in classifying the teachers at the end of the course.

6517. Do I understand you to say that the teachers in training do not practically take part in the management of the schools themselves, or in the giving of instruction?—They actually teach from two to three o'clock—twelve at a time.

6518. And that is the amount of their teaching?—That is the whole amount of their teaching in the schools. I speak now of the ordinary class of teachers, not of the special class.

6519. Do you so superintend them as to point out the defects in their own modes of teaching, and to supply them with a better method?—It is my duty to do that, but I have a very short time for it.

6520. You say that when the pupil teachers reach the highest class they remain with you but two years, and that a large proportion of them go out to other employments—can you account for their leaving the business of teaching?—Well, there are special circumstances that account for that.

6521. What are they?—One circumstance is that they get better employment in Dublin. Another is, that as two-thirds of our pupil teachers and monitors are Roman Catholics, it is not easy to get schools for them at all round Dublin, because the Roman Catholic priests, as a general rule, decline to take them out of the model schools.

6522. Are there not exceptions to that—do not several Roman Catholic priests still employ trained teachers?—There are exceptions now and then, but they are very few.

6523. Do the pupil teachers from model schools come up for training with a certain classification?—By virtue of their office as pupil teachers, as well as I remember they stand in the third class.

6524. If they have been diligent and made progress at the central institution what class do they get?—They may get any class up to first.

6525. Do many parties apply for young people as teachers, either at the end of the training or during the time they are undergoing training?—They, generally speaking, drift into the National system gradually, but I may observe I have not much information on that point.

6526. You cannot say whether managers of schools are in the habit of applying directly to the institution for those teachers?—Managers of schools are in the habit of applying to the professors—very few to me personally.

6527. Can you say whether there is any account kept of the number of parties who have entered and who leave, and what becomes of them—any book?—I think the professors have a register in which an account of the destination of every person leaving the training establishment is kept.

6528. We understood from you that you think more time should be given to the training of the masters in school keeping and teaching?—Yes, most decidedly.

6529. Can you say that they are trained at all in the art of school management?—Well, I am just after answering his lordship that so far as I am myself concerned I have them for half an hour on four mornings in the week.

6530. I wish a specific answer to the question as to whether, in your opinion they are really trained at all in the art of school management during the time?—To that extent they are, but I am not aware that they get any instruction whatever from any person on the art of school management except from myself.

6531. You have spoken of four small schools which were intended to furnish proper examples of schools to teachers coming from the country—you have said that you do not think they discharge the functions for which they were established. Have you ever made these views known to the Resident Commissioner?—When these schools were established I wrote a memorandum as to the organization of the schools, and as to the manner in which they should be generally managed; but I am not aware that I entered very largely into the part they should take in the training of the teachers, nor am I prepared now to enter into any detailed plan with regard to them except in this general way, that the teachers in training ought to get more time in them; I think they might be employed to a certain extent in teaching in them, and it might be a question for consideration whether it would not be useful to have one of the schools conducted altogether by teachers in training, with a head master to take the superintendence of it.

6532. Were those suggestions all embodied in the document to which you refer?—I think not. My memorandum related rather to the manner of organizing the schools and of appointing the teachers, than to the part that these schools were to play in the training of the teachers afterwards; but I only speak from memory for that memorandum was written seven years ago.

6533. Into whose hands did you put that memorandum?—I sent it either to the Secretaries or the Resident Commissioner; but I have got a copy of it.

6534. Have you ever had any conversation with the Resident Commissioner, or the Secretaries, or the Chiefs of Inspection relative to the views which you have now expressed?—Well, I think so. I must have discussed the matter at various times with different officers, but I cannot now say exactly who are the gentlemen with whom I spoke on the subject.

6535. Without any practical result are we to understand?—The schools were established seven years ago or so, and the part they played in the training of the teachers at the time of their establishment is precisely the part they play now perhaps, indeed, they are scarcely so much attended to at present by the teachers as they were.

6536. You reckon a teacher, I presume, as a skilled workman?—Precisely.

6537. Do you not think he should serve his apprenticeship before he goes out as a journeyman?—I think that the circumstances of this country do not permit that. We must only take things as they are. We have a great number of teachers in schools without being trained, and it appears to me to be our duty to take those teachers up and train them as best we can; for if we made it a rule that no teacher should teach a school till he was first trained, I think that would be fatal to the educational prospects of the country at present.

6538. But for the circumstances to which you refer, then you believe that he should serve his apprenticeship before going out to actual business?—I did not say that.

6539. I thought that your answer implied that, Mr. Joyce?—I mean that ordinary teachers of schools should be brought up here, and kept for some time longer than they are kept at present, and have their attention chiefly directed to the management and teaching of schools.

6540. Are you aware it was an early design of the Commissioners that the schools should furnish the proper material of young persons who should receive preparatory training, and that they should then come up and be finished here, and go out as actual workmen?—I am aware that that was the original design, but that, as well as some other portions of it was not carried out.

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6541. You have spoken of those young persons who come up as being well qualified—do you find that they are, as a rule, as well qualified as teachers when they come to you, as many of the teachers in charge of schools are when they leave you, having undergone their term of training—I speak chiefly as to their preparation in scholarship?—Those young men are generally very well prepared in regard to their literary attainments. They are, generally speaking, able to teach a class with a certain degree of intelligence. But, as I have said before there is a very great difference between the power of teaching ten or twelve boys in a class, and the ability to take the government of a school on one's hands, and encounter all the innumerable difficulties that schoolmasters have to encounter.

6542. Now, in your opinion, with the exception of improving their scholarship to some extent, and perhaps the facility of obtaining promotion afterwards, do you think the teachers who come up for training receive any practical advantage?—Well, it is impossible for the teachers in training to listen to lectures on method and organization without receiving some advantage. What I mean to say is, that the teachers who come up to be trained do not receive that amount of practical advantage in their proper business as schoolmasters that they might receive if there was a proper organization of the training institution. I do not mean that the teachers who come up to be trained do not gain great advantage. They go home much improved in their scholarship, somewhat improved in their skill and power as teachers, but in the latter respect not at all to such an extent as they ought or might.

6543. Can you say to what extent your trained teachers leave the service of the Board?—I have no information on that point.

6544. Do you not think that if you got young persons for training at an early period they would remain longer in the Board's service, and that you should have fewer desertions?—I think it is exceedingly desirable that young persons should enter on the office of teacher at a very early period of life, but I do not believe that the best plan would be to train them then. My opinion is that it would be a much better and more desirable course for the young person first to enter upon the office of teacher as monitor—for instance, in an ordinary school—and hold that for some years; then, after he had acted as monitor in the country school, and perhaps as pupil-teacher in a model school, and, above all, after he had acted as head master or assistant-master in an ordinary school, I believe that at that period he is best prepared to come up to us, and understand and appreciate what we have to say to him.

6545. What do you think generally of the opinions of your District Inspectors? Do you think their opinion as practical men is of any value?—Yes, I have a very high respect for the opinions of the Inspectors as a body.

6546. Should you be surprised to hear that several of them, entertain quite a different view from you?—I should not be at all surprised. Education is a very wide subject, and every man is at liberty to hold his own opinion on such points; but the opinion that I have enunciated I have formed very deliberately, and have held for a great number of years.

6547. Then should you not be disposed to concur in the view of Mr. Robinson, District Inspector—"The teacher should first be trained in Dublin. It is better to learn the system well before being called upon to put it into practice?"—I am after stating my opinion on that point.

6548. Is there much improvement do you think in the qualifications of the teachers, comparing say 1866 with 1856?—With regard to the general body of teachers throughout the country, I have not much information. I never had an opportunity of seeing the teachers collectively. I was always confined to a single school as teacher, with the exception only of the four years that I was organizing schools.

6549. Should you be surprised to find in reference to the proportion that the per-centage of the teachers in the first class, second class, and third class is a shade lower in 1866 than it was in 1856—That is a point on which I never bestowed much thought.

6550. Can you account for the fact that the per-centage of first class teachers is lower—it is but a point lower, but still it is lower?—I cannot account for it. I have no facts or figures by which I might enter on a calculation of the kind at all.

6551. You have said that you find a difficulty, Mr. Joyce, in undertaking the religious instruction of the young persons under you? You mentioned one that was rather a strong one, but independent of that, may I ask is not the Roman Catholic doctrine fully laid down in your catechism, and fully recognised in the books on Roman Catholic doctrine?—So far as the catechism is concerned it is clear enough, but I need scarcely say that religious instruction ought to consist in something more than merely getting the catechism off by rote and understanding the words.

6552. And have you any other recognised books expounding the doctrine that you receive?—Oh, we have, and we occasionally use other books, but our attention is, generally speaking, confined to the catechism. That is precisely one of the points on which I feel the want of a regularly appointed chaplain to direct us in what books we should use.

6553. And you are familiar yourself with giving instruction in the Douay version of the Scriptures to the children?—We do not use the Douay version of the Bible at all in the schools, and that is another point on which we feel the want of a director; on all these points I have that diffidence and uncomfortableness that every Roman Catholic layman must feel in imparting religious instruction without authority.

6554. Rev. Mr. *Cowie*.—Is there any annual examination by the Inspectors of the model school in Marlborough-street?—There is no periodical examination of the schools.

6555. Is not that school inspected like any other model school?—Not by the Inspectors. It is under the superintendence of the Professors.

6556. Do they ever inspect it?—Since I came to be head teacher they have never formally examined or inspected the whole school. They have now and then come and listened to the classes and examined occasionally; but a regular examination and inspection of the whole school has never taken place since I went there.

6557. Then there has been no report whatever of your school similar to the reports of the other model schools in the country?—Not that I am aware of; but some years previous to my appointment these schools were, I remember, examined by the Professors in a formal manner and a regular report written upon them, which is to be found in one of our annual reports.

6558. I find none in the last report?—It is not in any of the last reports.

6559. Are there any prizes given away?—No. When I was appointed head master the question of prizes was mooted and I discouraged it.

6560. Is there no annual examination of the pupils?—There is no annual examination of the pupils.

6561. Is there any possibility of knowing whether they are making any progress under you or not?—I count myself responsible for the progress of my pupils.

6562. Can anybody tell whether they make progress or not if there is no examination?—I have nothing to do with that, but we have the statistics of our school.

6563. If there is no examination can the statistics refer to the proficiency of the pupils?—Oh, yes.

6564. How can you tell their proficiency without examining them?—In regard to the promotion from class to class we have full statistics, and we can see when a boy has got into second class, third class, fourth or fifth.

6565. Is that the only record there is of the proficiency of the children?—There is no record that I am aware of, of the proficiency of the children except their promotion from class to class.

6566. What does the staff of teachers consist of in your school No. 1?—In No. 1 school I have four assis-

tants, twelve pupil-teachers, and twelve monitors. That is the whole staff.

6567. You are yourself a Roman Catholic?—I am.

6568. What is the religious denomination of those four assistants?—Three Roman Catholic, and one Protestant of the Established Church.

6569. What are the proportions of the religious denominations of the twelve pupil teachers?—Two-thirds of the pupil teachers are Roman Catholic, and one-third Protestant.

6570. And with regard to the monitors?—With regard to the monitors, the proportions relate not to those employed in No. 1 school solely, but to those employed in all the boys' schools. There are altogether twenty monitors in No. 1 school and in the other four, and of those twenty, thirteen, and seven are the proportions—thirteen Roman Catholics and seven Protestants.

6571. Ought not the pupil teachers to be examined yearly?—I think it would be very desirable.

6572. Are they not examined?—Except by me they are not.

6573. Are the monitors examined periodically?—No; except by me.

6574. When do you examine them?—I have a teacher appointed to teach them in the school, and he examines them weekly, sometimes daily, and I see their answering, and besides that, I occasionally take them in a special examination of my own.

6575. Is there an annual examination to see that these pupil teachers are progressing from year to year through their apprenticeship?—There is no annual examination of pupil teachers or monitors by anyone.

6576. No fixed examination?—No fixed examination, and no examination at all except so far as I have told you.

6577. The general superintendence very often ends in nothing at all, and when one wants to know the actual work that is done by examination of the school, he cannot ascertain?—So far as No. 1 school is concerned, and I believe so far as the others are concerned, the pupils are never regularly, or formally, or periodically examined.

6578. The cost of the Central Model School is returned for 1867, at £3,722, and there was received in school fees, £789, leaving a cost to the State of £3,000, or thereabouts. The pupils on the rolls are put down at 3,507, of which your school—school No. 1, has 1,087. What is the average daily attendance at your school?—In No. 1 school the average daily attendance is a little over 300.

6579. About the same proportion as the average daily attendance over the whole of the country bears to the pupils on the rolls—about one-third?—No, I speak of No. 1 school, not of the whole of the boys.

6580. There are 1,087 boys on the roll in No. 1 school?—No, it is not that. That means the whole of the boys' schools.

6581. The return shows 1,087 on the roll in No. 1 school?—I don't understand that, for there are not so many pupils. That is the total number of distinct names passing through the schools during the whole of the year.

6582. You say about 300 is the average attendance?—About 320, I should say.

6583. These schools cost about £3,000 a year. Yours is the largest, and could you say what proportion of that sum comes to your school? Could you apportion it?—No, I could not, but I presume the cost is nearly proportional to the number of pupils in the schools. With regard to that 1,087 I may observe that the number of pupils at any one time on the roll was never greater than about 450.

6584. Does that 1,087 show the number of pupils under instruction?—It shows the number passing through the school, some of whom might only be a month or so in the school. Some of them went away early in January, and some of them came late in December.

6585. Then possibly some of them may have been for a short time in the course of the year in the 1st, 2nd, 3rd, 4th, or 5th schools?—No, it is not possible. Our arrangements preclude that.

6586. Could they have been in other schools in Dublin that are under the Board?—It is quite possible.

6587. And if one had been in ten different schools in the year would he have been entered as ten different children?—It would be all but impossible that they could be on the rolls in ten different schools. Our rule with regard to retaining the pupils on the roll is different from the rule in ordinary National schools. All our pupils must pay a quarter's fee in advance, and once a boy pays his money his name is kept on the rolls for the whole time that he pays. In ordinary National schools the name of a pupil is kept on the rolls for a quarter of a year after he begins to be absent, without reference to payment.

6588. Suppose a boy comes in February and pays, he would remain on the list for a quarter?—Yes.

6589. And suppose he goes to another National school, not paying, his name would be on the roll of the school for a quarter?—Yes.

6590. And if he went to different schools for consetive months his name would appear on the rolls of them all?—In that way he could only appear on the rolls of three or four different schools. I have directed some attention to the possibility of boys' names appearing in different schools. There is a possibility that it might occur, and it does occur to a certain extent, but I don't believe it much affects our gross number of pupils. It occurs in towns to some extent, but scarcely at all in rural districts.

6591. How many of your pupils do you think, speaking roughly, are children whose parents cannot afford to pay for their education?—We make a charge for every pupil, our lowest being one shilling per quarter, and there are very few of the children coming to our schools who are not able to pay that. They must pay it.

6592. What is the highest rate?—Five shillings per quarter.

6593. The *Chairman.*—Who settles what rate shall be paid?—The professors. Our rule is that the rates are to be fixed according to the circumstances of the parents. The parents or guardians of the children make application to have them admitted, and the professors have the authority of settling the rate of payment, which they do so soon as the parents or guardians make a statement of their circumstances; but it practically falls into my hands to arrange the rates—that is, the professors have delegated their authority in a great degree to me.

6594. Rev. Mr. *Cowie.*—Who are the professors?—There are two—Dr. Sullivan and Mr. Butler.

6595. Are you acquainted with the difference we make in England between model schools and practising schools?—I have some degree of acquaintance with it. The model school, as I understand it, is a school taught by a regularly appointed teacher for the purpose of being looked into by the teachers who come to be trained, and a practising school is a school in the teaching of which the teachers in training actually take a part.

6596. According to that, is not yours rather a practising school?—To this extent, that the teachers teach in it from two to three every day, and that only as regards a portion of the school, it is a practising school.

6597. Do you think it is any advantage to the children that inexperienced teachers should teach them for an hour a day?—Of course it would be much better if the children were taught by a regularly constituted teacher; but, even so, I think it is quite possible, if the teachers were subjected to a higher system of discipline and instruction in methods of teaching, that they would carry it out with success in the schools taught by their agency.

6598. But I gather from what you said to the Chairman that you consider the arrangements are not as good as they ought to be?—In regard to the training of the teachers, I consider they are not as good as they ought to be.

6599. Do you direct which class a teacher shall take?—It falls into my hands to direct that; but we

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don't consider that of very special importance; the twelve classes stand around the room, ascending one over another from the lowest to the highest, and the teachers are sent to those classes according as I direct by the person who has the duty of bringing the men from place to place.

6600. But do you not take care that they shall each teach the classes in succession, from the lowest to the highest?—We take it for granted that they will gradually, according as the course goes on, have all the different classes under them.

6601. You take that for granted—you do not direct it?—They teach nothing but the class-books—that is, reading and the ordinary concomitant subjects, and arithmetic.

6602. Do not both these subjects admit of great variety according to the proficiency of the classes? Is teaching reading to children six years old the same as teaching it to children twelve years old?—By no means; but teaching the class-books to children—suppose of the 4th or 3rd classes—is, to a certain extent, in my opinion limited. It ought to be confined, in the first place, to mechanical reading, and, in the second place, to an explanation of the difficult phrases, the meanings of words, and to seeing that the children have taken off the subject-matter of the lesson. I think these are the points that the class-book teaching ought to include and nothing else.

6603. Taking one of these points only—mechanical reading—will it not require a person of very different skill to teach boys of eleven or twelve to read, compared with what it would require to teach boys of six or seven?—Certainly.

6604. If the teachers in training are to be benefited by their training, ought they not to go through each gradation of the art of teaching reading?—We have no lower class than second in No. 1 school. We have only 2nd, 3rd, 4th, and 5th classes, and no 1st.

6605. How old are the boys in the second class?—Generally speaking, they are eight, nine, or ten years of age, and even eleven, and sometimes older.

6606. I suppose the older are placed in that class because their education is defective?—Certainly.

6607. Do they not want peculiar teaching in reading? Do they not want to be taught in an elementary way?—Certainly.

6608. And boys who come to the top of the school want to be taught rather in an elocutionary way?—Yes.

6609. I mean expression in reading, and so on. Between these two extremes there is a great difference. Do you take care that the teachers in training pass through all that?—I take the teachers and place them round in the twelve different classes, and as to whether this particular teacher or that takes a lower class or a higher class, I do not take cognizance, nor do I consider it my duty to do so.

6610. Do you consider it a matter of no consequence?—No, by no means. It is a matter of much consequence.

6611. Whose duty would it be?—I presume it would be the duty of the professors. It is to be recollected that I have the teaching and superintendence of the whole school to look after, and I have little time to spare for looking after the teachers. So far as I am concerned—so far as the superintendence of the teachers in training is concerned at the time they are teaching in my school from two to three o'clock—so far as listening to them and correcting their wrong methods is concerned, I regard it as a secondary duty, though it may of itself be a matter of vital consequence to the teachers in training.

6612. If they are to gain anything in your school it would be by having their bad methods corrected by some person more skilled than themselves?—The professors have the correction of them.

6613. Are they constantly there from two to three o'clock?—They are there but not constantly.

6614. Do you lecture these young men on methods of teaching?—Yes.

6615. Do you examine them on the subject of the lecture?—Yes, according as I go on with it. I never see the teachers before me as a body, at any other time of the day than the four half hours per week. That is a short time you are aware, but I take them through as much of the science of school keeping as I can, and as I go along I subject them to recapitulatory examinations.

6616. Is that an oral examination?—Yes, an oral examination. I have not time for a written examination. They are not under me a sufficient length of time.

6617. There seems to be in this paper of questions for examination of teachers no head of "methods of teaching"?—No, in my opinion methods of teaching have not held that prominent place in the examination of teachers that they deserve, but I may observe, with regard to that, that it is only within the last couple of years regular text-books on the science and practice of school management have been brought within the reach of the teachers. There are two text-books on the Board's list now—one written by Mr. Robinson, the inspector, and one written by myself.

6618. You said, I think, that the only subjects the teachers in training in the model school took were reading and arithmetic?—Yes, reading with its concurrent subjects.

6619. These masters will, in many cases, have to perform the same duty that you perform at the model school, will they not then have to give religious instruction to children of their own faith?—I presume they will in schools where religious instruction is given.

6620. Are they prepared for this duty?—By no means. That is another most important point in which we feel the want of a chaplain. These teachers come from the country, and receive literally no religious instruction here. They take part in our prayers, and religious exercises, and help to teach the children their catechism, but they themselves receive no directions as to the proper organization of the religious portion of the teaching of a school, or the proper method of teaching the catechism. Indeed in that regard I am obliged, generally speaking, to take the Roman Catholic teachers as a body when they come up to be trained, and tell them that all exposition of doctrine is forbidden them, and even I am exceedingly diffident to allow them to explain a simple meaning. I dread their drifting into forbidden points, because I feel I have no directing agency over my head in regard to religious instruction. I feel that there is more responsibility thrown on my shoulders in that regard than I should be willing to have. That is precisely one of the great wants of the institution at present—the religious instruction of the teachers in training.

6621. Are they present when you give religious instruction to the boys?—They are present.

6622. Do they teach some part of the school at that time?—When I myself give religious instruction to the boys, I take a whole class together, and instruct them on special subjects, such as the preparation for a particular sacrament; the teachers in training are not then present.

6623. Mr. *Dease.*—When you said "on forbidden subjects," in answer to the question or two before the last, did you mean subjects forbidden by the Board's rules, or forbidden by other authority?—The word "forbidden" is, perhaps, too strong an expression. I meant that the men might drift into an exposition of Catholic doctrine, which no lay Catholic is allowed to make.

6624. The objection related to matters forbidden according to Catholic doctrines, not by the Board's rule?—Precisely so.

6625. Rev. Mr. *Cowie.*—Do these pupils in training see anything of your evening classes?—Nothing.

6626. Do they derive any advantage from being at the model school, in the way of preparing them to teach evening classes?—Nothing.

6627. Will you mention the subjects of your lectures to the pupils in training?—My manner of carrying on the lectures is this. I have just mentioned that I had written a book on the subject of school management,

and methods of teaching, and the teachers are each furnished with a copy of that. I lay out a part of it which they are to study and come prepared to be examined upon, and I comment and enlarge on the text, and I allow the teachers to discuss the questions. If anyone differs in opinion from me he states his grounds, and I either allow another to reply to him, or answer him myself. My instructions partake very often of a conversational character, in which all the different methods of teaching or managing schools are canvassed very freely by the teachers and myself.

6628. Is it a sort of catechetical conference you hold?—Exactly.

6629. Do you teach them the proper mode of keeping registers?—My time for giving instruction to the teachers is, as I have remarked already, exceedingly short—only half an hour for four days of the week—and I have not time to go over much more than half of my book. I do not teach them the proper manner of keeping registers.

6630. Or taking averages?—No.

6631. Or of preparing for the visit of the Inspector?—No. I don't think there should be a special preparation for the visit of the Inspector.

6632. Or constructing time tables?—That forms portion of my instruction to them.

6633. I understand you do not have any general examination of the teachers on any of the subjects you have taught them?—No; I examine them orally occasionally, as I go along—a general recapitulation of the whole thing.

6634. With respect to the moral discipline of a school, does any one at all instruct them on that matter?—There is no one, so far as the Catholics are concerned, to instruct the masters or pupils in that respect.

6635. Does no one attempt to do it, as dissociated from religious principles?—No.

6636. Mr. *Gibson.*—Are there not minor schools already established in which teachers in training are allowed to go and exercise themselves in school management?—I have mentioned already to the Chairman that our arrangements permit each teacher in training to visit each of the five boys' schools twice during his whole course, merely to look on and listen—once in the beginning and once at the end.

6637. I thought they entered into the management of the school?—No.

6638. Do they not make any report upon what they may have seen in the school?—I sometimes oblige them to write out a report of their observations for me, but I think it necessary to state that this, as well indeed as the lecture in the morning, is voluntarily taken up by me entirely as a matter extern to my duty, and is in fact a duty I am not bound to discharge, but I do it because I think I can benefit the teachers by it. It is a duty to which I was never appointed officially by the Commissioners, and for which I am not paid.

6639. What I want to draw from you is, whether you consider the teachers derive any benefit from this watching in the smaller schools?—I think they do derive some benefit from it.

6640. You think they ought to derive benefit, but have you any means of knowing?—I have no direct means of knowing, but I presume they ought to derive some benefit from it.

6641. Rev. Mr. *Cowie.*—Mr. Joyce, I understand that you would like to give some explanation about the numbers that appear on the table in the model school?—Yes; I think the reason that number is so large is, that the pupils of the evening school are included in it; for I see no separate heading for evening school pupils. I don't believe that the number of separate pupils in No. 1 school can be more than about 750, for I have a distinct recollection of the numbers being something between 700 and 800. It was I who made out the return, and I am pretty sure the evening school pupils are included in that 1,087.

6642. Mr. *Gibson.*—Are you aware that the religious instruction of the other denominations, not Roman Catholics, is attended to by their pastors?—I am aware of it.

6643. Do those that attend to give religious instruction receive any remuneration, as far as you know?—I am not very well acquainted with the arrangements; but I know that the Established Church chaplains did receive remuneration up to the time of Archbishop Whateley's death.

6644. Not from the board?—From the Archbishop's private purse, I believe.

6645. That is a private matter altogether; but, as far as the Commissioners are concerned, are you aware that there is no remuneration given to any religious instructor?—The Commissioners pay for no religious instruction.

6646. But do the Presbyterian teachers, and the teachers belonging to the Established Church receive the attention of pastors?—Yes.

6647. Sir *Robert Kane.*—Has there ever been any obstacle thrown in the way of the action of Roman Catholic clergymen in giving religious instruction with the masters?—Not the slightest obstacle.

6648. You have always been anxious for their co-operation?—Exceedingly anxious.

6649. Have you reason to believe that the authorities of the Roman Catholic Church are aware of your anxiety?—I have no means of knowing that; but I presume it is pretty well known that we are anxious to have a chaplain in the establishment.

6650. At one time there was religious instruction given, was there not?—At one time a Roman Catholic chaplain attended to give religious instruction to the teachers and the pupils. That was the Rev. Dr. Power; on the occasion of his appointment to the rectorship of Clonliffe College he was removed, and no successor appointed in his place.

6651. Do you know if any application was made to have a successor appointed, or to have that religious instruction continued?—I am not aware that any application was made. There may have been representations made by private individuals; but even that I cannot affirm with certainty.

6652. Did you, as head of the model school, ever make any representation as to the desirability of such religious instruction being continued?—Never to any of the authorities of my Church, but I have often made such representations to the official authorities of the establishment.

6653. Did you do that in any official form?—No, in conversation.

6654. Was the position of the chaplain at the time such religious instruction was given considered an official position?—So far as I understand the chaplain attended without any official appointment from the National Board, and he certainly was not paid by the National Board. He came once a week and gave religious instruction to the pupils and the masters in training; but that extension of religious instruction,—that other duty that I conceive belongs to the chaplain in such an institution as ours, that is, the duty of training the teachers in the method of teaching religious doctrine—that, as far as I am aware of, but my knowledge does not extend very far nor very minutely, was never discharged by the chaplain.

6655. Not by Dr. Power?—As far as I am aware, that duty was never discharged; but, as I say, my information on that point is very limited.

6656. Then do I understand you to mean that you would wish, in the establishment of which you are the head, that besides the mere giving religious instruction to the pupils of the school and the masters in training, those masters should themselves also obtain instruction of such a kind as would show them how to give religious instruction to the children of the schools of which they were subsequently to have the charge?—Yes, that is precisely my opinion; and that is one of the points on which I go for the appointment, if possible, of a regularly appointed and paid chaplain. That is one of the wants under which we all labour at present. I feel myself in a false position. I feel that I am discharging a duty which I know I am not authorized

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to discharge. I have no one to direct me. I do my best to give the children a knowledge of their religion, a knowledge of their catechism, and to prepare them for the Sacraments; still I do feel extremely diffident and uncomfortable in the position in which I am placed without having any directing power to show me what to do to prepare the children in the best possible way. And if I feel that, as a matter of course the ordinary teachers in training must feel it in a still greater degree.

6657. Would you think it part of the province or duty of the teacher of an ordinary National school in the country to prepare the children of, we will say, the Roman Catholic profession for Sacraments—for first Communion for instance?—As far as my knowledge of the country National schools goes this is the custom usually followed in country schools. The priest has the entire responsibility, of course, of preparing the children for reception of the Sacraments; but he very commonly delegates a considerable portion of the labour and actual work of preparation to the teacher; and the teacher, under his authority and guidance, discharges that duty.

6658. Is it your opinion that in the school of which you are the head there ought to be a class formed, as it were, with a chaplain appointed as a teacher, who would instruct the masters in training in the method of giving, and the subjects for giving such religious instruction as they could afterwards impart to the children in order to prepare them for the fulfilment of their religious duties?—Yes, that is precisely my opinion. I feel that if I had a chaplain to consult on all occasions, to advise with in all difficulties, I should be much more confident with regard to the discharge of that most important duty that I attempt to discharge at present without any direction except only so far as my own religious convictions and my own sense of duty carry me.

6659. Is it not usual on Sundays after prayers in Roman Catholic churches, to have the children all together, and to have religious instruction given under the direction of the clergyman—religious instruction such as in the catechism and in preparation for the sacrament, and so on—quite irrespective of the ordinary school instruction which goes on during the week?—Yes, that is a very general custom; and I myself once took part in that kind of teaching when I was the teacher of a country school.

6660. And do you think that that kind of Sunday school instruction in religious doctrine and religious practice could not be considered sufficient for the preparation of the children for their religious duties?—No, I do not by any means consider it sufficient, and there are several reasons why it could not be considered so. In the first place, the children in rural localities could not be expected to attend from long distances on wet Sundays, or to attend at all in winter; in fact they do not attend at all—as far as I know of the practice of the country—in winter. They only attend for a certain season—during the summer. Then, again, one has to contend with the apathy of parents and the carelessness of children in that respect. If that were the only way of giving religious instruction to the country children, I believe numbers of them would never receive any religious instruction at all, for the simple reason that either their parents would not send them, or they would not come when sent; so that I do not believe it would be at all sufficient. And even on the supposition that those children in the immediate neighbourhood of the chapel came every Sunday to receive religious instruction for the short time that it could be given, I do not believe that an hour every week is, under any circumstances, sufficient to instruct children in their religion.

6661. In the National schools I believe Saturday is generally set apart for religious instruction?—Very often Saturday; but it is also very often carried on every day for half an hour, either in the morning or the evening.

6662. On Saturdays did the Roman Catholic clergyman attend at the schools for the purpose of giving religious instruction?—My knowledge of the schools does not extend sufficiently far to be able to answer that question. In those schools that I attended as organizer I had no means of hearing whether they did or not. It was not my duty to attend the schools on Saturdays. I attended only on five days of the week; and religious instruction, or the arrangements for it, formed no part of my duty, so that I cannot, under any circumstances, answer the question.

6663. If you had attached to the school, of which you are the head, such a clergyman as you describe, acting as chaplain, would you then devolve on him entirely the task of religious instruction; would you feel yourself personally relieved from what you now describe as a very unpleasant responsibility?—I don't mean to say that I wish to relieve myself from labour: for we would work perhaps much more earnestly if we had a chaplain than we do now. I want to relieve myself from responsibility in the first instance; and I want also to get directions. I feel that I am travelling on a road that I don't know. I am not sufficiently skilful, nor is any layman sufficiently skilful in delivering religious instruction to children without the direction of superior spiritual authority.

6664. Would you propose, if you had such a chaplain, to continue yourself giving religious instruction parallel as it were with your chaplain, or following in his tracks; or would you confine yourself to the more purely secular objects of instruction, and leave the department of religious instruction in his hands?—What I would propose is this, if we had such a chaplain, that he should visit us as often as would be consistent with his duty, that he should lay out a task for us to do, that he should tell us what to teach exactly and how to teach it; and we would teach in accordance with his arrangements; and then, whenever we met with any difficult or doubtful points, or whenever we wanted directions, we should always feel that we had a spiritual director who would be able to set us right. I would propose that we should continue our labours as at present, that we should still teach the children; but that instead of having the responsibility of direction on my shoulders it should entirely devolve on the shoulders of our spiritual guide.

6665. You would, in fact, continue to carry on religious instruction yourself as you now do, but under the direction and with the advice of a person whom you would consider a competent religious authority?—Precisely; of course it being always open to him to take upon himself, if he so wished it, to give religious instruction instead of us—to take the actual work out of our hands if he pleased to do so. The sole authority should be placed in his hands.

6666. The *Chairman.*—You would take the mere mechanical part of the supervision of their learning catechism or whatever other formularies were thought desirable?—Precisely so, my lord; or if our director thought fit to lay out a more extensive course for me—if he arranged that I should prepare the children for the reception of the sacraments and explain to them their importance I should have no objection then to do so; but I feel very reluctant to do so under present circumstances. I am obliged and cannot help it.

6667. Sir *Robert Kane.*—You might get into a wrong track or go beyond the limits of your exact knowledge?—Precisely so; for, as I mentioned before, it is not permitted to a layman of the Roman Catholic Church to expound doctrine.

6668. Does the position which you have described as that in which you would wish to see the Roman Catholic chaplain placed represent the present position of the chaplains of the other religious denominations?—I have no knowledge of the position assumed by them.

6669. As head of the school you are conversant, in a general way, with the positions which the chaplains of the Established Church and of the Presbyterian Church hold; is the position which they hold analogous to that which you have just now fixed on as such as you would wish a chaplain of the Roman Catholic Church to have?—Yes, precisely; I presume that it

is, so far as my information goes, except only on one very important particular, namely, that I would have them all paid.

6670. Well, but that would affect one as much as the other; you would pay the Roman Catholic chaplain also?—Oh, certainly.

6671. Mr. *Stokes*.—When Catholic parents bring their boys to school do they authorize you to give them religious instruction?—The rules of the school are printed on forms that they receive for the admission of the pupils, and they send in their children subject to those rules. The rules specify that religious instruction is given for half an hour every day, and for two hours on Tuesdays.

6672. Do you believe that the parents would regard you as a suitable religious instructor for their boys?—Well, no parent has ever objected to me.

6673. Would you scruple to instruct your own children in religion?—No, certainly not; but I would not allow the whole of the religious instruction of my children to remain in my hands.

6674. What portion of religious instruction would you give to any other person?—Well, a parent, you can very well understand, has much more of the moral and religious training of his own child in his hands than a master can have of the moral training of the children under his charge in a school. We can do very little in a school, in fact, beyond making the children get the catechism off by rote in an intelligent way. Of course, religious instruction implies much more than that; and it is precisely on that extended ground that I feel delicate in treading.

6675. Does not the difficulty of your position arise very much from doubt as to whether the parents desire you to give religious instruction to their children?—No; the parents send their children to me; I very commonly explain to the Roman Catholic parents, in a non-official way, that religious instruction will be given, and carefully given, as far as it goes; and I have never known Roman Catholic parents to object to my giving religious instruction to their children. But if any Roman Catholic parent did object to it, it would be quite open to him to hold back his child from religious instruction. I have never known a single case, however, of the kind.

6676. Supposing you to have full authority from the parent, would you then hesitate to instruct the child in religion?—Certainly,—but I don't hesitate to instruct the children as far as I do at present. I make them get the catechism off, and I explain it as far as the mere sense is concerned. In fact I always do get full authority from the parents, not formally but tacitly.

6677. Do you consider it possible that a young man should have been brought up a pupil teacher in the Ballymena model school; should have gone through the ordinary training establishment here; should have passed through the special classes here, and still should have been ignorant of the catechism,—a Roman Catholic?—Well, no. I think it would be scarcely possible for him to be ignorant of the catechism; but religious instruction implies much more than a knowledge of the catechism. I may here observe what I observed before, that we don't teach the catechism to the teachers in training. Our teachers in fact get no religious instruction at all, except only in one particular, and that is, we have some religious books which are occasionally put into their hands to read during the time of religious instruction.

6678. Of the schoolmistresses in training, who discharges duties corresponding with yours?—The head mistress.

6679. And does she take the same part in religious instruction that you do?—Yes.

6680. No more and no less?—Well, her duties are, I presume, discharged something in a similar way. I cannot exactly say.

6681. Bishop of *Meath*.—In the schools under the patronage of the Roman Catholic clergy do the priests themselves instruct the children in the catechism and the other formularies?—I have not, my lord, sufficient knowledge of the National schools throughout the country to enable me to answer that question.

6682. Do the schoolmasters instruct them in the catechism?—I believe it to be the general rule that the schoolmasters instruct their children in religion under the guidance and direction of the managers.

6683. To what extent does that guidance and direction go, are you aware?—I am not aware of that. My knowledge of the schools in general is not sufficiently extensive. I have had no means of obtaining a knowledge of the way in which the schools are worked, except only during the time that I was an organizer; and even then, the arrangement for religious instruction formed no part of my duty.

6684. As you said before, if a person in your position finds a difficulty in instructing young persons in religion, and preparing them for their sacraments, how much more must the great mass of the National schoolmasters throughout the country: now, is that difficulty that you have expressed so very strongly felt by the Roman Catholic clergy to such an extent as to oblige them of themselves to take an active part in the religious instruction of the children?—The Roman Catholic clergy depute to some extent the religious instruction of the children to the teachers, and the teachers discharge that duty under their direction.

6685. Do the Roman Catholic clergy themselves appropriate any special time for the preparation of the children in their religion?—As far as my knowledge extends, I believe it is very frequently the case that the Roman Catholic clergy do instruct their own flocks themselves in the chapels.

6686. I presume what you have said as to your own difficulties, applies to the case of the younger students, and the younger classes in Marlborough-street; is it only those that you give religious instruction to? I think you said that you did not instruct the teachers that were sent?—I give no religious instruction to the teachers in training; I do not feel myself authorized to do so.

6687. The religious instruction that you give you impart to the junior classes?—To the children of the schools, and to the pupil teachers and monitors.

6688. You merely teach them then the words of the catechism, without any explanation?—Well, we teach them the catechism intelligently; we teach them to understand thoroughly what it means.

6689. Does your recollection of your own preparation in your youth enable you to see that a more competent person could give very much more information than you can?—I have a very distinct recollection of the religious instruction that I received myself when a boy from my own pastors, and I have no hesitation whatever in saying that it was of a much superior order to any religious instruction that I could give.

6690. And that recollection, I suppose, is the ground of your stating that you feel yourself incompetent to discharge fully the duty of religious instruction?—Well, I as a layman and a Catholic, feel myself not competent to discharge the duty of a Roman Catholic chaplain.

6691. Of course, in some sense, you are entirely incompetent, viz., as regards all priestly functions; but with regard merely to teaching the catechism and other formularies, do you not consider yourself as competent to do that?—I do not consider myself qualified to give religious instruction to the children, except so far as making them get off the catechism by rote, and making them understand the mere words. That, of course, every skilful teacher knows how to do. But then religious instruction implies much more than that: besides, there are many other arrangements that we don't feel ourselves competent to make, for instance, as to what particular catechism, and what particular portions of the catechism ought to be explained and got off, particularly by the children in preparation for certain sacraments, or at certain periods of life. These, and many other questions arise, and they are questions about which I should wish very much to be able to consult a spiritual director.

6692. Mr. *Dease*.—Since what time, Mr. Joyce, have the Catholic priests who happen to be patrons of

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schools refused to take teachers who have been lately trained in the training schools here?—If I recollect rightly, it was the result of a pastoral issued by the Roman Catholic bishops in 1863.

6693. Have you any means of knowing whether Roman Catholic laymen who happen to be the patrons of schools have the same objection to taking lately trained teachers that the clergy have?—Well, my information on that point does not extend very far, but I think it is very natural that a Roman Catholic layman should defer to the opinions expressed by his parish priest in that respect.

6694. Who appoints the pupil teachers and the monitors?—The monitors and pupil teachers are appointed by the Commissioners on the recommendation of the professors.

6695. The choice rests with the professors?—The choice; but the appointment rests with the Commissioners. I think it right to mention that the monitors are appointed by competitive examination from the ranks of the pupils, and the pupil teachers by competitive examination from the ranks of the monitors.

6696. You mentioned, I think, that the numbers of the pupil teachers who were respectively Roman Catholics and of other denominations were fixed?—Yes.

6697. Then what is the action taken in selecting those pupil teachers by competitive examination if you are bound to a fixed number of one religion or another?—If a Roman Catholic pupil teacher's place falls vacant we allow none but Roman Catholic candidates to compete for it; and the same with regard to the other denominations. We make no distinction however between Protestants, Presbyterians, and Methodists, but allow them to stand indifferently.

6698. You mentioned the fact of the teachers who are in training joining in prayer—what is the course of prayer for the Roman Catholic teachers?—We commence religious instruction every morning with a short prayer, which is, I think, to be found in Dr. Butler's Catechism; then we have the Lord's Prayer and the Hail Mary, and the Creed, with a short addition at the end of it, which, I think, is included in Butler's Catechism.

6699. Then, with regard to their going to their respective places of worship on Sundays, do they go under supervision?—I have not the charge of the teachers in training on Sundays. The Roman Catholic teachers are sent to mass on Sundays, but I do not believe there is any supervision over them.

6700. You have no means of knowing for certain; more than that they have been allowed to go out at the hour when they ought to go to mass?—I think that is the regulation; but in respect of that I speak under correction for I have not the charge of them. I have no official connexion with the teachers after they leave the central establishment.

6701. Do they ever get opportunities of going to the Roman Catholic churches to mass on week-days?—On Tuesdays the Roman Catholic male teachers go to 10 o'clock Mass to Marlborough-street cathedral, and on these occasions there is always a supervision over them. Either I go with them, or, if I have not time, I send one of the assistant Roman Catholic masters with them.

6702. They go regularly then once a week, besides Sunday?—Every Tuesday morning.

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The Rev. ALEXANDER LEEPER, D.D., sworn and examined.

6703. The *Chairman*.—What is the position you hold in connexion with the Church Education Society?—I am assistant secretary, I am also the chaplain, and general superintendent of the training and model schools.

6704. How long have you held these posts?—I was appointed originally in 1846, as catechist, a few years afterwards as chaplain, and finally as all three together, that is catechist, chaplain, and assistant secretary.

6705. Do your duties regard the general organization of the society or are they limited to the model school and training school?—I am the correspondent of the society in general, but my particular business is rather in connexion with the training and model schools. I am the correspondent of the society generally throughout the country.

6706. Could you detail to us the general organization of the society, or would another witness do that?—We have that altogether in our report. It may be briefly expressed in this way. There are a certain number of presidents—the bishops of our Church who choose to accept the office; vice-presidents, appointed by the bishops and other leading men amongst us; a committee in Dublin, amounting to 31, about one-half laymen and one-half clergymen; and then we have diocesan bodies throughout the country, each having its own secretary.

6707. Do these diocesan bodies correspond with you through their secretaries?—Constantly. It is through their secretaries we act.

6708. What is the arrangement as to the control of the funds of the society?—In Dublin it is only the Dublin Committee that have the control over what may be received in the Dublin office for the dioceses of Dublin, Kildare, and Glandelagh, but the country societies retain their own funds, and dispense them as they choose. As a rule, we never get any money from the country, but occasionally, when we have the money, we assist, by inspection and otherwise, our country friends. When our local wants are supplied we generally try and help them as far as we can.

6709. How are the training schools supported?—Altogether from the Dublin source, or whatever we receive in the Dublin office. There are friends in the country who contribute more or less, but it is altogether maintained by the funds received in the Dublin office.

6710. What are the number of teachers in training?—There are sixteen men and forty-one women at the present moment. We have accommodation for more men, if we could get them.

6711. How long does your course of training continue?—A session, as it is called, lasts five months; the women remain three of these sessions, the men two. We would wish to retain the men also three sessions, but they are more in request than the women, and we cannot retain them.

6712. Do you find any difficulty in getting places for the men or women, as teachers, when they pass through your course of training?—Not the slightest difficulty. We cannot supply them quick enough.

6713. At what age do the men generally come in for training?—Between seventeen and twenty years of age, and the women we never receive under sixteen years. I may say they are received from sixteen to twenty years of age.

6714. Where do the men lodge?—They live in Kildare-place, in the institution. We have very commodious dormitories, and capital convenience for them.

6715. Do the women live there?—They reside there, in a different house, but in the same place.

6716. What is the general course of training you put them under?—Well, it is exceedingly extensive. We have the Holy Scriptures, the Book of Common Prayer, and a little Church history. These subjects are essential. We have also secular knowledge—history, geography, grammar, &c. With the men we have mathematics, and with the women we go as far as possible—as far as is suitable for women. They also are taught needlework carefully twice a week.

6717. Have you any examinations at stated periods?—At the close of every session there is a public examination, both orally and by paper. We teach, I may

add, music and drawing, as well as the ordinary branches of education to both male and female students.

6718. Is the religious instruction mixed up with the secular instruction, or is it given on special days?—Every day and at all times. We are not restricted in any way as to when or how we may give it. I must fix on a certain hour myself for my catechetical instruction, but all the teachers assist me, and all more or less mix up religious instruction with their other branches.

6719. Are all the teachers members of the Established Church?—Every one. We receive none other.

6720. Have you ordinary pupils in Kildare-place by way of model teaching or practising to teach?—We have both model and practising schools. We have two model schools and two practising schools, and we have an infant and baby school in addition to the training.

6721. What is the distinction between model and practising?—The practising school is a small room, something like a country school, where each student gets a few children for a short time to teach. The model school is a very large school-room, and there are a great number there to teach. We find the practising school particularly useful.

6722. Is the teaching in the model school carried on by special pupil teachers or by the teachers that come up for training?—By the teachers who come up for training. We have no special pupil teachers at all.

6723. Under the supervision of your masters?—Under our masters and mistresses. We have a training mistress as well as a training master.

6724. Is the practising school carried on by the masters who come up for training?—Yes.

6725. Are they under the supervision of one of your own masters?—Constantly; and the master or mistress listens to them teaching, and criticises in the way of giving instruction, and talks to them privately about their defects.

6726. Do you classify the teachers at the end of the course of training?—Always.

6727. How many classes are there?—We have a first class and three orders of second. We used to have a third class, but we have not now; we have just four altogether.

6728. Do many teachers leave you before the conclusion of the third session?—The females only get the third session; and it is a rare thing for any who come to us to leave at all until the time is up.

6729. Do the masters leave you before the end of the second session?—Very seldom—exceedingly seldom.

6730. What proportion of masters get into the first class?—I think twenty-five per cent.

6731. And of mistresses?—I think somewhat about the same.

6732. Do you pay much attention to needlework and cutting-out in the mistresses' department?—Very much; we are particularly careful about that. We don't admit females unless they can sew. We mention that always to those applying for admission. We urge three points with regard to the females: we insist on their being able to sing, sew, and answer at a competitive examination. We have so many applying for admission that our examinations are all now competitive on the female side.

6733. What is the number of mistresses at present?—Forty-one, I think, just now.

6734. Is the number of mistresses limited by the number of applicants, or by the means of accommodation?—It is really by the accommodation. We could not receive more. We are now rather above the number. We are quite full.

6735. Have you anything to do with the ordinary schools in the neighbourhood of Dublin?—Nothing whatever.

6736. Are the masters and mistresses who come to you for training persons who have been educated in your schools, or do they come from outside?—We generally get them from our own schools here and there through the country, but we never ask the question where they are educated. They must be very well recommended before coming.

6737. As a matter of fact, do many persons come to be trained other than the pupils of your ordinary schools?—Yes; we do get them from other schools besides our own. The ordinary parochial schools supply them very much.

6738. What sort of salaries do your masters and mistresses get in the schools they go out to?—Of late they get far better salaries than they did ten or twelve years ago. I think that arises from the better training now, but I don't think they yet have sufficient salaries. The women get what might be supposed to be not a bad salary for a woman. Those in the first class get about £30 a year, and the men in the first class get from £40 to £50, and I have known some teachers to get £60 a year, but the salaries in the main are small. The poverty of the localities in which some schools are situated does not afford sufficient salaries.

6739. Do you think your inferior schools give less salaries than the National school teachers receive?—I believe they do.

6740. What number of children have you in the model and training schools in Dublin?—We have about 250 children in attendance in the male, female, and infant schools.

6741. Are they at all mixed as regards religious denominations?—Oh, yes; we have several Dissenters and Roman Catholics. There are not many Roman Catholics, but we have some.

6742. What are your arrangements as regards religious instruction? Do the Dissenters and Roman Catholics go through the same classes as the others, or do they stand apart at times?—They go through the same classes. The members of the Church are taught the catechism and the other formularies of the Church, but all read the Holy Scriptures.

6743. The Presbyterians and Roman Catholics, am I to understand, do not learn the formularies?—No, we never ask them.

6744. Is that the only distinction?—That is the only distinction.

6745. Lord *Dunraven*.—How many training schools are there in connexion with the Church Education Society?—Two. One in Bandon, and the other in Dublin.

6746. What number of teachers are trained in the year?—It varies very much. There are fifty or sixty some years, between the two sides of the house—male and female—but there are sometimes less and sometimes more in Dublin.

6747. Is the number trained at Bandon larger than in Dublin?—I think so. In Bandon they do not train in the same way. They admit their teachers for a shorter period. They will admit teachers from their schools for five or six weeks, and give them a brushing up in whatever subjects they are deficient, and then send them back to their schools. I don't think they train them there exactly in the same way that we do here.

6748. Could you state what proportion of the teachers of the Church Education Society have been trained?—From the first do you mean?

6749. What is the number actually in training now, or who have been in the training school?—It is impossible to say now. We are taking some pains to prepare answers to the questions sent us by the Commission, as to the number who have been trained from the first.

6750. Sir *Robert Kane*.—With regard to the religious instruction in the schools of the Church Education Society, which you say is diffused over the whole period of school time, have you not, however, particular times more specially laid out for religious instruction?—We must of necessity have some special time for reading the Scriptures, and some special time for catechism, but in teaching history, for instance, or in the reading lesson, whatever it may be, we feel perfectly free at any moment from the time the children come in until they leave to refer to the Word of God.

6751. In the way of casual reference?—Yes; we seek occasions very often, as the subject may be brought forward.

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6752. You make occasions?—We try to do it.

6753. For instance, in giving a lesson on geography, and that you come to a passage or observation which you thought was capable of some application to a part of Scripture, you would interrupt the lesson for the purpose?—We should not regard it as an interruption. We feel ourselves not only free, but bound to teach what is higher and better than geography, while at the same time teaching geography or whatever school lesson it might be.

6754. Do you consider that by that means the religious instruction is more completely given on the one hand, and that geography is more efficiently taught on the other?—We don't feel that they at all cross each other. We find at our examination at the close of each session that the secular instruction has not been neglected. Our teachers usually answer remarkably well on all secular subjects, while they keep the sacred subjects in advance, as being of the highest consideration.

6755. You have a time-table in the schools?—We have a time-table.

6756. And then there is a certain limited period laid out for various secular subjects?—For reading, writing, and arithmetic, &c.

6757. Do you not find that that time is trenched upon by devoting a certain portion of it to religious instruction?—We really do not. Of course in a geography lesson the main thing would be geography, and it is not every day or every time that religious teaching could be absolutely brought in there; but we always feel ourselves free to do it, and we do it when we can.

6758. Practically—as a matter of practical experience—what is the frequency of the secular instruction being interrupted in that way?—I could not say. I don't know how anyone could say. We feel ourselves so free to speak on the subject of religion, and deem it so important, that we very frequently speak of what we think may be of use to the pupils beyond this world and what belongs to it.

6759. What amount of scientific instruction do you give in the school, such as arithmetic and mathematics?—A very high order indeed, and some two years ago some of those who joined us were enabled to learn conic sections. A good deal depends on the material we have to deal with. Sometimes we get them far advanced in Euclid. We teach algebra and trigonometry, and go as far as quadratic equations. They are generally good arithmeticians. There is also a good deal of natural philosophy taught. Our training master has a great taste for that subject, and the teachers get greatly interested in it, and they are able afterwards to interest their children when they go to a school. Our examination papers, which I have sent in, would give a good idea of the course.

6760. In the course of teaching these purely scientific subjects, do you practically carry out the same principle of occasional reference to Scriptural or religious instruction?—Beyond all doubt. Unquestionably we do.

6761. So that altogether you consider the secular instruction as being subordinate to religious instruction?—Most persons would regard secular instruction as secondary, but we don't consider that religious instruction in any way injures or disparages the teachers in their secular knowledge by the plan we have laid down.

6762. I am speaking of the actual practical object of secular instruction in this sense. Would you feel not merely justified, but called upon to interrupt the regular course of secular teaching on every subject—even on the ordinary scientific subjects—by introducing casual references to portions of religious instruction?—As I said before, we don't regard it at all as an interruption, for it goes on, *pari passu*, with whatever we may be teaching. If we are talking of any power of nature, we might then talk of the God of nature, His wisdom and design, &c.

6763. You don't recognise in practice any distinction between secular and religious instruction?—We do not draw a sharp line between them, except so far as that in their nature they are separated.

6764. I believe you mentioned some short time since that in the case of those Roman Catholic children who attended your schools they read the Authorized version of the Scriptures with the other pupils, but that otherwise you did not oblige them to attend any religious instruction?—They attend all the religious instruction of all those under education just in the same way as the others. I think I mentioned positively that the formularies were all that they were not bound to learn.

6765. The formularies of the Church of England?—Yes. They are not bound to learn the catechism, or any portion of the Prayer-book.

6766. In attending the classes of history, geography, arithmetic, and conic sections they would participate in the religious instruction which is systematically dovetailed with the teaching of these secular branches of learning?—Unquestionably.

6767. And do you consider it would be impossible to so far separate these two great departments of instruction which you would be far from putting on the same level, but have some points of distinction—do you think they could not be separated so far as to allow of the religious instruction being given at one time during a period more or less extended, and instruction in the secular subjects being given at another time, so that they would be allowed to proceed without interruption?—We have a special time, as I before remarked, for teaching the religious subjects, but we feel that at all times we may teach what is connected with religion.

6768. And you would think it a dereliction of duty to allow of that power of interpolating religious instruction with secular being taken away?—As a matter of fact—not as a matter of opinion—that is our uniform system that I have stated.

6769. Mr. *Gibson*.—You say you fix a certain hour for special religious instruction, but that incidental religious instruction goes on with the secular?—True.

6770. What is the course of special religious instruction that you give?—Every day there is special instruction in the Holy Scriptures—the Old or New Testament. That is for a distinct hour, and every day the Church catechism is taught to the members of the Church at a distinct time.

6771. You say that whatever matters may suggest themselves in connexion with religious doctrine is taken up incidentally in the course of secular instruction?—We can never shut out God from His own creation.

6772. Master *Brooke*.—One source of revenue for the training school in Dublin that I think you forgot when Lord Powis asked you about it, is the contributions of the teachers themselves when they come to be trained?—Yes. They pay £6 each the day they enter on each session, and they are quite willing to give it. We have more applicants on the female side than we have accommodation for, and they are all quite willing to give the £6.

6773. With regard to the time-table, is it true that there is one time-table for all your schools in Ireland, or may the manager have his own choice, and vary his time-table?—He may vary his time-table as he likes. We have no model time-table. We have our special time-table for the training and model schools.

6774. In point of fact is your time-table generally used?—I doubt that it is. I know it is used in some cases by the trained men and women who have more recently gone out of the establishment, but I don't think it is used generally. Circumstances alter it very much. The different numbers in schools involve different time-tables.

6775. With regard to blending religious teaching with general information, does it occur to you that if in a geography lesson, for instance, a child hears of Athens, or Ephesus, or Malta, or Alexandria, that the child suffers by having his attention called to the fact that these places are remarkable in Bible history?—On the contrary I think it fastens it on the child's mind.

6776. You probably think it would rivet attention

and create an interest in the dry lesson that it otherwise would not have?—I believe that. I believe any child would have an interest in the story about Paul at Melita or Malta.

6777. When we remember that all history gathers round about the Mediterranean Sea—ancient, and to a large extent modern history—the child that has learned, as it were, to consecrate other remarkable places about that sea, has got some more life in his lesson than if he learned it as a dry task?—That is our experience. Instead of by any means marring the great object of secular knowledge, it really is an advantage in a secular point of view. I might add that we find in our schools that those who are the greatest proficients in Bible knowledge are otherwise the best informed. We remark this in the training and model schools.

6778. You find probably that all the way from Persia to Spain, there are places mentioned in Scripture?—The Old Testament would supply lessons in secular history to the end of time.

6779. With regard to history, as to the moral value and effect of man's actions, do you think it improves the lesson of history to refer to the Scriptural rules of moral conduct?—It is the only standard we feel we can refer to, and we constantly do it.

6780. Perhaps you think the children's minds are rather drawn out in the lesson if they are taught to apply the moral standard to it, in place of reading it as a detail of facts?—Just so.

6781. Then again, with regard to natural history, and the whole work of God in nature, perhaps you may think that it would be an improvement and an interest to the child to have a religious tone mixed up with it?—Quite so.

6782. And not to look upon the revolutions of the seasons as a science, but to see God's hand in it all, with references to the Psalms and Prophets, of the Old and the New Testaments?—Constantly, we do that—in teaching astronomy, for example.

6783. And you do not think these are interruptions?—We do not regard them as such.

6784. Or detrimental to the effect of the lessons?—They make them interesting and useful.

6785. As a matter of fact, in the model schools, are Roman Catholics or the children of Dissenters ever taught on any controversial questions?—I doubt that they are, unless that the matter turns up. It is not easy, perhaps, to define what is controversy, for some will regard a statement of truth or doctrine as controversial.

6786. Is there any occasion taken to point out differences?—I do not think there is a case.

6787. You have been nine years connected with the training-school, I believe?—I have been much longer. I was appointed catechist in the year 1846. I have been there twenty-two years.

6788. May I ask you what is your experience as to the moral and religious effect of the training-school upon the young men and women that come up?—I think it is most decided and remarkable.

6789. Explain that, if you please?—I say that during that period many hundreds have been trained under my immediate supervision, and I have seen such excellent men and women turned out of the place, and hear such good things of them, and what good they have been doing here and there through the country, that I cannot but be persuaded that the institution has a great influence for good. I have felt that if we should at any time be obliged to break up the establishment, or have to close our doors, it would, in my mind, be a national calamity, it is so rare with all that long experience of mine to have met with any man or woman trained by us exceptional in their conduct or character. I have met some cases, but very rarely.

6790. On the Sunday, I presume, they all attend some place of worship?—Some come to my church, some go to the Magdalen Asylum, and on each occasion they are attended by a teacher.

6791. Always under supervision?—They are never allowed to go to any church they choose. If some would wish to go to a cathedral on Easter days, we allow them to go once in a way, but even then with either the matron or one of the teachers. It is the same with the men—the master of the model school accompanies them.

6792. Do you remember any instance in that time of any immoral conduct in the schools in Dublin. Have you had reason to expel any, or to get rid of any?—Twice, I remember, during all that period, we expelled three young men who came in as converts to the United Church of England and Ireland; but we found they were not so—that they were not converts, but Roman Catholics. On another occasion we were obliged to expel a man for going into a public-house in Dublin; but I remember no other occasion whatever.

6793. I believe a number of your male teachers after a time give up the occupation of teaching?—We have not so many male teachers as females.

6794. Do many of them turn to other occupations afterwards, not finding sufficient pay as teachers?—Some few may; but my experience is that they generally remain schoolmasters, or enter college, and become clergymen.

6795. Several of them enter college?—Many of them have become most distinguished there; some first honor science men, and some theological students of the first rank.

6796. Do they continue to act as schoolmasters whilst they are undergraduates?—Yes, all through, for the most part.

6797. Studying in their extra hours, and going up for examination?—Just so.

6798. Residence is not required in Dublin College?—Quite so. The care we take of them while residing is very great. They are constantly under our care, as I remarked, going to and from church, and even in their hours of amusement or recreation, and that is a great safeguard.

6799. Tell me the number of the teaching staff in these Dublin central schools—in the training and model schools?—In the training schools we have myself, a training master, training mistress, an assistant to her, drawing master and music master. In the model schools we have head master, head mistress, and assistant, and an infant schoolmistress, and an assistant. The assistants in the two latter cases are students under training.

6800. In the practising school you were speaking of, to what extent are the training students practised?—They may be supposed to be absolutely teaching their own schools.

6801. Have you now forty-one women in the training school?—Yes; but there are three sessions.

6802. How often are they employed in the task of teaching a class?—Only those in the third session go into the practising school—the last of the three sessions.

6803. They are most perfect then?—We divide them as best we can when we notice defects in their teaching. Sometimes we send them to the infant school if we find they are not up to the mode of teaching the infants.

6804. Are women, in the third session, employed every day in teaching?—No, we have not accommodation for that.

6805. How often would you say?—I could not say. I am not sure, but it is very often. Every day half of the class is teaching. For the first session the women do not teach; for the second and third sessions they are teaching according to their ability and power.

6806. But every second day they are teaching either in the practising school or the model school?—Yes.

6807. Rev. Dr. *Wilson*.—Are you prepared to give statistical information as to the working of your society and the schools generally throughout the country?—Yes; we are able to do that. I have got some printed questions regarding statistics; and we will send in the answers.

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6808. What was the primary object of your society?—It was that we might be perfectly free in the teaching of Holy Scriptures at all times in the day—at all hours—when we thought proper.

6809. It was not for the secular education of the youth of the country so much as the religious?—We did not think of having merely religious education. In the report, which I have here, it is stated:—

"The objects of the society are, to assist schools at present existing in the country, and to establish new schools on an improved system, for the purpose of affording to the children of the Church instruction in the Holy Scriptures, and in the catechism, and other formularies of the Church under the direction of the bishops and parochial clergy; and under the tuition of teachers who are members of the United Church of England and Ireland."

6810. You had in view, I presume, simply Protestants of the Established Church in the first instance?—It is a good many years established now. Probably the founders did mean it for members of the Church especially.

6811. What do you mean by the phrase—"On an improved principle," in that rule?—I suppose it was deemed an improvement upon either the Kildare-place system or the National Board.

6812. Which?—It might be the National system of that day. This was thirty years ago, in the year 1839.

6813. During the period this improved system has been in operation you surely know what the system is?—It is a generally improved system on another in the eyes of the founders of the society.

6814. What was the other society meant by that phrase?—Probably the Kildare-place schools, or it might also have been the National system at that time established. I am not sure of the meaning of the word.

6815. What was the nature of the improvement?—That falls in with the other question. If I cannot explain one I cannot explain the other.

6816. We are to understand that the society had especially in view the religious education of the children?—It was because they felt there was a difficulty in the way of teaching the children religiously that the society took its rise.

6817. Do you recollect the rule of the Kildare-place Society as to religious instruction?—That every child should be taught the mere text of Scripture without note or comment.

6818. Was there any special provision for Roman Catholic children?—No.

6819. Were they not allowed the privilege of reading the Douay version?—Yes, they were, but still without note or comment.

6820. Did that system receive generally the sanction of the bishops and clergy of the Established Church?—I am not prepared to say whether it did or not. I believe it received the sanction of the Roman Catholic bishops and clergy for some time.

6821. But about the bishops and clergy of the Established Church?—I am not aware of having read any objection to it.

6822. You are aware some Roman Catholic clergy were patrons under that system?—Yes, I am quite sure they were.

6823. And the Established Church clergy also?—I believe they were.

6824. In that case would you regard the Kildare-place system as a denominational system?—I don't see how it could be called a denominational system.

6825. Do you recollect the number of Established Church clergy who in 1852 were patrons of National schools?—I do not. We are not able even now to find out.

6826. I see it stated that there were 87?—There were very few.

6827. Can you say the number now?—I heard it not long since, but I don't recollect.

6828. What is the number in attendance at the schools?—The report for 1868 is not out yet, but I can tell you that the number of schools now, that is, according to our last report, is 1,404.

6829. And of pupils?—63,549.

6830. How are they divided, may I ask?—44,378 Church children, 12,300 Dissenters, and 6,871 Roman Catholics.

6831. Do you find throughout all the schools that these Presbyterian and Roman Catholic children receive a daily lesson in Scripture?—They must, according to our rule.

6832. Is the rule carried out?—I believe it is. So far as I know, it is.

6833. Are there any steps taken by you as a society to know that fact?—Yes, we have 16 Inspectors.

6834. How often does each Inspector visit?—Generally once, and sometimes twice a year.

6835. Have you any other means of seeing that the teachers observe the rules?—We as a Committee and society have not; but our friends, the clergy, in each case may be supposed to look after it, and we expect they do attend to these things.

6836. If it were stated by several parties that in many cases other children than those of the Established Church are not asked to attend the class for the reading of Scripture, what should you say? Could it occur to any appreciable extent without being known?—I cannot answer as to what individuals do here and there. The rule of the society is fixed, and those who choose to become patrons are supposed to act up to the rule.

6837. Do the Inspectors report on the degree of efficiency of the teachers?—Yes.

6838. Is there any improvement in the teachers?—We remark a great improvement of late years, since the training school has been put on a better footing.

6839. What means have you of testing the efficiency of the teachers?—By continual inspection, and not merely that, but by examination of teachers here and there. For instance, this week there was an examination of teachers in connexion with us in the diocese of Dublin, and only yesterday I heard the report.

6840. How frequent are these examinations?—We classify as regards the certificates at the close of every session, and if a teacher happens to get a low certificate on leaving, he or she can come back and stand an examination again and again.

6841. Is the amount of payment to the teachers regulated by the classification?—It is not.

6842. What is the average amount of the salaries to male and female teachers?—There is a great difference. A first-class female teacher will get £30 a year and accommodation, and a first-class male teacher about £45 and accommodation.

6843. And what your second class?—A second-class female from £20 to £25 a year, and a second-class male from £30 to £35.

6844. Have you a third class?—We do not recognise a third class. We did in former times but not now.

6845. How do you establish the classification? Is it the result of the examination of the teachers?—Yes, and by certificates.

6846. What is the highest salary you pay in any case to a male teacher?—We as a society do not undertake to pay salaries.

6847. You have no definite sum to pay?—No, it depends on the locality where the schools may be.

6848. You supplement local contributions up to a certain figure?—Are you talking of the central society; because there are twenty-nine or thirty diocesan societies, and each has its rules as regards details?

6849. Have you not a central society that supplements all the diocesan societies?—The Central Society—the Dublin one I mean—in some cases, as in the case of the diocese of Down, gives help towards the salaries, and towards the payment for requisites, but this money is supplied to us by a special fund for the purpose—the London Hibernian Society Fund. So far as that goes we supplement salaries, but I do not know another case.

6850. Does your society undertake to supplement the income of your best teachers, and bring it up to a certain figure?—We do not. We should be very glad if we had the means.

6851. Have your teachers, in general, fixed residences?—In general, with a certain amount of money they get a residence.

6852. Is the residence estimated at a certain value and taken into account?—They always think of it as a something. When we talk to a man or woman of salary, we say so much a year and a house.

6853. The *Chairman.*—Are they householders or lodgers generally?—Generally householders. They generally have houses to themselves.

6854. The female teachers—have they houses?—They very often have mothers and sisters living with them.

6855. Rev. Dr. *Wilson.*—Do they receive the school fees?—That is as may be arranged. In some cases they do.

6856. Do the parents of the children to any large extent pay school fees?—In some cases they do. In the north very much—in Armagh and in Down, but in poor localities they do not.

6857. Could you give us the lump sum that has been received during the year 1866, paid by the parents of children, or by any parties for children, as part of the teacher's salary?—I cannot at this moment; I am unable to do that.

6858. What is the proportion of the schools in reference to which you say the parents of children pay any sum to the teachers for their work?—I should say it is a general rule. It may be very small, but as a general rule, something is given.

6859. Does that apply to all the provinces?—Yes, that is my impression.

6860. Have you noticed any difference in the amount contributed by each province in that way?—We do remark that in the counties of Armagh, Cork, and Down people are more willing to give. We presume they are better able to give than in other parts of Ireland. By the Armagh diocese, I mean Armagh and Clogher; by Down, Down, Connor, and Dromore; and when I say Cork, I mean the diocese of Cork, Cloyne, and Ross.

6861. Do many children of the better class attend those schools?—I cannot say. I presume they do attend. By the better class you mean perhaps the artisan class?

6862. A higher class?—I am not sure.

6863. But the children of comfortable farmers, I presume, attend?—I should think so.

6864. Do you know is there any difficulty in getting payments in the shape of school fees from parents who are pretty well off?—I never heard there was much difficulty in getting money from them. I cannot say. It is a very small contribution that is ever asked from them.

6865. What is the number of your teachers at present?—We have 1,404 schools, and I presume we have something like that number of teachers.

6866. Can you say how many male teachers and how many female teachers there are?—At this moment I cannot.

6867. Do many of your teachers act as parish clerks?—Very many.

6868. Could you say what proportion?—This instant I could not.

6869. Do any act in the capacity of sexton?—There may. I don't know of any case at present, but very many are parish clerks I am aware.

6870. Is the salary of the teachers in many cases supplemented by collections taken in the church or from the church itself, as well as from the schools?—I really cannot say; these are matters that don't come under my knowledge at all.

6871. Is it held out as an inducement to parties to become teachers that they may have other situations?—I never heard it. I have heard, of course, that the salary of the parish clerk would be added to that of the schoolmaster in case he was able to sing. Whether that would be regarded as an inducement or not I cannot say.

6872. Have you any scale of proficiency in reference to the instruction that is given in your schools?—We have for both male and female.

6873. And does this refer to the secular as well as to the Scriptural instruction?—To both.

6874. And do you expect children to reach a certain standard in a certain specified time?—We do.

6875. Could you say what that scale is?—A very large one, and the subjects are very numerous for males and females.

6876. What would you say as to the rate of progress made by the children—do you get reports from the Inspector?—Of course. We are very well satisfied with the general progress.

6877. Are your Inspectors stringent in requiring this scale to which you refer?—They are, but as they are generally unpaid Inspectors we have not the same control over them as if we had paid men. There is only one in Dublin that we pay, the Rev. Mr. Hamilton, and he is very particular.

6878. Do you know what means you have got of knowing that such scale is acted on?—I don't know. I am not aware of any particular method that they have, but our Inspectors, I suppose, would naturally maintain it. They make a report in the day book as to whether they are pleased or otherwise. They state the grounds on which they make their report.

6879. Do you use the books of the National Board in your schools?—They are used in some parts of the country. I think in the diocese of Cork certain of the books are used.

6880. Have you any rule either for or against using them?—There is a rule in the report to the effect that not only are the books in our catalogue, which you may see, to be used, but that such books may be used as the Diocesan Committee approve of, and that they write to us in Dublin and ask our permission to use the same.

6881. And do you in Dublin object to the use of the books of the National Board?—Never formally have we objected. We have not a high opinion of them, on the contrary. We generally use the English books.

6882. Could you state the average time in which children pass from class to class, or book to book, taking the National Board as the standard until they reach the fifth class?—I am not prepared to say. The training master is more competent to speak on that matter than I am.

6883. How many teachers have you trained in the central establishment?—I cannot tell the exact number. We have been training now about twenty-two years.

6884. Do you allow any teacher not a member of the Established Church to act as such in any of your schools?—No, they are all members of the Church.

6885. Do you find in certain districts where National schools are convenient, Roman Catholic children attending some of your Church Education schools?—I believe they do attend.

6886. Do you know whether it is a fact or not, that in many cases where there are Church Education schools, with National Board schools equally convenient, children of the Established Church don't attend the Church Education schools, but attend the schools of the National Board?—I think it is very much the other way. They are more anxious to attend our schools than the National Board schools, as a general rule.

6887. Does such a state of things exist to any extent, are you aware?—I cannot say at this moment.

6888. Do you know of any such case?—I do not this instant.

6889. What do you say, for instance, to such a case as this:—I have been in the south of Ireland, and on visiting the National school, which was under the patronage of the parish priest, and had a Roman Catholic master, I found on examination that, though it was in the neighbourhood of a Church Education Society school, a large proportion of the Established Church children of the district were pupils. Have you any such case as that?—There may be. I really am not aware.

6890. Have you received any reports on that subject from time to time?—I have. Often reports or letters have been sent to us, applying for assistance, and if we were unable or unwilling to give some assist-

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ance, we have been told that that would happen—that the children would be driven into schools which they disliked.

6891. How driven?—Because they could not get the education they desired, as we were too poor to give them any assistance.

6892. But the case I refer to is the case of a Church Education school in which the teacher was a Protestant?—Perhaps the teacher was an inferior man who had not received a superior class of education. This might be the case in that particular locality, but when you compare the teachers generally ours are quite equal to the best under the Board.

6893. Do you think the parents of the children, if not the children themselves, look to get the best schools for the purpose of a literary education?—Where they think they will be best taught it is only natural that they should look there.

6894. Have you heard of any district where there was a National Board school, where a Roman Catholic was the patron, and the teacher a Roman Catholic, and where the school now being closed, the Roman Catholic children go to the Church Education school of the district?—I am not sure that I know a case of that kind.

6895. I passed a locality the other day, since the commencement of this Commission, answering that description. Is not that a proof that the children, or the parents for them, are anxious that they shall receive good, sound, literary instruction, whether it be in the Church Education schools or in the National Education schools?—I believe that is true of all, but I am quite sure Protestants would prefer to send their children to Protestant schools under a Protestant master.

6896. Do you think that holds with regard to Roman Catholics?—It may.

6897. Rev. Mr. *Cowie*.—I understand you do not pay any salary to teachers from your society?—Except to the London Hibernian schools. A number of schools were under that society some years ago, and when these schools were united to ours and came under our charge we got some funds with them—that is, funds raised in England for that society, and so we are bound to give whatever we get to the London Hibernian schools in salaries. Except these fixed salaries, so called, we do not.

6898. In that case do you pay the whole of the salary, or do you merely add something?—We merely add in all these cases.

6899. Do you allow any gratuities to those teachers who have been trained?—No. I am sorry we are unable. We did in former years give gratuities. We are unable now from want of money.

6900. Does the demand for teachers exceed the number you can supply annually?—Very much, especially on the male side.

6901. Do you use special books prepared by your society?—No; we do not print any books at all ourselves.

6902. But, did not the Kildare-place Society print books at one time?—The Kildare-place Society is not our society. We merely use their premises; the two societies are distinct.

6903. You are not speaking for the Kildare-place Society?—I am merely speaking for the Church Education Society; we never published any books.

6904. Do you use books prepared specially for your use in the Church Education Society's schools?—We use the best books we can get anywhere; we have no special books of our own; we use the books of the Society of Christian Knowledge as a general rule.

6905. Do you find these answer your purpose?—We like them very much.

6906. With reference to the examination papers of your teachers, are the papers a fair specimen of what you expect the teachers to answer—I mean do they really answer them fairly?—We really expect them to answer; we do not give any question they should not answer.

6907. Are you aware that examination papers are often a great deal above the powers of the persons examined?—We don't do it; in the first place, we have no object to secure; it is merely for the men and women themselves.

6908. How are your Inspectors appointed?—We appoint one ourselves here in Dublin. He is appointed by the committee, a man of long experience, I mean the Rev. Mr. Hamilton; and in the country, in the various dioceses, some friend who has some special aptitude for the duty offers his services, and he is appointed by the diocesan society—by the diocesan committee.

6909. Are the reports the Inspectors make on the schools ever published?—Never, that I remember.

6910. What is the special advantage of union of these schools with your society?—Well, they don't get much from us just now; one advantage may be that books are sold to them at a reduced rate, 25 per cent. below the published price. We are enabled to do that by arrangement with the Kildare-place Society, that is some advantage. Then, again, the advantage of intercommunion—feeling interested in the same great cause.

6911. What was the object of the model school in your system?—The object of it was with a view to training schools. We could not have a training school unless we had a model school.

6912. You mean by model school what we call practising school in England?—We have in Kildare-place the model school, the practising school, and then the training school beyond that. The establishing of model schools in each diocese was one of the arrangements proposed but we were unable to do it. There was one in Enniskillen, but it lasted only a short time.

6913. Was it a school in connexion with a training establishment?—We intended by that both a training and a model school. We proposed at first one for each diocese.

6914. Was the object of the model schools that you should teach children of the middle classes therein?—Never.

6915. Is it possible for a school to be in union with your society and also with the National Board?—I don't understand how it could be.

6916. Has any negotiation ever taken place between your society and the National Board with a view to obtain public aid for your schools?—I never remember any formal negotiation between the Board and us.

6917. Have you ever considered yourself on what terms you could receive aid from the National Board?—I have been often thinking on that subject, but I don't think have come to any definite conclusion.

6918. Suppose there were a general open examination for teachers' certificates, do you think it consistent with the principles of your society that your pupils in training should go in as candidates and become qualified teachers of the Board?—I don't see any objection to it, our principle being safe.

6919. Have any of your teachers, to your knowledge, ever gone into the Marlborough-street training school?—Not to my knowledge. I don't remember this instant an example. Some of our teachers, I understand, have joined the Board, but I don't know of any case at this moment. There may be such cases, but I don't know any case where a person trained by us has gone to the Board. I know many cases, however, where persons trained by the Board have come to us.

6920. Do you mean that they have come to you from the training school?—Yes; and who have gone through it; and our uniform experience of them is that they have been very much below par—very inferior to our ordinary run of teachers.

6921. You mean on coming to the Institution?—On coming to the Institution, and that their ignorance of Scripture is quite remarkable. They are, of course, members of our Church.

6922. Their ignorance of Scripture is not wonderful, because it is in evidence that they got no religious instruction?—That is a fact; their ignorance is quite remarkable.

6923. Do you refer to secular subjects also?—We find them deficient. Nor wonder at it, from all we

have heard about the National system. At this moment the most ignorant man of our class was a teacher under the National Board for two years.

6924. Was he trained in Marlborough-street?—I don't know. I know he was teaching under the National Board.

6925. Suppose a system of payment by results, something similar to the system we have in England, such subjects being secular only, do you think your society's schools would be able to derive any benefit?—If our training establishment was enlarged, and we were enabled to do what we could do, we need not fear any result of that kind; rather, I think it would be to our advantage. Our poverty is our great difficulty.

6926. I am not speaking of your model school in Dublin, but your schools generally in connexion with the Church Education Society. Being familiar with the principles of the society, and with the manner of carrying them out, do you think if the Government proposed to aid schools principally by payment for results, such examination being on secular subjects, that it would open a way to your schools deriving aid from the Board?—I think so.

6927. Is there any other plan by which they could be aided?—The Bishop of Ossory, I think, has proposed a plan very much like that, and the present Attorney-General.

6928. Mr. *Stokes.*—The fundamental principle of your society is that all the children should receive a certain amount of religious instruction?—Should receive the Scriptures.

6929. In a particular version?—In the Authorized Version.

6930. Do you take any means to ascertain that the parents of the children desire them all to receive that portion of religious instruction?—We do not. People are perfectly aware of the principle of our schools, and parents do not object—our system is so patent and so plain. I know cases where parents coming, who were Roman Catholics, were told, "You know if children come in here they must learn the Scriptures." The reply was "Very well." I know several cases of that in our model school in Dublin. In fact, the parents know the children must receive religious instruction; they cannot but know. We don't take any particular method to let them know.

6931. Is it not a fact that there is so little intelligence amongst the labouring classes that they really very often do not know what is to happen to their children in schools?—I cannot say; I can only speak from my daily experience.

6932. Do you believe that all the parents do, in fact, know their children will be required to read the Bible in the Authorized Version?—I think they cannot but know.

6933. Judge *Morris.*—The number of Roman Catholics, I believe, Dr. Leeper, is decreasing every year in your schools?—Very much so. We observe that. We have now 6,871, which is something less than the preceding year.

6934. You had, in 1863, 9,662?—Yes.

6935. Have you any statistics to show where principally the Roman Catholics come from, as regards the provinces?—Yes; we find it is chiefly in the south and west.

6936. In your reports you don't, I believe, enter into that detail—it is merely the numbers generally?—It may be seen by the tables at the end of the report. It must be in the returns we are now making for the Commission.

6937. So I think. There is no means of knowing it from the reports?—No.

6938. All your teachers must be Protestants?—They must be Church of England Protestants.

6939. All your books must be books in which there are Protestant definitions of the Bible?—We call it the Authorized Version.

6940. And the books are books which you said were published by some Protestant society?—By the Christian Knowledge Society. We are not limited to these; we take a good book wherever we can get it.

6941. I presume the tendency of the books must be a Protestant tendency?—I don't know; we look to see that the books are sufficient. As regards history, for instance, we use "The Student's Hume."

6942. But the Christian Knowledge Society, is that a Protestant society?—It is a Church of England society exclusively. We use some Scotch books.

6943. I presume also published by a Protestant society?—It would be very unlikely we should place any books in the hands of the pupils that contained anything we thought objectionable.

6944. Of course any books that contained any remarks favourable to the Roman Catholic religion, I presume conscientiously, you would consider objectionable?—I think so.

6945. Well, having disposed of the teachers, who must be Protestant, and the books, which must be substantially Protestant—in the schools in addition, you require that the Scriptures should be read?—Yes.

6946. The Authorized Version?—Yes, the Authorized Version in the school.

6947. And commented on?—And commented on freely.

6948. And of course that commentary also will be in a Protestant spirit?—That is perfectly clear.

6949. Well then, must not every Roman Catholic child that goes to your schools, that is, of tender years, necessarily become a Protestant?—I don't know that it is so of necessity.

6950. I say emphatically necessarily—must not a child of tender years, who is educated, mark you, by a Protestant teacher, in Protestant books and in the Holy Scriptures, commented on in a Protestant spirit, become a Protestant?—They may not remain long enough to be thoroughly imbued.

6951. If the child does remain long enough, looking at it in a sublunary way?—Home and other influences may correct that.

6952. Would not the odds be preponderating that the child would become a Protestant?—Well, I don't know that it is an inevitable consequence.

6953. Is not, supposing what I said to be true, your society, so far as Roman Catholics are concerned, a proselytizing society?—Suppose what you said is true, it might be.

6954. Is not that the tendency of it?—Not of necessity.

6955. As the teachers must be Protestant, as the books are Protestant, as the children are taught the Bible in a Protestant spirit, and with a commentary putting forward only and emphatically Protestant doctrines, is not the likelihood that any child, at all events a child of tender years, would become a Protestant?—That is a matter of opinion.

6956. And therefore as a matter of opinion, I ask is not the tendency of the society of a prosleytizing turn so far as Roman Catholic children sent there are concerned?—National schools under Roman Catholic management must so have a proselytizing tendency also.

6957. I am not drawing any distinction with reference to National schools?—I perceive you are not, but I may make that observation at the same time, that it affects them also.

6958. Yes, it will, but not inevitably. Is not one of the objects of your society the dissemination of Protestant truth?—We never stated it in that way; that is too vague; the word Protestant is too vague. It may mean anything and everything. We are connected with the United Church of England and Ireland.

6959. Well, I mean Protestant in that sense. In the sense in which you put it, is not one of the objects of your society the dissemination of the truths of the United Church of England and Ireland?—We never put it in that form at all. We are merely an educational society—a school society. I will read the object from the second of our fundamental laws.

6960. Don't you, as a Protestant clergyman, consider that the Bible cannot support the dogmas of the Roman Catholic religion?—I do.

6961. Wouldn't you, then, as a Protestant clergyman, in commenting on it to Roman Catholic children,

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necessarily seek to demonstrate that it does not support the dogmas of the Roman Catholic religion?—That supposes that my invariable instruction is on controversial matters.

6962. No; but when you meet with passages which are controversial, in explaining and commenting on them to a child, must not you explain to him that it does not support the dogmas of the Roman Catholic religion, of which the child is supposed to be a member?—I may state the truth as it appears to me, but in no way controversial, or bringing before a child's mind what may be offensive to the child.

6963. I don't mean in an offensive way, but commenting on it in a Protestant spirit, don't you seek to teach the child it supports the Protestant dogmas?—So far, whoever I may be teaching, whether Mahommedans, Jews, Roman Catholics, or Protestants, I cannot but teach what I regard to be God's will and truth, and let he or she take it or otherwise. Of course I must teach what I believe.

6964. How do you account for such a number now as 6,871 Roman Catholics, principally in the South and West, attending the Church Education schools in which the teachers are Protestant, and the books are Protestant, and the teaching of the Bible is commented on in a Protestant spirit?—I really cannot say, perhaps the schools there are insufficient.

6965. Did you hear of pressure being put on the parents of children by their landlords?—I may have heard of it, but I don't believe it.

6966. I conclude you have heard such?—I could not but hear such, as I hear many other strange, false things.

6967. And you don't believe that has ever had any practical effect?—In my own experience I never knew of anything of the kind.

6968. I believe Dissenting Protestants, Presbyterians, and otherwise, are not taught the formularies of the United Church?—They are not.

6969. Well, then, Roman Catholic children, in fact, are exactly placed, as regards religious education, on the same footing as Protestant Dissenters?—Precisely.

6970. Both are excused from the formularies of the Church?—They are.

6971. Have you any Roman Catholics in your training or model school?—We had some in our model school, but not in our training school.

6972. Are they natives of this locality, or from a distance?—From Dublin, I think. I think they are inhabitants of Dublin, or from the vicinity of Dublin.

6973. Professor *Sullivan*.—Are they male or female?—Both male and female.

6974. Judge *Morris*.—How many in the model school now?—This moment I cannot tell you.

6975. Have you ten? I mean, is it so small that you have a doubt about ten?—I suppose the three schools have thirteen or fourteen.

6976. Are you able to give an explanation of why these fourteen or fifteen attend your school?—The number being so limited I cannot tell anything about them. Our school is open to all.

6977. Or the history as to where they came from?—No.

6978. Do I understand you, that you are not aware of any reason why these fourteen or fifteen Roman Catholics, in a place like Dublin, should go to your school?—I am not.

6979. Or any of them?—I don't know any reason they should come to us. I often wonder we have any.

6980. Or why any one of them?—I don't know the reason why any one of them should come. I was going to add, my impression generally is that Roman Catholic children do not object to reading the Scriptures if they are allowed to have their own way.

6981. That is, reading the Scriptures without comment?—The Roman Catholic children do not object to reading the Scriptures.

6982. Do you think the parents of Roman Catholic children do not object?—I don't know how to account for it, but many are drawn to where they are read.

6983. That is, the children's parents have no objection?—Yes.

6984. To have the Scriptures commented on by a Protestant teacher in a Protestant tone?—You may put it in that form if you like.

6985. Is not that what you said?—It is.

6986. Is it not the duty of the teacher to read the Scriptures, and comment on them in a Protestant spirit?—To explain them.

6987. Comment is the word. I take the word from the report?—I think comment is not the word. What are you reading from?

6988. I am reading from the report of '66?—That is no rule of our society.

6989. It is one of the reports—"The Word of Life is daily committed to memory, examined in, commented on, and explained to thousands of boys and girls of all denominations"?—No doubt of that.

6990. Well, now, is your evidence that in your opinion Roman Catholic parents would have no objection to have the Scriptures commented on and explained to those children by Protestant teachers in the Protestant version?—I think that, in general, the Roman Catholics would not object; I think there are Kildare-place reports that prove that.

6991. But the Kildare-place Society reports that the Bible was read without comment, and that that course was approved of by the Roman Catholic children?—There is, no doubt, a great difference between reading and commenting; but, notwithstanding all that, I think, from my own experience as a clergyman, that Roman Catholics do not object in the way that has been often stated, or to have a portion of the Scriptures even commented on by clergymen. For instance, in ragged schools they attend very freely, and there they are commented on, and, I presume, by Protestant teachers.

6992. Do the children get anything in ragged schools?—That may be or may not be.

6993. As a matter of fact they do get in ragged schools some material advantage?—They may, in some cases.

6994. Are you aware not that they may, but that they do?—I am not connected with any ragged school, and I am not sure of any, really.

6995. Have you not heard they do get their breakfast?—I have heard of something like that being given.

6996. You receive in round numbers about £50,000 a year?—Not quite that now.

6997. I take again from your report?—I don't know whether you have the last in your hand.

6998. I find in your report of '64 an income of less than £50,000, and it says that can poorly compete with £300,000. I suppose the £300,000 means the National Board?—I think so.

6999. You had for your £45,000 that year 63,000 pupils on the rolls?—That particular year?

7000. We'll take it this year. I am taking £45,000 a year. In that year, '64, your funds were £43,000. I take now the last report, '66, your funds were £45,619 14*s.* 6*d.*, and you had 67,427 children on the roll, that would be, I think, in round numbers something like 17*s.* a head. Are you aware the National Board for their £300,000 have 900,000 pupils, or about 6*s.* 8*d.* a head?—It is hard to compare a system so well endowed as the National system with ours.

7001. Is it not endowed as regards the number of schools? Ought not the means depend on numbers? When you say this income, which is less than £50,000, can but poorly compete with £300,000, ought not £50,000 with 67,000 pupils fairly compete with the £300,000 a year, with 900,000 pupils?—I think we work well, according to our means.

7002. And ought you not do better? Ought you not with £45,000, do better with 67,000 pupils than the National Board with £300,000 a year and 900,000 pupils. What would be the meaning of doing better in this case?—Compete?

7003. In what way would the result be ascertained?—We would educate and train more if we had more money.

7004. But ought you not do that for the 67,000 pupils? Ought you not train them, teach them, to say the least of it, as well, just as well, if not better, than the National Board do the 900,000 pupils for £300,000 a year?—Perhaps we do, and train them better.

7005. Are the Irish Church Missions at all in connexion with your society?—No; the principle is very much the same, so far as reading the Scriptures, but we are in no way connected. Perhaps it may be an argument in favour of our system—I consider it so—that there are a number of societies in Ireland on our system, though not in connexion with us.

7006. They are not affiliated?—Not affiliated. The Erasmus Smith's, the Incorporated Society's schools, Captain Robertson's schools, in the North of Ireland—all the parochial schools. This is very often forgotten; but the fact is, that every parochial school in Ireland is more or less on our system, though not always connected with us.

7007. How many of the bishops of the Established Church are connected with your society—members? Is not every bishop who subscribes a president?—He is a patron and member.

7008. So far, he is a subscriber then, and not a president?—The Bishop of Cork is a subscriber, but not a president, though he speaks at our meetings.

7009. How many out of the twelve, you must know, are connected with the society, either by subscription or as presidents?—I say the half at all events. Six of them are directly connected. I look on a subscriber as my test. The Bishop of Meath is a subscriber though not a president. That would be seven. We have seven out of the twelve.

7010. Rev. Mr. *Cowie.*—Will you turn to page 10 of your last report? Is it not £45,000 odd in that passage made up of £41,000 local effort, and £4,000 given by the society?—You are looking at the total available income?

7011. £41,000 is local, and £4,000 is given by the society?—£4,000 is sent to the Central in Dublin, and the remainder is contributed through country friends.

7012. Very well. The Board educates 900,000 children for £300,000 a year; how much local effort does that call forth?—I believe none; I believe next to nothing.

7013. About £40,000 a year?—The contribution of the children is about £40,000, and the subscriptions about £12,000 a year.

7014. Is it a fair thing to compare the efforts of the Board, for 900,000 children, with those of your society, which has 67,000 children?—I don't think it is. I think they are scarcely to be compared at all.

7015. May you not put it in this way—The small expenditure you make from the funds of your society is supplementary to about £41,000 a year from the country, while the large expenditure of the Board only calls in about the same?—In fact, I had no idea, until it was mentioned now, that so much money was got by the National Board. I did not think they got as much as you mentioned.

7016. Mr. *Gibson.*—What is the exact number of children that you educate. These 67,000 are on the roll during the year. How many are in average daily attendance? How many children are in attendance on the schools?—This moment I am not aware. Two or three of our friends will, perhaps, be able to give it to you from the North and South.

7017. It will be of importance to know the exact number that attend the school; the daily attendance at the schools might be very small?—I have often heard it stated, speaking of the two systems, that there is a greater per-centage of children attending our schools, as compared with those on the roll, than under the National system.

7018. Could you say how many Roman Catholics attend?—This very day, before I came out, I was looking over a list, and I found we had it ascertained some time since that 55 per cent. is the average of attendance, of all denominations, and that is very good, I believe, in comparison with the National Board, though indeed the two are so very unlike in many ways—one is so gigantic, and the other so small—one so rich, and the other so poor—it is hard to compare them.

7019. Professor *Sullivan.*—Are the contributions of the children to the school included in that sum?—I presume they are. I am not sure. I should not wonder if it was part of the income.

7020. It is stated as part of the income?—I should think so.

7021. Do you keep any account in these schools of the amount of receipts from the fees of the pupils?—I am not prepared to say that it is invariably done, but I presume it must be very generally done. We have so few paid agents in the country, we are not able to answer questions of that kind with anything like accuracy.

7022. Who repairs the school buildings?—They are repaired out of the local funds by the clergymen and other friends, parishioners, and subscribers to the schools. For the most part, all the repairs of the schools come out of the funds for the general support of the schools.

7023. By the way, that circumstance is not taken notice of in the Report. For instance, there are 1,400 schools?—A great deal of money is expended in that way in the course of the year, and our friends give that out of their own pockets.

7024. Some of the schools are connected with parish churches?—Yes.

7025. Do the repairs for the schools erected on this condition come out of the funds of the Ecclesiastical Commissioners?—No; the Commissioners do not pay anything for the repairs of parish school-houses.

7026. You stated the reports of the Inspectors were never published. Why is that?—We give the results. It would be very costly to publish them.

7027. It is a question of expense?—More a matter of expense.

7028. You also said, with regard to the qualities of the National trained teachers now under the Church Education Society, that some of them were inferior. Would you say whether they were trained or not?—I am not sure whether all the men we now have were trained or not, but I know they were teaching for some time, and one was teaching for two years under the Board.

7029. You are not aware whether they were trained, or to what class they belonged?—No, I don't know much about them; all I know is, that they were teaching under the Board, and my impression is that some of them were trained.

7030. You stated that the system of the Church Education Society was patent and plain to everyone, so that there could be no mistake about it in the minds of the Roman Catholics. Does that apply generally to all the schools under the Church Education Society?—It must. I believe it does.

7031. How would the school of a National teacher who is a Roman Catholic have a proselytizing tendency in the same way as the Church Education Society School, except on the condition stated by Judge Morris?—Many of the National schools under the National Board are in chapel-yards. That is a common thing; it is also a common thing for Roman Catholic clergymen to be patrons; it is a very common thing for the masters and mistresses to be Roman Catholics also; and I think that such influence should not be denied as tending to the proselytizing of Protestant children attending such a school.

7032. Is there not a wide difference between a school in which the fundmental rule is supposed to be, that no religious teaching can be carried on in the school in the ordinary school hours, and where the teaching must be supposed to be secular, and a school connected directly with the Established Church, where the Scriptures are daily read and explained in the Protestant sense?—I think no one can deny but that the locality of a National school in a Roman Catholic chapel-yard, within the sound of the Roman Catholic chapel-bell, and the Catholic service continually

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going on, and with a Roman Catholic teacher must have an influence in affecting the Protestant child's mind.

7033. Still you could hardly compare the two cases—could you?—Perhaps not exactly, but still I believe there is unquestionably an influence—a Roman Catholic influence in such circumstances, and it is a very common kind of thing.

7034. The converse of that would be equally correct with regard to a Roman Catholic child attending a National school where the teacher was a Protestant?—It might have that effect.

7035. The chance of a Protestant tendency must be still greater in a Church Education Society school, where there is no pretence of an unmixed secular education?—It may be. It is matter of opinion.

7036. You have stated the Roman Catholic children do not object to the reading of the Scriptures—do you think the Protestant children would object to reading the Douay Bible?—I never saw it tried. I think they would rather have their own. I think they would prefer the Authorized version for many reasons.

7037. We will take the ordinary school children—are they really able to distinguish between the Authorized version and the Douay version?—I think Church of England children, accustomed to hear the Authorized version, would at once note the differences in many passages.

7038. Does not the statement that the children do not object to read the Scriptures apply rather to the age of the children, who are unable to discriminate, and have never heard any objection to the book, and therefore regard it like any book read by them?—I don't know that anyone could ever make such a mistake as not to know the difference between the Bible and any other book, no matter how tender the age if able to read at all.

7039. Could they distinguish by the Bible itself? Is it not rather a question of the training or education they receive?—I was only talking of my own impressions about Roman Catholic children generally. I don't think they object in that way to reading the Bible, as it has been stated they do.

7040. Does not that imply that the subject of controversy enters very little into the education of Roman Catholics?—What is controversy? Truth is controversy in one sense.

7041. In that particular sense it is. But still religious controversy upon these disputed points is not one of the things generally discussed?—We don't undertake to teach controversy, but it is impossible to avoid avowing our creed sometimes.

7042. Is it not rather the function of parents of children to see that the children receive proper education than of the children themselves to decide?—Well, when children come to our school we may suppose their parents are not unwilling they should be taught in our system. It is a very fair conclusion.

7043. Very true. But I am putting the question generally in this sense, that it is no argument that because the children do not object, the parents, who are the proper judges, would not object. Is it not rather the function of the parent to say what religious training the child should receive up to a certain age?—That is matter of opinion.

7044. Do you think it is the function of somebody else—not the parent—to say what shall be the religion of the child?—We know that an ill-instructed parent is scarcely a judge. And you are to remember that if you are always to take the opinion of the father and mother, there would be no such thing as Christian missions amongst the heathen, for no heathen father or mother would wish their child to be proselytized—to use the word. If you are to listen to parental authority, in that case they should all remain pagans.

7045. You have heard of the famous Mortara case?—I have.

7046. On your principle that would be perfectly justifiable?—Let each case stand on its own particular merits.

7047. That would be an exceptional case?—With regard to parental authority there is no question whatever. Christian missions would be set aside if you always act on parental authority. No Hindoo or Japanese, or Chinaman, would allow his child to become a Christian in the exercise of his parental authority.

7048. Where are we to draw the line between that and the case of the Mortara boy?—I don't know. Parents are often very ignorant. They may not know what is good for their children.

7049. Are you aware of any case of compulsion on the part of landlords with regard to the attendance of Roman Catholic children in Church Education Society's schools?—I never knew a case.

7050. You consider that all the Roman Catholic children who are attending the Church Education Society's schools attend of their own free will, for the sake of the education?—I have no reason to suppose otherwise. I know of no such case as you refer to.

7051. To what are we to attribute the gradual decline in the attendance of Roman Catholic children in your schools from 9,662 in the year 1863 to 6,861 in 1867?—It may be attributed to various causes. Emigration may be one cause. Their going to other schools of a kindred nature—such as the schools of the Irish Church Missions. Then, perhaps, they are leaving our schools altogether and going to newly-erected National schools under, perhaps, Roman Catholic patronage, and the inducement of the Roman Catholic clergyman who wishes them to go there.

7052. Wherever you have a considerable attendance of Roman Catholics, are there any other schools in the immediate neighbourhood which they would be more likely to select?—In that general way I really cannot answer, but our schools are numerous and scattered very much. They could make a choice. Every parish has its own school—and every parish school is more or less under our system. They might go there if they thought proper.

7053. As a matter of fact, is it not the case, that where you have a large Roman Catholic attendance or of the children of Protestant Dissenters, such attendance is attributable to the absence of National schools?—I don't know enough of the country to be able to say so—I am more or less in connexion with Dublin.

7054. The *Chairman.*—Is the Church Education Society a missionary society in the sense of the "Irish Church Missions"?—Not at all. By the second fundamental law it can be seen what our objects are—affording instruction to the children of our own Church in the Holy Scriptures, under the direction of the bishops and parochial clergy, &c.

7055. What are your special duties as chaplain?—I catechise daily; I conduct the daily prayer in the house; I supervise and attend to all things relating to the moral and spiritual good of the students, and have a general care of them, at all times.

7056. What churches do the teachers and pupils in training attend on Sundays?—Chiefly a neighbouring church in Leeson-street—the Magdalen Asylum Chapel. Our former honorary secretary was clergyman there. Some of them come to my own church.

7057. Is there any general or special cause that brings Roman Catholics to your central schools in Dublin?—I don't know of any.

7058. Has the gradual increase of National schools throughout the country been the cause of diminishing the attendance in the Church Education Society's schools to a considerable extent?—I don't know, indeed. It may be one of the causes why Roman Catholics have been decreasing on our rolls, but I believe the ever increasing strength of the objections of the Roman Catholic clergy to allowing the children to come to our schools has been the chief cause of the diminution in the number of Roman Catholic children.

7059. Master *Brooke.*—I hardly think the Commission has ascertained fully the peculiar position of the schools with regard to finance. How are the funds of each individual school managed—has the central body any sort of control over the management of any one school?—We have not.

7060. The patron of each school finds the funds and spends them as he pleases—is not that so?—Perfectly.

7061. And the central or diocesan society has no sort of control over him?—Clearly not.

7062. Though they may sometimes give him a little assistance?—Yes, that makes it essentially a Church society, the clergyman never being interfered with in dispensing his means in whatever way he chooses, and paying the salary of the teacher in whatever way he chooses.

7063. With regard to the scale of proficiency there is one fact not yet brought out as to the promotion of the children. Are the children promoted from class to class by the schoolmaster or Inspector?—By the Inspector.

7064. Is it part of his duty to pronounce upon that?—Yes; that is one main object of his inspection.

7065. Professor *Sullivan.*—What arrangement have you for coming to a common standard amongst the Inspectors?—We have a common scale of proficiency—male and female.

7066. That applies to the local as well as to the central schools?—That is our system, represented by the scale.

7067. Master *Brooke.*—With regard to the assistance given by your central body to the country schools, we have not heard how the central body was able to supply inspection?—Some thirteen or fourteen years ago, we had a Board of Inspectors—eight or nine, who were paid about £150 a year each, together with travelling expenses. Gradually we were obliged to give that up: our funds failed. Then we supplied it in a manner by friends here and there—clergymen undertaking to do the work for us in the way I mentioned. Then, in the last three or four years, we attempted to assist towards inspection, by making a certain grant to each school.

7068. What grant?—The grant was only at the rate of 10*s.* a school. We have been obliged, within the last year, to withhold even that sum. We were able for two or three years to give just that small sum, which amounted to a good deal for us—something about £500 a year. That failed, from want of means; so we have been obliged to give it up. We have only one paid Inspector in our office now—Mr. Hamilton.

7069. With regard to the question of payment by results, that Mr. Cowie asked you about, is not that an essential part of the Bishop of Ossory's plan?—I think so.

7070. It is also a part of Mr. Warren's plan?—Yes; there was a plan akin to it I heard of during a former Lords' Committee. Earl Granville, I think, proposed to give inspection, books, and training, and as the result of inspection to give some help, paying by results.

7071. Mr. *Gibson.*—Was there not a communication addressed by your society to the Commissioners of Education requesting inspection and books?—Never any formal application. Mr. Cardwell when here, and our Secretary of the day, had some communication with each other, but there was nothing definite, or authorized by the society.

7072. Master *Brooke.*—With regard to proselytizing—is it any part of the objects of the Church Education Society to draw off Roman Catholic children?—Not at all. We don't refuse them when they come.

7073. Was not its object originally simply to teach children of the Established Church?—Simply, as evidenced by the second fundamental law.

7074. The clergyman's parish school, and not shutting the doors against any—it is an incidental result?—Just that; and it is forgotten too much, that when we were founded, I gather from the tone of our fundamental rules, especially the second one, it was merely to assist the parish clergyman's schools then in existence. Therefore we never interfere with his system, or with himself.

7075. With regard to Judge Morris's question about commenting on the Scriptures, is it not true that the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, are Protestant doctrine, and fundamental parts of the Protestant Church teaching?—Clearly; we use them in our services, and allude to them in our Articles.

7076. Is it not true that all the great primitive doctrines are common to both Churches—the Trinity, the atonement, redemption, the corruption of human nature—these are common to both Churches?—Clearly.

7077. Is it not also believed by your Church that the doctrines peculiar to the Church of Rome are not such as would occur in reading the Scriptures, inasmuch as they were added to the older creeds?—We never expect to find what is peculiarly Roman Catholic doctrine in the Bible.

7078. Is not a large portion of practical morality founded on the Scriptures?—Far the greater part.

7079. There is nothing in that which is not common to both Churches?—No, there is not.

7080. A very large scope of commentary is to be found in the Scriptures which is in no way hostile to Roman Catholics?—Clearly; a great deal of common ground.

7081. And that the very ground likely to be found in the Scriptures?—Just so; and I am persuaded a great part of our teaching in our various schools is exactly on that principle. There is the Creed, every part of which is received by the Roman Catholic Church, and the Lord's Prayer, and the Ten Commandments are also taught.

7082. If tendencies are to be considered—if a school in which the Word of God is never mentioned during the course of secular teaching—in which the Bible is not to be alluded to—in which no moral instruction is to be founded upon the Word of God, nor any allusion made to its existence—might not such a school occur to us as having a very infidel tendency?—Positively so.

7083. Have we not good reason in the present day to be very much afraid of the progress of infidelity and contempt of Holy Scripture from the literature around us?—I think so.

7084. As to the comparison of funds, you are aware that in the year in which the report mentions the income was £45,000, there were 1,510 schools—allowing £4,000 a year for the Dublin schools you would have £41,000 as the amount spent upon schools in the provinces?—Yes.

7085. That appears to be about £27 per school?—Yes.

7086. The National Board with 300,000 have about 6,000 schools—that would give £50 a school. You can hardly do as much with £27 per school as with £50 per school?—You cannot.

7087. Are you aware also that of the 900,000 children there are 72,000 in forty or fifty convent schools which cost the Board very little, and so the average fund for each common school is increased—ought the Society do better than the National Board, the average funds of each school of the former being about one-half those of the latter?—No indeed, I cannot think so.

7088. You have many schools with ten or twelve or fifteen pupils in each?—Yes.

7089. Yet the teacher must have a salary?—Yes.

7090. The salaries are low enough?—They are.

7091. But for the same salary the teacher might teach a larger number?—Yes.

7092. You were asked whether there was any difference between the Mortara case, and the case of training a Roman Catholic child who comes voluntarily to be instructed—are you aware that in the Mortara case the child was by force or fraud taken from his parents and retained?—I remember reading that.

7093. Do you think it is lawful to do evil that good may come—is that Protestant doctrine?—It is not.

7094. Is there any instance of force, or fraud, or of undue influence, used to induce a Roman Catholic child to attend a school under your Society?—No; I never knew of such a case.

7095. Rev. Dr. *Wilson.*—Do you know of such a school as that described by Master Brooke, where no reference is made to Christianity?—I can very well understand there might be such a school under the National system.

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7096. Do you know of such a school under the National system?—I don't know expressly of such a school, but I can understand there may be one.

7097. Do you know of any one school, under the National Board, answering that description?—I do not.

7098. Have you read their books?—Yes, I have looked through them.

7099. How many of their books are there in which Christianity is not recognised, and in which the name of God does not occur?—I am not aware; but I can understand that in certain schools where the children did not read, or where the teacher was not bound to teach God's word, that God's name would not be heard at all.

7100. Do you know of any such schools?—Could it not happen in an infant school where they are unable to read?

7101. Have you visited such schools?—I have not.

7102. Then you cannot say?—I cannot positively say.

7103. Have you been educated yourself at a diocesan school?—No.

7104. Have you ever visited a diocesan school?—I think I have.

7105. Would it be possible for a boy to attend a diocesan school for twelve months, the head teacher being a minister of the Established Church, without that boy receiving any religious instruction—should you be surprised to learn that such things have occurred?—I have heard such things spoken of. I have heard of that analogy being drawn; but, I think, when you remember the different classes of pupils, it takes away the whole force of the analogy—a poor child and the child of a rich man or woman is very different.

7106. Do you think is the number of the Established clergy in this country on the increase who are favourably disposed towards the National system of education?—I think the number of those who are indifferent is increasing very much.

7107. But the number of those who take a decided interest in upholding the present system of National education—is it increasing or diminishing?—It may be increasing, but very slowly.

7108. Have you heard of a declaration presented to the Government lately, signed by 2,754 persons, including the Primate of all Ireland, the Lord Justice of Appeal, forty-five noblemen, five bishops, 146 Deputy lieutenants, 636 justices of the peace, 733 clergymen, and nearly 1,200 professional men and others in favour of the present united system of education in this country?—I did hear of that.

7109. Master *Brooke.*—Did you ever hear of a correspondence between the Bishop of Down and the National Board?—I did. It was distinctly declared that the Scriptures could not be referred to at all at any time of the day—not even to enforce a moral lesson.

[Adjourned.]

NINETEENTH DAY, DUBLIN, FRIDAY, JUNE 5, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.

JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., } *Secretaries.*
D. B. DUNNE, Esq. }

June 5, 1868.

William T. Wilkinson, esq.

WILLIAM THOMAS WILKINSON, Esq., sworn and examined.

7110. The *Chairman.*—What is the office that you hold under the Church Education Society?—training-master, and occasionally employed as inspector during vacation time. Perhaps I ought to mention that I was previously the head master of the model schools, while those schools were under the Kildare-place Society.

7111. Then is the master of the model school under your command?—No, he is not.

7112. Have you the superintendence both of the male and female training schools?—I instruct both male and female students.

7113. What part do you take in the teaching of the masters in training?—I take the instruction of the students in educational science to its full extent, including the organization of schools, and the management of them, mathematics, geography, natural philosophy, and other subjects.

7114. What do you comprise under the head of educational science?—The principles of education, including mental and moral science, the principles of teaching, the art of teaching and the practice of it, the organization, the management, and the arrangement of schools. These are some of the leading heads. We have subordinate ones.

7115. What times are set apart for religious instruction in the training schools?—I have a time-table, first for the male students. I find from nine o'clock till ten on Monday, Wednesday, and Friday the chaplain lectures, and I find there is preparation for this on five evenings in the week.

7116. Five evenings?—For an hour each; and three mornings from nine till ten, under the lectures of the chaplain.

7117. Is that under the chaplain or for the chaplain?—For the chaplain. On three mornings, from nine till ten, the chaplain lectures to the male students, and on the other three mornings to the females.

7118. That is the Monday, Wednesday, and Friday you have spoken of already?—Yes, for the males.

7119. Then for the female students the chaplain lectures on the alternate mornings?—There are two classes of the female students. The senior class is under religious instruction ten hours in the week. I can state those hours specifically if required.

7120. And the junior class?—Eight.

7121. And in the model schools, what are the arrangements as regards religious instruction?—I am not prepared to give the exact amount of time in the model schools.

7122. You have no time-table with you?—I have not a time-table of the model schools with me, but I should say there is an hour each day.

7123. What are the arrangements under which the masters in training come to the model schools to practise teaching?—There is a certain portion of their training time devoted to receiving lectures on teaching, part also in teaching under supervision.

7124. From whom?—From myself. After that they are present while model lessons are being given; criticisms are made upon those lessons in their presence, and peculiar features pointed out to be imitated. After that a class is committed to them under supervision and criticism.

7125. Under whose supervision?—That is my business; and then the students teach classes in the model school under the master of the model school's supervision and partly under my own; and finally, I ought to observe, they get charge of a school. Each student in turn takes the entire charge of a school (that school is called the practising school) previous to their being considered qualified to go down to the country to take a school.

7126. What amount of practice do they get in the course of the two sessions in actual teaching?—I think I might safely say three months of actual practice.

7127. What number of schools in the country did you inspect in the course of the last year?—Twenty.

7128. Were they all in or near Dublin?—Four were; sixteen were in Limerick.

7129. What were your reports as to their efficiency?—Favourable for the most part; some of them very much so.

7130. What were your reports as to the extent to which they were provided with school requisites?—I was very well satisfied in some instances, and I had to complain of the want of a proper supply of requisites in other cases.

7131. Are those requisites supplied by the central society, or by the managers of the schools themselves?—I think by the managers of the schools themselves, as far as I know; I do not think by the central society.

7132. Of what size were those schools that you inspected?—Those in Dublin were well attended. I have here in this list one school with 121 scholars; another 71; another 123; another 70.

7133. Are these total numbers of one sex or of both?—Of one sex. Some are exclusively male and others female, only in one case, where it was an infant school, where I mentioned there was an attendance of 123.

7134. Were any of those schools under an average attendance of 30?—No; one of those I mentioned had 121 on the roll, and the average daily attendance was 92.

7135. Were these numbers you have given the numbers on the roll, of the children in attendance on the day you examined them?—The numbers I gave at first were the numbers on the roll, and then I gave you in one case the average; but I should mention that the number in attendance is always between the average and the number on the roll; as, for instance, in this school the number on the roll is 121 and the average daily attendance is 92; and on speaking to the master he told me that the entire number of 121 attended sometime or other during the week. That is an unusual case, however, according to my experience.

7136. Would the children be specially warned to attend on the occasion of your visit for the purpose of examination?—They were not in this case. Here is another school—The number on the roll is 71; the average daily attendance, 45; in daily attendance, 52. Another—75 on the roll; average, 42; in daily attendance, 48. Number on the roll, 123; average, 70; in daily attendance, 108.

7137. Rev. Mr. *Cowie.*—Is the school where there are 123 on the roll an infant school?—That is an infant school.

7138. Sir *Robert Kane.*—Were the 108 in attendance on that particular day?—About the period I visited. For instance, I looked at the roll, and found 123 upon it. I found the average attendance, according to the returns, calculated to be 70. There were considerably more than 70 present while I was there, and, on looking at the roll, I found there was an attendance there that week, or in the period about the time I went, of about that amount.

7139. Rev. Dr. *Wilson.*—What was the attendance on that day?—I am not sure about that. I do not think I have that down.

7140. And what means had you of being satisfied that there was this attendance of 108 a few days previously?—The class-roll, and the statement of the teacher. The class-roll is regularly marked.

7141. Was that the only test you had? Had you any check upon that?—None. There is a daily report book.

7142. The *Chairman.*—What are the general arrangements of the country schools with regard to time for religious instruction?—There is usually a time-table, and on that time-table each subject is stated, and the amount of time devoted to it, and religious instruction has its particular time. I may mention that religious instruction more or less pervades every subject during the day. Direct religious instruction will occupy a particular time.

7143. In what manner is the indirect religious instruction communicated during the time when secular subjects are being taught?—In conjunction with such subjects as would of necessity have a religious bearing or a moral bearing.

7144. Would you give an instance to illustrate what you mean?—Well, a lesson in history, for example; a lesson in biography, a lesson in natural history, a lesson in almost any part of natural science.

7145. What branches of instruction do you class under the head of natural science?—Astronomy, the various departments of natural philosophy, and their application to explain common things in daily life.

7146. Are there many pupils in your ordinary schools that are advanced enough for those objects?—Yes; speaking from my experience there are a good many. There is a scale of proficiency according to which the children are instructed. I have made a synopsis of it here, and according to this children in four classes to a greater or less extent receive such instruction.

7147. Instruction in astronomy?—Well, it would be very elementary in the lower classes, of course; but you spoke about physical science.

7148. Natural science?—Natural science—and then I included astronomy in it. We begin with common things, and then ascend. The four classes would be entitled to instruction in that way.

7149. And how many of your teachers are persons who are qualified to mix religious instruction with secular subjects, with advantage to the pupils?—It is our object to see that they all shall be capable of doing that. That is our object. And we have reason to believe that they all are. Their certificate depends on their skill in teaching, including that skill. In fact, no amount of literary or scientific knowledge would gain a student a certificate unless that knowledge was accompanied by extensive religious knowledge—Scriptural information. The extent of their information in that respect may be proved in this way, that there is an annual examination in this city held by the Society Incorporated for Discountenancing Vice, and the students in the institution invariably take all the prizes in the teachers' class.

7150. Are your schools in the country habitually visited by the clergymen of the parish?—I should say so—carefully superintended. All the schools that I am acquainted with are so.

7151. Have you much opportunity yourself of assisting teachers to get places after they have finished their course of training?—Yes.

7152. Do you find any difficulty in getting employment for competent teachers?—No; quite the other way. The demand is greater than the supply. I can give you some figures on that subject. All the male students that, for several years past, succeeded in obtaining certificates have got employment, and more than 39 per cent. of the male students who did not get certificates. And I may say the same of the female students.

7153. Of what ages are the teachers now in training?—From eighteen up to close on thirty.

7154. In what manner have those teachers in training who are over twenty-one been employing themselves up to that age?—Variously; the greater number of them attending school or assisting their fathers at some

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employment. Some not so. Some have passed from some other calling to that of a teacher.

7155. Are any of your teachers in training persons who have been educated in the National schools?—Occasionally some have come over to be trained in Kildare-place.

7156. Do you find any marked difference between those and your trained students in point of being well grounded?—Yes; I have rather had to complain of deficiency in those persons.

7157. In what subjects did you find them deficient?—Very commonly in arithmetic and geometry; in general information, too. Their general information is limited.

7158. Do you use any of the books of the National Board in the training or model schools?—I think there is one. Sullivan's Grammar is the only one that is used, as far as I know.

7159. Are your other books English books?—We have several English books, but some are Scotch. Do you mean those that are employed in the instruction of the children, or do you mean those that are in use by the students?

7160. Either?—Well, those that are employed as school-books for the instruction of the children we obtain wherever they are good—some from England, and some are Scotch. Those that are employed by the students are from various places.

7161. Sir *Robert Kane.*—Mr. Wilkinson, in your common schools in the country—those of them that you have personal experience of as an Inspector—have you specific hours set apart for direct religious instruction?—Yes; I mentioned that every school has, or is expected to have, a time-table, so that I can know at any time when arithmetic is carried on, grammar, Scripture, &c.

7162. The time-tables that you exhibited to the Commissioners were those belonging to your Dublin institution?—Yes; those belong rather to the training department. I have not the time-tables belonging to the school department.

7163. But in general arrangements are the time-tables of the country schools similar to those which you have here shown?—No. They are in the principle. The details will differ. Different localities will require different time-tables, the circumstances of one school will differ so widely from the circumstances of another.

7164. But in every case there are times set apart for special religious instruction?—There are.

7165. By whom is that religious instruction given?—Sometimes by the clergyman of the parish, and generally by the teacher.

7166. How is that time generally arranged? What is the general arrangement of that time in your country schools?—I could not answer that question, so much depends upon the district. There is a discretionary power left with either the teacher or the clergyman to arrange the amount of time for each particular subject. There is no uniform time-table.

7167. Do you believe that there is direct religious instruction given every day?—I do.

7168. Is there any one day in the week set apart more especially for religious instruction?—Not to my knowledge; but I have heard of cases where on Saturday there would be a rehearsal of the direct religious instruction of the previous days.

7169. The *Chairman.*—Do the Church Education schools as a rule meet on Saturday?—Not as a rule.

7170. Do they follow the custom of the National schools in generally meeting only five days a week?—Five days; yes.

7171. Sir *Robert Kane.*—With regard to the indirect religious instruction, is it left entirely to the discretion of the master, the degree to which he may occupy the lesson with the Scriptural and moral and doctrinal references which the subject of the lesson may induce him to introduce?—Do you mean is he at liberty to extend the time over an unreasonable amount? For instance, suppose from ten till eleven would be put in the time-table as the time for instruction in a particular subject—is he at liberty to go on till twelve? Is that what you mean?

7172. Well, either that, or to what extent is it within his discretion to occupy that hour?—It is entirely within his own discretion, except that it would be considered very wrong to trespass upon the time of another lesson.

7173. If, for instance, you in Dublin, or the master in a country school, were giving a lesson, say, in mechanics, and that you thought you could use the subject for the purpose of illustrating the human skeleton and the evidences of design in the construction of the human skeleton which are so well known, is there any limit within which the master may be restrained from departing from the subject of mechanics and levers and mechanical powers in their purely secular meaning, and devoting the lecture to an exposition of the evidences of design, and of the wisdom of Providence in the construction of man?—There is no rule could well be laid down. A great deal is left to his own good sense and discretion. Everything must be, in a case of that kind.

7174. Now, as to what is practically within your own practical experience—you probably have had more than any other person similarly circumstanced—what is your practical experience with regard to the extent to which that actually takes place, if, for instance, giving to your pupils instruction in mechanics you had to take up levers of the first, second, and third order and then go on to the pulleys and the inclined plane, the wedge, the wheel, and axle, and those things, and considering that the training of those persons has to be done within a certain number of months, what is your own practical experience and habit with regard to the interpolation of the moral and religious illustrations?—In the case that you mention, and as you put it, I will suppose the lesson to be of an hour in length and I will suppose that the teacher, after careful consideration, believes that a very useful moral lesson may be derived from the subject, and therefore ought to be introduced; I would say that a quarter of an hour, or perhaps ten minutes, would be ample time for the purpose.

7175. Now, what I have just mentioned is nothing more than what lecturers not at all connected with your society or not at all identified with your society, would feel themselves quite at liberty to introduce on such a subject. But you do not consider yourself limited to such strict illustration of the beneficence of design or strict references to Scriptural passages; but you consider yourself entitled also to introduce doctrinal references, do you not?—Yes; provided that they are called for at the time, and provided that their introduction would not change the character of the lesson.

7176. And the determination of that is within the discretion of the teacher?—Entirely.

7177. Would you consider yourself at all restricted from the introduction of a reference to points which have been matters of controversial discussion and of differences of opinion amongst the several Christian churches?—Do you mean in conjunction with the lesson on mechanics?

7178. No, I will say for instance, with a lesson on history or geography?—I should feel myself to be at perfect liberty to do so, but I would be guided by a careful judgment as to whether that was the proper time to introduce it, and whether it would not lead away from the particular subject of the lesson. But if it bore on the subject of the lesson I should certainly carry it on.

7179. You mentioned with regard to the numbers in the infant school that you inspected, that the number on the roll was 123 and the daily average of attendance was 92, but that you found that at the time of your inspection the attendance had been rather above the average for some days previously, and I believe you said that you found it had been about 108?—I think so—something about that.

7180. Now, did you on that day at the time of your inspection, check the numbers that were actually pre-

sent then?—I had them counted for me and I have *a very good eye for numbers and I saw that the return appeared to me to be perfectly correct. I did not count them all by heads, but I had no doubt on my mind about the accuracy of the return.*

7181. Did you take any note of it at the time?—I am not sure.

7182. Perhaps you may happen to have the note with you?—No.

7183. You spoke of some teachers who came over to your schools to be trained, from the National Board?—Yes.

7184. What was the reason of their going over?—A change in their own feeling as regarded the two systems. I think that was the reason assigned by each of them.

7185. Were they members of the Church of England?—Yes; they were. They were not always so.

7186. They had been Roman Catholics?—Yes.

7187. Did they change their religion before they went over to you or subsequently?—Before.

7188. Had those persons been teachers in National schools?—I can speak for two, and I am not certain about the others.

7189. Two had been?—Yes.

7190. Then when they went over and joined your society, for what purpose did they enter your training class?—To be trained with a view to obtaining schools under the Church Education Society.

7191. Then you did not in fact give them what we call an *ad eundem*—you did not give them the same rank in your hierarchy that they had had at the National Board?—No.

7192. And they entered the classes as pupils?—As students.

7193. Did they succeed afterwards in getting their masters' certificates?—One is in my mind very distinctly, and he succeeded very well. He has obtained a very important post, which he holds up to the present moment.

7194. Can you mention what that situation is?—Yes; he is master of the marine school.

7195. Are you aware whether that gentleman changed his religion whilst he was a teacher under the National Board?—I do not know.

7196. But he had changed his religion before he entered your establishment?—Yes.

7197. Have you any instances of Roman Catholics entering as pupils in your establishment for the purpose of being trained as masters?—Not as Roman Catholics; but as well as I recollect, some years ago two or three persons entered as Church of England Protestants, but they turned out to be Roman Catholics.

7198. Did you, when you discovered that, remove them from your classes?—They were reported to the committee, and the committee removed them from the institution.

7199. Mr. *Gibson.*—I think we were told yesterday that there were 1,404 schools altogether in connexion with your society, Mr. Wilkinson, and 63,549 pupils; now can you say whether those pupils are pupils on the rolls or pupils in daily attendance—(I presume they are not in daily attendance)—can you tell me what is the average attendance of these 63,549 pupils?—I am not able to answer that. I am not in possession of the information as to whether that was the greatest number on the rolls or whether it was the average attendance.

7200. Master *Brooke.*—It is the gross sum on the rolls during the year. That is the way it is always taken, just as in the National Board returns?—I have it here for the year before last, and the numbers there given are the numbers on the roll.

7201. Mr. *Gibson.*—How many pupils were on the roll the year before last?—67,227.

7202. Then there were more on the rolls the year before last than the last year?—I believe so.

7203. Can you say how many of those 67,227 were in daily attendance in the schools?—As well as I can learn—but I cannot give this absolutely as quite correct—but, to the best of my belief, the daily attendance would be something about 77 per cent.

7204. Seventy-seven per cent. of the whole number?—Yes; *the average attendance would be under that. I made a distinction some time ago between the* number actually in attendance and the average.

7205. I want the average attendance?—It is over 50 per cent—50·66 per cent.

7206. Have you totted up the entire number on the roll and the entire number in attendance in the particular diocese of Dublin, which is under your own direction?—No; I have not got the average for the diocese of Dublin. I have the total number.

7207. Give me the total number if you please?—5,158, as nearly as I can give it.

7208. That is the entire number on the rolls?—Yes.

7209. Master *Brooke.*—Is that Dublin only, Mr. Wilkinson, or does it take in Kildare and Glandelagh?—Dublin diocese alone.

7210. Mr. *Gibson.*—When a child enters your school do you put down his religious denomination on your roll—do you enter his denomination as Roman Catholic, Established Church, Presbyterian, or any other denomination, do you take any cognizance of the religious denomination of the child?—The religious denomination is clearly taken notice of.

7211. And in giving religious instruction incidental or special, do you prevent the child of a Roman Catholic or a Presbyterian, or other Nonconformist from attendance on your religious instruction?—No; every child receives religious instruction, but in subjects such as the formularies of the Church, the Church Catechism, and so on, children who are not of the Established Church are not bound to participate in such instruction.

7212. Reading a portion of the Scriptures forms a part, I believe, of each day's teaching of the child?—It does.

7213. Now in the course of reading the Scriptures, if any text comes before you which commonly suggests a difference between the Protestant and Roman Catholic Churches, you, I presume, give the exposition according to the Protestant doctrine?—Yes.

7214. Although a Roman Catholic child may be in the class listening to and hearing this?—Yes.

7215. Will you allow me to ask this—in reading the chapter of Scripture (I think it is the 11th chapter of First Corinthians) in which the institution of the Last Supper is particularly mentioned, would you refer to the difference between the Churches with respect to the passage there—"This is my body"?—I think that reference to such a difference would be called for, and therefore would be quite correct.

7216. Would you explain in the presence of the class the doctrine of the Church of England and the doctrine of the Church of Rome with respect to that sentence?—I should say so.

7217. Is not the direct tendency of that to make the Roman Catholic child have some doubts about his own faith if he is aware of what his parents believe and what his Church believes—putting it in another light—putting it as a matter of truth?—Not of different view—you must let truth take its course.

7218. Can you state what the average salary or emolument derived from the schools is?—I can. You allude to the teachers?

7219. Yes?—The average salary of a teacher holding a first-class certificate would be something over £50; a certificate under that would be of course lower. The lowest grade of certificate would entitle a man to something between £30 and £40. I am now speaking of male teachers; and I ought also to mention that this salary is usually accompanied with a residence; sometimes half an acre of land or garden.

7220. Have your teachers any other source of emolument besides the salary which is actually given for teaching in the school?—Perhaps I ought to say that this salary is not given to them exclusively because they are teachers of the school; it is made up sometimes in part from the salary they derive as parish clerks.

7221. Now, in the Twenty-seventh Report of the

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Church Education Society for Dublin, I look at the parish of St. Catherine's, in which there are three schools—St. Catherine's Male, St. Catherine's Female, and St. Catherine's Infant School, and I find that the entire local contributions are stated to be £270: and I find that the children on the roll in one of the schools—the male—are 72; average attendance, 26; and the female school: children on the roll, 40; average attendance 19; and in the infant school I find the children on the roll to be 90, and the average attendance 25; making the daily attendance to be 70 in the entire for the three schools; and I find that the local contributions to the schools amount to £270. Now, do you know how that £270 of local contributions is expended on the school?—No; I have no information about St. Catherine's schools; I never inspected them.

7222. Then, the entire local contributions are not expended exactly on the schools, but for remuneration for other duties as well?—I do not know.

7223. Can you say whether that teacher who went over from the National Board to your system of education had been in our training schools?—That teacher that I spoke of as holding now an appointment?

7224. Yes?—He was trained.

7225. Was he one of those of whom you spoke as having shown great deficiency?—No; he was better than the others; considerably better.

7226. Under what management is this marine school that he is now in?—Under a Board of Governors.

7227. Where is this marine school?—On Sir John's-quay.

7228. Is it under a Board of Governors in connexion with your society?—No.

7229. Master *Brooke*.—From your experience of country schools, do you find the managers take an active part in the school—I mean of inspection?—In every school that I inspected, I always considered that there was a deep interest taken by the parochial clergy and many of the gentry. They were commonly present on the occasion of the inspection, and that led me to believe that they were very much interested in the school.

7230. Did you find any record in the register of their inspection as a daily thing, or a frequent thing?—Yes, in very many cases, on looking over the daily report, in which such entries are made, I found that the clergyman put his name, with a memorandum that he had been there, and that he was satisfied with the way matters were going on; very often.

7231. Did it amount to anything like a regular visitation or inspection; was it daily or weekly, or more than once in the week, or how?—I can only speak now, of course, from memory, and I should say that in some cases it appeared as if it was the fixed rule to go in on a certain number of days; in other cases it was occasional.

7232. Did you find that the managers and gentry who made those visits of inspection, took any pains to ascertain the correctness of the numbers of the children in attendance?—Occasionally I have noticed such an entry as this:—"Visited this day, found so many present," and then he signed his name verifying the statement, in the daily report book of the teacher.

7233. Therefore, the master or mistress makes the return of the numbers with the likelihood of a visit in the course of the day to correct the numbers?—Yes.

7234. Do you know at what time of the day they enter the numbers; is there any fixed time?—There is no fixed time.

7235. What is the usual time, or is it early in the day?—Generally I found the teachers calling the roll about the middle of the day, when they think all the children have come. In some cases they call the rolls twice in the day, first early in the morning, and afterwards give half marks for those that have come later in the day.

7236. There is an examination I believe before the entrance of any student into the training school?—Yes.

7237. They must come up to a certain scale of proficiency?—They must.

7238. Who examines them for that?—Very commonly I examine the male teachers, and the Inspector, Mr. Hamilton, has examined the female teachers. Sometimes I have examined both myself.

7239. Do you know any instances of any who were qualified by sufficiency of knowledge rejected for want of room?—That happens among the female students.

7240. You have not room enough for all that apply?—No; that is the reason that some that would perhaps be qualified are rejected, but the cases are very few.

7241. Generally speaking then all who apply and are competent are received?—Yes.

7242. In those cases where any of the candidates have been rejected for want of room is there a competitive examination?—Yes; it is in that way we test them. We are obliged to make a selection.

7243. And you choose the best answerers?—Yes; and hence then we have among us teachers possessing much higher information than is specified in the scale of proficiency.

7244. Rev. Dr. *Wilson*.—Can you say what proportion of the Roman Catholic and Presbyterian children on the rolls attending the Church Education schools are children whose parents are in the employment of the clergy or other influential members of the Established Church?—I have no information on that point.

7245. Can you obtain such information from your teachers?—It is possible; it would be a very lengthened business to do.

7246. Can you say what proportion reside within one mile of a National school—I am anxious to know how many of the children attending your Church Education Schools reside within one mile of any National school?—I should only give a guess. I never directed my attention to that.

7247. Can you say what proportion of the Established Church children, residing within one mile of the Church Education school, attend the National schools of the district?—I could not.

7248. Can you supply those returns, do you think?—I have no means of doing so; but if I were to speak from a supposition, or, at least, what is next to it, I should say that very few residing within that very short distance.

7249. Do the persons who come up for training come well prepared, by their previous educational acquirements, to take advantage of your instruction here?—Generally.

7250. Have they any standard to reach before admission?—Yes.

7251. Have you got a printed copy of it?—I have, relating to candidates for the male and female departments.

7252. Now, how are they tested in accordance with this scale or standard?—The examination is oral.

7253. By whom?—I have already mentioned, in the case of the male students for some years past by myself; and, in the case of the female students, by the Rev. Mr. Hamilton, the Inspector.

7254. Is the examination entirely oral, or conducted at all by written papers?—In the case of the male students, I conduct it always orally. Sometimes Mr. Hamilton has put some written questions to the female students.

7255. What progress do they usually make while in training?—Very considerable.

7256. I see you have two periods specified, of five months each. Do the teachers attend those two periods?—In order to obtain a certificate, each student must attend both.

7257.—What proportion attend both those periods?—In the case of the female students, a much larger number attend the two sessions than in the case of the men. In the case of the female students, a good many of them remain for a third session. The reason of so few men remaining—at least for the third—is, that there is a greater demand for the male teachers than for the female.

7258. Can you give the proportion of the female students who attend the second session?—I can.

7259. Just supply the number in each case. I wish

to know the average number who remain with you for the second course, and, if you cannot give that, give the number who attend the first, and the number who attend the second time; and, first, your male teachers?—From January, 1855, to the close of 1867 there were 342 male teachers trained; of these 59·9 per cent. returned for a second session. During the same period there were 405 female teachers trained; of these 77·5 per cent. returned for a second session, and 45·9 per cent. returned for a third session. Since August, 1862, the per-centage of the teachers who returned for a second session is—males, 81·1 per cent.; females, 78·1 per cent. And 80·6 per cent. of the female teachers returned for a third session.

7260. Each candidate pays an entrance fee of £6—is that for training or for the purpose of meeting the expenses that I see referred to here, of washing and so on?—That is intended to go towards covering every expense; they have nothing else to pay for, unless books.

7261. Is it designed in any way as an equivalent for the instruction and training they receive?—It could not be, because their expenses are much greater.

7262. Now, will you describe the course through which they all pass when with you in training, and first as to literary instruction?—The first subject is theology, religious instruction; secondly, educational science, elocution (this was lately discontinued), writing, drawing, English grammar, geography (including physical, political, and mathematical), history, social science, arithmetic (including mental arithmetic), bookkeeping, geometry, algebra, mensuration, practical trigonometry, natural philosophy, natural history, vocal music.

7263. Now, what proportion of time do you give, for instance, to geography, mathematics, and so on?—For all the students, in attending lectures—theology, eight hours a week; educational science, four hours a week; drawing, one; grammar, three; geography, four; history, one; social science, one; bookkeeping, one; mathematics, five; natural philosophy, one; natural history, one; music, two; then, observing a lesson given in the model school, one.

7264. Have you now referred to the male teachers?—Yes.

7265. How far do you carry these male teachers who come up for training in mathematics?—Arithmetic must be extensively and well known; geometry, generally the six books of Euclid, with some deducible propositions; algebra, to the end of quadratic equations; mensuration tolerably extensively, and the practical application of trigonometry.

7266. You have referred to social science as one branch. What do you mean by social science as coming under your teaching?—The general principles relating to the distribution of wealth; also, all those matters that are touched upon in the late Archbishop of Dublin's book on money matters, but extended, taxation, emigration, rate of wages.

7267. You were about to make an explanation?—I was. When you asked me the extent to which the male students were instructed I took the liberty to refer you to the examination papers. There are papers given at the end of each session, set specially for the students of that session. They are expected to answer these in writing, and the papers are intended to give an idea of the extent in each subject to which they had received instruction.

7268. Is there an examination in these papers at the end of their training course?—Yes.

7269. Who are the examining body?—The examination, I would say, in answer to that, is conducted partly by these printed papers, to which written answers must be given, and these papers are afterwards examined. There is an oral examination also. The written examination generally extends over four days, and the fifth is devoted to the oral examination. The oral examiner may be anybody that the committee may appoint for the purpose.

7270. And who examines the written papers?—I do as far as the secular papers are concerned.

7271. And your decision is final?—Usually as to whether the answers are right or wrong.

7272. Do many of your teachers reach the point in mathematics that you have indicated?—Very many. The number of male teachers since August, 1862, that have obtained first-class or highest grade certificates (and to obtain one of these the teacher must come up to all those points) was 24·8 per cent. There is a grade certificate under that, called the highest grade of the second class. The amount of information necessary to obtain that is very little less than for the first; but the number that obtained such certificates was 21·7 per cent. 6·2 per cent. reached the lower grade of the second class. And then there is the lowest grade of all of the second class. I beg to say there are three grades of the second class. There is the lowest; a grade above it, called the superior grade; and a grade above that, called the highest grade. Then, in the lowest grade of second class, there were 15·5 per cent; and those that did not obtain certificates were 31·8 per cent.

7273. You refer now altogether to the male teachers?—Yes.

7274. Now, give us a similar series of facts in reference to the female teachers—and first, the course of instruction?—Yes; the instruction as regards the female teachers includes the greater number of the subjects that I have mentioned, with the exception, of course, of mathematics. It will include theology, science of education, arithmetic, history, social science, geography in three departments, natural history, and natural philosophy; but, in lieu of the mathematics, domestic economy and needlework would be taken in.

7275. Do you expect them to reach the same proficiency in reference to natural philosophy that you expect the male teachers?—No; where there are calculations introduced—as, for instance, in mechanics—they are exempted. And, if I might be allowed to take the liberty to refer you to the examination papers, you will find a distinction made between the answers that are expected from the female students and those that are expected from the male students.

7276. What I should suppose. Now, as to your proportions?—There is the same number of grades of certificates for the female teachers as for the male. Since August, 1862, 16·8 of them obtained the first-class certificate; 30 per cent. the highest grade in the second class; the superior grade of the second class, 14·3 per cent.; and the lowest grade of the second, 15·5 per cent.; those that did not obtain certificates were 23·4 per cent.

7277. May I ask, are those parties who have not obtained certificates, both male and female, usually in charge of schools?—Very often. I gave the per-centage a while ago.

7278. If I do not mistake, you have said that the demand is greater than the supply?—For male teachers.

7279. Not for female?—Well, I think the demand and supply are about equal there.

7280. Will you just now, please, give us in the same way the character of your course as to instructing these parties in the practical work of teaching. What is the course you pursue?—First, lectures are delivered to the students on the science of education in its various departments. Secondly, model lessons are given in the presence of the students, in order to exhibit to them the practice of teaching. Thirdly, every student in turn is required to give lessons, subject to criticism. Fourthly, the instruction of a class of children in all subjects is committed to each of the students. Fifthly, a section of the model school is given in charge to each student as an assistant to the master or mistress of that school. And, sixthly, each student in turn conducts a practising school.

7281. What is the supervision as to those young people who come up to be trained in regard to their religious duties?—First, there is the resident chaplain, whose supervision is constant. Secondly, the master of the model school has their supervision during the

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hours they are not engaged in direct study, or in the business of their training.

7282. As to their attendance at public worship on the Sabbath-day?—They all go together to church.

7283. They attend the Established Church, of course, and they are under the charge of the master of the model school going to and returning from church.

7284. Are they ever allowed to wander into a Presbyterian or Dissenting house of worship, or any other?—I never heard of a case, and I don't see how they could from what I have mentioned.

7285. The *Chairman.*—Are they all boarded within the premises?—They are.

7286. What liberty have they of walking out?—According to the time-table, the male students have about two hours every day that they can take recreation; at least dinner and recreation must come within four hours, from three to seven.

7287. What hour are they required to be in at night?—Six o'clock, not later, for the males, and five o'clock for the females.

7288. Master *Brooke.*—When you spoke of supervision with regard to the females under training, you have not mentioned the female superintendent?—I quite forgot that. In addition to the male superintendence there is the superintendence of the mistress in that department, aided by an assistant, and also by the matron of the institution, Miss Bond.

7289. Rev. Dr. *Wilson.*—You have been occasionally in the country in connexion with the schools?—Yes.

7290. Have many of the teachers fixed residences supplied by local parties?—Yes, often, it is part of their income, part of their emoluments.

7291. Are these residences taken at a valuation, and reckoned at so much on account of salary?—Sometimes they are and sometimes they are not included, at least not counted.

7292. Could you say what the valuation of these residences annually is on the whole?—I have sometimes found the residence and land valued at £8, sometimes at £5.

7293. Could you give the total?—No; I have no means of knowing it.

7294. Do the teachers receive school fees?—I am aware of instances where they do, and I am aware of cases where they do not, but I believe there is no general rule.

7295. Do you instruct the teachers usually to look for fees from the parents of the children, or are they expected to do so?—Do you mean what instructions do I give myself on that point?

7296. Yes?—No, the committee or diocesan committee may, but I cannot give instructions to that effect. There are many cases where I would allude to the circumstance if I was allowed.

7297. Are you authorized to give instructions as you see right yourself on that point?—No, I don't feel myself authorized.

7298. Have you done it?—I have often suggested to the teachers that if they give private tuitions, and if people were able to pay them, they ought to be paid.

7299. I refer to the children in attendance at schools?—I could not lay down a rule. It would be out of my province. I ought to add I have suggested that they might mention it to the superintendent, if the party is well to do, that they ought to be required to pay. I might say they ought to be asked to pay. I have done that very often.

7300. What do you mean by well to do?—Those who, by their social position, ought to be above taking free instruction, or at a penny a week.

7301. Do you include in that class, for instance, sergeants of constabulary?—I would, and comfortable shopkeepers and small farmers.

7302. Could you say what proportion of your male teachers act in the capacity of parish clerks?—No. I could give a guess at it.

7303. You are also engaged in the work of inspection occasionally, you have said?—Yes.

7304. One object of your society, it appears, was to aid in meeting the expense of inspection—do any of your Inspectors receive a fixed salary?—I am aware of one, but I don't know of any other.

7305. Then I presume this is simply travelling expenses?—I really don't know what the arrangements of the committee are on that point.

7306. Another object was to supplement the local funds by giving grants—I see grants to schools now—how much do you give, for instance, to Kilmurry. I will take two schools in my own immediate neighbourhood, of which I know something. Kilmurry you will find in page 72 of the Report for '66. Did any grant go from the Church Education Society for the support of Kilmurry school during that year?—I have no idea. I don't know anything at all of that department.

7307. And are the statistics not printed, so that the supporters and the constituency of the society can see how the money is expended?—I must leave that to some one else to answer. I know nothing at all of the money affairs of the society.

7308. Does the Church Education Society publish a complete account of the money that has been received, and how it has been expended, and so forth?—I don't know. I don't know of any account but this, but there may be for all I know. I am not mixed up with that department.

7309. But you are familiar with the working of the Society, the reports of annual meetings and the publication of accounts, and things of that kind?—I cannot say that I am.

7310. How many children are on the rolls of the school there?—The whole of the schools?

7311. No, that school, Kilmurry?—I see here thirteen; the average attendance is nine.

7312. How is that average attendance calculated—the usual way is it?—I suppose so.

7313. Is that a smaller attendance than you would expect if you visited the school?—I would say so.

7314. You visited twenty schools, sixteen of them in Limerick. Was Kilmurry one of them?—No, I have no recollection of Kilmurry.

7315. Were you in the city of Limerick?—I was.

7316. Kilmurry is about a mile and a half from the city?—I have no recollection.

7317. Did you take notes of the visit?—I did.

7318. Can you refer to your diary?—I have not my notes here. I have no recollection of that school.

7319. The amount of your contribution to that school was how much?—It is entered here as £26 10*s.*

7320. Can you say whether your society actually grants this?—I have no information on the subject.

7321. What is the cost per head of Kilmurry school? Am I to take for granted the £26 10*s.* was paid to the teacher?—I am not able to say that, for part of that may have gone for the school requisites, the repairs and cleaning of the house.

7322. Did you visit the Kilmallock school?—I did.

7323. The number of children on the roll is, how many?—Twenty-three.

7324. The number in attendance?—Nineteen.

7325. How many were present the day on which you visited?—I don't recollect. I could not tell now. It is a year ago since I was there.

7326. Is there a daily report book kept for that school?—There is.

7327. With the names of the children in attendance, and so on?—The names are on the class roll, but the daily report book contains only an entry of the actual figures.

7328. So I understand. But you have two such books, the pupil's roll and the report book?—Yes, and the register.

7329. Is there any record in that book of the amount of moneys received by the teacher in the shape of school-fees or otherwise?—I rather think not.

7330. Did you examine the accounts and check them?—What accounts?

7331. The school accounts. Are any school accounts kept?—Do you mean on money matters?

7332. Yes?—I had nothing to do with them.

7333. Did you examine the roll minutely?—I did.

7334. And were you satisfied with the regularity of the attendance?—I was.

7335. You have said, I think, that all these schools are carefully superintended?—That is my belief.

7336. To whom did you refer when you said the superintendence was careful? Who is the party who gives this kind of superintendence?—The clergyman of the parish, and in other cases laymen and ladies.

7337. Now, what means did you as an Inspector of schools take to know that there was such superintendence?—In that case?

7338. Or in any other case?—By the notice in the daily report book of the visits of those who did superintend.

7339. Did you find the reports in that book frequent?—In some cases tolerably so.

7340. In that case?—I don't recollect that case. I rather think I did see some entries, but I don't recollect.

7341. Can you say how many Roman Catholic children attend that Church Education School at Kilmallock?—I could not.

7342. Do any?—I don't know. I don't recollect. My impression is there were none.

7343. Where is this school situated? Is it in the village of Kilmallock?—It is right in the centre of the town. It is in the Castle, in the centre of the town.

7344. Are there any National schools there?—There is one. There may be more. I did not enter it.

7345. There are two—male and female. You did not visit them?—No.

7346. May I ask you why you passed them by?—My time was limited. I could not spare time to go in.

7347. Were there any Established Church children there?—I don't know. I made no inquiry about them, and it was accidentally I became aware of the existence of the school.

7348. Are they attractive looking educational buildings exteriorly?—I should say so.

7349. Should you be surprised to find there are several Established Church children in attendance in these National schools at Kilmallock—I should not.

7350. Are you aware Established Church children do attend?—No. I am quite in ignorance on the point, but I should not be surprised to learn that Established Church children do attend.

7351. Why would you not be surprised?—For this reason, that I had to report rather unfavourably of the Kilmallock Church Education school, and I would be inclined to think the children would go for better instruction to the other.

7352. Then if Established Church children attend the National schools in Kilmallock under the management of Dr. Downes, the parish priest, and with Roman Catholic teachers, would you not say it was for the sake of the superior teaching?—I would say so in that particular case, but then I am not able to say whether the education that is given in the National schools there is of a superior kind or not, but I know the education in the Church school is of an inferior character.

7353. Do you come into contact with the parents of any of the children that attended the National schools?—I did not.

7354. You did not visit the constabulary barracks in the town?—No.

7355. Should you be surprised to find that the children of the chief constable attended those National schools though the children belonged to the Established Church, owing to the superiority of the education in them?—I would not be surprised, provided the education is superior. I don't know whether it is or not.

7356. The *Chairman.*—Are the two schools contiguous—the National and the other school?—They are not.

7357. Rev. Dr. *Wilson.*—Could you not walk from one to the other in two minutes at any rate?—I think so.

7358. What local interest is taken in these Church Education schools by the gentry of the neighbourhood?—I don't know of any in that case except the clergyman.

7359. And are you satisfied with the amount and the character of the supervision in that case, may I ask?—I am not able to answer that question. As well as I recollect the visits were at least once a week, and sometimes oftener.

7360. In this case?—Yes, but I will not be certain.

7361. The visiting of the clergyman?—Yes; I cannot be certain on that point. I am speaking now from memory.

7362. Are you satisfied with the teaching of that Church Education school?—No.

7363. If you found as many children of the Established Church attending the National schools in Kilmallock, as there are attending the Church Education schools, what supervision of these Established Church children would you expect with regard to their religious instruction?—I don't understand that question.

7364. Is there any clerical supervision of those Church Education children who attend those National schools in Kilmallock?—I have no idea. I have no knowledge of the National schools in Kilmallock.

7365. You don't know whether inside the school or outside the school the religious education of the Church children is attended to?—I have no idea.

7366. Are you acquainted with any of the schools in the North of Ireland?—I am.

7367. Have you been in the county of Antrim?—I have.

7368. Have you been in a place called Broughshane, referred to in page 68 of the report. I see in page 68 there are three Church Education schools in Broughshane—male, female, and infant. How many children are there on the roll?—Eighty and ninety-three.

7369. The male and female schools seem to be united?—Yes.

7370. How many on the roll?—Eighty.

7371. What attendance?—Average attendance, twenty-six.

7372. Should you expect a higher average attendance than that?—I should.

7373. And can you say in that case why the average attendance was so low—why you were disappointed?—I could assign a probable reason, at least such a reason as I have been obliged to satisfy myself with for some schools, that some time before these numbers were taken, the schools had fallen into the hands of some unskilful teacher, and the daily attendance became irregular.

7374. Do you mean a change?—Yes; that, from a change of teacher, the school was clumsily managed.

7375. You attribute the small attendance in that case to want of skill in the teacher?—That has sometimes happened.

7376. But have you not clerical supervision?—Yes.

7377. And do not these clergy, supposing them to be managers, look after these matters, and see that their teachers are skilled in the management of schools?—I would say they ought.

7378. Will you just take the infant school. What is the number on the roll?—Ninety-three.

7379. What was the average attendance?—Twenty-five.

7380. This seems considerably lower than the average you have referred to in the other case?—Yes.

7381. Is not Broughshane a large village?—I don't know it.

7382. You have not been there?—No.

7383. Can you say whether any Established Church children attend the National schools of that district?—I cannot; I never was in that district; I know nothing about it.

7384. I wish to know as to the existence of a few schools in the year 1854. Have you been in the county of Clare?—No; I inspected only in Limerick, Dublin, and parts of Ulster.

7385. In 1854, I read from the Blue Book, where Dr. Trench says,—"I went first to the most Roman Catholic part of the country, where the Protestants might be expected to be very few. In the county of

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Clare, in the parish of Drumliffe, and town of Ennis, the Church Education schools had forty-eight Protestants and fifty-two Roman Catholics attending." He states there were none in attendance in the National schools. Can you say how this case stands at present?—I am not aware.

7386. In the parish of Kilfieragh, in the village of Kilkee, there were twenty-six Protestants attending the Church Education Society, and three in the National school, under Roman Catholic management. Can you say how the cases stand now?—No.

7387. In Kilkee, there were sixty Protestants attending the Church Education Society schools. There were two National schools, with two Protestants attending. Can you say how the case stands now there?—I cannot. I can give you no information of schools in the South of Ireland, except in Limerick; but I could mention cases in the North of Ireland.

7388. Page 66 of your present report, diocese of Down, Connor, and Dromore. In reference to Connor, can you say, in that passage with the names of so many schools given, the remark is made, "Closed at present." You say that in reference to Ballymacvevan?—I can speak from my own experience. Some schools, when I went to them, I found closed for vacation; and in my report I had to say it.

7389. Then there are Ballintoy; St. George's Male School, Belfast; St. George's Female School, Belfast; Christ's Luther, Belfast; "closed at present." Are not these the reports of the local parties?—I should say so.

7390. Then, "closed at present" is not the remark of your report, but the remark in the report of the local party?—Yes.

7391. Can you say why they are closed at present?—I can only give my own experience.

7392. Is it want of funds?—I don't know.

7393. Or of teachers?—I don't know.

7394. Or is it the want of scholars?—I don't know.

7395. Or can any change have taken place in the views and conduct of the Established Church clergy with regard to the schools?—I don't know.

7396. In reference to those in Belfast, for instance, are you aware?—I don't know.

7397. Have any of the schools ceased to exist altogether?—I do not know.

7398. In page 68, it refers to my own native town of Ballymena. With regard to Ballymena, you see the Ballymena schools, male and female; and there is a foot note to the page—"Since placed in connexion with the Board of Erasmus Smith." Can you say why?—I cannot as regards that particular school. I don't know why.

7399. Do you know what the constitution of that Board is?—I do.

7400. What is it? The Board of Governors that have been placed in the charge of the schools—of what denomination are they?—I should say they are Episcopalians.

7401. All belonging to the Established Church?—Yes. No; I am aware some are not. I think Chief Justice Monahan is a member of the Board.

7402. Are you sure?—I think so. That is my impression.

7403. Mr. *Dease.*—Ex-officio?—Yes.

7404. Rev. Dr. *Wilson.*—Are you not aware that class of schools is altogether under the management of the Established Church?—I am not aware.

7405. As much so as the Church Education Society?—I am not aware.

7406. Do you know anything of the history of it?—No, very little.

7407. Are you aware Erasmus Smith was a Dissenter, as would be reckoned now?—That is so, for I am aware he left considerable property, but I am not aware of the details.

7408. Do you use the National school books to any extent in your own schools throughout the country?—So far as my knowledge goes, I would say not to any great extent. There are cases in which they are used.

7409. Is there any special objection to them?—Yes; the first is that they are not very good books.

7410. In what respect?—They are not good educational books; speaking now for the purposes of the teacher. In the next place, there are people who fancy that in introducing the National books they are adopting the National system.

7411. Have you read these books?—I have not read them with care, but I have looked over them.

7412. Is Christianity recognised in them, in the ordinary school books?—Yes.

7413. That there is such a thing?—Yes, it is.

7414. Should you expect the name of God to appear in those books, or any moral instruction at all?—Yes, there is moral instruction, and the name of God does appear.

7415. In all the books from the First Book?—I dare say it does, but I am not aware the mention of the name of God necessarily implies moral instruction.

7416. Would you be disposed to say that it can be fairly alleged that no moral instruction is given in the ordinary schools of the National Board, the children using their own books?—Not very well.

7417. I will take one example from the First Book used by the little children, because sometimes it is understood that the name of God is not used in these schools at all:—"I hate to do ill. I was not made to be bad. God made us, and takes care of us." Is not God recognised there?—Clearly.

6418. For his kindness and his providence?—Clearly.

7419. In the same little book, put into the hands of the same little children, would you expect to find this:—"It is God that made me. It is he that still keeps me in life. It is from him that all the good things come which are in my lot. And it was he who sent Christ to save me. I wish that I could love him, and fear him, and do his will, and pray to him as I ought. It is a great sin to break the Lord's Day, or to take his name in vain, or to go with those who walk in the paths of sin. He hates all such things, and in his wrath will fall upon those who do them, and who will not turn from them. I pray that I may not think bad things, nor speak bad words, nor do bad deeds." Should you expect the whole history of redemption, more or less, to be brought out in the ordinary school books of the National Board, in connexion with God's dealing with the patriarchs and the Israelites?—I don't know. I am not prepared to say that. It is a matter of opinion.

7420. In reference to the religious instruction in your schools, do you think generally that you have frequent occasions to reprove or punish the children?—Frequent occasions to reprove and set them right.

7421. What is the nature of the punishment you use?—It is chiefly moral.

7422. That is the nature of the reproof or remonstrance for moral crime?—Clearly.

7423. Are you or the teachers in the habit of opening the Bible or reading by chapter and verse, in order to bring religious principles to bear on the offending children?—That is the usual course.

7424. As a matter of fact, do many Protestant parents—say the clergy and others—in admonishing and correcting their children, act immediately and with the Book of God in their hand, or use it as you have now stated?—I don't know. I could not speak for other people's practices.

7425. Do you know of many that delay it for a little time?—I cannot say; I have not heard.

7426. Have you not heard that many conscientious Christian parents think it better to delay the reproof for a period, that it might have a better effect even on the child?—Well, you must allow people at least, to be guided by their own judgment.

7427. Have you heard of many such cases?—I have, but the question is, whether I agree with that.

7428. Now, do Roman Catholic and Presbyterian children attending your school read the Scriptures in the Authorized Version?—They do.

7429. Is there no departure from the language of the Authorized Version?—No.

7430. Do you instruct them in the formularies of

the Church of England?—No; they are noticed that the lesson is on such a subject, and they are at liberty to retire if they like, and join in some other subject.

7431. Are the parents ever referred to?—I am not aware of any instance where they are, and I should say they are not. The parents have an opportunity of knowing all these facts.

7432. You deal with the children as you find them at school, without any reference to the parents?—Clearly.

7433. Do you, *in fact*, instruct Presbyterian and Roman Catholic children in the Catechism and the formularies of the Church?—I don't know of its being done, but I know it is contrary to the rule to do it—at least, to insist on it.

7434. Have you the opportunity of doing it? Is it not possible that the children may remain in the class?—That is possible.

7435. Have you not an opportunity of doing it without having the Catechism and formularies of the Church in your hand?—You could invent a means of doing it if you were so disposed.

7436. In reading don't you make particular remarks, comments on the Scriptures, from time to time?—Surely.

7437. In reading them don't you take advantage of the opportunity to instruct Protestant and Roman Catholic children in your doctrines, or the particular principles of your Church?—I am not aware it is done designedly.

7438. It is quite competent for you to do so?—It is.

7439. Mr. Gibson has partly anticipated me, in connexion with such passages as these:—"This is my Body," "Repent ye," and so on. Do you enter on the controversial points involved in these?—It would be proper to do so; it would not be out of place to state the meaning of a passage.

7440. Is it done, are the teachers in the habit of doing it?—I should say that it is.

7441. Then the Roman Catholic children get the advantage of this instruction?—They do.

7442. In giving lessons in Acts the 20th chapter, do you take advantage of the opportunity afforded by the words Bishops or overseers and Presbyters to instruct the children in the nature and character of the Episcopacy there referred to, whether diocesan or congregational?—I could not answer that.

7443. Or in reference to Philippians 1st chapter, 1st verse, where bishops and deacons are spoken of in that Church, do you instruct them as to the character of the Episcopacy, whether diocesan or congregational, and in reference to the deacons, whether they were for preaching or attending to the temporal affairs of the Church. Can you say?—No, I could not say.

7444. Is it ever done, do you think?—Not to my knowledge. I have no knowledge of it.

7445. Have you a fixed time usually in your schools for giving religious instruction?—Yes.

7446. Are you in the habit of giving religious instruction in your schools at other times?—Yes, incidentally.

7447. And mixing it up generally with your literary instruction?—Clearly.

7448. Rev. Mr. *Cowie*.—Have you made yourself acquainted with the schools under the National Board for the purposes of comparison with your own schools?—I have, on several occasions.

7449. Now, speaking generally, is it your conviction that your schools are either better, or as good as, or worse than the National schools?—Speaking generally, I would say they are rather better. There are exceptions. There are some, such as Kilmallock school, that was referred to, where I had to find fault; but yet I had not an opportunity of comparing that school with the National school in the neighbourhood.

7450. We have it in evidence already that the average attendance of Church Education schools is a good deal higher than in the National Board schools, but is that the case with regard to your model school in Kildare-place?—No, we have got in one model male and practising schools 211 persons on the roll, average attendance 103. That is about 50 per cent. In the female model and practising schools 223 on the roll, 122 average attendance.

7451. Were you in the schools on the day on which I visited the model schools?—I was.

7452. Because it struck me the schools were singularly empty?—That was the case. You visited shortly after a few holidays, and the children don't generally re-assemble at once.

7453. It was the week of St. Patrick's Day?—I believe so.

7454. Do you think that the impression on my mind would not have been produced if I visited it at an ordinary time?—I think so.

7455. Are not your schools there constructed for a very large number?—Yes, a good number.

7456. How many could you receive in the boys' school for example?—I think upwards of 150 can be accommodated in the boys' school, and the same number in the girls' school, and fully that number in the infant school. Then the two practising schools would add to that number.

7457. Are the children educated in Kildare-place Model School, children of poor parents, or of persons in better circumstances?—There is a great mixture, some are very poor, others are in better circumstances.

7458. With respect to your training school, where do you obtain candidates for training?—In every part of the country.

7459. Is there no system of pupil teachers or monitors in your schools, to provide candidates for your training institution?—No, that was not found to work well, it was tried some years ago.

7460. The paper which you have put in, describes as the entrance examination merely that candidates will be examined in the proficiency sheet printed for the children in the school?—Yes.

7461. Must they cover the whole of that work?—No, only four classes; there are six classes in the scale of proficiency; the minimum that will be received is specified, but they go beyond that very much.

7462. Where have they obtained their education generally, before they come to you?—In the schools in their respective localities.

7463. That might be either in a Church Education school, or a National school?—Yes.

7464. When you are dwelling on any part of school management in your lectures would you think it right to introduce scriptural or religious instruction, by the way as it were, in the course of the lecture?—I would; I believe I would be perfectly right, and I would be wrong if I did not do it.

7465. Would that be of a moral or a controversial kind?—Moral; suppose, for instance, I was teaching arithmetic.

7466. Do you teach arithmetic to the students?—I do.

7467. Can you introduce moral or religious reflections in teaching arithmetic?—I think it can be very well taught without introducing scriptural subjects; many occasions may arise for the necessity of it.

7468. Can you give me an instance where an occasion might arise for the necessity of it?—In the case of a reproof or reprimand.

7469. Would that not be in reference to the arithmetic?—Not to the subject itself.

7470. Don't you think this principle contended for is of a kind that might be called sentimental or rather polemical than practical?—I would not give an opinion on that point at all, because I would not be competent.

7471. Are you acquainted with a great many teachers who have been under your hands?—Yes.

7472. Do you think these teachers would themselves wish to interlard secular instruction with religious or pious sentiments?—I do; I believe that, and they think their work would be very imperfectly done if they do not do it.

7473. As a matter of fact, do they contend for it or for the liberty of doing it?—They do it, and do it zealously and well.

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7474. Has it not been made rather a matter of principle with you in consequence of the prohibition of the National Board in the schools connected with them?—I don't think that it was in consequence of that.

7475. Was it not made a matter of principle with you, in consequence of the prohibition in the National schools connected with them?—I don't think it was in consequence of that at all. I think it was always a matter of principle with our society, and its predecessor, the Kildare-place Society.

7476. Is your society constructed on the same principle as the Kildare-place Society?—Not the same principle. It is in that respect.

7477. Do you allow the children to read the Roman Catholic version of the Scripture?—No.

7478. Did not the Kildare-place Society?—They did.

7479. Then the Kildare-place Society made more concessions to the prejudices of other churches than your Society?—Yes, so far.

7480. Is it not possible the Church Education Society took the course I allude to in consequence of the National system?—No, I don't think so, for this reason, the real work of the school is recognised to be that of education, and not the mere imparting of technical knowledge. The literary teaching of the schools is viewed in that respect; moral training, spiritual influences, and intellectual culture must be carried on with teaching, no matter what the subject may be.

7481. Mr. *Gibson.*—In reading the Scriptures they were not allowed in the schools of the Kildare-place Society to make any comments?—True.

7482. In your schools you do?—True. I would explain that under the Kildare-place system the plain, grammatical sense and meaning were brought out—the plain construction of the passage.

[Adjourned.]

TWENTIETH DAY.—DUBLIN, SATURDAY, JUNE 6, 1868.

PRESENT:

*The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.

JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

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WILLIAM THOMAS WILKINSON, Esq., further examined.

William T. Wilkinson, esq.

7483. The *Chairman.*—So far as your knowledge extends has there been much diminution of the number of pupils in the Church Education schools, arising from the gradual multiplication of National schools, and the greater convenience of those schools drawing them off?—I have no means of knowing that.

7484. You have not heard that reason assigned in those schools where a diminution in the number of pupils has been shown?—Not with regard to Church children. Some few instances have been pointed out to me, but they are so very trifling that they are hardly worth noticing.

7485. Are you aware that in many cases Church Education schools have been discontinued in consequence of their patrons or subscribers having become supporters of the National Board?—I have heard of schools previously under the Church Education Society having been placed under the National Board.

7486. Has that operated in many cases?—Not to my knowledge. I am not aware of that fact.

7487. Mr. *Dease.*—Is it a fundamental principle of the Church Education Society that in all its schools the Holy Scriptures should be used in the daily instruction of every child in attendance who is capable of reading?—It is.

7488. Your society holds that the Scriptures ought to be made an essential part of education, and that they should not only be read at certain hours, but that the teachers should be at liberty on all suitable occasions to refer to them?—That is the principle.

7489. Do you actually in the course of teaching, incorporate to any great extent religious teaching with literary teaching?—To a very great extent.

7490. Do the rules of your society contemplate such an incorporation of religious with secular teaching as that suggested in Sir Robert Kane's questions relating to lessons in anatomy and mechanics in his examination of you yesterday?—The rules fully embrace all that he alluded to.

7491. Do you consider it desirable that such an incorporation of religious with secular teaching should take place?—Do you ask my own opinion?

7492. Yes, your opinion?—My own opinion is decided that it should. It would be very incomplete teaching without it.

7493. Are you aware whether the fundamental principles of your society require that the teachers in each of your schools should be permitted to read and expound the Protestant version of the Scriptures to all the pupils in attendance?—I believe that to be the principle.

7494. What would occur in case the parent of any child in attendance at one of your schools expressed a wish that his child should be excluded during the time of any Scriptural or religious instruction?—I think the effect would be the removal of the child from the school, the parent not conforming to the rules of the school.

7495. You do not, I presume, deny the right of the parent to withdraw his child during such religious instruction?—Certainly not.

7496. Then, does your society recognise the right on the part of the parent to avail himself or his child of the benefit of your secular teaching to the exclusion of Scriptural or religious teaching?—No, the society does not recognise the right so far.

7497. Do you make a distinction between the reading of the Scriptures and other religious teaching; for instance, would you only insist upon a child being present during the reading of the Scriptures, and allow him to withdraw during any explanation arising out of the reading of the Scriptures?—No, both go together—the reading and the exposition. When you spoke of Scriptural instruction and religious teaching I assumed that they were identical—that you did not mean there was any distinction to be made between them, but if you mean by religious teaching, special religious teaching, as, for example, the catechism and the formularies of

the Church then those children whose parents do not belong to the Church have a right to withdraw, and the children are noticed that such instruction is to go on, and they are at perfect liberty to retire.

7498. Mr. *Stokes.*—Do you register the creed of the children on admission?—I am not aware that it is universally done, but it is recognised that a distinction of creed should be noticed.

7499. How do you ascertain the distinction of creed?—It is asked.

7500. On the admission of the child?—Yes; it is required to be asked by the teacher.

7501. Mr. *Dease.*—Is there necessarily any difference in the course of teaching of a child registered as a Roman Catholic and one registered as a Protestant?—There is no difference, unless as regards the peculiar points I have mentioned, such as the catechism and the formularies of the Church.

7502. But you insist upon all children attending the school remaining during the period allotted for the reading of the Scriptures?—Yes.

7503. Would your rules, founded on the conscientious objections that exist to excluding Scriptural teaching, be satisfied with having offered to the pupil the opportunity of receiving Scriptural instruction, even were the parent of the pupil to refuse the religious while accepting secular instruction?—I don't think the rules of the society will allow any separation of the two. If the child receive the secular he must receive the religious element in the instruction.

7504. Do you mean as a matter of fact, or as a matter of rule?—As a matter of rule, and as a matter of fact he does.

7505. Having offered to a child, or to the parent of a child, the advantages you consider he would derive from hearing the Scriptures read, would your rules be satisfied that the parent should withdraw him before that teaching begun, not being willing to accept it?—That is to say, he will only attend for receiving secular instruction?

7506. Yes?—No, they would not be satisfied.

7507. Are the teachers in your schools ever employed, so far as your knowledge extends, in performing duties in connexion with the church of the district?—Yes; sometimes as parish clerk, and sometimes as organist.

7508. There is no rule to prevent their being so employed?—No.

7509. What is the difference between schools described in the report as being "in connexion," and those described as being in "direct connexion?"—I do not know the distinction the Committee make.

7510. You have acted as an Inspector of schools?—Yes.

7511. Do you know the district of the county Westmeath?—No, I never inspected schools in that district.

7512. What is your system of taking the roll in the ordinary schools—at what hour is it taken, and what is the process gone through?—It is done by calling the names over one by one, and marking the attendance.

7513. Is there a fixed hour for doing that?—There is a discretionary power with the teacher of the school to appoint what time he pleases.

7514. The roll is only called once a day?—It is sometimes called twice. I know cases where it is taken twice.

7515. That is left to the discretion of the teacher?—Yes; he may be anxious sometimes to give a child credit for half a day's attendance.

7516. How is that calculated in taking the averages?—When the child is present at all it is counted.

7517. As a whole day's attendance?—He is counted as being present on the day.

7518. There is nothing to distinguish the half day from the whole?—No, not in the averages; but I am not aware that the practice is carried out in many schools.

7519. You mentioned yesterday, I think, in answer to the Rev. Mr. Cowie, that some holidays occurred at the time he visited your schools, and the children were absent on account of a holiday, it being St. Patrick's Day?—I believe that was the time, but I don't recollect.

7520. You spoke of Patrick's Day as a holiday in a patriotic, not in a religious sense?—Yes.

7521. Professor *Sullivan.*—I think you stated that from £30 to £40 was the lowest salary which a teacher received?—Yes, I would say so. I can tell you the salaries of masters that have come under my notice for a number of years. There is no salary that I can see under £30, unless in a case where board and residence went with the salary, and that, of course, made it up.

7522. How far does your observation apply? Is it to the Dublin schools only?—No, all over the country.

7523. You are not aware of any case where the salary was under £20?—No; I don't know of a single case under £20, and in addition to that were board and residence, or an equivalent such as three acres of land. In such cases the salary is low, but all the other salaries are just what I mentioned.

7524. You state that the parish schoolmaster is frequently the parish clerk or organist. Is the salary you have stated a joint salary?—Yes, but he is not always the parish clerk—not invariably.

7525. Still the salaries include emoluments which are external to teaching?—They do, but such emoluments are never included in our cash account.

7526. Does the schoolmaster ever fill the office of sexton?—I have known of a few cases in which that has occurred, but very few.

7527. Do you think it is desirable that the functions of schoolmaster should be connected with those of sexton?—Indeed I do not.

7528. Has it ever come to your knowledge that the teacher was employed in the household of the patron?—Do you mean as tutor to the family?

7529. No, but in a menial capacity?—No, never.

7530. Has it ever come to your knowledge that it has been the case with other classes of schoolmasters not belonging to the Church Education Society?—I don't recollect an instance.

7531. If such an instance occurred do you think it would be a wrong thing?—A very wrong thing, and a great degradation of the office.

7532. How long does the name of a child remain upon the rolls before it is struck off for non-attendance?—A great deal depends upon what causes the child's absence. Suppose a child to be sick, and information to that effect is sent to the teacher or patron of the school, the child's name is very commonly left on the rolls for perhaps three or six months, but if there is certain information that the child has been withdrawn from the school, the rule is to take the name off at the expiration of the quarter.

7533. In making up the numbers upon the rolls at the end of the year the return is a nominal one, and includes those whose names have not been struck off for absence, but who may have been absent for several months?—I suppose you want to know how many have passed through the school in the year.

7534. Take it as for the real school attendance?—Clearly. A child presents himself for admission, his name is entered, and he attends for a certain time. That child counts as having been a member of the school for that year.

7535. So that if the name was on for a day only it would count in the total number on the roll at the end of the year?—It would, but I suppose cases of that kind are very few.

7536. Have you any means of determining the number of Roman Catholic children who attend the school as to their average attendance as distinguished from the others?—I have no means at my command.

7537. It might happen that their names were registered, and they put in an appearance for a day and were then removed, and they would be counted in the average at the end of the year, though they gave no *bona fide* attendance?—That is possible, but hardly probable.

7538. Is every school provided with a class-book, report-book, and register on a similar plan?—Yes, there is a uniform register, a uniform class roll, and a uniform report-book required in every school.

7539. Then the returns sent in to the central office are derived from such registration?—I should say so.

7540. How many school-days do you count in the week?—Five and part of the sixth.

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7541. That is the half of Saturday?—Yes.

7542. The number of hours you stated yesterday for the different subjects of teaching amount to thirty-seven in the week?—I make it forty-two.

7543. How many lectures in the day does that give on an average? If you allow Saturday as a whole day it will make it seven, but you only allow half a day?—That would be about the number.

7544. Do you classify those who come up for training, or are they all placed in one grade?—The male students are generally pretty equal and they make one class. It is not so with the female students, and we make two classes of them.

7545. How many hours then are set apart for private study?—Twenty-one.

7546. That is an average of three hours a day, but you don't include Sunday?—No.

7547. Well that would be more than three and a half hours a day?—Yes.

7548. Is not ten and a half hours of literary work a day too much for a teacher?—It is very severe work if it is done.

7549. What is the duration of the training?—Two sessions of five months each for a master, and generally three sessions for a mistress.

7550. What do the teachers do in the vacation? Do they go home?—They return home generally.

7551. Are they permitted to remain at the Institution during vacation if they choose?—Some few are, in the winter interval only. Circumstances sometimes arise that some are permitted to remain.

7552. Then it often happens that many remain during the vacation?—Not many.

7553. Do you think a smaller number of subjects and a fewer number of hours would be more conducive to real instruction than that extremely hard work?—I do; but the session being five months, and a cessation then for a month, they are relieved very much, and after a training of two sessions they are free; but, however, I have not found the health of any one of the teachers break down. I am very willing to admit that the work is severe.

7554. I find several varities of reading books in use in the schools?—Yes.

7555. Is the "Dublin Reading Book" of the Kildare-street Society the one that is mostly employed?—It is seldom used.

7556. It is seldom used now you mean?—Very rarely.

7557. You use the new series of the English books?—Yes, the books issued by the Society for the Promotion of Christian Knowledge.

7558. The standard under the "Revised Code?"—It corresponds to that.

7559. Do you find any difficulty, where there are different kinds of school books employed, in fixing upon a common standard in the examination in the school?—So far as these books are concerned they are cleverly got up for school purposes, and we don't find any difficulty with them, but there are others of which the same cannot be said, and when they happen to be in use there would be difficulty.

7560. If different books were constructed according to the same plan, and yet different in the lessons, do you think there would be much difficulty in coming to an accurate examination of the pupils?—If the plan be based on a sound educational principle there would be no difficulty. It is immaterial where published or what the subject matter of the lessons would be.

7561. It is only when there is a considerable difference in the plan that such a difficulty would arise?—Yes, or in cases where there are books on no plan at all.

7562. The *Chairman.*—If you had one uniform set of books in all the Church Education Society's schools as there is a uniform set in the National Board schools, would that diminish the labour of your Inspectors?—I don't think it would affect that point at all, if the books are really designed well for school purposes.

7563. Professor *Sullivan.*—Is reading the Scriptures the only religious instruction which is compulsory?—If you mean by religious instruction to include all sorts of moral reflections that will naturally arise out of a lesson, then that religious instruction is as compulsory as the direct Scriptural teaching.

7564. I rather allude to the books. What books do you consider to belong specially to religious instruction?—The Bible.

7565. I mean in the rule not compulsory?—The Catechism and Prayer Book.

7566. There is a little book published by the "Society for Promoting Christian Knowledge," called "English History." Is that read in the schools?—In a good many.

7567. That would come under secular teaching?—Yes.

7568. I suppose you are well acquainted with that book?—I have had it in my hand, and looked through it.

7569. Is there not a very large portion of that book that is extremely objectionable to Roman Catholics?—It is very plainly stated at any rate.

7570. Do you not think that book itself, though brought in in the regular school instruction, is almost as objectionable as many books purely dogmatical?—It would be very difficult, and perhaps it would be an improper thing, in my view, to construct a History of England without the passages to which you refer.

7571. That is a matter of opinion. I am merely speaking of the differences of opinion which exist. Do you not think there is a portion of this book which in your own judgment is such as to be offensive to Roman Catholics?—Well, it is difficult to answer that question. I don't know if people should be offended at what are facts.

7572. Is there nothing here but facts? Am I to suppose that everything in the book is a fact?—That is my opinion.

7573. Suppose another set of people do not think the statements to be facts?—Well, it would be a very great advantage to them to read them, and prove both sides.

7574. I admit that both sides should be read. I recommend it myself, but I want to know whether there are not many people who would not admit that recommendation as being quite agreeable?—Well, really I find it difficult to account for other people's opinions and views, but my own view is this—there is a fact—there is a history.

7575. Suppose the converse were put—that a book written in a strongly Roman Catholic point of view, as this book is, decidedly written in a strongly Protestant point of view, and that you or your children were forced to read it, would you think it was offensive?—In a case of that kind I would feel it my bounden duty to make myself acquainted with the facts of the case, and if I believed, being forced to read the book, that it was incorrect, it would be my duty to show where it was incorrect.

7576. As a matter of fact, would you be inclined to send your children to a school where the books in general use were books corresponding to this for Roman Catholics?—I would. I would have no objection, when that is only part of the course, and it is open to an opinion to prove whether they are right or wrong.

7577. As a matter of fact, when you speak of opinion, are the class of persons who attend your schools capable of judging of the facts in a book of this kind?—No. I think the exercise of a sound judgment and right reason is a matter of growth and late development.

7578. You say all the statements in this are facts?—That is my opinion, so far as I have examined it.

7579. You have examined, I suppose, the original sources of the history in the book?—I have satisfied my own mind upon them.

7580. That is from the original documents?—No.

7581. Then on what do you base your belief in the authenticity of all the facts?—Well, I have been educated into them, and have read pretty much upon them, and have formed my own views.

7582. Precisely. You take the facts upon trust?—Yes.

7583. And if the person who stated them happens not to have stated them rightly you are not in a position to judge whether he has or not?—Unless by the weight of evidence.

7584. What other weight of evidence have you got as to whether what are stated as facts in this book are in accordance with what occurred or not?—I would only judge of the evidence as in any other case, and see what was said on both sides.

7585. You admit you are not in a position to judge of the original documentary evidence upon which what are stated in this book as historical facts are to be based?—Clearly.

7586. And yet you consider a child of twelve or fourteen years of age is in a position to examine and judge of the weight of evidence?—I am sorry I did not put what I had to say in language plain enough, or you would not have taken that view. It was my fault. I thought you were speaking of me as in the capacity of a parent of a child.

7587. I am speaking of you as one in a very responsible position, a man of intelligence, and one who had studied this question, and you are not in a position to prove to me that the statements in this book are in accordance with the documentary evidence, and yet you would expect a child of twelve or fourteen years of age, or his parent, who may be, perhaps, an ignorant peasant, would be able to investigate what are put forward as historical facts?—I cannot help them.

7588. Does not your evidence amount to this, that you take it upon trust?—I do.

7589. And the children are obliged to take it upon your trust?—Just so.

7590. That is to say, they are dependent entirely upon the teacher of the school, who hands them a Protestant book for the historical evidences?—Yes.

7591. They have not the means of determining the other side; it is not presented to them?—I am not sure about that. It is the business of the teacher to teach them to read and think, to train up the thought; and then when they are taught they will have an opportunity of reading other books upon the subject.

7592. Do you know that the children in the country ever read other books than their school-books?—They do.

7593. Do they read a great many books?—I know cases.

7594. In certain cases, of course they do, but do they generally?—Well, I could not answer for the whole country.

7595. Is it not the fact that one of the greatest difficulties that education has to contend with is the circumstance that the people have not the books to read, and do not read any except the school-books?—I don't think so. That is not my opinion.

7596. You are acquainted with a good deal of the country?—A good deal.

7597. How many booksellers' shops are there in the country outside three or four of the principal towns?—I don't know. I could not answer the question, but I know places where, if the books are not actually sold, there are ways of getting them.

7598. Take the Roman Catholics, for instance. What way have they of getting books except in the ordinary booksellers' shops?—I find that when their friends come into large towns they can get them easily. Books are cheap. They are multiplied to such a degree that the prices are very low.

7599. I admit that, if you take all that are published?—I am sure there is a great deal of reading afloat.

7600. The books exist, I have no doubt, for there are 20,000 published annually, but have the people the taste or the means of getting at them in the rural districts of Ireland?—When you spoke of the means I thought you meant that the high price put all, except the school books, beyond the reach of the people. I do not think that.

7601. I meant, also, the facility of sale. Do you know, as a matter of fact, how many counties in Ireland are there in which there are no booksellers' shops whatever?—I don't know.

7602. Would you be astonished to hear that there are eleven or twelve counties?—Yes, I would.

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7603. And in those counties there would be no opportunity for the children to learn anything outside the school-books, or anything but what is inside the covers of them. Is the Reading Book No. 3, of "Nelson's school series," used in all your schools?—In some cases it is.

7604. Now, in part of this, in the Bible lesson, do you think it would represent the exact doctrine of the Roman Catholics on the points touched upon?—I don't know the lesson to which you refer. (Book handed to witness.) I don't see anything in that that a well-informed Roman Catholic could object to.

7605. What is the age of the children reading this book?—From six to eight years of age.

7606. Mr. *Dease*.—Do you expect them to be well-informed at that age?—Oh no, they are just learning to read at that age, and read fluently, without reading what would be called intelligently.

7607. Professor *Sullivan*.—Is not that the exact period in which positive as distinguished from negative doctrine is communicated to children?—I don't clearly understand the question.

7608. There may be certain points on which there would not be much difference of opinion among children of any age?—Yes.

7609. But is it not the time of life, between seven and eight years of age, when instruction is given upon matters of religion, and especially on those matters in which other doctrinal points are necessarily introduced in the elucidation of what I may call the negative portion?—It is possible a teacher in carrying on the reading lesson may do as you say.

7610. Suppose he did not do it, wouldn't it be necessary, from a religious point of view, that he should do it?—Not as I have read that. There is quite scope enough there for a teacher to open that out, and it would give him plenty to do without departing from it.

7611. Isn't that the age at which a child ought to receive doctrinal teaching in connexion with that? Wouldn't you, as a matter of fact, do so in connexion with the lesson?—I take that lesson as it stands, and whatever the doctrine in it I would feel it ought to be opened out.

7612. I find here another little book—an "Ecclesiastical Primer." Does that enter into the religious or secular teaching?—The religious.

7613. Then on that, of course, I need not ask any questions, as it is not compulsory?—That is not compulsory, but I wish to mention as regards that primer that it is confined to the students under training. That is a book the chaplain lectures upon, or his lectures to the students in training are based upon it.

7614. Have you turned your attention to the statistical portion of the return, so as to be able to tell us what is the relative proportion of the children on the roll in the several books, taking as a standard this little series of the Christian Knowledge Society?—I have.

7615. For what year?—For 1866.

7616. Perhaps you could state the total number on the roll, and then the number in each of the books of this series?—The children are divided into six classes. The lowest class comprises or would correspond with any book there where words of one syllable occur.

7617. That is, it would correspond to the first part of the First Reading Book of the educational series?—I should say so, and if there be any passages in another part where words of one syllable occur the children are expected to go over it. The second class must be able to read words of two syllables, and the third class should read any one of the books.

7618. Including the Fourth?—Yes, and the reading to be fluent and accurate. After the third class the intelligence is tested. We don't expect a very large development of intelligence in the early stages of reading.

7619. So that we may take your third class, and all above it as persons able to read moderately?—To be able to read fluently, and without making mistakes. After the third class we hold them accountable for intelligent reading.

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7620. What proportion of the children on the roll belong to the first division?—I am not able to give the information with the accuracy I could wish, but I can do it in perhaps what would be as satisfactory a manner. When I was making up this calculation I could not lay my hands upon all the reports of the Inspectors in all the dioceses. I was unable to get the reports of five of the dioceses. The consequence is that I am unable to account for the number 67,327 pupils in the schools or the total number in all Ireland. If you deduct the five dioceses, I am able to account for the remainder.

7621. Which are the five dioceses?—Achonry, Armagh, Clonfert and Kilmacduagh, Killala, and Tuam. The number of scholars in the remaining dioceses would amount to 43,543, being the number returned by the Inspectors as having been present on the day on which the inspection was made. In the first class I have described, there were 21,038; in the second class, 10,774; and in the third class, 7,290. These are the three classes.

7622. Is that return drawn up for each of the dioceses separately?—No, it is for the sum total; but I think I can put it in separately for each.

7623. Would you be able to put in a return for each of the dioceses separately?—I cannot. I have searched the office, and cannot obtain some of the reports of the Inspectors in several dioceses, nor any of the reports of the Inspectors in the dioceses I have mentioned.

7624. Would you state from these numbers what is the per-centage in all that you have of the three classes?—The first class, 48·32; second class, 24·74; and third class, 16·74 per cent.

7625. Then, as to the remaining classes, what would they make altogether?—About ten per cent., or a little more.

7626. What is the total per-centage of those in the Third Book and upwards—in other words, of those who can read?—Do you include the two-syllable readers?

7627. From those who are in the Third Book?—Above 26 per cent. who are reading lessons containing three syllable and polysyllable words.

7628. That is over one-fourth?—Yes.

7629. Mr. *Dease.*—In page 71 of the reading-book, referred to by Professor Sullivan, I find this question asked,—"The letter B is very often silent after M; but name some word where it is silent when it does not come after M. Answer, two unpleasant words, 'debt' and 'doubt.' I think we may try to remember the two words, for they are both bad things. It is bad to be in debt, and it is bad to be in doubt: both are unpleasant." Do you think that the fact of being taught one religious doctrine on Sunday, and another doctrine on week-days, is likely to place a child in a condition of doubt—the condition described in the reading-book as bad and unpleasant?—Do you mean doctrines in contradiction to each other?

7630. I do; and that must necessarily be so in the case of Roman Catholic children who attend your schools habitually on week days, and their own place of worship on Sundays?—It would be a natural consequence.

7631. Rev. Mr. *Cowie.*—Do you consider your schools are established through the country for a national purpose, or for Established Church purposes?—For a national purpose.

7632. Do you think that?—I do, and think they are adapted for it.

7633. Rev. Dr. *Wilson.*—In connexion with that, may I ask you in the case of schools—and there have been several referred to, with an average attendance of from nine down to eight, seven, six, five, and, in some cases, even two scholars—do you adhere to your opinion still? Is your system not more a Church system than a National system?—No; if people will not avail themselves of it, we cannot help it.

7634. Professor *Sullivan.*—What is the exact difference between the rule of the old Kildare-street Society and the Church Education Society?—In the old Kildare-place Society the Scriptures were read, and there was no further comment made than the grammatical sense brought out. In the case of the Church Education Society a wider scope is given, and the sense and application of the passage to daily life, and to the heart and influence upon the character and conduct are all brought to bear.

7635. In other words, the Church Education Society has gone back to the habit or custom, or rule of the last century, and has made them truly Protestant schools?—No, I would not say that; I don't think there has been a return to any principle. The Church Education Society has maintained one and the same principle all along. It is nothing new, nor has it returned to anything that had been abandoned.

7636. Are not the Church Education Society's schools more strictly religious schools than the Kildare-street Society's?—Yes, in that sense.

7637. That is to say—the Kildare-place Society's schools were not found acceptable to the majority of the people, although they merely read the Scriptures in them, and would you think the Church Education Society's schools could be possibly National when they go further in Protestant religious teaching?—I do. I think there are two great principles involved in this question. This is my own decided opinion. The first is as regards the school, whether it is to be considered as a mere shop in which portions of secular knowledge are to be dispensed to the children that come, or are in attendance at that school, or is it to be a place for moral training, for intellectual culture—in other words, for education in its truest sense. The latter is my belief. The other principle involved is this—whether a mere school-book, which may have the name of God reverently alluded to, and even contain an epitome of Christian doctrine, is to be regarded as a standard of truth, and have authority in matters of morals and faith. I don't believe it. I believe there is but one book for that purpose, that book is the Bible—and it is dishonoured when any school-book is put in its stead.

7638. You state that your schools were intended to be National. Do you imagine they could be National, in the full sense—that is to say—while admitting the doctrine you lay down now, and have laid down all through, that the schools are strictly Protestant, that they would be suitable for Roman Catholics?—Yes, I would.

7639. And you think the Roman Catholics would admit that?—I am not prepared to say that they would not.

7640. Mr. *Dease.*—Would you consider that an eating-house in Constantinople, where pork was a necessary part of every meal, could be described as a National-eating house?—Do you mean pork exclusively?

7641. No, where it was a necessary part of every meal, and that you could not have your dinner without pork?—I am inclined to think it would not be National, for all in Constantinople would object to it.

7642. What is the difference between that and education called by you National—given to a nation the great majority of whom are Roman Catholics, and who object as a part of their religion to being obliged to read the Protestant version of the Scriptures?—I would like we should be both agreed as to the word education. Do you mean instruction in arithmetic, grammar, and so forth?

7643. I speak of the system as a National system—whether or not it can justly be called a National system as you describe it?—That is my belief still.

7644. Professor *Sullivan.*—You said you were not sure whether or not the Roman Catholics would accept that system?—I repeat that.

7645. What is your ground for coming to that conclusion?—I was for several years head master of the model school while it was conducted under the Kildare-place Society, and until that society ceased to exist, and I am well aware that large numbers of Roman Catholics attended that school, though they knew that the Scriptures were to be read, and they took part in the reading, and attended at such explanation as I have

already stated to you were within the range of the rules of that society. I am well aware of that fact and that the children attended it from choice.

7646. That was the Authorized Version?—Yes.

7647. You are sure of that?—Perfectly sure.

7648. Well, in the last century they were offered the same advantages that are now offered by the Church Education Society. Did they universally accept them?—I believe it is a matter of history they did not.

7649. Then, your individual experience is of more value than the current of 100 years' history?—If left alone, I think they would avail themselves of the Scriptural teaching.

7650. Were they not left alone last century when they had no priests to influence them?—They had not the same opportunity as now.

7651. Was not the opportunity forced upon them?—Perhaps the act of forcing had some influence on them. If they had been left to their choice it might have been different. I speak from experience.

7652. You admit they had not the external influence of the priests, and they had a double advantage that it was not only offered, but offered with a bounty?—I don't admit that they had not the priests' influence at any time, for I believe it always existed.

7653. Where was it in the last century?—I don't understand the question.

7654. Were the priests as numerous in the country then, and could they exert an influence on the people directly as they do now?—I could not answer that. I suppose they always had influence.

7655. If the priests did not exist at all in whole districts of the country they could have no influence amongst the people?—I could not answer that.

7656. Mr. *Gibson.*—I always thought it was a fundamental principle of the Kildare-street Society that the reading of the Scriptures was to be without note or comment, either on the Authorized Version or the Douay?—That rule utterly excluded reference to controverted points.

7657. Was that not the rule of the Kildare-street Society?—It was so stated, but I always understood it, and it was always impressed upon me and upon my mind, that as far as the plain, grammatical sense of the passage read was concerned, it was always open to be learned.

7658. You were in connexion with the Kildare-street Society at the time the grant was withdrawn?—It was since the withdrawal of the grant that I was connected.

7659. You were not in connexion with the Society before the grant was withdrawn?—No.

7660. Can you say from your own knowledge or information was it not one of the reasons assigned for withdrawing the grant from the Kildare-street Society that their teachers had, contrary to their fundamental rule of making no note or comment on the reading of the Scriptures, taken advantage of the reading of the Scriptures to enforce doctrinal views. Are you aware that was alleged?—I could not state from my own knowledge, but I have heard such a thing stated.

7661. Mr. *Stokes.*—With what object do you admit into your schools children whose parents do not belong to the Established Church?—To educate them and instruct them on the subjects that are taught there.

7662. Is it in the hope that your instructions will lead them to agree to the doctrines of the Established Church?—I never heard it stated that that was an ultimate hope or design of the society.

7663. Is not the natural and necessary tendency of the instruction you give them to induce them to conform to the doctrines of the Established Church?—I would not say so—not necessarily.

7664. Do you think that a child could receive instruction from you—could receive your interpretation of the Bible daily, without adopting your scheme of doctrine, which I suppose is that of the Established Church?—Yes, I belong to the Established Church. That may or may not be the case. I could not answer the question.

7665. Rev. Mr. *Cowie.*—You decline the qualification of being called proselytizing?—Certainly.

7666. You would repudiate that distinctly?—I would, distinctly.

7667. Mr. *Stokes.*—Do you think a Roman Catholic child of tender years could enter one of your schools—continue with you, and get his primary education with you, and leave the school a Roman Catholic?—I believe that possible.

7668. Rev. Dr. *Wilson.*—What is your idea about the National schools or the National system of education, if you claim yours to be National. What are the elements that go to make nationality in that sense?—My idea of any system of education is derived from the consideration of the individual—what that individual is as God made him. God places him in my hands to train out and develop every faculty and quality of his nature. Any system of education then that is defective in any one of these, of course falls short in that particular, and what is true of the individual is true of the nation. Therefore, if a single child is to be educated moral training must go on, intellectual development must go on, as well as the infusion of school teaching, and physical training and spiritual training must go on.

7669. Taking matters as they are in this country, do you think it possible that a system such as that described by you could overtake anything like a fair proportion of the people?—I do.

7670. Do you think the people of this country would be educated on such a system as that?—Yes, speaking from my own experience.

7671. Are you aware a Commission sat in 1806, that may be said not to have been a Catholic Commission, but rather an Established Church Commission, when four prelates of the Church acquiesced in the unanimous finding that "no system of education can be carried into effective execution in Ireland, unless it be explicitly avowed and clearly understood as its leading principle that no attempt shall be made to disturb or influence the peculiar tenets of any sect or description of Christians." That was the opinion of four prelates of the Established Church. I believe you belong to the Established Church?—I do. I am not aware my opinion differs from that, or that I said anything opposed to that.

7672. The system you say does not interfere with the peculiar tenets of any section of the community?—I don't think it does.

7673. Mr. *Stokes.*—What do you mean by saying that Almighty God places the child in your hands?—If I am the master of the school I am the representative of the parent while the child is with me. I believe the responsibility of the parent falls to me for that time—and I believe that to be very serious—in all that relates to the moral training—in all that relates to the intellectual culture—in all that relates to the spiritual development as far as in me lies, and more than that, the imparting of useful knowledge of a technical kind.

7674. If you derive your authority from the parent don't you feel yourself bound scrupulously to observe the wishes of the parent with regard to the religious education of the child?—I would like to understand the question.

7675. You say Almighty God sends the child to you because the parent having the authority sends him to you. Then I ask do you, in dealing with the child, consider yourself bound—scrupulously bound—to observe the wishes of the parent?—Let me put the question as I understand it. Suppose the parent is a Roman Catholic, Presbyterian, or Methodist, or of any other religious denomination—is your question this, that I am to respect the feelings of the parent as regards the child. If so, I do.

7676. You don't consider it compatible with honour and integrity to take advantage of the ignorance of a poor parent?—No. I should say this, that I feel myself bound, and entirely accountable as I have told you, for the training of the child in all the points that I have mentioned.

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7677. The *Chairman.*—Suppose the parent of another religious denomination sends his child to be taught by you in a Church Education school would he do it with the full knowledge of what your religious belief was, and the system of the school?—I would say he should from the very fact of the public name of the school.

7678. Mr. *Gibson.*—Is secular instruction not a part of your education in the extended form in which you allude to it?—I make a distinction between mere instruction and education or development.

7679. Do you give any instruction without education?—It would be very unskilfully communicated.

7680. Do you give any instruction without education in your own sense?—No.

7681. Then you would not teach a child to write or to cypher if the parent said I want the child taught to write or to read, and it is my duty to have the child taught so and so, and I want you to give him this part of his education or instruction—you would refuse?—Very possibly, but allow me to explain. It is impossible that instruction could be skilfully carried on without education being carried on at the same time.

7682. Could you not teach a child to read or teach him to write without giving him special religious instruction which you think it your duty as general educator to give?—I misunderstood the question. What I thought it was was this, that there could be teaching of a secular kind without education of some kind. In the matter of writing it could not be carried on without educating the eye, the hand, forming taste and habit, and forming character to a certain extent.

7683. Do you mean to say that instruction always implies education?—If skilfully done.

7684. Would you refuse a Roman Catholic parent who comes to you and says, "I want this child to be taught to write or taught arithmetic, will you teach him these, and these only"?—I would certainly refuse that child.

7685. Then so far as you carry out your system you would absolutely exclude from the benefits of secular instruction, so called, every child who would not agree tacitly or expressly to accept the whole teaching, which, as a Christian, you think should be given?—Yes, that is my belief. If a child has the misfortune to have a bad parent I don't consider that that is any reason why I should follow in that parent's steps.

7686. Do you think the Roman Catholic children coming to your school are committed to your care in the same way that a child is committed to the care of a parent by Divine Providence?—It is my belief he is during school hours.

7687. And that you should exercise all the rights and functions of the parent?—The parent gives up his right to me.

7688. And you won't allow a parent to limit your teaching in any way to mere secular teaching?—No. I am accountable for his education in the full sense of the word.

7689. I believe it is a principle of the Church Education Society that by right the entire education of the community belongs to the Church as an established Church, and that it has the exclusive right to educate?—I don't know that to be such.

7690. Rev. Dr. *Wilson.*—Are you aware such a claim was ever made by them or on their behalf?—That is the first I heard of it—that which you have read.

7691. Master *Brooke.*—Mr. Wilkinson, do you happen to remember the terms of the second fundamental law that is found in the appendix of our report: "The objects of the society are to assist schools at present existing in the country and to establish new schools, on an improved system, for the purpose of affording to the children of Protestants instruction in the Holy Scriptures and in the Catechism and other formularies of the Church, under the direction of bishops and parochial clergy, and under the tuition of teachers who are members of the United Church of England and Ireland." Do you happen to remember that fundamental rule?—I am aware of that.

7692. Well, that is the primary object?—Clearly.

7693. There is no mention here of children but the children of the Church; but it was never required to be to the exclusion of the children of any other communion?—No; there is not a word of exclusion.

7694. But the instruction of the children of the Church is the primary and only object that is mentioned in the fundamental rule?—Yes. The view in which I spoke of its being national was that it embraced everybody who wished to avail themselves of it. That was the sense in which I spoke.

7695. An institution established for the purpose of the children of the Church may, by its catholicity, if I may use the expression, be so managed as to be a fair establishment for children who were willing to recognise the common grounds of Christianity and reverence the Scriptures which were acknowledged by all. That would have been the result in many cases?—That is the sense in which I used the term national as applied to it.

7696. If schools, established primarily and chiefly for the benefit of the children of the Church and carried out on principles which the parents of the children of the Church approve, happen to be attended by the children of other denominations, whose parents make no objection to that mode of teaching, would it be reasonable that the children of the Church should lose any portion of the benefit of the instruction in order to accommodate those who were but secondary objects?—I think not.

7697. If a Roman Catholic parent, or a Unitarian parent, were to come to the schoolmaster and say, I only wish my children to learn grammar, geography, reading, writing, and arithmetic, and not to be instructed in your faith; and if that child or several such children were admitted, would it not be an interruption to the business of the school they selected; would not the children of the Church be obliged to be in separation, and would it not in short be an interruption to the ordinary course of the school?—Yes.

7698. Would that not be a very sufficient reason for saying we have got our own system; we don't want you to come, but if you will come you must adopt our system?—Clearly.

7699. Rev. Mr. *Cowie.*—But, clearly, so long as a system such as that is carried on the society could have no claim whatever on the public funds for aid?—I don't say that.

7700. Mr. *Stokes.*—In the case of a child that had entered your school, and went through it as a Roman Catholic, and left it as a Roman Catholic, in what spirit would he receive, do you expect, your religious instruction; would it make any impression on his mind or heart at all?—I can speak from what I know, and I have known the very best influences arise from Scriptural teaching in such cases upon the character and conduct as exhibited in the school, and I would hope at home.

7701. Without any change of faith?—Without any change of faith.

7702. Would the children, under these circumstances, receive your teaching in the same spirit in which we all learned mythology at school?—Do you mean as an inoperative principle? I would say certainly not. The application to the heart and to the conduct would be clearly pointed out.

7703. But, so far as doctrine goes, he would reject all that you had taught him?—I would not say that the great doctrines that are the great fundamentals of Christianity he would reject.

7704. So far as your teaching differs from that of his parent or his pastor, he would reject it?—He might.

DANIEL O'SULLIVAN, Esq., sworn and examined.

June 6, 1868.

Daniel O'Sullivan, esq.

7705. The *Chairman*.—What office do you hold in connexion with the department in Marlborough-street?—I am one of the two assistant professors, or junior lecturers, my lord.

7706. Under which professor are you assistant?—The science professor, Mr. Butler.

7707. How long have you held that appointment?—Since the beginning of 1858.

7708. Had you previously held any appointment under the Board?—I had previously been head master of the Central Model School, Marlborough-street, for three years; previously to that, I had acted as Inspector in the north of Ireland—head-quarters Enniskillen, and the district embracing the greater part of Fermanagh and a portion of Tyrone; and previously to that, again, I had accompanied one of the Head Inspectors, Mr. Kavanagh, now better known as Professor Kavanagh, who was at that time directed to specially inspect and report upon all the workhouse schools and prison schools of Ireland.

7709. Will you give an outline of your ordinary duties during the week at present?—The subjects which have been confided to me by Mr. Butler are arithmetic and algebra. I am engaged in the actual lecturing of the teachers for two hours and a half on Mondays, Wednesdays, Thursdays, and Fridays; and for another hour I am taking notes of the way in which the teachers perform school duties—of the way in which they instruct the classes committed to their care. On Tuesdays I am engaged for an hour only, and Saturday is a *dies non*, the masters being at the model farm on that day; merely with this exception, that on Saturday morning we lecture the mistresses, turn about, for an hour.

7710. With respect to the notes that you take as to the way the teachers practise, is that the way they teach the ordinary pupils in the National schools?—Precisely; so far, however, as I am concerned, their teaching is confined to arithmetic.

7711. How often does each individual teacher, during his course, come under your supervision in his practical teaching?—Not more than about ten times.

7712. How many teachers do you have before you are engaged in practical teaching on each occasion?—Twelve, generally.

7713. Are they then instructing a separate knot of pupils?—Yes.

7714. And you turn from one to the other?—Precisely.

7715. Do you make notes of the way the different teachers work?—I do.

7716. Do you interrupt them, or make suggestions or corrections at the time, or do you talk over your notes with them after?—Sometimes I do the one, and sometimes the other. There are times when it appears to me injudicious to interrupt the teacher; at other times I find that I can do so without interfering much with the progress of business.

7717. In those cases where you take notes, and reserve your observations, do the teachers come to you immediately after the conclusion of their hour of practical teaching, or what is the arrangement?—I may say that the teachers are in constant communication with me. As superintendent of the George's-street training establishment, I have special charge of a considerable number of them before and after school hours. Your lordship asked me a while ago what position I held in Marlborough-street. I don't know whether I should have added to my answer to that question that I hold a second appointment—the one just referred to.

7718. Do you reside at this boarding-house?—I do.

7719. How many boarders are there under you?—The number at present is 58, but I remember a time when it was so large as 93.

7720. Have you the supervision of their conduct out of school hours?—I have.

7721. What do you state as to their conduct generally?—Nothing could be better. Perhaps I may mention that a military gentleman, who lives next door to me, volunteered the statement some time ago, that he had been over a great part of the world, and had had a great deal to say to the management of men, but that he had never in his life met so well behaved a body of men as mine. That gentleman is Captain Wynne.

7722. Have you any power of inflicting punishment, or correcting the students?—Well, my business is to bring before the notice of the Board any serious irregularities which the teachers may be guilty of. In the case, however, of trifling offences—breaches of discipline, and such like—I have a discretionary power to the extent of fining a teacher a shilling or two. The teachers are each allowed, under the name of pocket money, a shilling a week, and I inflict a fine by simply withholding the shilling.

7723. In cases where you inflict fines, do you keep any book or record of them?—There is an official record.

7724. Mustn't a return of each offence be submitted to any officer in Marlborough-street?—Such a return is laid before the Board at the end of every month. Perhaps your lordship will allow me to add that I don't think I have inflicted a fine half-a-dozen times since I got charge of the establishment, twelve years ago.

7725. What age are the teachers in your boarding-house generally?—I can give the average ages of the teachers trained in 1837, in 1847, in 1857, and in 1867. The average age of the masters in 1837 was 23·6. We had not begun to train mistresses at that time. The average in 1847 was, masters, 22·6; mistresses, 21·6. The average in 1857 was, masters, 21·95—a shade below 22; mistresses, 21·8. The average in 1867 was, masters, 22·3; mistresses, 20·7. I can, if your lordship desires it, give the maximum and the minimum age for each year. The maximum age in 1837 was 30, and the minimum 17: no mistresses, as I have already said. In 1847, the maximum age was, in the case of masters, 36, and the minimum, 16; in the case of mistresses, the maximum was 33, and the minimum 15. In 1857, the maximum age of the masters was 42, and the minimum 16; while the maximum age of the mistresses was 29, and the minimum 17. Lastly, in 1867, the maximum age of the masters was 42, and the minimum 16; while the maximum age of the mistresses was 34, and the minimum 16.

7726. What do you consider the best age, first for masters, and next for mistresses, to come up for training?—A good deal depends upon the natural capacity of the teacher, and a good deal also upon the extent and accuracy of his or her acquired knowledge.

7727. As a rule, do you think it desirable that teachers should come up at a later age than 25?—By no means undesirable.

7728. Do you think it would be desirable that there should be some limit to age beyond which they should not be taken in?—There has been a rule to that effect. I cannot at this moment mention the maximum age beyond which as a rule the Commissioners have never gone, but, speaking from memory, I should say 30.

7729. Speaking as a teacher, do you consider that you do much good with pupils over 30?—Well, I certainly would prefer teachers below 30; at the same time, I have no hesitation at all in saying that in several cases over 30 I have been able to effect a considerable amount of good.

7730. Do you consider that persons who come to be trained over 30 are a class desirable to encourage, as regards any practical good afforded by them in their own schools afterwards?—That depends upon circumstances. There are several isolated localities in Ireland where you find a master joining the Board at a comparatively advanced age; and then the Commissioners have to consider whether it may not be better to train that master than—by dismissing him—leave the locality without a school. He is a fixture in the locality; his friends and relatives are about him; perhaps he is connected by marriage with the people; and I can very well understand a case—indeed, I think that when cir-

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ing as Inspector I met with several such cases—in which it is desirable to train a man beyond 30, or even 40, and make the best of him.

7731. Have you charge of the religious instruction of the teachers while they are under your superintendence as boarders?—I never regarded that as portion of my business. In fact, I do not consider myself competent to undertake such duty. All that I can be expected to do is—look after the conduct of the teachers, see that they are well behaved, that they observe the rules of the establishment, and so forth.

7732. Is it your duty to see that they go to a place of worship?—They are not formally brought to a place of worship; but I take means to satisfy myself that the Catholics go. The Protestant teachers of the different denominations are very well looked after, but I regret to say that the Catholics have not the advantage of the supervision of a clergyman of their Church.

7733. Are the boarders in your house of various religious persuasions?—Certainly.

7734. Do you think it would be an advantage for the training establishment and for the pupils, if chaplains of the different religious persuasions formed part of the establishment?—I have no doubt at all about it. For my part I should very much like such an arrangement carried out.

7735. Were you in charge of this boarding-house at the time when a Roman Catholic clergyman did visit the training school?—I got charge of that boarding-house, as well as I remember, about the middle of 1856, twelve years ago. At that time no Catholic clergyman formally attended; but a Catholic clergyman did attend in Marlborough-street.

7736. Was that Dr. Power?—My recollection takes me back to Father O'Grady, a Vincentian, from Phibsborough. He was succeeded, as well as I remember, by Father Mulligan, who died sometime afterwards, and who, I think, was succeeded by Dr. Power—the last clergyman whose services we had the advantage of. Dr. Power was appointed rector of the Holy Cross Seminary, in one of the suburbs, and the clergyman who succeeded him—having received no directions, as I understand, from Cardinal Cullen—did not think proper to visit the Marlborough-street schools. Since then we have had no clergyman.

7737. During the time that the Roman Catholic clergyman was in the habit of visiting the schools in Marlborough-street, was that duty assigned specially to some particular person, or was it considered to form part of the duty of the local parish priest?—It was a purely voluntary thing on the part of the clergyman.

7738. What I want to know is was that voluntary duty performed by the parish priest or by a person specially requested to undertake the duty, or designated for it?—Cardinal Cullen used to decide as to the clergyman.

7739. Mr. *Stokes.*—The Vincentians were never in Marlborough-street, were they?—Father O'Grady attended in Marlborough-street at one time.

7740. The *Chairman.*—Did the cessation of the attendance result from absolute prohibition, or merely from default of a fresh appointment being made?—As well as I am able to answer the question, I should say from no fresh appointment having been made. The attendance of the clergyman was confined to Tuesday, the day set apart at that time for religious instruction. Now we have religious instruction every day—from ten till half-past ten on other mornings, and from ten till twelve on Tuesday.

7741. Was any application, either formally or informally, made to the Roman Catholic authorities for the attendance of some clergyman?—Does your lordship mean official application?

7742. Formal or informal, either official or unofficial?—I myself once spoke to the clergyman who succeeded Dr. Power, as to the desirableness of his taking up the Doctor's duties in the schools. Beyond that, I am not aware of any communication having been made; and I may add, that what I said was said entirely on my own account, and as a private matter between the clergyman and me.

7743. Do you consider the time the students are in training a sufficient one?—I do not.

7744. How long should you desire to have them under training?—Perhaps your lordship will allow me to mention that in the second report of the Commissioners, that for 1835, a two-years' course of training was contemplated; but I can very well understand the many difficulties which must have occurred to the Commissioners as involved in the carrying out of such an arrangement. I should say that, in the present circumstances of the country, we could scarcely extend a session over a longer period than twelve months.

7745. Two sessions?—Two of our present sessions.

7746. Assuming that the present training of only one session to continue, do you think it would be desirable to diminish the number of subjects to which the teachers attention is called?—I am decidedly of opinion that the number of subjects is entirely too large for the time.

7747. Do the teachers come to you generally well grounded?—Some do, and some do not. The young people from the district model schools, as a rule, are very well grounded.

7748. What do you say to those who have been monitors of ordinary National schools?—A monitor of two or three years' standing is, generally speaking, very fairly prepared.

7749. Are those who come up at an advanced age, men over thirty, well grounded?—Well, as a rule, they are not as well grounded as the others. Such persons generally take to teaching at a comparatively late time of life.

7750. Have you any means of dividing into separate classes the better and the worse informed that come up in each session?—The only division at present is one which may be said to be mechanical rather than otherwise—a mere division of the class into two parts, for convenience' sake. The teachers classed first of third or higher belong to what we call the first or senior division; all the others go into the second or lower division. My notion is that we ought to sub-divide those divisions, or rather to classify upon a different principle. A serious drawback to the effectiveness of my teaching has always been the great disparity—both as to natural capacity and as to acquired knowledge—between the teachers under instruction. I think that in dividing the teachers we ought to take these two elements into account.

7751. At the present moment the training-school and boarding-house in connexion with it are by no means full?—Do you speak of the boarding-houses for masters?

7752. Yes?—They are not full. The Glasnevin house, for example, has forty beds, and the number of teachers at present in the establishment is only twenty-two.

7753. Are these your ordinary teachers?—Yes; I am speaking of the Glasnevin branch of the literary department.

7754. What is the reason, under those circumstances, why the training of the male teachers, or a considerable portion of them, is not extended over two sessions?—That is a question which it is hardly competent for me to answer.

7755. Is it a question of expense or that at the end of the first session they go off to schools?—I don't see why it should be a question of expense. I think that, in a matter of that kind, expense ought to be a very trifling consideration with the State.

7756. Would a master be allowed by the Board to remain for a second session if he desired?—No; that is not the arrangement at present. The teachers leave at the end of the session, as a matter of course. The Commissioners began the training of teachers in 1834, and in that year they had three sessions; they afterwards divided the year into two sessions, and there is no difficulty in the world, that I can see, about passing from the half-yearly to a yearly session.

7757. Do I understand you that to do that would require a different arrangement on the part of the Board?—I see no difficulty at all in the carrying out

of such an arrangement; I think that the Board have simply to order it. With reference to a matter that your lordship alluded to a while ago—the attendance of a clergyman to instruct the Catholic teachers, I may perhaps be permitted to mention that the nuns from one of our convents used formerly to attend to instruct the Catholic mistresses, but withdrew some years ago—I understood at the instance of Cardinal Cullen, who, it is well known, disapproves of several of our present arrangements.

7758. The Bishop of *Meath.*—Since the prohibition by the Roman Catholic bishops against teachers attending the training school, have you perceived any difference in the quality of the men that ordinarily come up?—Since that time we have found it very difficult to reach the Catholic teachers, and in their absence we have been training a much larger number than usual of what I call non-teachers. Taking, for example, the ten years ending December, 1867, I find that the per-centage of non-teachers trained during the first five years was 16, and that the per-centage for the last five years was 36. I apply the term non-teacher to every person who, at the time of training, is not in charge of a school, as principal or assistant.

7759. Now, may I ask from where do these non-teachers come?—They come from every direction.

7760. I don't mean as regards localities?—Some of them are pupil teachers, some are monitors, some are persons who had acted as substitutes for teachers during the training of the latter, some are mere pupils, some are governesses, and so on.

7761. Have you made any classification as to the religious denomination of these non-teachers who present themselves for training?—I don't know that I have.

7762. In general terms are there as many Roman Catholics present themselves as there used to be?—Not at all.

7763. Are there many of them of the Roman Catholic persuasion since that prohibition?—There has been a considerable increase in the number of Protestants, and a corresponding decrease in the number of Catholics.

7764. And you find the moral conduct of the present class under your care is as good as was formerly, before that prohibition was issued?—Well, as I mentioned to Lord Powis, the conduct of our teachers has been almost invariably good, in fact excellent; but if there has not been a falling away in this respect, I think it right to say that I attribute the circumstance to the innate goodness of the young people, and to their religious training at home, rather than to the supervision which I am able to exercise over them.

7765. Do you find an inferior class, speaking as regards their intellectual qualities, present themselves to you since that prohibition?—Yes, so far as several of the non-teachers are concerned.

7766. Do you consider that a serious loss to the education of the country?—Certainly; and the more so because of our inability at present to reach the *bonâ fide* teachers of the country. There were 8,172 teachers in the Board's service at the close of the year 1866, and the number of trained teachers was then only 3,320; so that in round numbers 5,000 of our teachers are untrained.

7767. What way has the Board now of effecting the classification of these untrained teachers, and classifying them?—Does your lordship allude to the untrained teachers in charge of schools?

7768. Yes; these 5,000?—They are examined and classed by the Head Inspector and the District Inspector.

7769. Do you consider that is as good a mode of classifying them as sending them up here to undergo a course of training and classifying them afterwards?—Well, imperfect as I must admit our existing arrangements for the training of teachers to be, I don't hesitate to say that no teacher of even mediocre capacity can pass through the training department without being improved both as a scholar and as a teacher; but as to the mere determination of the character of a teacher—that I think can be done as well in the country as in Dublin.

7770. That is, his character might be tested as well?—Yes.

7771. And even with the greatest aptitude to the young man or young woman it is of the greatest advantage that they should see the best mode of teaching?—Undoubtedly.

7772. The *Chairman.*—These who you speak of as non-teachers, do they come up with the intention of becoming teachers?—I don't believe that all do. I suspect that in some cases our department is made a kind of *refugium peccatorum*, a sort of lie-by for young people to spend a few months in, pending the turning up of something more to their taste than teaching.

7773. Mr. *Stokes.*—What becomes of the people when they leave you?—I have no means of answering that question.

7774. Don't you trace them at all?—They come up to us, we knowing nothing about them at the time, and at the end of the session we send them away.

7775. You don't keep any register which shows what becomes of the people that are trained on leaving?—Not as regards the non-teachers. The *bonâ fide* teachers, as a matter of course, return to their schools in the country. In the case of the special-class teachers, a class that I may have occasion to speak of by and by, a record is kept such as you refer to.

7776. You have no register to show what becomes of every man that has been trained?—I must repeat my last answer. We simply presume that the general-class teachers return to their respective schools. Every departure from this rule is recorded in the Inspection office, but not in my department.

7777. Professor *Sullivan.*—Since the prohibition of the bishops with regard to the training of persons in these training schools has the number of Roman Catholics considerably diminished?—Very considerably.

7778. Does the actual number now trained really represent the *bonâ fide* state of the teaching of Roman Catholic teachers?—I regret to say that it does not.

7779. The number of *bonâ fide* teachers sent up by their patrons is much smaller than would appear by the actual number of Roman Catholics in the training department at the present moment?—Yes.

7780. Another witness stated to us that the numbers of Roman Catholics and Protestants were, in the males' department, in the proportion of 37 to 29, and 31 Catholics to 42 Protestants in the female department. Do these numbers really represent the *bonâ fide* number of Catholic teachers sent up for training by the patrons?—I think that a former answer of mine disposes of that. Perhaps you will permit me to give the per-centages for the last ten years, individually, of what I call non-teachers. I am speaking now of males and females collectively:—1858, 12·6; 1859, 17; 1860, 10·7; 1861, 14·7; 1862, 24·1; 1863, 34·6; 1864, 40·7; 1865, 33·6; 1866, 37·5; 1867, 33·8.

7781. Then, at present, in order to keep up, as it were, the relative position of Roman Catholics and Protestants, you are obliged to admit a greater number of non-teachers and allow people to remain longer in the training department than at other periods. Is that the case?—There is a good deal of pressure from without as to the admission of non-teachers, and we are unwilling to reject them in the absence of *bonâ fide* teachers.

7782. In non-teachers, you have included, I think, monitors and pupil teachers?—I apply the term non-teacher to everybody who, at the time of training, is not in charge of a school, as principal or assistant.

7783. That is your definition of a teacher as distinguished from a non-teacher?—Yes.

7784. But, do not a portion of those who go under the name of pupil teachers and non-teachers become teachers afterwards?—Certainly.

7785. Can you state how many of the teachers summoned up to the training department within the last two years have declined to come?—I go back to the beginning of 1866. Am I to confine myself to Catholic candidates?

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7786. I mean both Catholic and Protestant?—Of all denominations?

7787. Of all denominations?—For the spring session of 1866 there were summoned 161 Catholics, of whom 80 declined to come, and 102 Protestants, of whom 32 declined to come. For the second or autumn session of that year 155 Catholics were summoned, of whom 97 declined to come; and 109 Protestants were summoned, of whom 32 declined to come. I now pass to the year 1867: for the spring session 160 Catholics were summoned, of whom 82 declined to come, whilst 83 Protestants were summoned, of whom 22 declined to come. For the second or autumn session of 1867, 184 Catholics were summoned, of whom 95 declined to come, and 82 Protestants were summoned, of whom 11 declined to come. I conclude with the spring session, of 1868, for which there were summoned 181 Catholics, of whom 113 declined to come, and 101 Protestants, of whom 28 declined to come.

7788. Have you any means of knowing what the grounds of refusal were in the case of the Roman Catholics?—I know nothing absolutely or officially of the grounds of refusal. If you ask my opinion, I shall be happy to give it.

7789. What, in your opinion, has been the chief cause?—I have no doubt that the chief cause has been the unpopularity of our department amongst the Catholic managers of the country. Our unpopularity nobody regrets more than I do myself.

7790. What is the cause of that unpopularity?—Well, a considerable number of the Catholic managers, I understand, would prefer denominational to mixed education; but if we eliminate that number there will remain, as I believe, a great many whose unwillingness to send their teachers to training would be overcome if we adopted certain changes in the training department. For instance, some of the managers refuse to send up their teachers because of the rule obliging those teachers to live in one of the official boarding establishments; others refuse, I believe, owing to a want of confidence in us, based upon the absence of all clerical supervision.

7791. When the training department was in Merrion-street, did all the teachers reside on the premises at that period?—The training department in Merrion-street was opened on the 10th of February, 1834, and the Commissioners' first boarding establishment, namely, that at Glasnevin, was not opened until 1838. Consequently, the teachers brought up to Dublin between the two dates—'34 and '38—lived out in the city.

7792. Were they allowed any money for paying the expenses of their lodging?—Yes; they were allowed twelve shillings a week for board and lodging.

7793. But since the opening of the Glasnevin training premises none have lodged out?—None have lodged out, except in a few special cases. We now have two establishments for masters and one for mistresses. The Glasnevin establishment, as I have said, was opened in 1838. The George's-street establishment (for masters) and the Talbot-street house (for mistresses) were both opened in 1844. So that the mistresses, also, lodged out for some time—the training of mistresses having commenced in 1842.

7794. Then your idea is, that if that system which existed previously were carried out in the case of those who objected to having the teachers dwelling in the official boarding-house, it would get rid of many objections?—Well, as I have already remarked, I have been in charge of the George's-street training establishment for some twelve years, and although I have had under my supervision teachers of all the different religious denominations in the country, I could not refer to a single occasion upon which the slightest unpleasantness occurred that could be traced, even in the most indirect way, to any difference of religion. At the same time, I have no hesitation in saying that, in my opinion, it would be unreasonable on the part of the Commissioners to deprive teachers of the advantages of training, merely because of the unwillingness of those teachers to live in one of our houses.

7795. How many meat dinners are you allowed to give to the teachers in training?—Four, weekly.

7796. Were you allowed to give more at any former period?—When I got charge of the George's-street establishment, and for some years afterwards, there were five meat dinners in the week, the non-meat days being Wednesday and Friday.

7797. What led to the reduction?—A few years ago, Dr. Sullivan and Mr. Butler, on being appointed Inspectors of the boarding establishments, called a meeting, at which the medical officer was present, of all the people connected with those establishments; and, as well as I remember, it was upon that occasion decided that a rice dinner should be substituted for a meat dinner. The rice, after some time, was changed to tea.

7798. A rice dinner?—A rice dinner.

7799. Do you mean to say that any physician recommended rice as a substitute for meat?—My recollection is that the idea originated with the professors, rather than with the medical man.

7800. Is it your opinion that young men who come up from the country, and see a great number of new objects, and whose minds are greatly excited, and who are obliged to work the entire day, and learn a number of new subjects, and who work very hard in the evening—that that is a judicious arrangement to diminish the amount of meat?—The change was made entirely against my wish.

7801. Then, it is your opinion, that the change was injudicious?—I disapproved of it; but those gentlemen having been appointed Inspectors of the boarding-houses, I felt that the change was their affair and not mine; in fact, that I had no authority to interfere.

7802. You stated, I think, that you thought the present time for training is too short?—I am decidedly of that opinion.

7803. Do you think that all the arrangements of the professional staff are satisfactory?—As I mentioned a while ago, the Commissioners stated in their report for 1835, that they contemplated the appointment of five professors—one, of the art of teaching and conducting schools; a second, of composition, English literature, history, geography, and political economy; a third, of natural history, in all its branches; a fourth, of mathematics and mathematical science; and a fifth, of mental philosophy, including the elements of logic and rhetoric. They go on to say, "We propose that no person shall be admitted to the training institution who does not previously undergo a satisfactory examination in an entrance course to be appointed for that purpose, and that each person who may be admitted shall study in it for at least two years before he be declared fit to undertake the charge of a school, that during this time he shall receive instruction in the different branches of knowledge already specified, and be practised in teaching the model school under the direction of the professor of teaching." That was the Commissioners' programme at that time.

7804. Has that programme been carried out?—No; I am sure that it is unnecessary for me to remind you that there are a great many difficulties to be encountered in the carrying out of any important change. The Commissioners may be said to have been, from the very first, in somewhat the same position as the Jews after their return from captivity: working with one hand, while the other hand was holding a weapon of defence; and the wonder to me is, that they have been able to effect so much good in the face of all the difficulties against which they have had to contend.

7805. What would be your notion of the arrangements that ought to be carried out there?—I would have a yearly instead of a half-yearly course, and four professorships instead of the five originally contemplated. I would divide the course of instruction into four parts:—English literature, mathematics, natural philosophy, and, though last not least, pedagogy or schoolmastership.

7806. Would you make these professors independent of each other?—I think it desirable that each should be responsible for his own set of duties.

7807. You think the present system of professors and assistants not a judicious one?—I would rather, with your permission, not answer that question, being myself one of the assistants.

7808. I mean in a general sense, not with regard to the particular professors.

7809. Don't you think that those persons who are intrusted with a particular department should have full power of regulating the details of teaching?—Undoubtedly.

7810. When was the oath of allegiance for the teachers discontinued?—As well as I remember, in December, 1843.

7811. Do you know what circumstances led to that?—I do. At the time to which I have referred, two or three Covenanters objected to the taking of the oath, whereupon the matter was reported to the Lord Lieutenant and the Law Officers, who, after (I presume) due consideration, advised the discontinuance of the practice.

7812. The abolition of it, therefore, had nothing to do with political matters?—None whatever, so far as I have been able to learn.

7813. Are any lectures on experimental science given at present?—None that I am aware of.

7814. How long is it since lectures on experimental science have been discontinued?—I am not aware that any lectures on experimental science have been delivered since the time of Dr. Clarke, who died about two years ago.

7815. For what periods did he lecture there?—He used to attend for about eight weeks in each session, and deliver lectures on certain branches of physical science. He lectured in the model schools in the country also. In fact, his time was divided between the district model schools and the central training establishment.

7816. So that, in fact, the central training department was considered, so far as his arrangements were concerned, as a model school?—Yes.

7817. Did you think it desirable that such lectures should be given there?—Undoubtedly.

7818. What means have the teachers in the country at present to get up science classes under the Department of Science and Art? What means have they of learning anything of physical science?—I really don't know, except attendance at one of the model schools in the country.

7819. In the model schools themselves what arrangements have they for that purpose?—I take it that the district model schools are now dependent for instruction in physical science upon the head masters whom Dr. Clarke instructed—the head masters and their assistants.

7820. There is no means of continuing the instruction at present to the future masters of the model schools?—None that I am aware of.

7821. When was the evening school in Marlborough-street opened?—The old evening school was opened in 1847, and closed in 1851; a new evening school was established in the beginning of the winter of 1866, and has so far been a great success.

7822. Can you give me an idea of the number attending that school?—I am not prepared, just at present, to state the exact number. If I were to speak from memory, I would say that, during the first winter, there were some 200 pupils in attendance, and not less than 300 last winter.

7823. Not less than 300?—Not less than 300.

7824. What classes were they generally taken from?—The object which the Commissioners had in view in establishing the night-school was to afford an opportunity to young men to improve themselves who were engaged during the day, and unable to attend a day-school. For instance, young men in merchants' offices, printers, mechanics, and so forth.

7825. Who conducted the teaching of that class?—The teaching is intrusted to a number of our junior masters—all under the superintendence of Mr. Cahill, who is responsible for the efficient working of the school.

7826. Mr. *Gibson*.—You said that in 1838 teachers were allowed twelve shillings a week for their board?—Yes.

7827. Can you say what sum would be a sufficient allowance now for the weekly board of male teachers and female teachers. Was the allowance the same in both cases in the olden time?—The same in both cases.

7828. At present, what would the male teachers cost the Commissioners?—The cost varies according to the prices of provisions. The establishment charges are from 10*d*. to a shilling per head, per day. I am speaking of the masters in my establishment.

7829. I am not speaking of the establishment charges, but what it would cost to board and lodge the teachers out. You said that in 1838 the teachers had some twelve shillings a week?—Not in 1838. I said from 1834 to 1838.

7830. When the Glasnevin establishment was opened you said twelve shillings a week?—I said previously to its opening.

7831. I want to know would that be a sufficient sum to allow at present?—We all know that twelve shillings a week would go a much shorter way now than it did so far back as the time from 1834 to 1838; and I think that the Commissioners, in dealing with the National teachers, ought to be liberal.

7832. What do you think would be a fair sum to allow if the establishment were done away with in George's-street, and the teachers allowed to board wherever they pleased; if the Commissioners were to give them a weekly sum, as I believe they do in Scotland, for their board, what would be a fair sum to get them respectable board and lodging in Dublin?—I would say fifteen shillings a week as the minimum, and a pound a week as the maximum. The question takes me more or less by surprise. You misunderstand me if you are under the impression that I am advising the abolition of the official boarding-houses.

7833. You stated you had no objection to allow a teacher who had an objection to live along with the other teachers in the boarding establishment of the Commissioners to live outside?—I say so still.

7834. I want to know what sum would be required to be paid by the Commissioners in order to enable the teachers to get their board and lodging outside of your establishment?—Well, speaking without having gone carefully into details, I would say fifteen shillings a week as the minimum, and a pound a week as the maximum.

7835. Fifteen shillings a week would be at the rate of £45 a year?—£40 in round numbers.

7836. Can you form an estimate of what the cost to the Commissioners now is, including everything that would enter into a calculation of the kind—rent, taxes, expense of staff, &c., all that would become unnecessary if the present system were discontinued?—I do not contemplate that. What I contemplate is, the retention of the official boarding establishments, with permission to objectors to go elsewhere.

7837. I want to know the relative advantages and comparative cost of each system—I want to learn the cost of the boarding-house system to the Commissioners?—I have not, at present, the necessary materials for such a calculation. For instance, I do not know, and have never been able to learn, what the rent paid for my establishment in George's-street is; nor do I know the amount of the taxes.

7838. Would you be kind enough to turn that matter over, and let the Commissioners know what the comparative cost of boarding a young teacher outside in George's-street is, and what the probable cost is now, taking a fixed number, of course? Your present number is 58?—My present number is 58; but I have before now, had nearly twice as many.

7839. In order then to give a fair estimate take the smallest number, and the total cost of the staff during the year, adding the whole expense of the establishment, which, of course, is a fixed quantity, and then you will be able to see what the charge is?—Perhaps you will pardon me if I take the liberty of saying that the question appears to me to involve something more than a mere financial consideration.

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7840. But I do not wish you to consider it in any other light at present. That is not a matter that I have yet put forward, and therefore I do not wish you to consider it in any other light. But I will now put a question which is not financial—Do you consider it an advantage to have young persons of different denominations, Roman Catholics, Protestants, Presbyterians, all living together in the same establishment, and showing that spirit of kindly feeling one to another which you have spoken of—do you consider that a great advantage in the administration of a system calculated or intended, at least, for a mixed community such as we have in Ireland?—I think I have already answered that question twice in the affirmative. Nobody is more sensible of the advantages than I am myself. At the same time, I would coerce nobody into one of our establishments. If a person said to me, "I have a conscientious objection"——

7841. I am not speaking of conscience, but I am asking your opinion whether as between two systems, one a boarding out, and a boarding in—which do you consider the system more calculated to advance the general object of the system of National education?—Well, the boarding houses of the Queen's Colleges, for instance——

7842. I am not speaking of the Queen's Colleges, I am speaking of a system of united education, a system which is at all events intended to be so. Do you consider that the teachers should live together in the same house, and there learn to exemplify in their own feelings and conduct towards each other those principles which hereafter in the administration of the schools, and the carrying out of the education of the country the Commissioners are anxious to promote?—Personally, I do not consider a mixed boarding-house an essential element of mixed education.

7843. I want to know what you consider the comparative advantages?—My answer is this—I have found the plan of mixed boarding-houses to work admirably. That is only part of my answer, however. When I find a large and influential number of the managers of the country schools refusing to let their teachers come——

7844. You have said that you have never had any instance of the young men differing with each other in these matters, but always showing the kindliest feeling one towards another. You have stated that without a single exception?—Yes.

7845. Now, I ask you whether a system which would scatter the young men instead of bringing them together in this way, would be likely to promote the same manifestation of kindly feeling of one towards another, as the present system? I take it that in domestic life the young men come together in a great variety of ways in which they could not come together in the classes and in the school. In the school they are all under your eye, and of course they are attending to the particular duties of the classes. In their domestic intercourse they have opportunities of showing their feeling towards each other as companions and friends. Would they have these opportunities if they were boarding out of the house—living away apart from each other?—They would have such opportunities in their intercourse in the lecture-rooms, and in the playground.

7846. But they are not talking to each other in the lecture-rooms?—They have very little intercourse during the time for study, because complete silence prevails.

7847. Have you any hours whatever in your boarding-house of relaxation when the young men are not engaged in study, or when they are engaged in the intercourse of family life?—We have.

7848. Would they have this intercourse of family life if they were living in particular boarding-houses in the different parts of the city?—Well, there is not as much of such intercourse as you seem to imagine. The Presbyterian and Episcopalian teachers, on Saturdays and Sundays have rooms to themselves.

7849. I am not speaking of Saturdays or Sundays; I am speaking generally?—There is comparatively little of family intercourse on other days, the teachers' time is so much occupied.

7850. What means have you of knowing the actual expense of each teacher in your boarding establishment?—The best means in the world—I keep the accounts.

7851. According to all the expenditure that passes through your hands, will you give me your estimate of the actual cost?—From 10*d.* to 1*s.* per man, per day: that is, for dietary alone. I am unable to tell you the rent of the establishment, or the amount of the taxes.

7852. You have said that you do not know?—I do not know.

7853. The *Chairman.*—Do you receive from the Commissioners the actual cost of boarding these masters, or do you receive a weekly allowance for boarding them?—Merely the actual cost. The Commissioners have appointed certain purveyors, who supply the several articles in certain specified quantities, it being part of the housekeeper's duty to see that the articles are of the proper quality, as well as sufficient in quantity. The purveyors furnish their accounts monthly, and those accounts are checked by means of the "dietary-book," for the accuracy of which the housekeeper and I are responsible.

7854. Mr. *Gibson.*—I think you said that your cost is 10*d.* a day, that is nearly 6*s.* a week; and I find the actual expenses outside of your establishment were 15*s.* How do you account for the great difference between 6*s.* and 15*s.*?—My 10*d.* to 1*s.* a day referred to dietary alone. It did not contemplate lodging or house-rent; and again, it is a well-known fact that the greater the number of persons who board together, the lighter the expense to each.

7855. You used a very strong expression, which, I confess, I was a little startled at—you said that your establishment in George's-street was a *refugium peccatorum* at the present time—a very strong expression. Now those persons in training that you describe in this way, you said they were non-teachers. Now, who is it that sends them up—on whose recommendation do they apply for admission to this *refugium*?—Will you give me leave to say that, in using that expression, I did not for a moment imagine that *peccatorum* could have been interpreted literally. With regard to the sending up of those young men, I think I have already said that they are sometimes sent on the recommendation of a Commissioner, sometimes on the recommendation of one of the local gentry, sometimes on the recommendation of a clergyman, and so on.

7856. Are the great mass of them not sent up on the recommendation of the Inspector?—Oh, the majority of them undoubtedly are. When you say the great mass, do you mean the great mass of the class, or merely of what I call the non-teachers?

7857. I just mean the non-teachers that you have described in that particular way?—I am not at this moment prepared to say that the great mass of the non-teachers are sent up by the Inspectors.

7858. Are the Inspectors not always referred to?—Not always.

7859. You have spoken of them as being generally pupil teachers, monitors, or substitutes. Will not the pupil teachers, monitors, and substitutes always constitute the majority?—Certainly.

7860. Now, will not all those come under the special observation of the Inspectors?—Well, under ordinary circumstances they would, but I have known instances of young people sent up on the recommendation of persons who are not Inspectors.

7861. Those are exceptions I presume to the general rule. I am speaking of the general working of the system, and not of a particular case?—Well, I suppose they may be called exceptions. A member of our special class was sent up on your own recommendation.

7862. Are you not aware that a Commissioner, as a Commissioner, has a right to recommend any person that he chooses?—I did not mean to convey anything to the contrary.

7863. And did you mean to convey that those who are sent by the Commissioners are sent to a *refugium*

peccatorum ?—I must once more assure you that I did not intend the word *peccatorum* to be interpreted literally: quite the contrary..

7864. Now, supposing that the teachers were boarding out of the establishment, would there not be facilities for a larger number of teachers being instructed?—I should say so.

7865. While now the number is limited to the number that you can accommodate in your training establishment?—Yes.

7866. The number would extend to the number that the professors could superintend in the schools?—Oh, the professors could, within certain limits, as easily instruct a large number as a small number.

7867. Rev. Dr. *Wilson*.—You have stated I think already the year in which the Commissioners took steps for training young persons for the business of teaching?—1834.

7868. But did you refer in that to those young persons only who had been acting previously as masters and mistresses?—I can only give you my impression, which is, that the persons brought up at that time were actually in charge of schools; at least, the greater number of them.

7869. For what period did the Commissioners intend to train masters? By their early Report of 1844 are you aware that their intention was that masters should remain under training for two years?—The word masters has two meanings.

7870. But we shall not discuss the meaning of the term. I shall quote the words of the report of the Commissioners for 1844:—"We have at present fifteen youths who are boarded and lodged with the master in training, and who are to remain with us for two years. We have also fifteen young women at our establishments," and so on. "Heretofore our means did not allow us to undertake the educating of young persons for the business of teaching. Now, we have taken steps for doing so?"—You are now alluding to what we call our special class. Allow me to explain what that is.

7871. We do not require any explanation just now. In addition to those who were brought up as masters and mistresses did not the Commissioners in 1844 express their intention to take special steps to have young persons trained who had not previously been in charge of schools?—They expressed such intention in their second report, that for 1835.

7872. May I ask was that the design, do you think, of Lord Stanley in his letter introducing the system of National education? Have you read the letter of Lord Stanley?—Yes, frequently; but perhaps you will be kind enough to refresh my memory by referring to the particular passage.

7873. One regulation of Lord Stanley's letter was in reference to teachers:—"Teachers to be appointed shall have received previous instruction in a model school to be established in Dublin." Was not the idea that the teachers to be appointed to schools should have received instruction in the model school before being placed in charge of a school in the country?—It so appears from the passage quoted; but the idea is one which, in my opinion, it would have been impracticable to realize.

7874. Do you know at what time arrangements were made for having monitors in some of the best schools—what was the earliest period?—I don't remember the exact date, but the institution of monitors goes very far back.

7875. What was the object of that, do you know?—Undoubtedly to lay the foundation, as it were, for an efficient staff of teachers.

7876. Was it that they should have a preparatory course of training?—I should say so.

7877. At first you were only able to give a very short period of training to your teachers?—I find from the records that we had three sessions in 1834. Perhaps you will allow me to add, that, not very many years ago, an attempt was made to pass from the half-yearly to a yearly session. A class of teachers was summoned for the 7th February, 1855, and sent home on the 25th July following. That class was succeeded by one summoned in October, 1855, and kept over Christmas till March, 1856. I always understood that that was an attempt at getting from the half-yearly to a yearly course. But the attempt was abandoned, for some reason or another.

7878. Do you approve of having your teachers trained?—Certainly.

7879. Are you aware whether the District Inspectors with whom you have come in contact approve of a previous training generally for all the teachers before taking charge of schools?—The rule is that a teacher must be actually in charge of a school in order to be eligible for training. To that rule, however, there have always been exceptions.

7880. Now, do you concur in the opinion of Professor Butler, expressed many years ago, that the schools of the teachers who are trained are better conducted, and in a higher state of efficiency than those under the charge of untrained masters?—They ought to be.

7881. But, as a matter of fact are they; you have been Inspector for some time?—Yes.

7882. What is your experience?—Well, you occasionally will find, through the country, an untrained teacher conducting a school more efficiently than a trained teacher. A teacher is not necessarily inefficient because of his being untrained.

7883. Are these cases, in our opinion, exceptional?—Of course.

7884. Do you concur in this opinion of Mr. Keenan, one of the Chiefs of Inspection—"I have never entered a school-room and taken a glance round the room that I was not able at once to pronounce as to whether the master was trained or not, such a difference is there between the schools of the trained and the untrained teachers"—Was that your experience?—Mr. Keenan has had much greater experience than I have had.

7885. Was that your experience?—As a very general rule, yes; but I distinctly remember some untrained teachers whose schools were more efficiently conducted than many of the schools in charge of trained teachers.

7886. You acknowledge these cases to be exceptional?—I do.

7887. The Commissioners have testified in the report of 1866, that in the training establishment the success of united education had been most conspicuous where its chief obstacles might have been anticipated; was that been your experience?—I think that, for some years past, the success of united education, as exhibited in the training department, is not as conspicuous as it had previously been.

7888. Then you differ in opinion from the Commissioners who have published the report of 1866?—It would appear that I have the misfortune to do so.

7889. In what respects do you observe any difference?—A few years ago, we had a large class of teachers, representing the different religious denominations in the country, and in the proportions which one might reasonably expect. Latterly, however, the Catholic teachers have not been coming up.

7890. And is that the only reason you have for making the observation?—It may be that I misunderstand your question.

7891. Do you concur in the following statement:—"The establishments in which the teachers, both male and female, attending at our training institution are boarded and lodged, continue to be efficiently conducted?"—Yes.

7892. "The inmates have been distinguished, as heretofore, for the general correctness of their conduct, the maintenance of order and discipline, the exercise of kindly feeling towards each other, and for the careful observance of their religious duties." Do you concur in that?—Quite.

7893. Have the Commissioners at present anything like a fair supply of trained teachers—you have given us the proportions, and, of course, you say "No"?—According to the report for the year 1866, the last report published, the number of trained teachers was only 3,320.

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7894. Can you say how many young persons have been dismissed for incompetency as teachers from the service of the Board?—No.

7895. What has occurred to prevent teachers from coming to training?—I believe it to be the opposition of the great majority of the Catholic managers.

7896. Were such teachers exposed to any practical disadvantage in consequence?—Certainly.

7897. To relieve them from that did the Commissioners alter any rule?—The Commissioners decided, some time ago, that thenceforward any teacher who proved himself sufficiently qualified could enter the first class without having previously been trained. Whether that was consequent upon the opposition of the Catholic managers, I am not in a position to say.

7898. Are you not aware of it as an historical fact?—I am not.

7899. Is non-training a departure from the fundamental condition of Lord Stanley's letter, to which I have referred—is not it a direct departure from that fundamental regulation?—I should say so.

7900. Have Roman Catholic teachers come for training in opposition to their managers, who are the Roman Catholic clergy?—A comparatively small number have.

7901. Can you say how many these are—you have given us statistics of other matters?—I am not able to give you the precise number; but I know that scarcely a session has gone by since the bishops' prohibition without my having been requested by one or more teachers to put them in the way of obtaining situations, they having forfeited their schools by the mere fact of their having come up to be trained. That is a condition of things which I, as a Catholic, sincerely deplore.

7902. Mr. Sheehan is Head Inspector, and Mr. Hunter was?—Yes.

7903. Are you aware that they have testified that the places of those teachers were supplied by inferior teachers?—I was not aware of that; but I can easily understand a manager's preferring an inferior teacher to a superior one who had been disobedient or insubordinate.

7904. In reference to the parties who come to you for training, you say that the Commissioners prefer teachers to come under thirty years of age?—Yes.

7905. Would they not, do you think, prefer, or should you not prefer to have young parties come under your training and instruction under twenty years of age?—Yes; any time from eighteen to twenty-five, I should say.

7906. You would prefer that to thirty?—Yes.

7907. You have referred to the supervision of those young persons, and regret that there is no clergyman of your own communion to superintend the Roman Catholic youths?—Certainly.

7908. Have the Established Church young men and women any kind of supervision in Marlborough-street?—They have.

7909. And have the Presbyterians?—Yes; and the Methodists, also, I believe.

7910. Do clergymen of those denominations attend to give instruction there?—They do.

7911. Are they paid?—No; I regret to say that they are not paid.

7912. Are they recognised or called chaplains?—I believe they are called chaplains; but so far as payment is concerned, they are not chaplains.

7913. But they are chaplains without pay?—Precisely.

7914. Have these Established Church and Presbyterian clergymen ever expressed a wish, do you think, to be paid?—They may have expressed a wish without my knowing it. I have no doubt that they would be very glad to be paid.

7915. Do you think they are volunteers in attending to give this religious instruction?—I do.

7916. Can you say whether any of these gentlemen is paid from any source for discharging his duty?—I believe that the gentlemen are not, any of them, paid.

7917. Is there any reason why a Roman Catholic clergyman does not volunteer also to discharge this duty?—I really cannot undertake to say.

7918. Can you say why Archbishop Cullen, to whom you referred, did not think it proper to appoint a person to take charge after the previous gentleman had given up?—I understand that his Eminence is likely to be examined here, and I respectfully request that you put that question to himself.

7919. What is the per-centage of non-teachers as you describe them who are up for training at present?—Of the ten years ending last December, the per-centage for the first five years was sixteen, and for the last five thirty-six.

7920. Do you reckon that a small or a large per-centage?—Large.

7921. Which?—Thirty-six.

7922. You reckon that a large per-centage?—It is more than twice as large as sixteen.

7923. In reference to the conduct of the young parties you attribute it to their innate goodness rather than to any clerical supervision?—Because, as regards Catholics, there is none.

7924. Have their habits not been established and confirmed previous to coming under you to a very large extent?—No; not those of the younger members of the class.

7925. How long do they remain with you?—Not quite five months, on the average.

7926. Have they not all in your opinion come largely under religious instruction and training previously to coming up to your establishment?—I presume so.

7927. Now you referred to a certain prohibition as acting on the quality of the candidates for teachers, and showed that the quality is now inferior—to what do you attribute that?—I think I said the non-teachers.

7928. And are they an inferior lot?—Certainly; not all, but some.

7929. And how is that attributable to Cardinal Cullen's prohibition?—The inferiority of the non-teachers is not attributable to him; what is attributable to him is, the non-attendance of *bonâ fide* teachers, I mean Catholic teachers, in the usual numbers.

7930. Is there still a large number of such teachers in the country who are engaged in teaching?—Yes.

7931. Have you many coming up from time to time of the age you specified; forty-two, I think you have specified as the maximum age?—No; such cases are very exceptional.

7932. How many were there in 1867?—I think not more than one or two; but I cannot speak precisely.

7933. Can you speak precisely of 1857?—Yes; because I consulted the records.

7934. How many were there of forty-two years of age in 1857?—My return does not give the number of any particular age, but merely the maximum, the minimum, and the average age.

7935. I wish to know how many had attained forty-two in 1857, and how many in 1867?—That I am unable, just now, to state.

7936. Do you mean to say that this prohibition has prevented many parties from seeking the position of teachers?—Well, that is a question which I am unable to answer.

7937. Why not, when you have answered the other in reference to the effect of the prohibition?—You now refer to persons who have never come before me—persons who are not teachers at all. I should say, however, that to a greater or less extent the prohibition would naturally have the effect you speak of.

7938. But, do not you come largely into contact with the District Inspectors from time to time?—Not much.

7939. Then you cannot form an opinion on that subject?—No.

7940. You admit that your arrangements for training are themselves imperfect?—Not as efficient as they ought to be—not as efficient as they could be made.

7941. In which department does this imperfection

lie, do you think?—The great defect, to my mind, is the insufficiency of the time devoted to what I conceive to be the chief object for which teachers are brought up, namely, the practice of teaching in the schools. Now, my opinion, in a general way, is this (without going into details):—Theoretically, our training establishment is an institution which, at the commencement of a session, receives a class of candidates supposed to be possessed of a certain amount of scholarship, and which, at the end of the session, sends those candidates home, more or less efficient teachers. Practically, however, we find that the members of each class require improvement as scholars, as well as improvement as teachers, and what I would do, I think, if I had my way, is this:—I would summon, say, seventy-five candidates, whom I would improve as scholars for one half-year. I would then transfer that class to the schools where, for a second half-year, I would have them working all day, and I would make provision for their getting an extra lecture, morning and evening. Then, having got rid of those seventy-five, having turned them, as it were, out of the lecture-room, I would bring up a new class of seventy-five more; and in that way I would have two seventy-fives, one set being improved as scholars, and the other set learning schoolmastership. I would have a corresponding programme for the mistresses.

7942. Before approaching the practising as teachers, do your remarks apply now equally to those who have previously served as masters and mistresses and pupil-teachers and monitors in either model or ordinary schools?—I said a while ago that I would divide the teachers into classes, basing the classification partly upon the amount of their acquired knowledge, and partly upon their natural capacity.

7943. Does your plan take in both alike—both those who have previously acted as teachers and those who have been pupil-teachers and monitors in model or ordinary schools?—Yes; subject to what I have just said about classification.

7944. It equally applies to both?—Yes.

7945. As a general rule, which do you find the best prepared to take advantage of your educational powers—the pupil-teachers and monitors, or those who have been previously in charge of schools?—The pupil-teachers and monitors, as a rule.

7946. They are better prepared to take advantage of your instruction?—Yes.

7947. Then you think that it is mainly in the want of practical training in the work of teaching that it is imperfect?—Mainly, but not entirely.

7948. Then will you specify what you would propose if you had your way, as you say, in reference to the actual training of these people in teaching schools?—Formerly we had only three schools—a boys', a girls', and an infants' school. These schools were organized upon the simultaneous plan of instruction; the children all writing at the same time, or all reading at the same time, or all ciphering at the same time, as the case may be. After some time, it was deemed desirable to exhibit differently organized schools to the teachers, and schools more of a size with their own in the country. With that object in view, the practising schools were established, four for boys and three for girls. My opinion is, that the teachers in training, instead of, as at present, entering the practising schools as mere visitors, ought to be required to take part in the actual work.

7949. Are they not required to take part in the school-working now?—Not as regards the practising schools. They simply visit and observe what is going on. They only take part in the practical working of the large school for an hour a day—this week, say, being devoted to arithmetic, and next week to reading; not all the teachers, but a number of them in turn.

7950. To state your plan briefly, what would you propose?—One course for the improvement of the candidates as scholars, and a second course for practising in the schools.

7951. In regard to that second course, what is your plan?—I would have them actually working in the schools all day.

7952. Under any supervision?—Certainly.

7953. Whose?—That of the head master and the heads of the training department; the immediate supervision of the head master, and the general supersion of the professors.

7954. Have you ever given to the Commissioners or Chiefs of Inspection, or Secretaries, your view upon that point?—Yes. Some years ago Mr. Macdonnell, having talked the matter over with me more than once, expressed a wish that I should put my views on paper.

7955. Did you do so?—I said that I felt a delicacy in doing it, lest my scheme might not meet the approval of the heads of the training department. (I was at that time head master of the model schools.) He pressed me, however, to write a memorandum for his own private information, and I accordingly did so.

7956. Was there any practical action ever taken upon it?—None that I am aware of, if I except the building of the seven practising schools.

7957. Do you know whether it was ever brought before the Board or not?—I should say not, because Mr. Macdonnell had been requested by me to regard the document as strictly confidential.

7958. But was not your object and his a design to improve that department?—No doubt; but my opinion was that Mr. Macdonnell, in the event of his approving of my views would take action on his own account.

7959. You have referred to a longer period of training, and we have also referred to the original design of two years. Could masters and mistresses in charge of schools in the country be spared for so long a period under the present arrangements, from their schools?—I do not see why they should not. I would allow them to go home in the middle of the yearly session.

7960. For the purpose of teaching their school?—Well, for the purpose of seeing their friends, and looking after affairs at home—both school affairs and domestic affairs.

7961. Is it easy to supply their places in their absence with proper and efficient teachers?—At the present time there ought to be no difficulty about that.

7962. Are you aware it is stated that there is a difficulty?—I have heard it stated; but I can hardly understand it.

7963. You have given us the per-centages of the Roman Catholic and Protestant teachers, who have been summoned for training and have declined to come. Can you account for the number of Protestants who have declined to come? What general statement would you apply to them?—I don't undertake to account for them.

7964. Is there not a book in which statements are made with regard to the summoning of such parties, and their reasons for not coming?—I believe so; and if you desire the information I shall be very happy to have it supplied.

7965. Does this book come into your hands?—Not of necessity.

7966. As a matter of fact, have you such a book?—No.

7967. Then you cannot assign any reason for Protestants declining to come?—No.

7968. You have given the per-centage of Roman Catholics who have declined to come up for training in 1867. Is not the per-centage of Roman Catholics who have come up for training large, considering that the prohibition has been made?—I don't think so.

7969. You think it is not a large proportion under the circumstances?—No; particularly when the non-teachers are taken into account.

7970. Is there not a prohibition?—There is.

7971. Is it not designed to take effect on all such teachers?—Well, in point of fact, some of the managers, I suppose for special reasons which I cannot explain, appear disposed to relax the rule.

7972. They don't carry out the prohibition?—The great majority do, but we occasionally find a teacher coming up with his manager's approval.

7973. You assigned three reasons for the objection of managers to the training schools—the second was, that these managers preferred denominational to mixed

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education. What managers did you mean?—I meant Catholic managers, and I think I said so.

7974. What reason have you for coming to that conclusion?—Public rumours, and conversations with Catholic managers from time to time.

7975. How many?—A large number.

7976. You have refused to give me your opinion with regard to the Inspectors, some of whom you met?—I have refused nothing. I meet with a much larger number of Catholic managers than of Inspectors.

7977. In proportion?—Yes.

7978. What is the number of Inspectors?—Sixty at present.

7979. How many do you come in contact with?—I very seldom come into contact with Inspectors.

7980. Do you not meet them at Marlborough-street when they are there on business?—They seldom call at my office.

7981. Have you had conversation with six Inspectors, District or Head, during the past year?—I think not.

7982. With five?—I can remember only three of the Inspectors with whom I have had what could be called conversations.

7983. What is the proportion to the whole number?—One-twentieth.

7984. How many Roman Catholic managers are there?—I have not the number in my mind at present.

7985. Have you any idea of the number of those with whom you have had conversation?—I don't keep an account of the number of clergymen I am brought into contact with, but I am almost constantly in contact with them. I cannot give you a definite number.

7986. The managers, you say, prefer denominational to mixed education?—I said a large and influential number of Roman Catholic managers.

7987. What do you say of the lay managers as distinguished from the clerical managers?—It is not easy to get at the sentiments of the laity, as a body.

7988. I shall take the educated laity?—You probably know as much about the educated laity as I do myself.

7989. I do know a considerable number of them, but I am anxious to have your opinion. I know some most intelligent, well-educated Roman Catholic laity, and have for twenty years, and I know them to be most favourable to united education?—I have no doubt of it. What I would say of the educated laity is this: some are of the priests' opinions, and some are not; but the proportion each way I am unable to give you.

7990. You have said that some are opposed to the training, owing to the fact of the teachers living together in the boarding establishments. Does that apply to a large class of managers?—I have been given to understand that it applies to a considerable number.

7991. Others object on the ground that there is no clerical supervision. Is there not every facility given for their supervision?—The facilities exist, but they are not availed of. Therefore, the fact remains that there is no clerical supervision.

7992. At first, these young persons lived in lodgihgs?—Yes.

7993. There was a change?—Yes.

7994. Why?—I cannot tell, unless I were to venture an opinion.

7995. You are not aware of any fact accounting for it?—I am not.

7996. Did you hear it was owing to improper conduct outside?—No.

7997. That that was given by the Commissioners as a reason for the change?—No; but I heard this, that when the teachers lodged out, the then head of the training establishment, who was supposed to visit them frequently, and to exercise the necessary supervision over them, admitted before a Parliamentary Committee, in 1837, that he had visited once only.

7998. You began to train mistresses in what year?—1842.

7999. They were allowed to lodge out at that time?—Yes.

8000. You have said that if the lodging-out system were now acted upon that the objections of many parties would be removed?—I said that I believed so.

8001. Can you say is the number of such persons large?—I believe it to be considerable.

8002. You have also said you would not deprive persons of training because of the teacher's unwillingness to go to one of those establishments?—Or the manager's unwillingness to let him go.

8003. What proportion of the teachers under your care at present are unwilling to lodge together?—I take the simple fact of their being in the establishment as evidence that no unwillingness is felt.

8004. Their will is rather positive in the other direction. They prefer living together?—I assume that from the fact that they are living together.

8005. Man is a gregarious animal?—Yes.

8006. For purposes of supervision and good order, is it not desirable they should be kept together?—So far as my opinions as an individual are concerned, I would keep them together. At the risk of being tiresome, I would ask permission to say once more that, as a free-trader in non-essentials, I would merely allow these persons to lodge out under proper supervision whom I could not induce to come in. That is my meaning.

8007. How many young persons during the past year, or how many of those at present in training, have been unwilling to come in themselves? Does the unwillingness apply to even one of them?—I take the fact of their being in the establishment as evidence that they are satisfied with the existing arrangement.

8008. Do the young men of different denominations who come there wish for separation themselves?—I should say not.

8009. Have you heard of or known any cases in which Protestant and Roman Catholic teachers have been intimate companions, and lived upon the most amicable terms?—I have.

8010. And made choice of each other apparently as companions?—Certainly.

8011. And have continued friends through life?—Yes.

8012. Would you not think that most desirable?—I never had a second opinion about it. And I may add this, as a postscript, that it is not an unfrequent occurrence in my establishment, and I presume the same remark applies to the other establishments, to find a Catholic teacher, on becoming unwell, and being asked to name a companion to sit up with him, selecting a Presbyterian, and *vice versa*.

8013. Your postscript has suggested one other question. Mrs. Campbell, a Roman Catholic lady, was head mistress in Marlborough-street, and took a great interest in all these young people?—Yes.

8014. Are you aware that Episcopalians and Presbyterians, as well as Roman Catholics loved her while under her care, and continued to love her in afterlife?—I have no doubt about it. And, at the risk of being considered wanting in modesty, I will venture to say that I believe I am as great a favourite with your co-religionists as with my own. At least, I can honestly state this, that never, since I first got charge of the teachers, have I made the slightest difference between any two of them on the score of religion.

8015. Mr. *Stokes*.—What is the precise point, can you say, of the ecclesiastical prohibition which has been several times referred to; does it bear upon the teachers, or is it not rather a prohibition which prevents the clerical manager of a school from employing a person trained in Marlborough-street since a certain date?—Yes; and it directs a manager not to allow an untrained teacher who may be in charge of one of his schools to go for training to Marlborough-street.

8016. But there is no prohibition against young persons employed by Protestant managers, or not at all employed in schools, from coming to Marlborough-street to be trained?—No.

8017. Those young persons who come to you to be trained are probably employed in schools where the managers are not Roman Catholics?—Yes; and also, in some cases, where the manager is a Catholic layman.

8018. What is your objection to the pupils who take refuge with you as non-teachers—why are you not willing to see them in your establishment?—I am not sorry to see them, but I am sorry to see them occupying the benches intended for *bonâ fide* teachers.

8019. If these young persons, now non-teachers, when they leave you go to schools, are they not a clear gain to the profession?—If I admit your premises, your conclusion is irresistible; but I am afraid that the absorption into the National system of that class of persons is a very slow process.

8020. You do not believe that when they quit Marlborough-street they become teachers of National schools?—I believe that some of them, upon leaving Marlborough-street, turn their backs upon the system.

8021. Do you say living in Dublin is more costly than living in one of the large towns on the other side of the channel?—I am not well acquainted with the large towns on the other side of the channel; I merely know London, Liverpool, and Manchester.

8022. Take Liverpool—is the cost of living in Dublin higher than the cost of living in Liverpool?—I imagine there ought to be very little difference.

8023. Do you think that a young person under training in Dublin ought to be boarded for about the same cost as one in Liverpool?—I do.

8024. I am well acquainted with a training school in Liverpool, where the young persons are boarded at an annual cost of £12—which, taking forty-four weeks for the period of instruction would give something less than 5*s.* 6*d.* per week. Do you think a young person could board in Dublin for such a sum?—Yes—board; but not board and lodge.

8025. Do you think if the National Board were to allow £12 a year for a young female teacher, and £18 a year for a young male teacher for that period, that they would not be able to manage for themselves outside the walls of Marlborough-street perfectly well?—I consider the sums you specify wholly insufficient.

8026. Do you think the young teachers in their own schools have the £40 or £50 a year you describe as necessary for the board and lodging in Dublin?—When I said fifteen shillings to one pound a week, I was thinking of masters and not of mistresses, who, of course, can live more cheaply. I am still of opinion that less than fifteen shillings a week would be an insufficient allowance.

8027. Do you think there would be any possibility of supplementing the allowance of the Board, by contributions from the persons who have such a strong feeling in favour of boarding outside?—I should not like to depend upon that.

8028. With regard to Roman Catholic schoolmistresses, would you not take it for granted that if this boarding outside were sanctioned they would go and live in houses in connexion with convents?—I should think it a very natural arrangement.

8029. Do you not think the nuns would keep them perfectly well for £12 a head?—I cannot say that I do; a good deal, however, would depend upon the number of young people who may agree to live together.

8030. The *Chairman.*—I think you said a large proportion of the non-teachers turn their backs on teaching as soon as they pass through their period of training?—I believe that some do.

8031. With what object do these persons take the trouble to come up to Marlborough-street and reside for six months?—Well, in the first place, there is the inducement to see the city. Then, the temptation is a strong one to a young person to have the opportunity of being comfortably boarded and lodged, free of expense, for four or five months, and to have the advantage of a course of lectures into the bargain.

8032. Is it a passport for them to getting employment in commercial and other departments?—I should say so.

8033. Can you offer any suggestion as to the means by which the selection of such persons may be confined more closely to those who are likely to take up teaching as a profession?—That is a line not easily drawn; but if we could only settle our differences with the Catholic managers, I have no doubt that there would be a much larger attendance of *bonâ fide* teachers, to the exclusion of the non-teachers, or of such of them as would not be likely to take up teaching as a profession.

8034. Mr. *Stokes.*—Can you give a return from your books showing how many of those non-teachers had not taken service under your Board within the last three or four years?—I should say so.

8035. The *Chairman.*—By whom are the non-teachers recommended when they offer themselves in Marlborough-street?—Sometimes by a Commissioner—sometimes by an influential gentleman who is not a Commissioner—sometimes by a clergyman—and a large number by the Inspectors. The recommendations are made by various parties. In fact, owing to the absence of *bonâ fide* teachers, we are indisposed to refuse admission to any respectable young person who comes properly recommended.

8036. Mr. *Stokes.*—Do you require them to sign any pledge on admission, to the effect that they will become teachers?—No.

8037. Could not that be done with the greatest ease?—But what would be the value of it?—The meaning of that pledge would be this—I intend to become a teacher in the event of my failing to do better.

8038. The persons you call *bonâ fide* teachers are not bound beyond that?—No.

8039. If they got better offers to-morrow they would be off?—Certainly.

8040. Do you consider it would be beneficial at all to make the young people declare they had at the present time an intention of becoming teachers of National schools?—Such a pledge has never been insisted upon. It would be, I think, unreasonable to exact from a young person any more than the conditional pledge which I have mentioned.

8041. Would not even that be of service?—I scarcely see the value of it. I would give up my present position in the morning if I could do better.

8042. Do you think any large number of young persons come to Marlborough-street without any intention of becoming teachers at all?—I should rather say that they come with no very definite notion of what they will ultimately do, but determined to avail themselves in the meantime of the advantages which Marlborough-street affords.

8043. Do you see no means of checking that waste of public funds?—I do not.

8044. The *Chairman.*—If these persons had to pay a deposit, which would be returned to them only after one or two years service in a school, would the number of such persons be materially diminished?—That would be a very good plan, but it would be exceedingly difficult to get a deposit out of the class of persons we are now contemplating. Perhaps Mr. Stokes will allow me to say, in reply to his last question, that I don't consider money spent in the training of the non-teachers a positive loss to the State. I don't consider it a waste of public money.

[Adjourned.]

TWENTY-FIRST DAY.—DUBLIN, MONDAY, JUNE 8, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.

JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.

GEORGE A. C. MAY, Esq., Q.C.,
D. B. DUNNE, Esq. } *Secretaries.*

June 8, 1868.

Rev. Hugh Hamilton.

Rev. HUGH HAMILTON, sworn and examined.

8045. The *Chairman.*—What position do you hold in the Church Education Society?—Inspector for the United Dioceses of Dublin, Kildare, and Glandelagh.

8046. What number of ordinary schools come under your inspection?—Shall I count them by places or schools, distinguishing boys' and girls' schools?

8047. Count them by schools, according to the arrangement of the National Board?—In the diocese of Dublin, on the 2nd January last, there were 76 schools inspected for the last half-year; report gives 93; 10 were not inspected in the half-year. As Inspector, I sometimes make one report where two small schools are together; in Glandelagh, 21; and in Kildare, 27.

8048. From and to what numbers do these schools run?—From 100 to eight or ten.

8049. Is that the average attendance, or the number on the roll?—The number on the roll.

8050. What is the smallest number at which you consider you can keep a school alive and efficient?—I think the smallest is Feighcullen.

8051. What is the smallest number at which you think you can keep a school in an efficient state?—Well, Feighcullen is a very good school, and there are only twelve on the roll. Of course, it would be a great deal better if there were more children. I think twenty would be sufficient.

8052. The minimum number of the National Board is thirty. Do you think that a smaller number than thirty is satisfactory?—I have had very good schools with twenty on the roll.

8053. What proportion of the total number of the schools you have mentioned do you think would be under thirty?—The report of the Church Education Society will show, for they have given their numbers.

8054. Has the number of schools in the three dioceses increased or diminished within the last few years?—They have diminished by about five or six. We have lost about ten, and we have gained about five, so that I think they have diminished by about five.

8055. What were the causes of that diminution?—Mr. LaTouche, of Harristown, withdrew a very good school, at Carnalway, because he would not teach the formularies of the Church of England. Miss Vivian, of Newbridge, withdrew another for the same cause; and the Rev. Mr. Kemmis put a school at Mountmellick under the National Board.

8056. Have your existing schools lost many pupils from the gradual increase in National schools, and by making those schools more convenient to children to attend?—I think the loss has been rather from emigration. I do not find that it arises from the establishment of the National schools.

8057. Then, do you state that within your district the gradual increase of National schools has not affected the attendance at the Church schools?—Very little.

8058. Have you any means of comparing the relative proficiency of the first class, in some of your ordinary schools, and the first class in some of the schools under the National Board?—No.

8059. Have you any duties in connexion with the training establishment in Kildare-place?—I inspect the model school—that is the boys' and girls' portions, once a year. I examine the young women for entrance, which is competitive, as we take the best that come. We cannot receive all that apply. If a prize is to be competed for or anything of that kind I am sent for specially to examine, but I have no regular business in the establishment.

8060. Are these young women you speak of teachers or are they coming to be trained as teachers?—They are candidate teachers.

8061. Are the numbers you take of them limited by the accommodation of your building or by your means?—Both.

8062. How many can you accommodate?—Comfortably thirty-six, but the society sometimes accommodates more.

8063. What are the numbers at present?—There are now 16 male and 40 female students.

8064. It is as full as it can comfortably accommodate, I suppose?—Yes.

8065. Rev. Mr. *Cowie.*—That is for the female teachers?—Yes.

8066. The *Chairman.*—Are you often applied to personally to recommend female teachers to schools?—Yes.

8067. Have you many opportunities of getting them places?—Yes.

8068. Do you find any difficulty in getting places for your properly trained mistresses?—No. It has not come before me. It may be so.

8069. What sort of salaries do the masters of schools get in your district?—Rather low.

8070. Do you notice any improvement in the qualification of candidate teachers upon their coming up for training?—I think they come generally very well prepared on the subjects that the head classes of a good school ought to learn.

8071. In what schools have these candidate teachers been usually educated?—All over the country.

8072. The schools in connexion with your society, or National schools?—Of course, generally the schools of our own society, but sometimes from the Irish Church Mission schools, and sometimes from independent schools.

8073. Of what classes are the parents of these candidate teachers usually?—The classes from which teachers are generally selected—the respectable class of teachers—farmers, and the higher class of servants.

8074. Are they from town or country generally?—Both.

8075. Do you find much difference in the general attainments of these candidates, according to the part of the country from which they come?—No. I do not know from what part of the country they come. I have no means of knowing.

8076. Your course of instruction for masters, I think, is twelve months?—Mr. Wilkinson could answer that. It is by sessions I know.

8077. Do you find that the subjects taught to the teachers are acquired by them thoroughly?—I get very good answering when I have to examine them, either after or before entrance.

8078. Do you consider the number of subjects at the time of teaching admits of their mastering them properly, or do you consider the number of subjects too great?—I never heard any complaint from any party on the subject. I have never taught, so that I cannot tell personally; but I have never heard a complaint.

8079. Do you examine the teachers yourself?—I examine the candidate female teachers when they are coming in, and if there is an examination wanted for any purpose, I am called upon to examine. For instance, if a gentleman gave a prize for £2 or £3 to the male teachers, I should be called on to examine. There are certain free scholarships for which I am called on to examine.

8080. Mr. *Brooke*.—There is an examination when they are going out every half-year. Do you examine the teachers then?—I sometimes prepare the questions for them, or get them prepared; but at the end we put questions to them before the public, and that is my business. An important portion of the examination is conducted on paper. I find questions for them occasionally, but never properly examine.

8081. The *Chairman*.—What are the free scholarships of which you speak?—There were two, I think, given to the young men for good answering; but the fund is exhausted.

8082. What are their amount?—A free session, or £6 each.

8083. When you examine a school do you examine every child in it?—As nearly as possible. I examine the lower classes superficially, and the higher classes in a searching way.

8084. What is your practice in the religious parts of the examination with respect to children not belonging to the Established Church?—Do you mean Protestant children not belonging to the Established Church, or Roman Catholics.

8085. Either?—I examine all in Scripture, and make no difference; but when I come to the Catechism or the formularies of the Church, if the master says a certain child is a Presbyterian, and has not learned them, I then ask him a commandment, or sometimes a question from the Assembly's Catechism, or something that will allow him to answer as well as the rest.

8086. And with respect to a Roman Catholic child?—I should ask him a Commandment or something of that kind.

8087. Are the Presbyterians and Roman Catholics in the class with the other children?—Always.

8088. Do they stand aside during any part of your examination?—No.

8089. Does it ever happen that difficulties occur in your schools as regards religious instruction with Presbyterian or Roman Catholic children?—Never any with Presbyterians, and there are very few Roman Catholics in my district now.

8090. In those parts of the country where the Roman Catholic children attending your school are considerable in number do you attribute it to your secular instruction being the best in the neighbourhood, or to what cause?—I should rather confine myself to the dioceses of Dublin, of which I have a knowledge at present. Of course there are many causes.

8091. Is the goodness of your secular instruction one cause?—I suppose so.

8092. What are the other causes do you consider?—Living near a school, for one; and also relations going to the school.

8093. When you examine a school, or visit it, do the teachers conduct any part of the business of the school before you?—That used to be the plan. I have not time for it now, except in the infant schools, where I generally put the teacher to teach before me.

8094. A certain portion of time in each day is, I think, devoted both to Scripture reading and to other religious instruction?—Yes.

8095. While the secular instruction is going on do you think it is the habit of masters to introduce much incidental reference to religious topics?—I don't know.

8096. Are there many of your schoolmasters who would be qualified to do so with much advantage to the pupils?—I think there are.

8097. Do you consider that the communication of the secular instruction alone is sufficient to occupy their attention for a time?—Yes.

8098. Are there many of the schools in the three dioceses which you examine where the schoolmasters have residences?—Generally there are.

8099. Are they given free?—Yes.

8100. Do you consider it an advantage to a teacher to have a residence?—Very great.

8101. Does it add materially to his comfort?—Certainly.

8102. Have they gardens as well?—In the country, where there is a master, there is generally a garden.

8103. Do the country masters turn their gardens to much advantage?—It depends on the industry of the man himself very much. I have seen them very useful. The garden is sometimes very small—merely like a flower garden and play ground.

8104. Do the masters, as a rule, remain long in the service of your society?—It is very variable.

8105. Does it often occur that they get better places in other employments after having been schoolmasters for a time?—No; I think they generally continue the most of their lives in the service. Some young men of course have got places, and have been ordained; but the generality of them remain through life as schoolmasters.

8106. Do you keep any record of your trained teachers, to see what per-centage continue to act as teachers?—That does not pass through my hands. If they were under the Board of Erasmus Smith, where I was secretary, I could have told you.

8107. Are you aware that many of the pupils from your training school get places either in the civil service or in the police?—I have not heard.

8108. If the religious instruction in your schools was confined to certain portions of the day, either at the beginning or end, would it make much difference in the organization of your schools?—Direct religious instruction must be confined to a certain period; but the objection we make is, that the master is not allowed to touch upon a passage of Scripture while secular education is going on. For instance, if I were teaching the second book of Homer I should have no right to bring in the vision of Micaiah, the son of Imlah; that is, in the second book, where Homer speaks of the lying spirit. If I were a classical teacher I could not well teach that without it.

8109. Are there many of the Church Education schools in which classics are taught?—None. I am merely illustrating the rule.

8110. Practically, would occasions for such reference be of very frequent occurrence in the course of ordinary teaching in a common school?—Where moral conduct was concerned it would be very desirable. For instance, where one child copies a sum from another and denies it, which is a case I have often found, then I should feel myself bound to speak of truth, and the law of God. I have very often had to do it.

8111. Would not that be a question more of discipline than of direct teaching?—I have said this—"When you copy a sum from your neighbour, you break the rule of the school, and when you deny it, you break the law of God." I have had to say that on occasions when I found the practice common.

8112. Are there many children in your schools above fifteen years of age?—A good many.

8113. Is it prejudicial to a school to have boys over that age?—No, it is an advantage. They draw the others on. I should rather keep them to sixteen or seventeen years of age, if I could.

8114. Are the boys over fifteen in your schools usually advanced pupils or very backward?—Generally advanced. I should find fault with the teacher if I found a boy of fifteen that could not read

8115. Do you think that boys over fifteen in the lower classes of your schools derive advantage from their attendance?—Certainly. When I find a boy of fifteen that cannot read, I find fault with the teacher, and his answer generally is, that the lad comes to school irregularly, or that he only came within the last month.

8116. Is that his parents fault or his own?—It is hard to say. Both, I suppose.

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8117. How many standards or classes of proficiency have you in your schools?—We have a scale.

8118. How long ought a child that attends regularly to remain in each class?—He is supposed to remain a year. The working-class of the school is the fourth class. Very few get above that according to the scale, and except in first-rate schools, I don't encourage the teachers to make fifth or sixth classes. If they come up to that they become private pupils or candidate teachers. That is the practical working of the scale.

8119. Are there many of your teachers who have taken holy orders?—I have heard of a few.

8120. Do they get ordained directly from your schools, or do they go through any course of training?—They go into Trinity College.

8121. Do they take degrees there?—Yes.

8122. Is it the habit in Ireland for the bishops to ordain schoolmasters who have not taken degrees, or who are called in England, literates?—No; a degree is much cheaper here than in England.

8123. When inspecting the girls' schools do you pay any attention to the needlework?—Sometimes I inquire about it, but not much, although it is very important.

8124. In what way do you secure due attention to it?—By asking questions about it occasionally. Where there is a mixed school taught by a master, I very often ask, "What do you do for needlework?" That is my usual plan.

8125. Is it the habit of the friends and subscribers of a school to take any part in the instruction in your schools?—It is.

8126. Is that advantageous to the school?—Of the greatest advantage.

8127. You find that it assists the teacher?—Very much. A clergyman and his family are invaluable to a school.

8128. Mr. *Gibson.*—Do many of your teachers, besides teaching the schools, act also as parish clerks of the different churches of the dioceses?—Generally they do.

8129. In the amount of local emoluments mentioned in your reports is the salary of the clerk included as a part of the emolument of his teaching?—As a part of his emolument, but not as a part of what the Society gives. I always note them separately. If you look at my reports you will see in some places £10 given to the teacher as parish clerk, and the salary something separate. I always distinguish it in my report.

8130. Look at the list of schools in direct connexion with the Church Education Society which I now hand to you, and in the Report you will see that the local emoluments sometimes amount to a very large sum?—That is not made up from my return, but from the local secretary's reports.

8131. Look at St. Catherine's parish. You will see mentioned three schools, boys, girls, and infants?—I know them well. I myself inspected them this week.

8132. You see that there is a large amount of local emolument there—£270?—I don't know how they came by that.

8133. Apparently the £270 is applicable to education in these schools?—Certainly. I cannot tell on what principle that is made up. I can only be answerable for my own report.

8134. What is the average salary of each male and each female teacher in the dioceses you are particularly acquainted with?—That would be a very difficult calculation. It would take me many hours to do it.

8135. I think it was mentioned that it was from £30 to £50?—A great number of the salaries are joint salaries, sometimes the male teacher and female and infant schoolmistresses being in the same family, and it would therefore be very difficult to know.

8136. You are not able to say?—No, I am not able. I always note the salary, and the necessary local assistance—that is the office of parish clerk, and sometimes clerk of a coal-fund, in order that at the central office it may be known what the place is worth, but if a master gets private pupils, I should not note that.

8137. Is there any expenditure supplied out of the local contributions other than the teacher's salary? Is there any expenditure for providing clothing?—I don't know anything about that. The question is perfectly new to me.

8138. The *Chairman.*—What is the average condition of the schools in your dioceses as regards the school requisites?—It is not so good as it ought to be for want of funds. I always ask the question, and if there are not sufficient requisites, I make a list of what I think necessary, and give it to the clergyman. It would be a very great advantage if I could, as I did for the Erasmus Smith's schools, get the whole or the half of the requisites from the central Board. Nothing would be of greater advantage.

8139. Mr. *Gibson.*—How many Roman Catholics are in attendance in the schools of the dioceses with which you are acquainted?—You will see that in the return. There are not many.

8140. Do the children make any weekly payment to the master?—In some cases they do, and in some they do not. I have been always in favour of weekly payments if I could get them to pay 1*d.* per week, for it insures a more regular attendance; but in a great many cases I report, "No payment," or that the master makes £3 or £5 a year from the payments, or whatever it may be.

8141. Master *Brooke.*—You said that within the last three or four years the society had lost about ten schools in your district?—Yes, and gained five, and one infant school.

8142. Have you got two schools in your mind that you mentioned already—one belonging to Mr. La Touche, of Harristown, and another under Miss Vivian? Did they join the National Board?—No.

8143. Well, as to the other eight, did they join the National Board?—One joined the National Board, that was Mountmellick: also Enniskerry.

8144. As to the others, how do they stand?—Carnalway schools are in a very good condition, for I have given them inspection, though it was not my business. In Carnalway the system carried out was the same as in the Church Education schools, only that I could not put questions on the Church Catechism, and the clergyman had to do that outside the school-house.

8145. You stated that there was a deficiency in requisites in the schools. Do you find them sufficiently supplied with books?—Well, fairly; but I should like a better supply than we have. I always ask if requisites are wanted, and press the clergyman to get them if they are wanted. I have paid for requisites myself in one or two instances.

8146. How do they stand as regards maps? Is there a deficiency there?—I think small maps do as well as large maps in a school. Large maps are ornamental, but I have had good classes who learned from small maps.

8147. Have you a sufficiency of small maps?—Well, I supplied one school with maps for 4*s.*, and paid the postage down, so that they are cheap enough. I gave six or eight of the principal maps, and paid for them myself.

8148. Then what are the requisites the want of which you feel?—I think, paper, slates, easy reading-books, and spelling-books are wanted; I don't say the schools are badly supplied, but I think a little better supply would be an improvement.

8149. Have you prepared any statement in figures of the proportion of those that are in the upper classes—the intelligent readers of the third, fourth, and fifth classes?—I note in every school that I go into, the first, second, third, and fourth classes; we don't often reach the fifth or sixth.

8150. Rev. Dr. *Wilson.*—Is there a summary of these reports published—is this Annual Report of Church Education Society the only published paper or document of the society?—That is the only one I know of.

8151. Do you know what was the largest number of children on the rolls at any time in the three dioceses where you inspect?—I could not say; it could be made out.

8152. Can you say how many are on the rolls at pre-

sent?—No; not without a great deal of trouble, but it is in writing.

8153. Are you the Inspector of the three dioceses?—Yes.

8154. Have you visited all the schools that are named in this printed report?—I think there is one school that the clergyman did not wish me to visit; you will find it in the diocese of Glandelagh under the head of Prospect. I have never seen that school.

8155. May I ask why?—Well, he did not like my inspection of another school.

8156. Are there many such clergymen?—No.

8157. Is he the only exception?—Yes; he is the only one who has stated his objection. I found some fault with his first school, and with some of the girls in it, and he did not like what I said.

8158. I have gone over the account given of the Glandelagh district, and I perceive on reference to the average attendances that there are nine schools with an average attendance under twenty?—Very likely.

8159. And in some there were only nine of an average attendance?—I think averages are exceedingly deceptive.

8160. But you acknowledge this small average as a fact?—I know it is, but I think you will find that taking averages is not the way of judging of a school.

8161. We are to take what is printed by the society?—I have known averages that show how difficult it is to judge of facts.

8162. And how are they defective?—I have known a school, especially in the county Tyrone, where there would be a large average of boys and girls from sixteen to twenty years of age in winter, and a dozen infants in summer. The average of the whole year would give an unfair idea of the state of the school.

8163. Still it would be the average?—Yes.

8164. In the diocese of Kildare I see there are 17 schools with an average attendance under 20?—Very likely.

8165. And 2 with an average attendance of 5?—Name the school, please.

8166. In the diocese of Dublin there are 27 schools with an average attendance under 20, and there are some as low as 9?—I cannot answer for that.

8167. You have stated that you reckon 20 children is small enough in order to have an efficient school?—Yes.

8168. Then could you say how many schools are in connexion with the Church Education Society which must be inefficient in consequence?—I do not say inefficient. A school may be very efficient with 10 children.

8169. May I ask would you expect the State under such circumstances to aid such schools?—I have often said this, that if the State gave a grant to the Church Education Society to-morrow, there are certain schools that could not expect the grant, and I suppose those are the schools with a small number of scholars.

8170. Then schools with an average attendance under 20 are not entitled?—I don't know, I should not like to fix the figure.

8171. You say you lost 10 schools during the year 1866?—No, since the year 1864. I say 10 in round numbers. I have not made the numbers out.

8172. You have accounted for three?—Yes.

8173. Have the other seven an existence?—I think so.

8174. Are you sure of it, as a matter of fact?—I am not. There was a dispute about a house at Clonaslee, and I don't know in what state that school is now.

8175. Can you say whether any of them have an existence or not?—I think they have.

8176. As a matter of fact do you know?—No.

8177. Is Mr. La Touche a member of the Established Church?—No.

8178. Is Miss Vivian?—No, she is a Baptist.

8179. Or Mr. Kemmis?—He is the clergyman of the parish.

8180. Were the schools of which you mentioned the names previously in connexion with the Church Education Society?—Yes.

8181. Did the parties assign any reason for withdrawing them?—Mr. La Touche and Miss Vivian withdrew on the principle I already stated, that they would not teach the Church Catechism. Mr. Kemmis withdrew because he wanted to get a grant from the National Board. His schools were very bad before, and he thought he would improve them. He has one school at Rosanalis in connexion with the Church Education Society. He had three schools but two were really in one place.

8182. Was he a supporter of the Church Education Society up to that time?—He is partly a supporter now, for he has a school under it, although he has another under the National Board.

8183. Isn't the inference that he seems friendly to the system of non-sectarian education?—I don't know.

8184. Is not this a proof?—I don't know his sentiments. I should find it hard to account for them.

8185. Who are generally the patrons of your schools?—The parochial clergymen in nine cases out of ten.

8186. What is the exception in the tenth case?—Sometimes a lay man or a lady has a school at his or her own place.

8187. With reference to the schools withdrawn by Mr. La Touche and Miss Vivian, had they been always patrons, or had there been previous patrons?—Miss Vivian's school was a new one, taught in a private house, and it was with difficulty got up by herself.

8188. She originated it?—Yes. Mr. La Touche's school was an old established one.

8189. Who was the former patron?—His father, I suppose. It is just at his entrance gate.

8190. Was there any change on the transfer of the school?—None.

8191. You say the patrons of the schools, as a rule, are the Established Church clergy?—Yes, and of course the landlord sometimes.

8192. Do you expect the parochial clergy to attend to them?—Of course.

8193. What is the course adopted to get supervision when a parochial clergyman withdraws?—I don't know that we have ever had such a case.

8194. Are you not aware of any such case?—I am not aware of one. I think if the clergyman withdraws the school would be withdrawn.

8195. You are not aware of a case where the clergyman was superintendent of a school, and had ceased to be such?—No.

8196. Do you know the Downings' school, parish of Caragh?—Very well.

8197. Did the clergyman who was there previously take an interest in the school?—There was a quarrel, and he was excluded from it. I tried to make up matters but could not succeed.

8198. Who excluded him?—The late Miss Bury, on whose property it was.

8199. Was there any reason why he should be excluded?—I have no right to give reasons. I tried to make up the quarrel, and failed.

8200. Do you know the average attendance at that school?—It is very small. There are only two Protestant families.

8201. The local contribution is £1, I see?—I don't know.

8202. Master *Brooke*.—What was the clergyman's name?—Mr. Cotton, of Caragh.

8203. Rev. Mr. *Cowie*.—Have you visited many schools in connexion with the National Board?—Very few.

8204. Have you been able to form any opinion of the relative efficiency of your schools and the National Board schools?—I think the National Board schools deal rather more with a lower class than ours; and, therefore, their great object is to teach them the mechanical arts of reading and writing, as it used to be in our schools some twenty or thirty years ago. Now, my great object is to impart intellectual education, and, having a little higher class to deal with, I think I am enabled to do it.

8205. Then I gather that your schools are adapted to children in a better state of society than the National

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schools would be generally?—Well, perhaps, generally speaking; but, of course, there are high-class National schools besides.

8206. Including model schools, of course?—Yes.

8207. I gather that your opinion is, that your schools are more efficient for the general purposes of education than the National Board schools would be?—I don't like to say so, not knowing the others.

8208. At any rate, they are not inferior?—Well, I think not.

8209. Has your inspection of the schools any pecuniary results?—Do you mean as to gratuities?

8210. Yes?—I am sorry to say it has not.

8211. I see a vacant space in this return of yours that is never filled up?—Certainly.

8212. Does that arise from not having the means?—Yes, from not having the funds.

8213. Or is it from the system having dropped?—It is from not having funds. The society would be very glad to give credit for a good report, but they have not the means.

8214. The present influence of your inspection is merely of a moral kind?—Yes.

8215. Your teachers have certificates from your Board, have they not?—Yes.

8216. Have you the power of depriving a teacher of his certificate in case of misconduct or inefficiency?—The question never arose.

8217. The *Chairman.*—Does it ever happen that a teacher is dismissed on account of your report of the school being unfavourable?—No; I will show you why. The teacher is responsible, not to the Central Board, as was the case in the Erasmus Smith's schools when I was inspector over them, and could get a teacher dismissed for those causes; but he is responsible to the clergyman from whom he receives his salary, and the clergyman could dismiss him without consulting me. In the case of the Erasmus Smith schools, he could not have dismissed the teacher without consulting me and the Governors.

8218. What books are chiefly used in the Church Education Society schools?—You have the list of the ordinary books before you. Our great class-book is the Bible.

8219. I mean for secular instruction. Do you use the books of the Christian Knowledge Society?—The Christian Knowledge Society's history is used, and some schools use the National Board books.

8220. You have no rule with regard to them?—I think there is a rule, but the patrons do as they like. That is virtually the case. The common reading-books and spelling-books of the Kildare-place Society are generally used.

8221. Do you publish special books of your own? Does the Kildare-street Society publish special books, or do they merely sell the books of others?—At one time I think they did publish special books.

8222. Mr. *Gibson.*—In the early time of the Kildare-street Society I believe they published books?—Yes, they did.

8223. Rev. Mr. *Cowie.*—And now it is not the case?—Kildare-place Society still publish occasionally; the Church Education Society never did.

8224. I should like to ask whether you have considered what modification of the rules of the National Board could be made which would enable your schools to participate in public grants?—That is a very hard question to answer.

8225. You have not come to any definite conclusion upon that point, perhaps?—If they allow the Scriptures to be read without limitation I should yield everything else.

8226. That is very ambiguous. If the Scriptures were read at a particular period of the day it might now be consistent with the National Board rules?—What the Church Education Society has objected to is the exclusion of the Word of God under any circumstances.

8227. Do you mean from children of all denominations?—Yes; the Word of God was given for us all.

8228. Do you think that that rule is one which must be insisted on by the Church Education Society?—Yes.

8229. Also that Roman Catholics must read the Scriptures in the authorized version?—The Kildare-place Society allowed the Douay version, and I never objected to it when I was the patron of a school myself. I don't speak of the society. I speak of myself when I was in the position of a landlord or patron. I wished the Scriptures to be read, and allowed any version to be used.

8230. Do you insist on the liberty of reading the Scriptures at any hour of the day?—The question as to any particular hour never came before me.

8231. Do you consider it essential to insist on the liberty of speaking on religious subjects at any time?—Yes. As I said before, the offence against the rules of the school is copying a sum, and the offence against the law of God is denying it.

8232. Suppose the State offered to aid every school in proportion to the results of secular instruction—leaving the religious question open so that the children of the minority could come in and take secular instruction—do you think from what you know of the patrons of your schools that they would be likely to abide by such a plan as that?—I rather think not. I rather think that is the whole question of difference.

8233. In the Clonkeen school, in the parish of Carbury, under the patronage of the Rev. F. Hewson, there are on the roll seven Church children, and thirteen Roman Catholics on the 13th of August, 1867. How comes it that, in a Church Education Society school there should be thirteen Roman Catholics, and only seven Established Church children?—I cannot give any reason for it.

8234. Can you assign no reason for it?—There is a very good experienced master in that school. He is an old teacher, and there were always Roman Catholics in the neighbourhood, since ever I remember, but I did not note any of the facts as to the Roman Catholics in attendance.

8235. Can you tell us whether the population in the village is chiefly Roman Catholic or chiefly Protestant?—There is no village. It is a remote country place. It is about two miles on this side of Edenderry.

8236. What is the name of the landlord?—Either Lord Harberton or his brother, Mr. Colley. It is on that property.

8237. Are these the children of persons employed on the property?—I think they are children of farmers, so far as my recollection goes.

8238. Are they tenants?—Probably.

8239. Have you reason to think there is any compulsion used in regard to these children?—I never heard of any compulsion. The landlord does not live on the property.

8240. Mr. *Gibson.*—Is there any National school in the neighbourhood?—There is one in Edenderry.

8241. How far is that?—About two miles, or a mile and a half.

8242. Rev. Mr. *Cowie.*—Is that a long distance for children to travel to school in Ireland?—No.

8243. They might easily do it?—Easily.

8244. Then your opinion is they go from choice to the Church Education school?—I don't know anything to the contrary.

8245. Are you aware of any other school within your three dioceses in which there is a vast preponderance of Roman Catholic children?—It is very uncommon.

8246. Is this an exceptional case?—The school is very small. There are only twenty on the roll.

8247. Is it in the small schools that you find a large proportion of Roman Catholics?—The proportion of Roman Catholics is generally very small.

8248. Are your teachers generally contented with their salaries?—They would have no objection to an increase.

8249. With respect to the masters under the National Board there is a general complaint that they are ill paid; is it the same with regard to the teachers

with whom you are acquainted?—The question does not come before me, because I do not pay the salaries.

8250. Do they never make any complaint to you about their pay?—Indeed they do, often.

8251. Then they all want more?—Well, some make a great complaint of being poor, and, of course, some are pretty well off.

8252. Are you not aware that in most cases your teachers are better paid than the teachers under the National Board?—I don't know.

8253. Do the children generally pay anything?—I try to make them pay where I can, but in a good many schools they do not pay. In my reports I always say "no payment" or "payment."

8254. Are you of opinion that parents ought to be made to pay for their children or not?—When they pay the children attend more regularly. That is our great object. The plan that I had was this, that payment should be made in the first instance, and after that the clergyman might take any children free whom he thought proper. Perhaps that is the best rule that can be made.

8255. In most cases is the salary of the teacher paid by the landlord or the clergyman, or is it raised by subscription?—All three, in different places. In Clonkeen the landlord alone, I think, pays the salary.

8256. Mr. *Stokes.*—Do the young persons trained in your training schools almost invariably take service as masters and mistresses of Church Education schools after leaving you?—The understanding is that they should do so, but of course if they get promotion we cannot prevent them leaving.

8257. What precautions do you take on their admission that they should become masters and mistresses?—I don't know. I do not manage the training schools. I think there is merely a general understanding. We cannot bind them. We have lost a good many young women teachers through marriage.

8258. Rev. Mr. *Cowie.*—Do you mean when they marry they leave the profession of teacher?—That is according to circumstances. We have lost a good many from marriage, I know.

8259. Mr. *Stokes.*—Has your attention been called to the report of the Endowed Schools Commission in respect to the Church Education Schools?—It has; I was before them as Secretary of Erasmus Smith's Board.

8260. Are you prepared to admit or deny the statements made in that report with regard to your schools?—I thought one of the Commissioners was very unfair. He put things together in an extraordinary way, and I thought that some of his remarks were very unfair. I could show some of my remarks on that very subject. It was a part of the country I did not know much about, but I thought his questions were unfair.

8261. I find in the body of the report, extracted from the report of Assistant Commissioner Crawford, a passage to this effect—"The parochial schools are, as a class, not good. The principal causes are the want of means to pay a sufficient salary to the master, of a sufficiently frequent inspection, and from the necessity, from the first cause, of combining the office of schoolmaster with that of parish clerk. Instances came under my notice in which the inefficiency of the master was admitted, but being also parish clerk, which is a freehold office, the dismissal of the schoolmaster would have deprived the school of its principal source of support." Do you concur in that statement?—It is very likely to be true. I have not known an instance. It did not come to my knowledge, and I cannot assert or deny it.

8262. Is the office of parish clerk a freehold?—I thought it was not by the Ecclesiastical Commissioners Act. I thought it was held at the will of the clergyman.

8263. The *Chairman.*—Practically the teachers are often parish clerks?—Yes.

8264. Mr. *Stokes.*—Is it not the fact that the parish clerk cannot be removed, except for misconduct, and with the consent of the bishop?—That was the old law. I don't know whether or not it is the law now.

8265. The *Chairman.*—Has any parish clerk in Ireland much business to do on a week day?—Nothing at all, except to attend a funeral or a wedding. I have always encouraged the teachers to become parish clerks. The teachers of Erasmus Smith's schools were allowed to be parish clerks, but not clerks of petty sessions.

8266. Mr. *Stokes.*—Another Assistant Commissioner says that your schools are "miserably inefficient, which he ascribes, amongst other causes, to the incompetency of the teachers, the defects of the system, and the inferiority of the school-books." Would you admit or deny that statement?—I should rather not admit or deny anything about it, for I don't know what he refers to.

8267. Would you admit or deny that "the scale of proficiency, or school course, even supposing it accurately followed (which it never is), drops very far behind the National school course, the instruction given to each class in the parish schools being much inferior to that in the corresponding class of a National school"?—I am inclined to deny that. In the fourth class of our schools you will find as good teaching as you would find in a National school; and the fourth class is a fair specimen of what a school ought to be.

8268. Is your course well followed throughout?—In some respects it is, but in some respects it is not.

8269. What would you remark on this statement from the same report—you will excuse me reading it:—"Nothing can be more trumpery than the inspection of these schools. The day of inspection is always known for a considerable time beforehand, and express notice given to masters and pupils. The pupils are promoted by the Inspector to higher classes in the scale of proficiency, a year, or even two years, before their proficiency would warrant it"?—I have done my best to prevent that. What I have been trying is to obviate anything like what is stated there. I am four years an Inspector, and that was published five years before.

8270. Would you allow "that the school-books are of an inferior description, being, in fact, the old stock of the Kildare-place Society, every way out of date, and behind the time"?—I think they answer the purpose very well. You must remember we have the Bible, the first classical book in the world.

8271. Would you allow that "the hurried yearly visits paid to the schools by these gentlemen (the Inspectors), however conscientious or indefatigable in the performance of their duties they may be, cannot, be regarded as productive of any beneficial results"?—I have inspected these dioceses twice in the year, and now the Church Education Society are to give me half the salary, and expect me to inspect the schools only once a year. However, with regard to one point stated here, I should wish to remark that I much prefer giving notice of an inspection. I find that I can then get the full school before me. I treat the teacher as an honest man, but if I took him suddenly he would probably try to deceive me. You will see that I stated that in giving evidence on a former occasion.

8272. Would you admit that "many of the parochial schools are very badly supplied with school-furniture, books, and other school requisites, and, of course, wherever this is the case, the efficiency of the school will be more or less affected"?—Well, I have found such to be the case, but I think that refers to remote country places. I don't think it touches the diocese of Dublin at all.

8273. Do you ever find instances in which it might be desirable to discharge a master from his mastership, which would afford no ground for removing him from his clerkship?—The case has not occurred.

8274. So that, generally, you do not concur in the justice of the Report of the Endowed School Commissioners, so far as it relates to Church Education schools?—I was not working the Church Education schools at that time; it was the Erasmus Smith schools. I will not give you my opinion of the report of that Commission upon the Church Education schools, but I will give you my opinion of it with respect to the Erasmus Smith schools. I have said the report was

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worth nothing, for it was the report of five Commissioners, with different standards, and that they put some of the very best schools as satisfactory, some middling ones as very satisfactory, and some very poor schools, or very bad schools, as satisfactory. Also I said that, wherever the children could write from dictation they gave a good report, and wherever they missed writing from dictation they gave a bad report. That was my experience of the Commission, and I went into it very carefully; so that, where I had personal knowledge of the schools, I disagreed altogether with the Commissioners.

8275. Were the Assistant Commissioners members of the Established Church, do you know?—Mr. Abraham was a Roman Catholic.

8276. Mr. Crawford and Mr. Pennefather?—Mr. Crawford and Mr. Pennefather were members of the Established Church; but Mr. M'Blain was a Presbyterian; and there was one more of them—Mr. Ferguson.

8277. Were Mr. Crawford and Mr. Pennefather familiar with the working of Church Education schools?—I do not know. I do not think barristers generally are.

8278. Master *Brooke*.—Mr. Hamilton, what proportion of the teachers in your district are trained teachers?—A large proportion; much the largest I should say; five out of six; may be, nine out of ten. Say nine out of ten.

8279. Trained in the Church Education training schools?—Yes.

8280. Mr. *Gibson*.—As to this teacher at Clonkeen, where there is a large proportion of Roman Catholics, he a trained teacher?—I suppose he is a trained teacher I find at page 13, "both trained." I do not see where he was trained, but take it for granted that it was the Church Education school of the day, wherever that was. Probably it was the Association School or St. Peter's.

8281. Is his age in your report?—No; he is a man of about fifty years of age.

8282. Would you say why you consider writing from dictation is a bad test of the proficiency of the pupils?—Because it is only one test out of many.

8283. But so far as the children are able to write from dictation?—It is not a good test. I have brought my schools so far that, when a young woman said to me, "Oh, we have got great credit from the Sub-Commissioner for writing from dictation," my answer was, "We have got fifty years beyond dictation. Take one of such exercises as we have had to-day written *ex tempore*, show him that, and tell him we have got half a century beyond dictation."

8284. I do not know what you mean by being half a century beyond dictation?—Oh, dictation is mere child's work.

8285. Is it your opinion, that writing from dictation is mere child's work?—Dictation is a test of spelling, which I give; but for composition, I make them write an exercise on a subject; and I expect that in all my best schools from third and fourth classes.

[The witness withdrew.]

Michael Fitzgerald, esq.

MICHAEL FITZGERALD, Esq., sworn and examined.

8286. The *Chairman*.—Are you one of the Head Inspectors under the National Board?—I am, my lord.

8287. How long have you filled that position?—Since the 12th of February, 1867.

8288. Were you previously in the service of the Board?—Yes, my lord.

8289. In what appointments?—I was appointed Sub-Inspector of National schools on the 1st of January, 1858, and I was promoted to the rank of second-class District Inspector on the 19th of July, 1861, and then I was promoted on the 12th of February, 1867, as I before said, to be Head Inspector.

8290. What is your present district?—I superintend ten districts. The entire country is divided into sixty. Each Head Inspector has ten.

8291. Give a geographical description of your district?—I have all north of Dublin, till I go to Newry. I follow the line of the Midland Railway to very near Athlone. Turning to the west from Newry I go towards Bailieboro', and then I turn south towards Mullingar, and again from Mullingar I go north, including portion of the county Longford, nearly all, or I believe all the county Roscommon, part of Leitrim, and part of Mayo. The district extends in a line from Dublin to within six or eight miles of Ballina, in the north of Mayo.

8292. Where are your head-quarters?—In Dublin; North Dublin is the technical name of the district.

8293. Have you seen the evidence given by either of the other Head Inspectors that have been examined?—I have not, my lord. I have not seen the evidence given by any person on this inquiry, nor heard it except in a very fragmentary manner.

8294. Is there much diversity of condition in the population of the ten districts under your superintendence?—I would not say that there is with the exception of Newry. The southern part of the county Down differs to some extent from the west of my district. All the rest of it is agricultural—excepting also part of the city of Dublin.

8295. Is there any part of it very poor—is Ballina, in Mayo, poor?—I have not yet been in the portion of it in the county of Mayo. I should perhaps have observed to your lordship that a change in the districts was made on the 1st of January last. Five of the districts that I had during the preceding year were transferred to other Head Inspectors, and I got five new ones in exchange.

8296. When was that change made?—On the 1st of January, 1868, so that I am not as much acquainted with those five districts as with the other five that I had during the previous year.

8297. How many schools do you actually inspect yourself in the course of the year?—During last year I inspected fully 101 schools, and I visited incidentally 112 schools, making altogether 213 inspections.

8298. Have you any model school under your charge?—I have, my lord, four—The West Dublin, in this city (which, although in the South Dublin District, is placed under me, as Head Inspector, to relieve the Head Inspector at the other side on account of his having a larger number of model schools), Trim, Newry, and Bailieboro'.

8299. Where is the West Dublin Model School?—It is in School-street, near Guinness's Brewery, a very poor part of the city of Dublin, perhaps the poorest.

8300. Do any of these model schools take boarders?—Not that I am aware of, except the pupil teachers. They do not take boarders, in the ordinary sense of pupils to board and be taught.

8301. Are these model schools full at present?—With the exception of Bailieboro', I would not say that they are full. I can give you the attendance in the model schools if your lordship wishes, but I have no memoranda of the numbers that the houses are intended to contain. I can give you the numbers, on the rolls, and the attendances for the last week, and for the corresponding week of last year.

8302. If you please?—The gross number in the West Dublin Model School of pupils on the rolls for the week ending 30th of May, 1868, was 439. For the corresponding week of the year 1867 the numbers were 527 on the rolls. The average attendance in the same school for the week ending 30th of May, 1868, was 363·5; and for the corresponding week of the preceding year it was 427·7.

8303. To what do you attribute the diminution?—I believe there have been some schools opened in the locality calculated to draw off a portion of the Roman

Catholic children. I am aware that the schools have been opened and that other schools are in course of erection for the same purpose.

8304. Are these new schools of which you speak to provide for the legitimate wants of the district, or have they been set on foot with the view of drawing children from the model schools?—Well, I can hardly say that they are not wanted, but I believe it is unlikely they would have been opened in the localities where they are if it had not been that the model school is existing there. That feeling prevails. It is thought at the school that they are opened for the purpose of taking away children from it, and that is the feeling in the neighbourhood. However, I would not take upon myself to say that that was the object they had in view.

8305. Take the next school?—The next school would be Newry. For the last week, that is the week ended the 6th of June, 1868, the number on the rolls in Newry Model School was 210. In the corresponding week of the preceding year the number on the rolls was 229. The average attendance for the week ending the 6th of June, 1868, was 184·6, and the average attendance for the corresponding week of the year 1867 was 196·8, that is a diminution of 12 in the average attendance.

8306. Did that diminution in the gross number and in the average attendance arise from any special cause?—Yes, from the same cause; from the efforts made by the Roman Catholic clergy to withdraw the Catholic children from the model school. In the year 1867 there were 38 Roman Catholics. In the year 1868 there are but 13. I am quite aware that there is a very strong opposition and hostility shown towards the model school.

8307. What would be the proportion of the different denominations of the population of Newry?—I could not answer that exactly, but I believe that they are about equal. I think formerly the attendance at the school was about equally divided before the opposition arose.

8308. Take your next school?—The next school would be Bailieboro'. The number on the rolls in Bailieboro' for the week ending the 30th of May, 1868, was 244, the number on the rolls for the corresponding week of 1867, was 213, showing an increase of 31. The average attendance in Bailieboro' for the week ending the 30th of May, 1868, was 210·4. The average attendance for the corresponding week of the preceding year was 144·6, showing a large increase. But I should be disposed to think there must be some special reason for that. It shows an increase of something like 66.

8309. How are these children divided as to religion?—In Bailieboro' there are 81 of the Established Church, and 52 Presbyterians, making a total of 133 Protestants, and there are 111 Roman Catholics.

8310. Take the next school?—The next school is Trim. Now, the number on the rolls for the week ending the 6th of June, was 246. The number for the corresponding week of 1867 was 363. The average attendance for the week ending the 6th of June, 1868, was 154. The average attendance for the corresponding week of 1867, was 290, showing a diminution of 136.

8311. Did this diminution arise from a religious difficulty?—Entirely so. I read now from the observations of the District Inspector in his report for the week ending the 30th of May, 1868, and he says, "New convent schools, conducted by the Sisters of Mercy, were opened in the town of Trim on Monday last. The following table exhibits the attendance at the Trim district model school for each day during the week ending this date" (30th of May). Perhaps I need not deal with the attendance in the boys' school, because that is not affected, but in the girls' and infants' schools the attendance for the week ending the 30th May, was as follows. On Tuesday, the 26th, 5 Roman Catholic girls and 5 Roman Catholic infants; on Wednesday, the following day, 6 Roman Catholic girls and 11 Roman Catholic infants; on Thursday, the following day, 8 Roman Catholic girls and 10 Roman Catholic infants; on Friday, 7 Roman Catholic girls, and 10 Roman Catholic infants; on Saturday, 6 Roman Catholic girls and 4 Roman Catholic infants. The attendance on Tuesday and Saturday being lower than the other days, was not caused by the opposition of the convent schools. It was due to the fact that Tuesday was the day after Whit Monday, which was a holiday; and on Saturday the attendance is usually lower than on other days, in the boys' school as well as in the others, that being market-day in the town. That refers to the week ending the 30th of May, 1868. In the following week, which is the week ending the 6th of June, I find on Monday, the 1st of June, there were 3 Roman Catholic girls and 2 Roman Catholic infants; on Tuesday, 2 Roman Catholic girls and 2 Roman Catholic infants; on Wednesday, 1 Roman Catholic girl and 4 Roman Catholic infants; on Thursday, 2 Roman Catholic girls and 4 Roman Catholic infants; on Friday, 1 Roman Catholic girl and 4 Roman Catholic infants; and on Saturday, no Roman Catholic, either girl or infant. That was last Saturday. Now, for the corresponding week of last year the average attendance was 69 girls and 91 infants, making a total of 160 children, of whom at least 140 were Roman Catholics.

8312. Has the attendance of Roman Catholic boys remained much the same?—There is not much difference. For the week ending the 30th of May, the average attendance of Roman Catholic boys was 111; for the corresponding week of the preceding year, 107; and for last week, ending the 6th of June, the average attendance of boys was 119; the average attendance for the corresponding week of the previous year, 130. I may mention that the seeming reduction is obviously caused by the recent Whitsuntide holidays.

8313. Seeing that the attendance of boys has not been much changed, is not the diminution of girls more fairly to be attributed to preference for the convent school rather than to any absolute religious prohibition?—I do not quite understand you, my lord. I should infer the opposite, if I understand the question aright. I should infer that, from the boys not leaving the school, the girls must have acted under some special impulse in leaving it.

8314. Do you think it unnatural that a convent school should be more popular than a model school?—I do not think it is unnatural that it should be more popular with Roman Catholic girls and with Roman Catholic parents.

8315. In these model schools do the children all make weekly payments?—In every model school that I am acquainted with, except Trim—and I believe this is an exception to the whole of Ireland—I am not aware of any model school in Ireland where free pupils are admitted, except in this particular school of Trim.

8316. What are the payments in the others?—The payments are fixed at five shillings, two shillings and six pence, and one shilling or one shilling and one penny a quarter. In all model schools those are the rates of payment, but in Trim there is a considerable proportion, not a very large proportion, but several, admitted free.

8317. Is that by order of the Board?—By order of the Board, long before I had any connexion with the school; I may mention that there is no other National school in Trim except the model school; the convent school is not a National school.

8318. Mr. *Gibson.*—Is it in connexion with the Board?—It has not been open a month; and I understand it is not intended to make application for connexion with the Board.

8319. It is not yet in connexion with the Board?—The convent school is not in connexion with the Board.

8320. The *Chairman.*—Are any of those model schools places where teachers are trained?—Yes, pupil teachers—where teachers undergo a preliminary training.

8321. What are those pupil teachers receiving from the Board?—They receive no payment during the first year; but they are boarded and lodged and their washing is done in the model school.

8322. How many pupil teachers are there in those four different schools?—The schools are calculated to

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accommodate (I am not speaking now of the West Dublin Model Schools because there is no domestic establishment in them for pupil teachers who are boarded outside) but the three others are calculated to accommodate twenty-one pupil teachers.

8323. Each?—No, the three; five in Bailieboro', eight in Trim, and eight in Newry.

8324. Are these numbers all full now?—No, they are not; they are about two-thirds full.

8325. Are the pupil teachers on the books now of those three schools exclusively Protestant?—Not at all, they are rather the other way; they are of all denominations. I find that at present there are thirteen on the books; there are some vacancies that are in course of being filled up, but those are the actual persons serving.

8326. How do you account for the vacancies?—Some complete their term of service, which is limited to two years, and go away; others seek other situations.

8327. Do you expect that these will be filled up when the new half-year begins after midsummer?—I expect that most of them will be filled up. The only difficulty in filling them up is that it is not always easy to get the exact candidate that we want, because we must preserve a uniform ratio amongst them. We are not allowed to substitute a Protestant for a Roman Catholic, or a Roman Catholic for a Protestant.

8328. How are these schools divided?—At present in Bailieboro' there are three Roman Catholics.

8329. I mean what is the fixed standard of the establishment?—I could not say that without reference to the office.

8330. Are they half and half?—No; they are not.

8331. When you recommend pupil teachers, do you endeavour in any way to ascertain whether those pupil teachers are likely to become teachers in schools afterwards?—Certainly, that is one of the chief things we have to look to. Even if they were eligible on every other ground we would not select them unless we had a reasonable probability that they would become teachers. But there is no obligation on them to become teachers; they are not bound to become teachers if they choose to leave our service after the training.

8332. Other witnesses have stated that a very large proportion of persons that have been trained in the model schools go for training without any serious intention of becoming teachers. What means have you of judging in these three schools as to the probability of the persons who apply to be made pupil teachers having a liking or turn for the duties of a teacher?—We inquire of the persons who recommend them. Generally they are known to the Inspector of the district, and very often he is acquainted with the candidates; and we inquire from the pupil teachers themselves; but we have no certain guide beyond reasonable inference.

8333. What are the circumstances of the families of the persons who come to be pupil teachers in these schools?—They are all drawn from the humbler ranks of society. I have known no instance of a pupil teacher taken from what I would call the upper or middle class. They are the children very often of police constables, teachers, and persons in that rank.

8334. From town or country?—I think they are more from the country. There are more occupations in town for lads, and they are drawn away. I think it is more from the country we get them.

8335. How long do those youths remain as pupil teachers in the model schools?—They are engaged for one year, and at the end of that year, if they give satisfaction, they are retained for a second year. That is the general rule.

8336. At what age do you take them on as pupil teachers?—Sixteen years of age.

8337. After their two years have expired what becomes of them?—After their two years have expired they are eligible for admission to the training department in Marlborough-street, or for appointment as teachers of National schools.

8338. If they desire to go up to that do they get admission to it as a matter of course?—I am not aware of that. I should say not, unless they were found deserving.

8339. If they came on your recommendation would they get a place?—Certainly; or if they came on the recommendation of the District Inspector.

8340. Have you observed any improvement in the general education standard of country schools since you have been an Inspector?—I have, a very marked improvement.

8341. In what respect?—In the district that I had charge of before I was appointed Head Inspector, of which Parsonstown was the centre, the proficiency of the children in the different branches almost doubled during the six years that I had the opportunity of observing it; that is, the number found proficient, according to our table, in the different subjects, nearly doubled. I have got a table in my report for the year 1865 in which this is set out in detail.

8342. Do you find that the lower-classed masters are more capable than they were some years ago?—I would not undertake to say that, my lord, if you mean the lower-classed teachers—the teachers who are classed as such.

8343. The various grades of the third class?—Well, of course, a third-class teacher at present is not better than a third-class teacher a few years ago, for the standard is the same. Many men, of course, who were then of that class are now in the higher classes.

8344. Do the masters with whom you come in contact pay sufficient attention to teaching the elementary parts of instruction to children?—I think that, on the whole, the elementary, or, as I may call them, the essential subjects, receive a very fair share of attention. I cannot call to mind now any instance in which they are neglected for what may be called the higher branches.

8345. Do you find these youths who are engaged in the model schools as pupil-teachers well grounded on their first coming?—Undoubtedly; they would not be selected for the office unless they were.

8346. Are they exclusively from National schools?—Not necessarily, but in practice I think they are, from the fact that the course of instruction given in the National school harmonizes more nearly with what we require in the pupil-teachers. They have an advantage over others in the technical part of the education, so to speak.

8347. Is it your duty to take part in the examination of teachers for classification?—It is my duty to conduct the oral examination for teachers.

8348. Do you find much difference in the proficiency of those teachers who come from ordinary National schools, and those who have received their education elsewhere, in schools not National?—The teachers who have been educated in National schools always make a much better examination. In fact, it is not an easy thing for a teacher who has not been educated in a National school to obtain classification under the Board.

8349. Is that from want of familiarity with the Board's books?—I think so, to a great degree; and from want of an extended knowledge of the subjects of the examination.

8350. Do any eligible candidates offer themselves for classification as teachers who have been educated elsewhere?—Not very often in my experience. Seldom, in fact, except in schools under Protestant managers, where Protestant teachers were selected. Since the Wesleyan body joined the Board (I speak only of my own experience) I have had to examine teachers who were not educated in National schools.

8351. In examining such teachers do you make any allowance in their favour to compensate for the apparent inferiority resulting merely from having been accustomed to different books from those of the Board?—I have not been in the habit of doing so. I may say that I could not, perhaps, call to mind now more than two or three instances in which teachers, such as your lordship describes, came up for examination.

8352. Were they eligible persons?—Some of them were entirely ineligible. We dismissed some of them.

8353. Did any of them succeed?—Yes.

8354. Did they turn out satisfactory masters afterwards?—I can hardly call to mind at present, whether teachers who were entirely educated in other schools, and adopted, I may say, by the National Board, became satisfactory teachers; but I have no doubt that there are teachers under the Board giving satisfaction who were not educated in the National schools.

8355. Have you anything to do with the training institution in Malborough-street?—Nothing whatsoever, my lord.

8356. Do the pupil-teachers at those model schools board and lodge with the masters?—The pupil-teachers are boarded in those model schools which have domestic establishments attached to them.

8357. Are they comfortable and contented as a class?—I should say so. I have heard no complaint. They are as well lodged as the pupils at any first-rate school in the country. I am not familiar with the domestic arrangements of the large English schools, but I have heard it stated by persons who are, that our dormitories are equal to anything at Rugby or Eton.

8358. Are they well fed?—Exceedingly well fed; there is a dietary for them, which must be observed.

8359. Are the masters paid the actual expense of the diet, or do they receive a fixed weekly allowance?—They receive a capitation allowance—£20 a year, I think.

8360. When you inspect the model schools do you make any inquiries as to whether the pupil-teachers are contented with their rations?—It is the duty of the District Inspector to visit those schools at mealtimes frequently, and to see what the pupil-teachers get; and also, of course, if there is a complaint, to hear it. I have never had a complaint made to me, during my experience, of the insufficiency of the rations.

8361. And you find them contented as a class?—I would say so. I have had no complaint. I can only judge from that. I have asked, from time to time, those whom I recommended, how they were getting on, and they all expressed themselves happy and contented; and I certainly have no reason to think that they are not contented.

8362. Do you think that the children of the whole of the National schools in Ireland might be made to pay for their education more generally than they do?—I am afraid that we are rather late for that. I am quite sure that a higher rate of payment might have been secured from the commencement, but I think that it would be extremely difficult to enforce anything of a higher rate of payment than at present, without materially injuring the attendance in the schools.

8363. Without increasing the rate of payment by each individual child, could you obtain payment from a larger number of the children frequenting these schools?—I think that could be done, decidedly. The teachers are almost entirely at the mercy of the parents of the children in the matter of payment. The very low average rate of school-fees throughout the country shows that the majority of the children pay nothing.

8364. If more children were required to pay something for their schooling, do you think that that would have a tendency to improve the average attendance?—I have no doubt whatever that it would. I believe that the principal cause of irregular attendance is to be found in the low estimate which *we* set upon the education in not requiring payment for it. What the people get for nothing they value at what it costs them.

8365. Supposing payment were required from a larger proportion than at present, and the question as to payment or non-payment be settled by the managers or the teachers, or the Inspectors?—I would say that the manager is the proper person to settle it. The teacher is the person who practically does settle it at present, and a large number of children undertake to pay who never pay. I would consider it very injudicious to have the Inspector involved in the matter.

8366. Those children who undertake to pay, but never pay—do the managers ever dismiss them from the school?—Well, I may say not. I have never known an instance. I think as a rule, and as my experience, that the managers are not anxious to secure payment of fees for the teachers.

8367. For what reasons?—Well, perhaps one of the reasons is that a very large proportion of the managers of National schools are Roman Catholic clergymen who are entirely dependent themselves on the contributions of their flocks, and every increased payment made to the teachers would be so much diminished from their own income. In fact, without having been present, I am aware from having frequently heard it stated, that managers represent the low rate of payment made by the children as a reason why a larger rate of payment should be made to themselves;—that in enumerating their claims upon the people they state the fact that they have provided schooling for their children at a low rate. I would merely give that for what I have heard. I did not myself hear such a claim urged, but I have heard it frequently stated that it was urged.

8368. Is sufficient attention paid to needlework in the female schools?—I think, on the whole, needlework receives fair attention in the female schools; but I do not go the length of saying that it receives sufficient attention in the case of mixed schools where boys and girls attend together.

8369. Is it sufficiently attended to in the model schools?—It is; it forms a leading branch in the model schools. I think, in fact, in some of the model schools it is unnecessarily attended to. I mean schools that are attended by children who learn needlework at home.

8370. Do you find that children who learn needlework in the model schools ever learn it so that they really practise it in after life?—As a mode of living?

8371. In their families?—I am sure they practise it. I have no means of knowing, but I am satisfied they practise it. They acquire good skill in needlework at the model schools.

8372. Mr. *Gibson*.—Mr. Fitzgerald, you have said you thought it was better for the managers to settle the payment than the Inspectors?—Yes, sir.

8373. Do you not think that the fact that the managers are anxious to reduce the payment to a minimum, in order to derive some benefit themselves in some cases from the reduced rate of payment, is a reason why an independent person, such as the Inspector, should settle the difference between the schoolmaster and the manager; and that the Inspector, being a disinterested party, is more likely to fix a fair rate of payment than the manager, who may have some reason for making it as little as possible?—I could not think for a moment of imposing such a duty on the Inspector; it would take up his whole time.

8374. Are you not aware that in the model schools your Inspectors fix the rate of payment in the first instance?—Only in disputed cases.

8375. Is he not the supervisor?—Yes, he is; if a complaint is made that a child is overcharged, it is his duty to examine it, and rectify the matter, if necessary.

8376. Does not the same principle apply to the other schools?—I cannot hold that the Inspector should be required to investigate every particular charge in every school under his supervision.

8377. You have said that managers generally speaking were averse to making payments?—I did not say that they were averse to it, but I said, or intended to say, that they did not insist upon it. I think the managers do not interest themselves much about it; and, whether they do or not, I do not think that they take the trouble to make the children pay.

8378. You have said that the manager was not anxious?—I do not think that the manager is anxious, as a rule.

8379. Don't you think that the Inspector, from his position, is the party who officially should take the teacher under his protection, and see that a fair rate of

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payment is made?—I cannot conceive it possible for an Inspector to enter into all such cases.

8380. Is the Inspector not the natural protector of the teacher against the manager if the manager wishes to take advantage of his position?—I cannot consider, at all, that he is the natural protector of the teacher in any way; he is merely the servant of the Commissioners, simply to inquire and report on the condition of the schools; and if he were to undertake the the championing of the teachers against the managers I think he would find himself in an exceedingly uncomfortable position.

8381. What is the reason that induced the Commissioners to exempt the model school at Trim from payment of any school-fees?—I had no connexion with Trim at the time; but I believe that when the Trim Model School was opened (it was opened at an early period of the Board's history) there was a large number of poor children anxious to attend. If I remember rightly, from what I have heard, all religious denominations co-operated most anxiously in the success of the school; and, I think, it was on the representation, perhaps the joint representation, of the clergy of the town, Protestant and Catholic, that this relaxation of the rule was made.

8382. Was Trim opened before Newry?—I could not exactly say. I rather think it was. I think Trim was one of the earliest model schools.

8383. Newry is also in your district?—It is, but I do not know the exact time the schools were opened. I have never inquired into that.

8384. Can you state any particular reasons for inducing, so far as you know, parents to withdraw their girls from the Trim model school—any particular reasons except the natural preference to be given by Roman Catholic parents to a convent school?—I am perfectly aware that for the last two or three months, during which those convent schools have been in preparation the Roman Catholic clergy have told the parents of the children from time to time that they should attend the convent school; and on Ascension Thursday the Roman Catholic Bishop of Adelaide, attended in Trim and preached an inauguration sermon on the subject, representing, as I am informed, the superiority of the convent school.

8385. Then there was a direct interference?—There were special directions given by the clergy at their religious services, and privately, that the children should leave the model school and go to the convent school. Of course you will understand, that I do not state this of my own knowledge. I only give you what I have been told by the Inspector of the district, and the teachers of the school.

8386. You have no doubt of it?—I have no doubt in the world about it. There can be no doubt about it.

8387. Are you aware of a similar course being pursued in regard to other model schools, in places where there were model schools existing previously to the establishment of convent schools?—I think the same course was adopted in Newry, but that was before my connexion with it. I know that there is a great hostility shown to the model school in Newry by the Roman Catholic clergy, and a desire on their part to draw children to the convent school.

8388. Then there always will be, I presume, unless there is some change in the feelings of the Roman Catholic clergy, an antagonism between the convent school and the model school, so far as the girls' department?—I am afraid there will. I can see no means of averting it.

8389. In the convent schools are not the teachers of the schools obliged to adhere to all the rules of the Board as much and as closely, in theory at least, as in the model schools?—They are.

8390. So that, in point of fact, if a model school is well administered its administration would be the same in all points as that of a convent school, so far as religion is concerned?—So far as the time for religious instruction, and so far as secular instruction.

8391. Do you know have there been any female National schools in Newry or in Trim before the establishment of the convent school?—Not in Trim, but I cannot say in Newry. There are female schools in Newry at present, but I am not aware that they are attended by Roman Catholic children.

8392. That is what I mean?—I am not aware of that; I have only had charge of the Newry model schools since the 1st of January last, and have been only able to visit them twice.

8393. Is there any charge for admission into this convent school in Trim?—I am not aware. The convent school in Trim is not under the National Board.

8394. Is there any in the convent school in Newry?—I am not aware of it; I suppose so. I know that in other convent schools there is a charge made.

8395. Is that charge equal to the payment in the model school?—It is not at all equal to the payment in the model school.

8396. Master *Brooke*.—Mr. Fitzgerald, I believe that the master is always appointed by the manager?—In the ordinary schools.

8397. I do not speak of the model schools now. Suppose that the manager appoints an incompetent master, how soon will his incompetency be found out?—It will certainly be found out before he gets any salary, for the rule of the Board is that he shall not be paid any salary until he is pronounced competent by the District Inspector.

8398. How soon will that take place?—The duty of the manager in such a case is to communicate with the Education Office, and it is the duty of the Inspector as soon as possible to visit the school.

8399. That is, the District Inspector?—The District Inspector.

8400. For what purpose?—For the purpose of seeing the teacher if he does not know him. I may mention, however, that in practice the District Inspector generally knows beforehand whether the master is competent or not. The Inspectors are generally consulted by the managers, and very frequently recommend the teachers to be appointed.

8401. In point of fact, how long may a master continue in the management of a school before that examination takes place?—Well, I will put an extreme case as it occurs to me. If the teacher were appointed immediately after the commencement of a quarter, and if the Inspector did not receive notice of his appointment, or having notice, neglected to visit the school within the quarter, he would remain in the school till the end of that quarter and a short period of the next quarter, when the Education Office would call upon the Inspector peremptorily to visit and report upon his qualification.

8402. The District Inspector?—The District Inspector. But that is the very extreme case that could occur.

8403. But there is an annual examination, in such a case is there not before the Head Inspector and District Inspector together?—There is for classification.

8404. When does that occur?—In the case of male teachers there is a written examination in Easter week, and the oral examination takes place from about the 1st of July to the end of the year. There are ten districts under each Head Inspector, and of course a time must elapse between the examination of each. But the rule is that they must all be completed before the end of the year. In the case of female teachers the practice is somewhat different. They are not brought up simultaneously to a written examination in Easter week, but in their case the written examination and the oral examination are held in the same week, the written first and the oral afterwards.

8405. Now, in that annual examination, several schoolmasters, I presume in each case are not reported to take degrees?—There are some unclassed;—do you mean that come up for classification?

8406. Yes?—Yes; of course the majority are teachers coming up for classification.

8407. But still there are some who fail in that, who are not classified?—There are some who are not classified at their first examination.

8408. Now, I will take the case of an incompetent teacher appointed. Suppose the District Inspector comes within three or six months to examine him, that is not the same severe sort of examination as the examination for the degree?—Certainly not.

8409. He may then possibly pass him as one who may fairly compete for a degree when the examination of July comes round. Suppose he is not classified then, may he not then continue for another year in teaching, yet not admitted to a classification?—He may undoubtedly.

8410. Have you known instances of that sort?—I have seldom known instances of incompetent teachers remaining so long. I have known many instances of teachers remaining for a year without classification; in fact, most teachers must remain for nearly a year without classification, because unless they are appointed within a few of the early months of the year, they must remain till the following year without classification. If they are appointed immediately after the examination in Easter week, they may remain for a year and a half without being examined for classification. Of course, if an incompetent teacher has been passed by a District Inspector, he will remain for that length of time.

8411. And after the first examination he may remain another time before he can obtain classification?—Not at all. If he has been examined by the Head Inspector and the District Inspector, and found incompetent, he will be dismissed at once. If he is found not deserving of classification; but if he gives evidence of the probability of improving himself; if he answers to a fair extent, though not sufficient to deserve classification, it is optional with the Head Inspector and the District Inspector to recommend his continuance for another year. But they have the option of dismissing him when he attends the written examination. As soon as the exercises are marked by the District Inspector, and the dockets filled, they are all sent to the Head Inspector, and he is directed, before doing any other business with them, to return to the office a list of all those who appear in the written exercises to deserve dismissal. I got such a letter last week, calling upon me to deal at once with cases of teachers who having been examined in Easter week, appeared to me utterly unfit to remain in the Board's service, without keeping them for oral examination at all.

8412. What security have you as to the accuracy of the returns of attendances made by the schoolmasters—the value of the entries of the attendance of children?—The teacher is required, under penalty of the great displeasure of the Board, to mark the rolls every day before twelve o'clock, and to enter the number on the rolls in the Report Book. As the schools generally remain open till three o'clock for general instruction, and till half-past three o'clock for religious instruction, there is that period of time available for the District Inspector, in passing from one school to another, to go in and compare the attendance with the number entered. Any Inspector who is anxious to discharge his duty faithfully, will make it his business to do that, and I believe the majority, if not all, do so. By that means if the teacher has made a false entry it is detected on the spot. But it is possible that a child, after having been marked, may leave the school—the parent may require it—it may get sick. In that case, for the teacher's protection, he is required to keep suspended in the school a slate on which, if the child is able to write, it is to enter its name before leaving—and on which, if the child is not able to write, the teacher is to write its name. The number on that slate, together with the number present, should make up the attendance as entered in the Report Book. So far as my observation extends I am satisfied that the attendance in the majority of the schools, I would say 90 per cent. is marked most faithfully. I have made it a special subject of observation, and I found in the year 1865, as in other years, but in that year particularly, the number of children that I met present at my inspections amounted to 4,682, and the number of children in the same schools returned as the average attendance by the masters was 4,650, within thirty-two of the number I found present. I gave the means we have of securing accuracy, and I give this fact as a proof that these means are successful.

8413. Then, in point of fact, you believe that in the great majority of cases the returns are very accurate?—I have no doubt whatsoever about it.

8414. Do you receive much assistance in that particular from the managers?—I cannot call to mind any instance in which a manager took action on a visit to a school as to the attendance.

8415. How far do they generally visit the schools?—When I speak of managers, of course I speak of managers in the mass; there will be exceptions in both ways. As a general rule, the visits of managers to schools are extremely rare; and stranger still, even the visits of clerical managers, for the purpose of giving religious instruction, are extremely rare. So far as efficient supervision of the schools goes, there are very few managers who recognise it as a duty, and fewer still who discharge it. I have heard it stated by a high authority in the Catholic Church that it was not the duty of a manager to co-operate, so to speak, with the Inspectors in the details of school keeping.

8416. If any complaint is made against a schoolmaster do you find the managers supporting the schoolmaster?—I would say, as a rule, that the manager naturally inclines to the side of the schoolmaster *primâ facie*.

8417. He has full power of dismissing him if he pleases?—Certainly; complete power, without assigning any cause whatever.

8418. And without appeal?—And without appeal; and he exercises it, too.

8419. That has been done?—It has been done frequently.

8420. Rev. Dr. *Wilson*.—Then you have not a high estimate of the general efficiency of the managers of schools?—It depends entirely upon what a manager ought to be expected to do. If a manager is expected to take an active part in promoting the education carried on in the school, I must say that, as a body, they fail to do so; but, at the same time, I think the managers, as a body, take a very warm interest in their schools. They visit them occasionally; they are generally acquainted with their working, but they do not take an active part in forwarding the education. In fact, I have heard them say they leave all that to the Inspectors.

8421. Which should you say has the better opportunity of forming opinions, a Head Inspector of considerable standing, or a District Inspector, as to the attendance of the manager and his efficiency on the whole?—I would say that in his own district the District Inspector has the better opportunity; but the Head Inspector has a more extended scope for observation.

8422. Should you be disposed to take the opinion of the District Inspector?—I would, undoubtedly.

8423. Were the model schools early in view of the Commissioners of National Education?—So far as I am acquainted with the early history of the Board I think they were about one of the first classes of schools contemplated.

8424. What was the design of the Commissioners in reference to such schools?—They appear to me to have been established chiefly for the purpose of training schools.

8425. Mr. Blake was a Commissioner of National Education in 1835?—He was.

8426. Should you suppose him well qualified to state the design of the Commissioners of that day?—I fancy that, as one of the Commissioners, he should have been able to know what they were about, and to state their intention.

8427. Have you read his evidence given in 1835?—I don't remember to have read it in detail. I read extracts from it.

8428. Are you aware he testified that was the object?—So I have heard.

8429. In the query sheet appended to the report of

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1836 are you aware this question was put by the Commissioners—"Has the teacher been educated at any and what model school?"—I think that is still on the query sheet.

8430. That showed the design of the Commissioners in such schools?—Yes, the design of the model schools—preparatory training schools I would infer to have been the design of the schools.

8431. Are you aware it was designed to have candidate teachers accommodated in such model schools?—I am aware that it was intended to have provision made for the training of male teachers in model schools, but not female teachers.

8432. Are you aware that at an early period they designed to have 256 young persons so trained?—I am aware they contemplated a model school in every county in Ireland, and provision made for training teachers in each.

8433. How many in each?—I cannot speak with certainty.

8434. Should you suppose about eight?—I should suppose eight or ten.

8435. The report says eight?—Eight I find in most model schools is the number provided for.

8436. Are the Head Inspectors supposed to know the objects of the Board in relation to model schools as well as others?—I suppose they have the same opportunity of judging that every other person has. We read the Board's proceedings. I am not aware they have any interior knowledge of what is going on or is intended by the Commissioners.

8437. I suppose you have read most of the reports of the Commissioners?—Yes.

8438. Are you aware that Head Inspectors M'Creedy and Keenan, as well as other Head Inspectors, from 1848, have spoken of these establishments as designed to be training establishments?—That is the general tendency of their observations.

8439. Should the Secretaries to the Commissioners and the Commissioners themselves know the objects of these model schools?—I should say so.

8440. Are you aware of Mr. M'Creedy's testimony when examined on the subject before the Lords' Committee in 1854?—I am not.

8441. Turn to the 3rd volume of the Commissioners' report, page 235; you will find the following as the testimony of Mr. M'Creedy, then Head Inspector in the Ballymena district. He says:—

"This establishment is of a twofold nature, *intended* to serve as a *training seminary* for the preparation of our future instructors of youth, and also to impart a sound and comprehensive education to the children of all ranks."

Is that the design of these model schools?—I believe it to have been so.

8442. Are you aware whether the Commissioners ever issued an order to encourage classed teachers to enter district model schools as pupil-teachers?—Yes. They gave £6 per annum to encourage them to receive preparatory training.

8443. Have third-class teachers been trained in model schools under this rule?—They have.

8444. Should you regard this as showing they have been in use for that purpose, as well as for training young persons for the office of teacher?—Undoubtedly.

8445. Do the Commissioners, in their reports, to the present hour state that one of the chief objects of the model schools is to train young persons for the office of teaching?—They do.

8446. And are the district model schools actually training schools so far?—They are training schools, but not in the sense in which the central training school is a training school.

8447. What is the difference?—The difference may be inferred from this, that when a pupil-teacher has completed his preparatory training in a model school, he may come up for training in our central department. I would not consider a pupil-teacher, though he spent two years in a model school, as having been trained in the technical sense of the word.

8448. You mentioned that a fixed proportion of religious denominations is preserved by the Commissioners in the teaching staffs of the model schools?—Yes.

8449. That is not universal?—It may be slightly modified from time to time, according to circumstances, but I think it prevails as a rule.

8450. Could you say why this proportion has never been carried out in the Limerick District Model School?—I don't know anything of that school.

8451. Mr. *Gibson.*—Is it not modified to some extent by the state of religious denominations in the district; for instance, in Dunmanway?—So far as my experience goes, and I can go no farther, the teachers have been preserved according to their original religious denominations, without reference to any change in the religious denominations of the pupils. I have not known any alteration made in the religious denominations of the teachers to accommodate a change in the religious denominations of the pupils.

8452. Rev. Dr. *Wilson.*—Have you much experience of the south of Ireland?—None.

8453. If, in the Limerick Model School, for instance, there was a very small proportion of Presbyterian teachers, to what would you attribute it?—I would attribute it to the fact that, at the original fixing of the staff, it was not expected there would be an attendance of Presbyterians.

8454. I simply wish to know whether it is expected by the Commissioners local parties shall apply for what they would consider a fair representation?—I am not aware it is intended that local parties should apply. I believe they very often do.

8455. Did these schools from the first show a mixed attendance of religious denominations?—Always before the opposition arose to them.

8456. Does mixed attendance still exist?—There is a mixed attendance more or less. It is less in those that have been opened lately.

8457. You have said that in many places the attendance of Roman Catholics is not so great as formerly?—I said in the special schools I was speaking of; Trim, Newry, and West Dublin.

8458. Can you in any measure ascribe this diminution to the insufficiency of teachers, or the want of inspection, or any deterioration in the character of the institutions?—None whatsoever. I believe the model schools to be as efficient at this moment as they were at any period of their history.

8459. With the literary instruction acknowledged to be so good, are satisfactory arrangements made for religious instruction?—The Commissioners always take care, in selecting the teachers and pupil-teachers, to provide one at least of each religious denomination; so that the children may receive, from a teacher of their own denomination, the ordinary religious instruction. In addition, they invite the clergy of all denominations to visit the schools to give religious instruction, on stated days, which are arranged to suit the convenience of the clergy, as far as possible.

8460. Do these arrangements continue the same as when the schools were first opened?—Entirely the same.

8461. Are you aware, from reports, that the bishops and clergy of the Roman Catholic Church, and of the Established Church, and Presbyterian ministers, were satisfied with these arrangements?—Entirely so. They have stated so publicly on several occasions.

8462. Have the safeguards, devised at the first establishment of these schools for the protection of the faith and morals of the pupils, continued in force in these schools?—So far as I am aware they have.

8463. Have they answered their purpose?—Within my observation they have.

8464. Can an instance be given of any attempt directly or indirectly to tamper with the faith or morals of the pupils?—Never, within my experience.

8465. Have any complaints been made, by either parents or guardians of children, or by officers to the Board on this subject?—Not within my knowledge.

8466. What is your opinion as to the regularity of attendance of pupils in the model schools as compared

with the attendance in convent schools?—I consider the pupils at the model schools attend with a greater degree of regularity. I am prepared to submit to the Commissioners certain statistics to confirm that view.

8467. Kindly submit them?—The regularity of attendance may be estimated in different ways. The proportion of the attendances to the number on the rolls would be a test of regularity to a certain extent, however, that test would not be certain. Because if a teacher allowed the names of children to remain long on the rolls after they ought to have been struck off, the per-centage of the average attendance to the number on the rolls would be unduly low. On the other hand, if a teacher were to strike off the names of children off the rolls immediately after leaving, the per-centage of attendance would be increased in proportion. In 1865 a return was obtained from all the National schools in Ireland, giving the attendances on a stated number of days ranging from 220 days as a maximum down to 50 days as a minimum; less than fifty being given in bulk. I find on looking at this return, that in the model schools the per-centage of children who attended on 220 days was 15·3. That is 15·3 of every 100 children attended on 220 days in the model schools. I find that in the convent schools the attendance on 220 days was point one—that is, one-tenth of a pupil.

8468. In what district?—In all Ireland. And that in the lay schools, including the model schools, the attendance was one—exactly one pupil. Now lest I might in any way mislead the Commissioners, I wish to observe that I think it probable the Saturdays are included in the attendances at model schools. That is, the model schools are open on Saturdays, the convent schools are not; and, as a rule, the ordinary schools are not open for general instruction on Saturdays. Therefore, the model schools would, so to speak, have a start of the others. Deducting vacations there would be about forty Saturdays on which a pupil could attend in a model school on which he could not attend in other schools. I think it right to mention that, in order to prevent any impression that I wished to represent model schools more favourably than I would be warranted in doing. As I go down the return I find the attendance in model schools exceeds considerably the attendance in convent and other schools. If you wish I will give you the per-centage of attendances for every number of days from the beginning to the end of the return, beginning at 220 and going down. I have the return here. It has been given to me for the purpose of speaking from it. I can have a copy of it made.

8469. Is it from the office?—It is not exactly official, but it is made out in the office.

8470. Will you undertake to put in a correct return on the subject?—I undertake to represent to the Secretaries the wish of the Commissioners to have the return.*

8471. What is your opinion as to the proficiency of pupils at the model schools as compared with convent schools?—I have considered that very carefully, and I will sum up my opinion very briefly. As far as my experience goes, I know of only one convent school where the proficiency is at all as good as in the model schools.

8472. Which school is that?—That is the King's Inns-street school, in this city.

8473. What is your opinion of the attainments of the pupil teachers and monitors at model schools as compared with those at convent schools?—Of course there are no pupil-teachers at convent schools, but with regard to monitors, in my own experience I always found at the annual examinations that the monitors in Parsonstown model school exhibited the highest proficiency; they were always first at the examinations. Next after them came the convent schools. Always the monitors from the model schools exhibited higher proficiency than the monitors from the convent schools.

8474. The *Chairman.*—Do many of the pupil teachers from the convent schools obtain classification as teachers from the Board afterwards?—Certainly. As a rule, a monitress who has finished her course in a good convent school—because there are, of course, some schools not as good as others—but those who have finished their course in a well-conducted convent school would get a classification.

8475. Would they get a good classification, or remain in the lowest?—Certainly not in the lowest. I think a monitress who had finished her course in a well-conducted convent school would get first division of third class.

8476. Rev. Dr. *Wilson.*—Have you formed any opinion as to the difference between the average attendance at rural schools and at town schools? Is there a better attendance of children generally in town and city schools than in country schools?—I am not aware there is very much difference. I have not considered that point.

8477. Are there many convent schools in your group of districts at present?—I could not answer that question, for I have not yet been all through the districts.

8478. You have not made yourself familiar with all the schools?—I have not made myself familiar with all the schools in the group. I have only gone through five districts since the 1st of January last.

8479. Have you examined many monitors in convent schools?—I have, as District Inspector, as well as in model schools. I had four convent schools in my last district.

8480. Would you say that monitresses in convent schools show a marked superiority over monitors in model schools?—I would not consider so; that is not my experience.

8481. In what class of schools generally are senior monitors to be found?—All the monitors in model schools are senior monitors, and a great majority of the monitors in convent schools are senior monitors.

8482. In what schools do you find first class paid monitors usually?—In the convent schools.

8483. The Commissioners deal generously with that class of schools in the way of monitors?—So far as my experience goes, I am not aware that they do.

8484. I mean are not monitors allowed to remain in convent schools after the four years specified had expired?—They are; and sometimes also in ordinary schools.

8485. Would you say they are treated generously in that respect?—I would not say so. I would say that the monitors, having completed their course, were retained on the direct recommendation of the District Inspector. For my part I don't consider it a desirable practice; but I don't think the Commissioners would make a distinction in favour of convent schools.

8486. Have gratuities been paid to monitors of convent schools beyond the four years?—I think so, until the last year, when there was a rule promulgated on the subject.

8487. Are not the children in these convent schools so young that they cannot derive any advantage from attending school?—There are a great number of young children in convent schools. As a rule, I would not say they can derive much advantage from the literary instruction they get in the schools, in the sense in which more grown children derive it, but I think they derive a great deal of benefit from being in school.

8488. In what way?—From acquiring habits of regularity, discipline, order, and cleanliness; and from being brought out of the street.

8489. Are those the schools of which the Commissioners speak generally as the large and efficient schools under their care?—I can only answer that question inferentially. I understand that would apply primarily to convent schools, but there are other schools in the country to which the designation would apply.

8490. How many?—I could not say how many. I find that there are 192 schools in Ireland with an attendance above 100—100 and above in '65.

8491. Of those how many are convent schools?—I have no means of ascertaining that. I was going to say there are 444 schools with an attendance of between 70 and 100. I would say those two classes of schools

* This return, as used by Mr. Fitzgerald during his examination, will be found among the returns furnished by the National Board, Section XIII., § 4.

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include all the convent schools in Ireland. That is, of course, only as to the fact of the "large" schools. I cannot tell how many of these are "efficient" schools.

8492. Could you say how many of these schools derive benefit from this rule of the Board? In the report of 1866, at the top of the page it says—"In the case of a very few large and highly efficient schools, the Commissioners are prepared to appoint young persons of great merit to act as first-class monitors." Can you say to what class of schools the rule principally applies?—I have already said that in practice it applies chiefly to the convent schools in which the largest portion of first-class monitors are paid.

8493. Do you consider it fair to institute a comparison between young persons as first-class monitors, of very great merit and long service, receiving £17 a year, and senior monitors earning only £5 a year?—I would consider it very unfair to institute such a comparison; for this reason, that the first-class monitor is supposed to have completed his four years course, and got four years instruction as senior monitor—and if he got four years instruction as senior monitor before being appointed first-class monitor, it would be unfair to compare him at the end of five years, when he would be first examined as first-class monitor with a senior monitor at the end of one year.

8494. The education in convent schools is said to be gratuitous. Is there any exception do you know?—That is a subject on which I speak with great diffidence. I know that there are fees charged, and I have reason to believe there are other payments from the children, which though not coming under the head of school-fees, amount to a considerable sum in the year.

8495. Are they entered in any book of the school?—Not at all, they are contributions towards religious objects, in connexion with the convent.

8496. Are these amounts entered in the book?—Certainly not.

8497. Are any money entries in the books as in other schools?—Certainly, I have seen them, for many children pay school-fees.

8498. Do many of the children pay?—I would say not many, but some pay. It varies in different convents. I have known some convents in which the payment required is considerably more than in others.

8499. Do you make inquiries on the subject?—I made inquires on the subject as District Inspector. I am not in the habit of doing so as Head Inspector.

8500. Are you bound to make inquiries, at least you are as regards ordinary schools?—I was bound as District Inspector. When making the primary report I was bound to ascertain the amount of the school-fees which were received, but I should take the returns of the teachers as the evidence of that.

8501. Do the managers certify as an ordinary manager in reference to the schools?—Certainly. I may mention that in many cases, and those are on the increase, that the superioress of the convent is the manager of the school.

8502. But we have it in evidence that other parties are managers on some occasions?—On some occasions. As District Inspector, I found in Parsonstown district, for instance, four convent schools, and these four schools were under the management of the superioresses; there were two belonging to the same order, which were under the management of the one superioress, and the two others were also under the management of the superioresses of the convents.

8503. Do the children of the better classes attend these convent schools?—Almost all convent schools with which I am acquainted have two departments—a public department, so to speak, to which the National Board contributes, and a private department, or as it is called, a pension school. The children of the better classes—that is, of Roman Catholics—attend in the private department. The children of the poorer classes attend in the public or National department.

8504. Are the children of the better classes who attend the private department recognised as part of the school attendance under the capitation grant?—Never in any schools under my superintendence; I have heard of such a case, but I don't know of it myself.

8505. Do you concur in the opinion expressed here that in the last couple of years persons very imperfectly qualified have been admitted as teachers under the National Board?—For how long?

8506. The last two years?—I would not go that length.

8507. How far would you go?—I would go to the length of saying that the persons who come forward for the office of teachers are not as highly qualified as might be desirable, but I am not prepared to say that very imperfectly qualified persons are admitted as teachers. Certainly not, in my experience.

8508. Before their approval do many teachers act as such for any length of time before they are approved of by the Inspectors?—The utmost length I conceive it possible for a teacher to act as such before he undergoes his examination by the District Inspector is two or three months; that is the longest period. He might act, but he would not be paid for it.

8509. But would they receive that payment from the time they are nominated as teachers?—They receive payment from the first day they commence to teach in the schools. They receive payment as probationers from the date of their appointment, and if they are subsequently classed at the general examination, they receive their class salaries back from the date of their appointment.

8510. Have you heard or known of teachers having received salaries from the Board previous to their examination and approval by the Inspector?—Not since the rule was made prohibiting it.

8511. In the public interest would it, in your opinion, be desirable that previous to the teaching in the schools, with the manager's sanction, the examination by the Inspectors should first take place, and the competence of the teachers be certified?—I think it would be very desirable that the teacher should be required to present himself in the first instance, before taking charge of a school. It would be much better that the manager should order the teacher to submit to such an examination, so as to avoid the unpleasantness of rejecting him after he has charge of the school. It is a less hardship to refuse a man an appointment than to examine him and reject him after he has got it.

8512. Did you find managers inclined to work harmoniously?—I have always been on terms of the greatest harmony with the managers in my districts.

8513. Are masters promoted in consequence of being put forward for promotion by the Head Inspector?—Not of direct necessity; but, as a matter of course, our recommendations are generally adopted, but they are not final. There is a rule prohibiting us from communicating to the teacher the result of the examination until the classification is approved or rejected by the Board.

8514. It has been stated that the Chiefs of Inspection often interfere in changing the decision of the Inspectors, chiefly when they recommend for promotion?—I understand that a power exists in the Chiefs of Inspection to alter our classification.

8515. Do you regard that as a grievance?—I should feel annoyed if it were done without consulting me, or giving me an opportunity of explaining what I had recommended.

8516. Had you not, as District Inspector, better opportunities of knowing the teachers and the state of the schools?—Undoubtedly. I think I can fancy a case in which the Chiefs of Inspection would be bound to interfere. The Head and District Inspectors might recommend a teacher for a higher classification than his qualifications would appear to warrant, and the Chiefs of Inspection in their duty of revising every document that comes to the inspection department would be, I think, bound to take notice of that.

8517. Do you think that would be a proper interference on their part, that it conduces to the efficiency of the system?—I think it would. I would like to have a controlling power.

8518. Mr. *Gibson.*—Is it not possible that the Chiefs of Inspection may know more respecting a teacher than the Head Inspector who only comes recently into a district?—That might be the case; but then the name of a teacher who is a candidate for promotion must be sent forward in the month of January in each year, by the District Inspector on a special form; that is examined in the office, and the candidature of the man must be approved by the office before he can be summoned, so that we have evidence in the fact of his appearance at the examination that his antecedents are satisfactory. The certificate of the District Inspector is examined in the office, and the teacher's antecedents are checked, and he is not to be summoned unless his school and his antecedents so far are satisfactory. The fact of being summoned is *prima facie* evidence that everything is satisfactory.

8519. Rev. Dr. *Wilson.*—May I ask you what is your opinion as to the training of teachers? Do you approve of training?—Certainly.

8520. Which do you prefer, that pupil teachers and monitors—that young people should come up for training before they take charge of schools, or that masters and mistresses in schools should continue to come up for training?—I should certainly be disposed myself to wish that every teacher coming to be trained should have some practical experience of the work of a school. I think the training would be more useful to him. On my own judgment I would say that.

8521. Do you regard the pupil-teachers and monitors as having received comparatively no previous training?—I would like to send them to an ordinary school either as principals or assistants for a short time before sending them up for training.

8522. The Commissioners have a rule that no teacher should reach first-class without being sent to be trained?—That rule has been rescinded a short time since. It would be difficult to uphold the rule.

8523. The *Chairman.*—To uphold the rule or rescind it which?—To uphold the rule.

8524. Rev. Dr. *Wilson.*—Have you known any of your teachers come up in opposition to the clerical managers of schools?—Frequently.

8525. At the risk of losing their schools?—At the risk and certainty of losing their schools.

8526. Have the schools been supplied with efficient teachers afterwards?—I believe they have been generally supplied with efficient teachers.

8527. Do you know Mr. Sheahan, the Head Inspector?—I do.

8528. I shall read his testimony for you and ask you do you concur in it—"The teachers holding schools under Roman Catholic clergymen are still prevented from attending at the central training institution in Dublin. This is the cause why many promising youths leave their schools to join the training classes, hoping at the close of the session to get appointments in schools under the management of the landlords or other influential laymen. Their places are invariably supplied with other and less promising persons, so that masters are becoming worse in this respect." Is that your opinion?—I would not say invariably. My experience of teachers leaving their schools in opposition to their managers is very limited.

8529. Have well qualified persons in consequence of this interference resigned their schools altogether?—I cannot call to mind any case in which a teacher resigned. I am aware they resented it very strongly.

8530. Do you know Mr. M'Creanor?—I do.

8531. Is he in your group of districts now?—He is.

8532. Here is what Mr. Seymour says as to "the combined hostility which a large portion of the Catholic clergy of the district have lately manifested against the attendance of teachers at the training department. Their opposition in this respect during the past year has been unremitting, causing the resignation of several highly qualified teachers, and rendering at least four good schools for that time practically inoperative." Does that testimony apply to your district?—No.

8533. Have you ever known Roman Catholics refusing to be trained?—I never did.

8534. Are many anxious to come but fear the consequences?—I believe, as a rule, the Roman Catholic teachers are most anxious to come up to be trained. They look on the prohibition as the deprivation of an immediate benefit, and, what perhaps they feel more, of the prospect of advancement in their profession, perhaps to the very highest office. I know nothing that exercises more influence on the prospects of teachers anxious to enter the service and distinguish themselves in it than the opportunity of being trained, and the advantages which it holds out in respect to them.

8535. Have you much knowledge of the schools in this Dublin district?—I have some.

8536. We have it in evidence that many are said to be bad?—I think so.

8537. It is said they are the worst specimens under the Board?—I would say there are as bad schools in Dublin as any I have ever seen.

8538. Can you account for this special condition?—I can to some extent. How I account for it is from the fact that the large number of denominational schools in Dublin not under the Board draw away a considerable portion of the children of the mechanics and children of the better, humble poor, if I can so describe it, and that the National schools are chiefly attended by the very poorest class in Dublin.

8539. Is there any relationship in your opinion between the efficiency of the Inspector and the improvement of the schools of a district?—I think there is the greatest.

8540. We have been told that an efficient Inspector will soon leave his mark on the schools within his district?—I should say so.

8541. Have you not had the best Inspectors in the metropolis?—I would not like to say that. I could not go that length.

8542. With whom does the location of the Inspectors rest?—Ostensibly with the Commissioners.

8543. What do you mean by ostensibly?—I mean that it is regulated in the office.

8544. By whom?—By the Chiefs of Inspection, I think.

8545. Has there been any Protestant District Inspector in Dublin?—Not until Mr. O'Callaghan's appointment.

8546. Was Mr. O'Callaghan District Inspector?—For a short time.

8547. How long?—About one year, I think.

8548. Can you say why there have not been Protestant Inspectors in Dublin?—I cannot say.

8549. Belfast and Derry may be taken, I presume, as Protestant centres. Who are your District Inspectors in Belfast South and in Derry?—Belfast South, Mr. John Molloy; and in Derry, Mr. Dugan.

8550. Of what religious denomination are they?—Both Roman Catholics.

8551. And both are very efficient Inspectors?—Both are, I believe. I don't know them personally, but they bear a high official reputation.

8552. Have you any experience of schools in the South of Ireland—I think you said not?—Not in the South; I have in the West.

8553. From your experience of the districts you have been in, are you of opinion that whatever united education exists is owing to the Roman Catholic clergy?—I should not consider that at all to be the case.

8554. Have the Commissioners, in your opinion, in many cases encouraged the undue multiplication of schools?—I have heard it so stated, but not within my own knowledge. I am unacquainted with the North or South.

8555. You are not aware whether they have done so?—I have heard of it, but I am not aware myself of its being done.

8556. May I ask, has your attention been turned to any of the Parliamentary papers of late?—I have seen a good many of them.

8557. Are you not aware that the Resident Commissioner has acknowledged that to be the case?—No, I am not. I cannot call it to mind.

8558. Have you read this in Parliamentary Paper

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473, Session 1867, page 3:—"Had anything approaching to compulsion or inducements been held out to procure attendance of Roman Catholic pupils at these (model) schools, much might have been said against them. But so far from this being the case, the Commissioners have never refused to endow in the immediate neighbourhood of a model school, a well-conducted rival school under Roman Catholic management, though well aware that it had been established for the express purpose of drawing away from the model school the Roman Catholic children who attended. And in so doing, the Board incurred the censure of many of its warmest Protestant supporters." Were you aware that the Resident Commissioner had so testified?—I was not until you read it.

8559. Rev. Mr. *Cowie.*—With respect to the word "schools," in the return of the number of schools in the Reports of the Board, can you tell me whether it means what we call in England a department, or does it mean a boys' school, or girls' school, or infants' school together?—I think the word school always means a department.

8560. In the Board's Report?—I think so. For example, in the county of Antrim the number of mixed schools is 382; that would mean boys, girls, and infants.

8561. All count separately?—All count separately. Each school has a separate roll number, and so far is considered a separate school. But there are cases in which the infant department of a school, being under the same roll number, would be considered as one school.

8562. So that is not quite certain?—It is not quite certain. I apprehend you are considering a school in which there would be different departments under the same immediate management; that does not exist to any great extent in Ireland, except as regards male and female schools.

8563. But it exists, to a considerable extent, in the returns we have got from the Church Education Society in which each school for boys counts separately from the schools for girls?—That is the case also under the National Board; but when I say that the word school means a department, I wish to guard myself against saying it always means that an infant department comes under the same rule too.

8564. In your model schools in which pupil-teachers are brought together to be trained, is any provision made for their moral or religious instruction?—I should say it is provided for in the same way in which the religious and moral education of the teachers is provided for. They become members of the congregation of the place in which the school is located, and become subject to the advice and instruction of the ministers of the different denominations. I would hardly go the length of saying that it is necessary to provide special religious instruction for them.

8565. But we have it in evidence that the religious education of the students in the training institutions or model schools seems hardly provided for in any way?—Not provided for by the Board.

8566. You do not provide for them, and yet these young people in the model schools, these pupil-teachers, or monitors, are not in a condition to be left to themselves in that respect?—I don't think they are left by themselves. I think, as members of the congregation of the place in which they are placed, they receive the same religious instruction that the children of any resident of the district receives. I would say this, that though our system of education combines secular and religious education, I think there is a distinction, and a very serious distinction, made between the two by the principles of the National Board. Our system is based principally on secular education. It affords opportunity for religious instruction, but it has never given special religious education. There never, that I am aware of, has been an instance in which it has contributed to special religious education in schools or in the training department, even to buying books, out of which religious instruction is to be given.

8567. Suppose it is taken for granted such a system is satisfactory, how could you justify taking these young people away from home, from their parents, with whom they live, and placing them in a model school, without religious instruction?—They are under the superintendence of the teacher, who is there in *loco parentis.* They are under the supervision of the District Inspector, and under the supervision of the local clergy, the same as the children of residents.

8568. If the master of a model school happen to be a Protestant, and several of these pupil-teachers are Roman Catholics, is due provision made in that respect?—Not as regards their religious instruction; but I may say as to their moral supervision it is. I don't think that the fact of their religious denomination being different would render the master less responsible for their moral conduct in the model school.

8569. And do you think the result of the system is satisfactory in this respect?—So far as my experience goes, it is. I have no reason to think it otherwise.

8570. I see in your report for 1866 you say that the months of April and May in which the Educational Census was taken, were months that were not at all suitable for the purpose?—Yes.

8571. What month in the year would you consider the best?—It would depend a great deal on the state of the weather, but I think both these months are entirely unsuitable for the purpose. The attendance is low at all rural schools in both these months.

8572. What other month in the year would you take?—I would select the month of February, or the early part of March. In June or July also the attendance in my districts is large compared with what it is in other months.

8573. In page 181 of your report for 1866, in noticing the censures which were passed on the National system, you quote an opinion expressed by Baron Von Holzendorff praising the education in Ireland as above that of Prussia. As you quoted this, I suppose you thought it was worth quoting?—I considered it worth quoting. It is in the Census Commissioners' Report, and the whole passage is quoted from their report.

8574. Did you know whether this foreign gentleman had any opportunity of knowing anything about the matter?—I know nothing about that. I found the statement in the Census Commissioners' Report, and my object in giving it was to show that the Census Commissioners did not concur in the opinion of the system which the opponents of it sought to establish; and I gave the extract from the Census Commissioners' Report which contains that passage, in which I remember he is called a distinguished Prussian.

8575. Are you acquainted with the Prussian system at all?—Not at all. I have never been on the Continent, and therefore I am not able to say anything about it.

8576. Do you agree with that opinion of this distinguished Prussian?—I have no means of forming any opinion on the subject.

8577. You have expressed an opinion that it would be unwise to make the children of poor people pay for education as a general rule under present circumstances?—Under present circumstances, after being so long accustomed to gratuitous education.

8578. Are you aware that in old times children paid 2*d.* a week to the hedge schools?—I believe they did, and even more.

8579. Do you think it would be impossible now to get these payments made generally?—I think it would be attended with great difficulty, and that the effect of it would be to cause a great deal of dissatisfaction and contention, and that it would interfere materially with the attendance at the schools.

8580. Is not the legitimate inference that the existence of gratuitous education has, to some extent, demoralized the people?—I consider it so. I consider gratuitous education is not valued at a higher rate than what people pay for it.

8581. Do you believe it would be possible to lay a portion of the expense of public education on the localities?—I think it would be perfectly possible. I see no obstacle in the way of it, except the principle.

8582. In what way would the principle be an objection?—It is opposed to all our views as to what ought to be done in the matter; it is new; I see no difficulty in an assessment for educational purposes, which is, I presume, what you refer to, beyond this, that it is a new idea, and not generally accepted.

8583. Is it not a fact that all initiation of schools is left to voluntary effort in Ireland?—Entirely, except model schools.

8584. In districts where schools are needed, and no resident proprietor is found to come forward and offer a site for building a school, or act as manager, would it not be reasonable to make that landlord or locality responsible?—I would be glad to see a proposition that the locality and the proprietor should be made to contribute to the school.

8585. Mr. *Stokes.*—Under your present system the master, in order to pass the examination successfully, must be acquainted with the substance of the National Board books?—Yes.

8586. Would it not be better for the Board to put out a manual for the teacher, containing all that he is expected to know and answer at an examination?—I would not think so. I think such a manual would, if I understand you aright, be a condensed summary of knowledge prepared for the teacher, so that he would not have to draw on his powers of study; of comparing, assimilating, and converting to his own use the information contained in our books, but simply cram himself, before being brought up for examination. I think it would not tend to improve his intellectual knowledge at all.

8587. Would you consider it right that the whole contents of your five books should be acquired by your teachers?—The whole contents of our five reading books? That is only a portion of the books. The teacher is not confined to them.

8588. What other books does the examination extend to?—It extends to all the books published by the Board—the entire list. There is a treatise on grammar, geography, mensuration; there is a treatise on Euclid; there is algebra; there is natural philosophy and logic; agricultural class books, and others; in fact, an entire course of education.

8589. A large portion of the books is elementary?—They are so far elementary that they must contain the elements of these subjects, but they are not confined to the elements.

8590. A large portion is out of date?—Perhaps portion of the scientific knowledge is a little antiquated, but that is the least important portion of the books.

8591. You don't consider it would be a good plan to have a manual in the same way as in France?—I don't consider it is a good plan to condense all information required for teachers into one book.

8592. The *Chairman.*—Do you consider it would result in cram?—I think, as I have stated, that it would result in cram entirely.

8593. Mr. *Stokes.*—How is the present system not a system of cram?—Because it is expanded over a large number of books. The teacher must make up the subjects as contained in these books. If you condense information into one book he will make it up entirely from that, but now he must learn an entire set of books for the purpose of answering a few questions on each subject.

8594. For the third class, is not the standard extremely low?—That depends upon the construction put upon it by the examiner; I think the third class standard is about what might be required by the Board of a teacher entering the service. I think the present probationary standard is too low. I consider the third class programme the lowest that should be accepted from any teacher.

8595. Did not the Board draw up a book of Scripture lessons?—Yes.

8596. Was not that a religious book?—It was; it consists of certain selected passages of Scripture.

8597. Was it not a religious book?—It was a religious book.

8598. Wasn't it published at the expense of the Board?—It was published at the expense of the Board.

8599. So it is not correct to say there was no money expended on religious instruction?—There was no money expended on special religious instruction.

8600. With what view do you admit infants into model schools?—With a view of having them subjected to the course of training suitable to infants, according to the system known as the infant school system.

8601. Have you many infant schools?—Every model school has an infant department.

8602. In ordinary schools have you many infant departments?—No, not many, compared to the number of schools.

8603. Freedom of conscience exists in this country?—No doubt.

8604. Do you think that a Roman Catholic priest is not as free to recommend his people to go to the school that he considers best for them as a clergyman of the Established Church is to recommend his people to go to a school connected with the Church Education Society?—Most undoubtedly.

8605. You would not consider that a Roman Catholic priest was deserving of condemnation, or to be held up to public odium because he recommended his people to send their children to the school which he thought was the best for them?—Certainly not.

8606. In what sense do you speak of *the duty* of a priest who becomes the manager of a National school?—If you ask my own opinion upon the matter, I consider that whoever undertakes the management of a school undertakes to a considerable extent the superintending and working of the school, and to inspect himself the secular instruction of the school. I don't think, as a rule, the managers in Ireland do that.

8607. Roman Catholics, I suppose, form the poorest portion of the people of this country, do they not?—Well, the mass of the poorest people are Roman Catholics.

8608. Do not these poor people contrive somehow or other to support their clergy?—They do; but not the poor people alone. They assist the rich in doing so. They bear their share.

8609. Do you think that if the school in a Roman Catholic district were regarded more in a parochial light as one of the institutions, the priests would not only tolerate but approve of and support it; and that some portion of the fund that is now spent exclusively on the clergy might be applied to the maintenance of such schools?—I think not. I think the National school is and has been regarded throughout the parts of Ireland that I am acquainted with as a parochial school by the Roman Catholic people, and I don't think its being so regarded stimulates local enterprise in support of the school.

8610. Have they been so regarded by the Roman Catholic clergy?—I think so.

8611. Do you find many instances in which they spend money in support of the schools?—I have known some; not many, but undoubtedly some. I would not wish to be understood as passing censure on the managers, for, under the circumstances, they do, no doubt, as much as can be expected from them; but I would wish them to do a great deal more.

8612. Mr. *Gibson.*—Have you found many residences attached to school-houses in your district?—I have not.

8613. Have you thought much on the subject?—I have both thought and written on the subject.

8614. Would it not promote the interests of education to have attached to each school-house a residence for the teacher, with a garden that would afford vegetables and some other assistance, and enable him to set an example of neatness and order in the district?—I believe there is no one thing that could be done at the same expense that would have so useful an effect on the education of the country, for it would tend to fix the teacher in the school and give him an interest in the school, which he does not now feel. The sufferings of many teachers, male and female, for want of suitable lodging in connexion with their schools, or even near their schools, are very great, particularly in the rural parts.

8615. Would not the example of the teacher have a

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good effect on the locality?—It would have a moral effect on the locality, which would be calculated to do a great deal of good.

8616. Have you ever thought of the propriety of having libraries in schools for the purpose of encouraging a taste for reading and self-education as well as giving information, and what effect it would have?—I have often thought that one of the great drawbacks and great difficulties in the way of education in Ireland—that is the education that should proceed after the child leaves school—is to be found in the great want of books within the reach of the humbler classes. I think that in fact nothing could be done that would be attended with better results, or tend more to establish a taste for reading than access by the children, and persons after they leave school, to suitable books; and, if we could establish libraries in connexion with schools, it would produce very good results.

8617. Is there any insurmountable obstacle in the way of having libraries attached, so that the more advanced pupils at school might obtain a desire for knowledge?—I think the difficulty would be found in the selection of books to form the library. I think it would be difficult to agree upon a miscellaneous collection of books that would not be open to cavil of some sort or other.

8618. Natural history and a few other subjects that are not open to objection, could be introduced?—I would almost venture to say that the attempt to form school libraries would be unsuccessful on account of the difficulty of pleasing all parties, as to the books to be used.

8619. Do you not think, yourself, that by looking over a list of books it would be possible in a short time to make a collection of say a hundred volumes that would not be open to cavil?—I think it might be possible to do so.

8620. You know the books published by the "Society for the Diffusion of Useful Knowledge." Could not selections be made from them that would be suitable?—Perhaps some would be suitable, but not all of them; I have seen many that would not be suitable.

8621. Do you not think that the demand for such books might create a supply to meet the demand?—It is possible. And, if such a thing could be done, it would have a tendency to encourage a taste amongst the people for reading after they left school. I wish they had something else to read besides the newspapers.

8622. Do not our own school-books form part of their reading?—Yes, and I am glad they have access to such a collection of books.

8623. The *Chairman.*—Do you think the masters are under paid or sufficiently paid as a class?—They are not well paid as a class, but in some grades they are.

8624. In what grades?—In the higher grades, if a teacher can attain to them, he receives something like adequate remuneration for his services; but in the other grades they are entirely insufficiently paid.

8625. What would you consider a master second of third worth to the State?—I consider that no man should be retained as a teacher who would not be able to raise himself out of that rank after two or three years' service under the Board. I believe that was the original intention in establishing this division of second of third; a man was, in two years, to raise himself to a higher position.

8626. What is he worth to the State if he is unable to get out of second of third in two or three years?—Certainly not more than he receives.

8627. Is there practically any limit to the time in which he may remain in second of third?—None whatsoever.

8628. Are there many such persons?—There were 730 males, including principals and assistants, and 587 females in the second division of third class at the close of the year 1866.

8629. Supposing the general salaries of masters were raised, should you recommend that no master should be suffered to continue more than five years in second of third?—Certainly. I would say three years. I would oblige him to get out of it as fast as he could, for the longer he continued in it, the less able he would become to leave it; it is while a man is young and fresh that he is best able by study to raise himself.

8630. Should you be favourable to a system of paying partly by results?—Decidedly. I would be very much in favour of such a system.

8631. Should you consider it desirable, or consider that part of their salaries ought to be fixed by classification?—I do, a considerable part of their salaries, at least one half.

8632. Do you find much tendency to overcrowding among the convent schools?—In general, the school-room is much too large for the attendance, but I found in the King's Inn-street school-rooms here the building was very much overcrowded.

8633. Do you consider it desirable, as they are large schools as a class, that the number of pupils they receive among them should be in proportion to the square feet of accommodation they give?—I think it should be limited on that account in special cases.

8634. Rev. Dr. *Wilson.*—Have you any observation to make in reference to the children of respectable parties attending the schools?—I have had experience of something of that kind in Parsonstown, where I was stationed for six years as District Inspector. The schools were established shortly before I went there, and met a great deal of opposition, in fact, as much as could be brought to bear on them by the Roman Catholic priests. But by degrees we overcame it, and before long the attendance was about half and half—half Protestants and half Roman Catholics. During the time the attendance was very small in consequence of the opposition, I admitted several persons above the rank of National school pupils. I admitted them not only without hesitation, but with pleasure, because I knew that the mixing of these pupils with the poorer classes would be attended with mutual benefit to both. The mixing of the two classes is a thing very much required in this country. I might, if it was not thought below the attention of the Commissioners, quote an authority that bears out what I say. In the history of Tom Brown's School-days one of the circumstances told of him is that he attended at the parish school, and we cannot suppose the writer of that story actuated by any desire to make the children of the rich encroach upon the education of the poor.

8635. At what rate would you make these children of the better classes pay?—We have no power to charge more than *5s.* a quarter.

8636. But they always pay at the highest rate?—Certainly, always; and I may mention that I never made the slightest concession to them in any way, more than to the poorest child, or altered the school rules for them in any way.

8637. Is there no distinction made in the way of social scale in the school?—None whatever, and I never had a complaint on the subject. In the convent schools I find the children of the rich and poor taught entirely apart and not allowed to mix at all.

8638. Would you say that to any extent the children of the better classes attend the model schools?—No, I would not; nor the ordinary National schools under my supervision, to any extent. I think it would be wrong, however, to keep them out so long as there is room for them. In many cases the model school has uprooted every other class of schools, therefore the better classes are driven into the model school. To many people too, who are obliged to keep up appearances, the payment of even *5s.* a quarter may be a matter of some importance.

8639. Mr. *Gibson.*—On account of that intercourse of the classes in the school a kind feeling is promoted between them. Is it not so?—Unquestionably. It was on account of that reason that I said I admitted the better classes with pleasure.

8640. In many parts of Ireland there is a want of mutual intercourse amongst the classes, and is not the school often the connecting link between them, which elevates the lower whilst it does not depress the higher?—Quite so.

[Adjourned.]

TWENTY-SECOND DAY.—DUBLIN, TUESDAY, JUNE 9, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Mr. Justice MORRIS.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

The Most Rev. Dr. DORRIAN, Roman Catholic Bishop of Belfast, sworn and examined.

June 9, 1868.

The Most Rev. Dr. Dorrian.

8641. The *Chairman.*—Has your lordship had occasion to give attention to the various questions connected with the question of education and of the National Board in Ireland?—To many of them, my lord.

8642. Have you ever been a patron or manager of any of the National schools?—I have been a patron of a school in my own parish, formerly, for some twelve or thirteen years—a male and female school.

8643. Were you satisfied with that school as to the goodness of the instruction given?—The school was successful, but I must take leave to say that its success was more owing to the persevering efforts of myself and people than to the aid received from the National Board. I shall explain, if your lordship wishes. When I went to that parish I found the school-house a very wretched one. It had been a wretched farm-house, and the people were of the farming class. This was at the time of the famine, when they were not very well able to contribute money to the building of a school. The school was then a mixed school of boys and girls, to which I had a very great objection. I was most anxious, if I could, to raise the school a second story, so as to have the girls separate from the boys, and the boys separate from the girls, and I applied to the Board for some aid to enable me to do this. I was not able to give them a lease of the ground. The landlord, of course, was not known to favour schools of the kind, and I came to Dublin, where I remained for some two or three weeks, using any little influence I could obtain for the purpose of inducing the Commissioners to give me some aid. At the time I was doing this the average attendance at the school was about 40, boys and girls both. At the end of three weeks I came home, having been told by an influential friend that I was very likely to succeed; but after a fortnight I received a letter from the Commissioners, signed by the Secretaries, saying that they were very sorry that they could not accede to my request, inasmuch as the lease of the school could not be vested in the Commissioners. I was obliged then to appropriate the halfpenny collection—what we call the copper collection at our chapel on Sunday—to the raising of this school a second story, and with the help of the collection I was thus enabled to open two schools—a male and a female school—and those two schools, which when combined had an attendance of only 40 attendants, came to have in the male school from 80 to 90, and in the female school above 100. I had then a difficulty when the numbers, particularly in the female school, swelled, and became 72½ on the average for six months. I had great difficulty in obtaining an assistant teacher. I was refused an assistant teacher by the Board on the ground that the average should be 75, whereas with me it was only 72½. However, I happened to know a model school in the county of Antrim where the average was only 28, and also a common school in a large town, where the facilities of education were very great, and where the average was under 60, and in both of those schools I found there was an assistant teacher. I wrote to the Board a letter in stronger language, pointing out that the spirit of the legislature was rather in favour of a school like mine, where the facilities for education were comparatively few, than in favour of the other places where I found that the munificence of the Board had allowed assistant teachers to be appointed, and I then succeeded in having an assistant teacher granted, but not till then. That school has remained a very satisfactory school since. Well, I was then withdrawn from the parish, but my administrator remained behind. I believe that the population has diminished since, and that the numbers are not just so great at present as they were.

8644. In what year did that correspondence take place?—It was, I dare say, about the year 1848 or 1849.

8645. Mr. *Dease.*—That was when your lordship was acting as parish priest?—I was parish priest at the time. I had just been appointed parish priest a little before that.

8646. The *Chairman.*—The school, I presume, was a non-vested school?—A non-vested school. The old school had been vested in a committee, the members of which committee never visited it, or expended one single halfpenny on the school in any way, and when I was appointed parish priest, it was my duty to look after the school, and see if I could make it efficient in some way.

8647. Under the rules of the Board, the Board in no case gave assistance to building non-vested schools, I believe?—Yes, they had given assistance. The rule before that time was different. They had given the large sum of £25 towards the fitting up of that school at first. It was a thatched house—part of it slated, and part of it thatched, a farm house—and they gave £25 to the fitting of it up; but in giving that £25 they insisted that it must be vested in three trustees, thus obtaining security, that it should be always used for the purposes of a National school.

8648. If you had been able to obtain a proper lease of the premises should you have had any difficulty in getting assistance from the Board?—I dare say not. I should think not—but of course not having obtained the lease, I was left without the assistance, and I had to make the best of my school I could.

8649. Is it within your knowledge that cases often occur where difficulty arises in obtaining either a freehold or leasehold site for schools?—Oh, yes, my lord, those difficulties are very great and they are very numerous.

8650. Do they often arise from the owner of the land having only a limited interest in it from its being a settlement?—Well, not always, for there is an Act of Parliament which will enable any landlord now, no matter how limited his interest, to grant a site for a school. It cannot therefore arise from that. It will arise I dare say from the disposition of the landholders not to favour such schools.

8651. Is the Act to which you referred just now commonly called Keogh's Act?—Yes, my lord.

8652. Does that, in your opinion, give all necessary facilities in cases where landowners are willing to give sites?—Oh, yes. It enables a landlord to give a site in perpetuity. There is this condition, that he is obliged to get a market rent for the land. An owner, whose powers are limited, could not make a free gift of the site. He is obliged to charge a rent so that its marketable value may not be depreciated.

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8653. In the schools which you have just mentioned, and of which you were the patron, was there any mixture of religion in the pupils?—There was. There were some Protestants and Presbyterians, but they were few. At one time not more than one, two, three; afterwards again the number increased to seven or eight.

8654. Was there any Protestant school in the same parish?—Yes, there were two, about two miles distant each from this central part of my parish, and another, I dare say, about half a mile.

8655. Were they under the National Board?—One of them was under the National Board.

8656. And was the other under the Church Education Society?—Yes; one of them was under the Church Education Society, and the other was the school of a private benefactor.

8657. Was your school situate in the village?—It was in the centre of a rural parish. The nearest post-town is two miles distant; but it was in the centre of the parish.

8658. Was there a large population round the school?—Within a radius of two miles. The mass of the population would be within a radius of a mile and a quarter, and the greatest distance that any child would have to come to school would be about three miles. Not many would have to come so far.

8659. And was either of the other schools that you have mentioned situate in a village?—Yes; the Church Education Society's school was situate in a village.

8660. And were those Protestants that came to your school, living nearer to your school than to either of the others?—Yes; I know some were living about equidistant from my school and the other National school. However, I think that the superiority of the teachers at my school, and its management, perhaps, induced them to come.

8661. Were there any Roman Catholic children attending either of the other two schools?—Seldom any.

8662. Speaking generally, at the present moment, of those National schools of which you have knowledge, is the elementary instruction in reading, writing, and arithmetic efficiently given in the schools?—I think that will greatly depend on the teacher. Of course I need not say that there is the greatest difference at all in teachers, both in their acquirements and in their capability of imparting them, and hence one school will be well managed, and its children well educated, when another school of the same kind will be very different.

8663. Are the masters of the National schools in the neighbourhood of Belfast, with which you are acquainted, masters of high classification?—The classification at that time was different from what it is at present. At that time, in the training school here, a teacher could be classified as the professor pleased; and very often teachers were classified, getting first of first, who at present would have to remain for years out teaching school, and advancing themselves by attending examinations, before they would attain to so high a classification.

8664. Then do you consider that the standard for the higher classes has been raised gradually?—Yes; I think it has been raised in the way I explain—that at first the professors gave their classifications rather freely, that latterly the classification has been restricted; but I am not prepared to say that the restriction of the classification is, in every instance, the rule of what is fair and impartial.

8665. Do you think that the raising of the standard of the higher classes has had a beneficial effect?—It has in one way a beneficial effect; but I do not think that the amount of education imparted depends exactly on the classification of the teacher imparting it. For my own part, I would prefer to have always a teacher of lower classification.

8666. For what reason?—For the reason that the person would work harder—would apply himself more to his work, and would not have the same notions of his own superiority; whereas, generally speaking, the higher class teachers, unless that they are looking out for promotion to inspectorships or something of that kind, will be satisfied with having attained their high classification, and will not devote the same attention to the school, or to the management of the school.

8667. Do you consider that a teacher below first of third is satisfactory?—Oh, yes, my lord. Sometimes even assistant teachers are the most efficient teachers that we have, and in many schools the burden of the education will rest upon the assistant teacher more than on the head teacher.

8668. Do you think that it would tend to make the schoolmasters more attentive if a portion of their payments were derived from results?—I have always made that a rule with my teachers—always gave them whatever salary they had a claim to by their classification, and then gave to them all the fees they could earn, making it their interest to increase the number of their scholars, and to keep their roll at the highest.

8669. What were your arrangements with regard to religious instruction in your school?—The arrangement made was that religious instruction should be given on Saturdays only. No religious instruction during the school hours from ten to three. But I may say that the teachers were zealous and good, and took special care to take the Catholic children every day after three o'clock and give them religious instruction. That was voluntary, however. It was not compulsory on the part of the teacher.

8670. Then on the Saturday was the religious instruction given in the school-room?—In the school-room, from ten to twelve.

8671. Was that given by the teachers or by yourself?—By the teachers. The instruction given by the clergy was given on the Sunday, at the Sunday school; but the clergyman often interfered after the school-hours at the other instruction given on week-days.

8672. Then did you attend at the school-house on the week-days after three o'clock?—It was not in the school-house that the instructions were given. The teacher always took the children into the church immediately adjoining, which, I think, had a very beneficial effect on the children, because it taught them an inclination towards religious practices, which, I think, were useful and effective in their training.

8673. Did you visit the schools on the Saturday to see how the teachers were conducting the religious instruction?—Oh, yes, frequently, but not always. My occupations kept me at that hour otherwise engaged, except occasionally, when I was able to glance in at the work going on. On week-days I frequently visited the school, and frequently spoke to the people publicly in the church about the necessity of sending their children to the school, and of having them well educated now when they were young, and before they were called to trades, or obliged to leave the country, and would not have an opportunity again in afterlife.

8674. Have you ever had any experience of Irish-speaking districts?—Not any, my lord. There is only one parish in the diocese now, I may say, in which Irish is spoken. That is the island of Rathlin. There is a little Irish spoken in some parts of the county Antrim, the lower part, and in some parts of the county Down. But they all can speak English, so that it is not necessary now that they should have a clergyman who should know Irish, except in that one parish of Rathlin.

8675. Have you any personal knowledge as to whether the National schools have been advantageous in extending the knowledge of the English language?—Oh, I dare say they have been. At all events, they have been ancillary to the extending of a grammatical knowledge of it. I suppose that if the National schools had never been established English would be the language that all the people would be speaking now. I should think so.

8676. With regard to the elementary schools, do you find that the rules of the National Board impede the co-operation of the members of your Church?—Yes, I think to a great extent they do. They control the books, and they also, of course, prevent religious instruction going *pari passu* with the other instruction.

8677. Do you consider that it is advantageous or

disadvantageous to have practically one set of books running through the country?—I do not think that one set of books could possibly be compiled to suit the wants of the various denominations in the country. I cannot conceive the possibility of one book being so compiled as to teach a Protestant what a Protestant as such ought to know, and at the same time teach a Roman Catholic what a Roman Catholic as such ought to know—in almost any branch.

8678. In what respect should you propose that the rules, with regard to books should be altered?—I think the books should be left entirely at the disposal of the manager, for it is to be supposed that the manager would be a person whose religious sympathies would be in unison with the pupils attending the school. I have brought with me a book at present in circulation under the National Board, in which there are various passages which I object to being read by my pupils. They are in the Fourth Book—both in the poetry and the prose—very objectionable passages. There is a passage given here, "The Character of an educated Gentleman," and I think the character that is given would be a very objectionable character for a child to be taught to follow or to imitate. And I believe, too, that justice is not done to the author whose name is attached to it, because this is not the kind of gentleman whom he there recommends, I think. He rather brings him to a different *finale* from what it would be expected that the purport of this character would lead to. And there are some pieces of poetry here, from Shakespeare and others. One of them appears to approve of suicide. Another is I think quite too much of a love tale. I do not think that passages of this kind should be put into the hands of children.

8679. Mr. *Gibson.*—Does your lordship refer to the last edition of our Fourth Book?—Yes.

8680. The *Chairman.*—Which are the passages to which you refer?—One in the poetry is at page 359, a scene from "The Tempest." "The Character of the Educated Gentleman" is in page 361; another passage is "Mariana," page 143; another is page 84. If I understand it aright the last stanza or verse of that leads the party to commit suicide.

8681. If an unrestricted choice of books was left to the managers without any *imprimatur* of the Board, would not cases arise in which books might be chosen that would be disagreeable to one section of the children in mixed schools?—Oh, yes; but I am supposing a case my lord in which the managers would be always under the control of their clergy, and would be advised by their clergy as to the books which should be used in the schools. I am speaking of managers of that class—only of such managers. I do not think it would be a good plan to allow any manager who should open a school to introduce into the school any sort of books he chose. Wherever there was a system established I think there should then be a certain set of rules to guide the manager, and I dare say the managers of most of the schools in the country would be clergymen of the various denominations, who would be the most competent judges of the kind of class-books to use in the school. We have for instance, the Christian Brothers' books—books of this sort seem to me totally unobjectionable. Any one of those books would be found perhaps not only equally good in imparting education but for my taste I would say superior. We consider it therefore a great hardship to be limited to a class of books to which we object.

8682. If there was no controlling power in the Board, what security would there be that managers of extreme religious opinions would not introduce some books that would render it difficult for people of other religious persuasions to attend the schools?—The managers could be made amenable to this law: that they should use no books in the schools but such as would be approved by the heads of their religious denominations. The Board would have that control. They would have the security of the approval of the heads of the various religious denominations for the class-books that would be used in the schools.

8683. Do you think that that check would be sufficient to give security to parents of children of other persuasions?—I may speak certainly for the Catholic Church. I am quite satisfied that such control would give security that the Catholic children should not be taught anything but what their parents would approve of, as naturally their parents would wish them to be educated as their chief pastors would wish. I think that would be ample security.

8684. I was referring rather to cases in which there are children of different denominations in the school. Do you think that an approval such as you have mentioned would secure books being sufficiently moderate in tone?—No, my lord; I cannot conceive a case in which we will get a book to please parties of various religious denominations—I cannot conceive that case. I am satisfied that a book that would please a Protestant would not please a Catholic, and *vice versâ*, whether it be from a statement of history or the way in which the book would be compiled, or a question of taste, or the way in which education should be imparted by it. I am sure there must be differences, and would always be.

8685. Are there any other points except as regarding books in which you would desire an alteration of the rules of the National Board?—There is one other point. I think that as information comes both through the senses and through the intellect, education should be imparted by the senses as well as by the intellect, and therefore that religious emblems should be before the children, to teach by representation, and in a more easy and familiar way, what they ought to know than books could impart to them. I think that a great portion of a child's education is to be found in what we call the surroundings—its teachings are in the air, and the tone of the place, and the way in which the various acts are performed; and I dare say, if I am not too diffuse in giving the information to the Commissioners, that all this will be very apparent to any one who will visit a school conducted by the Christian Brothers. I have gone into one of their schools very lately, and after visiting a school in which there were 150 boys, I was taken by the teacher to another separate school-room to see another class, and then after going round the various classes we came back to the first, and the teacher said, "We will look in again." I said, "No; I have been there just now." He said, "We will look in, just that we may see that we have lost nothing by being absent." Now there was not a single controlling individual in that room while we were away, and when we opened the door not one of the 150 boys lifted his head from his work to see who was coming in. There was perfect silence—a dead calm—in the room. I said, "This is surprising. I could not believe it possible to control 150 little urchins as you have done. How is this accomplished?" "We work on the conscience," said he. "The boys there all work from motives of conscience; they know that God's eye is upon them; they know this is the work they are bound to do; that the days of schooling will not be always, and that on the way in which they spend four or five hours here daily will depend the amount of education they will receive."

8686. Would the cheap Scripture prints that are published by various societies in England be objectionable to Roman Catholics if they were hung up in the schools?—Of course I cannot say that, for I do not know what those prints are. I have had put into my hands a set of books circulated by the Society for the Diffusion of Useful Knowledge, and I was asked had I any objection to their circulation. Well, I examined those books, and I must certainly do the gentleman the justice of saying that I never saw class-books so unobjectionable as they appeared, except in one way. They were otherwise all that is fair to a Catholic. They stated the true account of the Titus Oates' Plot (and all such was very fair), acquitting Catholics of having anything at all to do with that plot. Still I wrote to the party to say that, notwithstanding the unobjectionable manner in which these books were got up, yet, if I myself read them for two years and knew nothing but what was in them, I must be a Protestant.

8687. I was speaking not of books, but of cheap prints that are made for putting up in cottages and in

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schools on religious subjects?—It will depend on what the subject of the print is. No doubt there may be a great many Protestant prints unobjectionable, but we should not expect to find many Protestant prints which we should think would suffice for Catholics. For instance, if we should wish to show them one in which there would be represented a man dying, a priest administering the holy communion, and the candles lighted, and the people on their knees, Protestants would not represent as we represent that dying scene. And these pictures make an impression on the minds of children, and teach them what they could never learn out of a book at all. Protestants and Catholics would have different methods of representing these different scenes. We might also wish to represent the various sacraments being administered, and no Protestant prints could give a Catholic that education. As I have said, I am quite sure there are many Protestant prints that would be quite unobjectionable, but they would not be sufficient. I think, like the books, the main objection is that they would not be enough, for we have so many positive dogmas that it is necessary for us to have more of these representations. Hence, I cannot conceive that they would be sufficient.

8688. Have you any experience with respect to the model training establishments in Malborough-street?—I have no immediate knowledge of their training except through teachers who have been trained at them, and from what I have heard; and, of course, not being resident in Dublin, I have no personal superintendence or knowledge of them in any way. But I understood from persons who had been trained that they were not a very suitable place for training young teachers, particularly young females.

8689. Have the masters and mistresses of whom you have any knowledge been efficiently trained as regards the power of communicating instruction?—Yes; some of them were very good teachers. I always took special care to obtain that class of teachers who were properly qualified.

8690. Are there many masters and mistresses that have been trained in Marlborough-street in schools in Belfast under Catholic management?—Oh, my lord, yes there are; but latterly not so many, because latterly the bishops have felt so decided an objection to the system of training in Marlborough-street that they have prohibited their teachers from going there to be trained, and they now take teachers from convent schools or Christian Brothers' schools, or any other place they can get them, if they find them properly qualified. There are, no doubt, of course, many of the National Board teachers very properly trained —very well qualified.

8691. Then would the Roman Catholic managers in your diocese be restricted at the present moment from taking their teachers from Marlborough-street?—Not only in my own diocese, but in no diocese in Ireland are they at liberty to take any teacher from Marlborough-street, by a resolution come to by the prelates; and any Catholics who are in the training schools, are there in opposition to their pastors' wish.

8692. Is your objection to the training establishments in Marlborough-street that the pupils there being of different religious denominations, there is not sufficient provision made for the religious education and supervision of each denomination?—It is even more than that. My objection is, that there are a great many abuses allowed to exist in these training schools. I can speak, of course, more of the training schools with which I am myself particularly acquainted. In the model school of Belfast we have had, some years ago, a very gross case of travestie of some of the most sacred rites of the Catholic Church. We have had the pupil-teachers establishing on Saturday evening a mock tribunal of confession, and putting their fellow pupils through the process of making their confession to each other, and of receiving a form of absolution, and when that transpired there was the utmost difficulty in getting at it or in having an investigation. The Board, of course, ordered an investigation, but the parties who had been ordered to hold it showed every difficulty, and no facility at all as to getting at the facts, and the facts had to be forced out by some of the parties concerned.

8693. In what year did this take place?—I cannot say exactly the year, but it would be about nine years ago; but I can easily ascertain the year if your lordship wishes.

8694. Were you Bishop of Belfast at that time?—That was immediately before I was appointed bishop; but since I was appointed bishop I have known an instance of a boy who was dragged to receive Protestant instruction across the yard of the model school from one room to another, and when he was seen crying by one of the assistant teachers, who was passing, and the assistant teacher said—"Don't cry child; is there anything the matter?" and the child said—"Oh, yes, they are forcing me to receive Protestant instruction, and I am a Roman Catholic." The assistant teacher said, "Of course, he would protect him, as he was himself a Catholic."

8695. Who were dragging him?—One of the teachers of the establishment. He was a supernumerary teacher of the establishment.

8696. Was that case investigated?—It was investigated to a certain extent, because I myself wrote to the Chief, and the way in which I was called upon to write I shall explain, if your lordship pleases. I was called upon by one of the teachers who was in the habit of giving religious instruction to the same boy. The teacher was a Roman Catholic. He called on me to say, that the Inspector of the district had written to complain of him to the Board, and that the Board had written to him a sort of mandamus, requiring him to apologize to the Inspector. I asked him why, and he said—"Because I did not turn that boy out of my school when he came into it to receive religious instruction." I said—"Was not the boy a Catholic?" "Yes," he said, "he is; and I see him every Sunday in St. Malachi's Church." He had been at the model school before, and had been registered a Roman Catholic; and this teacher believed him to be a Roman Catholic, and did not turn him out of his school. In the meantime he had for a time been withdrawn from the model school, and then afterwards re-entered by his father or some person as a Protestant, and this was unknown to this Catholic teacher; but the Inspector thought that the teacher had not done his duty, as he had not gone to the register and found that the boy had been registered a Protestant. The teacher said—"I did not know that for he always attended my class, and I always see him still at the present time going to the Roman Catholic church." I said—"In this case I do not see what you have to apologize for." I then wrote to the Chief of Inspection asking, was it the rule of the Board that one of their officers should be required to apologize for doing simply what was his duty and to say that he was sorry for doing what he could not help; and, further, was it the rule of the Board that he should be required to apologize without being given an opportunity to explain what he had done. I received a very long confidential answer to that letter, my lord, in which I got many questions answered but the ones I had asked. The whole affair ended very quietly, for the teacher was removed to a branch in Dublin, and since that he has been removed to another place; and the Inspector has got an appointment in London; and the child and his parents have left Belfast; but the child is now frequenting a Catholic school, and still going to a Roman Catholic church. And I felt that that was a most unwarrantable interference with the child, as the child was some fourteen years of age and able to judge for himself.

8697. Was the attendance at the Protestant instruction being required from the fact that he was at the moment registered as a Protestant?—Simply, my lord, and of course that was technically correct and proper, but that was not known to the teacher, nor had he the slightest reason to suspect it.

8698. Had the child been re-registered as a Protestant by his parents?—The child had been re-registered a Protestant, but it turned out that the re-registering

as a Protestant was done by some trick, for afterwards, when the child was removed from Belfast, I made inquiry after him, and I found that the child was still going to a Catholic school. There is another instance which occurred at the same model school.

8699. The child being at that time registered as a Protestant would it be the duty of the Protestant teacher to see that he attended his religious instruction?—He had never attended Protestant instruction up to this day. He had always attended the Catholic instruction, and was considered to be really in his proper place when there.

8700. Had he been attending Catholic instruction while registered as a Protestant?—Yes, he had, up to this, because that was the instruction he had attended before, and the little boy never dreamed of anything else, as he was nothing but a Catholic.

8701. Then do you recollect how it happened that on that particular occasion he had been required to attend Protestant instruction?—Oh, I do not know. It was a trick of the teacher who dragged him to receive Protestant instruction. I do not know what was the motive of the teacher in doing it. The teacher was a Protestant. Very possibly he knew that he had been registered as a Protestant. Whether he knew anything of the antecedents of the child or not I cannot say, my lord.

8702. The child being registered as a Protestant *primâ facie* it would be the teacher's duty to see that he attended his religious instruction?—Yes; that would be just one of the difficulties which will turn up. The boy had one parent a Catholic and the other a Protestant. The child had been reared a Catholic and had practised in that religion while at the model school before. He was taken away, and when brought back again the register was changed, and although he was not disposed to change his religion, and was still receiving Catholic instruction, the teacher of the model school drags him per force to receive Protestant instruction.

8703. Do you consider that there was any question of illicit proselytism involved in that case?—Well, I could not exactly judge as to the motives of the persons doing it. But it appeared to me that the model school was rather showing facilities for proselytism by throwing obstacles in the way of the boy attending the religious instruction he wished to attend.

8704. By whom could the boy have been registered on his second entrance as a Protestant?—I cannot say, my lord. Very possibly by the Protestant parent.

8705. The Earl of *Dunraven*.—Which was the Protestant parent, the father or the mother?—I think the father was a Protestant; but the father had paid no attention to the education or habits of the child previously, and then the question naturally suggests itself—did some person put the father up to do this, which he would not have done otherwise? There was another instance. The mother of three children, whom she had withdrawn from a National school, in another part of the town, brought them one morning to the model school to be registered. One was a boy and the others were girls. When she brought the girls to the female teacher, who was, I think, a Protestant, to be entered and registered, the teacher asked her "What is your religion?" "I am a Roman Catholic," she said. "What is the father's name?" So and so, replied the mother. "What is his religion?" asked the teacher. "He is a Protestant," she replied; "but the children are to be registered Roman Catholics." "Oh, well," said the teacher, "I cannot do that till the father comes and consents." The mother then said that the father had no objection, and that this was the religion in which she had reared the children, and the female teacher then refused to register them. The mother then said, "Well, then, I will not have them educated here. I brought them from another school to have them better educated here, but if you want to alter their religion I will take them away. She went home with them, and the porter of the school (I have this statement from the woman's own lips, and she is a credible and trustworthy person)—the porter, she told me, went next day to the street, and inquired where she lived. He did not see her, but the neighbours told her that the porter of the model school had been there looking for her, and she said "What does he want with me?" She subsequently heard that he had come back again to look for her. She did not see him this time either, and, to prevent any broil at home, she went over to the model school again to ask what did he want, and said he "You are the woman who would not let your children be registered Protestants?" "Yes," said the woman. "Well," said he, "it was to see their father that I wanted to find your house."

8706. The *Chairman*.—You consider that it was an improper precaution that in that case the consent of both parents should have been required before the child's creed was finally registered?—I feel simply that it was an improper interference on the part of the official of the model school. I think the teacher of the model school should have no power to interfere with the religion of the child one way or the other.

8707. Do you think that in these cases it would be always safe to take the word of one parent as giving the consent of the other?—Yes, my lord, I believe the rule is to take the religion of the child from the person who comes to enter it, and that is a safe rule. Whoever has authority to put the child to the school that same person presumably has also authority to state what is the religion of the child, and I do not think it would be right or prudent for the managers of the school to go further than that. Somehow or other that must make their schools the means of causing dissension between parents on the grounds of religion.

8708. Do you consider that the schoolmistress was going beyond or contrary to the rules of the Board in making this requisition?—I believe so. I believe certainly that it was contrary to the custom and practice of the Board, and if it were in accordance with one of the rules I would say that rule was an improper one. I know of another case somewhat similar, too, connected with the same school, where the child of a mixed marriage was sent to the model school and registered as a Roman Catholic.

8709. At Belfast?—At Belfast. And the authorities of the model school wrote a note by the child, a little boy, home to the father, but this note came into the hands of the mother, and it was open; and when the mother saw what it was about she thought the quietest way would be to throw it into the fire, and she did so. And on the second day the child brought home another note which was open in the same way, and she saw it was simply asking the father to interfere and have this child registered a Protestant. She burned this note, and on the third occasion a note was sent by post to the father. Now I don't conceive that it was the duty of any of the officials of the model school to interfere in any way and so disturb the peace and harmony that was existing between the husband and the wife.

8710. Do you know in what year this case happened?—It is not more than four years since, my lord.

8711. Was there any complaint made of it at the time to the authorities of the model school or to the Board?—Complaint was made by me, and I investigated it and I went to the parent. I know that the father is since dead. The child was withdrawn from the model school at the time, but my object was to learn was what I had heard true, when I found that this was quite true, as well as the other case in which the porter had gone in quest of the father.

8712. Do you recollect the names of the children of whom you have just spoken now?—The name of the first is Sloan, and the second is Canmer, very respectable people. Their parents are respectable people, and that is another objection I have. The last person that I have mentioned is of too respectable a class to send children to a model school. They are quite able to pay at a very superior school for the training and education of their children.

8713. Then do you think that it is the habit of persons to send their children to model schools on account of the cheapness of the terms?—Yes, I think so, my lord.

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8714. I believe at Belfast the pupils pay something?—They do pay very highly, as I shall state to your lordship by-and-by if you will permit me.

8715. Does the attendance of those better-class pupils tend to keep out the poorer children from the model schools, or is there room for both classes?—No, my lord; I don't think the model schools are suited to poor children at all. I think that the high charges and advanced fees, and the whole system and tone, are not at all what would encourage the poor to go near them; and I think that the education imparted in the model schools is given to a class of children whose parents would be able to pay for them at respectable, proper schools.

8716. Then is one of your objections to the model schools, that the charges are too high for the poor, and too low for the middle class?—I think so; for it is well known that some of the higher class people, in a very respectable sphere of life, take advantage of the model schools, to save money, and send their children there, with their servants on jaunting cars, and thus also their servants go to take them home again.

8717. Then you think that it is an unnecessary application of the public money, to provide education for persons of that class?—I do not think that the legislature ever intended to extend the National system of education to the higher orders, but that it should be applied to the lower classes of the community.

8718. Then you would advocate the abolition of those model schools?—For many reasons, my lord, for others besides the one that we are now speaking of.

8719. Will you mention the other reasons of objection which you have to the model schools?—One main reason, of course, is that the religious teaching is entirely excluded, and that that is manifested in the deportment of the children who are taught at the model schools. I can speak from my own experience that children trained in the model shools come from them with a tone that, I think, as members of society, is very objectionable. They to some extent become imbued with airs and notions that are unsuited to children; there is a degree of stubbornness, of indocility, of conceit about them, so much so that the children, whether boys or girls, when they come from a model school either to Christian Brothers' schools or to convent schools, are at once known, and until they are trained and brought into the tone of these schools they are considered a great drawback. I have a great objection altogether to the tone of the teachers themselves in the model schools. There is not a spirit of union or kindliness amongst them, but of bickering and criticism of each other which I should be sorry to see spread among little children, and among that class of persons whom we must look upon as being what I said.

8720. Would it be a satisfactory arrangement, if ministers of the different persuasions were attached to the model schools to attend to give religious instruction at stated periods to the pupils?—That was tried, my lord, before, and it turned out not to be either practicable or advantageous.

8721. Was it ever the case that the Board paid chaplains for their attendance at any of the model schools?—They never paid chaplains, but they had chaplains appointed to give religious instruction. There was at one time a Roman Catholic chaplain attending the model school in Belfast, but he was withdrawn by my predecessor, and his experience led me to the belief that it is not desirable to see the thing repeated.

8722. In what way did it work badly?—Well, the fact of two or three different clergymen coming to the school, brings immediately before the minds of the children the difference of religion, and instead of creating a harmony amongst them, it is the very best means to create disagreement and strife.

8723. Is it not the habit at the model schools to have separate religious instruction at stated hours?—It is given by the teachers.

8724. Then in what manner did the presence of the ministers raise that antagonistic and controversial feeling more than it would be derived from separate instruction by the ordinary teachers?—I dare say your lordship will see at once the effect that a clergyman going into a school of that kind must have upon his own community, and the influence his presence must have; and the kind of opposite influence also upon those of other communions. This must act necessarily: moreover the simple presence of a clergyman there would be a kind of acknowledgment that everything about it was right, whereas, in reality, unless religion is made to form a portion of the education given to the children a clergyman's presence would be wrong. He would be, as it were, approving of what was very deficient, and very deceptive.

8725. Did the behaviour of the children at the model schools deteriorate after the minister had ceased to attend for religious instruction?—I dare say that ministers still attend. No Catholic ministers attend; but I think, as I have stated already, that the deportment of the children is very bad—that their training in the model school causes their deportment to be very objectionable.

8726. Then I understand that the appointment of a chaplain to that model school in Belfast would not remove all objections?—I don't think it would. In the first place, he would have no control over the appointment of teachers, and would have nothing to do whatever with the literature that was introduced into the school, and so far too, as a clergyman was concerned, he would have no authority. All he can do is to give instruction at stated hours, but he cannot interfere with regard to abuses in different departments, and his presence would be a kind of screen over the deficiencies of the system.

8727. How would you propose that the masters of model schools should be appointed?—The Catholic Prelates, of course, you are aware, cannot consent in any way to have the appointment of teachers removed from their own control, and it is a function the prelates of the Church cannot abdicate. They must, somehow or other, have control of the appointment, either by way of veto upon an improper teacher, or by having the appointment of a person whom they know to be judicious; and from my own experience I can state to the Commissioners that a teacher whose demeanour is religious and whose deportment is proper will have more influence in forming the manners of children than the literature used in the schools would have. It would be very objectionable for the manager of a school, if he were a clergyman, not to exercise such authority or control over the teacher, or not to select a judicious and proper one—a person whose demeanour would be religious, and in every way circumspect and grave.

8728. Then are you opposed to any training establishment being maintained by the Board?—I think that any system of education with which the country may be blessed, certainly must have training schools; but that it would be idle to suppose that those training schools can qualify teachers for the different denominations by any one system of training. Any one system of training cannot turn out teachers qualified to enter a Catholic school, a Protestant school, or a Presbyterian school, simply from the same training.

8729. Do you advocate the training being left to voluntary effort, the Board regulating the qualification of their teachers on the result of their own examination and classification?—Not altogether, my lord. I think, a system of education that would be satisfactory to the country should be such as that the Government would have a control over it to a certain extent. The Government should be satisfied that, at all events, there would be a minimum of qualification which it would not recognise, and it should give assistance then to schools which would be conducted in a way that would prove that the country was receiving benefit from the Government support and assistance given to the schools; but the tone of the schools, the style of literature, and, above all, the religious training imparted in the schools, should be left in the hands of the clergymen of the various denominations of the children in the country.

8730. And how would you reconcile that with the exercise of such authority over training schools main-

tained by parliamentary grants as the State would require?—The State could appoint its Inspectors, who would be very competent judges whether the schools are efficiently worked, and whether the education imparted to the children, when they examine them, even in the secular branches, was up to the mark or the proper standard. If so, I think it would be the duty of the Inspector to approve of the schools, and say they were quite worthy to receive assistance from the Government. If they found that schools were inefficiently worked, and not giving satisfaction, I think they should withhold their certificate. Then I think that would cause the ministers of the various religions in the country to take care that their schools were efficiently worked, so as to give satisfaction to the Government that the proper *quantum* of instruction was imparted, and on the other hand, it would give the Prelates and the parents of the children every satisfaction and security that the religious training was, *pari passu*, given also.

8731. In your last answer do you speak of ordinary schools or training schools?—My answer will apply to both, because I don't conceive that the training schools can be properly conducted unless that the training will qualify the teachers for giving special instruction in the schools to which they would be devoted afterwards.

8732. Do you contemplate the training establishments being wholly managed by the Board, or, as in England, maintained by individual effort, and receive assistance only from the State?—I think that they should receive pecuniary assistance from the State, but at the same time be subject to certain reasonable rules which would give the State perfect security that the money had been properly and duly expended. I mean also that the teachers who go out to impart education in Roman Catholic schools in the country, should come from an establishment that would have the approval of the heads of the Roman Catholic religion.

8733. Do you contemplate the establishment being a purely Government institution, or being an institution under individual management, with assistance from the State?—Yes; but I think the Government control should be such over it, that it would still be a Government institution. I think the machinery of the establishment should be kept up by the Government, but the training, or instruction, or teaching, should come from a staff of professors or others put in by the ecclesiastical authorities, or with their approval, and what I say for the Roman Catholics, should, I admit, be the same for Protestants or Presbyterians. I conceive they are the parties who would best impart religious instruction. The Presbyterians, probably, may not think that the religious element is so absolutely necessary. I think, from the way public opinion is running latterly, the opinion is prevailing much that revelation might be dispensed with altogether, and I note that as one of the evils growing from the present system, for while we advance that principle we are likely to make the schools dangerous, and generate a bad spirit, a spirit that might not, perhaps, be in the direction of loyalty.

8734. Are there any convent schools under the Board in your diocese?—There are in the town of Belfast two large convent schools, and there is another in the town of Downpatrick.

8735. Are you satisfied with the regulations of the Board as regards convent schools?—Not altogether.

8736. On what points are you dissatisfied?—I might say, with regard to the teaching of the nuns, that the childrens' comportment and deportment is worth all the money they get. I would know one of the little girls trained by the nuns any place I met her, and what I say of the nuns I can say also of the Christian Brothers. Whilst the Sisters of Mercy in their schools give a superior education they are paid very badly. The Commissioners are aware they have only a capitation grant, and they are generally persons who, by their own vows, sever themselves from the world, and apply themselves to this, as one of the duties of their state, to educate the children in the country. With regard to the convent schools, I have to mention one case, and it is one that tells very much against the assistance or the convenience which the present Board of Education has given them. In a large manufacturing town like Belfast it can be very well understood by the Commissioners that in the factories we must have a large female population working hard from before six in the morning until after six o'clock in the evening, or thirteen hours a day. In the summer and winter seasons a large number of these poor little girls who are taken at a very early age from their parents' houses, some of them, indeed, not having parents in town at all, but drafted in from the various counties in the province to find employment in the mill, are left without parents to superintend or educate them, and thus very much, indeed, to their own discretion. Now, a large number of these children, amounting to about 500, have been got to attend the nuns' schools for two hours every winter evening, and the nuns, I must say, have specially an influence over that class of the female population that no other teachers could acquire. Ordinary school teachers could not in any sense acquire that influence that the nuns have over them. The nuns have brought, I say, to the number of about 500, these poor girls to their schools after working all day, and they there spend about two hours in reading, writing, as well as learning the Catechism, and they receive also a lecture from the nuns how they are to deport themselves, to keep from the streets, how to avoid bad companions, and bad associations, and the instructions with which they are imbued are valuable, I should say invaluable. Well, the nuns who educate these 500 poor girls find that the immense extra labour and fatigue is very highly taxing on their own efforts and constitutions, and knowing that assistance has been granted by the Board to other night-schools—that is, to girl-schools taught by seculars—they very naturally thought that by applying to the Board they could obtain some assistance, or that what might be called assistant-teachers would be granted at £6 or £8 a year each, or that monitresses might be appointed who would receive £4 or £5 a year each. At all events, they naturally expected some assistance would be granted to them. They have made every possible application on the subject without success, and I have even spoken to a gentleman, who was formerly one of the Commissioners of Education, with reference to it. When he heard the case he thought the thing was absurd, and that there could be no difficulty in getting assistance for the nuns educating these 500 girls, who, if not at the schools, would be doing nothing but learning mischief, or very probably be found in some of the immoral dens of that terrible town. This gentleman also made application on the subject, but failed too, and the schools are at the present moment without receiving the slightest recognition towards enabling them to educate those 500 females.

8737. Do the Commissioners of Education aid secular night schools in Belfast?—They do.

8738. For girls of that age?—Yes.

8739. What ages are the girls?—The girls enter the mills from after eleven years of age; and that class who would go to school remain there till they are twenty, and some much above that.

8740. Are these girls between the ages of eleven and twenty, not obliged to go to school for a portion of the day under the Factory Act?—No, they don't go to school, and if they did they would receive no instruction. These girls are too old for that. In fact, they are nearly all marriageable girls, but girls neglected in their youth, and who, perhaps, if they got any training at all, it was of a bad kind. I suppose the Commissioners are fully aware that the habits of factories and mills are not at all promotive of morality, or of what would be desirable in that class of the population; and it strikes me if the Legislature, in a wise spirit to promote the education of the poor, would wish to befriend that class, I could not conceive that there should be the slightest obstacle in the way of aiding the nuns, and of the Board giving them a cordial co-operation.

8741. Are there many other places besides Belfast where that class of schools would be required?—I

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think wherever there is any public employment that would keep the young girls away during the day hours, there should be a night school. It should be conducted with great prudence. It is a blessing that the nuns are able to obtain such an influence over the girls; that instead of their going probably to some vile haunts, they draw them to the school, and there, of course, imbue them with good notions, so as to send them home much better; and speaking of the morals of that class of persons, we find that the girls trained by the nuns are unquestionably the most moral of the population.

8742. Would you desire a special class of evening schools to be allowed in connexion with the convents for adult girls?—I would only ask that the Board would concede to the nuns the same or similar favours to what they grant to secular schools.

8743. How many of these secular evening schools for girls are there in Belfast?—There are many. There is no limit to them. Any person who wishes to establish a secular school in the evening has, like any day school, with regard to the attendance, only to show a certain *quantum* of sufficiency in attendance.

8744. Are there many ordinary National girls' schools under Roman Catholic managers in Belfast?—There are a great many. I dare say there are thirteen or fourteen, besides the nuns' schools.

8745. Do you find it more difficult to attach young women, at the ages you have mentioned, to these schools?—*These* would not go to a school presided over by a secular teacher. Their confidence is in the character of the nuns, who impart a religious tone, and instruct them in what girls ought to know.

8746. Are the nuns of the convent allowed to teach in schools outside their own premises?—They go out on Sundays to teach the Catechism to the children who are coming to confirmation, but they could not find time to give to all the grown girls. The grown-up classes would not go to a day-school, because they have attained to that age that they would blush to be seen going to a school, but in the evenings they slip out to the convent schools, and they there receive all reasonable instruction.

8747. Lord *Dunraven.*—In what year was the application made to the Board in this case?—The last application was made not later than two years ago, or within the last two years. I might state that the gentleman whom I asked to interfere said to me, after a conversation, that there was a great deal to be said on the matter.

8748. The *Chairman.*—Was there a formal application made in writing?—Yes, by the Superior of the nuns, not to one but to several members of the Board.

8749. That correspondence would be found among the papers of the Board?—I dare say.

8750. Lord *Dunraven.*—Was it to the Board or to individuals?—To individual members, I think.

8751. Not to the Board?—A formal application was made in the usual way through the Secretaries.

8752. The *Chairman.*—Do you know what answer was returned to the application?—Simply that it could not be complied with—that monitors did not work well at night-schools.

8753. What was the name of the convent that made the application?—St. Paul's, Crumlin-road.

8754. Have you any knowledge as to the sufficiency of the education given to children in the workhouse schools in Ireland?—I think the education there is very fair. In the workhouse of Belfast there is a teacher appointed with the sanction of the chaplain.

8755. Is the Belfast workhouse school under the Board?—Yes, the school is under the Board.

8756. Is the education there satisfactory?—I think it is just the same as in the common schools in the country. I should state, with regard to the common schools, that I think there is a great deal of what is laudable, and what is beneficial and advantageous in them, and that they have done a great deal of good, and are doing a great deal of good, and would do still more if the books were of the proper standard, and if the children were allowed to receive information by the senses as well as by the intellect, and if religion and the religious element were not excluded. Hence we look upon the common schools in the country as denominational schools, for they are mostly all that. There are Presbyterian schools and Protestant schools into which a Catholic never enters, and on the other hand, there are Catholic schools under the Board into which Protestants would not enter. Practically speaking, they are really unmixed schools.

8757. Is it unnatural that in places where each denomination is sufficiently numerous, and sufficiently rich, to maintain a separate school, the schools should assume a congregational character?—Very often, of course, the schools are attached to a church, or are near a church or meeting-house, and they assume a congregational character; but very often, also, the clergyman of a congregation will become the manager of 12, or 16, or 18 schools, scattered over the town in various parts, and I consider that that is rather objectionable. If a clergyman wishes to have National schools for the wants of his congregation, one, two, or three would be sufficient; but for a man to multiply schools leads to what might be dangerous. They might make them subserve objects that would not have been contemplated by the legislature.

8758. Is your lordship a guardian or visitor in any way of the workhouse of Belfast?—I am not a visitor. Of course I go there to give confirmation to the children; but there is a regular chaplain appointed to the workhouse.

8759. Are you able to speak as to whether the educational staff is sufficient in workhouse schools generally?—I dare say for the number of children the educational staff is sufficient.

8760. Do you desire any alteration in the relations of manager to the Central Office?—The relation or connexion between the manager and the Central Office is very fair, provided the manager had power over the books. I think it would be right that the managers should have a central body to whom they would be accountable, and with whom they could correspond. So far as that connexion is concerned I don't see anything to object to in it. I have heard many complaints as to the wonderful delays in the answering of correspondence, the receipt of salaries, and all that kind of thing; but, however, that is in the machinery of the business department. If there is any defect it is there it is.

8761. Are not these delays caused sometimes by inattention on the part of the managers?—I think not. I know of no instance where the delay has been caused by the manager. In none of the instances to which I refer has it been caused by the manager.

8762. What is your opinion as to the salaries of the different classes of masters and mistresses? Is it sufficient?—I agree with the general opinion that the salary is not sufficient. With the present increased price of provisions, in every way, and considering the fact that teachers are supposed to dress decently, and to assume a higher style, and acquire and keep up the influence they should exercise over the scholars, I do not think the salary is at all up to the mark it should be.

8763. Are you prepared to state what you consider the rates of the third class should be?—You will not get a young man now willing to devote himself to the teaching profession, unless he would have the fair promise or prospect of handsome remuneration, because as a bookkeeper and when he would be confined for only five or six hours a day, he may, if he be an intelligent person and of good address, get into a situation very easily, in which he will receive far more money.

8764. If the salaries of teachers were raised do you think it would be desirable to make it a rule that no teacher should be allowed to continue in the lower grade of second division of third class above three or five years?—Well, my lord, a teacher I think should have a prospect that when he has spent a number of years in the service, like a soldier who is drilled and exercised, he should be superannuated at some time with a pension.

8765. That is not the question?—I know, my lord. I add he should have a prospect, that after working hard for four or five years and that he could show to the

satisfaction of the Inspector that the work was done in a fruitful way—that the results were satisfactory, he should then receive an increase of salary. I think they should hope in three or five years to be able to look forward to that.

8766. Do you think if the pay of the teachers was increased it would be desirable to retain in the service for more than three or five years those teachers who have not succeeded in raising themselves above the second division of third class?—Well, I think after a person has entered on the profession of a teacher, and that he has received any kind of qualification, it would be very hard to turn him off and send him adrift to seek another employment or profession. I would take it for granted he should not receive the qualification of being able to teach unless he were so, and once appointed I think he should continue to act for twenty or twenty-one years, or any reasonable time, until he was unfit for the hard active work a teacher has to go through, and then he should receive superannuation.

8767. Does it not happen that a teacher who gets a low classification at first, in the course of a few years is able to raise himself to a higher rank?—Clearly, my lord; but I understood your question to be whether or not with reference to a teacher who had been once appointed, and who had not succeeded after three or four years in attaining a higher rank—it would not be desirable to let him go from the teaching altogether. I thought that was the question.

8768. Do you consider that a teacher who after three or five years is unable to raise himself above the second division of third class is a useful servant of the State?—No. There are some teachers who are themselves indolent, and who will not apply themselves at all, and who, therefore, of course will neglect study and neglect the public examination, and will miss being promoted. I don't see that they could receive any greater punishment than simply to let them remain at the lowest standard of the pay, and if the manager of a school thinks fit he could dispense with his services, and an influence of that kind operating upon the teacher would be the only kind of punishment to which you can well subject him.

8769. Do you think it would be unfair to the State to decline employing that class of man when he showed himself incapable of improvement?—If your lordship supposes the State has at all engaged him—has first employed him, I think it would be very unfair to turn him out, but I think it would be fair not to promote him, and it would be fair for the manager, if he were not satisfied with his tact, and application, and success in teaching, to get rid of him and let him get another school if he could. That is constantly happening. There are constant changes in that way. If I had a drone of a teacher in my school who simply cared if he had the average number of pupils, and who kept his school untidy, and let the children be untidy, I would tell him I would dispense with his services just as you would do with a servant in your employment.

8770. Have you had reason to complain of the non-observance of the rules as regards religious instruction?—Yes, I think that the rules of the Board are, in many cases, nugatory, and I think they are defective. I have taken a note of two cases in which I know that at the present moment, notwithstanding the change made in the rules of the Board, the Board's provisions for security are set at nought. They are both in the county Antrim. One is at Cairncastle, on the Antrim coast, and there, on Saturdays, religious instruction is given to the Catholic children in Sacred Lessons and Sacred Poetry. The teacher of that school explained to the Inspector what he was doing, but the Inspector, if he is to be believed, took no exception, and did not note anything wrong. The nspector visited that school on the 19th February and on the 20th October, 1867. The other school is not far from the first, and religious instruction is also still imparted there to the Catholic children by a person who is many years registered as an Episcopalian. That has been going on within the last six months. I don't think it is possible for the Board to superintend all the cases, nor do I think that even the manager can, himself, thoroughly give security against these infractions occurring where the teacher is permitted at all to give religious instruction to every one. If religious instruction is given by the teacher to any religion—Roman Catholic or Protestant—there is no security that he will not go over the mark, and say something he ought not to say.

8771. Are you satisfied with the action of the Board in those cases in which infractions of the rules are brought under notice?—It is so difficult to move the Board to act in a case of that kind, that if I had a case of the sort I would be slow to set the Board in motion. It would be a very strong motive of conscience that would make me write a letter asking them to move in the matter. I would feel it hopeless to get anything done in any reasonable time besides its being odious to do so.

8772. Have you known any cases where, in consequence of the mixed education system, any child has been induced to change his religion?—I have, my lord. I have known a case to have occurred in Belfast.

8773. Are the cases numerous?—No, not numerous, where the change will be plain and positive, but that the influence is in the direction of proselytism I have not a shadow of doubt.

8774. Does it often happen in the north of Ireland that in the class of persons who attend common schools a change of religion takes place?—Not in the common schools in the country districts. I think the common schools have protections and securities that are not to be found in the training schools. All our common schools, or nearly all, are under the management of the clergy—the parish priests or curates being managers of nearly all the schools we have. That is the case nearly over the country. Of course there are some lay managers. The manager has the appointment of the teacher, and he knows the morals of the teacher, or at least knows as much as to give him security that everything will be correct in the school.

8775. Are changes of religious belief common among grown persons among the working classes in the north of Ireland?—They are indeed common from various influences—I suppose both one way and the other.

8776. Do the gains and losses balance themselves pretty evenly?—I don't know indeed. I don't think we have any reason to complain. I don't think we are on the losing side in that way; but the losses are generally in the higher classes of society, where there is something more to be expected I suppose.

8777. Mr. *Gibson.*—At what time do the girls go to the factories?—At half-past five in the morning.

8778. At what time do the factories close?—At six.

8779. At what time do the girls go to the evening school?—Those children will go direct from the mill to the convent school without going home at all. It is extraordinary what these poor little children will do. They will take a small piece of bread with them in the morning, and then some one will bring them a little tea or coffee, and they will take that at nine o'clock for breakfast. At two o'clock they will go home for dinner, or they will bring a little dinner with them, and at the close of their work they will go to the school, and after leaving it they will take their supper when they get home.

8780. I thought you spoke of girls of an advanced age?—Yes. They are from twelve up to twenty, and above that.

8781. Now at what time does the school commence?—They generally leave their work about half-past six o'clock, and the school commences about seven.

8782. At what time would they leave the school?—About half-past eight or a quarter to nine. They generally spend two hours in the school.

8783. Do you think in a large town like Belfast, at particular seasons of the year, it is a desirable thing for young girls at that time of life to be going through the streets of a crowded town to some distance from the convent school?—It would be a great advantage if there was some distinct place to go to where they would receive instruction, but if they had no specified place to go, they would stroll about the streets, and they would see mischief, or perhaps go to the dancing-rooms.

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8784. There can be no comparison between the convent schools and the dancing rooms?—Perhaps you are not as fully aware as I am of the dancing rooms.

8785. Might they not go to the dancing rooms after leaving the schools?—The class of girls to which I refer would never do that. When leaving the schools the nuns would say—"Take care, and be modest when you walk along the streets, and do not let your voices be heard," and the girls would obey the admonition.

8786. You think it is safe for them to go to the convent school after coming from work, and to go home after half-past eight?—It is a positive blessing that they do go, for if they did not go there they would be in mischief. If you had ever been in the working districts of the town, your ears would have been disedified by the language of some of the girls there.

8787. In what other schools in Belfast are there girls' night-schools?—The Presbyterians have them. In fact, they are connected with any secular schools at all.

8788. I mean for girls' schools. There are a large number of boys' schools, but I cannot recall to my own knowledge, nor do I see any list of girls' evening schools in Belfast—I only see male schools?—Yes, there are girl-schools—and like the male schools are taught by seculars.

8789. But don't you think there is a difference with respect to young men going to night schools, and young girls going to night schools, and that one would be exposed to danger that the other would not?—If you spoke of a country place, where the girls would have to travel along a lonely road, your observation would be very correct, but I am speaking of a town like Belfast, where the girls would necessarily be in some mischief if they had not some place of attraction to go to to learn good.

8790. I think you said you applied to the Board for a grant for enlarging your school in the first instance?—I did.

8791. Where was that school?—In Loughinisland, county Down.

8792. Are you aware of the general rule of the Board that "Before any grant is made towards building a school-house, the Commissioners are to be satisfied that a necessity exists for such a school, that an eligible site has been procured, that a satisfactory lease of the site will be executed to the Commissioners in their corporate capacity." Did you know of that being a rule of the Board?—I object to the rule. That rule, with great respect, precluded me from getting the assistance which was absolutely necessary under the circumstances.

8793. Would the Board be justified in giving money to be expended on a site, the lease of which was unsatisfactory?—So far as security was concerned the site was secure, but I could not give a lease. The Board would have run no risk at all.

8794. The question was, to have the school vested in the Commissioners?—The requirement was to have a lease of the site. The site on which the old school had been built had been cut off from a portion of ground that had been assigned for the site of a chapel. There was no lease, and I could give no lease of the site, but it was appropriated for the purpose of a school, and would remain there appropriated to it.

8795. This school-house was built on the chapel ground?—Yes; but outside it.

8796. And included in the original grant of the ground on which the chapel was built?—I had no original grant. It had been built before I went there, by my predecessor. A boundary wall separated the chapel and school-house completely.

8797. The *Chairman.*—In whom was the property of the chapel vested?—In my predecessor and two others, I believe. I have no lease or document connected with it.

8798. Mr. *Gibson.*—A satisfactory lease could not be made out?—I don't think a lease could be made out, but as it was in the very centre of a populous parish, where the necessities of a school were very great, for we had a mixed school of boys and girls with an average attendance of forty, I think the Board might have given assistance. I succeeded, by the copper collection, in establishing the school, and was able to raise the average of males to eighty and the average of females to a hundred.

8799. The *Chairman.*—Do you think the State should provide school buildings on a site which might be taken away from them the next day?—I think there ought to be discretionary power left in the Board by the State if they want to advance education in the country, and where the wants of such education are clearly known, they ought to grant aid for that purpose. What security had the Board for granting £25 before that, for fitting a thatched house as the school. They granted that to three trustees, but when I wanted to make the school suited to the purposes of the locality they would not assist us unless they got a lease of the site.

8800. What was granted to the three trustees?—£25 by the Board.

8801. Would that be more than sufficient to provide school furniture and school apparatus?—Of course it was. The money was employed in plastering and fitting up the inside of the house; but I should mention to the Commissioners that the Board at first had not made that stringent rule which you have read to me, and at first they acted in a more munificent way with regard to the schools.

8802. Was that rule in existence at the time you made the application?—Yes; but exceptions had been taken to the rule through the length and breadth of the country. It was because it operated so hardly on the spread of schools where they were wanted that that rule was objected to.

8803. Mr. *Stokes.*—Is your lordship's argument against the rule or against the decision of the Board in the case to which you refer?—I could not find any facility under the Board of building a school for the wants of the people. I don't know whether it was from the act of the Legislature or the Commissioners, or from whom it was.

8804. Mr. *Gibson.*—I think you mentioned that you applied for an assistant for the school?—I did.

8805. Had you a paid monitress in the school then?—Not at that time. The school had only been in operation for some time, and it had succeeded so amazingly that the teacher, having brought the average of girls up to the number of 72½, found herself totally unfitted for the work, and she stated that she could not get on with the school unless she had some one to assist her. I felt myself that it was impossible she could get on, and I made the application in the usual way for an assistant.

8806. You had no monitor at that time?—No, we had no monitor.

8807. Did you get a monitor afterwards?—We got a great deal more. They became generous afterwards.

8808. You tell of the harshness of the Board?—I am only stating this with regard to a large working school that there was not a teaching power left at my disposal, to enable me to conduct the school properly.

8809. At the time you made your application the rule was that—"The Commissioners will not grant a higher rate of salary than the above to an assistant teacher (that is £15 for males, and £13 for females), even if classed; nor will they consider any application for a grant of salary to an assistant in any school in which there is not a daily average attendance of at least 75 pupils?—Yes.

8810. You did not come up to that?—No.

8811. Although you were near it?—The Commissioners, however, gave me the assistant afterwards without the 75. What I complain of is that whilst refusing the assistant first to me, they allowed one to a model school with an average attendance of 38, and to another school—a common school—with an average attendance of 60. I complain of the partiality.

8812. The *Chairman.*—Name the model school to which you refer?—Ballymoney.

8813. And the common school?—Donegall-street, Belfast.

8814. Mr. *Gibson.*—Who was the patron of the common school?—Dr. Denvir.

8815. Then it was a Roman Catholic school?—Yes; it was Roman Catholic. It is now a Christian Brothers' school.

8816. It was a model school that got the assistance before that?—Yes; the Ballymoney Model School which had the average I tell you at that time, when I was refused assistance for my school, which I believed had claims far superior from the hard work we had in bringing it up, and from the little assistance we got from the Board before that, and being compelled to apply the pence of the poor farmers—I should say rather their halfpence—to the purpose. I thought it a great hardship that poor persons in time of famine should be obliged to apply the copper collection at the doors on Sundays to build a school when there was a Government fund for the purpose.

8817. I think you mentioned that in these schools of yours the religious instruction was given on Saturdays?—Yes.

8818. Do you consider there should be a regulation of that kind under present circumstances, or a general regulation to the effect where there is a diversity of religious opinion in a school, or where the majority is of one denomination, that the religious instruction should be confined specially to one day in the week?—Not by any means; on the contrary, I was obliged to make that arrangement on having the school connected with the Board. It was rendered necessary that I should select a time for religious instruction, and I preferred to set aside a day in the week when the school would be open to all comers, that there might not be anything harsh or grating to the ears of other children; but I would prefer certainly to have the religious instruction every day, and if necessary every hour of every day.

8819. When you say you prefer to have the schools open to all comers, do you mean open to different religious denominations?—At that time, I felt it should be for the advantage of the Board to have the religious instruction open to all. I have since changed my mind with respect to that.

8820. Your opinion is changed with regard to the mixed schools?—I felt that when children received a mixed education on secular matters, no great harm might result. My experience of the working of schools since that time has taught me to believe that children are much deteriorated in their morals and manners by having religion separated from the ordinary instruction; and I would not now be inclined to set it apart for one day in the week.

8821. I understand you object altogether to having schools where children of different denominations attend?—If a Protestant or Presbyterian child would have no objection to one of our schools, I would have no objection to him. The system in the school would conduct itself, and it would not enforce its views on others.

8822. So far as the duty of the State is concerned, as in Ireland, is it your opinion that it should provide separate schools for each religious denomination?—I think it is the duty of the State to provide schools with religious instruction, and I think the Government or State not doing that, will soon find itself retrograding and becoming Pagan. I believe the moment you take away the religious element, you take away the sanction of the conscience of the child whom you are educating; and when you remove the sanction of conscience, I don't see what is to prevent the children from becoming Pagan.

8823. So far as the action of the State in the schools is concerned, do you think it should endow each religious denomination, in respect of its schools attended by the children of that denomination?—We are speaking of a Christian State, my lord; and I believe it to be their duty to give every moral and monetary help to the education of the children, but allowing it to the children of each denomination to have the religious element going along with the education, so as to have the sanction of conscience secured.

8824. That is to make each school a little church, in which the children will receive religious instruction, and secular instruction *pari passu*?—Just in the same sense that each family is a little church.

8825. I am not speaking of a family, but of a school?—A school is a family.

8826. A father is the head of a family, but the State is the head of the country?—And the State has its duties towards the whole country, as the father has to his family; and the State is not to interfere with the conscience of any, but to give freedom to all.

8827. Does not the view you put forward imply this: that the State must actually endow a teacher having charge of the religious instruction of every particular denomination throughout the country; and, if you will not allow children to mix together, it is your duty, as far as you are concerned, to keep yours separate?—The State will do that. The separation takes place at the church and chapel doors on Sundays.

8828. That is the voluntary act of the people?—It is.

8829. Not of the State?—The act should be left voluntary with the people or the children to go to a school where they will get religious instructions mixed with the secular or not, as they choose.

8830. Now the books that you wish to have in the schools partake of the character of the religious teaching you would wish to impart?—I do not mean dogmatic teaching.

8831. You wish to have books in which there was a strong infusion of religion?—Pardon me; you mistake me in saying that I want to impart religion by books merely. The most important part of the religious element is given in what I would call, in a borrowed phrase from a Presbyterian clergyman—"in the surroundings of education."

8832. These surroundings of education are partly, I think, pictures and prints that would illustrate Scripture history?—Yes, and they are also the deportment of the teacher, the tone of the teacher, the air of the teacher, and the particular habits of the teacher, and everything of that kind, I include in the "surroundings of education."

8833. The "surroundings" you desire would be altogether Roman Catholic?—Clearly for Roman Catholics.

8834. And a Presbyterian or Protestant child could not go into a school where those "surroundings" would, of course, be opposed to all religion he should be taught?—Very naturally; but in some instances Protestant and Presbyterian parents send their children to Roman Catholic schools, and choose to do so. That is their own matter, however. I don't say whether they are right or consistent in doing it. It is entirely for their own judgments.

8835. You are aware it is not compulsory for any patron or manager of a school to use the books of the Board?—I am quite aware of that; but it amounts to what is compulsory; for if you don't use them, how are you to get others? The Board make it compulsory, inasmuch as they don't make a selection possible.

8836. I rather think the Board don't make it compulsory?—They give a premium for using their books in this way, that they give their books at half-price; but they will not give any others at half-price. I would be delighted if they should. I would take the Christian Brothers' school books to-morrow, if the Board would put them in their catalogue.

8837. The *Chairman.*—The question of the books would be a question of expense?—Yes; and that is an important item in the management of the schools of the country where the children are poor, and not able to pay anything.

8838. Mr. *Gibson.*—You have referred to a case in the model school where the pupil teachers established a mock tribunal of confession. I believe that was in the agricultural training establishment in Belfast?—Yes; in the pupil teachers' boarding-house. It was among the pupil teachers of the model school.

8839. You are aware, I presume, that the teachers who were active in that matter were expelled, or at least that one was expelled?—I am not aware what was the issue, but I am prepared to believe that that was the fact. Where such a thing could have taken place I am bound to say that the training is not satisfactory.

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8840. Boys will be foolish anywhere?—I don't mean to say the heads of the establishment would approve of it.

8841. You spoke of the difficulty in the matter of infringement of the rules of having them brought before the Board?—Yes.

8842. There must be an inquiry made when anything of that kind is represented to the Board, and with so large an establishment as the Board has, it must occupy a great deal of time. Do you think that the sending of the porter to make an inquiry whether the father of a child concurred in the representation of the mother when she came to the model school in Belfast, and desired her child to be registered as a Roman Catholic, the father being a Protestant, was an unkind act, or an act which implied any leaning on the part of the teacher or on the part of the manager of the school one way or other further than to ascertain the fact?—In the first place, I think it was not to ascertain the fact, for if it were, the porter is not the official to send on such a message.

8843. Was there any objection to that?—In no educational establishment, where the porter is to open or shut the gate, or go an errand of another kind, should he be employed on such a matter as to determine the religion in which a child is to be registered. If you delegate that to the porter it is increasing the difficulty, and I think it was objectionable to do so.

8844. Do you think it would have been proper for the teacher himself to have gone?—No official about the model school should go outside the precincts of the school to interfere with the parents of a child, or to raise a quarrel probably between two parents of mixed religion. The officials in this case should have been satisfied with the information given, and have kept by their own rules if the rules permitted them to register the child as described, and if not let the child go home, and they would then have done their duty.

8845. Is it your lordship's opinion that the father is the person who ought to be consulted first as to the religion of his child?—I could not say I would transfer over to the father or mother exactly the religion of the child. I could not make a bargain. If the father has a conscience, and believes his own religion to be the true religion he should try and have his children of his own religion, and I would say the same of the mother if she believes her religion to be the true religion. She also has the task imposed on her to rear her children in the true religion. I don't care which of them it is.

8846. I hope you will not consider me offensive in putting this question?—Not at all.

8847. Suppose the father in the case in question had been a Catholic, and the mother a Protestant, and she came to the school and represented that she wished to have her child registered as a Protestant, the father being a Roman Catholic—would your lordship have the same opinion as to the propriety of making an inquiry?—I may answer that question by simply saying that such are my impressions about the whole tone of the model school, that the case you put would never occur, for if you reverse the case and make the other person the Catholic, the officials would never have sent to inquire.

8848. That is an impression on your mind that I cannot remove?—That is my opinion.

8849. Mr. *Stokes*.—In this particular case how was the religion of the father known?—The mother had two girls, and when she brought them to the model school, and they were about to be registered she was asked by the teacher who was taking down the names "What is the name?" She told it. "What is the father's name?" She told. "What is the religion?" "Roman Catholic." "Is the father a Roman Catholic?" "No, he is not." "Well, we cannot register the children until the father comes."

8850. Is it the practice of the teacher to ask the religion of the father?—The rules of the system require that the religion should be entered.

8851. Of the father?—The religion given at the time.

8852. Mr. *Gibson*.—The religion of both parents is taken down?—The authorities of the Board I believe, admit that they had no right to go beyond the simple asking of the question—what religion are the children to be? I am not defending the mother in taking them there, for I believe she was taking them to a place where they would be in danger.

8853. Rev. Dr. *Wilson*.—Can you state the number of teachers of different denominations in connexion with Belfast model school?—I could not correctly. It would only be by guess.

8854. Can you state the number of Roman Catholic teachers, and assistants and monitors?—I think at present there are about three Roman Catholic female teachers, and two Roman Catholics among the male teachers. I should rather prefer making myself more accurate in giving that answer. I may state that the reason of that is simply that after having, by reason of experience, found the model schools were dangerous we withdrew our children from them, and we don't look after them now or give encouragement to them.

8855. Mr. *Gibson*.—Your lordship mentioned that you thought the model schools not suited to the children of the poor at all?—Yes.

8856. And that the poor are not able to pay the high charges of those schools?—Yes.

8857. Is your lordship aware that the charge is apportioned to the ability of the parent, and that the child of a poor parent is not obliged to pay more than one penny a week?—Yes.

8858. You don't think that an excessive charge?—Besides that charge, these poor children require an amount of dress which a parent, earning only nine shillings or ten shillings a week cannot spare out of his week's wages, and he cannot dress his children so as to go and associate with the more respectable little girls going to the model school. With regard to the boys, it is the same, and sometimes the parents are not able to give the penny a week. These do not give it at the other schools, and in many cases the fees of the school children are paid by the St. Vincent de Paul Society, the parents not being able to do it, and that class of parents therefore cannot send their children to the model school.

8859. If they are not able they do not pay?—Yes. You will see what I have said in the cost of the two establishments—that is, the prices and charges for the education per head in the model school, and in a common school—that in a common school it will range from eighteen shillings to twenty-five shillings per head per annum, while in a model school it will be four pounds per annum.

8860. But that does not arise from the amount of fees paid by the children, but from the salaries or the amount of payments made to the teachers?—It arises from the simple fact that the teaching power or the teaching staff imparting education to any number per head will, in a common school, cost from eighteen shillings to twenty-five shillings a head, whereas in a model school it will cost four pounds a head, and if a contrast of the two be made with what happens in the Christian Brothers' schools it will be more marked. The cost of the education in the Christian Brothers' schools is only nine shillings per head.

8861. The Christian Brothers are under a vow of poverty?—Yes.

8862. And they receive no payment for themselves?—No.

8863. Well, that is so much accounted for?—I am including their support in the charge. The Christian Brothers receive so much each per year for support, with his free lodgings, and so forth. Including all that as a charge, the education of the Catholic children per head in the Christian Brothers' schools is 9*s*., and in the nuns schools 10*s*. per head, and I am satisfied that the education given by the Christian Brothers or the nuns is in every way, in secular knowledge and in Christian deportment—and quiet, civil tone of manner, and all that, much superior to the other.

8864. You have said that chaplains to the model schools have been tried, but that none are now appointed. Looking at such a school as Belfast, do you

think it would not require such religious superintendence as you would consider necessary? Do you think it would not require the constant or daily attendance of a chaplain of the Roman Catholic persuasion to carry out fully the special religious instruction which might be necessary?—I think the religious instruction that ought to be given with the other instruction is more of the general kind than the special.

8865. We will speak of the special—suppose that to be given at all?—I don't know what special religious instruction you would give except for half an hour or an hour each day, and that would not keep a clergyman all his time.

8866. I believe there were 271 Roman Catholics in 1866 attending the model school in Belfast?—The number is much diminished now, because since that time the Christian Brothers' schools have been opened in two parts of the town, and another school in Milford-street, very near the model school; and another in Conway-street, and they have taken a large number of Roman Catholics from the model school. There are fewer there now than there were in 1866.

8867. You do not think it would be desirable to have a chaplain for them exclusively?—I think with the working of the machinery a chaplain would not be able to do much good.

8868. Suppose that you look at the model school as a family—a large family—or we will say a large dwelling-house where there are numbers of families of different denominations, would it not be the duty of the Roman Catholic clergymen of the parish to attend to that house, and to watch over and minister in religious duties to the inmates of his own persuasion?—When you speak of a large family I suppose you speak of the civil or social duties to be discharged.

8869. I mean to speak of the cure of souls of that family?—I think it impossible that a chaplain can in a model school be of any use unless his supervision is permitted to penetrate through every branch of education in it, and if you exclude him from one and permit him only to give religious instruction to his children he is out of place in that school.

8870. Does your lordship not think the presence of one of your curates, or a chaplain appointed by yourself to discharge the religious duties in that place, such as he could discharge, would be much better than having no religious instructor or guide at all to watch over the morals of the children?—I think his presence would be giving a false security.

8871. So far as his presence goes it would tend to the security of the Roman Catholics?—It would make the parents believe that they are doing quite right in allowing their children to receive instruction in that way, whereas, I believe they would be acting wrong in receiving instruction without being properly imbued with a true religious spirit.

8872. Are you aware whether the parents of those children at Cairncastle, and the other school, have sanctioned the attendance of their children when receiving religious instruction?—It is very questionable whether the parents know anything about it or not. The parents have no other school to which to send their children. They have no choice.

8873. Is that within the last six months?—Yes, or less.

8874. Are you not aware that by the rules of the Board no Protestant teacher is permitted to impart religious instruction to Roman Catholics until he has the written authority of the parents?—Yes.

8875. And to keep a record of it?—In these cases no notice has been sent to the parents.

8876. Was it represented to the Board, or made known to the Board that these teachers had acted contrary to the rule as it now stands?—I don't think it has been represented to the Board, but I mention it to show that the rule made by the Board is not a security.

8877. There may be infractions of rules in any school under any system that may be devised?—It is right that I should mention to the Commissioners that it would be a difficult thing—at least, a peril, or it would be an inconvenience to represent to the Board that a certain infraction was going on, so as to cause a public investigation, because it might bring a good deal of odium on the party complaining. It would not always be easy to do it.

8878. I should say with great respect, that if a person in your lordship's position knows of a breach of the rules so important, it would be your duty to inform the Commissioners, so that they might have an investigation, for unless there is some superintendence of that kind it might be done everywhere?—If I did so it would be tantamount to an admission on my part that that security would be ample. I do not think it is sufficient. If I did inform them, it would induce them to take action, but that would not be security for non-interference in religious matters.

8879. The *Chairman.*—Is your lordship prepared to offer any opinion as to the constitution of the National Board—whether it should remain as at present, or whether any other constitution is desirable?—I have not turned that point over in my mind. I do not think it would make any great difference what would be the constitution of the Board if the Board had rules to guide them which would be unobjectionable.

8880. The Earl of *Dunraven.*—Your lordship has no opinion as to the comparative merits of a Board constituted on the principle of the present Board, or a Board paid by Government?—No, my lord. I think a free Board should work well enough if you could rely upon the members of it attending to their duties; but, I think, from our experience of free Boards, you generally find the attendance is not as exact as you would wish. That may lead to very important questions being debated in the absence of very useful members.

8881. The *Chairman.*—Assuming a paid Board, have you any preference for a permanent Board, constituted like that of the Irish Poor Law Commission—of permanent Commissioners, or for one constituted like the English Poor Law Board, with a political, a parliamentary chief?—By whom would the Board, first of all, be appointed?

8882. By the Crown?—Then, I should say, if the Crown will appoint a Board, it would be very desirable the Crown should be, in some way or other, advised in the appointment, because the appointment of a Board to manage education, simply and solely by the Crown might lead to the appointment of persons inadequate. I dare say this is the case with, perhaps, many of the persons appointed. They might not understand the wants of a certain section of the community, and might be carrying out a system very unsuited to that section of the community without knowing it. In the appointment of the Board, I think it very desirable the members to be appointed should be known beforehand to be properly qualified. I don't mean that they should be so merely intellectually, but that they should thoroughly understand the religious wants of the various sections of the community, and know how to provide the proper training for the various sections.

8883. Rev. Dr. *Wilson.*—To whom do you refer as the parties to advise the Crown under such circumstances?—Well, I should suppose that so far as the Roman Catholics are concerned, there is no one who would be qualified to act except the bishops.

8884. The *Chairman.*—Supposing the Board to consist of one or more paid officers, are you prepared to express an opinion as to whether that should be a Board removable with changes of Ministry, or composed of officers—as the Customs of Inland Revenue—appointed practically for life?—I am afraid a Board removable, on the going out of the Government, would be merely a political Board. I don't think that in a question of this kind mere politics should enter as an element. As far as my own opinion goes in forming a notion of what means should be adopted in appointing the Board, I should say the confidence of the bishops of the Catholic Church should, at all events, be had for the persons who constitute the Board.

8885. Mr. *Stokes.*—Do you mean that their confidence should be given to every member?—I mean that the prelates of the Catholic Church should feel satisfied that the persons appointed members of the

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Board were persons free from bigotry and prejudice, and were persons who would fairly and conscientiously carry out the system, without using it in the slightest way as an engine of proselytism—that they would be a class of men of that character, and that the bishops would be so satisfied.

8886. Would you constitute them of different religions?—I have no objection to a Board of different religions in managing a matter of this kind, provided they will leave the training of the children to the bishops' control.

8887. Would you expect Catholic bishops should have anything to say to the members of the Board not members of the Roman Catholic Church?—No, except that so far as the training of Catholic children was concerned, that the Catholic bishops should feel the greatest confidence that the teaching of the children should be safe in the hands of a Board so constituted.

8888. Rev. Dr. *Wilson.*—Do you think Ireland would furnish a small Board composed of such men?—I have no difficulty in saying the Catholic bishops of Ireland will suggest the names of many persons in whom they will have abundant confidence, and who will be well qualified.

8889. Master *Brooke.*—I think I understood your lordship to say that the model schools had been found by experience dangerous to the young people of your Church?—Yes.

8890. Is that as to faith or morals, or both?—As to both.

8891. Will you explain in what respects are the model schools dangerous?—They are dangerous to faith in this way—that the children are trained under a system which excludes religion at that time of life when its influence is most necessary for the proper training of the mind; and they are dangerous to morals in this way—that the model schools put notions into the heads of the teachers which are unsuited to their position in life.

8892. Now as to the exclusion of religion, are they not carried on on the same principle precisely as the ordinary National schools?—No; in the first place the appointment of teachers is entirely withdrawn from the Church, and the Church has no right in any way to interfere at all, except by mere permission. The Church has no right in any way to check abuses, or to suggest this or that change, either as to the conducting of the literary department, or anything else connected with the schools.

8893. The teachers are appointed entirely by the Board in Dublin?—They are, all the teachers.

8894. But is there not a vast number of National schools where the appointment of teachers is either in the hands of Protestant landlords or independent Roman Catholic gentlemen, who nominate their own teachers without directly consulting the bishops of your Church?—Certainly, but the bishops could not approve of that.

8895. You include schools of that kind in the same observation?—I do. I stated, with great respect, that the common schools are in reality denominational schools, because those which are attended by Catholic children are taught by masters appointed generally by Roman Catholic clergymen who are themselves the managers.

8896. You confine your approbation of ordinary schools to schools of that character?—I do, certainly, where a proper religious control is secured.

8897. You are aware, I am sure, that there are a number of Protestant landlords who have established schools for their Roman Catholic tenantry, and appointed Roman Catholic masters and mistresses for them?—Yes, but I would object to a Protestant landlord being the judge of a Catholic teacher's qualifications. The morals and deportment of a teacher might appear very good to a Protestant landlord, and yet would not be such as would give a bishop or parish priest confidence that he was a teacher who could really be entrusted with the education of the children.

8898. Would you place a veto in that case in the hands of every parish priest, or the bishop of the diocese?—I think the veto as to giving proper education should rest with whoever was pastor of the scholars.

8899. The parish clergyman?—Yes, of course, the parish clergyman is responsible to his bishop for his mode of acting. When the bishop visits the parish and examines the schools he will know whether the teachers are proper practical Catholics; whether they are imbued with a proper spirit; whether they are peaceable, industrious, and sober. He has to look into all these. If they are not so, it is his business to call the parish priest or patron to account.

8900. With regard to the model schools, the prohibition of the bishops has had a very strong practical effect, and many children have been withdrawn from these schools by reason of it. Has the same prohibition been applied in effect to the schools we are speaking of?—To all the schools not under Catholic management, but to the model schools particularly. The parents are required to keep their children from schools which are considered dangerous. These schools are all considered dangerous which have not a religious security granted in the appointment of the teachers.

8901. Which, in fact, are not under the management of the Roman Catholic clergy?—Either that or some person of whom he approves.

8902. May I ask, in point of fact, whether you are aware of a similar diminution in the attendance of scholars in schools of that character; has the prohibition been successful practically?—I think the prohibition has taken effect only in proportion as schools have been opened, with a proper security, to which the children could go.

8903. You must have a school you can approve of before you can condemn an existing school?—Certainly; because if you have not a school to which the children can go with safety, you have them exposing themselves, then not willingly or culpably to danger; but if you have a school with proper safeguards, then there is no excuse for a child exposing itself to the danger which may be imminent in going to the other school.

8904. There may be cases in which a Protestant landlord, in having established such a school, may happily appoint such a master and mistress as the priest would approve of; would that come under the displeasure of the bishop?—The Protestant landlord who would make the appointment in the first instance might be a man of undoubted honour and veracity, and would not change in any way what he would assert; but that school might in a very short time come under his successor, or some other person, and he might be a person of very different acts. I have at present a school of that kind in my mind's eye, where an arrangement of this kind was made with the patron, a Protestant. He arranged that one of the teachers should be a Catholic and one a Protestant. That landlord died, and the successor of that landlord now has both teachers in the school Protestant. The same individual has been kind enough to speak to me on the subject, and to tell me that this has occurred, but that he has got an assistant Catholic; and he promises that on the next vacancy a Catholic will be appointed. That is a gentleman of undoubted honour. He is a nobleman. I must look on that state of things as unsatisfactory, because faith has been broken with the pastor, and he has no remedy now. And what has occurred in one case may occur in any number of cases under the system, and I consider that very objectionable.

8905. In such cases, wherever practicable, you would open district schools?—Yes, if I could get a site and had the funds. I would say to the parish priest, do you become manager and take care to appoint only a proper trustworthy teacher, whose morals and qualifications would be such as you could rely on.

8906. Have you, in point of fact, known many National schools under Protestant superintendence, as against which you have opened rival schools under Roman Catholic?—I cannot call to mind any particular case of that kind. We generally open schools wherever we consider there is a want of them. That is the practice where there is no school near for the children.

8907. As I understand your principle you would clearly consider there was a want of a school when there was only a school under Protestant management?—To a certain extent. There might be a want, but not such a want as would justify me or make it necessary for me to go to the trouble or expense of building a school. I might consider an assistant would satisfy the wants of the children. If they were not able to walk the distance I would take care the pastor in that case would be vigilant and look after them, and take care as far as he could, that the children did not sustain any harm, and see to that to whatever extent he could.

8908. The same question I asked as to the model schools I was about to ask with respect to the original training schools in Dublin. You have answered it in part, that the teachers are appointed by the Board, and without reference to the Roman Catholic clergy. That is one objection?—That would be a very decided objection.

8909. Now as to the morals, do you find anything wrong?—I really have found in my own experience more than I wish to state to the Commissioners. I have an impression and conviction on my own mind that particularly females attending those schools assume airs which make them imagine themselves young ladies, and make them dress in a style quite unsuited to them, make them anxious to seek company and places of resort that lead many of them to what is not very good.

8910. You speak of the training school?—Yes. The reason of that is, simply that the religious element is withdrawn; that the conscience is not fully at work; and then the temptations and inducements that come around them become too strong for them. They lose ballast, and get out of their element.

8911. It came before us in evidence that the Roman Catholic clergy have ceased to attend that training school, although their attendance was wished; may not that have had some effect upon the morals? Do you consider it was a wise thing to leave them so?—For the reason that I have assigned already—that the presence of a clergyman is exceedingly imprudent. It seems to be the seal of a security that does not exist. It appears to give the teachers being trained there, and the parents and the public, an assurance that that is a safe and proper place, because religion sanctions it. The presence of the clergyman has that result. In giving that result it would be objectionable. Besides, his presence there is not sufficient to do all the good that would be necessary, because he has not the proper control a clergyman ought to have, and where he has not the proper control he is out of place.

8912. You have expressed unqualified approbation of the books of the Christian Brothers?—Yes.

8913. Have you read all these books?—Not all, but a great many of them.

8914. I think you stated they were totally unobjectionable?—I think they are. I may say that safely, when they are approved of.

8915. Approved of by whom?—Generally by the heads of these Christian Brothers, their own superiors. These are persons in whom we have confidence. Before any book is published, or used, it receives some ecclesiastical sanction. It is revised and approved of by some proper authority.

8916. Is that episcopal authority?—There can be no approval in any diocese but episcopal.

8917. In each diocese?—Yes; but if one bishop approves of a book, another bishop will accept it as sufficient for his purpose. Every bishop, before approving, always submits it to some competent theologian to study it, or look over and read. After having satisfied himself there is nothing objectionable in it—nothing against faith or morals, he gives it his *imprimatur*.

8918. I think you mentioned a book, the reading of which you said, in two years, would make a Protestant?—Yes.

8919. May I ask what that book was?—That same book, while it stated everything very unobjectionable to me as a Catholic, stated what was insufficient for me as a Catholic. For instance, it stated prayer was a sure means of grace with God; but, at the same time, it did not say a word about another means or channel of grace, that is, the channel of the sacraments. It would, therefore, leave me a Protestant—to believe prayer alone was the channel of grace. In the same way it went on to speak of a person going to church on Sunday, with book in hand, and so forth, to sing psalms. It had not a single word or allusion to the sacrifice of the New Law, which we Catholics believe in. We believe that in every church and chapel throughout the country, the sacrifice of the New Law is offered, and that it is matter of obligation with Catholics to be present at it. In this way it was not objectionable, except negatively—keeping out of sight the positive dogmas of the Catholic Church. In that way, if I knew no more than was in that book, I could not be anything but a Protestant.

8920. Would you think it right to forbid a layman the use of that book because these distinctive dogmas were not positively inculcated?—By no means. But I would think it very objectionable to give him that book as imparting all he ought to know or read. If we were to sanction these as standard books for the people it would be equivalent to saying that such is very good education—that it is all you want to know.

8921. That book was prepared for schools?—I think so; either for schools or distribution amongst a class of persons.

8922. The *Chairman*.—Did that book purport to be more than a secular book?—Not more. The morals drawn and deducible from its stories and illustrations were very unobjectionable, very good, still the tone was, from first to last, Protestant.

8923. Mr. *Dease*.—Your objection was that though it told the truth it did not tell the whole truth?—Yes; my objection was negative. In stating certain points there are hues or shades, it may get a Protestant tinge or a Roman Catholic tinge. And the great difference of information a person will deduce from that will depend upon the way in which a thing is set before him.

8924. The *Chairman*.—How could a book of a secular character be expected to embrace a whole course of dogmas?—It must be either Protestant or Catholic. It must be from the stand point either of a person who believes as a Catholic or disbelieves what a Catholic believes. It cannot be written from any other point of view. It must, therefore, be either objectionable or unobjectionable.

8925. Master *Brooke*.—Then you think it impossible to prepare a book unobjectionable to both Catholics and Protestants?—I think so; unless you can produce a book which will teach Protestants what they ought to know and practice, and a book which will at the same time teach Catholics what they ought to know and practice as Catholics. I think that impossible.

8926. In convent schools we hear of young women of twenty years of age, and in model schools young men remain a considerable time. At what age would you withdraw these strong prohibitions against these neutral books?—We never withdraw a prohibition of books at any stage.

8927. Would you call that a mischievous book?—A book that was not in its tone and tendency and information suited to Catholics is always, of course, an objectionable book so far as it is defective.

8928. Would you withdraw them from every school where young men and women were in training—young men and women of about twenty years of age—would you withdraw a book of a neutral character from them?—Not if they had received other instruction *pari passu*. If they had received sufficient instruction in positive doctrine which they ought to know in a Catholic tone from a Catholic point of view, I would not withdraw it at all then. They would read it as Catholics.

8929. I am about to put a question which your lordship need not answer if you do not wish, and you will not misunderstand me in putting it. I have heard, it may be a mistake, that your lordship interfered in Belfast so as to suppress a Young Men's Association—The Catholic Institute?—I am very much obliged to you for putting the question to me. It will give an

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opportunity of informing the Commissioners a little on that point, and, perhaps, removing some little misapprehension. That institute had been established solely by Catholics for the purpose of giving young men a religious and moral education, of bringing them together, and having them taught and indoctrinated in it, but it was going on rather unsuccessfully. It was, in fact, originated in the time of my predecessor, but without his concurrence; yet when I was consecrated I thought it was, after all, an association which might be made some use of, and that by acting conjointly with them, and controlling it in a proper way, we might prevent it from becoming mischievous. I offered my services to them, and requested they would not let it out of their hands, but continue still to manage it, and that I would help them, if they would manage it in a proper way. They were letting rooms in the house for purposes which were very objectionable. On a Sunday afternoon persons were got to meet in some rooms there for political purposes. Cheering was heard in the streets. I was spoken to, and I had to interfere in that case. I found, in fact, what my predecessor dreaded might result, that the place, if left uncontrolled, and without being duly watched, might become the nursery, perhaps, of some secret society. However, the parties who had originally become trustees of the property found that the property had become very valuable in the market, and did succeed in arranging with a Banking Company in Belfast to let a portion of the premises for the site of a new bank. Under these circumstances, they called a meeting of the shareholders, and were prepared to let it out, to sell it, rather, but under all the circumstances they found then that in law they had not power to do so unless the original association was entirely broken up. Hence, they summoned all the shareholders of the institute to a general meeting, in order, under the Limited Liability Act, to have the association broken up, and the debts paid, and whatever might be the surplus property distributed. At this stage of proceedings I called the attention of the directors to the fact, that this property had been originally purchased and taken by them for the purpose of giving a religious and moral education to the Catholic young men of Belfast and of the province, and that being purchased for that purpose it should be devoted to no other if they could help it. I showed them then there were three parties amongst them. One party wished to have a young men's hall and lecture-rooms and library; another party wished to pay off the debts which they had incurred, and with which they were still encumbered; and another party wished to have a sufficient site for a Christian Brothers' establishment, or, perhaps, for a new church. I happened myself to be an original shareholder, and I went to one of the meetings as such, and I stated that I was prepared to show them an easy means by which the desires of all could be gratified, that was by letting or selling one portion to the Company, retaining another portion for the purpose of a young men's hall, lecture-rooms, and library, and a third portion for the purposes wanted by the third party. This resolution I had got a gentleman acquainted with the Act of Parliament, and the nature of the tenure, and all that, to draw up. Whatever was the reason I cannot state—I daresay they had been under some misapprehension, or there had been some mischievous spirit working them; but at all events they did not even accept or take in their hands at that meeting this resolution which I proposed and explained fully to the meeting. From infancy to the present moment I never was more surprised at anything than the simple fact, that what was intended in the most kind spirit, my resolution would not be even taken in the hand of the chairman. They went on the ground that they were simply met for the purpose of dissolving the association, or there is some other word which describes it.

8930. Master *Brooke.*—Winding up?—Yes, that was the question. I said, if they gave me an honourable assurance that when we return again to the meeting at which you are to confirm the winding up resolution, you will take these resolutions of mine into consideration, with a view to adopting them, then I waive the question, and will let your winding up resolution pass. No assurance of that sort would be given; then I said there is only one course for me. This was originally taken up by the Catholics of Belfast and the province for a specific Catholic purpose. I shall put that resolution to the vote. The question is, wind up, or not. I am for not winding up. We took the vote, and, after a series of hours in totting up, we found that we had succeeded by a large majority in not winding up. They were obliged afterwards to come to terms. They then put it through the simple process of a valuation by a competent party, and I received from the shareholders, of their shares voluntarily offered to me, what enabled me to become the purchaser of this property as unanimously agreed to at a public meeting—the one portion being sold to the bank for its purpose—the rest being retained for the purpose for which it had been originally taken. In the meantime, whilst this was going on, I took occasion to print a circular, in which I embodied the resolutions I had proposed myself at the meeting. I took the opportunity of sending the printed circular to every shareholder, stating to him what I had done, and stating that the gentlemen who had been floated into the position of directors had not even had the courtesy to accept my resolution, or to say to me what they wished to do, but had remained in studied, stolid silence, and never gave to me the slightest recognition. I simply sent the circulars to the various shareholders to let them understand the true state of the question. I then added if, as I had heard, there was an intention of forming a new association I should lend it every help I could. But there must be no mistake about it;—the new association must be so framed and with such conditions as that the supreme ecclesiastical authority in the diocese would have the proper safeguards against its ever being diverted from its proper purpose. I specified some of the conditions. One of the conditions, I recollect, was, that the directors who would be appointed should be persons against whose morals and habits of life the ecclesiastical authorities could have no objection, because I felt that it became a bishop solemnly not to permit any men to assume to themselves the position of being model leaders of the people, unless of good sound morals themselves, that the bishop could say, "These are proper, sensible, discreet men, who will never be found engaged in anything objectionable." I believed that condition necessary. Another condition was that the books, literature, and lectures, or persons who were to deliver the lectures in the newsrooms, should have the approval of the ecclesiastical authorities. There was some other condition of the same sort.

8931. That is the one I particularly pointed to. No book to be admitted without the episcopal sanction?—That is a rule of the Church. No book of an objectionable kind, like Renan's "Life of Christ." You know, we could not allow that. There was also a periodical being published in Dublin at the time; we could not sanction literature of that kind. I could not in duty tolerate that the young men should be indoctrinated into those dangerous principles.

8932. About what age were the persons generally in that institution?—Some of them were married men. They were generally young men from sixteen to seventeen, and up to thirty and forty.

8933. It was not exactly an educational establishment—was it a club?—Not a club by any means. Its object, as the printed prospectus stated, was simply for the purpose of promoting the "moral and religious" training and social elevation, or something to that effect of the Catholics, but I know the object was one which according to Catholic dogma could not be carried out at all, without the concurrence and proper control of the bishop of the diocese. I was, I believe, represented in the newspapers of Belfast as being a terrible spiritual despot, and a thousand false things were said of me—that I had said no child should be baptized, and many abusive things of that kind, if these things were allowed to take place. I dare not condescend to stoop from my position as a bishop to appeal to a newspaper tribunal,

but I was obliged to remain silent till the course of time would bring people to understand the true state of the case, and that I had only done my duty.

8934. May I ask you if you have ever formed a distinct idea of what modifications of the National Board of Education would satisfy the Roman Catholic hierarchy in this country?—I don't think that the hierarchy wish for anything except simple safe security for the full, free education of Catholic children in a Catholic spirit. Any system that will bring that about, whatever that may be, will meet with their concurrence.

8935. To come to particulars—what do you think would give that full security to you. You have already stated to Lord Powis that in case the Government appointed Commissioners, they ought to be such as would be approved of by the bishops?—They have not otherwise the assent and confidence of the bishops of the country. I don't think the bishops and clergy of the country can ever have proper confidence in the system, and it would be a fruitless and useless thing to try to work the system upon the country.

8936. Would not that give the bishops a veto upon the appointment of Commissioners?—In reality the bishops, as far as Catholic education is concerned, cannot ask anything short of a veto upon what is un-Catholic. According to the discipline and canons of the Church the bishops are the judges of what is Catholic, and what is un-Catholic.

8937. Would you have any objection to a Protestant Inspector inspecting the Catholics of your schools?—I would not, for my own part, have any, but a great many others would. I know instances in which I have preferred Protestant Inspectors to Catholic Inspectors, and I have known instances in which Catholic Inspectors have been willing to compromise themselves more or less for the purpose of appearing rather liberal and large-hearted, whereas on the other hand we may find Protestant Inspectors as kind and as affable as I would wish them to be.

8938. You would not then insist on Roman Catholic Inspectors?—The only point I wish to remark on is that the Protestant Inspectors can scarcely be expected to understand as well the needs of Catholic education as a properly trained Catholic Inspector.

8939. I mean, however, that a Board appointed by a Government which is, generally speaking, a Protestant Government could have nothing to do with religious instruction, but only with secular points?—The bishops have already in a published document asked for Catholic Inspectors as a rule, for the reason I have already assigned. As the guardians of the faith of their flocks they have no choice but take care that the person who comes to inspect education should be a person who, from his religious views, is well qualified to understand it. He might call himself a Catholic and be an Atheist. There are even some who publicly attend Church and who, from reading the literature of the last century, have lost nearly all idea of revelation. We could not have confidence in that class of persons.

8940. What system of training would you have—of course a Government educational body must provide a training school?—The same kind of training that a parent would wish to give his child. The training ought to be such as to make a person competent to teach a child not merely what he ought to know, but what he ought to feel and practise. The training which would form the spirit as well as the mind.

8941. Then you must have all the officers in the training school of the Roman Catholic faith?—All those at all events who would take share in imparting literary instruction.

8942. Of course the staff of teachers?—Yes.

8943. You would require a veto on them also?—Certainly.

8944. How would you reconcile that with the National system, because there do exist nearly a million and a half of Protestants in the country?—I don't say we can reconcile that with the National system or any one system. No one system would make provision for all. With a central system devising its mode of carrying out the machinery, so devising and organizing its work as to let the Catholic element deal with the Catholics, the Presbyterian with the Presbyterians, and the Protestant with the Protestants, the central Board might manage all if they would only attend to the monetary department, the financial arrangements, and to seeing that the proper value was obtained for the money expended by the Government.

8945. According to that there must be a staff of Protestant Inspectors, and a training school for the Protestant teachers?—You would require to have separate schools, certainly for training; but, you would not require to increase in any way the number of training schools you have. Your training schools could be made efficient for this purpose, if some were devoted to one party and some to the other. The system of training in one school would be different from that in another.

8946. Now, with regard to the books; if this central Board published any books, or patronised or recommended any books, or provided books at half price though they did not publish them; all must be books which Roman Catholic bishops would require to exercise a veto on; they must be books which Roman Catholic bishops approve of?—Yes. I should suppose every reasonable man would say that no books should be allowed to circulate in the hands of children which would be objectionable.

8947. Now, that being the state of things, what part would you give to the Government in the case?—I think the system has nearly worked itself into a proper system. The system has nearly become denominational. All the common schools in the country are virtually practical denominational schools. The training schools are being kept up for a small portion of the community who don't want so many, while the Catholic portion of the community have no training schools at all except those that they cannot enter without danger.

8948. Rev. Dr. *Wilson*—You have spoken of education in workhouse schools?—Very little.

8949. Have you experience of them?—Very little indeed. I have a number of workhouse schools in the diocese, but there are comparatively very few children in them. They are greatly in the hands of the chaplains.

8950. Are you aware that the general opinion is, that the education in the workhouse schools is rather of an inferior description?—Generally. You will not get a good teacher willing to go to workhouse schools. Very often the teaching is given, to a certain extent, by some of the inmates.

8951. You seem by the answers you gave to the Chairman to approve of the education given in the workhouse schools?—What, I think, I said, or tantamount to it was, that they were tolerably good. I would not expect in workhouse schools the same standard of education you would get in schools outside. We consider it is very well in the workhouse schools for the poor little orphans and children sent in there, to be taught to read and write, and taught their prayers and religious duties, and thus fitted to go to trades or to service.

8952. You seem not to have the same objection to workhouse schools as to the other ordinary National schools. What makes these workhouse schools so good in your estimation?—I have not praised them, by any means, beyond this, that the amount of education imparted was tolerably fair, and was given with the approval of the chaplain. There is no mixture in the schools; at least if there be there are Catholic teachers for the Catholics, and Protestant teachers for the Protestants.

8953. So far as it goes do not the same rules apply to them as to vested schools under the Board?—I don't think so at all. I think the influences at work inside a house of that kind cannot be compared to the influences at work in schools outside in the world, in schools which have only limited hours. They have a discipline to go through. What takes place, in fact, is more a recreation for the children than anything else.

8954. Will not ministers of different denominations attend model and vested schools as freely as workhouse schools?—They do not attend.

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8955. You are aware they have nothing to say to the appointment of the teachers, or to the literary instruction in workhouse schools; can they interfere in any way with the education?—The poor law boards are composed almost of every religious denomination who take care that there is no interference. So far there is protection.

8956. Then the chaplains cannot interfere with the education of the workhouse schools?—The chaplain would be removed if he attempted to interfere with the discipline of the schools. They do not practically interfere. We cannot for one moment compare the discipline inside workhouses, within the close walls, with the discipline of schools outside.

8957. You said you preferred a low-class teacher to a first-class teacher?—In some instances, I said, but not as a general rule. What I meant was that if I got a low-class teacher with great steadiness, industry and application to business, I believe that person would be a more effective teacher for my purpose than a higher class teacher, with less industry and application.

8958. You seem to think that first-class teachers have a very high estimate of themselves, and are not so amenable to discipline; would not the same principle apply to professional men and others as well as teachers?—It may, to a certain extent. In these schools there is generally a spirit of jealousy created amongst teachers, I am sorry to have noticed. That spirit of jealousy is not what foments charity and kindness. There is a good deal of the spirit of criticism.

8959. Does not that spirit belong to human nature generally?—Yes. That is why I want to introduce religion to control it and shape it.

8960. In the school of which you were patron you had religious instruction only on Saturday, was that your own arrangement?—It was my own arrangement with the Board. The Board required me to appoint a day, and I considered Saturday to be the best day.

8961. Should you not consider that a good arrangement generally?—I don't think it by any means sufficient. If you separate religion from any one act you go so far to be an Atheist. That is the principle upon which I object. The moment you give up religion, and say, "We don't want that now," it is as much as to say to God Almighty, "You may stand aside, we don't want you."

8962. What was the principle of the system of education undertaken by the Commissioners for this country, and introduced by Lord Stanley and the Government of the day—was it secular or religious?—It was a system of education based on the Atheistical principle, if carried out, but practically the Atheistical principle turned out denominational.

8963. Do you think that in every case religious education should go on *pari passu* with secular instruction?—Yes, I think both should go on in connexion. There are some even of the ordinary branches of education, which ought not to be imparted without religious education. I can say, that even in arithmetic there might arise points of a metaphysical kind, which a teacher could explain injuriously.

8964. You have made an objection to "The Character of a Gentleman," given in this Fourth Reading Book; are you aware that description has not given satisfaction to another class?—I was not aware of that. I heard very little about it. To-day I heard a gentleman say that he was not satisfied with it.

8965. That description is not given fully in the book?—That is a very serious objection. They quote from a gentleman portions of his writings, and put him before the public as endorsing "the character of a gentleman" which the writer abhors.

8966. Can you say why the Commissioners introduced that into the book?—I daresay their object was to give a sample of fair writing and style, and to teach children punctuation and proper reading and style. I cannot conceive any other object the Commissioners would have.

8967. Should you be disposed to express an opinion as to whether the Commissioners were anxious to introduce something that would give satisfaction to your section of the community?—In what way? There is nothing in it that could give satisfaction. It is most objectionable. If they did want to give satisfaction they should have given the real views of the author upon that gentleman's *finale*.

8968. It appears that in their new revision the Commissioners have not given satisfaction to anyone?—I can only speak as to the opinion I have formed myself.

8969. The books you say to be used in your system of education must be approved by the heads of your Church?—Yes.

8970. You contemplate that the present system should be totally changed?—Radically changed at all events.

8971. In that case should you expect anything like mixed education in this country?—I think mixed education is an impossibility, taking the name as it is generally understood.

8972. But taking for granted that there is mixed education?—Mixed education simply imparts secular education without religion, and that principle, so far as I understand it, is un-Catholic and no Catholic could accept the principle.

8973. Do you think it necessary that in giving instruction to children in reading, writing, and arithmetic, religious emblems should be always before them?—I think religious emblems should be always before children. I think the mind cannot be too often directed to the Creator, and to the mysteries of redemption.

8974. Are these religious emblems used in schools conducted by monks, not Christian Brothers' schools?—Yes.

8975. And you expect the same results in the schools conducted by monks as in Christian Brothers' schools, where those emblems are used? Should you be surprised to learn that parties who have visited such schools have testified that even under the teacher's eye they found the boys peculiarly noisy?—There is a great possibility that a visitor going into any school-room at particular times might find the boys noisy. But I am not aware that when instruction is going on—instruction in reading, writing, and arithmetic—such is the case. There may be a murmur in some hours of business.

8976. Would the statement that you made in answer to the Chairman in respect to the results of schools generally apply more to religious than to secular education?—I would expect schools managed properly should give a sound extensive secular education, but, at the same time, I would expect that the spirit of the person receiving it should be formed and educated as well as the intellect, so that I would take both together.

8977. Could you not conceive a distinction between religious and secular education?—No; not at all as absolute.

8978. Is it not your opinion that the State is bound to promote the secular education irrespective of the religious education?—I don't think it is the business of the State to declare directly what religious education is.

8979. Whose business is it?—We should, I dare say, take the parents as answerable to God. Through the natural law, it is their duty; and the parents, I dare say, then throw it into the hands of the pastor. I may, I suppose, consider the fact of their selecting their pastors as an intimation that they consider the pastors as the proper judges.

8980. Could the State be expected, in a country so divided as this, to control, inspect, and pay for this religious education in connexion with the secular?—I don't think the State should be expected, in a mixed community, to teach the same principles to all. If they could, there would be no difference in a short time, if the principle were successful.

8981. You have objected generally to the teachers trained in connexion with the National system of education. Can you state on what grounds you object?—From my experience, I have objected to the training of teachers, under the National system, on the ground

that their religious education is not attended to; and after being trained and all that, they are not of that spirit and habit you would wish a teacher to exhibit. And I believe that will turn out to be the case too often with that class of teachers who are mere mercenaries.

8982. Do you know the Rev. Dominic Murphy, P.P., Vicar-General of the diocese of Cork?—I do, a little; not much.

8983. Are you aware he was examined before a Committee of the House of Lords in 1854?—I am not aware.

*8984. He said, in answer to a question: "I have as good and clever a set of teachers as I can wish to have." When asked "Were they trained as teachers?" His answer was: "Yes, a great many of them were trained in the model school." Should you be disposed to give similar testimony to that?—I believe a great many good teachers have come from the model schools, and have been trained in them. I am not prepared to deny that at all.

8985. In reference to the training of model schools in general you don't seem to approve of it. Are you aware that all the Inspectors, Protestant and Catholic, have united in expressing their opinion as to the excellency and efficiency of those training schools, and especially the Belfast model school?—I am not aware that they did; besides I am not aware that they are competent to express what religious training should be.

8986. Are you aware that the Head Inspector testified in his report for 1861 that the Belfast model school is fulfilling one of the chief objects for which district model schools have been established, as is found in the fact that within the last few months the Commissioners selected seven from the assistant teachers and intrusted them with the responsible office of principal teachers in other model schools?—I am simply asked to endorse the act of the Commissioners. If I had the examination of these teachers perhaps I would not be disposed to send one of them to model schools.

8987. Are you not prepared to regard the Head and District Inspectors as qualified to decide?—Not by any means in any case. I believe a great many of the reports are made with a view to give satisfaction to the Commissioners.

8988. Are you disposed to question the fact I have stated?—That is to say, that they appointed seven teachers and sent them to model schools. If you say that is a fact I cannot deny it; but the question is whether it is a fact I can approve of or not. That I can give no opinion upon as I don't know their qualifications.

8989. Are you aware that the Established Church Bishops and Clergy, the Roman Catholic Bishops and Clergy, and Presbyterian Ministers have expressed their unmingled satisfaction with the model schools of the Board in both the north and south of Ireland in Protestant and Roman Catholic districts?—Some have; but now I believe that there is not one Catholic Bishop who expresses satisfaction, and that is from the development of the experience they have had which has changed the views of many.

8990. Are you aware that the same parties united in expressing entire satisfaction as to the progress of the pupils in regard to their religious education?—No I am not aware; their religious education you know is a question that need scarcely be put in connexion with the Commissioners, inasmuch as they don't give religious education, but, on the contrary, throw it in the background, and give premiums for other branches of education and none for religious education. It cannot be said they undertake to give religious education.

8991. Ballymena is in your diocese?—Yes.

8992. Are you not aware that in 1849, Dr. Dobbin and the Rev. J. Lynch, parish priest, moved and seconded a series of resolutions expressive of their approval of the model school?—If they did so Rev. J. Lynch has since built schools of his own and has no confidence in the model school, so that since that he has changed his mind.

8993. Was the Belfast Model School largely attended by Roman Catholic children?—I believe between three or four hundred was the usual attendance.

8994. Are you aware who was the officer of the Board who opened it?—I think it was Mr. Keenan.

8995. The present Chief of Inspection?—I believe he was the officer at that time. Whether he was present at its opening or not I don't know.

8996. I hold in my hand the report of that school for 1857. It opened with 245 children of the Established Church, 449 Roman Catholics, and 462 Presbyterians. Are you aware what provision is made in that school for the religious instruction of the children attending it?—I am aware that at that time there was a clergyman asked to visit the school, and to give it a kind of sanction by his presence.

8997. Did he not continue as a priest to visit it, and give religious instruction to the children there?—There is no man more abhors the system than that man.

8998. What is his name?—Very Rev. Mr. Marner, President of the Diocesan College.

8999. Mr. Keenan in opening the school said, "Ample time will be set apart for religious instruction, and the clergymen approved of by the parents of the children in attendance, will have every facility afforded them for instructing, at the appointed times the children of their own persuasion"?—That would be clearly impossible. A clergyman who has to give his time to parochial duties in the town of Belfast, could not possibly devote enough time to the school to give the children sufficient religious instruction.

9000. Are you aware that nuns have attended and assisted the clergymen?—I am aware that nuns in this city did formerly attend the model schools.

9001. And elsewhere?—I dare say.

9002. Are you aware that the Commissioners give every facility to Roman Catholic priests to give religious instruction in district model schools?—The simple truth is, that the Catholic authorities saw that the system was leading to an idea of security abroad that the system was a safe one, and found that in that they were deceived. They then, of course, withdrew the nuns and priests so as to prevent parents and children feeling security where there was none.

9003. Have the rules of the Board been altered since?—I think experience has taught them very much since that they did not know before. I think the experience of later years has wonderfully increased the amount of knowledge on the subject. It was expected that the whole system would have been carried out in a spirit which experience teaches them now has not been done.

9004. Are you aware that the Rev. Mr. Marner, whose name you have mentioned, said in a letter addressed to Mr. Keenan on the 30th April, 1858:—"My dear Mr. Keenan—In compliance with your request, I beg leave to state that I have attended the Belfast model school since its opening in May last, and that during that time the religious instruction has given the most perfect satisfaction." (Witness—Yes, but he would not state that now.) "The opportunities afforded for this all-important work, it would seem to me, are *amply sufficient*. Nor have the children failed to avail themselves thereof." Are the opportunities not as sufficient now as then?—I dare say he could answer the question himself if he were here. He was the clergyman who was engaged in the exposure of that mock tribunal. I know he expressly stated to me his disgust and abhorrence of the whole system.

9005. Well, he proceeds in his letter to say—"Their progress in the knowledge of their religious duties, always steady, has been in many instances most astonishing—a fact which I attribute partly to the very abundant time set apart for such purposes, and partly to the zealous, energetic co-operation of the Catholic teachers. They have all, without exception, I should say, discharged the work intrusted to their care, they have discharged it with that untiring alacrity which ever distinguishes and characterizes the sincere and pious Christian." Do you still think there was not ample provision made?—I do, and I am quite satisfied that the writer of that is of a different opinion now.

9006. The atmosphere of Belfast is unfortunately,

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we all know, to a large extent, of a political nature?—Well, to a certain extent, and a political atmosphere too.

9007. Are you aware that Mr. Keenan, in the same report, testifies to the harmonizing influence of non-sectarian education?—I am not aware; but I know I should not be called on to give evidence on the report of an officer of the Board. It would be rather ungraceful for me to say I have no confidence in it, but I would certainly rather give evidence from my own experience than from a report of the officer of the Board.

9008. He testifies to the great harmony that prevails, and says:—"During the prevalence of the riots which disgraced Belfast last year, and which were, I believe, entirely caused by religious and political rancours, there was not a SINGLE CASE of dissension, either in the school-room or the playground, or on the road to or from the school, between any of the pupils of the model school"?—Well, I have heard the very contrary to that. I have heard that the children of the model school were, outside the precincts in the neighbouring streets, like the other rioters.

9009. In reference to the travesty of the rites of the Church in the Belfast Model School, who held the investigation into that?—One of the Inspectors, I think it was.

9010. Do you know which Inspector?—I don't at present. I have heard his name, but I cannot charge my memory now with it. Mr. Patterson, I dare say, it was.

9011. Was there a Roman Catholic Inspector present at the time?—No.

9012. Can you say who it was that conducted the prosecution on that occasion?—Well, I was not present, so that I cannot say.

9013. Who appeared to lead the evidence?—I cannot say.

9014. Was it the Roman Catholic chaplain?—Very possibly, he may have felt it his duty to be present on such an important occasion. But I have heard the gentleman, whose name you have mentioned, had great difficulty in getting the facts brought out.

9015. Did he succeed?—Yes; by simply having every official about the place examined.

9016. Are you aware that the Roman Catholic priests were not excluded?—I cannot say.

9017. Are you aware that any parties were excluded?—I am not sure of the details, but I can have them all produced.

9018. Are you aware that the clergy of other denominations were excluded from that examination?—I am not aware; but if they were, it was not by the chaplain, for he could have no authority to exclude them.

9019. You referred to the case of a boy who had been dragged to receive Protestant instruction?—Yes.

9020. Have you heard that the boy was so taken because of the registration affirming he was a Protestant?—Yes.

9021. May I ask, was he not on the instant protected by the rules of the Board in that case supposing he was a Protestant?—I don't think by the rules of the Board he was protected on the instant as he had all along attended Catholic religious instruction.

9022. The moment it was discovered there was any peculiarity in the case were not steps taken to put the registration right?—Yes, by forcing him to go to the Protestant instruction against his own will and wish.

9023. If he had been at the school formerly registered as a Roman Catholic, and attended Roman Catholic instruction, would not the teachers, whatever their religious denomination, make inquiry in such a case, or have inquiry made, and in any case of doubt or difficulty, refer to the principal teacher, and if necessary to the District Inspector?—I think the teacher, instead of dragging the child in that forcible way, should have given information quietly to the heads of the establishment, and have an investigation. I don't think there ought to have been brute force used.

9024. Taking for granted the facts of that case to be as stated, and I never heard of that case till now, should you attach blame to the Board or the officers?—I am not attaching blame to any individual officer. I am putting some of the difficulties of the system, and where there is such a system, and so many outrages, there cannot be confidence for the Catholic children, but I am not blaming anyone.

9025. Supposing all the schools of the country were either Roman Catholic, Established Church, or Presbyterian, should you not expect occasional cases of peculiar treatment on the part of teachers towards children?—I don't know. Of course, human nature is human nature.

9026. In the other case, why did you suggest that the father might have been put up to act as he did?—Simply, because, first of all, the boy had been registered as a Catholic, attended Catholic instruction, was withdrawn, and brought back and registered as a Protestant. If the father was not put up to do it, why was that not done at first?

9027. Are we not aware that many fathers do not think of going to the school to have their children registered?—This man did not think of going either.

9028. Does not that take place in many instances?—I cannot state as to the man's motive, but it is very fair to adduce from the omission in the first instance that there would have been a continuance of it if he had not been put up to it.

9029. Are you disposed to attribute the action of the porter in that case to any of the officers of the Board?—I cannot tell; but I must say it is most objectionable that any menial officer should be sent on an errand of that kind. It was making the whole establishment odious in the eyes of the people.

9030. Whom do you regard as the head of a family, or entitled to say how a child should be registered on the rolls of a public department?—The parent.

9031. Which parent?—I cannot take the burden of the charge of a child's soul off one parent or the other. I have nothing in the law of God to guide me in saying that the father is bound and the mother is free; or that the mother is bound and the father free.

9032. You don't recognise either as the head?—I think there is a united headship.

9033. In reference to that matter, whom do you regard as the head of a family—what is your idea of family government?—My idea, from my point of view, would be the same as that of a Protestant from a Protestant point of view. In holding my religion to be the true religion, I would hold that the parent professing that true religion is bound by the natural law to look after the child and see that he was reared in that religion. I believe a Protestant should come from his point of view to the same conclusion, believing the Protestant religion to be the true one to save the soul, and that the parent would not discharge his duty to the child without seeing the child was reared in the practice of that religion.

9034. Do you feel disposed, in the case of mixed marriages, to regard either party as the head?—As a Catholic, I cannot be disposed to recognise mixed marriages.

9035. You object to model schools on the ground of the payments?—As to professional expenses.

9036. You object in the case of Sloan and Campbell that their children should go to the model schools?—Not in the case of Sloan; he could very well go. But in the other case the children could go to a higher school.

9037. What is the position in life of the parents?—Keeping a hotel or tavern in one case, and the other has a little huxter's shop in Howard-street, near the model school. Their standing would make a great difference as to their being able to sustain the expense of the education of the children.

9038. You say the model schools are not suited to the poor, because the charge is too high?—I do not think they are suited. I think if they were intended to give superior education to the children of the poor they have failed.

9039. Have you known any case in which the

children of the poor were excluded?—I don't think any were excluded.

9040. Is Belfast Model School an exceptional case in which the children of the poorest of the population don't attend?—I think few of them go to the model schools, but they go to the other common schools. You cannot expect in a town like Belfast that children from every part of the town would go a great distance to the model school.

9041. At what rate of fees are the children of the poor received into the model schools?—From a penny to five shillings.

9042. What is the payment for the children of the poor?—I dare say the model school would admit them for a penny, but I am not aware of that being the case.

9043. Are you not aware that the children of the poor are admitted at a penny, and that the children of the higher classes pay the highest fees?—But the same class of children who go to the model school and pay 2*s.* or 5*s.* at the Christian Brothers' schools and the nuns' schools pay but a penny.

9044. Do the nuns receive a higher payment?—Not at all, and that money is not appropriated by either the Christian Brothers or the nuns to their own support or maintenance.

9045. Do you think a penny a week too much for the poorer classes to pay?—Some of the children are not able to pay at all. A large number of the children attending the common schools have the school fees paid by the Society of St. Vincent de Paul, a charitable society which devotes money to that purpose.

9046. It has been stated to the Commissioners that before the introduction of the National system of education the poor of this country paid a much higher rate than now for their education?—That would be in the time of private schools, and the Christian Brothers' or the nuns' schools were not common enough to give an opportunity to them. The present Christian Brothers' schools cost the children 9*s.* a year, and the nuns' 10*s.* a year each.

9047. The conclusion in your opinion is that as model schools are not suited to the poor, and that as the rich should not have the advantage of them, they should cease to exist?—My opinion is that schools that give an education that is unsatisfactory, and that cost about eight times more than schools that would give a satisfactory education ought not be approved of.

9048. In what respect do they cost more?—As to the payment of teachers, the large number of teachers in a model school. Sum up for one year the salaries. Take the number of scholars for one year; divide the one into the other, and you will find the payment per head is what I have stated. If I add to that the expense of building the ratio of the disparity increases amazingly.

9049. Are you aware that model schools are intended as preparatory training schools, as well as to give education to the humbler classes?—They are called district training schools.

9050. Are you aware that they have produced a considerable number of trained teachers?—I would be very sorry to approve of the training of those teachers for other schools.

9051. Are you aware that they do employ a number of teachers who have received preparatory training?—I have already stated that for some years teachers are not employed by us from any of the training schools under Government.

9052. We have had evidence on the subject that some did not?—You suppose by your question a different state of things.

9053. Are you not aware that during late years district model schools have been supplying trained teachers?—Of course, if they are trained they should go somewhere.

9054. Is not the system entitled to get credit for the training of these teachers?—Allowing for these teachers will not account for the disparity in the expense, besides, it is not the persons trained, or the teachers who have the advantage.

9055. Amongst your objections to chaplains of different denominations attending model schools, you have said that that very fact was calculated to make a bad impression in a Catholic point of view?—What I stated I think is that the fact of different clergymen, professing various forms of religion, coming into contact one with the other, is calculated to bring prominently before the minds of children the differences of religion. I am simply keeping to the fact that their presence there, and being present at the religious instruction is a clear and prominent object before the minds of children, and, therefore, makes the children markedly look at the difference of religion.

9056. Doesn't the child see the distinctions of religion in the streets of Belfast every day in the appearance and garb of the different clergymen?—I dare say the children don't attend to the diversity of religion they see in the streets, and in their own places of worship on Sundays. In their own places of worship, and when they meet people in the streets they don't know of what religion others are.

9057. I think you acknowledged that convent schools are denominational schools, practically?—Practically they are. They are obliged to have them open to all, however, according to the rules of the Board.

9058. Do the ladies regard their vows paramount to other considerations?—Of course; any person having taken a vow will regard it as a most serious obligation.

9059. And I presume, what I should call the religious education and training of the children is their chief aim?—It is one of the chief duties of the Sisters to educate the poor.

9060. There are managers of these schools?—The superioress of the nuns is the manager—the correspondent of the Board.

9061. In some cases there are other managers?—I don't know of any instance of a convent school. I am not aware of any instance. It is quite possible the parish priest might be the manager: but I think the general rule is, and very properly, that the nuns themselves should be the managers, and correspondents.

9062. But virtually and in practice, you presume the Commissioners treat those schools as denominational schools?—I believe in fact and practically they are denominational schools. I don't think the Commissioners could be said to treat them as such, for that would be implying, I think, what would not be the wish of the Commissioners. They treat them as National schools, complying with the laws of the Board, but practically they happen to be denominational schools.

9063. In the north of Ireland, in many districts, there are Roman Catholic minorities?—There are.

9064. They are very numerous?—Yes, they are, no doubt.

9065. How do you propose under such a plan as you suggested, the denominational plan, to deal with a very large number of schools where religious minorities are found in certain districts?—I don't think it would be very easy to make all the provision that perhaps might be desired in the case, but these exceptional cases should have exceptional rules, and all I would suggest is that in these cases every safeguard and provision should be made against proselytizing.

9066. Should not the provision exist in reference to all schools?—I don't think it would be possible; I think it would be very easy to watch a few schools of that kind, but it would be impossible to watch all so as to exclude things which would not be proper.

9067. Is it a fact they are few?—I think so; I think at least, in the part of the country with which I am acquainted, they are very few.

9068. Your diocese extends over the three counties?—It extends over the most of Down, the entire of Antrim, and portion of Derry.

9069. Are not the schools in the county of Down very largely mixed schools, with a small portion of Catholics?—Not very largely.

9070. In the county of Antrim are they not?—Not many; I think not. In nearly all the Roman Catholic parishes there the National schools are under the management of the parish priest; there are few schools

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in the county of Down which are mixed and in which the teacher is Protestant or Presbyterian.

9071. Look to instances, with which I am familiar, in the county of Antrim, and in one page in reference to one parish alone, Ahoghill, I see in one school three Roman Catholic children, the patron being of the Established Church?—May I ask you the date of that report?

9072. The Eglinton return, this is the year 1852?—There is a very great change in that parish since.

9073. And do you think there is a very great change in all the parishes that are referred to in this return in the county of Antrim?—I think so; there has been a large number of schools opened in that parish since, and in what we consider to be a safe and secure way.

9074. As a matter of fact I see in that one page before me, out of 204 pages of returns, one school with only six Roman Catholic children; I see in another case three Roman Catholic children?—It might be quite possible that these are the children of Catholic parents who would not be influenced by the priests to send them to the Roman Catholic schools near them.

9075. I now refer to Laymore and Cullybackey, within three miles of Ballymena. There are very few Catholics, 9 and 6. You are aware, Cullybackey is a large village?—It is; but there are few Catholics, and Cullybackey is a very small distance from Ballymena, where there are three schools.

9076. You are aware it is three miles from Ballymena?—I am.

9077. You don't expect a child to walk three miles a day to school?—I do. I have got a school which is well attended by children who have to walk three miles a day.

9078. I will read a few more cases. I take one page of the return?—In Antrim, I am prepared to admit; there are many schools of the kind, where the minorities are Catholic.

9079. Are you aware there is a very large number of those schools?—Not a very large number.

9080. I will take this one parish of Ahoghill?—I am after stating there is a very great change in that.

9081. As to Laymore?—At Cullybackey there is a new chapel there. It may be in the district superintended by the parish priest of Ballymena: all the children are attending his school. He has only opened a new school there within the last year in one part of Ballymena.

9082. I keep to the one page. In Laymore there are six Roman Catholic children; Ahoghill numbers three; Cullybackey, nine; Upper Largey, four; Tullygarley, two; Carminney, four; Straid, six; Ballymontonagh, five; Galgorm, six; Ballybeg, eight. These are all in the one parish, at different points of the parish. I will be content with that as a sample?—They are not all in the parish of Ahoghill; part must be in the parish of Ahoghill, and part in the parish of Ballymena.

9083. Now, taking it for granted that this is but one sample of a very large number of parishes throughout most of the counties in the north of Ireland, how would you provide for Roman Catholic children so thinly scattered over the country?—I don't know that in any other district of the county of Antrim they are so thinly scattered as the portion you have alighted on.

9084. When I cast my eye over the returns of other parishes, Ballyeaston, Ballynure, Ballymoney, Carnmoney, &c., &c., I find equally striking instances of Roman Catholic minorities?—I know where they have schools, from Coleraine round the coast, and up through the heart of the country.

9085. How would you provide for such as these I now refer to?—You must provide for them simply by letting the children to do the best they can. As I said already, when you have Catholic schools where there is security and protection for the children, you would have no excuse for them attending places where they are exposed to danger, but where there is not provision, there is a justification for them, and then we must get the best safeguards we can.

9086. I will take you through the district in another direction from Ballymena to Broughshane, in the parish of Roscavan?—That is not very far for a Catholic to go to school to Ballymena.

9087. Broughshane is more than two miles from Ballymena?—Its a very short distance from Creabilly where there is a school.

9088. In this very parish of Roscavan alone you have one school where there are five Roman Catholics, in another one, in another four, and so on throughout the entire county. What provision would you make in connexion with that district for denominational or sectarian instruction?—I don't know that any provision could be made except the provision that there should be no interference with their religion.

9089. You would be satisfied with that?—Certainly in this exceptional place.

9090. And no other?—Certainly, I should say in connexion with that, if a parish priest knew there was any interference with his children, it would be his duty to withdraw them from the schools, and leave them without any education at all, sooner than their faith should be put to any risk.

9091. Do Protestant managers in the north of Ireland ever appoint Roman Catholic teachers to schools?—I think in some instances they do, but I don't know they ever appoint a Roman Catholic in whom the bishop or parish priest would have any confidence. I do not say that as a rule, because they are not at all consulted about it. It would be a matter of extreme delicacy to go and say there is a teacher, don't let him be appointed. It would be an imprudent thing to raise suspicions against a person when it would do no good.

9092. As a matter of fact throughout your extensive diocese, do Protestant managers appoint Roman Catholic teachers?—If the Protestants wish to give satisfaction, to give confidence to the Catholics, they would consult the parish priest. As long as they don't do that we cannot approve.

9093. Do Roman Catholic managers, to the same extent, appoint Protestant teachers or monitors to the schools under their care?—I don't think they do. I think the necessity of the case explains it.

9094. What would you regard as the necessity of the case?—A Catholic believes that dogmatic teaching, in the way of keeping religion constantly before the mind of the child, is necessary; a Protestant may not think any form of religion or dogma necessary, or anything beyond a kind, and *naturally* good heart.

9095. Does that statement apply to the Protestants of this country, either Episcopalian or Presbyterian, that they don't acknowledge any dogma is necessary?—I don't say they don't acknowledge any dogma. I say they might not consider it necessary to have well-defined, well-shaped religion taught to the children. They may have set dogmas of their own; but I believe they consider secular matters may be separated from religion. They believe that secular training may be given without religion.

9096. Don't you think the Protestants of the north of Ireland attend to the dogmatic instruction of their own children?—I dare say they do what they consider right; but if their views are diametrically opposed to Catholic views on the question of education, whether it shall be religious or not, they would not teach what they would not feel, or agree in what Catholic parents approve of.

9097. Have you heard of Protestant managers having Roman Catholic teachers in schools where there was not a fourth of the pupils Catholic?—I admit it. I am satisfied very benevolent and kind-hearted persons who are doing that would do it with every disposition to be friendly. Quite so, but no protection.

9098. I have referred to a district of country—Laymore and Clinty, above a mile from Ballymena. Are you aware that for a long time the teachers in those two National schools were Roman Catholics, with scarcely any Roman Catholic children in them to be educated?—Yes, I think I heard that.

9099. Is that usually reciprocated on the other side?—I think that no Catholic could possibly expect that a Protestant or Presbyterian was qualified to give reli-

gious instruction to Catholic children. That could not be expected.

9100. I have in my hand a document here which has been ordered by this Commission, through the Constabulary, giving us a list of schools in the town of Ballymena, as well as the adjoining district. Should you be surprised to learn that out of nine schools in the town, not under Roman Catholic management, Roman Catholics attend seven of them?—It is quite possible; but that would only make the disadvantage even greater in my eyes, or in the eyes of the parish priest, now that he has plenty of school accomodation for his own children, because he knows that those who attend the other schools are absent from receiving that religious instruction they ought to receive.

9101. Can you account for the fact that out of nine schools, seven in Ballymena, and that even in the parochial schools of Ballymena, Roman Catholic children are found?—I don't know, but I am aware that in many cases employers of the parents of such children force them into schools where the parents of the children would not wish to send them.

9102. Have you known a single case of that kind?—I am not intimately acquainted with the district, or with the individuals in the district.

9103. How many cases of such forced attendance have you known in all your diocese?—I say nothing at all of the people in the district.

9104. I mean in the diocese?—In other places I am acquainted with I know there is the habit of obliging parties employed to send their children to schools objected to by their parents.

9105. Has it occurred in your own diocese?—It has.

9106. In how many instances?—It would not be easy to count them. They have occurred on a great many occasions.

9107. Were not your predecessors, Dr. Denvir and Dr. Croly, favourable to the non-sectarian system?—It is quite possible if I lived in their days, and with the experience they had, I would have entertained their views, and I have partially entertained their views.

9108. Have any changes taken place in the rules and management of ordinary National schools or model schools to account for the change of opinion on the part of the bishops and priests of your Church?—I think the experience they have of the results and the practical working of these schools—when they see as I have seen in Belfast, the children coming away from the model schools with a deportment which I would be exceedingly sorry persons turned out of the Christian Brothers' and nuns' schools had, and an absence of that religious control that ought to be given to children—when they see such things experience makes them change their minds.

9109. There is considerable practical opposition by your Church to all these National schools?—The reason is we believe they are founded on a principle which would lead to Atheistical tendencies. They grow from the false principle that you may exclude religion from education—that you may do without God. We could not act on that. Conscience revolts at it.

9110. Is there not positive religious dogmatic instruction given in connexion with these model schools, and every facility afforded to the clergy of your Church, especially in Belfast, to attend them?—No; there are very essential elements required to be given to Catholics in order to make them good citizens, good members of the state, good members of the Church, and having their spiritual man properly developed; and, we are of opinion, the system of education given in the model schools is not suited to do this.

9111. May I ask you, is it not in your power to have a dozen of your clergy to attend the Belfast Model School, to give religious instruction in whatever form they please?—I think I have answered that question half a dozen times. If we were to do that it would be giving the colour of a sanction to an unsound principle.

9112. You mean the facility is given to you but you don't think it judicious to exercise it?—Would a conscientious clergyman obey me in that, when he knows it was contrary to the conscientious principles of an orthodox Catholic? Would he obey me if I commanded him to do what faith taught him was wrong? If I forced him, he could appeal to an authority higher than me.

9113. Do you associate dogmatic teaching *pari passu* in the secular education?—Our Church simply teaches us it is unsound Catholic doctrine to believe that even knowledge of natural things can be imparted without religious influences.

9114. Do you refer to dogmatic religious instruction as the instruction which you contemplate should go *pari passu* with secular education?—I refer to the form and tone to be given to the spiritual and moral man rather than to dogmatic teaching. I don't exclude it, because dogmatic teaching may for a Catholic include some things that would not be necessary for a Protestant.

9115. Is there not every facility by the Commissioners of Education given to you to have as many of the clergy under you in Belfast to attend the model school, to guide and control the teaching during the hours of religious instruction?—If, as a teacher in any of the schools, I took up the commonest book in a school where there were children of different religions around me, and if one single point turns up, which, as their teacher, I would feel it my duty to explain, I am hemmed in. I cannot give the Catholic an explanation, because there are others listening to me, whom it would be ungracious to give this explanation to, and *vice versa*. That must turn up constantly.

9116. Do you believe that there is a time set apart in the Belfast Model School for religious instruction, in which dogmatic teaching may be given?—There is a time set apart for it, but, I believe, that education is a thing that cannot possibly be worked out by set process. I believe that education, in order to be proper education, must take in not merely the physical man, but the spiritual man, the moral man, and that by excluding any of them you are not giving the proper education in giving instruction to the intellect merely, but are forming a very dangerous element, indeed; for if the intellect becomes well informed, and there is not virtue to balance it, there must arise danger to society.

9117. Don't you think it desirable when these children attend the model school, and are in your opinion so exposed, the clergy should be more regular in their attendance, and watch over and care for them?—The clergy have schools, and if the children go to the proper schools they will get proper rules for their guidance, but if the clergyman went into the model schools, he would be giving his sanction to a work there, which he knows and believes to be dangerous.

9118. Your Church is a mission Church?—Certainly.

9119. And does your Church not think it necessary to follow its children?—But if it be a mission Church it is also a teaching Church, and it cannot follow them to a place where it is not free to act, at the same time giving the assurance that it is acting with freedom. The Church has not, according to the rule of the model school, the freedom of Catholic teaching.

9120. Am I to understand you don't regard it as part of your missionary work to look after the children in the model school?—You might as well ask me the question whether I would think it my duty to follow the people into a brothel. I don't say that as comparing them, but to exemplify the principle. I am not saying that one place is equal to the other, but I say that the same principle is involved. Am I bound to go after people to such a place? I am not bound to go to every place. I am not bound to go any place where there would be imprudence in it.

9121. Notwithstanding the attitude of the bishops and the clergy of the Church is it a fact that the number of Roman Catholic pupils have increased at the model schools?—They are, so far as I know, on the decrease in the model school of Belfast, and, I believe, in all the model schools of the country.

9122. I find on looking at the returns for 1864 that the number of Roman Catholics on the rolls of the district model schools was 4,597; in the year 1865, 4,596;

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in the year 1866, 6,871; in the last published report of the Commissioners, for 1867, they say that the number of Roman Catholic pupils was 6,581; don't you regard that as an increase?—Do you wish me to take for granted the veracity of that report?

9123. Yes?—I am not prepared to do that. I have very great reason to believe the reports are not accurate.

9124. Are you prepared to deny the accuracy of the reports?—I do not believe them. I have not made the census, but I say the model schools have been multiplied during the period for which you have been giving the return.

9125. Have any injuries actually resulted to faith and morals from Roman Catholics attending the model schools in common with the Protestants of different denominations?—I think the tendency is to injure them.

9126. Can you specify any cases in which injury has been done?—I know cases in which injury has resulted.

9127. Have they been numerous?—Not as to individual cases numerous, but I think the tendency generally as I have already said is to impart a mannerism to the children which is not exactly Catholic.

9128. In the province of Ulster are not Protestants and Catholics educated in National and other schools of a higher grade?—The private schools of all descriptions are on a very different ground. The private school is a very different school.

9129. I want to know as a matter of fact?—As a matter of fact it is quite true, but I wish to add that in private schools whether Protestant, Presbyterian, or Catholic, there are safeguards you will not find in this *system.*

9130. What safeguards have you really in the Royal Belfast Academical Institution, or the Diocesan schools where the teachers have been members of the Established Church?—Not sufficient. I was educated myself by a Presbyterian clergyman, but this is very different.

9131. May I ask as a matter of fact did he interfere with your faith and morals?—No, on the contrary he did the very reverse, he prevented it by interfering with those who were of an opposite way of thinking. I could give you an instance in two Greek authors—one in the translation of the Gospel of St. John—when we used to translate that the Protestants took theirs from the Protestant version, and the Catholics from the Douay version. When the Protestant boys translated ἠ "and," I have seen them get a knock on the head for so doing. This you are aware at once blotted out the Protestant doctrine on the question of the two species, whereas we had the correct translation from the Douay version when we translated it "or."

9132. Are you aware these gentlemen whose names I hand you were educated at the Diocesan school of Ballymena, whose principal was an Established Church clergyman?—I dare say they were. I heard that they were; I know that the elder brother was educated at a school in Crumlin.

9133. Do you know the gentlemen I refer to?—I do very well.

9134. Do you regard them as highly educated Roman Catholic gentlemen?—Yes, undoubtedly, but it wasn't at that school they became such.

9135. You are not aware the younger one received all his education at the Diocesan school before going to college or entering on his profession?—I dare say he received the elements of education there, but I think he was afterwards put into the hands of another party. There is something in that besides, other than in *this* system.

9136. These very differences of religion will make the religion of an individual more marked?—I dare say the little rows that sometimes occur in such schools will make one person more bigoted than it will make another, and in that way bigotry is absolutely perpetuated by these very model schools.

9137. On the other hand, is there not an advantage to the country in having education in common?—I don't see that there is. From the proposition that an individual or individuals come Scot-free out of danger, the conclusion is not to be universalised, that it would be a great advantage.

9138. Do you know of many like these two examples of Roman Catholics educated in schools with Protestants?—I don't think there are many; but if you put out this you should give me time to make out a list of an opposite kind. I don't think I would find many uninjured in such places.

9139. Don't you think united education in that way is promotive of kindly feeling, mutual respect, good will, and forbearance in many instances?—I think it leads to the very opposite of that. I think it is quite right people should be of kindly will, and associate in civil and social duties in the kindliest and friendliest spirit, and I think the way to promote that is to teach them all not to ignore what thorough Christianity is.

9140. Should you be certain to find kindly feelings on the part of the gentlemen I refer to?—I think the way to promote kindly feelings is to make a man know his own religion, and when its principles are understood, he will know how to be tolerant, and how to associate with others in a civil way.

9141. Would it not be an advantage to the country to have such reciprocity existing between Roman Catholic gentlemen and Protestant gentlemen educated together?—I believe it is productive of the contrary, persons are obliged to be reserved about religion. One may hold certain points, and pass them over not to offend me by them. On the other hand, if he openly speaks to me and understands what my principles are, and that I understand the same about him; we must be friendly, and there will be no reserve after. True friendship is founded on that basis of candour and no other.

9142. Should you be disposed to say in such cases as those I refer to that the parties would both stand by their own religion?—I don't think at the time religion was much known by any of them.

9143. Do you think it would be a benefit to the entire country, if we had such reciprocity existing between Roman Catholics and Protestants as the result of their previous education together?—I would be delighted at it if it could be done, without too great a sacrifice or at too great a price.

9144. For Ireland's peace and prosperity is not the interchange of kindly feelings much needed?—Certainly, every country requires kindly feeling for its peace and prosperity.

9145. You are not disposed, are you, to oppose all efforts to promote united education?—I cannot bring myself to see how united education in this country, or what is called the system of National education is possible.

9146. Are you opposed to National education except under the special control of the prelates?—We could not but seek a denominational education inasmuch as having received from God charge of the children, for we could exercise no charge without having proper authority to control them. That is a Catholic principle that cannot be got rid of.

9147. Are the Catholic laity of Belfast in harmony with you on this subject?—If not they are not sound Catholics.

9148. Do you think they are in perfect harmony?—I should think so. If not they are not Catholics, or orthodox Catholics. Many people entertain what are called latitudinarian views, and are prepared for anything, but if so, they do not understand their principles. It may be some of them differ with me, but they are not Catholics, or orthodox Catholics, who can take these views.

9149. Rev. Mr. *Cowie.*—Is it not the fact that the Roman Catholic population generally up to a late period have made free use of the opportunities afforded by the National Board?—I think they have made free use of it. They consider it a very great improvement on the systems which preceded it.

9150. That has been with the approbation of their spiritual guides?—In many instances with toleration—I cannot say approbation in the full sense—that they were thoroughly satisfied.

9151. But now the spiritual guides of the people are opposed to the system?—Yes; in its present working.

9152. You demand the denominational system?—Yes.

9153. Have you not stated that practically in towns and places where the population is large the system at present is denominational?—Yes.

9154. In places where only one school could reasonably be maintained, now I think you will allow it is the duty of the State to secure that all can partake of the benefits afforded by the school?—Yes.

9155. What security would you give in such a case to the Protestant minority?—The security I would give would be to prevent the Catholic teacher from interfering in any way with the Protestant children in any religious instruction.

9156. In any direct religious instruction?—In any direct religious instruction.

9157. Would you concur in the wisdom of the rules of the Board, which exclude all religious emblems suited only to Roman Catholic children?—I would be quite prepared in any such exceptional school that anything offensive to the Protestant children coming to the school should be excluded. I am quite prepared to admit that; indeed I think the Government, under such circumstances, would be doing the very best thing it could by giving full freedom of education in all schools where it is practicable. In these exceptional cases, what it can do is to provide safeguards for the religious feelings of the children, so that no child should be injured or insulted.

9158. For Roman Catholic minorities, do you think, if the present safeguards were maintained, it would be sufficient?—Yes, and I think the Government would be doing the best they could. I think no Government is bound to *optimism*. I think it is not bound to provide assistance which would meet every possible case or exception.

9159. It would be merely sufficient to require that the managers, before the Government paid its *quota*, should see that they had made every reasonable provision for admitting the children of the minority to a full participation in the benefits of the school?—Yes; I think the Government should have full control over the dimensions of the school, and its suitableness for the purpose, and the fruits produced in the school by the efficient teaching by the party in charge, and then, as far as the elementary schools are concerned, the system is in process of adjusting itself. I think it has almost come to adjust itself. As I have said of the Catholic schools in Belfast, the Protestants and Presbyterians there have their own schools in the same way.

9160. The other point remaining would be the training establishment. I understand you wish that each denomination should have its separate training school?—Yes.

9161. The model schools seem to be generally objectionable to the prelates?—Yes, they are objectionable to the prelates. The prelates have uniformly objected to them time after time, and have made it obligatory on the consciences of the children to withdraw from them.

9162. Mr. *Stokes*.—If the teachers were trained in approved institutions, and found qualified on examination, and if they held good certificates, does your lordship say the selection amongst such teachers must rest with the ecclesiastical authorities?—The approval of them must. I don't say the selection. At all events, if found incompetent teachers or unorthodox, there must be in the ecclesiastical authorities power to put a veto on the continuation of such teachers.

9163. Classes of approved teachers by approved ecclesiastical authority?—If a class of teachers be approved by the ecclesiastical authorities, any selection from them is quite satisfactory.

9164. You would not deny the right of patronage to persons who wish to establish schools?—No; on the contrary, I always go as far as I can to encourage that, provided that a patron who wishes to establish a school, or incur the expense of building and maintaining it, is animated by a good purpose. He will seek, by consulting with ecclesiastical authority, to be in unison with their views to appoint no party but one who will be satisfactory.

9165. Do you include the superintendence of primary schools amongst the canonical duties of a parish priest?—Certainly; I think the looking after an elementary school is one of the most important duties of a parish priest.

9166. Has the bishop means of enforcing the performance of that duty?—He has abundant means, and it his duty to do so.

9167. If the management of schools were freed from all restrictions, excepting conscience clause, for children of all denominations who desired to have secular education, would the Catholic managers be willing to contribute a portion of the cost of maintaining the schools?—They would be willing as far as they could do it, but in many parts of the country the Roman Catholic population is so poor that it would not be able to do it; but, suppose Government is willing to provide education in all cases where the people are not able themselves, it should be glad to give the required aid as far as practicable.

9168. Would it be possible for the Catholics to raise either a general or diocesan fund, from which the poorest places might be aided in making up the cost of maintaining the schools?—I could not say general. In the circumstances of Ireland, with all its poverty, I don't think it would be possible for them to create a fund by which they could, independent of the Government, go on with the schools.

9169. Could they not contribute?—They do contribute to the schools, and all the schools in our dioceses, with very few exceptions, have been built by ourselves. We take no aid for building schools at all. I believe there are only two schools that have been built by any aid got from the Government for many years.

9170. Has that not arisen through your rejecting the aid which the Board was willing to give you?—What we believe simply about that is, that the Board intended, by spreading these vested schools over the country, to have so secured the system in the country as that the country never could get rid of it, because if the Commissioners had all the schools of Ireland in their own hands, they could do whatever they wanted to do, and they would be absolute masters of education, and that is a feature that is beginning to develop itself as the model schools extend. We saw clearly that the model schools were to be spread over the country, not merely first in Dublin, then in Belfast, and next in Cork and other towns, but were to become parochial schools, so that every school in the country would be a vested school ultimately, and then, of course, we would have no remedy if the Board would again change its rules; and we were advised by high authority to keep the sites of the schools in our own hands. The Commissioners will not give us any assistance to build schools unless we give them the sites, or leases of the sites.

9171. The question I would wish to put to your lordship is, whether, as regards the ordinary parish schools, the parents of the children would contribute something towards the support of the schools—whether the parishes would make a collection as they do for the Catholic University?—In certain districts of the country, the poverty of the people is such that no local contribution can be raised at all.

9172. Would it not be possible for you to combine the Catholic population of Ireland for one general national collection, or diocesan collections, to raise a fund out of which the poorest schools might be assisted, by a certain amount of Catholic money, to meet the larger contributions which the State would give to support the schools?—I think in most instances that has been already done. I believe the parish priests are building the schools in their poorer districts with the money which they themselves collected outside the district in which they live; but as to any combined system for this purpose, I am not prepared to say anything. It is possible; but whether it is likely to be realized or not I don't know. As a bishop, I would say I don't see any necessity for that. Whenever a fair share of whatever fund is desirable to go for education of the people is properly divided we would get a

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fair reasonable amount necessary and sufficient for our purpose.

9173. But does your lordship recognise this difficulty, that if the State gives the whole of the money required for supporting the schools, it has a right to prescribe the whole course of education?—I would not ask to get the whole of it. I have been told by a prelate from Australia that he gets from the Government itself the allocation of £10,000 a year, and all that he is required to do is to collect £100, and he can allocate £200 out of the sum at his disposal, and by that means he is enabled to build schools and churches in his diocese. "We have only to say to a priest," he told me, "If you collect £50 I shall give you £100—two pounds for every one, and so on." When I heard he got £10,000 to build schools and churches, I said you are a happy man; if I had half of it I would be independent. That was Dr. Goold, Bishop of Melbourne.

9174. With regard to training teachers, if a system of separate training schools were established would not the Catholics be satisfied to receive from the State a contribution which would be sufficient to cover the bare cost of the boarding of the teachers?—I think the Catholic prelates would be glad to receive any reasonable assistance, and do their utmost to complete that arrangement.

9175. You think there would be no wish on their part to make any profit out of the transaction in any way?—I think they would rather consider it an insult to suggest such a thing.

9176. They would be prepared to spend more than they received?—They are always expending more than they receive, and more than they are bound to give. They are always giving more than they can spare, contributing to schools out of their own private resources. The parish priests are doing the same, and those who know anything about the state of the country, know that, generally speaking, any collection taken up for building any new church or school, the parish priest and the priests of the diocese contribute a great amount of the money, £10 and £5, and so on. It is astonishing where the money comes from so generously. That is the general rule. There might be a miser or avaricious man here and there.

9177. Would you think of asking from the National Fund £40 or £50 a year for the training of each master or mistress?—I believe in England they are receiving in some schools an amount equal to that; I believe they receive a large amount for the building of the schools; and there are annual amounts to defray the expenses of the teachers; and what they are doing for England in justice they would be inclined to do for us in Ireland, I should hope.

9178. Would you not be satisfied with less than £40 or £50?—I would ask for what I thought would be reasonable and just.

9179. If the alternative was put before you either that the present system of model schools should be maintained, or separate training schools established, to be aided by a more moderate contribution—which would you choose?—I would be inclined to accept a more moderate contribution than continue the present system, and I may add that with a more moderate contribution we would with our own energy make it more practical, and more useful, and fruitful.

9180. Would you desire that religious teachers male and female, should share in State aid in the same way as other teachers, without privilege on the one hand or restriction on the other—that convent schools, for example, should receive as much, no more and no less than other schools?—I think it would be very fair to introduce the principle of paying schools of that kind according to the fruits produced in the schools, or according to the results shown. I think, so far as convent schools are concerned, if there is any objection to give them what ordinary teachers should get, they should be paid according to results. If the nuns of a convent teach 500 little girls as well as in a secular school, the nuns should be allowed the same amount of money for this same work as is paid to the secular schools. I think this only just; but I don't think it should be as at present, that because they are nuns, they should receive only a very small capitation grant.

9181. And you would not object to the application of the Board's rules to convent schools?—Not at all; but we think the rule is not fairly applied.

9182. Do you think it would be an advantage, if the regulation of the Board which confines the nuns to teaching in one locality, were removed, so that the members of the same house might go to other schools?—I think it would be a great advantage. They could, of course, multiply their schools in that way, and have a competent, uniform system of education.

9183. May I ask if it is your wish that the nuns in your diocese teaching schools, should take aid from the National Board?—Yes, they do take it.

9184. Some do, and some do not?—All the nuns I have in my diocese do take aid. We have only one order.

9185. Did any Protestant girls attend the evening schools you have mentioned?—Not one. They go simply to receive religious education, reading and writing. Their religious education has been neglected. These are a class of girls who were neglected in youth. They were taken from school and trained up in idleness, and who may have got into some bad habits, but may be reclaimed with the nuns by a little influence over them. A great amount of good may be done in that way. I don't conceive there is the slightest chance of these girls in going to the night schools being exposed to anything of danger; but, on the contrary, I believe they are saved from dangers to which they would be exposed if they did not attend to these schools.

9186. Can you tell what amount of religious instruction is given in the schools?—Those girls who never think of going to any place of worship, or of practising any article of religion, after a short time are prepared by the nuns to receive confirmation and other sacraments, and they are taught to read their prayer-books also.

9187. Do the nuns in that, or any other school in your diocese, exclude Protestant children?—Never; but they take care not to induce them, by any unfair means, to come to their schools.

9188. Any Protestant girls who wish to attend the schools are free to do so?—Certainly. The schools could not be connected with the Board if they had not their doors open to any Protestant child who chose to come in.

9189. Mr. *Gibson.*—Are not the Commissioners entitled, according to their rule, to be informed as to the trustees and of the security for the site of a school before making a grant for building?—The object for which the site is held is specified—that it is for a school in connexion with the National Board.

9190. So far as the placing of confidence in the trustees for carrying out the trust is concerned, the trustees are nominated by the parties establishing the school?—But the trust is to be carried out, and it is that no other system but the National system will be taught in the schools, so that if the Board were to change its laws and introduce objectionable principles we would have no remedy, for the school would be under the system of the National Board. The Board would continue their system in the schools no matter who the trustees would be. We cannot tell what changes the rules of the National Board may introduce, as they have undergone changes from time to time. The by-laws of the Board have changed, and may change again to-morrow. The trust is therefore no security to us.

9191. Mr. *Dease.*—What were the reasons that influenced the Roman Catholic hierarchy in withdrawing from the National Board the confidence that, for several years after the establishment of the system, they had extended towards it?—They believed that the tendency of the National Board was towards a system of proselytism.

9192. Does your lordship consider that faith was broken by the State with the Roman Catholic body on the subject of education?—Yes; I believe that the

letter first published on the subject, by the present Earl of Derby, was a letter which seemed to give the bishops every hope that even the suspicion of proselytism, as stated, would be kept away; but in a short time the change of laws made by the Board led to a violation of that confidence which the bishops entertained.

9193. Would your lordship consider the following to be a proper definition of the duty of the State, in educating the poor, to provide for those whose poverty prevents them from paying for the education of their own children, those educational advantages that their wealthier neighbours possess?—The answer to that will greatly depend on what you mean by education. The State may mean by education what, as a clergyman, I could not mean by education. The State may mean simply secular education, to prepare a person to go to a trade; whereas I believe education requires more than that to fit a person besides to be a member of society, and to train up the moral spiritual man in a proper way—if you add that the State will give full and free opportunity for religious education.

9194. I include that—placing the poor man through the aid of State grants in the same position as his wealthier neighbours?—Understanding it in that way, I say yes.

9195. Is it not universal in the families of Roman Catholics, who practice their religion, to begin religious teaching from earliest childhood, and to incorporate it at almost all hours of the day with general instruction?—Yes. It ought to be.

9196. Is it not the fact that in all Roman Catholic upper class schools and colleges, both in England and in Ireland, as well as in foreign countries, religious teaching is, to a great extent, incorporated with secular teaching?—It is.

9197. Has not mixed education, under the National system, prevailed to a greater extent in the north than in any other part of Ireland?—Yes.

9198. Is it not the fact that there has been more bad blood about religious differences in the north than in any other part of Ireland?—It is, unfortunately, as I have already said. If we understood our own principles, and were candid in the expression of them outwardly towards each other, we would have a better chance of being good neighbours; but the want of candour, and the keeping back by one of what his religious views are from another is the thing—there is mischief in that.

9199. Professor *Sullivan.*—Is not the north of Ireland the most prosperous part of Ireland?—Yes.

9200. Would you consider that where the fighting was greatest the prosperity was greatest?—By no means. The politician, however, would be better able to account for the prosperity of the north than I could, by an investigation into the fairness of the laws of the country.

9201. The two are generally made correlative—mixed education and the growth of prosperity?—I don't think one is the cause of the other.

9202. Mr. *Dease.*—Supposing the system of State education to be altered in such a way as to secure the confidence of the Roman Catholic hierarchy, would you prefer that system to be carried into operation, and superintended by a Board limited in number, and appointed and paid by the State, as the Poor Law Board is, or by a Board chosen as the present Board is, and giving their services gratuitously?—I think a Board giving their services gratuitously, if appointed with the confidence of the bishops, would give more satisfaction than a stipendiary Board.

9203. More than a stipendiary Board?—I think, in a matter of education of this kind, where a Board of supreme control give their services gratuitously, it would be better; but, for the satisfactory working out of the system, the prelates would require to be satisfied that the persons on the Board, or some members of it, had their confidence to a fair extent.

9204. Have you ever heard of complaints being made against Catholics managing National schools—of interference with the religion of their Protestant pupils?—I have never known or heard of an instance.

9205. While believing, as I presume from your evidence you do believe, that the education of the country has derived great benefit from the National system, am I right in supposing you consider that that benefit has been derived in spite of, rather than in consequence of, the National system having been a mixed one?—I think in spite of its being a mixed one. I think the advantages would have been still greater had it been denominational. I believe the training under the Christian Brothers would have been in every way fruitful of better consequences to the country. I think the boys trained by the Christian Brothers are indoctrinated more sincerely and deeply with principles of loyalty and attachment to the institutions of the country, because they are trained in every act they do to act from motives of conscience.

9206. Professor *Sullivan*—With regard to the convent schools, you stated that they should be paid in the same proportion as the payment to the secular schools, and you mentioned the case of an evening school in a convent with 500 pupils attending?—I complain that they get no assistance whatsoever for the evening training of those 500 pupils. I stated, with regard to day schools, that if they had 500 as an average in a convent school, that the remuneration for teaching 500 should be equal to what was allowed for a similar number educated in secular schools.

9207. If 500 pupils trained in a secular school, and 500 trained in a convent school, are brought up to the same standard, you think that the nuns should receive an amount of remuneration equal to what was given to the secular schools?—Yes.

9208. Could you compare the convent schools to secular schools giving instruction to a similar number, and not to small rural schools?—No, they should be paid in the same manner for a similar number, the nuns should not be paid by a simple capitation allowance, which is not equal to their merits. A larger sum is often paid to a day school for teaching a much less number of children than is paid to the nuns.

9209. Are there not small schools in the country that cannot possibly be compared with larger schools in the towns, but must nevertheless be supported?—But it is not fair that the small school, with 50, 60, or 70 children, as the case may be, should receive £200 in the year, or whatever may be the amount, for its teachers, assistant teachers, and monitresses, and for requisites supplied, and so forth, while the nuns training 500 would be paid, say, only £100 in the year. Take the case of a school in the country, with teachers paid according to classification; suppose there are 80 or 90 pupils; the head teacher has £40 or £50 a year, the second teacher is paid, and the monitresses also; tot all these sums up, and you will find that the money given to pay for less work in such a school is more than is given to the nuns for training, say, 500.

9210. Mr. *Gibson.*—Are you not aware that the capitation grant was made in the first instance on account of the nuns not being trained or classified as teachers. The capitation principle was introduced specially in favour of their schools, but if the nuns came in and were classified they would be treated in the same way as the ordinary schools?—The nuns, from their peculiar character, cannot be classified. I am not prepared to admit that the qualifications of the nuns are what you insinuate. I am prepared to test their qualifications by the results. If the standard of education be equal, and that they make 500 children compete equally with 500 children taught in the other schools, I don't see why the nuns, because from their religious profession they have not been classified, that they should not, for an equal amount of good work, receive an equal amount of remuneration.

9211. Professor *Sullivan.*—On a system of payment by results the nuns would come in for the same payment as others?—Yes. I said I was quite prepared to have them paid by results. They will not submit themselves to come in before lay gentlemen to be examined. It is quite fair that they should take care not to expose themselves to the possibility of being rudely treated—no Board can be answerable that every individual In-

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spector may not sometimes be rude with ladies. It is for these ladies themselves, however, not to expose themselves in this way to officials. Their character is peculiar as *religieuse.*

9212. Would the same objection apply to examinations by written papers?—I don't think there could be so much objection to written papers. There might still be an objection urged against the system.

9213. I presume you would be in favour of payment by results?—I think so, in case payment by results is practical.

9214. Would it not be desirable to combine with it classification of teachers?—For my part I would have no objection to their being classified, but some religious orders, from the nature of their vows, have objected to it.

9215. In secular schools would it not be better to combine payment by results with the maintenance of the system of payment by classification?—Yes.

9216. And also of the system of capitation grants—take the three elements?—The objection to that would be that, in many parts of the country you would not have a capitation allowance that would pay, if the capitation grant amounted to ten shillings per head per annum. That would be £50 for every hundred, but in a small school in the country place, where you would only have an average of twenty-five, the teacher would not have a sufficient maintenance on that capitation principle.

9217. There classification should be maintained?—I think the classification of school teachers is necessary, otherwise the Government would have no guarantee that they were suitable teachers.

9218. Will your lordship kindly define the exact relation between the right of the parent and that of the Church in matters of education. Does not the right of selecting schools rest primarily with the parent?—I take it for granted that every parent who is a Catholic would wish to be guided by the teachers of his Church in matters that are not free. In matters that are free there is no question, but in various matters that are not free the parent should naturally be guided by the Church of which he professes to be a member. The parent cannot be a Catholic and not a Catholic, he must be one or the other; he must be taken to be as he says he believes. If he be a Catholic he would naturally wish his child to be educated as the Catholic Church would wish him to be educated, hence, there never can be an antagonism between the bounds of parental authority and Church authority, for the Church's right is to define the duty of the parent as interpreter of the natural law. Both, therefore, are in unison. The parent cannot infringe upon the Church's authority—since both are in unison, there cannot be any antagonism. I could not define a difference, as I don't believe there can be any difference.

9219. Does the Church claim the right of determining in abstract secular matters as such?—No; but she believes that even secular matters cannot be taught independently of the light of revelation. Dependently on the light which revelation throws upon them, she claims the right of saying to a person that he cannot teach that abstract science independently of revelation, for a person following his own light might come into collision with something revelation has made known.

9220. How far would you extend the right of judging as to the secular portion of the instruction of the Church?—The Church has a general right to examine any book, and to see whether or not there is anything in that book contrary to sound faith and morals, any book whatever. Incidentally there may come into any book a proposition which may be very objectionable. There is no book which I conceive the proper authority of the Church would be excluded from examining, but a parent may, if he likes, independently of the Church, say, I will not be tied down by the Church, I will not be priest-ridden. He may do that, but if he does, it is by the violation of his principles, or by following an erroneous conscience as a Catholic.

9221. Would not schools of the class of the model schools be a considerable benefit to a locality, especially a manufacturing one. In asking this, I put aside altogether the religious element, and refer merely to the secular instruction?—In the Christian Brothers' schools, where the spirit of the Church is acknowledged, they teach all those things they know to be necessary in a manufacturing town.

9222. I am speaking of the abstract question—would not such schools be desirable?—I think schools where a higher class of education is given, are very desirable. I think elementary education may be imparted in schools where the managers are Catholics, and they may control them in a proper spirit. A still higher class of education is given in seminaries and colleges.

9223. What would you actually substitute for the present model schools?—I don't know anything we want except to make good training-schools of them.

9224. In many of the large towns of Ireland, do you not think it desirable a rather superior kind of education should be given to the better class of artisans?—The very best artisans you meet with have got their education from the Christian Brothers, to the extent necessary for them, or in diocesan seminaries.

9225. But in many towns there are neither diocesan seminaries nor Christian Brothers' schools?—In that case they must use the best opportunities they have, and use them with discretion and prudence.

9226. Should not the State contribute towards that higher education?—I think the State should contribute in every way to ameliorate the condition of the subjects and promote their intellectual welfare, but not at the expense of the moral, spiritual man. If you exclude religion, the country will soon have no respect for the authorities of the country and the laws.

9227. Conceding that, what would you propose as a substitute for the model schools?—I don't want substitutes; there are already substitutes. There may be many Catholic gentlemen very well qualified to teach the higher branches, and also many trained by the Board may open their own schools.

9228. Do you think it possible for any such lay schools in the present condition to exist?—I think there would be always competent lay persons to teach schools for that class of persons who may be inclined to avail themselves of their services.

9229. If the whole subject of teaching were exclusively in the hands of clerical patrons, would there be any likelihood of laymen establishing the higher class of schools in the towns?—I think clerical patrons have always promoted the higher class of education.

9230. I speak of the higher class of primary schools—I refer to such schools in towns as would be represented by the existing model schools?—In towns where we have schools for primary education, and for more advanced classes, and again for the higher orders, I am not aware of what other vacancies there are to be filled up.

9231. Have they, for example, in any of the schools in the large towns, the means of teaching the elements of physical science, mechanics?—Yes; the Christian Brothers provide for that.

9232. I speak of towns in which they have not schools?—It would be very well that schools in connexion with the National Board should, as far as possible, teach these things. It would be very desirable, to be sure.

9233. In reference to the amount of money necessary for training schools, you were asked whether you would be satisfied with the sum paid for boarding alone?—I was asked would I suppose £50 to be enough. I stated in answer to that that I did not consider £50 would be too much, because it was given in England for the same purpose. But I would consider any reasonable amount of money given for the support of these schools a very great benefit, and with a less sum we might make it more efficient by the energy with which we would manage it.

9234. Do you consider it right to make some special provision for the training of teachers?—I think so.

9235. Would you be satisfied with a lump sum per

head?—I have only gone into a calculation of what would support a certain number, and what would pay the staff. I suppose what would be given would be sufficient, or nearly so, to get the buildings completed with help. Then give a yearly sum which would fully go to pay the professors.

9236. In fact, whatever sum was given for building should be in proportion to the whole expense?—I don't see why that difficulty should turn up now, inasmuch as the Commissioners have always kept training schools, of which they bear the whole expense. If these training schools were made unobjectionable, that would not change the expenditure about them. The question given to me, a while ago, seemed to convey that so much as that might not be given, and what would we do in that case. I said we would try and do with whatever was given, but the nearer it was to what was just and fair the better.

9237. Have you thought as to what ought to be done with respect to the conditions upon which building grants should be given in lieu of those now in operation, so as to enable building aid to be given to schools?—I think it would be better if the law enabled persons in every part of the country to take a site provided they could prove that the community there needed the site and the community named stood in need of a school there, that it should in the state of the law be able to force a site for a school, and the school being built for the purposes, it could always be appropriated to that purpose. The safeguards being simply on the one hand to the authorities of the Catholic Church that the system of education would be one satisfactory to them, and on the other hand security given to the Board that the money would never be appropriated to any other purpose but the carrying out of education.

9238. Have you thought what would be the proper mode by which the different conditions would be best arranged?—I have not given it any thought, but I don't think there could be any difficulty in coming to an understanding. All that the prelates, I think, want is the simple security that the children would be free from the danger of proselytism, and reared up fair, honest, candid Catholics, with the proper spirit of Catholicity about them.

9239. Is it not in the smaller things the great difficulty sometimes lies?—Our laws in these matters are not changeable, the spirit of the Church will be always the same.

9240. Whom would you propose to have as trustees in future in schools of that kind?—The clergyman naturally should be in connexion with it—one of the trustees.

9241. Would you be satisfied to have the trustees partly lay and partly clerical?—Yes, no doubt.

9242. Mr. *Stokes.*—There is a particular difficulty about clergymen, they have no heirs?—But they may be trustees for the object for which the property is held. Every day we make leases for a certain purpose.

9243. Have you ever met with a case where you had to search for the heir of a priest?—No.

9244. Professor *Sullivan.*—Are there cases in which the Court of Chancery recognises the bishop or parish priest for the time being, as capable of holding trusts?—I don't think there is any case in which the bishop or parish priest is recognised as the successor of those who have gone before him.

9245. The state of the law at present would not justify that?—In common practice a description of a certain person occupying a position of trust or benefit will fasten it upon the person who will come after him, but if you call him successor that does not substitute him.

9246. Would you be surprised to hear of a school with four patrons—two clerical and two lay—one of whom is a parish priest?—Yes, that may be; whoever will officiate for the time as parish priest, but it could not be left to a person by name.

9247. Would not naming the parish priest without his own name satisfy?—I think not. The law on that point I consider a grievance.

9248. The *Chairman.*—Does the present Board of Charitable Donations and Bequests afford sufficient facilities for the conveyance of property to Roman Catholic purposes?—Not in this way. If a property was left to me by name as Catholic bishop of the diocese and to my successor, it would not be good in law. I am not a corporation, nor is any parish priest a corporation. We have these documents always drawn out in the form of a trust, naming the person who is officiating as Roman Catholic bishop, and whoever is officiating as Roman Catholic priest, and all who shall for ever hereafter, from time to time successively officiate as such. There is an objection to that form, but the objection cannot be feared much, for no person can ever turn up to become a plaintiff in a suit to eject. I think there is an Act of Parliament passed lately which makes provisions for sites for houses for the Presbyterian clergy.

9249. If property were conveyed to the Commissioners of Charitable Donations and Bequests to the use of a particular Roman Catholic bishop or Roman Catholic priest and his successors, would those sucessors have any difficulty in receiving the fund?—They might in case the members of the Board of Bequests one day or another might become so prejudiced as to deny the successor.

9250. Do you mean in case of a disputed successor?—That will greatly depend upon the character and fairness of the men who will come in as trustees of the bequest. As long as they are fair men who will carry out the law in its spirit, there can be no danger. A time of persecution might come in a hundred years, when a party would say, I am the successor, my religion is the true religion, that trust is to be understood as applying to me. If there were a Board who would interpret the law in that way, where was the remedy.

9251. Would the interpretation of the law rest with the Board or with the Courts?—First with the trustees, and afterwards, if disputed, I suppose with the Courts.

9252. Professor *Sullivan.*—Have you ever met with difficulty in getting sites for schools?—Very often.

9253. Is that of frequent occurrence?—Very frequent occurrence. Within very few weeks I have had to pay £1,000 cash down for a small portion of land, two roods and twenty-three perches statute measure, in the neighbourhood of Belfast.

9254. Is that sum beyond the ordinary price?—I suppose if I wanted it for any other purpose I would get it for less. I was offered the site first, and was refused it. I was offered one acre and twelve perches closely adjoining it at £18 a year for ever. This will show the excess.

9255. Do you think it desirable there should be some special law with respect to sites for school buildings?—It would, but I must confess there are great difficulties surrounding it, as to how you would come at the fee, but it would be very desirable. In many instances we have very great difficulty in procuring sites. I know one portion of the diocese at present where a National school is very much wanted, and the proprietor will not grant a site. Indeed, I know two instances at present.

9256. What is his objection?—He does not like the system, I suppose.

9257. Mr. *Dease.*—He will not give a site even upon payment of the full value?—No, we would be delighted to purchase it at the fair marketable value.

9258. The *Chairman.*—Are we to understand that many cases have been reported to you in which employers have put pressure upon their Roman Catholic workmen to send their children to schools under Protestant management?—The influence is made to bear upon them in different ways. The head of the establishment may not do it himself directly. It may be done indirectly by some members of the family. The result of the influence comes to the same thing in the end. There have been many cases where persons have lost their employments because they would not send their children to particular schools.

9259. What denomination have the employers been in these cases?—Not Catholic. You will find men of the

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most generous and liberal sentiments amongst Protestants, Presbyterians—still you will occasionally find persons with very bigoted notions—very perverse in their own views—will have no toleration for others and will insist upon a certain scheme being carried out.

9260. Are these cases numerous within your knowledge?—In certain parts they have been numerous. The instances of indirect influence are much more numerous than of direct influence. I don't think that to be so very great a grievance in a large town like Belfast, where, of course, employment is more general, and if refused employment in one establishment the person is more easily able to get it in another. But we all know that without going to the extreme length of turning a person away, there are certain favours and encouragements given. When these are withdrawn it acts upon a timid parent with great force.

9261. Do you consider the Board show a lukewarmness in dealing with cases of alleged proselytism?—I am not aware the Board would show any disposition at all to encourage proselytism; but I think from the constitution of the Board and the working of the system, proselytism must prevail in spite of their best efforts.

9262. If the present rules as to religious teaching were relaxed, what guarantee could you give the minority in those cases where only one school is maintainable?—I am quite prepared to give any guarantee. I dare say the guarantee should be some rule, that if anyone connected with the school was detected in a case of proselytism, the school would lose whatever benefit it was receiving from Government. I don't know of any way to stop it, except by a punishment of that kind. I think that would be effective.

9263. Under the present system, if the nuns thought fit to be examined and classified, would they stand on the same footing as other teachers?—I dare say they would.

9264. Mr. *Stokes*—With respect to parental authority, reference has been made in this room to the case of the boy Mortara. Is it not the case that while the Catholic Church, where she has the power, would interfere between Jewish parents and a baptized child, to provide that the child should be brought up a Christian, she would not interfere between heretical or schismatical parents and their children?—No, she would not interfere between what you call heretical and schismatical parents and their children. They are already members of the Church. They are answerable to God, having been baptized. The parents themselves then are answerable to the child. But, in the case of the Jewish child Mortara, the child became, by baptism, a member of the Church, and had rights to be protected. The only responsible person to take charge of him would be members of the Church. That case occurred in a country where the Church and civil authority are combined in one, and where it was the duty of the head to act both as sovereign and as Church authority. The Catholic Church looks upon the rights which that child received by baptism as prior to all other rights.

9265. That was an extreme case?—Of course, a very extreme case. The Church does not interfere with any except those who voluntarily subject themselves to her. The case was of a child unable to speak or to defend its own rights, that received baptism and became a member of the Church.

[Adjourned.]

TWENTY-THIRD DAY.—DUBLIN, WEDNESDAY, JUNE 10, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

June 10, 1868.

Brother John Augustin Grace.

Brother JOHN AUGUSTIN GRACE, sworn and examined.

9266. The *Chairman.*—Are you the head of the institute of the Christian Brothers?—Only of the Richmond-street establishment in this city.

9267. I see by the paper that has been put in, that the order was founded in the year 1802?—It was founded in the city of Waterford that year.

9268. Is each house independent in its own management, subject only to the control of the head of the society?—The Director of each house has the entire management of all that regards the establishment of which he has the charge, subject to the approval of the Head Superior.

9269. What is the head of the society styled?—The Superior-General.

9270. Are all the brothers of one rank, or have you some for teaching and others for performing domestic offices?—Some teach, and others attend to domestic duties.

9271. Are there separate ranks in the order?—The only distinction is that which is marked out by the occupations I have just named.

9272. These two form separate classes?—Well, yes; they form two separate classes, inasmuch as their functions are different.

9273. Do they change from one class to the other?—Such a change would be quite exceptional with us.

9274. Do the brothers change from one house to another?—Yes; they may be sent to any house where their services are required.

9275. Are the brothers in holy orders?—No; there is an express rule against their aspiring to the priesthood.

9276. I see that before being admitted a life member a candidate must endure a probation of eleven years?—Yes; and even then he may not be admitted.

9277. Is it necessary at the end of that time that a person should become a life member?—No, he is perfectly free. If it be his own wish he is admitted, if qualified; if not, his admission is postponed if he is not rejected altogether.

9278. Is it the custom for any proportion of the members to remain beyond the period of eleven years without becoming life members?—Some do.

9279. I see that by the rules the Brother Director of each house is to be the inspector of the school or schools depending on the house. Is that Brother Director the superior of the house?—Of that house, my lord.

9280. What is his style?—He is styled the Brother Director of the house.

9281. Is that a permanent office?—No, he may be removed.

9282. Earl of *Dunraven.*—They are always re-

moved, are they not, after a few years?—No, my lord; they may be continued in office for years, at the discretion of the superior.

9283. The *Chairman.*—When a director is removed, is he removed to the direction of another establishment?—That may be, or may not.

9284. May he become merely a simple brother in another place?—He is subject to that, my lord.

9285. Is the amount of the school-fees received expended for the sole benefit of the schools and children?—Yes; it cannot be appropriated to any other purpose. It is applied either for the payment of rent, keeping the place in repair, furnishing stationery, or the like.

9286. Is it only a small proportion of the children that pay?—That depends on circumstances. If the children can afford it they usually pay one penny a week; if not, it is not insisted on.

9287. Have you any higher rates of payment than one penny a week?—None.

9288. Are the schools in all your sixty establishments of the same grade?—They are supposed to be. We have the same course of studies to follow, but the degree of that course which the pupils reach will generally depend on the time they remain at school.

9289. According to the circumstances of the locality, perhaps the number of those in the higher classes would vary?—Just so, my lord.

9290. Then do I understand that none of these are distinctly of a higher class—more of the middle class than the others?—Well, I think not beyond the middle class, my lord.

9291. Are there any schools in which especially high subjects are taught that are not taught in others?—Nothing beyond the English course. Lately we have introduced the teaching of Latin in a few places, at the very urgent request of some of the bishops. It was not our own wish to make the classics a part of our curriculum, for we apprehended that they would interfere with the great object of our institution—the instruction of the poor; however, as it was their lordships' desire, it was our business to meet their views.

9292. In what way did you imagine that it would interfere with the great object of your institution; was it that it would attract the higher classes?—Well, not only that, but perhaps more attention would be paid to that class than to the ordinary run of children, and hence probably the neglect of the latter.

9293. Did you ever take part yourself in the management of any of the schools that were under the Board?—I did, my lord.

9294. Did you find the requirements of the Board to restrict your operations?—Very much, as regarded the religious element of our system.

9295. In what respect?—By the rules of the Board we were not permitted to teach in a Catholic spirit. We did not feel at liberty to avail ourselves of the reading lessons to communicate religious knowledge when a suitable opportunity presented itself; and, moreover, all reference to religious subjects was to be excluded for a certain number of hours each day. Now, after having given the system the fullest trial, and taking into account the pecuniary advantages of our connexion with the Board, with the religious restrictions which that connexion imposed, we came to the conclusion that to continue the connexion would be inconsistent with the original aim of the society—namely, to give a sound Catholic education to our pupils; for that is the main end of our institution. Our society would never have been formed if it were not for the purpose of communicating religious knowledge; and that being the case, many of our members became dissatisfied at being restricted in the discharge of that sacred self-imposed duty. Besides, during the connexion with the Board our religious instruction had to be postponed to the end of the day. At that time both the brothers and the children were tired after the day's work, and hence the instruction lost much of its effect.

9296. Does the Society now desire State aid, or does it prefer to be independent?—We have no wish or anxiety on the subject. We never made any application for State aid, and, so far as I can judge, I think the feeling of the Society at the present moment is to have things continue as they are.

9297. During the time that some of your establishments were in connexion with the National Board, would the rules of the National Board have allowed one establishment to maintain schools in more than one place?—I never heard anything to the contrary, my lord. There were two of our schools in this city in connexion with the National Board at that time, namely, the school in Richmond-street, and another in the Liberties.

9298. And were they both taught from the same establishment of Christian Brothers?—Yes, they were both conducted by members of our society.

9299. Professor *Sullivan.*—Did they reside in the same house?—No, they resided in separate houses.

9300. Mr. *Dease.*—Did they reside in distinct establishments?—They had a separate residence, and separate schools.

9301. The *Chairman.*—The fourth rule under the head of convent schools says, "The Commissioners will grant aid to one school only in connexion with the same convent." Do the same restrictions apply to the Christian Brothers' establishments?—I think not.

9302. Then do I understand that when you were in connexion with the Board you might have had more than one school taught from the same house?—That is my impression.

9303. Have you many children in your schools whose parents would be able to pay more than 1*d.* a week?—I think there are several, my lord.

9304. Do you encourage that class, or do you rather restrict them?—I think the spirit is rather one of restriction upon their admission. If there be accommodation for them when they apply we admit them; if not, they are rejected.

9305. Are any children of other persuasions in your schools?—None at present, my lord.

9306. At former times have there been any, or in any numbers?—During the time I have been in Richmond-street, now 29 years, we have had but four.

9307. What course was pursued with them as regards both the religious instruction received from the brothers, and as regards the religious observances from time to time, such as the saying of prayers?—We required of them no religious observances whatever. At the time of religious instruction they were directed to take a walk in the garden or to go into the summerhouse. We were particularly cautious that even a suspicion of proselytism should not rest upon us.

9308. Then as regards the short devotions that come in at certain hours, the *angelus* for example?—Well, that is the time at which religious instruction commences. The *angelus* is said at twelve o'clock; there is half an hour's religious instruction immediately after; and that was the time at which they took the walk in the garden. But at other times there are short prayers, and of course they were not removed from the school during these.

9309. Were these short prayers said aloud?—No, my lord; a short prayer said in private when the clock struck.

9310. Then would that involve merely on the part of these children the standing up for a moment?—For a moment.

9311. With the rest of the class?—Just so, my lord.

9312. With reference to the question of State aid, and supposing a school of the Christian Brothers were established in a place that was not populous enough to support another school, could the Christian Brothers, according to their own views, meet the views of the State by making that school free and open to all denominations?—That question has never formally come before us. I don't exactly know what decision the body would come to if it were discussed.

9313. Are the emblems in your schools such as would be generally objected to by Protestants?—I think so, my lord. We have the crucifix, and statues of the Blessed Virgin and other saints.

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9314. Are your secular class-books such as Protestants would be likely to object to their children learning from?—Well, I understand they have been selected by some Protestants. There is no doubt but a Catholic religious tendency pervades them.

9315. Are those books printed by your society or for your society?—For our society.

9316. Are they printed in your own establishment or by ordinary tradesmen?—They are printed in two or three printing establishments in this city.

9317. Are the prices that are marked in this paper attached to them the cost prices, or below the cost prices?—Oh, I think they are something above the cost prices; we must have a margin for bad debts.

9318. Do you supply the children in your schools with books and stationery *gratis*, or do they pay for them?—Such of them as can afford it buy them, but if a child cannot afford to pay for them he gets them *gratis* if the resources of the school admit of it.

9319. Are they supplied to your own establishment as part of the general expenditure?—Each establishment has to account for those supplied to it from headquarters.

9320. Would children in the schools who are able to pay be charged the prices stated here?—I think so.

8321. The same prices that you charge to persons outside?—Well, in some cases less. I think they charge retail prices outside. We usually give them at wholesale prices to such as can afford to pay only that sum, and at retail prices to others. In fact we meet the wants of the children in the best way we can.

9322. The table at page 7 gives the number of your various books that have been supplied to the public; can you tell me whether these were supplied for use in Ireland or whether they went to other countries?—I think they were supplied to all. The return represents all supplied both to our own schools and to the public. We don't supply foreign orders directly ourselves. Our agents, Messrs. M'Glashan and Gill, of Sackville-street, supply all orders not in connexion with our own society.

9323. Can you say what class of schools in Ireland are in the habit of using your books?—Well, I cannot say, my lord, outside of our own.

9324. Do you know what class of purchasers would principally be included under the name of the public in this table?—Some go to India, some to Australia, some to other places, and, I dare say, very many of them are circulated at home.

9325. I see you have sixty establishments and 225 school-rooms?—Yes.

9326. Are any of these school-rooms at a distance from the establishments?—Yes; in this city, in connexion with Richmond-street, we have two branch schools, one in St. Mary's-place, and the other at St. Laurence O'Toole's, both of which are supplied with teachers from our establishment each morning.

9327. In other places are any of the schools at a considerable distance from the head establishments?—In Cork I think the distance is about twenty-five minutes' walk, and perhaps as long in Limerick.

9328. I see at page 7 a return of the numbers present on the 18th February, 1868. Was that any special day?—We have a return, my lord, once a year, from the entire institute, and it may happen to be precisely on the same day. This year the return was made on the 18th of February. The object of the return is simply to ascertain the number of pupils in actual attendance, and their classification of studies.

9329. On that day are means taken to ensure a specially good attendance?—Well, I am not aware that any extraordinary effort is made. I think there can be no object in doing that. We are not paid a capitation grant.

9330. I see by the difference between the average daily attendance of 18,000 and the number of pupils on the roll (25,000), that, like other bodies in Ireland, you have a difficulty in enforcing regularity of attendance?—There are various days in the year on which we don't get a good attendance. A wet day, for instance, or a fair day, and various other causes will affect the school attendance; and there are seasons likewise in the country when the children are employed by their parents, and of course the schools are thin on those occasions.

9331. How soon do you strike the children's names off the rolls in case of non-attendance?—Our rule is after thirteen consecutive weeks' absence.

9332. Following the rule of the National Board?—Well, I believe both systems are alike in that respect.

9333. At what time do the boys in your school get dinner?—They get no dinner until they have left school at three o'clock. Most of them, however, bring lunch.

9334. Is that eaten during school or after it?—It is usually eaten after the half hour's religious instruction, at twelve o'clock.

9335. During the short pause of ten minutes in the play-ground?—Just so.

9336. Is it your habit to give them any food after three o'clock?—No; but if a child were destitute we might give something to his parents to provide him with food.

9337. Is it not your habit to feed the children who attend school?—No. We hold out no inducement of that sort to our pupils.

9338. Have any of the children educated in your schools obtained classification as the teachers of National schools?—I never heard of but one or two instances, and they obtained first class.

9339. Is it one of your objects to train boys as teachers in schools?—No; we train those only who are destined for our own society; but none else.

9340. I see one of the objections stated to the National Board is, that the Commissioners possess the power, with the sanction of the Lord Lieutenant, of changing the fundamental rules of the Board. Do you consider that that is a power which the State or a Board could ever give up?—Perhaps not; but it would be a reason why we should not run the risk of forming a connexion with the Board, inasmuch as they may pass or enact a law inconsistent with our rules, and thus leave us no alternative but to withdraw from it.

9341. In whom are the outlying schools in which your members teach vested?—Some are vested in members of the society; some in members conjointly with others; and some in the names of persons outside our body.

9342. Private trustees of the society?—Yes.

9343. Who repairs those outlying schools?—All the schools in connexion with our institute and of which we have the management are repaired with the school pence of the children, which are always applied either in paying the rent, keeping the places in repair, or in furnishing whatever may be necessary for the schools.

9344. Have any of those outlying schools been built in the first instance by the society?—Very few, my lord.

9345. They have been provided for you by others?—Yes.

9346. Do any of the schools in which your members teach belong to private individuals, and are they merely used as schools during the pleasure of those individuals?—I believe we have but one establishment of that description. It is at Adare, on the estate of my Lord Dunraven, who, at his own personal expense, not only fitted up and endowed the establishment, but appropriated about two acres of land for the use of the Brothers; and as a still further mark of his lordship's kindness, he handed them the key of his magnificent demesne, telling them they might enjoy it as a pleasure ground at their discretion. We have also a school at Claren-bridge, in the county of Galway, that was built and endowed by the late Sir Thomas Redington and his mother; but this establishment is vested in trustees, and permanently secured to the brothers.

9347. In any of the schools in which your Brothers teach are the buildings the property of neighbouring landlords?—I am not aware, my lord, beyond those I have just mentioned.

9348. Are there any schools in which your Brothers teach in which the school-houses are private property?—I think not, my lord.

9349. Mr. *Stokes.*—You have in England?—I am not referring to England. I am alluding to our schools in Ireland.

9350. But your return is conversant with English schools?—Well, the English schools are, I believe, private property, but some at least are vested in trustees.

9351. The Bishop of *Meath.*—Are any of the fraternity in holy orders?—None.

9352. Is it against your rules?—There is a rule to that effect.

9353. Then are all the teachers in your establishment exclusively of your own fraternity?—They are. We have none except those who are members of the society.

9354. You said that the Roman Catholic bishops requested you to teach Latin to some of your pupils; that, I suppose, is for the purpose of preparing them for the priesthood?—It may be with that intention, or to qualify them for other walks of life to which they could not aspire without a knowledge of that language.

9355. Now, a meeting of the Roman Catholic bishops was held in Dublin, on the 18th of December, 1867, and the conditions which they laid down there for accepting Government aid, in a way satisfactory to themselves, are these:—"That the teachers be Catholics; that school-books, such as those compiled by the Christian Brothers, be used in the schools; that the use of religious emblems be not interfered with; and that the schools shall be inspected only by Catholic Inspectors." Would you be willing to accept State aid on those terms?—Well, as I said before, my lord, the question has never come regularly before us, and I don't know what the issue would be if it were discussed.

9356. By whom are your books prepared?—By members of our own body exclusively.

9357. You said that some of them have been selected by Protestants; I suppose that applies to your books of purely secular education?—I cannot exactly say; but I have been told what I stated.

9358. Are your schools visited by the parochial clergy?—We have three of them attending ours weekly at Richmond-street; they act as confessors; but the entire instruction devolves upon ourselves. We prepare the children; they come and hear their confessions.

9359. You prepare the children for their sacraments and other religious rites?—Yes; we instruct and prepare them for their various religious duties.

9360. The *Chairman.*—Are the members of your society permitted, in teaching, to go further in religious subjects and religious doctrines than ordinary laymen?—We are fully authorized to instruct the pupils attending our schools without limitation.

9361. Are you authorized to teach them as fully as a priest?—I know of no distinction so far as our pupils are concerned. Of course we never touch on what is properly matter for sacramental confession.

9362. Earl of *Dunraven.*—I wish to ask you, with reference to something in a page of your return, whether the number of schools there given, means number of distinct schools, or school-rooms; in other words, how many schools have you in Dublin?—We have nine distinct school buildings, and in these thirty-one school-rooms.

9363. How many distinct schools have you—how many distinct places? Is Hanover-street one?—No; that no longer exists, but Westland-row has taken its place. It is in the same parish.

9364. Is Mill-street one?—No, that school has been transferred to Francis-street, and the large school-building in Synge-street has been lately added. It may be necessary to observe, that though the schools in Hanover-street and Mill-street have been transferred to more central positions, the names of the original sites have been given in the return, in order to show the situation of the schools when first introduced into those parishes.

9365. What is the next in Dublin?—The Glasnevin Orphanage and the Cabra institution for deaf mutes. There are also two branch schools in connexion with the Richmond-street establishment—one at St. Lawrence O'Toole's, and the other in St. Mary's-place.

9366. Haven't you lending libraries at the schools?—We have.

9367. Are these lending libraries confined to the boys or the parents of the boys?—No, we don't confine their usefulness to the boys and their respective families. Others may be admitted as members provided they are well recommended.

9368. Others in the parish?—Yes, and even outside the parish.

9369. Do you consider that on the whole they have been successful?—I think very successful, my lord.

9370. How are your houses generally supported?—By public subscription.

9371. In the great majority of cases, of course, it is?—There may be endowments to some, but the other is the principal support.

9372. How is the public subscription collected?—There is usually an annual sermon preached, and a collection made on the occasion. That is one source of our revenue; and there are annual subscribers besides.

9373. You mean annual sermons in the various localities?—Yes.

9374. Well, do the funds of one house ever assist those of another?—No, we can never appropriate the funds of one house to another. They must remain where they were collected or where they were intended to be applied.

9375. Supposing, for instance, that the sermon does not produce in a particular year as much as usual for your support, what would you do?—We must do the best we can, and apply again to our friends.

9376. You have no other resource?—No other resource, my lord.

9377. Sir *Robert Kane.*—You commence the work of the day when the children assemble, with religious instruction?—Not with religious instruction; we begin with prayer each morning.

9378. And then at twelve o'clock?—We have the ANGELUS, and half-an-hour's religious instruction, consisting of an explanation of the Catechism; some prayers are said after that, and when the prayers are ended the children get recreation.

9379. And then at the close of the day—at three o'clock—you terminate with prayer?—Yes, with prayer likewise.

9380. The time is laid out by an arrangement or time-table in the schools?—Just so.

9381. And it is divided among the various secular subjects. Do you pursue the instruction in these secular subjects continuously during the time allotted?—Yes, in the various classes.

9382. Do you interrupt that secular instruction, or instruction on any of the ordinary subjects for the purpose of introducing religious references?—Whenever the clock strikes there is an instant pause, and a short prayer is said.

9383. At every hour?—Yes.

9384. Do the classes commence and terminate with the hours?—No. It may be that the clock would strike in the middle of a class lesson.

9385. But the interruption is determined by the time?—Just so. It is the clock that reminds them of it.

9386. It is the clock that introduces the religious instruction?—Not religious instruction at the ordinary striking of the clock, but a short prayer. What is done is this: when the clock strikes there is an instant pause, the children recall the presence of God, and say the "Hail, Mary," in thanksgiving for the great mystery of our redemption.

9387. But does your teacher, if he comes, for instance, in one of your reading lessons, or one of the geographical lessons, upon a subject which it may occur to him has a certain moral or religious bearing, does he interrupt the course of the purely secular instruction, in spelling or reading, for the purpose of referring to whatever may be suggested by the passage,

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and calling the attention of the class to it?—That is the practice.

9388. And that is the practice with regard to all the subjects of instruction?—Well, there are some subjects from which it would be difficult to draw a religious or moral inference, as, for instance, arithmetic or mechanics.

9389. Of course, it is as the subjects are introduced?—Yes. It is chiefly in the reading and geographical lessons that the subject turns up.

9390. Are the remarks limited to a reference to the general moral character, or do you introduce subjects of a dogmatical character?—The remarks are introduced in a passing way. It is only when a word or phrase would suggest a good idea or sentiment, or that something occurred in connexion with a certain place, that the teacher will call attention to it. If, for instance, the words Armagh, Lismore, and Clonmacnois turned up in the lesson, the teacher could scarcely pass over such names without referring to the ancient glory of those places—the class of persons who inhabited them, their occupations—prayer, study, and instruction—the kind of education imparted, and, perhaps, too, making a comparison between the education given in those monastic institutions and the systems of the present day. If the word Candlemas occurred, then he would give a short explanation of the Mass, the origin of candles at Mass, and how the 2nd February came to be called Candlemas Day, &c.

9391. But you do not consider it desirable in the course of the secular instruction, to introduce matters of a dogmatical character?—Decidedly not. We have a time laid out for regular dogmatic religious instruction, and then it is given, but during lessons the religious instruction is only given incidentally.

9392. In some of your schools the subjects of instruction are carried to a considerable height, I believe?—Well, as far as an English course goes we set no limits, provided the pupils remain at school and have capacity to learn.

9393. Do you limit yourselves in that English course to what would be generally understood as primary instruction?—In the main we do. There are some boys who are highly gifted, and who have time to remain at school. When we meet such we encourage them to continue their studies, and in these cases advanced branches are taught; but we allow nothing to interfere with the primary subjects—reading, writing, and arithmetic: we look upon these, with some knowledge of grammar and geography, as the essentials of a useful education, and must be taught in the first place, but nothing beyond these unless the children have time and capacity to learn.

9394. Has your order any connexion with the order of the Christian Brothers that are engaged in education in France?—We have no connexion beyond that community of feeling which usually exists between kindred institutions; and probably the brief of their confirmation is that which was extended to Ireland in our case, but we have a separate and distinct organization of our own.

9395. But the Papal brief was extended to Ireland?—Yes, to Ireland, with some modifications.

9396. Are you aware of the precise position the Christian Brothers occupy in France?—In what respect?

9397. With regard to their connexion with the general educational system of the country?—I believe they are employed all through the country by the Communes, and are paid a stipulated salary for their services. As regards their relations with the State, I believe, by an old established law of France no person can open a school or an academy in that country without first having obtained a certificate of competency. Hence, when the Brothers are about to open a new establishment the Brother-Director has, like other teachers, to apply for this licence, which is invariably given, but by what process it is obtained—whether by examination or otherwise—I am not aware.

9398. Are not their schools subject to the same Governmental inspection as other schools?—I am not aware. They have annual exhibitions, and the mayo of the town or city presides on the occasion; but whether it goes beyond that, or whether there is a Government inspector to see that everything is carried out according to Government views I have never heard.

9399. The inspection of your schools is carried out by members of your own body?—By members of our own body.

9400. Are these inspectors selected specially from amongst your members?—They are.

9401. From the superiors?—Yes.

9402. How frequent is that inspection?—It must be once a year at least. It may be oftener.

9403. And these inspectors report to the Superior-General of your order?—That is the rule.

9404. Of the twelve schools which you state as being in Richmond-street, will you have the goodness to mention their nature, or in what way you distinguish one from another?—They are in different localities.

9405. Are they not all in Richmond-street?—No. Some of them are in two other places connected with Richmond-street.

9406. You are the head of the Richmond-street establishment?—I am.

9407. And these schools are under you?—They are.

9408. What are the twelve schools?—In Richmond-street the children graduate mainly according to our books, or the divisions of our books. We have eight school-rooms in Richmond-street; and of course the children read, according to grade, the four reading books. There may be two of these schools reading the same book, and learning such collateral subjects as are usually taught with it.

9409. Are there two schools learning the First Book?—No. Some of the pupils may be learning the Sequel or Second Book. There must be some boys of a more advanced class in each school to assist in teaching the juniors. The next school is learning the Sequel. There is another school learning the Second Book; and the fourth, fifth, and sixth are learning the Third and Fourth Books.

9410. We have now altogether accounted for seven. What about the remaining five? In what classes, the first, second, or third, is geography taught?—There is no geography, except a mere outline, taught in the first school, and only a small portion in the second.

9411. Then what is the occupation of the schools after the seventh?—There is one being prepared as a drawing school. It is not fully occupied yet.

9412. That makes eight?—Yes.

9413. Would your classes, or schools, as you call them, correspond in a great degree to the classes under the National Board?—I dare say. The two systems correspond in many respects.

9414. What are the remaining four of the twelve?—There are two at St. Laurence O'Toole's, and two in St. Mary's-place.

9415. They are a kind of annexed schools, or branches?—Just so.

9416. Is one of them in Sheriff-street?—Yes.

9417. Where the new church is?—Yes.

9418. Where is St. Mary's?—In St. Mary's-place, off Dorset-street.

9419. So that, in Richmond-street proper, the school consists of eight divisions?—Of eight divisions.

9420. Where are the schools in which, at the request of some of the bishops, you have introduced classical instruction?—It has been introduced in Limerick, and, I believe, also in Carlow, Tuam, and Dingle. It is just merely in its commencement. Whether it will realize the object in view, remains to be seen; but I have great apprehension myself that it will interfere more or less with the main object of our institution, namely, the education of the poor.

9421. You have mentioned that where you had any difficulty with regard to room, you preferred admitting and retaining the children of the poor who were not able to pay, and that you sent those away belonging to a better class?—In fact, within this week, though I had not room, I took in two boys who were quite

destitute, and they will have to wait for the first vacancy that will occur.

9422. You don't usually make any distinction among the children you take in, and if you do make any distinction it is in favour of the destitute classes?—Decidedly. It sometimes happens, however, owing to domestic circumstances, that a child of well-to-do parents is a greater object of charity, in a religious point of view, than a poor boy clad in rags. In such a case I would give the preference to the one who stood most in need of religious instruction. This would be relieving spiritual destitution.

9423. You have never kept any record of the ultimate destination of the pupils who left your schools?—Well, not exactly a record, but I could very easily refer to many.

9424. You have known, I suppose, of many instances of persons being successful who left you?—Yes. Very successful in life.

9425. Through the means of the education received from your body?—Yes, and their own excellent conduct.

9426. Earl of *Dunraven.* — Have many of your own pupils entered into the order?—Yes, we have several.

9427. Mr. *Gibson.*—Do the Roman Catholic schools ever send any scholars to be trained in your schools, or to become acquainted with your school organization?—When the Richmond-street schools were first established we had some of that class, but none latterly. We have no accommodation for them.

9428. You mentioned, I think, that you had school libraries?—Yes, we have.

9429. Have you any printed catalogue?—We are about getting one printed.

9430. Could you let the Commissioners have a copy?—Certainly, as soon as it is printed.

9431. You teach history?—We do.

9432. I see that history is a portion of the business of your fourth school?—Yes.

9433. Now in reading history do you confine yourself merely to the text as it is in the class-book you read, or do you make observations upon it?—We make observations upon it. I think the outline given in the book, necessarily short, would be very meagre without a passing comment.

9434. I suppose the views you put forward are generally the views that are put forward in the book?—I would say so, otherwise we would not have it as a text-book.

9435. You said, in answer to a question from our Chairman, that your class-books were such that even Protestants were having them taught in their schools?—I did not express myself to that effect, but I stated that I had heard some Protestants had selected them for the instruction of their children.

9436. Do you think that any Protestant school could read or adopt this historical class-book of yours?—I think if I were a Protestant and making a selection of a book, I would not select that.

9437. Master *Brooke.*—What class of society are your brothers chiefly taken from?—Mainly from the middle class. We have them from the professions downwards—several commercial young men, and many the sons of shopkeepers, and comfortable farmers, and some who had completed their full theological course for the priesthood.

9438. Do they feel themselves at liberty to retire at any time from the brotherhood?—If you observe by our rule, they are up to twelve years perfectly free to retire at any time, and even after that, if they don't wish, they are not required to enter into any engagement whatever. We have some of that class at the present moment.

9439. May I ask who is your superior-general?—Mr. Hoare.

9440. Where does he live?—He lives in Richmond-street, but he is at present in the country.

9441. I observe one of your rules, and one I admire very much, is, that "the brothers should use their endeavours that order and regularity be kept up in their schools, and particularly that silence, the foundation of both, be observed." Now, how far is that accomplished in practice?—I think it is a complete success. We have generally order, silence, and regularity in our schools. That is their character. We do not mean by silence dumb silence.

9442. Then would you explain it?—The children are allowed to speak in an under tone, so as not to cause noise or confusion in the schools, that is, to confine themselves to what is merely the tone of voice necessary to the then duty.

9443. Do you find it difficult to accomplish that amongst boys?—I think not. When a school is well organized, and the teacher has control over the children, there is little difficulty in maintaining order and silence.

9444. It is not a very rare thing then?—I have been many years in charge of a school myself, and I felt no difficulty in accomplishing it.

9445. Is it carried out by discipline?—I think it is more by moral influence than otherwise; the teachers being religious men, they are more likely to exercise a greater influence over their pupils than the ordinary class of instructors. Besides the religious instruction they give, the religious emblems which are constantly exposed to view, and the religious exercises which take place in the course of the day—all contribute to impart a moral tone to the place, the effects of which must be felt, even by the youngest children. When a child comes in raw from the streets he may be disposed to act very differently from those who were in before him, but his conduct is remarked immediately, and he gets ashamed, and soon falls into the habit of the school.

9446. Is corporal punishment ever used?—Yes, but comparatively seldom; and the most that is inflicted is a slap on the hand with a piece of leather. We are endeavouring to do away with corporal punishment altogether, and I think we are succeeding. I have had lately myself to take the place of a brother who became ill with a heavy cold. The school contained over a hundred boys, and for the three days I was in charge of it I had no occasion to have recourse to any corporal punishment whatever; a word of disapproval or rebuke I found quite sufficient to maintain discipline.

9447. I understood from the Roman Catholic bishop, Dr. Dorrian, who was examined yesterday, that your books had all received episcopal sanction?—I dare say they have. I have heard nothing to the contrary.

9448. I understood from him that no book was published by you that had not undergone episcopal revision?—That is, I apprehend, a mistake.

9449. They are not submitted then to the bishop of the diocese?—Not before publication as a rule. There has been, I believe, one instance, and the work so submitted was one exclusively on doctrine.

9450. In the reading books with which you furnish the children, is it part of the business of the pupils to get by heart the poetical pieces I see here?—Yes, occasionally.

9451. Do they get the prose pieces by heart?—Very rarely.

9452. But the poetry they do?—They may get off some of those pieces.

9453. Is it part of their school task?—Sometimes.

9454. At what age do boys begin to read the Fourth Book?—It would be very difficult to answer that. Some at an early age, and some at an advanced age. I have known boys of eight, or nine or ten years of age reading in the Fourth Book; but a boy rarely begins that book with us before he is twelve or thirteen.

9455. How long are they usually getting through it?—That is our finishing course of reading. From the time a boy enters that book, it will probably be his reading book, at least for class reading, as long as he remains at school, with historical and scientific books as they may be required.

9456. In fact, that is the final book, along with the history?—Yes, as regards class-reading.

9457. I observe in the preface to the Fourth Book it is stated that one of its great objects is moral instruction, "to strengthen the moral energies," and also "to stimulate the feelings of the student." It

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says—"Such a selection, it is hoped, will enlarge the views, whilst it stimulates the feelings of the student;" and your brothers, "emboldened by long experience, venture to assert that the ardour and generosity of the youthful mind will find their legitimate direction and appropriate object, as well as the source of those pure and endearing associations which exercise so beneficial an influence on afterlife." That is the purpose of the book?—It is so stated.

9458. Clearly a moral purpose?—Yes, both moral and literary.

9459. And, accordingly, I see some very excellent moral lessons; for instance, I find in page 255 an exhortation from one of the bishops of submission to the law. That you consider is part of the moral teaching you would urge on the pupils?—Decidedly.

9460. Then in page 275, I find one lesson on the subject of the Christian duty of loving our enemies?—That is our doctrine.

9461. You will see I have a purpose in asking these questions. I see in page 152 an article on the forgiveness of injuries?—Yes, from the world-renowned pulpit orator, Bourdaloue.

9462. No doubt of that?—Quite certain.

9463. Now, may I ask, do you consider it tends to the forgiveness of injuries to keep up a very lively recollection and a repeated reminding to the injured party of those injuries. Suppose a man is injured, and you exhort him to forgive the injured person, would you consider it was a wise thing to put him into a course of constant recollection of those injuries?—I think there is a wide distinction to be drawn between personal injuries and national wrongs.

9464. I see you have anticipated me?—It is not inconsistent with the duty of forgiveness to know how one's country has been governed. Otherwise, if a boy left school, and knew nothing of the past, he might not be prepared to meet arguments on the subject hereafter. Is it not better to learn the facts of history while at school, and be so acquainted with them as to be able to reconcile one statement with another.

9465. Very true. But would you, as a discipline for the forgiveness of enemies, take care to "stimulate the feelings" by repeated readings?—I would not stimulate or irritate, but I would instruct a child in the knowledge of history, especially in that of his native land, even though portions of it may not be the most agreeable; truth should ever be the guiding principle of a teacher of youth.

9466. Would you cull out the most eloquent passages of the most eloquent men, describing those injuries in highly eloquent language, and also some very beautiful poetry—all full of the subject of those wrongs and injuries, and set those injured men to get this poetry off by heart, as a matter of frequent repetition?—Those passages are of great literary merit, and as such have been selected as models of style for our literary class-book.

9467. I want to know, when you consider the present state of Ireland, and the sort of agitation which has been employed for a length of time to stir up evil feelings between the two nations, and between the two sections that occupy this island—I want to know do you think it a moral thing, and tending to the forgiveness of injuries, to have a book put into the hands of boys from seven to eight years old and up to twelve and fourteen, with frequent reminiscences in very glowing terms of the injuries and insults and cruelties which their ancestors sustained?—There is nothing inconsistent with Christian forgiveness to know what their ancestors suffered for the faith; nor is there anything immoral in teaching historical truth, even though many of the facts stated carry with them bitter recollections. If so, all history should be expunged, and no record left of the past.

9468. Let me try this by a few instances. Turn to page 345; it is entitled "A Chapter in Irish History," and it relates not to very ancient times; but, speaking of "the English ministry, guided by Mr. Pitt," it says—"They were for the time forced to yield to the just demands of the Irish nation. But their thirst for dominion over this island, and for control over her purse and her resources was by no means quenched." I am not saying there may not be truth in this, but I am speaking of what is put into the hands of children. It then goes on to say—"To effect this"—that is, to effect the Union—"a policy equally deep and wicked was pursued. In 1795 the Government encouraged the Catholics to hope for immediate and full emancipation. In the course of the same year this hope was suddenly withdrawn, and a violent persecution, accompanied in several instances with personal torture, was set on foot against the Catholics in different parts of the kingdom," and so forth; and the winding up of this article is this—"Pitt and his Irish agent, Castlereagh, succeeded in extinguishing that Senate which had lasted for six centuries; which had, indeed, like all other human assemblies, often grievously erred; but which had also shown that its existence was essential to the greatness, the dignity, the prosperity, and the happiness of Ireland." Now, does it tend to the happiness of these children to impress them deeply with the necessity of a repeal of the Union?—Would it not be a good opportunity to teach them how to forgive injuries to have that passage read to them, accompanied with a suitable exhortation on the subject? Christian forgiveness must ever be the result of a supernatural motive operating on a mind prepared by instruction. This instruction the pupils daily receive, and are well impressed with the principle, "unless you forgive you shall not be forgiven." My opinion is that a child is not properly educated unless he is taught the history of his country, agreeable or disagreeable as it may be, while at the same time the person teaching him will permeate his lecture with the necessary instruction, to explain and soften down any facts that may appear unpleasant in the narrative.

9469. I am not asking your own opinions; but what sort of comment do you make on this lesson chosen by you for the instruction of children, and approved by all the bishops and archbishops, that the existence of a separate Irish Parliament is essential to the happiness of the country?—I only regret we haven't it, even corrupt and venal as it was at the time of the Union.

9470. I am asking what is the instruction you give when you impress on the minds of children from seven years old upwards that a separate Irish parliament is essential to the happiness of Ireland?—That is the general opinion; and it would be difficult to convince the great majority of the Irish people to the contrary.

9471. Excuse me. I ask is that impressed by you, or by your teachers, on the minds of these children?—They read the lesson, and I have no doubt but it leaves an impression, like other lessons. I wish, however, to be clearly understood, as you are following up this subject so far, by stating that neither the point you are pressing nor any other political subject forms any part of our teaching. We never take part in any political organization, nor in associations of any kind external to our own body. We confine ourselves to our proper function—namely, the education of youth. But, having made this statement, I will add, that I see nothing inconsistent with loyalty to the Crown to desire a domestic legislature. I give this expression of opinion simply because the question has been raised, not that I desire to meddle in politics.

9472. In page 364 this passage comes to the time after the Union, or at least up to the Union and immediately after. "After the fatal catastrophe of 1798, Ireland, cloven down, expiring under the feet of England, who crushed her without mercy," and so forth, until she gave up all hope. Then "after the Union of 1800, it was more closely linked to England, which, holding Ireland as a rebellious slave, was greatly tempted to punish her." Then he speaks of O'Connell's career, presenting Ireland to England "as a nation constitutionally insurgent," and that his success was owing to the "singular accident of a tyranny supported by law,"

existing in his time. That is the view of the position then that you instruct these boys in?—Well, I don't say that the tendency of our instruction would be to that effect, but the lesson is there as a part of history, and I think it would not be right to conceal it from them. If they did not get the substance of that lesson from us they would be certain to obtain it elsewhere, probably under less favourable circumstances, and where, too, they would not have the advantage of our instruction to modify it.

9473. Is it necessary for their instruction in history to have these matters brought up over and over again—I think I counted twenty-seven cases in this small book, where either the cruelty, the tyranny, the oppression of England in past times, and the sufferings of Ireland during all those times, is brought forward, or it may be the wickedness of England in India. There is a long passage from Sheridan, from pages 49 to 51, where the extraordinary wickedness of England in India is brought forward, charging the English nation with "laying waste the fertile fields of this once beautiful and opulent country." Then comes this moral sentiment:—"When through pride or insolence of power one human creature dares to tyrannize over another it is a power usurped, and resistance is a duty; that feeling which tells him that all power is delegated for the good, not for the injury of the people, and that when it is converted from its original purpose, the compact is broken, and the right is to be resumed—that principle which tells him that resistance to power is not merely a duty which he owes to himself and to his neighbour, but a duty which he owes to his God." In reading that passage can any child, who is repeatedly told in this book that England's position in this country is a usurped power, and was so from the beginning—can he fail to apply these words to England, and learn from that that resistance to English authority is a duty "he owes to his God"?—They are taught to respect and submit to the governing power, but that should not prevent their learning the facts of history, and even studying them; for I believe it is Bacon who says—"Histories make men wise."

9474. I am speaking of Mr. Sheridan's moral view that resistance to usurped power is a duty to God?—In some cases it is.

9475. Well, he makes no distinction. May I ask if in reading this lesson care is taken to show that it does not apply to the present?—I think that is done.

9476. Then we have in page 273 a return to the same subject. This is Lord Erskine's speech in defence of John Stockdale. He says the English authority could not maintain itself without trampling upon the rights and privileges of Asiatic government; and then that "He (Mr. Hastings) may, and must have offended, against the laws of God and nature if he was the faithful viceroy of an empire wrested in blood from the people to whom God and nature had given it; he may, and must have, preserved that unjust dominion over timorous and abject nations by a terrifying, overbearing, insulting superiority if he was the faithful administrator of your Government, which, having no root in consent or affection, no foundation in similarity of interests, nor support from any one principle which cements men together in society could only be upheld by alternate stratagem and force." He also says:—"These are the feelings of subjugated men all over the globe; and, depend upon it, nothing but fear will control where it is vain to look for affection." Now, in your history it is plainly stated again and again that English power in this country was "wrested in blood" and preserved by "stratagem and force?"—It would be difficult to disprove that.

9477. Therefore the children are taught that lesson carefully. They are taught in your History of Ireland many details of revolting cruelty from page to page. That being the case, how do you prevent your boys of eight or nine years old from applying all these lessons of Lord Erskine's to their own position at present?—From the instruction they receive they can very well distinguish one case from the other, and that it does not apply just now.

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9478. May I ask why in making the selections such a selection as this is made?—I think the passage is magnificent.

9479. I quite agree with you. But why is it selected to impress the minds of Irish boys of eight or nine years of age?—It has been selected not to impress the minds of the pupils with any political idea, but for the same reason that all literary class-books have such selections, namely, for the purpose of teaching elocution. I beg to observe that the children of the ages eight, nine, and ten years, so often repeated as reading this book, were mentioned by me as *exceptional* cases, for the purpose of showing how difficult it would be to fix the precise age at which the pupils commence to read it; the fact being, that since its first publication, about twenty-eight years ago, not perhaps a dozen of these ages have I known to read it as a class-book, very few enter it before they are twelve years, and many pass through the schools without ever reading it at all.

9480. The wickedness of England in India is followed by the wickedness of the English in North America. There we have a hideous picture of England in dealing with her colonies. Here is one of Lord Chatham's speeches upon the American war, denouncing the conduct of England in America, and the employment of mercenary troops and Indians for the purposes of her warfare. Again, in page 300 Lord Chatham says:—"I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves would have been fit instruments to make slaves of the rest." Now, is it an object with you to reconcile the minds of the Irish people to go on as brethren with the English under one Crown?—Certainly. But to be brethren implies perfect equality of the parties—a *status* which England has never yet conceded to the Irish people.

9481. May I ask, is there any one lesson in the book that has that tendency?—I think the lessons on moral subjects, in which the book abounds, have that tendency, and even this speech of Lord Chatham, with suitable explanation, does not advocate a different principle; for all must see that it does not apply to these countries, nor to the present time at all: but even if it did, surely the language which an English statesman addresses to the Senate of the empire should not be held as criminal in Irish youths to read! It is a magnificent passage either for reading or recitation.

9482. I observe that your moral lessons are generally taken from sermons—very eloquent ones to be sure—but passages such as I have been reading are generally taken from the speeches of most eloquent advocates—advocates before a jury, or leaders of a party in Parliament pressing their own claims. Do you look for history from the lips of advocates who have a certain object to gain, and who must try to influence their juries by their own passions, or by such passion as may save their clients?—I don't think the passages were ever introduced in order to convey history, though they contain references to historical facts. It was more for the purposes of elocution, and as specimens of a high order of eloquence, that they obtained a place in our class-book.

9483. Do you remember the passage in page 292 from one of Curran's speeches, in defence of Peter Finnerty, which gives a touching account of horrible cruelties inflicted by the English Government upon Mr. Orr. Do you remember the passage?—I do.

9484. A passage more stimulating and more calculated to stir up the blood of boys against the perpetrators of such cruelty can hardly be conceived. There is another passage in page 89, from Mr. Shiel's speech, in which he speaks of the "infuriating provocations of the law," up to the time he was speaking—about 1825 or 1826. I find in page 374 it is stated that a missioner of St. Vincent was wantonly murdered by a soldier of the Commonwealth. That is mentioned incidentally. A great number of prose passages about the conduct of Ireland to England from

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century to century are given, and with all the colouring that I have spoken of, but now I wish to mention some of the poetry which the children get by heart. Here is one written in the present century, and I rather think since the passing of the Act of 1829. It is the poem "*Gougaune Barra*," by Callanan. He speaks of the bard of Ireland :—

"They fled from the Saxon's dark bondage and slaughter,
And waked their last song by the rush of thy water."

Then he says—

"With the wrongs which, like thee, to our country have bound me,
Did your mantle of song fling its radiance around me,
Still, still, in those wilds, might young Liberty rally
And send her strong shout over mountain and valley;
The star of the west might yet rise in its glory,
And the land that was darkest be brightest in story.
I, too, shall be gone; but my name shall be spoken
When Erin awakes, and her fetters are broken."

9485. May I ask, what are the fetters which remain to be broken after the Act of 1829?—We have a great deal to remedy yet; the proof of which may be seen in the fact of our Irish Liberal members being at this moment engaged in a struggle in Parliament to have some of these fetters removed.

9486. Have you still got fetters?—I feel the weight of one of them myself personally.

9487. And that is what you teach the young men?—They read it, but I teach them nothing of my personal grievances.

9488. And get it by heart?—Yes; if they choose. However, the lines in question must have been written previous to 1829, for, if I mistake not, Callanan died that year, and consequently his muse must have preceded the Emancipation Act.

9489. They get it by heart. There are, of course, some very beautiful passages. Here is an "invocation of the muse," by Mr. Griffin :—

"That oft hast thrilled, with creeping fear,
My shuddering nerves at ghostly story;
Or sweetly drew the pitying tear
At thoughts of Erin's ruined glory."

9490. This poet was writing in our own time, and he talks here of "Erin's ruined glory;" just as Mr Callanan speaks of when Erin awakes, and breaks her fetters. That is got by heart also, I suppose?—The pupils are at perfect liberty to commit to memory any lesson in their class-books, either in prose or poetry.

9491. In the poem, in page 355, also by Mr. Griffin, upon a subject one would think might have inspired a charitable feeling—the excellent character and works of Miss Nano Nagle—he says, after speaking of the ancient glory of St. Columba, which is rather an old story—

"There's a mist on the eyes—there's a wail on the ear;
Fly, doves of the temple, the falcon is near!
There's a change in the heavens, there's a rushing of gloom,
And the mountains are black with the hue of the tomb;
There's a ringing of steel—there's voice in the bower."

And, lower down, he says :—

"When the faith of our sires dared the dungeon and steel."

Do you consider the faith of St. Columba was overturned by "dungeon and steel," or that there was any persecution?—I think any person who reads Irish history will find abundance of it.

9492. Abundance of persecution on religious grounds?—Certainly; without a parallel, perhaps, in any Christian country.

9493. From the time of St. Columba?—It is patent to the world what the faith of St. Columba has had to endure.

9494. "The falcon is near," refers to the English landing under Henry II., or Strongbow. That is the time at which the change is said to have taken place. I also observe that there are constant praises of insurrection against power. You have praise of Poland's struggle against her enemies, in page 330; a very animated praise of Greece, for taking the sword and driving out the Turkish rulers; you have praise of the mother of the Maccabees for taking the sword and putting out the tyrant there. And, perhaps, they are all true; but what I wish to know is, whether with all these continually occurring—for in every ten or twelve pages we find something of this sort in the book—you do not consider there could be a better training of these boys than constant preparation in a book like this?—That is a matter of opinion in which people may differ. The lessons in question, combined with the instruction given to the pupils, are not likely to have the effect you apprehend; but any person who has a spark of liberty remaining in his bosom cannot but sympathize with the heroic struggles of Greece and Poland under a relentless and cruel despotism, and I would recommend that sympathy to both young and old. As to the mother of the Maccabees, the sacred penman will stand our apologist, for having inserted in our class-book a lesson in her praise.

9495. And of course you press that upon them, and the duty before God, of resistance to power?—Certainly not; you altogether mistake our doctrine.

9496. Well the book teaches it, and there is a higher authority quoted than Mr. Sheridan, for you have got a passage from Bishop DOYLE, in which he says—"The Roman Catholic Church in Ireland having entirely accepted the doctrine of revolution, that the Crown is held in trust for the benefit of the people, and that should the monarch violate his contract the subject is freed from his bond of allegiance?"—I think that is sound doctrine.

9497. Well, is not the subject free from the bond of allegiance when he is exposed to the "infuriating provocations of the law," such as Mr. Shiel speaks of?—I am sure there have been many epochs in our history when he would be perfectly free from any such bond, but those times are past.

9498. This was in 1825. It has been mentioned that Protestants used this book. What Protestants were they who used the book?—I cannot say. I simply stated what I had heard, that the books were selected by Protestants for the use of their children.

9499. I think you said yourself, as to the history, that it was not likely it would be a wise thing for Protestants to use it for history. Now, would this, do you think, be a good passage to teach a Protestant school? The subject is in page 319, and the heading of it is—"What goes to the saving of the soul?' It says :—"All sorts of things—water, oil, candles, ashes, beads, medals, scapulars—have to be filled with a strange, undefinable power by ecclesiastical benedictions in its behalf. The body, soul, divinity of the Incarnate Word have to be communicated to it over and over again, till it becomes quite a common occurrence, though each time it is, in reality, a more stupendous action than the creation of the world. It can speak up to heaven, and be heard and obeyed there. It can spend the satisfactions of Jesus as if they were its own, and can undo bolts and bars in purgatory, and choose, by its determinate will, whom it will liberate and whom it will pass over." You would not advise that book to be in a Protestant school?—I do not advise anything of the sort, and, as I said before, if I were a Protestant myself, I would not select it. That passage, with the remainder of the lesson, is taken from the writings of the late Rev. Dr. Faber, one of the purest and best that has ever come forth from the University of Oxford. The lesson is a brief description of the various means of grace in the Church, authorized by the example of our divine Lord himself, in his use of clay and spittle, as recorded in the Gospel.

9500. Rev. Dr. *Wilson*.—You have said that some of the brothers attend to domestic duties exclusively?—Yes.

9501. Do you require such members to possess the qualifications that are specified here from pages 2 to 4?—No; their qualifications lie more in their knowledge of domestic economy and housekeeping.

9502. Master *Brooke*.—May I ask was it from your school that a portion of the boys went in procession at

the time of the funeral that went to the cemetery a few months ago?—Where?

9503. The procession in honour of the three men who were executed in Manchester?—We had nothing whatever to do with that procession.

9504. It was stated in the newspapers that the Christian Brothers' boys did go in procession?—That was a fabrication, a newspaper squib.

9505. Well, I am very glad to hear it?—It was stated in a report from the country, and we wrote to ascertain if such were the fact, and the answer was that no such thing had occurred. We have no control over the children when with their parents, nor should we be held responsible for their acts while under their immediate control, but directly or indirectly we had nothing to do with that business.

9506. I assure you I saw it stated in the papers that the children of the Christian Brothers' schools walked in procession to the Glasnevin cemetery?—It is the first I heard of it in connexion with Glasnevin.

9507. Mr. *Sullivan.*—Was it not also reported that the students of the Queen's College, Cork, walked in the procession there with cap and gown?—It was so reported at the time.

9508.—Rev. Dr. *Wilson.*—You receive school fees in these schools?—We do.

9509. Have you any scale of fees?—One penny a week from each pupil.

9510. Do you charge any higher sum?—No higher sum; and even that we don't charge if the child is not able to pay it.

9511. Do you expect payment where you have reason to believe the parent can afford it?—We cannot receive payment for the instruction we give the children; but any parent may contribute, like other citizens, at the church collections that are annually made for the support of the community.

9512. You don't, through the children, ask any payment from the parents?—Certainly not. Such applications for pecuniary aid would be altogether opposed to our principles and practice.

9513. Have you counted up the average payments received in the shape of fees from all the schools?—Yes.

9514. Per head?—Yes.

9515. Can you state what it is?—Two shillings and five pence three farthings.

9516. Is that the average from all?—The average from all.

9517. That is, you divide the number of scholars into the sum of £2,395?—We divide by the average number of pupils.

9518. The number of pupils on your rolls is 25,120. Is that correct?—Yes, in the Irish schools.

9519. Mr. *Stokes.*—Is that the number you divide by, or is it the less number of 18,000?—No; I divide by neither. The 25,120 is the number in the Irish schools; but, including the English schools, the number on the roll is 26,871, and the average attendance is 19·301.

9520. What divisor do you take?—19,301.

9521. Rev. Dr. *Wilson.*—The natural order is, I should say, to divide by the 25,120—the number on roll?—I did not do that, but took the average.

9522. Well, taking the number of pupils on the roll, do you know what the average payment per head would be?—I find it is 1*s.* 9½*d.* per head.

9523. I perceive the average payment per head of those attending the schools in Limerick is 14*d.* Can you account for so small an average in such a city as Limerick?—I think many of the children there are very poor.

9524. I am aware of that. You have here, I see, a reference to the personal expense of the brothers, including the executive and training departments, and for Limerick I perceive the sum is £805 4*s.* 6*d.* What is the number of brothers in Limerick?—Twenty-five.

9525. Have you looked into the average amount expended upon each brother in Limerick?—No, I have not; I have looked into my own.

9526. Would you say it was about £32 for each?—I could not think it was so low as that. Ours in Richmond-street is £40 each. There is some land attached to the Limerick house, and probably the produce of that land is not included in the cash expenditure, and hence the smallness of the amount returned.

9527. Well, it strikes me as being very low; but that is what I see is the result from the paper. May I ask have you any of the young candidates for training for the order in the Limerick schools?—No, I think not. There are some assistants there, but no candidates.

9528. Do they live in the house?—They do.

9529. Is the expense of their training and support included in that average of £32 for each?—No, the expense of training is entirely distinct.

9530. What do you mean by the executive and training departments?—I mean the departments of the governing body, and of the *novitiate.*

9531. Where is the executive department?—In Richmond-street.

9532. There is just the one department of that description?—Only one department.

9533. You said you also receive church collections in support of the order?—Yes.

9534. And subscriptions from the parties who are willing to contribute?—Just so.

9535. I presume from both Protestants and Roman Catholics?—Yes, from both Protestants and Catholics.

9536. Both aid in the city of Limerick, I understand. Are there any other facilities afforded in connexion with mercantile establishments for receiving the subscriptions of different parties?—Not in this city, but there are, I believe, in Limerick.

9537. And these facilities are afforded, I believe, by Protestants and Roman Catholics?—By both.

9538. What is the object of these facilities?—To get funds for the support of the establishment.

9539. From whom?—I would say from those who are employed in the large mercantile houses.

9540. The parties who are in the employment of the heads of these houses?—Yes.

9541. Have you any idea how much that sum would amount to yearly in Limerick?—I have not.

9542. Now in Limerick I see by this return there are eighteen schools. Does the same order and classification apply to them as in the case of your own in Richmond-street?—I think so.

9543. Could you say how many classes or schools of the eighteen are conducted in the one establishment or building on the Roxborough-road?—I think there are ten, but I am not sure. The building has been lately enlarged.

9544. It is a capital institution, I know, and furnishes excellent young men, and the principal of it is highly esteemed by all parties in the city of Limerick of all denominations, and myself amongst the number?—He is devoted to his duties, and delights in the promotion of good of every kind.

9545. How many classes or schools are connected with the one establishment near the crescent?—None. The building the Brothers had there has been given to the nuns—as an infant school—the enlargement of the establishment at Roxborough-road having enabled them to do so.

9546. Can you say how many separate establishments there are in Limerick?—There are four.

9547. Have the Christian Brothers at any time set up schools in opposition to the model or ordinary schools under the National Board?—I never heard of any. There may have been schools erected for them, and they called in to take charge of them.

9548. One of the Inspectors of the National Board has stated that even in a small town where there were National schools, male and female, under the management of a priest, the Christian Brothers' school was opened in opposition to the school. Are you aware of that case?—In all probability such a case may have occurred by a school being erected by the clergyman or local parties, and the Christian Brothers called upon to superintend it.

9549. I think you have a Christian Brothers' school at Omagh?—We have.

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9550. I perceive by the report of the Commissioners for 1866 that the Inspector for the Newry district says—"The school opened in the neighbourhood by the Christian Brothers has reduced the attendance in the boys' department of the National school." You opened an establishment there in 1866?—Yes; a new branch school was opened there that year.

9551. And you have lately opened one or two establishments in Belfast?—Yes, two, with an attendance of about 1,000 children.

9552. Supposing the obstacles which have been already referred to taken out of the way, would you object to any inspection or control being exercised over your schools by a general Board administering the fund of the State?—If we received State aid I don't think we could reasonably object to inspection, provided it was limited and properly conducted.

9553. In what way limited?—Well, the Inspector should have nothing to do with the instruction given in religion or in history.

9554. But as to ordinary civil history?—I should not like to allow his interference even in civil history, especially if he were not a Catholic.

9555. Should you object in any other department, except what would interfere with religious instruction and history?—These are the two departments in our present programme of studies in which I would object to the Inspector to interfere.

9556. The main object of your schools is the education of the poor according to the principles of the Catholic religion—religion is your main consideration?—Yes, the main object.

9557. Do you give more attention to this department than to secular education?—We would consider ourselves wanting in our duty if we did not make that the primary object. The other is only secondary with us. Our society would never have been formed if that were not laid down as the main consideration.

9558. Then it is a Church Education Society?—I do not know that it is a Church Education Society. But it is a Christian Brothers' society.

9559. There is a society called the Church Education Society in this country?—I am aware there is.

9560. Do you think that society and yourselves have the same object in view, but from different standpoints—teaching the youth of the country in the respective Church principles?—There are some points of similarity, each according to its own view.

9561. Should you not regard this as the object of each Church and not of the State?—I would say so.

9562. Should you regard it as the duty of the State to give a helping hand to both, though opposing societies and competing in the same field?—The State should act with perfect impartiality towards all its subjects, and grant aid to such as are in want, without distinction of creed or class.

9563. Would you have the State declare for the one and stand by it, or would you have the State help both indiscriminately?—I don't see how the State could in justice help one and refuse aid to the other.

9564. Do you regard your schools as rivals of the National schools, either model or ordinary?—Certainly not. We are simply doing our proper duty, without the slightest wish to interfere with other parties in the discharge of theirs.

9565. Are you aware that a witness testified before the Lords' Committee, in 1854, that the two great rivals to the National schools in his locality were the Church Education Society's schools and the Christian Brothers' schools?—I was not aware that we were considered as rivals to the National schools; but in effect it may be so, for shops on opposite sides of the street are sometimes said to be rivals.

9566. You knew the late Sir Thomas Reddington?—Yes, I knew him very well.

9567. A Roman Catholic gentleman, before the same committee, testified of your schools that they are decidedly Catholic schools?—I should be exceedingly sorry if they were viewed in any other light. As such they were established, and as such, I hope, they will continue to the end.

9568. Could you, in reference to the use of emblems, and keeping in view the objects of your society, make such change or modification in the system by which, according to rules similar to those of the National Board aid might be extended to you out of the Government grant?—I don't think we could. The use of religious emblems is an essential characteristic of our school system, for which we have contended from the beginning; and no pecuniary advantage of State aid would, in my opinion, justify any change which would involve a departure from a practice so long established. Besides, I am fully persuaded that compromises in matters of religion are wrong in principle, and must sooner or later exercise an injurious effect on the people, but especially on the young.

9569. No Protestant children attend your schools?—None at present.

9570. I see at page 8 of your return you give a specimen time-table for the second school—morning prayers from nine o'clock till 9·30—are those silent prayers?—No. There is a morning oblation—also the Lord's Prayer, the "Hail Mary," the Creed, and the "Glory be to the Father." These prayers are said at 9.30, and do not occupy five minutes.

9571. I noted your arrangement with regard to the Angelus at twelve o'clock, and religious instruction and provision made for Protestant children to retire if any attend. Having regard to your own principles, could you so eliminate the morning prayers that Protestant children could escape these as well as the others?—By their not coming in till after the prayers are said, that difficulty might be obviated, but we could not omit saying the school morning prayer at the prescribed time.

9572. The *Chairman.*—Do your morning prayers involve much controversial doctrine?—I think not, my lord, with the exception of the "Hail Mary."

9573. Rev. Dr. *Wilson.*—You have just now given us the order of the morning prayer?—Yes, and the time they usually occupy.

9574. Rev. Mr. *Cowie.*—Do you think your brotherhood has any objection, in principle, to connexion with the Government?—Not in principle, but mainly for want of confidence. There is an impression in this country, amounting almost to a tradition, the result of long experience, that any proposition having for its object a connexion with Government, if religion is concerned, should be viewed with distrust. All educational schemes emanating from Government fully justify this distrust. Even the present National system, so much flaunted for its liberal principles, contain penal enactments against Catholics, inasmuch as aid will be granted to Catholic schools only on condition that all religious emblems be removed or locked up, and the practice of making the sign of the cross be abandoned.

9575. Would it be advantageous to your objects to receive a subsidy on the same plan as the nuns receive it, at so much per hundred children, subject to examination and inspection?—The nuns receive the grant, as I understand it, subject to the rules of the Board; by which all religious teaching is prohibited during what is properly known as school-hours. Now, we could not submit to that.

9576. You would require it as a condition, if you made an agreement with the Board, that you should be allowed to retain this custom?—Decidedly.

9577. Has the course adopted by the nuns been sanctioned by ecclesiastical authority?—I presume it has obtained at least the *acquiescence* of the ecclesiastical authorities, otherwise I don't think they would be in connexion with the Board.

9578. I see in page 5 of your return the names of several towns in Ireland from which you had applications for branch establishments?—Yes.

9579. Have you been able to comply with these applications?—The buildings are not quite finished yet.

9580. What has prevented you?—The places have not been ready for our accommodation.

9581. Were you ready with the organization or the funds?—We were not quite prepared when the appli-

cations were made; but as soon as the places are ready, we hope to be able to supply them.

9582. Does want of means prevent you extending your system?—Both means and members. These are the two great springs of action with us. With these we could cover the island with our organization.

9583. With reference to something that has gone before, may I ask you one question—Do you systematically inculcate on your pupils that they should live in peace and good-will with those of other denominations?—Most unquestionably; that is our doctrine and our practice. They are taught that in their catechism which is explained to them every day.

9584. Mr. *Stokes.*—I think you said all your school buildings are raised by money collected by voluntary offerings from charitable persons?—Yes.

9585. And I think you said your buildings are held in the names of members of your own community?—Some are, some conjointly with others, and some in the names of others exclusively.

9586. Have you any trust deeds for holding your property?—We must have trust deeds.

9587. Do the deeds declare any trusts?—Certainly.

9588. The *Chairman.*—Does the law require these trust deeds to be registered in Dublin?—All our trust deeds are registered.

9589. Mr. *Stokes.*—Did you ever experience any inconvenience from the state of the law as affecting the Christian Brothers in general?—Is it with regard to bequests?

9590. No. Suppose a case. Supposing a school held in the name of four or five trustees, these trustees being Christian Brothers—Christian Brothers are under the ban of the law, and liable to be transported. Did you ever experience, or do you anticipate any inconvenience in such a case?—I knew a case which Master Brooke had something to do with, and it was decided that such of the brothers who still survive from 1829, being registered, would be eligible to act as trustees. That case was decided in the Court of Chancery.

9591 But you are aware that persons admitted into the institute of the Christian Brothers since 1829 are liable to severe penalties?—I am very well aware of that.

9592. Would you desire to see that provision of the law altered?—I think it ought to be. It is a great hardship, that such as profess certain religious views and opinions, and devote themselves to the charitable occupation of teaching the poor, should be under the ban of such a law, and that, too, under a constitution said to be "the freest constitution in the world."

9593. You said your schools were supported chiefly from church collections?—Yes, and annual subscriptions.

9594. Is it not the case, that in some places the brothers have permission to go out for some weeks and collect subscriptions and donations?—Such a case rarely ever occurs with us. We usually collect in our own locality once a year.

9595. But within the parish?—Yes; and outside of it, if necessary; we are perfectly free in every part of Ireland in that respect.

9596. Is there, external to your body, any management or superintendence over your schools?—No; the entire management is within our body.

9597. What rights, if any, has the parish priest with regard to your schools?—He can visit them, and we will be very happy to see him, but he can exercise no control within our schools.

9598. Do you recognise him in any other light than a visiter?—We always recognise him as the parish priest.

9599. Might he come in and examine the children in religion?—He is perfectly free and perfectly welcome to do so. Certainly, why not?

9600. Can you tell me how long a boy in your schools is supposed to remain in the first book?—It's very hard to tell that.

9601. Could you form an estimate?—We have been calculating it; the time is probably about a year.

9602. It has been stated in this room that two years are required for a boy to get through a book similar to yours?—Those boys may not have been regular. It depends mainly on the regularity of the child. If a child is regular and assiduous, and possessed of fair ability, he ought to get over it in twelve months.

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9603. I believe that the average age of the boys for admission is seven?—Yes, that is the average age. In our schools in Richmond-street we were anxious to know the average age of admission. We took the ages and then struck an average, and it was exactly seven.

9604. You admit a considerable number of boys under seven?—Yes, but the average is seven.

9605. You have nothing like infants' schools?—When my Lord Powis and the Rev. Mr. Cowie were with us the other day at Richmond-street, there was one we called an infant school, but it will hardly bear to be so called, as the average age of admission is seven years.

9606. With regard to your training department or novitiate, can you tell what the average expense of keeping a young man in that department is per year?—In the return sent in to this office we name £25, because that is the sum which each candidate is required to pay annually during the term of his training; but his expenses exceed that figure.

9607. In that £25 do you include clothing and medical attendance?—Yes; all his expenses.

9608. I believe you give no vacation or holidays?—None, during the whole term.

9609. Does this list which you return, comprise the names of all your schools?—Yes; all the schools at present in operation.

9610. Have you not more than two schools in Liverpool?—Only two establishments: one at St. Patrick's, Toxteth-park, and the other at Copperas-hill. There is another school, St. Vincent's, but the Brothers who attend that go each morning from St. Patrick's.

9611. The attendance at St. Vincent's is included in the return of St. Patrick's?—Yes, just as my return from Richmond-street includes those of the branch schools, St. Mary's and St. Laurence O'Toole's.

9612. Your connexion with the Frères de la Salle is scarcely more than nominal?—Barely nominal; our rules are nearly the same as theirs, and there is a community of feeling as having a common object in view.

9613. You would not consider the community at all committed by the course adopted by the French Christian Brothers?—Certainly not.

9614. Are you aware that some of the French Christian Brothers are in England?—I have heard so.

9615. In fact connected with Government?—Yes.

9616. That they offer themselves for examination?—I was not aware of that. If they receive Government aid they cannot reasonably object to inspection.

9617. Has your attention been called to the report of the Endowed Schools Commissioners?—Yes.

9618. You are aware the Assistant Commissioners praised your schools very highly?—I am aware of that.

9619. There were a few points on which I wish to ask you some questions in respect of some schools where they did not praise you so highly. You remember in one school in Cork, Peacock-lane school, the report states there was no roll?—That was the case at that time, but there is one there now. In reference to there being no rolls in the Peacock-lane school at the time the Commissioners of Endowed Schools visited it in 1855, I beg to observe that our staff in each of our establishments is so small, compared with the amount of work we have to do, that we considered it more to the advantage of the children to devote all our time to their instruction, rather than divide it between them and the keeping of rolls. However, to meet a public occasion like the present, we have for some years introduced rolls in all our schools—though of very little use to us, and none whatever to the children.

9620. Can the Commissioners rely on this return comprising a great number of figures if no rolls are kept, and accurately kept in your schools?—They are kept regularly now. I sent here a copy of our register and daily attendance book.

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9621. And these books are kept in your schools?—Certainly.

9622. With regard to the class of children admitted, I find in the report of the Commissioners that in Limerick many of the middle classes, composed of the sons of neighbouring shopkeepers, receive their education in one of these institutes. I find the same at Tralee?—That is a common thing; at least with the lower classes of shopkeepers, it is usual for them to send their children to our schools.

9623. With regard to the report of Peacock-lane school it is stated that the brothers are supported out of the general funds of the order. Is that statement correct?—No, they have a fund of their own. Every locality has to provide the means of support for the brothers resident there.

9624. The members of the Christian Brothers' Institute are all laymen?—They are religious men, not clergymen.

9625. Are they not prohibited by their rules from becoming clergymen?—There is a rule to that effect.

9626. So that any regulation excluding ordained persons from taking charge of schools would not in the least touch the Christian Brothers?—I think not.

9627. Mr. *Sullivan.*—With respect to a question put by Master Brooke about books being authorized by the bishop of the diocese. Is it not the ordinary rule of canon law, that the books used in religious institutions should be recognised by bishops?—The bishop of each diocese is by a divinely delegated right the supreme diocesan arbiter in all that concerns the faith and morals of his flock. Hence his right to the supervision of all books and publications in which faith or morals may be treated.

9628. The examination is not always actually practised?—Not always.

9629. It is only a right?—A right which he is entitled to exercise whenever he deems it necessary. As regards our publications, perhaps any other than our own usually careful supervision has been considered unnecessary.

8630. I asked you whether it was not a fact that at the same time the report was made of the boys from the Christian Brothers' schools having attended the funeral in Cork referred to, whether a report was not also given out that the students of the Queen's College in Cork attended it?—I heard of both reports, but I am quite certain as regards our schools, the whole thing was a fabrication.

9631. Students from the one, and boys from the other, may have been there?—In all probability they were with their parents, like other youths of the city.

9632. But not as organized bodies?—Certainly not.

9633. Do you feel any difficulty in getting candidates?—At the present moment we have a fair supply, and many others offering.

9634. Does that sum of £50, £25 a year, operate much in preventing persons from becoming candidates?—I think not—inasmuch as an eligible candidate not having that sum would still be admitted if the resources of the house permitted it.

9635. If you were not obliged to require that sum, what would be the result?—Probably a greater number of candidates would present themselves, and, of course, a greater number could be trained.

9636. You stated it was your opinion that teaching classics in your schools would be likely to injure the general education?—I fear it will have that effect. Classics must always form a special class in our schools, and must therefore command more attention on the part of the teacher than the ordinary classes; the result, I think, is clear, namely, the rest of the school must necessarily have less of his attention.

9637. Do you think a school for primary education should be confined strictly to the proper business of the school?—I think so. I like gradations even in primary schools, and a still more marked distinction between primary and middle-class schools, to which latter, classics, in my opinion, properly belong.

9638. With regard to the examination of Master Brooke, is it not the fact, that in the schools in Scotland, the history of Scotland is taught?—I have no doubt of it. From their national character I don't believe they would tolerate any other history to the exclusion of their own.

9639. Do you think the teaching of he facts of history necessarily leads people to object to the present condition of things, though the past may have differed materially from the present?—I think not; but in any case they should not be kept in ignorance of the past.

9640. Is it your opinion that a person knowing the history of the past, however disagreeable it may be, would not necessarily have his actions influenced in the present against the State, there being a different state of things existing?—Certainly not, and he would, in my opinion, consider himself much better off than his ancestors as living in less troublesome times.

9641. Do you think, on the other hand, that he is likely to judge the present state of things in a better spirit?—Yes, comparing one with the other.

9642. Master Brooke referred to the Christian Brothers as teaching on points of history that are not in accordance with certain views. Do you think that this mode of teaching history is likely to produce as a result harmony of feeling. I read from page 164 of an English history, new series, published by the Society for Promoting Christian Knowledge—"In October, 1641, a dreadful insurrection broke out in Ireland. The native chieftains with the popish priests and bishops, had formed a plot for clearing the island of the English and Protestant settlers, and recovering the lands which had been granted to them. But while Strafford governed they dared not resist his iron rule. Now he was dead, and England was in confusion, owing to the quarrel between the Parliament and the King; and they thought it a good time to revolt. In a few weeks the North of Ireland was filled with bloodshed; 154,000 men, women, and children were put to death by every variety of torment which the cruelty of their murderers could invent." In another place—"In those days the native Irish peasantry were as savage as the tribes of South Africa are now; they began to wander about the country, slaying the sheep and cattle by thousands; insulting, robbing, and murdering the Protestant inhabitants, who found themselves, unarmed and defenceless, at the mercy of a horde of barbarians. Very many of them abandoned their houses and lands, and took refuge in England; others repaired to Londonderry and Enniskillen, where the Protestants of the North of Ireland were preparing to fight to the last in defence of their families and their religion." Again—"The war in Ireland was not quite at an end yet. Some towns defended by French and Irish troops held out till the autumn of the following year; Limerick was the last; it surrendered in October, 1691. From that time the Protestants in Ireland had the government in their own hands, and made very severe laws to keep down the Papists. So year after year the ill-will between Protestant and Papist continued, though it no more broke out in open war." In another part I read—"The most remarkable event of George the Fourth's reign, was the repeal in 1828 and 1829 of all the statutes which had been enacted in the reign of Charles the Second for the purpose of keeping Papists and Protestant Dissenters out of parliament and government offices. Stirred up by Daniel O'Connell and his followers, the Irish Roman Catholics had almost proceeded to open insurrection. It was hoped that when there was no longer any law preventing them from sending their own friends to parliament, they would cease to disturb the kingdom; but this hope was disappointed, and Ireland continued during several years in a very unquiet state."

9643. Now do you consider that the passages which I have read from that book used in the Church Education Society's schools in Ireland, and in a large number of schools in England receiving aid from the State, are calculated to produce a good feeling amongst the people of this country towards each other, and to increase the harmony which Master Brooke seems to aim at?—I

think quite the contrary; and the passages which you have just read only convince me the more of the importance, and even of the necessity, of teaching the facts of history to our young charge, before they learn them elsewhere through such a false and offensive medium as that which you hold in your hand.

9644. Mr. *Gibson.*—Do you consider it the duty of the State to encourage schools in which in reference to history such very opposite views could be taken, and the young persons of the country taught to entertain feelings which the recollection of these mutual wrongs on each side would naturally excite, the object of the Government being that all subjects of the State should live together in as much harmony and good feeling as possible?—Of course it is the duty of the State to reconcile parties as much as they can; but you might as well attempt to shut out the rays of the noonday sun as to endeavour to prevent the light of history falling upon the dark deeds of the past.

9645. Well, you know there is a maxim "Forgive and forget?"—Certainly; but there is another also, "*Truth* is powerful and will prevail."

9646. Well, you have spoken of the necessity of inculcating the duty of forgiving, but I think you rather said you did not think it right they should forget?—I said the facts of history should not be forgotten. If so, how could history be known? Is it not better that these young children sent to school at that early age should then become acquainted with these facts which impress the mind so strongly, and that at a time when they would have the advantage of the exercise of the wise influence of the teacher to soften the effects of such reading. And probably, too, it would be better for the State they should learn them then accompanied with this instruction than that they should read them in another quarter, and have no such instructions to guide them.

9647. Do you not think it desirable that they should become acquainted with the facts of history at a later period of life rather than at a time when the character and mind are about to be formed for life?—There are many of them who probably will have no other opportunity of learning history. I think the facts of history ought to be taught to the pupils, otherwise how can they distinguish truth from falsehood? It is important also that these irritating historical facts should be made known while the youthful mind is incapable of comprehending the full force of their wickedness; and while, too, any irritation this knowledge may create can be calmed and softened down by appropriate explanation and instruction from the teacher, rather than have them postponed until, perhaps, they are learned in a school of disaffection without a word said in mitigation of their malice.

9648. Is it the duty of each school in the country, in the discharge of its duty in teaching history, to teach these very opposite views which different parties entertain of the relations in which they have stood to each other from time immemorial?—In the present state of this country it would not be easy to reconcile them. Certainly the instruction I speak of is well calculated to do so. You should not, however, conceal from them patent historical facts, otherwise they would go and learn them elsewhere, without the instruction and controlling power they would have in reading these passages at school. I am speaking altogether of the State or Government of the country what it should do to endeavour to bring peace and good-will into the family amongst the different members of the household? I think that is the duty of the State, but never at the expense of suppressing the truth. If historical truth is to be admitted you must be prepared to hear many things that are disagreeable. You may as well propose to lock up the youth of the country in gaol, and shut out from them all knowledge of the past, as to attempt to conceal from them facts with which all Europe is conversant.

9649. Mr. *Sullivan.*—Do you think it the duty of the State to suppress historical knowledge? Do you think the children of an entire nation should be brought up in ignorance of its past history?—It would be a monstrous thing to attempt it. Such suppression would be a gross injustice, not only to the children and their parents, who repose confidence in our teaching, but to the people of the country at large, who have a right to expect, in return for the generous support they afford us, that the national history should be truthfully taught in our schools.

9650. Would the suppression of the past, such as it is, good or bad, be calculated to improve the moral condition of the people?—I think not. I view such suppressions altogether in a very different light; they have an immoral tendency, and must ultimately lead to a system of dissimulation and untruth.

9651. With regard to the classification of the children, have you any means of determining the numbers in the Fourth Book and above it, as distinguished from those in the third and fourth taken together?—Yes; I have it here.

9652. Would you give me the per-centage?—I find I have no means of separating the number learning the third from those in the fourth book.

9653. Have you ever turned your attention to a comparison between your books and the books of the National Board, as to their corresponding standard?—I think our books are somewhat more difficult—more advanced.

9654. One portion of your Third Book corresponds with the fourth under the National Board?—Probably that would be a fair comparison.

9655. What per-centage of the boys attending the Christian Brothers' schools are in the third and fourth, and higher up?—37·8

9656. The number that I find given for history is 9·7. Is that included in the 37·8?—Yes.

9657. More than one-third of the boys are able to read and write?—Certainly—I would say one-half.

9658. Are you aware what the per-centage of those able to read and write in the ordinary National school, is?—I haven't the figures here. There are 46 per cent. under nine years of age, and 45·4 per cent. learning First Book.

9659. Could you compare the numbers reading Fourth Book and upwards?—No; I haven't the report here.

9660. Would you be surprised to find that the number reading in Fourth Book and upwards is only 7·1 per cent?—That is very small; I thought the number was much larger.

9661. Have you ever endeavoured to compare the ages of the children with the books they read?—Well, I was struck at the coincidence between the ages of the children and what they were learning. For instance, we have 26 per cent. under nine years, that is, eight years and under, as it is headed in the return; and we have 25·1 learning the First Book. We have 48 per cent. between eight and twelve years, and we have 37·1 learning the Sequel and Second Book.

9662. I think practically, in the case of your schools, as in those of the National Board, the age corresponds to the book?—To a certain extent it does. The National Board have the advantage of us in their having more infants. We have no infant schools.

9663. Can you account for why it is that so much larger a proportion of persons attend the schools of the Christian Brothers at twelve and above it, than the other schools of the country?—It may be attributed, I think, to two causes. First, to the care and attention paid them, and, second, to the progress they make in the higher branches of study. There is also another element of attraction which should be noted, namely, kind treatment, and the interest taken in their welfare by the Brothers. Nowhere have I seen between master and scholar so much ease and confidence—I might say paternal and filial affection reciprocated—as between the Christian Brothers and their pupils.

9664. Do you think that the parents of the children are able to estimate that the time given at school is producing a good result, and that it is worth making the sacrifice to continue the children for a longer period?—I am confident many make sacrifices with that object, and several, to my certain knowledge, have done so.

9665. It was stated here by a witness that one of the reasons why children attended the convent schools

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and similar schools, was that very small fees were charged; in fact that the fees were remitted, the argument being that they would not attend the National schools because of the fees. Have you attempted to calculate a proportion between the fees according to the last returns of the National Board and your own?—I can account for our own establishment in Richmond-street. With the exception of about one hundred, all the pupils paid the week before last, and that is usually the proportion of those who pay.

9666. On making a calculation I find that the average paid by the pupils of the Christian Brothers' schools is much greater than that paid by pupils of the National schools?—I think ours pay at least as well as theirs.

9667. That is to say you are of opinion that that statement then is not quite correct?—Not quite correct.

9668. Can you account for why there are so many included in the class for natural philosophy in the school at Newcastle West, county Limerick?—I think the brother there has a taste for such studies.

9669. Were any classes formed in your schools under the Department of Science and Art?—Not in Richmond-street.

9670. I mean in the whole country?—Oh, I think in some of our houses there were.

9671. Mr. *Gibson.*—Don't you think the fact of the parents knowing that the teacher of a National school is paid by the State might make the parents less anxious to pay?—Probably, there may be an inducement to withhold payment on that account, but we cannot appropriate a single penny of the fees we receive to our personal use.

9672. Your school has a religious aspect?—It has.

9673. Mr. *Sullivan.*—With regard to the amount of space for the pupils in the schools, what is the amount allowed for each?—We usually allow nine square feet to each pupil.

9674. You don't measure by the cubic content, then?—We do; that will depend on the height of the room.

9675. What is the general character of your school-rooms, as compared with the other schools of the country?—The average height is 14½ feet for each of our school-rooms throughout the country. Some more, some less.

9676. Do you know the amount of cubic space allowed and considered necessary in the English schools?—Yes, eighty feet, I understand. Our minimum is 81 feet, something more than is allowed in the English schools.

9677. Then your minimum is in fact the ordinary standard elsewhere?—Well, so it happens. The only one we have of 81 is that in Derry, and that building was not erected by ourselves. It had been built before our brothers got charge of it.

9678. You built the schools at Dingle and Maryborough?—They had been already erected, and were only reconstructed by us. They were not capable of much improvement.

9679. So that all the schools built by yourselves give you very much larger space?—Yes. There is one now in course of erection in North Brunswick-street, in this city, which will afford 150 cubic feet of space to each pupil.

9680. In every one of your schools at present the quantity of air for each pupil is very large?—Yes. It depends on the height of the rooms, as we allow a uniform space of nine square feet to each pupil.

9681. Would you consider your schools full at present?—In Richmond-street they are.

9682. Would you take any more if they offered, or do you limit yourselves to a maximum?—I should not like to take more, but when a pressing case occurs we must sometimes yield.

9683. So that the average number on the roll as compared with the amount of space is at present in the normal proportion you intend to adhere to?—About that.

9684. With regard to grammar, you have 40·3 per cent. learning it at present. To what extent do you teach grammar?—There are various grades. The first of course will be the simplest—the parts of speech—explanations.

9685. Do you introduce it into the first class?—Not into the first.

9686. Into the Sequel?—Those learning Sequel form a division of first class.

9687. It begins with the Sequel?—Yes, merely begins. There is a lesson on grammar in the Second Book at which grammar may be said to begin.

9688. What class is obliged to get the special text-books?—All that are in the Third Book and upwards.

9689. Do you count in grammar all those from the Second Book and Sequel up?—From the Second Book upwards.

9690. Would you have any objection to organize generally classes in natural philosophy in the large town schools in connexion with the Department of Science and Art?—I have not given that subject much consideration.

9691. Or would the same objection you make to classics apply there?—In all probability.

9692. Rev. Mr. *Cowie.*—Would you object to the examination of your pupils by any independent authority in such subjects as mechanics and mathematics?—Oh, not at all.

9693. So that it would be quite within the range of your work to send up pupils to the examinations of the Department of Science and Art for examination?—I see no objection to it.

9694. Mr. *Sullivan.*—You have had such classes in connexion with you in Carlow and other places?—Yes; but as regards pupils who have only a limited time to remain at school, it is very doubtful whether their time may not be more usefully employed in learning those subjects which more immediately fit them for business.

9695. Have you taken advantage of the arrangement with the Department of Science and Art with regard to drawing?—Yes; we have got some of their models and apparatus from London.

9696. Have any of your pupils competed by sending in their drawings?—No, we never sent in any.

9697. Would there be any objection to the pupils' drawings being sent in?—I think not.

9698. With respect to the general question, would there be any objection to the examination and classification of your body by any external authority?—I would never submit to such a process. It would not become us as a religious body; our training is such as we consider quite equal to any we could get outside. We have the training and classification in our own hand, and I don't see why external parties should seek to come and decide upon that which we have already settled.

9699. Suppose a plan were adopted of payment not only by results and capitation, but also by personal classification of the teachers merely to ascertain the amount to be paid to that particular person and not in reference to capacity, but as regulating a standard of payment according to class, would the objection you state then hold?—It would. I think the best test of competency would be the results produced in the schools.

9700. Then if afterwards it was found possible to connect your schools with the Government so as to receive Government aid, would you forego the advantages of payment by classification, and rest satisfied with payment for results alone?—I would sooner submit to an injustice than allow the members of our body, who are religious men trained and brought up for years to our method of teaching, to be submitted for examination and classification to an external body.

9701. Then suppose such a plan as I mentioned, payment founded on three conditions, by capitation, by classification, and actual results, were adopted and that your institution received aid from the Government, you would be satisfied, you would not consider it a grievance if you were deprived of the third source of payment, that for classification?—I consider the test would not be a fair one, inasmuch as it is not the amount of knowledge a person has will make him an efficient teacher. In many instances I have known a person with very limited ability but efficient in communicating know-

ledge to produce better results in a school than a man possessed of profound and varied information. A gold mine is of no advantage to the State unless opened and worked, and its produce circulated throughout the country.

9702. The capacity for teaching is shown by the result produced, and the number attending the school. But is it not also desirable in the case of teachers in the ordinary schools throughout the country to keep up the standard of personal qualification as well?—In a religious body, such as ours, who are altogether devoted to the instruction of youth, who have gone through a long course of training, who have gone through the various exercises necessary to fit them for their business, I think that is a better guarantee for producing a good teacher, than obliging him to go up and submit to an examination by an external officer, who, perhaps, never received half the amount of such careful training himself.

9703. I speak of teachers outside; would it not be desirable, while paying them for results and the number attending, to oblige them to keep up the standard of their own personal qualification?—I think so. It is because of our character as members of a religious body, and our means of qualification, that I object. But outside it may be desirable to ascertain the qualification in that way; though classification, as a test, is of little moment compared with results.

9704. In the event of the introduction of any general system of this test of personal qualification, you would not consider it a grievance to religious bodies who received aid from the State if they received only the money upon two standards and not on the third?—I consider if they produce the same results without the test of examination as persons who are examined do, they are fully entitled to equal pay.

9705. That is equal pay according to the two standards?—According to all the tests. If they produce the same results in school in communicating information to the pupils as the teachers who have been fully tested by examination, why not be entitled to equal remuneration with them, as they produce equal results?

9706. As you said, it might be desirable to promote this personal qualification in other persons, not included in religious bodies, while the latter do not wish to submit to this test, because they feel it is unnecessary, why should they claim upon that point if they forego it?—If they produce the same results without examination—and that is the best test—I think they are fully entitled to the same remuneration as if they stood the examination and qualified themselves upon that point. It is not for the amount of knowledge a teacher possesses that he is paid, but for the amount of knowledge he communicates to his pupils. It is for this he is employed, and not because he happens to have a large fund of information, which, perhaps, is destined to remain buried in his own bosom.

9707. Suppose the State were to establish standards on which they would determine to pay, they must apply that rule generally, and can make no exceptions?—If the State pass a law, the State is responsible for the wisdom and justice of that law. You might as well enact a law to deprive an experienced land-steward of one-third of his salary, simply because he declines to be examined with some beardless youths in the theory of agricultural chemistry; while he has to show, in proof of his practical skill in the management of land, abundant crops, and a barren waste converted into a teeming garden.

9708. Do you think, were that actually carried out stringently, and were there to be no exception to the general rule without producing great inconvenience, whether it would be looked upon as a grievance by the religious bodies, that one set of teachers were paid upon a third standard—that of classification—when the religious bodies, who declined the examination for classification, would not be paid upon that standard?—If the religious bodies simply discharge the same duties, and produce the same results which secular teachers do, they stand on a perfect level with them in point of utility; but if in addition to the secular knowledge they communicate, they give also religious instruction to their pupils, and train them to habits of virtue, their claim on the State is immensely increased. To offer them, therefore, less remuneration than that given to the others would, in my opinion, be treating them very unfairly.

9709. Would they be satisfied to be paid on the two standards and forego the third?—If they produce the same results as the others they are fully entitled to be paid as much. The result is the best test to the State.

9710. Would they be entitled to be paid according to classification founded upon examination?—Certainly, if they produce equal results.

9711. If they don't submit to examination why should they be paid?—But why make it the law of the country that they should not be paid. In Canada it is different. I find in the Rev. Mr. Frazer's report, page 299, the case thus stated—"No teacher," says the law, "unless provided with such certificate of qualification, shall be employed by any persons entrusted with the management of schools, on pain of losing their share of the grants made for the encouragement of education. Nevertheless"—and here we meet with a large and important exception—"every priest, minister, ecclesiastic, and person forming a part of a religious community, instituted for educational purposes, and every person of the female sex, being a member of any religious community, shall be in every case exempt from undergoing an examination."

9712. Your idea is then that they should be paid also on the classification test, if it were introduced?—Certainly, as well as on the other two.

9713. Now, suppose in the classification there are several grades for payment, how would you arrange the payment of religious bodies in reference to these grades?—According to the results produced in the schools. That is, if a scale of studies be laid down, whatever that scale points out as to results, they are entitled to be paid accordingly.

9714. You would judge of the degree of qualification of the teacher, by the range of the subjects taught, and the results?—Yes, the range of subjects taught, coupled with the results produced.

9715. The *Chairman.*—May I ask you to repeat the points on which you state the Christian Brothers labour under disabilities at present?—We labour under this disability, that it is criminal in the present state of the law to take vows; and that we are liable to be transported for life if convicted of the fact. The Act of 1829 contains that penal provision.

9716. Do you find any impediment in the present state of the law in acquiring and holding property for the purposes of your establishments?—In the present state of the law we cannot hold property as a religious body.

9717. Do you find any difficulty in holding property, or any insecurity in regard to it, when vested in trustees?—No, there is no difficulty provided it is vested in trustees; it is then perfectly secure.

9718. Are you aware of any instance in which any proceedings have been taken against individuals under this clause of the Relief Act that you refer to?—There have been cases in which the provisions of a will leaving property to the society were declared void and the property given to the next of kin, on the ground that we are not, as a body, recognised in law.

9719. Were these cases decided under special enactments against Roman Catholics, or on general provisions of *mortmain* applicable to all religious bodies?—They were decided under the penal clause of the Act of 1829.

9720. Mr. *Gibson*—In the case in which the clause was held void, the difficulty would not have arisen if it had been to an individual the property had been left, and not to the fraternity?—Just so. If left to an individual the bequest would stand; but, even in that case, the individual should not be described as a member of the proscribed body.

6721. The *Chairman*—Do you consider the historical books, from which extracts have been read to-day, would be adapted to a system of mixed education?—I understand the Board of Education would not sanction them.

[Adjourned.]

TWENTY-FOURTH DAY.—DUBLIN, THURSDAY, JUNE 11, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, PH.D.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq. } *Secretaries.*

June 11, 1868.

Rev. ALEXANDER IRWIN, sworn and examined.

Rev. Alexander Irwin.

9722. The *Chairman.*—What ecclesiastical appointment do you hold?—I am rector of Killeavy parish, and precentor of the Cathedral of Armagh.

9723. What office do you hold in connexion with the Church Education Society?—I am one of the honorary secretaries of the Diocesan Society of Armagh.

9724. Have you the management of the local society and the local contributions?—I have, in conjunction with the committee.

9725. Will you describe the functions and duties of the committee?—The committee have the apportionment of the collections made in the churches in which collections are made for the society, and they award the gratuities given to the schoolmasters out of their funds.

9726. Are those gratuities given in respect of merit on the part of the schoolmasters, or in consideration of the poverty of the different schools?—Merit altogether. There are no salaries given by the society—merely gratuities, as the reward for merit on the inspection of the schools.

9727. Do the friends of each school pay the schoolmaster?—Yes, there are local contributions to each school.

9728. Do the schoolmasters in your diocese receive much from the children's pence?—Not very much.

9729. Are there any children that pay more than one penny per week?—There may be a few in the advanced classes in the schools, but very few.

9730. Have you anything to do with the inspection of the schools?—Merely the selection of the Inspectors. The schools are inspected by clergymen belonging to the diocese. There are 10 Inspectors in the diocese of Armagh.

9731. Are you satisfied with the efficiency of the masters in connexion with your Society?—With some. With the smaller proportion. The greater proportion are not thoroughly well qualified.

9732. Are the payments made to them sufficient?—In the greater number of instances they are not sufficient.

9733. How are the schools in your district provided with school requisites?—The local patron, or the clergyman, supplies them.

9734. Has there been much fluctuation in the number of schools, or in the number of children attending the schools in your district within the last two or three years?—There has not been a very great fluctuation within the last three years either in the numbers attending the schools, or in the number of schools connected with us.

9735. Has the tendency been to increase or decrease?—To decrease.

9736. From what causes does that arise?—Some of our schools have been transferred to the Board of Erasmus Smith, and some of them have ceased from want of funds.

9737. Have any been transferred to the National Board?—Within the last three years there have been very few.

9738. Have many of your schools fallen away from the gradual increase in National schools rendering some of those schools more convenient to the children?—Yes, I think so.

9739. Do you consider that those schools have been so placed as to meet the wants of the country, or are they in rivalry to your schools?—Of late years I don't know many instances of National schools being set up in rivalry. At the early stage of the establishment of National schools it was the case, but the country has been pretty well supplied for several years with schools.

9740. Are there many Roman Catholic children attending Church Education schools in your district?—Yes. In the whole diocese there are upwards of 900.

9741. Have any cases come to your knowledge of religious difficulties arising with them?—No; I have not known of them.

9742. What do you consider the most essential point in the National Board rules which prevents your society from joining it?—The rule with reference to the use of the Holy Scriptures as a part of religious instruction.

9743. Do you consider it essential that every child attending your schools, whatever his religion be, should read the Bible?—Yes.

9744. Do you consider that the rules of the National schools afford sufficient time for religious instruction?—There is no fixed rule as to the length of time, but I believe that ample time may be set apart for religious instruction.

9745. What is it that renders your society unable to adopt a similar course, and provide religious instruction at fixed times?—We conceive that the Divine rule about education requires that the children should be taught the Scriptures directly, and also taught them incidentally. We believe that the Almighty laid down this rule for the education of children—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We regard that as the Divine rule of education—that instruction in the inspired writings is not only to be direct as a lesson, but occasionally, whenever a suitable opportunity offers. We believe that that was the rule laid down by the Almighty himself.

9746. Practically, do many of your schoolmasters intermix religious instruction indirectly when they are teaching purely secular subjects?—I believe they do so, when they are teaching lessons in reading which naturally lead to it.

9747. Do you think that such indirect instruction is given with advantage by many schoolmasters?—I do.

9748. Do you think your schoolmasters, as a class, are qualified to do much in that way?—The instruction that is given in that way is very simple, but very valuable.

9749. Does that instruction extend to matters of controversy?—Not in our schools.

9750. Do any persons come up from your schools to the central training institution in Kildare-street?—Several female teachers have gone from our schools to the training schools in Dublin.

9751. Have they succeeded in getting appointments as teachers afterwards?—They have.

9752. Are the schoolmasters in your diocese principally persons who have been trained or not?—The greater number now remaining, not all of them, have, I think, been trained in Kildare-street. The last teachers that I appointed to a school of mine were trained in Marlborough-street, under the National Board.

9753. What is your experience of teachers who have been trained in Marlborough-street?—The last one is a very competent man, and a clever teacher. I think all the teachers we got from that place were very competent and very clever.

9754. Did you consider they had been well trained and were good teachers?—Those that I have seen were.

9755. Mr. *Gibson.*—You have referred to a text, or a passage of Scripture in which there is an injunction given as to the teaching of the Scriptures?—Yes.

9756. Will you kindly give me the text exactly as it is in the Scriptures?—It is from the 6th chapter of the Book of Deuteronomy—"And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

9757. Don't you think that that is specially directed to the parents of a child?—Yes.

9758. And, therefore, the application which that involves is to the parent in his discharge of his duty to the child?—Yes.

9759. You apply that to the pastor or teacher?—The teacher of a school is the deputy, or substitute for the parent.

9760. How do you enforce the application of that text upon a teacher in the same sense in which you would do it upon a parent?—Because the teacher is the substitute—the employed substitute for the parent.

9761. Do you mean that the teacher in a Church Education Society school is a substitute for a Roman Catholic parent who sends his child to that school?—Certainly.

9762. Will you allow a parent sending his child to that school to exercise any parental authority over the child at all in respect of his non-reception of Scriptural education. If a parent is anxious not to have his child taught the Scriptures in your school, would you allow him to have the secular education?—I would decline to be the substitute of that parent.

9763. Then you won't allow a child to be taught in your school those branches of education which the parent is anxious he should learn?—No. I don't receive a child of that kind.

9764. You refuse to teach the child secular instruction alone?—Yes.

9765. And the consequence is that so far as you are concerned the child is to remain in total ignorance?—Not in the least.

9766. Supposing your school was the only school in the parish to which a Roman Catholic child could have access, and a parent brings a child to you, with a request that you would teach him reading and writing, and that you will not interfere with his religious teaching, or let him read the Scriptures, because the parent says—"I don't believe I am right to let him do so," will you refuse to receive the child?—Yes, I would refuse.

9767. So far as you are concerned, is not that an absolute denial to the child of any education whatever?—Not in this country.

9768. I mean so far as you are concerned it is?—I know that in this country there are ever so many ready, and able, and willing, to teach them.

9769. I am, however, discussing the matter on a principle. You have put it on a principle, and a very high one too, and I wish to discuss the matter on the same principle. We will suppose a district in which there are few Roman Catholic children. I know myself there have been parishes at one time in the north of Ireland, where there were not more than half a dozen Roman Catholics, all the rest being Protestants. I am supposing the patron of the Church Education school is there, and that his school is the only one where the children of the Catholic parents can be taught, and I come to him with a child and say—"I am anxious, Mr. Irwin, to have my child taught to read and write and count, but I don't wish you to teach him religion. I will teach him religion myself, or I will discharge my duty to him, and I will be reponsible for the duty God has given me to discharge to my Creator. I will take charge of the religion of the child myself, but I wish you to teach him to read and write and count." What would your answer be then?—I should decline to take the child.

9770. Of course the effect of that would be, so far as you are concerned, to shut out the child altogether from learning reading, or writing, or arithmetic?—The fact of my receiving the children on those terms would be this—that I could not fulfil the Divine precept in my school to the other children while that child was present.

9771. The Divine precept is addressed to the parent?—But the teacher of the school is the deputy and substitute of the parent.

9772. But a Catholic parent might refuse to make you his deputy?—I cannot help him at all.

9773. Therefore the consequence is, that you refuse to teach that child to read or to write, or count, unless the parent delegates to you that trust which has been reposed in him by God Almighty as the father of the child?—Yes, I do.

9774. Now, supposing that principle were common throughout all Ireland, and supposing the Church Education schools were the only schools in Ireland, and I suppose the Church Education Society would like that were the case?—No, not at all.

9775. Well, perhaps not so far as that; but if they were the only schools in Ireland—and I don't see why they should not wish they should be so, if the principle be the one that they consider correct?—Ever since the penal laws were repealed, Roman Catholics have the right to educate their children as they choose; but it is a different thing to ask me to educate a Roman Catholic in his principles, which are not mine.

9776. But if your system of education was the only one in the country that they could get, they would get none at all?—That is not the case at all.

9777. I am merely putting the supposition?—The teachers of schools would, if we suppose your case, come to be professors of arithmetic, and professors of writing, and professors of reading, but that is not the character in which schools are set up and teachers placed at the head of them. They are not to be mere professors of reading and professors of arithmetic and writing.

9778. Is it not better that a Roman Catholic child should be taught to read, even if he refuses to read the Bible, than that he should not be taught to read at all?—Certainly.

9779. So far as you are concerned, and so far as the father wishes you to teach his children, you consider yourself bound to refuse to teach unless he receives religious instruction?—Yes; I refuse to be the medium for giving an instruction which I conceive is contrary to the Divine rule of education.

9780. You are acquainted with the system of Trinity College, I suppose?—Yes.

9781. That being the place where the clergy of the Church of Ireland receive education, I presume that teaching religion there is a part of the educational course?—Yes, the candidates for the ministry get a religious education there.

9782. Is it not the general rule that religious education is given to all; in other words, are not lectures given that all students are expected to attend?—Not all.

9783. Are there not catechetical lectures which all are expected to attend?—No.

9784. Are there not catechetical lectures given?—Yes; but some are excused from attending.

9785. Exactly so; on what grounds are the excuses taken?—It never was my province to ascertain.

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Rev. Alexander Irwin.

9786. If you don't know, of course, you cannot give an answer. Is a Roman Catholic asked to attend catechetical lectures in Trinity College?—No.

9787. Then the heads of Trinity College are not of the same opinion as you are with respect to the importance of special religious instruction?—I don't know whether they are or not.

9788. The *Chairman.*—With reference to Roman Catholic children receiving religious instruction might you not assume that there were ministers and parents outside the school who would attend to their religious instruction?—I cannot assume that; I think if the Commissioners were to inquire whether the Holy Scriptures are to be found in Roman Catholic National schools they would see they are not be found there; I have never met with them there.

9789. I am not speaking of Roman Catholic National schools. I am asking whether you may not presume that a Roman Catholic parent who sends his children to you for secular instruction might provide for their religious instruction at home?—I think that practically it is not the case that they are taught the Scriptures at home.

9790. Mr. *Gibson.*—Do you not consider that the refusal of a Roman Catholic parent to allow you to become the religious instructor of his child, discharges your responsibility as to your own particular duty with reference to that child?—Yes; I think it is quite voluntary on my part to undertake to be the substitute of any parent.

9791. Do you think that you would be doing a good to the child by teaching him to read, even if you were not allowed to teach him the Bible?—If the Almighty has laid down a rule about the instruction of children I have nothing further to inquire about on the subject; and if I am to be the parents' substitute I can only act as his substitute in accordance with what I believe to be the Divine rule upon the subject.

9792. Then I understand that in all schools where you, or persons holding your opinions would act as teachers, the Scriptures must be read?—Yes.

9793. And you do not recognise the right of conscience on the part of any parent to refuse that instruction?—I don't recognise their right to make me their substitute.

9794. The *Chairman.*—Do you consider it impossible that a schoolmaster might be the substitute for a parent in secular instruction, and not in religious instruction?—If no religious instruction is to be given to a child, I think a wrong kind of instruction would be imparted; and I cannot consent to be employed to give a kind of instruction to a child that is utterly defective on a point respecting which the Divine Being has laid down a rule.

9795. Master *Brooke.*—Is it any part of the duty of a clergyman to teach the children of his parish to write or to read—I mean bare reading and writing, or the mechanical parts of education?—I think it is a charitable thing to do if he can do it.

9796. It is no part of his duty?—Only in the way in which charity is really his duty.

9797. Then the connexion of the clergyman with the school, is, I presume, to lead to the spiritual instruction of his own flock?—Yes.

9798. If you divorce the spiritual instruction from the mechanical arts of reading, writing, and arithmetic, then does it lie within a clergyman's duty that he should maintain the school, and give his own time and attention to it, supposing he is disqualified from giving any religious instruction in it? Is it any part of his duty to maintain such a school, separated altogether from religious instruction?—I don't think it is.

9799. I presume the clergyman's interference in the school arises from this, that he looks upon it as an instrument of religious instruction?—Yes.

9800. And that for the benefit of the young of his own flock?—Yes.

9801. In answer to Mr. Gibson, you stated that if a Roman Catholic is admitted upon the terms of the National Board, it might suspend all spiritual instruction to the poor of your own flock?—It would do so.

9802. The presence, then, of one Roman Catholic child, whose parent forbids religious instruction, would suspend the whole spiritual or religious instruction of your own children?—Yes, during the time that that child remains.

9803. And if the child were to remain during the hours of secular instruction, your lips must be sealed on the subject of spiritual instruction to your own flock?—Yes.

9804. The question I suppose then comes to be practically this—is it fair, in a school instituted for the express purpose of religiously instructing the children of the Established Church of the parish, to send in a child whose presence would suspend the whole operation of the school?—Just so.

9805. Mr. *Gibson.*—At the time of teaching writing do you give religious instruction?—No, it is in the reading-lessons. Any of the National Board books afford proper instances.

9806. Would you not let a child sit down to learn to write without receiving religious instruction?—He could not learn to write until he learns to read, and in so doing he uses these books, and it is in using the reading lessons that the incidental opportunities are offered of pointing out how the inspired Scriptures deal with such and such things.

9807. Master *Brooke.*—You stated that the majority of your schoolmasters were not as efficient as you would wish them to be?—Yes.

9808. And subsequently you stated that the majority of your teachers were trained?—Yes. A great number of our teachers are now elderly men who are not up to the mark at the present time.

9809. Have they not been recently trained?—No.

9810. How many schools are there in connexion with your Diocesan Society—In the returns of last year 130 was the number.

9811. Does that take in the diocese of Clogher?—No, only Armagh.

9812. The whole of Armagh?—Yes.

9813. That is an extensive diocese?—Yes, it includes the counties of Louth and Armagh, a part of Tyrone, and a small portion of Derry.

9814. You said that the inspection of the schools was conducted by clergymen. How many Inspectors have you?—Last year we had ten. In the preceding year there were twelve.

9815. They are voluntaries, I suppose?—Yes, voluntaries.

9816. But their travelling expenses are defrayed, I suppose?—Yes, they are paid, but they amount to very little. Last year the expenses of the ten Inspectors only amounted to £9 3*s.* 2*d.* for inspecting all the schools.

9817. Then there was but one inspection in the year?—Only one in the year.

9818. Would you not consider it more desirable to have two or three inspections in the year?—I think it would be more desirable. But the great defect we find is the variety of standards arising from the number of Inspectors. Ten men have not all the same standard, nor anything like the same standard of efficiency.

9819. Do you think it would be better to have a permanent Inspector who would go on from year to year?—Much better. The late Primate paid the entire expense of an Inspector for his diocese for many years.

9820. That ceased, I suppose, at his death?—Yes, it ceased at his death.

9821. Then I need hardly ask you do you think it would be desirable that a more uniform and systematic inspection should be given to the schools?—Certainly. It would be one of the great advantages of our obtaining aid from the Government, or being in any way connected with the staff that the Government employ, that our schools should be inspected. It is of the greatest advantage to a school.

9822. Would you, or the clergy, as far as you know their minds, have any objection to Government Inspectors?—Far from it. I think it would be very desirable.

9823. Even though some of the Inspectors might be of a different religious denomination?—Yes.

9824. Now, what advantages do the schools derive from being in connexion with the Diocesan Society?—They receive inspection; they obtain school books and requisites at half-price; and there is a gratuity given to the deserving schoolmasters.

9825. That desert being measured by the result of the inspection?—Yes.

9826. What is the amount of local funds available for the support of the schools?—In the last year it was £3,293.

9827. In the whole diocese?—Yes, in the whole diocese. There are two large endowments in the city of Armagh. The other schools have voluntary support.

9828. How many schools are there in connexion with the society?—One hundred and thirty.

9829. Do the incomes of the teachers vary very much?—Very much. They vary from £60 a year down to £8.

9830. Down to £8? Is that owing to the poverty of the district?—Yes, the poverty of the district.

9831. What kind of master is supplied by a contribution of £8?—They are usually female teachers that are in these impoverished schools.

9832. Do you find the female teachers efficient?—Very efficient.

9833. Are they generally trained in Kildare-place?—A good number of them have been trained there.

9834. What is your opinion of the character of the young women who have been trained in the training school in Dublin?—They are quite equal to the work that is put on them to do.

9835. I mean as to their moral conduct?—It is excellent.

9836. At what ages do the children generally quit school?—That varies very much according as the school is placed in a rural part, or in the neighbourhood of any of the great factories. Wherever there are large factories, the children at the school go away at a very early age.

9837. At what age?—About eleven and twelve.

9838. Then in the rural districts they remain longer?—They remain somewhat longer.

9839. But in all cases where the children go away at eleven or twelve, a female teacher could manage to control them?—Yes, and at ages much beyond that. In some of the schools the female teachers have children in the fifth class.

9840. And they are efficient teachers?—Very efficient.

9841. Then you would probably think it might be a useful thing to encourage the multiplication of female teachers in many cases where they are not employed?—Yes; where the funds are not equal to the remuneration of a master, I think it would be better to have a well qualified female teacher, than an indifferently qualified master.

9842. Do you think it would be more practicable than to have boys and girls in the same school?—Yes.

9843. In a district where the number of children is not very great, you think it is more advantageous, I presume, to have the two sexes together, so as to have a good number in the school?—I think there is as good order kept in a mixed school as in a separate school.

9844. Is that your experience?—Yes.

9845. Are any of the schools possessed of endowments?—In the city of Armagh there are two endowments—very ample endowments.

9846. Will you mention the nature of them. Are they endowments professedly connected with the Church Education Society?—One of them is the Drelincourt school endowment, by the widow of the late Dean Drelincourt, for the education of Church children only; and the other is the Mall school, in Armagh, endowed by the late Primate Stuart for giving Church instruction.

9847. Are they now connected with the Church Education?—They are. The Drelincourt school is filled exclusively by Church children. In the Mall school there are Presbyterians attending.

9848. What are the amounts of the endowments?—The Drelincourt school has £220 a year, and Primate Stuart's endowment is £85.

9849. Are any of your schools, or are many of your schools in the immediate neighbourhood of the National Board schools?—Yes; several of them. In my own parish there are several National schools under the patronage of the landlords.

9850. Are they near the Church Education schools?—Yes; very near.

9851. In that case have not the parents the free choice of what schools they would have their children educated in?—The freest possible choice. The National schools are under the patronage of the landlord, and the Scriptural Church schools are supported by the clergymen.

9852. In that state of things do you find there is mixed education?—There is.

9853. And that there are Roman Catholic children attending Church schools under those circumstances?—Yes. In a school in Camlough parish, which is a perpetual cure in my parish, there are 22 Church children; 29 Presbyterians, and 19 Roman Catholics; and close at hand there is a very large National school under the patronage of the owners of great spinning mills, the Messrs. Richardson, and there are very clever teachers in this National school.

9854. Then, taking the whole of the Armagh diocesan district, is there much of united education in the schools?—There is a great deal. The Inspector's reports sent in every year distinguish the religion of the children; and it appears that there is a great deal of united instruction, and that not merely in the junior classes, but in the more advanced classes in the schools.

9855. Have you noticed that the Roman Catholics or Dissenters who began with you in the lower classes are likely to continue with you?—In many of the schools they do.

9856. Can you tell what per-centage of children remain for the mere intellectual instruction, of say the Third, Fourth, and Fifth books?—I have not the average for last year, but in the year 1866, in four of the schools, the classification reached the 6th class; 23 reached to the 5th class; 34 of the schools reached to the 4th class, and 49 schools reached to the 3rd class.

9857. Professor *Sullivan*.—In those schools which you state only reached the 3rd or the 4th classes, are we to assume that they did not reach beyond that?—Yes. They did not reach beyond that.

9858. In other words, that in some cases the 3rd was the highest class in some of the schools?—Yes, in 49 schools.

9859. Master *Brooke*.—How many in the 4th class?—There were 34 schools; in the 5th class there were 23, and in the 6th class there were 4 schools.

9860. There was no school in the diocese which had not a 3rd?—Nine-tenths of the schools had a 3rd class.

9861. It appears there are only 110 schools?—In the year before last the inspection extended to 127 schools. The inspection varies frequently. Sometimes a school is closed, or there is no teacher, so that sometimes the number of schools inspected is short of the total number on our list.

9862. Well, then, 10 of the schools have no third class?—Yes.

9863. Do you find the difficulty on the increase in getting qualified teachers?—The remuneration for well qualified male teachers is so small as compared with what they could earn in any other employment, that it is very difficult to get them.

9864. Where have you procured the books for your schools?—At the depository which adjoins the training school in Kildare-street.

9865. That was connected with the old Kildare-place Society?—Yes.

9866. It is the only vital part of the Kildare-place Society that remains?—Yes.

9867. What books are chiefly found there? Are the Christian Knowledge Society books chiefly used, or what are they principally?—They are the books on the list of the Church Education Society.

9868. Would your Diocesan Society object to use

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the books of the National Board?—Some of the books we would not object to; and they are used.

9869. You have some of them in your schools?—We have. There are other books we would feel doubtful as to what may be in them, because they are frequently changed, and one is not quite sure of what may be in them.

9870. You find objectionable passages occasionally I suppose?—Yes. Even in some of the older reading books there are passages that require explanation to make them desirable.

9871. Is there no stimulus to induce a teacher to exert himself except the small gratuity you give him?—In the county Armagh and county Louth there is this additional stimulus. There is a very excellent school in Dundalk, under the Incorporated Society, called the Dundalk Institution, where an education of a very superior kind is given to youths, who after a competitive examination are admitted into it, and they are there qualified for clerkships and other remunerative occupations. The county of Louth and the county of Armagh have the right of sending pupils from the Church Education schools, to compete for admission into that institution. That in itself is a great stimulus to the teachers, for a boy's fortune is made if he is admitted into that institution: but that applies only to the counties of Louth and Armagh, in the Armagh diocese.

9872. Does that give any direct advantage to the teacher?—It raises his credit in the country, as having trained a boy who successfully competed for admission into that institution.

9873. How do you take the averages of the attendance of pupils in the Church Education schools?—The attendance of each pupil is marked for each day in the year, and when totted up it is sub-divided by the number of days in which the school was open. It is taken twice in the year.

9874. In that case are any days left out except Sundays and Saturdays?—Only Sundays and Saturdays. A few of the schools are closed in the harvest-time for about a fortnight, on account of the pressure of field work.

9875. You never omit anything on account of wet days?—No.

9876. Or a fair day?—No.

9877. Or a market day?—No.

9878. Rev. Dr. *Wilson.*—Do you expect the parents of the children to pay school-fees?—Yes; but at the same time no child is to be excluded on account of the inability of the parent to pay. One of the questions asked by the Inspectors at every inspection is whether any children have been excluded.

9879. Are many admitted whose parents are in a position to pay, but who do not pay?—No, I think not.

9880. Then, in every case where you think the parents can afford to pay you charge them?—Yes.

9881. Is there a scale of fees or charges?—Yes, one penny per week.

9882. Is there no higher rate of payment?—In a few of the schools, where the children are taught Euclid, and advanced arithmetic, there may be a higher charge. I don't know myself of any instance of the kind.

9883. Have you in all the diocese of Armagh many who have advanced far in Euclid?—Yes.

9884. How far? Have any passed through the sixth book?—Some have gone into the sixth book.

9885. Could you say how many in all the district?—I could not say.

9886. Do you consider it a desirable thing that the parents of the children should pay school-fees when they could afford it?—Most desirable. They value the education much more.

9887. What is your opinion of the schools of your society as compared with the National schools of the district?—I think that our well-endowed and well-supported Church Education schools are fully equal to the best National schools, and our very poor schools are at least equal to the very poor National schools.

9888. May I ask what means you have of coming to that conclusion?—Only from the conversations I have had with the clergy who have been in the way of visiting National schools, and know them.

9889. You cannot state it as a fact of your own knowledge?—Of my own knowledge I cannot.

9890. Are you in the habit of visiting National schools in your district?—My position in the diocese is separate from parochial employment. I am precentor of the Armagh Cathedral.

9891. I mean have you visited them as a citizen of the State?—While I was rector of Armagh, before I was connected with the cathedral, I used to visit the Roman Catholic National schools.

9892. Is there a Roman Catholic National school there?—There is a Roman Catholic National school and there are two Presbyterian schools.

9893. Do you think that is a correct description of any National school?—Perhaps it is not. It is a National school under the patronage of the Roman Catholic clergy of Armagh.

9894. Do you consider that that is a Roman Catholic school?—If the patron be a Roman Catholic clergyman, and there are none but Roman Catholics in the school, it is called in common conversation a Roman Catholic school, and the same with regard to the Methodist National school.

9895. How do you discover that there is a Methodist National school or Roman Catholic National school in the district of Armagh?—The Roman Catholic school is in the chapel-yard and the Methodist National school is adjoining or connected with the Methodist place of worship.

9896. Does it follow that each person going into a chapel-yard must necessarily be a Roman Catholic?—No, certainly not.

9897. What is the term descriptive of schools under the Board of National Education in this country?—National schools.

9898. Are these schools under Roman Catholic management open to the children of all denominations?—Yes.

9899. During the hours of secular instruction is there any Roman Catholic doctrine taught in such schools?—Not that I know of.

9900. Have you ever heard?—No, I don't remember to have heard.

9901. Suppose that such a thing was stated, to whom would you attribute the fault?—I ought to correct myself in this way, by saying that some of the reading books that have been recently issued convey what I would call Roman Catholic instruction.

9902. We have not approached the books yet. I want to know if in any school during secular instruction the manager or teacher in your opinion taught peculiarly Roman Catholic dogma?—Nothing more than what was in the reading books.

9903. To what do you refer in the reading books?—They are the recently published books.

9904. What book do you refer to?—I think it is the Fourth Reading Book.

9905. Have you heard of the withdrawal of any books to which objection was taken?—I have recently.

9906. Are you aware that they are now withdrawn?—I don't know.

9907. Should you be surprised that the Roman Catholic bishop of Belfast objects to some of the reading-books on account of some of the passages in them?—Not at all surprised.

9908. Then, as a matter of fact, you cannot of your own knowledge state that Church Education schools are in any case equal to National schools, or superior? I stated that our well paid schools were fully equal.

9909. That is your opinion?—Yes.

9910. Have you examined both, so as to know?—No, I have not.

9911. It appears there has been a diminution in the number of your schools?—Yes.

9912. You attribute that, I think, to the fact of some of them joining the Erasmus Smith Board?—Yes.

9913. Is there any other cause?—Some from having joined the National Board, and some from poverty are extinct altogether.

9914. Would you to any extent attribute it to the number of the clergy and laity of the Established Church, who have lately become adherents of the Board?—In a few instances, but they are very few in the diocese of Armagh.

9915. How many have become so in the diocese of Armagh?—I could not say exactly how many.

9916. How many clergy and laity have given in their adhesion to the system of National education in this country as the most desirable sytem?—I could not say.

9917. Are there many Wesleyan Methodists in your district, or between your district and Belfast?—There are a good many.

9918. Have not the Wesleyan body, as a body, become the adherents of the Board?—They have.

9919. Are they not said to be the friends of an open Bible, and anxious for religious education for all?—Yes.

9920. Would not their union with the Board considerably affect the attendance at your schools?—The only Methodist National school, if I may call it by that name,—

9921. I am referring to the fact of Methodists scattered through your district, whose children may have attended your schools and I ask, would not their union with the Board of National Education considerably affect the attendance at your schools?—I can only speak of the place that I know—that is Armagh, where there is a Methodist National school.

9922. I thought you were familiar with the schools referred to in the report in the diocese?—I don't know the localities so as to say whether or not there are Methodist National schools in them.

9923. Where there are no National schools under Methodist management, but National schools under any management, do you think the Methodists have not withdrawn, and attend those schools now in preference to the Church Education Society schools?—I cannot answer that general question, for I don't know.

9924. Do you know the number of members of the Established Church and of the Wesleyans who have become managers of National schools since the year 1861?—No, I do not.

9925. Should you be surprised to hear that we have had it in evidence before this Commission, that since 1861, 183 members of the Established Church, and forty-one Wesleyans have become managers of National schools?—Not at all surprised.

9926. I perceive the average attendance at some of your schools is very small?—Very small.

9927. I see in page 61 of your report, that you have for an average attendance, nine, seven, six, and four, and so on?—Yes.

9928. That is a very small attendance?—Yes.

9929. May I ask with regard to the three schools at Balleek, are they conducted in three distinct rooms or buildings?—Balleek village is a mixed school.

9930. Is it different from Balleek church?—Yes. Balleek church is a male and female school.

9931. Is it mixed or conducted in separate houses?—In separate rooms in the one house, I believe.

9932. On reference to this report I see the average attendance is very small—such as nine and seven, and then in the case of Baronstown it is six?—What are you reading from?

9933. From the published report of the Church Education Society for the year 1866, page 61. In one case I see the average attendance is down to four?—Yes.

9934. Are there any National schools within a mile of these places, do you know? Is there any National school within a mile of Balleek?—I should think there are, but that is a long distance from where I live. I have never inspected the schools.

9935. Do you imagine do any Established Church children attend any of those National schools?—Yes.

9936. Under whose management are they?—I cannot tell. I don't know what places you are referring to.

9937. I refer to Balleek and the other place with the average attendance of four?—I don't know the patrons of National schools in those neighbourhoods.

9938. You have acknowledged that the Established Church children attend the National schools. Doesn't that necessarily account for the diminution in the number of children attending your own schools?—Yes.

9939. Are there National schools in your own parish?—There are.

9940. Do Established Church children go to those schools?—Yes.

9941. Who are the landlords?—Mr. Close, of Dunbanagher, and Mr. Richardson, of Bessbrook.

9942. Is Mr. Close a member of the Established Church?—He is.

9943. Your society is strictly denominational, I suppose?—That depends on what is understood as denominational.

9944. Is it not "The Church Education Society?"—It is.

9945. What Church?—The Established Church.

9946. Is not the Lord Primate one of the presidents?—Yes.

9947. And are not all the presidents, vice-presidents, and members of committee members of the Established Church?—Yes.

9948. And all the inspectors and teachers, male and female, are the same?—Yes.

9949. In its rules and administration is not your society denominational?—That depends on what you understand by the word. It does not exclude others.

9950. Are not its rules framed in the interest of one section of the Church?—Certainly.

9951. Well, is not a school strictly denominational, or sectarian, when anything is required to be learned or done by the pupils to which it is known the adherents of other Churches would object as interfering with their consciences, and when Presbyterians, but for these observances, might be expected to attend?—There is nothing required of Presbyterians that they do not fully concur with us in.

9952. There are Roman Catholics returned as attending your schools throughout the diocese of Armagh?—Yes.

9953. Do you think they have no conscientious objection to the teaching?—They have.

9954. Is not the result of such a system to limit its usefulness to the adherents of one denomination, and prevent the general community from availing themselves of its benefits?—A very large portion of the community avail themselves of its benefits.

9955. Considering the smallness of the schools and the diminished average attendance, don't you think the tendency is in that direction?—I think that is too large an expression of the tendency.

9956. Small schools are the necessary results, are they not, of such a society as yours?—Yes, they are.

9957. Is there not in that case, a waste of teaching power and inspection power?—Yes.

9958. And if the State contributed any of its funds, should you not also acknowledge that there would be a waste in the payment of teachers and inspectors, and other officers?—I don't call it waste.

9959. Is it the desire of your society to be connected with the State?—It is, to get assistance from the State certainly.

9960. On what terms can you say? Can you speak for your own diocesan society?—No. I am not authorized officially to make any statement.

9961. Could you give us your own view of the terms which would satisfy you?—If we were allowed to go on with our schools on the present system.

9962. You are not disposed to accept State aid without adhering to your present denominational views?—No.

9963. Or at least, I suppose, a similar set of rules?—Yes.

9964. Would you sanction any school system under which a child should be exempt from the reading of

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the Scriptures in the Authorized version, if the parent so wished?—Not if I was to be the superintendent and manager of the school.

9965. Then in every school under you such reading and instruction would be obligatory?—Yes.

9966. Would you insist upon a child receiving your religious instruction as a condition of his receiving instruction in any branch of education?—Yes.

9967. Would you insist on the child receiving religious instruction as a condition of its receiving instruction in any branch?—Yes.

9968. Would you extend the same privilege to Roman Catholic bishops, clergy, and people supposing a system to be approved in which the reading of the Douay version of the Scriptures and the teaching of their dogmas would be the condition on which each child of the district—Established Church and Presbyterian—should receive any secular instruction? Would you reciprocate in fact your own principle to the Roman Catholics?—I think the Roman Catholics are quite right upon their view.

9969. Would you, as a clergyman of the Established Church and a representative of the Church Education Society, reciprocate that principle in their case?—I could not approve of their principle of educating children.

9970. Would you be disposed to relegate the reading of the Scriptures to a fixed hour?—Certainly, the reading of the Scriptures.

9971. And the giving of religious instruction to a fixed hour?—No.

9972. You designate your schools I think as Scriptural schools?—Well, that is one of the names they go by.

9973. The *Chairman.*—It is not the official name?—It is not.

9974. Rev. Dr. *Wilson.*—Do you think there are any Scriptural schools connected with the National Board—any schools to which the term Scriptural could apply?—Well, if there are no Roman Catholic children in a school the children in the school read the Scriptures, and it is in that sense a Scriptural school.

9975. Without the "if," is it your opinion that there are no schools in connexion with the National Board of Education that could be called Scriptural schools?—I know that there are National schools in which there are no Roman Catholics, and all the children read the Scriptures, and therefore in that sense they are Scriptural.

9976. In order to be in every sense a Scriptural school, must all the children read the Bible in the Authorized version, according to your notion?—Or the Douay.

9977. Then you would be disposed to regard schools as Scriptural in which some of the children read the Scriptures in the Authorized version and some in the Douay?—Yes.

9978. Could you conduct such Scriptural schools?—No, I could not.

9979. I presume there are several National schools under managers of the Established Church entitled to be designated Scriptural schools?—Yes; schools of the same kind to which I alluded before in which there were no Roman Catholic children attending, and all the children read the Scriptures.

9980. In general, do you think there are any schools under the National Board entitled to be called Scriptural?—If there are any Roman Catholic children attending the school who do not read the Scriptures, I do not call it a Scriptural school.

9981. Have you ever heard of such managers, Episcopalian or Presbyterian, sending a challenge to members of a rival Church to have a competitive examination of their children upon Scripture?—I do not know of it from my own knowledge.

9982. You are aware it was not accepted?—I do not know of it.

9983. Do you regard the Douay version as the word of God in any sense?—Yes.

9984. Is it read in National schools, and are Roman Catholic children instructed in it?—Not that I know of.

9985. But, as a matter of fact, can you testify?—I cannot.

9986. Have you ever heard—I don't know whether it applies to your district—have you ever heard Protestants acknowledge that Roman Catholic children and Roman Catholic servants in their families can conduct the Roman Catholic controversy so as to defeat Protestant children and Protestant servants of the same standing?—No; I have not heard of it.

9987. Should you be surprised that that exists to any extent?—Yes, I should.

9988. Should you be willing to commit yourself to this as a theory for the Church Education Society? "Being a clergyman of the National Church I cannot imagine any proper system of National education which is not in accordance with the National religion; I should say that the milk for babes should be of the kind that would most easily assimilate with the strong meal which the State provides for them." Is such a theory as that yours?—National education is an education for the whole body of the people, and since the repeal of the penal laws Roman Catholics have a perfect right—and they are a great part of the nation—to educate their children.

9989. Then you would not commit yourself to this theory that I have just now read?—No.

9990. Do you regard it as a duty to interfere, if possible, with the faith of Roman Catholic children attending your schools?—No; that is, understanding by the word "faith," belief in the common articles of Christianity.

9991. Are they not instructed out of the same books, and by the same teachers, in the Church Education schools?—Yes.

9992. And I believe the teachers indulge in comments and remarks?—Such as are suitable, but only such.

9993. We have had it in evidence here that the teachers do dwell upon controverted topics?—I never met with a teacher that did so.

9994. Then that does not apply to your part of the country, in your opinion?—No.

9995. Do you think have Roman Catholic parents generally a distrust of the Protestant clergy, and a dread lest the religious principles of their children should be tampered with?—No, I don't think they have.

9996. Have the Protestants a similar feeling in relation to the Roman Catholic clerical managers of National schools?—No, they have not a similar feeling.

9997. Do you suppose that the Roman Catholic manager of a National school would violate the rules of the Board and attempt proselytism?—No; I do not think that he would.

9998. Rev. Mr. *Cowie.*—Do you think small separate schools, of which so many are returned in the list of the Church Education Society, should fairly receive aid from the State?—I think a great proportion of them ought to receive aid, but some are too small, I think, to be recognised by the State as schools.

9999. Speaking generally of your Church Education schools, since you confine your instruction to one section only of the community, have you a claim to a share of the public funds contributed by all denominations?—We do not confine the instruction to one class of the community, they are open to every class, and a considerable number of children of other persuasions attend the schools.

10000. But you insist on teaching Scripture to every child that comes into the school?—Yes.

10001. Do you consider that your school is "the clergyman's school," or a school for the instruction and education of the poor?—It is the clergyman's school for the education of the poor.

10002. Do you consider it wrong for any person to attend a drawing class unless he has also religious instruction there?—I do not see anything wrong in a person being a professor of drawing, or mathematics, or algebra, or any department of instruction.

10003. Do you think that a person might attend to

arithmetic without receiving religious instruction?—No harm at all.

10004. Is it not quite compatible with such views that a school should be established in which any child might gain instruction in arithmetic, writing, and geography only?—I do not know how you can teach them without teaching the child to read. The child must come ready taught to read in some way, and it would be a very imperfect education that left out reading.

10005. Suppose the child wants to learn reading only, is it necessary then that he should have religious instruction also?—I think the reading lessons open the opportunities which the Divine Being intended to be made use of for the purpose of giving instruction in His word.

10006. Suppose a poor parent comes to a school and asks that his child be taught reading, arithmetic, and geography, do you think that that poor child should be refused unless he be also taught something to which his parent objects?—Yes. I think he upsets the whole character of the school by turning it into what makes it no longer a school, but a place in which the professors deliver their lectures.

10007. Is the giving of secular instruction consistent with your principles?—Quite so.

10008. Do you refuse to give alms to a person of a religious denomination different from your own?—No. I should not, certainly.

10009. The Lord Bishop of *Meath.*—I think you said you had no opinion to offer as to any modification of the Church Education system which would enable the supporters of it to receive State aid?—Not officially, as representing others, but I also stated that, as regards myself, if aid could be given in conducting our schools as they are, I should be very thankful to get aid.

10010. But on no other condition; that is to say, you would not assent to any modification of your present rules, so far as regards the religious instruction?—No, I think not.

10011. May I ask you has the question of a possible modification of your rules been discussed amongst the supporters of the Church Education Society of late?—Not officially, but there have been always private discussions going on; but not involving the regulations of the Church Education Society.

10012. Do all the members of the Church Education Society hold the same strict views as you do?—No.

10013. Do any large proportion of them hold less rigid views as to details?—I cannot say as to the proportion.

10014. But there are a good many?—There are a good many; not, however, of the persons that I am in the way of coming into communication with. It is only by rumour that I know it.

10015. Do the patrons of Church Education schools in all cases hold these strict views as a matter of conscience?—I think a great proportion do, of those that I am acquainted with in the diocese of Armagh.

10016. Public schools are as important for the class of persons who go there, as the primary schools for the education of the poor?—Yes.

10017. But the principle that the Church Education Society contends for is not generally adopted in the large public schools in which the middle classes are educated throughout the country?—Very likely that is the case. I do not know of my own knowledge.

10018. I think you said that religious instruction is communicated in the reading lesson, as distinguished from arithmetic, or writing, or geography?—Yes.

10019. Now, would you consent to allow a child of a different religious persuasion to withdraw himself from the general reading lesson of the whole class, and would you give him a reading lesson by himself, without introducing religious references?—No; and I do not think that could be done.

10020. Supposing this alternative proposed to you—either to have no school at all in your parish, or to accept State aid on the condition on which the State furnishes it—how would you decide?—I could not establish the school; but I think there is a ground of complaint against the State for enforcing that condition.

10021. But would you feel yourself precluded from accepting aid from the State on conditions of that kind?—Yes. If the State enforced the attendance of children, and built the school-house, and paid all the salaries, the State would be in a position then to prescribe, without taking into account what the individual sentiments of the parish clergyman or the patron might be. But when attendance at the school is voluntary on the part of the children, when a private patron has to build a school-house, and provide a great part of the salary, when it rests upon the private patron to induce the children to go to school (and every parish minister knows that it is one of the most laborious parts of his ministerial work to collect the children and keep them there—the children of dissolute or drunken parents),—I think the sentiments of the patron, to whom the State is indebted for the education of the children, ought to be taken into account; —and that the State ought not merely to consider what the views of parents are, but the views also of the persons to whom they are indebted for getting the children into the school.

10022. It would, I suppose, be admitted to be the duty of the clergyman of the parish to take care that the children belonging to his persuasion are educated?—Yes.

10023. Well, if the clergyman be unable, from his own poverty and the poverty of the parish, to support a school which would give the children of the parish education, would you in such a case consider that you were precluded from accepting State aid?—Yes.

10024. Then you would leave the children without education?—Certainly not, I would teach them in my Sunday-school—teach them to spell and teach them to read, gratuitously, by means of the teachers in the Sunday-school. They would not be left without a knowledge of reading.

10025. Rev. Dr. *Wilson.*—And would you be disposed to spend Sundays in teaching them reading and writing and mathematics, and so on?—I said nothing about mathematics or writing; but a knowledge of reading could be communicated, and over and over again has been communicated, in Sunday-schools by gratuitous teachers, so that the children would learn to read.

10026. The Lord Bishop of *Meath.*—That would leave them uncared for during the whole of the week?—As far as schooling goes they would be uncared for.

10027. Has the number of Roman Catholic pupils fallen off of late?—It has.

10028. I think you said that many of your teachers were very insufficiently paid?—They are.

10029. I suppose their salaries are eked out in various ways, by their salaries as parish clerks, &c.?—And there are many of them without that assistance, or any assistance but from the local patron.

10030. Do you think it would be desirable to engraft, if possible, other studies upon the course of education given in primary schools—Latin and French, we will say?—Well, that is very doubtful. I think the present stock of masters would be spoiled if they attempted to give such instruction. If there were a supernumerary staff of teachers I think it would do very well, and be of great advantage.

10031. But do you think that in schools directly intended for the education of the poor, the ingrafting of that higher education as part of the school instruction would not be desirable?—No. I think the masters would give the best of their strength to the advanced pupils, and it would be liable to the same drawback that paying for results has been liable to in England,—the teachers confining themselves to the clever pupils, and not teaching uniformly.

10032. Is that principle of superior education adopted to any extent in the Church Education Society training schools?—No, it is not.

10033. And on the principle that you have just stated, that you do not think it useful?—The materials that we have to work with, the masters, are not men that could be used for that purpose.

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Rev. Alexander Irwin.

10034. Mr. *Sullivan.*—I think you say, Mr. Irwin, that teaching secular or other knowledge is not necessarily part of the duty of the parish clergyman. Am I right?—Not of the clergyman himself, but of the teacher.

10035. And then why do the clergy claim an interference in schools?—Because they provide the master.

10036. That applies to the case of your society, of course?—Yes.

10037. I speak in reference to the schools supported by the State?—If the State looks to the clergyman to provide the teacher, to superintend the teacher, and get the children to attend, I think he has a very fair claim to have his sentiments taken into account

10038. But does the State generally expect the clergyman to provide the teacher, and provide the school, and provide the pupils?—The pupils are not compelled to attend, and the only way of getting them to attend is the persuasion of the clergyman teaching the parents that it is their duty to send their children.

10039. Do you think that that duty entitles them to claim the right of governing the school altogether?—No; I do not say of governing the school altogether, but that their sentiments ought to be taken into account by the State in regulating the system.

10040. Would you extend the same right to the Roman Catholic clergyman which you claim for yourselves?—Yes.

10041. I think you stated a little while ago, in answer to another Commissioner, that you would not sanction his views?—I could not approve of his teaching.

10042. Well, would you admit that the State has a perfect right to consult him?—Of course. When the penal laws were repealed I think the Roman Catholics came to have a just right to teach their children.

10043. You mentioned that there were nineteen Roman Catholics in the school of Camlough, while in the neighbourhood there was a large National school under the patronage of a mill owner. Are there any particular circumstances in that locality which would have led the Roman Catholics to attend the Church Education Society's schools?—No; I do not know what led them to attend. That mill owner, who has a large property in the neighbourhood, requires all the hands employed in his mill to pay for the instruction of their children in his National school; and yet there are parents who pay for the teaching of their children in his National school, and send their children to my Church Education school. It is very difficult to account for preferences of that kind.

10044. What is the religion of the mill owner?—A Quaker.

10045. And of the teachers of the National school?—I think they are Presbyterians.

10046. Do those Roman Catholics who attend that Camlough school read the authorized version of the Bible and receive religious instruction?—Yes.

10047. From your experience of the diocese of Armagh, are you aware of any cases of direct proselytism in connexion with the schools of the Church Education Society there?—No, I never heard of a child becoming a Protestant.

10048. Or of any compulsion on the part of landowners?—No; the great body of the landlords support the National system in the diocese of Armagh.

10049. But in the cases where Roman Catholics attend those schools, do you know of any instances in which they are compelled to do so by the circumstances in which they stand with regard to landowners or manufacturers?—No, I do not know of such a case.

10050. Are not the Dublin Spelling Books used extensively in the Church Education Society's schools?—Yes, I think they are.

10051. In the diocese of Armagh, are they as much used as the new series of the Christian Knowledge Society?—I think that the new series is supplanting them.

10052. Now do you think that there is really more religious instruction in either of these two series than there is in the books of the National Board?—That is more opportunities for introducing religious instruction?

10053. Precisely?—No. I think that there are excellent opportunities in the school books of the National Board. They seem to be very suitable for introducing religious instruction.

10054. Are there not, in point of fact, just as many opportunities and more perhaps, than in the Dublin Spelling Book?—Yes.

10055. The Dublin Spelling Book was produced to meet circumstances somewhat analogous to the National Board?—Yes.

10056. And they excluded, did they not, the entire of the religious element from it?—Yes.

10057. They were the books of the Kildare-street schools?—Yes.

10058. The object at that time was to educate suitably all classes and all denominations?—I don't know what the history of the construction of the book was. I do not know who revised it or prepared it.

10059. You are, however, aware that the opportunities are much fewer in it than in the National school books for religious comment?—Yes, certainly; the reading lessons of the National school books abound with opportunities.

10060. Now, with regard to the relation of the State to schools generally, do you think that it is the duty of the State to enforce the reading of the Scriptures in the school?—I am not competent to say what the duty of the State is towards all the subjects of the State.

10061. Would you, from your point of view, call upon the State to give aid only to such schools as carry out that principle?—I think that when the State pays Roman Catholic chaplains to attend gaols, and Roman Catholic chaplains to attend poorhouses, it would not be in harmony with what is done if it said "we will insist upon the Scriptures being read in every school." I do not think it would harmonize with what has been the system of the State.

10062. You think they should not be called upon to enforce or carry out any system in which the reading of the Scriptures would be obligatory?—I think that would be hard upon a large body of the people.

10063. The Lord Bishop of *Meath.*— What relaxation of the rules of the Church Education Society did the late Primate suggest?—Not a relaxation of the rules of the society; but he gave an advice to his clergy. In the year 1859 or 1860 the late Primate addressed a letter to his clergy, recommending them to use greater efforts than they had ever done to improve the Church Education schools, as many of them were in a very inefficient state; and he also advised them, if they were not able to render their schools efficient by increased contributions, to connect them with the National Board, rather than that they should perish altogether.

10064. Was that advice repudiated by the society as a body?—It was not addressed to the society. The late Primate never recommended an alteration of any rule of the society.

10065. Did the society, as such, or through their recognised representatives, express any opinion upon that advice of the Primate?—The great body of the clergy who had schools under the society declined to follow his advice, and, in his own diocese, much the greater portion of the clergy who had Church Education schools.

10066. Do you think that that objection to the adoption of the Primate's advice remains still in as strong force as it was then?—I do.

10067. The *Chairman.*—Do you make Church children who attend your schools attend Divine service?—It is no rule of the society. They are all taught the Church Catechism; but there is no rule as to the attendance on Divine service.

10068. Do they attend the church in a body?—No; they accompany their parents.

10069. Lord *Clonbrock.*—Do you teach Roman Catholics the Church Catechism?—No.

10070. The *Chairman.*—Is the school opened on Sunday for religious instruction?—No.

[Adjourned.]

TWENTY-FIFTH DAY.—DUBLIN, FRIDAY, JUNE 12, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. the Lord Bishop of MEATH,
The Right Hon. Lord CLONBROCK.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

JAMES WILLIAM KAVANAGH, Esq., sworn and examined.

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James Wm. Kavanagh, esq.

10071. The *Chairman.*—I believe some years ago you held the offices of District Inspector and Head Inspector under the Board of National Education?—Yes.

10072. Are you now a Professor of the Roman Catholic University?—Yes.

10073. What is your chair?—One of the chairs of mathematics.

10074. What is your opinion as to the goodness of the elementary secular instruction given in the National schools; that is to say, in reading, writing, and arithmetic?—Well, it is good in many schools, and very inferior and low in other schools, as you may expect in a scheme that applies to so large an extent of country.

10075. In so large a number of teachers probably the personal qualifications of the teachers vary very considerably?—Very much.

10076. Do you consider that those teachers who are fairly efficient, as a rule, ground the children well in those subjects?—Where the instruction is worst, least efficient, and least skilful, is in the teaching of the lower books and the more elementary subjects.

10077. Do you think there is a tendency in the masters to devote too much attention to the higher subjects?—There is a tendency, but it is greatly checked by the inspection. I think one of the chief causes of this tendency is unsuitable and inefficient training.

10078. It appears that a large number of the children remain in the First and Second Books for very considerable periods without advancing to a higher standard. Does that arise principally from irregular attendance, or should the masters be expected to push them through the First and Second Books more rapidly?—It arises from two causes, chiefly; one, the want of special qualifications in the teachers for the lower departments of primary instruction, and the other irregularity of attendance; there are other causes too; but these are the chief.

10079. Are you patron or manager of any National school?—No; but I inspected schools in every county and almost in every part of Ireland, for many years.

10080. Have you attended any National schools for the purpose of watching the progress of the children or taking part in the management since you have been a professor at the Roman Catholic University?—I may say that since the year 1834 I have never ceased to be actively connected with National schools. My official connexion with the Board closed early in 1858. There was only about a year between the time I withdrew from connexion with the Board and my appointment to the Catholic University. In that interval, I published a work reviewing the principles, the working, and the results of the National system, a circumstance to which I should not now advert but for your lordship's question. From that to this I have never ceased visiting schools, being closely mixed up with the Catholic clergy and other persons engaged in promoting or seeking a change in the State scheme of education, owing to which I have inspected schools with nearly the same care and the same interest as when I was a paid officer—this voluntary inspection extending to National and other schools scattered through more than half the counties in Ireland. I may say that since this Commission was proposed I have visited more schools than, perhaps, any man in Ireland, whether connected with the Board or otherwise. Within the last month I visited schools in Cork and the neighbourhood. I should not have made these remarks, which appear to be personal to myself, but for the drift of your lordship's question.

10081. Do you think that the secular instruction which is given in the model schools—I don't speak of Marlborough-street, but of the district model schools—is well given?—Extremely well. Admirably given, on the whole.

10082. Are the pupil-teachers who come from these model schools superior to the monitors of the ordinary National schools?—Very much superior, generally.

10083. Are the class of children who attend the model schools children for whose education the State ought to pay, or are they to a large extent the children of a higher class?—They are, to a great extent, children that, looking at the several standards adopted in England, the State, if aware of the fact, would not allow a sixpence for their education, as they belong to a social class for whom the National system never could have been intended.

10084. Do you think that the children of the poor derive advantage from being educated in the model schools?—Very great secular advantages to the extent that they are educated there, which is very small.

10085. Then do you consider the model schools to be good for training teachers and good as model schools, as far as secular instruction is concerned?—Excellent, if you ask me, irrespective of the head of expense and of their receiving State grants, and also of the religious difficulties involved. The teachers are, on the whole, some of the best of the elementary teachers in Ireland. They are of a respectable class; and are respectably paid. There is an unusually large teaching power or teaching staff in the schools, and there is everything connected with them, looking at them merely as literary schools to give a superior, practical and excellent course of secular instruction to the class of children that go there, leaving out of consideration the objections to them on other grounds, economical, religious and social.

10086. What are the objections to which you refer under the head "economical"?—The annual expense varies from about £15 a child, infants included, to £4 or £5 a child; and I think that this is too much to pay, especially by the State.

10087. In making that calculation do you take in any other elements besides the cost of boarding the children, and the salaries and allowances to the teachers?—Boarding the *pupil-teachers*, your lordship means. The children are not boarded, and there are only a few, eight or ten, pupil-teachers in the school. The children are only day scholars.

10088. In making that calculation do you take in any other charges than the money paid for the boarders, and the salaries and allowances given to the teachers?—I do not take into account the cost of their erection, which is equal to that of superior grammar schools

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in England. They are collegiate, pretentious, elegantly appointed buildings, some of them costing £5,000 to £15,000 and £20,000. And when you consider that nearly 25 per cent. of the pupils in them are weanlings, little infants, three to seven years of age, that is a very unnecessary expense. I have a right, however, to take into account the heavy annual cost of repair, salaries, and expenses of the teaching staff, books, requisites, apparatus, and all the material aids for instruction in the school. I take in everything except the principal and interest of the money expended on the buildings. I take in all the items of annual support and wear and tear. I look at it as a man of the world, calculating what it would cost for the education of a child going through the school.

10089. Do you consider the secular teaching in the central training establishment, Marlborough-street, and the model schools there, successful?—Extremely so. I visited those schools several times within the last few months, and witnessed the examination and what was going on in the course of instruction, and though I was head master of the schools myself for four years, and began my public life, I may say, as such, I consider the teaching in each department—boys', girls', and infants'—excellent.

10090. Were you ever yourself officially connected with the training school in Marlborough-street?—Largely.

10091. As Inspector or as professor?—I was appointed, without solicitation on my part, directly or indirectly, head master of the model schools, in February, 1841, when I was a very young man. I was for four years head master, in which capacity I was closely connected with the training of the teachers, and with their instruction. I was, as it were, master of Method.

10092. Do you think that at the present day the general standard of acquirements among the teachers upon their coming for training is higher than it was at the time you are speaking of?—Of the younger candidates that had been pupil-teachers, decidedly higher. But the striking difference that I see is, that there are fewer respectable men of solid attainments amongst them—fewer men of years going into it as a profession than at that time. This would strike you very much if you were familiar with the appearance of the students in training then, as I was, and to see their appearance now—that of mere boys. The general ability of the teachers in Ireland has rather gone down than advanced.

10093. Is that from the rise in the rate of wages?—From different causes, chiefly social and economic.

10094. In the early years of the National Board, when there were no persons existing who had been trained in their boyhood as monitors, would it not be natural that under a new system there would be for a time many middle-aged persons who would seek training and classification under it?—Yes, there were many of them. The monitorial scheme did not commence till the year 1845, and then very sparingly—only about 100 paid monitors in Ireland. But, lately, it is becoming largely developed. The number of paid monitors estimated for this year is 3,600, but the qualifications of a large number of them are extremly low, and a supply of suitable raw material cannot be attracted. In connexion with the object of this Commission, I visited several schools, the monitors in which, when their time was up, enlisted, preferring soldiering to schooling; others went as common porters. If your lordship thinks fit I will name several such schools. Some of the teachers offered the position of monitor to the children of the very humblest trades, and even to orphans in charity schools, and they refused to take the place.

10095. Was that because they had better prospects elsewhere or from a dislike of the laborious and sedentary life of a teacher?—Some of them would take the money when they wanted it, and then "*cut*" what is called in England a profession, but which is very far from being a profession in Ireland. I believe that teachers are "born, not made," and whenever *driven* to school-keeping, it is one of the most irksome and laborious offices on earth, and the worst requited.

10096. Are there any other reasons that you specify under the head social and economic?—I think that, owing to the bitter and protracted controversy that has been going on for the last ten years, some of the schools being unpopular and others barely tolerated by a large number of the clergy, especially the Roman Catholic clergy, there is not that popular identity with the school that there used to be, owing to which the local support in the way of fees has fallen away, and the teachers lean rather to the Inspector than to the patron, so that the school ceases to be what it ought to be—a connecting link between the Church and the home.

10097. Do you consider that sufficient provision is made in the central training establishment for the religious instruction of the teachers?—Not now; there is no provision of a proper kind that is recognised, as for several years past the clergy of four-fifths of the people stay away. They are forbidden, under pain of suspension, *ipso facto*, to visit any training or model school belonging to the National Board. I merely state a fact which must have come before the Commission.

10098. Do you think it would be advisable that chaplains of the various denominations should be attached to the central schools as receiving salaries?—I think it highly objectionable, in relation to a provision for Catholics, under the circumstances just stated.

10099. For what reasons?—It is no proper function of the State to train teachers, or to make or mould the schoolmaster. The training should belong to the different religious and educational bodies. As a citizen and in every capacity, I emphatically deny that the State has a right to do so. It would be the lowest political degradation. The State has no more right to make the schoolmasters of the country than it has to make the clergy. You have only to read the report of Mr. Pattison on Prussia, a country to which we are constantly referred as a model, and you will see that whilst there is a great deal there for our admiration, the promotion of the schoolmasters is subject to political influences, and if there is such a grave abuse in a country which has a good deal of homogenity of race and creed, it is a thing intolerable and not to be borne in a country like this. It has never been attempted in England. I do not see why it should be here. The State directs no training college, and has no model school of its own in England. The several religious and educational bodies there train their own teachers, and the State assists them.

10100. Assuming the continuance of a central training establishment where boarders are kept, should you prefer the existing system, where the attendance of ministers of religion is altogether voluntary, or do you think it desirable that there should be salaried chaplains?—Well, if it is to continue, and that the number of teachers is large, and that the duty would occupy a considerable amount of the clergymen's time, I do not see why they should not be paid as in the case of workhouse or military chaplains. I think if it takes up the clergyman's time he has a right to be paid. But in saying this I give no opinion outside the common precept, that the labourer is worthy of his hire.

10101. I suppose your answer would apply equally to these district model schools in the country where there was any large collection of boys?—Oh, yes; if there were such.

10102. Do I understand your view to be, that it would be better for the State to confine itself to a system of using such institutions as either religious bodies or voluntary associations might create for training schools?—As a citizen and as an educationist, I am so much in favour of it that I long since advocated it, and I beg to offer myself to your lordship and the Commission for the fullest inquiry respecting both schemes of training schools. I was closely connected for a long time with training schools, and felt, as I still feel, a great interest in them. I beg to re-

mind your lordship and the Commission that one of the special recommendations ever advanced in favor of the Queen's Colleges was, that they had no mixed collegiate system in the sense of residence, that the college authorities were not *in loco parentis* to the students, who are obliged to live with their parents and relations, or in licensed boarding-houses. The Endowed Schools' Commission, your predecessors on a higher grade of the subject, divided amongst themselves on other portions of the question, but on this one they were all agreed, and went out of their way to accord that agreement. They state that there is a most marked difference between the elementary school, the pupils of which left their parents in the morning, spent the day there, got instruction, and went back to their parents in the evening; and the boarding-school in which the children lived *as a home*, for they could not conceive such being worked without unity of religious faith. Those collisions and jarrings of religious sentiment incidental to the domestic life of a number of young persons of various creeds would have an injurious effect, so that they could not conceive such an experiment being attempted. Finally, the late Government, in a remarkable paper by the Right Hon. Mr. Forstescue, recognised the same view. The Commissioners, upon the state of Popular Education in England, vol. 1, page 21, reviewing the early labours of the Committee of Privy Council on Education, state—"The earliest deliberations of the Committee resulted in the adoption of a resolution that the most efficient means of promoting popular education would be the establishment of a normal school under the direction of the State, and not placed under the management of a voluntary body; but so much difficulty was experienced in providing for the religious constitution of the school that this design was laid aside and never resumed." The sequel of that wise abandonment is, that there are now 39 colleges in England, under the different religious denominations, attended by nearly three thousand students, and supported by the State at an expense of £74,000 a year.

10103. Supposing that system to be adopted in Ireland, what proportion of the cost do you consider the State should pay?—I should say that the State ought to pay the entire cost, if a guarantee could be devised that the trained and accomplished teacher should be saved to the public service for which he was designed. I am not favourable to abuses of the public money by having persons affect to go to the business of teaching, by which they get a very superior education, and then go away to some other walk of life. I am quite aware that it is very difficult to provide, in a free country, any means of compelling them to remain, but it might be that the religious body to which the student belongs might give a guarantee that he should remain till he had put in a sufficient time to reimburse the State fairly for the amount invested in his training.

10104. Is it not the case that in England the State only pays a portion of the expense of those training colleges?—A very large proportion. I may add that I have visited several of these colleges, most of them in London, and one in Liverpool—and I am very well acquainted with their working.

10105. Mr. *Stokes*.—What do you mean by a very large proportion? You are aware it is limited?—Yes.

10106. What is the limit?—I will find it for you in a moment in the revised code.

10107. Three-fourths is the greatest?—Well, I think that is a very large amount.

10108. That is the maximum?—The State in Ireland now pays all in the present unfavourable circumstances.

10109. The *Chairman*.—Supposing the management to be vested in private bodies or associations, do you think that the State could be expected to assume the whole of the expense?—I would prefer, my lord, that a portion of the expense should be borne locally. I like independence. I do not think that the State should be called upon to pay unnecessarily; and if it could be done, or that the religious bodies could bear the expense, I should be in favour of their being called upon to pay a small portion of it. I am not at all in favour of the State being unduly taxed; quite the contrary.

10110. Supposing the English system of management to be adopted, do you think that the English practice of the State paying only a portion of the cost would properly follow?—I think so. Though I am not here to speak for anyone, that a large number of persons in Ireland, from what I know of them, would be satisfied to bear portion of the expense, and I think they ought to be made to bear it.

10111. You consider that mixed management would involve mixed payment?—Yes; I think so.

10112. Master *Brooke*.—Would you explain a little more your idea of the training system that you would propose. Of course, I presume you require schools for training. You began by condemning in the strongest manner the existing system of training. I want to know what system you would propose to substitute for it?—My attention was early called, when Head Master of the model schools, to the unskilfulness of the teachers in dealing with the lower classes, especially what you would call the Primers, the First and Second Books. When I went out as District Inspector, in 1844, this marked defect forced itself still more strongly on my attention. From 1846 to 1855 I had seen, as Head Inspector, the same unskilfulness over the whole island; and in 1857, my last year in the service as senior Head Inspector, I delivered a course of lectures in Marlborough-street, an unusual thing, I not being connected with the training department, to the teachers of Dublin and for miles round about, the resident Commissioners, some of the heads of the training department, and several of the Inspectors, and Head Inspectors being of the audience, the subject of the lectures being chiefly the Primer and the lowest grades of elementary education. I mention these broad facts to show that my opinion on that important defect in the training of the teachers has undergone no change.

10113. I mean to say what sort of establishment would you propose to have for the purpose of training?—I thought you were referring to what were the defects that I observed in the training of the teachers, and asking how I would propose to remedy them.

10114. You protested that the State ought to have no interference whatever with the training of teachers?—Oh, pardon me. There is a great difference between *no* interference whatever and that the State should *train* the teachers. I never said the former. Wherever the State sends its money the State can interfere, and ought interfere, to see that it is properly spent.

10115. I want to know how you would constitute those training bodies?—I would have provincial and other training schools, according to the geographical distribution of the religious bodies, which would greatly simplify it. If we began northward, the Presbyterians are in one compact body, and are nowhere else in Ireland, so that I would give them a training school in Belfast, as they have no following in the rest of Ireland except waifs and strays. The Established Church population is largely there too—56·4 per cent. of their following being in Ulster—and they might take their choice of Derry, or Belfast, whilst I would give them another in Dublin. I would give the Roman Catholics a large training school in each of the four provinces. I would exercise the same care and caution as in England with regard to inspection, to see that none but suitable students went in, that they were regularly subjected to examination, and that grants should not be given for them until they were fairly launched in the practice of their profession.

10116. Whom would appoint to these training schools?—The different religious bodies, just as in England. I would accept that portion of the English system bodily, with very slight modifications.

10117. Would you leave the whole patronage and the arrangement of the teaching staff of these colleges to those religious bodies?—Entirely.

10118. And the Government I suppose would exercise a veto or at least a discretion as to the number and position of these colleges?—Certainly; that the supply of trained teachers should not exceed the demand.

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10119. But not to interfere in the appointment of the officers?—No; no more than the usual control that they have in ordinary schools. For example, in the *practising* school, or what is called here the *model* school, the Government would have the same control that it has over an ordinary school—power to see that the officers are properly qualified, that the sanitary arrangements are right, that the school is properly conducted, and that the results are equivalent to the grants awarded.

10120. Did you ever devise a plan for securing to the State the services of the masters and mistresses trained?—I think that is beyond my power, unless by the offer of liberal salaries. If persons were bound to remain always at one business and never go into any other it would be an adoption of the Indian *castes*.

10121. Have you thought of binding them for any number of years?—Yes; an apprenticeship while they are learning their business.

10122. But when they are at their business?—I am not aware that there is any law that could bind them to remain at it, in a free State.

10123. Mr. *Stokes*.—Do you consider Belgium a free State?—I do.

10124. And are you aware that teachers, after having been trained, are bound to serve five years there?—I am aware of it. If they enter into an agreement to do so it is quite another thing. Then it is a matter of contract. But we have no power to compel them.

10125. Master *Brooke*.—That must be a contract before the pupil receives his training?—Yes.

10126. Such a contract as that might be enforced, I suppose?—I dare say it might like any other private contract.

10127. You said something about a guarantee on the part of the religious bodies?—I think, as far as the religious body can it is bound to see that no persons but those who are suitable in every respect, and determined to go to the business, should be admitted as students in the training colleges. It is a very difficult question, and when you do your best, it is all you can do.

10128. You said there was a very great change since your first acquaintance with the system in the status and condition of the teachers; explain that a little more?—If you look back to the different public inquiries, more especially those upon which the Poor Law was founded and those regarding the land question, you will see that very great advances have taken place in wages, owing chiefly to the vast emigration, whilst the introduction of competitive examinations enables persons with moderate attainments to get into some of the humbler positions of the public offices. Apart from these attractions, there are many disadvantageous circumstances connected with the teachers, among which may be cited the absence of residences for them in rural localities, and the long distances that many of them have to walk in sparely peopled districts to their lodgings. All these concurrently, but chiefly the changes in the labour market, the great tendency and temptation to emigrate, and the reports that persons with less intelligence than schoolmasters do well in America and Australia, coupled with the small salaries, are quite sufficient to account for it.

10129. But you have not stated the nature of the change itself?—The men are rather of a lower class socially, and decidedly younger. They go to it younger than formerly you will see throughout all the reports of the Inspectors, extracts from some of which, if you desire, I will read for you.

10130. I would rather you would tell me your own experience?—The general complaint running through the reports of the Inspectors for the past few years is that, except in the case of married persons, who are tied down by social or local ties, to the country, there is a general unsettledness, if I may so speak, on the part of a large number of teachers, owing to different causes, which they enumerate. You will find this complaint prominent in the extracts from the District Inspectors' reports given in the Board's proceedings for 1866.

10131. They are found to be inferior as teachers to the former standard?—Yes; lower in years and less attached to the business, except where tied down by marriage, having a wife a teacher, or children connected with the system, or fixed in some local industry, as land, or business.

10132. Is the difficulty of obtaining candidates increased?—Immensely increased, as the whole of the reports show. It is a matter that fortunately there is no difference of opinion about; fortunately in one sense—unfortunately in another, it is not a matter of controversy between any persons.

10133. According to your experience, Mr. Kavanagh, were the returns of the schoolmasters of the attendance of the pupils generally made with fidelity?—I think that on the whole, if you take the chief returns, they are made with wonderful fidelity, to a degree that, in fact, is an honour to the teachers and the country. But with regard to other portions of the returns, for which the Board and not the teachers are responsible, I may say, at once, that there are no public and statistical documents that I know, more fallacious or deceptive.

10134. The *Chairman*.—Do you say that you consider the amount of daily attendance, as compared with the number on the rolls, an honour to the country?—I have said that the account of the daily attendance is fairly entitled to reliability as to its integrity.

10135. You mean that you are satisfied with the numbers in daily attendance?—If you ask me do I think there is a sufficient number of children attending the school, I say I am not—I am quite dissatisfied with the attendance. It is the integrity of the accounts that I think is the subject, and what portion of them is not entitled to reliance. There are two chief returns; one of the average number in daily attendance; which, on the whole, I think, is entitled to as fair reliance as that obtained in any other country. Other parties are responsible for the strong temptation to falsify and exaggerate the numbers present, as held out in recent changes that have been made in the regulations of the Board.

10136. Master *Brooke*.—Now, after that charge, Mr. Kavanagh, I think it is important to specify the heads of the indictment. Give me some instances of those fallacious returns?—Will you allow me, as it is a very serious question you have asked, to refer to a published report of mine on the subject of school statistics. But I shall first say that in the year 1847, the first year that I was Head Inspector, I was sent on duty to the counties of Fermanagh, Cavan, and Leitrim, where I found many schools, the daily attendance in which was absolutely falsified. I do not refer to mere informality, arrear, slovenliness, or irregularity, but falsified and fraudulent entries, in the common acceptation of the words, that is, putting down, deliberately, numbers present that were not present, and doing it, intentionally, in small schools to sustain the number required by the rules. In answering any question that you may put to me on the subject I will always mean falsification in that sense alone. Seeing the great extent of the abuse, I suggested to the Board a simple precaution to save teachers from the punishment and ruin that this course would involve; and it was at my instance that the rule was then introduced requiring the teacher to call his roll daily, *before twelve o'clock*, which rule still exists. By this means we had documentary evidence. The Inspector visiting after twelve could thus take up the roll and compare the entries therein with the individual pupils in actual attendance. This had a beneficial effect, at least it gave a certain and reliable means of checking the entries. A gentlemanly Inspector who would not willingly degrade his own office or that of the teacher, or lower the latter in the confidence and respect of the children, will find out, quietly, how many are present, and if he observes a substantial difference between the actual attendance and the number returned on the roll, I mean if he finds in an attendance of forty, a difference of five, or in fifty, a difference of six or seven, or in twenty, two or three—he speaks to the teacher, privately, about it, and if not satisfied with the explanation, he then institutes an inquiry in the most delicate manner. One

way is to send out the children to the play-ground, and call up the pupils one by one, for it is a very serious thing to try a teacher for a matter of the sort, except on the fullest evidence. At that time, if the attendance was not thirty the school would be closed, and I fear that the teachers acted so because the schools were small. In my general report, published by the National Board, 1850, vol. 1, page 132, writing as Head Inspector of the province of Munster, I state :—"In October next the National system will have completed its twentieth year, and had we correct statistical returns on several important points connected with the schools and pupils for that period, they would be invaluable for our present and future guidance. For many years the Commissioners used the form of accounts of the Kildare-place Society's schools—forms which were quite sufficient as rude records of the actual attendance, but wholly unsuited to supply detailed information on special matters in the history of the schools and of the pupils. From time to time the rolls, register and report book, have been successfully improved, and it is now in contemplation to still further extend their utility. Unfortunately few of the teachers bestow sufficient care on the keeping of those accounts, a small portion only of the books being in strict conformity with the instructions. The returns of the numbers in actual daily attendance are entitled to great reliance. Of those of all the schools visited last year, there were only two whose designed inaccuracy I had reason to believe. It is difficult to obtain the age at which each child begins to attend school—the age at which he finally leaves, and the average regularity of his attendance during the intermediate period. Not that such cannot at all be obtained, but that where they can, more time must be bestowed upon it than we can spare, and when obtained the results are no better than approximations to accuracy. The class-books, the training of the teachers, the extent to which elementary instructions should be attempted—these and other most important questions mainly hinge upon the single one—*what is the amount of effective time spent, at an average, by each child in a National school ?*"

10137. What are the returns on statistics of the Board which you have stated to be very fallacious, and give me particulars to show how they are fallacious ?—The two chief annual returns, with regard to attendance, are what are called "*average daily attendance*," and "*total number of distinct pupils on the rolls.*" As to the former and more important return, it is, in the main, entitled to fair reliance, as I have already stated. The "number on the roll" is also entitled to fair reliance so far as the teachers are concerned; but as to the mode of publication by the Board in their reports and proceedings, nothing could be more inaccurate or fallacious. And, as an example of its deceptive and mischievous character, permit me to mention an incident that arose last summer, when I was present in the House of Commons at a debate on popular education. In the discussion on the vote for the Privy Council grant the subject mainly turned on the alleged educational destitution in England. Right Honorable Mr. Bruce, who, as everyone knows, is an accomplished and thoroughly well-versed gentleman in the statistics of popular education, quoted, in an able speech, the number on the roll in the National schools of Ireland—nearly 1,000,000 scholars in a population of five millions and a half—to the horror and chagrin of honest Englishmen, who heard that, notwithstanding the poverty and depressed condition of Ireland, nearly her whole population of from five to fifteen years of age were at school, thereby exhibiting the relatively deplorable condition of England, where Ireland was so much better off. On leaving the House of Commons, I wrote a note to Mr. Bruce, informing him of his grave mistake, and with regard to England, that she could not be so ill-off, for that he had seen the bright side of Ireland through an unfounded report. I received a most kind note from Mr. Bruce, thanking me for the information I had given : and you may suppose what must be the ignorance on the subjects in other quarters when the Vice-President of the Committee of the Privy Council on Education, a man of such acuteness of mind, and of such excellent information on this question, could last year have been so deceived. In the recent debate which occurred on the Duke of Marlborough's bill, the same error has been repeated, but fortunately, somehow, the information spread abroad that these are not so reliable, and one or two members stated in the debate that they did not attach so much importance to the numbers on the roll in Ireland. You ask me for particulars and proofs of these fallacious returns, and I will give you an indirect demonstration, and show that these statements are absurd and impossible, by showing that more children are represented to be attending school in certain localities than there are living in those districts; and I don't think you will ask any further proof of the truth of my assertion.

10138. Will you proceed to do so?—I will take two large localities—first, the most populous parish in Ireland, Shankill, which is nearly conterminous with the town of Belfast; next, the county of Antrim, the third most populous county in Ireland; and next the whole Presbyterian body, the third largest religious community in Ireland, irrespective of where they reside. The parish of Shankill, by the census of 1861, has a population of 119,777 persons. The same census informs us that there are 20·836 per cent. of the whole population, children, 5 to 15 years, that is, of school age. This, recollect, is the theoretical age for education, as adopted in most countries. The number, then, of children, from 5 to 15 years of age in that parish should be, according to this per centage, 24,023. Before I compare the number of children with the number of pupils returned by the National Board, as on the roll for 1866, I pray your permission to call attention to one or two circumstances peculiar to that important and rising town. The children in the primary schools in Belfast and vicinity, are the youngest in Ireland, the average age being the lowest, owing, mainly, to the working of the mills. In proof of this statement, as to the low average age of the pupils, permit me to cite the reports of two Inspectors of the National Board, writing in 1866. Inspector Nesbitt, residing in Belfast, says—"Were more schools conducted as infant schools, under female management, education would not thereby be deteriorated, as the majority of the pupils attending the National schools are below the age of nine years," *vide* Report of National Board, 1866, page 251. The other Inspector, living at the other side of the same town, Mr. Molloy, says :—"The very early age at which the children are sent to work in the mills is the principal cause of the low proficiency." The tabular statement, at the end of the Report for 1865, further shows that the average ages there, from the causes stated, are the lowest in Ireland, very nearly as low in fact as in any of the manufacturing centres of England. This being so, it is clear that nowhere in Ireland can the whole school age of from 5 to 15 years be less fully represented in the schools than in Belfast. The next matter, if you please, to which I will call your attention, is the report of the Church Education Society for the same year, 1866, which I hold in my hand, showing the number of children on the rolls that year in their schools in Belfast. I may mention that nowhere in Ireland, not even in Dublin, are there fewer schools belonging to the Established Church in connexion with the National Board, and the children on the rolls of their schools for that year were 4,000 and odd. The Inspectors of the National Board themselves give an account of a number of independent schools outlying the National schools in that locality. Mr. Irwin, who is in charge of a neighbouring district, says :—"There are fifteen Church Education and Erasmus Smith's schools." Mr. J. Browne, of Ballymena, another neighbouring district, admits that there are twenty-three independent schools in that district. Mr. Wilson, of the Antrim district, immediately adjoining Belfast, says :—"There are a few private, some Erasmus Smith's, and some Church Education schools, several of which are maintained and conducted efficiently." I have said enough as to the low age of the children and as to the number of independent schools in the

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town of Belfast. Now for the return of the National Board itself. At pages 371 to 374 of the report for 1866 will be found the details of 106 National schools—apart from 29 evening schools—within the one parish of Shankill. The number of pupils on the roll, including those in the 29 evening schools, is returned as 34,250; and as you cannot have 34,250 in 24,023 children, you have an excess returned on the rolls of the National Board of 10,227 children, or 42·5 per cent. beyond the number of living children, even though all of from five to fifteen years of age were in the National schools. I think I need not add the logical formula with which we close a demonstration in Euclid. If my premises be right, and they are indisputable, I have given an *ex absurdo* proof of the fallacy I allege. Now, I will take the larger field, if you please, of the county of Antrim. I gave you statistics of the parish of Shankill from the census of 1861, because I hadn't a later; but, it so happens, that I have the population of Antrim on the 31st of December, 1866, estimated by the Registrar-General of Births, Deaths, and Marriages, a gentleman that no one will accuse of having prepared it for the purpose of helping me in these inquiries. He returns the population of Antrim on the 31st of December, 1866, as 359,523 persons. Now, supposing—which is the only thing I have assumed—the fixity of the per-centage of school-age, which, being a natural fact, is scarcely affected by locality or creed, to be the same as it was in 1861, the number of those persons who are children of school-age would be 74,910. And, without going over what I said before in reference to the number of independent outlying schools, early age of pupils, I proceed to state that the National Board returns the number of children on the roll in the National schools in the county Antrim in 1867 as 84,509, as may be seen, page 8 of their report for 1867, dated 12th May, 1868, just published. As there cannot be 84,509 children among 74,910, we have an excess of 9,599 children above the absolute population, and that in a county where the number of independent schools is almost greater than in any other in Ireland, and where the average age of the children shows clearly that they spread less expansively over the school-age than anywhere else.

10139. Rev. Mr. *Cowie.*—May I ask you a question which may enlighten your statistics. You take children from five to fifteen, do you not?—Yes.

10140. Are there no children under five in the babies' school?—Very few.

10141. Are there any?—The proportions returned by the census of 1861, as found under instruction in all the schools, primary and superior, in Belfast, were—under five years of age, 8·4 per cent.; five to fifteen years of age, 87·6 per cent.; and above fifteen years of age, 4 per cent.; so that this small per centage, under five years, could in no material degree modify or mitigate an error so gross as that the National schools alone, in Belfast in 1866, contained 34,250 "*distinct, individual pupils,*" 10,227, or 42½ per cent. more children of from five to fifteen years than there were that year in the whole population of Belfast. Having now dealt with Belfast and with Antrim, I will take the Presbyterian body irrespective of locality; and I trust that it will be seen that I have selected these illustrative cases, not in any way as meaning to reflect on the Presbyterian body, but because they happen to be in the locality where the source of this abuse most abounds—in the region of dense population, of mixed creeds and redundant and mixed schools—and that it does not apply to them in any way as a religious body, but to the locality where they are placed, and largely to the undue multiplicity of schools. In 1861, the Presbyterians in Ireland numbered 523,291. Now, the only thing I assume is, that no change has taken place in the relative *status* of the several religious bodies since 1861. As it is the last evidence we have, I will assume it, as remaining unaltered, until the next decennial period. The Presbyterians were then nine per cent. of the people: I assume that they are still nine per cent. If they are nine per cent. of the people on the diminished population of Ireland, 5,551,571, 31st December, 1866, their number at that date was 499,641, I say how many Presbyterian children are in Ireland of from five to fifteen years? The grounds of procedure for ascertaining this are the same as in the former case; and there are, therefore, 104,387 children of from five to fifteen years of age.

10142. Give me the whole population, as you estimate it now, of the Presbyterians?—499,641, the only thing I have assumed in that being that the *status* of the creed remains the same, and that they are nine per cent. now as they were then. Of course I would have no other means of proceeding. But in the report of the National Board that has just been issued for 1867, at page 8, it is said that they had 102,768 children on the roll in 1867, which would leave for all other schools, and for private tuition, amongst a people remarkable for independence and self-respect, apart from parish schools, only 1,619 other Presbyterian children in all Ireland, which no one will believe of that body. I think I have proved my case. This did not arise from the north as such, or from the Presbyterians as such, or from any wrong on their part. The schools have been unduly multiplied; the children are passing and repassing from one to another; and the names of thousands of them may be on the rolls of a dozen schools at the same time. So that I ask you, my lord, and this Commission, to eliminate from your proceedings "number on the roll" in connexion with these inquiries.

10143. Rev. Dr. *Wilson.*—As a matter of fact do you know of any one case in which a child is on the roll for three schools in the year? I am speaking of the Presbyterians; do you know of it? You speak of the name of a child being on the rolls of sixteen schools; can you put your finger on the case of a child being on the rolls of only three schools?—It would be utterly absurd for me to so engage myself obtaining the names of a few pupils, in the face of the fact that I was applying myself to the whole body of the Presbyterian people. I would not so occupy myself. But in connexion with this, and in order to leave the gentleman's mind easy with regard to the object for which I made this survey, I may say that in Dublin, where the schools are Catholic, the same applies, but not to the same extent. Dr. Wilson is quite mistaken if he thinks I am bringing a special charge against any religious body.

10144. The *Chairman.*—Don't make any observations with regard to the Commissioners.

10145. Mr. *Kavanagh.*—The same thing applies to schools in Dublin. This very week, two days ago, in fact, I observed the very same thing—the same children are to be found on the rolls of three, four, or more schools together.

10146. Master *Brooke.*—Have you formed any opinion as to the mode in which these mistakes are made, supposing that you have made out a case of mistake?—That I have made out mistakes, if they can be so called, is beyond yea or nay.

10147. I am very far from denying that, but how do you account for it; of course there must be some delusion or some mode of making the calculation?—It is not a question of error or mistake in calculation; it is a question of openly inaccurate return publicly and repeatedly made by the Commissioners of National Education for the last eleven years, to the Government and to Parliament. There is no wrong, or complicity in error, on the part of the teachers, or on the part of the managers. I beg to state that, in the main, these teachers give *bonâ fide* true returns. I know nothing to the contrary.

10148. The *Chairman.*—Then do you mean to say that the fluctuations of children from school to school in Ireland are so great that it would in the ordinary course multiply the number of children on the rolls during the thirteen weeks that, according to the rules of the Board, they are left on the rolls after ceasing attendance?—Oh, not at all, my lord; if you will allow me to explain the technical misapprehension; it was I who drew up the school accounts.

10149. Just answer the question shortly?—My lord,

I could not answer the question without some technical explanation, which would render the matter of it at once intelligible.

10150. (Question 10148 read again to witness.)—It is the number of children on the roll *within a year*. These children need not have put in one attendance within the year, and yet the accounts of the teachers be perfectly accurate and *bonâ fide*. They need not even set their foot within the schools one day within the year. Numbers of such children are here represented by the thousand—nearly 100,000—that never set foot in the schools in the year in question.

10151. Rev. Dr. *Wilson*.—Have you not just now referred to the element of fluctuation from school to school?—It is very large, and sufficient to account for a great deal of the multiplication to which his lordship refers.

10152. You were a length of time District Inspector?—No, a very short time. I was Head Inspector for a very long time—eleven years—and only two years District Inspector.

10153. Have the District Inspectors a good opportunity of becoming familiar with the schools of their respective districts?—Excellent; no Inspectors have better.

10154. How often do they visit the schools?—They are required to visit three times in the year. Some visit not so often, and nearly all pay incidental visits, one to six or seven; but they are obliged, as a general rule, to visit and report three times a year.

10155. You have a very quick observation and eye, and I presume most of these Inspectors have—do they not become familiar with the faces of the children attendant at the schools they visit, and visiting these schools so frequently would they not soon detect the fact of any one child being in two or three schools?—In all the answers that I have given upon——

10156. Answer that?—I am answering it, if you will allow me. I see you are altogether under a mistake with regard to the authors of this error. In all these cases the teachers give what I am bound to suppose are correct returns, and the Inspectors are in no way responsible. The gross error arises from the form in which the returns are published, by adding together the returns from 6,520 schools, and heading the total with a gross misdescription—"Number of distinct pupils on roll," and emphatically describing the total as that number of "individual children."

10157. That is not a reply to my question?—I beg your pardon.

10158. Question No. 10155 read again—Yes; but no rule of the Board is violated, nor no wrong return is prepared, on the part of either patron or teacher, by so returning the names. They are bound to return the names, and if they did not so return them, the Inspector, patron or teacher would be wrong. The responsibility all outlies the local inspection; and it is to the Board that published the returns that we should look for explanation.

10159. All these Inspectors, as far as you know, are respectable parties?—As a body, they are most respectable men.

10160. What should you say if these Inspectors reported that these cases do not occur in any great number?—There is not a qualified Inspector connected with the Board that would not have given identically the same answers, if examined on the subject here as a witness that I have given. They could not give any other.

10161. Repeat your answer again?—There is not an intelligent officer under the Board that knows his business well, be he Presbyterian, Protestant, or Catholic, that could give any other answer as to the extent of the migration from school to school, the duplication and other repetition of names on roll.

10162. I beg your pardon; what is your statement with regard to the Inspectors examined before us?—I will name only one person, Mr. Hunter, a Presbyterian, and a Chief of Inspection. But there is no difference between the Inspectors and me on the point at all.

10163. Would you be surprised if some parties gave an answer directly the opposite of what you state?—It would not merely suprise, but it would astound me if such answer were given by any respectable and qualified man in the service; but it would not shake my position in any way. I beg, my lord, to say that there is still, I fear, a misapprehension by Rev. Dr. Wilson of the point objected to respecting the statistics. The only point to which I have taken exception is the addition of the numbers on the rolls for the respective schools, each of which is supposed to be true and right as representing as many *distinct individual* pupils as there are names returned; and I am incapable of making the matter plainer or clearer. The Board italicizing the words "*distinct individual children*" represents the addition of *names* as the addition of *distinct individual children*. The Inspectors are not responsible for that; the patrons are not responsible for it; the clergymen are not responsible for it; the teachers are not responsible. No aspersion can fairly fall on any of these parties because of the error I have stated. It applies to the Board's reports only.

10164. Mr. *Sullivan*.—What proportion would you strike off against duplicates of that kind?—Before I enter on the question of duplicates, about the extent of which we differ very much, there is another assertion immediately connected with Master Brooke's question. His lordship, the Chairman, rightly stated as a rule of the Board that no child should be permitted to remain on the roll who has been absent for longer than thirteen solid, unbroken, consecutive weeks. Now, there are from 300,000 to 400,000 children struck off in the year from the cause to which his lordship adverts. There is no reason why these should be struck off in one quarter more than another. But if we assume in round numbers 300,000 as the number struck off in the year; and that during the first quarter, comprising January, February, and March, one-fourth of these are struck off, that makes 75,000, wholly irrespective of the question of duplicates—that 75,000 struck off, representing children that never put in even one day's attendance within the first quarter; and this is apart entirely from the question of duplicates, which is a more serious question.

10165. Master *Brooke*.—Can you specify any other fallacies?—The purgation of the roll to prevent absentees from remaining too long on the books is three months in Ireland, and one month in England. But the return given by the National Board extends to a period, not of three months as supposed, but of a year, which really embraces *fifteen months*. For you are to recollect that in the last quarter of the year—say 1867—any child that puts in one day's attendance, because that child has not been absent for thirteen consecutive weeks, must be transferred to the first quarter of 1868. Clearly, then, that child that may never put in even one attendance in that quarter, that may even be dead, is on the roll for this year; and hence the return of the National Board headed "individual children on the roll" extends over a period not of three months, as is supposed, nor of twelve months, but of fifteen months—that is, taking in the names of *all* the pupils not struck off at the close of the last quarter of the previous year. This, with the large error arising from changes from school to school, are the two sources of fallacy in the returns.

10166. Mr. *Sulivan*.—The number returned for 1865 is 922,084. What proportion would you strike off for duplicates and more frequent repetitions of names; what is the difference between the number of pupils nominally and actually on the roll—between the actual number of distinct individual persons on the roll that had made any attendance within the year, and the number of names?—At least one-third, which would be a difference of upwards of 300,000 purely imaginary children.

10167. Do you mean that that would be the correction for the case of duplication alone?—No, that also includes the official fiction of not three months' absence; from both causes.

10168. How many?—Seventy-five to one hundred thousand for one; and the difference would be dupli-

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cates,—duplicates, and triplicates; in fact some of them go the rounds of several schools, where the schools are close. It is specially applicable in that way to the North, and not in any other way—where the schools are close and the population dense.

10169. Rev. Dr. *Wilson.*—Do you mean that 225,000 must be struck off for duplicates?—Nearly that number. You take off one-fourth first of 300,000 or 400,000, struck off in the year, for those struck off in the first quarter of the year.

10170. One-fourth of 300,000?—Yes, about one-fourth.

10171. You strike off 75,000 in the first instance?—Yes, and the remainder is a rough estimate of the duplicates.

10172. That is, 225,000 for duplicates?—Yes.

10173. Bishop of *Meath.*—What is the reason of this circulating process of children among all these schools?—The schools have been unduly multiplied owing to many causes; amongst others, what is called the religious question.

10174. I mean, what induces the children to go round, as you say, fifteen schools in the course of a quarter of a year?—I say they might.

10175. But why should they—it is natural for us to inquire why should they do such a thing?—The difference of teachers is one cause; often a better master goes away and is succeeded by a worse one; sometimes a master goes away owing to a bad local spirit, or to any other cause, and he is succeeded by an inferior one—several instances of which you will find in the reports of the Inspectors. It is like a Dutch auction. A first-class man's salary is reduced—owing to a decreased attendance; he goes away, and is succeeded by a second-class man. The school loses reputation by the degradation of class. He leaves and the school goes down. Second and third class teachers of lower grades succeed each other; and the school ultimately falls into the hands of women, or is closed through want of sufficient attendance. I am telling you of actual cases stated by Inspectors in the reports of the Board.

10176. I dare say that would account for some particular cases?—It is not large enough certainly to account for what you ask me.

10177. Will it account for 225,000 children?—Oh, not at all. Another circumstance that I mentioned is that the schools have been unduly multiplied in deference to the religious struggle which unfortunately exists. The Inspectors complain that the schools are not distributed according to the wants of the locality, but by the diffusion and localization of the different religious parties. There is a patch of Presbyterians here; a patch of Methodists there; a patch of Roman Catholics here; a patch of Church of England people there; each, while professing abstract attachment to the mixed system, determined that they shall have the command of their own school, so that the schools went down until they fell to fifteen children or starving point. I must correct my answer by saying that while the Board refuses salary to a school with less than fifteen children—but there is no limit to how low they may go—to even three or five. It has injured secular education altogether.

10178. Still I feel a difficulty in accounting for such a number as 225,000 children circulating from school to school as you say?—If within a week some of the Commissioners, or their officers, or any authorized person, will go over the city of Dublin, in which there are nearly 300 schools, Protestant, Catholic, and Presbyterian, your doubt, as to the extent of this evil, will soon vanish. Every one of these schools that could in any sense whatever be called a public school—Protestant schools, Roman Catholic schools unconnected, or Roman Catholic schools connected with the Board—I visited. In fact, you have only to turn round in any direction within five minutes' drive of you, and you will soon give up all doubt with regard to the accuracy of the discouraging and painful statement that I have made to you.

10179. That is a very startling fact, assuming it to be a fact; but the explanation of it that you have given is, I think, scarcely a sufficient account of it, Mr. Kavanagh—namely, the incompetency of certain masters. That would apply in certain cases, but those are an enormous collection of cases?—Well, sir, you will very soon hear from me, in the reports of the Inspectors themselves, that they take just as gloomy a view of the position as I do. You say that I did not account for it in any of the ways. I did not attempt to account for it by any one of them, but by all, cumulatively. I have enumerated four or five different heads under which you might account for it. Allow me now to read a few pertinent extracts from the reports of the Inspectors of the National Board as to the improper multiplication of schools.

10180. I am not asking as to that?—I will read from the report of Mr. Porter.

10181. The *Chairman.*—In what year?—In 1866. Mr. Porter, the Inspector of the Londonderry district, states that "in some places schools are, in my opinion, quite too numerous, and there the quality of the attendance is worst and the state of education. People seem to care less for what they can easily have."

10182. Bishop of *Meath.*—That is another matter?—Well, my lord, allow me to read one or two other extracts from the same locality. With reference to Downpatrick, Mr. Kennedy says that "in some places the schools are too numerous," and in Monaghan, Mr. Eardly reports that "the schools are numerous, not where the population is greatest, but where there is the greatest mixture of religious persuasions."

10183. I assume you are right that the schools are too numerous. I thought you said the reason of the children going from one school to another was the incompetency of certain masters, and the desire of the children to get the best education they could; but among the children is there a sort of wandering disposition, or a desire to migrate from one school to another, and try one and another?—Yes, because the schools in a large number of cases have not that hold upon the people that they had, and other schools are too near them. I find it the case in Dublin also. I will go from the north and come to Dublin. I have visited convent schools in Dublin, and noticed the fact that there were few pupils that were the exclusive product of the school, the great majority having migrated from other Roman Catholic schools. Numbers of similar cases exist at the present moment.

10184. What remedy would you propose? Would you diminish the number of schools?—Decidedly the schools are too numerous in some portions of Ireland, and though not so in Dublin it operates here, injuriously, also.

10185. Would that enable you to say that these migrating tendencies on the part of the children is confined to those districts of the country where the schools are too much multiplied?—It occurs entirely or mainly in the towns; in rural districts in Ulster, where the population is dense, and where the schools, owing to religious difficulties have been unduly multiplied; but in the country districts each school has its own natural feeding basin, so to speak, all the children of which go there, unless a superior school should tempt some of them to cross the boundary. You will find that natural law in Meath or any rural district with a moderate population. Each school has a defined, a natural *habitat* of pupils. In towns and populous localities the evil of migration is most felt. The children migrate, too, in England, as you will see from the reports of the Inspectors.

10186. Rev. Dr. *Wilson.*—You say you have been for a long time familiar with the National system of education—how long?—In 1833, as a pupil for one year in a National school.

10187. Where?—In Graignamana, in county Kilkenny.

10188. You became, you say, the master of method—was that in Marlborough-street?—I was appointed head master of the central model school, in February, 1841.

10189. You still take an interest in the education of the country and visit the National schools?—I take a very deep interest in it, and constantly visit them.

10190. You have been visiting many of the schools lately, I understand?—Yes, hundreds of them, especially in the neighbourhood of Dublin.

10191. Do you know were the Commissioners of Education aware of those visits?—I presume so. Every one has a right to visit any National school within proper hours.

10192. I am aware of that. Did your inspection interfere with the business of the schools? What was the nature of your inspections?—To the utmost extent that the rules of the Board allow visitors, but my position was altogether peculiar.

10193. I am asking what is the extent to which the rules of the Board allow visitors to inspect?—To examine all the statistical books, the rolls, report-book, and register—from which the name, age, creed, residence, parent's occupation, and classification, and attendance of each child can be learned—the time-table, or course of instruction, and whether carried out—to remain during the hours the school is open for secular instruction, and witness everything that takes place in, about, and concerning the instruction of the children, and the general life and conduct of the school.

10194. Was it an inspection which involved an examination of the children? Did you examine the classes?—I heard them examined, and examined in some cases.

10195. You did not personally interfere in the examination?—Sometimes I did, but I was permitted to do so, and it was no violation of the rules of the Board, for the masters allowed me, wherever I saw fit, to examine. I was not going in as a mere stranger.

10196. Did you enter a record in the visitors' book from time to time?—I enter my name, and the date of my visit, invariably. You will find it in every public school in Dublin, where a visitor is supposed to enter his name.

10197. Have you reason to believe that the District Inspectors brought the fact under the notice of the Board?—What fact?

10198. The fact of your visiting and inspecting the schools?—I don't know of my own knowledge, but the Inspectors are bound to notice when a visitor attends the schools. I don't know whether there may be any significance attached to my visits to bring them particularly under the notice of the Board.

10199. In reference to the model schools, you have said they are attended by the children of a better class?—Yes.

10200. Are they a large number?—Not a large number, but a very large proportion.

10201. Could you give the proportion?—Do you mean of all or of some of the model schools?

10202. Take them all?—I could only estimate it, because the Board have suppressed giving the tables of the social classes in the reports for some years back, in order to conceal the matter.

10203. Is your opinion on that subject as good as that of the Head or District Inspector?—Fully as good.

10204. Have you visited all the model schools lately? Not them all, nor has any Head Inspector or officer connected with the Board done so.

10205. Did you visit all the model schools lately?—No. I visited the Cork model school last month, the central model school, and Inchicore and West Dublin schools; and since I left the Board's service I have visited those of Clonmel, Limerick, Waterford, Enniscorthy, Galway, Trim, and Athy; and whilst in the service, I believe I was the only officer that had visited all the model schools then in operation. I had been officially connected, as Head Inspector, with those of Clonmel, Dunmanway, Waterford, Limerick, Enniscorthy, Kilkenny, Trim, and Bailieborough; and I visited those of Belfast, Newry, Ballymena, Coleraine, and Galway.

10206. Is not each District Inspector in charge of the model school in his district?—He is, if there is one.

10207. Is he bound to visit it every week?—He is not absolutely bound, but he visits very freqently.

10208. Does each Head Inspector visit all the model schools in his group of districts once a year?—He is supposed to do it once a year, but he generally visits them twice or three times or oftener.

10209. Is he supposed to do it once a year?—He absolutely must do it if he is on duty.

10210. Then should you adhere to your opinion if a Head Inspector and a District Inspector in charge of these schools said the children of the better classes formed but a small proportion of the children in the model school?—It would not alter my opinion in any way whatever, because any two men may fairly form a different opinion as to the meaning of "better classes."

10211. You have acknowledged that you have not visited all the model schools?—I have visited all those in Leinster, save Parsonstown, all those in Munster, all those in Connaught, save Sligo, and all those in Ulster, save those brought into operation since I left the service.

10212. And these gentlemen have?—None of them—I visited some and they visited some.

10213. Then are you opposed on principle to the children of the better classes attending the model schools?—I am opposed to such large State grants for schools exclusively directed by the Board, and mainly used by the middle classes, under the present circumstances of the country.

10214. Were you always of this opinion may I ask?—I always cited the evidence of a portion of the better classes attending the schools as a testimony to the excellence of the instruction in them, and I believe my present evidence is neither niggardly or stingy in praise of that instruction.

10215. Were you opposed on principle to the children attending the model schools?—Not on principle.

10216. Did you make any representation or remonstrance upon the subject to the Board?—On the contrary, in several of the reports I mentioned, the fact that children of different classes—poor and rich—were mixed, and I gave my reasons.

10217. Then, having acknowledged that, I need scarcely refer you to your own printed evidence on the subject?—There is no inconsistency in it whatever. I have the same opinion now that I expressed before about the excellence of the instruction.

10218. Not only as to the excellence of the instruction, but the attendance of the better classes?—Well, they are attending now as well as then, but in far higher proportion.

10219. You say, "Its attempts to secure a united secular education to children of all creeds and of different social grades has been crowned with complete success, even under disadvantageous circumstances," and then you say, "while the whole community attest the marked and favourable results which have in so short a period been produced by the model schools, every true friend to popular enlightenment, admires the wisdom which devised and the justice and impartiality which directed this new and important scheme in the National system"?—I have the same opinion now about it that I had then.

10220. And this wisdom, and justice, and impartiality, refer of course to the administration of the system applied to model schools?—In 1861, not now.

10221. But formerly?—I formerly believed it. The passage you read as to the united instruction of all creeds and all classes obtained under disadvantageous circumstances refers to the Clonmel model school.

10222. With regard to your opinion of the training in the schools you say, "The adequacy of the National system to the wants of the middle and burgher classes has been tested in giving the higher and more practical education to their children"?—You will find that that applies to an individual school. I never said that with regard to the whole question of National education.

10223. This is in the Board's eighteenth report, page 175, "The adequacy of the National system"?—I beg pardon, that refers to the school in the town of Clonmel, seventeen years ago. It might be understood as applying to the system generally.

10224. The passage commences, "During the year 1851, I visited the cities of Limerick, Waterford, and

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Kilkenny, with a view to assist in the selection of a site for a model school in each, and the most active and influential of the local parties in those cities assured me that it was the reports of the remarkable success of the Clonmel model schools which mainly led to their desire to secure similar advantages for their own localities. The adequacy of the National system to the wants of the middle and burgher classes has been tested in giving a higher and more practical education to their children, and if the Commissioners be pleased to add a classical branch to their present schools in Clonmel, it will prepare young men to enter schools and colleges of a higher character." You approved of that system?—I adhere to every word that is in that passage. In that year 1851 79 per cent. of the children in the school were Roman Catholics, and 87 per cent. of the population of the town were Roman Catholics, and the Catholic clergy and people most favourable to the institution, while now it is a mere Protestant parish school.

10225. Would that affect your opinion as to having the same sort of training continued?—Not at all, so far as regards the mere literary and secular aspect. I beg to say that I did not recommend the establishment of the model schools. The model schools were projected by the Board when I was a schoolboy. I got their charge and direction, and I am proud of the official part I took with regard to them.

10226. Did you advocate the establishment of such schools?—When asked for advice I gave my opinion.

10227. Who asked you? Did you write your reports to order?—Yes; certainly; the very same as the English inspectors. I am directed to write a report on certain subjects—model schools, examination of teachers, schools inspected, workhouse schools—and I write it; but I am incapable of writing a report "*to order*."

10228. You never advocated such a system?—Never.

10229. Have you known any of the poor excluded from attendance in any of the model schools because of the richer classes attending?—No, not from the cause stated. I know the rule which insists on prepayment acts as an exclusion, while schools of another class in the town admit the children free.

10230. Have you known a case in which a poor child was excluded in consequence of the attendance of children of the richer class?—I do not know of a case where the mere fact of the admission of the children of the rich has, in itself, led to the exclusion of the poor, but I know that the rule as to payment excludes them.

10231. You do not know a case?—I know a whole class of cases.

10232. Do you know a single case?—It is not necessary.

10233. The *Chairman.*—Answer the particular question?—Well, I do not know of a particular case of A, B, or C, but there is a rule of the Board by which the children in the model schools must pay. The social *residuum*, if I might apply such a term to those that were poor, are obliged to go into the parish school, while the *elite* of the middle or upper classes go into the model school and fill it up.

10234. Do you know of a single case in which a poor child was excluded from a model school because of the admission of the children of the better classes?—No. In connexion with that, I might say that in Marlborough-street schools, and in Cork, I searched in vain for a child with bare feet, while I found children with bare feet by thousands in the ordinary National schools in the city.

10235. Have you known of poor children attending model schools whose parents were unable to pay the fees?—I never inquired, but they do pay and are obliged to pay by the rule.

10236. Have you known any cases of the children of the poor attending model schools whose parents or relatives could not, and did not pay the fees?—The fact of their attending the school is sufficient evidence that they did pay wherever they got the money.

10237. Answer the question. Do you know the fact of any cases of poor children whose parents or relatives could not pay attending model schools?—I do not know of one case in all my experience connected with model schools, and it is nearly co-extensive with the system, in which poor children were admitted free, except a small fraction of poor children in Trim model school.

10238. Would you be surprised if I knew of many cases?—I am glad—very glad—to hear it.

10239. You have referred to the difficulty you foresaw in the training. When did you first foresee that difficulty?—So long as ever I was connected with the Board.

10240. Did you ever make it known?—There were many things in which it was not my business to interfere, unless directed.

10241. Were you in the habit of coming in contact very frequently with the Resident Commissioner?—Yes. He has been hearing of the religious difficulty as long as he has been there.

10242. Have you ever officially represented the difficulties which you foresaw?—I might as well report difficulties with regard to the system.

10243. Be so kind as to answer the question, yes or no. Did you ever officially report on the difficulty which you foresaw?—I frequently made it a subject of conversation, as did every officer of every creed.

10244. Did you ever officially report upon the difficulty which you foresaw?—I am not aware it was ever an instruction to me or that it came within my business to write upon the matter in a general report, and if I did, it would be excluded.

10245. Did you ever do it or not?—I did not; but I say if I had done so it would have been excluded.

10246. Then it was not cut out of your report?—It would be a complaint against the system.

10247. Mr. *Sullivan.*—Was it a matter of duty on your part to do it?—Special reports on sectarian contention amongst the officers was a matter of every-day occurrence.

10248. Rev. Dr. *Wilson.*—Was it the design that the model schools should be preparatory training schools?—I do not know.

10249. Have you read the reports of the institutions?—Yes, all, and written many of them.

10250. Have you discovered that the design was to train young persons to the business of teachers?—Yes; I have stated that that was the design in reference to the central model schools.

10251. I am referring to the district model schools?—It was intended that they should be preparatory training schools; that was avowed, but their function as *model* primary schools was higher.

10252. Did you approve of this?—I did, but I was never consulted, or my opinion asked, in their projection.

10253. Then I shall not read your own testimony on the subject, as you approve of it now under the necessary conditions. You were in the Board's service, I believe, as an Inspector?—Yes, for seventeen years, thirteen as Inspector.

10254. How long as Head Inspector?—Eleven years.

10255. In what grade did you resign the service?—I resigned the service as Head Inspector. There is no concealment about that. I was prospectively depressed a grade in rank, of which it is now, through your allusion to the circumstance, open to me to state, before the Commission, the particulars of that case, and I at once resigned.

10256. Were you depressed when you resigned?—The order to depress me a grade to the rank of first-class District Inspector was made, to which I refused to submit.

10257. And as such you left the Board's service?—Yes, I withdrew from the Board's service. I may mention that the Lord Lieutenant of Ireland at the time, who happened to be a warm patron of mine—particular friend would be too familiar—the late Lord Carlisle, entreated me to remain in my position, and

people about the Board implored me to remain, but I felt that I could not remain with honour, and I withdrew from the service.

10258. Rev. Mr. *Cowie.*—There is one point on which I wish to be set right, and you can correct me if I misunderstood you. I understood you to speak of the promotion of officers of the National Board—teachers and others—as arising from political or religious motives?—Not at all. I spoke of Mr. Patterson's report on Prussia, and I said if the State got the direction of the education of the nation as a whole, the training of the teachers, the appointment of the school staff, the manipulation of the books, and so on—if the State got all these things, greater dangers were to be apprehended, politically and socially, than in some of those countries on the Continent where there was a greater homogeneity in creed and race.

10259. Then it is a mere matter of speculation on your part?—I speak with regard to other countries.

10260. I am speaking of this country. I have nothing to do with other countries?—No; it is not a matter of speculation to some extent, because tentatively the State is laying its hands on the education of this country.

10261. Is it at all the fact, within your knowledge, that the National Board has promoted teachers or others from political or religious motives?—I am certain one of the practices of the Board is to promote them because of their religious opinions. For instance, if there is a vacancy in the Inspection staff, in the central office, or in the Normal school, no matter what candidates, abilities may be, there is a practice of promoting certain proportions of Catholics and of Protestants, no matter what the merits of the men may be, the Board try to keep up what they call half and half, so that the best candidates are often not promoted.

10262. Then that does not arise from personal predilections. A person is not selected on account of his opinions. It is not the person who is selected. I thought you charged the Board of favouritism?—No; I never once referred to such a topic. If the question arose as to the administration, which I am little inclined to obtrude, at present, prefacing the broad question that concerns the different religious bodies, I do not mean to say that I would decline giving evidence on the point.

10263. Am I right or wrong in saying that you charge the Board with favouritism?—I have not so charged them, nor even once alluded to that topic.

10264. Very well, I shall withdraw the question?—I never charged them with that during my present examination. It was to Prussia and Mr. Patterson's report that I referred, and not at all to the Irish National Board.

10265. To go back to the question of statistics, did you confine your per-centage to the children between five and fifteen years of age?—Yes.

10266. Suppose you took the whole number of children under fifteen years, what proportion would you place there of the whole population?—The portion of the whole population under fifteen years of age is 32·8 per cent.

10267. About one-third of the population?—Somewhat under thirty-three per cent.

10268. As a matter of fact, are not many children under five years of age in the schools?—Not many. I am able to tell the number.

10269. Tell me where I can find it. Is it a return of your own, or is it a printed paper?—You will find it in the tables, at the end of the second volume of the report of the National Board for 1865, the fullest detailed information as to the numbers of the several ages, four to five, five to six, and so on up to and above fifteen, and I may tell you that of the pupils on the rolls of the National schools in 1865, there are only 5·97 per cent. under five years of age.

10270. Say six per cent.?—Yes, about six per cent. of the school-going children, so that if you take that fact in connexion with what, viewed from an English stand-point, you supposed would be the correction of what I said, you will see how small it counts. In Great Britain 16·26, and in Ireland only 5·9 per cent. of the children in the schools, aided by State grants, are under five years of age.

10271. I am quite aware of the fallacy of taking the number on the rolls, and I think we must have it put upon a clearer footing, or by-and-by we will not know what are our data. You come to the conclusion, I understand, that the number of Presbyterians in 1866 would be about 499,000 or say 500,000?—Yes, they are nine per cent. on an estimated population, at the end of 1866, of 5,551,571 persons.

10272. Have you any means of knowing what percentage of that number of the Presbyterian body would be found not receiving instruction in Government schools?—From ninety-eight to ninety-nine per cent. of the whole Presbyterian body, five to fifteen years of age, would appear to be on the rolls of National schools in 1867.

10273. What proportion of the 500,000 Presbyterians belong to a class who would not seek education for their children in schools aided by the State?—I should say, with regard to the Presbyterians, that not so much from their circumstances, as from the warmth with which they have taken up the National system, that fully ninety per cent. would send their children to the National schools, without thinking it in any way a social indignity. The Presbyterians are chiefly composed of farmers, traders, and manufacturers. There are next to none of them among the aristocracy, and not many in the upper middle classes. About ninety per cent. of them would, without considering it a social lowering, send their children to National schools.

10274. You have said the number of Presbyterian children in attendance at the schools, was put down at 102,168?—Yes, in table page 8, report of National Board, 1867.

10275. Do you think that is very far in excess of the real number attending the schools?—Immensely in excess, because it embraces the whole of the school population from five to fifteen years of age. It is a gross exaggeration. It represents every Presbyterian child in Ireland between these ages, with the exception of the small number of 1,619, as distinct individuals, on the rolls of National schools. The Presbyterian pupils returned for 1867, as on the rolls in Antrim, are 30·3 per cent. in excess of the number of Presbyterian children in the county, aged five to fifteen years. While, so far from the National Board having a monopoly of education in Antrim, the census of 1861 shows that of all the children aged five to fifteen years found at school, less than seventy per cent. of them were in National schools.

10276. Is it as great an exaggeration on the part of the Presbyterians as on the part of the others?—Greater, on account of the density of population and the redundancy of the schools, not on account of creed, but of locality.

10277. You say that ninety per cent. might seek admission in the National schools?—Yes, they are a little better off than the Roman Catholics. The Roman Catholics are the lowest poor, and they come next. First, the Roman Catholics, next, the Presbyterians, next, the Methodists and other Dissenters, and next the members of the Church of England, so many of them being connected with property in the country.

10278. According to you, the number of children who might be at school between five and fifteen would be about twenty per cent.?—Rather over twenty per cent. would be at school if they attended; but the number stated of those between five and fifteen, as attending, is not correct. The fluctuations of attendance in the different districts are given in the report for 1865, and you will see that from various reasons—industrial and social—the children connected with the Ulster schools were largely employed on the small farms, engaged in weeding, flax culture, weaving, or other light labour.

10279. The children who are engaged in these industrial occupations, according to the evidence, may not unreasonably be on the rolls of the school for having attended some weeks during the year. We are told that those who would be employed in agricul-

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tural operations for a certain period, for example, would be on the rolls for having got so much instruction. Do you agree with that?—Entirely, so far as it goes.

10280. When you take the numbers from five years of age to fifteen, you exclude all under five?—Yes.

10281. Whether or not we take those under five, who might be in the infant schools, and exclude those who are verging fifteen, it would not be fair, you think, to expect that there were 100,000 (which is about twenty per cent. of the Presbyterian population) in the schools?—No. Under no conceivable hypothesis could you expect all the children, or even ninety per cent. of the children five to fifteen years of age, of the mass of the population, at school, or as on the rolls, *bona fide*, within a year.

10282. I mean fairly on the rolls?—Yes, with regard to that, I have made out a table from the reports of the Inspectors, showing the fluctuation for twelve months for every district in Ireland, and I have copied the highest and lowest attendance for every month, indicating the variation as to attendance, and in the north of Ireland it is very remarkable indeed. The Inspectors report that for portions of the year the rural schools are almost deserted, and I will give you an example of the fluctuation. The Inspector of Maghera district, in county Londonderry, taking 100 as the maximum daily average attendance in the month of December, gives that for January, 98; February, 99; March, 89; April, 66; May, 66; June, 78; July, 78; August, 70; September, 69; October, 56; November, 62; which shows you in a whole district what an immense fluctuation there is. Several Inspectors describe the interval of range as even wider than from maximum to one-third, as minimum one-third.

10283. With respect to Shankill, you gave the population as 119,777?—Yes. That of the whole population of Belfast is 120,777.

10284. Five per cent. of that was 24,023, and you deducted 4,000 children supposed to be attending Church Education Schools?—No, I referred to them, but did not take them into the calculation at all; I took the number of children from five to fifteen years of age, and compared them with the number on the rolls in National schools, and showed that there was an exaggeration to the extent of about 10,000, or 42 per cent.—thus, on roll, 34,250; children five to fifteen years, 24,023.

10285. Did you not mention that as one exaggeration?—Yes.

10286. You then deducted 4,000, and that leaves 20,000, and on the rolls you said there were 34,250?—I beg to add that I omitted to state that the 24,023 on rolls includes the pupils in night-schools. It includes the pupils in more than twenty night-schools, the numbers attending which are set out in the table, in the report for 1866.

10287. Go back now to the Presbyterian numbers, with which you found fault as being in excess. Is it not probable that among such a thriving class as the Presbyterians there might be an immense number of night-schools returned?—There are certainly some, and chiefly in localities where Presbyterians are most numerous. More than 96 per cent. of the whole Presbyterian body are in Ulster, in which province there are only 118 evening schools connected with the National Board. Though the numbers in those schools are thrown in with the attendance in the day schools, they still leave the average to a school in the greater part of Ulster the least in Ireland, and the average ages of the pupils the lowest in the kingdom, notwithstanding the addition derived from the few evening schools. These broad facts remove, I trust, all doubt as to the grossly exaggerated returns of "number of individual pupils on roll" of National schools.

10288. Would there not probably be a large number?—You are to recollect, however, that the night-schools are included in the reports of the Board.

10289. If, then, it is understood that the night-schools are returned, the number ceases to be fallacious to that extent?—Certainly, but it is a comparatively small amount.

10290. Well, not so small. Are you aware of the numbers attending the No. 1 Model School in Marlborough-street?—343, I believe.

10291. No, 1,078?—That must be a mistake, as the whole number on the roll of No. 1 male model school, 31st December, 1867 (see Report, p. 22), was only 1,087, the pupils in the night-school included. I have visited the night-school also.

10292. How many are there attending it?—It is a small room down stairs, and it could not accommodate more than 120 comfortably.

10293. Does not the number here returned include the persons attending the night-school?—Clearly, but the number is comparatively small. I am strongly in favour of night-schools in towns. I don't suppose the average attendance in Marlborough-street during the winter could have been more than 200, if so much. I had a long conversation on the subject with the head master, who is indirectly connected with the night-school as Superintendent. I visited the school myself, and it would not, I am sure, accommodate 200 as an average attendance. However, the Ulster night-schools would not affect the question in a statistical point of view.

10294. Are not the places where Presbyterians are generally located manufacturing places, or where there is much skilled labour carried on?—Yes, more so than in any other part of Ireland.

10295. You would expect, therefore, to find the evening schools more numerously attended in those places than in any other part of Ireland?—They are the only localities in Ireland in which there are night-schools, or in which evening schools become a feature.

10296. Does not that become an important element in looking at the numbers?—It is not at all an important element. It does not abate my statement in any way, for I had before me the returns of the Board as to night-schools, when making the calculation. The 478 schools in Antrim in 1866 had 80,227 pupils on roll, and 25,937 in average daily attendance. These included 43 evening schools (not included in the 478 day-schools), whose attendance is embraced in the totals just stated. The number on the roll in the evening schools was 7,890, or 9·8 per cent. of the whole; and the average daily attendance, 2,043, or 7·8 per cent. of the whole. The average age of the pupils—those of the evening schools included—is the lowest in any district in Ireland.

10297. Bishop of *Meath.*—You were a District Inspector?—I was.

10298. Did you find, in your own experience, many cases of these children migrating?—Yes.

10299. Did you report it?—Yes, it was always well known; there is no officer who has been connected with the Board who would not give absolutely the same evidence. He might not bring it out statistically, as I have done, and it is likely he would not, but it is a publicly recognised and well known fact.

10300. Wouldn't he think it part of his duty to report to the Board if he found the same child in two, or three, or four, or possibly fifteen schools?—He would not report or notice it, save as a feature of the schools, which the Board has little power and never tried to prevent.

10301. Is it, as a matter of fact, reported to the Board?—Yes; and the Board are fully aware the children migrate and are duplicated; yet they put them down in the tot "distinct individual pupils on roll."

10302. What you find fault with is that each of the schools gives credit for the same child, so that the child is multiplied from two to fifteen times?—Yes; in one year, the year 1857, when this new feature was first introduced, there were added in a single year, without any sensible increase in the daily attendance, 216,339 children on the rolls. It is a new feature, dating only since 1857, and first introduced after I left the service.

10303. The introduction of what feature?—The introduction of what is called "number of *distinct* pupils on the roll for year." The numbers expanded at once from 560,000 to 776,000 in a single year, by the change of form of return ten years ago.

10304. On what principle were the former returns

made out that gave the number as 560,000?—That was a return for the *half-year* of the number of children on the roll, which, in 1857, was changed into return for *the year*, by which the basis is extended from a year to fifteen months, as I have pointed out. What his lordship, the Chairman, said of three months turns out to apply to fifteen months, so that the same child that was returned rightly on the roll on the last quarter of 1867, the teacher will transfer to the roll for 1868, and though he may never put in even one attendance in that year, as his name may be struck off in the first quarter, he will be included as on the roll for 1868. This is not an imputation on the teachers or on the patrons of the schools. It was their business to give a correct return of the children on the roll, and no fault lies with them or with the Inspectors. The source of the error is addition of the same names from different schools is represented as a total of so many distinct individuals. It is of that—of the Board's cooking of the accounts—that I complain.

10305. Lord *Clonbrock.*—In answer to a question, you made use of an expression I would wish you to explain. You said twice you had not reported your opinion as to the multiplicity of schools, but if you had that it would have been cut out of the report?—Such have been done; important official reports have been mutilated and the mutilated portions called for and printed by the House of Commons as Parliamentary Returns.

10306. Is it your opinion if the Inspectors made any reports that might be hostile to the opinion of the Board, that such parts would be suppressed, and not given for the information of the public?—Yes, and I can conceive cases in which such suppression would be justifiable. I hold that if a person is hostile to the system on principle, he ought to withdraw from the service; and it is no business of the Board to circulate reports, if hostile to themselves, so far as principle is concerned. It is quite another thing, however, if the report is merely on common topics, such as the general working of the system, the operation of the rules, the feelings of local parties, results, the state of houses, the inefficiency of teachers, and the success or failure of the whole scheme of instruction. I hold that it is a breach of all public faith to omit these. I distinguish between things which the public ought to know, and which the department ought to give, and the system itself, under which a man of honour ought not to remain if he thinks it wrong.

10307. Is it not your opinion that in the published reports the Commissioners let in what is pleasant, and keep out what is hostile to their opinions as a Board?—To a great extent it is so; a striking case of which I have cited.

10308. Is it the fact that the reports are habitually mutilated?—I did not say habitually; but I will mention a fact—an official fact—that came before Parliament. In the course of a remarkable speech delivered by Mr. Maguire, now member for Cork, but then member for Dungarvan, in 1858, he said the altered rules of the Board permit and promote interference with the religion of the children in the north of Ireland, and that when the officers of the Board so reported the fact of such interference, the Board struck out the passage from the report, and, in its mutilated form, laid it before Parliament, without any indication of such suppression. Baron Deasy, who was then Attorney-General, said that this was a most serious charge to make against a public body—an opinion that you, my lord, appear to concur in—and one, he said, that should be substantiated. Mr. Monsell then turned round, accepted the challenge, and put a notice before the House to produce the mutilated portion of Mr. Keenan's report, and it was produced.

10309. Mr. *Gibson.*—Mention all the cases that came to your knowledge, for I suppose you know them all. You have brought forward an instance, and stated that it is a practice?—I beg to appeal to the Commissioner who examined me if, when he said it was a habitual occurrence, I did not correct him. It was done in my own case several times.

10310. Mr. *Sullivan.*—You stated that the total number annually struck off the rolls would be 300,000, of which 75,000 would be those who had left the school, but whose names would continue to appear on rolls for thirteen weeks afterwards?—What I did say was that children who were absent part of the last quarter of the year, were transferred into the first quarter of the following year, say 1868, and all those children, unless they return, and are re-admitted as new pupils, never put in an attendance during 1868, and should be ignored from the return as wholly imaginary—as an official fiction.

10311. The total number struck off in the year is about 300,000?—About that.

10312. Of which 75,000 are to be put down to the account you have just now stated?—Yes, at least.

10313. That would leave 225,000?—Yes, the duplicates and triplicates in the migratory element.

10314. In 1865 the number on the rolls was 922,084, and the nominal return made by the Board of Education itself was 756,570. That is, there were 756,570 individual names upon the rolls, the difference being, therefore, 165,514. You say it was 225,000. The Board's own return makes it 165,574. Do you think that the nominal return that I have quoted from might be perfectly accurate, and that your estimate should be reduced to that, or do you think the actual number of names should be diminished?—My return, if it errs at all, is an understatement of the excess. There is no error at all in the returns on the part of patrons and teachers. By the nominal return, I presume, you mean the return got by the Board for the year 1865, in which they were unable to account for the surplus 164,514 pupils who never put in a day's attendance.

10315. That is the actual number of persons?—I doubt it. They could not identify them. It is impossible.

10316. Well, so far as the identification went it makes that number?—No one knows better than you that it would be impossible. Take the names Sullivan, Murphy, Kavanagh, MacCarthy, Byrne, or any other ordinary Irish name, and in its own locality identify the distinct individuals from a mere school return of names, and distinguish them. The whole statistical resources of the Government could not identify the persons from the names except by the parading of the children. It is absurd to think it could be done.

10317. Do you think the 165,000 does not include the actual number of duplicates?—I am certain it does not. You have in the report of 1865 the total number of 675,156 names on the roll for the last quarter. Apart from duplicating, a large number of these children did not attend at all that quarter, but had left the school in the previous quarter, the names being only retained on the roll until the completion of the prescribed thirteen weeks' absence. These amounted to at least 75,000, thus reducing the number that had made one day's attendance in three months, to about 600,000, which I would reduce by duplicates to less than 550,000 individual children. The net number of individual pupils cannot exceed 600,000, yet the Board have italicized the heading, "Total number of district pupils on the rolls in the year ending."

10318. Allowing 75,000 for the number that would be struck off in consequence of being carried over from one year to another, and the number allowed by the Board itself for duplicates, 160,000, the two would make about 240,000, which the Board admit should be the reduction. You would make about 300,000, so that the difference in round numbers between the two would be 60,000?—That is very little in so large a number. I adhere to what I have stated. I would rather that I were wrong. I would vastly prefer that the number of children attending school were larger, than that there was any diminution.

10319. Now, connected with this question of the number of pupils on the roll, may I ask has your attention been drawn to their condition as to reading and writing, and as to the knowledge generally of the population at the last Census, as compared with those of 1841 and 1857?—It has. I read this paper,

June 12, 1868.

James Wm. Kavanagh, esq.

"On the Rise, Prospect, and Present Position of Popular Education in Ireland," in which the question that you put is broadly discussed, before the British Association in the year 1857, wholly irrespective of the merits of this, that, or any other system. I there pointed out that the prospects of elementary education never looked worse than they did then, with children attending one day in three, and half of them learning the alphabet, or trying to put together words of one syllable. I was then in the service of the Board, and the Lord Lieutenant, some of the Commissioners, many of their chief officers, and men of the highest rank in the three kingdoms, were amongst my auditors. I fearlessly stated then what I now state, that nothing could be worse than the condition and prospects of Popular Education.

10320. Mr. *Gibson.*—Would you give me the page of your address. Is it printed?—It is page 26, and it is published at Hodges and Smith's. You will also find it in a Parliamentary Return (No. 254, 1859). I won't take up the time of the Commissioners with more than a sentence:—"I wish I could truthfully stop at this the most favourable point from which to view the education picture; but now comes the question, what is the nature and extent of the instruction given, and with what degree of success. One-half of these 560,000 pupils are classed by their own teachers as learning to spell and read words of one syllable only, in fact in the First Book or Primer. Why is this?" Then I go into the circumstances. The Lord Lieutenant, the head of the Board, was present at the reading of this paper; in fact he did me the honour to come specially to hear it, and said some kind words at the close of it. I refer to this Paper to show that I have been long thinking over this grave matter. I will now address myself to the more immediate question of Professor Sullivan. The only reliable account we have of the state of instruction, you cannot say education of the population generally, is by the Census to which you refer; and although not a very reliable account, it is the best we have. It would appear by the last Census that 39 per cent. of the people in 1861 were unable to read or write; in 1851, 47 per cent. were unable to read or write; and in 1841 as many as 53 per cent. were unable to read or write. One would suppose that this decrease of 14 per cent., in twenty years, was an important decrease in illiteracy; but it is not real, I am sorry to say. It is a statistical fallacy. You have removed out of the population by death and emigration vast masses, almost millions of those that could neither read nor write, by which relatively, but not positively, the number that can read and write is increased.

10321. Mr. *Sullivan.*—Will you show how that occurs?—That they were the people of the humblest and most ignorant classes. To show that my view is not peculiar, I beg to cite a passage from the Census Commissioners, where they rightly refer this decrease of the population as a large and important cause of the seeming decrease in illiteracy. They say—"There can be little doubt of their (meaning statistical analyses, just cited) establishing, that the fact that the greatest decrease in the community was from among the absolutely ignorant, that the diminution next in extent was from the number of those who read only, and that the most educated contributed least, though not a little, to Irish emigration. This will become even more apparent by reference to individual counties, for instance, to the county Cork, in which the number of those who can read and write has been increased between 1851 and 1861 by 5,247, while the number of those who can read only has been reduced by 11,820, and the absolutely ignorant by 98,771; a number, the greatness of which it is not possible to account for but by ascribing a very large portion of it to emigration." I have another and a very important reason to add, in proof of the fallacious returns as to reading and writing; one to which I would specially call the attention of the Commissioners. Up to about thirty years ago, the practice in Ireland and England, too, was that the children began to spell. There was what is called a class of spelling, and confined thereto for a considerable time before attempting to read. And I have here, before me, the early returns of the Inspectors, which will be found in the Appendix to the Lords' report on National Education, 1837, setting forth, in tabular form, the children were kept spelling a considerable time before they attempted to read.

10322. When was the change from that mode of classification made?—About the year 1841 the whole island became readers. When the children went to school they became readers.

10323. And what led to that change being made?—Instructions from the Inspectors, and lately, the same in a printed programme posted and enforced in every National school. For a long time there was an understood or traditional programme; but lately, and for many years back, there has been one with the following direction to teachers. "So soon as children have learned the alphabet, or even some few of its letters, they are to commence at once to read as well as spell;" so that when Tom, Billy, or Jack, a pupil in a National school, when asked by his mother, or by the Police Enumerator of the Census, what are you learning at school?—"*Reading*," classed in the Second Book. He adds, I am "*writing*," too. Thus, by a new and lower classification, they changed the whole face of the returns, swelling vastly the muster roll of those able to read and write. I beg to say that in England—I speak now from official documents—with regard to the classification the same thing was done.

10324. That affects the returns of the Census, but it does not affect the modern mode of estimating it in the Board's own returns when they are classified according to books?—Which is an intelligible classification. You have the book, and you can see what it is; but I would have you to distinguish between the teachers' classification, or what book the pupils are in, and a test, by actual examination, which is not so general as in England, as to the proficiency of the children. Numbers of these may have only begun a book; for instance, 45 per cent. are classed in the reports as in the First Book; the test of the children being to read, "Pat is on a fat ram," or something of that sort, being what is called in England "*a Pass.*"

10325. How long, on an average, do the children remain in the First Book? What is the duration of time?—There is an extremely interesting return made out by a gentleman who, I understand, has been before you, Mr. Fitzgerald, one of the Head Inspectors, from which I gather it would take 12 or 13 years between entrance into the First Book and attaining the Fourth Book. As you have the official document before you please allow me to refer to it. According to Mr. Fitzgerald's report Parsonstown district is a very excellent one, and above the average in efficiency. He required the teacher to note the date of the first admission of the child to the book, or to the class; he also required him to note the time of promotion from the class, and he extended this over all the five classes, and also over all the schools in the district, until he obtained the following results—he found that the child should put in 202 actual days attendance in the school, as indicated by the roll, to get from First to Second Book; 182 days to pass from Second to Sequel; 185 days to pass from Sequel to Third Book, and 246 days to pass from Third to Fourth Book; or to pass from the First Book to the Fourth or second highest, 785 days actual attendance. Now 785 days actual attendance indicates 2,252 days on the roll.

10326. How many days from the First to the Fourth Book altogether?—785 days actual attendance to reach the second highest book, and this is taken from the statistical returns of a whole district, one above the average of Ireland according to Mr. Fitzgerald's own statement, and I have no reason to doubt it. These 2,252 days of attendance represent 2,252 days on the roll, in the ratio of 100 days' presence for 287 on the roll, which is the average ratio for all Ireland for that very year.

10327. That is, you say the average attendance is about 100 days?—Pardon me, 785 days is the third term of a proportion; 100 days present is to 287 days on the roll; so is 785 days present to 2,252 days on

the roll, from the first entrance of the pupil in Primer to his entrance into Fourth Reading Book.

10328. How do you get that proportion?—I have deduced from the Reports the proportion for each of the last ten years. For 300 days on the roll the child would, in round numbers, be present only one hundred days, or one day in three. The average daily attendance being assumed to be 100, the total number on roll has fluctuated round 300, the extremes being 282 in some years, to 305 in others.

10329. You take it that the average attendance is 100 days in the year?—No, I wish it was. That would be quite an exaggeration.

10330. You said one in three?—Take 900,000 children on roll and divide it by three, and you will get the average daily attendance, 300,000, so that there would be three on the roll for one in attendance.

10331. Why do you say divide by three?—That would be about the proportion of children, three children on the roll to one child present. The two terms are convertible, by this pretty constant ratio.

10332. Bishop of *Meath*—Do you think that proportion of one in daily attendance to three on the roll will stand equally amongst all the classes of pupils, or does it apply only to the junior children? Where the children are advanced is there not an increased amount of attendance at schools?—It is an average deduced from the whole body of the school statistics, and applies to children of the whole of the district of all classes and grades in Ireland.

10333. Mr. *Sullivan*.—Suppose it took two years to get from the First to the Second Book, on your calculation it would take a longer time?—They are not my calculations. I merely put the important facts into form.

10334. Suppose it took two years from the First to the Second Book would it take a proportionate length of time to get to the higher books?—No; it will be different. The main difficulty is in the attendance. They are not the same. The attendance of the young children is irregular, owing to their youth, want of clothing, or the severity of the weather. When they grow older they get irregular in their attendance from employment—employment in industrial or useful pursuits, and the increased value of their labour.

10335. Then the result extends over all ages?—Over all ages. The average daily attendance at school at this moment is 49, while the number on the roll is 140, and, as a general rule, go into any school at any time, and you will find that there will be three pupils on the roll in a year for one present. Mr. Conwell, Inspector of the Trim district, puts it in another form. He ascertained the per-centage of promotions in each class in a year amongst the 7,371 children in his district, and deduces therefrom the period that must elapse until all the pupils in each class are advanced to the next higher. Thus, as only 18·8 per cent. of the children in the Primer were promoted into Second Book in the year, it would take five to six years (100 divided by 18·8) before all the children in the Primer are moved into Second Book, and so on in each of the other classes.

10336. What is the time from First to Second of all the children on the roll in the First Book in one year?—Of all the children on the roll in First Book in one year 18 per cent. are promoted; therefore it takes nearly six years before they can get out of the First Book. In the Second Book 27·9 per cent. are promoted, so that it takes somewhat less than four years to put them out of that, while in the Third Book, with 31 per cent. promotions, it takes three years to get a child, while in the Fourth Book, with 8·3 per cent. promotions, it would take twelve years to get a child from the Fourth to the Fifth. Stated for clearness and brevity, in tabular form, the average time spent in learning each book, with its kindred subjects, by each pupil in the Trim (Meath) District, one of the richest in Ireland, is as follows:—

	Years.
I. to II. Book,	5·3
II. to Sequel,	3·6
Sequel to III. Book,	1·3
III. to IV. Book,	3·2
IV. to V. Book,	12·0
I. to V. Book,	25·4

These two returns are from two different parts of Ireland, from two officers of different creed, one a Roman Catholic, the other a Protestant. Picture more lamentable cannot be given—fully justifying the statements in the paper which, when in the service of the Board, I read publicly before the Lord Lieutenant and the British Association in Dublin in 1857.

10337. What do you estimate to be the average school age?—Nine years and a half.

10338. I refer to the actual attendance of children in schools—to the average school period I should have said?—It is only for the numbers on roll for the last quarter of each year that we have the ages. I am able to tell you with very fair accuracy from the statistics before us. If you divide in any one year the number of children on the roll by the number struck off in the year, you will get the school period. Of course they will all be struck off in that time. By this simple formula we find the time is rather under three years. I will give you the time for several years back, commencing with 1861. The average period during which a child's name was on the roll without being struck off, was two years, five months, and twelve days. The average for 1862 was two years, five months, and twenty-six days. The average for 1863 was two years, seven months, and seventeen days. The average for 1864 was two years, eight months, and twenty-seven days, and the average for 1865 was two years, nine months, and seven days, which practically means that from the time a child's name was entered on the roll until the child's name was struck off, for the first time, is under three years.

10339. What do you think is the average number of days the children attend in each year?—About sixty-four days in the year, or little over a day a week.

10340. Is it so low?—I should say it is not over that. Several of the Inspectors state it in terms. Mr. Conwell, commenting on this melancholy deduction of his, says—"What are you to expect from children who don't put in one day a week at school?" This is in the rich county Meath.*

* The following note was subsequently furnished by the witness:—

The Return referred to was obtained by the Board from all their schools in 1865, from which it appears that 165,514, or 18 per cent. of the 922,084 on rolls, never made *even one attendance that year*. The attendance of the 756,570 pupils—a large number of whom must be names duplicated, &c, by being on the rolls of two or more schools that year, the correction of which would reduce the number of *distinct individual* children, but increase the number of their attendances—was as follows:—

756,570 pupils. No. of days present.	Per cent.
Less than 40,	40·7
„ 50,	59·2
„ 60,	53·1
„ 70,	47·6
„ 80,	42·7
„ 90,	37·9
„ 100,	33·5
„ 110,	29·3
„ 120,	25·3
„ 130,	21·6

No of days present.	Per cent.
Less than 140,	18·1
„ 150,	15·0
„ 160,	12·1
„ 170,	9·5
„ 180,	7·2
„ 190,	5·1
„ 200,	3·3
„ 210,	1·9
„ 220, or more,	1·0
Average, 64	

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10341. Would you be surprised to find that the attendance was as much as ninety days?—I would be most agreeably disappointed at it. No one would rejoice more at it than I would. But I know that it is not, and even if it were ninety days and distributed over three years, you could not expect much from it. We have the classification of the children in the Board's reports; upwards of 43 per cent. of them are in words of one syllable; 75 per cent. are in the First and Second Books; and a considerable number of those in the latter could not read the Lord's Prayer, if they saw it for the first time.

10342. If you take the average attendance, for each pupil, as ninety days in each year, that would make the total?—Two hundred and sixteen I made it in the paper I read before the British Association; but, taking the annual average attendances at 64, and three instead of 2·78 years as the period spent on roll, it gives 193 as the average number of days spent in school by each pupil from entrance until struck off the roll; whilst 202 days would be required, by the return just cited, to put him through the primer.

10343. How far does that agree with the actual condition of the country as shown by the classification according to books?—It coincides with it in a remarkable manner. An attempt was made to do here what has been done in England, namely, that age and standard are convertible. To a great extent they have succeeded in that in England. But in Ireland it was alleged that seven years and under represent First Book, eight and nine years represent Second Book, ten and eleven years Sequel, twelve and thirteen years Third Book, and fourteen years and above mean Fourth and Fifth Books. But when we come to compare these with the actual returns, we find that 43 per cent. of the children are classed in First Book, while 46·44 per cent. are under nine years of age; that is, somewhat under nine years, and down to six, five, four, or three years. These ages would stand for the First Book. The Second Book is represented by the ages nine, ten, and eleven years; there are 31 per cent. in Second Book, and 31 per cent. are of nine, ten, and eleven years of age. There are more than 16 per cent. in Third Book, while 18 per cent. are of the ages twelve, thirteen, fourteen, and under fifteen years. Fourth and Fifth Books are represented by fifteen years and above; 8 per cent. is the classification in these books, and nearly 6 per cent. of the children are fifteen years of age and above; all these comparisons go, conclusively, to prove what has been stated with regard to low attendance.

10344. Where do you consider that reading, properly so called, begins?—Well, by reading I mean not merely to designate a word or recognise it as you would a letter, but with ease, and intelligence equal to its subject matter, to read an easy narrative. I don't call any effort in the First Book reading, in the sense that a child who leaves school with that knowledge only may be set down as "able to read."

10345. Would children who left school with that amount of knowledge retain it?—They would soon forget it. It would be disused and forgotten in the world before two years would elapse.

10346. At what stage, from the First to the Fifth Book, would a child leaving, in your opinion, carry away with him some knowledge of reading?—Decidedly not until the child is in Third Book. It is not merely the mechanical reading or the recognition of the word—to read with what you call facility. In recognising the word, to look under the symbol—and thoroughly understand what it signifies. Intelligence must go with it to make it worthy the name of reading.

10347. Do you think a child just entering Third Book and leaving school, would retain any knowledge of the subject?—I would certainly say that if so it would be chiefly owing to two sources, religious manuals, what is called reading their prayer book, or bible, and the newspapers. Except for the use of these I think they would forget reading.

10348. Having no other means would they continue their knowledge of reading?—I would still class them as reading.

10349. What proportion do you think of the children on the roll in the different books are in that stage that they could read?—Not more than twenty per cent. Altogether there are only twenty-five per cent. classed in Third Book and above. It is rather too generous to take off only five per cent. and say twenty per cent. are able to read Third Book and higher.

10350. You know something, I presume, about trust deeds, and the mode in which the schools are vested?—I do.

10351. Explain the nature of the original system of trust deeds up to 1845, and state whether there was any change proposed in that year?—Not proposed but made. The text of Lord Stanley's letter intimates that all schools were to be vested in the new Board. The very moment the Board met they found that that could not be done. The country would not submit to it. Then they resorted to vesting in local trustees, generally three, who were named by the local parties, subject to the approval of the Board. This practice went on till the year 1845. During this period a considerable number of schools were built, especially in Munster and Connaught. That is, built there in undue proportion. The Board represented to the Government that legal difficulties existed in the way of the trust deeds. For instance, that some of the trustees lived out of the country, and did not act. Some died; that often the title was not rightly inquired into—that they did not get intimation from the Inspectors so as to have new trustees appointed, and that the houses were not repaired. Everything, however, would go right, if they were incorporated. And the Board assigned as a further reason for incorporation that they would get bequests. The Government was induced, upon these representations, to recommend the grant of a Royal Charter, dated 26th August, 1845, and enrolled 1st September, 1845.

10352. In what year was the Board incorporated?—In 1845, as just stated. When the charter was granted, the Roman Catholic body, as soon as the Board issued their new form of lease, instantly refused to accept building grants on the terms proposed, namely, to vest the new schoolhouses in the Board, in its corporate capacity, and also refused to assign the trusts in any of the vested schools already built to the new corporation. I should tell you, in connexion with this, that so far back as 1841 a rescript came from the Court of Rome telling the Roman Catholic bishops and clergy to be careful to keep parochial property, including that of schools, in their own hands, and not to allow the local possession into the hands of Government. It did not mend their temper to find that instead of allowing the local trusteeship to go on, as before, they became a monopolising corporation. They said that henceforth they would hold the property for them, and not only that, but they would be very happy to take an assignment of all the schools, in consideration for which they would repair the houses. Although up to that time they could not see their way to repairing the vested houses at all.

10353. What was the essential difference between the form of Trust Deed before the incorporation and the form after the incorporation—the essential point of difference?—With regard to *persons*, the trust was in three local parties in the one case, and in the corporation in the other. Under the latter arrangement, the local parties were to subscribe their money to build the school, and then give the whole legal control of the property to the Government.

10354. Did anyone object to the original principle of vesting in trustees?—The Roman Catholics did not, but the Protestants, Episcopalians and Presbyterians—did most strongly object as religious bodies—taking them as a whole.

10355. There was a conscience clause in the trust deed. Did they object to it?—They did.

10356. What was the nature of that clause?—Obliging the patron of the school to afford an opportunity in the school-room for the giving of religious instruction to the minority.

10357. It was obligatory at that time to allow every religious body to have religious instruction given in the schools?—Yes, in both vested and non-vested

schools, but there was this difference: one was a permanent and legal obligation, binding them irrevocably to their trust—that is, making the conscience clause a permanent feature in it; but they got rid of the conscience clause in the cases of the non-vested schools.

10358. Did the Church Education Society object?—Strongly. In 1845 they presented a memorial to Sir Robert Peel, signed, amongst others, by eleven peers. In point of influence it was one of the most influential memorials or addresses ever put before any minister—protesting against the principle of excluding the children and the principle involved in the trust deed.

10359. What was the substance of the memorial?—The sustance of it was that they could not allow themselves to be made agents in diffusing the Roman Catholic system amongst the Roman Catholic people, and that they could not turn the children out at the time of reading the Bible. The memorial was signed by eleven peers, the prelates, headed by the Lord Primate, 1,700 clergymen, 1,632 influential landlords, and 60,000 other persons. This memorial, sent to Sir Robert Peel by the Lord Primate, claimed aid for the Church Education Society. In stating their objections to the National system they pointed out that, when they regard the parent as himself in bondage to the usurped authority of the Church of Rome, and as not exercising his own free will, but obedient as a passive agent in binding the same yoke upon his children, the duty of refusing to co-operate was clear. The clergy (meaning the Established Church clergy) may be able to do but little towards delivering their Roman Catholic countrymen from such bondage, but they can at least keep themselves free from the guilt of becoming instruments in rivetting its chains upon them, and this accordingly they resolved to do.

10360. In what year did the Presbyterians object to the original mode of vesting schools?—They never had any vested schools, I may say, at all—sixty-seven now in all Ireland.

10361. Did they not object to the plan?—They objected, as a religious body, to the vesting on the simple ground that the Roman Catholic priest might follow the children, and as they called them on the fifty-two popish holidays turn out the Presbyterian children, and teach that they were heretics. *June* 12, 1868. James Wm. Kavanagh esq.

10362. Rev. Dr. *Wilson.*—Where is this objection recorded?—In evidence before several Parliamentary Committees.

10363. Did the Presbyterian body ever give evidence before Parliamentary Commissioners?—Persons representing them did.

10364. Are you aware the Presbyterian body never had any representative before any Parliamentary Commission?—It is extremely likely they did not sit and elect persons formally to speak on their behalf. I don't think you will say that Dr. Cooke is now, or was at any time, an unfit representative of the Presbyterian body; and so with many other witnesses.

10365. Are you aware he was not regarded as the representative of the Presbyterian body?—That may be.

10366. Are you aware that testimony was not regarded as their testimony?—That may be.

10367. What ground have you for saying the Presbyterian body ever gave such a pronouncement?—Dr. Kelly, late Judge of the Court of Admiralty, Secretary to the National Board, gave evidence of it in 1837.

10368. Do you state that Dr. Kelly is a member of the Presbyterian body?—He stated that that was one of their objections in the correspondence.

10369. In what year?—1837.

10370. Did the Presbyterian body, as such, ever come into communication with the Commissioners on the subject?—No religious body as such has ever come into communication with the Commissioners.

10371. I wish to have placed in the hands of this witness a memorandum of 1840, ordered by this Commission, from the Education Commissioners?—The probability is that I can furnish the information to which you refer.

[Adjourned.]

TWENTY-SIXTH DAY.—DUBLIN, TUESDAY, JULY 7, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.

JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

HENRY ROBINSON, Esq., sworn and examined. *July* 7, 1868. Henry Robinson, esq

10372. The *Chairman.*—How long have you acted as one of the Inspectors of poor law unions?—For more than twenty years.

10373. What is your present district?—My present district consists of seventeen unions situated in the counties of Dublin, Wicklow, Kildare, Carlow, King's County, Queen's County, Westmeath, and Kilkenny.

10374. How long have you been in that district?—I have had some of the unions for about seven or eight years, and the rest for a shorter time—nearly all for two years, and the Dublin unions I have had for between six and seven years.

10375. Are there workhouse schools in the seventeen unions?—There are schools in the seventeen workhouses, but there is generally more than one school in each.

10376. Are the boys and girls' schools separate?—The boys and girls are separate in the majority of instances. There are some few smaller unions in which the boys and girls receive instruction together during the hours of literary instruction.

10377. What number of children are there at the present time in the schools?—At the date of my last inspection the largest school was in the South Dublin Union, in which there were 550 children on the rolls and 483 in daily attendance. The Donaghmore Workhouse in Queen's County is the union in which there is the smallest school. At the time of my last inspection there were twenty-two children on the rolls there and sixteen in daily attendance. In that union all the children are instructed by the same teacher during the hours of secular instruction. There is not a schoolmaster and schoolmistress.

10378. Does the inspection of the schools form a part of the ordinary business of every Poor Law Inspector, or is it a special branch of duty confided only to a number of them?—It forms part of the duty of every Poor Law Inspector. They inspect the schools every six months, and make their report to the Poor Law Commissioners.

10379. How many of the schools in your seventeen unions are under the National Board?—Thirteen.

10380. Do the Inspectors of the National Board inspect each of those thirteen schools each year?—Yes.

10381. Are you present on those occasions?—Not as a general rule, but I have accidentally been present on two or three occasions for a short time.

10382. In what way are the reports of the Inspectors of the National Board brought under your notice?—The Secretaries of the National Board report to the

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Boards of Guardians the result of the inspection of their own Inspectors.

10383. How do you become acquainted with the contents of the reports?—They are recorded in the minutes of the Boards of Guardians, and those minutes are forwarded to the Poor Law Commissioners every week, and they are seen by the Poor Law Inspectors.

10384. Do you consider it a part of your duty to make yourself acquainted with the contents of the reports of the Inspectors of the National Board?—It is my duty to satisfy myself that the schools are well conducted, and in good order. That I do by personal examination, and I also look at the reports of the Inspectors of the National Board.

10385. Do those reports contain suggestions as to the improvement of the schools?—Occasionally they do.

10386. What amount of weight do the guardians attach to the reports of the National Board Inspectors?—If the report is unfavourable as to the state of the school they generally take notice of it by communicating with the teacher.

10387. Are the teachers in those thirteen schools classified as teachers under the National Board?—I believe they all are. The majority are certainly.

10388. How are the salaries of the workhouse schoolmasters fixed?—They are named in the first instance by the Boards of Guardians, and every salary must be sanctioned by the Poor Law Commissioners.

10389. Are the salaries sufficient?—In the majority of cases I think they are. I can tell the salary in each union in my district. The highest amount paid to any schoolmaster in my district is £50, and the lowest £20. The average is £31, exclusive of rations and apartments. They are found in everything. The highest amount of salary paid to a schoolmistress in my district is £35, and the lowest £15, the average being £22, with rations and apartments.

10390. Have the Poor Law Commissioners power to increase the salaries above the amount named by the guardians if they please?—The Poor Law Commissioners have power to regulate the salaries. I do not know of any instance in which they have, by order, fixed it.

10391. Are the North and South Dublin Unions in your district?—Yes.

10392. Have you any other district schools?—The North and South Dublin Union schools are not formed into what is termed in the Act of Parliament "District Schools." They are separate schools. We understand by "District Schools" two or more unions combined in one.

10393. Are there any unions that have combined for school purposes in your district?—Not at present, my lord.

10394. Has the number of the children varied much in your unions within the last three years?—Not very much. Very little indeed.

10395. Have the Poor Law Commissioners any power to insist on the maintenance of an adequate number of assistants or monitors in the workhouse schools?—The Poor Law Commissioners' general orders are that the guardians must appoint a schoolmaster and schoolmistress with such other assistants as may be deemed necessary, subject to their approval.

10396. Do you consider that in your district there are a sufficient number of monitors or assistants in the different schools?—I do at present; it would be my duty to report if I did not consider so, and I have done so in some instances, and assistants have been appointed.

10397. As the consequence of your reports have the defects been remedied?—Yes.

10398. Have the Poor Law Commissioners had much difficulty with the guardians in obtaining any necessary increase in the teaching staff?—Not very much difficulty; I know of one instance of late in which they had some difficulty in inducing the Board to appoint another teacher, but it has been done now.

10399. What are the arrangements with regard to religious instruction in workhouse schools?—The arrangements vary. The principle is that every child is to be brought up in the religion in which it is registered, and care is taken that that is done; in some of the schools there are teachers of different religious denominations, and in those cases the teachers take charge of the religious instruction of the children of their own denomination. In cases where there are not teachers of different denominations, the children who are of a different religious creed from that of the teacher only receive secular or literary instruction from the teacher. In the South Dublin Workhouse the Protestant and Roman Catholic schools are entirely distinct; there the Protestant teachers have charge both of the secular and religious instruction. In the North Dublin schools, one of the assistants in each school is a Protestant; the children receive secular instruction together, and the assistant in each school takes charge of the religious education. The arrangements vary according to the circumstances of each union.

10400. In the country unions what is the system?—In some unions the Board of Guardians arrange that one teacher shall be of one denomination and another of another denomination; in that way suppose the schoolmaster is a Protestant and the schoolmistress a Roman Catholic, the schoolmaster would instruct all the boys during secular instruction, and the schoolmistress the girls, and the different denominations would be separated during the hours of religious instruction.

10401. In those schools that are not under the National Board, what system do you adopt as to the hour for religious instruction?—The hours vary; the rule is that three hours shall be set apart during the day for literary and religious instruction. The guardians arrange what hour is most convenient.

10402. Is there a Protestant chaplain and a Roman Catholic chaplain in each of the workhouses under your inspection?—Yes.

10403. Do they attend at stated times to give religious instruction?—They are bound by the Poor Law Commissioners' regulations to examine the children once in each month, and to make a report in the Chaplains' Book.

10404. Does that book come before you on your visits?—Yes.

10405. Are the visits of the chaplains carried out regularly?—I believe the chaplains all examine the children frequently. In some cases I have had to remark that the reports of the chaplains were not made with sufficient regularity.

10406. What proportion of the children get into the higher classes?—The 3rd and 4th classes are generally the highest, and there is only a very small proportion in those classes, in consequence of the great youth of the majority of the children.

10407. Do you find that any of the children leave the workhouses without being able to read and write?—None who have been a sufficient time in the school to enable them to learn.

10408. Do you find that they retain that power if they come back again as adults?—We have very little opportunity of ascertaining when they come back again as adults, as the great proportion of them remain outside in employment.

10409. Have you any official communication with the Inspectors of the National Board with respect to the schools that you both inspect?—No.

10410. Do you find that the Guardians attach any weight to the inspection reports of the National Board Inspectors?—I have stated that they do.

10411. Do you know of any cases in which jealousy has arisen in consequence of the recommendations from those officers belonging to another department?—No, I am not aware of any.

10412. Do you think it would be desirable that some official communication should take place between the Poor Law Inspectors and the Inspectors of the National Board, so that the two Inspectors might work together, and harmonize with one another?—No, I don't think that is the least necessary. The Poor Law Inspectors make their reports solely on their own responsibility.

10413. With whom does the dismissal of a workhouse schoolmaster lie?—The Board of Guardians have the power in the first instance of suspending the schoolmaster or schoolmistress, if they think fit. The Poor

Law Commissioners have the power of removing any schoolmaster or schoolmistress of their own accord, with or without the consent of the Board of Guardians.

10414. Have any such dismissals by the Poor Law Commissioners taken place in your district within the last three years?—I am not able to say as regards the last three years; but they have frequently taken place in consequence of inefficiency. Great care is taken in the appointment of a teacher that an incompetent person is not appointed. If an inexperienced person is elected, he is always seen by the Inspector of the district, who examines him, and ascertains whether or not he is competent to take charge of the schools; and, therefore, competent teachers are appointed to the schools. If a school is not efficiently carried on, and the Poor Law Inspector reports on it, the Commissioners generally send a warning to the teacher that if the school is not improved on the next visit of the Inspector he will be removed. That warning is generally effectual; but if it is not, the teacher is removed.

10415. In what manner do you examine a schoolmaster?—I examine him in writing from dictation, arithmetic, and geography, to ascertain if he is fully competent to teach what the children have to learn in the school.

10416. Do you examine him also as to the practical manner in which he conducts his school?—I examine the children, and ascertain whether their progress has been satisfactory.

10417. What number of workhouse schools are there in Ireland?—There are 163 unions, and there are schools in each union, I believe.

10418. Supposing the inspection of the workhouse schools were made a separate department, would that afford full employment to one Inspector?—I think one Inspector could hardly examine all the schools in every six months, as they are examined at present.

10419. During the time you have been a Poor Law Inspector have you noticed any improvement in the literary qualification of the children on their coming into the workhouse?—They generally come in grossly ignorant of everything. It very rarely occurs that a child comes into a workhouse who has been before that in any school outside.

10420. Do many children come into the workhouse who are above ten years of age?—Yes, a good number. The majority are under that age, I think.

10421. Generally speaking have these children of ten years of age not been at a school before?—They are generally very ignorant, and have not been in any school.

10422. When children come in at the age of ten and above, does it generally happen that they do so on account of the father's death, or some other family casualty?—From circumstances of that sort or from the illness of the parent who will come into the workhouse and bring his child with him.

10423. Would your statement that the children coming into the workhouse have seldom been at any school beforehand apply as much to Dublin as to the country districts?—It applies everywhere so far as I have noticed.

10424. Have you had any official experience in any of the Irish-speaking districts?—I have been in districts in the West of Ireland, and in the South and North. I have been in every province in Ireland.

10425. Can you speak as to the increase of the knowledge of English among the Irish-speaking population?—I cannot give any information on that point.

10426. When examining schools in the Irish-speaking districts have you often met children who speak English with difficulty?—Very rarely. In fact, I don't remember any instance.

10427. In cases where masters have been dismissed by the Poor Law Board of their own authority, does it often happen that undue delay takes place with the Boards of Guardians in appointing new teachers?—No. I have not known of any such case.

10428. In some of the workhouse schools the difference between the number of children on the rolls and the average attendance appears large. Is that a point to which you pay much attention on inspection?—I find that where teachers have been employed outside under the National Board they sometimes carry into the workhouse the system carried on outside—that is of not striking a child off the roll until he has been three months out of the school. I consider that an error in reference to workhouse schools, and that the rule is only intended to apply to schools outside of the workhouse where the children attend only occasionally when their parents wish it. I endeavour to have the roll confined to children who are really in the workhouse. That accounts in many cases for the disparity to which your lordship refers.

10429. Do you consider that the attendance of the children in the workhouse schools is enforced with sufficient regularity?—Yes.

10430. Are there any of the schools under your inspection in which trades are taught except in the two Dublin unions?—They are taught in nearly all; where there are children of an age to learn trades or to receive instruction on the land, that instruction is always given. I have no union in my district in which the children are not employed either on the land or at trades.

10431. Take the case of the Donaghmore School, where there are only twenty-two children. What provision is there for teaching trades in that workhouse?—There is a schoolmistress there who gives secular instruction to the children. After the school-hours the boys are in charge of the workhouse master; and, on my last visit, I found eight of the boys—being in fact all the boys of an age to do anything—employed on the farm. There is land attached to each workhouse sufficient for the purpose of giving the boys an agricultural instruction.

10432. What is the population of Donaghmore Union?—It was 9,504 in 1861.

10433. What is the total number of inmates in the workhouse?—At the time of my last visit there were about eighty-four persons.

10434. Are the numbers in the workhouse, either of adults or children, exceptionally small in proportion to the population?—Yes. It is a very small union.

10435. What are the circumstances of the union?—The union was one of the new or additional unions formed during the time of famine. A part was taken from each of three neighbouring unions to form it.

10436. In what county is it?—Queen's county.

10437. How many of the workhouses are there in which the number of children on the rolls of the schools exceed 100?—I think nine.

10438. Are the schools in which the attendance exceeds 100, competently taught and managed?—Yes. It would be my duty to report if they were not, and steps would be taken to remove the teachers. I may mention that there are one or two schools of which within the last two years I have reported unfavourably, and in those cases the teachers were warned that if their schools were not in a more satisfactory state on my next visit they would be removed.

10439. Do the members of the Board of Guardians take much part in the management of the schools?—In some unions they take considerable interest in the management of the schools, and in others not quite so much.

10440. Do you find in those cases where the guardians take much interest in the management of the schools, that the schools are more efficient?—I think it makes the teacher have more interest, and it is certainly a great advantage to the school.

10441. Have you had many cases in which you had to adjust religious difficulties that had arisen in the schools?—Not difficulties that had arisen in the schools. Cases often arise as to the religious registry of paupers, and of children, and communications are made direct to the Poor Law Commissioners from the Board of Guardians.

10442. Do you refer in your last answer to cases in which questions have arisen as to what was the religion of a deceased parent?—Yes, and as to what religion a child ought to be educated in.

10443. Is there any law on that subject?—Yes; the 49th section of the "Poor Relief Act" provides—

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"That no order of the Commissioners nor any bye-law shall oblige any inmate of any workhouse to attend or be present at any religious service which may be celebrated in a mode contrary to the religious principles of such inmate; nor shall authorize the education of any child in such workhouse in any religious creed other than that professed by the parents or surviving parent of such child, and to which such parents or parent shall object, or in the case of an orphan, to which the guardian or guardians, godfather or godmother, of such orphan shall object."

There is a further provision in an Act passed in the year 1862. It is the 25th and 26th Victoria, chap. 83, the 11th section of which provides—

"Whereas by the Act of the second year of the reign of Her Majesty, intituled 'An Act for the more effectual Relief of the Destitute Poor in Ireland,' it is provided that no order of the Commissioners, nor any bye-law, shall authorize the education of any child in a workhouse in any religious creed other than that professed by the parents or parent of the child, and to which such parents or parent shall object, and in the case of an orphan to which the guardian or guardians, godfather or godmother, shall object; but no such provision is made for the case of a child not being an orphan, the religion of whose parents or parent is unknown. Be it enacted, that in every such last-mentioned case the guardian or guardians, godfather or godmother, of the child, shall have the like power to object as the parents or parent of a child would have if living, or as the guardian or guardians, godfather or godmother, would have in the case of an orphan."

10444. Do I understand you to say that the educational staff in workhouses is sufficient?—In my district it is.

10445. In the South Dublin Union what is the number of children in the Protestant school?—At the time of my last inspection there were eighteen boys in the boys' Protestant school, and twenty-eight children in the girls' Protestant school. In the girls' school, girls over seven, and children of both sexes under seven, were placed.

10446. What is the teaching staff in these two schools?—There is one schoolmaster and one schoolmistress for the two schools I have named.

10447. What is the teaching staff in the Roman Catholic schools?—In one of the Roman Catholic schools there were eighty-three boys on the roll and eighty in daily attendance. In the other there were 105 boys on the roll, and ninety-three in daily attendance. In one of the girls' schools there were fifty-two girls on the roll, and forty-eight in daily attendance, in another there were sixty-seven on the rolls, and sixty-one in daily attendance, and in the other there were seventy-seven on the rolls, and sixty-four in daily attendance.

10448. Are the two boys' schools, and the girls' schools in the same building?—They are within the same bounds, but not in the same building. There is also in that union an infant school which I did not mention, and in which there were ninety-seven children.

10449. For what reason have the Roman Catholic children been subdivided in that manner?—The Board of Guardians, in the year 1853, took their schools from under the National Board, and then they formed the schools as they are at present. That was long before I had charge of the Union.

10450. What was the reason for subdividing the Roman Catholic boys into two schools?—Because there are more children in the workhouse than can be accommodated in one school, and the Board of Guardians wish each teacher to have an independent charge of his or her own, in place of having one head and two assistants in each.

10451. Do you consider that the schools in that way, averaging sixty scholars in each, are more manageable than if there was one single school?—I think the numbers are so very large in the South Dublin Union that the present arrangement is good, and it works well. The schools are very well conducted and efficiently taught.

10452. Have the number of Protestants very much diminished of late years?—They have not altered much since I had charge of the union. The girls have rather decreased in number.

10453. When the attendance in the Protestant school is so small as you mention, do you consider it efficient?—They are very efficiently managed. I had to make an unfavourable report on one of them, but some reasons were given to account for it.

10454. Are the girls from the Dublin workhouses taken into service freely when old enough to leave?—They are taken very freely throughout the unions generally—perhaps not quite so young from the Dublin workhouses as from others.

10455. Do you find any prejudice existing in any part of the country against girls from the workhouses?—No; I do not know of it. I have known of it existing, but at present I do not think there is much prejudice against them, and certainly not in the country unions.

10456. Do the boys generally get places when they leave the workhouse?—They do. I have obtained some information respecting that point. I have ascertained from seven or eight of the largest unions in my district, including the two Dublin unions, the number of children educated in the workhouse schools, and taken out to trades or other employment during the three years ending the 25th of March last. I do not refer to children whose parents left the workhouse and took them with them, but to those who were hired out to service from the schools. I have ascertained also the number of those who had returned to the workhouse, and were there on the 1st of last month, and I find that of the number so hired out, 86 per cent were remaining out, and were probably in employment, only fourteen per cent. of those so hired out having returned and being in the workhouse on the 1st of June.

10457. Do you not give the total number of children in your seventeen workhouses?—Not the total number in the workhouses. The infants would be included in the total numbers.

10458. Rev. Dr. *Wilson.*—State the average age of those so hired out for the three years?—The return was intended to represent children educated in the schools, and who left under eighteen; but I suspect the majority of them were from twelve to fourteen years of age.

10459. Mr. *Sullivan.*—Does the return state how many were born in the workhouse?—It does not state that.

10460. Can you give us that table?—Certainly.

Unions.	Number of Young Persons under seventeen years of age, who having been educated in the Workhouse Schools, left the Workhouse and obtained employment as Servants, or at Trades, in the three years ended March 25, 1868.			Number of those who having so obtained employment in the three years named, returned to the Workhouse and were inmates on June 1, 1868.			Number of those who having so returned from employment, and being inmates on June 1, 1868, were unable to work from illness.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Dublin, North,	34	75	109	2	8	10	1	5	6
Dublin, South,	29	86	115	5	33	38	1	2	3
Mullingar,	34	32	66	2	5	7	–	3	3
Abbeyleix,	15	13	28	–	–	–	–	–	–
Carlow,	35	39	74	4	3	7	2	–	2
Celbridge,	12	11	23	2	3	5	–	–	–
Mountmellick,	40	34	74	2	2	4	2	2	4
Tullamore,	27	21	48	1	2	3	–	–	–
Total,	226	311	537	18	56	74	6	12	18

10461. Mr. *Waldron.*—Does it not include all?—There was some difficulty in obtaining the information, and I took the unions that I thought would afford information applicable to the whole district.

10462. Mr. *Sullivan.*—Does it include the two large Dublin unions?—Yes.

10463. Mr. *Waldron.*—How many were there in that?—There were eight.

10464. Mr. *Gibson.*—Of the 163 unions in Ireland how many have their schools in connexion with the National Board?—I cannot say the number, but I know the great majority have.

10465. Do the Poor Law Guardians stand in the same relation to the National Board as the patrons of any ordinary school?—Yes, I imagine so.

10466. Have the teachers of these Poor Law Union schools any other duties to discharge in the workhouse than the mere teaching of the children?—At present they have no duties to discharge beyond seeing the children clean and washed, and their wards kept in order. They have nothing to do with reference to the general management of the house. With reference to the former question as to whether the Poor Law Guardians stood in the position of patrons of the schools, I don't know whether I made myself clear. The National Board have no legal authority over the schools in the workhouses; and how far the National Board may have authority over the patrons of a school I am not able to say.

10467. The *Chairman.*—Do the workhouse schools under the National Board receive any pecuniary advantage from the National Board?—The books are given at half-price, and the teachers occasionally receive gratuities.

10468. But the salary is paid by the Guardians?—Yes, by the Guardians. At present it is by the Government.

10469. Mr. *Gibson.*—Do not the classified teachers in connexion with the Board, and appointed by the Guardians, receive their class salary as well?—No. They receive the pay fixed by the Board of Guardians and the Poor Law Commissioners, and occasionally they receive a gratuity.

10470. You stated that the South Dublin Union withdrew from its connexion with the National Board. May I ask what were the circumstances which led to that?—The circumstances were not connected with anything that occurred in the workhouse. I only know of it from having seen papers on the subject, and I imagine that it occurred from events that had occurred outside at the time, and had nothing to say to any communications between the National Board and the Board of Guardians with reference to the workhouse schools.

10471. In the South Dublin Union the schools are purely denominational?—They are.

10472. You mentioned that in all the unions in Ireland there is a farm attached to the workhouse?—In my district that is the case.

10473. And you stated that instruction was given to the lads in agriculture. Is there any special instruction given to them, or is the instruction they receive merely the labouring on the land?—In two or three unions there is a special officer appointed as an agriculturist. Each of the Dublin unions has an agriculturist whose duty it is to give the boys agricultural instruction.

10474. May I ask what the extent of the instruction is?—They are made to work as far as they are able, after school hours, on the land, and taught to use the implements so far as they are able.

10475. Is that instruction any more than would be necessary for mere farm labourers?—Yes, it would suit them for market gardeners, because the grounds are more like market gardens than like farms.

10476. Master *Brooke.*—You say the attendance of the children at the schools is compulsory?—Yes.

10477. How comes it there is so great a difference between the numbers on the rolls, and those in daily attendance. In the South Dublin Union the difference is so much as sixty-seven?—Many of those children may have been in hospital. A child remains on the roll when he goes to hospital, and a number of small children may come in with cutaneous diseases, and may remain in hospital while at the same time on the rolls of the school.

10478. Then these are the cases of sick children and those who have been left on the roll improperly after being removed from the workhouse?—That is not the case in the South Dublin Union, for they are not left on the roll after leaving the workhouse.

10479. Well, do you think there were so many as sixty-seven children in hospital?—I think that the great majority, and probably nearly all those were in hospital, suffering from trifling complaints.

10480. What are the four unions under your charge which are not in connexion with the National Board?—Abbeyleix, in Queen's county; Ballinglass, in county Wicklow; Carlow, and the South Dublin.

10481. The *Chairman.*—In those three country unions what training have the masters had, or where did they come from?—The master in Carlow Union was, I believe, classed under the National Board, but I am not quite certain. I cannot say from memory what training the others had.

10482. Master *Brooke.*—Do you generally concur in the conclusions contained in the reports of the Inspectors of the National Board that are forwarded to you from the Poor Law office?—Generally.

10483. Do you find them valuable documents?—I find them useful certainly.

10484. You said there was a very small proportion of the children in the third and fourth classes. Can you state with any exactness what the proportion is?—I can state from my notes of the last inspection as to any union you would name.

10485. Suppose you take the South Dublin Union, which you say is very well conducted?—The schools are arranged in the South Dublin Union so that the senior children of each sex should be in one school by themselves to facilitate giving industrial education, and it would be necessary to add together the numbers of each class in all the schools to give the information.

10486. It is not there as in the country schools, where the children are carried off to labour to relieve the parents or assist the pecuniary wants of the family?—The reason is this, that the children, as soon as they are able to learn the letters, are put into the school of the workhouse, and the great majority of them being under ten or twelve years, and ranging from two and a half to three, are not consequently of an age to be in the higher classes. Those that I have mentioned as being on the roll and attending at schools are children always varying from three years upwards.

10487. Why do they leave the workhouse when they come to ten years of age?—They do not go at ten, but at twelve or thirteen, when they can get employment outside. Many of them are taken out to service. It is entirely in consequence of the youth of the children in the schools that the majority are in the junior classes.

10488. Are there a number of illegitimate children in the schools?—A great number.

10489. How are they dealt with in regard to being taken out to labour?—They are taken out when over twelve years of age by farmers, or as farm servants.

10490. Is that done by the workhouse authorities?—The Board of Guardians may prevent a child, who is in the house without his parent, being sent out, if they think fit. They have the control the parent would have, if in the house; but they are allowed to go out to service from twelve to fourteen years of age, when the guardians are perfectly satisfied that the employer is a proper person with whom to place the child.

10491. Is that control exercised by the guardians?—I know it is.

10492.—Mr. *Waldron.*—Is it not the practice of Boards of Guardians to direct their relieving officers to inquire into the character of persons applying for children?—Yes, and to visit the children afterwards.

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10493. Master *Brooke.*—Is it an object with the guardians to detain the children in the workhouses before going out to employments, in order that they may complete their education?—If a child is twelve or fourteen years of age, and that a good place offers for that child, the Boards of Guardians usually allow the child out.

10494. Before they could read properly?—There are very few in the workhouses who have attained to twelve or fourteen years of age, and have been for any length of time in the workhouses, who cannot read fluently.

10495. But a child in the second class is not likely to be able to read?—I do not think any child would be in the second class at that age who had been sufficiently long in the workhouse school.

10496. But then you began by saying a very small proportion were in the third and fourth classes?—I say the children hired out between twelve and fourteen years of age would probably be in the third and fourth classes when hired out.

10497. But if there is a very small proportion in the third and fourth classes?—Perhaps I was wrong in saying a very small proportion. Small would be a better word.

10498. A small proportion know how to read fluently?—Oh no; I say all who are in the third and fourth classes can read fluently, and it is generally from those classes that the children are hired out; and the children, before they are hired out, if they have been sufficiently long in the workhouse to attain to that age, are in the third and fourth classes.

10499. Rev. Dr. *Wilson.*—Can you furnish the Commission with a statement as to the number of children under fifteen years of age in the workhouses of Ireland, specifying their religious denominations by provinces and counties?—The Poor Law Commissioners can.

10500. You can obtain such a return from them?—I can apply for it.

10501. You have stated that if the District Inspector is not satisfied with the teacher of the workhouse school he makes a statement of his opinion to the Board of Guardians?—Are you talking of an Inspector under the National Board?

10502. Yes?—The District Inspector under the National Board reports to his own Commissioners, the National Education Commissioners, his opinion of the school. That is communicated to the Board of Guardians. I was asked what action the Board of Guardians take upon such a report, and that was my observation, that the Board of Guardians would sometimes deal with the teacher.

10503. Do you find generally that the guardians are really interested in obtaining superior teachers for these schools?—They are, certainly, in the great majority of instances.

10504. When an inferior teacher is appointed or when it is reported to them that the teacher is not efficient—what would be the action of the Board of Guardians?—The Board of Guardians generally communicate the report to the teacher; it is quite competent for the Board of Guardians if they are not satisfied with the teacher to suspend that teacher.

10505. If there is not a sufficient teaching staff, I think you have said that the Board of Guardians must appoint such a staff. Do you find them generally willing to do so?—Generally.

10506. You have referred to some chaplains whose reports are not made with sufficient regularity?—I have.

10507. Does that apply to all classes of chaplains?—I have had to notice it in both cases.

10508. Do you think that the chaplains really give *bonâ fide* attention to the secular and religious instruction in the schools in connexion with the workhouses?—I think they do generally. It varies very much in different places; but they generally examine them once a month.

10509. How are the teachers appointed by the Boards of Guardians?—Boards of Guardians are obliged to advertise for every teacher appointed. When the appointment is made then by the Board of Guardians queries are sent down by the Poor Law Commissioners to the Board, and those queries have to be answered, respecting the teacher. They refer to many points, such as salary, age, and many others. There is a question as to what qualifications the teacher possesses for the office. If, as I said before, it appears from the answers to these queries, for the correctness of which answers the Clerk of the Union is responsible as well as the teacher—if it appears that the person has either been trained as a teacher or been employed before as a teacher, and produces good certificates of competency, and if there appears to be no other objection to it, the appointment is sanctioned. If there is no such evidence of competency, I always, in my district, examine the teacher myself.

10510. Is there a keen competition from time to time?—Yes; there are several candidates generally for every appointment.

10511. And I suppose the appointment is often made by the vote of the Board of Guardians?—Constantly.

10512. Do you find generally, in your opinion, that the best qualified candidate is the successful one?—I think in the majority of cases he is.

10513. Sometime since it was stated with regard to those schools that the teachers were not of a very excellent class;—of 206 teachers examined as to their literary acquirements and method of teaching only 30 had been trained at the Normal Establishment of the Board, 68 were well qualified, and all the others inferior in their attainments. Do you think such a state of things exists now?—No, I do not. I rather think that that statement was disputed at the time it was made.

10514. Are the schools generally fairly supplied with school requisites?—They are.

10515. Would this statement apply to your schools at present:—"In at least one-half of the schools there was an inadequate supply of furniture, books, and apparatus"?—Certainly not.

10516. With the exception of the case referred to is instruction given to the children of the different denominations together—I refer to their literary instruction?—Secular instruction is given together in every union except the South Dublin Union.

10517. And separate religious instruction?—And separate religious instruction.

10518. You have already stated the age at which children are found in these schools. Are there any so young as two and a half years on the roll?—Between two and a half and three. The rule is whenever they are fit to learn anything—able to learn their letters even.

10519. And what is the highest age at which they generally leave school?—Fifteen is the legal age, but in the Dublin unions I find that if children do not obtain service before arriving at that age they are generally allowed to remain in the school till they obtain situations. For instance, they may remain up to sixteen and still not be transferred.

10520. Would a youth be allowed to remain up to nineteen in school?—I have known them to remain up to sixteen or seventeen.

10521. And girls?—And girls. But I think that is exclusively confined to Dublin, for they obtain service earlier in the country, and there are very few such cases. In the few cases in which they have not obtained service they are allowed to have the benefit of education in the house.

10522. Mr. *Waldron.*—Those are children mostly born in the house, or admitted at a very early age?—They may or may not. If any of those children go out and come in after fifteen they are not allowed into the school, except in very exceptional cases.

10523. Rev. Dr. *Wilson.*—Do the Inspectors of the National schools visit these schools in the ordinary course as they do the ordinary National schools under the Board?—I believe so.

10524. Do you find that the Inspectors are generally satisfied with the attention paid by the Boards of

Guardians to the instruction given in the schools?—The Inspectors always report as to the state of the schools, and the qualifications of the teachers. In addition to the reports they make to the National Education Commissioners, they leave behind them observations as to the answering in each class, which are always open to the Board of Guardians to see, if they wish to do so, and which are open to me to see.

10525. From coming in contact with them, what is your experience of their opinion of the manner in which their suggestions are treated by the Boards of Guardians?—I have no means of knowing it except from their written reports.

10526. What, may I ask, is the nature and extent of your own examination of these schools?—I am bound to send in a tabular statement to the Poor Law Commissioners at each half-yearly report of the workhouses, which is the same time that I make the half-yearly report of the school, stating the number of children on the roll, the extreme ages of the children, the average number in attendance, the number of monitors—that is, assistants—appointed, the quantity of land available for cultivation, the quantity of land cultivated by the boys, the number of boys receiving agricultural instruction, the number of boys receiving instruction in trades, the number of girls receiving industrial training, specifying its nature, and the number of paid officers employed in the industrial education of the boys and girls. In addition to the tabular statement, I examine the senior classes of the school, and satisfy myself in that way whether the school is properly conducted or not.

10527. But you do not, I presume, systematically examine all the classes?—I usually examine the two or three senior classes, to satisfy myself. But the little children, three years old, I do not.

10528. What length of time would you think of spending in a school such as the one named with 550 children on the roll, examining them in literary attainments?—I give up between two and three days generally to each of the examinations of the schools in the South Dublin Union. I do not mean to say the whole of the day, but I generally give three days up to it, taking two or three hours each day.

10529. That is an examination in the literary department?—In the literary department.

10530. The *Chairman.*—Can you put in a form of the queries that you fill up in your return of workhouse schools?—I can put in a form of report which we make as to numbers on each half-yearly inspection of the school; and in addition to giving the information required in this report as to numbers, I have to report as to the general condition of the school, and the attainments of the children and their progress.

10531. The witness here handed in the following form:—

[B.] UNION.

SUPPLEMENTAL REPORT ON WORKHOUSE SCHOOLS.

Number of Children on the Roll of each School.			Extreme Ages of the Children in each School.						Average Total Number in Attendance during the week preceding the date of the Report.			Number of Monitors employed in each School.		
			Boys.		Girls.		Infants.							
Boys.	Girls.	Infants.	Age of oldest Boy.	Age of youngest Boy.	Age of oldest Girl.	Age of youngest Girl.	Age of oldest Child.	Age of youngest Child.	Boys.	Girls.	Infants.	Boys' School.	Girls' School.	Infants' School.

Nature and Extent of Industrial Employment and Instruction.

Quantity of Land available for Cultivation. A. R. P.	Quantity of Land wholly or partially Cultivated by Boys. A. R. P.	Number of Boys under 15 years of age receiving Agricultural instruction.	Number of Boys under 15 years of age receiving instruction in Trades; specifying the Trades, and the number of Boys receiving instruction in each.	Number of Girls under 15 years of age receiving Industrial Training, specifying its nature.	Number of Paid Officers and Master Tradesmen employed in superintending the Industrial employment or instruction.

Date,

10532. Rev. Mr. *Cowie.*—Do you think, Mr. Robinson, that the education of the pauper children is in a satisfactory condition in Ireland?—I think the literary education that they receive, in many instances, is more than they require for their position in life; but still it is an advantage to them to receive it.

10533. Do you consider the system of the National Board suitable for pauper children—that is, the gradation of books, and the whole of the system?—Yes; very suitable in reference to books and classification.

10534. You think it is?—I do.

10535. Can you suggest any improvement that you would like to see in your schools?—I can suggest no improvement in reference to the literary instruction of the children. The industrial instruction is constantly

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receiving our attention from the greater difficulty that there is of giving children—girls especially—an industrial education.

10536. Have you any remark to make about the religious instruction of the children?—No, I have not.

10537. Then under the three heads of secular, industrial, and religious instruction you think that the children are fairly provided for?—I do.

10538. Is there any way in which in a workhouse school a pecuniary advantage can be secured by a teacher who is zealous as compared with one who merely does his duty mechanically?—At present in the schools connected with the National Board the teachers do receive from the National Board some gratuities. I think that when judiciously carried out it is a great advantage. It stimulates them.

10539. Is it a sufficient stimulus?—I think it is a great stimulus. I find also that my own half-yearly reports on the condition of the schools are looked forward to with much interest by the teachers, and that they are gratified or otherwise if the report is favourable or otherwise.

10540. Are the salaries sufficient to retain the best teachers?—In the majority of cases the salaries are sufficient. It must be borne in mind that in addition to what I have named as the salaries paid in my district they receive rations, they receive apartments, their washing is done, they receive the services of the paupers of the house—in fact they have nothing to pay for but their own clothing.

10541. Do you consider that they are better off than teachers of National schools outside the workhouse?—I am not aware what salaries they receive outside the workhouse.

10542. Have the children free intercourse with the adult paupers?—No, certainly not. I should say their mothers are allowed to see them at reasonable times.

10543. Have you read Mr. Carleton Tuffnell's report on the morality of the young females leaving English workhouses?—I cannot bring it to my mind. I may have done so, but I do not remember it.

10544. Does your experience lead you to form any conclusion as to the moral character and steadiness of females leaving workhouses, as compared with the rest of the population?—I think that the state of the morality of those who are educated in the workhouse schools and brought up there is not different from that of persons outside; it is not bad.

10545. You have already mentioned some evidence that you have of the success of the efforts to bring up these poor children as useful citizens?—I have.

10546. Does that apply to lads or to girls?—It applies to both. I was examined on the same subject before a Committee of the House of Commons in the year 1861, and I have a note of the statement I made then, if the Commissioners would like to hear it. I was asked "Do your children generally remain in the situations to which they are sent, or do they return to the workhouse?" My answer was, "Only a very small proportion return. I have obtained from the workhouse masters in my district a return of the number of children hired from the workhouses during the last year, ending 25th March: 393 was the number hired out during the year; 71 returned, and are now in the workhouses; 45 returned, but again went out to situations; 277 never returned at all. In other words, 82 per cent. of those hired out of the workhouses are now out of the workhouses, earning their own maintenance, while of the remainder many are only waiting till they can obtain situations. At the end of the year 1854, the Commissioners obtained returns from different unions, showing the number of persons between the ages of 12 and 18 who were discharged from the workhouses in the six years previous; and during these six years in my 22 unions"—(I had 22 in my charge then)—"19,510 persons were so discharged. Last year, on the 31st of December, returns were called for, showing the number of those who had returned and were in the workhouse on that day, and the result was, that of the 19,510 young persons referred to, only 137 had returned to the same workhouses, and were inmates of them on the 31st of December last. Of those, 63 were admitted suffering from mental or bodily defect or sickness; 31 had returned from destitution arising from want of employment; and only 43 had returned whose destitution appeared to have resulted from their own misconduct; while of those 43, only 5 had been educated in the workhouse."

10547. That referred both to males and females?—Both to males and females.

10548. Do the Guardians or the Poor Law Commissioners encourage emigration, or give any facilities for it?—The Guardians have not of late years emigrated persons in masses. They assist to emigrate several persons whose relations are gone, and who wish to join them, or who have obtained partial aid themselves towards emigrating.

10549. Then we may consider that the majority of those children who left the workhouse after their education there, were employed still in the country?—I should say certainly; the great majority.

10550. Mr. *Waldron.*—Mr. Robinson, can you tell us, excluding the two Dublin Union Workhouses, what the average quantity of land attached to the workhouses in your district is?—The largest farm attached to any of them is in Shillelagh Union, where there are twenty-five statute acres. The smallest appears to be in Mountmellick, where there is less than two acres.

10551. Now, the children are taught agriculture in all these?—They are employed on the ground in nearly all.

10552. I suppose they are taught the Agricultural Class-book in the school?—In some cases they are. I think chiefly where there is an agriculturist appointed to instruct them.

10553. Then in those cases under whose charge are they when they are practically being taught agriculture on the land?—The schoolmasters, where there is one, and where there is no agriculturist; and if, as happens in a few unions, there is so small a school that there is no schoolmaster, and that the children are instructed by the schoolmistress, the workhouse master is responsible for the charge of the boys after school hours.

10554. Whilst they are on the land?—Whilst they are on the land.

10555. Then we are to understand that where there is an agriculturist the children are taught agriculture by the schoolmaster in the school, and taught the practice of it on the land by the agriculturist?—In some cases they receive agricultural instruction in the schoolroom.

10556 And where there is no agriculturist the schoolmaster teaches them in the school first and afterwards on the land?—He gives them literary instruction in the school.

10557. I am talking of agricultural instruction now?—I cannot answer that point as to whether they give them instruction from the agricultural book.

10558. But in your inspection does not it come under your notice whether they are taught in the Agricultural Class-book or not?—I ascertain whether the boys receive instruction on the land. I have not made it a point to ascertain whether they have received agricultural instruction in the schoolroom.

10559. I thought I understood you to say there were some cases?—There are some cases in which I happen to know they are, but I cannot say that I know it in all.

10560. Mr. *Sullivan.*—Is there a very considerable fluctuation in the numbers of boys and girls in the workhouses?—Not, taking one year with another. But there is a considerable fluctuation in some unions, especially the rural unions, between the summer and winter, where parents go out, and consequently take their children with them.

10561. Then do the same children come back again?—In many cases the same children come back again at the end of the summer. In some cases children who have been taken out for service come back, but that is not so frequent as when they go out with their parents.

10562. Then practically the children in the work-

house schools remain in them for a considerable time?—At a particular period of the year?

10563. I speak of the whole of the year—do they not generally remain for several years?—A certain class do—orphans and deserted children. But whether children remain in the house depends almost entirely on whether their parents go out. When a parent goes out he takes his child with him.

10564. Is there any means of ascertaining what is the relative proportion of those who are only casually in the workhouse and therefore only casually at school, and those who may be considered permanent pupils of the school?—There would be no difficulty in obtaining that from the teacher of each school.

10565. Because I see by a return of the Education Commissioners in their report for 1866, page 24, that the number on the rolls of the workhouse schools was 17,139, while the average daily attendance was 8,674. That was in 145 schools?—I think I stated before, that in some workhouse schools the teachers, following the practice outside, retain children's names upon the rolls for three months after they leave the workhouse, and that I consider that that is a mistake, and that I endeavoured to have that mistake remedied in all the unions that I had anything to do with.

10566. But still that is given for 145 schools—and the minimum number is over 12,000, according to the Poor Law Reports for the year 1865?—This return of the Education Commissioners states the number of "distinct pupils" on the rolls for the year ending 1866, and I imagine that includes every child admitted though discharged afterwards; it is not the average daily number on the roll.

10567. They give an average daily attendance of 8,674?—Yes; but this return includes all who were at the commencement of the year on the roll, and all admitted since though they may have been discharged.

10568. But still there is a great difference between the total number on the roll, and the number in average daily attendance?—There is a great difficulty, in my mind, in comparing the total number who have been at any time during the year in the school, and the daily average attendance. I have always compared the average daily number upon the rolls, with the average daily attendance.

10569. Is there not a great difference between them?—The average daily number upon the rolls would be very much less than the average distinct number of persons received into the school.

10570. According the Poor Law returns the maximum number of children under fifteen is over 16,000—in fact very nearly 17,000?—But that includes infants.

10571. Nearly 17,000 is the maximum; the minimum is over 12,000; that is during the whole year ending 16th February, 1867, the number of children under 15, including, of course, infants, did not fall below 12,000, and rose up to nearly 17,000, and that total number would only be represented by 8,674 school-going children?—Yes; 8,674 represented the attendance only in 145 schools.

10572. What would the difference between the maximum number of nearly 17,000 and the 8,674 consist of—that is, the difference between the daily average attendance and the maximum number of the children in the year?—This return, if I understand it, includes every child put upon the roll. In this report which I have just been given every person received into the school during the year, and the last column refers only to the average daily attendance; and therefore many of those children may have gone out in the autumn and come in again before Christmas.

10573. Still, allowing for a very large number doing that, is not the number of children in average daily attendance at school, compared with the maximum and minimum numbers of children in the year in the workhouse very small, the maximum being very near 17,000, and the minimum over 12,000?—The average daily attendance depends entirely on the number of children in the workhouse, because, as a general rule, it may be understood that every child from three or four years of age up to fifteen who is able to be at school, is at school; and they do attend school, and have to attend school, and therefore if you add the number who are sick to those who are in average daily attendance it will show the total number who are in the workhouse of an age to attend school.

10574. Then this return, giving the numbers in average daily attendance in 145 workhouse schools, shows that a very considerable number go out with their parents?—Certainly; and that fluctuation causes the difference between the total number and the average daily attendance.

10575. And can there be no means suggested for providing that those children shall go to school somewhere?—The Poor Law Commissioners have no control over them when they leave the workhouse.

10576. Mr. *Waldron.*—In fact, if a parent comes in for a day or two, the children, if old enough, are sent to school?—Certainly.

10577. And the moment the parent goes out the child goes with him?—The child goes with him, certainly—under fifteen.

10578. Mr. *Sullivan.*—Then, they receive no practical instruction at all?—Oh, yes; they receive instruction all the time they are in the workhouse if not in hospital.

10579. Yes, but the time of instruction must be very limited, when you find only 8,674 in average daily attendance out of very nearly 17,000 children on the rolls of the school?—It shows that the children in the schools fluctuate considerably.

10580. The *Chairman.*—Have you any knowledge one way or other whether those children attend schools or not during the time they are out of the workhouse?—No, I have no knowledge on that point.

10581. Mr. *Sullivan.*—Who superintends the children, in the dormitories, under fifteen?—That depends on circumstances. The schoolmaster and schoolmistress and matron of the workhouse see that the dormitories are properly cleaned; that the linen is sufficiently changed. In some cases, like the Dublin unions, they have special officers, called superintendents. In the South Dublin Union there is a special officer in charge of that department, who is an assistant to the matron.

10582. Does she sleep in the wards?—She sleeps in the school building; they are divided into a great number of wards.

10583. Is there any general superintendence whatever in the evening as to how they conduct themselves?—The schoolmaster and schoolmistress have always charge of the children out of school hours as well as in school hours.

10584. In the industrial classes do the children get any money premiums, or is any sum of money laid by for them?—There is no sum of money laid by to be given them when they go out, but the guardians are allowed to give them prizes if they wish to do so, and in some cases they do.

10585. But no money is laid by for them as a prize when they go out?—No.

10586. If a teacher in a workhouse school who happens to be in the second class under the National Board studies as he may now do and gets first class by examination, would that improve his position with the Board of Guardians—would they give him any increase of salary?—It occasionally happens that the Board of Guardians increases the salary of a teacher from efficiency and long service, that is one of the causes; but I do not think that the mere fact of a rise in class would induce them to do so; I have never known it to occur.

10587. Then there is no inducement to a teacher to improve his classification by further study under the present system?—No financial inducement.

10588. Mr. *Waldron.*—He receives gratuities?—He receives gratuities from the National Board if the school is connected with the National Board—or, if he were looking for another situation outside, it would be a decided advantage to him.

10589. The *Chairman.*—How many gratuities were given in your thirteen unions under the National Board last year?—I cannot answer that at present, my lord.

10590. Mr. *Sullivan.*—What effect has the Par-

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liamentary grant had upon the teachers' salaries?—This is the first year, I believe, of the Parliamentary grant; I do not think it has had any material effect yet. One or two additional teachers have been appointed in my district, but I think they would have been appointed even if that grant had not been given, because I reported that they were necessary.

10591. Is that grant in aid of the salaries or is it substantially the State taking upon itself the payment?—It is the actual amount of money paid, excluding the value of the rations—making the guardians still pay the value of the rations.

10592. But the entire salary would be paid by the State?—Paid by the State.

10593. Then in point of fact it is only the State undertaking to pay—it does not improve the position of the teacher?—The State reimburses the guardians what they pay.

10594. But the guardians have full power to raise the salary?—Subject to the Poor Law Commissioners' sanction.

10595. Then the matter, as at present, finally rests with the Poor Law Commissioners?—No; because the Board of Guardians may raise the salary, and the Commissioners may sanction that although they may not originate it.

10596. But, practically, if the Board of Guardians were to raise the salary the final decision as to the raising of that salary would rest with the Commissioners?—Certainly.

10597. The *Chairman.*—That would be the protection of the State?—That is the protection of the State—yes.

10598. Mr. *Waldron.*—And under this new arrangement the teacher would be entitled to superannuation I believe?—Not under the new arrangement; but they would be entitled to superannuation by the Board of Guardians to the extent of two-thirds of their salary.

10599. Mr. *Sullivan.*—Then, in the present condition of the law, would the Boards of Guardians be empowered to increase the salary by taking portion of the poor-rates for that purpose—would they be empowered in fact to give a larger salary than the Commissioners would reimburse them for?—They would not be empowered to give a larger salary than the Poor Law Commissioners would sanction; but I do not know whether, if the salary were raised and they went on increasing it, the Parliamentary grant would cover it all. I cannot answer that. We have been only dealing with the new system for the first year.

10600. Rev. Mr. *Cowie.*—Is a special grant made by Parliament for the education of pauper children?—The whole of the salaries are paid now, since about a year or a year and a half ago.

10061. By a separate vote?—A separate vote.

10602. Not by the vote covering the expenditure of the National Board?—A separate vote; and it embraces also a portion of the medical expenditure in Ireland.

10603. Mr. *Waldron.*—It is assimilating the law to what it is in England?—Yes.

10604. Mr. *Sullivan.*—Referring to the question as to whether the Board of Guardians would be allowed to increase the salary to a larger sum than the Poor Law Board would be disposed to reimburse them; of course if they were to give more money it would be disallowed in the audit office of the Commissioners?—That is a point upon which I am not able to give accurate information, for this reason, that we have only had the grant for about a year, and I am not in a position to say whether that grant alters every year in proportion to the actual expenditure, or whether what was voted the first year will go on—whether the estimate of the grant which was voted will be carried on at the same amount, or rise and fall with the salaries. That is a point that depends entirely upon the Parliamentary grant.

10605. Is there not a considerable practical difficulty in ascertaining the ages of children when they approach fourteen or fifteen?—There is considerable difficulty sometimes.

10606. It is an advantage to them to make their age appear higher than it really is?—Do you mean with reference to their rations?

10607. With reference to the power of going out—have they not the power of going out of the workhouse after fifteen without the consent of their parents?—Yes, they have; but cases have not come under my notice of children saying that they were up to that age for the purpose of getting out—at least very few instances. I may have known one or two, but it very seldom operates as an inducement.

10608. In the unions which you visit are there many blind?—Not a great number. There are a few cases.

10609. What provision is made in the workhouses for teaching the blind?—There is no special provision in the workhouses, but the Boards of Guardians are enabled to send them to a blind asylum and pay for their maintenance and education therein.

10610. The *Chairman.*—Do they do that generally?—Oh, yes; they do.

10611. Mr. *Waldron.*—The same as the deaf and dumb?—The same as the deaf and dumb.

10612. Mr. *Sullivan.*—Perhaps you can explain why it is that in the province of Ulster there are only 22 in blind and deaf and dumb asylums, and in the other provinces the number is very considerable; for instance, in the province of Munster, according to the Poor Law Commissioners' Report for the year ending February, 1867, page 73, the number in blind and deaf and dumb asylums in 1866 was 261, and but 22 in the province of Ulster?—I cannot account for that difference. I have not got any of Ulster in my charge now.

10613. You have never been in Ulster?—Yes, I have been in Ulster, but it is several years ago.

10614. Is there not an objection on the part of some guardians to send them to institutions for blind and deaf and dumb?—I have not remarked any objection.

10615. Have the Poor Law Inspectors any means of bringing pressure to bear on the Poor Law Guardians to compel them to send to blind and deaf and dumb asylums?—No power beyond their influence. The section of the Act which enables them to send children to the institution only provides that the institution is to be approved of by the Poor Law Commissioners. The rest remains entirely with the Board of Guardians.

10616. Has the neglect attracted very much the attention of the Commissioners?—Not more than is occasioned by sanctioning different institutions from time to time when called upon by Boards of Guardians to approve of children being sent there.

10617. They take no initiative themselves in drawing the attention of the guardians to the importance of doing so?—I do not recollect any communication on the subject. I have, when I have seen children in the workhouse that I thought ought to be sent to such institutions, directed the notice of the guardians to the case of the child.

10618. And in that case, what was the nature of the objection?—I do not remember any objection. I can only recollect one or two cases in which I directed their notice to it, and I think one case was only postponed in consequence of the child being considered too young. I am not aware of any objection of any Board of Guardians in Ulster or in any other part of Ireland to send children to such institutions.

10619. The *Chairman.*—Have you found any objection made on account of the greater weekly cost involved?—No; I do not think that they would mind that if they thought that benefit would arise from it.

10620. Mr. *Sullivan.*—For what class of offences are the teachers dismissed by sealed order?—They are dismissed for offences which might be committed by any other workhouse officer, or if they were inefficient or had their schools in bad order.

10621. But I want to get the distinction between the ordinary compulsory dismissal and the dismissal by sealed order?—There is practically little difference. If the officer's fault is such as to make it desirable that he should not continue an officer, he is called upon to

resign. If he does not resign, or if his fault deserves the strongest mark of disapproval, then he is dismissed by sealed order; or if the Board of Guardians are disinclined to act, then the Commissioners' mode of exercising summary authority is by sealed order. But in the majority of cases, officers are allowed to resign, unless the offence is very great.

10622. Mr. *Waldron.*—And in the greater number of cases where the sealed order issues it is in consequence of the disinclination of the Board?—In the great majority of such cases it is. There is also this difference, that an officer removed under a sealed order is legally disqualified from holding any office again, whereas an officer who resigns voluntarily is not so disqualified; so it is a greater punishment to be dismissed by sealed order than to be allowed to resign.

10623. Mr. *Sullivan.*—Do many of the teachers employed under the Boards of Guardians leave annually?—No; they do not. They are, I think, generally very well satisfied with their situations.

10624. Are many of them dismissed?—There have been very few of them lately in my district.

10625. I speak of quite lately?—Lately there have not been very many dismissed; and principally, as I said before, in consequence of so much care being taken as to their efficiency on appointment.

10626. Before the appointment is ratified by the Commissioners are they examined?—As I said before, if the query-sheet, which is forwarded to the guardians, bears satisfactory proof that the person has had experience in teaching and is well recommended, or that he was trained and classed as a teacher, the person is not always subjected to examination by the Poor Law Inspector. It is only when doubts arise as to the efficiency of the person appointed that that takes place.

10627. Then the Poor Law Inspector would take the classification of the National Board if the teacher happened to be a National Board teacher?—If the person is well recommended in other ways. It is evidence that the person has a sufficient amount of literary knowledge.

10628. I think you were asked whether the school requisites and books were sufficient for the workhouse schools?—Yes, as a general rule. It occasionally may occur that things are wanting and that there is some little delay in getting them. But as a general rule there is a full supply of requirements.

10629. Are there any school libraries attached to any of the workhouses to give the pupils amusing books so as to help them to continue to read?—No; I am not aware of any confined exclusively to the schools.

10630. Or to the workhouses themselves, by which they can get books to read during their leisure moments?—No; I am not aware of any workhouse in which there are books for the school children exclusive of the school books. Generally the time they would be disposed to remain in and devote to reading is fully taken up by instruction, and they are very glad to be out afterwards.

10631. There is no inducement held out to them to continue to read books?—No.

10632. The Lord Bishop of *Meath.*—Am I right in assuming that every workhouse has a school?—Certainly. The law provides that the Poor Law Commissioners shall make rules and regulations for the government of workhouses. The Commissioners have issued these rules and regulations, and it is provided that every Board of Guardians shall appoint a schoolmaster and schoolmistress. They also provide that every child shall be educated for three hours at least every day.

10633. You have said that the children out of schoolhours are under the superintendence of schoolmasters and schoolmistresses?—Yes.

10634. Does that superintendence extend over the whole time?—As a general rule, the schoolmasters and schoolmistresses are responsible for them; occasionally they leave them in charge of deputies. They are allowed assistants.

10635. What opportunities have the parents of those children of seeing them or associating with them?—The parents of the children are allowed to see them at reasonable hours.

10636. What do you consider by reasonable hours?—It depends very much on the regulations of the workhouse, and the arrangements in the workhouse. At some places they are at a distance from them.

10637. Are the parents permitted to come to the children, or the children to go to the parents?—That also varies in different workhouses, according to the circumstances. One rule is that the paupers in class 5, that is, children under two years of age, whose mothers are inmates of the workhouse, shall be allowed to remain with their mothers, if their mothers so desire. And the paupers in classes 2 and 4, who are between the ages of two and seven years, shall, when not attending school, be placed in some apartment specially provided for them. The mothers of such last-named children shall be permitted to have access to them at all reasonable times. The master of the workhouse, subject to any regulations to be made by the Board of Guardians, and approved of by the Commissioners, shall allow the father or mother of any child in the workhouse, who may be desirous of seeing such child, to have an interview with such child at some time of each day, in some room of the workhouse, to be appointed for that purpose.

10638. Are there separate schools for the boys and girls?—In the majority of cases there are separate schools. There are, except in small unions. Where the number of children does not justify the appointment of two teachers they are both placed under one teacher for literary instruction. There are four cases in my district in which the boys and girls are instructed by a schoolmistress.

10639. They are young children?—The numbers are very small, and in general they are young children.

10640. Are there infant schools in the workhouses?—There are infant schools in the Dublin workhouses, and there is one being formed in another union.

10641. Is there any provision for the instruction of adults?—No educational provision except that persons over 15 are allowed to remain a little time in school; but none for grown persons.

10642. Mr. *Sullivan.*—Have you known any case in which advantage was taken of the power of forming district schools?—I had one instance in my district some years ago—not in my present district—in which a district school was formed. The unions of Clones and Castleblayney sent all the children to the Monaghan Workhouse to be educated there—the Clones and Castleblayney guardians paying for them.

10643. They did not form a school apart from the workhouse?—Not apart from the workhouse.

10644. Are you aware of any case where they were separated from the workhouse?—During previous years, when the Boards of Guardians had to take auxiliary workhouses, they sometimes had the schools separate from the workhouse; but it has never been done under the order you are referring to—the school district order.

10645. What has been the result of the experiment so far conducted in the workhouse at Monaghan?—It was not successful. One principal reason it was not successful was the great disinclination of the parents of the children to allow their children to go from the workhouse in which they were themselves to the workhouse in which the school was, the distance was so great. I knew cases in which mothers kept the children out, and where the children suffered considerably from the disinclination of the mothers to go into the workhouse and be separated from their children. There was considerable difficulty from children going from one house to the other. Parents left the house to get their children out. The guardians after some few years broke up the arrangement.

10646. Is there any arrangement for keeping prostitutes and persons of doubtful character from the wards in which there are girls about fourteen or fifteen years of age?—In almost all the unions in my district the prostitutes are kept entirely separate not only from the girls but from all the other inmates.

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Henry Robinson, esq.

10647. That is not general?—It is, I think. I have only two or three unions in which it is not done. Anywhere it does not occur it is the exception.

10648. Are the mothers of illegitimate children allowed to have intercourse with the other children when seeing their own children? Can they, under the poor law regulations, mingle with other children?—Whether a woman with an illegitimate child is placed in a separate ward with prostitutes is not made to depend upon her having the illegitimate child, for the woman may have been seduced and reclaimed.

10649. I refer specially to persons of doubtful character. Can they, under the poor law regulations, when seeing their own children, come in contact with other children?—If children see their mothers in the same room no doubt a mother seeing an illegitimate child might go in with the mother of a legitimate child. That depends upon the arrangements in the workhouses.

10650. Rev. Dr. *Wilson.*—With regard to schools for adults—there is no power in the guardians to compel adults to attend schools?—Certainly not.

10651. The *Chairman.*—In the South Dublin Workhouse is the separation of creeds continued as regards children out of school-hours?—Only in regard to their dormitories. They have the same play-ground.

10652. As regards their meals?—They have their meals together.

10653. They sleep separately?—They merely sleep separately.

10654. Does that practice work well?—I think the arrangement of having separate schools works well in the South Dublin Union, as a matter of convenience, where they have teachers to form separate schools. They are under their own teachers, and it is more convenient to have the religious and secular instruction without moving from one school to another. The arrangement works well, for the schools are efficiently conducted.

10655. Do you consider the number of Protestants in the South Dublin Union at the present moment is sufficient to maintain an efficient school?—Yes. The boys' school is sufficient. The girls' school is very much, at present, an infant school, because it combines the children of both sexes under seven years. There were eighteen boys on the rolls—fifteen attending. There were twenty-eight girls on the rolls—twenty-five attending.

10656. I thought that in a previous part of your evidence you spoke of thirty as the minimum to make an effective school?—I did not intend to convey that.

10657. Do the masters remain long in the workhouse schools?—Yes. They continue—some a very long time. Many of the workhouse masters obtain promotion. If they prove themselves efficient they are frequently appointed workhouse masters. I have several in my district who have been schoolmasters in workhouses.

10658. What sort of salaries do they get when they are permitted to be masters of workhouses?—The masters of small workhouses vary from about £40 to £70.

10659. Are the union schoolmasters allowed to be married?—They are allowed to be married, but they are not usually allowed to bring their families into the workhouses.

10660. Are there many in your district that are married?—I have some married men, whose wives are schoolmistresses or assistants.

10661. In that case do they live in the workhouse?—In that case they live in the workhouse; for his wife is the schoolmistress, and she lives in the workhouse.

10662. With their children?—Well, the guardians generally allow them to keep their children, if the wives are in the workhouse, up to a certain age.

10663. Mr. *Sullivan.*—What is the objection to allowing them to have their families in the workhouse?—There is an objection on other grounds, entertained by the Commissioners, and very justly so, to allowing persons who are the members of the families of subordinate officers to remain in the workhouse. It interferes with the management of the workhouse. These persons are not legally under the control of the workhouse master; and the same rule that makes the Commissioners object to subordinate officers in general having their families in the workhouses, also would make them object to the families of the schoolmasters and schoolmistresses, who are subordinate officers, being in the workhouse.

10664. Do they give them compensation for not being able to live in the workhouse,—do they pay them any sum?—No.

10665. Is not that a premium on their not marrying?—Well, they give them their salaries. As I stated before, the schoolmaster or schoolmistress has nothing to do with his or her salary, except to clothe himself, if he is not married. Everything is found for him.

10666. But is it not very desirable that the persons who are in charge of the children, and of the workhouse schools especially, should be persons who are married?—Well, I have very efficient persons, who are not married.

10667. I speak not so much of their efficiency in teaching as of their morality?—No. I think there is such a strict watch over them in workhouses that if they are immoral they would probably be immediately found out and the offence visited with dismissal.

10668. Is it not a fact that several cases of immorality have occurred?—Well, I would not say several. There have been instances, no doubt.

10669. The *Chairman.*—In the South Dublin Union Workhouse are the adults separated according to creed?—They are. They are separated in the hospitals and in some of the workrooms—not all.

10670. And in the dormitories?—And in the dormitories.

10671. And in the day-rooms?—In the working-rooms. In the laundry they are not, but in the sewing-rooms they are.

10672. Mr. *Sullivan.*—When an epidemic of ophthalmia visits workhouses does it affect the children more than the adults?—We have had no epidemics of ophthalmia for a long time.

10673. You have a large number—as many as 8,000—returned in this very report as having been affected with ophthalmia. It must evidently have been an epidemic to have affected such a large number?—I have had no epidemic of ophthalmia in my district.

10674. By the report for 1867, at page 139, it appears that the total number of cases of diseases of the eye, of all kinds, for 1865, was 6,820; and for 1866 it was 5,496. Does not that show an epidemic condition of the disease?—I make out that 2,700 out of the 5,496 were children. It does not follow that these all belonged to the workhouse; they might have come in for treatment.

10675. How far does disease of the eye influence the attendance at the schools?—Of course if a child is in hospital from disease of the eye he cannot attend school.

10676. Mr. *Waldron.*—Except in special instances?—There are cases in which a child may have disease of the eye which becomes chronic. In such a case the medical officer would allow him to remain in the school.

10677. Mr. *Sullivan.*—Are we to take the average duration of the disease to apply to the period of absence from school. Thirty-three to thirty-seven days is the average duration of the disease; would it not affect the school attendance fully as much?—Certainly; the average duration of the disease must be the average period of the absence from school.

10678. The *Chairman.*—What power have the Guardians of paying money to assist emigration?—Boards of Guardians may, with the consent of the Poor Law Commissioners, either pay the whole cost of the emigration or aid the emigrant; and the last report shows that the number of persons assisted to emigrate in the year 1868 was 819, at an expense of £1,983 9*s.* 6*d.*

10679. What class of persons are the agriculturalists employed in workhouses?—I have only three

who can be called agriculturalists—one in the North Dublin Union, who is specially employed for the purpose; another in the South Dublin Union; and another in the Tullamore Union, where the same man combines the duties of agriculturalist and schoolmaster, and receives a higher pay in consequence.

10680. Are these persons in the immediate neighbourhood or are they strangers?—That depends on circumstances. I forgot to mention that there is another in Athy who is a person brought in from the country; but there is no rule about it. They may come from a distance or may be from the immediate neighbourhood.

10681. Mr. *Waldron*.—In Leighlinstown how is it?—In Leighlinstown the schoolmaster and agriculturist are combined.

10682. As at Tullamore?—As at Tullamore.

10683. Mr. *Sullivan*.—Is the agricultural part well conducted at Tullamore?—Yes, it is.

10684. The *Chairman*.—What sort of pay has the agriculturist?—The agriculturist gets £50 a year at Tullamore for the two duties.

10685. What are the rules as to children remaining in workhouses when their parents are out?—The rule is, that every person leaving the workhouse must take his child out with him; but the recent Act of Parliament which I quoted a while ago enables persons to be received into the workhouse infirmaries for medical treatment; and in such cases it is not necessary that the parent should be in the house with the child.

10686. Is it the practice to allow a parent to go out without taking his children?—It is against the Commissioners' regulations, and it is not often deviated from, I fancy.

10687. Is that a regulation any breach of which is observed upon by the Inspectors?—It is not very likely to come under the Inspectors' notice unless in special cases. If I see a number of children would not I naturally ask if such and such a child has a parent, and if that parent is out without him. The regulation says—"No pauper having a family dependent on him shall quit the workhouse without taking the whole of such family with him." The exception to that is when they require medical treatment.

10688. What service entitles a schoolmaster to superannuation?—Being unable to perform his duties from mental or bodily defect. No superannuation can be given to any person, solely on account of age, who has not served twenty years, and is not over sixty years of age; but they may be superannuated on shorter service if their health renders them unfit to perform their duties.

10689. Are you aware of any superannuation allowances that have been given under that power?—Several; I am talking of workhouse officers generally, and not schoolmasters.

10690. Did I understand you to say that school masters are now entitled to superannuation?—Yes, the same rule applies to both.

10691. Some questions were asked you as to whether the schoolmasters might receive any extra payment from the guardians in excess of the salary approved of by the Poor Law Commissioners; would any such extra payments be legal?—No, they would be disallowed by the auditor.

10692. Is it the habit in Ireland for the guardians to pay apprentice fees to any extent for the children?—No, they have no power to do so by law; except in the case of boys apprenticed to sea service, under the Act 17 & 18 Vic., c. 104.

10693. Have they any power to bind children apprentices?—No; except to the sea service, as stated before.

10694. Mr. *Waldron*.—They give them outfits sometimes?—They give them clothes when leaving the workhouse; and they are careful to see that proper arrangements are made for them.

10695. But I think in some cases they are bound?—Well, in some cases the guardians see that it is effectually done, but they have no power to do it themselves.

10696. The *Chairman*.—Could you supply answers to questions as to the number of blind, deaf, and dumb, in the workhouses in your district?—Not now, my lord; but I can put in a return if the Commissioners wish it.

10697. Do you think it would be desirable to adopt the English practice, and have one or more Inspectors whose sole duty it should be to inspect the workhouse schools?—I think there would be advantages and disadvantages attendant upon such an arrangement. A great deal of the industrial education of the children depends on the arrangements that can be made in the workhouse for them; and as the arrangements in the workhouse would come entirely under an Inspector who would not be a school Inspector—for the school Inspector has, I believe, nothing to say to that—in combining the two offices perhaps the arrangements can be carried out more successfully and the duties carried out better. On the other hand there might be a little more uniformity in the system of inspection, and in the mode of examining the children.

10698. The examination of the schools being a thing wholly apart from the other duties of the Poor Law Inspectors, do you think it would be a relief for many of the Inspectors to be quit of that portion of their duties?—Well, speaking for myself it would be a considerable relief.

10699. At all events you are of opinion that the duty of inspecting schools would afford employment for at least one inspector?—There are 163 schools and it would be very easy to calculate how many Inspectors would be required to perform the duty. An Inspector could not inspect more than one school in a day; so that it can be easily calculated how often he could visit all the schools in a year. If he were only required to visit them once a year, one Inspector could perform the duty. I think each poor law school ought to be seen twice a year at least.

[Adjourned.]

TWENTY-SEVENTH DAY.—DUBLIN, WEDNESDAY, JULY 8, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

July 8, 1868.

JAMES WILLIAM KAVANAGH, Esq., further examined.

James Wm. Kavanagh, esq.

10700. Mr. *Sullivan.*—Before returning to the point at which I left off examining you, on a former occasion, with regard to vested schools, I wish to ask you one or two questions about the number upon the rolls. What population, do you think, would be necessary to form a school having an average of 100 on the roll?—About 500.

10701. If we apply that standard to the parish of Shankill or Belfast, to the relative proportions of the different classes attending school, would not that prove that the number upon the rolls is completely fallacious as given in that district?—I have not looked at it from that stand-point.

10702. About what is the population of Shankill?—About 120,000, or a little less.

10703. What number of families would that give?—Somewhat under 24,000.

10704. How many persons do you assume to be the average for a family?—Five and one-seventh, or 5·14.

10705. What proportion of school-going children would that give?—There must be nearly 100 children on the roll to give an attendance of about 30; there must be 500 persons, at least, if there are 100 school-going children; so that you must have 500 people to have any school at all, and 500 persons represent about 100 families.

10706. How many school-going children would the entire of Shankill give?—In round numbers about 24,000.

10707. What is the actual number upon the rolls?—34,250 are on the rolls of the National schools, whilst there are only 24,023 children from five to fifteen years of age in the population, so that an excess of 10,227 is returned. These are the exact facts.

10708. Mr. *Gibson.*—What is the population?—199,777 by the census of 1861. That is not a matter of estimate by me. On the rolls of the National schools in 1866, by the Report of the Commissioners of National Education, there were 34,250 children—an excess of the number of children alleged to be in National schools alone, above the existing population, from five to fifteen years of age, were they all in any school, of 10,223, or 42·5 per cent.

10709. Mr. *Sullivan.*—It was said that the excess might be accounted for by the number of children under five. What is the proportion of children under five?—Six per cent. in all Ireland in National schools, and sixteen per cent. in the Privy Council schools in England. In Belfast it is very small, at least not much larger than the average of all Ireland, so that that, as pointed out in my last day's evidence, could not materially affect the question.

10710. It is your opinion that the proportion of children under five would not affect the matter?—Not materially. You cannot by any such supposition get rid of 42 per cent.; on the face of it, the number said to be on the roll is false.

10711. The *Chairman.*—It would reduce it below 40 per cent.?—Yes.

10712. Mr. *Sullivan.*—How do you account for that 10,000 of an excess?—In two ways. First, the rule of the Board requires a child's name to remain on the rolls during thirteen solid consecutive weeks' absence before the child becomes, *ipso facto,* off the books. Now apply that to the last quarter of the year. Any child that puts in one single day's attendance in the months of October, November, or December, is clearly not thirteen solid consecutive weeks absent in that quarter, and every such child under the rule of the Board—and to show that I am not blaming the Board for this, I avow that I am the person that made out the accounts, and therefore cannot find fault with the Board for it—all such children are transferred to the opening of the roll in January, and rightly transferred. It is quite clear, then, that you have, in the month of January, several children on the roll so transferred, that will not come back, and these constitute one-fourth of all the children that are struck off in the year 1868, which will amount to about 100,000. The second cause of this excess is the fact that a large number of the children move from school to school, so that their names may be returned as having been on the rolls of two, ten, twenty schools at different times during the year. The return for Belfast, then, you may take as an official fiction, for which the people of Belfast, or the teachers, or managers, or inspectors, are in no way morally responsible. In giving this evidence I do not wish to impute any blame to local parties. The fault lies in not giving an explanation to the public of this fiction, which unduly swells the numbers, the responsibility of which lies, in Marlborough-street, at the door of the Commissioners. Since the last day on which I gave my evidence I find that the report of the Board for 1867 makes some atonement for this.

10713. In what way?—For the last ten years they headed the column—"Total number of individual pupils on Roll," with every prominence that italics and small capitals could give. This was done from the year 1857 until the Report for 1867, which I now hold in my hand, was issued. They have so far acknowledged their error by removing some of the words that more prominently conveyed the exaggeration, and they now head the column—"Total number of pupils on the Rolls for the year ending the 31st December, 1867," which is still false; but they are on the way to acknowledging their error fully, which I am sure they will soon do. Be good enough to compare the headings in the two reports, 1866 and 1867.

10714. The fact is apparent?—Yes.

10715. I think on the last day you were disposed to take at least 300,000 off the number on the rolls?—At least, 300,000; if we are to represent the number of *distinct individual pupils* that had attended school at any time, within even six months.

10716. Have you turned your attention to the number of children on the rolls for each quarter?—Yes.

10717. How far would that support the statement that the number should be reduced by 300,000?—In each of the reports for the last eight years the Commissioners have been accustomed to give the literary classification of the children for the last quarter, and also of their creed, as being more convenient and giving less trouble to the teachers than such a return for the whole year.

10718. What is the number for the last quarter of 1867?—The number is returned as 685,009.

10719. Now, what does that represent?—It represents the number of children that put in, at least, *one* day's attendance within *six* months, therefore you have, for eight years, the cumulative evidence in support of what I say that while the number on the roll for the *year* is represented as 913,198, the number on the roll for the last *quarter* is only 685,009. Neither in Ireland or England, or any other country would you extend the basis of such statistics longer than six months, and even that is too long; whilst, as explained in my previous evidence, the so-called *year*, in the reports of the Board, as to number on rolls, includes *fifteen* months. It is quite clear that from these 685,009 names on roll we must make deductions for duplications—children going from school to school, or migration as it is termed—so that at least 300,000 of the 913,198 on roll are only *names on paper*, and do not represent flesh and blood individuals.*

10720. Do you know anything with regard to the reports of the Registrar-General of Births, Deaths, and Marriages as to the state of education as indicated by those who sign the registry? First, I would ask when did the 7th and 8th Victoria come into operation?—The 7th and 8th Victoria came into operation 1st April, 1845. That applied to Protestant marriages only, for the registration of marriages of Roman Catholics was expressly excluded in that Statute.

10721. When did the Act including Roman Catholics come into operation?—From the beginning of 1864.

10722. Can you give any statement as to the relative proportions of the men and women who signed the Register with marks before the passing of the Act which included Roman Catholics?—The per centages vary. As a general rule, the greater the number of marriages the lower the state of intelligence, or the deeper the illiteracy, if I may so speak. If you look to a hard, or a bad year, as 1847, when there were marriages of only select classes chiefly, you will find that it was a higher social order of Protestants who got married that year, and the per-centage of signatures is higher; but when you come to the years when the marriages rose to 10,000, as in 1853, you then find the lamentable fact that among our Protestant friends that have so much property, such ample endowments for schools and colleges, and, until lately, the entire monopoly of education in the country, 45 per cent. of the women were unable to sign their names in the registry.

10723. In 1853, when the number of marriages amounted to 10,197, did the number of women who could not sign amount to 45 per cent.?—I think you will find that is the number—45·19 per cent.

10724. What is the proportion of the population who could not sign since the Roman Catholics were added on the registry?—Among the poorer and less educated classes there is a vast majority of Catholics, but in the whole Protestant and Roman Catholic population jointly the mean of both sexes is about 49 per cent.; so that nearly half of the people getting married cannot sign their names.

10725. How much has the amount been increased by the introduction of the whole Catholic population?—The marksmen and markswomen have been increased from 33 to 48 per cent., or one-fourth, by including the whole population.

10726. Mr. *Stokes*.—You are aware, I suppose, that the conclusion as to the ignorance is disputed?—I think it is unfairly disputed.

10727. Are you aware that in some districts registrars who take great care of their books prevent people from signing their names because they do not sign them on the lines?—I think that that would not affect the main point. It is a fact that inability to write one's own name is universally regarded as a social degradation; and, hence, the bridal parties would make their best effort to record their names. I have not heard that, however, given as a reason in Ireland. I think such a cause as you state would not affect the returns in Ireland by 2 per cent.

10728. Rev. Dr. *Wilson*.—While on that point, may I ask should you be surprised that I, as a clergyman, have married persons who could write, and who refused or declined to do so, and expressed a wish to attach their marks?—I am not at all surprised. If I heard, however, of 500 cases of the sort, it would not affect the per-centages as to the 60,000 human beings coming to the altar or register to sign their names. That sort of objection would not affect the question. I believe that more than 99 per cent. of the people going to be married in Ireland would sign their names, when asked, if they could.

10729. Mr. *Sullivan*.—Is there any report since 1864 from the Registrar-General?—I am sorry to say there are tabulated abstracts only. The Registrar-General states each year, for the last four years—"In my detailed report to Parliament, I may have to modify some of these figures," but 1864 has passed, and the report has not come; 1865 has passed, and the report has not come; 1866 has passed, and the report has not come; 1867 has passed, and the report has not come; and in this particular it was through the English and Scotch authorities, who must have got the information privately, that I got the per-centages of signatures for 1865 and 1866, in Ireland.

10730. What is the explanation of the delay?—I am unable to give it to you. Send for Mr. Donnelly.

10731. What is the relative proportion in England and Scotland of those who can sign the registry?—In England, twenty years ago, one-third of the men and one-half the women were unable to sign the registry. I am happy to say a great change has taken place even in the last ten years. In the year 1855, the marksmen were 29·5 per cent., and the markswomen 41·2 per cent., whereas in the year 1866, the marksmen had fallen to 21·6 per cent., whilst among the women there was a still greater decrease—namely, from 41·2 to 30 per cent., and no exceptional cases, such as those alleged, with regard to the mode of signing the registry can affect a broad fact of that sort. Education has advanced in England, at the least, to an extent indicated by the gratifying results now stated.

10732. Mr. *Stokes*.—Do you know that that improvement has been attributed to the fact that some registrars allow people to hold the feather of the pen while they write the name?—I go upon the evi-

* The following table, in illustration of his answer, was handed in by Mr. Kavanagh:—

TABLE showing the number on the Roll for each of the last eight years, and the number on Roll for the last Quarter in each year, with the literary classification, in per-centages, of the latter.

Year.	Schools in Operation.	Pupils on Roll.		Per-centage classed, last Quarter, in				
		Year.	Quarter ending 31st Dec.	I. Book.	II. Book.	Sequel.	III. Book.	IV. or V. Books.
1860,	5,632	804,000	548,156	38·1	27·	16·3	12·5	6·1
1861,	5,830	803,364	588,729	38·09	26·86	16·27	12·57	6·21
1862,	6,010	812,527	584,506	38·03	26·91	16·28	12·31	6·46
1863,	6,163	840,509	619,464	38·13	26·89	16·35	12·16	6·47
1864,	6,263	820,401	657,019	37·51	27·08	16·33	12·2	6·68
1865,	6,372	922,084	675,156	41·8	26·97	10·4	13·91	6·92
1866,	6,453	910,819	659,340	45·39	29·88	1·93	15·67	7·13
1867,	6,520	913,198	685,009	43·3	31·5	*	16·4	6·8

* Withdrawn.

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dence of the Registrar-General's returns, and I believe the facts are fairly indicated. Nothing can shake my faith in the general reliability of returns of the kind coming from public officers. I would make an allowance of 2, or 3, or 5 per cent., if you will, for the cases referred to. I was present in the House of Commons when exceptional cases of that sort were stated, yet it left my mind unchanged as to the broad general facts. In Scotland there are 11·4 per cent. marksmen, on the occasion of marriage, and double that number or 22·2 of the women sign with their mark, giving the mean for Scotland of 16·8 per cent., which, I think, deserves our notice; for it fairly represents, as compared with England or Ireland, the excellence of the old parochial schools in Scotland. There are whole districts in Scotland in which there is not more than one per cent. of the population marksmen. In France, since the Revolution, a wonderful improvement has taken place in the diffusion of the rude elements of letters among the people. Of those who sign their names with a mark, the French returns for 1866 indicate 33·42 per cent., the mean of both sexes; and looking back at the Irish returns it is a lamentable fact that there appears to be rather an increase of illiteracy here, so far as not being able to write is concerned. Taking the last quinquennial period, 1858-63, in Ireland, in reference to Protestant marriages, I see not only no decrease in the number of markspeople, but, on the whole, an increase as compared with the first quinquennial period, 1846-50.*

10733. Mr. *Sullivan.*—We have had the relative proportions of pupils in each class-book in Ireland. Could you give the relative proportions in the provinces for 1867 or any other years?—Yes, the highest classification is in Munster.

10734. What is the relative proportion of those in the Fourth and Fifth Books or the higher books in the four provinces?—In Ulster there are—in the First Book 45·7 per cent.; Second Book, 31·8 per cent.; Third Book, 16·8 per cent.; Fourth or Fifth Books, 5·7. In Munster—First Book, 41 per cent.; Second Book, 32·2 per cent.; Third Book, 17·8 per cent.; Fourth or Fifth Books, 9·0 per cent. In Leinster—First Book, 48·8 per cent.; Second Book, 29·9 per cent.; Third Book, 16·0 per cent.; Fourth or Fifth Books, 7·3 per cent. In Connaught—First Book, 49·5 per cent.; Second Book, 31·7 per cent.; Third Book, 14·0 per cent.; Fourth or Fifth Books, 4·8 per cent. Average for all Ireland—First Book, 45·3 per cent.; Second Book, 31·5 per cent.; Third Book, 16·4 per cent.; Fourth or Fifth Books, 6·8 per cent. These per-centages are computed from the report of the Board for 1867, brought out within the last month.

10735. Then the South of Ireland is considerably higher than the average?—If you take the Fourth and Fifth Books, jointly, as a test, you have in Munster 9·0 per cent. in the advanced books, and only 5·7 in Ulster. They are in the ratio of 57 to 90. There is that difference, notwithstanding the fact that half the model schools are in Ulster.

10736. That is for 1867?—Yes; the report was published within the last month.

10737. How far does that agree with the reports of the previous year?—The same superiority has been my own experience and the experience of all connected with the Board.

10738. Could you furnish us with the table for the last seven or eight years?—Yes, for the last eight years.† Even without these returns, there is no In-

* The following table was handed in by Mr. Kavanagh in illustration of this answer:—

REPORTS of REGISTRAR-GENERAL of BIRTHS, DEATHS, and MARRIAGES, IRELAND.

The Act 7 & 8 Vic., c. 81, which came into operation 1st April, 1844, excluded the Registration of Catholic Marriages, so that the statistics under it, ending with the year 1863, refer to Protestant or to Mixed Marriages only. The Acts 26 Vic., c. 11, and 27 Vic., c. 90, came into operation 1st January, 1864, since which date *all* Marriages are registered.

Year.	Number of Marriages.	Per Cent. who signed Registers with their Mark.			Year.	Number of Marriages.	Per Cent. who signed Registers with their Mark.		
		Men.	Women.	Mean.			Men.	Women.	Mean.
1845, (9 months.)	6,114	19·45	36·36	27·9	1856,	9,547	27·11	43·98	35·54
					1857,	9,940	27·29	43·43	35·36
1846,	9,344	18·07	36·25	27·16	1858,	8,960	27·22	42·43	34·82
1847,	6,943	15·51	32·55	24·03	1859,	9,261	26·76	42·70	34·73
1848,	9,048	19·86	37·43	28·64	1860,	9,183	25·97	40·86	33·41
1849,	9,443	22·08	41·31	31·69	1861,	8,911	25 17	39·78	32·47
1850,	9,781	24·81	44·82	34·81	1862,	8,430	24·11	37·58	30·84
1851,	9,339	24·42	43·23	33·82	1863,	9,061	23·56	38·18	30·87
1852,	9,487	26·27	44·64	35·45	1864,	27,373	*—	—	—
1853,	10,197	26 73	45·19	35·96	1865,	30,684	43·6	53·7	48·65
1854,	9,426	26·06	43·55	34·8	1866,	30,151	42·4	54·4	48·4
1855,	8,765	25·78	41·91	33 84	1867,	29,796	*—	—	—

* No Returns.

† The following table was subsequently furnished by Mr. Kavanagh:—

CLASSIFICATION of PUPILS on ROLL in

1860.

Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Books.
Ulster,	183,157	38·	26·9	16·	13·3	5·8
Munster,	151,492	35·4	26·7	17·6	13·	7·3
Leinster,	134,914	39·4	27·1	15·9	11·6	6·
Connaught,	78,593	41·2	27·4	15·4	11·4	4·6
Total and per-centage,	548,156	38·1	27·	16·3	12·5	6·1

1861.

Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Books.
Ulster,	200,822	37·3	27·2	16·1	13·6	5·8
Munster,	159,571	35·5	26·4	17·4	13·2	7·5
Leinster,	142,688	39·8	26·7	16·	11·4	6·1
Connaught,	85,648	41·5	27·3	15·3	11·1	4·8
Total and per-centage,	588,729	38·09	26·86	16·27	12·57	6·21

1862.

Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Books.
Ulster,	197,095	38·4	26·	16·3	13·3	6·
Munster,	157,305	35·5	26·3	17·2	12·8	8·1
Leinster,	141,411	39·5	26·7	16·	11·3	6·4
Connaught,	88,695	42·3	27·6	14·8	10·5	4·7
Total and per-centage,	584,506	38·09	26·91	16·28	12·31	6·46

1863.

Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Books.
Ulster,	209,618	36·93	27·28	16·51	13·39	5·94
Munster,	162,270	35·34	26·65	16·96	12·52	8·12
Leinster,	145,598	39·51	26·45	16·15	11·28	6·6
Connaught,	97,978	42·56	27·41	15·26	10·18	4·5
Total and per-centage,	619,464	38·13	26·89	16·35	12·16	6·47

Reviewing the Classification over the whole eight years, Munster stands highest, Leinster next, and Ulster follows, with in the eight years, it has improved considerably in Munster and Leinster, and to some extent in Connaught. The

spector who has had experience of the different provinces in Ireland who would not be struck with the disparity. Boys are advanced in arithmetic, some in geometry and mensuration, and some in algebra in the South, and not in the North. In the North a large proportion of the children in the manufacturing districts, leave school at an earlier age than is the case in the South.

10739. Have you turned your attention to the classification of the children admitted and struck off the rolls in the course of the year?—If we had the return of the number of children that were finally struck off the rolls and their classification—assuming that classification to be entirely reliable, and in the main I accept the classification of the teachers—but if we had the return corrected for the element of migration from school to school, it would give an idea of what is being done in the National schools. We have not the return, however, but there is a fair approach to it. We see from it that about 6 in 1,000 of the children leave in the Fifth Book; that is, of the 912,000 children on roll of the schools, 6 in every 1,000 remain to enter the Fifth Book.

10740. Rev. Mr. *Cowie*.—Is there a Fifth Book for the girls?—Yes.

10741. We were told not the other day?—I beg your pardon; there is a Fifth Reading Book for girls. I do not mean to say you were not so told.

10742. I asked if there was a Fifth Book for girls and I was told there was not?—*The* Fifth Book *proper*, is for boys, but the "Girl's Reading Book" is called the Fifth Book for girls.

10743. When you talk of there being only so many in the Fifth Book does that include the girls?—Yes. You have only to take the Inspectors' returns in the tabulated appendices to the annual reports of the National Board and they will show you, under the column headed "Fifth Class." Shall I read the last return of the discharges, or those struck off rolls?

10744. Mr. *Sullivan*.—You will please put it in the form of a table?—Allow me to read those for one year. In the year 1865 there were struck off the roll 396,526 pupils, of whom 38·7 were in First Book, 25·6 in Second Book, 15·9 in Sequel, now withdrawn, 12·5 in Third Book, 6·7 in Fourth Book, and 0·6 in Fifth Book, so that in Third, Fourth, and Fifth Books you have a total of only 19·8 per cent. of the children who you may presume can read an ordinary prayer book or a simple verse in the New Testament, seeing it for the first time.

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10745. Of those admitted in the year 1858, two per cent. were in the First Book?—Yes.

10746. Does not that show that a large number of those admitted in that year had been at that or at some other school previously?—Clearly, and it is one of the arguments on which I rely to prove the gross inaccuracy of the return as to number on roll. There were 496,957 children admitted to the National schools in the year 1865, of whom only 58·3 were in First Book, showing that there were 41 or 42 per cent. in Second Book, or above it, and as the children of the poor rarely learn at home, it is clear that they must have been either at National or some other schools before, the chances being three or four to one in favour of their having been at National Schools.

10747. So that in point of fact nearly 40 per cent. of those admitted one year had been struck off the rolls another?—Clearly; mere re-admissions.

10748. And therefore ought to be deducted from the number on the rolls?—Clearly.

10749. That would exceed more than 300,000?—Much more than that, because a very considerable number of the 58 per cent. in First Book had also been at school before, and were only re-admissions.

10750. Could you give the number admitted at the opening of the year, and those admitted during the year and then struck off in the form of a table?—I will put it in for the three years.*

* Classification by Teachers of Pupils on Roll at Opening, of those admitted, and of those on Roll at Close of Year.

Year.	Opening of Year.							Admitted in Year.							Struck off in Year.						
	Pupils.	Per-centage classed in						Pupils.	Per-centage classed in						Pupils.	Per-centage classed in					
		I. Book.	II. Book.	Sequel.	III. Book.	IV. Book.	V. Book.		I. Book.	II. Book.	Sequel.	III. Book.	IV. Book.	V. Book.		I. Book.	II. Book.	Sequel.	III. Book.	IV. Book.	V. Book.
1861.	381,203	37·3	27·7	16·8	12·1	5·3	·37	378,234	57·4	21·6	13·7	6·4	3·5	·17	349,653	38·7	25·9	16·3	12·8	5·8	·48
1862.	431,273	37·2	27·5	16·9	12·2	5·7	·39	362,632	53·8	22·3	11·9	8·6	3·08	·17	360,556	38·4	26·5	16·2	12·3	5·1	·51
1863.	447,758	37·4	27·5	16·6	12·	5·9	·5	398,421	55·1	21·3	11·6	8·3	3·	·18	373,928	40·4	25·2	15·7	12·1	6·	·53
1864.	470,467	37·1	27·6	16·9	11·8	6·	·5	403,683	55·7	21·5	11·6	8·	3·	·2	371,052	40·	25·5	16·1	11·6	6·2	·59
1865.	499,322	36·3	17·8	17·1	12·	6·16	·57	406,957	58·3	21··	9·5	8·	2·9	·19	395,826	38·7	25·6	15·9	12·5	6·7	·63

each Province, Last Quarter of—

1864.

Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Book.
Ulster, . . .	223,588	37·31	27·	16·39	17·42	5·78
Munster, . .	176,504	34·66	26·59	17·34	12·79	8·55
Leinster, . .	150,393	38·64	25·36	16·42	11·52	7·14
Connaught, . .	106,534	40·82	28·16	15·59	10·61	4·8
Total and per-centage, .	657,019	37·51	27·08	16·53	12·20	6·68

1865.

Ulster, . . .	231,256	41·88	27·24	10·98	14·17	5·71
Munster, . .	183,337	39·14	26·55	10·21	15·05	9·08
Leinster, . .	150,609	43·04	26·63	9·44	13·4	7·46
Connaught, . .	109,954	44·41	27·57	10·76	12·3	5·22
Total and per-centage, .	675,156	41·8	26·97	10·4	13·91	6·92

1866.

Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Book.
Ulster, . . .	222,481	45·91	30·14	2·26	15·9	5·88
Munster, . .	184,532	41·59	30·79	1·31	17·04	9·27
Leinster, . .	146,476	46·45	28·72	2·01	15·18	7·6
Connaught, . .	105,851	49·94	29·24	2·12	13·35	5·33
Total and per-centage, .	659,340	45·39	29·88	1·93	15·67	7·13

1867.

Ulster, . . .	237,165	45·7	31·8		16·8	5·7
Munster, . .	188,658	41·	32·2	With-	17·8	9·
Leinster, . .	150,001	48·8	29·9	drawn.	16·	7·3
Connaught, . .	109,185	49·5	31·7		14·	4·8
Total and per-centage, .	685,009	45·3	31·5	–	16·4	6·8

Connaught somewhat lower. While the per-centage in the two highest Books in Ulster has undergone no sensible change proportion classed in Fourth and Fifth Books in Munster exceeds that in Ulster by 58 per cent.

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10751. With regard to the number of children in each of the lesson books in the general classification of the pupils in the schools, what proportion of those on the rolls are examined at the annual examinations by the Inspectors?—Beginning with the year 1858, there were 65 per cent. of those in average daily attendance examined in reading, which is only a little more than one-fifth of the number on the rolls that year. It was 60 to 70 per cent. each year up to 1863, when, by including those in First Book, it rose to 80, and again to 85 or 86 per cent. in 1864 and 1865.

10752. Then the classification by lesson books, founded on the examination of the Inspectors, refers to only sixty or seventy per cent. of the average attendance?—There are two different returns of classification—one founded on the school programme, and made by the teachers of the children individually. That return applies not to pupils in daily attendance, but to the number on the roll. You have that classification in two forms in the returns—one of which will be found in tabulated summaries at the end of the reports for several years, which cease with 1865. That gives you the classification of the pupils on roll, (1) at opening of year; (2) of those admitted during year; (3) of those promoted or depressed during the year; (4) of those struck off during the year; and (5) of those remaining on roll at the close of the year. You have the other stated on the face of the text of the Board's own report, or embodied in it, for each of the last eight years the classification by the teachers of the pupils on the roll for *the last quarter of the year*, say 685,000. Now, with regard to the examinations, they will be found at the end of the Board's report, taken from the annual reports of the District Inspectors—the result of the examinations in each of the sixty districts, somewhat like the returns of the English Inspectors with regard to Results, summaries of which you will find in the Privy Council Reports, and also in the estimates laid before Parliament—which summaries I have here, if you wish me to compare both countries. Let us say there were 900,000 on the roll, and say there were examined by Inspectors from 140,000 to 250,000, the number increasing for the last few years. In 1858, 1859, and up to 1863, the Inspectors of the Board gave the results of the examination in reading under two categories only, namely, "able to read Second Book," and "able to read Third and higher books;" but seeing that the numbers were so small, and the per-centages so low, showing such poor national results, they went down to the First Book, thus adding a third category; so that the return now includes the First Book.

10753. In what year did they give the results of the examination of the first class?—In 1860, which has since swelled the numbers examined in the lowest subject, reading, from 165,794 in 1860, to 278,988 in 1865, leaving still, according to the last return, only eighty-five per cent. of the 321,209 children in average daily attendance examined, which is much less than one-third of the number on the roll.

10754. So that in fact the results of the examination of the Inspectors, as to the amount of knowledge the children acquire refer to less than the average attendance, and to only a small proportion of those on the roll?—To less than one-third.

10755. Would you supply a return of that kind?—Yes, with pleasure.*

10756. There is another point before we leave that subject finally. You gave an estimate founded on one of the Inspector's reports as to the length of time it would take for a child to reach the higher books. Have you looked at Mr. Conwell's report for 1865?—Yes.

10757. Did he give an estimate of the length of time it would take for a child to reach the Fifth Book, or did he give the materials for it?—I gave an estimate, in my examination on the last day, but as it was not complete then, I am able to supply the deficiency, and to complete it to-day.

10758. Well, what time would it take?—It would take 25·4 years before every child in the school could get into the Fifth Book. I think the matter is so serious, and it looks so absurd, that I have better state the detailed facts. Mr. Conwell's district is the richest land in Ireland. It embraces Meath, abuts on Dublin, and takes in a portion of Westmeath, and I am happy to see on the present Commission several members who know the district personally. The Lord Bishop of Meath, and Mr. Dease both know it well. That district was in my charge as Head Inspector for five years; I had been District Inspector of the same locality for two years, and I know it as well as I know any spot on earth. The Trim model school is in the centre of it. If you refer to the report of Mr. Keenan, my successor in the circuit as Head Inspector—the Board's report for 1858, I mean—he brings out the melancholy fact, that while the schools in that district have a large number of trained teachers from the Trim model school, the teachers are amongst the worst paid, the attendance of the children the most irregular, and the general condition of the schools the least efficient, considering what should be expected, in Ireland. This shows there is some screw loose with regard to popular education in that opulent district.

10759. The *Chairman*.—Do you imply that the teachers are low classed teachers?—No, rather well

* This table was handed in by the witness:—

SUMMARY RESULTS OF EXAMINATION OF

YEAR.	READING.				GRAMMAR.			GEOGRAPHY.				DICTATION.		
	Pupils examined.	Passed, per cent., in			Pupils examined.	Passed, per cent., in		Pupils examined.	Passed, per cent., in Maps of		General Course.	Pupils examined.	Passed, per cent., with	
		I. Book.	II. Book.	III. or Higher Books.		Parts of Speech.	Parsing.		World.	Europe and Ireland.			Tolerable accuracy.	Ease and correctness.
1858	174,977	No record till 1863.	36·1	17·1	128,645	27·7	11·2	138,121	36·4	12·8	1·7	51,362	42·	18·5
1859	182,694		37·2	18·9	140,347	27·4	11·8	149,310	34·9	13·	1·8	56,579	40·9	20·2
1860	165,794		37·9	18·9	123,057	30·	11·7	134,199	36·2	13·8	1·7	54,177	38·4	20·2
1861	173,693		37·2	18·5	127,826	29·5	11·2	140,171	35·7	13·4	1·7	55,248	45·6	21·9
1862	198,973		33·5	18·4	136,396	27·1	10·6	146·267	31·5	12·2	1·4	61,550	37·	22·5
1863	253,704	23·1	30·1	17·	158,054	28·4	10·6	177,206	32·8	13·6	1·5	79,301	36·4	22·1
1864	282,083	22·9	29·8	16·4	171,865	27·	10·4	196,504	29·8	13·6	1·3	95,393	35·2	20·9
1865	278,988	23·7	29·9	18·2	176,352	26·8	10·3	196,956	30·5	14·1	1·7	100,105	33·8	22·1

classed, for a large number of them are trained, but they receive no local support. Neither the clergy, nor the gentry, nor any other influential parties, take sufficient steps to have them remunerated, and the attendance of the children is most irregular. I have the most entire reliance on the statistics, and as this is a serious matter you will please permit me to explain the exact facts. The Roll Book supplies you with the numbers of the children, separated on different sheets, according to their classes, first class, second, third, fourth, and fifth. The letter "P" is put in the column for the day indicating when a child is promoted. Neither the Inspector nor the teacher has any trouble, in knowing, by examining the rolls for each of the four quarters, how many children were so promoted, and it is a clear elementary problem in arithmetic that, year after year, a certain per-centage are so promoted. If eighteen per cent. in First Book are promoted in a given year it will take nearly six years until all the children in that class are promoted. So also with the second, the Sequel, the third and the fourth classes. Mr. Conwell, like other Inspectors, had been investigating the causes of the backward state of primary education in his district, for some years past. Mr. Fitzgerald followed, a similar investigation in the Parsonstown district. Mr. Conwell found that in all the schools in his district, attended by thousands of children, it took 5·3 years, at an average, to get a child from First to Second Book; 3·6 years from Second to Sequel; 1·3 years from Sequel to Third Book; 3·2 years from Third to Fourth; and 12 years from Fourth to Fifth—making a total, from a child's entrance in the school, until he enters the fifth class, of 25·4 or nearly 25 years 5 months. It may appear absurd, but it is perfectly true. The premises and the conclusion are undeniably true.

10760. Bishop of *Meath.*—Does that apply to Mr. Conwell's district?—To his district alone; but the results in Mr. Fitzgerald's district, of which Parsonstown is the centre, differ in degree only.

10761. Do you think it is the case in all schools?—Pretty nearly; at least you can make no deductions to inspire the hope of difference. I wish there was; "but what are you to expect," says Mr. Conwell, "from children that scarcely put in fifty attendances in the year, or only a day in the week?" That is his comment upon it.

10762. Mr. *Sullivan.*—An objection might be made to drawing deductions from the number struck off the rolls on the ground that there was a certain period of the year in which the children in every part of the country left the school; now, as a matter of fact, in the sixty districts is there a uniformity in the minimum and maximum attendance?—There is no such uniformity. It is affected by agricultural and other industrial occupations, by seasons and by employments.

10763. Is there any one month you could take as a minimum or maximum?—If I were asked as to a single month, I would say the month of June or the month of February has the highest attendance, and you see how widely different they are as to season.

10764. I suppose you could hardly take a maximum for the whole?—If we had returns of the averages for all Ireland for the several months I think it would be seen that the maximum is June. Agricultural employments are not so pressing then, as to take away a large number of the grown scholars, and the younger children attend in the finer weather. In December, January, and February all the advanced boys and girls come back again, potato digging and different other out-door employments being over, and then in rural schools the smaller children stay away.

10765. Would you say there is a decided maximum or minimum in any month?—As to the minimum I can speak with confidence; the minimum months are April, September, and October, that is clear; in an agricultural country like this seed-time and harvest make that clear and decided, and we expect, *à priori*, that September and October are the minimum months, but you may have a doubt as to the maximum.

10766. In those months are the maximum and minimum so marked as that you could see the numbers struck off the roll over the whole country at a particular period, or do they not compensate for each other?—Yes, they will compensate for each other if you take the average for all Ireland. I can state with confidence that the number struck off in the last quarter is the greatest, for the reason that the number is increasing as you go on, and from the natural increment of increase, alone, the number in that quarter would be highest, the same as the number on the rolls is increasing. Knowing the drift of your question I would say there is no substantial difference however between one quarter and another—none whatever.

10767. Have you ever made out a table showing the variations of attendance in every month of the year in each district?—I have it before me, taken from the Inspectors' reports for 1865, with a few cases for 1866. In each of the twelve months of the year I have marked "H" for "highest," and "L" for "lowest," in each district; and it will be easily seen that they compensate one another. Thus, for instance, in Londonderry, Antrim, and Strabane, it is highest in January, February, and March, while in other districts—thus Bantry, Cork, and nearly all the Munster districts—those months are the lowest.

PUPILS, BY INSPECTORS, 1858–65.

WRITING.			ARITHMETIC.					AVERAGE DAILY ATTENDANCE.		YEAR.
Pupils examined.	Per-centage who write.		Pupils examined.	Per-centage who can work sums, correctly, in				Pupils.	Per cent. of whom were examined in Reading.	
	Fairly.	With ease and freedom.		Notation.	Subtraction.	Division of Money.	Proportion.			
90,998	39·3	12·6	125,701	26·4	42·6	21·5	12·9	266,091	65·7	1858
100,798	38·7	12·5	140,132	27·9	45·6	21·2	12·4	269,203	67·8	1859
91,784	38·6	13·	128,940	29·1	47·2	23·1	12·9	264,823	62·6	1860
95,170	39·4	12·9	130,247	29·8	50·1	24·1	13·	284,726	61·	1861
99,612	39·2	13·4	136,508	29·7	46·3	23·	12·1	296,986	67·	1862
121,789	38·3	14·3	159,176	31·3	48·7	22·7	12·1	316,769	80·	1863
141,478	38·6	13·4	180,337	30·1	48·4	22·6	12·1	325,582	86·6	1864
144,395	40·1	14·6	181,093	31·6	50·4	24·	12·2	326,130	85·5	1865

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10768. On the whole, then, there is a compensation?—There is. Do you wish me to put in the table?

10769. I think it would be very important.*—I will do so. Before you leave the subject of the school statistics would you permit me to add, that ten or eleven years ago I foresaw the danger to which these returns as to number on the roll, were open; and if you allow me I will put in evidence a letter I wrote to the Resident Commissioner, the last year of my service. I considered the matter so serious that I wrote to Mr. Macdonnell, after I had finished drawing up the new accounts, warning him of the danger. It is officially addressed. Would you allow me also to put in evidence the protest or remonstrance of the five Head Inspectors—myself being senior—addressed to the Board, complaining of the returns.

10770. Do you know anything of the joint letter of the Head Inspectors to the Commissioners of National Education in 1856?—I do.

10771. Who were the Head Inspectors at that period?—Dr. Newell, one of the present Secretaries; Mr. Keenan, one of the present Chiefs of Inspection; Mr. Sheehan, at present a Head Inspector; Dr. Patten, late Head Inspector—now superannuated, but happily he is yet alive, and your humble servant, who was the senior of the corps. Mr. M'Creedy was then Head Inspector, but acting in charge of the inspection branch. The new post of Chief of Inspection was about to be created, and he was in a state of transition, from one position to the other.

10772. Previous to the drawing up of that document was it the custom to bring up the Head Inspectors annually to Dublin to consider matters connected with the Board?—We had a conference every Spring, somewhat like that which is held by the English Inspectors.

10773. What were the subjects brought before you?—The last conference in which I took part was that of 1855—it was the time of the revision of the rules, after the House of Lords' Inquiry in 1854, and in fact the whole National system was brought before us. We were also specially employed in working off the arrears in the inspection office. There was an entire year's work—11,000 reports—untouched. As each successive report on the same school came up, it had been the practice to put one into the other, and a couple of rooms in the house were occupied "chock full" with this tremendous arrear. Lord Monck was about to come over to hold an inquiry into the state of the public offices, and naturally the responsible party—the Resident Commissioner—thought the office was not in a pleasant state, so we were called in to clear off, among other things the working up of the arrears, and to re-organize the whole inspection department. I took a very active part, as did my colleagues, in doing so, and it so happened, as just stated, that at that time the revision of the Code—according to the modern phrase—was under consideration. We worked in the board-room and the rooms off it, and had daily intercourse with the Resident Commissioner and the other Commissioners who came in. Every principle and practice of the institution was brought under discussion, and the Code was revised and the rules seriously changed.

10774. Were any questions submitted to the Head Inspectors upon which they were to make special reports?—Thirty-nine.

10775. Were they reported on?—Yes, each of them.

10776. Are those thirty-nine reports official documents?—They are official documents. They were the joint reports of the Head Inspectors. In many cases we did not make such reports as were expected, and did not agree with the views of the Board. The duty of preparing the school accounts was unanimously assigned to me by my colleagues. I had had great practical experience with regard to education, and had given special attention to the question of statistics; but instead of having had anything to do with the present inaccurate returns, we warned Mr. Macdonnell and the other Commissioners in a "round robin" in regard to this question, for which we were all five severally reprimanded, and threatened with instant dismissal should we ever again so offend.

10777. What was the origin of the letter?—It arose in this way. When Archbishop Whately, Mr. Blackburne, and Baron Greene, all three of whom are now dead, seceded from the Board in 1853, matters were in a very unsettled state. We were divided into factions and parties. I am obliged to remind you of the part I took with regard to it, and of the inquiry that took

* This table was handed in by the witness:—

HIGHEST and LOWEST PERIODS of ATTENDANCE, 1865, and in a few cases, 1866.

No.	District.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1	Letterkenny,	.	.	.	.	L.	.	.	.	.	L.	.	.
2	Londonderry,	H.	H.	H.	.	.	.	.	.	.	L.	L.	H.
3	Coleraine,	.	.	.	L.	L.	.	.	.	L.	L.	L.	.
4	Ballymena,	.	.	.	L.	L.	.	.	.	.	L.	L.	.
5	Antrim,	H.	H.	H.	L.	.	.	.	.	.	L.	L.	.
6	Strabane,	H.	H.	H.	.	.	.	.	.	.	.	H.	H.
7	Maghera,	98	99	89	66	66	78	78	70	69	56	62	100
8	Belfast, North,	L.	L.	.	.	.	.	.	.	.	.	.	.
9	„ South,	.	.	.	.	.	.	.	.	.	.	.	.
10	Newtownards,	.	.	L.	L.	.	.	.	L.	L.	L.	.	.
11	Donegal,	.	.	.	L.	L.	.	.	.	L.	L.	.	.
12	Sligo,	.	.	.	L.	.	.	.	.	.	L.	L.	.
13	Enniskillen,	.	.	.	.	.	.	.	.	.	.	.	.
14	Omagh,	.	.	.	L.	L.	.	.	L.	L.	L.	.	.
15	Dungannon,	.	.	.	L.	.	.	.	.	L.	L.	L.	.
16	Armagh,	.	.	.	L.	L.	.	.	.	L.	L.	.	.
17	Downpatrick,	H.	H.	.	L.	.	H.	H.	.	.	L.	.	.
18	Monaghan,	.	.	.	L.	.	.	.	.	L.	L.	.	.
19	Newry,	.	.	.	L.	L.	.	.	.	L.	L.	.	.
20	Ballina,	H.	H.	.	L.	L.	.	.	.	L.	L.	.	.
21	Swineford,	.	.	.	L.	L.	.	H.	.	L.	L.	.	.
22	Boyle,	.	.	.	L.	.	.	.	.	L.	L.	.	.
23	Cavan,	.	.	.	L.	.	.	.	.	L.	L.	.	.
24	Bailieborough,	.	.	.	L.	.	.	.	.	L.	L.	.	.
25	Drogheda,	.	.	.	L.	.	.	.	.	L.	L.	.	.
26	Westport,	.	.	.	L.	.	.	.	.	.	L.	.	.
27	Roscommon,	.	.	L.	L.	.	.	.	L.	L.	L.	.	.
28	Longford,	.	.	L.	L.	.	.	.	.	L.	L.	L.	.
29	Trim, { Boys,	2	11	8	4	5	12	7	3	6	1	10	9
	Trim, { Girls,	6	5	7	1	4	12	8	2	11	3	10	9
30	Dublin, North,	L.	.	.	.	.	.	.	.	.	.	L.	L.

No.	District.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
31	Ballinamore,	.	.	.	L.	L.	.	.	.	L.	L.	L.	.
32	Tuam,	.	.	.	L.	L.	.	.	.	.	L.	L.	.
33	Mullingar,*	.	.	.	.	.	.	.	.	.	.	.	.
34	Galway,	H.	H.	.	.	.	.	.	L.	L.	L.	H.	H.
35	Ballinasloe,	.	.	.	L.	.	.	.	.	.	L.	.	.
36	Parsonstown,	.	.	.	L.	.	.	.	.	L.	.	L.	.
37	Naas,	.	.	L.	L.	H.	H.	H.	L.	L.	.	.	.
38	Dublin, South,†	.	.	.	.	.	.	.	.	.	.	.	.
39	Carlow,	.	.	L.	L.	.	.	.	L.	L.	L.	.	.
40	Bray,	.	.	L.	L.	L.	.	.	.	L.	L.	.	.
41	Portarlington,	.	.	.	L.	L.	.	.	.	.	L.	L.	.
42	Gort,	L.	.	.	L.	.	.	.	.	L.	.	.	.
43	Thurles,	.	L.	L.	.	.	.	.	L.	L.	.	.	.
44	Athy,	.	L.	L.	.	.	.	.	L.	L.	.	.	.
45	Ennis,	.	.	L.	.	.	.	.	.	L.	.	.	.
46	Tipperary,	L.	.	.	L.	.	.	.	L.	L.	.	.	.
47	Kilkenny,	.	.	.	L.	.	.	.	L.	.	.	.	.
48	Youghal,	L.	L.	.	.	.	.	.	.	.	.	.	L.
49	Waterford,‡	.	.	.	.	.	.	.	.	.	.	.	.
50	Enniscorthy,	L.	.	.	.	.	.	.	.	.	.	.	L.
51	Limerick,	.	H.	.	.	.	H.	H.	.	.	.	H.	H.
52	Newcastle, West,	L.	.	§	§	§	§	.	‖	‖	‖	‖	.
53	Clonmel,	L.	.	.	L.	.	.	L.	L.	L.	.	.	.
54	Tralee,	L.	L.	L.	L.	.	H.	H.	.	.	.	H.	H.
55	Macroom,	.	.	L.	.	.	.	.	.	L.	.	.	L.
56	Mallow,¶	.	.	.	.	.	.	.	.	.	.	.	.
57	Killarney,	L.	.	L.	L.	.	.	.	.	L.	.	.	.
58	Bantry,	L.	L.	L.	L.	.	.	.	.	.	.	L.	L.
59	Dunmanway,	L.	L.	L.	.	.	.	.	.	.	.	L.	L.
60	Cork,	L.	.	.	.	H.	H.	.	.	.	.	.	L.

* Harvest. † Irregular. ‡ No Report. § Spring. ‖ Harvest. ¶ New Inspector.

In District No. 7, if the attendance in December be 100, the other figures represent the relative attendance in the several months. In District 29, the figures from 12 to 1 represent the *order*, merely, from the highest to lowest attendance.

place in Parliament in 1854 with regard to the books. It was I that excluded the books—Scripture Lessons, Christian Evidences, and Sacred Poetry—from the model schools in Clonmel and Bailieborough. I was the first witness, after the Resident Commissioner, summoned to appear before the Select Committee of the House of Lords, to account for my conduct; and I did, it is believed, satisfactorily account for it. There were supporters of Dr. Whately, supporters of the Catholic views, and men of other classes, who did not join either side. We were broken up into factions. Mr. M'Creedy and Mr. Cross, both of whom are now dead, and Professor Sullivan and others, were active supporters and decided adherents of the Whately party. Very serious altercations took place between the officials in the establishment. Mr. Keenan held an inquiry in Belfast early in 1855, and for the report he made he was threatened with dismissal.

10778. Explain more particularly the exact causes that led to this joint letter?—The Head Inspectors were dissatisfied with several serious changes that had been made through Mr. M'Creedy. They were denied a conference in 1856. They had no means of redress but by appeal to the Board, and this we made in the last extremity. Dr. Newell, the present Secretary, led the way in the agitation, and Mr. Keenan was, next to him, the most active. For reasons not necessary to be told, I was the most quiescent of the party. It was said by my colleagues that I, as the senior, ought to move in the matter, but I had a great reluctance to do so. A correspondence went on between us officially, as brother officers, which ended in the Head Inspectors drawing up a "round robin," or Joint Remonstrance, setting forth our grievances. This official letter I will put in evidence if you allow me. No document much more serious will be laid before the Commission. It was the act of five men, of different creeds, who had a sincere wish to live in the service. It took months to prepare the document. Mr. Keenan wrote a great part of it, Dr. Newell still more, and I wrote the remainder. To conceal a knowledge of the particular individual who drew it up, it was lithographed at the joint expense of the Head Inspectors, and I was appointed to superintend the lithographing. We were unanimous in regard to every sentiment. There was no difference or disagreement amongst us in regard to its matter, or its terms or phraseology. We got a Board's Order in reply, telling us that as it appeared from every part of our letter that we were dissatisfied with the administration of the system we were bound, as men of honour, to tender our resignations, which the Commissioners would be most happy to accept; and it was stated that our letter was marked with an indiscretion, indecorum, and insubordination, such as had never before been evinced by any officers in the service of the Board.

10779. In that joint letter did you draw attention to the school accounts?—Yes. If you look to the document you will see that.

10780. Rev. Mr. *Cowie.*—Is it in the Parliamentary paper?—No, it was never moved for. It will clear up many doubts with regard to the whole matter.*

10781. Mr. *Sullivan.*—Did you ever in your own capacity address a letter to the Resident Commissioner or the Commissioners generally with reference to the school accounts?—I addressed a letter to the Resident Commissioner after the "round robin" was sent, and I beg to tell the exact circumstances under which it was written. A member of the Board, who is also on the present Commission, was in the office, one day, speaking with Mr. Macdonnell. I refer to Mr. Gibson. Mr. Gibson asked me my opinion about the accuracy of the school accounts, and I told him that in the main I believed them to be accurate, and that at least in the south of Ireland, with which I had been connected, there was no motive for falsifying them. Mr. Gibson said that as chairman of a county, when he went to the country he was accustomed to look into the schools, and he feared that the accounts were not faithfully kept. A general conversation occurred with regard to the importance of the school accounts, and how little they were known or understood, and it was that conversation which led to my writing this letter to the Right Honorable Alex. Macdonnell. There were but the three persons present at the conversation—Mr. Macdonnell, the Resident Commissioner, Mr. Gibson, and myself. I addressed this letter officially upon the point.

10782. Mr. *Gibson.*—What is the date of that letter?—April 1st, 1857. Having been asked the date of the letter I may say that it was just five months before I read the paper in the Statistical Section of the British Association, 1st September, and it will show how well aware the Commissioners were of my views on the subject, as stated in that paper. The following is the letter:

"Abstract of Deductions made from the Statistical Records of the National Schools in Ireland.

1. The number of pupils who pass through the schools in the course of a *year* is close upon 500,000, but this number is never on the rolls at any *one* time.

2. The number on the rolls, at any time, means the number of school-going pupils, then on rolls, not one of whom has been *absent for thirteen consecutive* weeks, previous to that date. The highest number on the roll, when the schools are most thronged, cannot exceed about 400,000, or 80 per cent. of the gross number who pass through them in the year.

3. In the Board's annual report a comparison is instituted between two quantities that have no necessary dependence or connexion—the *gross* number that passes through the schools in *a year*, and the *average* number of those who are present *each day*. As the *average* number on roll extending over a *year*, cannot amount to the *maximum* at any *one time* (400,000) as above estimated, it is clear that we *unduly diminish* the relative regularity of our pupils by over 20 per cent. This, for the first time, may be corrected in the summaries for 1857, and might be for 1856, had the new form of accounts been issued three months earlier.

4. In round numbers, the number present in school on any day, taking the average of the whole year, is slightly over 50 per cent. of the number on rolls. In the Central Male Model School it is 75, in several of the district model schools still higher, and as Mr. Keenan very properly observes in his general report on schools for 1856, this centesimal per-centage is *one* of the *best indications* of the estimation in which a school is held by the parents.

5. From the examination of the Returns of the teachers in all my districts, and from my own inspection of hundreds of schools, I have carefully deduced the fact that the number of days for *general* instruction in each National school is, on an average, 212; the other 153 days are 104 Sundays and Saturdays, vacations, religious holidays, fair days, casualties, &c.

6. Three-fifths (212 days) of the year the children have the schools *open* to them for secular instruction, so that to get *three* years' schooling the child should attend over a period of *five*, and at school without absence during the ideal school age from five to fifteen years, he would get only *six* years' instruction.

7. Coupling this conclusion with the former one, as to the fact that only half the school-going pupils are *present* each day, we deduce the melancholy inference that each of the 500,000 of our pupils attends at an average, only 106 days in the year, and at this rate were they all to attend school from five to fifteen years of age, they would get, in the aggregate, only *three* years' secular instruction; and it is almost needless to remark that *practically* this estimate is quite in excess, as much less time, if spent *consecutively* under instruction, would yield higher results.

8. From a careful examination of my own notes of inspection for thirteen years, and from analysis of the District Books of all the officers connected with me, I find that four and a-half hours, for five days in the week, is the average time set down for secular instruction in each school. From this the following deductions are to be made:—

a. Business does not *effectively* begin in the average of all schools before half an hour after the time assigned on the time table. In Dublin an hour, and in Belfast and most large towns it is the same, but all experienced inspectors will admit half an hour to be an under-statement.

b. The change from subject to subject, distribution of books, slates, pens, &c., and movements from floor to desk, cause a loss of time, even under the highest order and discipline, of half an hour a day.

* The documents referred to by the witness will be found at the end of this day's evidence, page 453, marked A and B.

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c. Play time is included in the four and a half hours, and where this does not amount to fifteen minutes, at least that time is lost in the children going to the yard, &c.

d. In many of the schools, singing, in some, drawing, in some few, agriculture, and, in all the female schools, sewing and kindred branches—and none of the above are *literary*, although they are *secular* instruction—are taught to portions of the school, during those four and a half hours; so that these, collectively, two-fifths of the schools being girls' schools, would seriously reduce the time for literary instruction.

Considering the deductions under these four heads, and estimating them at the low rate of one hour a day, we find that the active and effective literary instruction, in each school, averages not over three and a half hours daily, presuming even the highest discipline and economy, during this time.

9. From this sober inquiry, we rise with the disheartening conviction that each of our 500,000 scholars spends, at an average, not over 370 hours a year under active literary instruction, or 106 days, at three and a half hours a day. If we now consider that that attendance is at the rate of about forty of those children to *one* teacher; that half of these have not been trained; that the school-houses and fittings are in many cases utterly unsuited to their object; that the teachers are poorly paid, and little sympathized with, in their work, and that the average age of each of the 500,000 pupils is not over nine years, we should almost question the accuracy of the past deductions, when we see that unexpected advancement of education has, nevertheless, followed. At all events, a consideration of these facts will remove surprise that 250,000 of the children are learning their letters, or trying to put a few of them together so as to spell or read little words of one syllable.

10. The compilation of our books, the training of our teachers, the character of our model schools, the qualifications necessary in our professors, trainers and Inspectors, the style and fittings of our school-buildings—in fact, what detail in the educational bearings of the entire institution can be wisely determined, unless its relation to the great broad facts here elaborated be kept constantly in view. They are no flights of fancy, no speculative dreams, but painfully sober facts whose truth defies all impeachment. In all humility, I would respectfully suggest that legislating in reference to this *social* condition of education in Ireland would be a more useful occupation than Parliamentary Commissions and Inquiries.

JAMES W. KAVANAGH,

Rathgar, April 1st, 1857. Head-Inspector.

Strange closing, Mr. Gibson, but not prophetically intended to apply to this Commission. That was written the 1st of April, 1857, by me, at a time when I little thought that, within less than a year, I would withdraw from the service of the Board.

10783. Mr. *Sullivan.*—What is the average daily attendance in the schools, say, for the last year?—321,518 pupils.

10784. What proportion, in round numbers, does that bear to the total?—It is one-third of the total number on roll.

10785. That is to say the per-centage of the children attending the schools of those on the roll, is not more than thirty-three?—I will give you the proportion for the last eleven years, beginning with the year 1857. The average daily attendance being supposed to be 100, the total in 1857 on the roll is 288; 302 in 1858; 299 in 1859; 305 in 1860; 282 in 1861; 282 in 1862; 283 in 1863; 276 in 1864; 287 in 1865; 288 in 1866, and in the report that has just come out now, it appears to be 284, making it slightly under 300, during the whole period of eleven years.

10786. Taking that into account, have not the Commissioners done themselves a considerable amount of injustice?—An immense amount of injustice, which they don't appear to feel, to see, or to understand.

10787. Have they not estimated the average daily attendance as thirty-three per cent., whereas it is more than fifty per cent.?—If they had taken my advice, as given in the third paragraph of my letter to Mr. Macdonnell—for the report of 1857 was not out till the 12th of August, 1858—they would not have made this sad exhibition of the country by their wrong returns, for the average daily attendance is much better than they have represented it to be.

10788. Mr. *Gibson.*—You spoke of the warning you gave the Board—you spoke of the intimation you gave Mr. Macdonnell of the error in these accounts, that is the purport of your observation, is it not?—Yes.

10789. I find in an address delivered by you on the 1st of September, 1857, before the British Association, and which you published afterwards on the 27th of March, 1858, that you say this—"The duty was entrusted to me to devise and draw up a general system of improved school accounts for the Irish National schools, and these came into operation in the early part of 1856. I beg leave to submit to the Section copies of the three forms, Daily Report Book, Register, and Rolls, with instructions for keeping each. Those forms are at once clear, simple, and comprehensive; and it is generally admitted that, at the present moment, no country in the world should be able to furnish more minute and reliable educational results in relation to nearly 600,000 pupils than the Irish National schools, through these new statistical records." This address was written after the date of your letter to Mr. Macdonnell, which is dated the 1st of April, 1857, and was read before the Statistical Section of the British Association on the 1st September, 1857, and published afterwards on the 27th of March, 1858; and in it you refer to those returns, and say—"No country in the world should be able to furnish more minute and reliable educational results, in relation to nearly 600,000 pupils, than the Irish National schools, through these new statistical records?"—What question do you ask me, Mr. Gibson?

10790. I have nothing more to say. I want you to reconcile what you have now stated as to the warning you say you gave, with your opening declaration in this address here, that "no country in the world at the present time should be able to furnish more minute and reliable educational results?"—"*Should*," Mr. Gibson.

10791. Pardon me—"Should be able to furnish more minute and reliable educational results, in relation to nearly 600,000 pupils, than the Irish National schools, through these new statistical records"?—I beg to say, Mr. Gibson, that there is not a word that any casuist that ever lived, or that any one who understands the use of the plainest English—there is not a word from the beginning to the end of the passage you have quoted, referring, either explicitly or implicitly, to any *return* made by the National Board; it is a criticism on my own work in framing the new form of accounts, and has no reference to any of the returns in question. That Paper is dated the 1st of September, and the first of the Board's Reports of which I complain is dated the 12th of August, 1858, several months after I had tendered my resignation and withdrawn from that service.

10792. In your address you refer to the register, with your instructions for keeping that register?—Yes, its mere form.

10793. And I presume you refer here to the statistics furnished by those accounts which were drawn up according to your own suggestion?—Yes—not those furnished, however, but *to be* furnished.

10794. This new system, you say, came into operation in the early part of 1856?—Yes; 1st April, 1856. I beg to say that there is not a sentiment there that I do not now reiterate, on my oath; and I further say that the school accounts are, in the main, kept as there pointed out, that no blame attaches, so far as I am aware, to any parties in the school. I visited ten schools the day before yesterday, and if I was proud of the accounts, then, when they were framed, I am prouder of them now, as I have been ten years out of the service of the Board, yet not a material particle of them is changed. They are, I believe, not surpassed by the statistical forms of any schools in the world. There is no fellow for them in England. I have a letter here from Mr. Lingen, the able and gifted Secretary to the Committee of Council on Education in England, in which he says they have no special form of accounts in England. They allow the patrons, with the usual freedom that is insisted on in England, to prescribe their own accounts. I was aware they had

given great attention to the subject of educational statistics in England; and that a member of this Commission, Mr. Stokes, whose name is honourably mentioned in my Paper, read before the British Association, has called attention to the subject of accounts, and made out a Register, of which I have heard the highest praise. There is nothing whatever in that Paper incompatible with anything that I have said to-day. I criticise my own work; and further, the Return under these new forms of accounts did not appear for nearly a year after that date.

10795. You state that no country in the world should be able to furnish more minute or reliable educational results than the Irish National schools?—"*Through these new forms of Accounts.*" Quote me, in full.

10796. If they are incorrect how are they reliable?

10797. Mr. *Sullivan.*—You have not stated the accounts are incorrect?—Never, at any moment. On the contrary, the noble chairman must recollect that on the last day of examination I said that the moral integrity of the teachers, generally, in the keeping of the accounts, is an honour to the country.

10798. Mr. *Gibson.*—You have included the register, I presume?—Certainly.

10799. This mistake of 300,000 originated from the way of keeping the accounts that you have pointed out?—Not at all; the accounts are properly kept.

10800. Mr. *Sullivan.*—Is it not from the mode of drawing up the abstracts—the way that documents are used, that the whole of the inaccuracies have arisen?—I would say the whole is confined to the summing of the correct returns they get from the teachers through the country, and then placing a mis-description over that total, a number of things may be right in a certain sense; an arithmetical tot may be right; but no one knows better than Mr. Gibson that by putting a wrong heading to the result, the whole may be made wrong. It is a mis-description of a result arithmetically correct.

10801. Mr. *Gibson.*—Don't you suspect inaccuracies have risen from the fact of a number of pupils not being struck off the register for thirteen weeks?—Certainly, from the abuse of this practice.

10802. You said that a pupil should remain on the register for thirteen weeks?—Certainly.

10803. Is not that a rule in accordance with the regulations which you drew up?—The regulations on this point, that I drew up, by the direction of the Commissioners, embodied the practice, from the first, copied from Kildare-place Registers. In Irish schools where the attendance is so fluctuating, if you struck off the children, as is done in England, in a fortnight, as if they had finally discontinued attendance, you will have them coming in through one door and going out on another, and have the teachers' time taken up, needlessly, recording such re-admissions. You must take a reasonable time to see whether the children will return, and save the unnecessary multiplication of re-registration; so that we decided, deliberately, that thirteen weeks was a fair time; but the summary of which I complain is made out by the Education Office, and to which no reference is made in any of the forms of school accounts made out by me. It is a simple technical misapprehension. There is no charge made with regard to the schools; there is no impeachment of the inspectors or of the teachers.

10804. Rev. Dr. *Wilson.*—You say you don't impeach the teachers or managers?—I do not.

10805. Do you impeach anybody?—I do.

10806. Whom do you impeach?—Those who draw up the reports of the Board are the parties whom I hold responsible. You will find from an official document here that I am right. Here is the report for the past year, and when I find the official seal attached to it, and that it is signed by the Secretaries, I take it for granted that is the act of the Board.

10807. Now, permit me to put another question to you. Have the Board ever claimed credit for having upwards of 900,000 children in their schools in one year?—Clearly, they have.

10808. Have they claimed credit for more than the 900,000 children whose names appear on the roll?—They have claimed credit for, not as you suppose, that number of *names*, but for that number of distinct individual scholars.

10809. Read it for me.—The foot note in the first page of their Report, and that has been in it for the last ten years, is—"By the total number of children on rolls during the year" (all that is italicised), "is meant the gross aggregate of distinct individual children whose names have appeared on the school rolls at any time during the entire year." There is this official definition, *in limine*, on the first page of the report of the Board. Can words be clearer?

10810. What is the idea you attach to the words distinct individual children?—Simply that every one of the 913,000 *names* on roll refers to a different human being.

10811. Mr. *Stokes.*—Might not the error be illustrated in this way: If a return were called for, say from the Bilton Hotel, of the number of noblemen who were staying in that hotel during the year, and then if the numbers for each week were added together, and the sum given, it might be made to appear that they had had the whole British peerage in the Bilton Hotel?—Something like that. Your illustration is a good one; but suppose if instead of per night, apartments were engaged there per quarter, and that the name of every customer was put in the books in that manner, and then that those who had slept there even one night in the last quarter were brought into the next year, expecting them to renew their custom, and counted as *bona fide* guests though they should never return, that would, perhaps, be a more correct illustration.

10812. Mr. *Sullivan.*—The questions which I asked you the last day on the vested schools, arose out of question 10,353. Did anyone object to the original principle of vesting; what was the essential difference in the form of the Trust Deed before the incorporation of the Commissioners, and the form after the incorporation; what was the essential point of difference? Now, I want to ask you, when did the Board return to the principle of the local vesting?—In the revised Rules of 1864 on the suggestion previously made by Mr. Cardwell.

10813. I want you to explain the system that was in operation from 1845 to 1864—from the period of incorporation to the period of return to local vesting?—There are three phases with regard to vested schools—one from Lord Stanley's letter, founding the system, October 31st, 1831, up to September, 1845, when the Board was incorporated, and which I shall call that the period of *local* vesting. The second, from 1845 to 1864, during which the erection of no school was aided, unless vested in the Board. I shall call that the period of *corporate* vesting; and the third, since 1864, when parties were left free to adopt either form of vesting; I shall call the *optional* period. During that first stage the Board gave grants to local parties in aid of building, and also of fitting up, schools. Of the 1,864 vested schools connected with the National Board, 31st December, 1867, the legal property or possession of 737, or 39·5 per cent., is held by the Commissioners, in their corporate capacity, whilst the legal possession of 1,127, or 60·5 per cent. of those schools is held by local trustees, inalienably during the tenure, for the purpose of education. One hundred and twenty-one of the 737 schools held by the Board are model schools, literary or agricultural, or both, upon the erection and repairs of which the State has expended £384,764. Four hundred and sixty-nine, or 25·2 per cent., are ordinary schools, to the erection of which the local parties contributed a site and one-third of the cost of erection, yet vested the property in the Commissioners, in their corporate capacity, the latter undertaking to keep the premises in repair, and all of which schools have been erected since 1845, when further local vesting was prohibited. One hundred and forty-eight, or 11·6 per cent. of the 1,275 schools originally vested in local trustees, have had the trusts *assigned* to the Board, and these, also, they undertake to repair. In ninety-five of the 1,127 schools, the legal ownership of which vests in local trustees,

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bonds are held by the Board for the observance of the rules, but connexion with the Board can be severed at any time, on refunding the grant, or loan, made for building, or for fitting up the schools. The disastrous consequences of the attempt made in 1845 by the Board to acquire possession of the whole of the school property of the kingdom, and the determined opposition which such attempt roused, may be understood from a few broad facts. In the fourteen years ending 1845, during which the aggregate grant for National Education was only £694,653, there were built about 1,400 vested schools, of which 1,275 still remain; whilst in the twenty-three years, since 1845, during which the public grant has increased to £5,355,573, or nearly *eight times* the previous amount, the ordinary schools, vested in the Board, and aided by local contributions, have increased by only 469; in the first fourteen years, the infancy of the system, 100 vested schools were erected, annually, whilst in the last twenty-three years of its alleged maturity, they have increased at the tardy rate of little over twenty per annum. During the last twenty-five years the grants voted by the Board for the erection of ordinary National schools never reached, in any single year, £5,000; five times only did it slightly exceed £4,000, whilst two years the sum was considerably under £1,000. Upon the two classes of schools, the 121 model, agricultural, and training schools, managed by the State, attended by less than 9,000 pupils, of all kinds, daily—one-third of these being infants—the others, the 6,568 ordinary schools of the kingdom, attended by more than 312,000 children, daily, and managed and directed by local parties, there has been expended in buildings, works, and repairs £562,340, or 9·3 per cent. of the whole grant of £6,050,226. The following summary shows the precise expenditure, for buildings, repairs, and works on each of the two classes of schools—

121 *Model*, or State schools: 9,000 pupils.

Metropolitan Establishment, . . .	£114,687
Building Model Schools, ...	154,772
Additions and Alterations of do., . .	20,691
Repairs, &c., of do., ...	12,179
Agricultural Establishments, . . .	82,435

Total, £384,764, or 6·4 per cent. of whole grant.

6,567 *Ordinary* Schools: 312,000 pupils.

Grants to build (1,743) schools, } . .	£150,903
„ to fit up and furnish, }	
„ Repairs, ...	26,673

Total, £177,576, or 2·9 per cent. of whole grant.

10814. Did these several changes that took place in the Board's trust deed shake public confidence in the National system?—Immensely; for then it became evident that the object was to secure a monopoly of the legal property in the schools of the kingdom.

10815. Were there many schools struck off the roll?—I don't say that many were struck off the roll, because the schools struck off would be non-vested schools. There are about 6,600 schools, and nearly half that number were struck off, from time to time; but there could not be very many vested schools struck off, as being held by legal bond they could not be readily surrendered. Nearly all applications for aid to build ceased at once.

10816. I mean struck off the roll from public confidence being shaken in the whole system. I allude not so much to vested schools as to the effect on the system altogether?—One of the best ideas we can get of this effect is to take the returns supplied by Mr. Cross to the House of Lords. In 1854 this same aspect of the question was discussed before the Lords' Committee; Mr. Cross was called on to make a return from 1842 to 1854, of the number of applications to build schools made by Catholic clergymen, and one or two facts from these returns will I think meet your purpose. In the year 1844, the year before the incorporation, there were 545 applications to build from Roman Catholic clergymen; while in 1854 there were but three such applications.

10817. In the meantime did anything occur amongst the Catholics themselves—did any public movement take place to affect the system?—Yes; so early as the year 1826, when a Commission similar to this, the last Commission on primary education in Ireland, was sitting, the four Roman Catholic Archbishops were asked to come before the Commission—the Commission on which the National system was founded—and state their views on the part of the Catholic body; the Roman Catholic Archbishops did, and one of the resolutions of the whole Episcopate, which I have here before me, refers to this question of school property, the ownership as to which is a serious question. Shall I read it?

10818. Yes.—The fifth and sixth conditions which the bishops laid before the Royal Commissioners were, "That a transfer of the property in the several schools which now exist, or that may hereafter exist, in Ireland, may be declared utterly impracticable, from the nature of the tenure by which they are or shall hereafter be held, and from the number of persons having a local interest in them, as well as from a variety of other causes; and that, in our opinion, any resolution which should require such transfer to be made, as a condition for receiving parliamentary support, would operate to the exclusion of many useful schools from all participation in the public bounty." The next stage in the history of the case would be Lord Stanley's statement in his letter, that the schools aided by public grant should be vested in the Board, a project that was instantly abandoned. At the first meeting of the new Board this condition, seeing that it was utterly impracticable, was abandoned, and local vesting decided on. In 1839 a serious controversy arose on the entire education question, which controversy was referred by the bishops to the Court of Rome. The bishops, at that time, were pretty evenly divided. Some were for tolerating the system, others were for breaking it down or uprooting it; each party sent a representative to Rome to argue their case, and some of those parties are yet alive; and after mature consideration a Rescript was sent, called Cardinal Fransoni's Rescript, dated January, 1840; one of the warnings given being, that while merely tolerating the National system, school property shall be held by the bishops or the clergy, and shall, on no account, be given to the Government. I will read that passage:—"The Sacred Congregation is also of opinion that it would be very useful that the school-houses should be vested exclusively in the bishops or the parish priests." The date of that Rescript is the 16th of January, 1840.

10819. At any time between the publication of that Rescript, between the time it became known in Ireland, and the meeting of the Synod of Thurles, did any other public movement take place with regard to this subject of vesting schools?—On the publication of the rule of the Board, consequent on the incorporation, in September, 1845, declaring that no future grants would be given in aid of building schools unless the property was vested in the Board in their corporate capacity, and in view also of the declaration of the Board that they were prepared to receive the legal assignment of all existing vested schools and take charge of the property themselves, as an inducement to which, they would undertake the repairs of such schools so assigned to them, but not otherwise, the Catholic bishops naturally became greatly alarmed.*

* In illustration of this answer, Mr. Kavanagh subsequently supplied the following resolution, adopted by the Roman Catholic Bishops at a meeting on the 23rd October, 1847:—

"At their meeting, on 23rd October, 1847, having received from the Most Rev. Dr. Murray (at the time a Commissioner of National Education), explanations in reference to the then recent changes of rule as to school property, the following resolution was passed:—

"Resolved—'That, notwithstanding the explanation so kindly given by His Grace the Archbishop of Dublin, we are still of opinion that the changes introduced in the National System of Education are most serious and dangerous; that they are in opposition to the instructions of the Holy Father, who recommended that the property of the schools should be vested in the bishops and parish priests. That we, therefore, petition Parliament for the amendment of such portions of the system as we deem incompatible with the discipline of our church, with the full and free exercise of episcopal authority, and with the safety of the religious principles of our Catholic children.'"

10820. That is a separate change?—That is a separate and a very serious change. When the Board asked to have the schools already vested in local trustees transferred to them, or assigned, as it is called, they offered to take the whole school property of the country, and become the legal owners; and, as a bonus to the managers to transfer their trusts, they said they would not alone relieve them of the legal possession of the property, but also relieve them of all responsibility with regard to the keeping them in repair. About 1,400 vested schools then existed, 1,100 to 1,200 of them belonging to Catholics, and a Parliamentary Return (No. 532—1861), moved for by Mr. MacEvoy, shows that upon the erection and fitting up of these schools £60,223 was raised locally, against £84,695 contributed by the Board apart from the value of the sites and the sum expended by the local parties on repairs. This property the Board proposed to confiscate, and also appropriate to themselves the patronage and management of these schools.

10821. Then, all vested schools not vested in the Commissioners, or assigned to them subsequently, are they not repaired by the State?—No, the local trustees have to see to the repairs themselves. The Inspectors, immediately on this declaration, put, to use a familiar expression, the screw on the patrons, by referring in their reports to the want of repairs, which I admit were often much needed. The repairs were seriously and greatly neglected. The Inspectors became particularly sharp with regard to the whole matter. Legal proceedings were threatened against this trustee and that trustee, here and there, through the country. It was said they would be brought into the Court of Chancery, and the Inspectors suggested that to relieve themselves of responsibility the trustees had only to hand over the whole property to the Board, who would, in future, repair the premises.

10822. Did that action result in forcing assignments from local trustees?—Few in all Ireland. This scheme has been in operation for twenty-three years, during which they have got the assignment of only 101 school-houses, few of these being from Catholics; that is at the rate of about four a year for twenty-three years.

10823. Can you give an account for the several years?—Yes, I can, for each year; but I think a summary by provinces for the end of 1867 will suffice.

10824. Will you put in that, please?—Yes, I now hand it in.*

10825. Was the change in 1837 in the trust deed necessitated by the change in the rules already made at that period?—Yes; according as the rules were changed—at least the fundamental rules—one would suppose the trust deed would be changed accordingly; but it was not in every instance. The Archdeacon of Meath, Archdeacon Stopford, called attention to this, and it led to a most serious controversy in 1844-5. He said to Mr. Coyle, the Inspector of the district, that he wanted to erect a school at Redcommon, near Navan. His father, the Bishop of Meath, having given the site, and Archdeacon Stopford applied for a grant and said no more. The trust deed and the rules were pointed out to him; they contradicted each other, owing to the changes that had been made from time to time in the latter. Archdeacon Stopford asked whether by building under the deed he had to commit himself to a constantly changing system, as reflected in the *rules*, or to a fixed one, as set forth on the face of the *deed of trust*. Mr. Coyle said "I am not able to answer that question; it is a new and a very fair question, and I will refer it to the Board." It was referred to the Board, and the matter led to grave and protracted controversy; thereupon the changes were made in the trust deed accordingly.

10826. Beside the Roman Catholics, did the Presbyterians ever object to the changes in the system of vesting?—I may say, that as a body, they set their faces totally against vested schools, from the beginning to the end. At the present moment, after the system has been thirty-seven years in operation, there are not twice thirty-seven vested Presbyterian school-room departments in Ireland. There are only sixty-seven school-rooms—you know what I mean—school-*rooms* as distinguished from school-*houses;* and only two of these are under laymen. I am prepared to give in, if you allow me, a detailed list of the sixty-seven vested Presbyterian school departments—not school-houses or fabrics, but school departments; of these, twenty-seven of the sixty-seven are in Antrim, eleven in Londonderry, nine in Down, and eight in Armagh; and these counties may be regarded as especially the location of the Presbyterian body. The others are spread over the other counties of Ulster in twos or threes.

10827. Are there any Presbyterian vested schools outside the province of Ulster?—Outside the province of Ulster, throughout the whole of Ireland, comprising two-thirds of the population of the kingdom, there is but one vested Presbyterian school, at Mount-welcome, in Roscommon, and that is under a layman.

10828. Previously to the incorporation of the Board, how were the Presbyterian schools vested—were they vested in trustees or assigned to the Commissioners—of the sixty-seven that are vested, how many were built before 1845?—Nineteen of them have been built since. In the twenty-five years since 1845, nineteen of them have been built; the others were built before. Of the sixty-seven, four of them are held by bond, so that they can cease the connexion at any time by repayment of the loan; twenty-nine are vested in trustees; fifteen have been assigned to the Commissioners in their corporate capacity; nineteen have been vested in the Commissioners in their corporate capacity: total, sixty-seven.

10829. How many, then, are absolutely vested in the Commissioners?—Nineteen.

10830. Nineteen altogether?—Nineteen altogether.

10831. The *Chairman.*—What is the distinction between vested in the Commissioners and assigned to them?—Those assigned to the Commissioners were built before 1845. The Commissioners said, since 1845, Give us a conveyance or transfer of your lease of the vested schools already built, just the same as any other tenant assigns his legal interest.

10832. Mr. *Sullivan.*—Then, as a matter of fact, have not the Presbyterian body been always averse to vesting their schools?—Always, for the simple reason that in vested schools a time and place should be provided for the religious instruction of the minority.

* Vested Schools, 31st December, 1867.

Provinces.	Held by Board.			Held by Trustees.		Total.
	Model.	Vested in Board.	Assigned to Board.	Vested in Trustees.	Held by Bond.	
Ulster, . . .	46	118	58	285	31	538
Munster, . . .	31	180	52	348	27	638
Leinster, . . .	35	49	6	268	33	391
Connaught, . . .	8	122	32	131	4	297
Total, . .	121	469	148	1,032	95	1,864
Per cent., . .	6·4	25·2	7·9	55·4	5·1	100

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There are more vested schools in the one single Ulster county of Donegal, poor, wild, and Catholic, than there are Presbyterian vested schools in all Ireland.

10833. Were these schools vested in the Commissioners by local trustees in the belief that good faith would be kept by the Government with regard to their not changing any of the rules?—No change ever made has so much shaken early confidence as the change in the vesting, for the simple reason, that if the promotion of the education of the people was the main object of the Commissioners, the education to be conducted by parties that had conformed to the rules, and complied with the reasonable requirements of the trust deed, they could as well have repaired the vested schools that were held regularly by lease by local parties—they could as well have repaired 1,000 and odd schools under local vesting as when the leases, or deeds of trust, were assigned to the Commissioners themselves. This offer to repair was put in as a bribe, and another insidious and dangerous proceeding that confirmed the people in their apprehensions with regard to this was the fact that the deed of conveyance or assignment instead of setting forth the several trusts on the face of it, rehearsing them, if I may so speak, as had been done under the old system, there were only a few vague generalities, such as that the chartered Commission exists for promoting the education of the poor of Ireland, and that the schools are conducted so as to avoid all interference on the score of religion, with the people, so on and so on, and in this general way a vague declaration was substituted for a detailed and specific enumeration of rights and privileges as well as of duties and obligations. The right of the patrons to appoint and remove the teachers was placed in abeyance, if not superseded, and it was even said that the Board intended to supersede the patrons and gradually appoint others themselves. They had to cancel this document. The change proves the justice of the opposition. After a couple of years they found out it was an unsound system they had established, and in 1847 they issued a document, recognising the previous rights of the patrons, and laying down the principles on which patrons were to succeed one another.

10834. Were the covenants in the trust deed as to vested schools changed according as the rules of the Board were modified?—They were not changed in the main. Since Archdeacon Stopford very properly called the attention of Government to the question of the conflict between both, they have been changed from time to time. For a while they were not changed—which, if not true, would have cut the ground from under Archdeacon Stopford's objection. Up to 1845 the trust deed required the patron to exclude children from adverse religious instruction; 1847 to 1866-7 this obligation was withdrawn, and now there is a return to the original obligation.

10835. Will you state to the Commissioners what proportion of schools in the years 1839, 1841, and 1861, were vested, and what proportion were non-vested?—I will give it in a more general return of the expenditure each year since 1831, upon building and repairing schools.*

* Table handed in by the witness.

TOTAL EXPENDITURE, from PARLIAMENTARY GRANT, on WORKS and

Report of National Board.	Year.	NUMBER OF SCHOOLS.			PARLIAMENTARY GRANT.			ORDINARY SCHOOLS.		
		Vested.	Non-Vested.	Total.	Through National Board.	Through Board of Works.	Total.	Building and Fitting.	Repairs.	Total.
No.					£	£	£	£	£	£
	1831	—	—	—	30,000		30,000	—	—	—
1	1832	—	—	—	37,500		37,500	2,827		2,827
	1833	—	—	—	25,000		25,000	6,112		6,112
	1834	—	—	—	20,000		20,000	9,007		9,007
2	1835	—	—	—	35,000		35,000	10,052		10,052
3	1836	—	—	—	50,153		50,153	4,664		4,664
4	1837	—	—	—	50,000		50,000	3,406		3,406
5	1838	—	—	—	50,000		50,000	3,531		3,531
6	1839	555	1,019	1,581	50,000		50,000	4,177		4,177
7	1840	—	—	—	50,000		50,000	7,983		7,983
8	1841	—	—	—	50,000		50,000	10,159		10,159
9	1842	—	—	—	50,000		50,000	9,884		9,884
10	1843	—	—	—	50,000		50,000	5,181		5,181
11	1844	—	—	—	72,000		72,000	2,803		2,803
12	1845	—	—	—	75,000		75,000	4,838		4,838
13	1846	—	—	—	85,000		85,000	4,791		4,791
14	1847	—	—	—	100,000		100,000	3,956		3,956
15	1848	—	—	—	120,000		120,000	4,151		4,151
16	1849	1,637	2,949	4,586	120,000		120,000	3,814	189	4,003
17	1850	1,643	3,076	4,719	125,000		125,000	4,103	1,168	5,271
18	1851	1,574	3,190	4,764	134,560		134,560	2,206	867	3,073
19	1852	1,586	3,340	4,926	164,577		164,577	2,589	669	3,258
20	1853	1,598	3,467	5,065	182,073		182,073	1,811	696	2,507
21	1854	1,621	3,604	5,225	193,040		193,040	1,601	398	1,999
22	1855	1,617	3,554	5,171	215,200		215,200	843	845	1,688
23	1856	1,655	3,680	5,235	227,641		227,641	2,547	1,909	4,456
24	1857	1,674	3,781	5,455	213,030	1,704	214,734	2,347	1,259	3,606
25	1858	1,687	3,865	5,552	223,000	7,047	230,047	1,420	1,796	3,216
26	1859	1,688	3,951	5,639	249,468	18,159	267,627	825	1,217	2,042
27	1860	1,697	4,073	5,770	270,722	38,212	308,934	2,547	1,924	4,471
28	1861	1,708	4,268	5,955	285,377	25,402	310,779	2,566	1,417	3,983
29	1862	1,750	4,401	6,151	290,904	28,893	319,797	4,006	1,351	5,357
30	1863	1,758	4,524	6,282	306,016	18,693	324,709	3,545	1,671	5,216
31	1864	1,775	4,610	6,385	316,770	18,936	335,706	3,989	1,503	5,492
32	1865	1,790	4,699	6,489	325,583	13,343	338,926	3,307	1,844	5,151
33	1866	1,805	4,771	6,576	336,130	15,885	352,015	2,536	1,462	3,998
34	1867	1,864	4,824	6,688	344,700	13,766	358,465	3,279	1,574	4,853
—	1868	—	—	—	360,195	16,547	376,742	3,500	2,914	6,414
					5,833,639	216,587	6,050,226	150,903	26,673	177,576
	Per-centage of whole grant,				96·4	3·6	100·	2·5	0·4	2·9

Building grants first applied through the Board of Works in 1857.

Repairs of schools vested in the Board undertaken from 1845.

The items in the above Table are compiled, as to number of Schools, from the Reports of the National Board; as to Parliamentary Grants, Board, form a Parliamentary Return (H. C. No. 532—1861), and from the Reports of the Board of Works; and as to Local Contributions to

10836. I find that the number of vested schools in 1867 is 1,864?—Yes.

10837. Can you state how these are distributed among the provinces; and can you distinguish those which are actually vested in the Board, and assigned to it in its corporate capacity, from those which are held by bond, and vested in local trustees?—Of the 1,864 schools, there are, to begin with, 71 of them suspended, and with but little chance of their ever being opened.

10838. On what ground? Are they actually vested in the Commissioners?—Vested in various ways, chiefly in local trustees. I was in some of these myself, one of them at Kylemore, in Connemara, where I turned the Protestant clergyman's cow out of the vested school, some twenty years ago. There are several of them for years and years suspended. Some of them are in ruins, and yet still returned on the list as vested schools; others have been shut up on account of the decrease of population, and amalgamated with other schools, such as the boys' and girls' departments made into one. Several, as Dingle, Kenmare, two at Newtownstackpoole (Ennis), two in Mitchelstown, Tullamore, St. Mary's (Drogheda), Oughterard, and Swineford are either occupied as Monks' or Nuns' schools, not National, or are permanently closed, owing to the opening of such schools beside them. There are 121 belonging to the Commissioners themselves—model schools. I think if one of your English or Scotch Assistant-Commissioners were to take up one of the reports of the Board, and see ten schools set down in Marlborough-street establishment, he would be a good deal puzzled to say what was the meaning of it. There are three detached buildings within the railings of Marlborough-street just opposite you, yet there are ten roll numbers or schools to the three buildings. Each of the model schools, as a general rule, has three departments. Some of them have four or five. There is a maritime school down for Belfast, with a separate roll number—a vested school—and there are only five pupils in it. There is a maritime school in Waterford with ten, and one in Limerick with 15 pupils. There is a vested school in the county of Monaghan, the Bath model agricultural vested school with a solitary pupil in it, and so on: several of these are merely what you may call official fictions, although they cost a deal of money. Altogether there are 121 of these schools the property of the Board, 93 model, 3 maritime, 2 agricultural of a particular class, 21 other agricultural, but still model schools, and two in the village of Glasnevin, making a total of 121. So that when you have deducted 121 of the Board's own model schools, to which no local aid was given, and the 71 suspended, you get the large number of 192 out of 1,864 vested schools, and this represents the whole amount of schools that in seven-and-thirty years the Board gave one shilling to erect, fit up, or repair, out of an expenditure of more than £6,000,000 of the public money.

10839. The whole of the expenses of the model schools were defrayed by the State?—Yes.

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REPAIRS of SCHOOLS, Ordinary and Model, by the NATIONAL BOARD.

MODEL, CENTRAL, DISTRICT, AND AGRICULTURAL.						Total Expenditure by Board on Building, Repairs, and Works.	Local Contribution to build ordinary vested Schools.	Year.	Report of National Board.
Central Establishment.	Building District and Minor Model Schools.	Additions and Alterations in Model Schools.	Repairs of Model Schools.	Works and Repairs, Agricultural Department.	Total on Model Schools.				
£	£	£	£	£	£	£	£		No.
—	—	—	—	—	—	—	—	1831	
							1,309	1832	1
							3,473	1833	
							5,091	1834	
31,867	—	—	—	3,000	34,867	74,466	7,758	1835	2
							4,462	1836	3
							1,997	1837	4
							3,133	1838	5
3,872	—	—	—	1,000	4,872	9,049	2,230	1839	6
1,000	—	—	—	500	1,500	9,483	4,567	1840	7
800	—	—	—	500	1,300	11,459	9,028	1841	8
604	—	—	—	—	604	10,488	6,502	1842	9
185	—	—	—	—	185	5,366	4,885	1843	10
524	—	—	—	220	744	3,547	2,810	1844	11
2,703	—	—	—	—	2,703	7,541	2,978	1845	12
1,255	—	—	—	412	1,667	6,458	3,793	1846	13
4,012	753	—	—	4,744	9,509	13,465	2,819	1847	14
3,670	13,947	—	—	163	17,780	21,931	3,094	1848	15
2,969	14,459	—	—	586	18,014	22,017	3,127	1849	16
1,985	5,018	—	—	1,865	8,868	14,139	5,004	1850	17
1,799	5,231	—	—	6,141	13,171	16,244	2,267	1851	18
3,459	4,495	—	—	4,382	12,336	15,594	1,710	1852	19
1,686	2,638	—	—	5,091	9,415	11,922	2,276	1853	20
2,104	9,945	—	—	10,346	22,395	24,394	4,819	1854	21
410	9,343	—	—	6,326	16,079	17,767	2,484	1855	22
2,125	8,308	—	—	3,736	14,169	18,625	518	1856	23
6,658	8,380	—	—	11,589	26,627	30,233	1,530	1857	24
4,002	969	—	546	1,102	6,619	9,835	710	1858	25
6,199	7,241	904	521	1,730	16,595	18,637	412	1859	26
6,171	20,250	3,473	1,072	2,776	33,742	38,213	1,274	1860	27
3,206	11,713	3,386	1,078	2,037	21,420	25,403	1,283	1861	28
7,362	10,880	1,168	1,731	2,394	23,535	28,892	2,003	1862	29
3,539	3,524	3,417	1,737	1,261	13,478	18,694	1,772	1863	30
1,600	7,063	488	2,119	2,174	13,444	18,936	1,995	1864	31
1,266	2,904	2,244	—	1,778	8,192	13,343	1,653	1865	32
2,412	5,360	2,435	—	1,680	11,887	15,885	1,268	1866	33
2,035	2,351	2,781	—	1,747	8,914	13,767	1,640	1867	34
3,208	—	395	3,375	3,155	10,133	16,547	1,750	1868	Estimated
114,687	154,772	20,691	12,179	82,435	384,764	562,340	109,524		
1·9	2·56	0·34	0·2	1·36	6·4	9·3	—		

from the Votes of the House of Commons and from the Reports of the Board of Works; as to expenditure, partly from the Reports of the build ordinary Vested Schools, from same Return, up to 1861.

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10840. What portion of the cost of the building of the schools vested in the Board or assigned to the Board, amounting to 617, was contributed by the State, and how much by local parties?—More than a third was contributed by local parties. The whole amount expended on ordinary vested schools up to this time is, between erection, fitting up, and furnishing, and repairs, £177,576, or 2·9 per cent. of the whole expenditure of the £6,050,226 of Parliamentary grants.

10841. That is the class of schools that I speak of?—Yes, that is the common ordinary schools.

10842. Exclusive of the model schools?—Yes. Whereas in England, out of a Parliamentary grant of £11,116,893, there was 15·5 per cent. expended on public schools, or £1,717,842 of the public money.

10843. That I will come to presently, but what I want to arrive at now is, what proportion did the public contribute in addition to the £177,576?—In addition to that the local parties subscribed £109,524, or 3·8 per cent. on total expenditure on ordinary vested schools of £287,100. The local contribution to build, &c., from each year, from 1831 to 1857, is given in a return (H. C. No. 532, 1861), and I have estimated it, from the building grants, since 1857. That would make £287,100 jointly for the State and for the locality. If the cost of repairs be added, the whole local expenditure on vested schools exceeds that by the State.

10844. So that the total value of these schools would be about £280,000?—Yes, about that. Not their present value, but the original cost of erection.

10845. Did you ever make an estimate of the total cost of the schools non-vested, and therefore entirely erected by the locality?—Well, that would be very difficult to estimate, on account of the low character of many of them. I have here a return of their condition, and it is very hard to come to a reliable estimate; but I would say that there is about a third of all the non-vested schools, of all the schools, excluding the vested ones, that you may set down as having cost the locality £100 each. I will compute it for you before the close of the inquiry. There is not more than a third of the non-vested schools that I would set down as worth £100 each, and these were erected, and are maintained and supported solely by the locality. Of course, the others are of some value, but many of them not a great deal.

10846. Then, those vested in local trustees and held by bond—1,032 vested in local trustees and 95 held by bond—what would you estimate those at?—As to the 95 held by bond, they should not be included at all as *vested* schools. The meaning of it is simply that a loan of a small sum of money was advanced on security, like any other loan, that they would observe the rules of the Board; and they can cut the connexion, at any time, on paying the money. I should have added these to the 192 schools I mentioned awhile ago; and that will bring down the number of actual ordinary vested schools to about 1,557. To many of these schools the Board has no legal title, such as the great King's Inn-street convent school, and the Tullamore male school, now in possession of the Christian Brothers. Many were built on defective titles. The leases of a large number have expired; and in several neglect to appoint survivors to the trustees has thrown the legal right to the premises into the hands of the landlords.

10847. Up to 1845, when the Board was incorporated, what was the average number of vested schools built annually?—One hundred a year, while for the last twenty-five years, it is only twenty. In the infancy of the system, when the grant was under £50,000, the school-houses increased at the rate of 100 a year; but for the last twenty-five years they have been increasing only at the rate of twenty a year; and the grant in the latter period is eight times what it was in the period before.

10848. Rev. Mr. *Cowie*.—Do the educational wants of the country require the same number of schools to be added year after year?—Oh, no, not the same; of course, there is a decreasing limit to it. If you refer to the Second Report of the Board, for the year 1835, you will find a complete answer to the question that you have asked, and what it suggests, namely, that they made a survey of all Ireland, and found that the poor would require 5,000 good school-houses; that they were to contribute £180 a school or £900,000; and expend this sum in the space of nine years, at the rate of £100,000 a year; but, instead of expending £900,000 in nine years on 5,000 schools, at the end of thirty-seven years they have expended only £170,000 on 1,500 or 1,600 schools, although the grant is at least tenfold what they ever expected at that time.

10849. Mr. *Sullivan*.—As you have referred to the Second Report of the Commissioners and to the plan with respect to new schools, I will ask you how they have carried out the portion of it referring to model schools?—They there, in that report, project a model school for every county. It was to be erected at the modest expense of £750, whereas there is scarcely a model school in Ireland that has not cost seven to ten times that amount to erect.

10850. This report was published in 1835—when did they take the first step to carry out this arrangement?—Not till the year 1846 or 1847.

10851. How many were open in 1849?—Only four—Newry, Ballymena, Clonmel, and Dunmanway. West Dublin was also opened that year, but was never regarded as a District Model School.

10852. Did they make any statement in that year as to the increased expense of these model schools?—They state that on reviewing the matter they find that they are a little more costly than was supposed by their predecessors, but that at any rate they expected to be able to limit the expense to £5,000 a school; but instead of that some of them cost £10,000 to £20,000. At any rate they cannot say that in 1849 they had not considered the question, for they were engaged in the act of building several of them. There was £109,524 expended within the four sides of the quadrangle of Marlborough-street, and only £177,576 expended on all the ordinary vested schools in the kingdom.

10853. You have stated £177,576 as the amount that has been expended on school building?—Erecting them, fitting them up, and furnishing and repairing them, the Board spent that sum.

10854. How much has been spent on the model schools?—About £384,000.

10855. How much altogether upon all classes of schools?—Something over half a million—£562,340.

10856. How many model schools are there now altogether?—Twenty-six of what are called district model schools. There are two classes of these district and minor model schools. Each of these is again divided into the categories of literary only and agricultural; there being some district model schools literary only; and some that are literary and agricultural. Nearly all the minor model schools are literary, but one of them, Ballymoney, is agricultural also. In addition there are what are called model agricultural schools of the first-class, that are not called either district or minor, of which I will make an estimate for you just now. Altogether, then, of the literary institutions, excluding the three metropolitan ones, there are twenty-six, and these twenty-six model schools, with the central model school, and the agricultural model schools cost £50,945 a year for their annual support to instruct under 9,000 children, nearly twenty-five per cent. of them being infants. Besides the classified summary of all the model schools, by their object and grade, with the number of departments in each, allow me to put in, also, three other summaries,

as to expense and attendance, pertinent to your question.*

10857. How many of the model schools are in Ulster?—Half of them, although there is only a third of the population in Ulster. I understand you to limit your question to the model schools, *proper*.

10858. How many of them are there in the counties of Down, Armagh, and Monaghan?—There are four establishments in Antrim alone—two in Armagh, two in Londonderry, two in Tyrone, one in Down, one in Monaghan, one in Fermanagh, and one in Cavan.

10859. These schools have been built to a great extent, have they not, to meet the demand in the North of Ireland for intermediate education?—Yes. The minor model schools were built and classics introduced into some of them, at the express suggestion of Rev. Dr. MacIvor, Newtownstewart and Omagh, in the vicinity of his living, having been the first of these establishments opened. He sketched the plan in an able letter addressed to his bishop, the late Dr. Higgin, of Derry, a member of the National Board.

10860. Not to carry out the view you pointed out in the second report of the Commissioners—was that the original idea that they should be model schools?—Oh, not at all. Sir Robert Kane, a member of this Commission, an important authority, in the first number of a serial on Industrial Progress, referred pointedly in a leading article to the change of object; and the Head Inspectors in that "Round Robin" to which I adverted in the forenoon, quote Sir Robert Kane, to the Commissioners, as an evidence of how the model schools entirely exceeded their expectations. The substance of which I dare say that distinguished member of the Commission will himself recollect, was that, originally designed as model *primary* schools, they have become *secondary* schools of a very high order, so that, in point of fact, if a person does not intend to give his son a University training, he can nowhere obtain for him a better education than that supplied in the Clonmel model school, of which I was then the Head Inspector when Sir Robert Kane visited it.

10861. Does not, however, the fact, that in 1849 the estimate for building those model schools was £5,000 and their support £400 a year, and that in 1835 the sum was £750 and £200 a year, while ultimately the expense of some of the model schools has risen to £15,000 and £5,000 a year; does not that prove a complete change in the idea with regard to the object of these schools?—Clearly so, and it also shows an indefensible squandering of the public money in the face of the reports of their own Inspectors as to the lamentable character of so many of the ordinary school-houses, and the under-paid and discontented condition of the teachers.† (See Appendix, No. IX.)

* The following is a Summary of the Model Schools, of all classes, *erected and supported at the exclusive expense of the State, and directed by the Commissioners of National Education*:—

Establishments.	——	Departments or Roll Numbers	Establishments.	——	Departments or Roll Numbers.
	(*Literary only.*)				
3	*Metropolitan.*—Central, Dublin West, and Inchicore,	16		Cork (Munster farm included), Limerick (Mungret farm, with its two schools, included, also maritime department), Athy, and Kilkenny,	26
12	*District Model.*—Ballymena, Newry, Newtownards, Enniskillen, Coleraine, Londonderry, Clonmel, Waterford (maritime included), Trim, Enniscorthy, Galway, and Sligo,	37	1	*Minor Model.*—Ballymoney,	3
6	*Minor Model.* — Carrickfergus, Lurgan, Monaghan, Omagh, Newtownstewart, and Parsonstown,	18	10	*First-class Model Agricultural.* — Glandore, Farrahy (closed), Tervoe, Kyle Park, Gormanstown, Woodstock, and Leitrim (each of these seven has two schools, one for boys and one for girls); and Templedouglass, Dunlewey, and Derrycastle (with one *mixed* school each), while Bath and Mount Trenchard have no literary department, being mere farms,	19
	(*Literary and Agricultural.*)				
1	*Metropolitan.*—Albert Institution (no roll No.) and Glasnevin village school,	2			
7	*District Model.*—Belfast (farm and also maritime included), Bailieborough, Dunmanway,		40	Total,	121

Erection and Repairs of Model Schools, 1831–68.

	£
Metropolitan Establishment, Offices, Schools, Lecture-rooms, and Training Departments,	114,687
Erection of District and of Minor Model Schools,	154,772
Additions and Alterations, District and Minor Model Schools,	20,691
Repairs of Model Schools,	12,179
	£302,329
Albert Institution, and Agricultural Model Schools,	82,435
Total, on Works and Repairs of all Model Schools,	384,764

Estimate for Annual Support of Model Schools, year ending 31st March, 1869.

Normal Establishment,	8,245
Model Schools,	£26,739
Agricultural Establishments,	5,828
Works and Repairs (Board of Works),	10,133
	£50,945

Classification, by Departments, of Pupils *on Roll* of *Model Schools*, year ended 31st December, 1867.

		Per cent.
Boys,	7,981, or	45·3
Girls,	5,433, or	30·9
Infants,	4,307, or	23·8
Total,	17,631 or	100
Average daily attendance,	8,059.	

† The following table was handed in by the witness:—

Condition of the National School-houses, Premises, and Play-Grounds, 1865.

Summaries of Reports of 57* of the 60 District Inspectors upon 5,947 of 6,947 National Schools, in operation, in 1865.

Buildings, Repairs, &c.

Schools.		Per Cent.	Condition.
2,793,	or	47·	Good.
1,781,	or	30·	Fair.
983,	or	16·5	Middling.
390,	or	6·5	Bad.

Furniture and Apparatus.

Schools.		Per Cent.	Condition.
2,407,	or	40·5	Good.
2,116,	or	35·6	Fair.
1,074,	or	18·0	Middling,
360,	or	5·9	Bad.

Premises and Play-grounds.

Schools.		Per Cent.	Condition.
1,675,	or	25·2	Good.
1,357,	or	22·8	Fair.
838,	or	14·0	Middling.
2,032,	or	35·0	Bad, or None.

Out-offices.

Schools.		Per Cent.	Condition.
1,713,	or	28·8	Good.
1,034,	or	17·4	Fair.
545,	or	9·2	Middling.
2,645,	or	44·6	Bad, or None.

* South Dublin, Waterford, and Mallow Districts omitted; no Reports.

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10862. What has been the total amount of the Parliamentary grant to the National Board?—Six millions.

10863. How much of it has been paid to the Board of Works?—£216,587.

10864. How much of that has been spent on the building and fitting-up of ordinary schools?—I have a return before me abstracted from the reports of the Board of Works for each of the last 11 years, which I have taken some trouble to make very correct, and with the permission of the Commission, I will give it in.

10865. What does that return include?—All works, repairs, and building in the whole institution were taken by direction of the Government in the year 1857, from the department of education. The Board of Education were told to confine themselves to literary matters, while the Board of Works was directed to take charge of the fabrics, and that all estimates going before Parliament for future buildings and repairs should be forwarded through the department of Public Works. Since that time the public generally are not aware, as it is completely hidden from them, of the expenditure under this head. I have got the reports of the Board of Works, and have made out, year by year, the details under the several categories.

10866. If you give an abstract of it now, and afterwards put in the whole of the paper, would not that be the better way?—If you will allow me I will take one or two of the headings. First, there are the ordinary literary schools. Since the Board of Works got charge of the building department in 1857 there has been expended under that head in building, enclosing, and improving £29,019 6*s.* 11*d.*; in repairs, £18,585 2*s.* 2*d.*; total, on the common vested schools of the kingdom, £47,604 9*s.* 1*d.* Under the head of repairs and works in the metropolitan establishment, there has been expended £40,842 13*s.* 11*d.*; building model schools, £72,017 16*s.* 9*d.*; additions and alterations to model schools, £20,690 15*s.* 5*d.*; repairs of model schools, £12,272 13*s.* 3*d.*; agricultural model schools, £22,155 12*s.* 7*d.*; total expenditure under model schools of all classes, £167,982 11*s.* 11*d.*; total in both categories, the model schools' category, or those belonging to the National Board themselves, and the ordinary vested schools, £216,587 1*s.**

10867. Has the cost per school, comparing the number of schools with the total grant, undergone any serious modification?—Yes; in the year 1843, with 2,912 schools, or 45 per cent. of the present number, and more than half the present number of children, the whole expense of the institution, buildings, inspection, teaching staff, training, books, administration, was only £50,000, whereas it is now £376,742, or seven to eight times that sum. At the present moment the cost of the twenty-nine model schools, attended by under 9,000 children, is upwards of £50,000, omitting altogether the heavy cost of administration of the whole institution that, *pro rata*, should fairly be apportioned to these. At that time the total annual cost per school was about £17 each, while in 1867, it was close upon £57 per school, being an increase of 235 per cent. The cost has gone on school by school, and child by child, increasing year after year without, I am sorry to say, the value given—namely, the instruction—being anything better, if so good, while the erection of new schools, then vigorously promoted, has now well nigh ceased.

10868. Could you show that by a return?—I have already given in a table,† showing, year by year, the grant from the time the Board was founded in the year 1831, up to the present moment, and I shall give another, showing the whole grant, whether by the National Board or through the Board of Works, or both; the average cost per school, and the cost per pupil, in average daily attendance, annually.

10869. Your return of the proportion of the parliamentary grant given to the ordinary and to the model schools also includes, does it not, the sums expended separately by the Board of Works?—Oh, yes. As an example of some of the model schools, there is one in Enniscorthy which cost £6,490. There are 59 children attending it. It provides shelter and school room for these few children, more than one-fourth of whom are infants, at a cost to the State of £110 a child.

10870. Would not several of the model schools at present come under the rule of having too small a number to entitle them to a grant as an ordinary National school?—A large number of them should be struck off as common schools for having an insufficient average. The one in Enniscorthy should be struck off. You know that the average required is 30, and it would require 30 in each department, whereas there are only 59 children in it altogether.

10871. In that vested school in Carrickmacross you say there is an average attendance of one?—I doubt it. There are two on the roll; so I think it must be a vulgar fraction of one child.

10872. What is the cost of maintaining the school for that one child?—About £400 or £500 a year. Better to make him a travelling bachelor, and, if old enough, let him make the tour of Europe with the money.

10873. Bishop of *Meath*.—Have you had any opportunity of examining any other primary schools besides those connected with the National Board?—Those of every class in the island.

10874. That includes of course the Church Education schools?—Yes.

* Expenditure, by Board of Works,

Report of Board of Works.	Year ending 31st March.	Ordinary Literary Schools.			Model Schools, Central,					
		Building, Improving, Furnishing, and Enclosing sites of.	Repairs and Maintenance of.	Total.	Repairs and Works at Offices, Schools, Lecture-rooms, and Training Departments in Dublin.	Building District and Minor Model Schools.	Additions and Alterations in Model Schools.
No.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
26	1857-8 part of	—	117 0 0	117 0 0	1,164 0 0	4 0 0	—
27	1858-9	69 6 3	1,678 15 11	1,748 2 2	2,681 18 3	969 2 5	—
28	1859-60	674 19 9	1,130 10 5	1,805 10 2	6,199 3 5	6,999 3 7	904 10 0
29	1860-1	2,547 5 9	1,923 15 8	4,471 1 5	6,170 10 6	20,250 3 9	3,472 12 2
30	1861-2	1,566 1 1	1,416 11 2	3,982 12 3	3,205 16 2	11,713 0 8	3,385 16 10
31	1862-3	4,006 4 9	1,351 0 7	5,357 5 4	7,361 15 6	10,879 19 3	1,168 3 3
32	1863-4	3,544 19 3	1,670 10 9	5,215 10 0	3,539 8 10	3,523 19 5	3,416 10 10
33	1864-5	3,988 19 5	1,503 3 10	5,492 3 3	1,599 18 2	7,062 17 4	488 5 8
34	1865-6	3,307 2 6	1,843 11 3	5,150 13 9	1,265 12 7	2,904 8 3	2,244 6 4
35	1866-7	2,535 16 6	1,462 3 10	3,998 0 4	2,412 0 3	5,359 16 8	2,434 14 4
36	1867-8	3,278 11 8	1,573 18 9	4,852 10 5	2,034 10 3	2,351 5 5	2,780 16 0
—	1868-9	3,500 0 0	2,914 0 0	6,414 0 0	3,208 0 0	—	395 0 0
***	Total,	29,019 6 11	18,585 2 7	47,604 9 1	40,842 13 11	72,017 16 9	20,690 15 5

† See page 436 for this table.

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10875. Have you examined any of these?—Numbers of them. I think I examined almost every one in the city of Dublin since this Commission was projected. I have visited and witnessed what was going on.

10876. And in other parts of Ireland?—When I was Head Inspector in the South I visited those at Bandon, and through Cork and Munster generally, and often visited those schools with the Church Education Inspectors themselves.

10877. Would you state your general impression as to the efficiency of those schools in promoting primary education?—I think they are extremely efficient, but they have peculiar advantages. They are well supported; have a good teaching staff in proportion to a small attendance; they occupy a good position; the clergy, not having as much to do as the other clergy, are especially attentive in looking after them; no clergy give more attention to their schools; and the landlords also and gentry generously support them.

10878. Have you examined those schools?—Several of them.

10879. Now, have you instituted any comparison between any of those schools, and the schools under the National Board, and with what result?—I have; but it would be very difficult, the circumstances are often so very dissimilar, to come to a right or a fair judgment. However, I will give you some examples. I think the model schools in Bandon are as good of their kind as almost any model schools in Ireland under the National Board. I think the Kildare-street schools, that I have visited half a dozen times within the last few months, and stood by witnessing the examination and seeing the mode of proceeding, I think the Kildare-street schools are excellent schools—modest in their aims, instruction sound, method admirable, and everything about the schools, considering their peculiar circumstances, what a practical educationist would desire.

10880. Your testimony to the excellence of those schools is not limited merely to the model schools—it is extended to the schools in general?—To the schools in general. I beg to say, my lord, that I gave similar evidence before the House of Lords in 1854, when I was in the service of the National Board. They have many advantages, as I have said, and therefore in instituting a comparison, I bear these advantages in mind.

10881. Have you looked into their books?—Yes, I am perfectly familiar with them, with most of them from my boyhood.

10882. And what is your opinion as to them?—A large portion of the lessons in the books of the National Board, down to their very last editions, are taken from them. They have to go back to the books issued forty to fifty years ago by the Kildare-street Society to take their lessons from them. Some of the best lessons introduced are those of the old "Dublin Reading Book."

10883. Then their books are framed very much upon the books of the National Board?—The very converse. The books of the National Board were largely, but unsuccessfully, framed on them. They went before them by many a year.

10884. Now, regarding these Church Education schools simply as means for promoting the primary education of children in Ireland, you consider those schools well deserving of State support?—Eminently deserving. I beg to say, my lord, that, in addition to other excellent schools, I visited some years ago a large number of the Church Education schools in Belfast; and I may mention in connexion with your lordship's question that in the city of Dublin, with 60,000 Protestants, there is but one set of parish schools, St. Bride's, connected with the National Board, whether under clergyman or layman, while in the whole town of Belfast there is not even one, according to last Report, under a Church clergyman.

10885. You have directed your attention to statistical matters, Mr. Kavanagh. Have you examined the returns of the average attendance in the schools of the Church Education Society?—Yes; I have their returns here by me, from the very beginning, since 1839.

10886. Now, are you able to say whether or not those returns exhibit a correct report of the children in attendance?—I directed my attention, especially to that for some years back, and though I am not so well pleased with the mode of keeping some of the accounts, especially the register, that I saw lately, I have no reason whatever to doubt their thorough accuracy. On the contrary, the very fact of their giving from year to year a decreasing number of Roman Catholics, unlike some other bodies, is, in my opinion, the strongest presumption, quite enough to show that their accounts are honestly kept.

10887. Then you think that their returns of the number of Roman Catholic pupils attending their schools may be relied on?—I think so; and I do not wonder at Roman Catholics in many localities attending the schools, for I think it is one of the mistakes made that some of the Roman Catholics prefer Protestant National schools, thinking that they are different in kind or degree, or more offensive to Catholics except in the statement that they are Church Education schools. I would prefer sending my child any day to a Church Education school, if I were obliged, to sending him to a Presbyterian National school under Protestant teachers.

on NATIONAL SCHOOLS, &c., 1857–69.

DISTRICT, AND AGRICULTURAL.								
Repairs of Model Schools.	Building, Repairs, and Alterations in Agricultural Department.	TOTAL, under these Heads.	Total Expenditure upon all Classes of Schools.	Total Parliamentary Grant, through both National Board and Board of Works.	Per-centage of whole Grant expended in Building, &c.: Ordinary Schools.	Model Schools.	Total.	Report of Board of Works.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£				No.
94 0 0	322 0 0	1,587 0 0	1,704 1 4	214,734	—	—	—	26
545 17 0	1,101 11 5	5,298 9 1	7,046 11 3	230,047	1·0	2·1	3·1	27
521 5 7	1,729 11 3	16,353 13 10	18,159 4 0	267,627	0·7	6·1	6·8	28
1,071 16 11	2,775 18 5	33,741 1 9	38,212 3 2	308,934	1·6	10·9	12·5	29
1,077 12 7	2,037 8 3	21,419 14 6	25,402 6 9	310,779	1·3	6·9	8·2	30
1,731 4 10	2,394 5 11	23,535 8 9	28,892 14 1	319,797	1·6	7·4	9·0	31
1,737 4 11	1,260 11 2	13,477 15 2	18,693 5 2	324,709	1·7	4·1	5·8	32
2,118 11 5	2,174 9 11	13,444 2 6	18,936 5 9	335,706	1·6	4·0	5·6	33
*—	1,777 10 9	8,191 17 11	13,342 11 8	338,926	1·5	2·4	3·9	34
—	1,680 5 10	11,886 17 1	15,884 17 5	352,015	1·1	3·4	4·5	35
—	1,746 19 8	8,913 11 4	13,766 1 9	358,466	1·3	2·5	3·8	36
3,375 0 0	3,155 0 0	10,133 0 0	16,547 0 0	376,742	1·7	2·7	4·4	—
12,272 13 3	22,155 12 7	167,982 11 11	216,587 1 0	3,738,482	1·4†	4·7	6·1	

* Not distinguished, this and two following years.

† The expenditure, &c., of the broken year 1857 is not included in the per-centages at foot.

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10888. It is stated that Roman Catholic parents are under difficulties with regard to sending their children to the Church Education Society's schools. Why are they so?—The reason is traditional, and you cannot readily eradicate this traditional feeling from the minds of the Catholic people. Whether wisely or unwisely the Established Church for the last 300 or 330 years went on the foolish attempt to see and alter the faith of the people of Ireland—which, I believe, they are now satisfied is not to be done. The memory and history of those sad and dark times, which we would wish forgotten, are attached to the Protestant parochial schools, and wrongly attached. If a Presbyterian patron connects a school with the National Board there is the thirty-seven years' traditional feeling that the National schools are liberal—that there is protection for conscience—and a greater mistake never existed in the mind of a human being, as I hope to convince you—and that it is not so with regard to the Church Education Society's schools. Besides, the reports and speeches of indiscreet friends of the Church Education Society lay ground for that feeling.

10889. You don't impute the exercise of any influence of an unworthy kind in these schools as to children?—No. So far as I know—and I have given great attention to those schools on this ground—I was over the whole country as a public officer, feeling as a Catholic, a warm interest on this question. I went in my public capacity through every one of the proselytizing missionary localities as they are called. I don't use the word offensively, for I am myself an advocate for proselytizing, by fair means. I visited all the Ragged, all the City Mission schools, Protestant and Presbyterian, in Dublin and Cork; all the Mission schools and stations in Dingle, Ventry, and through Kerry; and minutely examined the operation of the West Connaught and the Irish Church Missions over the entire sea-board of Connaught, from Galway round to Sligo. I went through what are called the proselytizing schools in Connemara, Oughterard, Spiddal, Clifden, Castlekirke, Roundstone, Silerna, and Achill. I had interviews with Rev. Major Dallas, their head, and obtained his permission to visit and examine them. I witnessed their demoralizing condition, but I never witnessed in the Church Education schools in the south, east or west, anything that appeared to be an unfair means of attracting Catholic children to them. I never witnessed what I saw when I visited National schools within a bow-shot of where you are sitting in this city—soup, food, clothing, even in National schools, under one of the Commissioners of National Education himself, as gross attractions to poor Catholic pupils in the school. I visited the schools; I drank the soup; a public man and myself visited those National schools, stirred the soup and drank it; and I wrote in the public newspapers the result of my visit. In kind or degree I never witnessed anything like that, I must say, in the Church Education Society's schools.

10890. Mr. *Gibson.*—What schools did you witness that in?—The King's Inns-street Presbyterian National schools.

10891. Who was the Commissioner?—The Rev. Dr. Hall was connected with it.

10892. Show how he was connected with it?—He was connected with it as a member of the Committee of the Presbyterian City Mission, and as officiating in it at Divine Service on Sundays. I had it from the teachers of the schools, and I had it from the public reports. I gave a full and detailed report in the *Morning News* of my visits. I beg to say that the schools are not now National. The Presbyterian body, as such, have in this city, like other religious bodies, what is called a City Mission. This building was the headquarters of their city mission, and bore on its front, in large painted letters, an inscription to that effect. There were various departments in it to minister to the bodily as well as the spiritual wants of the people; different societies of one kind or another had quarters in it. It was the temporary church of the mission. I visited the schools several times, spent two days there, and made a public report of what I saw and witnessed. The Rev. Dr. Hall, one of the Presbyterian Commissioners of National Education, was connected with this; the whole Presbyterian body were connected with it; they had a Serial or periodical in which the schoolmaster gave an account of his conversion (he had been a Catholic National teacher in Westmeath); and the members of this Commission—I believe the noble Chairman visited the locality. It is in King's Inns-street, and is separated by a line about half the length of this table from what is called Mrs. Barrett's convent National school. The two National schools, separated by a lane three or four yards wide, form so unique a specimen of the mixed system that a distinguished barrister, Mr. Butt, refers to them in his pamphlet, "The Liberty of Teaching." The Presbyterian school is on the one side and the convent school on the other, and only that narrow line twelve or fourteen feet wide separating them; when the windows were open the hymns and psalms sung in the souping National school could be heard in the other, and the prayers said in the latter *vice versa* could be heard in the former.

10893. Rev. Dr. *Wilson.*—Was Dr. Hall the manager of that school?—He was not the official manager.

10894. What personal connexion had Dr. Hall with it?—He officiated as a minister in the place; he was a distinguished member of the body, a member of the National Board, quite aware of the object and the working of the school, and patron of the mission.

10895. What official connexion had he with it?—The school was used by him as a church.

10896. Did Mr. Kavanagh himself visit that school?—Oh, certainly, five or six times, and spent many hours in it.

10897. Were you officiating in it on that occasion?—No, except going to protect——

10898. Were you officiating there in any sense?—What do you mean by officiating in some sense?

10899 Was it a National school?—Yes.

10900. Are all National schools open to the public?—Yes.

10901. Was it as one of the public or a Commissioner of Education that Dr. Hall entered that school?—As a Presbyterian minister, and an active patron of an odious scheme of which that school was a public symbol and centre.

10902. What connexion had he with this school?—He was a Commissioner of Education, and this was a National school, with the inscription, "National school" staring him in the face as he went in.

10903. What was the special connexion he had with this school different from mine or that of any other person in the community?—I consider that a Commissioner of Education is a person specially responsible for the school that he visits, and the practices of which he is aware.

10904. The *Chairman.*—How could he officiate as a minister of religion or hold services in a National school?—It is allowed to the Presbyterians.

10905. Mr. *Gibson.*—Did he, as a matter of fact, conduct any religious service in that school?—Yes.

10906. On what occasion?—On Sunday. I have the authority of the schoolmistress.

10907. The *Chairman.*—You say *it* is a church?—Oh, the schoolrooms are allowed for religious purposes, provided it is not what is called, *stated* public worship. Recurring to your question, my lord, which is a most important one—one of the earliest complaints of the Presbyterians was—that they were not allowed to use their schools for religious purposes,—for their prayer-meetings, psalmody, and so on. They first were allowed to have the parents and friends of the children to attend. Then it became very difficult to distinguish who were the friends of the children, and who were not; and so it came to mean the whole neighbourhood; and bit by bit the thing went on, the National Board continuing to state that they would not allow a sacrament to be administered there—not even baptism. Now, your lordship well knows that the administration of a sacrament is not an essential portion of Protestant

worship of any form; and, therefore, they could have public worship; but the unfortunate Roman Catholics could not have Mass celebrated, or public worship of any solemn kind, without a sacrament.

10908. Mr. *Gibson.*—Don't you know that the Board has no authority over the use of rooms on Sunday? Don't you know the distinction between vested and non-vested schools with respect to the use of school-rooms out of school hours?—*Now* there is a distinction.

10909. At all times?—Pardon me; no.

10910. Since the junction of the Presbyterians do you say?—I quite agree with you. Since 1840 it was made for them.

10911. But is it not since then you are speaking of Dr. Hall?—Yes.

10912. Was not that a non-vested school?—Yes; but I did not mean to convey to his lordship in any way that it was then a violation of any rule of the Board; on the contrary, that it was done *en regle;* for the Presbyterians were the parties that got the change made. I could not be so ignorant of the rules of the Board as to say that I complain of them for having broken the rule.

10913. Rev. Dr. *Wilson.*—Do you state, as a matter of fact, that the privilege to which you refer was not enjoyed by the Presbyterians previous to 1840 in the non-vested schools?—It was not in the same unlimited sense as it was in 1837, and still less than it was in 1840.

10914. I wish to know was that privilege enjoyed by the Presbyterian managers of non-vested schools previous to 1840?—No; not as it now exists.

10915. Can you state that as a matter of fact?—As a matter of absolute fact.

10916. Do you acknowledge the North of Ireland as a Presbyterian district?—I fully acknowledge part of it, only, as such. Presbyterians are nowhere a majority in Ireland.

10917. Were you in the north of Ireland previous to 1840?—No, not till the close of 1844.

10918. Are you aware that I was educated partly at a National school in my early days?—To your honour, you said so before the House of Lords, as I read in your evidence.

10919. Should you be surprised to learn that the same privileges which, as a minister in the north of Ireland I enjoyed after 1840, I am aware that Presbyterian ministers enjoyed long previous to 1840 in non-vested schools?—Your individual personal experience, if it were ten times as great, could not alter what I know as a matter of fact. I am aware of the whole official action and correspondence in the matter. I would be very sorry to gainsay any question of fact that you state of your personal knowledge. It counts as nothing, however, compared with my intimate knowledge of the whole subject from the beginning.

10920. Are you prepared to answer that question?—I am prepared to answer any question that you ask me on the subject.

10921. Should you deny the statement?—I totally deny——

10922. The *Chairman.*—You have not heard what the statement is.

10923. Rev. Dr. *Wilson.*—That the like privilege was enjoyed previous to 1840?—That what?

10924. That what you now state was a change effected for the Presbyterian ministers as to non-vested schools in 1840?—Put any question, if you please, to me, categorically, and I will answer it. You ask me, did the present privilege with regard to the use, before and after school-hours, of non-vested schools exist before 1840. I totally deny that it did. On the contrary, in order to show that it did not exist I will refer to a vote of the General Assembly in Dublin, in 1855, stating that the rule on the point was only then made satisfactory. Here are the Resolutions of 1855—

"To the modified regulations (of the Commissioners' new Rules, 1855) coming under the first head, so far as they apply to Presbyterian schools, your committee see no cause to object; on the contrary, the clear manner in which several important matters of detail which had been heretofore left in much uncertainty, have been settled and defined, is calculated to make the relationship between local managers and the Board much more satisfactory than formerly. The committee would specially refer to the *present* regulations respecting the use of school-houses on Sabbath and week days, both before and after school-hours (see Report, page 26, sec. 5, Rule 2), by which our right to employ them for the purpose of Sabbath-school instruction and for public preaching is *fully recognised* with the single restriction that they are not to be converted into stated places of Divine worship or used for the administration of the sacraments or rites of our Church. Your committee also observe with satisfaction that the responsibilities of managers and teachers as regards the instruction of children of a different communion has been very clearly defined by the following rule:—'Patrons, managers, and teachers are not required to exclude any children from any religious instruction given in the school, but all children are to have full power to absent themselves or to withdraw from it. If any parents or guardians object to the religious instruction given in any National school, it devolves upon them to adopt measures to prevent their children from being present thereat.'"

10925. Mr. *Dease.*—Have you had much knowledge of the schools in workhouses?—Yes.

10926. Is the number of children on the rolls of the workhouse schools a more or less reliable index of those actually receiving education than it is in the ordinary schools?—It ought to be more reliable on account of the permanence of the children in the workhouses; but, in addition, they don't conform to the practice of the National Board as to retaining their names for thirteen weeks on the school-books. It might cause confusion in auditing the accounts, as to expense, if it appeared that a child was fictitiously on the roll after it had actually left the house. In most of the workhouses the discharge of the name takes place from the school-books when the real discharge from the house takes place.

10927. That ought to make the attendance appear better?—So it does.

10928. And is it actually so?—It is so. Instead of the proportion being 3 to 1, as Dr. Sullivan elicited a while ago, it is less than 2 to 1. The number on the rolls in the workhouse schools is not double the average attendance, as, in the 145 workhouse schools connected with the National Board in 1867, the number of pupils on roll, during the year, was 18,744, whilst the number in daily average attendance was 9,653, or more than half.

10929. Is the instruction given in the workhouse schools on the whole better or worse than that given in ordinary schools?—In some the education given is excellent; but they form the exception. I presume you are aware of the fact that I was sent by the Government, during a whole year of my official life, 1853, to inspect all the workhouses in Ireland, and that I made a Special Report on each, and a General Report on all, the workhouse schools. I visited the North Dublin Union schools within the last couple of months, and found them to be in a state which I considered good and efficient—the boys' school particularly. Some of the other schools are not so good; but the workhouse schools should have been improving a good deal since my connexion with them, on account of the vast diminution in the juvenile pauper element. The number, I think, on the roll at the present moment, of all children under fifteen years of age, is not more than 20,000; at which, of course, whatever the defects in the education may be, we must sincerely rejoice.

10930. Is the position of the workhouse teacher better or worse than that of the ordinary National school teacher?—Better, in point of income, on the whole, but a great deal worse socially; for, if I may use a paradox, the teachers there work, or are on duty, twenty-five hours out of the twenty-four. The toil of the workhouse school teacher is incessant. Night and day the teacher is responsible; the schoolmistress is a sort of nurse, a sempstress, assistant matron, and so on, and night and day she is in charge. The schoolmaster is often an industrial teacher, assistant master, and so on; he has to go out and accompany the children in their walks, and has, in fact, hardly any respite from labour. Besides,

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on moral grounds, it is an objectionable, or at least an undesirable, position I should say, for women.

10931. Is the social status of workhouse teachers, lower or higher than that of ordinary teachers?—Lower. They have an entire reluctance, except in rare cases, to accept it.

10932. At what would you be disposed to value the general advantages of house accommodation, light, and rations usually allowed?—The cost of food and rations bears an increasing value. I have them here estimated at £18. That is the mere materials of living, and adding the value of light and residence, I should say £22 to £26 would be about a fair estimate. Or you could better determine the estimate of the Board of Guardians when you see that there has been an increase in the average cost of the support of a pauper during the last few years of from 2*s.* to upwards of 2*s.* 6*d.* per week.

10933. What is the amount you say you would estimate them at?—Value of rations £18 or £20, and, including residence, £22 to £26.

10934. In addition to salary?—The average salary of each of the 95 schoolmasters is £27 5*s.* 10¾*d.* this year; and of each of the 195 schoolmistresses, £19. I take these averages from the parliamentary estimate for this year—1868–9.

10935. That would make their income considerably higher than that of the ordinary teachers?—Somewhat higher; but I need scarcely remark that a teacher would much prefer having the command of the money, and the laying out of it, with a residence outside, to the semi-prison life, within a workhouse.

10936. Have you examined the returns as to the religious denominations of the pupils attending National schools, moved for by Mr. O'Reilly in the House of Commons, and published in 1864 or 1865?—I have; they refer to the year 1862. I have them here before me. They are of a most interesting and grave character. They are in four bulky volumes of Blue Book; and from the officers of the National Board not putting the totals to the bottom of them, you will find it very heavy work to wade through them in order to find the results.

10937. Do these returns, in your opinion, give the correct numbers of the pupils of different religious denominations in the National schools?—On the whole, I think, with regard to the numbers of the children of different denominations, the return may be accepted; but with regard to the number of children that are mixed at the time of religious instruction, or under proselytizing influences, I would receive it with very great caution.

10938. Do you consider that the National system of education is a less mixed, and so far, a more practically denominational system than it professes to be?—There never has been, at any time, in Ireland a scheme of education more thoroughly denominational than the National system; and it is becoming every day more so, save in one part of the country.

10939. To what part do you allude?—Where the people are more mixed, in three or four counties, which you may call the Scotch or Presbyterian district, the locality of the Plantation of Ulster.

10940. Do you know the Oldcastle school in the county of Meath?—Intimately.

10941. You at one time, I think, acted for the trustees in making suggestions as to its management?—When I was Head Inspector in Dublin, and having no official connexion there, the trustees, of whom your father was a very active member, and Mr. Naper, of Loughcrew, applied to the Board to have me go down specially to examine the schools, which I did, 1853, the very year that I was on the workhouse inquiry. I spent three or four days there, made a full inquiry into the school, and a report, which I ask you, as one of the trustees, to lay before this Commission, because I consider that excellent school as a type, as far as you can have security in a mixed school, of a perfect National school. I believe you adopted some of my suggestions.*

10942. We did, or the trustees of that time did, for I was not then a trustee. Are these schools conducted on the mixed religious system?—Oh, not at all in the sense in which it is ordinarily understood. There are paid chaplains; the Protestant and the Catholic clergymen of the parish are trustees *ex officio*, the Chief Secretary is another, you are another, and Mr. Naper is another. In that sense the school appears to be under joint management. Well, from the very beginning the practice of the school was that no child, on any account whatever, should be present at the religious teaching given to children of another denomination; and the paid and salaried chaplains who happened to be resident in the parish, looked after their own children respectively. I was present at the religious instruction. I examined the Protestant children in the Scripture Extracts, at the request of Archdeacon Stopford; and I examined the Catholic children at the request of the parish priest; and I was very much pleased, in every way, with the school.

10943. Do you consider then that the mixed system, which has failed to satisfy the Catholic portion of the Irish public as regards the schools of the National Board, has given full satisfaction to all classes and creeds in the neighbourhood of Oldcastle, in consequence of there being religious instruction for all the pupils, and of the several denominations of pupils being absolutely excluded from the religious instruction which is not their own?—It has given the greatest amount of satisfaction that it is possible for such a school to give; but I am far from leading you to suppose that I do not think there are difficulties and dangers with regard to even such a school.

10944. Have you given any attention to the state of the schools under the religious communities of Catholics in Ireland?—I have.

10945. Were any of the conventual and monastic schools aided by the Kildare-place Society?—Yes, both nuns' and monks'.

10946. On what terms?—The same terms as all others.

10947. Was any distinction made between the conventual or monastic schools and the ordinary National schools?—In the year 1839 a distinction was made with regard to payment; and in the year 1855 a radical change was made by the exclusion of, and denial of grants to monks' schools, and by a new restriction on the extension of convent schools.

10948. Did the Board deem those schools to be more denominational in their character than other schools?—Not at all. When they altered the system, in 1840, so as to bring in the Presbyterian body, as such, the explanation they gave of the denominational principle involved was this:—It might be said that any school under a clergyman of a particular denomination, with a teacher of the same creed, and attended mainly or exclusively by children of that communion, may be considered as a denominational school. For example, we have been aiding, from the beginning, with the consent and express approval of Government, the schools of the Roman Catholic communities, and no question whatever has been raised about them. They referred to the convent and monastic schools as a sort of set-off for having then aided denominational Presbyterian schools. That Report was written by one of the ablest men that ever was connected with the system, Right Hon. Anthony Richard Blake, one of the original Commissioners.

10949. Have these schools at any time been frequented by other than Catholic children?—Yes, and even now, but sparingly.

10950. Have you ever known the non-Catholic pupils of these schools to be tampered with in their religious opinions?—Never. In saying this, however, with regard to tampering, I take the obvious meaning of the word. I don't think it a fit place for a Protestant child, and I stated so before the House of Lords. If I were a Protestant I would not send my child to a convent school. I think the very atmosphere of the place——

10951. There is no sort of concealment?—Oh, no.

* For Mr. Kavanagh's Report on the Oldcastle Endowed School see Appendix No. X.

But I answered the question in the sense of aggression. I believe the nuns to be utterly incapable of taking any advantage, or acting basely, by way of tricking or giving bribes, or anything of the sort—from what I know of nuns, I believe them to be wholly incapable of any such conduct.

10952. It being the fact, as you have stated just now, that the great majority of the schools in Ireland are practically denominational, of what is it that the Catholics complain in the existing schools of the Board?—If there be a general or a physical necessity for it, such as mixture of the population, Catholics should submit to a state of circumstances which could not be helped; but in places where there is no mixture of the population it makes the oppression unendurable, that for the sake of a mere fiction, the youth of the Catholic millions should be restricted in devotional practices and religious influences, calculated to make them better men, better citizens, better in every way. I say it is utterly indefensible. For example, in the Board's Report for 1867, the 744,433 Catholic pupils on roll are thus distributed—

Catholics.	Schools.		Protestant Pupils.
360,877 in	2,365,	having	None.
333,565 ,,	2,649,	,,	24,814
13,228 ,,	132,	,,	14,825
36,763 ,,	1,039,	,,	108,582
744,433 ,,	6,185,	,,	148,221

How can the restrictions of a mixed system be defended in the first two categories?

10953. You consider then that the Catholics accepted the system originally on the supposition that it really might in practice be found not to be a mixed system?—The Catholics knew when they were taking it, that it could not be anything else than denominational in a large portion of the country; and they bore, to a certain extent, with the privations which the restrictions placed on them, until, bit by bit, from partial and sectarian administration, aggressions made on them, and deprivation of their rights—in a word, the extension of what may be called State education throughout the country, brought about that condition of things you are now sitting here to consider, and that every man of sense must have foreseen for many a year.

10954. What opinion has been expressed by the Board's officers of the general efficiency of the conventual as compared with the ordinary National schools?—Well, upon the whole, the Protestant officers are quite as warm and as loud as the Catholic in praise of them. Mr. Kelly, the original Secretary of the Board, and a Protestant, stated before the House of Commons in 1837, as also Rev. Mr. Carlile, that they had no such schools. Mr. Cross, his successor and a Protestant, stated before the House of Lords in 1854, that they had no such schools. Mr. Macdonnell, before the House of Lords, as also Rev. Dr. Henry, gave similar evidence. If I were about to select a person to examine these schools, I would have no objection to some of the Protestant officers of the Board; in fact, you have only to consider who the teachers in these schools are. I did not come here to speak of doctrinal matters, but the practical advantage Catholics have above their fellow Christians in those schools is, that the very highest in the land teach the poorest those very things that they want most. Many persons suppose that there is some connexion between degraded pupils and degraded teachers; whereas we have the highest in the land—the highest in their purposes and motives—teaching the very lowliest of the poor.

10955. Can you give the Commission an outline of the number of schools for primary education in Ireland that are directed by religious orders and communities of men and women?—I can give you a summary which I have made out. As you have had evidence already with respect to the Christian Brothers I may briefly dispose of them. They have sixty establishments attended by about 25,000 or 27,000 children. These schools have doubled in number within the last ten years; and further, they have got hold of the chief centres of population and influence in Ireland—a fact adverted to by your predecessors, the Endowed Schools Commissioners; the consequence of which is, that, bit by bit, from the weaker hands of the National Board, the schools, in the great centres of intelligence and population, are falling into the abler hands of the Christian Brothers. Next, as to the schools of the nuns and monks, these are in every county of Ireland at this moment. There is no county in Ireland that has not one or more convents, while twenty-eight of the thirty-two counties have also one or more monastic schools at the present moment; and both classes of schools have rapidly extended within the last ten years. On the building alone of the convent schools connected with the Board Catholics have expended £100,000; for which see Special Reports—Parliamentary Paper (No. 405—1864), moved for by Right Hon. W. Monsell, containing the Special Reports made by the Board's officers, on the convent and monastic schools in 1864. The nuns attending these schools are housed and lodged; and if you only estimate the cost of their support and maintenance, the same as that of any respectable teachers, or of the Christian Brothers, the whole sum must be enormous. I will submit an estimate of it. To £100,000 for the fabrics, add the cost of their residences and the support of the nuns in 140 or so convent schools; and all that enormous sum is raised on the voluntary principle. The trifling fees that are paid go for the repair of the schools, books, and other purposes. Then the outlying convent and monastic schools, unconnected with the Board, form another very large class. There are the Sisters of Charity, one of whose schools, in King's Inns-street, some of the Commissioners have visited. That order is largely spread over Ireland; you will find them in every leading town; yet that is the only school, of the order, in Ireland connected with the Board. That school of Mrs. Barrett's can scarcely be called a convent school, for there are only two nuns in it, the rest are all lay teachers. There are other religious orders besides the Sisters of Charity; for instance, on looking at the map before me, in the town of Drogheda there are the Dominican nuns. Their school had been connected with the Board and was withdrawn. The Kells convent school was connected with the Board and was withdrawn. The Cabra convent school was connected with the Board and was withdrawn. The William-street convent school, here near us, was connected with the Board and was withdrawn. The Castlecomer convent school was connected with the Board and was withdrawn. The Dungarvan convent school was connected with the Board and was withdrawn. The Waterford convent school was connected with the Board and was withdrawn. The Lismore convent school was connected with the Board and was withdrawn. The Carrick-on-Suir convent school was connected with the Board and was withdrawn. The Irishtown (Clonmel) convent school was connected with the Board and was withdrawn. The Tuam convent school was connected with the Board and was withdrawn. All the earlier established branches of the Christian Brothers' schools were connected with the Board but were withdrawn. A new teaching community of ladies, the Sisters of the Holy Faith, has been established in Glasnevin, and already they have large schools through the city, in Strand-street, in Crow-street, and in the Coombe. Over the whole island they tried the thing, and it was found unworkable. They could not submit, for the sake of the money they got, to the intolerable privations connected with the system. In his Grace the Most Rev. Dr. M'Hale's diocese there are neither monastic nor convent schools, of any sort, connected with the Board, he does not permit them.

10956. Do you speak of his diocese?—Not the province, but the diocese of Tuam. There are fourteen schools under Franciscan monks, not one of which is connected with the Board. The Christian Brothers' schools in Tuam and in Westport are, of course, not connected with the Board; while the nuns' schools in several towns—Clifden, Westport, Tuam, and Ballin-

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robe—all over the diocese—are not connected with the Board; so that a large amount, more than half the religious Catholic schools outlie the National system, a summary of which I will hand in.

10957. What is the condition as to warmth, light, and general comfort of the monks' and nuns' schools?—About as good as the community rooms in which they live, if not better. They are far the best in the whole island, not even excepting the expensive model schools.

10958. Is there generally a sufficient supply of books, maps, and school requisites?—I have never found even one instance in which there was anything like a serious deficiency.

10959. How are these supplied?—Out of the nuns' own funds, charity sermons, and fees.

10960. Have they any particular form of school statistics?—No; they observe strictly the rules of the Board on that point.

10961. Well, but in those establishments that are not connected with the Board?—Oh yes; I have examined the books and forms of the Christian Brothers' schools and they are very simple and very admirable.

10962. As regards the monks' schools?—I think there is a defect in many of those schools with regard to keeping daily rolls, which I regret. But as regards the numbers present, what we call Report Books are kept in all. But the Christian Brothers are very intent on their work; they say, most truly, that they are not eye-servants, and that with such a small staff as theirs it would take up too much time to keep so laborious a record as a daily roll, and therefore they don't keep it. I would rather they did. I pressed them very much to keep rolls, for a scheme of education without full statistics is like a ship without a log-book.

10963. Can you give the Commissioners any idea of the number of Catholic children in the National schools, and the number in all the schools in Ireland for primary education that are taught by the religious orders?—I think about one-third of the girls going to National schools are taught by nuns.

10964. Is that proportion increasing?—It is increasing rapidly. I may mention that in your own neighbourhood, Mr. Dease, a model school that had gone on very smoothly since the year 1850—the Trim model school, with an attendance of nearly 300 children daily in it. The parish priest, now the Catholic Bishop of Meath, thought that he had got quite enough of it, and erected a convent school which cost the people £10,000 or £15,000, and on the day that convent school opened the infants' and girls' model schools, as might have been expected, were left without any Catholic children. And this is going on in nearly every town.

10965. Mr. *Sullivan.*—The number attending the model schools is included in one of the returns that I asked you to put in?—Yes; but I mention that incidentally in connexion with your question to show you in detail the struggle against State schools; it is just a matter of a few years until they are completely paralysed. Trim had been one of the most successful of all—it was under me, as Head Inspector, for some years.

10966. Mr. *Dease.*—What social classes, generally speaking, attend the schools, under the nuns, or can you make a distinction between them?—There is this distinction, that ladies being the teachers, women of the highest birth, of excellent acquirements, and of good family, and who consider that they work, not for man, but for God, there is hardly anyone in the country who would have any objection to see his children, at least for a reasonable time, mixing with the pupils that go to those schools; because he would regard it the same as mixing with those that go to chapel or to church. And this does not at all apply to the other schools. The first person in the town might send his children to the convent schools, without objection to their mixing with those whom they would meet there, because the children are taken by the hand, well taught, tenderly cared, and their hearts reached by ladies some of whom had been in a better social position than themselves, no matter who they are.

10967. To what age do they go there?—They go at an earlier age and remain to a later age than in other schools, because the infant schools are practical nurseries, and because many of the elder girls are provided with situations as governesses, in schools, in shops, and in other positions, obtained by the influence of the ladies and of other persons that visit the convent schools. Mrs. Barrett, I suppose, had provided for at least several hundred girls from the school in King's Inns-street.

10968. Would it be correct to state that a number of people are deterred from sending their children to these schools because of the status of the other children being so low?—I would doubt either the man's sanity or veracity who would make such a statement.

10969. Mr. *Stokes.*—When children of the middle classes are sent to convent schools are they placed in rooms by themselves?—No; if National schools. In some instances there are children of a higher class in intermediate schools. There is a division of labour. From the nuns of the Sacre Cœur, Loretto, and Blackrock, near Dublin, the Sienna Convent, Drogheda—from Derry to Cork, and from Dublin to Sligo—there are some fifty schools, under nuns, for the education of young ladies.

10970. I do not refer to boarding schools of the higher class. But with regard to convent National schools, are you acquainted with any such school where the nuns get children better dressed and better paid for, that they give them a separate room?—I am not aware of any such instance. I am aware there are many intermediate, or middle-class schools, regular pension day schools—ranking above the primary or National, and below the regular boarding school. I will take a case that might lead to that impression.

10971. Rev. Dr. *Wilson.*—Will you kindly answer the question?—I am answering. Whether I am right or wrong, I don't suppose there is any other layman in Ireland has been in as many convents. Yet I am not aware that I ever met a single instance that could support the statement of Mr. Stokes.

10972. Mr. *Stokes.*—Have you never seen a case of that kind?—Never, such as you have stated.

10973. How many convent schools have you visited?—A great many. I have visited convents in twenty-seven of the thirty-two counties of Ireland. I visited lately every one in and about this city.

10974. Do you think that if a person visited two convent National schools, and found one in the way I have described he would be peculiarly unfortunate?—It might so happen. I say there are intermediate schools, where a fair fee is paid, and that there ought to be still more of these schools.

10975. I refer only to National schools?—In Queenstown, where I was on the 8th of May last, I found a very large and excellent intermediate school, there was a good intermediate school at the convent of the Sisters of Mercy, Galway, there is such a school in Stephen's-green convent, another at Tranquilla, Rathmines, and many others, scores, in fact, that I could name. In none of these intermediate schools are the numbers included, they are distinct and separate from the National, or poor schools. But to say you can go into a convent National school and find the children classified, whether in different rooms, or in the one room, and an aristocracy set up amongst the pupils—the children, in fact, ticketted, I totally disbelieve it. There may be a separate, existing intermediate school, the same as in other schools, socially graded; but that the children are sifted, riddled, and classified into paupers or free, a penny a-week, two pence a-week, and so on, I totally discredit it. The mistake might easily originate in reference to a school where there is a distinct intermediate school, a mistake very natural. I would be very sorry there were not many schools of that class. Wherever the nuns submit to the restrictions of the Board, they have a right to include the numbers. If there were twenty or twenty-five or thirty schools of that class I would not be surprised.

10976. When you say the nuns submit to the restrictions imposed by the Board, you mean they take the £20 a year for every 100 children they instruct, and draw money for monitors to teach these higher class children?—Yes; reminding you, however, that lay teachers in girls' schools upon the side of a mountain get three or four times as much for imparting inferior instruction.

10977. Rev. Dr. *Wilson.*—Do you acknowledge that in such schools there are separate rooms with social distinctions for the children marked off?—Yes, but not in National schools.

10978. Have you heard the ladies themselves acknowledge they must make such a distinction, and point to schools in which ragged children are, and say, "there is the Mercy school?"—So all their schools are *Mercy* schools. The religious communities, by a division of labour, recognising the various social classes from the aristocracy down to the outcasts of the workhouse or the prison, acknowledge the distinctions that, by the permission of Providence, exist in society, do their best to soften these distinctions, and provide education suitable for each class. They do that to be sure, and if they did not do it they would be fools.

10979. Mr. *Sullivan.*—Is there any real distinction in principle between the intermediate schools you have been describing and the higher boarding schools?—No.

10980. Are they not in principle of the same class though for different grades?—It is an acknowledgment of the social distinctions that exist in society. It is the same distinction that was recognised last night in the House of Lords, when a member proposed that day scholars be admitted to the grammar and endowed schools, a proposition that was negatived by a large majority.

10981. Mr. *Dease.*—In point of fact, is the education given to the poorest class attending these schools injured by the presence of children of a higher class, for whose teaching there is a special staff?—Not at all; and in connexion with the other subject I may add, that there are other orders, and one having the largest schools, namely, the Presentation nuns, would not conduct pay schools of any sort. Such a thing could not exist with regard to these, because the nuns instruct the poor alone, and consequently their schools are not large enough for them. The most neglected class in Ireland are the middle class of boys, both Protestant and Catholic. No body acknowledges that more readily, to their honour be it said, than the Presbyterians of the North of Ireland, in their desire for intermediate schools. In the case of the girls, the Catholics recognise this distinction, and amply provide for it. The Presentation nuns educate the poor; to whom alone their gospel is preached. There are other classes to whom also the gospel has to be preached, and for whom the Sisters of Mercy, the Ursuline, the Loretto, the Dominican, and other nuns provide.

10982. Mr. *Stokes.*—What is the difference between these schools and model schools to which you object?—The State, alone, pays—and liberally—for the one, the State pays very little for the other. I object to the model schools for this, as one of the many grounds of objection. You do not mean that £20 a year for teaching a hundred children is sufficient payment. You are under a mistake if you think the nuns have any advantage with regard to monitresses, instead, the nuns are supplanted in the schools, and get a less amount in capitation than is given in salaries to the monitresses themselves, while the appointment of the monitresses was most improperly taken out of their hands.

10983. Do you think there is any convent National school supported by the Board which charges a higher fee than is allowed to be charged in model schools?—No National school, but I am certain the fees in the intermediate schools, not connected with the Board, are much higher, in the main there is a tariff of 5*s.* to 10*s.* a quarter. I know, also, that no child of the same social class, such as the child of a deceased barrister or doctor, whether able to pay or not—I am sure that such a child would not be obliged to go to the National school because of inability to pay in the middle class school. But with respect to these intermediate schools connected with the convents, I beg to say there is a number of them into which the Inspectors are not allowed to enter. If I could, I would not have any of those intermediate schools connected with the Board, or allow the Inspectors into them.

10984. Mr. *Gibson.*—You state the objection to the model schools was that the rich attended them?—I objected to State aid in general being given to a large class of persons that ought and are well able to provide for the education of their children. I never said that that was the sole, or even a very prominent objection.

10985. Does that apply to the model schools?—It does specially.

10986. When did you come to that conclusion?—I always entertained the opinion.

10987. When did you come to that conclusion?—As long as I could think I must have believed that there was a limitation to the grades of social classes whom the State should aid as to education. But as to the poor, the State should admit them indiscriminately, without fee, if unable to pay, and at moderate fees according to the means of the parents.

10988. Allow me to read this passage for you, and to ask you whether you will now endorse this opinion which you formerly expressed—I read from the 17th report:

"If there is one remedy that more than any other would tend to allay social hostilities between class and class, and sectarian prejudices and antipathies between creed and creed, in Ireland, it is the successful working of institutions such as the Clonmel Model Schools. Poverty is arrayed against property, employed against employer, land against trade, creed against creed; here, however, these are all so blended, that the son of the labourer stands in the same class, and perhaps higher in it, and plays in the same playground, with the heir of his father's employer; the daughter of the wholesale merchant with the daughter of the struggling retailer; the professional man's infant with the equally clean though humbler dressed child of one of its father's tradesmen; pupils paying various rates of school-fees, and each ignorant of the rate paid by the other; children of every communion in the town, and who in school are separated merely during the time of instruction in that one point only upon which they differ. The parents of numbers of those children would hold no social intercourse with each other. The rich will learn, however, that the poor may be better conducted, cleanlier, more talented, and even, though mixed with, more respectful to those in higher social station than they had before thought possible; the poor will witness the example of the better domestic training and improved habits of the children of the rich, and they will find them kindlier, and more considerate for their less fortunate neighbours than they had supposed; Protestants, Catholics, Presbyterians, Unitarians, Wesleyans—those who had never before met on the same form or in the same class in Clonmel—will learn that the strictest and most practical attachment to religious principles which one conscientiously disapproves, forms no obstacle to the exercise of amiable and endearing qualities of a high order, and such as the various relations of citizens of the same country require to mutually exercise towards each other."

Are your opinions the same now as are expressed in that passage?—Certainly. My opinions have undergone no change whatever with respect to the facts of the case, as reported by me in 1850. I am very proud of the sentiments in that report, and of having written it. I have nothing to retract with regard to the then concrete circumstances before me. I may add that I had the co-operation and assistance of the clergymen of four creeds—Protestant, Catholic, Presbyterian, and Unitarian—in the town, at that time. I had secured in their co-operation a practical joint management, which long since departed from this place.

10989. Rev. Dr. *Wilson.*—In the abstract, do you still entertain the same opinion expressed in the passage read?—I never was of opinion that there ought not to be some limitation to the social class of persons whose education the State would aid.

10990. Mr. *Gibson.*—The question is, do you adhere to the opinions you expressed in the passage read?—Entirely. I gave no opinion on abstract principles; but with regard to the concrete circumstances of that school, which has long since ceased to be what I described it then.

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10991. Rev. Dr. *Wilson.*—But in the abstract, do you adhere to that opinion?—I do if the poor were not inconvenienced, if attention to the rich did not in any way detract from the usefulness of the school. The people of this country being mainly agricultural and industrial, I do not think the children, in a school, could be socially sorted like letters in the pigeon-holes of an office. They cannot be classed into penny-a-week children, twopence-a-week children, half-crown a quarter children, and so on. I cannot conceive National schools in the country districts, without some children of comfortable, and I will say, substantial farmers, or town National schools, without some children of well-to-do shopkeepers.

10992. You approved of the introduction of Latin and Greek into the schools?—Yes; under proper safeguards against abuse, and whatever opinion I had with regard to the need of such schools then, the opinion is stronger now.

10993. In general, and irrespective of the Clonmel school, do you adhere to the opinion expressed in the paper which you read before the British Association to this effect:—"The education now afforded"——?—"Now afforded;" you will recollect the word is "*afforded.*"

10994—

"It embraces a sound knowledge of our language, a thorough acquaintance with geography, an extensive course of elementary mathematics, the principles of political economy, and of formal logic, the outlines of history, and the general principles of chemistry, and of all the branches of natural philosophy—in addition, vocal music and drawing.

"It will at once be admitted that if with this education there were combined an elementary course of Latin, Greek, and one or more modern languages, thousands of our pupils, and many of our teachers, would be attracted to the higher schools and colleges of the country; numbers would win their way into the public service, and the influence of this would be felt down to the humblest village school in the most remote district in the island."

Do you adhere to the opinion there expressed?—It is not an opinion, but a statement.

10995. Allow me, if you please, to put my own question. Do you adhere to that statement?—I do; but in the same Paper I deplored that half the children were learning their letters, the same education is afforded now, and the case is still worse. I summarised the programme of education afforded, and said that I wished it to be extended in certain cases. I wish still more strongly now to see it extended, and in the same direction, with the addition of elementary physics and classics. I would not merely go up, but I would go down. I would deepen as well as widen. The results of that course of education are even worse now than then. I have nothing to retract or modify. Technical and superior schools of that class are more wanted now than even then.

10996. The *Chairman.*—Would you shorten the period during which the name of an absent child is kept on the rolls in the National schools?—I do not think you could practically make it much shorter than it is, because the attendance is so very irregular, if the teacher drew his pen through the name of the child absent for a month, and marked him "discharged"—from the variations resulting from agricultural employment, from sea-coast and from town occupations, from manufactures, and so on—you may see the fluctuations would necessitate frequent re-admission of the children. The attendance ranges from a minimum of one-third up to a maximum of two-thirds of the average number on roll. All these matters were well considered in getting up these accounts. Make the time shorter, as in England—limit it to a month—and you would only multiply re-admissions. If you thus swell the number of *names* on the rolls you only aggravate the evil. It would be wrong to make the time longer than three months. But there are ways of remedying the evils. I would still leave it three months, but take care that the statistical returns should be carefully prepared, so that they would be of a reliable nature—no fictions, no official or technical quibbles. I would put down exactly the numbers present daily in each school, and for the whole island. I would give that which I dare say was supplied to the Commissioners, namely, the number of days that each child attended. There is nothing reliable except the average daily attendance, as no child can be present in more than one school the same day.

10997. Mr. *Dease.*—Would it not be possible to recommence every school account at the beginning of the year, and by that means get rid of the difficulty of a child having given one attendance in the last three months of 1866 appearing on the school rolls of 1867?—That causes neither inconvenience nor exaggeration in the schools. It is when you come to tot them in the Board's annual report that the exaggeration and misdescription arise.

10998. I am asking in reference to the public report?—In the public report it is the easiest thing in the world to omit that item, and state in some other way the average daily attendance, or the number of distinct children that had gone through the schools in three or in six months. I would extend no return beyond three or six months, the number of distinct individuals, apart from mere names, that would check the thing. The migration from school to school would soon be checked by the operation of payment by results. No teacher would be allowed to present a child that had not put in a fair number of attendances in that individual school. By doing this you would soon prune down the returns to the truth. I would also require the teachers to institute careful inquiry, and record the results as to the migration from school to school both in the register, on the admission and the discharge of pupils; these should be checked by the Inspector between the schools in the same locality; and both teachers and Inspectors should inform the Board periodically of the operation of this migration, with a view to prune the public statistics down to strict accuracy.

10999. The *Chairman.*—In what sort of districts does the migration take place?—Towns and populous districts, chiefly. That is one point on which I was misunderstood in referring to the north. It is because there are more towns, a rural population more dense, and more schools in the north, that the abuse there is as marked. Next to that is Dublin. I was in ten schools this week. I visited a school in Queen-street, with a Roman Catholic clergyman showing the working of this duplication of names. We saw there "Gone to George's-hill Convent," "gone to such a convent," "gone to so and so." I attempted to count them, but the teacher laughed, and said, "Mr. Kavanagh, you have no business in going to do so." The clergyman said, "Do you return the number of these children to the Board?" "I do," said the teacher. "Why do you do so?" said the clergyman. "Were they not in my school—were they not on my rolls?" answered the teacher. The teacher returned them according to the rules of the Board.

11000. Do these children belong principally to families, the heads of which are lodgers or occupiers of houses?—There is not very much migration under the source referred to. In Dublin it is owing to the nearness of schools, and the whims of parents, the schools being open, and a large number of them being free. If a teacher looks crooked at a child, or if another child changes its school, they go, whimsically, from one school to another.

11001. Does this exist to a large extent except in some dozen great towns?—If I lay a number of coins on a table they will represent so many school basins in the country, the centre of the coins being the school. Each school basin, like a river, has its tributaries; families that form permanent sources of supply. On the edges there is a migration, but not within the school basin proper itself. It is chiefly in towns and populous districts the migration indiscriminately exists.

11002. Has that system of migration increased or diminished of late years?—I should say increased, because the schools have been improperly multiplied. The National Board, by the increase of the number of children on the roll, gets popularity and supposed cheapness. They pandered to the religious strife in the country, and allowed grants to two schools like

those in King's Inns-street, which were separated by a lane only three or four yards wide.

11003. Rev. Dr. *Wilson.*—Can you name any of the Board's officers who entertain the same views with regard to the fluctuation? You were a good while in the Board's service and you must be acquainted with several officers?—I am acquainted with nearly every-one of them.

11004. Can you name any of them who entertain these views?—I decline to answer that question. It would be like throwing some doubt on a fact that is obvious. You have only to go into the next school yourself and ascertain it. I could not be a party to asking any of these gentlemen to support my veracity in a thing so simple, so evident, and the truth of which is so easily tested.

11005. Allow me to put a question in this way. Since the last meeting I asked some of the Board's officers on the subject, in consequence of the evidence which you gave, and while they acknowledged the fluctuation, they say your statements about it are exaggerated?—The truth of the thing is so clear and evident *a priori*, that it does not admit of any discussion. I will make one simple proposal, if I must offer suggestions as to a practical way of conducting this inquiry. Ask the permission of Cardinal Cullen, and I engage it will be given, to have the rolls and registers of some few score of the City National schools brought in, and get your clerks to examine them. I offer you my services to assist in the examination. Let Mr. Keenan or Mr. Hunter stand by, and in a few minutes the accuracy of my statement will be seen. A question that Dr. Sullivan put to me settled it. If only 58 per cent. of the 496,457 children admitted in a year are entered in the First Book, where do the others learn Second, Third, and Fourth and Fifth Books? They must have been at the same or at other schools, nearly all National.

11006. You have not objected to name schools—do you still refuse to name any of the Board's officers?—Certainly. On the ground of self-respect I would not ask an officer in the service, though for some of them I entertain the warmest regard, to come and support my veracity on a matter I know quite as much about, to say the very least, as they do. I will refer you to a class of evidence worth ten dozen of such witnesses. Go to the schools, "search the official Scriptures." Go to the schools in Dublin and ascertain for yourself. That appeal is worth the opinions of all the people connected with the Board.

11007. Master *Brooke.*—You said the National system had become denominational except in some districts in the North of Ireland?—Yes.

11008. I think you said in those places where there were Presbyterian schools?—Presbyterians and Dissenters of various kinds. Where the people are mixed as to creeds.

11009. There the schools are less denominational?—There are waifs and strays; small religious minorities in these schools. You will find schools as close as here in King's Inns-street. So far back as 1845 and 1846, while I was examining in an Established Church National school in Cavan, the master of the Presbyterian National school, under a Presbyterian minister, had scholars standing at the door of his school, watching what was going on.

11010. Rev. Dr. *Wilson.*—How did you know the master had scholars standing there?—I witnessed it.

11011. What did you witness?—I witnessed the children. When I went to the school every movement I made going into or out of the school was watched.

11012. Did you ask those children were they sent by the master to watch?—I believe they were sent to watch every coming in and going out of the Inspector. I don't say improperly.

11013. Do you say as a matter of fact, they were sent by the master?—I believe that. It is quite common. There is no harm in it.

11014. What were the names of the schools?—Drumimon and Ardmoan.

11015. What is the name of the master?—I cannot say. Mahaffy was, I think, master of the Presbyterian National school, and the other is an Established Church National school.

11016. It is simply an inference on your part, an impression, and you cannot state it as a fact that the master of the school under a Presbyterian minister sent scholars to watch you?—I have no doubt about it. A Catholic master would do the same. There is no crime or even grave fault in it. I don't want to impute any harm. I attach not the slightest importance to it.

11017. Master *Brooke.*—You said that none of the Protestant parochial schools in Dublin were connected with the National Board except one?—Yes. The only schools are those of St. Bride's, under the rector, Rev. Mr. Carroll.

11018. Does that statement refer merely to the city of Dublin?—To the immediate city. There are 62,000 Protestants in Dublin. There is not one Presbyterian school connected with the Board, but I have heard that one is about to be opened in Bolton-street. There was one under a Dissenting minister in Blackhall-place, but it was given up. There were two in King's Inns-street, but they are struck off the roll, and there is no Church of England school under the Board except the Rev. Mr. Carroll's at St. Bride's, at which I was the day before yesterday. I found they were on vacation. I visited them several times before. There is also a small National school, under a Dissenting minister, held in a Protestant church in Oriel-street, with a few pupils, which I visited lately. To the honour of the Established Church clergy, there is no other school of theirs in Dublin connected with the Board, nor, according to the Report for 1866, one school in Belfast belonging to the Established Church clergy connected with the Board.

11019. Rev. Dr. *Wilson.*—Some of the Board's officers having already expressed doubt as to the extent of the fluctuation, could you not be disposed to name anyone whose evidence we would have on the point?—Certainly not. It is ten years since I left the service of the Board. You don't want me to refer to these gentlemen to get a character from them on a matter that I have been investigating. Anyone who knows anything of schools would see it. I am not imputing blame to anyone. His Eminence Cardinal Cullen has been at this investigation for many a day. You will find when he comes before you he will tell you a good deal about it from his own observation.

11020. The *Chairman.*—At the present moment have school founders the option of conveying the sites either to the Board as a body, or to trustees named by themselves?—Yes.

11021. Are both these classes of schools on the same footing as to repairs?—Now they are, except that the Board pays the whole expense of repairs of schools vested in themselves, and only a portion of the expense of the repairs of the others.

11022. What portion of the expense of the others?—For the repairs of schools vested in local parties, the rule is that the people of the locality pay one-third and the Board two-thirds. In the case of schools vested in themselves, the Board pay the whole expense.*

11023. What further arrangement do you desire as to the system of trustees?—Abolish the system. Either found a public department, or better, make each religious body a corporation, as is done in Canada and other countries, and let each have power to hold property for educational and charitable purposes. Mr. O'Connell, in 1846, brought into the House of Commons a bill to incorporate the Catholic bishops and clergy for such purpose. A plan of that sort was proposed by the Poor School Committee in England. Mr. Stokes, a member of this Commission, was secretary, when they issued a document, recommending

* This is a mistake, for which see explanation at subsequent examination, 13th July, Q. 12,264, p. 513.

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that the same ought to be done in the case of the Catholic bishops in England.

11024. Might the founders of the schools convey the sites, under the present law, to the Commissioners of Charitable Donations and Bequests?—Yes, there is nothing to prevent them from transferring sites to anyone they like in that way; but I am not sure the Board would approve of that sort of trust.

11025. Which Board?—The National Board. One condition they always attach is, that they must approve of the trustees. I have never known an instance of any other than three individuals being trustees. I have never known a corporation, or other body, in its public capacity, being a trustee. So far as I have known, it has been always individuals.

11026. Mr. *Sullivan.*—If all the vested schools in the country were vested in the Board of Charitable Donations and Bequests, and were repaired by the Grand Jury, how would that work?—I would not give to any local body, constituted like a Board of Guardians or a Grand Jury, any control, whatever, over school property, either as to repairs, ownership, or otherwise. From my experience in Ireland of Boards of Guardians and of Grand Juries, as to public institutions, I would give them no control over the schools, or over education. With all its faults, and they are legion, I would prefer the National Board.

11027. Only as to repairs?—I would give them no control whatever. Anyone who would propose a system of local rating for schools in Ireland must have no notion of the country. Look to the wretched condition of the poor in the workhouses, and to the action of Boards of Guardians in regard to the education of destitute juveniles.

11028. Mr. *Gibson.*—Would you give the money to the trustees?—I would aid them with funds just as now. I would make no change; I would require them to give local support, as in England, but only to the extent that they are able.

11029. The *Chairman.*—If they hold those things under trust, which trust would imply certain conditions, what practical difference would it make whether the legal estate vested in a religious body or in the National Board?—I think as to the ownership of the property it makes very great difference whether the State comes into the parish, owns the school, and exercises the legal and official rights connected with the patronage. I may mention to you that the trust-deed refers only to the building grants, and the legal property, but does not affect the continuance of the school, by salary, books, training, and other yearly aids. There has been a lamentable instance in Ireland where law proceedings were taken by the trustees to compel the Board to pay salaries and other grants to carry on the schools, when the Board refused. There was a case referred to Mr. Brewster, the present Lord Chancellor. He decided, at once, that the trust-deed affected only the legal property in the school and premises. The Board might alter their rules and regulations with regard to salaries, and withdrew them as often and on whatever ground they liked. This, alone, would break down all confidence with regard to the early scheme, and make even local vesting more and more objectionable. The Board said to the trustees there are certain rules violated. The trustees said, we have observed the rules in the trust-deeds. The Board says there are new rules since, and, as you refuse to observe them, we stop the salaries. Rev. Mr. M'Namara, patron of the Phibsborough schools, submitted a case to Mr. Brewster, and he decided that the trust-deed referred merely to the legal possession of the premises.

11030. Suppose such a change as you advocate made, what security would the National Board have after they had supplied large sums of money to erect buildings, that they would continue to be employed for the purposes of the Board?—A greater security than now. They have now but the security of three individuals. There they would have the security of a public body. It is very little likely the property would be alienated when built by a public body for a public purpose. All the security that the Board has now is three individuals. Very many of these are persons who should not be selected as trustees. I beg to remind you that the National Society in England is a corporation, and I advocate only the same privilege for the people of Ireland of every religious denomination.

11031. Mr. *Gibson.*—Are you sure the National Society is incorporated?—Yes; it is incorporated by Royal Charter.

11032. Mr. *Dease.*—With regard to monitors, by whom are the monitors appointed in the English schools?—Every appointment is made by the local managers. No appointment is made by the State, except Inspectors, and even these are *presented* by the religious bodies.

11033. Is the system the same in our schools?—No; the Inspectors select and recommend, and the Board appoints the monitors. The patrons have only a veto against the appointment.

11034. Is the Irish monitorial system, especially as regards the working of convent schools, compatible with the principle of guarding local rights laid down in Lord Stanley's letter?—In direct collision with it, and with the statements in the early reports and official documents of the Board. They constantly reminded the public that the National schools were not the schools of the Board. "The National schools are not," says Lord Stanley, in 1833, in answer to a deputation from the Synod of Ulster, "so much the schools of the Government as of local patrons and managers, who submit, voluntarily, to certain regulations, in order to entitle them to receive aid from the Government." Yet, now they go into these schools and appoint a staff of 3,600 paid monitors or junior teachers that costs £27,000 or £28,000, or as much as the whole original grant given for National education. This is a serious invasion of local rights, the evils of which are not fully understood.

11035. Speaking of the want of local aid towards schools, to which you have just alluded, have you ever met instances of lay patrons of schools giving aid to a teacher by paying the school-fees of children who have attended a certain number of days during the quarter, in the hope that it might act as an inducement to children to give something like a regular attendance?—I have heard something like that. I know that on the Earl of Besborough's property at Pilltown, upon which there is a large number of schools, either by employment in the demesne or otherwise, some premium is set by Lord Besborough or his agent, in a few of them, to see and induce a better attendance. But with regard to this constituting any feature or practice in the country, I could not say that it does.

11036. It has not been in any way a practice?—Not at all, I am sorry to say.

11037. The *Chairman.*—During your experience as an Inspector of the National Board, did any cases of proselytism in connexion with the National schools come before you?—Thousands, in this way; by proselytism you don't understand a person going openly and changing his religion; if a Protestant, going openly and reading his recantation; or if a Catholic, going to a Protestant church. Your lordship means, I am sure, on the way to a change of religion, attending either by compulsion, by inducement, or otherwise, at a religious instruction different from that he professes. In this sense there are and were always cases; but I never met a single instance, in my personal official experience, of a Catholic teacher or a Catholic child in a National school becoming, by the instruction received in the school, a Protestant; but with regard to proselytizing practices there is a Return, moved for by Major O'Reilly, now in my hand, one of four volumes, from which it appears that the large number of 18,000 children, chiefly in Ulster, were attending religious instruction actually given by persons of a different religion. The details of this return are signed by the patrons and teachers of the several schools, and merely passed through the hands of the officers of the Board to be laid before Parliament. I shall submit an analysis of such return at a future sitting.

11038. That return would refer to a later period than the time when you were an Inspector?—Yes; five years. I have been writing and agitating a good deal about it. My interest in the subject did not cease with my official connexion. I will give an example from the return before me that will illustrate the proselytizing practices. In the Galgorm school, on the first page, the teacher is a Presbyterian. The monitor is a Dissenter. In the year in question ten Catholic children were attending the religious instruction, which consists of the Authorized Version of the Scriptures and prayer, at the opening and closing of school for all the pupils; these ten Catholic children attended the school at the time of religious instruction, and their parents are said to have got a notice from the teacher that they attended. Cases like that. There are many thousand such cases given in the blue-book before me.

11039. Do you think that the attendance at religious instruction in that manner modifies the opinions of many children in after-life?—That it would modify their opinions is highly probable. If a child is in a school hearing that his doctrines are in contravention of Scripture, that his clergy are teaching him falsely, that such and such a tenet is not rational or Scriptural—I cannot suppose that if that goes on from the time a child is five or six years of age till he is fourteen or fifteen, that it will not have some effect upon him.

11040. Mr. *Gibson.*—Have you known any instances in which it succeeded?—Yes.

11041. Mr. *Dease.*—Is it not the fact that Catholics are absolutely forbidden to take part in prayers of another denomination?—Absolutely.

11042. Rev. Dr. *Wilson.*—With regard to Galgorm school, has there been a case of any change of religion?—I have already told you that in my official experience I never knew of one case in a school under my own inspection, but there have been many instances.

11043. These children you say are in the habit of listening to controversial instruction?—Clearly.

11044. Are you aware of that as a matter of fact?—If I produce to you a return signed by a Presbyterian teacher and patron, and verified by the official signature of the Board, I believe then.

11045. As to what?—As to the facts they state.

11046. What facts?—They state the nature of the religious instruction given, who imparted, and who were present at it.

11047. What is that?—I read it. The Authorized Version of the Scriptures, and prayer at the opening and closing of the school for all the pupils. This statement is set forth on the face of the Time Table in the public schools.

11048. And in connexion with that instruction, does the teacher indulge in any controversial arguments?—I never was in the school. I can answer no question, except from the return before me, and my general knowledge of the habit of imparting instruction in Presbyterian schools.

11049. Then, as a matter of fact, you don't know?—I know nothing whatever except as I read in the return before me.

11050. Can you describe the nature of the religious instruction given there, except that it is reading the Scriptures in the Authorized Version?—No; and also prayer.

11051. Are you aware that Roman Catholic parents in the North of Ireland don't object to reading the Scriptures in the Authorized Version?—Some individual Roman Catholic parents may not; but the Roman Catholic Church does.

11052. Are you aware, as a fact, that they do not object?—I am not aware of it.

11053. Should you be surprised to learn that Roman Catholic parents put the Authorized Version into the hands of their children, and authorize them to join with others in reading?—I could conceive a case, but it would astonish and scandalize me.

11054. Are you aware of the distance between Galgorm and Ballymena?—I don't know the distance.

11055. Should you be surprised to learn it is not two miles?—I would be surprised at nothing about it. I know nothing about it, except that it is in Antrim, but I know Ballymena very well.

11056. Could you expect Roman Catholic children to attend National schools in Ballymena under Priest Lynch?—I would expect Catholic children to attend schools not two miles off under Very Rev. Father Lynch. You are as ignorant of the circumstances of this case as I am, beyond what appears on this return.

11057. Should the Roman Catholic children prefer to go to his school?—If they were near to it they would.

11058. If Bishop Dorrian the other day said that he expected Roman Catholic children in Cullyvackey, a mile further off, to attend National schools under Priest Lynch, but who did not so attend, what would you say?—I believe, from the evidence I have seen from time to time, that such is the case with some Roman Catholic children, but they are wholly exceptional.

11059. I have taken the case to which you referred. Is the name given of the manager of the Galgorm school?—No; it is simply stated Presbyterian.

11060. The name is not given?—It was given in the original return sent in, but was struck out. It would not fit in the folio page. It would have required another column.

11061. What provision would you make for Roman Catholic children in small minorities in such places at a considerable distance from schools under Roman Catholic management?—I would make what provision I could, if I had no alternative but a mixed system. That is, compel the Board to go back to the provision in the original system, and put out the children at the time of religious instruction. I would go back to the original system.

11062. Mr. *Gibson.*—What original system?—Of requiring such children to be put out at the time of religious instruction.

11063. Rev. Dr. *Wilson.*—In what capacity would you do that. Would it be as a Commissioner of education?—I mean as a public man, as an educationist, and as a citizen.

11064. Who are the parties to exercise the authority of putting out the children?—The patron and the teacher of the school.

11065. Would you give to any patron and teacher a power and authority over the children which the parents are not disposed to exercise?—Certainly not. I have always stood and will always stand up for the right of the parent, as the first natural and legal right.

11066. Have you not said the parents of those children in the Galgorm school received intimation that the children were receiving religious instruction?—I did not say they received it. I said I found by the return that the notice was said to be issued or sent to them. "Number of pupils specified by creed to whose parent or guardians notification has been given" under such a rule of the rules and regulations—that is the heading.

11067. So far as the return is concerned the notification has been given?—So it appears, and I have no reason to doubt it.

11068. The *Chairman.*—Do you think a large number of boys above twelve years of age in schools is advantageous?—With regard to the labouring poor, I have no desire that beyond reading, writing, counting, and general intelligence, that they would be kept in schools so as to infringe on what you would call the fair labouring years. I am no theorist on that point. I think the great mass of the children ought to set about earning their bread at twelve or thirteen years of age. I think if you had a good system of education, rational and practical training, teachers fairly paid, good inspection, good books, I do believe such a thing is completely possible. I believe the problem of education would be to turn the vast majority of the children out, boys especially, at twelve or thirteen years of age as industrial recruits in the battle of life.

11069. Supposing a system of payment by result established, should you propose to fix a maximum age beyond which the State should not pay for children?—At present I would not. Education is so

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backward, that while there is a hope of the children learning anything, I would either admit them to a day school or if not to an evening school. I might, hereafter, make a restriction with regard to day schools or restriction as to the minimum age as to evening schools, but at present I would not. I don't commit myself to the opinion that in a few years when the schools are got into better working order, it would not be advisable to fix some maximum age, but at present I would not. It is not worth while, considering now, the schools are so backward. There is a considerable number of scholars at twelve years of age. That is one of the great differences between Irish and English schools. In England the number at twelve years of age is very small. The average age of the children in schools in Ireland is nine and a quarter to nine and a half years—much higher than in England.

11070. Supposing a system was established more denominational than the present, how would you protect Protestant minorities in the South of Ireland in the manner that the conscience clause in England seeks to protect small minorities?—I will answer your lordship's question immediately by first saying that in a large portion of Ireland there are absolutely no Protestants, or, at all events, Protestants to go to primary schools. From the investigations to-day and on the previous day you see clearly that a family consists of somewhat more than five persons. One-fourth of the population is of school age. To get even one child to go to a National school, you must have a population of a few persons. There are 199 of the 2,428 parishes in Ireland that have not even one Anglican Protestant. There are 1,261, or more than one-half the 2,428, that have not even one Presbyterian, and there are 1,386 of the 2,428 parishes that have not even one Dissenter. There are 575 of the 2,428 parishes that have only from one to 20 members of the Established Church. To that part of your lordship's question I will now address myself. Apart from the 199 that have none, there are 575 that have from one to 20 members of the Established Church. You don't mean to affect the whole system of State education for these extreme minorities.. It would be a sort of speculative justice that no legislator would take into account where he had to deal with a practical question of the sort. Four into 20 and you have five. That would give you a maximum of five children, of whom, were they all of the poorer class, you might have two attending the school. You would not in the few of these 594 parishes that have a stray Protestant allow the one Protestant to govern the school, and determine its religious economy and practices. It would be government by minorities.

11071. What I asked you is this—in these cases, where there are small minorities—I think you said 575 would be the number—if a system more denominational were established, what provision, analogous to the conscience clause in England, would you propose to make in these cases?—If you ask my own private opinion, I declare that every school should be the same, as every church, namely, for one denomination. No one is coaxed, induced, or enticed to go into Marlborough-street church, into George's church, or into the beautiful Presbyterian church near this. I would have the school with the doors open wide, and I would exclude no one. I would have the religious system and discipline of the school strictly laid down. I would deny the secular teaching to no one. If other children came there, it would be wrong on the part of teacher or patron to level any of the instruction of the school at the faith of such a child. I would have no objection to turn out the child, at the time of religious instruction, if the parent made a request to that effect, or if I stipulated to do so, in consideration of State aid. I would place no restriction, however, on references for instruction in morals. If it were a higher moral sanction to appeal to the Bible or to the infallibility of the Catholic Church, or the authority of her teaching, I would place no more restriction on such reference or such appeal than in the family. It is indefensible, and cannot be carried out. If minorities choose to go to the schools with these broad facts stated, they do so at their own risk. I am not for an exclusively denominational system, nor for forcing it where the circumstances of the country do not suit it; if there are any parties that agree to have a mixed school, let them have it, and let such school receive aid. The Catholic archbishops, in their late interview with Sir George Grey and the Government respecting the primary schools, expressed these opinions—preference for the denominational system, but freedom to others to adopt the mixed system. So far as others are concerned, if there are districts like Galgorm, where a school can only be made up by putting them all together, and having a conscience clause, I am for supporting such a school, but for the denominational system, so far as the general condition of the country is concerned.

11072. Have you ever had any experience of the Connaught Mission schools?—I have been through them all.

11073. What is your opinion of them as to their efficiency in elementary secular teaching?—It is very low. I make great allowance for them. The children in them, except in the case of orphanages, are of a very neglected class. From 1846, for several years they were the waifs and strays of famine; or victims of desertion, or of ill-conditioned parents. I have been in Achill schools; in the schools near Maam and Clifden. I have been over what is called the Mission district, and I found scarcely one medium school. The secular education in them was merely secondary. They were hearing rather than reading Scripture, and flippantly talking controversy. You would not, I am sure, ask my opinion about them on moral and religious grounds. I could not be more opposed to anything—societies organized and subscriptions raised throughout the three kingdoms to deprive the unfortunate Catholics of Connaught of the only one solace left them in their poverty—that is their faith.

11074. Do a large proportion of the children educated in these schools either become or remain Protestants in afterlife?—I would certainly say the children, especially the orphans, would. I may mention an incident to you in connexion with this. I received letters a few years since from Ballina, stating that there was a National school in Charles-street, in that town, in which the Catholic children were being interfered with. The Roman Catholic bishop and clergy there were friends of mine. At my own expense I went across Ireland to Ballina to see that National school. Attached to that National school I found an orphanage in Charles-street, Ballina. This was the mart where the waifs and strays of the famine were bought—poor unfortunate widows were selling their children like little pigs. Unfortunate creatures that were in the lowest condition—some attracted by food, and others were brought into the orphanage. And the funds of the National Board were used within the four walls there to maintain an orphanage beside it. The Rev. Mr. Armstrong, a Presbyterian clergyman, and *agent* to their Mission in Connaught, was the patron.

11075. Mr. *Gibson.*—You stated you would allow any child to be present during secular instruction in the schools and oblige the teacher to turn him out during religious instruction; that you would insist upon that; you would deny no child secular instruction, but not interfere with his religious tenets?—Certainly. I think it unfair to interfere with a child's faith.

11076. Are you aware that the Church Education Society and the Christian Brothers insist upon the right to give religious instruction at all times?—I am for the same in point of principle.

11077. In a Church Education school, or a Christian Brothers' school—in a school kept according to your plan, how would you protect an unfortunate Presbyterian child, or any other dissenting child in the school from receiving different religious instruction, when the lesson presented an opportunity to the teacher for giving such religious instruction?—It is simply impossible. This is no new view of mine. In the House of Lords, in 1854, I used the phrase "sympathy of

numbers." The play-ground is a place of conversion; the mixed system of education could not work, and you have put a fair case.

11078. I ask you is it not your own plan?—It would not work.

11079. You abandon that plan, then?—I don't go back of it in any way. It would not work. I would have your Presbyterian schools the same as your church, and the same as to the Roman Catholic or Established Church schools. There is no other way of managing schools in more than three out of four parts of Ireland; but I said I am not for forcing that on every body. If anyone prefers mixed schools where there are small minorities, let them go together and have such schools.

11080. Rev. Dr. *Wilson.*—Did you say, in answer to his lordship, that education in the South of Ireland should be purely secular, so that there should be no sort of proselytism?—No—I never said that.

11081. You did not intend it?—I did not intend anything of the sort, nor did I say it.

11082. Without risk of proselytism, what provision could you make for a Protestant child when there were only three or four, and when they must receive some education?—In proportion to the smallness of their number, I would be generous to them; but let the landlords that have a rental of £17,000,000 a year, and give less than half a farthing in the pound for the education of the children in the National schools—let them come forward, and, with the Protestant clergy and others of the same denomination, provide, with the aid of small grants, for the education of such extreme minorities.

11083. Should you be disposed to say the State should give £30 a year to a teacher for teaching these three children?—Certainly not; no country can legislate for extreme minorities. If we did we should legislate for Jews in this Christian country, and because a Jew goes to school, abandon, in deference to him, the Christian tone of the school.

11084. Are you not aware there is a large number of Roman Catholic minorities in the North of Ireland?—I am aware there is a Roman Catholic minority in four counties, but a very substantial one.

11085. What provision would you make for the counties in the North of Ireland where there might be small minorities, say of not more than six or eight Roman Catholic children?—I would leave the Roman Catholics in the economy of their religious household to take care of themselves, and as they have declared for the denominational system leave them to provide for those cases.

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11086. You would make no provision for them?—Certainly not. I would let them provide for those cases themselves, and not permit impertinent interference or patronage on the part of others, not Catholics, in reference to such cases.

11087. With regard to the little children that you say were sold, like little pigs, in Ballina, how much was given for each?—The price went up and down, like the transactions in the stock market.

11088. Who bought them?—Parson Armstrong, as they call him, but who is not an Anglican, but a Presbyterian clergyman. He was always in the Ballina market, buying them up for the Presbyterian mission there founded.

11089. Do you adhere to your statement that the funds received for that National school from the National Board, went in any way to support the orphan part of the institution?—Certainly; the school being an integral portion of the establishment.

11090. Who received the school moneys?—The teacher, I presume.

11091. He received the grants that were paid by the National Board?—Yes. If you like I can produce my notes which I took. I spent a day in it, and published the results in the Dublin papers.

11092. As a matter of fact the school fees went to the teacher?—Yes, but it is the Board's grants, to which I refer.

11093. Then why say they were applied to proselytizing purposes?—The school is an integral portion of the Presbyterian mission.

11094. Are you aware of any teacher so generous as to give his fees in the support of such an institution?—I am not aware of any. There was a Presbyterian mission society; the teacher in the school had been a Roman Catholic, and became a Presbyterian. He was brought to the North of Ireland until his studies were finished; he was then brought back to his native town, where he had abandoned his father's religion, and he was then thought fit to conduct this National school. If you like, Dr. Wilson, I will give you my notes upon it.

[Adjourned.]

(A).—Joint Letter from the Head Inspectors to the Commissioners of National Education.

Referred to at Question 10780, page 431.

To the Secretaries, Education Office.

Head Inspectors obliged to submit this remonstrance.

Gentlemen,—Considering the position which we have the honour to hold under the Commissioners, it is with extreme reluctance we are obliged to appear before them with complaint or remonstrance in any matter personal to ourselves. Changes, however, have taken place within the past year in relation to our duties which oblige us, *on public grounds*, to submit for the information of the Commissioners our opinion on the very objectionable nature of some of these changes.

Services of Head Inspectors.

II. We respectfully beg leave to remind the Commissioners of the many and deeply important improvements which have taken place in the practical working of the National System of Education since 1846, when the office which we hold was created. During the first fifteen years the annual reports of the Board were confined to a general statistical summary of the number of schools and pupils, to a statement of occasional changes in the rules and regulations, and to an account of the objects, the struggles, and the success of the system; and the detailed information which these reports mainly embodied was lists of schools, with the number of scholars in each, and the amount of the grant enjoyed.

Classification of Teachers.

III. Previous to the creation of our office there were quite as many varying standards of classification for the teachers as there were school districts, and even in the one district the standard changed with the Inspector in charge. Since our appointment we have framed programmes of qualification required for male and for female teachers, for pupil teachers, and for monitors; and the annual examinations of teachers which we held have stimulated them to advance their literary attainments and conduct their schools with greater efficiency, securing to them, at the same time, higher salaries and an improved social position.

This important duty assigned to us by the Commissioners enables us to recommend the removal of incompetent teachers, and the promotion of the meritorious, and protects the District Inspectors from any attempts that might be made to influence them in the discharge of so important a trust. Apart altogether from the educational influence of this great measure, the administration of which mainly rests with us, it involves the determination of salaries, which amount to close upon £100,000, or over two-fifths of the entire annual grant for National education.

Model Schools.

IV. The rough outline of the scheme of district model schools was first published in 1846, the same year in which our office was created. Eleven (twelve if West Dublin be included) of these institutions are in operation, two are in course of erection, and others are contemplated, and under the Commissioners the chief direction and management of these establishments have been committed to our charge. Taken collectively the success of the district model schools*

* Writing of these in January, 1854, Sir Robert Kane says—"In what are called the model schools, originally intended as model primary schools, but which have become really secondary schools of a very high class—as, for instance, in Clonmel—the instruction given furnishes the sons of the middle class with the best and most practical education that can be had anywhere for a mercantile career, where the parents do not propose putting the boy through a complete University course."—From *Journal of Industrial Progress*, No. 1, page 5.

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has immeasurably exceeded the most sanguine expectations of the Commissioners, and from our intimate acquaintance with the circumstances of these institutions, the public interest which they have excited, and the still higher educational ends which they can readily be fitted to serve, we anticipate for them a future usefulness of greater extent, and in the benefits of which new classes of the people will participate. Besides these there are sixteen model agricultural schools the exclusive property of the Commissioners, and the literary department in each of these establishments is under our management and direction.

The district model schools have secured united education, united not only as to different religious persuasions, but also as to different social ranks and classes; they afford the best practical education yet offered to the people anywhere in the empire, and as nurseries and training institutions for teachers, the numbers and distinguished success of those taught in them place them in the highest position as *practical* and *cheap* training schools.

Superintendence of the Inspection.

V. One of the most important of the functions assigned to us by the Commissioners is "to exercise, under their direction, a general superintendence over the inspection department," and with a view to this object we have visited and reported upon considerably over one-third of all the National schools in Ireland; and as during the past years much of our time was devoted to other duties connected with our office, and which are not likely to be again called forth to the same extent, we hope within a few years to be able to complete the inspection of nearly all the schools in Ireland. By this means we are enabled to judge of the manner in which our whole staff of District and Sub-Inspectors discharge their duties, and to correct, where necessary, not only defects and abuses in the schools, but also in the inspection of them.

General Reports of Head Inspectors.

VI. Our General Reports, which, since 1847, have been included in the annual proceedings of the Commissioners, exhibit the working of district model schools, the result of the examinations of teachers all over Ireland, and the condition and prospects of the ordinary National schools inspected by us, and not only the patrons and teachers, but the general public, the press, and Parliament, have, for the past years, referred to these reports, and largely quoted them in every controversy, whether as to the principle, or as to the practical working of the system of National Education.

Investigations.

VII. We are frequently called on to hold inquiries and investigations, some of them of a very grave nature, and involving deep public as well as personal interests, and any improper discharge of these duties might be attended with most serious consequences.

Our Council Invited.

VIII. Finally, since our appointment, the Commissioners have been pleased to mark their sense of our judgment, our skill, our knowledge of the feelings and sentiments of the public, and our devoted faithfulness to them, and to the system of education which they administer, by inviting our opinions and suggestions upon every important question, whether of principle or practice, connected with not only our own immediate department, but also with other branches of the institution.

Object of our Appointment.

IX. In announcing our first appointment, the Commissioners stated (Report for 1846, § 51), "Lastly, with a view of giving full efficiency to our system of inspection, we have appointed four Head Inspectors, with increased salaries, who will, under our direction, exercise a general superintendence over this important department."

We beg leave to state that up to the middle of last year we had exercised this general superintendence to the full extent contemplated at our appointment; and, as we are justly proud to be able to state, to the entire satisfaction of the Commissioners; and we deeply regret to be compelled to call attention to recent occurrences which tend materially to impair our efficiency in henceforth effecting the important object of our appointment.

Recent Occurrences.

X. In January, 1855, we were summoned by the Commissioners to meet in Dublin, for the purpose of holding a conference.

We were then detained in the Education Office until April, during which period we were occupied as follows:—

Detailed Summary of Work done in Spring 1855. *Re-casting School Districts.*

1. We examined the provisionalre-casting of Ireland into fifty new school districts, as sketched by Messrs. Hunter and O'Galligan, and we revised the work and made a report on it, which was acted upon by the Board.

Allotment of Districts.

2. *We allotted those districts to the local Inspectors, and owing to special steps taken by us, we were able to locate each officer in his own district, in time for the Easter examination of teachers.*

Examination Papers.

3. We made out, and put through the press, the sets of Examination Papers for 1855.

Joint Reports on thirty-nine Special Subjects.

4. We submitted our opinions upon thirty-nine special and most important subjects, referred to us by the Commissioners, embodying our views in joint reports upon the several subjects.

Examined and dealt with, a year's arrear of work in Inspection Office.

5. We read, examined, compared, and noted 11,000 reports by the District Inspectors upon the ordinary National schools, we wrote some of the letters which were called for by the nature of the reports, and we directed the entire Inspection staff (then temporarily augmented) in working off about *one year's arrear of business* which had accumulated in the department.

Mode of expediting Official business.

6. While so engaged we framed and lithographed numbers of circulars and skeleton forms of letters suited to separate classes of abuses, irregularities, and defects, all of which had hitherto been dealt with by manuscript correspondence, and we devised various modes of expediting the despatch of business in the Inspection branch.

Report upon Re-organization of Office.

7. As all this work was conducted under the personal inspection of the Resident Commissioner, at his suggestion the Board directed us to draw up a report on the Re-organization of the entire Department, and on other departments connected therewith, and that report, then submitted by us, forms the basis of whatever improvements have since been introduced in the mode of conducting the routine of those branches of the office.

New Books, Forms, &c.

8. We drew up several new books, forms, &c., connected both with the official establishment and with the Inspector's duties in the country, and we prepared entirely new forms of school accounts, rolls, report book, and register, the superiority of which will soon be felt in the more correct statement of the numbers under instruction in our schools.

Inspectors' Code.

9. The code of instructions for the guidance of the Inspectors, was then drawn up by us, and although we are much gratified to learn that it met with the entire approval of the Board, we regret that in publishing it in the Annual Report, our suggestion to omit a few of its passages (personal to the officers), and confine them to official circulation only, was not heeded. We also have learned by experience of its practical working, that a few of its regulations and provisions require modification.

Advantages derived from the Conference.

10. During the three months in which we were engaged on all this duty, a mere outline of which we have here sketched, ample opportunities arose, from which we derived mutual advantage. The Commissioners were then engaged in framing the new rules and regulations; we had the honour and the great advantage of frequent interviews with the Resident Commissioner (in fact his presence for a considerable portion of each day), and with several other members of the Board, and the very nature and variety of the duties assigned to us, brought under discussion every principle as well as every practical detail of the whole question of National Education.

We resume our ordinary duties—Mr. M'Creedy's Appointment.

XI. In April we closed our labours in the office, and we resumed our ordinary duties, with the exception of Mr. M'Creedy, who was instructed to remain in *temporary* charge of the direction of the Inspection Office for a few months. This temporary arrangement has been protracted from April, 1855, up to this date, and we beg leave to refer to a few points in its working which are, in our opinion, highly objectionable.

Style and Character of Official Correspondence.

1st. Complaints have been made by the great majority of the Inspectors connected with us, of the tone, spirit, and

terms of many of the letters addressed to them from the Education Office, and the indisputable character of this statement is admitted in the fact that it has been deemed necessary to issue a circular to all the Inspectors (B. O., 9, 11, 55), informing them that "the style of some of their letters was declamatory, and that, but too often, both in tone and in substance, they were disrespectful and offensive," the first time in twenty-five years that such an admonitory circular was issued. To our great regret it has come to our knowledge that some of the most faithful and zealous officers of the Board, smarting under the infliction of such communications, have been driven to abate that cordial and ardent zeal which in no branch of the public service is more needed than in the department of popular education; and to discharge their duties, if not entirely in a routine, mechanical, and perfunctory manner, at least without the heart and earnestness which can alone inspirit duty, and produce, through it, the highest results. We are further grieved to have to assure the Commissioners that in more than a few instances so distasteful has the service been rendered, owing to the change of treatment towards the officers, that any other respectable employment, even if less lucrative, would be desired by gentlemen who had hoped to continue their lives in the Board's service.

Complaint is also made, although not to the same extent, of the style of the correspondence addressed from the Inspection Office to the managers of the schools throughout the country.

We would respectfully call attention to the kindly, considerate, and dignified tone of the letters addressed to the Inspectors up to the year 1838, and even to the contrast between the correspondence for the past year, and that at any previous period; but, passing from our own institution to a similar one in England, we beg leave to request the attention of the Commissioners to the published proceedings of the Committee of Council on Education, in which will be found models of official style well worthy of imitation.

Recent tendency to increase the Clerical business of the Inspectors—results.

2nd. The tendency of the system pursued by the office for the past year in reference to the duties of the District Inspectors has been to needlessly multiply and extend reports, forms, returns, &c., thereby throwing a greatly increased, and often unnecessary, amount of *mere clerical* labour upon the Inspectors, which lessens the time which should be devoted to the main duty of their office—the examination of the pupils, and those other matters directly bearing upon the *education* of the people—and which also leads them to fear that informality in clerical routine is a more serious fault than incompetency or neglect in the more important business of school inspection.

Head Inspectors had for nine years made out (conjointly) the forms connected with Inspection. Recent departure from this—results.

3rd. Since the termination of our labours in Dublin in April, 1855, numbers of new forms in relation to the inspection have been introduced, and others altered, about which we have not been consulted. This was an unwise departure from the practice of the previous eight or nine years, during which every new form of official document introduced (with the exception of our journal, which was partly a financial return) in connexion with the duties of inspection was the joint production of the whole of the Head Inspectors.

The advantages of this system would be evident, *a priori*, to anyone who considers the various special tastes and antecedents of the members of our branch of the Inspection Staff, and the recent departure from it has practically exposed this ill-judged measure.

Primary Report (District Inspectors') on National Schools.

The form of *Primary Report for the District Inspectors* was submitted to us only in a casual way at our meeting in Spring 1855, and although we suggested changes in it which were adopted, it continues to be clumsy in its mechanical arrangement both of subjects and of details; all the objects aimed at in such a report could be clearly set forth in less than half the amount of writing at present required; and lastly, the most important portion of the whole report—that in reference to the results of the examination of the classes—has proved a complete failure. Some of us pointed out early last year the looseness and ambiguity of this portion of the report, and also suggested the means of preventing the erroneous results which it was sure to produce. These were unheeded, however, and a recent circular sent by the office explanatory of this portion of the report fully admits that from the widely different meanings attached to the several headings in it by the Inspectors, the results which these gentlemen set forth *refer to no common standard, have little positive and no relative value, and are utterly useless for the purpose of educational summary or tabulation.* Even now, after the promulgation of that circular, and after the report has undergone various corrections and alterations, it requires to be entirely re-cast and simplified in order to meet the object of such a document.

Another striking example of the evil effects of the recent exclusion of the counsel of the Head Inspectors may be seen in the irregular manner in which the new form of *register* is being opened in all our schools. Provision was made in the printed form of instructions by which teachers would learn how to open the new accounts; but some of us suggested (and very wisely) that as that would be a mere temporary matter it were better to make such instruction the subject of a circular. This portion was thereupon struck out of the proof copy, and as no intimation was given to us that the new books were about to be issued, they were sent out to all the schools without this explanatory circular, and the result is that in very few cases have the registers been correctly opened.

Observation Book.

Again, a new form of Observation Book for the Inspectors has been issued, wholly without reference to us, and in most respects it is quite unsuitable for its object. Without going into technical details it may be seen on comparing the old form of Observation Book with the new, and the latter with the School Programme, that as the specialities of Arithmetic, Grammar, Geography, and Extra Branches have now disappeared *as distinct headings*, the Inspector is expected to record within the compass of a *few inches* (2 by 4 wide), the proficiency and answering of each class, not merely in Reading and Explanation, but (say third class) also in Dictation, Penmanship, Grammar, Geography, Arithmetic, &c.; a thing quite impossible. Laxity, vagueness, and want of detail were the chief defects in the manner in which some of the Inspectors heretofore recorded the results of their examinations; and instead of attempting to correct these, adherence to the new form of Observation Book renders this correction impossible.

Inspectors' Annual Reports, &c.

Lastly, teachers' reports, assistants' returns, and District Inspectors' annual reports, have all been drawn up and issued within the past year without reference to the Head Inspectors, and these documents contain defects which our perusal would have corrected.

In reference to the form of annual report of the District Inspectors, which in Spring 1855, we found *privately printed*, but not circulated, we beg leave most respectfully to express our surprise that such a document should be drawn up and approved without any reference to five-sixths of those officers then charged with the superintendence of that department; that during our three months' conference it was never referred to us for consideration; and finally, that it should be circulated amongst the officers under us without even the courtesy of a copy of the document being first forwarded to us. Circulars in reference to convent and industrial schools, as to the general lesson, as to suggested improvements in the mode of paying the teachers' salaries, as to the notices respecting religious instruction, and on other deeply important subjects, have been sent to the District Inspectors; and although these should naturally have been first sent to us, either for our opinion or for our guidance, we were often indebted to the courtesy of our subaltern officers for a knowledge of the existence of such official communications, and further, some of these, as well as other documents issued to the Inspectors, have never yet been seen by us.

New Form of Head-Inspectors' Journal objectionable.

4th. We beg leave to submit to the Commissioners our disapproval of the form of journal recently introduced for the Head Inspectors, the summary at foot of which is wholly inadequate to set forth any correct statement of the duties executed by us, and in common with all the other forms recently introduced by the office in reference to inspection, it contains useless repetition of details.

5th. We were deeply pained within the past year to witness the serious controversy which arose owing to the mode in which reports of some of the Head Inspectors upon investigations held by them had been dealt with in the office under the practices recently introduced. As we feel prohibited from entering into the merits of a question upon which the Commissioners have already expressed their opinion, we would respectively submit that all our more important reports, letters, &c., *especially all reports of investigations* held by us, should be *bonâ fide* laid before the Board in their integrity, accompanied by such remarks only, or such notings as would draw out, arrange, and classify for the Commissioners the leading points in the subject—matter requiring their decision.

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We also beg leave to suggest that we should be permitted to mark such of our letters and reports as are not of an ordinary character with the word "CONFIDENTIAL," and that all such communications should be opened by the secretaries or by the chief clerk in the inspection department, and dealt with by officers not below these in official rank. Further, their contents should be regarded as strictly confidential; they should have a separate registration, and their circulation be restricted to the Board-room and these higher officers.

Infliction of Punishment on Teachers too severe.

6th. The punishments inflicted upon teachers, owing to unfavourable reports upon their schools within the past year, have in numbers of instances been of an extremely severe character, especially in the cases of depression, not only by a single grade, but frequently by a whole class. Weighty reasons, some in reference to the institution, and some to the social circumstances of the country, should, in our opinion, have suggested a different and milder course. As in legal, so in official life, if either the code or its administration be too severe, Inspectors as well as jurors will, humanly speaking, consider the nature and extent of the punishment, and modify their verdicts accordingly, looking rather for extenuating circumstances, or for grounds of acquittal, than for a conviction of the party on trial.

Promotion withheld from Teachers recommended by Head Inspectors.

7th. Punishments have not only been numerous and severe, but awards have been refused, *even when recommended by us under the existing rules of the institution.* Some teachers who were examined by us last year were refused the promotion which their skill, scholarship, and efficiency merited, on the ground that the average attendance was too low in their schools. Previous intimation of this intended interference with our authority should have been conveyed to us, and if the practice be persevered in, the adoption of *a modified capitation scheme* is the only means of extending equal justice, to the general body of the teachers.

Usual Annual Conference of Head Inspectors prohibited in 1856.

8th. For the first time since the office of Head Inspector was created, a conference was denied to us this year. We forbear to offer any remark on the circumstances which appear to us to have suggested this most injudicious prohibition. Each Spring, from 1846 up to 1856, the Head Inspectors met regularly in conference in Dublin, arranged their Examination Papers for the current, and discussed the work of the previous year; reported upon such topics as were usually submitted to them by the Board, and took common counsel together as to the general working of the system of National education. Such annual conference cannot, in our opinion, be dispensed with, the nature of our duties, and the settlement of several of the details connected with their discharge require it, and a great part of our public efficiency has mainly arisen from these meetings. Even this year considerable inconvenience has arisen from the manner in which the Examination Papers were brought out consequent on the refusal to permit us to decide on them, as heretofore, in conference.

Lord Monck's Report on the Office ignores our services in Organizing the Inspection Department in Spring, 1855.

9th. Considering the services we had rendered in organizing the Inspection Department, as may be seen in our report on the subject, the arrear of business therein which we worked off, and the number of forms and processes which we introduced for the more expeditious despatch of business, we were surprised and disappointed to see by the Report of the Treasury Commissioners upon the official establishment, that not only no recognition is made of our services, but the credit of the work is actually given to one of our colleagues, now temporarily attached to the central establishment, who, strange to say, was *the only dissentient from* us, in recommending those very schemes of improvement to which any recent successful working of the Inspection Department is mainly, if not wholly, owing.

Summary of Objections.

XII. Reviewing all the grounds here set forth, considering the terms and object of our appointment, and our official status up to May, 1855, we feel bound to state that our relations to the office and to the District Inspectors have been materially interfered with during the last year, and in a manner and to an extent seriously detrimental to our public usefulness. An attempt has been made to transfer to a member of our corps, now in the office, that general superintendence over the entire Inspection Department, which, under the direction of the Commissioners, it is emphatically *our* province to exercise, and an assumption of professional skill and knowledge has been exhibited, which, considering who the members of our corps are, and what has been our training and experience in connexion with education in Ireland, can only result in exposure before the Commissioners, and an evil to the best interests of the institution. This gradual interference with the duties and privileges of our office has gone on *tentatively* for the past year, and had we at a much earlier stage appealed to the Commissioners against it, we might have been charged with motives which cannot now influence a single individual amongst us. We unanimously feel that it merely requires such an evil to be made known to the Commissioners, and its correction, so far as it is possible, will speedily follow. Debarred from our annual conference, where opportunity was offered to us to privately represent to the Commissioners, at the office, any grievances under which we laboured; now, however, no other means of redress is open to us than by official appeal of this kind, and to such we have resorted only in the last extremity, and with the most sincere reluctance. Their faithful servants for nineteen to twenty-two years, we shall ever dutifully bow, in this as in all other matters, to whatever changes, alterations, or improvements the Commissioners in their wisdom may deem fit and necessary in reference to our department, while, at the same time, we shall ever feel it an imperative duty, as well as a privilege, to lay before them the result of the united experience which we have gained in the practical working and direction of the National system throughout every part of Ireland.

Salaries.

XIII. The second portion of our letter is rather personal in its object, and refers to our salaries, &c. In the early part of last year the Commissioners were pleased to increase and arrange the salaries of the several grades of the inspection staff, by which our incomes were fixed at £400 a year, with 7*s.* 6*d.* daily personal allowance, when on duty, which allows us to sleep at home (except on Sundays and holidays), and 12*s.* 6*d.* daily personal allowance, when our duty requires us to sleep from home. At that time we submitted to the Commissioners a joint letter signed by the six Head Inspectors, in which we showed clearly that in order to extend to us an increase of salary, proportionate to our rank, as compared with that granted to 1st class District Inspectors, and bearing in mind the wider intervals between all the higher grades, as we ascend in any scale of classified salaries, ours should commence at £500.

Report of Lord Monck, &c., on Education Office—Salaries of Clerks.

XIV.—Since we submitted that letter to which we beg leave to refer, an important report upon the organization of the Official Establishment has been made to the Treasury by the Commissioners of Inquiry, and wherein a large augmentation of salaries is recommended for the several classes of clerks employed in the office. The salaries of first-class clerks, *as proposed by the Commissioners of National Education*, commence at £280, and advance to £360 per annum—average while rising thereto £320, with the maximum or further promotion after five years.

Comparison on First Class Clerks and First Class District Inspectors' Salaries.

Now, under the new scale of salaries to first-class District Inspectors, each officer's salary begins at £320, and rises to £370—mean during five years £345, maximum £370 afterwards. In this, however, the Inspector's travelling expenses are included, so that the proposed salaries to first-class clerks are *higher* than the net incomes of first-class Inspectors. We rejoice at the merited promotion of the gentlemen in the Official Establishment, and we refer to it here in order to point out the claims which the older and abler of the District Inspectors have for such proportionate augmentation in their salaries as will mark the higher qualifications required for their office, the arduous and more important duties which they are called upon to discharge, and the superior position which the Commissioners have always assigned to them in the general scale of official rank.

Relative Official Rank of both Classes of Officers.

XV.—In their Report for 1846 (s.s. 43 & 54), the Commissioners in pointing out the several avenues to advancement which they had then opened to talent, and the gradual steps by which alone they test its fitness for further promotion, state—"Others we have placed during the last few years as apprentice clerks in our office, where they may be gradually raised to the *higher* clerkships, and in time may *possibly become Inspectors*," thus clearly pointing out the relation of the higher clerkships to the general body of District Inspectors (then not classed), and seven of the gentlemen on the present Inspection Staff, had been so promoted from the Central Establishment. We beg leave, therefore, to request that the Commissioners may be pleased to maintain the relative rank heretofore enjoyed by the Dis-

trict Inspectors, by assigning to them salaries which will indicate it, and also that the salaries of the Head Inspectors may be increased to a degree corresponding with our position.

Salaries of English and of Irish Inspectors.

XVI.—As there is a tendency to place the salaries of the civil servants of the State in Ireland on a footing with those granted to persons holding similar offices in England, we beg leave to again call attention to the scale of salaries paid to Her Majesty's Inspectors of schools. Each *Sub*-Inspector's salary is £250 a year, and 15*s.* per day personal expenses; each Inspector's £450 (some few £500). and 15*s.* per day personal expenses, the expenses of locomotion, &c., of both classes of Inspectors being defrayed by the State. The Inspectors are all District Inspectors, just as in Ireland, and the Sub-Inspectors assist those in charge of larger districts, but there is no office analogous to that of Head Inspector which we hold, owing, no doubt, to the denominational division of the grants and the impossibility of submitting any two classes of religious schools to common general inspection.*

The personal allowance of 15*s.* a day is uniform, and is granted to each Inspector, and the Sub-Inspector, irrespective of where or how he was engaged on the day, provided he was on any duty, and in addition it is paid for all Sundays and holidays, unlike the Board's practice.

Daily Allowance Vacation Commutation.

XVII. We beg leave to refer the Commissioners to the Report to the Treasury upon the organization of the Privy Council Office (Educational Department), in which it is strongly recommended that the personal allowance of 15*s.* per day, should be granted to Inspectors when on vacation, as the stoppage of it prevents persons of family and limited means from enjoying their annual vacations, so necessary for their health; and further, this suggestion is made in order to encourage the Inspectors to travel and inquire into the state of education in other countries. It is also recommended that the practice of daily allowance for personal expenses is objectionable and should be given up. An equivalent fixed annual sum to be allowed as a commutation in its stead.

Injurious Effects of Board's Rule.

We have laboured under this great disadvantage since 1846, and owing to which it will be found that in that whole period the amount of vacation taken by any of us is not such as our health, apart from any other circumstance, would require. The gentlemen in the Official Establishment and the professors suffer no diminution of income by taking their vacation, the Inspectors (District and Sub) lessen their outlay in travelling by taking their vacation, we alone, as a class of officers, must give up at the rate of at least £120 a year during our vacation, and this we cannot afford, nor should such a rule exist.

XVIII. Another anomaly, in our instance is, that whilst the Sub and District Inspectors have graduated salaries to mark, within certain limits, each year of satisfactory service, and whilst this also applies to all the gentlemen on the establishment in the office, the Head Inspectors' salaries are a *uniform minimum*, beyond which there is no recognition of length of service; so that the officers of one and of twenty years' service, may enjoy the same income.

Purchase of Books.

XIX. A very considerable sum is expended by us each year in the purchase of educational and other works, in order to keep ourselves acquainted with the current progress of the age.† And although we can never hope to render some of this expense unnecessary, the extension of the Commissioners' Library, and sending supplies of books to us, as from a circulating library, would diminish our outlay, and confer many most important advantages.

Requirements of new Scale of Salaries.

XX. Content with having submitted the disadvantages under which we labour in respect of salaries, &c., to the consideration of the Commissioners, instead of proposing any precise numerical scale, we deem it more respectful to suggest that in determining our official position by the indication of income, the Commissioners will be pleased to bear in mind the following circumstances:—

1. The scale of salaries of the higher clerks as proposed by the Commissioners.
2. The relative position of higher clerks as compared with Inspectors.—(See Report, 1846.)
3. The office of Head Inspector, the nature of our duties, the moral and financial interests affected, and the services which we render to National education.
4. Salaries and allowances of the English Inspectors as here set forth.
5. Necessity for a minimum and maximum rate of salary to mark length of service, as in the Official Establishment, and in the other departments of the inspection.
6. A commutation of our rate of personal allowance, so as to relieve conscientious scruples, and prevent the unpleasant and derogatory discussions which the present rule produces.
7. Should the commutation of our personal daily allowance not be settled, that it be granted to us at the *English rate for every day in the year*, Sundays, holidays, and vacations, as proposed for the English Inspectors.
8. A liberal scale of retiring allowance, free from all deductions from our salaries, and this to be applied to the entire Inspection Staff, and to the whole body of teachers.

Humbly submitting our whole case to the kind consideration of the Commissioners, whose attached and faithful servants we are, and to whom, not only collectively, but individually, we felt it our bounden duty to submit these our views,

We have the honour to remain, Gentlemen,

Your very obedient servants,

(Signed), JAMES W. KAVANAGH,
J. PATTEN, M.A., M.D., M.R.I.A.,
W. H. NEWELL, LL.D.,
TIMOTHY SHEAHAN, M.A., T,C.D.,
PATRICK J. KEENAN,
} *Head Inspectors.*

P.S.—As the Head Inspectors had not time to make out manuscript copies of this letter they struck off twenty-one copies of it by lithograph—fifteen for the Commissioners, one for the Office, and five for themselves—but beyond this it has no circulation, nor are any other parties, whether in the Board's service, or otherwise, aware of its contents.

May 31*st* 1856.

(B).—"BOARD'S ORDER, 6TH JUNE, 1856.

"The Commissioners having considered a joint letter, signed by the Head Inspectors, expressing objections to the arrangements for conducting the business of the inspection department, commenting on certain orders of the Board, and praying for redress of those alleged grievances; the Head Inspectors are ordered to be informed that the Commissioners have received the above letter with the utmost surprise and disapprobation; they consider it to be marked, throughout, with an amount of indecorum, indiscretion, and insubordination never before exhibited by persons engaged in their service. That such a document should have proceeded from the very men who ought to serve as models of prudence and fidelity, adds greatly to their offence, and to the pain and astonishment of the Commissioners.

"The Head Inspectors are further informed, that as it appears, from every part of the letter, that they disapprove of the views of the Board on many most important particulars, and that they are discontented with their position, they are distinctly to understand that, if they are not satisfied with it, their proper course will be to withdraw from the service, and that the Commissioners are prepared at once to accept their resignation; should they decline to do so, they must be prepared for instant dismissal should they ever take such another step as that which has now drawn down upon them the severe condemnation of the Board.

"Nor will it be enough that they abstain in future from all active insubordination; they must, in their whole conduct, evince the most cordial co-operation with the Commissioners, and the most cheerful obedience to their will, when conveyed through the officers of the Central Establishment.

"The Head Inspectors are reminded that the Commissioners have always given due consideration to all reasonable suggestions which they have submitted to them."

* Some idea may be had of the relative duties of the Irish and the English inspection from the following statement.—There are in England 6,500 elementary, and 39 normal schools subject to the inspection of 41 inspectors, who last year were only able to visit all the normal and 4,800 of the elementary schools, leaving 1,700 schools not visited within the year. In Ireland we have about 5,000 ordinary, and about 50 model schools (district and model agricultural) all of which at an average received rather more than two inspections last year from a staff of 5 Head, 50 District, and 6 Sub-Inspectors. Further, we are intimately acquainted with the practice of the inspection in England, some of us having visited many of the Schools under the Committee of Council, and accompanied the Inspectors in their visits to them; we have also copies of all the forms and returns which they use; and the mode of conducting the Irish inspection is far more detailed and more laborious. The English grant for Education from 1839 to 1856 amounted to £2,000,000, of which £210,000 or about *one-tenth* was spent on *inspection*. In Ireland the expense (now at its highest) is only about one-twelfth of our grant, and in the aggregate since 1832 is not *one-twentieth*.—(See Oxford Essays, 1856, National Education, by Rev. F. Temple, H. M. Inspector.)

† The cost of Parliamentary and other returns, ordered by some of us—at a few shillings—and charged in our quarterly accounts, is disallowed, although they form as indispensable materials for the discharge of our duties, as common stationery.

TWENTY-EIGHTH DAY.—DUBLIN, THURSDAY, JULY 9, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. LORD CLONEROCK.
Sir ROBERT KANE, F.R.S.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

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The Right Hon. Alex. Macdonnell.

The Right Hon. ALEXANDER MACDONNELL, sworn and examined.

11095. The *Chairman.*—I see by the returns that the original number of members of the National Board was seven?—Yes.

11096. Are you aware for what reason the number was increased in 1838 to ten?—So early as 1838 they found that it was important to have a reasonable number of persons present at the consultations of the Board, and that the original number was not sufficient for that purpose.

11097. Was the increase in 1838 with reference to circumstances of administration, or to balance the representation of the different religious communities?—I think both those points were taken into consideration.

11098. Was there any special reason for the further increase from 1839?—It was thought very desirable at that time that the Chief Secretary, Lord Morpeth, should be a member of the Board.

11099. Did he attend the meetings of the Board? Very regularly. He was almost constantly present when in Ireland.

11100. Have any subsequent Chief Secretaries been members of the Board? No.

11101. I see that in 1848 the number was increased to fourteen, and in 1850 to fifteen. Were there any special reasons for these increases? I think the chief object was to balance parties as fairly as possible.

11102. The last increase I see was in 1861, when five members were added, increasing the total number of members to twenty. Was that increase made in order to equalize the number of Roman Catholics and Protestants?—The object was to equalize the number of Roman Catholics and Protestants. After the fullest consideration Mr. Cardwell, who was then Chief Secretary, was of opinion that it would be a most important matter to have an equal number of Protestants and Roman Catholics on the Board, and the number was then increased from fifteen to twenty. There are now ten Roman Catholics and ten Protestants.

11103. Were the meetings of the Board uniformly held weekly?—Originally they were always held weekly, but within the last two years, a fortnightly meeting has been considered to be sufficient in the summer months.

11104. Do you have any special meetings, either monthly or quarterly, to which important business is postponed to facilitate a special attendance?—That was tried for a short time, but it was found not to be of any use, and we have no special meetings now. We have them weekly, or fortnightly, as the case may be, in the summer and winter.

11105. Do you find as large a number as twenty as satisfactory a constitution of the Board as a smaller number in earlier years?—I consider that the equalization of the numbers was so important a thing for the successful and just working of the National system, that it was of the utmost consequence at that time to raise the number from fifteen to twenty; and at all times I should have thought it desirable to have an equal number of Protestants and Catholics on the Board. I have never found any inconvenience at all arise from the number of the Commissioners. On the contrary, the difficulty is to get a sufficient number for the weekly or fortnightly meetings.

11106. Looking at the special duties of the National Board are you of opinion that a representative board, such as now exists, is preferable to a board composed of a small number of paid Commissioners, or a single Government officer?—I am convinced that the system never could have had anything like the success it has had—I am convinced it could not have lasted two or three years—if it had been handed over to a small board of stipendiary Commissioners; I feel perfectly convinced of that. It may be said, indeed, that it was necessary to have a representative Board with a stipendiary assistant at the commencement of our operations, when it was more necessary to have constant changes taking place in the gradual development of the Board than at present, and there is a good deal of truth in that. It is very possible that though the paid Commissioners might have been entirely unsuccessful at first, they might be reasonably successful now; but my own decided opinion is that the time has certainly not yet come when we could dispense with a representative Board. It is of vital consequence that it should be continued.

11107. That being the case, should you suggest any change either in the numbers or in the constitution of the Board?—I think the number is sufficiently large now. I should see, myself, no danger at all from its being increased from twenty to twenty-four or twenty-eight, in case it were necessary to give satisfaction to the several denominations that compose the country. I think, however, twenty is a very sufficient number at present.

11108. Rev. Dr. *Wilson.*—You have mentioned Mr. Cardwell as having increased the Board; was it of his own motion, or at whose suggestion, are you aware, was it that he proposed the increase?—Is it necessary to answer a question of that sort? I am perfectly ready to answer it if the Commissioners think it right. I, myself, was exceedingly favourable to it.

11109. The *Chairman.*—We do not wish to have any communications you may have had of a confidential character.—I am not quite certain that I suggested it to Mr. Cardwell, but from the moment it was mentioned I expressed my strong approbation of it, and my conviction that unless it was done the Board could not be carried on successfully.

11110. Rev. Dr. *Wilson.*—When the Board was a smaller Board I understand it was very unanimous in its decisions, was it not?—There was certainly much less discussion, so far as I am aware, at the Board in the early times; there was a very small Board, and it consisted of persons all living together on the most friendly terms.

11111. Were those discussions principally in reference to the literary instruction of the children and the appointment of teachers, and so on—were those discussions confined to the education question, as such?—The discussions were very much with regard to the same subjects upon which the discussions now take place.

11112. Have you found any practical inconvenience

in consequence of the increase of the Commissioners from time to time?—I never had, and on the contrary I think it has on the whole been very useful for the general carrying on of the system.

11113. Has the increased Board not interfered with the efficiency and the despatch of business connected with the National system?—I think not. I admit at once that the great matter is to have a perfect equality in point of numbers between the Protestant and Catholic members, and if that could be effected by having fourteen instead of twenty I don't think there would be much evil, but I cannot see that there would be much advantage.

11114. You could have the same equality or balancing of parties with a Board of ten or six?—No doubt you could, but you would have far less chance of having superior minds—far less chance of being able to consult with members from different parts of the country, acquainted with the feelings and interests of the country at large, and who could bring other important matters to bear on our discussions.

11115. Considering that the system has been nearly forty years in operation, do you think it desirable now to have such a Board?—Decidedly so, because it has not at all attained its completion at present. During the last ten years, as the members of this Commission are aware, most important changes have been recommended, and very important changes have taken place, and I think the system, instead of having arrived at its full maturity is only yet in its infancy.

11116. Considering the extent of country covered by the school system now, when do you expect it to arrive at maturity?—I cannot attempt to say that. It would be an unwise thing to say it. All I say is that during the last eight years most important and salutary changes have been recommended, and many of them adopted.

11117. At the time of the last increase did you ever hear it alleged that the increase of the Commission itself would necessarily interfere with the unanimity that previously characterized the Board?—Nothing could be more remarkable, in my opinion, at the time of the change than the silence on the part of the Protestants of the country with regard to it. It gave unmixed satisfaction to the great bulk of the country—the Roman Catholics—and there was no occasion on which the Protestants of the North objected to it. They never called a meeting to remonstrate against the change. I was anxious that there should be meetings of that kind, as I knew there were some persons talking and reasoning against the change, and I felt anxious that the matter should be submitted to public discussion, but it never has been.

11118. Is your opinion that in consequence of the increase in 1861 the character of the Board has not considerably changed as an administrative body?—I believe as an administrative body it stands as high with the public as ever it did, and the best proof of this is that the schools are constantly increasing in number, and the Protestants, who were for a long time holding off from our system, are now 89 per cent. more numerous in connexion with it than at that time. I do not, however, mean to say that the Protestant supporters in the North think the system has been admirably administered.

11119. Have not the debates been much more frequent and protracted, and the protests more numerous since the increase of the Commissioners to the Board?—I imagine it will be found that there is far less business now brought before the Board, as a Board, than there was twenty years ago, and the debates are not so numerous as they were twenty years ago.

11120. Who transacts the business of the Board?—It is transacted partly by the Board itself when there is any matter of great importance brought forward. On other occasions it is transacted by the chief officers—the Chiefs of Inspection, the Secretaries, and myself.

11121. They are the parties who largely administer the affairs of the Board?—The administration of the Board is in a great degree carried on by these gentlemen.

11122. Have not the members of the Board been more frequently occupied with discussions on the religious aspect of the education question than in reference to the secular instruction?—The questions that arise out of the religious differences in the country of course form a considerable part of the discussions of the Board, and they have formed a considerable portion from the first.

11123. Should you say there is fully as much time occupied in the discussions and deliberations in regard to the religious element as to the promotion of secular instruction on the united system?—I should say on the whole there is more time taken up in considering purely educational questions than religious. It is only occasionally that the religious element comes into consideration.

11124. Do you think that the action of the Commissioners in supposed difficult cases has been a uniform action?—I think on the whole there has been very considerable uniformity.

11125. Should you say that it has been such as to give confidence to all representative parties in the country interested in the education question?—Certainly not. I know nothing in the world almost that gives unmixed satisfaction to a nation like ours. But I think that, considering the unparalleled difficulties under which we have been placed, it is extraordinary how well satisfied with our decisions the country at large has been. I am not aware that amongst the vast number of cases in which we have had to decide between applicants of different religions; with regard to the fate of our own officers; and the thousand questions that arise in the administration of our system; that any case has arisen in which the public have been decidedly against us.

11126. I presume you are aware of the allegation made by parties outside as to departures from the rules of the Board. Should you say the Commissioners have often departed from their own rules?—I am sure they have never departed from the great fundamental principle of the system, and that any changes that have apparently taken place have been in reality a bringing back of our system close and closer to the great principle of principles, that there shall be no interference whatsoever with the religious feelings of a single child attending a school—Protestant or Catholic.

11127. Mr. *Dease*.—When you say, "bringing it back," are we to understand that it is your opinion there was a departure?—I think there were certain things that have taken place that without being intended to be departures from Lord Stanley's original system, were not in perfect harmony with it. I think the system has now been restored almost completely to the scheme as it was originally sketched out by Lord Stanley in his first letter to the Board of Education.

11128. May I ask the point to which you allude when you think there were departures from the original scheme?—I have always been of opinion that Lord Derby never intended that either a Protestant child should receive Roman Catholic instruction in a National school, or a Roman Catholic child Protestant instruction without at least the express consent of its parent, if even that should be sufficient.

11129. What were the particular alterations that were made in the rules of the Board that made it possible for that instruction to be given at one period?—It gradually came to be the practice of the Board not to prevent children of one denomination receiving religious instruction from a teacher of another denomination without the consent of the parent, provided the child voluntarily partook of such instruction.

11130. What is the rule as it exists at present?—It provides that no child of one religious denomination shall receive religious instruction from a teacher of another denomination without the express consent of the parent.

11131. Since when was the change made?—About two years ago.

11132. Since or previous to the publication of these returns, known as "the O'Reilly returns"?—Subsequent to "the O'Reilly returns."

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11133. Rev. Dr. *Wilson*—Are the other Commissioners composing the Board in the habit of attending regularly at the meetings of the Board?—There are twenty Commissioners, and I don't think that our Board often consists of more than eight or nine. A good number of them, as you are aware, live at a distance from Dublin, and cannot be very often present. Many of them are engaged on important business of their own, and cannot be present at all times, or even frequently.

11134. On what occasions do they usually attend the Board?—Whenever there is anything of importance to come forward I find there is no difficulty in getting a sufficiently large attendance. If it is anything that really affects in an important manner the well-being of the system, I have always found the Commissioners most willing to attend. They are also, I may say, very regular when any situation is to be disposed of, and I don't wonder at that. We may naturally expect it.

11135. Practically, I presume that not more than half a dozen of the members of the Board attend with regularity?—There are generally about six or eight. It is one of the great advantages of having a large number of Commissioners, that you have a far better chance of a sufficient number to form a quorum.

11136. I suppose the majority of them are occupied with public or official engagements, or in such a way that they could not be expected to attend with regularity?—I find no difficulty in getting any of them—such as, for example, judges of the land—whenever there is a matter of real importance that requires their attendance.

11137. What do you mean by "matters of importance?"—Anything at all that touches religious feeling, or any appointment of importance, such as that of a secretary or chief of inspection. It is exceedingly desirable that a large number should be present, and take an interest in the matter, and I have no difficulty in getting a good attendance.

11138. Are not these appointments made in accordance with the seniority or merit of the respective officers?—No doubt, but not entirely so. They are made with reference often to religious denominations. They are made, to some degree, with reference to the seniority of the several candidates, but chiefly with regard to the comparative merit of the candidates.

11139. What should you say as to the composition of the Board in the future being much smaller than at present?—I think that is not desirable at present. I admit, at once, the chief object is to have perfect equality between Protestant and Catholic. Everything must be subservient to that. If that was secured by having twelve instead of twenty it would still be unfortunate to change the numbers, but it would not at all be fatal to the good working of the Board.

11140. You have stated that it would be a matter of vital consequence to the Board to alter the present numbers. What are the vital points?—What I meant to express was that I thought the vital point was that the number of Protestants and Catholics should be equal.

11141. Then the vitality simply applies to the equality and not to the number?—I think the number is comparatively of little importance. Yet it is of importance to have a large number, for the purpose of securing the presence of superior men who understand the system of education and know the country, and sympathize with the religious denominations to which they belong.

11142. Is it still your opinion that a small paid Board would not be better for the administration of the system than the Board as it at present stands?—I think that would be utterly fatal to the system. I cannot conceive a small paid Board that would not consist of some three members—one a member of the Church of England, another a Presbyterian, and another a Roman Catholic, and I am certain the people would never be satisfied to hand over the administration of the system to three persons, two of whom were Protestants, and only one of the same religion as the vast majority of the people.

11143. Do you think the representatives of the vast majority of the people are satisfied with the present Board?—I believe if the question is put to them, whether assuming that the united system of education shall be maintained by the British Government, will you have a paid Board named by the Government or have a representative Board as it stands at present, they would infinitely prefer the latter. I have no hesitation in stating that I am convinced if an attempt be made to substitute for the present system of a representative body, assisted by a paid Commissioner, and by the officers under him, a Board of three paid Commissioners, two of whom would be Protestants and one Roman Catholic, that the system would at once go to pieces.

11144. Now, what is your answer to the question as to your opinion in regard to the representatives of the vast majority of the people—I use your own expression—being satisfied with the present Board in its administration?—Do you mean the representatives in Parliament?

11145. No; I mean the people of this country?—The people of this country, I believe place great confidence in the present Board. A great number of them do not like the united system of education, but they believe the thing that makes that united system tolerable to them is the fact that it is administered as it is administered.

11146. Mr. *Dease*.—With reference to the last question, does your reply as to the preference of the public for a Board like the present one over a paid Board apply merely to the supposition of a mixed system being strictly adhered to. Would that apply, were the present system to be altered to a denominational system?—If the present system were upset, and in its place a denominational system were to be established, and this denominational system were to be in a certain sense administered by any Board at all, that Board, I take for granted, must be a paid Board. I have not considered the point sufficiently, but I do not see how you could have a representative Board, consisting equally of Protestants and Catholics, who should administer, instead of a united system, a denominational system.

11147. Your answer was intended then to apply altogether to a mixed system?—Yes, to a mixed system. I tried to explain that if a National system, as it stands at present, is to be maintained by the British Government, your only chance, in my opinion, is to continue the present Board, with a paid Commissioner, and the officers under him, and not employ a mere stipendiary Board.

11148. Mr. *Sullivan*.—Is it not of importance that the general public should be represented in the council of education, quite irrespective of administration?—Of great importance.

11149. Would it not be desirable that the outside public should have some voice in the conducting of affairs?—I think that the more the public can be consulted in the administration of the National system, with reference to their feelings and notions, it would be all the better, provided this could be accomplished without anything of the turbulence of a public assemblage.

11150. Is not that the function of the present Board—does it not represent that?—I consider it represents the interests of every part of the public in a very remarkable manner.

11151. Rev. Mr. *Cowie*.—Have you considered the proposal that has been made of late for placing the whole education of the country under a minister of public instruction?—I should, on the whole, not be very favourable to having the National system of Ireland placed under a minister of public instruction who resided in London, and who was to have the general administration of the education in England, Ireland, and Scotland. The circumstances of this country are so peculiar that—but I speak with diffidence on the point—I do not think that it would do to place the education of the Irish people at present under one minister of public instruction, sitting in London, and presiding over the general education of the empire.

11152. Is it not the Chief Secretary who now answers in Parliament any inquiries about your operations?—Yes.

11153. Have you found this a convenient method of answering inquiries through the Chief Secretary?—I have never found any practical difficulty in that way. It would certainly be extremely desirable if the Chief Secretary for Ireland could always be a member of our Board, and take that constant interest in its working that Lord Morpeth did when Secretary for six or seven years.

11154. Is that compatible with his other duties?—I have no doubt that the Chief Secretary for Ireland could at all times, if he pleased, attend at our meetings during the four or five months he is in Ireland, and that he would derive a great deal of practical knowledge from attending those meetings, and would be far better able to discuss matters in Parliament than he would otherwise be.

11155. Have you ever found that from his want of familiarity with the working of the Board, his answers to Members in the House have been inadequate?—We have never found any practical evil arising from that. I have often regretted that the Chief Secretary for the time being was not more thoroughly familiar with our business than he is or can well be, but I am bound to say I have never found any serious inconvenience from the fact of the Chief Secretary not being a member of the Board. I think it would be very desirable that he could always attend our meetings when he is in Ireland.

11156. You say that the continued administration of the education of the country on the mixed system requires a Board like the present. Should you consider that if you allowed denominational training instruction it would be a departure from your principles?—I am clearly of opinion that the more united the training is of Protestant and Catholic pupil teachers the better. I am, however, quite confident that if we cannot get any one great denomination to avail itself of our State training, it would be exceedingly desirable to give them ample means to have a training for themselves, provided all that portion of the training which depends upon the domestic requirements of the pupil teachers was carried on at the expense of the particular denomination.

11157. Would you not consider that allowing such a departure from your practice would be fatal to the present administration?—I think that far from being fatal it would be most favourable to its successful working, and that unless something of that sort is provided, and provided soon, the worst consequences will ensue. At the same time I am clearly of opinion that no part of our system has worked more happily than the united training of Protestants and Catholics in our normal school in Marlborough-street.

11158. You know that certain complaints have been made of the inadequacy of the payments made to the convent schools for the work they did. What is your opinion upon that point?—I think the payments have been quite inadequate, and one of the many excellent things I look forward to—if it were introduced in a modified form—is the system of payment by results, which will get over that difficulty completely.

11159. Complaints have been made here before the Commission of the difficulty of getting the repairs of schools executed by the Board of Works. That has been frequently before us. Do you know of any way by which that difficulty could be removed?—It would be a very easy thing to have it remedied. I am quite sure if his lordship (the Chairman) would make a representation to the Government that upon inquiry he had found much inconvenience was experienced by the people of Ireland from the slowness with which repairs were executed for the National schools, it would be found, after inquiry, that the delays arose from the insufficient number of hands maintained by the Board of Works; and the Government would at once direct that the means of that Board should be largely increased.

11160. The *Chairman.*—Do you think it would tend to prevent the delay in executing the repairs if in the future the Commissioners were to append to their report a table of all cases in which applications for repairs had been made and remained unsatisfied?—I should be very sorry to do anything of that sort without giving a full opportunity to the Board of Works to set the thing right as soon as they could. I think it is of very great consequence that the several Governmental Boards should work harmoniously together; and I, as a general rule, am against making complaints upon a Board with which we are connected; but I have no doubt, if these delays continue to exist, that it would be necessary to make some representation to the Government.

11161. Do you think there would be any difficulty in taking that course provided a twelve months' notice was given to the office of the Board of Works, so that they might not be taken by surprise?—I see no objection to that. I see nothing but good that could arise.

11162. Lord *Clonbrock.*—Is there any great advantage in leaving all these works to be done by the Board of Works? Would it be possible for repairs and the building of schools to be done under the Board of Education?—That was the plan adopted at first, and it worked on the whole with tolerable success; but I don't think it would work at all better than at present. The Treasury were very anxious to have the business transferred from a Board of gentlemen who knew very little of such matters to another Board, whose whole business and duty was connected with those matters; and I think they were right. Of course, in a change of that sort there were inconveniences in the transition; but in the long run I think it was a wise course on the part of the Treasury to transfer the building business from us to the Board of Works; and all that is necessary now is that the Board of Works should have a larger staff of officers than they have at present. I believe if their staff could be considerably increased it would meet the emergency, and their works would be satisfactorily done, and done better than we could do them.

11163. You don't think there is a want of harmony existing between the two Boards?—No, certainly not.

11164. Is there any special department for these works?—The secretary and the architect of the works.

11165. I mean for these works alone?—Not solely for these works, but these are the persons with whom we communicate.

11166. Would there be sufficient work to have a special officer attached to the Board of Works, whose business with his staff would be to attend to these things entirely?—Yes; I think it very possible there is quite sufficient work connected with the system to occupy the whole attention of such an officer.

11167. Do you not think it would be of great advantage if there was a department of the Board of Works entirely devoted to the purposes of your Board?—Without understanding the matter very well, it seems that it would be a desirable improvement.

11168. Mr. *Waldron.*—The complaints are not so much that the repairs are not done as of the great delay in doing them?—Yes.

11169. Rev. Mr. *Cowie.*—Do you attach any importance to the diminution in the number of vested schools? At first, in a certain period of your history, you had schools vested. Do you attach importance to the vesting of schools?—Scarcely any. I can see no great superiority in the vested schools over the non-vested. The essential difference between the two is, that in a vested school the pastors of the children of all denominations have a right to give religious instruction to their children before or after school hours, or at convenient times. They have not that right secured to them in the non-vested schools; but, unfortunately, the right is one that is so little used, even with regard to the vested schools, that, comparatively speaking, it is of very little importance.

11170. Do you see any objection to the Government undertaking under certain conditions the repairs of the

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non-vested schools?—I have always thought if the Government could undertake to keep the non-vested schools under repair on the condition that during the year previous to the repairs being done, the rules of the Board were attended to in the school, it would be an advantage and a perfectly just thing.

11171. You would not think the public money was badly spent in repairing buildings not belonging to the Government?—I should confine the repairs to doing those simple repairs which arise from year to year in any school. I should entirely dissent to any extensive repairs that would amount to the reconstruction of the schools. That ought to be done by the people in the locality in the case of non-vested schools.

11172. Mr. *Sullivan.*—You would have no objection to having the schools vested in local trustees repaired by the State?—Not in the slightest degree, provided we have proof that the rules of the Board have been attended to in the previous years.

11173. In the case of schools vested in local trustees the objection that Mr. Cowie refers to would not arise—that they would be alienated from the public use?—No. There are the three classes. There is a school vested in the Board which is kept in repair—there is a school vested in local trustees for the purposes of National education, that is not at present repaired by us and ought to be; and thirdly, there is the non-vested schools, with regard to which I am of opinion it would be desirable, if we had the means, to keep them in repair, so far as the yearly repairs would require; but I would not give money for the reconstruction of the schools.

11174. The *Chairman.*—In the case of non-vested schools, would you confine the assistance to keeping them in tenantable repair?—Yes.

11175. Rev. Mr. *Cowie.*—Do you see any way in which the State could help the Church Education Society schools?—I am very sorry to say I cannot see how that can be done until they abandon their leading rule, which is, that every child attending their schools must necessarily read the Bible.

11176. Not even upon payment by results after examination?—I think what I have said involves the whole principle.

11177. Would you on the same ground find a difficulty in helping the Christian Brothers' schools?—Of course, the same ground, and if you made any concession such as you allude to to the Church Education Society schools, *a fortiori* you must give it to the Christian Brothers' schools, which are not proselytizing in their nature, and are supported principally by the poor. If you make the concession to the richer part of the country you cannot refuse to make the same concession to the primary schools of the Roman Catholics, and then our whole system goes to pieces.

11178. You suppose it does. Suppose the payment consists of two parts—the salary to the teacher and a certain proportion from payment on the results of examination in secular subjects, could you not to the schools outside of the Board give something without payment to the teachers?—I cannot see that anything of that kind could be done for the Church Education schools that must not be done for all the Presbyterian and Roman Catholic schools; and I can see nothing but danger in that, for there is still such an extreme desire on the part of the great majority of the Roman Catholic priesthood to get the schools under their own command that I think they would give up a great deal of the advantages they derive from us to have the schools in their own possession provided a reasonable sum was given to maintain them.

11179. If the advantages which they forego from you are replaced by the voluntary offerings of the people, would not that be a great advantage to the public?—I think not. I never could see a great advantage in a system being supported wholly or in part by voluntary contributions. The money must still come out of the public wealth, and whether it is from the State, or entirely or partly from different localities, I don't see how the public wealth can be affected in the matter.

11180. Rev. Dr. *Wilson.*—Would you regard that as the introduction of a new principle opposed entirely to the fundamental principles of united education?—I think so, and no man could have a greater desire to do everything that is just to the Church Education Society.

11181. Mr. *Gibson.*—If a teacher in the course of secular religious instruction is at liberty at any time to introduce dogmatic religious instruction, do you consider that his is a school in which children of different religious creeds could take advantage of the secular instruction, it being leavened occasionally, and possibly at all times, with religious teachings?—I think it would be impossible for any child of a different religion from the teacher to go with safety to that school.

11182. Don't you consider such schools as religious in every department when a school is always open to the introduction of the religious element?—I think they are denominational in the strict sense of the word.

11183. Mr. *Stokes.*—Do you consider your system, as at present administered, to be divisible into two parts—one consisting of religious instruction, and the other of secular instruction?—Those are the two chief parts, and they are in the main kept distinct from each other.

11184. Was it not given in evidence before the House of Lords' Committee by yourself and other witnesses that religion in fact permeated through all the instruction given in the National schools?—So it does, in this sense. We entirely exclude anything like sectarian religious teaching from our secular education, but we deliberately decline to make that secular education exclusively secular, and every part of our books is penetrated with a religious spirit in my opinion without anything at all of a sectarian character. It is impossible for any child to be educated in our schools, and to read our several books, from the First to the Fifth, without receiving a great deal of true religious education.

11185. Is this the difference between your system and the system of the Church Education Society, that the Church Education Society requires the Bible to be read in a particular version, and you insist upon books including religion, but not the words of any particular version, being used in your schools?—The great majority of the people of Ireland entirely object to reading the Bible, authorized or otherwise, as a part of the united education of the school.

11186. Do you think that the people feel more averse to reading the Scriptures in any version than to receiving religious instruction from the books of the Board?—The religious instruction given in the National school-books is of so general a nature, so perfectly free from anything that can give offence to a Protestant or Catholic conscience, that hardly any person has objected to them; and I believe that nothing but good has arisen from the circumstance that the notion of religion, instead of being excluded from the school-books has been largely introduced into them.

11187. Do you say that no portion of the instruction given in a National school is purely secular, apart from arithmetic?—There is a very large portion of our common school-books that in the very nature of the thing cannot contain religious sentiments or religious information of any sort, and so far it is entirely secular; but taking the books throughout they are penetrated with a true Christian spirit, without giving offence to any party, Protestant or Catholic.

11188. In a Board equally balanced—as you consider it essential your Board should be—is it not the case that the settlement of delicate questions must fall to the hands of the chairman, who has a casting vote?—There is no chairman at all.

11189. Would not the decision fall to the hands of the gentleman who happens to take the chair?—Such a thing never has taken place; and if any important question happened to be decided upon at a certain meeting, it would be known from the programme of the day's business that such a thing had been done. It would be known by the absent members, and their attention would be drawn to it.

11190. How is the chairman elected?—There is no chairman.

11191. Has no member of the Board a casting vote?—No.

11192. How would you settle a question upon which the Board was equally divided?—Such a question never has arisen.

11193. In a Board equally balanced between Protestants and Catholics, don't you think such questions would cause trouble?—It never has occurred, and I hope it never will, and I believe it never will.

11194. What is the practical advantage of having equal numbers?—I think that considering that the wealth and intelligence of the country is possessed in a very large degree by the Protestants of Ireland, and as the £350,000 a year which we receive from the State comes principally from Protestants, it is a right thing that one-half of the Board should be Protestants. I am equally certain that, as four-fifths of this people and the children attending the schools are Roman Catholics, it is a wise thing to allow them to have a half of the representation.

11195. In such a large Board as you have at present, have you found much difficulty in preserving that official secrecy which from time to time must be necessary in conducting public affairs?—I value secrecy very low; it is of little consequence. Almost all the important matters that have taken place during the last eight or nine years, when there were differences in the Board, were known in the North of Ireland the day after they took place at the Board, and I myself was always happy that it was so.

11196. Is there exercised by the large Board any official control over the inferior officers independent of what you yourself exercise—does the Board as a Board control its officers?—I think our Secretaries are extremely good officers. They give great satisfaction to their principals, and I think both our Secretaries are desirous to give satisfaction to the Board, who, on their part, are well satisfied with the conduct of the Secretaries.

11197. Practically, do these permanent officers who, as you say, do their duty well, conduct the work, except on rare occasions, when important questions are brought forward?—The great part of the business is done by the Head Inspectors, Chiefs of Inspection, the Secretaries, and the paid Commissioner, and everything of importance that passes from any of these hands, and requires further consideration, is brought before the Board.

11198. Does it not follow from the division of the Board into two classes of different religions, that your chief officers must also be divided in a similar way?—Our chief officers are half Protestants and half Roman Catholics.

11199. Does not that division interfere with the promotion of the two classes?—Not seriously; I don't think it does.

11200. Has it ever happened that a gentleman who should have been appointed Secretary has been kept in an inferior grade?—I am not aware of the case.

11201. Are there not officers, senior to one of the present Secretaries, serving under him on account of religion?—There are persons senior to our present Secretary who, if the thing had gone by pure seniority, instead of a regard for religious differences, would have had a preference to him. I don't think there is any one of them, however, who, in point of real merit, would have been superior.

11202. Rev. Mr. *Cowie.*—Is it not possible for an officer of the Board to be senior in standing, and to be next, say, for promotion to the highest office, and because he happened to be of the same religion as the other Secretary he would be passed over?—Certainly.

11203. That must be a grievance?—It must be a grievance; but it is a grievance not to be compared to the greater grievance that would arise from not having a person as Secretary whose appointment would give satisfaction to the greater portion of the population, and who would understand the interests and feelings of the Church to which he belonged infinitely better than the other man would.

11204. With respect to mere official business, do you find that two Secretaries are more efficient than one?—I think that it is very desirable to have the two Secretaries, even for the efficient discharge of the business of the office, regard being had merely to the efficient discharge of the duties. If one of them is ill, as, for example, one of them was ill for nearly a year, it is desirable that we should have a man to attend to the duties of both. Then again, one of them is absent for six weeks on vacation, and it is desirable that the other should be present, and all things considered, not merely with reference to public opinion, but to the efficient discharge of the duties, it is desirable to have two Secretaries.

11205. Mr. *Stokes.*—You anticipate with pleasure some increased allowance to convent schools?—I do.

11206. What advantage do you contemplate as arising to the State from that increase?—I think the chief advantage would be that it would be an act of justice, which I think is the greatest of all advantages.

11207. Do you think that convent schools should be put on the same footing with other schools?—I don't say they should not, provided we are satisfied, as I believe the Commissioners are, that the education given in them is at least as good as it could be in any other female National school.

11208. It has been stated at the Commission that many of the non-vested schools are in a deplorable condition. If the people would more willingly accept the conditions of the Board as to vesting schools, would not the character of the school-buildings improve throughout Ireland generally?—If the State were rich enough, and willing to build an immense number of schools at its own chief expense—two-thirds of the money being given by the State—I can see great advantage to Ireland that would accrue; but I see no possibility of that being done. I should think that one-tenth of the money that would be required for that purpose might be given to the non-vested schools, for repairs and so forth, so long as they are carried on in strict conformity with the rules of the Board.

11209. In regard to repairs, would you be disposed to give to non-vested schools, at the cost of the State, fittings, such as desks and benches?—I do not think that there would be much objection to supplying a part of the furniture to a non-vested school, that had for a certain length of time been carried on admirably well.

11210. Do you remember in your old school that the same desks and benches are in use now that were introduced in the time of Queen Elizabeth?—I am not sure they are there still, but I remember very well when the name of Dryden still appeared cut in the desk at Westminster.

11211. What distinction would you draw between desks and walls?—Merely that the one would cost the public very little. Providing desks would be a trifling expense to the public and a very great advantage to the localities.

11212. Would you say that the universal preference of the Irish people was in favour of denominational schools?—Not at all. I think that if the question could be submitted to the Irish people themselves, and that they were to vote secretly on the subject, nine-tenths of them would be in favour of the National system of education.

11213. Is it not fair to infer of a man's opinions from his acts?—I think not at all.

11214. Mr. *Dease.*—In reference to that last question, Mr. Macdonnell, I would like to ask you this—is it not the fact that Roman Catholics, whose wealth enables them to educate their children themselves, almost invariably, if not invariably, send their children to be educated in denominational schools?—I am not aware of that. I believe that the great majority of the National schools are now attended not only by the destitute poor but by the artisan class and by the small farmers and shopkeepers. I believe that that process is going on increasing every year, and that

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our system has become not only a united one, as regards people of different religions, but as regards people in different classes of society more or less.

11215. I am not speaking of those who take advantage of National schools. I am speaking of those who would pay for the education of their children. Is not it the fact that Roman Catholics of the upper classes invariably, or almost invariably, send their children to be educated in denominational schools where religious teaching is made part and parcel of the school teaching? Are you not aware of that?—I am not aware sufficiently of what is the fact. I think it extremely likely. From what I have heard I think it is extremely likely that it would be found that the Catholic aristocracy and the Catholic gentry send their sons and daughters to denominational schools. But I conceive that that is a totally different question from the question of the education of the poor. The rich man's child is taken from the domestic life and sent to a distant school. I can quite understand that both Protestant and Catholic parents who send their sons and daughters, at the age of 14 or 15, to distant schools in England or Ireland or elsewhere, would much prefer sending them to a school where they would be educated according to their own religious opinions.

11216. You consider, then, that their position is more like that of the parents of teachers who happen to be sent up for training, where they reside?—Yes.

11217. Lord *Clonbrock*.—You have stated just now that there was a large amount of religious instruction conveyed in the school-books of your Board?—Yes.

11218. Now, the question I want to ask you is—do you not think that that religious instruction will vary very much according to the opinions of the person giving it, supposing him to be particularly imbued with a spirit of religion—that, in fact, a Protestant instructor will make that religious instruction more Protestant, and a Roman Catholic will bend it the other way—don't you think that is likely?—That is a very important question, my lord, which I have very often considered. The danger of introducing anything at all connected with the Christian religion into our school-books arose from that circumstance. A person might say, "If you introduce a particle of it it will enable contentious, mischievous, or, perhaps, very religious people, to use it as a peg for hanging their religious opinions upon." That was the danger. The advantages were palpable and very great of having our books penetrated with a true religious spirit, without the slightest attempt at anything of generalized Christianity; but the fact is that we never have had a single complaint of such a thing, although people are so extremely jealous of any attempt of the sort. I do not think we have ever had a single complaint of the teachers availing themselves of that opportunity of infusing their own religious opinions into the children of another sect.

11219. But does it not strike you as being singular that that should not take place. Is it possible for any person to discuss even any subject of religion without giving it more or less the bent of his own mind—even almost involuntarily to the person himself?—The religious matter is brought in in such a manner that it does not call for or admit of particular instruction, and the teacher himself must know perfectly well that if he were to attempt anything of that sort, with regard to a Catholic child in the one case, or a Protestant child in the other, a complaint would be lodged against him, and he would be punished. I must say, as a general rule, it will be found that the teachers of Ireland are exceedingly careful not to introduce, during the time of secular instruction, anything at all of a proselytizing nature.

11220. You stated awhile ago that the original rule about the children attending religious instruction had been changed?—Yes.

11221. That formerly they did attend religious instruction not their own?—Yes.

11222. And that now that has been altered—that the voluntary remaining on the part of the child is not enough, but that it must have the sanction of the parent?—The parent must give his express consent.

11223. Does that mean that no child of one denomination is allowed to attend the religious instruction of another denomination without the express written consent?—The express written consent must be given.

11224. Mr. *Gibson*.—Is not it the fact that the books of the Board pass a very severe scrutiny before they are adopted; that they are submitted to the different Commissioners of different religious creeds; and that, therefore, everything objectionable to any particular creed is removed before they are put into the teachers' hands?—That is the case.

11225. And, therefore, we may assume that any religious element they contain must be perfectly unobjectionable even to the most fastidious?—I conceive that is the case.

11226. Sir *Robert Kane*.—In answer to a question from Mr. Dease you mentioned that you thought that the circumstance that Mr. Dease referred to of the Roman Catholic middle classes sending their children for education to denominational schools, was more analogous to the case of the persons who are sent up from the country to Dublin to be trained as masters, than to the case of the persons who are pupils in the ordinary National schools. Do you mean by that to draw a distinction between the scholars attending upon the one hand day schools, and upon the other hand boarding schools?—My chief view was that. Where the young person is taken away entirely from his family I can well understand that a parent would be very anxious that he should be placed in some institution where his religious education would be fully provided for, especially between the ages of fourteen and eighteen. I conceive Mr. Dease's question referred chiefly to the case of persons of the upper and opulent middle classes who send their children to denominational schools in England and Ireland.

11227. When you consider that the circumstance that where children are sent away from home, and where they require to live and to have their domestic existence in the places of education, those places are denominational, and preferred by the parents as denominational, does not necessarily involve a preference of a denominational system for ordinary day schools?—Certainly; I think it does not.

11228. So that such an argument does not apply to the position of the National system of education, as a system of day schools over the country for the reception merely of day scholars, who reside with their parents?—Quite so. I conceive that you would find no objection at all on the part of the most opulent Catholic parents to send their children to National schools, the children residing during the time under their fathers' roof, and I think further that you would find exactly the same feeling on the part of the more opulent Catholic parents with regard to their children between fourteen and sixteen or seventeen, attending middle class and classical day schools.

11229. You have been for many years familiar with the state of the country—so far back as the potato famine of 1845; are you aware that it was owing to the universal distress of that period that almost all the day schools which had previously existed throughout the country for the middle classes ceased to exist, through the pupils not being able to attend?—I believe that during that time a great number of middle class schools were extinguished; but I think that the working of the National system itself has caused the extinction of a great number of the rough middle class schools that existed in every part of Ireland previous to the establishment of the National system. That process took place, I imagine, to a greater degree during the time of the famine than at any other time, because two causes were at work. There was the general depression of the country, and the action of the National schools, which were constantly absorbing more and more the education of the people, not only of the lower classes but of those a little above them.

11230. Then it is your belief, from your knowledge of the country, that the National school has, to a certain extent, perhaps to a considerable extent, replaced the middle-class and secondary schools which had existed in the country previous to the famine?—To a very great degree; and that in consequence of this circumstance justice requires that either the Government ought to establish middle-class schools to replace those, or to enable us, which I think would be the right thing to do, to establish some 500 National schools of a higher order, and give a rough classical education in addition to the elementary education that is now given by the National schools.

11231. To, in fact, superadd to the primary education which was the original province of the National Board, a department of secondary education?—Yes; provided always that the secondary education does not in any degree at all deteriorate the elementary education of the poor. I think it would be an unmixed advantage if that secondary education was in a safe way engrafted upon the primary education now given by the National schools.

11232. The *Chairman.*—And in these 500 schools would you have primary education carried on concurrently with the secondary education?—Concurrently, as was the case in the schools to which Sir Robert Kane referred, and which were extinguished to a very great degree by the working of the National schools. In those schools there was a very tolerable primary education given to the poor, and a very tolerable rough classical education given to the middle classes who attended those schools.

11233. Sir *Robert Kane.*—That class of secondary schools that you suggest would probably be purely day schools?—They would be day schools. I see no reason why the teacher of that school should not only be allowed, but encouraged to have boarders if he could. I think that would be an unmixed advantage.

11234. Mr. *Stokes.*—Are there not ample endowments for education which might be made available for that purpose?—I have no doubt that there are.

11235. Rev. Dr. *Wilson.*—Have they been made available for that purpose?—Not with regard to National schools.

11236. Was there an Endowed School Commission sometime ago?—Yes.

11237. Did that Commission report in reference to such institutions or endowments as are referred to by Mr. Stokes?—I do not think that it gave a regular report. I think that the members differed with regard to their conclusions.

11238. Yes, they differed, but there was a report. Has any practical action been since taken upon their report?—I think not.

11239. Sir *Robert Kane.*—Then am I right in supposing that your opinion, based upon knowledge of the country and the subject of education, is that where there is merely education carried on as in the day school, and the scholars reside with their parents, you believe upon the whole that the people of Ireland would approve of such a system of united education?—I believe that they are fully satisfied with it, and that all that remains is to make a few improvements, which, I am sure, could easily be suggested to the Government.

11240. But am I right in supposing that you consider that where the school is a residentiary one, where the pupils live at the school, where the school is, in popular language, a boarding school, that there the necessity for the religious instruction and the religious guidance of the domestic life of the students renders it practically necessary that the system should be denominational?—I do not think so myself at all. I believe that there might be middle class schools, classical and commercial, in which both Protestants and Catholics not only would be educated in the day but reside together night and day in the same establishment, and that there would be no danger to the religious opinions of either Protestants or Catholics in those establishments. But I believe that that is an opinion that is not generally entertained. I think that most people, both Protestants and Catholics, in this country are of opinion that it would not be well to have their children educated in schools at a distance from home unless those schools were, so far as domestic life is concerned, carried on upon either the Roman Catholic principle or the Protestant.

11241. Do you base your personal opinion, which you have now expressed, on your experience of those institutions under the control of your Board, in which pupils of different denominations reside together, and have resided together without practical inconvenience?—Chiefly upon that experience. I have seen for the last twenty-nine years great numbers, coming from every part of Ireland, Saxons and Celts, Protestants and Catholics, between the ages of eighteen and twenty-five, the age of the passions, when men are most unmanageable, generally, and I have seen them living in perfect harmony together, not only during the day when they were attending their secular instruction, but during the evenings; and I have never known a single case amongst them where there was any religious quarrel, and thousands have been educated in that way. I consider the fact of immense importance to be universally known. It is creditable, not only to human nature, but especially to Irish human nature, for I believe there are few countries in the world where such a thing could be stated with that perfect truth with which I now make this statement.

11242. Then you consider that a preference for denominational schools, where the pupils are to reside and live, does not necessarily imply an objection to united education in the day schools where the pupils do not reside?—Certainly. I myself would wish that all my fellow-countrymen could be induced to be trained under our system here—Catholics and Protestants. I can see no objection at all to it, for I have seen nothing but good arise from it. On the other hand, I think it would be most unjust to prevent either Protestants or Catholics, who conscientiously objected to that united training, and preferred on the whole to be trained in establishments carried on by themselves, from having the power to do so.

11243. You mentioned in answer to a question by the Rev. Mr. Cowie, that you would approve, if I understood you aright, of training establishments conducted upon denominational principles to supply teachers for such managers of schools as might object to taking teachers from the central establishment in Dublin?—I entirely approve of that; but let it be distinctly borne in mind what I understand that training establishment to be. It is to be in accordance with the proposal in Mr. Fortescue's celebrated letter on the subject, viz., that wherever there was a school of 150 children on the average, males and females, and where there were fifteen pupil-teachers employed in the schools, and the rules of the Board were as strictly enforced as in our model schools in Marlborough-street, that the parties should be allowed to have domestic establishments at their own cost attached to the school where their fifteen pupil-teachers should lodge at night. The school itself was to be a strictly National school, carried on as strictly, according to the rules of the Board, as the model schools are carried on in Marlborough-street. The only difference would be that instead of lodging together, as has been the case hitherto in the training establishment in Marlborough-street, erected by the State, the pupil-teachers of the school should be lodged in a house provided for them by the parties who established the school.

11244. In fact their residence might be separate, but the system of instruction should be common?—Yes; and that not a word should be said or a thing done from morning to night in that day school, that could not with perfect safety be said or done in the presence of Catholics and Protestants equally.

11245. And have you reason to suppose that, had the arrangement suggested in Mr. Fortescue's letter been carried out, it would have given satisfaction to the authorities of the Roman Catholic Church in Ireland?—I have inquired into that as well as I possibly could.

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Of course, it was my duty to take every pains that I possibly could to arrive at the truth with regard to that question; and I am bound to say I believe that had that letter been carried into effect—were it, in fact, at any time to be carried into effect—the result would be, that the great bulk of the Roman Catholic clergy would be to a great degree satisfied with the arrangement. To suppose that that, or anything else, would get over all the objections which a Church like the Roman Catholic naturally entertains against mixed education would be foolish; but I believe that that arrangement would go as far as anything could do to diminish their opposition, and to gratify them very much.

11246. Are you acquainted with the arrangements of the training institutions in England that are more or less in connexion with the Committee of Privy Council?—In a general way.

11247. Their arrangements with regard to masters, and with regard to the training of masters and mistresses are different from those which you describe as being proposed by Mr. Fortescue's letter?—In England, the whole system of education is carried on upon the denominational principle: in Ireland upon the united. We are trying here to save the united principle, which we conceive to be essential for the peace and prosperity of Ireland; and we conceive that the true way of getting over the difficulties that surround it, is to make some concession to Roman Catholic feeling, such as I am now describing, and I believe it is perfectly possible to do it. It will not get over all their difficulties; it will only diminish them.

11248. The *Chairman.*—Would it be inconsistent with the present system of the Board, if the teachers who come up for training in Marlborough-street were lodged in boarding-houses according to their religious denominations?—I should be very sorry indeed to see any change take place with regard to the present working of the training system in Dublin, because so far as it has gone on, and so far as it has met with the approbation of the public, it has worked exceedingly well. But if I find that either my Protestant or my Catholic fellow-countrymen conscientiously object to being lodged with persons of another persuasion during the night, I think that it would be a very just and wise thing to yield to that point, and to allow them to be lodged either in our training establishment or, if they preferred it, to be lodged in certain places, selected by their own clergy, and approved of by their parents, elsewhere.

11249. You do not think that that separate lodging need interfere with the united education during the day-time in the schools?—Not in the slightest degree.

11250. Mr. *Gibson.*—Are you aware that in Scotland, teachers attending the normal training school do not live together, but board wherever they please?—That I should rather object to. I think in Scotland it may be safe. I do not pretend to give an opinion on that subject. But here I certainly would require, if a concession of that sort was made, that there was full proof given to us, the Commissioners, that the place where the teachers in training lodged at night was a properly conducted place.

11251. Do you think that were each teacher, as he comes up, to place himself in connexion with some minister of religion in Dublin, under whose superintendence and in attendance upon whose place of worship he might be, that would remove a great deal of the objection which might be felt otherwise?—I think it might.

11252. Making this minister responsible for the pastoral oversight of and attention to the teacher, whether he were a chaplain paid upon the part of the particular denomination, or whether he were a minister generally?—I think the thing would work very well. I think the upshot would be that the Roman Catholics would generally be boarded in some place—the males in one place, and the females in another—selected by their spiritual superiors here. I believe and trust that almost all the Protestants would prefer to be boarded, as at present, in our central establishment, and I think that possibly a good number of the Catholics might, on the whole, prefer to be boarded, as at present, in our establishment. The great majority, if not all, of the Catholics would probably be boarded in places selected by their spiritual superiors.

11253. Rev. Mr. *Cowie.*—Mr. Gibson's question supposed a payment to the religious person, the clergyman or whoever he might be, in charge of these pupils. Do you think that that would present any difficulty to your Board?—Certainly not; if the education was what we in our consciences believed to be equivalent to the expense.

11254. Did you ever pay any chaplain who attended to the religious instruction of the young people of Marlborough-street, of any persuasion?—We never did. The Archbishop of Dublin, Dr. Whately, very much to his honour, did. He paid £25 a year to the Church of England chaplain; but he was the only person who did.

11255. Did not Archbishop Murray pay anything?—No; Archbishop Murray never paid anything.

11256. And did the Board ever pay any spiritual person?—No. The Board was very anxious at one time to have paid the chaplains of the different religious denominations for the pains they took. I think it was nothing more than what justice required. For instance, there was Dr. Kirkpatrick who has acted as Presbyterian minister, with the greatest devotion to his duty for, I think, fully twenty years—I believe I am understating the thing—and he has never received a penny of compensation for this most important duty, which he has performed in the most admirable manner.

11257. I wish to understand this distinctly from you—you do not consider that it would be any departure from the principle of the Board if certain clergymen of different religious denominations were engaged by the Board to attend to the religious instruction and moral well-being of those young people?—I think there would be nothing at all contrary to the principle of the Board if that was done; and I think that justice and true policy require that it should be done. For if we call up three or four hundred persons from every part of Ireland from their own homes and their own pastors every year for half a year to be educated in Dublin, it is a very monstrous thing that we should not provide for their spiritual as well as for their secular education.

11258. And is it not to be expected that you would get a very inefficient supervision of those young people from clergymen who are so very much occupied by their ordinary concerns as the clergy of Dublin must be unless you specially provide for it?—I am bound to say that the duty has been hitherto very well done by the Protestant clergy—by Dr. Kirkpatrick, who has been the Presbyterian chaplain over the Presbyterian teachers, and by Mr. O'Mahony, who was appointed by Archbishop Whately.

11259. Was it not done by Canon Power in old times?—In old times it was done by Dr. Power and others in the most exemplary way, quite as well as it was done by any Protestant chaplain, but since the Roman Catholic Church conscientiously objected to our model schools that practice has been abandoned.

11260. But you never paid Canon Power anything—did you?—We never paid the Roman Catholic chaplain anything.

11261. Rev. Dr. *Wilson.*—Can you say if any teachers refused to be trained in connexion with your united non-sectarian system of education owing to their own conscientious objections?—Not that I am aware of. I believe that the objection proceeds entirely from their Church, but they have, no doubt, a conscientious feeling that they ought to obey that Church.

11262. On a former occasion you referred to a certain interdict; are you aware that many of the teachers have regretted such an interdict, and desired to be trained, if permitted by the clergy of their own Church?—I have no doubt that they are very sorry that the

interdict ever passed; but I am sure that that interdict having passed, they have a conscientious feeling that they ought to obey it.

11263. The teachers?—Yes.

11264. Is it not proof of the contrary that some teachers come up from schools to be trained, aware that they are not likely to be employed by the same managers again?—That shows that those individuals when told that if they come up to be trained here they must be prepared to lose their schools, are willing to submit to that great punishment.

11265. And does it not shew that their consciences are not influenced by that feeling?—If it was put in that way by their spiritual superior—if he told them that whether they remained teachers of that school or not their duty as good Roman Catholics was not to come up to be trained here, they certainly, in my opinion, would be resisting the authority of their superiors, and so far as that goes it would show that they were willing to resist their spiritual superiors in that respect.

11266. And exercise liberty of conscience?—Yes.

11267. Was it from the knowledge of this circumstance that the Commissioners dispensed with the certificate of the clergyman in the case of some teachers summoned for training?—No; I think not; I think the dispensing with the certificate was a thing that took place long before the present difficulties arose.

11268. In reference to a certain class of your schools a witness on a former day stated "They are objectionable to the prelates; the prelates have uniformly objected to them from time to time, and have made it obligatory on the consciences of the children to withdraw from them." Now, are you aware that many children, even, have resisted this restriction in reference to such model schools just as well as the teachers have?—The parents of many of our children have declined to send their children any longer to the schools in consequence of their Church being opposed to those particular schools; and such, I conceive, was very largely the case with regard to the Presbyterians before the junction. I believe that that was very generally acted upon with regard to the Presbyterian population up to the junction of the Presbyterians, and has been carried on to a very great extent by the Church of England children. They obey—and very naturally obey—the commands of their spiritual superiors.

11269. I am referring to the fact of those who do not obey any Church, but who act on their own notions of liberty of conscience. Do not Roman Catholic children, for instance, attend certain classes of schools in opposition to any interdict?—Certainly.

11270. Just as your teachers come for training notwithstanding the interdict to which you refer?—There is a small number of Roman Catholic children who still, I am happy to say, attend our excellent district model schools; but instead of being four-fifths as they ought to be of the attendance they are about a third of the attendance at those schools, and those children attend because their parents, on the whole, see no danger in the thing—just as was the case with regard to the Presbyterians. The Presbyterians before the junction between them and the National Board took place, in spite of the opposition of the Presbyterian clergy, attended to a fair extent our National schools in the North of Ireland; but when the Board, wisely in my opinion, made certain arrangements with the Presbyterian Church, there was immediately a great influx of Presbyterians into our schools; and just the same would take place with regard to the Roman Catholics now if we were now to act exactly in the same spirit that we did with regard to the Presbyterians in 1840, and make some reasonable concessions to them. I have no doubt that a vast number of Roman Catholic children who now cannot be got to attend our district model schools would return to those model schools.

11271. Are we to understand that you, as the Resident Commissioner, acknowledge that concessions, from time to time, have been made to Churches?—From time to time we have considered any representation that was made by this or that Church, and where we found that it was a reasonable complaint they made, or concession they asked for, we have acted accordingly.

11272. Do you acknowledge that you have made concessions, in the matter of principle, to any Church?—No; I do not think we have.

11273. Now, whose are those conscientious objections to which you refer? You have stated, in answer to a question of Sir Robert Kane, that there are certain parties who may have conscientious objections to remain together with teachers of another denomination, for training, and you admit the case of such parties. Who held those conscientious objections? Who are they?—The Roman Catholics.

11274. Are they the parties who come for training, or their clergy—I wish to know whose are the objections?—The conscientious objection, I conceive, proceeds from their pastors. Then, that conscientious objection is stated by the pastor to his teacher, and the teacher is governed by that, and would infinitely prefer, when he finds his clergyman is of opinion that he ought not to be trained together with Protestants in Marlborough-street—would infinitely prefer to be allowed to be trained with his brother Catholics in some other establishment separately.

11275. And do you think that you, as a Board, administering the funds of the State, are at liberty to allow the conscientious objections of the clergyman to interfere with the free action of the teacher?—If there was anything in the conscientious objection on the part of the clergyman that rendered it necessary for the teacher to do a thing which in his conscience he believed to be a criminal thing, I should be very sorry to yield to it; but if I find that the teacher himself, when it was stated by his pastor that it was his duty to do the thing, adopted that opinion, I should be very unwilling to resist the teacher's wish.

11276. But do not many of the teachers disapprove of the line of action pursued by their pastors, and come for training in opposition to it—is that the fact?—They come here because they are exceedingly anxious to obtain a training; but they would infinitely prefer to have that training carried on in a way that was acceptable to their Church, than in a way that their Church denounces.

11277. Are you aware of that as a matter of fact?—I have no doubt at all about it.

11278. Should you be surprised to hear that the teachers prefer being trained under the united system to a denominational system?—I am not at all aware of that. I have no doubt that those who were trained under a united system were very well pleased with it; but I am convinced, from my long knowledge of the Irish people, and of the Catholic people especially, that when they are told by their clergy that it is dangerous for their faith to be trained in common with Protestants, so far as domestic life is concerned, and that it is desirable that they should be lodged in a separate place superintended by their own Catholic superiors, that they would infinitely prefer that plan to the other.

11279. What is the proportion of Roman Catholic children at your model schools in Marlborough-street?—One-third Protestant, and two-thirds Roman Catholic.

11280. What is the number on the rolls altogether of Roman Catholic children at present?—Altogether about 2,343 attend in the course of the year.

11281. How do you account for so many of them attending your model schools in Dublin although their archbishop is so opposed to such a model school system?—They have from the first attended the model schools in Dublin. The Archbishop of Dublin, Cardinal Cullen, has never positively interdicted their attendance at that model school, and they have continued to attend it.

11282. Has there not been an interdict at all events as to the model schools in general, if not the model schools in Marlborough-street in particular?—I do not know that there ever was a special prohibition against attending the model schools in Dublin.

11283. Is there not a general prohibition which includes all?—I do not know how that is.

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11284. Mr. *Sullivan.*—In most of the model schools in which there is still a considerable attendance of Roman Catholics, is it not the fact that there has been no diocesan interdiction at all as yet?—So far as I know there has been no diocesan interdiction of the attendance of the Catholic children at our model schools in Dublin.

11285. In most of the other districts in Ireland where there is a considerable attendance of Roman Catholics, is not also the case that there has been no interdiction?—I believe that that is the case. I believe what has taken place is that when any new model school has been established an interdict of some sort has taken place and has generally been successful.

11286. That is to say, up to the present it is a mere expression of opinion, but no ecclesiastical action has been taken in enforcing that expression of opinion except in a few instances?—I believe so.

11287. Rev. Dr. *Wilson.*—Has any diocesan interdict gone forth in reference to the model schools in Cork?—I am not aware that there has. I am aware that there is a very tolerable attendance.

11288. We have had it in evidence that there is a very small attendance of Roman Catholic children?—It is small in comparison with the number of the population at large. I believe there are only 12,000 Protestants in Cork, and the great majority of the children attending that excellent model school are Protestants, not Catholics.

11289. We are further told that there is a great number of Roman Catholic children attending Dunmanway model school, which is under the same bishop—how do you account for that?—Dunmanway had been established long before the strong feeling against our model schools existed on the part of the Catholic authorities, and the attendance has continued very good, and there are no other schools in Dunmanway, I believe, except our model schools.

11290. Then are we to understand your opinion is, that the Bishop of Cork omitted Dunmanway on account of its age?—I cannot pretend to say what his reason was. I think he acted very wisely in not prohibiting attendance at a school which had worked so well.

11291. Now could not this plea of conscientious objection be made equally to apply to the entire system, such as training under any circumstances, or allowing Roman Catholic children to attend where Protestant children attend, or, on the other hand, Protestant children to attend where Roman Catholic children attend?—Certainly.

11292. Must not the plea of conscience be such as rational and reasonable men will admit?—Of course it ought to be.

11293. The late Dr. Doyle was a Roman Catholic prelate, and are you aware that he approved in all good conscience of the design of the Commissioners in the matter of training their teachers?—He approved of it, but whether he approved entirely of the domestic life being carried on together, I do not think appears at all in any portion of Dr. Doyle's writings.

11294. Did Archbishop Murray approve of it?—Dr. Murray certainly approved of the concurrent training. So far as I know he never disapproved of it.

11295. And Dean Meyler?—And Dean Meyler; but every one of those prelates would very likely have preferred on the whole if they had the power to accomplish it, that the Roman Catholic teachers, receiving all the benefits of united education and training during the whole of the day, should during the night be allowed to be brought up in a house where they would have every facility for their private worship, and would have their religious life superintended by the clergy of the Church of Rome. I can quite understand that a man who is extremely favourable to the united education of the pupils at large, and even the united training of the teachers of the several denominations, would infinitely prefer that the domestic life should be kept distinct from the work of the day, and that the teachers should be lodged, the Protestants in one establishment, and the Catholics in another. And when Mr. Cardwell himself came to examine into our system here he expressed to us the greatest astonishment how we could get Protestants and Catholics to live together in the same training establishments, and said that even Protestants could not be brought to live together, he thought, in England—Dissenters and Church of England Protestants—in the same establishment, and that in England the difficulty could not be got over with regard to even Protestants; but that with regard to both Protestants and Catholics it seemed to him to be a thing that could not be accomplished. I told him that the thing had been accomplished here, and that it has given a great deal of satisfaction.

11296. In answer to a question on a former day, and now keeping in view Mr. Cowie's question upon training institutions, you said you did not consider it possible to force teachers into institutions to which they had a specific objection. Do you think that the Government, on the other hand, should be forced to establish or endow a training institution in opposition to their own plan, hitherto considered the best for the purpose?—The Government established a system of united training for the teachers of Ireland; so long as that gave general satisfaction to the people of Ireland, the Government supported it very generously, and very effectively too. The Government now find that it has failed—failed at the root—and that, the Roman Catholics, who form four-fifths of the teachers of Ireland, are practically excluded from the benefits of education, and that when they are excluded from the benefits of education, millions of Catholic people in Ireland will be deprived of a good education, unless some plan is devised by wise men to overcome this difficulty. A good plan has been now proposed, and it is for the Government fully to consider it.

11297. Who excludes them from the benefits of your training institution?—It is themselves who do not come. It is their clergymen, who are their spiritual guides, whose duty it is to direct them rightly. They have decided that on the whole it is not safe for the Catholic teachers of Ireland to be trained, so far as their domestic life is concerned, in common with Protestants.

11298. Do you think they are directing them rightly?—That is not for me to say. I think I should be a great coxcomb if I were to decide on such a matter as that.

11299. Are not the teachers willing to come, if not kept back by authority in such cases?—It is hard for me to answer that question. I have no doubt at all that the Roman Catholic teachers of Ireland, if their clergy did not interdict them, would come up here to be trained; but I believe that being told by their spiritual advisers that it is a wrong thing for them to come to be trained here, that nine-tenths do and will continue to obey their spiritual advisers.

11300. You, I presume, read the reports of your Head and District Inspectors, which appear in your annual report?—Yes, I do.

11301. Are you aware that your Inspectors have testified that many of the teachers are willing to come, but for this authority?—I have no doubt that that is the case, that if it were not for this interdict, not only some but all would come. I believe that the teachers would naturally come up here, if it was not that their spiritual superiors were of opinion that there was something dangerous in the matter.

11302. What was the design of the Board in dispensing with the clerical certificate?—The certificate is not dispensed with, but it has not been absolutely enforced for a great length of time.

11303. What was the object of it?—I do not know what it was. I know this, that it would be very possible for a Presbyterian minister or a Church of England clergyman to give to a most worthy man a certificate; and that it would be quite sufficient for us, while insisting on a certificate in every case, to be content with the man's producing a certificate from some respectable person.

11304. What was the design of the Board in dispensing with the certificate from clergymen?—It was

done a long time ago and was a matter of little or no importance. I know this, that it would be very possible for a priest or a Presbyterian minister or a Church of England clergyman to object to giving to a most worthy man a certificate, and that it would be quite sufficient for us instead of insisting upon a certificate in every case to be content with the man producing a certificate from some thoroughly respectable person.

11305. As a matter of fact was not this dispensing with the certificate the result of the interdict of the Roman Catholic Bishops?—My recollection is that we dispensed with the certificate long before the interdict took place, but it is a matter of no importance whatever. It has nothing to do with the real questions we are discussing.

11306. Would separate training institutions be, in your opinion, admissible in connexion with a system which professes to be one of united or non-sectarian education?—I believe it would be perfectly consistent with united education, and the best proof of it is that vast numbers of persons who have been educated entirely apart from our training establishment carry on their schools with perfect impartiality, and that if you cannot get them to be trained together it is infinitely better to have them trained separately, if that is the only way in which they can be trained.

11307. You recollect what you stated here was the basis of the system of National education, the report of the Commissioners of 1812?—The fourteenth report of 1812.

11308. You regard that as the basis of the present system?—That was the first report on the subject of National education.

11309. Lord Stanley in his famous letter refers to that report especially; you have read that report?—Yes.

11310. Would separate training institutions be, or not, in your opinion, a direct violation of the principle of the Commission of Inquiry of 1812, upon whose report, as a basis, the National system was founded?—I am not aware. If you read any passage on the subject——

11311. I will read this passage:—"We have applied our efforts to the forming of a system, which, whilst it shall afford the opportunity of education to every section of the lower classes of the people shall, at the same time, by keeping clear of all interference with the particular religious tenets of any induce the whole to receive its benefits as one undivided body, under one and the same system, and in the same establishment." Would not the training people in such institutions be a direct violation of the principle of that report of the 1812 Commission?—I rather think that passage alludes entirely to the day schools—the day National schools. I do not think there is anything in that passage that even alludes to training; but supposing it was pointed expressly to the training of teachers together, and that they said in 1812 that no system of training would be tolerated except a system under which Protestants and Catholics were trained together from morning till night, and were boarded together in the same establishment, still if, after thirty years of experience, we find that their recommendation was not a wise and proper one we should change it. How could they, in the year 1812, pretend to legislate on such a delicate subject as this? How could they, in 1812, pretend to know one-tenth as well as you and I now do, what is the best course to be adopted in this country? We have had their report constantly before us—an admirable report it is—but drawn up by men who had no practical experience at all of popular education. There was not a Catholic upon that Board. We have had the experience of half a century since—we have been working the thing for thirty years; we now tell you it is of essential importance to train the teachers of Ireland; and if you insist upon their being trained together, in the way they have hitherto been, not only during the day, but living together in the same apartments at night, the system will fail.

11312. As a matter of fact are the teachers in your central training establishment at present, as well as in the past history of the institution, careful in attending to the religious duties of the teachers who come to the training department?—I believe that even since what may be called the interdict passed against the united training of Protestant and Catholic teachers, our Catholic and Protestant teachers have bestowed the greatest attention upon the religious education of the teachers belonging to their respective Churches.

11313. Have you found that all along, and to the present hour they live in the greatest harmony?—They live in perfect harmony together. Nothing has occurred either before or since the interdict that makes me change in the slightest degree the opinion I have always entertained and expressed so strongly here that if the bulk of my countrymen could approve of the system of training that was established, I should be too happy if it were continued exactly in the way it was before. But finding that four-fifths of my countrymen take a different view, it is, I say, right for us to take their objections into consideration and act accordingly.

11314. Your own opinion remains unchanged, that the non-sectarian system is the best?—I think it is the best, and that though this change should take place the non-sectarian character of the system would remain intact.

11315. You think it is the best for the country?—Yes.

11316. Rev. Mr. *Cowie*.—The plan I have referred to is that of persons being domestically brought up under the direction of their own spiritual pastors, and enjoying the benefit of the training and general education in Marlborough-street under the professors; would you call that sectarian?—Certainly not. So far as the domestic life is concerned it is sectarian, but not more sectarian than our whole system is. Our whole system consists of 900,000 children educated together in 6,500 schools during the day, but every one of whom goes home every evening, and in that sense is brought up in a sectarian system.

11317. Rev. Dr. *Wilson*.—Is it your opinion there should not be distinct separate training institutions as a whole?—If I had the power of governing the feelings and wishes of my fellow-countrymen, I should like them on the whole to approve of the system of training that existed of old; but inasmuch as the great majority of them conscientiously object to that, I conceive their objection ought to be received with due consideration.

11318. To the extent of granting separate training institutions in the educational department?—To the extent of allowing them in Dublin to be lodged in houses approved of by their spiritual superiors and their parents.

11319. But not a separate training in the literary department?—I should like to have that united as it is intended to be.

11320. Are you aware there are some parties who think there should be separate denominational training institutions?—There are parties who are extremely anxious to have training institutions under local government, and not under State government. I tried to describe that, as well as I could, in a former part of my examination. I said there was to be a school—150 children, with 15 pupil-teachers—the whole day's work carried on strictly according to the rules of the Board, but that the 15 pupil-teachers trained should be allowed to be boarded in some place approved of by their spiritual superiors, and which we had nothing to do with except to know that it was a proper establishment for them to belong to.

11321. Are you not aware there are parties who maintain there should be strictly denominational institutions?—I am not aware, and I think it exceedingly unlikely, that such a proposition has been made to the Government.

11322. Should you be opposed to that?—I should be opposed to that as long as I found it possible to educate the majority of my countrymen effectually, without making a change in that respect.

11323. Do you regard it as safe, so far as religion

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and conscience are concerned, to have the children of different religious denominations all together in the same school?—I certainly do, because I have had twenty-nine years' experience of united education in Ireland, and I have never known a single case of proselytism to take place during the whole of that time. I believe that both Protestants and Catholics educated in these schools have become more and more attached to their own religions than before.

11324. If so would it not be equally safe to train adults together?—I should like it very well, so far as I am concerned, and I think the adults would be trained together in the day departments of those schools we have been discussing.

11325. Would it be in harmony with the system as originally designed to say they could not be safely taught together?—I conceive it is perfectly safe for Protestants and Catholics to be educated together under the National system. The best proof of that is that there never has been a case of proselytism during the thirty-six years the National system has lasted.

11326. Mr. *Waldron.*—Have you had much trouble about the repairs of school-houses vested in trustees?—A good deal.

11327. Schools vested in trustees?—In general, I believe the schools vested in trustees are in tolerable repair, but it would be very desirable, both in point of policy and justice, that we should do the repairs, provided that during the time the repairs were needed, we found the school carried on strictly in conformity with our rules.

11328. Have you ever had to resort to legal proceedings to have repairs executed?—We have often threatened. The only persons we are able to compel to do the repairs are the trustees themselves. These trustees are, generally speaking, persons who have kindly undertaken the trust without having any direct interest in the school. It is the clergyman, whether Protestant or Roman Catholic, who generally acts as manager of the school. The trustees are, generally speaking, gentlemen who allow their names to be used, and would consider it very hard if compelled to pay £20 or £30 for repairing the school. But in general, if the school is not kept in good repair, we find that, by withholding the salary, we get the repairs done.

11329. In no case have you been obliged to resort to proceedings?—I don't think we have in any case applied to the courts.

11330. Mr. *Sullivan.*—With reference to the introduction of classics into the schools, would there not be a great danger that the teachers in such schools would neglect the principal teaching of the school?—I think before the principle of payment by results is applied, there might be some danger. But even if that principle were not enforced, we have very full means, through inspection, of seeing that the school is properly carried on with regard to the main objects—the teaching of reading, writing, and arithmetic to the poor—we have full means of seeing that that duty is amply performed. If it were not we should not pay the teachers at all.

11331. Would you appoint a special teacher for classics distinct from the other?—In the common schools it would probably be the same person who would be the teacher of the elementary school and the classical; but we would not pay him anything if we found that the first requisite was not performed—that is, giving adequate instruction to the poor in the subjects of reading, writing, and arithmetic.

11332. Mr. *Dease.*—In an analysis from the returns of the number of schools, and the number of pupils of different denominations, taken from "the O'Reilly returns," I find there are, omitting decimals, 39 per cent. of the schools that are all Roman Catholic, 2 per cent. Protestant, and 57 per cent. mixed; then, on looking more closely into the numbers of which the minorities are constituted, I find that of those schools where there is only one pupil forming the minority there are 436; where there are only two pupils there are 416; where there are only three pupils there are 313; where only four pupils form the minority there are 216—making, in round numbers, of this class of schools, 1,500; where there are not more than four on the rolls in any one school, there is 1,500 out of 3,500, or nearly one-half. In the face of this return are you prepared to say the National system of education is a mixed system?—I think, the whole thing considered, it is astonishing how large an amount of united education exists. Out of 175,000 Protestants who, I think, attend the National schools, 155,000 attend in schools that are attended more or less by Catholics. It is very true that in a great number of these schools the minorities attending are extremely few in number, sometimes one, sometimes two, sometimes three, sometimes four, sometimes five; but in every single case it is of vast importance that it should be known that the united system should be maintained. In proportion to the smallness of the numbers attending the school it is necessary they should be protected. You are to remember the great good that is done by the united system is not merely that the minorities are protected from oppression, but that the majority are taught not to oppress. Even where there is only one Roman Catholic child in a school attended by the sons and daughters of Protestants and Orangemen, in the North of Ireland, what a glorious thing it is that that child is perfectly protected from the slightest insult or oppression; that every one of those Protestant children are taught that they must abstain from doing or saying anything, in attending school from ten o'clock until three, that can give offence to that poor Roman Catholic child. That is an immense advantage. But united education does not consist merely of the education of children within the same walls. I conceive that the fact of the 900,000 children in all Ireland being brought up under the same system of education, governed by the same body, by the same Inspectors, by the same teachers, above all, reading the same books—those excellent books prepared by the National Board, every one of which, without being compulsory, is used voluntarily in every one of the 6,500 schools—this is united education. You and I might have been educated in Oxford—one at Christ Church, another at Oriel—we might never see one another, but we should have been educated under the same system. We should have been taught to read Aristotle and Thucydides, though we had not been in the same college, and though we never saw each others face, yet I would consider we had been educated together, and so it is with regard to our National system in Ireland.

11333. Rev. Dr. *Wilson.*—With regard to minorities where there are one, two, or three pupils, may not many of these pupils be living in a district where they would have an opportunity of going to a school of their own religious denomination if they preferred it?—That, I think, is the very danger of having a denominational system of education. There are 738,000 Roman Catholics attending our schools; of these there are 30,000 that attend Protestant National schools—that is, National schools that are under Protestant patrons or teachers. In general these Roman Catholics are to be found, as you describe, in ones, twos, threes, fourteens, and fifteens. Supposing that the united system is done away with, then these children must either attend the new Protestant school, which would be denominational, and exposed to proslytism, if so, or they must establish in every single case a school of their own, which is not possible, because even now they attend these National schools only in small numbers, and it is almost demonstrable if they could attend a good Catholic National school in their neighbourhood, they would do so in preference to a Protestant National school. It is almost certain these children would be forced, under your denominational system, to attend a Protestant denominational school in place of a National one, or would be forced to establish a National school of their own; but how could they do that? Their numbers are now, on your own showing, three, four, five, six, or ten. That would not supply the materials of a school. Remember always one of the great advantages of education is the bringing of a considerable number of children together. The

emulation created by numbers is of immense importance to both Protestant and Catholic, and if a denominational system in place of the present National one were established you would be forced to establish a great number of small denominational schools in every part of Ireland, or what would be still worse, would be forced to go to a denominational school of the other sect.

11334. Would the position of the minority in the case that you suppose be worse than the position of the minorities, as at present, in England?—That I don't enter upon. I don't know the case of England. Certainly, if Protestants had to attend Catholic schools and Catholics to attend Protestant schools without protection, I think this very much to be deprecated in England or in Ireland.

11335. Mr. *Gibson.*—You are referred to the Fourteenth Report of the Commissioners of 1812, with respect to the education of teachers in Roman Catholic establishments. I want to draw your attention to a particular point in that report:—

"We are persuaded that a more essential service could not be rendered to the State than by carrying into effect a praticable middle mode of supplying a succession of well qualified instructors for the children of the lower classes. It fortunately happens that there are in this country such establishments, which we are persuaded might with little difficulty give effectual assistance towards this great national purpose. This the Governors would find no difficulty in arranging with the Governors of the several institutions. In such arrangements, and indeed on the whole of this part of the scheme, much of course will depend on the discretion of the Commissioners, and we recommend that they should be directed and required to apply themselves immediately to the prepartion of a sufficient number of well qualified masters, to undertake the conduct of such supplementary schools as they should from time to time proceed to endow. The progress would naturally be slow, and time would thus be allowed for competent masters to be prepared for them."

By that report, the Fourteenth Report of the Board of Education of 1812, which was the basis of Lord Stanley's letter, therefore contemplates the possibility of that advantage of Roman Catholic institutions, as well as Protestant institutions for the preparation of well qualified teachers (book handed to witness)?—I conceive in reading over this that they intended the training of Protestants should be entirely in Protestant establishments, and of Catholics in Catholic establishments; and that they do not in this passage at all contemplate that Catholics and Protestants were to be trained together in Protestant establishments, and also in Roman Catholic establishments.

11336. Bishop of *Meath.*—I think you said you thought it would be for the interest of the public in this country that the primary system of education should be supplemented by a class of intervening classical schools above the grade of our present ordinary National schools?—What I said was, that there might be, out of the 6,500 National schools selected, about 500 very largely attended schools, and very well conducted by the teachers, in which 500 schools we should be able to have a certain amount of rough classical education superadded to the elementary.

11337. Have you calculated whether that would increase very much the expense?—I don't conceive it would increase the expense of the system. I think it would be calculated to add considerably to the gains of the teachers, which is a very important consideration. The teachers of these 500 schools would have a very considerable accession to their income, in consequence of combining the elementary with the classical education of the pupils.

11338. Have you drawn up any plan—any scheme in which your ideas are embodied?—There was a plan drawn up by the Board, and which was submitted to the Government, on the subject.

11339. You think that a modification of the rules of the Board might be made, so far as regards the training institutions, if there was a demand for it on the part of the great majority of the people?—I do.

11340. Are you of opinion that if the great majority of the people called for denominational education throughout the schools of the country that that demand ought to be complied with in the same way?—I think it is very difficult to conceive a case where the great majority of a country—an enlightened country—called for any measure of that sort in which it would not be extremely desirable to fall in with the wishes of that great majority; but I conceive that if the thing called for is a thing which is manifestly injurious, both to themselves and the community, we ought to resist it; but when it is a thing advantageous to the community, or not decidedly disadvantageous to the community, then I think we ought readily to accede to the wishes of the majority of our people.

11341. Do you think that the present National system might be changed to a denominational system without doing injury to the country?—I think that if the present National system was abandoned and a denominational system established, nothing could be more ruinous to the welfare of the country than this would be.

11342. Do you think that if you bring up the teachers in separate denominational institutions, in accordance with the wishes of a large portion of the community—do you think that the same principle should not be ultimately applied to making the National schools themselves denominational?—If I found in both cases there was no danger in yielding to the wish of the great majority of the people I would yield. In one case I see nothing but ruin; in the other I can see nothing but advantage, because the moment the great majority of the people of the country are of opinion the present training system ought to be modified in the way spoken of, I see no danger in yielding. But if it were proposed to abandon the present National system or to abandon the connexion with England, or anything of that sort, we ought to resist the popular wish for the sake of the people themselves.

11343. Do you consider your present system in Marlborough-street for educating teachers is superior to a system of denominational training for them—I mean in separate institutions?—If the country could conscientiously approve of the united training of the teachers, and that the expense was not too great, I should be entirely for continuing the united system; but if I find that the great majority of the people are extremely anxious to have a change introduced with regard to the training of the teachers, and that the consequences of that would be, that the general education of the country will be vastly improved by the increased number of trained teachers, I should be entirely for adopting that change.

11344. What do you consider the great advantage of the combined system of training you have here?—I think, on the whole, it is of great advantage for the Protestants and Catholics of Ireland to see, from what takes place in the training of the teachers, the Protestants and Catholics can live together, and that they are educated together in the most perfect harmony. And I think further, that inasmuch as a considerable number of our schools are to be carried on on the united system, it is of importance the teacher of the school should be a person who has been himself brought up in a school of united education.

11345. Do you consider that the combined system of education exercises a very beneficial moral effect on the teachers themselves?—Yes; though I am bound to say, that I am not aware that the teachers who have not been trained together as Protestants and Catholics exhibit anything like a partial or sectarian spirit in their schools; yet I cannot but believe that those who are brought together in the way our teachers have been hitherto will be better formed on the whole for carrying on the National schools. Let us, however, always remember that united education is far from being the chief object of the National system; it is a most important, but it is a subordinate object. The great object is to educate the people as well as you can—to educate them free from suspicion of proselytism—to give every facility for the religious education of the people; and fourthly, to educate them together. We must never sacrifice the primary object we have in

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view, which is, the good education of the people. Subordinate to that, though a most important object, is the *united* education of the people.

11346. Do you think that the education of teachers in denominational schools would have an effect the contrary to the effect the education here has, and in some degree narrow their minds, make them less fitted, so to speak, for carrying on united schools, if it was desirable to have united education?—I think on the whole it would be more favourable for united education than bringing them up in separate training establishments; provided that that separate training establishment consisted of a great National school, carried on strictly according to the principles of religious liberty, and where Protestants were as much secure against all religious interference as Catholics during the whole of the day. I cannot believe that the fact of these pupil teachers being taken to a separate training house of their own, where they would be able to say their prayers together, and be superintended by their pastor—whether Catholic or Protestant—I cannot believe, my lord, that that circumstance would have anything but an infinitesimally small influence on the impartiality of their minds in afterlife as teachers.

11347. We are speaking of rather different things. You seem to contemplate by these separate training institutions, institutions where the secular education should be given to all combined, and where their domestic relations should be separate?—Yes.

11348. That is not the class of separate training-schools I am thinking of. I am thinking of the class spoken of the other day by a witness—namely, distinct denominational training schools—Roman Catholic for the Roman Catholics, Church of England for the members of that Church, and so on?—Well, with regard to that, we never had that question brought before us at all. The only question we have had, as practical men, to consider was, whether the alterations proposed in our training system by Mr. Fortescue, in his celebrated letter, was a wise one or not, and it is with regard to that, and that alone, all my answers have been given. That is the only question I have ever fully considered. I should think that any training establishment that was carried on on purely denominational principles, would not be desirable.

11349. That is your impression?—That is my impression.

11350. That a purely denominational training-school would be, in fact, as objectionable as a purely denominational primary school?—I should guard myself. I think it would be a very different thing indeed. I conceive that a teacher brought up in a purely denominational training establishment, when employed by us as a teacher of a National school, carried on on the great principle of religious liberty, might, on the whole, be an impartial man, and a good man, but that he would not certainly be so well prepared as if brought up at our own training establishment, or at such a one as is contemplated by Mr. Fortescue's letter.

11351. The objection is of the same kind, but very different in degree?—Very different in degree, but degree is everything in these cases.

11352. Mr. *Sullivan.*—If one of the great advantages to be gained by united education, is to teach Protestants and Catholics to live together, how do you explain the fact that in the part of Ireland where there is the greatest mixture of religious beliefs in schools, the North-east of Ireland, there is also the greatest tendency to social separation?—That is a question that has been often forced on my own mind. I asked myself, if, with all the advantages of united education, the feelings of the Roman Catholics and the Protestants in the North of Ireland are so hostile to each other, what would they be without it—what would they be without that, and all the various improvements that have taken place during the last fifty years? No country in the world has been more improved than Ireland in those fifty years; and yet I find after all these great improvements—Catholic emancipation, improved police, improved agriculture, improved education—that still there are most bitter hostile feelings existing in the North of Ireland. But what would the North be without these things? Remember that the North of Ireland is peculiarly situated. More than half the population is Catholic, and there is not a single Roman Catholic gentleman—in the position of a country gentleman—in it. They have no natural aristocracy. The whole power of the country is with the Protestants, and it will be a work of great time and great governmental wisdom, to introduce anything like harmony between those two entirely separate nations that exist in the North; whereas, in the South and West of Ireland, there is a Catholic gentry, and there are a great many advantages for the Catholics which don't exist in the North. The more you turn that subject in your mind, the more you will find that if it were not for National education, improved police, and good government, the state of Ulster would be far worse than it is in this respect.

11353. Mr. *Gibson.*—Does not the united system teach the great lesson of mutual forbearance?—Yes.

11354. Rev. Dr. *Wilson.*—Are you aware that Mr. Keenan, your Head Inspector, testified that during the political riots in Belfast the greatest harmony prevailed amongst the children of different religious denominations in the model schools there?—I am perfectly aware of that. While the Roman Catholics of the Pound, as it is called, and the Protestants in Sandy-row were ready to destroy each other, their children were living in the most perfect harmony in the National schools. While a man quotes the political state of Belfast to prove this mixed education is of no use, I say what would be the state of feeling there if there was not that mixed education? It is certain that these children when they grow up will feel very differently from what their fathers and mothers did before them. I feel certain of that.

[Adjourned.]

TWENTY-NINTH DAY.—DUBLIN, FRIDAY, JULY 10, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. Lord CLONBROCK.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.

JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq. } *Secretaries.*

The Reverend LOWRY E. BERKELEY, sworn and examined.

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The Rev. Lowry E. Berkeley.

11355. The *Chairman.*—What is the congregation of which you are minister?—The first congregation of Lurgan, in the county of Armagh.

11356. Have you an official or representative position in the Presbyterian body, or in the General Assembly?—I am convener of some committees—in particular of the Committee on Elementary Education.

11357. Have any questions connected with elementary education come before that committee lately?—Yes; from year to year questions come up as regards the extension of education in connexion with our own Church, and the education of the country generally.

11358. What are the points, in connexion with the National system, you have had occasion to consider within the last two or three years?—Within the last two or three years we have had in particular before us the changes proposed in the letter of the Right Honorable Mr. Fortescue of the 19th of June, 1866, and I might add also the new rule of the Board. That subject has been before us within the last year.

11359. Which is the new rule to which you refer?—The rule regarding the exclusion of certain children from religious instruction.

11360. Mr. *Sullivan.*—When did that rule come into operation?—I cannot give the date; I think it was about January, 1867; I am not quite sure of the exact date.

11361. The *Chairman.*—What were the resolutions which your committee came to on the subject of the new rules?—The General Assembly expressed in a public resolution their satisfaction that the present Government were reported to have declined to submit estimates to Parliament for the purpose of carrying out the changes described in the report of the Committee.

11362. Were these changes in regard to training establishments?—Yes, and other matters.

11363. What is the general opinion entertained by the Presbyterian body as to the efficiency of the National system in teaching elementary education?—I think it is generally considered very efficient in that respect—that it is doing good service for the country.

11364. Are all the Presbyterian schools in the North of Ireland in connexion with the Board?—There are many private schools that are not in connexion with the Board, schools of a higher kind under Presbyterian management and control; but the common schools of the country are very largely in connexion with the Board.

11365. As regards the ordinary elementary schools, are you satisfied with the general working of the system?—I believe we are, very much.

11366. What is your opinion as regards the model and training establishments?—We think they are admirable institutions, very efficient, and serving the country uncommonly well.

11367. Are you satisfied with the education of the teachers that come to your schools from that quarter?—We are. I may say that I think we do not get many teachers directly from the district model schools, but from Marlborough-street in Dublin. We get some from the model schools, and we are satisfied with their general character.

11368. Have you any knowledge of any model school in your own immediate neighbourhood?—Yes; there is a minor model school in Lurgan, the town in which I live.

11369. Are there many parochial scholars attending there?—There are a very considerable number.

11370. Are you satisfied with the teaching given there?—Very much.

11371. To the ordinary pupils?—Very much.

11372. Did many pupil-teachers come from that school come to be schoolmasters or mistresses afterwards?—Well, several, I believe have come forward in that way. The school of Lurgan is about the last established. It is one of the last established by the Commissioners. We have not had much time to prove it; but I believe several have come forward in that way.

11373. Are the Presbyterians satisfied with the present state of things on the whole?—Yes, I think they are, on the whole. There are probably improvements that they could suggest, or might suggest; but on the whole I think they are very much satisfied with the present system.

11374. Are there points on which you yourself would be disposed to suggest any alterations?—I should say that alterations would be desirable as regards the constitution of the Board itself. I think the number constituting that Board very much too large, and that the work would be more efficiently done by a small number, and possibly by paid Commissioners.

11375. Do you think it is desirable to maintain a representative Board, such as the present, with the view of affording information as to the public feeling in various parts of Ireland?—I think the public feeling would be quite as well ascertained were there a fewer number; when the number was seven, the system worked more harmoniously than it does now.

11376. Should you suggest to take away the representative element, or merely to reduce the number of the Board in some degree?—I would certainly think it would be an improvement to reduce the number, and I think that persons should not be appointed on such a Board as representatives of Churches, but from their known knowledge of education, and their known desire to advance it over the country.

11377. Considering the numerous questions that must arise before the Board in which questions of religious feelings are involved, do you not think it necessary that there should be persons on the Board who would be able to express the feelings of the different religious communities?—I think that feeling is now so well known, as regards principles, that there is nothing farther in that direction required, and the principles of National education seem to be so settled that proper administration of the rules that exist is all that is required.

11378. What is your opinion as to the salaries of the lower class of teachers?—I think they are not what they ought to be. I think they should decidedly be improved.

11379. All classes or only the lower?—I would

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have the salaries of all classes improved, but particularly the lower.

11380. Are there any of your schools in the north of Ireland at the present moment unable to get a teacher?—I am not aware of any actually unable to get a teacher, but I know the difficulty of getting teachers is certainly increasing, it becoming more difficult to procure them, owing to the teachers deserting the service for other occupations.

11381. Do your remarks apply to male or female teachers?—More to male teachers, but to both; but more to male teachers.

11382. If the salaries of the teachers were increased would it be desirable to provide that no teacher should continue as a teacher beyond three or four years who could not get beyond second of third?—I think that every teacher who continues in such a situation should be able to show progress, that he should be able to get above that if he continued in the situation.

11383. Do you consider that a man of thirty, who remains in the second of third, is likely to be an efficient teacher during the rest of his life?—I think he would be able to get above the second of third if he is efficient, and that he is not efficient if he does not get above that by application.

11384. Do you consider the first of third sufficiently high as a permanent qualification of an ordinary country schoolmaster?—I do not. I would go much farther. I think the first of second is less than what I would desire as the ordinary qualification.

11385. Do you find a difficulty in the neighbourhood of Lurgan in filling up your monitors?—No, none whatever. There are abundant candidates for any such situation in all our schools, and most promising ones too.

11386. Do any of those go afterwards as pupil teachers towards the neighbourhood of Belfast where we are told there is great difficulty in getting monitors?—I believe some of them have gone from Lurgan to Belfast.

11387. Is there any special industry carried on at Lurgan?—The manufacture of cambric is very extensively carried on—the finest cambric.

11388. Is that done in factories or at the houses?—It is done in both, more largely now in factories, but still very extensively in the houses of the people.

11389. Are females exclusively employed in it?—No, males as well; males both in factories and at their own homes as well as females.

11390. Do these workers come under the Factory Act as regards education?—They do, as workers in factories, come under that Act.

11391. Have any evening classes ever been formed either for males or females?—There have been and are evening classes.

11392. Do those receive anything from the National Board?—Some of the evening schools are in connexion with the Board, and they receive small sums.

11393. Is what they receive sufficient to enable them to be maintained efficiently?—I think it would be a great improvement in such districts were larger sums allowed for maintaining evening schools, for many of our workers get very little education except what they get in such schools, and more encouragement would be eminently advantageous.

11394. In that case should you be able to occupy them with the ordinary school girls from sixteen to twenty?—I would expect that we would.

11395. Socially speaking, you would consider it desirable?—Exceedingly.

11396. To keep control over those young people?—Exceedingly. It is a most critical time of life.

11397. Do you consider the National masters or mistresses who are employed during the day, can with advantage work a night-school as well?—I think they can. The hours are not very long during the day, not so long as many other occupations, and I think they can advantageously work a night-school.

11398. Do you think it would be advantageous to the system if partial payment by results were adopted?—I should object very much to the adoption of the rule of payment by results as a general rule.

11399. Should you object to a portion of the schoolmasters' salaries being depending on payment by results?—I think a larger portion of the salaries should come from the payments by the pupils, but I would not have the payment of that sum dependent on the results of an examination.

11400. For what reason?—I think an examination does not test the amount of instruction that may be given by a teacher to the children in the school. Often there are dull children, and an examination does not show really the amount of instruction they have obtained, and then, again, there are clever children who show very badly at an examination, who don't answer at all according to what they know, according to the instructions they have received. Also, very often, the attendance of children is very irregular. The parents often require them to be at home for manufacturing and agricultural purposes, and the children may be at school one quarter and absent the next, and if the salaries were dependent on payment by results, I am very much afraid these children would not show such results as would be desirable.

11401. Is the non-attendance of which you speak from reasonable cause, or from the carelessness or indifference of the parents?—In many cases non-attendance arises from the indifference of the parents, but in the larger number of cases we see it arises from a sort of necessity, the demands of labour being so very great, and the wages of some families being so very small.

11402. What is the size of the schools in connexion with your own congregation?—I have eight schools under my management. The Congregational schools are attended at present by about an average of eighty boys, and about sixty girls, and in one of my other schools there is an average of 100 at the present moment, and others are smaller.

11403. What proportion of children in your own school pay?—Nearly all. I think all, with the exception of a few, but we endeavour as far as possible to induce all the children to pay.

11404. Do they ever pay a higher rate than a penny a week?—Yes; very considerably. In my schools we ask payment according to what we believe the means of the parents are, and what the children are learning; and we encourage them to pay largely.

11405. What are the subjects for which you charge extra rates?—For all children in the higher classes—children in the Fifth Book, perhaps in the Fourth Book. If they have means we endeavour to induce them to pay more largely. The children who learn mathematics, for example, give more.

11406. What are the highest payments made?—I think 6*s.* 8*d.* a quarter is the highest payment made by any child in my schools at present. Possibly there are three or four getting lessons in the classics occasionally who may pay a great deal more.

11407. Where did your master come from who is able to teach classics?—He was teaching in Carrickfergus before he came to me. He is a very fair classical scholar.

11408. Was he educated in the National school or what?—I believe he was, but he might have had some opportunities of learning classics from some party in his neighbourhood independent of that.

11409. Mr. *Gibson.*—You said that you thought the Commissioners of National Education should not be representative?—That they should not be taken as merely representing particular denominations, but that they should be chosen for their educational knowledge and efficiency.

11410. You are acquainted, of course, with Lord Stanley's letter?—Yes, I have read it frequently.

11411. He says there, "For the success of the undertaking much must depend upon the character of the individuals who compose the Board, and upon the security thereby afforded to the country that while the interests of religion are not overlooked the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils." How far are you disposed to modify, to alter, or to concur with that statement of Lord Stanley?—I think

in a country like this it would be almost impossible to choose a number of Commissioners who do not belong to different denominations, but I still think in choosing them I would not have regard mainly to their denomination, but to my knowledge of their character otherwise, and especially their knowledge of education, and interest in it.

11412. May I take that answer as concurring or differing from this statement in Lord Stanley's letter?—I think I would leave it to be interpreted; I agree very much with Lord Stanley's statement, decidedly, that much depends on the character of the persons who compose such a Board; and I agree that the greatest precaution should be taken by suitable means that there would be no interference with the religious tenets of the pupils.

11413. Lord Stanley lays it down that portion of the Board should be composed of men of high personal character and exalted station in the Church?—I quite agree with that; he does not say that they are to be chosen as representatives of Churches, but are to be men of high personal character and exalted station in the Church.

11414. As at present constituted, are there men of exalted station in the Church on the Board?—I don't believe they all are.

11415. Then is the Board, as at present constituted, of a representative character, according to the letter of Lord Stanley?—I think there are many men on the Board of exalted position in the Church, and who have done great service to the educational interests of the country.

11416. Mr. *Sullivan.*—What do you mean by exalted position in the Church?—Persons in whom the members of the Churches have confidence, and who occupy a prominent position in the eyes of their respective denominations.

11417. How would that apply to the Roman Catholic Church and to the Church of England; laymen have no position in those Churches?—They have a position in the eyes of their co-religionists as men of character and men of influence.

11418. Still that does not come under the definition of having a position in the Church?—Not in the strict sense.

11419. Lord *Clonbrock.*—I presume you mean by men of exalted position in the Church, not the ecclesiastical portion only, but the whole members of the Church?—I include the whole members of the Church.

11420. Mr. *Sullivan.*—That would be true as regards Presbyterians, but not of Catholics?—Yes.

11421. Mr. *Gibson.*—Now, Lord Chief Justice Monahan, the Lord Chief Baron Pigott, Mr. Justice O'Hagan, Mr. Justice Fitzgerald are Roman Catholics. All these men are of very exalted position as Roman Catholics?—Yes.

11422. Is their exalted position an exalted position in the Church, or an exalted position in the State?—I think it is more an exalted position in the State; but I think such persons as you have now named, have the confidence of the clergy and members of the different Churches.

11423. Mr. *Sullivan.*—Have they that confidence necessarily in consequence of their exalted position in the State? In other words, does an exalted position in the State necessarily imply exalted position in the Church so far as the two Churches you have named are concerned?—I don't think it does necessarily. I think there may be persons of exalted position in the State who would not necessarily have the confidence of the members of the Church.

11424. Mr. *Gibson.*—Would you consider a moderator of the General Assembly has an exalted position in the Church?—I think he has.

11425. He is a member of the Board?—He is.

11426. The Rev. Dr. *Wilson.*—Until his appointment was his predecessor a person who occupied such an exalted position in the Church?—He was not, but at the same time I believe the members of the Church looked to his predecessor as one who took an interest in matters affecting them.

11427. Mr. *Gibson.*—Does not the Rev. Dr. Henry, the President of the Queen's College of Belfast, hold an exalted position in the Church?—He does not now; he is a minister of the Church and President of the Queen's College; but he does not occupy any position in the Church officially beyond being minister of it.

11428. You are one that waited on his Excellency the Lord Lieutenant to present to him some statements of the views of your clergy with respect to the Board?—I have been on a deputation several times, at least more than once, to the Lord Lieutenant, on different points, but not so far as I recollect with reference to the Board generally. That is my recollection at the present moment.

11429. You say you have got a person in your school at Lurgan a person who occasionally teaches classics to the boys?—Yes.

11430. What is the feeling of the Presbyterian body with respect to the want of schools affording facilities for classical teaching?—The feeling is that there is a great want of such schools, and that it would be most desirable that liberty should be given for the teaching of classics in the National schools.

11431. Regarding the opportunities at the present time and those that formerly existed with respect to obtaining classical instruction, can you say whether there are more facilities now than there were formerly?—There was formerly much more facility for classical education in the country generally than there is now. I know several places where there were formerly classical schools, but where there are none now. I know persons who went from those adventure schools, as you might call them, and obtained high positions in Church and State; and I know there are not the same facilities in these districts now for obtaining classical knowledge.

11432. Do you think that the absence of these facilities has been much more felt of late years since the starting of the Queen's Colleges than in former years?—I think it has been more, but I believe it has been felt all along as a very great want.

11433. The *Chairman.*—Do you think it desirable to mix up classical education with the elementary teaching of a primary school?—Yes; I think there is no more difficulty in teaching classics in primary schools than teaching mathematics, or algebra, or music. I think a portion of the time could be allotted for that as well as for any of those other branches, and with advantage; for example—I think that many of our best teachers would get their incomes increased, and their standing altogether advanced.

11434. If you had it generally through the primary schools, wouldn't it increase the expense very much?—No. I think the payments in that case should come mainly from the parents of the pupils, for those who want a little Latin, are persons of some means, who should pay and would pay. I think our people would gladly pay for such teaching if they had the facilities.

11435. Wouldn't classical teachers require a higher pay than ordinary schoolmasters?—Not from the Government, I should say, to any extent. I think the Government should encourage, and the pay of the teacher should come mainly from the pupils.

11436. Lord *Clonbrock.*—Would there not be a danger in that case of the time of the teachers being given up to the pupils of the higher class who paid them more, than to the pupils for whom primary education was established?—I think not. I think the time could be allotted in the time-table, just as time is allotted now with regard to other things.

11437. Master *Brooke.*—Do you consider the Presbyterian schools stand exactly on the same footing as other National schools?—Precisely.

11438. Or have they any peculiar privileges?—They have nothing peculiar.

11439. They are exactly the same?—Exactly the same.

11440. You remember possibly that on more than one occasion, I think before the House of Lords, for instance, in 1854, Dr. Cooke mentioned they had special advantages from the Lord Lieutenant?—I am

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aware that has been argued, but I have never seen the conclusiveness of that argument. I don't see it, and I may say the Assembly as such doesn't see it. We passed, for example, in the year 1864, the following resolution—"That this Assembly having from the first advocated the principle of united education, and never having obtained any advantage which was not equally available for the children of the members of all religious denominations, renews its protest against the rule of the Commissioners, &c." That resolution includes the statement that we never obtained any advantage which was not equally available for the children of all religious denominations, and that is the unanimous statement of the General Assembly.

11441. What is the date of the resolution?—July the 7th, 1864.

11442. The Rev. Dr. *Wilson.*—Will you have the kindness to read copy of the minutes of the Board under date of the 13th of February, 1840, placed in your hands?—Yes. (Reads)—

"EXTRACT from MINUTES of the PROCEEDINGS of the COMMISSIONERS of NATIONAL EDUCATION in IRELAND.—Dated 13th February, 1840.

"Present.—Duke of Leinster, Archbishop of Dublin, Most Rev. Dr. Murray, The Provost, Right Hon. A. K. Blake, Robert Holmes, Esq., Right Hon. Sir P. Bellew, Bart., Rev. P. S. Henry, Alexander Macdonnell, Esq., J. R. Corballis, Esq., Right Hon. the Lord Chancellor.

"Read copy of a memorandum sent by the Secretaries to to the Most Rev. Dr. Murray explanatory of what took place at the conference (from which he was unavoidably absent through illness) between the Commissioners and the deputation from the Synod of Ulster in presence of the Lord Lieutenant.

"At the conference between the Commissioners and the gentlemen of the Synod of Ulster, in presence of the Lord Lieutenant, it was neither proposed nor hinted at that there should be any change in the rules of the Board. Had any such proposal been made the Commissioners would not have entertained it in Dr. Murray's absence.

"Wishing to avoid all abstract discussions, the Commissioners suggested that an application for aid to any given school should be made to them, with a distinct statement of the rules by which the school was managed, in order to enable them to see whether the management was consistent with their principles; this was done, and the statement being satisfactory, and it appearing in particular that the school was managed by a committee appointed by the parents of the children, and therefore that the parents were assenting to the practice as to religious instruction, the Commissioners authorized a grant of salary.

"It may be observed that the practice as to religious instruction in the school is in substance, *mutatis mutandis*, similar to that in many schools under the direction of Roman Catholics.

"It is to be observed, too, that the grant is only of salary and books. In making such grants the Board acts upon the statement of the parties applying, provided it be satisfactory, without binding them literally to the rules of the Board, because should anything occur hereafter which might appear contrary to the spirit of the rules, the Board has it in its power to have the evil corrected, or to withdraw the salary; but in making a grant towards building, as the Commissioners make it irrevocably, they require the parties receiving it to bind themselves irrevocably in return to a strict observance of the rules, as in force at the time the grant is made, and to have the schools vested in trustees for that purpose."

11443. Now, having read that, does it occur to you that the misunderstanding was one as to detail rather than principles, if any such existed in the minds of the Synod of Ulster, or any parties composing it?—I am certain it was rather as to detail than principles.

11444. Was there, in point of principle, at that period having this minute in view of the Commissioners of Education any concession of principle made to the Synod of Ulster?—There could not; because the Board resolved at the time that the resolution of the Synod was not inconsistent with the principles on which the Board was established, and they granted salaries and books.

11445. Did the Commissioners of that day declare that what the General Assembly asked and obtained was consistent with their principles?—They did.

11446. And do you perceive that the Most Rev. Dr. Murray, and other members of the Board present on that occasion, the 13th February, 1840, were leading Roman Catholics?—Yes.

11447. And also the representative of the Established Church, the Archbishop of Dublin?—I see those different parties were present.

11448. You have referred to schools of a higher class being under the management of Presbyterians and not under the Board, may I ask why is it such schools are not under the Board?—It is merely because I think they are classical schools, many of them, which the Board did not, heretofore at least, encourage.

11449. Is it that these Presbyterian teachers in Presbyterian districts are so fairly compensated by the pupils that they do not like to draw on the funds of the country for support?—I think that would be one reason. I think the support they get is sufficient without drawing on the funds of the country, and because the teaching is mainly of that character which the Board do not encourage.

11450. You stated you think the Presbyterians are satisfied on the whole?—Yes.

11451. You did not refer to any particular point on which they were dissatisfied in your opinion?—I suggested that we thought the constitution of the Board might be improved.

11452. Is it mainly in reference to the constitution of the Board you make this exception?—I think there are other points. There is particularly the point of the new rule, and the precise language of our Committee in regard to that rule was this:—We stated that this rule, besides being otherwise objectionable "would interfere with the free exercise of the parent's right to direct what religious instruction his child should receive;" and the Assembly called on the Government to withhold its sanction from that rule. That was the main ground of objection, and, if I might be allowed to add, the General Assembly has been very much complimented in regard to their action on the subject of parental authority in a public document by a person who is not a member of our Church; he is a member of the Church of England.

11453. To whom do you refer?—I refer to the Vice-president of the Queen's College in his address before the Social Science Congress, as head of the Educational Department. He said this:—"The Presbyterian Church in this country was the first great religious body, so far as I know, which formally declared, that to the parent belongs the right of controlling the religious instruction of his child; and it has thereby, I conceive, established a claim to a very high place in the history of free education." These are the words of the President of the Educational Department of the Social Science Congress.

11454. Mr. *Sullivan.*—Who made that statement?—Dr. Andrews.

11455. Of Belfast?—Yes.

11456. May I ask do you agree with that singular opinion that Presbyterians were the first body who asserted the right of the parent to dictate in religious matters as regards his child?—I do.

11457. Then you believe the Presbyterians are the first persons who have asserted the right of the parent to be the sole dictator in matters of religious education?—The Presbyterian Assembly was the first great religious body who formally declared that.

11458. Rev. Dr. *Wilson.*—You said you wished the salaries of the teachers to be increased?—Yes.

11459. From what source do you think this increase of salary should come?—I think it should come mainly from the parents of the pupils.

11460. With regard to the classification of the teachers—do you know the present classification—the number of grades?—Yes; there are three in the third class; two in the second class, and three in the first class.

11461. What is your opinion of that classification?—I think it is a very good classification.

11462. You don't regard the grades as too numerous?—I do not.

11463. You have referred to Lurgan itself as being characterized by industrial employments, and so on.

Is Lurgan improving as a locality?—Yes, very much.

11464. Is the population largely on the increase?—The population in 1851 was about 4,000, and in 1861 about 8,000, and at the present moment Lord Lurgan's agent told me it was nearly 11,000.

11465. To what is that amazing increase owing principally?—The manufactories are drawing the people in from the country.

11466. Now Lord Stanley's letter has been referred to, and the high personal character of the persons composing the Board, and their exalted position in the Churches. Do you not think that was with the view of introducing or establishing such a system as at present exists?—I think it must have been.

11467. The words I see are—"For the success of the undertaking much must depend on the character of the Board." Now that the Commissioners of Education have spoken from year to year of the success of the undertaking, do you think such a Board as there is at present is necessarily so numerous?—Not by any means. I have said already that I believe the Board now should be merely administrative, or to carry out the regulations already adopted.

11468. The early Commissioners were few in number?—They were, and may I add, that some of the early Commissioners gave strong evidence on the importance of keeping them few.

11469. Do you say some of the early Commissioners?—Yes, some of them.

11470. To whom do you refer?—To Mr. Blake and Mr. Cross.

11471. Mr. *Sullivan.*—Was Mr. Cross a Commissioner?—No, he was Secretary. I will refer to the evidence that they gave. Mr. Blake said in his evidence in 1835—"I do not think an accession to the members of the Board desirable;" and in 1854 Mr. Cross, one of the Secretaries, said, "I have no doubt whatever that the business of the Board, generally, cannot be effectually administered by a numerous Board."

11472. Rev. Dr. *Wilson.*—Was Mr. Cross a Secretary at that time?—I believe he was.

11473. Had he considerable experience?—Yes; I look upon his opinion given in that way as very important indeed.

11474. Do you mean of the mode of administration of the Board, and the attention of the members to the business?—I think so.

11475. Keeping in view the object of the Commissioners on the present Board, do you understand that the parties on it should take a real interest in the education question?—I think so decidedly—that they should have a real interest, and be well acquainted with it.

11476. Do you think the present members do not take sufficient interest?—I don't say so. I think they do; but I think their engagements are so many that it is not possible for them to give sufficient time to the business.

11477. To what engagements do you refer?—As I understand the members of the Board are Judges of the land and others occupying very responsible official positions, and greatly from my own experience of public work, I would think it would be hardly possible for some of the members to give the attention required.

11478. Do many of the members reside at a considerable distance from the place the Board meets?—They do.

11479. Do you think that such of the Commissioners will give anything like fair attention to the duties of the Board?—I have noticed that letters have been written from persons residing at a distance, requesting that subjects should be postponed until they could be present.

11480. Have you formed any opinion as to the character of a paid Commission?—I am under the impression that a paid Commission would be an improvement on the present system.

11481. For what reason do you say so?—That they would give particular attention to the work, and they would be more responsible to the legislature.

11482. Do you mean that they would be bound to attend?—Yes.

11483. Before being a Presbyterian minister in Lurgan, I understand you were in Derry?—I resided for eight years in a country parish in the county of Derry.

11484. Have you any experience of the working of the National school system in your former district?—Yes; first of all I may say, however, that there was no National school in my immediate neighbourhood.

11485. What was your district?—Faughanvale, which is five miles from Derry, on the Coleraine side.

11486. When did you settle there?—In the year 1850. At that time there was no National school in my immediate neighbourhood, and I deplored the state of education among the Protestants of the district, and I set about the erection of a school, which I believe has been a great blessing in the neighbourhood.

11487. Do you mean there was no school under the National Board?—Not in the village. There was a school under the Erasmus Smith Board.

11488. You have resided several years in Lurgan?—Yes.

11489. How long?—Nearly ten years.

11490. And you have now eight schools under your management?—Yes.

11491. In what state did you find the education of the district when you settled in Lurgan?—There was not a National school under Protestant management, and in fact there was not a National school of any kind in the town. There was one a short way out of the town under the management of the clergy of the Roman Catholic Church, but there was no National school in the town or the immediate neighbourhood under Protestant management.

11492. Were the educational wants of the town attended to by any parties?—I believe they were not attended to sufficiently.

11493. Can you account for the fact that there was no National school in Lurgan or in the neighbourhood, under Protestant management?—I believe the main reason really was the political hostility of the Protestants to the National system. I think that was the main reason, so much so that when I went to Lurgan it was supposed to be hazardous in a Protestant minister to venture to put a school in connexion with the National Board.

11494. Does that political feeling apply to both Episcopalians and Presbyterians?—I think it applies mainly to the Episcopalians, though I think at the same time it existed among certain classes of the others.

11495. Do you mean of the Presbyterians?—Yes. The feeling was very strong throughout the entire country.

11496. What was the system supposed to be?—It was supposed to be an instrument of the Church of Rome, for doing its work, and among many people that idea prevails I am sorry to say.

11497. You say you have been instrumental in establishing a number of schools. Have you noticed any beneficial results from the system?—I believe the National system throughout our district is very popular, and that it has been the means of removing prejudices and softening asperities.

11498. Can you give proof of this so far as the attendance of the different denominations at the schools is concerned?—Do you mean the schools under my own management?

11499. I am referring to the Protestant schools?—In the schools under my own management in the year 1866, I had 504 children of the Established Church, and 404 Presbyterians. The majority of the pupils in the schools were of the Established Church.

11500. How many were Presbyterians?—In 1866 there were on the rolls 504 children of the Established Church, and 404 Presbyterians.

11501. Were there any Roman Catholics?—134.

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11502. Mr. *Sullivan.*—How many distinct persons did that 134 represent?—I could not say; but I believe that the children lived in so different districts that the number must really represent individuals.

11503. Could you say, of your own knowledge, that it represents thirty?—I am certain it represents three times thirty.

11504. Would you say ninety?—Yes.

11505. What is your ground for supposing the number represents ninety?—I think I am probably understating the number.

11506. Have you gone to the trouble of examining into the matter?—I have not gone into details; but the schools are in such separate districts that the children could not go from one school to another.

11507. What is the average attendance in your schools?—Do you mean the average attendance as compared with the number on the rolls.

11508. Yes?—The whole number on the rolls for 1866 was 1,041, and the average for the quarter ending 31st December was 407.

11509. Do you adhere to your statement before that, then, that the 134 Roman Catholics represent ninety individuals?—I believe so.

11510. Notwithstanding the fact that the number on the roll is more than double, or two and a half times more than the average attendance?—The number on the roll is immensely larger, I am sorry to say, than the average attendance; but I believe those on the rolls are principally distinct children, and not the same children re-entered. I believe that is the case—not from examination, for I have not examined into the particular facts or items, but I speak from a knowledge of the entire district, and my knowledge of how the different families are located.

11511. Rev. Dr. *Wilson.*—Are your eight schools scattered over a wide district of country?—They are. Three counties verge on Lurgan—Antrim, Down, and Armagh—and I believe these schools are in the three counties.

11512. Mr. *Sullivan.*—There are other schools, of course, in the neighbourhood. The children may not go from one of your schools to another in connexion with the Board, but there are other schools to which they might go?—Not in the country districts.

11513. What is the exact distance of the nearest National school to one of yours?—The nearest now is the model school, which is within a quarter of a mile.

11514. What is the greatest distance between any of your schools and any other National school?—I think about two miles.

11515. So that the greatest distance is two miles, and the least a quarter of a mile?—Yes.

11516. Rev. Dr. *Wilson.*—With regard to the least—the quarter of a mile distance—is the model school the only case you can speak of?—It is the nearest to any of my schools. There is another school more recently established—the nun's school, which is about the same distance.

11517. You have mentioned that at present there are Roman Catholic children attending National schools under your management?—Yes. In one of my schools at the present moment there is an average attendance of fifty-seven, and there are thirty Roman Catholics; and there is a school, well managed, within a mile, under Roman Catholic superintendence.

11518. Lay or clerical?—Clerical.

11519. Are there any National schools in that district under Roman Catholic management?—There are.

11520. Do you find that Protestant children attend National schools under Roman Catholic management?—I find that they do.

11521. Mr. *Dease.*—Can you give the name of the school where there were thirty Roman Catholics in attendance?—It is called Kilmore National school.

11522. Mr. *Sullivan.*—In what parish?—In the parish of Shankhill, I believe, in the county Down.

11523. Rev. Dr. *Wilson.*—Do you find that Protestant children go to schools under Roman Catholic management?—Yes. I was going to mention a thing that came under my own observation, where, in a village owned by a Protestant landlord, he refused to permit a National school of any kind, and where, to my certain knowledge, political Protestants, as I may call them, of a very warm type, send their children, say two miles out, to a school under the management of a priest, for the sake of the superior education.

11524. You have established a considerable number of schools. What was the motive or object influencing you in doing so? Was it merely that you might have the schools under your control, or that you might have Presbyterian children attending them?—I believe it was entirely to promote the education of the people at large, without regard to denominations. In fact, I found considerable difficulty in upsetting the prejudice against the system, mainly amongst Episcopalians, whom I had laboured to educate for the public good.

11525. You mean they were neglected?—They were neglected.

11526. What is the reason that the Roman Catholic children attend Protestant schools? Is it the character of the education?—I believe it is in consequence of the superior education they receive. I believe there is a desire on the part of certain classes of Roman Catholics in my neighbourhood to mix with the Protestants, and have friendly intercourse with them. I believe there is that desire.

11527. Do you find many Roman Catholics in your district who must necessarily attend the schools under your management, or dispense with education, except on the ground of travelling a long distance?—In my immediate district the Roman Catholics could generally reach National schools under the management of Roman Catholics—perhaps sometimes with a little inconvenience; but in other districts I am acquainted with there are Roman Catholic minorities that could not get good education without going to a school under Protestant management.

11528. How long have you been Convener of the General Assembly's Committee on Education?—Since 1861.

11529. What was your object in view in taking that position in the Church?—I may say it was forced upon me. I had given a certain amount of attention, not to the rules of the Board, but to the practical education of the people; and we passed certain overtures, and I was put to be Secretary or Convener, as we call it, of the Committee that was appointed by the Assembly.

11530. Has the Assembly given any opinion, by resolution or otherwise, with respect to united education as opposed to the denominational system?—It has frequently or on several occasions done so. For example, in the year 1858 the Assembly adopted a report, in which these words occurred:—

"A separate grant to one sect or party would be the signal for eventually splitting up or disturbing our existing educational establishments, collegiate and elementary, while the new order of things, unhappily inaugurated, would obviously mar, perhaps for ages, the peace, prosperity, and enlightenment of Ireland."

And in the same year they passed the following resolution:—

"The proposal of a separate grant under irresponsible control, is not only at variance with the fundamental principle of the system of National Education, which secures liberty of conscience to the members of all Churches alike, but it is calculated to foster sectarian strife, and to embitter the feelings of separation between Protestants and Roman Catholics; and to deprive the children of Presbyterian parents, residing in districts where they form a small minority of all education, secular as well as religious, except on terms opposed to conscientious conviction. They also deprecate any other attempts to obtain separate grants for educational purposes as having a tendency to break up the system of united education."

In 1866 the Assembly passed the following resolution:—

"The Assembly renews its declaration of adherence to the principle of united National Education, as opposed to the denominational system; and expresses its unaltered conviction of the importance of maintaining that principle in the present condition of Ireland."

Even more recently there are other resolutions on the subject.

11531. These are the resolutions of the ministers and elders of the Assembly?—Yes.

11532. Have you means of knowing the feelings of the Presbyterian people as distinct from the Assembly on the subject?—I think the feeling of the people is unanimous in accordance with the resolutions. I think there is no subject on which we are more thoroughly agreed as ministers and people, than in maintaining united education, instead of denominational.

11533. Do you find the Presbyterian people going in advance of their ministers even on the subject of secular education?—I find among the ministers and people that there is a prevailing tendency at the present moment to prefer secular education at least to the denominational system. If I am asked myself—I am not giving an utterance from others—I would say that very many of the ministers and people would rather have secular education from the State than denominational.

11534. What is the number of ministers in the Assembly?—About 600, and there are about 552 congregations at present I think.

11535. Do you know what the number of Presbyterians is supposed to be?—By the last census it was about 527,000.

11536. What number of pupils are on the rolls in the National schools?—I have not seen the report for last year, but in the year 1866 the number of Presbyterian pupils on the rolls was 101,535.

11537. Is that number so far as appears from the rolls considered a limited number?—There are 126 of our congregations, that have reported to us, as a committee, that they want additional school accommodation, and that a difficulty arises in many cases from a refusal on the part of certain landlords to give tenures for sites. We are in general treated liberally by landlords, but there are cases in which they refuse tenures.

11538. Do you find that class of landlords diminishing?—Certainly.

11539. Do you think they are becoming more favourable now?—Yes. The laity of the Church of England in particular are becoming more favourable to the National system.

11540. You have referred to the new rule in regard to religious instruction. Can you say how that rule operates?—Do you mean as to its practical working?

11541. Yes?—Well, I don't believe that it operates well. I have a knowledge for example, of a case of that kind. A Roman Catholic parent comes to a teacher with a child and says—"I am a Roman Catholic and I wish this child to be a Roman Catholic, but I wish him to read the Scriptures in your school;" and the teacher says—"Here is a paper you must sign," and the teacher reads it to him in accordance with the rule of the Board, and the answer of the parent is—"It would be as much as my life is worth to sign that paper, and I cannot do it, but I want the child to read the Scriptures." I know for example as another case. The rule has been a short time in operation, and we have not turned much attention to it, but I know of a case where a person acting as Inspector came to a school and looked at the Religious Notice Book, and said to the teacher—"Did that woman sign that?" The teacher said she did. "Send for her." says the Inspector. The woman was living in the immediate neighbourhood, and she was sent for, and when she came in the Inspector asked—"Did you give that permission for that child to receive that instruction?" and she said "Yes," and his reply was "Didn't you tell me that you did not give that permission?" implying that he must have seen her previously.

11542. Was this in public?—It was public in the open school. The parent said—"I gave permission to read the Scriptures, but not the Lord's Prayer," and an elder child in the school then said—"Oh, mother, you gave permission for both;" and I think that in that way the operation of the rule is not at all satisfactory and it will lead to difficulty.

11543. Would you have any difficulty in giving the name of the school, the name of the woman, and the name of the Inspector?—I could not give all those names, for I don't know them.

11544. But it has come under your special notice?—Yes.

11545. Then why not take notes of the names?—I don't know the name of the woman.

11546. Do you know the name of the schoolmaster?—It was not a schoolmaster, it was a schoolmistress.

11547. Well, what was the name of the schoolmistress?—If it is considered necessary by the Commissioners I should answer the question I will do so. I did not report the case at the time, for I did not want to raise difficulties.

11548. Were you present when this occurred?—I was not.

11549. Who told you?—The teacher.

11550. What objection have you to tell the teacher's name, may I ask?—The teacher, for example, is gone out of the place, and is not available.

11551. Then in that case there is no objection to give the name under such circumstances?—I should much rather not give the name, but I pledge myself to the accuracy of the statement.

11552. Rev. Dr. *Wilson.*—Will you assign a reason for not giving the names?—I don't want to bring the parties into collision, and I would rather, in the present state of the rule, not bring it forward. I would like to see it working for a time.

11553. Mr. *Sullivan.*—You had that on the statement of the teacher of the school?—Yes, the teacher of the school.

11554. Rev. Dr. *Wilson.*—Have you any reason to doubt the truth of the statement?—No. The teacher with whom it occurred is not a member of my Church.

11555. Is the teacher a Presbyterian?—No; an Episcopalian.

11556. Has the teacher to sign any declaration in connexion with that rule?—The teacher has to sign a declaration to which our Committee take very decided objection indeed. We think it a very extraordinary declaration. It is—"I believe when the said A. B. signed the above certificate he [or she] had a full apprehension of the meaning and force of the rule, and of the true intent and object of the certificate." The teacher is there required to certify as to the apprehension that another person has of the meaning and force of the rule, and the true intent and object of the certificate. I apprehend that teachers must find a difficulty in certifying to the apprehension of others with regard to the rule. That undoubtedly involves other considerations, and our Committee objected to that declaration.

11557. In all schools under Presbyterian management, in connexion with the Board, have the children full liberty to absent themselves from religious instruction?—Most unquestionably. We give full liberty.

11558. Have the Presbyterian managers, lay or clerical, any objection to deal openly with the parents of the children in that matter, and send notice by post, or otherwise, so that it should reach the parents?—I think that instead of having any objection to that we are anxious to give the fullest information possible; and, as regards myself, I would be happy to send a notice by post, or otherwise, so that it would reach the hands of the parents. We wish the fullest notice to be given to the parents; but I, for one, would have a difficulty with regard to the positive exclusion of children from the school, and I don't know that I could carry it out.

11559. Have you allowed any of your teachers to take the liberty of teaching religious subjects for the purpose of advancing Presbyterian views among those who are not Presbyterians?—No. The Roman Catholics have perfect confidence in us in regard to that in coming to our schools.

11560. Do you know a single Presbyterian minister who would allow it?—I never knew of such a case.

11561. What would be the opinion of the ministers of our Church in Assembly if anyone acted in such a manner?—We would consider his conduct as most reprehensible, and would be prepared to visit it with censure if anyone were to act in that way.

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11562. You have referred to the letter of Mr. Fortescue. Did the Assembly consider that?—It was before our committee and it was before the Assembly.

11563. What was the view of the General Assembly with regard to the statements in that letter and the objects aimed at?—The Assembly expressed their satisfaction that the present Government had declined to submit steps to Parliament for the purpose of carrying out the changes described in the letter, and they expressed a hope that no further attempt would be made to carry out those contemplated changes. They objected to all the changes in the letter.

11564. State briefly what were the changes?—For example, taking them in the order in which they were taken by the Board of Education there was a proposal to board teachers out of the establishment. That was thought not desirable.

11565. Why?—Well, for example, I have the most positive evidence as to the liking the teachers have for mingling socially as well as educationally; and I have the statement of some teachers of my own that they continue to carry on an intimate correspondence with the persons they met in the lodgings here, and they cultivate that friendly intercourse, and I think this has the effect of removing asperities and improving the character of the teachers.

11566. Do you mean Presbyterian teachers with the other teachers?—Yes.

11567. Have the Board themselves spoken on the subject?—Yes, they have from year to year in their reports stated that the inmates had been distinguished for the exercise of kindly feelings toward each other, and that there had been the careful observance of religious duties. That is the constant testimony.

11568. Have you met many Roman Catholic teachers?—I have.

11569. Have you had Roman Catholic teachers as assistants in your schools?—I had a Roman Catholic assistant.

11570. From coming into contact with Roman Catholic teachers do you think that they are opposed to the present system of boarding together with the others?—So far as I know, they are not only pleased but greatly in favour of the system, and I have had complaints that they could not get for training. I know, as a matter of fact, of parish priests interfering to get their teachers sent up for training privately and objecting very strongly to the prohibition not to send the teachers for training.

11571. I have heard that stated in the south of Ireland. Are you aware of it as a matter of fact?—I am aware of it as a matter of fact.

11572. Now, do you think the conclusion required on that point "would" satisfy the parties?—I do not believe it would. I believe the objection is not to the united boarding and lodging; but, from public declarations, I believe the objection is as to going to professors of other persuasions, professors appointed by the Commissioners, and not by the ecclesiastical authorities, and the teachers sitting on the same benches with those of other denominations.

11573. That is as to the literary training, as well as the boarding?—Yes.

11574. Should you approve of the establishment of local model schools in view of the latter?—The Assembly has unanimously disapproved of the project of establishing local model schools.

11575. On what ground?—On the ground that they would be establishments in the interests of one denomination merely. We are aware that Protestants are not only satisfied, but delighted with the present model school system, and any local model school must be in the interest of one denomination.

11576. Are you not aware that the model schools are being thinned of the attendance of Roman Catholics?—I am aware of that; but I am aware also that up to a late period the number of Roman Catholics was constantly increasing. In 1864 the number was 4,300, and in 1866 it was 6,800. Great efforts have been made recently to take away the children; but on the part of some Roman Catholic parents there has been the greatest reluctance to comply with the order and to take away their children from the model schools.

11577. Mr. *Sullivan.*—In what places?—In various places, in my own town, for example.

11578. In Lurgan?—Yes, Lurgan.

11579. There is a model school there?—Yes.

11580. Do the Roman Catholics refuse or object to take away the children?—They yield in the end usually; but I am aware that they have refused for a time.

11581. Are there not a great many others who refuse to attend?—I am not aware of any who object to attend.

11582. Rev. Dr. *Wilson.*—Did you not hear of any moral restrictions put upon the people?—I believe the people in their hearts rebel against the law of the Church in that.

11583. Don't you think the people would prefer that the restrictions were not put on them by the Church, though they may obey the orders of the Church?—I would not interfere with the Church, or the consciences of its adherents, but I would not be a party, as a citizen, to come in and help the Church in any way to restrict the liberties of the people. I would give the amplest liberty to the people. I would give them full freedom. In every way a clergyman may have a legitimate influence over his people, but I would not, as a statesman, or as a citizen, help any Church to forge chains to bind the consciences of the people.

11584. Do you think they should influence the people?—Yes.

11585. From the pulpit?—Yes.

11586. Do you think such a thing should be on the part of the Roman Catholic clergyman as well as by one of your own Church?—Yes, in a legitimate manner, but I think it is not right to bring spiritual penalties to bear on the people.

11587. What are the spiritual penalties you refer to?—The refusal of the sacraments and other things of that sort.

11588. On what ground do you object to convent schools being a part of the system, or to their becoming in any shape model schools?—For example, there is a model school in a town, the Protestants are satisfied with it. If there is a rival school established—a convent school—it is in the interest of one denomination, and I would object to Roman Catholics having their full share, and more than their share, of the teachers in the model school attended by Protestants, and to have also a very large number of situations in the rival model school. If you ask as to the objections, I can mention that the General Assembly have taken exception to the rules in regard to convent schools. For example, they object to the rule that "no clergyman of any denomination, nor, *except in the case of convent schools*, member of any religious order can be recognised as the teacher of a National school." The Assembly strongly objected to that rule when first published as creating an invidious distinction, and giving an undue advantage to one denomination, contrary to the professed principles of the Board.

11589. The *Chairman.*—What do you mean by the expression, "local model schools?"—Those proposed to be established according to the letter of the Right Honorable Mr. Fortescue. I refer to what are called "local model schools" in that letter. We think also that the suspicion of proselytism cannot be banished from convent schools where denominational badges are continually worn, and where the whole character and aspect of the school is peculiarly denominational; and we find that even lay Roman Catholics cannot be induced to attend schools conducted by teachers of religious orders, according to the testimony of Head Inspector Sheridan; and we find that same gentleman stating that "it is characteristic of these teachers that they are impatient of competition. A rival school, if it can be extinguished, is not allowed to exist." This is the language of Mr. Sheridan's report and the Assembly's Committee and the Assembly itself considered that such schools should not be model schools.

11590. With regard to chaplains, referred to in Mr. Fortescue's letter, why did the Assembly object to

them as unnecessary?—We think that chaplains are not necessary—that the teachers in the model schools are quite capable of giving the religious instruction required, and that those teachers are usually, and I think invariably, aided by the voluntary efforts of the clergymen in the neighbourhood, so for as the Protestant Church is concerned.

11591. Why did the Assembly take exception to that letter—"That every teacher of a model school must have a certificate of faith and morals"?—Well that is giving, we consider, the chaplain a veto virtually upon all appointments, and we think it would be in the nature of things that that man would have it that none should be appointed but those subservient to his ends. I would object to the Presbyterians having a veto on such appointments, as I would to the ministers of other denominations.

11592. Do the Presbyterians in the majority of their schools desire that the teachers shall be of moral character?—I should require that, but then I would take the certificate of such a person as to the moral and irreproachable character and good qualifications of the individual, but I would not require anyone to bring a certificate as to his soundness in the faith to enable him to teach in the common schools in the country.

11593. On what ground?—Because I think the business of the State is mainly to make good citizens, and it is the business of the Churches to look after the religious element; and the State should separate itself from that department, and leave it to the Church to do its own work.

11594. Mr. *Dease*.—Do you think that teaching by the State does not make good citizens?—I think so, but I think the religious instruction should be given by the Churches and not by the State.

11595. Rev. Dr. *Wilson*.—Do you think the provision should be made by voluntary effort?—I think so, and as a fact it is done. The Presbyterian clergyman in Lurgan besides myself attends the model school in my district more regularly than I do, and the Presbyterian teachers assist him.

11596. How many Presbyterian ministers are there in Lurgan?—Another and myself.

11597. Do the ministers of other denominations attend the school in a similar way?—Yes, and I believe it would be better to have that system carried on than to have paid chaplains, for the people would receive instruction with more good will if given voluntarily than they would from persons paid specially.

11598. Do you expect the teachers in the model schools to attend to any extent to the religious instruction of the children?—We expect them to do so.

11599. Do you expect, however, that after a certain period they shall come under your own instruction?—Certainly.

11600. Have you reason to believe that the Roman Catholic clergy, and the clergy of the Established Church, attend to the youth of their respective denominations?—I think the Roman Catholic clergy are most exemplary in their attendance to the youth of their Church, and have them thoroughly drilled, but they do not attend in the model school for this purpose.

11601. It has been stated here that respectable Roman Catholic teachers have a difficulty in communicating the dogmas of their Church to the children, and that they don't do it. Are you aware of any cases in which they attempt to do it? Are the laity of the Roman Catholic Church used in any way to help in the religious instruction?—I am aware they give them instruction for confirmation, and by hearing them their catechism under the direction of their clergy.

11602. Is there any nun's school in Lurgan?—There is a nun's school.

11603. In the nun's school do the teachers pay attention to that matter?—I am not aware.

11604. With regard to payment by results, you have already assigned some reasons why you would be opposed to it. You have stated that there are some children clever, and some stupid, who could not answer and would not answer the questions, and give the teacher the benefit. Are there any other reasons?—I think that payment by results would put the teacher too much in the power of District Inspectors.

11605. How so?—Well, as a matter of fact, some teachers and Inspectors don't get on well together; and although I believe the Inspectors are faithful—and especially I have had comfort in dealing with Roman Catholic Inspectors—there would be a danger that Inspectors might visit a teacher with penalties by not passing a child.

11606. Do you think all are liable to prejudice?—Yes.

11607. Lurgan is supposed to be the centre of a Presbyterian district?—No; it is more Episcopalian, say a Protestant district.

11608. Have you had there any Roman Catholic Inspectors?—Yes.

11609. More than one?—Yes; and I have uniformly got on with them without having a solitary quarrel of any kind.

11610. In connexion with payment by results in such a district as yours, would it not be an objection to it owing to its being a manufacturing district?—Many of the children are engaged in manufactories; and I must say, so far as my own judgment is concerned, that I would rather have thirty distinct children thoroughly educated under a competent person, than 300 children merely taught to repeat certain lessons.

11611. What do you mean by thoroughly educated?—I mean their powers of memory, attention, reflection, and so on brought into play, and good habits being formed. I say I would rather have thirty children educated under a high classed teacher than 300 merely crammed to answer certain questions; and if I would not be out of order now I would read from the paper read by Dr. Andrews on this subject at the late Social Science Congress in Belfast, in which he referred to it at considerable length. As regards the new code in England, according to the information he had received, it was "tending to formalize the work of the schools, and to render it inelastic and mechanical. Many teachers narrow their sense of duty to the 'six standards;' or, as they sometimes call them, with unconscious sarcasm, the paying subjects. Instead of striving to awaken the intelligence and train the understandings of the children, the sole object of the teacher is now to secure that they shall pass the Inspector;" and he goes on to give his own opinion. "By the new code the master, as it appears to me, is placed in a false position in his own school, and even the youngest children will not be slow to discover that the teacher, to whom they should look up with respect if not with awe, is too dependent upon them for his daily bread," and so on.

11612. With regard to the payments you don't regard the teachers generally of the National Board as being properly paid?—I believe they are insufficiently paid.

11613. Would you desire that they should be better paid?—Yes, I would wish them to be better paid.

11614. From what source should you say that increase of payment should mainly come?—I think it should mainly come from the parents of the pupils. I think the people only require to be urged to do it. That is not my opinion merely, but it is the opinion of the entire Church. The committee in their report for 1865 say:—"The sum contributed by Government has from time to time increased, though it is comparatively small to each teacher. It should be more largely and generously supplemented by parents and Churches, and whatever may be the amount contributed a high standard of punctuality and promptitude should be erected by Christian people in this matter." The report was adopted by the Assembly showing the direction in which they look for the increase of payment.

11615. Are you aware what amount of money was contributed in the shape of school fees in 1866?—£39,000.

11616. How much from Ulster;—£16,000 and upwards from Ulster.

11617. Do you think that the parents of children attending the schools in Ulster paying so much would still be able to pay a higher sum?—Very much more.

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I don't see why it should not be doubled if proper efforts were made.

11618. Are the teachers satisfied with the payment?—No. A great many teachers are dissatisfied, and I believe are deserting the service.

11619. What influences them to do so?—Insufficient remuneration. I think the dread of payment by results has led some of the best teachers to leave the service, there are such inducements in other employments.

11620. Are you aware that payment by results has been adopted in England?—I am.

11621. Why should it not be in this country?—The circumstances of the two countries are very different; and I don't think even that payment by results has worked well in England. I think it has been a failure, and therefore I would not have it introduced here.

11622. Are the teachers so dependent on the State portion of their pay in England as they are here?—They are not.

11623. What is the opinion with regard to the books of the National Board generally?—I think the books are, on the whole, good. I think they exercise an execllent influence on education.

11624. Why should you object to the frequent editions of those books?—We do object to the frequent editions. In the first place, it leads to confusion. The children have to buy new books, having the old editions in their possession. Within a few months there have been three new editions of these books.

11625. In Limerick I have found it; but have you found that two or three editions of the books are in the hands of the children?—Yes.

11626. Are the parents of the children, or the teachers, satisfied with these changes?—No.

11627. In reference to these frequent changes, what is the feeling of your Church, or your own feeling?—My own feeling is strong, that if some of these books, as published, had been permitted in our schools, it would have led necessarily to religious controversies and to bad feeling.

11628. We have had the representative of another Church declaring that his Church was dissatisfied with the books?—I will show how that permeated the country at large. I remember now a labouring man, who came up to me and said—"These are very bad books that my child has brought home." I believed the man did not know what he was objecting to. I consequently asked him to what particularly he objected, and he said—"For example, there is a nice piece of poetry in the Second Book to put into the hands of children." He had a knowledge of the danger and evil of the thing.

11629. Mr. *Gibson.*—What was the piece of poetry?—"The Angel's Whisper." It says—

> "Her beads while she numbered,
> The baby still slumbered," &c.

11630. Rev. Dr. *Wilson.*—Do not these passages in the books make a strong impression on the minds of the people?—I believe they do. We have had communications on the subject from different parts of the country, and I believe there would have been more remonstrances before the Commissioners, only that the ministers and people were aware that the subject was before our committee, and they had confidence in us. I know that that is the reason there were not many more remonstrances.

11631. Mr. *Sullivan.*—Are you aware the piece of poetry you referred to was written by a Protestant?—I am aware of that, and I think it beautiful. I read it with delight, but I would think it improper to put it in the hands of children in a mixed school as a part of their daily education.

11632. Rev. Dr. *Wilson.*—Have you read "The Character of a Gentleman" in the book?—I have, and I don't believe the "gentleman" is a Christian gentleman. There is a decided objection to that.

11633. Do the frequent changes create a want of faith in the books?—I believe there has been an injury to the country very much owing to the changes and threatened changes, and they have led to many teachers leaving the service and emigrating from the country.

11634. May I ask whether or not all the Commissioners of National Education were aware of the changes in the books?—I believe they were not all aware of the changes.

11635. Are you aware that there is a copy of each of the books sent to each Commissioner?—I believe so, but I believe that owing to their many responsible engagements that they had not time to examine them, and they did not dream of such changes.

11636. You have already, in answer to his lordship, stated your views as to classical teaching being introduced. Many of the old schools in which classical instruction was given have vanished?—Yes.

11637. Did they do much good?—I believe they did immense good.

11638. Do you think they should be supplemented in some way by the Board of Education?—The want of such schools is the greatest want in the education of the country at the present moment, and the Board could supply it.

11639. Would this not interfere with the teaching of other subjects more immediately connected with primary education?—I am of opinion that it would not.

11640. Would it be sufficient to engraft it on the model schools?—I would be glad to have such teaching in the model schools—but that would not meet the educational wants of the country at all, as, to my own knowledge, many who are not within reach of model schools are desirous for the instruction.

11641. Lord *Clonbrock.*—I wish to ask you a question relative to the constitution of the National Board. You stated, in answer to two or three of the members of the Commission who have asked you, that you thought it objectionable that people should be chosen on account merely of their religious opinions, and that you thought that the principal requisite was that they should have a knowledge of education and be fitted to be members of the Board in that respect?—Yes; I think the main reference should be had to the latter.

11642. In fact you seem to think it not desirable that the religious element should enter too much into the matter?—I think it should not enter too much.

11643. And that, though it might have been advisable originally when the regulations of the National Board were being carried out that they should be so represented, now, all these regulations having been decided, it would be better, in your opinion, that it should not be so?—Yes; when the regulations were once settled upon a firm basis I would mainly desire persons of high character to carry them out, to administer them.

11644. And, I presume, that your idea then would be that where there is a great number of members of different religious persuasions it is more likely that there will be alterations or yielding one point and another to please parties that the rules would not be sufficiently accurately known, and that there would be more likelihood of yielding?—Yes; I hold very much the opinion expressed by Mr. Cross, who says "I have no doubt whatever that the business of a Board generally cannot be effectively administered by a numerous Board." I think the testimony of such a man is very strong confirmation of any opinion I might be led to entertain.

11645. In fact you think that the laws would be more likely to remain unaltered and to remain one code that would be recognised by everybody if it was administered by a merely administrative body than if it was administered by a body who might be influenced by religious opinions?—Yes, and administered by a body small in number and paid for their services.

11646. And who would have the power exclusively of administration and not of legislation?—And not of legislation.

11647. Mr. *Sullivan.*—Mr. Berkeley, I wish to draw your attention to the answer which you gave about the new rule. Do you consider that it is a new rule to compel children of one denomination to leave

the school while instruction in another religion is being given?—I do.

11648. That you consider to be a new rule?—Yes.

11649. Now, I suppose you are quite familiar with the four propositions submitted by the General Synod of Ulster to the Government in 1833?—Yes.

11650. You are also aware of the letter sent by the Secretary, Mr. Thomas F. Kelly, in explanation of the minute dated August 25, 1833, which was sent to the Presbyterian Synod by the Secretary?—I have not that so clearly before my mind, but I am sure I have read it.

11651. In explanation of that minute the letter of Mr. Kelly contains the following passage:—"As you mention that you occasionally visit the school, to mark the progress and administer such instruction as the circumstances and capacity of the children might require, the Commissioners desire me to observe, that it is of the essence of their rules that religious instruction should be given only at the time specifically pointed out for that purpose, and that children whose parents do not direct them to be present at it should previously retire." How do you explain that?—Well, I find that the Commissioners, so far as I know, never carried out that in a single case. For example, when the Synod of Ulster submitted the third of those propositions, that no compulsion whatever was to be employed to make the children either read the Scriptures or remain during the reading; that no compulsion was to be employed to have them remain; they did not undertake or promise that they would exclude them, and the Commissioners stated at the time that that proposition was perfectly compatible with their principles.

11652. Well, taking the letter from which I read the quotation just now, as explanatory of the Board's minute on that third rule, how will you explain that distinct statement, that it is of the essence of the rule, that the children should previously retire?—Well, I will simply explain it in this way, that the Commissioners, so far as I know, never acted upon that in any case; that they admitted school after school, where the simple promise was, that no child should be compelled to read or remain during the reading; and that they did not require the parties to promise that they would put out any child during the reading.

11653. Does not that imply that the rule existed, but that there was a laxity in its enforcement?—I think it just implies that they had not very firmly made up their minds about the whole thing. They apprehended that that was the rule at the time, but afterwards they came to say, virtually, that that was not the rule, for they did not require the exclusion of the children.

11654. Why was it that the Presbyterians objected in 1840 to the National system?—Well, it was in 1840 that they accepted aid.

11655. Why was it that up to that they had objected?—Well, I am not very familiar with the proceedings up to 1840. I have given my attention mainly to the proceedings since 1840. In 1840 they agreed to receive aid on the basis of these four propositions, which the Commissioners declared were consistent with their principles, and non-compulsion was one of these.

11656. These four propositions were not submitted in 1840, but in 1833?—Yes.

11657. What was the objection between 1833 and 1840?—Well, I could not state the entire objections; I think they had an objection, for example, to clergymen of other denominations coming into their private schools to give religious instruction during certain hours, which seemed to some of them at least to imply what they could not consent to; and I think also they had an objection to a question in the query-sheet: "Are all the rules of the Board observed in your schools"?—They were not prepared to undertake more than that they would observe what they believed to be the rules of their own schools, and what the Commissioners stated were consistent with the principles of the Board.

11658. Then you admit that there was such a rule as that, that the ministers of any religion might visit all the National schools without exception?—No; I think it was in vested schools that ministers of the different denominations were to have that right of entrance, and of giving religious instruction.

11659. How do you account then for the following document, issued in explanation of the original letter of Lord Stanley, which formed part of the first Report of the Commissioners, section 6:—"The Board understand that the times for religious instruction are to be determined by the local patrons and conductors of schools, the power vested in the Board on that subject being merely to see that at least one day in the week is set apart for that purpose. They also understand that the religious instruction given may, or may not, be in the school-room, the choice of the place be left to the pastors of the children; but that liberty is to be secured to them to assemble the children of their respective schools in the school-room if they see fit." There is no restriction there, is there, to vested or non-vested?—I believe the liberty was for the children in certain cases to retire and receive religious instruction elsewhere. At least that is what the Synod of Ulster claimed.

11660. But is not there a great difference between what the Synod of Ulster claimed and the explanation that the Board at its reception gave of the Charter of Foundation, if I may call it so, of the system, the letter of Lord Stanley?—Well, I have only the declaration of the Board. I do not profess to be very familiar with the discussions up to 1840. I believe you will have persons before you who are thoroughly familiar with them. I am more familiar with the proceedings from 1840; and I will simply take that declaration of the Commissioners that the rules of these schools were compatible with the principles of the system; and that those rules simply required non-compulsion, and that they did not go the length of requiring exclusion.

11661. Rev. Dr. *Wilson*.—May I ask would section four of the same page help you to an explanation:—"The Board understand that they are to require a permanent submission to its regulations only in those cases in which grants have been made towards the erection of school-houses, to be vested in trustees according to the directions of Government, and that, in schools receiving occasional or annual grants, such as salaries for the teachers, &c., they are to require submission to the regulations only during the period for which the grants are made"?—I think that does help to the explanation.

11662. Mr. *Sullivan*.—That put together with the other is quite complete, you admit?—I think it helps to the explanation.

11663. That is while grants are being given, the sixth rule would apply but not otherwise?

11664. Rev. Dr. *Wilson*.—And only in vested schools?—Only in vested schools.

11665. Mr. *Sullivan*.—Do you mean to say that that applies only to vested schools?—I think so—where money is granted towards the building; and in those cases the schools are vested, as I understand, in trustees for the Commissioners.

11666. That is to say the rule applies permanently there, and in the non-vested schools it applies only when a grant has been made—is that the true explanation of the rule?—In the case of the non-vested schools from the first, I believe the Commissioners granted aid where a promise was implied that no child should be compelled to remain during the reading, and that they did not require the positive exclusion of the child. I am certain of that.

11667. Would you be astonished to find that one of the Commissioners states that the explanation which they have given of that rule is the correct one?—Oh, I am aware that very great differences of opinion have been held on these subjects, and I am not astonished at that.

11668. I think you also stated in reference to this minute, put into your hand by the Rev. Dr. Wilson, that it referred rather to details than to principles, that this was to be taken as referring to details of practice rather than to any change of principle?—Yes, I think I stated that.

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11669. Would you read that passage from the evidence of Mr. Cross whom you quoted, given in the year 1854, before a select committee of the House of Lords, page 48?—

"This is perhaps a suitable opportunity for stating for the information of the committee, that when the Presbyterian body gave in their adhesion to the National system of education it was upon an express stipulation being given to the effect that I have stated, namely, as to the distinction between vested and non-vested schools. The Presbyterian body and some members of the Church of England joined upon that express understanding. I am persuaded that very few clergymen either of the Established Church or belonging to the Presbyterian body would accept aid from the Board, unless upon the condition that they should not be required to permit any religious instruction to be given in the school of which they disapprove. The great body of the clergy of the Established Church who have schools under the Board, and of the Presbyterian clergy would not have accepted grants from the Commissioners if they had been required to observe the rules laid down for the government of vested schools. They would have refused permission to the Roman Catholic clergy to enter those schools for the purpose of giving religious instruction to the children of their communion, in accordance with the tenets of their own Church."

11670. Now read the other passage that is marked?—

"There are very few applications from the clergy of the Established Church, or from Presbyterian clergymen for grants to vested schools. Vested schools are, for the most part, under the patronage of the Roman Catholic clergy. They have not the general objection which the clergy of other persuasions conscientiously entertain. They are not opposed to Protestant or Presbyterian clergymen visiting their vested schools at convenient times for the purpose of giving religious instruction to the children of their communion. That religious scruple is held very strongly by the clergy of the Established Church, and by Presbyterians, and the rule of the Board meets that difficulty by the distinction made between the two classes of schools."

11671. Up to 1840, therefore, the Presbyterians and the Church of England refused to join the Board on the ground that there was no distinction made—is not that implied in the whole controversy?—The Presbyterians, as a body, refused to join up to that time, but many individuals did join; and I believe there were vested schools under Presbyterian management before 1840—a considerable number of them.

11672. How many?—I could not say how many.

11673. How many at present?—Oh, I am not aware; but I believe there were, before 1840, a number of vested schools, vested by Presbyterians; and that though the body at large had an objection, individual members did vest their schools, and did give this liberty, which Mr. Cross there says they would not be disposed to do.

11674. Were there fifty vested schools established before 1840?—I could not say the number.

11675. How many have been vested since that new definition was given to the old rule?—I really do not know.

11676. Is there not a general objection on the part of the Presbyterians now to vest any schools in the Board?—I think they prefer what are called non-vested schools—I believe that.

11677. What is the reason of that desire not to take any money from the State to aid in the building of the schools?—Well, it is that they do not know what change may be made at any time in the system, compelling them, for example, to withdraw from it, and that they would rather have their schools so free that they could receive State aid or not as they might think necessary.

11678. Is not it chiefly for the express purpose of keeping out the teachers of any other religion from giving religious instruction in them?—I do not believe it is.

11679. Is not it curious that there are only nineteen Presbyterian schools vested since 1840?—I do not think it is curious at all. I think that it shows a wish to receive State aid only towards the giving of education, and not to be altogether dependent upon it.

11680. Then why do you object to the Roman Catholics desiring to have their schools under their own management, if you will not yourselves vest your schools, for the express purpose of avoiding the putting of them under the control of the State—if it is right for you to do that, why should not the Roman Catholics have the same right?—We want Roman Catholics to have the same right. We believe they should have the same right, and we do not object to that at all.

11681. Mr. *Gibson.*—Surely they are in exactly the same position with regard to non-vested schools as the Presbyterians?—Yes; they had as a matter of fact a very large number of non-vested schools before 1840, and we did not object to that at all.

11682. Mr. *Sullivan.*—I want to know what is the objection that Presbyterians have to vesting their schools?—I have stated the objection, and I state again that I do not object to Roman Catholics having the same liberty in every way that we have, and having the same privileges.

11683. In any country where the Presbyterians have a majority, as in Scotland, are you aware that the Presbyterians are in favour of united education?—Yes; I think they are.

11684. Is that the case all over Scotland?—Well, I am not very familiar with Scottish education at all, but I believe that they are in favour of united education, and I believe they have always been distinguished by holding this principle of non-compulsion, as far as I know.

11685. What are your objections—will you state them again—to payment by results?—Well, I have stated a number of objections. I have stated, I believe, that mere examination does not ascertain the amount of instruction given in a very large number of cases; that some of those who have been most diligently instructed may be dull and stupid, and may not by an examination show the care that the teacher has bestowed on them; that some naturally clever answer badly; that to make the teacher entirely dependent upon this puts him too much in the power of his superiors, that more particularly owing to irregular attendance in the manufacturing and agricultural districts, children being absent one quarter and coming the next, would not pass satisfactorily in many cases, and the teacher would find himself in a very awkward position. Besides, I think it puts an untrained unclassed teacher on a level with a person of the highest qualification, which I have a very great objection to.

11686. In what way?—I know some teachers who have got the very highest class by long study, and for that itself become entitled to a certain payment according to the present rule. To make these persons dependent entirely upon payment by results would, I think, not be fair. They are entitled to a payment owing to their high class, according to the present rule.

11687. And is it the duty of the State to pay teachers for acquiring a certain amount of information as teachers? Is not it the duty of the State rather to pay for the results that are attained, and only to look to how many people know how to read and write?—I think the State should encourage teachers to come forward and attain very high qualification; and it is their duty to pay in reference to that, because teachers of high qualification will then give a thoroughly sound education; whereas teachers, I believe, might prepare children to answer certain questions, and really give no education in the proper sense of the term—merely cram them.

11688. Well, suppose a teacher had crammed a child so as to teach him how to read, would not that be a result?—Well, the capacity of reading is undoubtedly an important thing.

11689. Is not that one of the great objects of the State in having these schools, to teach reading and writing?—Well, it is one object, but I think that in connexion with that there should be a cultivation of the powers of the mind—the attention and judgment and memory, and draw out their moral feelings.

11690. And how are the public to know that that information is given by the high classed teacher and high paid teacher? What guarantee would Parliament have, for example, that such a result has been attained, except by the one standard?—They

have the guarantee at present of periodical examinations by Inspectors of high character, who testify that the school is well managed, and who certify virtually that the payment is deserved, and I think that should be continued.

11691. Of course, under any system of payment by results, would not that also be continued?—Well, I apprehend it would; but, at the same time, I think that payment by results merely would deteriorate the character of the education of the country.

11692. Is not the real reason why the Presbyterians generally object to this principle of payment by results, that there has been an undue multiplication of schools in the north of Ireland, that the schools are always small, that very few of them have any attendance above the minimum number required—that is required to get the grant—especially in the districts outside the counties of Down, Antrim, Armagh, and Londonderry, where the Presbyterians are in considerable numbers?—I do not believe that is the real reason why they object to payment by results. I do not object to it altogether. I take it as an element in every case; but I do not wish that our teachers should be so largely dependent upon it as they are elsewhere; and I say that is not the reason why Presbyterians object to payment by results, that they have small schools.

11693. Mr. *Gibson.*—Has the question ever been considered by them as a body?—Well, it has been so far considered that, without knowing or being minutely acquainted with the details, we have expressed our dread of its introduction as a thing that would deteriorate the character of the education of the country.

11694. Allow me to ask you where, when, and how that fear has been expressed?—Here is the language of the Committee of the Assembly:—

"The Committee regard with much concern the proposal to change the principle upon which the remuneration of teachers in Ireland has hitherto been regulated. It is daily becoming more difficult to procure teachers for National schools. This arises chiefly from the fact that they are not sufficiently remunerated. Many of the present teachers have expended much time and labour in securing high classification, and to turn round upon them, and to apportion their payments merely according to the ascertained results of education would be unfair, and calculated greatly to discourage a most deserving and important class of individuals. These results have all along been taken into account by the Inspectors, but upon the class of the teacher the amount of his salary has mainly depended. To change this system would be to put the untrained and unclassed teacher who has indolently declined the necessary study on a level with the individual of the highest qualification and class. The Committee would gladly co-operate with the Government and the Commissioners in endeavouring to induce people to contribute more liberally for the education of their children, and it is only, they consider, in this direction an improvement should be sought. Of the total sum of £39,135 18*s.* 2*d.* contributed under the head of payments by pupils in National schools over Ireland during the past year, Ulster contributed £16,092 15*s.* 1*d.*, and the Assembly's Committee believe that that sum could and ought to be largely increased."

11695. What are you reading from?—I am reading from a paper issued by the Assembly's Committee.

11696. What date?—It was submitted to the Assembly in 1867, last year in Dublin.

11697. Rev. Dr. *Wilson.*—And is that an exhaustive and honest statement of those who are of that opinion, with regard to the matter of payment by results referred to in Mr. Fortescue's letter?—It is. It is in reference to the statements in Mr. Fortescue's letter that that statement was made by our Committee.

11698. Mr. *Sullivan.*—You stated, I think, that you were in favour of maintaining the present training institution?—Yes.

11699. Do you know of any country where there is only one training institution for so large a number of schools?—I consider that there are a great many training institutions in this country. The model schools are all training schools.

11700. For what?—For teachers, according to the regulations of the Commissioners.

11701. Then what is the distinction, putting aside the religious question, between the proposal of Mr. Fortescue and the present system, except its extension?—Its extension, but in a very different form. The present model schools are models of united education, and——

11702. But putting aside the religious element?—And are intended to be so, while local model schools could be, I think, constituted in the interests of only one denomination, and I think that would be very wrong, and would set up two sets of model schools in the country, conducted on opposite principles, and they would not, in my judgment, be *model schools* if conducted on opposite principles.

11703. Is not it a very rational conclusion for a non-Presbyterian to come to, that the objection of the Presbyterians is, that they could have no schools, at all events, that they could not have a sufficient number to come under that letter?—I do not believe that that is the objection, and I do not think it is correct that they would have no schools.

11704. But very few of them?—Well, not many; but I do not believe that that is the objection in any shape or way. I believe that the desire of the Presbyterians is to maintain the principles of the system, which has now been so successful in the country, and they think it would be criminal on the part of any Government to alter those principles.

11705. The Presbyterians have a very small number of middle schools of their own—middle schools or pay schools—schools in which education is paid for by the better class?—There is a very considerable number of them throughout the country.

11706. Do you consider that the return in the Census of 1861 does justice to the Presbyterians in that matter?—I have not examined what that return of 1861 is on that point.

11707. If the return in the Census of 1861 be correct, that the number of children belonging to Presbyterians in middle class schools or collegiate schools be extremely small, would it not be a fair deduction that that is one of the explanations of their anxiety for the introduction of Latin into National schools?—I think it is the success of the National system throughout Ulster that has led to the extinction of the middle class schools; and Presbyterians are anxious, of course, to have those facilities in the schools which they had formerly before the National system existed.

11708. But still is not that a rational conclusion to draw, that as the majority of the Presbyterians take advantage of the National schools, they are anxious to make them in fact supply not only the purposes of elementary schools, but also of middle schools?—I think that elementary instruction in classics should be given in these schools just as much as elementary instruction in mathematics, and that the boys should thus get a mere start, who should afterwards pursue their way.

11709. How many boys, except those going to professions, would require a knowledge of the classics, taking the average of the country farmers' sons?—There is a great desire to have that knowledge on the part of the poor for their children. To my certain knowledge the sons of labourers have gained that knowledge of classics with great difficulty, and have afterwards risen to high positions in life as teachers of schools, in connexion with the civil service, and even as merchants—they desire to have a thorough good education before they become merchants.

11710. What I want to know is whether the true cause of the Presbyterians being so anxious for the introduction of the classics is, that they have no middle schools?—I do not believe it is merely because they have no middle schools, but because they are anxious to have facilities for education placed more within the reach of the people of the country.

11711. Rev. Dr. *Wilson.*—As an Irishman, should you not rejoice at such opportunities being given to all classes—Roman Catholics, Presbyterians, and all alike?—Most unquestionably. For myself I have done so.

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11712. Rev. Mr. *Cowie.*—And do you think that the funds voted by Parliament at present are intended to be applied to the education of the middle classes?—As a matter of fact, they are thus applied very largely.

11713. And do you think that they are intended by Parliament to be so applied?—Parliament is informed from year to year of what is being done, and they grant the money.

11714. Rev. Dr. *Wilson.*—Are those the children of the middle classes of whom you have spoken just now?—No; I was referring to the children of the poor, and to my knowledge the children of labourers have desired to have this classical education, and have obtained it and risen to high positions.

11715. Rev. Mr. *Cowie.*—Is it the general desire on the part of the community in Ireland that the Government aid should be given to the general education of the inhabitants of the country, whether they can afford to pay for it or not?—I think it is the opinion of those with whom I am acquainted, that those able to pay for it should be required to pay. All that we want in the matter of classics is, as I have stated, facilities for receiving instruction, and let the parents pay a good price, only let there be facilities, and let teachers be encouraged to gain a knowledge of classics, in order that they may give instruction in the elements of classics.

11716. Then do you approve of the restriction of the amount of payment which is accepted in the model schools to not more than five shillings a quarter?—I think many of those attending in those schools ought to pay much more, and are willing to pay much more.

11717. How would a labourer be able to pay more to have his son taught classics?—Well, some labourers sometimes make considerable sacrifices to give their sons such knowledge; and very often friends will come and say, "Here is an intelligent boy; we will be responsible for his education at school for a year"—very often.

11718. Mr. *Gibson.*—As the effect of the National system is to deprive the middle classes of the means of classical instruction, though the scope of it is intended expressly for the poor, is it not a fair thing that the State should make up for that interference by affording facilities for those of a better class, even in connexion with the humbler class to receive this classical education?—I think it is the duty of the State to do so.

11719. Mr. *Dease.*—You stated as an argument against the education given in conventual schools, that you believed that educated Roman Catholics had an objection to placing their children, or do not habitually place their children, under the teaching of religious orders. Have you yourself a knowledge of that being the fact?—I depended in that matter on the statement of Mr. Sheridan, which is this—"that a not inconsiderable number who would readily attend lay schools, cannot be induced to frequent those conducted by religious teachers;" and I conclude from that that much less can those schools be expected to become places of united education.

11720. Would it surprise you to learn that that gentleman, in his evidence before this Commission, spoke in the highest possible terms of the instruction given in conventual schools?—It would not surprise me in the least.

11721. Would you be surprised to hear that several Roman Catholic members of this Commission, myself included, have our own daughters being educated at convents?—No; it would be consistent with the statement I have quoted, that a not inconsiderable number who would readily attend lay schools, cannot be induced to frequent those conducted by religious teachers.

11722. Mr. *Sullivan.*—Would you be surprised to learn that he was unable to state one single instance, and explained the whole of that away?—I should think it strange, and I should not like to be in the position of having made the statement, if I could not give any evidence of it.

11723. Mr. *Dease.*—Are you aware of your own knowledge of many instances of Roman Catholic parents having expressed a wish to have their children read the Authorized version of the Scriptures in schools?—It is to me a matter of knowledge, as many other things are; I firmly believe it on the evidence I have, and I know some cases, but I believe it in a very large number of cases, and I think that throughout Ulster there is a large number of Roman Catholics indeed who wish their children to read the Scriptures, being Roman Catholics, and intending their children to be Roman Catholics.

11724. To read the Authorized version?—To read the Authorized version. They do it very frequently in schools throughout Ulster.

11725. Lord *Clonbrock.*—Is the Douay version of the Bible used in any of your schools?—Not in any of my schools, but I encourage its circulation very much.

11726. Mr. *Sullivan.*—In many of your schools is the Authorized version read by the Roman Catholics?—Not in large numbers—not by many of them; but a few have given directions that their children shall read them.

11727. Mr. *Dease.*—In that case that you referred to, in which you did not wish to mention the name of the party, can you inform the Commission whether it was the father of the child in that case that expressed the wish?—It was the mother.

11728. Are you aware whether that was the case of a mixed marriage?—I am not aware. I think it was not; but I am not aware. I really did not go beyond to inquire into the circumstances. Purposely I did not, for I did not want to involve myself in a controversy about it.

11729. I asked this question, because it seemed to me so strange, knowing the feeling of the Catholic population in my part of the country—it seemed to me so very striking that I was anxious to have it explained as far as possible?—I am happy to say that is the feeling of many Roman Catholics throughout Ulster—that their children should read the Scriptures.

11730. Rev. Dr. *Wilson.*—While on that point, have you ever heard, since the introduction of the new rule, of any Roman Catholic parent expressing his desire that his child should receive religious instruction with the children, and placing the Bible in his hand in order that he should read it?—Oh, yes; I stated this moment that I am aware of such a case.

11731. Mr. *Gibson.*—Allow me to draw your attention to the rule of the Commissioners respecting attendance at religious instruction—to the introduction of that new rule of which you say that the Presbyterian Church complains: "Patrons, managers, and teachers are not required to exclude any children from any religious instruction given in the school, but all children are to have full power to absent themselves and to withdraw from it. If any parents or guardians object to the religious instruction given in the National school, it devolves upon them to adopt measures to prevent their children from being present thereat." I believe it is in reference to the change of that rule that you state the objection that has been made?—Yes.

11732. That rule incorporates what the understanding of the Commissioners up to that period was of the rule as to religious instruction?—Quite so.

11733. Now, would you be kind enough to say whether if in mixed schools attended by Protestants and Roman Catholics the religious instruction instead of being given before or after school hours each day should be confined to one day in the week, as was one of the suggestions in Lord Stanley's letter—we will say Saturday—so that the other five days in the week should be altogether given to what is called secular instruction; whether the Presbyterian body would object to the special religious instruction being given on that one day in the week, and that those of the creed of the teacher only should attend on that day?—I could not at the present moment undertake to answer that on the part of the body generally, but I would myself, I may say, have no objection to such a rule.

11734. Has not all the difficulty about this religious

instruction arisen from the circumstance of having religious education given on each day, because all the children go to the school each day, and the dissentients from the creed of the teacher must either come after the others or leave the school before the others. Now, would it not facilitate very much the giving of the religious instruction to have the instruction given on one particular day, on which only the children of the creed of the teacher should be required to attend?—Well, I think it is likely it would. I would not myself have any objection to it; but I could not undertake to say what the opinion of the body generally would be.

11735. Do you know any schools in which that system has been adopted since this new rule has been introduced?—Well, I do not, but I have heard managers of schools very frequently express the idea since that new rule was adopted that they would rather have their schools purely secular, if not every day in the week, at least for the most of the week.

11736. But a great number of persons would object to having the instruction in the schools altogether secular?—Well, I think they would.

11737. They would call the schools then purely godless?—Yes, I think it might tend to their being so designated.

11738. Rev. Dr. *Wilson.*—I wish to put a question or two arising out of this examination. It is stated that the Presbyterian body objected to unite with the National Board till 1840—the old body?—Yes.

11739. Were they unanimous in this objection?—They were not.

11740. Was there a large minority in favour of the system as originally designed to be introduced?—Yes, I believe there was.

11741. And when you speak of the Presbyterian body before 1840, you must remember that it was only in 1840 that the two synods united?—Yes.

11742. Previous to 1840 was there a General Assembly of the Presbyterian Church in Ireland?—It was only in that year that the General Assembly was constituted.

11743. What were the two leading bodies previously to that?—The Synod of Ulster and the Secession.

11744. And in this reference to 1840 the allusion is to which body?—To the Synod of Ulster and not to the Secession Synod.

11745. And are you aware that in any of the resolutions of the General Synod of Ulster from the introduction of the system to 1840 there was any reference to vested schools?—I have not, I may say again, read those resolutions as carefully as I have done the others and they are not impressed upon my mind in the same way; but I believe that there was a reference in the resolutions of the Synod of Ulster to vested schools, but not a condemnation of those schools as such.

11746. Had the members of the Synod of Ulster schools of their own previous to their union with the National Board?—Oh yes, largely.

11747. And was there any particular objection to the clergy of other denominations going into the schools, or was it only to persons in an *ex officio* character interfering with the business?—I think their objection was not to vested schools as such, but to parties coming in officially into what they regarded as their own private schools.

11748. Were there any other bodies that possessed schools emphatically their own as well as the Presbyterians previous to 1831—the Episcopalians and Roman Catholics?—Yes, there were; the Episcopalians and Roman Catholics had such schools very largely.

11749. Are you aware that in the united dioceses of Dr. Doyle, the well-known Roman Catholic bishop, there were many such schools?—I believe there were. I have read that.

11750. Are you aware that in 1831 he addressed a circular to his clergy on the subject?—Yes, I believe he did. I think I have read that circular.

11751. Be so kind as to refer to his report. It is in the first volume of the Commissioners' Report, p. 154.

11752. Are you aware that in 1831 he addressed a circular letter to his clergy upon the subject?—Yes; I believe he did, here it is—copy of a circular letter addressed to the clergy under him.

11753. Are you aware that even then his dioceses were so well supplied with school-houses that he instructed his clergy to assign this as a reason to the Commissioners why there had been so few joint applications for aid for building schools on the part of Protestant and Roman Catholic clergymen?—Yes; he says here, "some years past it would have been easy to combine education, and have only one school-house in place of two—not so at present; and time only can effect that union which has hitherto been prevented at great sacrifice and at great expense."

11754. What was the reason assigned why such joint applications were not made to vest schools to any extent in the united dioceses?—Because they were already so well supplied with schools.

11755. Read the following passage:—"Having premised so much I now beg you will without unnecessary delay apply to the Commissioners before mentioned for aid, whether to build or furnish, or to support, as the case may warrant, each of your parochial schools." Does not this refer to schools under the Roman Catholic clergy?—Clearly.

11756. You have been referred to Mr. Cross's evidence—should you be disposed to take him as a fair witness for the Presbyterians?—It at once occurred to me when reading his evidence on the subject that he was speaking without thorough information and was not fully representing their views—of course, quite unintentionally.

11757. Refer to the question 6468 and the answer of Dr. Cooke in the report of his evidence before the Lords' Committee in 1837 in which he gave the history of the subject.

11758. Read question and answer 6458.

"Will you direct your attention to the first proposition, which was, that the ministers and people of each Church, without the necessary concurrence of the ministers or members of any other Church, should enjoy the right of applying to the Board of Education for aid to schools, by a statement of the constitution and regulations of the schools, accompanied with an engagement to adhere to them; but in this proposition we recognise the right of the Board to consider the regulations and decide accordingly?—As we understood the original regulations of the Board, persons that were officially connected with the school, as clergymen of any denomination, had applied for the school—it might be the rector, or the Presbyterian minister, or the Roman Catholic priest, or any other who had applied for it; but we considered the system as making the persons who had so applied the official overseers of the school. Now, we negotiated for the right to apply to the Board by ourselves; and consequently a Roman Catholic priest had no right to interfere in the government of our schools. We had no objection to admit a Roman Catholic priest as one of the public to our schools; but the great body of us—I will not say all—had very strong conscientious scruples against recognising the Roman Catholic priesthood in any official form; but we found that the Board had made a rule that completely destroyed our proposition, for before they accepted it, they made a regulation that the Roman Catholic priest was *ex-officio* visitor of the school, with this exception, that he should not interrupt the business of the school, which, of course, he could not. Consequently we were completely foiled; we had not got rid of what we considered a conscientious objection to the system; we must, before getting the public money, acknowledge the right of the Roman Catholic priest officially to visit our school whenever he pleased, and that we could not do."

11759. Now, is not the reference there to the schools under the Presbyterians which existed previously to the year 1831?—Oh, yes; manifestly.

11760. And did not those schools occupy a precisely similar and analogous position to the schools described by the Roman Catholic Bishop, Doyle, as "your own schools," in his letter to his priests?—I think that is unquestionably a reference to the two classes of schools; they are precisely the same.

11761. Mr. *Sullivan.*—Would all that account for the fact that since 1840—since you were admitted under the National Board—only nineteen schools in all Ireland are vested?—It would not account for the fact.

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11762. Rev. Dr. *Wilson.*—Could it by possibility account for the fact?—I do not think it could account for the things which occurred so long afterwards.

11763. Read question and answer 6510.

"Mr. *Shaw.*—Was not the very point of your objection that the visitors of another Church should have any right of interference with your schools in the first instance or afterwards?—Yes; that as such, they should have any such power."

—That was the point of the objection.

11764. Turn to question 6657, and read the statement where Earl Grey acknowledges the four propositions of the Synod of Ulster to be perfectly consistent with the system introduced by Lord Stanley.

"It likewise states that the Committee had also instructed him, Mr. Finlay, to send forward to the Board Earl Grey's reply to the above propositions which was in these words:—'I have read with great attention the four resolutions extracted from the minutes of the General Synod of Ulster, assembled in June and July, 1833, and I am happy to say I see nothing in them which may not be agreed to as in perfect accordance with the general principles on which the new system of education is founded. I trust, therefore, that all objections being now removed we may look forward to the full attainment of those benefits for which that system was introduced."

—Yes.

11765. Now, as a matter of fact, with regard to vested schools should you be surprised to learn that before the year 1840, in the counties of Antrim and Down there were 16 vested schools under Roman Catholic managers, and 15 under Presbyterian managers?—Well, I believed that there was a good number under Presbyterian management, but I did not think there were so many as under Roman Catholic management, which it seems was the case, all but one.

11766. Is the population of the province of Ulster very much half and half, as far as Roman Catholics and Protestants are concerned?—It is.

11767. But does that apply to the Protestants taken as a population, Episcopalian and Presbyterian?—It applies to the whole of the Protestant population on the one side, and the Roman Catholic on the other.

11768. Proportionately then, taking this as a correct return, there was a much larger number of vested schools under Presbyterian management in Antrim and Down than under Roman Catholic?—Yes, there was, a very much larger.

11769. Are you aware that in connexion with the discussion of this subject the Synod of Ulster at one time projected a system of education of its own?—Oh, yes, I am quite aware of that.

11770. Are you aware that when it devised that system of its own it specially provided, that no interference whatever should be made with Roman Catholic children, or others who did not choose to accept the religious instruction?—Oh, yes, I am quite aware of that, and that in doing it they declared that to have been the uniform practice of the Presbyterian Church from the earliest times.

11771. Will you read the answer to question 6726?

"Have the goodness to state the third of these rules which was then passed?—In order to give the third, I must read also the second, and the second is, that in these schools due care should be taken that the ordinary branches of a sound literary and mercantile education should be taught. Third: the children of other denominations may avail themselves of the literary advantages afforded by those schools, without being compelled to join in the religious exercises prescribed for our own children."

11772. That was in reference to the school system which the Synod had devised for itself; so that it is a well-known principle of the Presbyterian body whether the system of education is in connexion with the State or not?—Yes; I believe it is a well-known principle and uniformly acted on.

11773. Rev. Mr. *Cowie.*—Have you yourself had much connexion with the schools that have been placed under the National Board?—Oh yes, I have.

11774. Have not the Presbyterian schools under the National Board increased very much of late years?—They have considerably.

11775. Was that increase, do you think, promoted by the Presbyterian body with any view to proselytizing the children?—I am quite certain that they had no such view.

11776. Have any cases where children have changed their religion come under your notice?—None whatever; and I believe no such exist. Judge O'Hagan has testified that no cases of proselytism have ever occurred in connexion with the National schools.

11777. Your means of information would be more extensive probably than his?—Yes; I am pretty familiar with the working of the system, and I know the opinions of my brethren with regard to it, and I have never heard of such cases.

11778. Have you ever heard of the contrary cases of any children of Presbyterians who had been attending schools under Roman Catholic management having changed their religion?—I have never heard of any such cases; showing, I think, how faithfully on the whole, the rules have been carried out.

11779. But you repudiate any statement that the Presbyterians have increased their schools, in order to proselytize the children of another religion?—Thoroughly, and entirely, and absolutely.

The Rev. H. C. Cory.

The Rev. HENRY CORY CORY, sworn and examined.

11780. The *Chairman.*—What office do you hold in connexion with the Irish Church Missions?—Missionary Secretary.

11781. Do you hold any ecclesiastical appointment in Dublin?—No; only that of Secretary to the Irish Church Missions.

11782. What is the constitution of the society?—It is a voluntary society, and supported by contributions both in England and Ireland.

11783. Is it managed by a committee in Dublin?—No, by a committee in London.

11784. Then is yours a branch office?—A branch office for the carrying out of the mission department, the actual arrangement of the work, the schools, and so on.

11785. How do you communicate with the committee in London?—I go there four or five times a year myself, and correspond continually.

11786. What part do you take in the local organization?—I visit all the missions; select and locate all the agents; and superintend especially the schools.

11787. How many schools are there now under the society?—Eighty-six.

11788. Are some of these schools in Dublin?—Eleven.

11789. Where are the others?—About 55 are in the county of Galway, and the remainder are in different counties, more especially of the West.

11790. Do you know what the total number of scholars on the books of the society is?—3,663.

11791. Are these 55 schools in Galway and Connemara?—The majority are in Connemara. They are in different parts of Galway; some in the town of Galway; some all along the coast round to Connemara; and some in Aughrim, near Ballinasloe.

11792. Are any of these boarding schools, or are they purely day schools?—Eight are boarding schools.

11793. Are they all elementary schools, or are any of them more middle class schools?—They give a good secular education, but they would be called elementary schools. The boys' schools go as far as most elementary schools go in this country; they teach geometry, a little mathematics, and the higher branches of arithmetic; but they don't go beyond that. They would be called elementary schools.

11794. Where do your teachers generally come from?—We train them ourselves. We have two training schools for that purpose in Dublin.

11795. What number of teachers have you in training now?—We have 10 masters and 16 mistresses in training.

11796. Where are the schools situated?—The training school for females is in Luke-street, and that for males is in Townsend-street. We have altogether 52 schoolmasters and 60 schoolmistresses.

11797. Do you classify them in the same manner as the teachers of the National Board?—No; we have a classification of our own, and a time-table and scale of proficiency of our own.

11798. What are your arrangements with regard to religious instruction?—They are all taught in Scripture; and a larger amount of Scriptural instruction is given than in most schools. As a missionary society we, of course, make that very prominent. At least one hour a day, I think I might say, is given to religious instruction.

11799. Is there any mixture of religious persuasions in your schools?—Yes. I have made the proportions out if I might give them just from taking them as a whole. They vary, of course, in different parts; for in some places there would be a larger proportion of Roman Catholics from the absence of Protestants comparatively; but taking all the schools together, within one or two, the proportions are as follows:—Two-fifths are of Roman Catholic parents; two-fifths are the children of original Protestants and of mixed marriages; and one-fifth are the children of those who had been Roman Catholics, and who now belong to the Established Church.

11800. Rev. Dr. *Wilson.*—By "original Protestants" you mean such as have all along belonged to the Established Church?—Yes.

11801. The *Chairman.*—Do your schools meet on Sunday?—There are Sunday schools in almost every place where there are day schools; but the attendance at the Sunday schools is not always the same number of children as those who attend the day schools. As a rule fewer attend the Sunday schools than the day schools.

11802. Do you require your week-day scholars to attend the Sunday schools?—Oh, no. There is no obligation. A great many do as they like.

11803. Rev. Dr. *Wilson.*—Are the Sunday school scholars included in the 3,663?—Well, we haven't to make a separate return of the Sunday school scholars. It is hard to answer the question exactly, because I may say that that 3,663 is only the attendance at the day schools. Of these a great many, no doubt, go to Sunday school, and a great many more do not. I could not say the amount.

11804. My question is, does this 3,663 include Sunday scholars or only day scholars?—Only the day scholars.

11805. The *Chairman.*—When was the society first instituted?—In the year 1849.

11806. With respect to the children of Roman Catholic parents that attend your schools, do they attend their own places of worship on Sunday?—Some of them do; I may say I think the great majority of them do not.

11807. Of those children of Roman Catholic parents that have passed through the schools, are there a large proportion become Protestant?—A very large proportion; if I might just state, as far as my impression goes, in round numbers, I should say about three-fourths.

11808. You say two-fifths of your number are Roman Catholics?—Yes.

11809. Do you say that those do not attend their Roman Catholic worship?—Very few of them.

11810. Why do you call them Roman Catholics?—I said of Roman Catholic parents.

11811. Rev. Dr. *Wilson.*—Do you mean three-fourths of the two-fifths that you have stated to be the children of Roman Catholic parents?—Of course I state that; but it is a far less accurate statement than the other, because you are aware that it is not so easy to give the actual statement in numbers.

11812. You state that it applies to the two-fifths who are the children of Roman Catholic parents?—Yes, that is my impression; of course it is very difficult to be as accurate in reply to this question as to the other which is taking the number on the books, because there are some that we cannot trace.

11813. Mr. *Sullivan.*—It is only your impression then. Have you no knowledge of the fact yourself?—Oh, yes, I have a great deal of knowledge of the fact; I have knowledge of an immense number, but what I want to guard against is saying the actual number of those who attend the schools that become Protestants. That a great number do—that a large proportion do—I am certain, I cannot state the actual number, because from various circumstances it is difficult to trace them all, and some are lost sight of.

11814. Of the 3,663 perhaps you would give us the actual numbers of those whose parents are Roman Catholic, and those who are the children of mixed marriages, and of original Protestants?—I thought I had done so.*

11815. Would there be any objection to giving the exact numbers in the whole of the eighty-six schools, with the other statistics?—There is no difficulty whatever. The numbers in all the schools are printed in the annual report of the Irish Church Missions that I have before me; I can send you the names and localities of the schools.

11816. Is there any difficulty in giving us the number on the roll and the number in actual daily attendance at each of those schools on any given day?—I could not at this moment. I could send it, if I am allowed.

11817. You can put it in as evidence?—Oh, certainly—with pleasure.

11818. What day shall we say—the numbers on the 12th of May?—Oh, on any particular day you wish. Might I be allowed to send the average also?

11819 You may add anything you like.

11820. The *Chairman.*—Send two averages, namely, of the most attendance of pupils, and of the least.†

11821. Master *Brooke.*—At what time in the year are your schools most full, Mr. Cory?—I think they are most full in winter, and least full when there is work in the country. For instance, at the period of harvest they are least full.

11822. The *Chairman.*—Are the children of Roman Catholic parents, children whose parents are alive, or orphans principally?—I should think the majority of their parents are alive. There are some orphans amongst them, of course.

11823. Do these children belong to very poor families?—The majority of them do. Not exclusively, but the great majority of them, certainly.

11824. Are they attracted by the goodness of your secular education?—Certainly, we try to make the instruction as good as possible; and they also succeed very well in afterlife. A great many of them get good situations afterwards from the instruction they have received. They generally get on well, compared with others in the neighbourhood. As a rule they have got on very well. Generally speaking, they have prospered. They have got very good situations. We

* The following statement was subsequently supplied by the witness:—

Of the 3,663 children referred to—
1,718 are the children of Roman Catholic parents.
393 of mixed marriages.
655 of those who have been Roman Catholics and who became members of the Established Church, and
897 children of original Protestants.

(Signed) HENRY C. CORY.

† For table supplied in answer to this question, see page 494

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give them good secular instruction—as good as we possibly can.

11825. Do they derive any other advantage from attendance at your schools?—In some of the schools, during some of the months of the year they receive food; but only in those places where the children are extremely poor, and only where it is the custom of the country, and in certain months—for instance, before the new potatoes come in. I could not state in how many schools this is the case, but that it is so in some.

11826. How are these schools inspected?—I have that responsibility. I am the Inspector of them; and there is an examiner under me, Mr. Austin.

11827. Do you inspect the whole of the schools yourself?—Yes, with the assistance of this Mr. Austin, to whom I have referred.

11828. Master *Brooke*.—Tell me about the training of the teachers—what is the mode pursued and the length of time it takes?—The average time during which they are under training is two years. Young men and young women are selected by an examination, and are placed in the training schools in Dublin and instructed. They practise teaching in the two schools that we have for the purpose, the one in Townsend-street, and the other in Luke-street, and when they are qualified they go out as teachers.

11829. Those schools in which they practise are, as it were, model schools?—They are.

11830. To exercise the teachers?—Yes.

11831. And do they remain with you during the whole of the two years?—Yes, they do. That is the average time.

11832. There is no interval for vacation?—They have a month's vacation in the summer.

11833. Then, all the rest of the year they remain in the training schools?—They do.

11834. At what age do they generally come for training?—Generally at seventeen.

11835. You are aware, probably, that the training of the National Board is of much shorter duration; what do you conceive the difference is?—Well, the length of time is with us a result of experience. We did not like to send them out in charge of schools unless we thought them well qualified. We felt that we could not do it under two years. We were only guided by that.

11836. What is the amount of information that they generally have on coming to be trained, which you consider qualifies them to begin the task of training?—We require that they should read, write, and spell, fairly; know some grammar, a fair amount of arithmetic, and be able to sing.

11837. Is the last a necessary qualification?—Yes, a necessary qualification; and that they should have a good knowledge of Scripture.

11838. What more do they obtain during the two years?—They obtain a higher amount of qualification in all those branches, and practice in teaching?

11839. Are you School Inspector of all the 86 schools?—Yes.

11840. How often do you examine each of them?—Latterly we have had Mr. Austin appointed as examiner, for I found that I could not do all the details myself, having many other things to attend to. I visit them as often as I can. He visits them twice a year at intervals of six months—every school if possible, and the more important ones twice a year. I visit nearly every school once a year, and some of them a little oftener.

11841. Then there are three visits to each school?—Yes. That is about it. There are sometimes exceptions, but that is the rule, and it is, as far as possible, carried out in all the more important schools.

11842. What proportion of the scholars are able to read fluently—who have got over the drudgery of learning to read and spell, and are able to receive superior instruction?—About two-thirds.

11843. Perhaps you can give me the figures?—I have it here as nearly as possible. I don't think I can answer that question by saying that two-thirds can read "fluently." I am sure that two-thirds of the children could read a little.

11844. Oh, yes; but I mean that point of progress in the elementary school when the child ceases to merely labour over the mechanical part of reading, but is able so to read as to enjoy a book, and to derive benefit from it at home?—I could not answer that.

11845. In the National Board schools and the Church Education Society's schools, they are distinguished into three classes. The first and second classes are supposed to have the elements of spelling and easy reading, and in the third class they are capable of benefitting by the book?—I could not answer the question as to numbers without some inquiry. I could easily ascertain it.

11846. How long do the children continue in school? At what age do they leave you?—They generally go out at from fourteen to fifteen.

11847. At what age do they come in?—In many cases they come in at so early an age as from three to four.

11848. To infant schools, of course?—Many of them are infant schools. In all of them there are infants—in all the mixed schools a large number of the children are very young.

11849. Now, do you find a difficulty in keeping them at the schools, considering the anxiety of the parents to make their children earners of money?—Yes, it is a difficulty that we have constantly to contend against; but we impress upon them the importance of keeping the children at the schools, with a view to their advancement in life.

11850. And you find that successful?—Yes, I think so. Many stay; they stay tolerably long.

11851. Mr. *Sullivan*.—What is the specific object of your society? Is it the education and instruction in secular matters of the people?—The specific object of our society is to instruct in religion; and we therefore make the secular instruction subordinate. We are a society for the purpose of diffusing Protestant principles in Ireland.

11852. Your society is essentially a society for the conversion of Roman Catholics?—Yes, it is.

11853. And your object is specially and almost entirely that conversion?—And to benefit such Protestants as may come under our instruction; but our object is avowedly for the dissemination of Protestant principles in the country, and the conversion of Roman Catholics.

11854. You are not an educational body, properly so called?—No, but a very large part of our work is carried on by means of schools.

11855. Master *Brooke*.—The system now has been at work since 1849—namely, nineteen years; what results do you consider have flowed from it?—Large numbers of young persons have been trained in habits of industry and religion and loyalty; and the effect has been seen in the diminution of crime in districts where the schools are at work; and the children have exercised a beneficial influence upon their parents.

11856. When you say that there is a diminution of crime in districts, have you been able to establish that by any statistics?—Yes. I was speaking more especially of districts in Connemara. I have not any statistical returns here to refer to; but I think it is generally admitted that those districts are now far more tranquil and loyal, and that there is much less of crime in them than there was before this work commenced.

11857. Could you (not at this moment, of course) supply the Commissioners with any facts illustrative of that, or any statistics that will show it? Have you any means of proving it?—The only means I have at this moment is the testimony of the particular missionaries in all the districts.

11858. I have returns from them stating that; but do you think there are any Government or other returns by which it can be shown independently of the missionaries' own testimony?—I feel sure that it could. I have endeavoured to procure it.

11859. Has it ever been attempted to make that out?—I do not know.

11860. Mr. *Gibson*.—Does not the same statement

apply to the country generally—that there has been a general diminution of crime throughout all the provinces of Ireland?—I believe there has.

11861. So that the judges and the grand juries of the different counties have got very little to do, in fact, as far as crime is concerned, throughout north, south, east, and west?—Well, I have observed that the children trained in these schools grow up more obedient subjects, and better in every way than the children around them in the same localities. That has been the result of my observation.

11862. At the same time the statement applies to the country, that there has been on the whole a vast diminution of crime?—Oh, I know that.

11863. Master *Brooke*.—If there has been a diminution of crime in the districts you refer to in a greater proportionate degree than in other districts of the country, ought not that appear in some statistics?—I feel assured it could be established in that way. I can only state what I have before me—the testimony of missionaries, and my own personal observation. I know the proof from statistics would be of great value.

11864. You know it is the great fact as referred to by Dr. Wilson, that there has been a general diminution of crime throughout the country?—I quite admit that.

11865. Rev. Dr. *Wilson*.—You regard your society as strictly denominational?—Strictly denominational.

11866. A society altogether in connection with the Established Church?—Yes.

11867. The *Chairman*.—Are your teachers all members of the Established Church?—All.

11868. Rev. Dr. *Wilson*.—Do you use the catechism and formularies of the Established Church?—The formularies of the Church are used, and the catechism is taught to those children who are willing to be confirmed.

11869. You do not teach them to all the children who are able to learn?—No.

11870. You say there are schools in Dublin scattered in different parts of the city?—Yes.

11871. And I understand that the 55 schools in the county Galway are scattered over the country?—They cluster more especially in the district of Connemara, but they are scattered over various parts of the country.

11872. And your total number on the rolls gives an average of about 42 to each school?—Yes.

11873. What is the average daily attendance?—I should think about thirty.

11874. Do you assert that as a fact?—You ask me and I state my impression. I have not the numbers before me now.

11875. You cannot verify it now?—I could not without some little inquiry. I can state about the number I am so familiar with all the schools. I do not happen to have a return.

11876. What is the average number on the roll?—The number on the roll of each school is forty-two, and the average attendance would be——

11877. How many?—I think about thirty. I have not the average attendance here, but I could easily obtain it.

11878. Should you regard that as a large average daily attendance?—I think that, considering the circumstances of the children in the country districts, and their great poverty, it is a fair average. I would not think it a large average in the city of Dublin.

11879. Of what class are the children of those schools principally?—In the country districts they are generally very poor, but there are a few of the more respectable. In the Connemara districts especially the children are extremely poor.

11880. Have you two training schools in Dublin?—Yes.

11881. Are they separate?—They are separate, male and female.

11882. What is your training staff in the male school?—The male school is smaller than the female school. If you will allow me I will begin with the female. We have a matron for the female school and we have a master who attends the school. The same master gives lessons in the male school, and two other of the masters on the spot also give instruction in the school who are also masters in the male school. In the female school there is a resident matron, and a master who attends from time to time, and others who assist, such as singing masters who come in.

11883. Have you but one female teacher?—There are training masters in connexion with the establishment—one female teacher and one of the masters who attend so many hours a day. It is a small training school. We only train those that we require for the schools—for our own work. The average attendance is from eight to ten.

11884. What is the course of training?—It embraces a thoroughly good knowledge of Scripture. They must learn grammar thoroughly, arithmetic, up to fractions for instance, and mental arithmetic thoroughly well. They learn to sing, and sing by note. The girls learn needlework and English history, and an outline of history generally. They practise teaching, and understand something of school management.

11885. Where do they practise teaching?—In the adjoining model school; there is a girls' school and an infant school as practising schools, and a boys' school in the adjoining model school.

11886. Do I understand you to say there were fifty-two masters and 60 mistresses?—Including assistants.

11887. That is 112 altogether in these for 3,660 children on the roll teaching?—Including assistants, some of these practising with a view to become teachers.

11888. How is it you require so large a teaching staff for the duties of these eighty-six schools, with 3,660 children on the rolls?—The return before me includes those who are assistants in training. I see in the return, I took them from the sheet before me.

11889. What is the number in training?—Ten masters and sixteen mistresses.

11890. That would give a teacher to each school?—It would.

11891. Of the two-fifths of the children attending the schools, who are the children of Roman Catholic parents, should the Commissioners understand you to say, these parents still continue to attend Roman Catholic places of worship?—A great many of them do.

11892. The parents still continue to attend Roman Catholic places of worship?—Many of them do.

11893. In other words, these Roman Catholic parents continue Roman Catholics?—Many of them continue nominally Roman Catholics who send their children to the schools, but who do not go to Roman Catholic chapels.

11894. Do they go to your church?—There are some who go occasionally to church, but not regularly.

11895. You have stated, as accounting for the attendance of such a number of children, that you got good situations for them. Do you mean in the locality of which they are natives?—I ought to answer generally. Many of the boys go into the army and into the navy; many of them have been apprenticed to the different trades.

11896. In what districts?—In various parts of Ireland; many of them emigrate; the majority of the females go out as domestic servants, and some few become schoolmistresses.

11897. Do many remain in the districts to which they belong?—Only a very small proportion.

11898. Either male or female?—Either male or female—not more than a quarter.

11899. By whom was this society instituted?—It was instituted by a number of gentlemen in England, of whom one may be named specially, the Rev. Alexander Dallas, the principal, the late Rev. Edward Bickersteth was another, and a few others.

11900. Whence are the funds obtained for carrying on this society?—The greater part of the funds in England—a good proportion in England.

11901. What is the amount?—The average income is £25,000 a year.

11902. How much of that comes from England?—

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About £21,000, and about from £4,000 to £5,000 in Ireland. It varies.

11903. The balance of the £25,000 is contributed in Ireland?—Yes.

11904. Are all your teachers trained first?—Yes.

11905. Do they attain any classification in connexion with the training department?—No.

11906. Do they obtain any classification afterwards as the result of your inspection, or as the result of their efficiency?—They never receive an increase of salary unless they themselves pass examination and the schools pass well on inspection.

11907. What is the classification?—They are not classified with us except according to their salary. That is the only thing that governs it. We don't have them first, second, and third class teachers as under the National Board.

11908. What is the character of the test applied to the schools which the extra pay for the teaching gives?—Every class must pass according to a scale of proficiency which is provided for the purpose.

11909. How many classes have you?—The schools are divided into three sections, and where the number is large enough to admit of it, each section into two classes.

11910. What books do you use?—We use the reading books of the Christain Knowledge Society.

11911. Are you familiar with the reading books of the National Board?—Yes.

11912. Will all the children in your schools pass through the First Book of the National Board?—I could not answer such a question directly.

11913. What is the amount of salaries given to your teachers?—The female teachers, if I may begin with them, when they leave the training school receive £30 a year. They rise to £36, and in some instances above that.

11914. What is your maximum?—I think we regard £40 a year as nearly the maximum for a female teacher. Anything above that would be quite exceptional.

11915. What for the male teachers?—The male teachers usually begin when quite young—some begin at £30 a year. They would soon rise to £36, and they might reach perhaps to £60.

11916. Do you obtain any school-fees?—None.

11917. None?—I think I may say none. It is extremely exceptional. There have been a few cases—it is quite exceptional. I might almost say none.

11918. Even in Dublin?—Even in Dublin.

11919. Have you any children such as the children of mechanics attending those schools?—There are a few.

11920. They pay no fees?—No.

11921. Have you teachers in other employments?—They are not allowed to have any.

11922. Are there some who become clerks in churches?—There are some—it may be so in country places.

11923. Sextons?—No.

11924. In communicating instruction in school, do you draw a broad line between literary and religious education?—No, we aim as much as possible that the religious element should pervade everything.

11925. Everything—through reading, writing, and arithmetic?—Reading, writing, and soforth. That is our aim certainly. I don't know whether I should correct that. It is rather a humorous question put so absolutely as that. Of course it is understood what I mean.

11926. Should you admit any children to your schools recognising this principle, "Due care should be taken that the ordinary branches of a sound literary education shall be effectually taught. The children of other denominations avail themselves of the literary advantages afforded by these schools without being compelled to join in the religious exercises provided for our own youth"?—We could not accept that at all; but perhaps I may be allowed to add, lest my answer should go beyond what the question appears to convey, we do not oblige the children who differ from us to become what we are. We oblige them to receive the instruction and we leave them free as to the result. We teach them what we believe is true and right, and leave it with them to accept it or not as they please.

11927. Do you endeavour, through your teacher—through the instruction you communicate—to obtain certain results?—Yes.

11928. That is, that the children will ultimately believe what you teach?—Yes, but we do not impose it as a necessity upon any child that they shall conform to our particular religious opinions.

11929. Are you aware whether your society wishes to be helped out of State funds in carrying on its operations?—We should be very glad to receive aid from the State, but we have always thought it quite hopeless to expect it.

11930. Rev. Mr. *Cowie*.—I suppose you know the schools in the town of Galway?—Yes, I do.

11931. Do you give away as much in food and clothes as the nuns in Galway give to the poor children who frequent their schools?—Not as much, as far as I know.

11932. Do you hold out that bait indifferently to children of all denominations?—Of course. I may mention for accuracy that the Missionary Society, as such, gives nothing. If ever it is done it is done by local friends. As a society all we do is to provide a school and a teacher. If, in addition to that, local friends feel it right, at certain times of the year, to give food to those to whom they think it needful, we do not interfere.

11933. Or clothing?—Or clothing. My firm conviction is that not near as much is given in the schools as is given in the other schools to which the children might go.

11934. Do you hold out the bait indifferently to children of all religious denominations?—The word "bait" is rather a strong word to use, if I might be allowed to object to a word. It is not that I want to find fault with the word, but in a question it is put in a way which I could not accept it. We don't, as a society, do it, and those who do it in the locality do it less as a bait than that they think it needful from the poverty of the children. The answer is, if it is done it is done to all who need it.

11935. I should suppose that the nuns in Galway, for example, only give away food and clothing to the children of their own religious denomination?—Of course it would be given, in those schools, to all who came.

11936. You necessarily, from the action of your society, give these things to children of every religious denomination?—Yes, undoubtedly.

11937. How much do you expend yearly on your schools—£25,000?—No; nothing like that.

11938. You take £25,000 in round numbers as the income of your society?—That includes assistants, missionary clergymen, scripture readers, and a variety of other operations in addition to the schools.

11939. How much of the £25,000 is spent on the 86 schools, or upon your educational operations in Ireland? I don't want it accurately.—I would sooner, if I were permitted, be able to give that answer correctly. It involves a little analysis of account.

11940. Suppose half?—No.

11941. A third?—No; perhaps a fourth.

11942. About £6,000 per annum?—I don't know.*

11943. You are not prepared to answer the question?—I am not prepared to do so, but I could ascertain.

11944. Will you tell me what proportion of the 3,660 children on the rolls may be supposed to be in average attendance?—Without pledging myself to accuracy, I should think about 2,700.

11945. That would be about three-fourths?—About that.

11946. You are aware that the average attendance of the children attending the schools of the National

* The following memorandum was subsequently supplied by the Rev. Mr. Cory:—

"In reply to a question put to me by one of the Commissioners, I have ascertained that the sum spent by the Irish Church Mission on Education, including training and inspection, is £6,000 per annum.

(Signed), "H. C. Cory."

Board is not above one-third of the number on the rolls?—Our attendance is much larger than that.

11947. Have you any estimate in your books as to the cost per head in your schools throughout the country?—No; I could easily ascertain.

11948. You say you do not teach the Church Catechism to all children in the schools?—No. As a rule, the practice is to teach it to those children who are willing to be confirmed—that is the practice.

11949. What religion do you teach to others?—The religion of the Bible.

11950. May that not include Unitarians quite as much as Church of England people?—We teach them the great principles of the Church of England.

11951. Presbyterians accept the Bible without accepting the principles of the Church of England, so you must have some formula beyond the Bible by which you bring children to the principles of the Church of England?—It is well known that we are members of the Church of England and that we teach the great Protestant and evangelical principles which we believe the Church of England maintains.

11952. Is there any distinctive teaching between yours and the Presbyterian's system?—As a missionary body, teaching, in a great measure, children of a denomination different from our own, we commence with the Scriptures and the great fundamental evangelical principles which we believe the Scriptures teach.

11953. Rev. Dr. *Wilson*.—Practically, having Roman Catholic children and children of all denominations in your schools receiving instruction from the Bible, can you teach the distinctive principles of your own Church, and do you?—We do. A question was asked about the teaching of the Church Catechism; as such it is a matter of detail. I wish to guard my answer by stating that, in approaching children of another denomination, we seek to set before them the great fundamental evangelical principles of the Bible, which I believe to be the great principles of the Church of England. I don't know how to guard my answer more than that.

11954. Rev. Mr. *Cowie*.—As an English churchman, I wish to know if you are teaching these people to be English Church people or merely anti-Romanists?—My answer to that is, that the children are brought up in the principles of the Church of England and are steadfast to the Church of England.

11955. Mr. *Sullivan*.—As a matter of fact, is not the greater portion of the religious teaching given in those schools directly aimed at what are called the "errors of Popery?"—No; I would not say it was that. That is introduced undoubtedly. I believe the greater portion is aimed at the teaching of the great fundamental principles of the Gospel, and it is also applied to what we believe to be the errors of the Church of Rome.

11956. The question is as to the errors of the Church of Rome—is it not applied chiefly against the Church of Rome when teaching these fundamental doctrines?—I have not denied that we apply these doctrines to what we believe to be errors; but I must be permitted to say we don't regard what we call controversy as the fundamental aim of the instruction given. It is often said so; but it is quite a mistake.

11957. That may be the theory; but is not the practice the other way?—No; the practice is the same as the theory.

11958. If a Roman Catholic went through the schools with some care and found it as I state?—I have heard it said; but it has not been justified by my own practice, and it is not the rule of the school.

11959. Are you able to say positively that that is not the case?—I am perfectly able to say that is not the principle or aim of the society.

11960. Is not that the practice of the schools?—I don't think it is.

11961. Are you able to say that of your own knowledge?—Yes.

11962. Rev. Mr. *Cowie*.—Of course, from what you have said before, your society does not look to the State for any aid whatever?—As I said before, we would be glad to get it; but we have not hitherto expected it.

11963. Do you think it right that any fund contributed by all the denominations in the State should be applied for the support of the religious opinions of one party only?—It would be hardly fair for me to answer that question. It is rather a matter of political opinion.

11964. You decline answering it?—I decline answering it. It is entirely a matter of political opinion.

11965. Has your society ever made any application whatever for State aid?—No.

11966. Mr. *Sullivan*.—What books do you keep in your schools for the recording of the number of those attending?—There are roll-books and register books in all the schools.

11967. At what hour of the day is the roll called?—It is, in some schools, called at half-past nine, in others at ten.

11968. You have stated that you could put in a return, giving the average attendance in the eighty-six schools?—I said I had not the average attendance; but that I would give the return. I declined to answer till I knew exactly.

11969. You stated also that the chief object and aim of your society was the conversion of Roman Catholics. I ask you is the inducement the holding out of gifts of food and clothes? Is not that the chief inducement?—It is not, certainly.

11970. If you did not offer that inducement how many would come to you?—There are many schools in which no such inducement is offered, and many attend them. We believe a Scriptural and good secular education is a higher and more effective inducement, and we rely on that, even in the schools themselves. Because what we say is that even in these schools, where, from the poverty of the children, there may be such provided, the children themselves know they could obtain similar inducements in other schools, and we rely on the teaching we give them, and not upon any such inducements for the influence we exert.

11971. According to your own statement does not each school cost £290?—I did not state the cost of the school. That is the cost of the whole system.

11972. Are not the schools the chief instruments of your whole system?—Oh dear no. I don't say the whole. The system is much more widely extended in working than the schools.

11973. The schools do not represent the total result?—No; I have given that in evidence already. The society employs missionary clergymen, ministers to congregations, scripture readers, and various agencies. It is an extensive organization.

11974. From what class of persons do you get your teachers generally?—They are above the lowest class. They are a more respectable class than the humblest. We generally aim at a respectable class.

11975. What occupations of life were they at before they joined you?—Many of them have been children of schoolmasters, some the children of mechanics—persons of that class we aim at.

11976. Have any of them been schoolmasters previously in other schools?—There are instances.

11977. In those instances, on what grounds did they leave other schools and go over to you?—There are instances of persons who have been schoolmasters in other schools and whom we now employ.

11978. Are those people of unblemished character generally?—We would not take them otherwise.

11979. Have any of them ever been dismissed from other institutions?—Not that I know of.

11980. In no case?—I do not know of any. We would not take them unless they were of an unblemished character. It is a wide question.

11981. Have they never been taken up for being drunk—any of your schoolmasters?—I don't think they have. I am sure they would be dismissed if they were.

11982. Never taken up by the police?—I don't think so.

11983. Has there been any case of stabbing amongst them when they were drunk?—I don't think so. They would not be long on the work if there were.

11984. You say that two-thirds of your pupils in the schools are able to read fluently?—"To read" was

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the expression. I declined to say how many could read fluently. I do not know how many could read fluently, and I do not answer.

11985. What proportion of the 3,663 children are above ten years of age?—Of course I can give only an estimate, I have not the return before me; but I should think about one-half the number are above ten years. It is hardly fair for one to answer such a question without a return.

11986. Master *Brooke.*—Perhaps you could obtain such a return?—I could; but I could not answer such a question without it.

11987. Mr. *Sullivan.*—You stated you have been Inspector of several of the schools?—All of them.

11988. Have you not any of the notes you made when inspecting schools?—Yes, I have; but I think the examining and organizing master, Mr. Austin, would be better able to answer such details. From the nature of my occupations I have not these returns before me. I think they are with him, he takes the detail of the examination.

11989. Has the Society ever published any statistics of this kind?—Never.

11990. There seems to be no evidence on record as to how many of those children able to read are above ten?—No; but I could obtain a return. If I had known I should be asked about it I could have got the return.

11991. The *Chairman.*—What books do you use?—The Bible, and secular books of the Christian Knowledge Society, and a few other historical books, and Dr. Stanford's hand-book, and a few histories—some histories of the Irish Church. We use a primer of Church history—King's.

11992. Are there many cases in which your schools have met with hostility?—No; it is extremely rare. It used to be more common. Our experience is that a difficulty of that kind diminishes and ultimately disappears. After the school is established for any time any outward or violent opposition ceases.

11993. Can you give us a copy of your annual report?—With pleasure.

11994. Mr. *Gibson.*—What Church history do you use?—King's has been the standard book. It is rather large for a school book. We use tracts and small publications on the history of St. Patrick; subjects of that kind are popularly taught in the schools. We get any school publications bearing on such subjects. The history of the early Irish Church is taught in them too.

11995. Mr. *Sullivan.*—Has not the hostility to the schools greatly diminished since 1862?—I did not know that was a special date.

11996. 1862 or 1863—for the last four or five years?—For several years past we have had no trouble in the way of violence or opposition.

11997. Three or four years?—A longer period than that I should say.

11998. Since the census returns, in fact, showed that your statements about the results of your proceedings were not quite correct?—The census confirms every statement we made.

11999. Does not the diminution of opposition you speak of coincide with the publication of the census?—We have not found any such diminution.

12000. You spoke of the hostility of the people having diminished—is not that since the time of the census returns?—Not in any marked or special way since then, we have not found that difference.

12001. At what period before the census did the hostility diminish?—I can answer in no other way than by saying that for many years past, we have found tranquillity in all the localities of the mission schools as a rule. I don't know that I might be allowed to say with regard to the census, that we think the census confirmed all we stated respecting the schools. I don't wish to do more than just to throw it out that the census returns for these localities proved it.

12002. In what part of the country are the clergy and Scripture-readers maintained by the Society?—Chiefly in West Connaught.

12003. The *Chairman.*—What place of worship do your teachers in training in Dublin attend?—Townsend-street school-room, which is licensed as a church.

12004. Mr. *Gibson.*—Are the teachers Irish?—All Irish; many of them Irish-speaking. Irish is taught to many of the children; but not in school hours. It is not part of the routine. It is taught to many of them out of school hours, as a separate thing.

12005. Rev. Mr. *Cowie.*—Do the parents generally wish their children to learn Irish?—Yes.

12006. The *Chairman.*—Have any of the children attending the schools found a difficulty in learning, from their ignorance of English?—No; save in Irish-speaking localities. The children learn English very soon.

12007. Do many of the clergy, Scripture-readers, or teachers preach, read, or lecture in Irish?—Yes; some of the clergy, and the majority of the Scripture-readers.

[Adjourned.]

This table was subsequently supplied by the Rev. Mr. Cory, in answer to question No. 11,820:—

IRISH CHURCH MISSION SCHOOLS (Abstract of Returns), 1867–8.

County and District.	On Roll.			Average Attendance.		Present on 12th May, 1868.	No. of Schools.
	Male.	Female.	Total.	Winter.	Summer.		
Dublin and Kingstown,	457	501	958	760	758	784	11
Louth (Drogheda and Dundalk),	74	72	146	111	44	44	2
„ Ardee,	50	64	114	76	76	76*	5
East Galway:							
Aughrim and Tuam,	72	73	145	101	85	72	4
Galway (Town), Inverin and Spiddal,	111	81	192	150	161	152	6
West Galway:							
Oughterard and Castlekirke,	49	30	79	49	57	55	3
Clifden,	81	147	228	185	179	177	8
Ballyconree,	133	85	218	174	157	173	6
Roundstone,	66	64	130	89	73	72	4
Moyrus,	50	80	130	83	69	66	2
Errismore,	89	73	162	117	136	118	4
Errislannon,	40	40	80	40	51	61	3
Sellerna,	108	100	208	136	107	140	4
Ballinakill and Renoyle,	83	71	154	90	91	101	9
Mayo:							
Aasleagh and Bunlahinch,	62	39	101	58	61	54	3
Lough Mask,	26	19	45	38	27	29	2
Shrule and Ballinrobe,	36	30	66	48	49	46	3
Sligo Schools,	70	38	108	94	69	57	3
County Limerick (Drumlohare),	37	26	63	45	40	54	1
Ulster,	58	72	130	78	66	59	3
	1,752	1,705	3,457	2,522	2,356	2,390	85

* The average given here in the absence of a return.

NOTE.—For further particulars see pages 24 and 25 of Annual Report for 1867.

THIRTIETH DAY.—DUBLIN, SATURDAY, JULY 11, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

JAMES W. KAVANAGH, Esq., re-examined.

July 11, 1868.

James W. Kavanagh, esq.

12008. Mr. *Sullivan.*—When were the present districts of the Inspectors recast?—In 1855, they were recast, on their present basis.

12009. What was the distribution of the Inspectors in 1857, as to their religious denomination?—The whole of the twenty Inspectors in Ulster, with two exceptions, the officers in the Catholic districts of Cavan and Donegal, were Protestants or Presbyterians, and the Head Inspectors from 1846 up to that time, with the exception of a brief period, were Protestants, although Catholics form a majority of the population, and also of the pupils in the National Schools in Ulster.

12010. What led to this peculiar distribution?—I cannot say exactly the motives, except so far as you can gather them from the facts. The districts were much more desirable; and as Protestants, especially Presbyterians, are much more largely centered in Ulster than in the other parts of Ireland, it may have been that they thought it was better to keep men near their homes. The Ulster men in every office, from that of Commissioner down to porter, have ever had complete predominance in the institution.

12011. And were they allowed to select districts if they chose?—No; the Inspectors were not. I must say, as a general rule, the Inspectors urged their claims in point of length of service and official character, to get the better and more desirable districts. I may add that it often made twenty-five per cent. in a man's income, economy, and social comfort, to be in a small Ulster, as compared with a large Munster or Connaught district.

12012. The *Chairman.*—On account of the smaller distance he had to travel?—Yes, my lord, and not being out at night, under hotel or other expenses. In point of fact, in the North there are two Inspectors in a single parish. The town of Belfast contains ample work for one Inspector's district. The single parish of Shankill has at this moment two Inspectors residing there—one in north Belfast and another in south. They have each small rural strips outside the town, but there are schools enough in the town to make a district in itself.

12013. Were there at the time to which you refer?—No; they have been since divided.

12014. I mean was there this abundance of schools in Belfast at the time to which you refer?—Oh, no; the schools have been increased, of course, in Belfast. All the districts have been made smaller everywhere since then. I may mention, in connexion with this subject, that it was I who first pointed out the necessity of recasting the districts, and in doing so I had no object, sectarian or otherwise, but the equalization of the work, and of the positions of the Inspectors. Up to that time the territorial basis, the official unit, was a barony—whilst you have baronies in Ireland as large as a German principality, and other baronies very small. For instance, the baronies, from political causes, are very small in Meath, and in the Pale. The baronies are, on the other hand, very large in what you may call the Celtic parts of Ireland, in Kerry, and Donegal, and Mayo. It was an absurd unit. I represented that the districts ought to be recast on the following considerations—Area, the physical features of the country, population, number and character of schools, as to whether male or female, or mixed, and whether there were extra duties, such as convent schools, model schools, agricultural schools, large or small schools, and circumstances of that sort—in fact, a combination of all the elements, from which to get a fair basis. I suggested that the old arrangement should be broken up; and the result was that Mr. Hunter, now one of the Chiefs of Inspection, and who was deemed competent for such a work, and Mr. O'Galligan, Inspector, who, from the circumstance of his being a civil engineer, was also considered very competent, were brought into the office, and under our superintendence, as Head Inspectors, the work was done, and the present basis, that I think, on the whole, a very fair one, was laid down.

12015. And you think the present distribution of districts a good one?—On the whole a very fair one. There is one objection with regard to the distribution of the officers that I wish to point out, with reference to the question of mixed education. I have no desire to exile Presbyterians and Dissenters from Ulster, and put them as Inspectors away in Dunmanway and other places, where in the whole district they had not the means of public worship. Mr. Patterson, now a Head Inspector, applied to the Board, stating that he wished to get relieved of the Dunmanway district, on religious grounds, for within the whole of his official bounds he could not attend his own public worship; that he had to go to Bandon every Sunday, and thereby break a rule of the Board, which binds him very strictly within his district; but when he was relieved of it, strange to say, another Presbyterian was sent to succeed him.

12016. And the other Presbyterian was in the same position?—He did not remonstrate. I suppose he went to the Protestant parish church then, my lord. He was, perhaps, a little more elastic on the point.

12017. Are you aware if it is a fact, or is it simply the impression on your mind, that Mr. Patterson ever complained?—I know it as a fact, for he was my subaltern officer, and I recommended his application, or desire for removal.

12018. Mr. *Sullivan.*—You organized a model school at Clonmel?—I opened it, and I may say organized it.

12019. What were the peculiar circumstances that led to the success of that school, as you mentioned on the last day that it was very successful?—The first and main thing was confidence inspired by the co-operation of the local clergy with officers that they believed meant to carry on the school fairly, justly, and efficiently. Some extracts have been read from my reports on that school, but had the whole of even one of these reports been read, it would have been seen that I laid down this confident assertion, that it was not the principles of the Board, nor the fairness of its administration, but more than either of these, the active co-operation secured by the clergy acting with the officers of the Board—the clergy, Catholic, Protestant, Presbyterian, Unitarian; and as I had some school experience—having been

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James W. Kavanagh, esq.

head of the Marlborough-street model schools myself—of course I take some small share of the credit with regard to the literary portion of it; but that once successful school is now a failure and a wreck, in the sense of a united school. In 1856, the year before I left the service, the per-centage of Catholic pupils in the Clonmel Model Schools—Catholics formed 88 per cent. of the people—was nearly 82, when it fell, gradually, to 24½ per cent. in 1864, since which it has somewhat increased. The average daily attendance in the three departments, which was 272 in 1856, is now 128, and had been as low as 120, there being only twenty children in the infants' school, under a Protestant teacher.

12020. At the present moment are model schools in every diocese under an actual interdict—I use the term because it has been employed by other witnesses?—No, they are not in every diocese. They are in some.

12021. That explains the fact that there is a certain number of Catholics still attending them?—Yes; but the number each year is declining. The Catholics are now in a minority of twenty-four per cent. by the returns for 1867, and, as I believe, *bonâ fide* a minority of ten or fifteen per cent. now, at the very highest. There is not a *bonâ fide* attendance of fifteen per cent. of Roman Catholics in the aggregate in all the district model schools in Ireland.

12022. What is the total population of the towns in which there are model schools?—691,227, or an eighth of the entire population of Ireland, and half the urban population of the kingdom, excluding small towns of under 500 inhabitants.

12023. Rev. Dr. *Wilson.*—Name the schools at which the attendance of Roman Catholic children is prohibited by their bishops?—Derry, Omagh, Newtownstewart, Coleraine, Ballymena, Ballymoney, Carrickfergus, Belfast, Newtownards, Lurgan, Newry, Enniskillen, Monaghan, Sligo, Galway, Athy, Enniscorthy, Kilkenny, Clonmel, Waterford, Cork, Limerick, and some others. I have in connexion with this, as portion of my answer, if you please, to state that where danger is proximate and great, this prohibition extends so far that the Roman Catholic laity—thus, the parents of the children, the pupils, and the teachers—are denied certain sacraments, the meaning of which is, that the bishop reserves to himself the power that if a person goes to confession or to other sacraments of the Catholic Church—the bishop reserves to himself the power that that person, unless dying, must present himself to the bishop, and account satisfactorily for his conduct in the matter of violating the prohibition of the bishop, before absolution can be given. That is the extreme prohibition. There is no excommunication, as was stated, but simply the bishop in some dioceses withholds faculties from all the clergy in his diocese, in relation to persons so offending, till the scandal of the person's conduct is explained, or removed.

12024. Mr. *Sullivan.*—Including the Vicar-general?—Yes; the bishop retains it entirely in his own hands.

12025. Rev. Dr. *Wilson.*—If the person were dying, would the bishop, as a matter of course and in obedience to the law of the Church, refuse him the sacraments?—The bishop or the priest would withhold absolution if the person continued impenitent, and refused to promise to withdraw his child from exposure to danger of loss of faith, a contingency difficult to be conceived in the case of a dying Catholic. Sincere sorrow for sin, and a purpose of amendment are essential conditions to render absolution efficacious, subject to which any priest can absolve any sinner, however abandoned, at the hour of death. Now, if you please, as a portion of my answer, I wish to observe that two or three of the bishops are in this position that they interdict as has been stated, or rather prohibit the attendance of the children of their flock in one model school in the diocese and not in another; which I think demands an explanation. I will first take this diocese. The Cardinal Archbishop of Dublin prohibits, under special penalties, such as I describe, the attendance of children at Athy, yet does not prohibit the attendance of the children in Marlborough-street, save that sort of abstract disapproval implied in his general public action in the whole matter. But I am able to state that that is a matter of local prudence peculiar to this city. The central model schools were established in 1833, long before the time of Cardinal Cullen. They were attended by numbers of children when he was appointed to this diocese, in 1852, and he has been awaiting his opportunity to have a sufficiency of schools in the district round about, and, as a matter

* Model Schools—Attendance and

	Model School.	County.	Population of Town, 1861. Total.	Catholics. Number.	Catholics. Per Cent.	School opened.	*Average Daily Attendance in all 1849.	1850.	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860.
1.	Central, Marlboro'-st.,†	Dublin,	263,751	201,350	76·4	1833	1,034	1,075	1,118	1,102	1,109	1,137	1,089	1,177	1,118	1,080	1,057	1,079
2.	Dublin, West,	„				1849	575	.	.	.	336	337	364	423	465	597	682	673
3.	Inchicore,	„	1,149	840	73·1	1854	.	.	.	.	.	.	135	165	117	165	173	145
4.	Trim,	Meath,	2,058	1,791	87·	1850	.	229	224	225	213	242	240	272	253	274	269	261
5.	Athy (*Agric.*),†	Kildare,	4,124	3,688	89·4	1852	.	.	.	80	143	155	179	274	230	195	226	199
6.	Kilkenny (*Agric.*),	Kilkenny,	14,174	12,769	90·1	1854	.	.	.	.	.	22	174	215	205	248	206	136
7.	Parsonstown (*Minor*),	King's,	5,401	4,234	78·4	1860	.	.	.	.	.	.	.	.	.	.	.	35
8.	Enniscorthy,	Wexford,	5,396	4,692	87·	1862	.	.	.	.	.	.	.	.	.	.	.	.
9.	Clonmel,	Tipperary,	11,774	10,332	87·8	1849	276	276	257	228	213	188	200	228	226	211	204	215
10.	Dunmanway (*Agric.*),	Cork,	2,068	1,694	81·9	1849	142	134	159	207	208	206	185	215	252	286	274	286
11.	Cork ‡ (*Agric.*),	„	80,121	67,148	83·8	1865	.	.	.	.	.	.	.	.	.	.	.	.
12.	Limerick ‡ (*Agric.*),	Limerick,	44,448	39,124	87·	1855	.	.	.	.	.	.	222	229	207	215	248	257
13.	Waterford, ‡	Waterford,	23,202	20,429	88·	1855	.	.	.	.	.	.	142	184	194	156	157	170
14.	Con- Galway,	Galway,	16,967	15,621	92·1	1852	.	.	.	.	225	273	224	221	206	207	213	212
15.	naught. Sligo,	Sligo,	10,693	8,392	78·5	1863	.	.	.	.	.	.	.	.	.	.	.	.
16.	Newry,	Armagh,	12,188	7,942	65·1	1849	216	216	207	203	216	190	178	172	181	189	178	177
17.	Lurgan (*Minor*),	„	7,772	2,752	35·4	1863	.	.	.	.	.	.	.	.	.	.	.	.
18.	Ballymena,	Antrim,	6,774	1,656	24·4	1849	149	149	174	131	127	144	157	171	158	162	173	172
19.	Ballymoney (*Minor—Agric.*),	„	2,603	795	30·5	1856	.	.	.	.	.	.	.	150	135	167	143	161
20.	Belfast ‡ (*Agric.*),	„	120,544	41,237	34·2	1857	.	.	.	.	.	.	.	.	1,034	1,194	1,022	951
21.	Carrickfergus (*Minor*),	„	4,208	594	14·1	1861	.	.	.	.	.	.	.	.	.	.	.	.
22.	Bailieborough (*Agric.*),	Cavan,	1,139	809	71·	1850	.	86	87	115	126	121	110	130	148	147	141	147
23.	Coleraine,	Londonderry,	5,631	1,455	25·8	1850	.	118	118	140	149	112	113	134	140	146	160	172
24.	Londonderry,	„	20,875	12,036	57·6	1862	.	.	.	.	.	.	.	.	.	.	.	.
25.	Omagh (*Minor*),	Tyrone,	3,662	2,273	62·1	1859	.	.	.	.	.	.	.	.	.	.	57	237
26.	Newtownstewart (*Minor*)	„	1,232	604	49·	1861	.	.	.	.	.	.	.	.	.	.	.	.
27.	Monaghan (*Minor*),	Monaghan,	3,910	2,756	70·5	1861	.	.	.	.	.	.	.	.	.	.	.	.
28.	Newtownards,	Down,	9,543	1,126	11·8	1862	.	.	.	.	.	.	.	.	.	.	.	.
29.	Enniskillen,	Fermanagh,	5,820	3,263	56·	1867	.	.	.	.	.	.	.	.	.	.	.	.
	Metropolitan,		264,900	201,890	76·4		1,609	.	.	.	1,445	1,474	1,588	1,765	1,700	1,842	1,912	1,850
	Provincial,		426,327	271,112	63·6		783	1,208	1,226	1,329	1,620	1,653	2,124	2,595	3,569	3,797	3,671	3,835
	Total,		691,227	473,302	68·4		2,392	.	.	.	3,065	3,127	3,712	4,360	5,269	5,639	5,583	5,685

* No available Returns for a few of the items.

† *Agric.* means that it has

of fact, several schools have been built, three large establishments being on the eve of being opened—in Strand-street, North Brunswick-street, and James's-street, and largely, with the view, when the proper time should come, of taking away the children from the central model schools. I also may state, without any breach of confidence, that he had intimated to the late government his intention of withdrawing Catholics from the central model schools, as he need only direct, and it is done. It was a mere question of local prudence; and no one feels more the seeming inconsistency of his public conduct in successfully prohibiting in Athy what he does not specifically prohibit in Dublin, than the Cardinal himself. But as for saying that he suffers or permits it, in the sense of approval, he does not. It is a question of mere temporary and local expediency. And the same thing applies to Cork and Dunmanway, in the one diocese. Dunmanway model school was opened under me. I had the good fortune to secure the entire co-operation of the parish priest. It is still tolerated, while that in Cork is under severe episcopal ban. Even the Dunmanway school has steadily fallen away from an average of 286 in 1860, to 225 in 1867.

12026. The *Chairman.*—Have you finished the enumerating of the schools?—Yes, my lord, of those that are prohibited in the strict sense, and I was giving the others that are disapproved, although the children are not expressly forbidden to attend them; and of this class I begin, then, with the central model schools—Dunmanway, Bailieborough, the boys' school, Trim—the few not under the strict prohibition.

12027. Mr. *Sullivan.*—Of the population of the towns in which the whole of the model schools are what is the relative proportion of Roman Catholics?—In Dublin, the Catholics form seventy-six per cent. of the total, or somewhat less than the proportion that Catholics form in all Ireland. In the provincial towns having model schools the proportion of Catholics is 63·6 per cent., and in all Ireland, Dublin included, above sixty-eight per cent. These towns contain 691,227 people, and while there are upwards of sixty-three per cent. Catholics in the twenty-six towns with provincial model schools, only twenty-four per cent. of the children attending last year are Catholics.

12028. That is upon the whole of the model schools?—Upon the whole of the twenty-six provincial model schools.

12029. That is for the year 1867?—For the year 1867, according to the Board's last Report.

12030. Now take what was the number since 1860—what was the relative proportion in 1860?—A declining, or I might almost say a vanishing quantity for the last fourteen or fifteen years. It fell from sixty-eight per cent. in the year 1856, to forty-three per cent. in 1861, 30·9 per cent. in 1863, 27·5 per cent. in 1864, 24·2 per cent. in 1866, and 24·1 per cent. in 1867; in addition to which I beg to add that I visited the Cork model schools on the 8th of May, and found only ten per cent. Catholic children, although from the last return it would appear that the proportion was 16·3 per cent. I have further to add that, within the last few weeks, the convent schools at Trim have been opened, by which two of the three departments of the model school of that town have been completely emptied and reduced to an absolute wilderness—the infants and the girls being transferred, bodily, to the nuns' school, so that it is a question of time till the establishment of Christian Brothers' schools when the whole fabric will be left untenanted. Permit me to hand in a tabular view of the model schools as to pupils and creed, which I have prepared with some care.*

12031. In the case of Londonderry, Sligo, and Enniscorthy—three of those which are stringently prohibited by the bishops—what were the numbers of the Catholics and the relative proportions at the opening and in the past year?—The city of Londonderry contains 20,875 people, of whom 12,036, or 57·6 per cent. are Catholics, and some of the departments in those schools, in the course of fifteen months, had not even one Catholic child on the roll out of the 12,036 Catholics in the city. The erection of that school cost £8,315.

12032. With regard to Sligo?—The town of Sligo contains 10,693 inhabitants, of whom 8,392, or 78·5 per cent., are Catholics. The year the model school opened, 1863, there was no Catholic on the roll; the second year there were 0·7 per cent., or seven in a thousand on the roll; the next year 1·1 per cent.; the next year it fell to 0·3 per cent., or three in 1,000; and the return for last year makes it 2·2 per cent. I

CREED of PUPILS, 1849–1867.

DEPARTMENTS IN							PER-CENTAGE OF CATHOLIC PUPILS ON ROLL IN EACH YEAR.																	
1861.	1862.	1863.	1864.	1865.	1866.	1867.	1849.	1850.	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	
1,373	1,385	1,388	1,443	1,387	1,408	1,462	.	.	87·7	84·	85·	86·	84·	83·7	83·5	95·	81·5	82·	81·1	78·3	60·6	71·8	66·5	67·9	66·8	1
742	596	427	415	517	402	438	.	.	.	.	.	.	.	.	96·5	.	.	.	97·6	93·3	92·8	95·2	95·8	96·5	94·8	2
167	160	160	170	222	178	157	.	.	.	.	.	.	.	.	51·8	.	58·5	.	55·4	50·4	54·6	54·3	58·4	62·7	62·4	3
277	259	258	242	252	232	237	.	92·2	92·2	92·5	94·5	98·8	92·9	93·6	93·5	95·	93·1	94·3	92·6	91·1	85·4	86·	88·7	84·6	83·8	4
176	125	131	120	104	124	125	.	.	.	85·	79·	76·	76·	71·	49·	57·	61·	63·	37·	40·	21·9	22·4	15·	21·1	22·4	5
144	175	228	129	132	133	128	.	.	.	.	.	98·	89·	85·	84·	88·	83·	75·	.	81·1	86·5	60·	40·	50·	40·5	6
99	158	135	121	155	176	140	.	.	.	.	.	.	.	.	.	.	.	27·4	15·	10·7	16·7	29·2	47·8	49·7	47·5	7
.	31	52	75	79	63	59	.	.	.	.	.	.	.	.	.	.	.	.	.	12·5	10·8	8·4	9·1	6·7	8·8	8
180	178	148	106	130	143	128	79·	68·	66·	68·	72·	80·	80·8	81·6	75·6	60·	61·8	54·5	52·2	51·9	45·9	24·5	33·7	46·6	44·2	9
276	235	236	230	247	260	225	94·6	93·8	92·5	85·	88·7	85·3	89·6	92·	92·9	93·	94·	93·8	95·	93·7	93·7	93·7	95·	92·2	93·3	10
.	.	.	.	343	497	497	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	16·1	20·4	16·3	11
269	238	209	352	279	292	314	.	.	.	.	.	.	69·4	54·	56·4	66·	64·	65·	61·	61·4	38·	38·8	27·	20·1	21·5	12
217	169	162	150	176	185	217	.	.	.	.	.	.	64·	53·	56·	55·	39·	50·9	59·	52·8	45·6	26·2	29·4	33·2	37·6	13
255	308	172	172	144	149	175	.	.	.	89·	79·	79·	82·	83·	79·	76·	76·	75·	80·	79·0	57·5	51·	38·4	43·8	39·5	14
.	.	136	183	180	165	195	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	0·7	1·1	0·3	2·2	15
192	199	196	192	215	197	172	52·	52·	41·	42·	37·	57·	21·6	54·	43·	43·	39·	32·	33·	36·7	28·	34·	25·5	25·	21·2	16
.	.	248	331	351	346	317	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7·8	12·6	16·8	14·4	11·5	17
163	152	157	195	172	143	155	24·	24·	26·	26·	12·	23·	15·	14·7	16·7	13·	14·	14·	9·3	12·2	6·6	8·5	5·3	5·6	6·7	18
170	161	163	165	183	164	164	.	.	.	.	.	.	.	.	.	.	.	19·4	.	22·5	26·7	31·	26·5	23·3	16·5	19
961	1,126	1,215	1,090	1,090	1,052	992	.	.	.	.	.	.	.	.	44·	28·9	25·	23·	23·	25·2	22·7	22·3	24·4	24·5	19·1	20
164	197	194	165	162	155	197	.	.	.	.	.	.	.	.	.	.	.	.	.	.	8·4	3·2	3·3	3·3	2·2	21
181	170	144	154	166	121	179	.	59·5	53·	54	51·	52·	55·	55·	59·6	56·	61·	63·	59·	50·8	54·3	53·3	52·2	47·	49·	22
195	152	174	183	153	126	126	.	13·5	13·	19·	19·	20·	20·	25·	26·7	20·	28·	20·	18·	22·4	19·7	19·	22·	16·2	12·6	23
.	346	325	319	322	331	342	.	.	.	.	.	.	.	.	.	.	.	.	.	0·9	0·9	1·1	3·6	3·6	2·9	24
241	219	206	187	203	188	201	.	.	.	.	.	.	.	.	.	.	.	1·3	3·	3·3	5·2	4·5	3·	4·5	4·2	25
119	134	133	103	101	112	115	.	.	.	.	.	.	.	.	.	.	.	.	1·9	3·1	2·2	4·2	4·2	5·2	2·3	26
153	196	189	198	220	201	190	.	.	.	.	.	.	.	.	.	.	.	.	4·6	37·4	34·4	32·8	32·1	29·6	24·6	27
.	312	371	376	363	328	314	.	.	.	.	.	.	.	.	.	.	.	.	.	0·5	3·4	1·5	1·3	2·3	2·6	28
.	.	.	.	.	.	133	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	6·	29
2,282	2,141	1,975	2,028	2,126	1,988	2,057	.	.	.	.	.	.	.	.	.	.	.	.	.	.	74·9	75·3	71·5	72·8	72·1	
4,436	5,250	5,082	5,495	5,922	5,883	6,002	63·	.	.	63·8	62·	68·	65·8	67·7	57·1	55·3	50·2	46·4	43·	36·6	30·9	27·5	27·6	24·2	24·1	
6,718	7,391	7,557	7,523	8,048	7,871	8,059	.	.	.	.	.	.	.	.	.	.	.	.	57·5	57·5	43·6	40·8	38·7	39·	37·3	

an Agricultural Department.

‡ A Maritime Department, or Navigation School.

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may add that a few of these pupils belong to the Protestant Inspector, whose children are being reared Catholics, their mother being a Catholic. Some others of them are the children of teachers and officers connected with the school, and such is the case also in Athy, Waterford, Enniscorthy, Lurgan, Londonderry, Ballymena, Newtownstewart, Omagh, &c. The cost of erection of Sligo model school was £7,983.

12033. May not that also explain more or less the attendance of Catholics in other places — may not they be the children of police officers and official persons in the neighbourhood?—Yes; it is so in many cases; and, as an illustration in support of your statement, I may cite the Enniscorthy model schools. The bishop and clergy of that neighbourhood, and, I am very happy to say, the Protestant rector, too, of the town objected to the introduction of this school. I went from Dublin specially myself in September, 1862, soon after its opening, to see its working; I felt a particular interest in that school, for while in the service of the Board I suggested to them as Head Inspector not to erect it. If you please allow me to put in evidence my letter of 1856, written in my official capacity, suggesting to them not to erect this school; and pointing out that it would be a certain failure. The letter is——

12034. Rev. Dr. *Wilson.* — If the letter is not long I should wish it read?—The letter is not long, but I am sure you would get evidence of the fact in the Board's order in reply thereto, saying that they regret that they cannot comply with my wish. I beg to remind you, Dr. Sullivan and Dr. Wilson, that I applied through this Commission for a copy of it, when Lord Powis was kind enough to order the letter, but the Board of Education say that it is mislaid in some way, and I have just been speaking to Mr. Hunter in the waiting-room, who has kindly promised that it will be sought for. But my word is enough. Ten years ago I published this letter in "The Catholic Case Stated," p. 196, and the Order of the Board, on my letter, stating that they could not go back of the promise they had made, as they were under a pledge to build the school.

12035. Mr. *Sullivan.*—In case the letter is forthcoming——?—You will regard me as having tendered the letter; but I have here in my own book a copy of the letter the Board wrote to me, saying that they must proceed with the work, notwithstanding the opinion of their Head Inspector against it.

12036. Rev. Dr. *Wilson.*—Have you a copy of your own letter?—I have not.

12037. Mr. *Sullivan.*—Were you ever consulted about model schools?—No; I was not consulted. With respect to the Enniscorthy school, I was told that the Board were about to erect it. I was then living that summer at Greystones; there was no bishop in the diocese of Ferns; the bishop had just died; and without consulting any person, from my knowledge of the locality, and of the temper of the Catholic people, I knew that the National system was barely tolerated in the diocese; but there was no one to advise with, no one to consult with, nobody to communicate with in any way, and I did my best, even in the interest of the Board, as I now state in this solemn way—I did my best to prevent an outrage of the feelings of the people in this reckless manner.

12038. Were the Inspectors consulted about the establishment of the model schools?—As a general rule not. You have only to recollect the fact that the Board projected the whole scheme of model schools in 1835; and, therefore, as I was a little boy in a short jacket, that I cannot have been consulted about the scheme, is very plain.

12039. Not about the scheme, but about the establishment of particular schools?—In some few instances, as matter of local information and prudence, the Board did ask the Inspectors' opinions—in some few instances—but I was never consulted in the case of Enniscorthy. It was merely intimated to me, in the common routine of business, that the Board had decided on the erection of a model school there, and that the building would shortly be commenced. When anything serious was done in the district, a duplicate of the Board's order was advised to me, as the Head Inspector, and I think you will find by the dates that I scarcely lost a post till I reviewed the whole position, if I may so say, of the National system in the diocese, and pointed out to the Board statistically, clearly, and plainly, that the success of a model school, in Enniscorthy, was impossible.

12040. At whose instance, generally, are model schools erected—what is the method of procedure with regard to the establishment of them?—I adverted to the general scheme laid down in 1835, and renewed again in 1845 or 1846, without any reference to the Inspectors. About 1851 model schools acquired some popularity in the South, owing to the success of that at Clonmel, opened in August, 1849. Some of the Waterford people had sought for one. One was projected at Kilkenny, and another in Limerick, and the matter naturally led to a good deal of discussion in the adjoining district—namely, Wexford. The Inspector availed himself of this movement, went about to promote the establishment of one in his district, and got up an application, signed by some persons, asking for a model school in the borough of Wexford. But the very moment this was made known, there was a strong demonstration elicited on the part of the Catholics in Wexford, saying, such a thing was not wanted; then that fell to the ground; but having fallen through in Wexford, the matter was taken up by the same Inspector in Enniscorthy.

12041. That district was then under your superintendence?—As Head Inspector—yes. The way it came to be taken up in Enniscorthy is this. The Earl of Portsmouth is the landlord. The Inspector spoke to persons in the locality to the effect, that if driven out of Wexford, why not get the advantage of a model school for Enniscorthy. The Earl of Portsmouth's agent was consulted, and told what a very good tenant could easily be got, if he would vouchsafe a building site. The building site was given, a good tenant was got, and the Board pledged themselves to the Earl of Portsmouth's agent to build. The local influence of the landlord could not, nor indeed was it ever exerted to secure the attendance of five children in the model school, as was proved by the sequel, whilst the whole population of the town—Protestant, Dissenting, Catholic,—all unanimously refused to attend, and stated that they had educational institutions enough in the town. I can give you a detailed account of my personal visit to the model schools in September, 1862. It was a total failure; the Board was afraid to open it for twelve months after it was built, such was the local antipathy to it, and the first use to which it was applied was the holding of a horticultural show, and it was said that some strolling actors had made application to Marlborough-street for permission to perform in it, seeing it was used as a cheap place of diversion. For a year after its completion the only inmates of the building were the Inspector and a caretaker.

12042. Mr. *Dease.*—Would not your case be strengthened by the fact that the Earl of Portsmouth has the character of being universally popular as a landlord?—Never heard anything against him; so I take it for granted, as bad landlords are very much spoken about, that he must be a very good man.

12043. Mr. *Sullivan.*—What is the present attendance in Enniscorthy?—Boys, girls, and infants, there are 59; and if divided into three departments, each of the three, having a daily average attendance of under 20, would be struck off as an ordinary wayside National school for want of a sufficient attendance, namely, 30. The average daily attendance in the three schools unitedly, each year, since its opening, has been:—1862, 31; 1863, 52; 1864, 75; 1865, 79; 1866, 63; 1867, 59; so that, small as the attendance is, it has been getting less for the last two years.

12044. What was the total cost of the Enniscorthy model school?—Its erection cost, at the least, £6,768; that is, £114 14*s.* a child, infants included, for each pupil in attendance, and £7 19*s.* 4*d.* a year

per child for annual cost of instruction. In connexion with a former question of yours, I beg to say, that on visiting it I found several pupils there who were the children of teachers and officers connected with the place. In one room I found a solitary child named Ada, reminding one of the touching line of Byron.

12045. How many of the present model schools are in the same condition as to attendance; that is, under the normal number necessary to entitle a National school to receive a grant?—The attendance is given in the last report *in globo*, that is, for the three departments of each school, and there should be 90 in any of the schools to claim a grant, but the only one that is in that category is Enniscorthy; in some, however, of the others the attendance is miserably small. In 1866 the three departments in Enniscorthy had a daily average attendance of 15, 19, and 29 pupils respectively; one of the departments, in Clonmel, had 20; one, in Bailieborough, 30; one, in Athy, 31; and one, in Coleraine, and one, in Newtownstewart, 32 pupils each. The new model school of Enniskillen has 133 in the three departments, which would give about 44 to each; and the Enniskillen model school cost £7,099 13*s.* for its erection, with a large annual sum for its maintenance.

12046. Can you put in a table showing the population of the towns, and the numbers attending?—I have put in such a table, but not including the cost. If you will allow me, I will now put in a return showing the cost of erection of each model school, and the cost per pupil, the annual support per school and per pupil, and other particulars. [*See Table on page* 500.]

12047. What was the average cost of all the schools in Ireland in 1843, out of the Government grant?—Divide the Government grant for each year, as I have done here, by the number of schools, and you get the following rates. I will not occupy the time of the Commission by enumerating them, but I will name a few. In the year 1843, with 2,912 schools, the annual grant was £50,000 a year, which is rather under the sum now spent on the model schools in the Board's own charge, attended by between 8,000 and 9,000 children. The entire average cost of each school to the State, in 1843, was £17 3*s.* 5*d.* a school.

12048. In 1868?—It has gone on since steadily increasing, and further in the column, as each new model school is added, we find an increased expense, till you have now the cost, £56 18*s.* 11*d.*, in 1866, and £54 19*s.* 7*d.*, in 1867, a school, or more than treble the amount in 1843.

12049. Have you calculated that table for the several years?—For each year since the foundation of the system. I will put it in now, if you please, stating also the average cost per child. I cannot give you any return as to the average cost per child till the year 1852, because the Board did not publish the material in their reports.

12050. Can you add to that the local contributions?—I have it before me. The cost per child, to the State, in 1852 was 11*s.* 9*d.* The cost per child in average attendance in 1867 was £1 2*s.* 4*d.*, or twice the amount in 1852.*

12051. I think you stated on a former occasion that the model schools, as schools merely, putting aside the religious objection, were excellent schools?—Excellent as compared with most of the ordinary schools generally, for the reasons that I have stated—superior teachers, well paid, amply supplied with all the material aids for instruction; children of a good class of life, much better than the average of the pupils generally in the ordinary schools, and therefore attending more regularly, paying school fees, and well supplied with books and requisites—the *eclat* of public examinations by the Inspectors, large premiums, and the temptation of promotion to different offices con-

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* Average Annual Cost, from State Grant and from Local Funds, per School and per Pupil.

No. of Report.	Year ending.	No. of Schools in operation.	No. of Pupils: On Roll.	No. of Pupils: In average Daily Attendance.	Parliamentary Grant.	Average Amount of Grant: Per School.	Average Amount of Grant: Per Pupil Present Daily.	Local Support. No. of Schools.	Local Support. Fees.	Local Support. Subscriptions.	Local Support. Total.	Average Local Support: Per School.	Average Local Support: Per Pupil.
			Half year ending September.		£	£ s. d.	£ s. d.		£	£	£	£ s. d.	s. d.
	Dec. 1832,	–	–		30,000	–							
1	„ 1833,	789	107,942		37,500	47 10 7							
	„ 1834,	–	–		25,000	–							
2	Mar. 1835,	1,106	145,521		20,000	18 1 9							
3	„ 1836,	1,181	153,707		35,000	29 12 9							
4	„ 1837,	1,300	166,929		50,153	38 11 7							
5	„ 1838,	1,384	169,548		50,000	36 2 7							
6	Dec. 1839,	1,581	192,741		50,000	31 12 6							
7	„ 1840,	1,978	232,560		50,000	25 5 7							
8	„ 1841,	2,337	281,489		50,000	21 7 11							
9	„ 1842,	2,721	319,792		50,000	18 7 6							
10	„ 1843,	2,912	355,326		50,000	17 3 5							
11	„ 1844,	3,153	395,550		72,000	22 16 9							
12	„ 1845,	3,426	432,844		75,000	21 12 0							
13	„ 1846,	3,637	456,410		85,000	23 7 5							
14	„ 1847,	3,825	462,632		100,000	26 2 6							
15	„ 1848,	4,109	507,469		120,000	29 4 1							
16	„ 1849,	4,321	480,623		120,000	27 15 5							
17	„ 1850,	4,527	511,239		125,000	27 12 3							
18	„ 1851,	4,709	520,401		134,560	28 11 3		4,568	–	–	24,206	5 5 11	
19	„ 1852,	4,875	544,604	280,005	164,577	33 15 2	0 11 9	4,729	–	–	24,997	5 5 9	
20	„ 1853,	5,023	550,631	271,365	182,073	36 5 1	0 13 5	4,869	18,632	7,989	26,621	5 9 4	
21	„ 1854,	5,178	551,110	267,099	193,040	37 5 7	0 14 6	4,822	19,665	8,107	27,772	5 15 2	
22	„ 1855,	5,124	535,905	262,488	215,200	41 19 10	0 16 5	4,973	21,918	9,987	31,905	6 8 4	
23	„ 1856,	5,245	560,134	254,011	227,641	43 8 0	0 17 11	5,095	26,630	10,505	38,148	7 10 1	
			(Year ending Dec.)										
24	„ 1857,	5,337	776,473	268,397	214,734	40 4 8	0 16 0	5,186	28,069	10,593	39,826	7 13 7	
25	„ 1858,	5,408	803,610	266,091	230,047	42 10 9	0 17 3	5,200	25,096	10,674	39,770	7 13 0	3 2
26	„ 1859,	5,496	806,510	269,203	267,627	48 13 10	0 19 10	5,251	32,001	9,506	41,507	7 18 1	3 3
27	„ 1860,	5,632	804,000	264,823	308,934	54 17 0	1 3 4	5,447	33,962	10,000	43,962	8 1 5	3 5
28	„ 1861,	5,830	803,364	284,726	310,779	53 6 1	1 1 10	5,448	34,342	9,930	44,272	7 11 10	3 2
29	„ 1862,	6,010	812,527	284,942	319,797	53 4 2	1 2 5	5,817	34,900	10,968	45,868	7 17 8	3 4
30	„ 1863,	6,163	840,569	296,986	324,709	52 13 8	1 1 10	5,966	34,696	11,537	46,233	7 15 0	3 2⅝
31	„ 1864,	6,263	870,401	316,108	335,706	53 12 0	1 1 3	6,025	36,935	12,054	48,989	8 2 7	3 2⅝
32	„ 1865,	6,372	922,084	321,518	338,926	53 3 8	1 1 1	6,174	39,136	12,339	51,475	8 6 9	3 3⅜
33	„ 1866,	6,453	910,819	316,225	352,015	56 18 11	1 2 3	6,235	40,529	12,441	52,970	8 9 10	3 5¼
34	„ 1867,	6,520	913,198	321,518	358,466	54 19 7	1 2 4	6,390	40,834	11,986	52,869	8 5 5	3 4½
	„ 1868,	–	–	–	376,742	–	–	–	–	–	–	–	–
				Total,	6,050,226								

Daily average attendance not returned till 1852.

Returns as to local aid, towards salaries, &c., not available till 1851.

The above items are compiled, as to Schools in operation and Pupils, from the Reports of the National Board; as to Parliamentary Grants, from votes of House of Commons and from Reports of the Board of Works; and the average Cost per School and per Pupil is computed from these; while the details as to Local Contributions are taken from the Board's Reports, and from a Return (No. 532—1861) to House of Commons.

Model Schools—Cost of Erection and of Support, and Number and Creed of Pupils, 1866–7.

No.	Model School.	County.	Population of Town—1861. Total.	Catholics.	Per Cent.	Cost of Erection, Fittings, Furniture, &c.	Year Opened.	Average Daily Attendance. 1866. Boys.†	Girls.	Infants.	Total.	1867. Total.	Per Centage of Pupils of each Creed on Roll, at end of 1866. Catholics.	Estab. Church.	Pres.	Others.	Cost, to State, in 1867. Literary Department.	Agricultural Department.	Total.	Average per Pupil present Daily.	Average Cost of Erection, &c., per Pupil.
						£											£	£	£	£ s. d.	£ s. d.
	LEINSTER:																				
1	Central, Dublin,	Dublin,	263,751	201,250	76·4	90,000*	March, 1833,	683	452	270	1,405	1,462	65·6	23·6	7·5	3·3	6,811	–	6,811‡	4 17 0	61 11 0
2	Dublin, West,	Do.,				1,500*	August, 1849,	179	113	110	402	438	96·5	3·5	–	–	1,010	–	1,010	2 6 1	3 8 0
3	Inchicore,	Do.,	1,149	840	73·1	2,445	October, 1854,	62	54	65	181	157	64·1	34·9	0·5	0·5	490	–	490	3 2 4	15 11 0
4	Trim,	Meath,	2,058	1,791	87·	5,053	May, 1850,	110	62	60	232	237	84·0	16·0	–	–	859	–	859	3 16 8	21 7 0
5	Athy,	Kildare,	4,124	3,688	89·4	6,546	August, 1852,	53	40	31	124	125	18·2	54·8	18·2	8·8	749	170	919	7 7 0	52 7 0
6	Kilkenny,	Kilkenny,	14,174	12,769	90·1	4,473	Nov., 1854,	51	38	44	133	128	33·7	57·3	3·9	5·1	769	638	1,407	10 19 10	34 19 0
7	Parsonstown,	King's,	5,401	4,234	78·4	2,977	October, 1860,	81	55	40	176	140	46·6	46·7	1·9	4·8	690	–	690	4 18 7	21 5 0
8	Enniscorthy,	Wexford,	5,396	4,692	87·	6,768	July, 1862,	29	15	19	63	59	4·5	82·9	1·1	11·5	470	–	470	7 19 4	114 14 0
	MUNSTER:																				
9	Clonmel,	Tipperary,	11,774	10,332	87·8	6,456	August, 1849,	72	42	20	134	128	40·8	41·9	6·6	10·7	777	–	777	6 1 4	50 9 0
10	Dunmanway,	Cork,	2,068	1,694	81·9	7,639	August, 1849,	124	136	–	260	225	92·3	7·7	–	–	759	36	795	3 10 10	33 19 0
11	Cork,	Do.,	80,121	67,148	83·8	9,762	Sept., 1865,	229	151	117	497	497	20·4	63·4	5·8	10·4	1,864	450	2,314	4 13 2	19 13 0
12	Limerick,	Limerick,	44,448	39,124	87·	5,514	August, 1855,	113	93	86	292	314	20·1	57·3	12·0	10·6	1,177	524	1,701	5 8 4	17 11 0
13	Waterford,	Waterford,	23,202	20,429	88·	6,529	Sept., 1855,	84	52	49	185	217	48·2	21·0	10·1	20·7	874	–	874	4 0 6	30 2 0
	CONNAUGHT:																				
14	Galway,	Galway,	16,976	15,621	92·1	3,951	July, 1852,	66	41	42	149	175	37·5	32·4	17·0	13·1	837	–	837	4 19 3	22 11 0
15	Sligo,	Sligo,	10,693	8,392	78·5	7,983	August, 1863,	58	50	48	156	195	0·3	49·9	24·1	25·7	793	–	793	4 1 4	40 10 0
	ULSTER:																				
16	Newry,	Armagh,	12,188	7,942	65·1	5,314	May, 1849,	79	80	38	197	172	21·9	33·1	39·9	5·1	756	–	756	4 7 10	30 18 0
17	Lurgan,	Do.,	7,772	2,752	35·4	6,295	Feb., 1863,	201	72	73	346	317	14·7	47·2	27·3	10·8	1,159	–	1,159	3 19 1	19 11 0
18	Ballymena,	Antrim,	6,774	1,656	24·4	5,271	May, 1849,	59	44	40	143	155	5·7	20·0	66·5	7·8	706	–	706	4 11 1	36 18 0
19	Ballymoney,	Do.,	2,603	795	30·5	1,686	Feb., 1856,	65	51	48	164	164	21·3	9·9	67·3	1·5	590	37	627	3 16 5	10 6 0
20	Belfast,	Do.,	120,544	41,237	34·2	12,453	May, 1857,	515	304	253	1,072	992	21·0	22·8	47·7	8·5	3,528	619	4,147	4 3 7	12 11 0
21	Carrickfergus,	Do.,	4,208	594	14·1	3,962	Feb., 1861,	61	36	58	155	197	3·6	21·4	66·3	8·7	646	–	646	3 5 7	20 2 0
22	Bailieborough,	Cavan,	1,139	809	71·	4,372	May, 1850,	46	45	30	121	179	46·8	28·3	24·9	–	711	456	1,167	6 10 5	24 9 0
23	Coleraine,	Londonderry,	5,631	1,455	25·8	4,650	May, 1850,	44	50	32	126	126	16·2	21·5	50·2	12·1	747	–	747	5 18 6	36 18 0
24	Londonderry,	Do.,	20,875	12,036	57·6	8,315	January, 1862,	161	91	79	331	342	3·6	28·8	57·4	10·2	1,517	–	1,517	4 8 8	24 6 0
25	Omagh,	Tyrone,	3,662	2,273	62·1	3,046	Nov., 1859,	68	72	48	188	201	3·9	43·0	43·1	10·0	803	–	803	3 19 10	15 3 0
26	Newtownstewart,	Do.,	1,232	604	49·	1,715	June, 1861,	40	40	32	112	115	4·4	28·7	66·1	0·8	484	–	484	4 4 4	14 18 0
27	Monaghan,	Monaghan,	3,910	2,756	70·5	3,824	October, 1861,	81	75	42	198	190	26·5	33·3	36·9	3·3	614	–	614	3 4 7	20 2 0
28	Newtownards,	Down,	9,543	1,126	11·8	9,718	July, 1862,	152	95	81	328	314	2·4	8·6	80·4	8·6	1,307	–	1,307	4 3 10	30 19 0
29	Enniskillen,	Fermanagh,	5,820	3,263	56·	7,100	1867,	–	–	–	–	133	–	–	–	–	513	–	513	3 17 2	53 7 0
			691,227	473,302	68·4	245,317	—	3,617	2,399	1,855	7,871	8,059	–	–	–	–	33,010	2,930	35,940	–	–
	Per centages and averages,							45·8	30·4	23·8	100·	278	34·6	32·7	25·3	7·2	1,138	–	1,239	4 9 8	30·9

The above 29 establishments, in 20 counties, include 98 departments, each with a distinct roll number—10 in the central model schools, and 3 (boys', girls', and infants') in each of the other 28 establishments (with the exception of Dunmanway, which has no infants' school), with a maritime school in Belfast, Limerick, and Waterford, and the Ulster model farm, Belfast, and the Munster, Cork. Besides these, there are the following 14 model agricultural establishments in 8 counties, erected, supported, and managed by the Board:—Albert Institution, Glasnevin (no roll number), and Glasnevin village schools (2), 109 present. In *Kilkenny*—Woodstock, 2 schools, 84 present. In *Cork*—Farrahy, 2 schools (*closed*), and Glandore, 2 schools, 64 present. In *Limerick*—Mount Trenchard, 4 pupils present; Mungret, 2 schools, 92 present; and Tervoe, 2 schools, 116 present. In *Tipperary*—Derrycastle, 43 present; Gormanstown, 2 schools, 96 present; and Kyle Park, 2 schools, 81 present. In *Leitrim*—Leitrim, 2 schools, 93 present. In *Monaghan*—Bath, 1 present. And in *Donegal*—Dunlewey, 46 present; and Templedouglass, 23 present. The roll numbers in these fourteen amount to 23, and the pupils in average daily attendance, in 1866, to 862. There are, therefore, 43 establishments, with 121 departments, having roll numbers attached, in 22 of the 32 counties, and attended, in 1866, by 8,733 (7,871 and 862) pupils daily. The cost of these 14 establishments, and their working and economy, would be more fitly considered in connexion with the agricultural department.

* Estimated only. The Board states that the cost of the Central Model Schools cannot be separated from that of the Normal School and Lecture Rooms. The whole expenditure on the buildings, repairs, and works in Marlborough-street, the Official Establishment included, is £114,687. The cost of erection of the Agricultural Department in Nos. 6, 11, 12, 19, 20, and 22, is not here included.

† This includes 217 boys in the Evening Schools, Agricultural Schools, and Maritime Schools.

‡ Including £3,036 for Normal Establishment, but not cost of Training. In the annual cost, the heavy item, now about £10,000, yearly expended by the Board of Works on repairs, maintenance, &c., is not included, as it could not be apportioned between the several schools. Neither is the extra cost of special inspection, Literary and Agricultural, and of administration, nor the school fees paid by the pupils, which amounted in 1867 to £4,093, included. The cost of erection is literally such, as neither repairs nor interest of outlay is included. The Farm Buildings in the Agricultural Model Schools cost large sums besides, those of Cork and Belfast having cost each £10,000.

nected with the model and other schools, and the institution generally.

12052. Do you not think that it is a great benefit to a country to have in all towns good schools of that class?—I do not know any country that wants them more at present than Ireland, whatever Board or body, under whatever scheme, or whoever is to supply them. Having written and said so much about model schools, whatever odium or unpopularity may attach to them, it was I who first gave the impetus to improve the secular education in them—I introduced physical science, music, drawing, and other higher branches. That is, however, a very different thing from the State forcing such a school into a town and setting up an educational fortress without being asked or invited, in opposition to local public opinion. To that I am, and have ever been, determinedly opposed.

12053. What would you propose with regard to the establishment of such schools, and the use of the ones already existing?—If the State was in harmony with the general feeling of the people, upon religious and political questions, my objection to such schools would not be anything like as strong as it is. My notions are entirely concrete, founded on the local circumstances of the population; and I see no possible way of conducting these schools, except by handing them over to the several religious bodies. I do not say that such a large amount of property ought to be legally assigned or given over; I do not say as a citizen that it is a right or a proper thing to do, to hand over such property all at once, but I would have them so conducted as to make available the cost of their erection, the large salaries of the staff, and their excellent machinery and appliances —I would have them so conducted as, at anyrate, to make them available for their object, which is, the general instruction of the upper portion of the lower and the lower portion of the middle class, who alone could protract their school-attendance to an age to fully avail of their advantages, and, as a first step, I would drop the ridiculous and unmeaning name *model* schools.

12054. When you speak of handing them over to religious bodies, what are we to understand by that?—I would have no objection in Belfast to hand over, bodily, the great model schools there to the Presbyterians, in whose midst the model schools are placed.

12055. Are we to understand by that the laity, clergy, and all together?—Yes; all together; I would have no objection to do that. I would have no objection to hand over the Derry model school to the 12,036 Catholics, they constituting nearly three-fifths of the population. In the same way in Galway, Cork, Limerick, Waterford, Kilkenny, Clonmel, Athy, Enniscorthy, Sligo, and other places, I would give to each denomination in proportion to its numbers—not strictly in proportion to its numbers, because, in the case of the Catholics, it ought to be directly as their numbers, and inversely as their property. They ought to get most, as being the most neglected, and having less of the things of this world to fall back upon; and I would let the English Government make some reparation for the wrongs of the last three hundred years, by trying to raise the Catholics up to the level of the rest of their countrymen.

12056. What would you do as to the Catholics in Belfast?—I would give a model school to the 41,237 Catholics in Belfast, who form 35·5 per cent. of the population. They well deserve one. They are nearly as numerous as the Presbyterians, and rapidly increasing in wealth and intelligence as well as numbers. I would give a model school to each of the three bodies, and the money would be well spent.

12057. In towns of what size would you build model schools?—I would erect, or aid the erection of a school of the first class—I would not call them *model* schools —in any town of four or five thousand inhabitants, and I would teach classics, modern languages, mathematics, elementary physics, and other matters, so as to make them excellent secondary schools; final, for the instruction of most of the pupils, and, for others, preparatory to the highest educational institutions of the country so as to bring them all *en rapport*.

12058. Rev. Dr. *Wilson*.—Would you be equally generous with the Presbyterians in Derry, as with the Roman Catholics in Belfast, giving them a distinct model school in proportion to their numbers?—Certainly. I do not mean the very city of Derry, where there are only 4,420, or 21 per cent. Presbyterians. I take the whole population of the locality, generally into account. There is no other alternative than that, but to close the model schools. Their total failure is a mere question of time. It does not require the skill of an actuary to compute, from the law of their decline, what is the last day a Catholic child will be found in them.

12059. Should you not be disposed to give three model schools to Derry?—If you make a division according to the three religious bodies I think you might, adjusting each to the wants of the religious body.

12060. Mr. *Sullivan*.—What would you do in the small towns where the minority would not be sufficient?—In small towns of 1,000 to 2,000 persons, I would have good primary schools of a better class for artisans or farmers living in the neighbourhood, who might be attracted from a distance to them.

12061. But in the districts in which the minority would not be sufficient to entitle them to a grant?—In those places special grants might be given to local patrons to improve the ordinary school.

12062. Isn't it quite desirable for the furtherance of education that schools should be large?—You cannot have a good school unless it is of a reasonable size.

12063. What would be your idea of the proper size?—As a general rule I would, on account of religious difficulties, make grants to small schools, in mixed communities; but looking to education, I would not like a school under sixty or eighty, or something under the size of the schools in England. The average daily attendance in every aided primary school in England and Wales is eighty-three, and in Scotland it is ninety. It takes at an average ten boys or ten children to obtain one clever scholar; or, in order to have the chance of a good fish, you must have a certain haul in the net.

12064. The *Chairman*.—How do you arrive at the conclusion that in England the average attendance in the schools is eighty?—From the official reports. Shall I tell you the precise numbers?

12065. Is that of the schools within parliamentary or municipal boundaries?—In all the 10,982 departments of the schools under inspection in England and Wales, by the last reports, the average was 83·4 pupils in daily attendance, in each of the 1,919 departments of the schools in Scotland 89·8, and over Great Britain, in each of the 12,901 departments under inspection 84·8 pupils daily.

12066. Can you give a reference to the report from which you extracted that?—They are the schools visited on account of the annual grants for simple inspection, the year ended 31st August, 1867—last Privy Council Report.

12067. That is, schools under the Committee of Council?—Yes, these alone.

12068. Mr. *Sullivan*.—Can you add the average number in Ireland?—It is forty-nine pupils daily in each of 6,520 departments, or slightly more than half that in Great Britain—49 against 85.

12069. Mr. *Stokes*.—The number you mentioned in England gives the average for each department?—Yes, in each department.

12070. Not in each of the schools?—No—each department corresponds to the technical expression "roll number" here; thus, when we use the phrase "model school" we do so in two senses, as in the case of Galway, meaning the fabric or the institution there; whereas there are three schools, or three departments, or three roll numbers, as we call them here. I adopt the exact technical language of the Privy Council's last report, as to British schools.

12071. So that to supply a model school of three departments you would require a population of 3,800, if you go to the English average?—Yes, that would be

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as to the population, for as there are five and a seventh members to a family, it is a simple arithmetical question to find what population you should have.

12072. Mr. *Dease.*—Was the establishment of model schools a part of the original scheme of Lord Stanley, and did the Roman Catholics accept it?—Lord Stanley never projected any scheme of model schools, except in the sense of one training school. Model schools for primary education were never contemplated at the time.

12073 Was the proposition to establish model schools received with favour or not by the Roman Catholic party?—The fact of the scheme having been projected in 1835, yet no model school opened till 1849, is a sufficient answer to the question.

12074. When was the active opposition of the Roman Catholic bishops to the establishment of model schools, or to their operation, first made public?—The first person who took an active part in it was the present Cardinal, Archbishop Cullen, in the case of the attempted establishment of a model school in Drogheda, in 1851. He was then Catholic Primate, and was consulted by Alderman Boylan, the mayor of the town, on the matter. Most Rev. Dr. Cullen, being parish priest of Drogheda, as well as Catholic Archbishop of Armagh, wrote a letter, in his episcopal capacity, pointing out the difficulties and dangers of the scheme. That prevented the Board, in fact, after selecting a site in Drogheda, from proceeding with the erection of the building. The Corporation of Drogheda, too, immediately petitioned the Board not to carry out the scheme, and it was not attempted. The opposition then spread from Drogheda to Waterford, and thence over the whole island.

12075. That was the first public expression made as to the model schools by the Roman Catholic hierarchy?—It was not made by the Roman Catholic hierarchy, as a body; it was the act of the Catholic Primate of all Ireland, in reference to the borough of Drogheda, in his diocese. A resolution of the bishops, in 1826, demanded separate model schools for Catholic teachers in each of the four ecclesiastical provinces.

12076. Has the opposition to the system been continuous?—It has been continuous and increasing, and many that were at first tolerant, or rather quiescent, with regard to the matter, have actively joined in opposition, when they saw, as in the case of Sligo, that the whole of the bishops of the province of Tuam, under the archbishop, held a synod, and condemned the project of that model school; when they saw that their remonstrance was unheeded, and set at defiance, it became clear as light that local opinion counted as nothing, and that the Board was determined, irrespective of local feeling, to extend these schools over the country. The same thing occurred in Derry, Cork, and Enniscorthy; and these instances of public collision, between parties circumstanced like the Roman Catholic bishops and the National Board, have gone on increasing. I was present in the House of Commons when Mr. Maguire read a letter from Most Rev. Dr. Delany, Catholic Bishop of Cork, one of the most tolerant and most liberal of the Catholic hierarchy, in which he said he had allowed one school to be established in Dunmanway, but he was opposed to an extension of them in his diocese. He said he did not approve of the institutions, and if the Board were to persist in establishing the model school in Cork, he would take it as an act of hostility to himself and his people. I need not tell you the result. I was in Cork lately, and there were not ten per cent. Catholic pupils out of the 70,000 Roman Catholics in Cork on the rolls of the schools.

12077. Was the establishment of Queen's Colleges and the Queen's University, and the establishment of model schools looked on by the bishops with disfavour?—Yes, unquestionably. The Board themselves never, in any of their public documents, nor did any of the Commissioners, so far as I know in my intercourse with them, ever attempt to establish any official connexion between the two; but some of the officers did, and in a remarkable instance, in Waterford. As Head Inspector, I was sent to Waterford and Kilkenny, Nov. 1851, with Mr. Cross, Secretary, Mr. Darley, the architect, and Dr. Kirkpatrick, the Agricultural Inspector, to select, in each city, a site for a model school. On that occasion a public meeting was held in Waterford, when Dean Hoare, the Protestant dean, attended, and gave a glowing account of a visit he had just paid to the Queen's College, in Cork, which I thought a very unfortunate thing, considering the mission on which we were engaged. He was followed by Mr. Cross, who, in a public hotel, with deputations waiting on us, had the indiscretion to state in his speech, that model schools were being established as stepping-stones between the primary National schools and the Queen's Colleges; and I then, as a public officer, protested, so far as I was concerned, against the statements of both Dean Hoare and Mr. Cross, asserting that the Commissioners had never expressed that opinion, and as a Catholic, that I decidedly disapproved of it. Mr. Cross thanked me for my prudence on the occasion, and asked the reporter that this portion of his speech should not be published. Amongst other gentlemen present on the occasion was Mr. Blake, the present member for Waterford.

12078. Did the Roman Catholic bishops entertain or express an opinion that to carry the mixed system beyond primary education (where, with safeguards, they had agreed to accept it), and to introduce it into the higher branches of education was an attempt to get the whole education of the country into the hands of the State?—They did; but, in point of fact, the Roman Catholic bishops never agreed to accept the present system. If you say that they availed themselves of it, and tolerated it, and used it, you will be correct; but to say that the Roman Catholic bishops, as a hierarchy, ever agreed to accept the National system, or consented to it, is a mistake, and, pardon me for reminding you, a very serious mistake.

12079. You mean accepted it in practice?—In practice.

12080. Did they look upon the fact that the State was making an endeavour to get possession of the education of the country as being objectionable?—They did; and, as matters proceeded, every day convinced them that they were not without just grounds for this apprehension. They saw that the Chairman of the Board, Rt. Hon. M. Brady, was the Vice-Chancellor of the University, that a President of a Queen's College, Dr. Henry, was a member of the Board; and in his selection Lord Clarendon, singled out the fact that the experience which Dr. Henry had acquired in administering another branch of that system, in the National Board, gave him special suitability for the office of President. They saw several of the Commissioners connected with the Queen's Colleges and the Queen's University, as visitors and senators; and further, they saw, in the year 1854, a large number of the Queen's College students and some of their professors appointed, without any examination, qualifying or competitive, to the important office of Inspector—as many as eight or ten. Dr. Henry was a member of the Board, and Sir Robert Kane, a member of the present Commission, who is also the President of a Queen's College, used their influence when a vacancy occurred, to secure for the *alumni* of these institutions the office of Inspector; and I don't blame them for it. I think it is to their credit to try and provide for their students. The qualification of some of these gentlemen was, however, of an inferior kind. In one instance, the first letter an Inspector received after his appointment was a litany of some thirty or so words on the margin of two pages of paper, mis-spelled in his first week's work, the writer of that letter being Dr. Newell, the present Secretary. I requested him, for the sake of the institution, that he would not thus expose us, knowing that on some future occasion, either like the present Commission or in Parliament, some one would call for the admonitory document; but Dr. Newell was determined to expose the appointment of such persons as Inspectors.

12081. Rev. Dr. *Wilson.*—Are you not equally interested in the success of the National system now as

you were then?—Equally interested, for, from the first, the main end that always moved me was the education of the people, and there is none more anxious for it still.

12082. Is not this information likely to become public now?—It is, with the view that my evidence will be published I came here.

12083. While in the Board's service did you not seek to counteract such a state of things and prevent the recurrence of it?—Certainly, but I don't pretend to be an exception to all human nature. I don't think that you will go and prematurely publish the acts of the General Assembly or of this Commission. I think you are a man of honour and that you would not, but I did my utmost to prevent those abuses, and, failing, I did what few others have done. I was senior Head Inspector, and I withdrew from the service.

12084. Mr. *Dease.*—Do you attribute the increasing opposition of the Roman Catholic hierarchy to the system of mixed primary education, of which they have for some years availed themselves, to their growing belief that the desire and object of the State was to un-Catholicise Ireland?—That it would have that effect I believe, and that it has that tendency they are confident.

12085. Have any revelations in the life of the late Archbishop of Dublin, Dr. Whately, tended to confirm the justice of these opinions?—I think so, strikingly; but while they tend very strongly to confirm their opinions, I think almost undue stress has been laid on the circumstance. I think the cumulative evidence obtained from the adverse working of the whole system concurrently—I think its general unfavourable working is stronger than the drift of the revelations. The Catholic bishops justly consider it as conclusive proof of a great breach of faith, on the part of an individual; and if you think fit I will read a few of the passages on the subject, in "Dr. Whately's Life," by his daughter.

12086. If you please?—In the first place, the import of the passages cannot be understood nor their force felt, unless you consider the time and the circumstances of this remarkable conversation between Mr. Senior and Dr. Whately. It appears from Mr. Senior's diary, that it occurred in October, 1852, just three months after Dr. Whately had visited the Clonmel Model School. It was the 1st of July previous, when, as Dr. Whately says, he discovered the fact that I had not introduced either the Scripture Extracts or his Christian Evidences into the Clonmel Model School. He was very angry, and this circumstance finally led to a disruption in the Board, from which three of the members went away in 1853—the Archbishop, the late Lord Chancellor Blackburne, and the late Baron Greene. Mr. Senior was accustomed to spend some portion of almost every year with his old tutor, Dr. Whately. The census had just been taken and the results published at this time. An effort was unsuccessfully made by some parties, to have the religious element introduced into the census of 1851. It appears, from Mr. Senior's Journal, that the subject of the conversation was the decline of the population, the successful efforts of the different missionary bodies in Ireland, especially in the West, and the general social changes consequent on the famine; and in the course of the discussion, as is evident to anyone who will read the whole of the passages, Dr. Whately pointed out the gradual weakening of the power of the priests in Ireland. The theory of Dr. Whately, as well as of Guizot and others, was that the Protestant Reformation was telling on Catholicism, not so much by making Protestants of the people, as by Protestant*izing* them, and that the influence and success of the Protestant Reformation should be measured, not so much by the number of converts or proselytes from the Church of Rome, as by the undermining and weakening of priestly power, so as to lessen their influence in corrupting Christianity. This is evident from the context, and Dr. Whately in explaining to Mr. Senior the different causes in Ireland that led to these unexpected changes, places first, and above all, the influence of the books of the National Board. He states, after the passage that I am about to read to you, that if the Government would only persist in its appointments—above all in appointing Protestant bishops—that would be loyal to the mixed system, and in all their measures sustain that system, the time was not remote when they would overthrow the vast fabric of the Irish Roman Catholic Church.

12087. Please read the passage?—I will read it now. There are different passages. The letter of Dr. Whately to Dr. Arnold, dated 7th January, 1838, which will be found in Dr. Whately's life, by his daughter, volume i., page 408, the subject of the letter being the new London University, contains the following passages in reference to the four volumes of Scripture Extracts, or Scripture Lessons, in the preparation of which both Dr. Arnold and Dr. Whately took part:—

"My dear Arnold,—Six years ago, or more, I should have been rather inclined to doubt the possibility of having any instruction or any examinations in Christian Scriptures that the various denominations might possibly partake of. When Lord Stanley founded the Education Board he had no such thought, and when Mr. Carlile proposed drawing up Scripture Extracts, I partook of the same expectation with Bishop Philpotts, that no selections could be introduced, with the concurrence of all parties, such as should be of any utility; but I was as willing to have the experiment tried, as he was to prevent it, and as much rejoiced as he was mortified and provoked at the unexpected success. I do not even now think my apprehensions groundless. The obstacles were incomparably greater than those to any analogous plan in England."

After having stated the difficulties, he says:—

"And, lastly, a large proportion of the priests, being themselves very slightly acquainted with Scripture, could not be expected to look with a favourable eye on the study of any part of it, by their flock. My apprehensions were, I still think, quite reasonable. The result, however, was complete success. All the efforts to raise jealousy, in reference to the Scripture Extracts have, within the schools themselves, totally failed. They are read with delight and profit by almost all the children, and I and others, as Bishop Stanley knows, have examined the children of all denominations without knowing to which each child belonged,—raising no jealousy, and finding them better taught than most gentlefolks' children."

The next passage that I will read for you is in "Extracts from Mr. Senior's Journal," quoted by Miss Whately; the conversation being dated the 8th of October, 1852. The previous part of my explanation, in answer to the last question, will show the stage at which this passage comes in. After the Archbishop had enumerated five different agencies, religious and social, that, in his opinion, had led to this alleged large diminution of the Catholics of Ireland, and to this undermining of the vast fabric of Irish Catholicism, he says:—

"The great instrument of conversion, however, is the diffusion of Scriptural knowledge."

That occurs in vol. ii., page 243.

"For twenty years large extracts from the New Testament have been used in the majority of the National schools, far more diligently than that book is used in ordinary Protestant places of education; but these extracts contain so much that is inconsistent with the whole spirit of Romanism, that it is difficult to suppose that a person well acquainted with them can be a thorough-going Roman Catholic. The principle upon which that Church is constructed, the duty of uninquiring, unreasoning submission to its authority, renders any doubt fatal. A man who is commanded not to think for himself, if he finds that he cannot avoid doing so, is unavoidably led to question the reasonableness of the command; and when he finds that the Church which claims a right to think for him has preached doctrines, some of which are inconsistent, and others are opposed to what he has read in the Gospels, his trust in its infallibility, the foundation on which the whole system of faith is built, is at an end."—(Vol. ii., p. 244.)

I continue with two other extracts:—

"Such, I believe, to be the process by which the minds of a large portion of the Roman Catholics have been and are being prepared for the reception of Protestant doctrines. The education supplied by the National Board is gradually undermining the vast fabric of the Irish Roman Catholic

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Church. Two things only are necessary on the part of the Government. One is, that it adheres resolutely, not only in its measures, but in its appointments, in the selection of bishops, as well as in making Parliamentary grants to the system of mixed education. (Vol. ii., p. 245.)

"I believe, as I said the other day, that mixed education is gradually enlightening the mass of the people, and that if we give it up, we give up the only hope of weaning the Irish from the abuses of Popery; but I cannot venture openly to profess this opinion. I cannot openly support the Education Board, as an instrument of conversion. I have to fight its battles with one hand, and that my best, tied behind me."—(Vol. ii., p. 246.)

And, as portion of the same conversation, I will read:—

"The control which the mixed system gives to us is not perfect, but is very great. It secures the diffusion of an amount of secular and religious instruction, such as Ireland never enjoyed before its institution, and certainly could not enjoy if it were to be overthrown; and it prevents the diffusion of superstition, bigotry, intolerance, and religious animosity, I really believe more extensive and more furious than any we have yet encountered."—(Vol. ii., p. 247.)

12088. Mr. *Waldron.*—What is the date of that?—Less than two years ago—October, 1866, the work was first published, and a second edition in February, 1868; but the date of the conversation between Archbishop Whately and the late Mr. Senior was 8th October, 1852.

12089. Mr. *Dease.*—In reference to the question I asked you with regard to the quotations from Dr. Whately's life, are you aware that a life of Mr. Senior has been published within a short time past?—Within the last few days, I understand.—"Journals, Conversations, and Essays relating to Ireland." By William Nassau Senior. Two vols. London, 1868.

12090. Do you know whether there is any reference in that book to the passage you read detailing the conversation between Dr. Whately and Mr. Senior?—The sentence (p. 245) in reference to gradually undermining the vast fabric of the Irish Roman Catholic Church, and the whole of the passage (p. 246) are there omitted. This journal was given by Mr. Senior himself, to Miss Whately during her father's life-time. She wrote to all her father's friends to supply her with such materials as they had to aid her in bringing out a proper biography. Her father read in Mr. Senior's journal, an account of their conversation, and revised it himself, so that there is not one link wanted to complete the chain of evidence as to the authenticity of the passages in question—passages all of which are retained in the second edition of Miss Whately's life of her father in defiance of the censure that they had provoked. Mr. Senior and Archbishop Whately died about the same time; but in "The Life of Mr. Senior" they leave out two of the above passages, so damning to the National system, and which justify the sagacity and foresight of some of the Catholic Bishops, because it is seen that the system cannot live under which Catholics are liable to be so deceived—hence the passages have been omitted. I have not yet read "Senior's Life" myself, but I saw it yesterday on the table in the drawing-room of a friend, who called my attention to the important fact of those two omissions. The passages have gone the round of the globe. I hold in my hand a pastoral letter from the Right Rev. Dr. Murray, Bishop of Maitland, to the Catholic clergy of Maitland, New South Wales, on "Catholic Education and the Public Schools Act of New South Wales," dated 8th December, 1867. This pastoral on the subject of primary education at the Antipodes, has justly aroused the Catholics of Australia, so that not merely in this island but throughout all the British colonies, I find the passages that I have just read naturally and universally quoted. Bishop Murray is an Irishman, having been secretary for many years to his Eminence Cardinal Cullen. Appealing to his people Dr. Murray says:—

"I dare not entrust my feelings to characterize the statements of Dr. Whately as they deserve, but I will lay before you the opinion of one of his flock—an Irish Protestant—I mean Sir John Gray, the Member of Parliament and distinguished representative of Kilkenny city, who took a leading part in the debate on National education last August in the House of Commons, London."

I don't intend to cite the words of Sir John Gray, from whose speech the whole of the passage was quoted by a Catholic bishop at the antipodes in a pastoral letter, proving that Catholics cannot work with Boards, or under a system so constituted; but Dr. Murray adds this comment:—

"No wonder that Sir John Gray would feel a sense of shame, which I am sure was shared by all honest English and Irish Protestants who were listening to his eloquent and powerful speech on National education, and, I daresay, he would have felt a still greater shame if other passages had fallen under his notice. The concluding words of Sir John Gray, a Dublin Protestant, were:—

"'Can you wonder then if this new revelation of an unexpected treachery in their hands, the Catholic people desire to be freed for ever from this system. Ought you not rather feel surprised that, after such a gross betrayal, they could ever again give their trust, their affection, their confidence to any man professing the same faith, lest, perhaps, he too should go and do likewise.'"

12091. Mr. *Dease.*—Do Catholics believe that faith has been broken with them by the State through the Board of Education?—Yes, a breach of public faith has been committed in a matter that appeared like a treaty between two peoples or two nations.

12092. Was not that which induced Catholics to accept the mixed system in the first instance, that they were, in Lord Stanley's letter, promised a distinct safeguard against all attempts at proselytism, which they had not in the Kildare-place system?—They were promised all the possible safeguards which can fence such a scheme—namely, to "*banish even the suspicion of proselytism from the schools.*" These words, though in Lord Stanley's letter, are as old as 1812, borrowed from that Royal Commission.

12093. Has that promise been broken by altering the rules that regulated the system?—It has. Not merely was that pledge not kept by the Board, but the very opposite was done, and every facility given for promoting the proselytism, even the suspicion of which was to have been banished.

12094. What was the date of the principal change?—1847 and 1840.

12095. Have vital alterations of the original rules, as sketched forth in Lord Stanley's letter, been made to meet the demands of the Catholics of Ireland, or of others?—No material change has ever been made in the direction of which you speak in the interest of Catholics, or at their request. The changes made were all at the instance of Presbyterians or other Protestants.

12096. Have the alterations of the rules made from time to time by the Board of late years, on the representations, or to meet the demands of Roman Catholics, been alterations intended to lead back the system to what it was when first accepted, rather than to alter the original system?—Two changes have been made for them—one, in 1864, with regard to vested schools, as affecting the legal ownership, or the choice of trustees, local or corporate, of school property, which does not come within the religious category; but there is another, of 1866, which does, namely—compelling patrons to protect the children of religious minorities by excluding them from religious instruction which their parents disapproves.

12097. Then the Catholic demands for alterations of the rules have been merely demands to bring back the system to what was first accepted?—Catholics, under no circumstances, proposed to go back to the old system and accept it.

12098. The *Chairman.*—Was not that new rule of which we heard yesterday, as to the exclusion from religious instruction, made to meet some of the objections on the part of Roman Catholics?—Yes; but made by the Board, under the advice of their friends, and those who wished, when they found the system unpalatable and unpopular, to resort, in the last extremity, to try would the Roman Catholics accept it; but, the latter

did not ask it. One of the main charges made by the Roman Catholics is that the system was subverted—that from 1831 to 1847, or a period of seventeen years, a patron was obliged to exclude from a school any child of a creed different from that in which religious instruction was given. In 1847, this obligation was withdrawn, against which the Catholics protested, as a grave breach of faith. Returns moved for by Major O'Reilly, prove that vast evils had come from that change. These returns confirmed the statement of the Roman Catholics, and those who acted on their behalf; and Mr. Fortescue, under the late Government, had the change made, in 1866, to try and conciliate the Roman Catholics. It is a mistake, however, to suppose that, before 1847, the Catholic bishops ever accepted the National system, or that they accept it at the present moment, or that any change could be made, such as suggested, which would make it agreeable to the Catholics.

12099. Mr. *Waldron.*—As I understand, the new rule was made at the instance of Mr. Fortescue?—He recommended it. He was Chief Secretary at the time.

12100. Was it not in existence before he was Chief Secretary?—I have already stated that the original rule was in existence from 1831 to 1847; that it was withdrawn in the latter year, and restored in June, 1866, under the administration of Lord Wodehouse, and the Chief Secretaryship of Mr. Fortescue.

12101. I understood that you said that it was Mr. Fortescue who recommended that this new rule should be made?—I am certain it was, too. I have the documents before me. I mean the Government did so, reviewing the situation. Mr. Cardwell had changes made, and I call them "Cardwell changes" and Mr. Fortescue others, which I call "Fortescue changes." I never meant that he originated it; but, having seen that the Catholics were in correspondence with the Government on the subject, he recommended a return to the original rule. I never meant that it was at his instance originated.

12102. Mr. *Dease.*—Has the late return to the original rule, as to the exclusion of children from religious instruction given by persons not of their own religious profession, removed the chief practical objection that existed as to the actual working of the school?—Not at all. Far from it.

12103. In what respect has it failed to do so?—In the first place, the mere fact of such a change having been made, a change which fundamentally altered the system as founded—which pledged the Empire, no less than the administration of the Board to banish from the schools even the suspicion of proselytism—and altered it to a rule to facilitate, protect and promote proselytism; you don't suppose that in the face of this being done by a public body, any person with any knowledge of the world could permanently trust the instruction of his children under any administration capable of a thing of that sort. I don't believe that the Presbyterians carry out the new rule. We find that they opposed it. I have it on the authority of a Presbyterian clergyman that it is not observed; I, myself, don't believe that it is, and I intend to go between this and the final meeting of the Commission——

12104. Rev. Dr. *Wilson.*—What is not observed by the Presbyterians?—That children of different denominations are not put out, as required, under the restored rule, during religious instruction.

12105. Do you know the Presbyterian clergymen who don't observe the Board's rule?—I was told by a Presbyterian clergyman that he believes and knows that it is not carried out.

12106. By whom?—The Rev. Mr. Berkeley who was examined here yesterday or the day before. I do not say that he said that he did not observe the rule, but I had a conversation with him on the subject and he said, "Of course they don't observe it."

12107. Do you say on his authority that Presbyterian clergymen, as managers of schools, do not observe the rule?—I adduce this incidentally only; but my statement is, *à priori*, that they don't do so, and I merely give this as collateral evidence. I never said my statement was founded on that. Before this Commission was projected, I stated my conviction that the rule would not be observed.

12108. Are we to understand that you have it on the authority of the Rev. Mr. Berkeley that any Presbyterian clergyman, representing the National Board in the management of a school, did not observe the rules?—I have it on the authority of Mr. Berkeley that he believes that many Presbyterian managers do not observe the rule in question, and do not intend to observe the rule, and that, in their instance, the rule has not worked as intended; but in stating this I attach, beyond the incident of mentioning his name, at your request, no importance whatever to the fact, because I was as confident before he told me, as now, that the rule was not observed, and I will prove, before the Commission is closed, if the Lord spares me, that it is not, as I had intended months ago, to do so. The circumstance to which I have referred, occurred with Mr. Berkeley, in the next room, within the last twenty-four hours.

12109. Mr. *Dease.*—You mentioned, in answer to a question by the Chairman, the circumstances under which the "O'Reilly Returns" were moved for. Did the National Board yield easily to the demand made by Parliament for these returns?—No; they threw every obstacle in the way of their being given. The Chief Secretary either wrote or telegraphed to Marlborough-street asking the Commissioners whether they had any and what objection to give the returns, and the answer was that the preparation of them would be extremely difficult, or next to impossible, unless a great deal of time was given to them; that they had no funds to expend on the extra work required; that they could not increase their staff without the authority of the Treasury; and that should their clerks prepare the returns there would be a suspension of the whole of the ordinary business of the office. That was communicated to the Chief Secretary who informed Major O'Reilly of the fact. Major O'Reilly and myself were in correspondence on the subject, at the time. He urged on the Government that this was the only return of the kind ever proposed, the only honest return that could give satisfaction to the public, and enable them to see the working of the schools, as to religious instruction. The Government evinced a disposition to grant the return, and after a good deal of pressure on the Board by the Government it was ordered. It was held over an unusual length of time as you will see from the great interval between the date at which the returns was ordered and its publication. As soon as the manuscript reached Parliament it was said, by an official fiction, to have been laid on the table of the House, but it would not fit; and when, after some pressure, the Government ordered it to be printed, the next obstacle was that no printer could be found to get it out. At the suggestion of the printers to the House, it was sent over to Mr. Thom in Dublin, who eliminated as much of the return, so as to make the rest fit in tabulated folio columns, and in its mutilated form, in four volumes, I produce it here. That is the simple history of the O'Reilly return. Its revelations compelled the Commissioners to return to a modified form of the original rule and to plead guilty as to their departure from it; and that what the Catholics complained of, as to the interference in religious instruction, was in practice to a great extent in Ulster.

12110. Mr. *Waldron.*—Would you be good enough to state the date of that return?—It was ordered by the House of Commons to be printed on the 13th July, 1864; but I think it was nearly a year after that before it was printed. One important thing that you will see is, that while part of it was printed in 1864, it refers to 1862, which is enough to show the delay.

12111. Mr. *Dease.*—Were any of the portions that were omitted in the process of condensation important to the subject matter with regard to the schools?—Not very important. I would have answered Dr. Wilson's question a day or two ago if the original return had been given. He asked if the Presbyterian patron of

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Galgorm was a clergyman or not, and I was unable to answer the question, because the name of the patron was omitted, and whether clerical or lay, the name, creed, class, and whether trained or not, of the teacher, was omitted, and whether the school, was vested or not, and so on.

12112. Were there many matters alluded to in the order that was printed in the commencement of that book that were omitted from the return?—There were several. The most important was, whether the patron was a clergyman or not. There was also omitted the creed of the Inspectors, Head and District; but all these omissions were made, I presume, in condensing the returns, so as to compress the tabular columns within a folio page. Some of the matters omitted do not affect the spirit of it. I may mention with regard to this, that it is the only complete return in thirty-seven years ever laid before the country affecting the religious element in the schools, and stating whether any, and if any, what religious instruction, with the days and hours at which it is given; the nature of that religious instruction; the persons who impart it, and the persons that are present at it; the creed of the patron; the creed of the teachers, and the creed of the religious instructors.

12113. Does the return tend to show that the original features put forward in Lord Stanley's letter as to the system of education in the country, are adhered to or departed from?—The return shows from the public time-tables of the schools, that they openly trample on and ignore Lord Stanley's system. The first two or three schools on the first page of the return are sufficient to show it. First, as to reading the Scriptures—"Authorized Version of Scriptures for all;" next, "Scriptures for all;" next, "Authorized Version for all;" next, "Authorized Version for all;" next, "Authorized Version for all pupils." It is unnecessary to occupy your time, for it is the same story all along. You cannot suppose that that is the system of Lord Stanley, from which you are "to banish even the suspicion of proselytism."

12114. Can you furnish an analytical return to show the result of the working of the whole system?—Yes; I had it prepared for another purpose, and I shall hand it in, at a subsequent sitting. There were some 20,000 children in a single year, nearly all in Ulster alone, whose parents received notices, for the first time, that their children were receiving religious instruction, or were undergoing religious practices contrary to the creed which they professed; and suppose the parent got the notice, and never minded it, the child would continue perhaps to attend the adverse instruction, and adopt the different religious creed, without violating any rule of the altered National system.

12115. Have you met instances of Catholic parents expressing a wish that their children should join with Protestants in reading the Protestant version of the Scriptures?—I have never met an instance of the kind. I have heard of instances, and have seen them stated in the evidence of 1837, and I have seen scattered statements to that effect in the evidence of 1854. I have heard Protestant gentlemen state it also; but every Catholic knows, or should know, that it is almost an act of positive abandonment of faith to do so; not that reading the Protestant Bible would make any difference, because it makes little or none with any enlightened person, or any scholar, which version we read; but so far as the *principle* is concerned, the Catholic Church teaches the simple doctrine, that she, and she alone, is the sole deposit of revealed truth, and that revealed truth cannot be taught to Roman Catholics by those who themselves reject the teaching of the Catholic Church.

12116. Could many such instances have occurred during your connexion with the Board, and previously to the first alteration of the rule now referred to, as to compulsory exclusion during the time of religious instruction? Could many such instances have occurred without their coming to your knowledge?—There might have been thousands of cases without their coming to my knowledge, because my duties were confined to a part of Ireland where I suppose there never was at any time during the seven years I was Head Inspector, namely, in Munster, three schools, of the 1,000 schools in my charge, under Protestant teachers alone. I don't think I had to do, at that time, with even three schools under Protestant teachers exclusively.

12117. Rev. Dr. *Wilson.*—Were you ever District Inspector in the province of Ulster?—I was, during the only two years that I held that rank.

12118. Mr. *Dease.*—It was to that part of Ireland I chiefly alluded?—I was District Inspector in charge of about two-thirds of Cavan, the two years, 1845–46, but the change of rule did not take place until the end of 1847. Even in Cavan, I had never more than twelve schools in my charge under Protestant teachers.

12119. Mr. *Sullivan.*—Have you an abstract by you of the number on the O'Reilly returns who attended the reading of the authorized version of the Scriptures under Protestant teachers?—It is about what I say. The number of notices given, which includes all classes, Catholic and Protestant, is between seventeen and eighteen thousand.

12120. Those receiving notice for the first time?—Yes; but tens of thousands of others may, in previous years, have had notice before.

12121. Would it be correct to say there were 1,180 instances in which Catholic children joined in reading the authorized version under Protestant teachers in the National schools?—No—I do not think it would, as there are far more. In the National schools do you mean?

12122. Yes?—I think it is not incompatible with the returns, on the contrary, helps to support them.

12123. Do you think it is limited to that?—No. In Ulster, in 1862, the parents of as many as 4,460 Catholic children, in 579 Presbyterian and Protestant schools, had notice sent them that their children had attended Protestant religious instruction, for the first time; and upon the rolls of these schools there were, that year, 11,435 Catholic children, every one of whom was equally endangered.

12124. Mr. *Dease.*—My question was not intended to refer to the children who are actually reading the Scriptures or having them read to them in schools, but to the cases of parents who have voluntarily expressed a wish that their children should do so?—I do not believe it.

12125. If it were stated to you that many such cases exist at present in the North of Ireland, would you be surprised?—I would not be surprised that there were a good many cases, because in mills and other places where the poor people are dependent upon Protestant employers, though a strict Catholic may see that it is a great dereliction of duty to allow his children to join in reading the Bible; yet if it goes no further, I can conceive how, under pressure, some mill hands and other persons dependent on Presbyterian and Protestant employers might be driven to do so.

12126. My question was qualified by the word "*voluntarily?*"—With regard to that it is not a thing I could have evidence upon; there is no means of finding out how many voluntarily do so.

12127. Rev. Dr. *Wilson.*—Do you know of any one case of pressure being put by any such employers upon any of their dependents in any district?—It could not come within my knowledge to know of a case of pressure as you state it in the abstract, but if you will allow me I will state what is equal to pressure.

12128. Can you give an instance of pressure?—Yes; many cases that I regard as instances of pressure.

12129. Can you give an instance?—No information will be got from me in that way; I mean to tell the whole truth, but to that style of examination I must respectfully object, Dr. Wilson.

12130. The *Chairman.*—Answer the question?—I visited the Bessbrook Mill's National Schools in the year 1854,—

12131. Rev. Dr. *Wilson.*—I wish to know if you can give an instance of any case?—I will give cases. In the

year 1854 I visited the Bessbrook Mill Schools, near Newry.

12132. Male or female?—Three departments, boys, girls, infants, and a fourth I did not see working, the evening school. The teachers were all Protestants or Presbyterians, while forty-two per cent. of the children were Catholics. The school was conducted as a portion of the mill establishment; the school fee was deducted from the weekly wages of the parents on the pay night, Friday or Saturday as the case might be, and the whole population round about, at least the chief population frequenting the school, were the mill hands. The Messrs. Richardson in getting up the school said they would allow no religious instruction, whatever, save Scripture reading, meaning the Protestant Authorized Version. The Scriptures were read daily in the school, and the Catholic children attended. I examined the teachers with regard to the extent to which there was criticism, whether it was merely grammatical, explanatory, or doctrinal, and I ascertained, apart from the act of reading the Scriptures, that it was not a proper class for Catholics to attend. I reported the matter to the Board. The Board's Order, after a long delay, was communicated to me, stating that no rule of the Board was violated, and the resident Commissioner took occasion to admonish me, for my private good, that I should not report a matter of the kind to injure myself, knowing it was no violation of the rules of the Board, which I knew it was not, quite as well as he did. I regard that as a case of pressure. The school was a portion of the factory establishment. I will give another and another case.

12133. Do you regard that as an answer to my question?—Certainly. I will give another.

12134. Mr. *Dease.*—Can you give another?—Oh, yes, and another. I visited a school in Mayo in May, 1857, without any special design, without knowing what was its religious economy, who was the patron, or what was the creed of any of the parties. I dropped into it rather to put in a day, than otherwise.

12135. The *Chairman.*—What was the school?—Ballindine, county Mayo. The school was under the landlord, the Hon. Geoffrey Browne, now Lord Oranmore. There were three schools, the boys, the girls, and a work or industrial school. The Hon. Mr. Browne is landlord of the whole neighbourhood. His sister is the Hon. Mrs. Ridley, wife of General Ridley, and though she was not the official patron she took special charge of the work school. Women and girls were employed in various branches of needlework, knitting, &c. There was hardly any secular instruction given. The work was their chief concern.

12136. Mr. *Dease.*—Has this case appeared before?—In the House of Commons Return. I am refreshing my memory from the Parliamentary paper.

12137. The *Chairman.*—You might refer to that?—One or two facts in proof of the pressure.

12138. Mr. *Waldron.*—This is in the Parliamentary paper?—I will give a third case, and after this I will give one on Lord Bessborough's property from my personal observation, also.

12139. The *Chairman.*—Give the sessional number of the Parliamentary return?—No. 332—1858, House of Commons; Maguire's Return. It was the subject of a warm debate in the House of Commons, in 1858, at which I had the pleasure of being present.

12140. Rev. Dr. *Wilson.*—With regard to these Bessbrook schools, who is the manager?—They are the Messrs. Richardson, the manufacturers.

12141. One of these gentlemen, I presume, was manager?—The mill was the manager—the whole establishment, in fact, of which the schools were portion.

12142. One of these gentlemen was manager, which?—I cannot say; I cannot now tell you. Messrs. Richardson, Quakers, built the schools, and were the managers.

12143. Now you have mentioned that there was pressure brought to bear upon these Catholic children?—Yes.

12144. You ascertained so. What was the thing you ascertained that amounts to pressure?—The fact that the school was a portion of the institution.

12145. You say the thing you found amounted to pressure?—The fact that these were the children of dependent Catholic workmen of these employers, that it was expected that their children should attend the Bible class, and that they conformed to that wish, and that in so conforming they were perfectly well aware they were doing a reprehensible act.

12146. Do you regard that as pressure?—Certainly, quite as much as a landlord asking his tenant to vote at an election, under a notice to quit.

12147. Mr. *Sullivan.*—Is it not extremely difficult in most cases to get proof, what may be called legal proof, of pressure of this kind?—You will hardly get it at all. It does not admit of any save moral proof.

12148. Is it not perfectly well known in all parts of the country that the pressure is brought?—Clearly.

12149. Is it subject to proof?—It could not be done—you must prove it from collateral circumstances and the relative position of the parties. I beg to give, as the matter has led to discussion, the precise numbers in the Bessbrook schools. There were 12 Dissenters, 61 Presbyterians, 148 members of the Established Church; total Protestants, 221; Catholics, 158. Any further information you want, I will give you. Allow me, further, to put the Board's Order, sent to me, in evidence.

12150. The *Chairman.*—No?—I referred to the Board's Order, and I hope you will permit me, my lord, to put it in.

12151. Mr. *Dease.*—What is the point of the Board's Order to which you refer?—"We are to inform you that the Board do not think it necessary to take any steps in the matter, as it does not appear that the parents of any of the children have offered any objection to the practice. Maurice Cross, James Kelly."

12152. Mr. *Sullivan.*—Would not the objection in this case lead to the dismissal of the person objecting?—It would be calculated to lead to it.

12153. Mr. *Waldron.*—Are not these gentlemen liberal-minded gentlemen?—I know little or nothing of them.

12154. Do you think they are likely to act in that manner—dismissing workmen whose children were withdrawn from their schools?—I cannot answer questions of that sort regarding persons of whom I declare to you I know next to nothing.

12155. Mr. *Dease.*—Referring to that alteration which took place in the rule concerning which I have asked you some questions. Are there any public documents showing the individual action taken by members of the Board on the proposal to alter that rule?—The statement has been laid before Parliament.

12156. Can you inform us shortly what they are?—Do you mean the explanation which changed the rule, in 1847, or the recent attempt at restoration of the old rule in 1866?

12157. The original change.—The original change took place thus:—Archdeacon Stopford applied to the Board for aid to build a school at Redcommon, near Navan, in 1844.

12158. Mr. *Dease.*—Are you referring to the public documents?—To the inquiry of 1854 and to reports of the Board.

12159. Have you got them there?—Oh, yes; in the Report of the Board for 1847, the change is referred to. In the Fourteenth Report, '47, section 89, dated 16th June, 1848, this change is thus announced:—

"Our Secretaries having informed us that they had been frequently consulted, both personally and by letter, as to the true meaning of the following portion of paragraph 3, sec. 2, of the rules of the Board with reference to religious instruction, 'that due regard be had to parental right and authority, that accordingly no child be compelled to receive, or be present at, any religious instruction to which his parents or guardians object;' and that they deemed it desirable that we should supply them with an authoritative answer to such questions, we directed them, by a Minute bearing date the 18th November, 1847, to give the following explanation, in reply to all such inquiries, in future. First, That the true interpretation of the words in question clearly is, that no child be compelled to receive or to be present at

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any religious instruction, to which his parents or guardians object, and that this rule (in conjunction with a notification, in the school-room, of the arrangement for Religious Instruction, as required by rule 9, sec. 2), has, hitherto, been found amply sufficient, for the full enforcement of parental authority. 2ndly, that though all that is required by this rule (paragraph 3, sec. 2), is, that the patron should engage not to *compel* any child *to be present*, at such religious instruction; yet should the patron use any means, either directly or indirectly, to induce any child to attend such religious instruction, contrary to the desire of its parents or guardians, the Commissioners would consider such conduct inconsistent with the whole spirit of their system."

12160. Mr. *Dease.*—Was there any special report to the Board by any of its officers in the year 1855, bearing upon the point, reported on in the O'Reilly Returns?—Yes; Mr. Keenan, who was only that year appointed Head Inspector, refers in his General Report, to the practices which he found to obtain in nearly 200 schools that he visited, which reference was omitted by the Board when publishing that Report; but the omitted passages, already given in evidence by me, have been laid before the House of Commons. The Stopford Rule of 1847 was attempted to be corrected by the notice-system, and by other absurd contrivances, yet Mr. Keenan found these inoperative to protect Catholic minorities in Presbyterian schools. I quote from the Parliamentary Paper, restoring the suppressed portion of Mr. Keenan's report, moved for by Right Hon. W. Monsell:—

"As to Religious Instruction, five different practices prevail, in the National schools which I visited. These were: 1st. Where there was no Religious Instruction at all given. 2nd. Where the teacher and pupils were of the same denomination, and Religious Instruction was regularly carried on. 3rd. Where the teacher and *part* of the pupils were of *different* denominations, and the teacher gave the Religious Instruction to the children of *his own* faith *only*. 4th. Where the teacher and *part* of the pupils were of *different* denominations, and the teacher gave Religious Instruction to *all* the children, but to *each* in the doctrine *of its own* faith. 5th. Where the teacher and *part* of the pupils were of *different* denominations, and the teacher giving a *common* Religious Instruction to *all, none of them retiring*."

Mr. Keenan, commenting on this summary, says:—

"I observed the *first* practice in one school only. The *second* practice prevailed in those places where the population *is not mixed*, as to religion, and also in most of the large towns. The *third* practice, where the teachers were Catholics, and, in some *few* instances, where they were Protestants. The *fourth* where the teachers were Catholics and Protestants *indiscriminately* (principally in the counties of Antrim, Derry, and Donegal); and the *fifth* was confined, exclusively, to schools which were conducted by Protestant (*Presbyterian*) teachers. In *all* the schools that I visited, in Belfast, which were taught by *Presbyterian* teachers, and in which there was a *mixed* attendance, *this practice prevailed.* Indeed, it is pretty general throughout the counties of Antrim and Londonderry, but I never observed it to prevail in any other part of the country. By this practice, Religious Instruction is *separate, as to time*, from the ordinary literary business of the school, but not as to a distinction *of the denominations whilst Religious Instruction is going on.* I brought these different practices already under the notice of the Board in my ordinary reports upon the schools, and have, therefore, no occasion to enter further into them here. Rule 16, section 4 (as to *Notice* to Parents) was not in operation until the end of last year, but the Rules then in force, relating to Religious Instruction and parental right, were in all cases complied with."

This is the suppressed portion of Mr. Keenan's report that, at my instance, was moved for in the House of Commons.

12161. In the face of that report was there any action taken afterwards upon it. What was the date of the publication of that?—"National Education Office, 12th March, 1859. Maurice Cross, James Kelly," is the date of the Return to the Order of the House, but 1855 is the date of the Report.

12162. Mr. *Waldron.*—You say it was at your instance it was moved for?—Yes, I drafted the terms of the notice of motion, the matter being technical.

12163. Were you an officer of the Board at the time?—No.

12164. How did you happen to know that that report was in existence?—I made a statement to a member of Parliament, which statement, as to the mutilation of the Report, having been challenged by Baron, then Sergeant Deasy, I was bound to prove my charge, and defend the member, which I did by asking Mr. Monsell to move for it.

12165. How did you know that that extract was excised from the report?—It occurred in 1856, when I was Head Inspector.

12166. At first I thought you told me you were not an officer of the Board?—Not when it was moved for. I led Mr. Maguire to make a statement in the debate, 9th July, 1858, with regard to the mutilation of the report, and as it was impugned by Sergeant Deasy, I was bound to support my friend, which I did by asking Mr. Monsell to move for the production of the report. Sergeant Deasy said that Mr. Maguire had charged the Board "with having erased from a document presented to that House, a passage which it had originally contained. That was a most serious charge, and ought to be substantiated."

12167. The Bishop of *Meath.*—Which was the date of the publication of Miss Whately's memoirs of her father to which you refer?—I think October, 1866.

12168. The objections made by the Roman Catholic prelates were prior to that date?—Long; they always objected to the system, more or less.

12169. Did I understand you aright to say in reply to Mr. Dease that the publication of these memoirs had any influence upon them with regard to their objections?—A very serious influence.

12170. That is in the way of confirmation?—Confirming them in the views they had expressed, that there was great danger in their being connected with a system, the chairman of which could make such a revelation of himself, as to his own want of honesty in proceedings which so deeply affected their flocks.

12171. In the passage which you read Archbishop Whately chiefly dwelt upon the Scriptural extracts as the means of producing those conversions?—No, not on these alone. I do not think the word extracts occurs.

12172. I mean Scriptural *teaching.* Scriptural information relegated to the four volumes of Scripture extracts?—He meant Scriptural teaching, through all the books, religious, moral, and literary.

12173. Supposing Archbishop Whately had expressed himself in this way—supposing, without making any allusion to Scriptural teaching, he said he believed that the education of the lower classes in Ireland would ultimately lead to their conversion, would you think he was violating the rules of morality and his special obligation as a member of the National Board?—If he stated that, I think not. He would violate no principle of honour or good faith in so stating.

12174. Because a good many people, and Archbishop Whately also, may have thought that, in proportion as the minds of people were enlightened, as their ideas were enlarged, that particular effect might naturally take place. If he did not mention Scriptural teaching, would you have considered him open to these charges and animadversions made upon him since the publication of this book?—Certainly not, but he could not defend his position; for the aggregate of knowledge in the world is becoming wider, the sum of human intelligence is every year increasing without the people becoming less Catholic.

12175. Then you think it was simply because he referred to Scriptural teaching that he was violating his duty?—Yes; that he wrote many of these books, that he was the author of these books, that his design with regard to these books was to produce this effect; and nothing could be more calculated under the circumstances, to break faith, on his part, with the founders of the system, and with the Catholic Commissioners and people who trusted his liberality.

12176. And you say that the Roman Catholic prelates were confirmed in their opinion by the statement of Archbishop Whately, that Scriptural teaching

would undermine the faith of Roman Catholic children and naturally lead to their conversion?—Not merely Scriptural teaching, but all the surrounding circumstances, and the manner of presenting it to their minds.

12177. The Scriptural teaching, if I understand right, in the National schools is simply the reading of Scripture, without note or any comment?—I beg your pardon, there is no such restriction—there is a slight restriction with regard to the "Scripture Extracts;" but from Second Book to Fifth there is scarcely a single subject or fact connected with Revelation that a teacher cannot bring in, unless he openly or rudely introduces some doctrinal, dogmatic, or controversial matter. Produce any one of the common reading books, my lord, and you will see that from the new Second Book through the whole series, the Creation, the fall of Adam and Eve, the Trial of Abraham's Faith, the Giving of the Law, what is there not open for a teacher to inculcate with regard to it?

12178. If Scripture teaching was admitted at all in the books of the National Board, you think it would have been Archbishop Whately's duty, or any member of the Board, to warn children against the possible evil effects which might arise from their reading Scripture or extracts from such?—I do not think it would have been a part of his duty to do so; but I think that when, under the guise of its being perfectly harmless, and giving outlines of what is called our common Christianity—whatever the meaning of that is in his mouth—to the children, and that under this is the lurking design to subvert the faith of the whole of the people, I consider that an act of treachery and an act of dishonour.

12179. If I understand Archbishop Whately right, he did not concede that the particular extracts that were made from Scripture, that we have had in evidence, that they had any design towards subverting the faith of the children; but the bringing of the minds of the children in contact with the Scriptures themselves had that tendency. Do you think and believe that he was violating his duty in continuing a member of the Board?—I believe that the revelation there made is of a nature that, if applied to ourselves, people of any class or rank in their ordinary transactions of life, they could hold no social or other communion in the common affairs of life with the man who would be guilty of so stealthy, clandestine, and dishonourable a proceeding.

12180. Supposing Archbishop Whately had simply said in his memoirs, I believe the educating of the children, enlarging their minds, giving them new ideas, will have a tendency in due time to lead to their conversion, do you think if he had said simply that, he would have been violating his duty?—Certainly not.

12181. What is the difference?—The great difference is he was an ecclesiastic. The system was founded upon the principle that there should be no tinge of suspicion of proselytism. Could he as a man of honour in the face of this declaration of Lord Stanley, under which he held his office as a member of the Board, become the instrument of subverting the faith of the children; that provision was the vital principle of the system under which he as a man of honour took office.

12182. Mr. *Gibson.*—Are you aware that the Scripture extracts were prepared and submitted to the approval of Dr. Murray, and approved of and put upon the Board's books?—I am aware that in one sense they were.

12183. You stated that Archbishop Whately was guilty of clandestine conduct, or something to that effect. Could it be considered a clandestine thing when a bishop of your own Church, the Archbishop of Dublin, was a party to the preparation and revising of the very extracts, the introduction of which you now condemn as clandestine conduct?—Yes; I consider it clandestine. I do, distinctly.

12184. Are you not aware that these extracts, whatever their character may have been, are now relegated to the hours of special religious instruction?—I am perfectly well aware—no, you are under a mistake. They are relegated, since 1853, to religious instruction, that is to say, to what is called *special*, but not religious instruction *proper*.

12185. Mr. *Sullivan.*—There is a real distinction between the special and religious instruction?—A substantial difference.

12186. Mr. *Gibson.*—You have stated that that rule as originally framed by the Board, as to the attendance of children upon religious instruction, was one that was specially laid hold of by Protestants for some ulterior design—I do not quote your words, but your meaning—against the Catholic faith?—Which rule? I do not understand the question.

12187. I mean the rule as to the attendance of children upon religious instruction?—I will have to trouble you to put the question. I do not see the meaning of it.

12188. Namely, that no child should be compelled to receive or to be present at any religious instruction to which his parents or guardians objected?—I will answer as far as I understand you. I do not know your meaning.

14189. I wish you to answer the question I have read to you?—You are sure to get an answer in what I am about to say. The original rule, altered in 1847, was the chief rule for the protection of children of religious minorities.

12190. What was the original rule?—Have I not stated it? It was that to protect minorities. The alteration of the rule was the removal of that protection, and it chiefly affected Catholics.

12191. Do you insist upon it, that the rule meant that the patron or the teacher of the school should actually turn out any child at the hour of religious instruction not of his own creed?—I do—*should actually turn the child out.* The clear and emphatic words of the Board, in the case of Temple Meeting-house school, in 1833, reproduced in their report for 1839, are—"It is *of the essence* of their rules that children whose parents *do not direct them to be present* at religious instruction *should, previously, retire.*" Applicants for aid were required to answer affirmatively the query, "Will you take care that no children be present at religious instruction except those whose parents direct them to attend?" And Rev. Mr. Carlile, the Presbyterian paid Commissioner, deposed, before the Committee of the House of Commons in 1837, that "When religious instruction was going on of the one party there were to be no others present."

12192. Will you accept Dean Murphy, Roman Catholic Dean of Cork, as an authority with regard to the rules?—Certainly not. Dean Murphy is an esteemed and highly respectable clergyman; but I cannot accept him as any *authority* in a matter of this sort.

12193. The Very Rev. Dominick Murphy, Dean of Cork, said before the House of Lords, in 1854, in answer to question 6557, "Should you consider yourself bound to cause Protestant children to retire during the teaching of the Roman Catholic catechism?—If they wish to retire; I would tell them that the instruction was to be given and that they might go out, either into the play ground or into the separate room"?—What is the date of that?—1854? The rule was changed in 1847, and it shows that the rule, as it had previously existed was then altered. You merely bring a case which shows that he understood the change in the old rule, and was not bound by it. The case cited proves that the Rev. Dean knew what the rule was in 1854, and that he was not bound to put out the children, for that rule was changed in 1847, and therefore the case cited by Mr. Gibson only supports my view.

12194. The rule, as it stood previous to '47 was this—"That no child be compelled to receive or be present at any religious instruction to which his parents or guardians object." What was the alteration made subsequent to that in which you say Dean Murphy acted?—Simply the particle '*to*' was introduced. It totally altered the meaning. It is a very slight alteration, but it is like the word *not* in an Act of Parliament.

12195. Now, Mr. Kavanagh, did you take any share at all in getting that explanation of the rule made on

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account of which Archdeacon Stopford afterwards connected his schools with the Government?—No.

12196. Now, you said a great deal about attempts made to effect a change in the faith of Roman Catholics attending schools. You have referred to a great many matters which you think had that tendency. Is it still your statement that such efforts were totally unsuccessful, and that no case of which you ever heard or knew took place of proselytism?—Oh, I have heard of many. Numbers took place, I am sorry to say.

12197. I ask you if you know of any?—I know of several instances where a change of creed took place in pupils and in teachers, both one and the other, in National schools. I know of them, and believe them.

12198. Was that the result of proselytism?—I cannot say. The changes of creed occurred in connexion with the schools.

12199. Do you mean to say this, that if a Roman Catholic attending our schools, attending a school of the Commissioners, afterwards changes his views and becomes a Protestant, that that change of views is to be ascribed to the teaching of the National Board?—No; I would not necessarily connect them. You are under a mistake if you suppose or assume in putting the question that there was no connexion between the changes and the schools, whereas I will show a connexion between the two.

12200. The Rev. Dr. *Wilson.*—Have you heard of any Protestant becoming Roman Catholic?—Yes; generally learned men and people in the higher ranks of life, in England and Ireland.

12201. Is there any in the lower ranks, so far as you know, who have, in the National schools, become Roman Catholic?—No. I never heard of any Protestant connected with the National Board, either as pupil or teacher, becoming a Catholic except one, the mistress of a model school.

12202. Did they attend any of the National schools? Are you aware that by attending National schools a change of religion occurred?—Yes.

12203. And you attribute that change of religion to the character of the education in the National schools?—No; in the case of the mistress; her mother was a Catholic and her brother a Catholic, and there were other circumstances to account for it.

12204. Are there not similar circumstances to account for such a change in other cases?—There might, in some cases; but if I was allowed I would connect the two directly as cause and effect, as far as such is possible.

12205. Mr. *Gibson.*—I find it stated in the pamphlet of Archdeacon Stopford, "Mr. Kavanagh has stated (p. 88) that 'the Board declined to alter or explain the rule for me, and that, in consequence, I remained apart from the Board about two years; that I then renewed my overtures, and that the interpretation which I desired was assented to by the Commissioners.' He ought here to have explained that in the interval I had met him at school examinations, and that he had volunteered his services to obtain from the Commissioners the explanations I desired. That he did use his best exertions I believe, and I heard from others that he openly took credit for having procured my connexion with the Board by obtaining those explanations." Was this statement of Archdeacon Stopford true or not?—Wholly false. And further, I contradicted it on the spot, in a public letter ten years ago, addressed to and acknowledged by Archdeacon Stopford himself.

12206. Wholly false?—Yes; and contradicted publicly, 2nd June, 1859, when the charge was made.

12207. Mr. *Sullivan.*—You contradicted that statement?—Yes, in the public papers; and Archdeacon Stopford replied in the public papers, and acknowledged his error.

12208. Mr. *Gibson.*—Please produce the letter?—I will put it in evidence. Allow me to read his letter, dated Kells, 4th June, 1859, addressed to myself in the *Morning News.* I proved an *alibi*, that I had never seen him, and never had any correspondence with him during the whole period in question. Archdeacon Stopford's letter, addressed to Right Honorable A. Macdonnell, in reply to my book, "The Catholic Case Stated," was published as a pamphlet in May, 1859. I read that statement which you have quoted from it, and I instantly replied in a letter addressed to him in the *Morning News*, dated 2nd June, 1859, and forwarded myself a copy of that letter to the Archdeacon, calling upon him in the following words—"I emphatically, sir, deny that I did (that is, procure the explanation); and as I have never seen you nor written to you, nor held any connexion whatever with you from the beginning of April, until you applied, to put your schools under the Board, any statement to the contrary must be false. Next, I deny that I had any official connexion, whatever, with the discussion of the change of rule, which was conducted exclusively between yourself and the Commissioners, through direct correspondence, none of which passed through my hands. I challenge you to disprove this statement." Archdeacon Stopford, in a letter to the *Morning News*, dated the 4th of June, 1859, replies—"I give the documents and this letter, showing my connexion with Archdeacon Stopford." I may state in brief——

12209. The *Chairman.*—Come to the point?—I had met Archdeacon Stopford, at schools, in 1845 and 1846, when I was District Inspector, and on three occasions by accident, on my part. In December, 1846, I was appointed Head Inspector, and in the following March he wrote to me in Dublin, requesting me down to Kells to examine his schools, though they were not connected with the Board. He asked me to remain to dinner, which I found myself unable to do as I had to go upon some other business, and I wrote to say so; and from the time I wrote that letter, apologising, I challenged him to name an occasion on which I had anything to do with him officially, or otherwise, from April 1847 up to the publication of his letter in May, 1859—*a period of twelve years.* He states now, and relies upon this, that he merely heard that I had taken a part in *promoting* the explanation of the rule in question. I asked him to name how, when, and in what manner. His letter is not long, and I will give it in if it is thought worthy; but I simply state, that from the month of April, 1847, to the time he was writing, May, 1859, I had never spoken to him, never written to him, or had communication with him in any shape or form, with the exception of having sent to him, by one of the clerks in the office, in August, 1847, the proper forms of application for aid to his schools, as requested by him.

12210. Bishop of *Meath.*—Give us the passage in his letter which will bear out your statement?—His letter is not long, I will read it:—

ARCHDEACON STOPFORD'S REPLY.

"To James W. Kavanagh Esq.

"SIR,—A letter addressed by you, to me, in the *Morning News* of June 2nd, appears to require an answer from me, on one point, only. I did not state that you were officially engaged in the explanation of the Rule of religious instruction, in 1847, I spoke only of your voluntary promotion of it. Our meetings, at schools, in 1845 and 1846, were, certainly, accidental. At those accidental meetings you urged me to connect my schools with the National Board. I said I must have explanations of two things—viz., (1) of the ambiguity of the rule of religious instruction; (2) respecting the permanence of the non-vested system. You assured me that I was under a mistake, and that both these points were already settled, as I wished; and you urged me to join the Board, at once. I said I must have further assurance on both points. You then suggested that I should get an explanation of the rule of religious instruction, upon an application for aid. You said you would give it such support, with the Board, as would make it successful. And as the question of the permanence of the non-vested system could not be settled in that way, you offered to get me an official explanation upon it. I would not have listened to your overture, if it had not embraced both points; but as your suggestion appeared to me right upon both, I said I was open to receive an explanation, if you procured it. You admit having procured me the explanation concerning the non-vested system; but you are mistaken in treating it as your official duty, in reply to my official inquiry. Our meeting at Carnaross school was, as you say, acciden-

tal. I did not go there to make any application to you, neither did I make any; and your official letter, of 14th January, 1847, proves that I made none, for you do not say in that letter 'in reply to your application or inquiry,' but you say, 'having had some conversation with you, on a recent occasion, and being desirous to procure an official answer;' thus clearly admitting that there had been nothing but conversation on my side, and that the desire for official explanation was your own. Accordingly, when I published the transaction, I treated it as 'volunteered,' ('Terms of Aid to Non-vested Schools,' p. 7), of which you never complained. You are correct in saying that delay then occurred. The famine was at its height, and I was constantly engaged; this matter lay over, until harvest brought temporary relief. I stated this reason for the delay, at the time. When I made my application you were aware of it, for you directed the forms to be sent to me. When that application was met by an admission of the construction of the rule, and followed by my connexion with the Board, you took to yourself, as many persons told me, at the time, the whole credit of having yourself effected my connexion with the Board. I could not but understand from this, that you had promoted the explanation of the rule, as you had offered to do. In my letter to Mr. Macdonnell (p. 7), I have stated that I never knew how far the result was affected by your interference, having never, up to this moment, had any communication with any member or officer of the Board, respecting your share in the matter.

"I think it fair then to give you the grounds on which I made the statement contained in pp. 6 and 7 of my letter to Mr. Macdonnell. I shall be prepared to support it on proper occasions. But I do not feel called on to discuss it further, in reply to letters, such as yours. You have erroneously quoted me as defending myself against a charge of seeking for a mitre. If you look at the passage again, you will see that it is a defence of another person.

"I remain, sir, your obedient servant,

"Edward A. Stopford,

"Archdeacon of Meath.

"Archdeaconry, Kells, 4th June, 1859."

You may see from the tone of his letter that I had no intercourse with him for several months before his application, that I had nothing to do with it.

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12211. Rev. Dr. *Wilson.*—Have you any objection yourself to religious instruction being given in schools to children of all denominations?—Of every denomination?

12212. Of all denominations?—I do not wish to see any primary schools in which there would not be religious instruction given, or some provision made for religious instruction.

12213. I mean unitedly, to the communication of religious instruction to children of different denominations—unitedly, to any extent?—I believe it is wholly impossible. I know, from experience, that it is utterly impracticable.

12214. Personally are you in favour of it?—Personally I am against it, because there is grave danger connected with it—I mean in mixed schools.

12215. Did you ever approve of the information communicated in these Extracts yourself?—I highly approve of it as a Christian man. I give that information to my children, but not necessarily out of those books.

12216. Not out of that book?—I may have done so, and may do so to-morrow.

12217. I see that on a former occasion the question was put to you—"You have used the Scripture lessons yourself in teaching. Are you of opinion that the use of Scripture lessons is practically an advantage in a school"?—and you replied, "I think it is, if there be full confidence that they are used with honest motives. It all depends upon the meaning attached to the word 'advantage.' I desire myself, both as a public officer and as an individual, the extension of the Scriptural information contained in the 'Extracts' among the people, if that can be done in consonance with their wishes and feelings"?—I endorse every word of that. I am for the spreading of this information far and wide, but through safe and authorized parties.

[Adjourned.]

Thirty-first Day.—Dublin, Monday, July 13, 1868.

Present:

The Right Hon. The Earl of Powis, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of Meath.
The Right Hon. Lord Clonbrock.
Sir Robert Kane, F.R.S.
Rev. David Wilson, D.D.
Rev. Benjamin Morgan Cowie, B.D.
James Arthur Dease, Esq.
James Gibson, Esq.
Scott Nasmyth Stokes, Esq.
William K. Sullivan, Esq., PH.D.
Laurence Waldron, Esq.

D. B. Dunne, Esq., *Secretary.*

Michael Fitzgerald, Esq., one of the Head Inspectors of Schools under the Board of National Education, is further examined.

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12218. The *Chairman.*—Have you got the return to which you referred on a former day in answer to question 8468?—I have, my lord.

12219. Will you put it in?—I put it in now (return is put in).*

12220. Is the whole of this, or a part only, comprised in the returns which the Commissioners have asked for from the National Board?—I am not aware how far it is comprised; but when I applied for liberty to put it in to the Commission, I was told in the office that it was one of the returns that had been asked for in the general requisition.

12221. Are you prepared now to complete your information as to the comparative attendance in conventual and in model schools?—I am. I find the per-centage of pupils who attended on 200 days and above, 2·2 in conventual schools, and 22·6 in model schools; at 150 days and above, I find the per-centage respectively 18·6 in conventual schools, and 38·8 in model schools; at 100 days and above, I find the per-centage of attendance in conventual schools to be 40·8, and in model schools 56·1; while the per-centage of pupils who attended on less than 50 days was 34·4 in conventual schools against 22·2 in model schools. Taking 100 attendances and above to include those who may be called regular attendants, it appears that, of every 100 pupils on the rolls, 41 nearly were regular in their attendance at conventual schools, while over 56 were similarly regular in their attendance at model schools. And taking those who attended on less than 50 days as extremely irregular in their attendance, it appears that, of every 100 pupils on the rolls, a little over 41 were extremely irregular attendants at conventual schools, while only a little over 22 were similarly irre-

* This Return will be found among the Returns furnished by the National Board, Section XIII., Paragraph 4.

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gular attendants at model schools. And it may be mentioned that among these 22 pupils are to be found all who, having entered the model schools, were withdrawn after a few days' attendance in obedience to the orders of the Roman Catholic clergy. I think these statistics clearly establish that the attendance at model schools is much more regular than at conventual schools; a fact which seems surprising when we remember that the former schools have been exposed to a systematic course of opposition which has not existed in the case of the latter.

12222. Mr. *Sullivan.*—Do you think anybody would make such a comparison *a priori* at all? Would not anyone naturally suppose that the attendance should be better at the model schools?—If the model schools were supported by the public generally, and received with favour by all classes, then *a priori* the attendance would be better.

12223. But looking to those who attend the model schools, and comparing them with the persons who attend the convent schools—having regard to the circumstances—do you say there is any analogy whatever between the two classes of schools?—I think the same classes attend to a great extent in both classes of schools.

12224. Do bare-footed children attend in the model schools?—In some.

12225. Perhaps you would mention a few cases?—Belfast and Trim.

12226. Give us the statistics of the Trim and Belfast model schools?—I am not in a position to do that.

12227. Could you give us the relative attendance at Belfast and Trim in the two classes of schools?—I could not.

12228. Then your statement is for the whole of the model schools as compared with the whole of the conventual schools?—Exactly so.

12229. Your other examples are taken from cases where bare-footed children attend?—I don't take them as examples. I only gave them as instances.

12230. Do you think that at the model schools generally bare-footed children attend?—No. In conventual schools there are two schools—a school for the better class of children, and a school for the poorer class of children.

12231. Do you say that of the convent schools generally?—In almost every convent school I attended it is so.

12232. Is it so in the schools of the Presentation Convent, Cork?—I don't know. I speak only of those I am acquainted with.

12233. Then you are not acquainted with every class of convent schools?—I am not, of course.

12234. What convent schools are you acquainted with?—With the schools of the Sisters of Mercy, with the convent schools of the Sacred Heart, with the convent schools under Les Dames de la Sainte Union, and under Carmelites, and with the schools of the Sisters of Charity, in King's Inn-street.

12235. You are aware that the orders you mention teach not only the poorer classes but all classes of girls, and that they have schools of every grade?—I believe so, in most instances.

12236. You are aware that the Presentation nuns cannot?—I am not aware.

12237. Is your comparison made with the middle or the lower class convent schools?—With the lower only. I have no statistics of the middle schools.

12238. Would not the middle schools of the convents be the schools that would most naturally compare with the model schools?—I think not. I think those who attend the middle schools of the convents are of a higher class than attend model schools.

12239. Are you acquainted with the model schools in the south of Ireland?—I am not acquainted with the south of Ireland at all as an Inspector.

12240. Do you know from any information official or otherwise what is the class of children attending the Cork Model Schools?—Except by hearsay I do not know.

12241. Are you aware there are pupils go to that school in carriages and pairs?—I am not aware of that.

12242. Would you be surprised to hear that they go to school in carriages and on private cars?—I would not.

12243. Would the circumstance of pupils going in carriages and on private cars, or travelling first-class on the railway from Blackrock and Queenstown to Cork, lead you to think they were of a lower class than are to be found in the model schools of the convents?—Such persons as you describe would not be of the lower class, but I am not aware that such classes attend in the model schools.

12244. Mr. *Dease.*—Would not the opposition of the clergy to the model schools affect the rolls rather than the attendance?—It would not. I will explain to you exactly the effect it would have in the case of the model schools I have before me at present. When a child enters a model school its name is placed on the roll. The child may then be withdrawn the next day or a week after, but its name remains on the roll till the end of the quarter. Meanwhile the child is not making any attendance at the school; and so far the per-centage of attendance is lowered by the absence of that child, although the child has virtually ceased to attend. In any model schools I am acquainted with the name is struck off only at the end of the quarter.

12245. Mr. *Stokes.*—How are the fees paid in the model schools?—In advance. The practice is, that the payment shall be made to terminate with the quarter. Suppose a child came in for portion of a quarter, the payment is made in advance from whatever period the child enters till the end of the quarter.

12246. Are not the fees paid quarterly in advance in the model schools?—Yes.

12247. Does not that mode of paying the fees secure greater regularity of attendance?—Undoubtedly; it is, in great measure, to this mode of paying the fees I attribute the regularity of attendance.

12248. Is there any similar system of payment in convent schools?—I should say not.

12249. Do you know that children of county magistrates, professional men, head inspectors, and persons in similar social positions, attend at any middle class convent schools?—I do not know anything of the children who attend the middle class convent schools. I have no access to them. I could not speak of them except from general knowledge. I have no official knowledge of them.

12250. Mr. *Sullivan.*—As a general rule are not the persons who attend model schools better looked after than those who attend the ordinary class National schools? Are not the rolls better kept?—I have already stated that I believe the rolls are kept in fully ninety per cent. of the schools with the greatest regularity.

12251. I mean with reference to keeping the rolls, that the number of children being more limited they are better known and more inquired after?—There is a rule that if children are absent from the model schools without leave, notice of the absence must be sent to the parents to secure their attendance.

12252. Is that the rule in ordinary National schools or in convent schools?—Of the convent schools, the larger schools I am acquainted with belong to the Sisters of Mercy, and the nuns in their visits to the poor make those inquiries, and exert themselves to secure regularity of attendance.

12253. In the cases of schools with an attendance of about 500, could they do it to an equal extent?—I don't know that they do it to that large extent, but they endeavour to do it.

12254. Are not the convent schools generally large schools?—They are.

12255. As to which it would be very difficult for the nuns to do what you state?—I can give you an example of a case in which, in a convent school, success has been attained in that particular. In a convent school in Roscrea the average attendance is 80 per cent. of the number on the rolls. The reason

is, that in that school no child can be absent for a single day without leave. The means by which that rule is enforced is this—in the case of a child who has absented herself from a school, the parent of that child must come to the convent and appear before the superioress, and explain to her the cause of the child's absence. That involves a certain amount of trouble, as the convent is a short distance from the town. It is a task the parents don't like. They don't like appearing in that capacity before the Superioress, because they are sure to be found fault with; therefore they send their children to school most regularly to avoid having to do so.

12256. Mr. *Stokes.*—In King's Inn-street school is there any separation of classes?—Not in that building.

12257. In the National school?—Not in the National school. There may be a higher class school in another building. There is no separation of classes in any convent school I am acquainted with, in the National school part; I heard there was such a thing.

12258. Is Naas in your district?—It is not. Perhaps somewhere in that locality the case occurred.

12259. Rev. Mr. *Cowie.*—Is Navan in your district?—It is.

12260. Do you know the Sisters of Mercy schools?—I have not been able to visit them. I called there about three weeks ago; I think the day after you visited there. The children were engaged all day at religious instruction, preparing for confirmation. I could not think of interrupting them. *July* 13, 1868. Michael Fitzgerald, esq.

12261. Mr. *Stokes.*—Was that the case also in the boys' school?—It was the case in the ordinary boys' day school, which is not under the convent. It was the case in the infant department of the convent schools. It has been the case in a great many schools in that diocese for the last two or three months.

12262. Mr. *Sullivan.*—Have you ever heard it stated before by anyone that the attendance in convent schools was better than in the model schools?—I heard it stated by Mr. Keenan in the Education office, and I was very much surprised at it.

12263. Are you aware whether he gave it in evidence?—I know nothing at all about his evidence. It was before the Royal Commission was appointed that I heard him in conversation make the statement. It was on his making that statement I proceeded to make inquiry to investigate the subject for myself.

JAMES W. KAVANAGH, Esq., further examined.

12264. Mr. *Dease.*—I want to ask you a question, Mr. Kavanagh?—I beg your pardon for a moment. I have, first, to request the Chairman to allow me to correct an error. Your lordship asked me a question in the course of my last examination (8th inst.), and I fell into a mistake in answering it. I don't want to withdraw the answer, but to amend it by making a correction and explanation. In the course of your lordship's examination with regard to the recent changes in 1864, that have been made in what we call the alternative schemes of vesting, either in local trustees or in the Commissioners in their corporate capacity, you asked whether any change had been made with regard to grants by the Board for repairing schools, and I fell into the mistake of saying, that since the late change the Board had extended grants for repairs to the new locally vested schools, and I don't know how I can have been led into such a mistake.* James W. Kavanagh, esq.

12265. The *Chairman.*—As regards the new schools that are locally vested, on whom does the expense of the repairs fall?—The denial of aid to repair continues as of old. The repairs are extended only to those schools originally vested in the Commissioners in their corporate capacity, or those assigned to them, thereby still offering a premium to the people in the country to vest their schools in the Commissioners in their corporate capacity.

12266. I understood you on a former day to say that in locally vested schools one-third of the repairs were done by the local parties, and two-thirds by the Commissioners. Was that your statement, and if so is it incorrect?—It was my statement, and it is incorrect. I led your lordship to suppose that in what we called on that day the alternative system—that is, since 1864—that a change was made favourable to local trustees by extending to them aid for repairs, and in this I led your lordship into a mistake, the correction of which leaves the distinction between the two classes of schools the same as it existed before the recent change in 1864.

12267. Then am I to understand that under the present rule the repairs of schools vested in local trustees fall wholly on those trustees?—Yes; in the recently vested schools, just the same as the old schools, vested from the beginning.

12268. Before the Commissioners had power to hold schools as a corporate body, vested schools were only vested in local trustees?—Yes, my lord, up to September, 1845.

12269. Before that date were the schools so vested repaired by the Commissioners?—No, the repairs of them fell solely on the local parties.

12270. Then before the Commissioners had power to hold schools themselves, had they nothing to do with the repairs of vested schools?—Nothing whatever, except to supervise the schools, and through their Inspectors, and by their own action, enforce, as far as they could, the keeping of the schools in proper repair.

12271. Lord *Clonbrock.*—Had they at that time more means of enforcing the keeping up of repairs than they have now?—No; it was then set forth on the face of the trust-deed that the three trustees guarantee for themselves, their heirs, executors, and assigns like any other legal deed, that they would be responsible for the repairs, and it is the same now.

12272. The same now?—The very same now, in the case of schools vested in local trustees.

12273. Mr. *Dease.*—In the course of your former evidence, Mr. Kavanagh, you objected to the word "accept" which I used as expressing the action of the Roman Catholic bishops with regard to the National system. I ask you now, did the Catholic bishops, as a Catholic hierarchy, ever accept the scheme of Lord Stanley?—Never.

12274. And were they consulted as to its establishment?—Never.

12275. You know that as matter of history?—Both as matter of history and matter of absolute fact.

12276. Was not Lord Stanley's proposition favourably received by the bishops?—Rather favourably. The proposition of Lord Stanley arose out of the Commission that was next previous to this, on Primary Education—namely, that of 1824-6. Finding that that Commission had proved that the Kildare-place Society had failed, so far as the great majority of the people were concerned—that that scheme of education had ceased to be acceptable, the Government set about seeing what they could do. When the report of your predecessors of 1826 was laid before Parliament, it was thought some action would be soon taken on it. The matter was delayed, however, till the year 1828, when a Select Committee of the House of Commons took up the report of 1826, and embodied its views in some Resolutions, expressing, at the same time, its surprise and astonishment that no action had been taken on so important a document, and at such a crisis—namely, in the midst of the struggle for Catholic Emancipation, action of a somewhat similar kind was taken by a Committee of the House of Commons in 1830. Concurrently with the struggle for Catholic Emancipation, the virtual overthrow of the Kildare-place Society was promulgated through the country, and the scheme of Lord Stanley was simply, if I may so

* See answer to Question 11,022, page 449.

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speak, the burst of a crisis. O'Connell reviewed the whole proceedings with regard to the primary education question, and insisted that something should be done. Lord Stanley, then the Right Honorable E. G. Stanley, and Chief Secretary for Ireland, gave a pledge that the matter was under the consideration of the Government, and should receive their earliest attention, and asked the House of Commons to intrust them with a moderate sum of money to make a commencement, promising, however, that none of the money would be applied until the Government would have stated to the House what scheme of education they intended to put forth, so as to secure the approbation of the House of Commons. In the interim, between the breaking up of Parliament, and its re-assembling for an autumn session, Lord Cloncurry who was a very active opponent of the Kildare-place Society, the Right Honorable Anthony Richard Blake, and Lord Stanley were invited to dine at the Castle with Lord Anglesey, that they might have a discussion on the whole question, and it was on that occasion the National system was founded. I had it from the lips of the Right Honorable Anthony Richard Blake, himself, who was a party to it. Lord Stanley, I may add, at a very advanced hour of the night separated from the company, stating that the British Parliament would never accept a scheme of education from which the Bible was excluded. Nevertheless, Lord Stanley, about the opening of Parliament blocked out his letter, and you are to recollect that the principles embodied in that memorable document are not his ; the maxim now so trite with us, that from the schools should be banished even the suspicion of proselytism, is taken from the Report of the Commissioners of 1812. So, that I suppose, this brief statement is enough to show that the Catholic Bishops were never consulted, and therefore, were never parties to the terms of Lord Stanley's letter.

12277. Did any of the Roman Catholic Bishops at that time express a decided opposition to the system ?—No ; but at the earliest meeting of the Catholic Bishops, Dr. MacHale and some others, a very considerable minority, urged the dangers of the scheme and asked the Bishops to press for a purely Catholic system.

12278. Did Dr. MacHale, as one of the Roman Catholic Archbishops, ever accept this system ?—So far as to accept grants, and work with it for some time, he did ; but he was one of the bishops who at this meeting proposed that they should hold out, and go into correspondence with the Government, with a view to get denominational grants. It is matter of fact, that the subject was so discussed by the bishops, but they, having faith in the great changes that were taking place in the country—confiding that the new scheme was a great improvement on the past—said they would test the working of the proposed experiment.

12279. Lord *Clonbrock.*—Is it not also matter of fact that it was accepted by the majority of the Irish bishops ?—By all, without any exception, so far as taking grants. All accepted, or rather entered upon the experiment.

12280. I thought you said Dr. MacHale objected to it ?—No : Mr. Dease on the last day several times used the words, "received the system," or "approved of the system," as if it were a matter of fact ; and as he has now thought fit to ask me was he correct, I want to set the matter right, because it is of the utmost importance that the true facts of the origin and introduction of the system should, first, be distinctly understood. There are many parties throughout the country who appear to believe that it is little less venerable and scarcely less sacred than the British Constitution itself, and that it is an Act of Parliament. There is so much ignorance prevailing about the whole question, that it almost amounts to superstition.

12281. But the bishops were generally favourable to it ?—Most favourable, as an experiment, and as an improvement on the other ; and I beg to remind your lordship that the word "*experiment*" occurs in Lord Stanley's own letter ; that it was proposed as an experiment merely, and the Commissioners themselves found, at their first meeting, that the experiment would not work, and gave it up.

12282. But as long as Archbishop Murray lived we had not heard the same objections that we have heard since ?—Nearly the same, and as strong, but not universal, my lord.

12283. Mr. *Dease.*—What public acts of the Catholic hierarchy can you refer to to corroborate that statement ?—I incidentally referred to them in my last examination. I said the bishops were divided into two parties ; that there was a slight majority in favour of the National Board, and that both parties proceeded to lay the matter before the Court of Rome. The Commissioners deputed the late Mr. Dowdall, the Catholic secretary, to advocate their case and explain official matters. What I may call Dr. MacHale's or the anti-National Board party sent an agent on their behalf ; and Dr. Murray's party sent two clergymen on their behalf. The late parish priest of Booterstown, Rev. Dr. Ennis, was one of the parties. They laid the matter before the Court of Rome, and the result was, that the system was tolerated by Rescript, dated 16th January, 1841. As great scandal was given by the bishops writing one against the other, on the subject, the Court of Rome prohibited bishop writing against bishop, and archbishop against archbishop in the newspapers, and as a matter of prudence, the system was tolerated by the Court of Rome with certain conditions, and suggestions ; then came the agitation consequent on the incorporation of the Board, 1845 ; next the Decrees of the Synod of Thurles, 1850, which brings the episcopal proceedings up to 1859, and to the more recent transactions.

12284. The name of Dr. Doyle, the celebrated J.K.L., has been mentioned as having been favourable to a mixed system of education. Is that statement correct ?—Wholly incorrect in the sense in which he is quoted ; and in so saying, I am proud as a child of his diocese, and that great prelate being a friend, or rather a patron, of my boyhood—I am proud of having this opportunity of vindicating his honoured name from the aspersion.

12285. Can you mention any special statement of his, made at any time publicly, that bears out your view ?—Yes, one much more solemn than a mere statement. Lord Stanley's public letter, headed October, 1831, was written the 31st of that month, which letter was printed in script, and sent round to the different parties who were invited to accept the office of Commissioner under it ; and as soon as the Commission of seven was formed, they met, for the first time, in the Castle of Dublin, on the first of December, 1831 ; for in this matter precise dates are of the utmost importance. The Board did not hold their first meeting for the purpose of doing any business or making grants until the 22nd of January, 1832 ; yet on the 26th of December, 1831, Dr. Doyle wrote his memorable letter, that is so misquoted by some of the supporters of the mixed system. If you will allow me, I will put it in evidence. The National Board thought his letter so important, that they published it in the Appendix to their Report, 1839, as an official document, and, if you please, I will make a remark on it. It is quite clear that when writing this letter, 26 December, 1831, he could not have seen the working of the system that, in point of fact, was not yet formed ; it is quite clear there was no National school when he wrote it, not even one ; the clergy had not yet made any application ; Dr. Doyle writes a circular to his own clergy, in his capacity as their bishop, informing them that this new system, as appeared from the published outline of it, was a great improvement on the Kildare-place system, to which he was so inveterately opposed ; inviting his clergy to send in applications to the new Board for aid ; and reviewing one or two of the leading points in the terms of the letter of Lord Stanley, just then out, but using the remarkable caution—"This assumption ('as to the control over books') would produce evil, if the Commissioners sought to corrupt the education of the Irish people. We defy them to

do so, even if they were so minded; but they are not. Their purpose is upright; their views are to promote education, religious as well as literary, and to preserve full and entire freedom of conscience. Should bad men succeed to the present Commissioners, and attempt to corrupt the education of youth, we are not dumb dogs who know not how to bark; we can guard our flocks, and do so easily by the simple process of excluding the Commissioners, and their books and agents, from our schools." Dr. Doyle never wrote, never stated, during the remainder of his life, one word about the National system—one word in favour of mixed education; and, if you allow me, I will put in a document showing what his own system was in 1826, and how tolerant and liberal were his own ideas as to Protestant minorities. I may add that his clergy simultaneously applied for aid; that the Carlow, Kildare, and Leighlin schools were amongst the earliest placed under the Board; that he was ill during nearly the whole of the year 1833, and was absent for a time in England; and that he died in June, 1834. How these advocates of the National system can say that Dr. Doyle approved of it, as we have it to-day, or how they are so ignorant of the facts as to quote him as approving of the system with all the changes it has undergone in the thirty-four years after his death, I am wholly at a loss to understand.

12286. What is the document you refer to, that you will put in in support of that statement?—Several of the schools of that diocese had been connected with the Kildare-place Society, and when Dr. Doyle withdrew therefrom he issued general instructions to his clergy—a sort of modest diocesan code for the management of the parochial schools, which if you please I will put in as an important document, telling you at this stage only, that he distinctly lays down the course of religious instruction, with which the school was to open and to close; and he also distinctly lays down, that if Protestant children attended Catholic parochial schools, they were not to take part in the religious instruction, except directed by their parents. There was no trick, nor slimy ways about him either to coax or to compel them; for he said, that unless at their own desire, sanctioned expressly by their parents, they were to be put out; whilst they not alone got secular instruction, but they obtained shelter under the roof of the school, and were afforded time and place for their own religious instruction, as prescribed by their pastors, though they might not, in a public capacity, have given one shilling towards the building of the school, or towards its support.

12287. Mr. *Gibson.*—I want to know do you refer to Dr. Doyle's letter, dated Carlow, the 26th of December, 1831?—I do.

12288. Do you wish to put it in?—If you please.

12289. I think you have given a commentary on it?—Yes. I beg to say, whether I was misunderstood or not I do not know, that I distinctly stated I intended to put it in as a document, and also the Rules and Regulations in use in the schools in his dioceses, 1826-1831.

12290. Rev. Dr. *Wilson.*—Is that the document you propose to put in?—Dr. Doyle's circular, and the Rules and Regulations for his schools.

"COPY of a CIRCULAR LETTER addressed by the Right Rev. JAMES DOYLE, Bishop of Kildare and Leighlin, to the CLERGY under him, upon the first announcement of the National System of Education.

"Carlow, 26th December, 1831.

"REV. DEAR SIR,—You have been made acquainted, through advertisements in the public newspapers, with an outline of the plan or terms on which the funds placed by Parliament at the disposal of the Lord Lieutenant to promote the education of the children of the Irish people will be dispensed.

"These terms had been long sought for by repeated applications to Government, and by petitions to Parliament, and have at length, with much difficulty, been obtained. They are not, perhaps, the very best which could be devised; but they are well suited to the especial circumstances of this distracted country. They provide for the religious instruction of children by their respective pastors, or persons appointed for that purpose by them, as often as those pastors can deem it necessary. This instruction shall be given on one or two days in the week, and may be given, as I hope it will, every day.

"The school-house to be built at the public expense is to be secured to the public. This is all the Commissioners require; and this is just, nay, it is necessary, in order to guard against individual rapacity. The Commissioners claim to have control over the books to be used in schools. This appears an assumption from which evil as well as good might follow. It is good that useless or immoral books be utterly, and by authority, excluded. This precaution is idle in our regard, but it may not be so elsewhere; and 'Law,' says the apostle, 'is placed not for the just man, but for the unjust.' It gives no trouble to the man who acts properly, it gives pain, and brings punishment only to him who omits or transgresses his duty.

"This assumption would produce evil if the Commissioners sought to corrupt the education of the Irish people. We defy them to do so, even if they were so minded; but they are not. Their purpose is upright—their views are to promote education, religious as well as literary, and to preserve full and entire freedom of conscience. Should bad men succeed to the present Commissioners, and attempt to corrupt the education of youth, we are not dumb dogs, who know not how to bark. We can guard our flocks, and do so easily, by the simple process of excluding the Commissioners and their books and agents from our schools. We might, by doing so, forfeit the aid which they would, if the supposition were realized, be entitled to withhold; but, in withholding it, they would be answerable to Parliament, to which we also would have access.

"The lesson on Christian charity which the Commissioners wish to have inculcated is one dear to our hearts. I hope they will have it printed as a heading to all their spelling and reading lessons, and placed as a frontispiece to all their books.

"The rule which requires that all teachers henceforth to be employed be provided from some model school with a certificate of their competency, will aid us in a work of great difficulty, to wit, that of suppressing hedge schools and placing youth under the direction of competent teachers and of those only.

"The power claimed by the Commissioners to fine, suspend, or remove teachers is somewhat exorbitant, but the exercise of it might in certain cases where religious differences or religious parties arose, be salutary. If this power were exercised to the detriment of any well-conducted school, which is scarcely possible, we have the same remedy against its exercise that we could resort to in the case of the introduction of improper books; this claim, therefore, is not one to which we are called upon to object.

"During the many years in which education has been in this country a source of religious dissension, our school-houses have been built and generally attached to our places of worship, whilst the school-houses built by Parliamentary aid have been raised in detached places.

"Some years past it would have been easy to combine education and have only one school-house in place of two; not so at present, and time only can effect that union which has hitherto been prevented at great sacrifice and at great expense. I notice this, that you may be enabled in your application or reply to the Commissioners to point out the true and very sufficient reasons why in these dioceses, so well supplied with school-houses, few requisitions for aid to assist schools can, as yet, be made in that joint manner by Catholic and Protestant clergymen, which the Commissioners so justly recommend. Having premised this much, I now beg you will, without unnecessary delay, apply to the Commissioners before mentioned for aid whether to build or to furnish or to support, as the case may warrant, each of your parochial schools. The form in which the application (always to be couched in the most respectful language) should be made, is a matter of indifference; as I suppose, should it be thought worthy of attention, a paper in the form of queries, containing the terms on which aid can be given will be transmitted to you by the Secretary of the Commissioners, and on your reply to such paper will depend the decision on your claims.

"You may take the following as a skeleton draft of the memorial to be prepared on behalf of any school.

"'TO THE RIGHT HONORABLE AND HONORABLE THE COMMISSIONERS OF EDUCATION, &C., &C.

"'The memorial of the undersigned clergymen [or parish priest, as the case may be], and other inhabitants of the parish of—— [or town of——]

"'Respectfully showeth—

"'That memorialists have built [or intend to build] a school-house in which [express the average number of

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children are or will be educated]. That the funds at the disposal of the memorialists are insufficient for the building the same, or fitting up and furnishing same with requisites and maintaining a competent teacher therein. Memorialists, therefore, willing to conform to the published rules of the Commissioners, humbly hope for such aid as Commissioners in their wisdom may think proper to grant.

"'And memorialists will ever pray.'

"Wishing you the choicest graces of this auspicious time, when God appeared on earth to establish peace and goodwill, I remain, rev. dear sir, your faithful humble servant in Christ,

"(Signed), ✠ J. Doyle."

"Rules and Regulations for Schools in the Dioceses of Kildare and Leighlin, prescribed by the Right Rev. Dr. Doyle.

"1. When a school is fitted up with desks, forms, and supplied with spelling and reading lessons, let a committee of management be formed for governing it.

"2. Let a master who has obtained a Certificate from the teacher in one of the Model Schools in the several Deaneries, be employed at a fixed salary, and engaged to conduct the school according to the improved plan which he has learned.

"3. Let a fund for the payment of the master and for defraying the current expenses of the school be formed of the annual subscriptions paid by the wealthy individuals residing in or connected with the district, of the weekly or quarterly payments by the children, and, where necessary, of collections made at appointed times by the clergymen at the chapel, or by members of the committee throughout the town or district.

"4. Let the weekly payments for paupers be made by the treasurer (who must be a layman) out of this fund, so that by the school roll all may appear to pay.

"5. Let the hours of attendance at school be fixed by the Committee, and all its regulations enforced by the visitors, whose remarks, to be written in a book to be kept by the master for the purpose, are to be read by the Secretary to the Committee at the quarterly meeting. Those meetings are to be held on such days as the Committee may appoint.

"6. The religious education of the children is to be thus conducted. In every school shall be provided, as soon as convenient, and kept carefully by the master, at least one copy of each of the following books:—the New Testament of our Lord Jesus Christ, an approved Prayer-book, Reeve's or Gahan's History of the Bible, Fleury's Historical Catechism, the Evangelical Life of Christ, the Morality of the Bible by Dr. Challoner, Gother or Dorrell on the Epistles and Gospels, the Imitation of Christ, Miss Herbert and the Villagers by Miss Bodenham. On the opening of the school the master shall, after the blessing and the invocation of the Holy Ghost, recite aloud, with the children assembled, the Lord's Prayer, the Hail Mary, the Creed, the Ten Commandments of God, as given, at length, in the "Abridgment of the Christian Doctrine," the Commandments of the Church, with the Acts of Contrition, Faith, Hope, and Charity —as found in the form of Morning Prayer. He shall next arrange the classes, and then, or in the evening if he find it more convenient, hear, with the aid of his monitors, the lessons of the Catechism, as committed to memory by the children. In the evening, after invoking the Holy Ghost and reciting the General Confession, let the master, standing with his head bare, and all the children in like position, read from the New Testament the Gospel or Epistle of the day, as the same is pointed out in the Text or Appendix, or if there be not a Gospel or Epistle appointed for the day, let him read a chapter of the Gospels, or of the Acts of the Apostles; and when he will have done so, and being seated with the children, let him from Gother or Dorrell read the Commentary upon the Gospel or Epistle which had been read. Should the time employed in this instruction be considerable, let the master select a convenient time in the day to have read for the children, by himself or by a scholar selected by him, a chapter from one or other of the several books above mentioned, and let him combine with the catechetical instruction, in the more advanced classes, the History of the Bible, especially of the New Testament, from Fleury or Reeve, as well as the study of the morality of the Bible out of Challoner, or in the other books above mentioned. Let the children, when possible, be provided with copies of those books. The evening exercise to close with a short act of thanksgiving, the Litany, or the Anthem, "Hail, Holy Queen," in honour of the Blessed Virgin.

"7. Whenever Protestant children attend, *let them not share* in the duties of prayer or religious instruction, *unless at their own desire, sanctioned expressly by their parents;* and where the number of such children will be at all considerable, the Committee, if required, *should afford time and place for religious instruction being imparted to them by a person of their own communion, and in the manner prescribed by their own pastors.*

12291. Mr. *Dease.*—A scheme was sketched out about two years ago, by which it was proposed to meet the objections and inconveniences of the mixed system by some such plan as the following, namely—in each school district where there is a mixed population, and where the minority might be sufficiently large to fill a small school, to establish a school for the children of each religious denomination; and in districts where the minority was too small for a school, to establish mixed schools, with the strongest possible safeguards against proselytism. Would such a scheme as that be satisfactory in guarding the rights of minorities?—No.

12292. For what reason?—For the reason that some of the Commissioners urged, especially the late Archbishop Whately, against Lord Stanley's system itself. Lord Stanley's original scheme was, as you are aware, one of combined secular and of separate religious instruction; each category rigidly to exclude the other. When the Commissioners, at their first meeting, considered this, Dr. Whately asked Rev. Mr. Carlile, as he had had a good deal of conversation with the Chief Secretary on the subject, was this his meaning; and Mr. Carlile intimated to the new Board—the provisional Board, as I will call them—that these were Lord Stanley's views, that secular instruction was to rigidly exclude all religious instruction; whereupon Dr. Whately turned to Dr. Murray, and said, "It won't work. I suppose then," he says, "according to this, if a scholar asks the schoolmaster, 'Is Jupiter the true god?' he is not to answer him. 'It won't work." "It won't work," said Dr. Murray." You are here, Mr. Dease, in a Christian country, and you cannot exclude the facts of revelation, the great truths of Christianity, the external history of Christianity. Apart from any higher motive, you cannot exclude these from the consideration of the people. You can teach mathematics, as I well know; you can teach chemistry, and many other things, without introducing the religious element, but you cannot compile class-books without introducing moral and even religious instruction, and even if you go back to classical and pagan literature there is a religion there; but the moment you introduce the religious element into the daily teaching of the school or introduce history into a mixed community like Ireland, the scheme becomes wholly impracticable. It looks extremely well on paper, and would captivate liberal-minded men; but when you come to its detailed application it does not work.

12293. Mr. *Sullivan.*—As a matter of fact, does not the evidence before the Lords' Committee of 1854 show clearly that many of the masters, especially the Presbyterian masters in the North, actually use the ordinary class-books of the National Board, for the purpose of changing the religion of the Roman Catholic children?—Yes.

12294. Rev. Dr. *Wilson.*—Will the witness read you the evidence to which he refers?—If you please, give me a copy of the Lords' report of 1854, as I did not bring my own with me. The Rev. T. Campbell——

12295. The page?—1069; Second volume, Select Committee of the House of Lords on National Education (Ireland), 1854. The Rev. T. Campbell, Incumbent of Trinity Church, Belfast, states that he visited in the town of Belfast, fifty-five schools that year, 1854, with a view to that inquiry. When under examination by Viscount Clancarty, he was asked, among other things, "Did you observe similar deviations from the rules in any other schools?—I should have to mention a great many; they are generally used as places for religious worship. I will specify one in which it appeared even on the Time-sheet that there would be such a service; that was the Murphy-street schools in the town of Belfast. Mr. Lowrie is the patron. In conversation with the mistress on the subject of religious education, she said that none of the children, though there are Arians as well as orthodox Presbyterians among them, refuse to receive the instruction which is given, which consists of reading the Bible. If explanations of the Bible were given, she said, there would be refusals, but during the lessons opportunities

occur which can be, and are taken advantage of, to instil religious instruction, without suspicion. She added, 'who is to take notice of this?'"

12296. Rev. Dr. *Wilson*.—Do you regard that as reliable evidence?—The evidence of a beneficed clergyman of the Established Church, from the town, on his oath, stating what passed between him and a schoolmistress, on a visit undertaken for the solemn purpose of giving information before the House of Lords, is, I think, most reliable evidence.

12297. Do you regard the statement by the party under the circumstances as very reliable?—I should say so.

12298. You are aware that in connexion with the same examination a Presbyterian witness declared he should be ashamed of himself if the Presbyterian manager of a school had ever used the school or the lessons for such a purpose. Are you aware of that fact?—I am aware, but it is not pertinent to the matter in hand.

12299. You are aware that is part of the evidence?—I am not aware of it, but I entirely accept your statement of it; it is not pertinent, however.

12300. Which is correct—your first answer that you are aware of it, or your second that you are not?—I never meant to give any other answer than that I did not recollect. Well as I know the evidence for 1854, I do not recollect the circumstance, but I accept it on your statement. I was, like yourself, a witness before that Committee of the House of Lords.

12301. Mr. *Sullivan*.—Are there not other cases in that book?—Several.

12302. Will you point out one or two?—Of the White Abbey female school—Patron and teacher Presbyterian—Rev. Mr. Campbell, incumbent of Trinity Church, says that the mistress told him, "she imparts religious instruction whenever she pleases—on any occasion that may suggest itself. There is no one to forbid it. She had been in the school for some years. She may do it" (I use his own words), "as this is a Presbyterian school." She does not consider the introduction of religious instruction into her ordinary teaching a breach of the rules, as there is no one to restrain her.

12303. Mr. *Dease*.—Do you consider it possible to compile or write an educational book that would be satisfactory to persons of all religious denominations?—On agriculture, on mechanics, on mathematics, on physics, on natural history, and matters of that sort, but no book whatever that contains matter of a moral, or even of a general literary character, much less on history or religion.

12304. Could danger, in your opinion, arise from the fact of the Roman Catholic children being taught by teachers of another religious denomination in the ordinary occurrences of the school, even outside the mere teaching class?—I don't see how such danger could be avoided. The ever-recurring breaches of discipline, and occasionally of moral propriety, little crimes, little contentions, will necessitate what we may call a formal lesson on a moral subject—and the question of rewards and punishments, and the highest sanction of religion as influencing our motives and our conduct will crop out. From mere pagan motives of personal prudence, you can speak against intemperance, against lying, against cheating, and against vices that the pagan, without the aid of revelation, would equally condemn, but when you go into the higher sanction, the higher motives, that we in a Christian country, of every religious denomination, appeal to as influencing our conduct, distinctive religious allusions are unavoidable.

12305. I asked you, just now, with regard to a scheme that was proposed two years ago, why it would not be satisfactory?—On the grounds that I have indicated, and only faintly indicated. You cannot exclude religion, religious allusions, and religious motives and sanctions from a school, nor can you exclude history. If these positions be correct, then is mixed education practically impossible, without partaking of the bias of the teacher.

12306. I follow that up by asking you whether you consider that the requirements of the Roman Catholic body would be met by allowing every school manager, in his own school, to teach what he likes, using his own books, provided he reached a certain standard of educational excellence, to be tested by examination—that he should not refuse to receive into his school and to afford instruction in each and every part of the school programme, to the child of any parent in the school district who might apply for it, and to the exclusion of any part to which the parent might object?—As a citizen, I would make the giving of grants for primary education from the common taxation of all the citizens conditional on the admission of every citizen's child, irrespective of creed, to the secular instruction afforded in the school; but when you come then to the question that the presence of an extreme minority is to disarrange the whole moral government, general system, and religious economy of the school, it would be absurd, nay tyrannical, to impose such a condition. Taking for granted that the manager does not designedly frame these arrangements for the purpose of aggression on the minority, I don't see how you could enforce this domination of religious minorities. I would give the patron the same freedom in his school that he has in his church—no more. It is scarcely necessary to say I would not allow him to compel anyone in the school, in the sense of physical or any kindred compulsion, to take a part in anything going on—any religious instruction of which his parents disapproved. I don't see how, except by writing across the face of the school, by inscription or by symbol, whichever you like, Protestant, Catholic, or Presbyterian—I don't see how, otherwise, the primary schools can be worked. The churches are open, whether Protestant, Catholic or Presbyterian. You cannot compel anyone to go in, nor anyone to remain. In a mixed community like this you must adopt the same course—if a minority be present, give them the benefit of secular instruction, always taking for granted there is that good social feeling amongst all classes, that they would not purposely make an assault on the faith of an individual poor child in the school. The school course is allotted, on the time-table. Everyone knows that by the common division of school labour there is a set time for religious instruction, and so on, and if, in the face of this, one of the minority chose to send his child, and that an incidental occasion arises in the school for moral or religious suasion, the course of instruction is not to be stopped for that minority. The thing would not work otherwise.

12307. The *Chairman*.—Are you opposed to the English conscience clause?—I am not opposed to it, if people will accept it, and, personally, I would agree to put out a child under peculiar circumstances—if I found it was a matter of prudence, but I don't think it is a scheme that would work well, for no clause that you can apply would work or be effective for protection during certain times of the day; besides the conscience clause is only a rough attempt at protection; and anyone who knows anything about the subject, any school Inspector, any teacher, any father that has taken active part in the moral management of his own children, knows that it is impossible, with the most honorable, careful, and liberally disposed teachers and patrons, to prevent occasions that will arise during the day where the influence of the school must be brought, and rightly brought, into play, for the purpose of improving the conduct of the children. I believe the conscience clause scheme ineffectual for the end in view, and that it would not work satisfactorily either in England or here.

12308. Rev. Dr. *Wilson*.—Would you not be disposed to be as liberal as Dr. Doyle?—Certainly.

12309. Would you concur in this—"Whenever Protestant children attend let them not share in the duty of prayer or religious instruction unless at their own desire, sanctioned expressly by their parents"?—Certainly; but allow me to explain the meaning which may not be so clear to you, and there is danger if it is not, that you may take it to mean that there is no incidental religious instruction ever to be given during

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the day. Dr. Doyle meant no such thing; he allotted the time for the *formal* religious instruction; not alone the course, the hours, but even the books of which he prescribed. He prescribed the very attitude of the schoolmaster reading the New Testament. He laid down every detail of it; and I do go for and would support that.

12310. Mr. *Dease.*—Would such a scheme as that which I have roughly sketched out for you—supposing the whole fund as now to be supplied by the State—would it, in your opinion, be more or less acceptable than a denominational system exactly in all respects similar to that existing in England?—By the denominational system as it exists in all respects in England, I understand you to mean the mere principle of the denominational system, and the principle alone.

12311. I mean exactly similar in every respect?—I am not prepared to answer the question. I think it a great deal better to qualify or distinguish the question. If you put me a question on the mixed system as distinguished from the denominational——

12312. That is not the question?—Then I decline, just now, to answer the question.

12313. Mr. *Sullivan.*—Are you aware whether the Presbyterians had taken any steps towards establishing a training department or model school previous to the changes made in the rules of the National Board in 1837?—I am.

12314. Is it stated on good authority?—Yes; on the authority of the Synod of Ulster, the then Presbyterian Synod of *Ulster*, now called the General Assembly of *Ireland*.

12315. Will you read it?—The Rev. Dr. Cooke, who is justly regarded as perhaps the very head, in point of years and public respect, of the Presbyterian body in Ireland, having been sixty years an ordained minister of that body, and having filled, twenty-four years ago, the important office of Moderator in the Synod of Ulster, was examined before the Select Committee of the House of Commons in 1837, when he gave the following evidence on the point.

12316. Rev. Dr. *Wilson.*—The page?—Page 431; I will read the last question so as not to take up the time of the Commissioners. To question 6409, Mr. Shaw being the examiner—"There were ten resolutions passed on that occasion"?—"Yes," and so on. Then the resolutions are given at a subsequent period of his examination, one of which is that the Synod is to keep itself disconnected from the new scheme of education.

12317. What place are you quoting from?—The date of the meeting of the Synod is the 10th of January, 1832.

12318. Mr. *Sullivan.*—The new system being the National system?—Yes; the National system, just projected, early as Dr. Doyle approved of it, almost as early the Presbyterians condemned it. I think the tenth resolution appoints the Directors of the Synod's Missions to investigate and report on the practicability of establishing a central model school in Ulster for the training of Presbyterian teachers.

12319. Rev. Dr. *Wilson.*—Will you quote the resolutions, please, and have the kindness to say where they are found?—Page 464. The resolutions open with this preamble:—"As it is the acknowledged duty of this Church to provide for the children of the people under its care, a system of Scriptural and Presbyterian education, superintended by its ecclesiastical courts, the following regulations for conducting schools to be established under this system in each congregation, was drawn up, and ordered to be published and transmitted to Presbyteries, with all convenient speed." Then the tenth resolution, which is the matter of your question, declares that the directors of the Synod's mission, for the present year, shall continue until the next annual meeting of Synod; and "shall report on the praticability of establishing, in Ulster, a Central Model School, for the training of the teachers of the Synod's Schools, and they shall report the result of their inquiries, on this important matter, to the next meeting of the Synod."

12320. Mr. *Sullivan.*—It is quite evident that, at that period, the Presbyterians had not the same views with regard to model schools that they have at present. Is not that so?—Quite so. They sought for themselves what Catholics now seek, and for which we are so much attacked—Catholic teachers to be trained by Catholics.

12321. When was the first change made at the instance of the Presbyterians in the rules of the National Board? What was the cause of the change?—Autumn 1837. Before the Select Committee of the House of Commons, in 1837, they stated, amongst other things, that to exclude, as they said, the Word of God, within school hours from instruction, is virtually to put it under a ban or prohibition, and then a question arose as to what was meant by "school hours." The Government and the National Board had said, that by school hours was meant the whole time during which the children are under instruction, whether that instruction be religious or secular, or both, but yielding to their wishes the rules were modified; in fact, the original code was re-cast in 1837, and permission given, in express terms, to any patron of a school to introduce religious instruction—what we call breaking the secular instruction—that is, they might have it at twelve, one, two, three o'clock, or any other hour of the day, *provided they complied with the rule to exclude the other dissentient children.*

12322. What was the second change made in the rules of the National Board at the instance of the Presbyterian body?—The second change which grew up tentatively, approved of by Board's Orders and otherwise, though it did not appear for some time in a formal rule—was with regard to the use of the school-houses, outside of the school hours. Dr. Cooke, in reply to a question (Q. 6,706—House of Commons, 1837), complains of "A rule forbidding to preach in a school-house, and annexing for such offence the penalty of suspension of aid." And I may add, in connexion with this, that soon after the scheme was started, that venerable clergyman, Dr. Cooke, sent a challenge, containing seven propositions, round his own immediate neighbourhood, near Belfast, defying all comers to controvert them—these propositions being that:—

"Having been requested by some members of my own congregation residing in county Down, in and about Ballymacarrett and Lagan village, to state my opinion of the (so called) National system of education, the following charges I am at any time or place ready to maintain against it, from the evidence of its own documents. 1. It was invented and imposed, not at the wish of *Protestants*, but to please the *priests of Rome* in their dislike of Bible-reading in schools. 2. During *four hours* every day the Bible must be excluded, and to read it during that time would forfeit all assistance. 3. During four hours a day neither schoolmaster nor minister dare *pray* in the school, under the above penalty. 4. No minister dare *ever preach* in the school-house, under the like penalty. 5. The Romish priest is a visitor of the school, whether the Committee will or not, and can turn out the Protestant children, *one day* every week in the year to teach that Protestants are heretics, and cannot, as such, be saved, being out of the pale of the Church. 6. The Board publishes books that inculcate *Popery*, and authorizes their use in schools. 7. The Board has published in one of their school books a well-known seditious song, '*Erin-go-Bragh*,' and give it among their schools. I affix my name to these charges, being ready to maintain them against any gainsayer." (Q. 7,691—1837.)

12323. That was the second change?—Yes; if you desire it, I will tell you how that grew up. The Rev. Dr. Hincks, Killileagh, Co. Down, raised the question in 1837. He stated that at the time of religious instruction—it might be a winter's evening, it might be late, it might be wet—many circumstances might make it desirable that the children should be accompanied by their parents; or, if their parents were unable to go, by their friends; and he asked the Board whether, under such circumstances, they would allow the children to be accompanied, at the time of religious instruction, by their parents, or by their connexions, to which the Board assented; one of the conditions being added that neither a pulpit nor an altar was to be erected in the school. Strange thing; but in the north of Ireland the teacher's desk is uni-

versally called the pulpit, and in the south the rostrum, so that that did not make much matter. This was getting in the small end of the wedge. Rev. Dr. Stewart, Broughshane, had this concession still further extended by the Board's Order, in October, 1840. The fourth condition led to frequent disputes and correspondence —it prohibited a pulpit or an altar, "*and any assembly of the public generally for religious worship and instruction*, whether such service be conducted by a clergyman or layman, *would be regarded as a violation of the National system.*" I wrote letters on this subject, as Head Inspector, and had letters written under my direction; the matter went on bit by bit, this privilege being availed of until the question came to be who were the parents, friends, and connexions of the children, and on this the whole neighbourhood got in; the religious instruction went on, and the Board did not attempt to control it. It might be psalmody, it might be a controversial discourse, it might be a prayer meeting, it might be one of the recent revivals, or that sort of thing, until at last they were allowed the school-houses as places of worship, with the condition added that they were not to be places of *stated* public worship. Meantime, the Catholics in many parts of the country, tried to get the use or privilege of these school-houses for holding School Stations, not allowed to be held in them. I am happy to say that lately the Catholic clergy are beginning to hold them there; and the sacramental character of Penance being denied by the Board I do not see how the privilege can be refused. In this way the rule sprung up, and assumed its present form, so that most of the school-houses of the Presbyterian body in the north of Ireland are at this moment *de facto* auxiliary meeting-houses, on which the General Assembly, at its meeting in Dublin, in 1855, immediately after the publication of the code that year, very properly and gratefully thanked the Board of Education for this final, clear, and explicit declaration of the uses to which they may apply the school-houses, which resolutions have already been given in evidence by me.

12324. Now, when did the third change come into operation?—The third change, the greatest of those to which you have referred, was the great change of January, 1840. That brought the Presbyterian body, as such, *en rapport* with the Board, after eight years of—I won't say rebellion—but insubordination; thenceforward they sat down together to smoke the pipe of official peace; but the exact change made in 1840 was the distinction in reference to religious instruction between vested and non-vested schools, a distinction first introduced for the purpose of excluding Catholics from receiving their own religious instruction in Presbyterian schools. This totally changed the face of Lord Stanley's system, and which, in an honourable and manly manner, no one deplored more than Lord Derby when, in his place in the House of Lords, in 1858, he said he regretted to see thousands of children denied the right to receive their own religious instruction under shelter of the roof of a National school.

12325. The *Chairman.*—Was the change you refer to made by the Board before the Presbyterian body joined?—No, my lord, not at all.

12326. What was the date of it?—26th January, 1840.

12327. Rev. Dr. *Wilson.*—What change?—The distinction between vested and non-vested schools.

12328. Was there no such distinction previously, may I ask?—No such *religious* distinction.

12329. Had there been no vested schools in existence under Presbyterian management previously?—Yes, but very few.

12330. From 1830 to 1840, are you aware?—There had been from the first, vested as well as non-vested schools in existence, before as well as since 1840. The distinction between vested and non-vested schools before 1840, referred to the legal trust as to how the property was held; but the distinction between vested and non-vested, in regard to the use or to the denial of the use of schools for religious instruction, the point to which I have referred was then created in January, 1840.

12331. Mr. *Sullivan.*—What was that distinction?—That patrons of all schools were bound to provide a time and a place—a convenient time and place—for the religious instruction, by its own pastors, of every child frequenting the schools, vested and non-vested. This obligation, in the case of non-vested schools, was withdrawn in 1840; but the distinction was not embodied in the rules of the Board until 1842-3. A foot-note, of two lines, to which no special attention was called in the Appendix to the Report for 1841 was the clandestine record of this grave change.

12332. Would not rule six of that Explanatory Paper bear that out?—Yes; that document was issued immediately after the constitution of the Board, and is thus headed—"The following document, explanatory of some of the foregoing conditions, which have been misunderstood, having been drawn up by the Commissioners, as containing their views of them, has received the approbation and sanction of Her Majesty's Government." Explanation VI.—"The Board understands that the times for religious instruction are to be determined by the Local Patrons and Conductors of Schools; the power vested in the Board on that subject, being merely to see that at least one day in the week is set apart for that purpose; they also understand that the Religious Instruction given *may or may not be in the school-rooms, the choice of the place being left to the pastors of the children, but that liberty is to be secured to them to assemble the children of their respective flocks in the school-rooms, if they think fit.*"

12333. Will you return to Explanation IV. How far does the 4th section of that influence the 6th?—"The Board understand they are to require a permanent submission to its regulations, only in those cases in which grants have been made towards the erection of school-houses to be vested in trustees, according to the directions of Government; and that in schools receiving occasional or annual grants, such as salaries for the teachers, &c., they are to require submission to their regulations, only during the period for which grants are made."

12334. Do you think that in the least affects the question of vested or non-vested?—Not in the slightest, except that submission to the Board's Rules, during the term of the lease, is secured, by legal document in the former, whilst submsssion in the non-vested schools depends on the will of the patrons, who, like the Board, can dissolve the connexion at a moment's notice. Section IV., was rigidly enforced, in proof of which I can cite evidence, from the Commissioners themselves, and from the officers of the Board, so that there is no manner of doubt about the provision. The evidence of Dr. Kelly, the original Secretary, and of Rev. Mr. Carlile, and Mr. Blake, who were examined, jointly, before the Select Committee of the House of Commons in 1837, shows that the Board insisted that on one day in the week the school should be closed, though only one child of the minority attended it, lest not closing the school might exclude that one child from attending. The practice up to 1840 is not a matter of controversy, and I will not take up the time of the Commissioners by going over the evidence.

12335. What was the fourth change made in the rules?—The next change made was one that was not effected at the instance of Presbyterians—at least they were not the active agents—but no parties in Ireland have at all availed themselves of its provisions to anything like the same extent. I mean the subversion of the other principle of Lord Stanley's letter. Lord Stanley's letter contains only two principles, two securities worth your discussing—the one affording opportunity, in the school-room, for the child receiving his own religious instruction, which was withdrawn, for the Presbyterians, or at their instance, in 1840; thereby denying the religious privileges of minorities; and the other was, the obligation of patrons to exclude children from any religious instruction at which their parents had not directed them to attend; by the with-

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drawal of which proselytizing was not only permitted, but protected in the schools. This serious change was made at the close of 1847. Though it was not done immediately through the Presbyterians, they more largely availed themselves of it than any other party in Ireland. The moment this was done, there was an end of Lord Stanley's system—it was only the ghost of a departed quantity.

12336. Does that change refer to separate religious instruction?—There were two most important conditions secured, as inducements to join for united *secular* instruction, in the same school. The first was freedom from religious aggression. The next was the opportunity for safe and separate religious instruction. The latter was withdrawn for the Presbyterians in 1840; the former was changed in 1847, and with these two Lord Stanley's system, or rather scheme, disappeared.

12337. What other change was made in the rules?—The change of 1839, which was immediately before the junction of the Presbyterian body, was a change made for minorities, and they largely came in under it. Before 1839, there were very few but Catholics—very few Established Church clergy or others—connected with the Board. In 1832 the principle of capitation came into existence, which, it was said, was a very good thing for religious majorities, but that it would starve minorities. By making, in 1839, the salaries personal to the teacher, through certificate of classification, a poor little school of 30 or 35 children in the north of Ireland was placed on nearly the same level with a large school of 70, 80, or 100, where the mass of the population was Catholic.

12338. What was Lord Derby's opinion with regard to the several changes?—With regard to one, he himself examined Dr. Cooke in 1837. The conversion of the Presbyterian body, is certainly remarkable, as they are now strongly in favour of what is alleged to be united education; although it was they who gave it the first death-blow. They stated they would not get the signatures of clergymen of different denominations—whether Protestant rectors or Popish priests, that it should not be made a condition that they would consult anybody before they would make application for aid to the Board. If you allow me, I will read from the Report of the Select Committee of the House of Commons on Education, 1837, Dr. Cooke's evidence; Lord Stanley is the examiner. He asks, question 6524,—

"What objection would you have to answering that 14th query in the negative, the query being simply whether the clergymen of the different denominations in the parish or in the neighbourhood of the school have been applied to in order to obtain their signatures to the application?" Dr. Cooke answers: "I could easily answer negatively, but as matter of feeling and matter of principle, it is just one of those questions which appear to me, to say the least of it, practically inconvenient. I feel an objection to its being put." "6525. What objection can you have to answering that query?—Simply because I think it implies, in the opinion of the asker, that I ought to do it. I think the asker of that question is a very foolish questioner, if he does not mean to prove that I am wrong, or that he is right." (Recollect, Professor Sullivan, that Lord Derby is the founder of the system.) "And it appears to me one of the most clear and settled points, that no Protestant clergyman establishing a school should be called on, in managing the education of his own people or the public, to consult the Romish priesthood." In answer to the next question, "What difficulty can you have in answering a question, whether the clergymen of different denominations in the parish have been applied to in order to obtain their signatures?" Dr. Cooke said—"It is, I think, one of those things I should not be asked, because no man has a right to expect me so to apply. It would seem to me I might as well ask a member of the Commons House of Parliament whether he had consulted the French House of Deputies before he made a motion—a question, I think, no man has a right to put to him; and, viewed as a Protestant, no man has a right to ask me whether I have consulted the Pope of Rome, or any other of the grades of his clergy, before I set about educating my children, set free as I am, by the Protestantism of the Reformation." "Question 6527. This is before you set about asking for money to educate them?—As a Protestant, if it implies that, I ought to consult the clergymen of the Church of Rome, I hold that is a query which should not be put, and which I should not be expected to answer." Mr. Shaw then takes up the examination, and says:—"Mr. Carlisle has stated that he should be afraid of pressing the question on the members of the Synod of Ulster subsequent to those propositions being acceded to?—I dare say he would." He says again—"He was asked whether he thought it would give offence, and he stated that he did not wish to do that; and he should not press for an answer to that query." Dr. Cooke answered—"To some it might not give offence; to some others it would; for it appears to imply a right in the Board to make any investigation in favour of the clergy of the Church of Rome. I do hold that the Board has no more right to ask me whether I have consulted the clergy of the Church of Rome, before I commence to educate my children, than the Elector of Saxony had to ask Luther whether he had consulted Cardinal Cajetan before he became a Protestant."

12339. Rev. Dr. *Wilson.*—Be kind enough to read the next question?—Yes. Mr. Sergeant Jackson asks:—

"Will you state the whole force of your objection to this regulation:—'It is expected that clergymen of all denominations, even although they may not have signed the application to the Board, shall have free admission to the school, not to take part in the ordinary business, or to interrupt it, but as visitors, to observe how the school is conducted.' Is your objection, or the objection of such Presbyterian clergymen and laymen as agree with you, to the recognition of the clergy of any other persuasion than your own?—Certainly not." "6531. Is it to the recognition of the clergy of any particular Church?—Yes." "6532. Is that confined to the clergy of the Church of Rome?—Certainly, as Protestants we can go no further."

12340. Is it not plain that Dr. Cooke had in view in reference to all these questions, the schools called "their own schools"—schools which had previously existed under Presbyterian management, similar to the schools which Dr. Doyle, in his letter, designates as his "own schools?"—I would say——

12341. Answer the question, "yes" or "no?"—The question does not admit of such an answer. No falsehood is more dangerous than half a truth. Hear the other half. Dr. Cooke calls them his own schools, but he was reminded by Lord Stanley (Q. 6527), as I now remind you, that in seeking grants he was about to give them up "*as his own.*" They were postulants to become Catholic schools, meaning *National.*

12342. To what schools do you refer?—To the Presbyterian schools. Dr. Cooke was speaking as an applicant for grants which would make the Presbyterian schools become Catholic, or technically "National," open to all.

12343. Mr. *Sullivan.*—When a school, whether vested or non-vested, accepts money from the Board of Education, does it not, from that fact, and so long as it receives the money upon certain conditions become, in the full sense of the word, a National school, bound by the rules?—Clearly.

12344. Rev. Dr. *Wilson.*—Did Dr. Cooke object to the visit of a Roman Catholic clergyman to his schools, except in his *ex officio* capacity?—He would recognise a parish priest as he would a parish pound-keeper, merely coming in as *one* of the public, to the school.

12345. Was that an expression of Dr. Cooke?—No.

12346. That is your own?—Yes, like any other just comparison. The alliteration suggested itself.

12347. Mr. *Sullivan.*—Those changes of rules are not the only objectionable matters that have originated I think with the Presbyterians. Have they not also objected to take the oath of allegiance?—Yes, the Covenanters have, and the oath of allegiance, as taken for many years, by all the teachers in training, had to be given up. The Board respected the conscientious objection of Covenanting Presbyterians to give an implied recognition of the Queen, as Head of the Church.

12348. Rev. Dr. *Wilson.*—Were any of the Covenanters of whom you speak, members of the Synod of Ulster, in reference to whom your examination is being led?—I understand all Covenanters are Presbyterians in a certain sense as to Church Government.

12349. How so?—I am unable to say, as I don't know sufficient of the various eight sub-divisions of the Presbyterian body, and you must decide yourself. They are Presbyterians, the same as Arians, and Unitarians are, as distinguished from Episcopalians. Of that I am certain.

12350. Mr. *Sullivan.*—Which branch of the Presbyterians refused to accept the use of the school placard containing the Ten Commandments?—They all refused generally on the ground that that version favours "Mariolatry," and image worship.

12351. Are the teachers now separated, by creed, on Sunday in the training department?—Yes; at the instance of Presbyterians.

12352. Was that a complete departure from the system of united education to comply with the demands of the Presbyterians?—It was, at their instance, and out of respect for the strong religious feelings they hold with regard to religious observances on Sunday. They are graver in their deportment than other Christians on that day; and the Presbyterian teachers said they were disturbed by the levity of the other teachers, and, at length, a separate room was set apart for them in the training-house, and bit by bit the denominational system was introduced, so that, short of taking their meals together, there is little of a united life in the domestic establishment.

12353. Did the Presbyterian patrons refuse to carry out the Notice System?—They sternly refused to do so, when first proposed.

12354. Mr. *Gibson.*—Are the Presbyterians obliged to keep Lent in the Marlborough-street House?—I think they are. On Friday they get no flesh meat, I believe, as a matter of economic discipline.

12355. Mr. *Sullivan.*—Are the Presbyterians an isolated and compact body in Ireland, and confined to a small portion of Ireland?—Yes; but they are very strong there, in the Plantation District.

12356. What proportion of the total Presbyterians alone are to be found, for example, in the parish of Shankill?—Eight per cent. of the whole body in Ireland are in that parish.

12357. What is the proportion in the counties of Antrim, Down, Armagh, and Derry?—Seventy-eight per cent., I think. They were located there, about 220 years ago, at the time of the Plantation or Settlement of Ulster, and they have never moved out of that, except in a few spaces and patches here and there. They were brought into the country, and *planted* in the confiscated lands of the native chiefs and septs, and there they are since. In the parish of Shankill there are 8 per cent. of the Presbyterians, and in the four counties of Antrim, Down, Armagh, and Derry, upwards of 78 per cent. of the body. There are 96·3 per cent. of the whole body in Ulster, and 3·7 in the rest of Ireland, consisting of two-thirds of the population of the kingdom.

12358. Does it not seem strange that a body so compact and isolated in a quarter like that should attempt to legislate for, or at least dictate to the entire people of a country?—It is strange. They have kept the education system at any rate, completely in their hands; and as soon as they got hold of and changed it, they accused the Catholic bishops, the clergy, and the laity, myself in particular, of utter inconsistency, for accepting Lord Stanley's scheme thirty-seven years ago and now opposing it; but, the fact is, we oppose it, on the ground of the changes wrought in the system for them, and at their instance.

12359. Do you think that many of the present abuses of the system have arisen from this series of concessions to the Presbyterians which have been made from 1837 downwards?—I do not say that some abuses might not have crept in, but I believe that, under a wise administration, long before this time public education would have settled down into a form in exact accordance with the feelings and wishes of the great body of the people. What was tried as an experiment would long since have taken the shape of the feelings and wishes of the several religious bodies in the country.

12360. Reference was made once or twice in the previous evidence here, as to the proportion of Catholics and Protestants among the Education Commissioners. Do you know as a matter of fact, during your connexion with the Board, that the Catholic members of that Board were the least compact body, and acted least together, and more from general principle than other bodies?—Yes; I know it but too painfully. Whether it was the motive or not, I cannot say, but as a matter of fact, with the exception, perhaps, of Dr. Murray, it was political Catholics, chiefly lawyers, who were appointed; and if there are any lawyers present they will pardon me, when I say, that there are no persons less qualified for the position. Having to preside in high judicial positions, I know of no body of men in Ireland so unsuitable. I don't mean unqualified as to social position or superior education, but they have no equal in point of unsuitability in other respects.

12361. Is it not the fact, that such as they were, they were less of a mere party in the Board than the others?—They never acted together at all, and during the entire seventeen years that I was connected with the Board in higher positions—perhaps it is to the honour of the Commissioners that it should be told, as I trust it is to my own honour, I never called at the house of the Archbishop, Dr. Murray, on official business, I never recollect to have addressed a letter to him, nor he to me, on any matter respecting the Board; I never called at the house of a Commissioner on official business, except on two occasions, near the time of my resignation when I called on Mr. James O'Farrell and on Master Murphy, who were the most active of the Catholic Commissioners on the Board, and both of whom have since resigned. The same is the case now.

12362. The Catholics object to the manner of making the appointments to the chief administrative offices of the Board, do they not?—They would be either less or more than men if they did not. They would be less than men if they did not resent it, and more than men if they had patience to submit to it. If you allow me I will state instances. In the first place, the Presbyterians, a mere minority in the country, then only 8 per cent. of the population, yet out of the seven original Commissioners two were Presbyterians, one a Unitarian, and the other what is called an orthodox Presbyterian, and that orthodox Presbyterian was a clergyman and a schoolmaster, on Ormond-quay, in Dublin—I mean the Rev. Mr. Carlile, who, up to 1839, was sole *paid* Commissioner. The other was the representative of a small body, a mere handful of Unitarians in the country, whilst the whole Catholic body, then 81 per cent. of the people and 90 per cent. of the pupils, was supposed to be represented by two members, Dr. Murray and Mr. Blake, who was an active member, but who also filled the office of Chief Remembrancer under the Crown. Two of Mr. Carlile's ushers—one of whom, Dr. M'Arthur, was his nephew—wrote nearly all the books for the Irish people. Search the whole history of Europe, and you will find nothing, in kind or degree, like this.

12363. What of the nephew, Dr. Bilbie?—He was a relation, and got an Inspectorship, as did also another nephew, Mr. Carlile, but Dr. M'Arthur, the head master of the training school, was his nephew-in-law, and all had assisted in compiling the books. If you go, then, to the Head Inspectors, the Secretaries, and other officers, you will find that, the Established Church people—as whether they joined the Board or not, there were reasons why they had a claim on some of the good things—were nowhere, as compared with the Presbyterian body.

12364. Are you acquainted with the book known as the "Epitome of Geographical Knowledge"?—Indeed, I am.

12365. Would this observation of an Inspector of schools be correct as to that—"I have been unable to discover an error with reference to the rivers in Ireland in it"?—Either he had not read the book, or he does not know Ireland, either as to map or soil.

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12366. Will you point out any errors?—I am perfectly sure also, he was not a Belfast man or a Presbyterian, or he would call your attention to the fact that the Lagan, on which the metropolis of Ulster is built, is not correctly spelled in the book; and in spelling, at anyrate, it might be correct.

12367. Just point out a few of the errors as to the rivers in Ireland?—There is the late chief town of a county in the centre of Ireland—with which many gentlemen in the Commission are acquainted—Philipstown; and Philipstown is put in the book (p. 253) as on the Barrow. It is not on the Barrow, nor is there any river near it at all. They rank it with Carlow and different other towns on the Barrow. The difficulty would be to say what is right in the book; some of the information may have been true thirty or forty years ago, and to use a field phrase, is pitchforked together.

12368. Was it ever true that the Shannon was navigable for 240 miles?—It was not. From its source, in the Shannon Pot, near the foot of Cuilca Mountain, in Cavan, to the extreme point of its ocean estuary, between Clare and Kerry, is 254 miles, whilst the river navigation is open only from the northern shore of Lough Allen, near Drumkeeran, to Limerick, a distance of 143 miles, in a direct course. There is no navigation higher up than Lough Allen, the statement of the Board's veracious *Epitome*, to the contrary (p. 224), that "the Shannon is navigable *from its source*, above Lough Allen, to its mouth, a distance of about 240 miles." Including the estuary, 45 miles below Limerick, the whole navigation, inland and tidal, is only 185 miles.

12369. And yet would you be astonished at finding that the Inspector does not find it wrong after having consulted his own edition of the book in 1853? Suppose he had consulted it for the express purpose of finding errors, or seeing errors pointed out, is it not astonishing such a statement should be made?—I must say to the credit of my former colleagues, the Head Inspectors, that I hope a case like his is exceptional—I must say it to their honour, that they had been as candid and truthful in exposing the errors of the books as you could expect from men in the service. If you will allow me, I will point out a few of the grosser errors in a few pages. The commonest forms of spelling Irish words, which Mr. Carlile, being a Celt himself, ought to have known, are not adhered to. As to the bays in the county Kerry, either the bays or the rivers are misplaced at the wrong sides of the peninsula of Dingle, which is a very serious mistake. Ballyheigh bay on the north side is put on the south for Dingle bay. It is stated (p. 223) that Achill Head is the most western point of Ireland; whereas, anyone who looks at the map must see how much farther west is Cape Sybil, in the peninsula of Dingle, whilst some of the Blaskets are nearly half a degree west of Achill Head; so that even the four chief points which mark the position of Ireland are not given correctly.

12370. Look at the rivers Laune and Maine and Ballyheigh Bay?—First all these are misspelled.

12371. How far is Ballyheigh Bay from where it is described to be in that Epitome?—I suppose it is forty miles from Castlemaine round to Tralee, by sea, and at a different side of the peninsula. To support a few of the other statements I have made, I will read from page 253 of the book. They improperly describe the Nore as a tributary of the Barrow. It is not; it is a large independent river, and after its junction with the Barrow both are called the Ross river, and neither Barrow nor Nore. Then it says that Carlow and Philipstown are higher up on the Barrow. Now, Philipstown is not on the Barrow at all: it is in the centre of the bog of Allen. There is a little stream near Philipstown, called the Blackwater, I think; but the nearest point on the Barrow to the town of Philipstown is Portarlington, several miles distant. Here are a few of the gross errors in the nine pages devoted to Ireland in a volume of 610 pages of an "*Epitome* of Geography (New and Revised Edition, 1856) compiled for the use of the teachers and advanced classes of the *National* schools of Ireland."

12372. Outside the class-books and that "Epitome of Geography" what other school books were brought out by the Board?—Before you leave this precious *Epitome* allow me to say another word. "At present," in 1842, it says "the whole population of America may be estimated at forty-five millions" (page 116), that is twenty-six years ago, while I see the imprint of the book is 1856. The few pages of the volume on Ireland misstate the position of the extreme points of the kingdom, misrepresent the length of rivers, the height of mountains, and the dimensions of the island; misplace great water-sheds (thus, p. 225, the drainage of Lough Erne is said to be north-east of the basin of the Shannon), counties (Monaghan is said to border on Connaught), mountains (the position of the Galtees is fixed by stating that they are north-east of Killarney), and so with bays and rivers. Not alone the Laune and the Maine are made to flow into Tralee bay, but the great Blackwater is made to join the sea in Kinsale, while the river Bandon is made to empty itself into Youghal Harbour. Towns (Ballymonagh), rivers, mountains, islands, bays, capes, are all misspelled. After an expenditure of six millions of the public money for thirty-six years, some £350,000 of it in books, there is no current class-book of geography in the English language equal to this in point of the antiquity of the information contained in it, even had it been correct.

12373. What other books besides the "Epitome of Geography" and the class-books have been prepared by the National Board?—You distinguish, I see, by the latter part of the question between books on the approved list and books the property of the Board.

12374. Yes?—They brought out two classes of books. First the religious series, properly so called, devoted exclusively to religion. There are the four that are called "Scripture Extracts." The "Evidences of Christianity," in two different forms, and the "Sacred Poetry," and these seven I will call the religious element exclusively.

12375. These books are not used now by the Board?—Yes, they are used in some of the model schools and some few other schools. The Scripture Extracts and Sacred Poetry may be used as before, but the Evidences of Christianity are struck off the list.

12376. As a matter of fact, except in a few model schools, are the remaining books used at all in National schools?—No. Catholics do not use them, on principle, and Protestants would not use them because they would not offer an indignity to the Authorized Version by substituting the Scripture Lessons. They scout them. They were intended for Catholics, but they don't use them. The secular books consist of two classes. The class-books, First, Second, Sequel (which has been withdrawn), Third, Fourth, Fifth, Supplement to the Fourth Book, and the Reading Book for Girls, or as it used to be called, the Girls' Reading Book. These with the volume on rudimentary elocution and the three volumes of British poets, are the books in which you have, largely, the moral, religious, and historical elements permeating the general matter of the reading lesson. The other books are not open to objection on any of these grounds, those on arithmetic, scientific books, geographies, grammars, and so on.

12377. Who was the author of the larger treatise on arithmetic?—A Mr. John Gregory.

12378. Have you ever seen the first edition of that book?—Yes; but very soon after its publication an injunction was obtained from the Lord Chancellor, and its publication inhibited on the ground of piracy.

12379. What amount of money was paid for that book?—I don't know exactly the amount of money paid. Its publication was inhibited, and after some years the Board employed the late Mr. M'Gauley to bring out a new edition.

12380. Who was the author of the smaller arithmetic?—The gentleman of whom I spoke before, Dr. M'Arthur, the nephew-in-law of Dr. Carlile, of the

Epitome, and one of the ushers in his school on the quay. He knew nothing whatever of arithmetic.

12381. How many editions has that book gone through?—It is not said how many, but a large number, I believe. Hundreds of thousands of copies were sold. He did not know the first principles of common arithmetic.

12382. Give an example, in proof, from the first edition before being purified?—In the early edition if you divide a sum of money into a sum of money he gave you a concrete instead of an abstract quotient. Thus he would have stated that fourteen shillings is contained in twenty-eight shillings not twice, but two shillings' times.

12383. Rev. Dr. *Wilson.*—In what books?—In the earlier editions of the Board's first arithmetic, by a Scotchman, imported from a parochial school.

12384. Have you one here?—No, but it is certain. To go to something more important, and show the ignorant and slipshod way of putting it together, the book, even as a mechanical ciphering primer, is incomparably below *Voster* or *Gough.* Take the case of *proportion*—the most important branch of arithmetic—which every one knows *is an equality of ratios*, to understand which, you first require to know *what ratio is.* Instead, the two terms are confounded; I will read for you the way it stands here at this moment—"Simple Proportion" is the heading at page 56. "When we have three numbers given this rule teaches how to find a fourth number, which has the same *proportion* to the third number that the second has to the first," instead of the same *ratio.* All through, there is the same confusion of fundamental ideas. There is scarcely a definition, not even of the elementary processes of addition, subtraction, multiplication, and division, that is not inaccurate.

12385. Mr. *Sullivan.*—As a matter of fact, has not some remarkable number of errors been discovered in this treatise by a common schoolmaster?—Mr. Hely, a teacher from Essex-street, wrote a few years ago to the Board, stating that he had a difficulty in teaching it, owing to the number of errors, and that time was lost by the scholars in consequence. He received a letter from the Secretaries, saying that they were obliged to him, and that they would be happy to receive his corrections. He sent in corrections, and many of them were adopted. On demanding payment, they wrote, stating that they were obliged to him, but that it was merely as a matter of favour they received them, but that the Board never intended to employ or to remunerate him. They refused to recognise the just and fair claim of this poor schoolmaster, offering him rather as a gift than a payment, a sum of £20, which he declined to accept, and appealed to the Chief Secretary for Ireland. A correspondence took place between the Board, the Chief Secretary, and the schoolmaster, which is published in a separate pamphlet, and if you allow me I will now put it in evidence.* Perhaps one of the best examples of the antiquity of the book is, that it does not recognise the existence of railways. It very sensibly and wisely takes the circumstances of common life on which to put practical questions; as, for instance—The circumference of the wheel of a mail coach is so many feet, how many turns does it make from Dublin to Cork, the distance being 130 miles. It sets down the price of soft sugar at 8*d.* a pound, tea at 12*s.*, and calicoes are put down at a very large price, and these are given as examples of present and familiar Bills of Parcels. Allow me to read another question or two—"I was born in the year 1829. How old shall I be in the year 1839"? That is nearly thirty years ago. Another is—"Columbus discovered America in the year 1492. How many years is it from that to 1836"? Now, a painful feature about Ireland is, that everywhere through the book the population is set down as 8,000,000, constantly reminding us of a loss of two and a-half millions of our people since it was written. The Board paid £300 for writing that book; that is the state in which we now find it. The man knew nothing about it.

12386. Are you acquainted with the book on Mensuration?—Very well.

12387. Who was the author of that book?—The same Mr. Gregory, to whom I have referred already.

12388. Are you aware what he was paid for it?—No; I should say the price was £400 or £500.

12389. Is there anything remarkable about the history of that book as to its originality?—First with regard to the subject itself, perhaps next to arithmetic, it will be found that it is the portion of applied mathematics for which the Irish people have the greatest taste and turn. This being an agricultural country, even the humblest persons have an idea of areas, figures, and of rude land-surveying, and your Assistant Commissioners, when they go to the South of Ireland, will find along with abstract geometry or Euclid, a considerable knowledge of mensuration, in many of the National schools, but more largely still in the Christian Brothers' schools. Hence the greater necessity of having a suitable and superior book on the subject. The latter part, on surveying, is a plagiarism from Hutton's Mathematical Dictionary, published in 1795, and that was taken from Keith and Emerson's Surveying; Sir William Petty's method and plans were little less rude when taking the Down survey.

12390. Are the diagrams taken, too?—Yes, literally copied from it, so that the work is only useful as a fossil in geology to give the history of the science. It will tell the method used in surveying at that time; and this is in a country the survey of which is an honour to science, namely, the great National Survey of Ireland.

12391. With regard to the Tract on bookkeeping, has not it been very much objected to that the names of the people in the book are nearly all strange?—Yes, the unusual names is one objection, but it does not reflect the practice of a counting-house, or any place of business from the humblest hucksters up to the Bank of Ireland. You will in vain seek for more than the expression debtor and creditor, or the mere technical terms; but as to reflecting the practice in counting-houses, it is a complete contrast to the excellent book of the Christian Brothers.

12392. You had something to do with the introduction of physical science into the model schools?—Yes. I was the person, who with Dr. Clarke, introduced the teaching of physical science which now forms such a feature, that the Science and Art Department use the model schools largely in promoting such instruction in Ireland. I may refer on that point to a distinguished member of this Commission, Sir Robert Kane, than whom none could be louder in praise of the Clonmel model schools when under me.

12393. You are acquainted with the books used and employed by the Board in teaching physical science?—I am, very well.

12394. What state are they in?—The Fifth Book is untouched since 1836. If the people in Central Africa had schoolbooks or a scientific literature, you might as well search in them for railroads, telegraphy, photometry, photography, chloroform, gun-cotton, needle-guns, or iron-clads, as in the fifth, or most advanced class-book, in the Irish National schools. I think the expression is in it that gas was recently adopted in lighting the towns; but as to telegraphy, or anything modern, they are unconscious of it. As to astronomy, they make the most unfounded statements; such as that the distances of the fixed stars cannot and never can be ascertained; that the number of heavenly bodies is what it was at the beginning of the last century, and that the six or seven planets of antiquity are all that exist of the 100 we have now in our solar system. The Fifth Book is in that state as I now speak.

12395. And not yet revised?—No.

12396. Have you seen any of the newer editions of the book?—Yes, I have read them all with great care, and prepared detailed reviews of them.

12397. What is your opinion of the newer ones?—There are some few features in them that demand my

* The Pamphlet referred to by the witness will be found in the Appendix to Minutes of Evidence, No. XI.

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approval. Some of the exiled lessons that were put out at the instance of the Presbyterians have been brought back. "Erin-Go-Bragh"—called by Dr. Cooke that "seditious song"—(the Exile of Erin), has been brought back. The original Third Book was compiled by a Scotchman, who introduced his own countryman, Campbell's exquisite lyric, "There came to the beach," and also the Irish Harper. The same with regard to Scott's "Breathes there a man." Many think it is referring to Ireland. It is a beautiful thing, and I am happy to say it was written by a Scotchman. The exiled "Exile" is back again into the books.

12398. You had a good deal of experience in the country during your connexion with the National Board?—Few had more.

12399. What is your opinion of the attempt to keep the books entirely free from references to the country?—It is one of the objections to the so-called National system that has had the strongest and deepest effect on, not merely Catholics, but Protestants, and every one of the Celtic Race in Ireland in whom patriotism is not completely stamped out.

12400. Has it produced the result that was anticipated from it?—The very opposite. It was drilling and driving them to get literature from dangerous sources. inferior ballad poetry, or the low songs, instead of laying a better foundation, by bringing in some of the safer extracts from the Irish Melodies. I would be sorry to bring in anything exciting or of a very objectionable character, but I do not believe that the way to make one friendly to England or to her rule, is first to make him a bad Irishman, or to treat the people of the country as if their fathers had been all hanged for the lowest crimes.

12401. Has it contributed remotely to Fenianism?—I am certain it has. The National Board take credit that only so few of their teachers have been taken up as Fenians. No one will expect me to turn informer against individuals, but I am certain that every one who knows me knows my opinion on that subject, and that I am utterly opposed to the principle of that movement.

12402. Mr. *Gibson.*—How do you arrive at that certainty of conviction you have just expressed?—As I understood Dr. Sullivan's question, he asked—has the exclusion of the history and the literature of Ireland from the National school books had a tendency to produce Fenianism. I assert that it has, and these are my grounds for saying so. In the first place, with regard to the question itself, his lordship, the chairman, is evidently not aware that subject occupies a prominent place in the text of the Board's Report for 1866, that Returns relating to it have been laid before Parliament, and, therefore, it cannot be foreign to the business of this Commission, as many National school teachers in Ireland were taken up as Fenians and incarcerated, or tried as such.

12403. How many?—The Commissioners state forty, or fifty.

12404. Rev. Dr. *Wilson.*—What is the number?—The report which I am about to read will say.

12405. Mr. *Gibson.*—Refer to the part of the report?—I find the exact number is forty-seven. The Board say in the Report for 1866:—

"We cannot close this report without referring to the painful fact that as many as 37 National teachers have been arrested—although more than half the number on suspicion—for alleged complicity with 'Fenianism.' We, however, hope that of this number the great majority will be found innocent men. Against not more than two have the charges preferred been established; and so far as we can offer an opinion upon the matter, we assert, with confidence, that, as a body, the National teachers of Ireland are loyal men.

"In the rebellious times preceding 1798, the masters of what were called Hedge schools throughout Ireland were, almost universally, teachers of sedition.

"When the National system was instituted, one of the first labours of the Board was to root out from the school manuals a considerable residue of the revolutionary literature of the schoolmasters of 1798.

"Since the establishment of the National system, we have had at least *four* periods of political commotion—The Tithe agitation, the Repeal agitation, the agitation of 1848, and the Fenian conspiracy.

"1. The Tithe agitation did not produce a single case of complicity on the part of a National teacher.

"2. The Repeal agitation produced only three or four subjects amongst the teachers for the animadversion of the Board.

"3. The Young Ireland rebellion brought forth only two who were known to show sympathy with the movement.

"4. The Fenian conspiracy, the most artful and seductive of all the political agitations, a system of agitation founded upon the revolutionary theories of the Continent, a system that recognises the schoolmaster as a political power, and tries by flattery to win him over to the ranks of revolution, even this conspiracy, has produced only the following results:—

"The total number of cases which have come under our attention, connected (however remotely) with the Fenian conspiracy, is forty-seven.

"Of these—

"Four were teachers who had been out of the service, prior to date of arrest.

"Three absconded on learning that warrants had been issued for their arrest.

"Thirty-three were arrested, whilst in charge of National schools.

"Five were reported by the police authorities, as open to suspicion, but were not arrested.

"One was reported by the District Inspector, for having written a letter containing passages of a suspicious character.

"One was dismissed by sealed Order of the Poor Law Commissioners.

"Of these cases, thirty were discharged:—

"Thirteen teachers, who were in the service at the time of arrest, and one who was out of the service, were discharged, on bail.

"Eleven teachers in the service, and one out of the service, at date of arrest, were discharged without bail.

"Four were discharged, but it cannot be stated with certainty whether with or without bail.

"There were two cases of conviction: Arthur Gough, who was arrested for having arms in a proclaimed district; and Thomas Duggan, who had been dismissed by the Board in 1862 for being a member of a political society. The latter went to America, and subsequently returned to Ireland, when he was arrested, and sentenced to ten years' penal servitude."

I think it right to quote this also:—

"It is to be remembered that there are nearly 5,000 male teachers, from seventeen years of age and upwards, in the employment of the Commissioners—that a very large portion of them are between the ages of seventeen and twenty-five—that they spring almost invariably from the ranks of the people—that their position in their several localities is an isolated and unprotected one—and that all the arts of the conspirators were employed to seduce them into association with the seditious brotherhood."

The answer that I give to all that is, that several portions of it are contrary to known fact, and some portions I believe to be untrue, whilst one broad and general reply to it lies in the notorious fact—which, indeed, might be expected—that not less than 75 per cent. of the whole of the parties implicated in the Fenian conspiracy, at home and abroad, had been pupils of National schools.

12406. Rev. Dr. *Wilson.*—What is the distinction you make between being contrary to fact and not being true?—Some portions I know to be contrary to public fact, the others are, in my opinion, not true.

12407. Mr. *Sullivan.*—You have had some experience of the training department here?—Yes.

12408. What is your opinion with regard to the teaching power there?—Do you mean as to the extent of teaching power or as to its efficiency?

12409. To the extent of teaching power, and efficiency, and the duration of the training?—I believe that the teaching power in the Normal school proper—that is in the training house as distinguished from the mere practising or model schools—is neither adequate nor fully efficient. For example, physical science is not represented there, at all, at present. Experimental physics is not taught in it; before there had been, whatever its value, an attempt made at teaching them. I believe the department of mathematics is

fairly represented, but in English literature, history, logic, social science, geography, and physical science there is a total want, whilst as to method, or pedagogics, or professional teaching, it was never satisfactory, and never more unsatisfactory than at present.

12410. Did you ever draw attention to the unsatisfactory state of that department of training while in connexion with the Board?—While head master of the model school, 1841-4, I did so, repeatedly, which led to such unpleasantness between the professors and myself, that I was obliged to go out as Inspector, although I had no desire to do so. Similar differences arose between the professors and my two predecessors, Mr. Lawlor and Mr. Kerr, both of whom withdrew from the position, the former, like myself, as Inspector. When I got a model school in my own charge, as in Clonmel, of which I was manager under the Commissioners, and had large powers, I was enabled to show my view as to how a modest humble training school of that sort should be conducted. The deficiency I noticed in the training, especially in regard to elementary subjects, I adverted to, with some detail, at a former sitting of this Commission, when I described the lectures I gave to the Dublin teachers. The time devoted to training, four to five months, is far too short, and should extend to at least a year. I will ask your Secretary now, if you please, to put in evidence a letter of mine the Chairman was good enough to order from the National Board, with reference to the defects of training. It was written by me fourteen years ago, in answer to a circular addressed to the Head Inspectors.

12411. Rev. Dr. *Wilson.*—What is the document?—It refers to the training of the teachers, and the pedagogic qualifications of Inspectors.

12412. What is the date of it?—9th September, 1854. It is my reply to the Board's circular to the Head Inspectors. You will find in the suggestions written by me at that time, that I have not changed my opinion on any of the leading subjects referred to me as to inspection, the training of teachers, and the method of teaching and of school management. I suggested several matters with regard to school-houses and Inspectors, and so on. It is as follows:—

"Drogheda, 9th September, 1854.

"GENTLEMEN,—In reply to your letter of the 4th inst., respecting the contemplated Code of Instructions for the District and Sub-Inspectors, I beg leave to submit the following observations:

"1. The *principles* of the Science of Education have received less attention in Ireland than in almost any country of equal rank in civilization, and at the recently closed Educational Exhibition in London, ours was *the only country*, with a State-endowed scheme of education, which was unable to contribute even a good Tract on the Science of Education, or on the methods used in applying this science; on pedagogy, school economy (including fittings, furniture, and apparatus), school architecture, and school inspection—we were the only exhibiting nation that had nothing to state, or at least that *had nothing stated.* . . . .

"2. Some exhibited their peculiar apparatus, some their treatises on gymnastics, on sanitation, on architecture; all their works on method, pedagogy, and pedagogics; some their hand-books for Inspectors, and some their laws and ordinances on the several grades of schools and of education in their respective states. *See the Official Catalogue of the Educational Exhibition.*

"3. Treatises on these subjects are of a character so peculiarly professional and technical that, in Ireland at least, there is little hope that the few persons who are competent to draw them up would undertake them, as a *private* speculation, or otherwise than under the direction of the Commissioners, and by whom alone they should be published.

"4. To supply the whole Institution with suitable collections of *objects* to illustrate the Lesson, &c., Books, with maps, globes, diagrams, models of machinery, &c., chemicals, and chemical and other apparatus; to supply cabinets of specimens classified for instruction in geology, mineralogy, zoology, botany, and various branches of manufacture; to select Libraries for ordinary, for model, and for industrial schools; and to assist the architect in designing and improving school furniture and school fittings—For these and kindred objects, it appears to me that three Committees, or rather one Committee (for the supply of material aids) consisting of three *sections*, should be appointed:—

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"Section I.—For central model schools and training department. Members, 7.—The two Professors and their Assistants, and the heads of the three branches of the model schools.

"Section II.—For the district and other model schools, and for all the ordinary National schools. Members, 7.—The six Head Inspectors and Dr. Clarke.

"Section III.—For agricultural and industrial schools, and for Glasnevin Institution. Members, 3.—Dr. Kirkpatrick Dr. Clarke, and one Head Inspector.

"The first would direct the purely agricultural department, the second, the scientific, and the last, the scholastic department.

"The nautical schools would be better directed by one Head Inspector, and by Dr. Clarke.

"The Board's Architect to be a member of each of these sections; so that the 'Committee for the supply of material aids to the schools' would consist of sixteen members, who would meet at least once a year for the consideration of the objects already set forth. If the Commissioners should adopt the recommendation so frequently made to supply their schools with suitable apparatus, &c., at *moderate* rates, the appointment of a qualified *Curator*, to manage the department, under the advice of the Committee, would be necessary.

"5. I beg leave to suggest that the Board's Architect, assisted by whatever officer the Commissioners may deem most suitable for the task, shall be instructed to draw up a 'Manual of School Architecture and School Economy.'—To contain ground plans, elevations, sections, &c., of schools of various sizes, &c.; instructions on the selection of sites, on drainage, sewerage, light, warmth, and ventilation; on building-materials; plans of furniture, and its arrangement; school apparatus and its distribution; and playgrounds and gymnastic requirements.

"The '*Manual of the Principles* and Methods of Teaching and of School Management," so necessary for our teachers and for our Inspectors, would have more unity by being drawn up by one officer, but the subjects might be divided between two officers, selected by the Commissioners for that purpose. This work should, within about the compass of the Fourth Lesson Book, contain an exposition of the best modes of teaching every ordinary branch taught under the National Board; directions for the classification of the pupils; for the training and the cultivation of the moral feelings and affections of children; school discipline, games, gymnastics, and drill; the relation of teachers to the pupils, and their parents, to the school managers, to the Inspectors, to the Commissioners, and to the State; sanitary appliances in a school—dry, sheltered and cheerful site, planted and well-kept grounds, warmth, ventilation, cleanliness, and order of rooms, personal cleanliness, diseases of children, contagious and epidemic diseases, serious evils, which arise from ignorance and from neglect, respecting the known laws of health, popular abuses as to food, clothing, and habitations, remedies for accidents, and emergencies in school; qualities and qualifications, both natural and acquired, necessary in a good teacher, love of children, faith in education, passion for teaching, earnestness of character, self-confidence, presence of mind, command of language, warmth of imagination, versatility of tastes, recognition of the teacher's mission, improvement in his social position, avenues to promotion; distribution of teaching power in the school, monitors and assistants; boys', girls', mixed, and infants' schools, separately considered; school accounts and general directions as to relation of teacher and school to all the rules of the Commissioners.

"7. The two manuals now referred to should be thoroughly well known by every Inspector, but in addition to these, a young officer would require for his guidance a "*Manual (or Outline) of School Inspection, with hints for its efficient discharge,*" and in such a work should be embodied a condensed history of the origin, principles, rules, and progress of the National system, with the successive Codes of Rules and Regulations as they were developed, amplified, modified, or cancelled; relation of the Inspector to the Board, the school, the manager, the teacher, and the public; list of all the Inspectors, from the first appointment of such officers; programme of literary qualifications required in an Inspector, necessity for self-improvement and danger of loss of influence by falling behind some of the more advanced teachers; outline of an Inspector's library; besides works to gratify his especial tastes, it should be amply official and professional, and include reports of the various educational societies and systems in Great Britain and Ireland, America, and the British Colonies, educational reviews, periodicals, &c., and such standard works as exhibit the state of popular education through Europe and America; reports of Parliamentary Inquiries into all questions bearing on education, factories, mines, mercantile navy, charitable trusts, en-

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dowed schools, universities, schools of art and design, patents, public libraries, mechanics' institutes, prisons, poor laws, reformatory schools, &c., statistical returns bearing on education, taxation, trade, and commerce, public health—all these should be within the Inspector's reach, and form the subjects of his constant study.

"The examination of the pupils, the record of their answering, the nature of the suggestions to be given to the teachers, the school accounts, and other official inquiries would form another most important feature of such a manual; it is clear, however, that several of these official inquiries, *important as they are*, form but the *merest fraction* of an Inspector's utility, as an *educational* agent.

"To issue a Code of Instructions, therefore, to Sub and District Inspectors in any less general way than here indicated, would be, as I humbly take leave to submit, to do harm rather than good. Up to this, except what has been effected through the personal influence of the Head Inspectors, the Commissioners have not been able to give *inspection* an *educational*, as distinguished from an *official* direction, and now that opportunity is afforded by suggested improvements, I trust that such broad views, sound principles, and harmonious plans will influence the direction of affairs that every officer in the institution will have ever before him that the *education* of the people is the ONE OBJECT *for which the State employs and pays him*, and such as are not so employed, directly, are ancillary to that object.

"8. There would still be required two manuals—one of industrial occupations of boys, and another of girls, and in the preparation of these, likely Dr. Kirkpatrick, for the former, and Mrs. Campbell, for the latter, might call in to their aid such officers as show tastes in the respective departments.

"9. Your letter suggested this rude outline of educational unity which it is now in the power of the Commissioners to attempt, and which I would most humbly and earnestly press upon their consideration. In sketching the substance of some of these manuals I have observed no formal order or system, and the headings rather suggest portions of their matter than the order in which it should be dealt with or treated.

"I remain, gentlemen, your obedient servant,

"(Signed) J. W. KAVANAGH.

"P.S.—It is clear that some of the articles suggested in these manuals would require to be drawn up by medical men of ability, to popularize important branches of medical science.

"(Signed) J. W. K.

"The Secretaries, Education Office."

12413. Mr. *Sullivan.*—Is the training establishment a mere model school, and not a normal school?—It is a common school, and no more. There is little or no difference made between the methods used in instructing teachers, in the Training Establishment, and pupils in the model school. The late Archbishop Whately frequently said to some of the professors, that I cannot name here, that they were constantly reading to the teachers the same lectures, class after class, for many years, adding "*print them.*"

12414. Are the special qualifications required in schools in the country provided for?—Not at all. It is only within the last few years they have got practising schools, each being a mimic rural school, town school, mixed school, and so on. It is no better than little children, with toys, playing "schools."

12415. Has that led to the necessity of the organizing system?—Yes, the failure of it has.

12416. What is the position of the teachers in training?—Very unsatisfactory, especially among the young men.

12417. In what way?—If you visit a training college in England you will invariably find presiding a gentleman of high character, generally a clergyman—a scholar of distinction, yet thoroughly impressed with the respectability no less than the importance of the office and mission of the parish schoolmaster—and such gentlemen freely mix with the students, who wear academic robes, or costume of some sort, and through such intercourse with the principal, their manners, tone, and bearing, undergo a cultivation which, while it elevates the man, also trains him to respect the dignity of his office as well as to discharge its duties. I had the pleasure of visiting the Kneller Hall College, at Twickenham, a training college for workhouse schoolmasters, some years since, where I spent one of the most agreeable days in my life with Dr. Temple, the Principal. He first presided at the students' dinner, and superintended them before coming in to dine with his own family, and the guests he had that day. You see nothing, in kind or degree, like that in the Irish training schools. With regard to the dormitories, if any of the Commissioners will visit either Glasnevin or George's-street establishment, they will find, unless greatly changed, a large barrack of a room, some twenty young men in each, with no compartments separating the beds of the schoolmasters; you will find it in a lower state, in fact, than a way-side police barrack. It is somewhat better in the district model schools, and a good deal better in the case of the female teachers in Talbot-street; but in the case of the young men nothing could be conceived much lower than their domestic position.

12418. Is there no tendency in the system to raise them morally?—None whatever. The officers keep them at arm's length, as an inferior order of creation. That is one of the worst features, looking at it socially, connected with the central training school.

12419. Do you know anything of the classes that have been called up for the last two or three years?—Since 1862 and 1863 a total change, which does not appear upon the documents of the Board, has taken place with regard to the rules regulating the admission of students. A large number of them have hardly any claims to be admitted. They merely enter for their food, and have a seat on the benches for instruction.

12420. Are they not, properly speaking, teachers of schools?—Not at all. There was a time when teachers were obliged to have a character, but now they need no character at all. Up to that time it was required, as a condition of his admission, that a teacher should produce a certificate from the clergymen of his own communion, but when it was found that the clergy, in the case of Catholics, could not do it, for the Catholic clergy were not only forbidden to send their teachers to model schools, but they were forbidden to be accessory thereto, in any way, such as by giving them certificates of character, upon which the Board turned round for the purpose of meeting this emergency, and cancelled the Rule. If you wish I will show some of the later lists. Some of the students are mere pupils.

12421. Rev. Dr. *Wilson.*—What would you say if this was denied by a former witness that the change took place in consequence of the opposition of Roman Catholics?—I can have no certainty that it was, but I speak from the obvious coincidence of the dates and the *primâ facie* circumstances.

12422. Which first took place?—The prohibition.

12423. Are you certain of that?—Certain. The prohibition dates from June, 1862, while the omission of the necessity for a certificate of character from the clergyman does not appear until the Revised Rules of 1864.

12424. Mr. *Sullivan.*—Proceed with your statement?—With regard to the teachers in training their creed, as a general rule fairly represented the proportion of different creeds in the country, up to 1862. The Roman Catholic teachers and assistants, male and female, are generally eighty per cent., or four-fifths of the entire number. Since the prohibition of which I speak, the proportion of Catholic teachers has fallen to fifty per cent. and less, but if we are only to take those who are *bonâ fide* teachers, it has fallen to less than twenty per cent. May I refer to the memorandum which was a question of controversy between the Presbyterians and the Board? This is a memorandum which must have been before you on a former occasion, and I should say that there is a serious mistake in this statement. It is said that a large number of assistants are now in the institution, or are now grouped as assistants; but the assistants are almost altogether monitors, and the late introduction of these is to fill the benches of the candidates. You will find in the list several pupil teachers, some pupils from the Agricultural Institution, at Glasnevin; several, paid monitors; many, set down as pupils; and even some, un-

able to advance even this claim for admission. Of course as to pupil teachers I cannot have an objection to their going in provided they enter, *bonâ fide*, as teachers, but it is waste of public money, which ought not to be incurred if they go in otherwise, and a waste for which there is no defence.

12425. Have you any statistics or any list showing the numbers for the last two or three years?—I will put in a list with the details since the training establishment was opened, including the creed of the teachers for every year, and including the last six years. I will give the numbers.

12426. Rev. Dr. *Wilson.*—How can you verify such a return?—I have the materials.

12427. How have you obtained it?—I got it, regularly from the training class, each session, since I left the service. Before that, I had official command of the materials.

12428. How can you verify a return as to the number and names and particulars of parties who have been in the training establishment for the past two years?—For the past six years, I got regularly the names, schools, positions, &c., of every class of men and women from the printed returns. I have some in print, and some in manuscript.

12429. Mr. *Sullivan.*—The list is not a list of names?—No, it will not be that. It will be a summary return of the numbers only.

12430. What is your opinion as to the present supply of teachers?—I believe it has fallen away very much within the last few years, as I know from personal observation and from the Annual Reports of the Inspectors.

12431. I mean as to the competency of the persons?—It is very inferior. It is getting far worse, both as to the quality and the numbers. You will see advertisements in the papers every day for teachers, while applications for situations are very rare.

12432. To what do you attribute this want of supply?—There are some causes that are general, and some particular, and I hope temporary. First, the general cause is the great change in the social condition of the country, on which I was fully examined by his lordship the Chairman in my first day's evidence, and to which I refer you for the social causes. The other respects training—the supply of trained teachers has fallen away—it has been stopped, in fact, by the action of the Catholic Bishops. Amongst the social causes, I refer to the lowness of the salaries, want of residences, absence of pensions, too long intervals of payment, uncertainty of income, owing to action of administration, want of public sympathy with the teacher's mission, the tendency to emigration, and also the unsettled state of the public mind on account of the transition condition of the education question itself.

12433. What is your opinion as to the principle of payment by results, as a remedy for the present deficiency?—As one remedy, I am entirely for it, and have been so for many years. I beg to say that I intended to put in, as evidence, a paper that I drew up on the subject in the year 1854, in answer to a circular addressed to the Head Inspectors, on the subject of teachers' salaries. The Chairman ordered a copy of it, from the Education office, but the National Board states that my letter is missing, and cannot be found. Mr. Hunter, one of the Chiefs of Inspection, has just assured me that it is mislaid. The Board supplied me with a copy of the letter since I left the service. It is a scheme that I laid before them in 1854—a detailed scheme with regard to payment by results; and, if you allow me, I will indicate briefly its drift. Results, at the time, had not been introduced in England; it was there payment by capitation only. So long as I had been connected with the Board, I was an advocate for payment by results. Capitation is by results too, but not in the strict sense of educational results. I was an advocate, however, for retaining the teachers' certificate. I am now an advocate for payment by results—by capitation, in some cases—and the retention of moderate classification, or certificate grants, and I will give my reasons. I saw it was absolutely necessary, in order to equalize work and wages, especially in different parts of Ireland, where social circumstances were different. Since I came to manhood, I have been an advocate for some sort of results. I proposed that the seven grades of teachers' certificate should be reduced to three, the sub-divisions taken away; and that moderate salaries should be attached to these three grades of certificates. I proposed that into the classification of the teacher should enter the classification of his school; that we should have a classification of schools as well as personal classification—that the two should go together, and the certificate go up or down according to the state of the school which should be ascertained, by minute, detailed and careful examination, not merely of classes, but of individuals; and the whole system of the school should be gone into—that the capitation rate should be given by a certain minimum for every child in the school, on a certain sliding scale. It is not a complicated scheme. We have the element of results—an examination gone into, and a personal investigation goes on. You will clearly understand it, as I will be able to produce it again, and put it in as a separate paper. I took great care with the matter, and I have made converts of some of the Inspectors. I am happy to say that, in their reports for 1864, 1865, and 1866, many of them agree with me in this scheme, sketched fourteen years ago.

12434. Would it not be better to give your views generally in a paper as you last gave them in another paper?—I will do that. I had all the detailed information on the subject; I knew it was an important subject with all the members of the Commission, and I bestowed a great deal of pains in the investigation of it. I think that you will find that most of the practical men connected with the Board, with the Church Education Society, and the Christian Brothers, and other schools—if they put their heads together would recommend to the Commission some transitional plan for recasting salaries; but, of course, it is for you to decide it. I have given the subject all the consideration in my power, and happily it outlies our different controversies on system-monging and the religious element, and I don't believe you can introduce results simply as they are in England, or anything like it. The attendance here is too low and too irregular. I am not favourable to the system as in England, for it would be the utter degradation of learning if it continued sufficiently long. If you merely take a guager's dipping stick to try the wet and dry inches of the children and register them, it is not an examination that would be as good as examining the classes, and trying the children in the class-books and in their grammar and geography lessons, as is done in Ireland, and as they state they are doing in England; that must be done or education will not be advanced. I would not accept the scheme of results as it exists in England as a permanent institution, and they have added a late minute as to giving the payable number, showing that the Inspectors in England feel, as we do here that the system could not remain as a permanent institution. I am for having capitation allowed, certificate allowed, and results allowed, and you will have a combination of the three. The capitation will increase the attendance, that is most desirable; the certificate element will improve the qualification of the schoolmaster, that is most desirable also; and the results element will test the real value of the education given to the children, and that is necessary, I believe. If a scheme could be devised by the different parties and put before you at the end of the Commission, not dealing with *à priori* views but the concrete circumstances of the country—you have the admirable returns from the Board with regard to the attendance, and your own return got from the police—with all these together you could devise a scheme which, I think, the Government—no matter what Government is in office—will be inclined to adopt, or any proposal that is settled on the point. In connexion with this I might say that I am dissatisfied with

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the clergymen of all denominations, and more especially of my own, for allowing the school-fees of the country to go down to the low position in which they are—down to a degree that misrepresents the desire for education and the generosity of the country. I have no objection to the screw being put fairly on them, and I wish it was put on the landlords to make them give more local indowments. I don't want the schools more dependent or even as dependent as they are on the State; and I am not for drawing on the Imperial Parliament for very large funds. I hope from this general outline you will see my views are not very extreme, and my ideas are not at all revolutionary.

12435. Mr. *Gibson.*—Will you explain the answers you gave to these questions in the House of Lords, before a Select Committee, in 1854:—

"2502. Earl of *Desart*—Is not there an apprehension entertained of proselytism, both by the Roman Catholics and by the clergy of the Established Church?—I have no doubt they both see that under this system, as well as any other, proselytism is quite possible; but the National system takes every precaution against its occurrence.

"2503. Do not you think, that if more general confidence were felt in the intentions of the Board, and in the strict observance of their regulations, it would tend to increase the advantages to be derived from the National system of education in the country?—I think on the whole, with regard to the observance of the rules of the Board, that the rules are faithfully observed. Violations of the spirit or principle of the system itself are of rare occurrence, and are very seldom repeated.

"2504. Is that confidence in the rules and regulations of the Board felt generally?—Beyond all doubt, I think it is amongst the great body of the intelligence of the nation; and certainly, taking it in point of numbers, there is that confidence.

"2505. Do not you think such changes in the regulations of the Board, and in the Board itself, which have recently taken place, must tend to diminish that confidence?—I feared they would have had that effect, but I have seen no evidence of it by overt acts on the part of any class of persons; none have withdrawn their schools from the Board, I have seen no evidence of it in going through the country, nor did I hear from my Protestant colleagues that they had heard any expression of want of public confidence.

2506. You think a greater security for the observance of the regulations of the Board would have a tendency to dissipate all existing fears and doubts?—I do not think there could be much greater security given than there is; if the rules of the Board are not clearly defined and expressed, they ought to be made as clear as a sunbeam; and then if persons take aid from the Government on the faith of observing those rules they ought to be punished if they deliberately violate them; I do not see that you could get greater security than there is under the present state of things.

"2507. Is the security efficient and the inspection adequate for the purpose of ascertaining the existence of any abuses or violations of the rules of the Board?—The inspection is not fully adequate, particularly so far as secular education is concerned, but no serious abuse could exist for any considerable time without its being detected, and its repetition prevented."

In this examination of yours in 1854, after these changes in the rules you say were made——*Witness*—What changes?

12436. All the changes?—Excuse me, there is no connexion whatever between them.

12437. You refer to the four changes on certain dates. Was that inquiry in 1854, after the changes made in the rules as to the attendance of children on religious worship?—Mr. Gibson has read a number of questions and answers, and I beg to state without taking him by surprise, that he is wholly mistaken with regard to the changes referred to, as I will prove.

12438. I refer to the answer you gave to Mr. Sullivan?—If you hand me the report of the evidence of 1854, I will prove it. There is no reference to those changes in the questions. They refer to the changes then recently made which led to Archbishop Whately, Baron Green, and Mr. Blackburne leaving the Board. You are wholly mistaken, Mr. Gibson, if you think that the general drift of those questions and answers refers to the changes that were made for the Presbyterians.

12439. I refer to all changes prior to 1854?—The reference made by the Earl of Desart, who examines me is with regard to my having excluded the books of Dr. Whately from the Clonmel model school, and the consequent secession of three Commissioners from the Board.

12440. I read question 2502—"Is there not an apprehension entertained of proselytism, both by the Roman Catholics and the clergy of the Established Church?" and your answer is, "I have no doubt they both see that under this system, as well as any other, proselytism is quite possible; but the National system takes every possible precaution against its occurrence?"—I beg to say that what I then stated was perfectly true, as true as what I state now; I was then Head Inspector in the South of Ireland, and had no experience whatever of Protestant schools. I suppose I had not inspected, as Head Inspector, six ordinary schools in my circuit with Protestant teachers. I had never seen any of those abuses. I did not state it then more emphatically than I now do, when, unhappily, I can give scores of cases of proselytism; but till after that evidence they had not come under my notice. I had not visited Ballindine or Bessbrook mills schools till after that. I was Head Inspector over a Catholic district, in which the pupils were almost exclusively Catholic. I gave that general impression with regard to the rules and regulations of the Board, but I also stated that proselytism was possible.

12441. Rev. Dr. *Wilson.*—Is not proselytism possible under any system?—Under any *mixed* system. The drift of my evidence to-day was to show that. The particular point I want to state is that I am sure my friend Mr. Gibson, if he will allow me to call him so, is under a mistake about those questions and answers. The changes referred to in my evidence in 1854 were not what he supposes namely, those great changes of 1837—1840—1847.

12442. Mr. *Gibson.*—I read question 2499 and your answer to it—"Do you not think now that such entire confidence is felt by the members of different persuasions in Ireland, as to the education given to their children in the National schools under the existing regulations of the Board?" and your answer is, "I am quite aware that a large and considerable class of persons, I am sorry to say, do not appear, from their acts, to have confidence in the principles of the National system. Those are chiefly a section of the clergy of the Established Church"?—I repeat the same now.

12443. Then I read question 2502—"Is there any apprehension entertained of proselytism, both by the Roman Catholics and the clergy of the Established Church?" Your answer is, "I have no doubt that they both see that under this system, as well as under any other, proselytism is quite possible; but the National system takes every possible precaution against its occurrence"?—So far as I knew I could have given no other answer then.

12444. Not in connexion with the alterations?—You are quite right, not in connexion with the alterations. I repeat that without modification or reservation. A sentiment has not fallen from me to-day incompatible with the statements in my evidence in 1854—taking both in connexion with the explanation given.

12445. Rev. Dr. *Wilson.*—I read question 2752—"Have you heard, in the course of your inspection, any complaint that proselytism has been the result of mixed education?" and your answer is, "I have never heard of an instance in which it arose from or could be traced to that cause alone"?—I repeat the same.

12446. I read 2753—"You have never heard of the sympathy of numbers which has been spoken of as having carried along the minority?" and your answer is, "No, I am not aware of any such instance. I do not know of any such instance of a change of religion happening to any of the children in a mixed school, where it could be traced to the influence of religion." I read question 2754, also from your evidence in 1854—"Or in which the clergymen of either religious persuasion have come to you with the complaint that the children have been drawn away through the influence of the school?"

Your answer is, "No, I never heard of a single instance." That is your evidence, is it not?—I repeat it; it was perfectly true. If I stated anything else it would have been contrary to the fact.

12447. Now, you say a change took place in your views with regard to this mixed education—am I correct in that?—A change did take place on account of the revelations made known to me of the working of schools in the north of Ireland.

12448. At what date?—Bit by bit, day by day.

12449. Fix the time?—I will give you a remarkable example.

12450. I wish the date?—From that very time, while the Select Committee was sitting in London, in 1854.

12451. Your views underwent a change then in 1854?—Certainly; after my evidence they underwent a change. After my examination in London, in conversation with Mr. Macdonnell, he said the whole thing could not work, that lots of cases of proselytising had turned up in evidence.

12452. When in London, in July, 1858, you wrote a letter to the Secretaries of the Education Office, Dublin?—Yes.

12453. You say you were surprised to learn from official parties, that day, that the returns ordered from the House of Commons, on the motion of Mr. Herbert, had been printed by the Board's authority. Now I wish to ask——

Mr. *Kavanagh.*—Read the whole letter, and don't read a portion only of the document.

[Letter read.]

"13, Cecil-street, Strand,
London, July 3rd, 1858.

"GENTLEMEN,—I was surprised to learn from official parties, on this day, that the Returns now ordered by the House of Commons, on the motion of the Right Hon. H. Herbert, had actually been printed by the Board's authority, previous to such motion, and as these Returns are entirely of an *ex parte* character, and in circulation amongst some parties, I have to request that the other Returns, ordered upon Mr. Maguire's motion, be prepared and forwarded, forthwith, to the House, otherwise the matter will be brought under the special notice of Parliament.

"I have the honour to be, gentlemen,
"Your very obedient servant,

(Signed,) "J. W. KAVANAGH.

"The Secretaries, Education Office, Dublin."

"P.S.—I deem it right to record the following—It is openly stated, by prominent parties, that I came here to suggest the breaking up of the National system, and the substitution of some other in its stead. This is as wholly unfounded as many of the other statements currently reported with regard to me.

"Upon the abstract question of *mixed education*, I have recorded my opinion under the solemnity of my oath. Neither Catholic nor Protestant is favourable to it; but so long as the Catholic Church *tolerates it*, so long am I free. The destruction of the system is beyond my province as much as beyond my power; and I have addressed myself to an exposure of the abuses and defects in the administration only of the system; but never, in private or in public, to its overthrow. I trust that all who now become aware of this unqualified contradiction of this unfounded charge, will neither extend its farther circulation nor fail to contradict it. Other rumours, equally untrue, have reached from Ireland, but I shall meet them elsewhere.

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12454. Do you adhere to your former statement, that in 1854 your views changed upon the subject of mixed education?—Certainly; there is no contradiction whatever between my evidence in 1854, and the statement in the postscript to that letter in 1858.

12455. Do you regard that as perfectly in accordance with the terms of this letter of July 3rd, 1858?—Perfectly—that in 1854 the abuses that came out through the Ulster witnesses, some of those quoted here to-day, I learned, for the first time, with astonishment, months after my own examination. I beg to remind you that I was one of the first witnesses examined in March, and the report of the Select Committee was not published until the following winter. Mr. Macdonnell, as well as myself, and several others stated after that, that the thing could not work.

12456. Did I understand you to say the other day that you were favourable yourself to the Scripture Extracts, and the books of the Archbishop of Dublin?—The "Scripture Extracts" are not the books of the Archbishop of Dublin, though he aided in and supervised their preparation.

12457. I refer specially to his books?—I don't know what you mean by being favourable to them—do you mean favourable to them as compositions or as to their use?

12458. Did you approve of their contents?—I could not deny the truth of a large portion of their contents nor their Scripture facts when I find them in my own Bible.

12459. Do you approve of them, Mr. Kavanagh?—For what purpose?

12460. For use by Catholics?—Certainly not in schools where they might be taught to them by Protestants. Catholics don't use them.

12461. Did you approve of them for use in your own family?—Certainly not; I may read the Catholic Collects in the Book of Common Prayer; but it does not follow that I am going to substitute it for a Catholic Missal.

12462. Do you remember addressing his lordship, the Archbishop of Dublin, on the 21st of September, 1852?—I don't remember addressing him.

[Letter read.]

"Clonmel, September 21st, 1852.

"MY LORD,—I beg leave to bring under the notice of your Grace a circular recently addressed to the Head Inspectors of schools, on the subject of the use of the Scripture Extracts, and the two little treatises on Christian Evidences, in the District Model schools of the Commissioners of National Education:

"In one capacity or other, I have had the honour to be connected with the National system from the year of its establishment, to the present time; and amongst the several promotions conferred on me, under it, much of the gratification is derived from the fact that some of them have been from the lips of your Grace, as Chairman, and were accompanied by kindly cautions and advice, which I trust I shall never forget.

"As a Roman Catholic and an Irishman, I feel deeply grateful to you, a Protestant Prelate and an Englishman, for the services you have rendered to the great cause of civil and religious liberty, in Ireland, and in the British Empire generally. Your Grace's works, except those on doctrinal subjects, have materially aided in forming my opinions on several important questions, and I feel that I cannot, as a father, put better works into the hands of my own children. With these opinions, it must have been very painful to me to learn that the recommendations in my reply to the circular of the Commissioners were not quite in accordance with your Grace's views. I should, however, have studied your Grace's works to no profit, and the opportunities of the last eleven years were thrown away, if I could, for a moment, believe that I would find favour in the eyes of your Grace by hesitating to express my honest and matured convictions on a subject upon which my experience, and the nature of my situation, afford me ample opportunity of enabling me to judge.

"In conclusion I shall only add, that while the 'Scripture Extracts' and the 'Christian Evidences,' are used in the instruction of my own children, I beg leave to refer your Grace to my reasons, as given in my letter, why it is inexpedient to strongly urge them, for use, in some of the model schools, at present.

"I have the honour to remain, my Lord,
"Your Grace's most obedient servant,
"J. W. KAVANAGH,
"Head Inspector National Schools.

"His Grace the Archbishop of Dublin,
"The Palace, Stephen's-green."

Witness.—Certainly, I wrote that; I am proud of having so stated to him, and also of having excluded all these books from the model schools of Clonmel and Bailieboro', and of aiding in excluding the "Christian Evidences" from Dunmanway.

12463. May I ask, in reference to that, what you mean by saying where it is inexpedient to "strongly" urge them for use in some of the model schools at pre-

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sent?—I had but one practical way of urging them, and that was, to put them out.

12464. What do you mean by suggesting to his Grace the "inexpediency" as to the use of them in the model schools?—I excluded them in Clonmel, which led to his Grace and two other Commissioners retiring from the Board. And Dr. Whately stated to the Lords' Committee of 1854, that had he been at the Board when my answer to the circular above referred to, was read, he would have proposed my instant dismissal, so that he cannot have felt much flattered by my letter just cited by you. I have already stated that the Scripture extracts are very good books. I had and have them in my own library.

12465. Did you not use them for your children?—I dare say I did, or would, as I said before. It is not very material, when I teach my own children, what book of Scripture I use.

12466. I heard you to-day say that in the establishment of this system of National education, the Roman Catholic bishops and clergy were in no way consulted?—I did not say that.

12467. What did you say?—I said the Roman Catholic bishops were not consulted.

12468. Were not parties representing them consulted?—Certainly not.

12469. Did any of the Roman Catholics as a body, in any representative way, approve of the system as first introduced?—Certainly not in any representative way, neither by meeting, discussion, resolution, deputation or otherwise, either the whole or any portion of them, whether lay or clerical.

12470. You stated yesterday in your evidence that you regarded the introduction of the National system as a treaty between the Government of the day, between the State and the Catholic people?—So far as the proceedings in Parliament were concerned.

12471. What is the meaning of the word treaty?—I don't understand that there was a written document, nor do you suppose that I implied that.

12472. How did you apply the word "treaty"?—A public understanding in Parliament.

12473. How many parties must there be to an understanding, public or private?—At least two.

12474. Who were the two parties in the case you referred to?—The party representing the Catholic sentiment, so far as it was then represented in the House of Commons.

12475. I thought you said there was no party representing the Catholic bishops or the people as a body—parties to this treaty?—Not in the sense of being elected, or sent there, from a formal meeting. It was only a general proceeding in Parliament.

12476. Do you acknowledge that the "Catholic Case Stated" is your own?—I never denied it—no one ever doubted it.

12477. At page 20 of that book you say, with regard to the introduction of this National system—"In fact it was a treaty declaring in the face of the empire, and of all nations, that Irish Catholics were not only politically emancipated, but that the State, of which they were members, was about to place funds at their disposal to enable them to educate their children both as Catholics and as citizens"?—I say the same now.

12478. Was it not meant to be a system of combined education, in the terms of Lord Stanley's letter?—As far as possible.

12479. Was not the object to have all parties united in the management of the system?—Largely, but the first who frustrated that object was the Presbyterian body.

12480. Hence a representative Board, representing different denominations?—In no sense whatever *representative*, no more than this Royal Commission is a representative Commission.

12481. So far as there are right reverend prelates, noble lords, and gentlemen on the Board, representing the different Churches to which they belong?—I totally deny, *in limine*, that the National Board is, or ever was, in its constitution, a representative Commission.

12482. Are there parties on that Board because they are Episcopalians, Presbyterians, and Roman Catholics?—Yes; but that does not make them in any sense representatives of the several bodies. The several bodies, at least so far as Catholics are concerned, were never consulted as to who should be on it.

12483. If there was no treaty, how could it be broken?—There was no treaty other than the word expresses, that there was an understanding in Parliament that on the overthrow of one system, another was to be established. The Government framed and presented a system to the Catholics of Ireland, and bishops, individually, availed themselves of it, with different degrees of warmth, or of caution, just as they thought fit.

12484. You have referred to the case of Dr. Doyle, and you say he favoured the mixed system of education?—I did not say that.

12485. What did you say?—Why, without authority, do you assert that I said Dr. Doyle favoured the mixed system? He made a provision for the mixture, should it arise in his schools; but I never said he was favourable to mixed education.

12486. Was he favourable or unfavourable to the system of united education?—Decidedly unfavourable. Every Catholic bishop is unfavourable to it, in the sense in which you put it.

12487. Did Dr. Doyle ever withdraw or modify the letter you have quoted?—Never.

12488. You have already said that Dr. Doyle's views in connexion with his own scheme were, that Protestant children should not be required to take part in religious instruction, unless when so directed by their parents. Do you approve of that principle?—Certainly.

12489. In your opinion do the Roman Catholic bishops approve of that principle?—I can only say that they practise it.

12490. In his letter, Dr. Doyle says—"I notice this that you may be enabled in your application or reply to the Commissioners to point out the true and very sufficient reason why in these dioceses, so well supplied with school-houses, few requests for aid to assist schools can as yet be made in that joint manner by Catholic and Protestant clergymen, which the Commissioners so justly recommend." Do you adhere to your opinion that Dr. Doyle, in no sense, approved of this system?—I never said he approved of it in no sense.

12491. I ask you did he approve of it or not, in your opinion?—He tolerated it, or rather proposed to try it, in the manner I have pointed out.

12492. In view of the two words "as yet," I ask you, did he not, by the use of these words, contemplate a system of mixed or non-sectarian education?—He contemplated a system of Catholic education for his Catholic people, the general population of his diocese being almost exclusively Catholic.

12493. Question repeated?—He contemplated no such thing as a scheme of mixed education for his flock.

12494. In view of the words which follow—viz., "Can as yet be made in that joint manner by Catholic and Protestant clergymen which the Commissioners so justly recommend." Will you state, in your opinion, whether or not he had in view a system which was to be introduced, of mixed education?—What is there in the passage to prove it? He contemplated no such thing. It is not because applicants for aid were required to get the signature of a parish rector, of a parish priest, or of a Presbyterian minister, that their names, mixed on the same sheet, will render the system one of mixed education.

12495. Question repeated?—He had not.

12496. You refer to a plan proposed, as you say, by Dr. Cooke for the Presbyterian body. I ask you, from your reading of the evidence, was not that system for the Presbyterian Church as such?—Yes; in the same sense as Dr. Doyle's was a system for his Church.

12497. What was the date of Lord Stanley's letter?—31st October, 1831.

12498. Was that letter in view of Dr. Doyle when he wrote his letter of December, 1831?—Yes.

12499. Does he specially refer to it?—Yes. The opening passage in his letter to his clergy assumes that they are aware, from the public papers, of "the plan or terms" of the new scheme.

12500. He referred to it in connexion with the system Lord Stanley was about to introduce?—Had just projected.

12501. And Dr. Doyle advised his clergy so far to take advantage of the system?—Yes.

12502. At the time to which you refer, with regard to the system proposed by Dr. Cooke, had not the body of which he was a member declared their non-adherence to the National system by a majority?—Yes, a majority of the Presbyterian body.

12503. Was it not in view of that non-acceptance of the National system of education this new scheme of the body itself was introduced?—Clearly.

12504. Was not that system to be sustained and supported altogether by the Church?—Yes; the system so projected by the Synod of Ulster was.

12505. And without State aid?—Yes; a voluntary system.

12506. Do you know whether, in connexion with that peculiarly Presbyterian Church system, the Presbyterian body were anxious to give advantages to all other denominations without interfering with their religious convictions?—I don't believe that they were willing, still less anxious to do so.

12507. Will you take the Blue Book and read for me from the evidence given by the Rev. Dr. Cooke, before the Select Committee of the House of Commons in 1837, the question and the answer?—The witness reads as follows: "Is the principle contained in them?" Then tell me what is meant by the "them," mentioned there?

12508. The four propositions of the Synod of Ulster?—The witness reads—

"Is the principle contained in them as to the Scriptures this, that the use of the Scriptures shall be free and unrestricted in every school connected with the National Board, but that no compulsion shall be employed either to induce those children whose parents or guardians shall object to their reading them, to read them, or remain during the reading of them?—That is the meaning of the resolutions."

12509. Now read the question 6823, and the answer?—Witness reads—

"Mr. *Gladstone.*—Under all the circumstances of education in Ireland, you would not insist that all the children in the National schools should receive instruction in the Scriptures, though you would consider it desirable, and would only tolerate the exemption as a grievance; a grievance in the case of those children who did not receive instruction in the Scriptures, would you allow them to remain in the schools without religious instruction, or what means would you adopt of giving them religious instruction?—I have stated that I make a distinction between my own opinions and those I conceive to be the opinions of the Presbyterian body. They have stated in one of their resolutions that they would allow the children of other denominations to take advantage of the literary instruction in the school without engaging in or taking any part in religious exercises.

"6824. You understand that the Presbyterian body would consent to give an education which should be merely secular to those children whose parents would not allow them to receive religious instruction in the Scriptures?—They have stated that in one of the rules I have read.

"6825. Mr. *Shaw.*—At the same time offering them a religious instruction?—Yes, providing it and presenting it, but not commanding it."

12510. Has it not been stated by you here that Dr. Cooke was the Presbyterian body?—No; it has not.

12511. On the day on which you were examined, at the close of our last sitting, did you not state that the Presbyterian body declared so and so, and when I asked you for the proof, you instanced Dr. Cooke?—I distinguish, entirely, between Dr. Cooke when he speaks in his individual capacity, and where he speaks vicariously. I know well the distinction. Any matter elicited from me to-day was solely when speaking of acts done where I accept him as a witness, as when he gives in evidence records from the Clerk of Session.

12512. Was Dr. Cooke ever Clerk of Session?—I did not say he was. He gave the record in, further telling the Committee that the Clerk of Session had, in the Scottish fashion, lifted up his hand and taken his oath that he would faithfully record the proceedings.

12513. Read question 6826, &c., and Dr. Cooke's answers:—

"Mr. *Gladstone.*—In the event of the parents of the children not allowing their instruction in reading the Scriptures they would receive no religious education?—They will allow children of other denominations to take advantage of the literary department, even although they may not take advantage of the religious education. 6827. Giving the Committee the benefit of your interpretation do you consider that the disposition of the Synod of Ulster would be to present only this alternative, religious instruction in the Scriptures, or no religious instruction at all?—In the three documents I have furnished, the Synod of Ulster state their determination. In one of their four propositions they made provision for freedom of reading the Scriptures, and they said that it remained with the parents to direct whether their children should remain in the school during the reading; then in another of the documents they made rules for their own schools; those were the rules adopted at Belfast in 1834; by these they provided that joint literary and mercantile education should be allowed in the school, and then that children of other denominations should be permitted to enjoy all the literary advantages of the school without being compelled to attend to any of the religious exercises; and then in the third document, that of the Synod at Derry, they have expressed their opinion that they will provide for the unrestricted use of the Scriptures, but without compulsion on anyone. In those three documents they distinctly state the whole of their views about Scriptural instruction. No other joint mode was contemplated."

12514. These schools, which were to be peculiarly their own schools, supported by themselves—should you regard them as sectarian or denominational?—Strictly denominational.

12515. Was not provision made at the same time for the literary instruction of the children of other religious denominations?—Yes; it would appear from these resolutions that they would allow such provision.

12516. Did they allow them to enjoy all the literary advantages of the school, without compelling them to attend at any of the religious exercises?—I do not believe it.

12517. Was that the rule passed?—It may have been the rule, but I don't believe that in practice there was that freedom.

12518. Read again from page 472 of the Blue Book of the evidence of 1837?—

"By these they provided that joint literary and mercantile education should be allowed in the school, and then that the children of other denominations should be permitted to enjoy all the literary advantages of the school without being compelled to attend to any of the religious exercises."

Again:—

"In one of the four propositions they made provision for freedom of reading the Scriptures, and they said that it remained with the parents to direct whether the children should remain in the school during the reading."

12519. Read on—

"Then in another of the documents they made rules for their own schools; those were the rules adopted at Belfast in 1834; by these they provided that joint literary and mercantile education should be allowed in the school, and then, that children of other denominations should be permitted to enjoy all the literary advantages of the school without being compelled to attend to any of the religious exercises."

12520. In the provisions made when the schools were designed to be "their own schools" and to be supported by the Church alone—was not provision made for the children of other denominations to receive secular instruction without religious instruction being forced upon them?—It is so stated by Dr. Cooke.

12521. Do you believe the evidence?—It contradicts the whole drift of the evidence with regard to that period.

12522. Do you believe the evidence of Dr. Cooke?—I believe the evidence was given, but it is incompatible with all the documents of the time.

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12523. Now, read questions and answers 6724, '25, and '26?—

"The Rev. HENRY COOKE, D.D. and LL.D., called in and further examined.

"6724. Mr. *Shaw*.—On the last day of the meeting of the Committee, you were under examination on the proceedings of the Synod of Ulster, with respect to the Board of Education. You left off at the Synod which met at Derry in June and July, 1834. Subsequent to that, in December, 1834, there was a Synod met at Belfast, where something was done upon the same subject?—Yes; not on the subject of the Board of Education, but with reference to education on a better plan.

"6725. Were any regulations then entered into for the Synod's own conduct?—Yes; the Synod was specially called at Belfast in December, 1834. They passed a set of regulations for schools to be under their own care.

"6726. Have the goodness to state the third of those regulations which was then passed?—In order to give the third, I must also read the second: the second is, that 'In these schools due care shall be taken that the ordinary branches of a sound literary and mercantile education shall be effectually taught; third, the children of other denominations may avail themselves of the literary advantages afforded by these schools, without being compelled to join in the religious exercises prescribed for our own children.

"6727. Have the goodness to give in a copy of the whole of the resolutions passed on that day, on that subject?—As it is the acknowledged duty of this Church to provide for the children of the people under its care, a system of Scriptural and Presbyterian education, superintended by its Ecclesiastical Courts, the following regulations for conducting schools to be established under this system in each congregation, was drawn up, and ordered to be published, and transmitted to Presbyteries with all convenient speed."

12524. Do you believe that resolution was passed by the Synod at Derry in 1834?—I do, on the authority of the document before me; I must believe that these resolutions were passed, as I have, myself, this day, quoted them in evidence, when under examination by Professor Sullivan.

12525. Do you believe that the parties who passed that resolution would have honestly carried out the terms of it?—I do not, I must candidly tell you. It is incompatible with what I know of their whole conduct in the Board of Education, and under the National system.

12526. Reference has been made to the establishment of a model school by the same Church?—Yes.

12527. Now, in reference to the establishment of that model school, did they look for or expect any State aid whatever?—None.

12528. Do any parties in Church or State object to the Presbyterian Church, or Roman Catholic Church, or the Established Church population regulating and forming as a Church a school establishment to be supported by themselves alone?—I am sorry to say there are.

12529. Do you object?—I do not, but others do. When the Roman Catholics in their own economy attempt to get up schools of their own they are publicly attacked for it.

12530. Can anyone interfere with them?—Fortunately they cannot. I have never known the Roman Catholics to attempt to get up a monks' school or a nuns' school that they are not attacked.

12531. When did the vesting of the schools begin?—Immediately after the foundation of the system.

12532. Can you tell me the first case of a school vested?—It is not necessary to state. Very likely it was in the county Antrim, a Presbyterian case.

12533. Can you state the number at the time of the introduction of the National system of education who vested their own schools?—What I read of them. I do not know them of my own personal knowledge. I was not connected with the Board in 1834.

12534. You cannot state the number of parties who vested their own schools?—I can in a general way.

12535. What was the objection of the Roman Catholics?—They did not like to bind themselves too permanently to any system—to a system that was only in a transition state, and as an experiment, with some hesitation they went in to it largely, and almost the only persons who got their schools vested were Roman Catholics.

12536. Did you not state here that Dr. Doyle's objection was a certain difficulty?—The difficulty to which he adverts was the fact that he had a large number of schools already in existence, many of them on chapel grounds.

12537. Was there a large number of schools previously in the diocese of which he was bishop?—Happily.

12538. Did other bishops possess schools similarly circumstanced?—A good many, a large number.

12539. And the Episcopalian schools formerly in connexion with the Kildare-place Society, or otherwise supported?—Yes.

12540. Can you state the number of applications received from Protestant and Roman Catholic clergymen conjointly by the Commissioners of Education, from 1832 to December, 1838?—I cannot lay my hand on it now, but I have the return amongst my papers.

12541. Can you say the number of Presbyterians who so joined?—I dare say there must have been some.

12542. Can you say the number?—I have the number in a paper with me. I will give it in.

12543. Can you tell the number now?—I cannot name the precise number now, at this moment.

12544. If you cannot do so, why should you undertake to say they opposed the principle of vested schools?—Because I have the number of Presbyterian patrons that in thirty-seven years have vested their schools.

12545. Does the number vested in thirty-seven years apply to the question of the number of schools in connexion with the Board, from 1832 to 1840—has it any bearing on that question?—It has very great bearing upon it.

12546. We are speaking of the Synod of Ulster and the vesting of schools at that time?—I gave the number already.

12547. Were the Roman Catholic clergy as anxious as any other for absolute control and management of "their own" schools that were to be placed under the National Board?—I dare say they had just about a similar fear, and about the same natural desire to get the sole management of their schools as any other body might have, not a whit less.

12548. You acknowledge that?—Certainly. They are human nature. That is what I acknowledge.

12549. Should you be surprised to learn that the 5th and 6th vested schools in 1833 were under Presbyterian managers?—Not at all surprised at it.

12550. Should you be surprised if you heard that within one of one-half of the total number of schools vested in the county Antrim and county Down from 1832 to 1839 were under Presbyterian management?—No.

12551. Are you aware that two of these were under the joint management of Presbyterians and Roman Catholics, and Episcopalians and Roman Catholics?—I am not, nor does it affect or modify my return one tittle.

12552. Have you heard of Crebilly school in the county Antrim?—I heard the name often.

12553. Do you know where it is?—No. It is very likely I know the locality.

12554. Would you be surprised to hear that in that vested school, to which aid was given in 1832, of those who signed the application were the Rev. William Waughop, Presbyterian minister, and the Rev. Mr. M'Auly, parish priest?—No.

12555. The application was signed by the Presbyterian minister, two Presbyterians, one Episcopalian, the parish priest, and three Roman Catholics?—I am sure these are facts, but there are now only sixty-eight Presbyterian vested schools in Ireland, in the year 1868. How is that explained?

12556. Should you be surprised to learn that the same applies to Donegal-street school, Belfast?—No; but may I remind you that that also is a Catholic school.

12557. Are you aware the signatures to the application were those of a Presbyterian minister, the Rev. Mr. Porter, with fourteen Protestants, Dr. Crolly, the Roman Catholic bishop, and seventeen others?—You are omitting the fact, however, that it was not a vested school for Presbyterians.

12558. Are you aware of that?—I hear it now, for the first time, and there is nothing in it affecting the question.

12559. I am anxious to give you instances of union in the management of vested schools?—I never raised a question about it. I say there are sixty-eight vested schools at this moment in Ireland. The Presbyterians are 11 per cent. of the pupils in the schools.

12560. Should you be surprised if I could multiply the cases of joint applications on the part of Roman Catholic and Presbyterian clergymen to a very large extent?—Nothing will surprise me, unless you show me there are more than 68 vested schools now under Presbyterians.

12561. Do you believe that the Presbyterian clergy and laity had as strong an objection at any time since the National system was introduced, to employ Roman Catholic teachers as the Roman Catholic clergy had to employ Protestant teachers?—I am satisfied that their readiness to employ Roman Catholic teachers was for this reason—they used them as agents for proselytizing.

12562. Have you as good means of judging as Presbyterian or Protestant Inspectors in the Board's service, from the origin of the National system?—I could not answer so vague a question. You must name the Inspectors, and take them of equal rank and experience.

12563. Refer to the first vol. of the evidence before the Lords' Committee in 1854, and read two questions for me from page 503?—Mr. M'Creedy, late one of the Secretaries, and then Head Inspector, is under examination before the Lords' Committee.

12564. Is that in the book?—Certainly.

12565. Is Mr. M'Creedy's name so stated in the book as you have stated?—It is correct that Mr. M'Creedy's evidence, which you ask me to cite, is here, and I have described who he is.

12566. It is not correct that he is so described in that book?—No; I stated it for the information of the Commissioners, that they might know who Mr. M'Creedy was.

12567. Read questions and answers?—

"My question is, whether in parishes where there has been a National school introduced, you have observed a difference in the tone and spirit of the people, as compared with other parishes where there has been no National school?—I have both cases in view; and with regard to the laity and to their mutual prejudices as belonging to different Churches, it is quite an erroneous view to suppose that, if left to themselves, they are so embittered towards each other, as is generally represented. In my old district of Ballymena, where I was placed as District Inspector for nine years, and with which I have been connected as Head Inspector for six years more, I know that such feelings and prejudices are greatly abated. As one instance out of many, I can recall, this moment, the case of a Roman Catholic teacher being selected by a Committee of the most ultra Protestants, Orangemen, in short, who had continued hostile to our system for years, on the ground of its supposed 'Popish' leanings, and who yet, on my recommendation, accepted that teacher, willingly, and treated him, for years, with the greatest kindness, and who, at last, parted with him with regret. On looking at the report, your lordships will find that Presbyterian patrons have no hesitation in employing Roman Catholic teachers, and that Protestants of the Established Church likewise have no hesitation in doing so. Not only do Presbyterians and Protestants of the Established Church mutually exchange good offices, in this matter of employing teachers, indifferently, of either Church, but neither party has any objection to employ Roman Catholics.

"3542. You think that the mixture in a school, where it does take place, has a beneficial effect upon the tone and spirit of the population among whom it has been in operation?—Very beneficial. Some of the best teachers to be found in Presbyterian schools, and under Presbyterian ministers even, are Roman Catholics; and it is a singular thing that the very first school that was applied for by the Presbyterian body, the Correen school, was conducted by a Roman Catholic under Dr. Stewart, a most distinguished Presbyterian divine, and a most unflinching Protestant. I was the officer that first visited it, on the part of the Board, and that school was attended, almost exclusively, by Presbyterian children."

12568. Having read that, I ask you do you regard your opinion to be as good as that of a Protestant who had been in the North of Ireland during a much longer time than you were—with respect to the willingness of Presbyterians and Episcopalians to employ Roman Catholics?—So much better qualified was Mr. M'Creedy as to the matter of fact than I was, that I read the statement with astonishment, and, nearly ten years since, I published it in my book now on the table, the extract now read. The reason that they employ them is that they use them as decoy ducks to get the Catholic children to read the Authorized Version of the Scriptures.

12569. When did you come to that conclusion?—On being apprised of the facts.

12570. When were you apprised of the facts—state the year?—About the close of 1854. I was confirmed, in this opinion, in 1855 by Mr. Keenan's report. In 1853 I first heard of these practices, faintly, and in the end of 1854 I heard of them more generally.

12571. How do you harmonise that with the evidence you gave in answer to question 2752, where you say you never heard of a single instance of proselytism?—It has nothing to say to it, as proselytism used in Lord Harrowby's examination of me, in 1854, means an actual *change of religion.*

12572. Do you regard it as a fact that Episcopalian or Presbyterian ministers employed Roman Catholic teachers for the purposes of proselytism?—I am absolutely certain of it, with a view to proselytising practices.

12573. Have you so little faith in Roman Catholics that you believe they would submit to be so used by any Protestant clergy?—Some of them are not aware of it, and many are very poor, very dependent on Presbyterian and Protestant employers, and some of them very ignorant.

12574. Are they so innocent and so ignorant as not to be aware of it?—Many of the Roman Catholics of the humbler classes are not aware that it may lead to an abrasion or weakening of their faith, or that it is opposed to the general teaching of their Church to join in reading the Scriptures, daily, without note or comment, or even with trifling comment, by or under Protestants.

12575. What is your opinion now with regard to mixed education?—My opinion is, first, that in Ireland, in point of numbers statistically stated, it has wholly failed—failed, to secure union amongst the patrons, as was desiderated by Lord Stanley. There must be very many clergymen that have in reality the greatest desire to promote charity, union, and consideration for others, yet after 37 years, there is not a dozen of them united in the management of schools in Ireland; next, the union of teachers, in the one school, never was practised; and it has wholly failed to effect the union of children of different creeds, under instruction, save in parts of Ulster.

12576. What is your opinion of it?—That as an experiment in Ireland, and such it was launched and projected, it has wholly hopelessly failed.

12577. What is your opinion of it as a principle, not of the success or failure of the system? Do you approve of the principle of mixed education?—I don't believe it to be practicable.

12578. Do you approve of the principle?—I don't know anything of the principle of mixed education, except as to its being carried out in practice. It is a mere speculative question.

12579. Did you ever approve of it?—I don't know.

12580. Did you ever give an opinion upon it as a practical question?—When I was examined in 1854 I had no substantial experience. I was not in the district connected with it. I could not have the know-

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ledge then that I have now, with the complete returns that are before us of the working of the schools.

12581. Did the Roman Catholic bishops and clergy approve of it?—They disapprove of it.

12582. When did they change their opinion?—They never change their opinion, that Catholics ought to be taught by Catholics. If Catholics believe, as they do, that they have the true faith in the Church, they have no need to mix with others in order to make them better Catholics.

12583. Have you ever changed your opinion on this?—Never on that point. I never knew it was necessary for a Catholic, to be brought up as such, to mix with, much less be taught by, Protestants.

12584. Do you recollect the answer which I will now read, as given by you before the Lords' Committee, to question 2465. I read as follows:—

"*Chairman.*—One of the objects mentioned in Lord Stanley's letter was the giving united instruction as far as was practicable to the children of the labouring poor in Ireland. How far in your opinion has that object been carried out?—To a very great extent. I beg to call your lordship's attention to a short summary of the question statistically considered. If I am permitted I will consider first the increase in the relative amount of the entire population attending the National schools, and for this purpose, comparing the number of pupils in all our National schools with the three or four census returns of the whole population as taken since the Board was founded. Next, I will assume as a basis, if I am permitted, that the proportions of the different religious denominations are nearly what they were in 1834, when the last religious returns of the population were taken, and from these and other data I hope to be able to prove that all you can reasonably expect under the circumstances which have affected the spread of National education has been realized, and that the proportions of the religious denominations are very fairly represented in the schools"?—

I merely spoke of it as it was carried out.

12585. I now read question 2488, and your answer:—

"Under those circumstances would parties who objected to the principles of the National system out of the workhouse be able to carry out any peculiar views which they might entertain with respect to instruction in the workhouse?—I conceive the guardians could carry on separate education, and I will give your lordship, as an example, the South Dublin Union, the only school which was last year withdrawn from connexion with our Board. I visited the schools and made a long report upon them before the guardians came to the decision to withdraw from us. It would appear that they withdrew on account of some differences of opinion on the recent changes which had taken place at the Board, whereas in reality the Commissioners would have withdrawn from any connexion with them, because they had practices in the school wholly at variance with the whole spirit of the National system and with every sound principle upon which, as I believe, the training of destitute children in a mixed community should be conducted. They had the schools carried on while they were under our Board on entirely sectarian grounds. Not only had they Roman Catholic teachers, for the Roman Catholic children, and Protestant teachers for the Protestant children, but even the Roman Catholic and the Protestant little girls were not allowed to play together, or even to work in the same room at the same time. To such an extent had they carried sectarianism amongst the children that in my report I strongly recommended our Board at once to withdraw from connexion with such a school"?—

The changes here referred to are the Whately changes, 1853, in reference to the religious books; in the former answer I merely state the outline of the statistical sketch that I laid before the Committee of the results of united education.

12586. Are you aware that the statutes of the Synod of Thurles produced no effect whatever?—Not at that time; recollect the date, March, 1854, when I gave my evidence, whilst the Decrees of the Council of Thurles were not approved and confirmed by the Holy See until May, 1851, an interval of less than three years.

12587. Did they?—Not at that time.

12588. Have they produced any since?—Very serious effects.

12589. Are you still an advocate for non-sectarian education?—I am an advocate for Catholics being taught by Catholics; I never was anything else.

12590. You don't adhere to the principle enunciated by you in reference to the South Dublin Union?—The South Dublin Union and society at large are somewhat different. Thank God Ireland is not yet an uncovered workhouse; they are very different.

12591. Did you not believe that in connexion with the National system the highest religious instruction could be given to children?—So it is in the convent schools, and in your Presbyterian schools as I am glad to find, except that some of our children come in for a share of it.

12592. You are most unwilling to acknowledge it should apply to the South. Should you now say what you said before, with regard to the South? I read from Mr. Kavanagh's report on the Clonmel model school:

"Here we have proof that UNITED EDUCATION, united both as to creeds and classes, has been *tried*, watched, examined, and cautiously tested on a new and peculiar field—the Catholic South—and the result of eighteen months' experience is the entire public confidence of all social ranks, and of all religious persuasions. It may be necessary to repeat what was stated in my former report that there are in Clonmel"——

Witness (interrupting).—In the town.

12593. Mr. *Sullivan.*—That report has reference only to the one school?—Only to one school then seven months in operation.

12594. Rev. Dr. *Wilson.*—You add:—

"The Roman Catholic pupils, who form two-thirds of the schools, receive religious instruction daily from two of the teachers, six pupil teachers, and six paid monitresses, who are of their own communion. On Friday the instruction continues for an hour"——

Witness (interrupting).—I think there were, besides these, both the Catholic clergy of the parish and also nuns.

12595. There were.

"And in addition to the Sisters of Mercy, who, during the entire year, attended on that day to instruct the girls, Rev. Mr. Baldwin, P.P., and one, sometimes both, of his curates regularly visited and examined the Catholic children. The clergymen also frequently visit at the daily morning instruction; and Mr. Baldwin assures me, that the proficiency of the pupils in religious knowledge, the exertions and attention of the teachers and assistants in imparting it, the excellent conduct of the children, and the moral influence of all the general arrangements of the school continue to give him undiminished satisfaction."

Witness.—What a once happy scene, and so different now.

12596. Again you say—

"These clergymen, who represent four of the religious denominations, and who attend regularly to give instruction to the children of their respective creeds, so entirely approve of the arrangements on this important point, of the sufficiency of the time devoted to it, and of the proficiency made by the members of their several communions, that they unanimously state alteration or suggestion is unnecessary in the existing rules. I am not aware that in any denominational school in Ireland, whether conducted by ordinary teachers or by those of a special religious character, more time is devoted, or greater attention given to religious instruction than in the Clonmel Model School."

That was your opinion with regard to the Clonmel schools?—Of the scheme of education in that one school, in the religious workings of which the parish priest could see no necessity for alteration, I did not wish to be more Catholic. The parish priest and the Sisters of Mercy gave ample religious instruction. The boast in that report is not the principle of the model schools, or the justice of the administration of the officers; but that I had secured, under difficult circumstances, the joint management of four clergymen in the management of the school.

12597. What was the date of that?—1850.

12598. Did you continue to approve of this system?—Certainly, so far as that one school was concerned. Soon after I left, in 1853, the priest left it. A priest would be suspended now, *ipso facto*, if he crossed the precincts.

12599. Your change of opinion took place because the priest was not allowed to attend?—Not at all. I always saw very great danger in the scheme of model schools.

12600. When did you change this opinion about the model schools?—Never while connected with Clonmel.

12601. After that?—Yes.

12602. When?—In 1856 or 1857, when they commenced religious contention in the schools, the staff and pupils amongst themselves.

12603. Did you disapprove of it about 1854?—I saw a very great change in the government and management of the school.

12604. Did your change of view with regard to it take place at or previous to 1854?—My opinions were the same until by circumstances in the school——

12605. When was that?—When I ceased to be officially connected with it.

12606. What year?—1855 or 1856. It is not important which.

12607. Did you ever visit the school after?—A month or two after I withdrew from the service I visited the school.

12608. Did you approve of them then?—Several features were as good as when I had been in it; but there was a great want of confidence.

12609. Did you leave any report in the book as to the efficiency of the school?—A very favourable one of its efficiency. There is not a better master connected with the Board than Mr. Smith, the master of the school.

12610. Is that part of the statement in the Report Book?—Read it.

"After an absence of five years, I have visited these schools, opened under me in 1849, and superintended by me as Head Inspector up to 1853. From personal observation, and from interviews which I have had with the *clergymen* of the town, I am acquainted with the general character of the schools, and I am happy to find that they command very general, indeed universal support and approbation, at least as far as their practical working is concerned."

12611. Did you make that report in March, 1858?—I am pretty certain I did; but is that the whole of it?

12612. It is not?—What do you quote from?

12613. From your own statement?—Where did you get it?

12614. Do you acknowledge it?—No, I impeach it now. I don't know to what I might be subjected, if I received as correct alleged extracts and unauthenticated statements of that sort.

12615. Do you say you did not leave such a statement in the books of the Clonmel Model School?—I refuse to receive that as a copy or statement of what I did write. I don't say I did not write it, but I object to acknowledging that, unless you produce a copy through the National Board.

12616. Will you acknowledge it then?—Certainly. I do not object on the ground of what is in it *per se*, but that I don't know what you might produce hereafter.

12617. You have stated that you have strong sympathy with the National system for the education of the people?—For its end, the education of the people.

12618. Was it to promote the efficiency of the schools and the success of the National system that you latterly visited so many schools?—I visited them to see how they were working. I did so with the view of avoiding the charge that might be brought by able gentlemen like you, that I had not visited the schools for the last ten years, and as they might be good, bad, or indifferent since, but that the business of this Commission is to inquire not so much as to the history as to what is the condition of things at present.

12619. Was it to promote the efficiency and to secure the success of the system you visited the schools?—Certainly not. It was for either the complete overthrow of the system, or to obtain such modification of it as the Catholic people can accept.

12620. From the book of which you acknowledge yourself to be the author I read—— *July* 13, 1868.

12621. Mr. *Kavanagh*.—Read from the book itself. I will not accept quotations from it through an anonymous pamphlet. James W. Kavanagh, esq.

12622. In the "Catholic Case Stated" I find that you have declared the following——

12623. Mr. *Kavanagh*.—Read from the book, if you please.

12624. At page 400 I find this—

"We would, therefore, earnestly caution Catholics against these arguments which are put forward by designing parties who wish to divert attention from the real stronghold of mixed education—the National schools. While agitating these important questions, the proofs of the sincerity of Catholics should be shown by—

"1. Withdrawal of every Catholic child from schools under any but Catholic patrons;

"2. Withdrawal of every Catholic child from all the model schools, central and provincial, under the exclusive control of the National Board;

"3. Withdrawal of all the Catholic teachers and pupil-teachers from the central training, and from the district model schools; no teachers who would attend any of these establishments to be employed after a given date."

You acknowledge you gave that caution and advice?—Yes, in 1859, and each and every part of that advice has been or is being carried out in almost every model school.

12625. Should you regard this language as proof of your continued sympathy in the work being prosecuted by the Commissioners of National Education?—Whenever the work to educate the people is fairly entered on, my sympathies are with them.

12626. Question repeated?—If by language you mean my recommendation, so eminently conducive to, and showing sympathy with the end for which the Commissioners were appointed, namely, the education of the people of Ireland.

12627. You approved of the model school system at one time?—I approved of the model schools wherever I found them safely worked and carrying out the end for which, I then believed, they were designed; and I did my best as officer to carry out this end—to make them good and safe schools.

12628. Do you continue to approve of model schools being continued by the Commissioners of Education?—I do not. I am strongly opposed to them.

12629. In what way did your opinions undergo a change?—I dare say the change was gradual, like nearly all changes of opinion.

12630. I thought I understood you to say your opinions underwent a change about the year 1854?—I am sure they did, but that is not incompatible with what I am now saying.

12631. In connexion with the report of the Clonmel Model School, do you recollect using these words—"In concluding this, my second report on the Clonmel Model Schools, I have to reiterate my congratulations before expressed on their entire and complete success, &c.?—I believed that, and it was perfectly true then.

12632. Were you anxious at that time for the extension of the model school system?—Yes, in the direction and to the extent indicated.

12633. Were you anxious that the model schools should cover a wide field?—I don't know what you mean by a wide field—whether by a wide field you mean with regard to area, or to instruction, or both.

12634. What do you mean by the further capabilities in the same field, and that it would be difficult to assign a limit to its general development?—All true of that school. It was of that one school of Clonmel I was speaking.

12635. Of Clonmel school alone?—Yes.

12636. Do you mean to inform this Commission that you were opposed to the extension of the model schools throughout the country?—The question did not come before me, whether I would support or oppose it.

12637. I ask you the question now?—I was not

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asked whether I was opposed or whether I was not. It was not a matter that came before me for my opinion.

12638. I ask now, were you at that time?—I can only say, that on being asked whether a model school should be established in any place, I stated my opinion. When I found the Commissioners were determined on establishing a school in an unsuitable place I did my best to prevent it, as you have in evidence.

12639. Did you ever recommend any such cases?—Possibly I did. It is not unlikely, I would do so. I dealt with each case on its local merits.

12640. Did you make a speech at the Trim Model Schools?—I don't know whether you can dignify remarks made by a Head Inspector at an examination with the epithet of a speech. If you like to call it a speech you may. I am sure I said something.

12641. Did you approve of the model school system when you made that statement at Trim?—I am sure I approved of the Trim school while I was connected with it. Now there is but one of its three departments remaining. Two of them were closed a few days ago—obeying the law of those institutions generally.

12642. Do you recollect making this statement at the Trim Model Schools. It appeared in the *Dublin Evening Post* of the 29th of July, 1856. "Two years since, when the Select Committee of the House of Lords were engaged in inquiring into the practical working of the National system in Ireland, &c., Dean Butler remarked that he wished the Committee would come to Trim, examine the model schools there, and inquire into their working." Do you recollect making such a statement?—I am certain I did make it.

12643. Were you in the habit of reading the *Catholic Tablet* about that time?—Yes, like other papers.

12644. Did it notice your speech about the 16th of August, 1856?—I don't recollect the notice, but I heard they said something of it.

12645. They characterized it as a eulogium on the system in general, and the Trim Model Schools in particular, as proving that, whoever else might doubt the merits of the model school system, Mr. Kavanagh was an enthusiastic, if not a firm believer in it?—If you read that as having been in the *Tablet* I am sure it was.

12646. Do you acknowledge you approved of the model school system at that time?—What you have read proves clearly that I highly approved of how the Trim Model School was conducted, but there is no warranty for the *Tablet's* remarks on what you read from me. The Trim school was an excellent school, admirably and fairly managed, and the parish priest of the town regularly gave instruction in it.

12647. With regard to the system generally did you make such a statement as this——?—I will not allow you to read from an anonymous pamphlet, the author of which you are not prepared to name.

12648. Did you read a paper at the Social Science Congress in 1857?—Yes; at the British Association.

12649. I read from that paper:—

"The new system, in the face of much opposition, continued to extend and gradually take root in the country. . .

"In the year 1821 the Kildare-place Society had 36,657 pupils in their schools, or one in 211; and in 1831, 137,639 pupils, or one in fifty-six of the general population of Ireland. In 1834 the National schools had one in fifty-four of the whole population in attendance in them. In 1841 they had one in twenty-eight. In 1851, one in twelve; and in 1856, very nearly one in ten. From 1836 to 1856 the number of schools had increased about five-fold, and the number of pupils four-fold nearly; and whereas in 1836 less than one-fiftieth of the whole population was in the National schools, in 1856 there was one-tenth, or five-fold increase in the twenty years. We have here before us the unparalleled fact, that although the population has rapidly decreased since 1841 to the estimated extent of 2,971,307, being now only 6,047,492, whereas at the ordinary rate of increase it should be 9,526,398, the number of pupils in the National schools has not only not shared in the expected decline, but it has actually doubled in 1856 as compared with 1841. The explanation of this remarkable social phenomenon is to be found in three causes—1. The intense love of knowledge and hatred of illiteracy by the Irish people. 2. The impartiality, upon religious grounds, with which the National schools are conducted; and 3, the gradual extinction of most of the hedge, private, and adventure schools."

Again you say:—

"The education now afforded in the higher National schools is of the most eminently practical character. It embraces a sound knowledge of our language, a thorough acquaintance with geography, an extensive course of elementary mathematics, the principles of political economy and of formal logic, the outlines of history and the general principles of chemistry, and of all the branches of natural philosophy; in addition, vocal music and drawing."

Was that your testimony?—It is my statement of the broad statistics of Primary Education, and a summary of what was the then programme of the National system, as to the course of instruction.

12650. Was that your testimony?—A statement—not testimony. A statistical review of the National system in connexion with the Kildare-place system, the Church Education Society, the Christian Brothers' schools, and the other schools in the country. The subject was not *National* education; but "The Rise, Present Position, and Prospects of Popular Education in Ireland." And I beg to put in evidence what the Commissioners thought about that Paper, to show whether they deemed it a flattering picture or not.

12651. First, do you acknowledge that as your statement?—Certainly. I am proud of the statement. I have nothing to modify about it. That Paper, after I read it, was brought under the notice of the Commissioners, without my knowledge. The first intimation I had that any fault could be found with me, with regard to it, was this advertisement in the *Saunders's News Letter*. Before any threat—before any fault was found with me—the first intimation I had of even implied disapproval was this letter, which I now read as follows—

NATIONAL BOARD OF EDUCATION.

TO THE EDITOR OF SAUNDERS'S NEWS LETTER.

"Office of National Education, 12th Sept., 1857.

"SIR,—The Commissioners of National Education having learned that many persons believe, that a paper lately read by J. W. Kavanagh, Esq., one of the Head Inspectors, before the British Association, on the "Rise, Progress, and Present Prospects of Popular Education in Ireland," was written with the approbation of the Commissioners, we have been directed to inform the public, through the medium of your journal, that so far from the paper in question having been written with their authority. they would, had Mr. Kavanagh previously acquainted them with his intention, have at once prohibited him from addressing the Association, on the subject.

"We are further directed to observe, that so long ago as 1832, a circular was issued by the Commissioners, in which it was ordered "that the Inspectors and other officers of our Board be informed, that they are not to publish any letter or document relating to its proceedings, or to any theological or political subject; and that they are not to write any letter on the business of the Commissioners, unless to them, or by their directions.

"We have the honour to be, sir,

"Your very obedient servants,

"MAURICE CROSS,
"JAMES KELLY, } Secretaries."

On the appearance of that letter, in *Saunders's News Letter*, I immediately sent in to the Commissioners the Paper itself, the identical paper that I read. I heard no more about it until I found that it was included in an indictment against me, the frivolous details of which I will not go into. One would suppose that I was drawing a flattering picture of the National Board—that as their liveried servant I went to the Association to praise them; but the opinion of the Commissioners themselves I have just read. It was one of the circumstances that in fact led to my retirement from the service. An honourable and learned gentleman here, a member of the National Board, was one of the two dissentients against including this Paper in a censure against me—a Roman Catholic member and himself. But if Mr. Gibson was a dissentient he wrote very strongly against my having written such a paper—that it greatly lessened his

opinion of my prudence or judgment. It was one of the things that led to my final disagreement with the Board—that led to my resignation, February, 1858. The Commissioners cannot, at all events, have believed it a highly coloured or a very flattering photograph of the system.

12652. In page 198 of your book, you speak of an alarming circumstance about the bishops not coinciding with the Catholic members of the Board. What was that?—The Catholic bishops of the province of Tuam had there met in synod, in the year referred to. Amongst other matters that came before them was the projected establishment of a model school in Sligo. The bishops put this dilemma; they said, either the Catholic members of the Board approve of this forcing of model schools, or they do not. If they approve of the project, then is the case truly lamentable. If they disapprove of the project, but are a minority, and not able to carry out their views, what is the reason they don't protest against it? Commenting on this dilemma, I say the more lamentable aspect of the question is the real one, because even some of the Catholic members of the Board were present at the time the decision was made to go on with the Sligo model school.

12653. You make there no exception—you say, "the Catholic members of the Board" do not coincide in opinion with the bishops?—I meant some of them only.

12654. You make no exception in the body?—I meant only those who attended that meeting of the Board.

12655. Do you recollect your own happy expedient for preventing the erection of the Sligo model school?—Yes; a very natural one—to empty the Galway model school, and it is in course of being emptied.

12656. You say that "the Catholic officer who remonstrated against forcing model and other State schools into provincial localities, received no support from the Catholic Commissioners." Who was the Catholic officer?—Myself.

12657. Do you say you were at the time opposed to these institutions?—I cannot say that I was opposed to all these institutions; you manage to put your question in a form not quite fair. I was opposed to them in some places and not in others.

12658. Were you opposed to the one in Sligo?—I was never asked about it.

12659. Did you ever offer an opinion?—I don't recollect.

12660. The *Chairman.*—Was it in your district?—It was not. But even in the case of Enniscorthy, in my circuit, they established it without consulting me.

12661. Rev. Dr. *Wilson.*—When was this work (The Catholic Case) prepared?—It is dated "Festival of St. Patrick," 1859.

12662. It was in preparation for a few months before that?—Yes, five or six months.

12663. You don't recollect whether you ever made a suggestion with regard to Sligo?—I am absolutely certain it was never referred to me since. It was impossible it could have been. I had no official connexion with Sligo at the time..

12664. Do you recollect writing a letter of the 29th of August, 1856?—I cannot recollect, from a mere date, whether I did or not. Read the letter and I will answer.

12665. Did you write the following in a letter of the 29th August, 1856:—

"August, 29, 1856.

"Looking over the map and bearing in mind the localities of existing model schools and also the feelings of influential local parties on the subject, I am of opinion that inquiries should be made in Sligo (pop. 11,104), as to whether the establishment of a model school is desired by the bulk of the people. Next in order, in Athlone (pop. 6,218), next, in Ennis (pop. 8,623), next, in Tralee (pop. 9,957), next, in Mallow (pop. 5,436), then, Parsonstown (5,540), then, Enniskillen (pop. 5,998). If a line be drawn from Londonderry to Cork, three model schools only lie to the west of it, all the others being eastward, and if a north-east and south-west line be drawn from Fair Head in Antrim to Mizen Head in Cork, and this line would very nearly bisect the island, two will lie to the west of it (Limerick and Galway), and all the others to the east of it. Leinster has the Central Model, West Dublin, Kilkenny, Athy, and Trim schools, and Waterford, Bailieboro', and Clonmel on its frontiers whereas Connaught has but one such establishment."

12666. Did you write that?—I did, and I am proud of having written the letter. I am obliged to you for exhuming it. I said there to go and inquire do the bulk of the people in these seven towns desire a model school or not. I wish Dr. Wilson, you would ascertain as a matter of fact whether that was a volunteer statement of mine, or a reply to the Commissioners; but whether or not, the advice given there is in entire consonance with everything I ever thought, said, or felt on the subject. I looked to the map and said go and inquire whether the people desire you to evangelize them or not.

12667. Did you approve of the model schools being extended to town populations?—Certainly, if both desired and required.

12668. Have you from time to time acknowledged they gave a great impetus to education?—Yes, some of them were well calculated to do so in their secular aspects.

12669. Did you acknowledge that in them the rules of the Board were observed, and that the children made great progress, and that there was no instance of proselytism in connexion with the model schools?—So far as I knew. In the model schools connected with me I never knew any instance of attempts at proselytism during my charge of them.

12670. Did you ever recommend the introduction of classics?—Certainly, to meet an admitted want.

12671. With regard to the "freedom of conscience" in the National schools, have you not acknowledged that freedom of conscience was secured and maintained?—Everywhere I knew of in the south of Ireland. The sole place where conscience is enslaved and interfered with—excepting the West Connaught and Irish Church Mission districts—the main seat of that interference is the Presbyterian patch of Ireland, as the O'Reilly returns statistically prove.

12672. Have you a word of praise for schools in Ulster?—Yes. The Bailieborough model schools under me were very good, and several of the schools where I was District Inspector were very fair.

12673. Did you approve of these schools from their not being very large?—The fact of their being small ought to make them better taught—as in the Church Education Society's schools—I assigned that as a reason why they ought to be better.

12674. Would you regard an increase of the number of small schools with from forty to sixty pupils each in attendance as desirable?—I would, within certain limits, regard it as desirable. A school with from forty to sixty pupils is very handy.

12675. Mr. *Sullivan.*—Do you refer to the number on the roll or in daily attendance?—In daily attendance, of course.

12676. Rev. Dr. *Wilson.*—We have evidence from other witnesses, and I value your opinion on the point. What is your idea as to the size of a school that can be properly and efficiently conducted by one teacher?—I don't think one teacher can manage more, at the most, than forty children, in actual attendance. Even with forty, I would like a good monitor. But you must tell what the classification of the children would be. Much depends on the varieties of age. If you have first, second, third, and fourth, apart from fifth classes, one master could not teach forty children in such a school. A great deal depends on the range of classification of the children. As a general rule, from forty to sixty is a desirable school. With sixty there ought to be an assistant and a senior monitor. That would be a handy school, in a rural locality. In a town I would certainly like a larger school—80 to 100 pupils.

12677. Your opinion remains what it was?—Yes; allow me to give a passage as part of my evidence on this subject, not in any way in conflict with the

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views of Dr. Wilson. He and I, so far as I understand, are of one opinion on this subject. The subject was the cause which affected the spread of small schools. In my general report for 1849, on the first public examination of schoolmistresses, I said that in the North of Ireland, where the congregational basis prevails, the multiplication of small schools is going on; whereas in the South of Ireland, where the schools are large, the teachers are not properly paid. The school takes the same features as the country. Where the form of Church government is Episcopal, area or territory forms the limit of spiritual authority, and the schools directed by such clergy partake of the enlarged size and tendency to centrality which distinguish the Catholic and the Established Church. There should be a limit to this multiplication of schools.

12678. The *Chairman.*—During what years did the old system of payment by capitation exist?—Up to 1839.

12679. From the beginning?—From the beginning, in 1831 to 1839, the capitation being *per capitum* on the roll, and not those in actual attendance, or present.

12680. During that time were the teachers paid wholly by capitation?—Wholly by capitation.

12681. During that time did they receive no payment in respect of their class?—They were not classified until 1839.

12682. Mr. *Gibson.*—You spoke of it as a grievance, that the convent schools were not on the same system of payment as the ordinary schools?—They were on the same system under the Kildare-place Society, and also under the Board, up to that date, 1839.

12683. They could not receive class salary in the convent schools?—They can not.

12684. There were some lay teachers employed in the convent schools?—A great number.

12685. They always received salary as classified teachers. The fact of a classified teacher being in a convent school does not deprive the teacher of the right to class salary?—It does. Every such school is either a convent school or an ordinary lay and secular school. It cannot be mixed. The school is either paid by the capitation rate—and it is not so paid unless it is a convent school—or it is a lay school; and the nuns may go in there, as is the case in three or four schools—one in Leeson-lane, near Stephen's-green; one in Harold's-cross; one in Tranquilla, Rathmines, and one in Manor-street. These schools are in one sense convent schools, within the convent grounds. Nuns visit them, and they are under the superintendence of nuns; yet they are recognised only as secular schools under lay teachers. They undergo the same rule and practice as to classification as the other ordinary girls' schools. The two classes of schools, conventual and lay, are not mixed. One must be exclusive of the other; so that no classified lay teacher in a convent school will get class salary, as such.

12686. They could not get salary as classified teachers, because the nuns did not submit to the rules of classification?—You have rightly stated the grounds; but when the classification was introduced in regard to lay schools, and the salaries were several times increased, the capitation principle retained in convent schools, was altered from payment per cent. on the roll to per cent. in daily average attendance, which is a very different thing. While the salaries have been trebled, and, in some respects, quadrupled, from 1839 to 1868, for the mistresses of lay female schools, hardly any improvement has taken place in the convent schools. I beg to put in, in connexion with Major O'Reilly's return, a statement which gives the average annual cost per child in every National school in Ireland. You will see that the average cost per child in a convent school is only 7*s.* 2*d.*, a-year, and for a child in a model school 36*s.* We also complain, in connexion with convent schools, that while only the capitation rate is given to the nuns, a large portion of the entire grant, nearly half what is given altogether of the £12,000, goes to monitresses, workmistresses, and assistants, of which the nuns don't receive a penny. They are, even where they, themselves, are the patrons or managers, the mere channel through which it passes. Further, that the appointment of the whole staff of monitresses and assistants in the very convent schools, contrary to the principles of Lord Stanley's scheme, as to local rights, is in the hands of the Board, through the Inspectors. Will you allow me to give in this parliamentary paper without comment.

12687. The *Chairman.*—You do not allege that the system of capitation is maintained in any way as a discouragement of convent schools, but you would like to see the rate higher?—Certainly. I proposed myself, in 1849, that even the nun's schools should be classified—the schools and not the teachers—and that they should get a sliding scale like other schools, because there are degrees of merit in convent schools as well as in other schools.

[Adjourned.]

THIRTY-SECOND DAY.—DUBLIN, TUESDAY, JULY 14, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. the Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

D. B. DUNNE, Esq., *Secretary.*

July 14, 1868.

EUSTACE THORP, Esq., sworn and examined.

Eustace Thorp, esq.

12688. The *Chairman.*—What is your official position in connexion with the Erasmus Smith's schools?—I am Registrar.

12689. Are you a member of the legal profession?—No.

12690. What are the duties of your office?—To attend the meetings of the Governors, receive and carry out their instructions, the correspondence, the payment of teachers, to have the minutes written upon the books to be ready for the next meeting, and all those transactions that are necessary to be carried on with respect to the schools.

12691. Have you anything to do with the inspection of the schools?—I never had. I avoided it in fact, because there is a regular officer for that particular duty.

12692. Do you pay all the schoolmasters?—Every one.

12693. I believe the founder, Erasmus Smith, was an Alderman of the City of London, in the reign of

Charles II., and that this charity originated out of some Irish estates, which he left for this and other purposes?—Yes; and if you would refer to the reports of 1809–12, from the Commissioners of Education, they give a short and distinct history of them which they took from the Charter and Acts of Parliament on the point on which your lordship is speaking.

12694. The total number of English schools at present is 146 I believe?—Yes; but since I made that return, which was up to May 1868, as you mentioned to me, two have been withdrawn—a male and a female school—and at this moment the number of schools is 144.

12695. Upon what system were the places selected on which these various schools were built?—In that report of 1809–12, there was a large sum of money in the hands of the Governors, and at that time they had only three or four English schools.

12696. On what principle were the places selected on which the schools were founded?—On this principle, that the Governors took a conveyance of land from landowners, and they contributed say three-fourths and sometimes the entire amount of the building of the premises. That is the way in which the English schools were augmented at that time, and up to 1820, we will say. In addition to that, when a sufficient number did not apply to be able to give a conveyance, the Governors, when they found they had additional funds to dispose of, selected a certain number of which they had no conveyances.

12697. How many of the 146 schools are in places with which the Governors are connected by ownership of property?—I should think about seventy; but I could give a regular list. Of course I have the deeds in every case, and I can give you very generally the number. I think there are about seventy conveyances of premises.

12698. Do you mean by that answer that in seventy of these places the Governors are owners of the schools?—They have the authority over the land and premises.

12699. What I wanted to know was, how many of these places the Governors hold as their own?—Very few. There are places on their estates on which they have established schools, such as Pallasgrean in Limerick, on their estate; the Tipperary English school, on the estate; the Doon schools, also upon their estate; but there are very few cases. They had an English school as well as a classical school at Galway, upon their estate there, but the former failed, and they withdrew it, because they would not be authorized in keeping it up, in consequence of the very few number in attendance.

12700. Mr. *Stokes.*—Is the English school at Galway not still in operation?—No; it was discontinued a number of years ago in consequence of the small attendance.

12701. The *Chairman.*—Has the inspection of these English schools been made more regular and stringent since the report of the Endowed Schools (Ireland) Commission?—At that time the Registrar was also Inspector, the Rev. Hugh Hamilton, and in consequence of circumstances, when I was appointed Registrar there was a separate Inspector. The Rev. Hugh Hamilton was only obliged, besides attending to the duties of the office, to visit the schools once in each year only, but the present Inspector visits and inspects every school twice a year, and his reports I have here.

12702. Mr. *Sullivan.*—Who is the present Inspector?—Mr. W. H. Rudkin. He had formerly a school in Baggot-street.

12703. The *Chairman.*—Have you any copy of the report of 1812 that you could furnish the Commissioners with?—I have a copy in the office by a sort of accident. It is not my own property, but I could lend it, knowing that it would be safe.

12704. What are the regulations of the school as to religious teaching, and the attendance on it?—They are very distinct in the rules. These rules are obliged to be posted in every school, and in number 3 it says:—"Every day all children who have attained a suitable proficiency shall read to the teacher a chapter in the Bible, and the teacher shall examine the children as to their understanding of what they have read, explaining the sense in plain language, without entering into controversial or abtruse matters."

12705. Is there any connexion existing between the Governors and the Church Education Society?—No. In fact the Governors, from their position, keep distinct from all societies.

12706. Lord *Clonbrock.*—Are the teachers of the schools invariably of one denomination?—Always. It is stated in the rules, that they must be members of the Established Church.

12707. Mr. *Stokes.*—Are there any Roman Catholic children attending in your schools?—Yes.

12708. What course do you pursue in regard to their religious instruction?—In accordance with that rule which I mentioned to his lordship they will be obliged to read the Scriptures, but no controversial or abstruse matters are referred to.

12709. You draw no distinction between them and those of different religions?—No.

12710. The *Chairman.*—I see by your present return that the children of the Established Church are 5,267, that the other Protestant children are 1,206, and the Roman Catholics 372?—That is the total of each.

12711. Have the numbers of Roman Catholics diminished much in consequence of the multiplication of the schools of the National Board?—I should say they have. I have not yet compared the attendances for some years back, but I have no doubt that there is a decrease.

12712. I see by the table that in most cases the number of Roman Catholic children on the rolls is under ten. Are these places where the Roman Catholic population is limited in point of number?—The Roman Catholics are very low in the numbers in the schools. There are a few instances in which you will see the Roman Catholic attendance is tolerably large, but there are very few instances.

12713. I see that in the Killeshil school the attendance in the male school is forty-nine, and the female school forty-four?—Yes.

12714. Is there anything special in the circumstances of that place?—I think it right to say that not having visited it, I could not say, and in some cases there might be a National in the immediate neighbourhood, and these are the schools which most affect us. The Killeshil schools are very good schools. They are near Aughnacloy, in the county Tyrone.

12715. Mr. *Sullivan.*—Have there been any instances of proselytism in the schools attended by Roman Catholics?—I am not aware.

12716. Have you never heard of instances?—There was one case, but I merely heard of it, upon the estate of the Governors where at one time there was a supposition that there were a number of converts, but I could not say more than what I believed from the circumstances stated. There was starvation or something of that kind going on at the time, and I believe Roman Catholics attended the school for some time. The governors, irrespective of that, had been kind, and are still kind in giving clothing to the poor children, and in consequence of what was alleged the school has gone down to eight or ten, and the Roman Catholics I believe have entirely left it.

12717. Has there been any clear case of proselytism?—No, nor was anything of the kind attempted that I am aware of.

12718. The *Chairman.*—Are these schools established with any intention of proselytism?—Not that I ever heard. I never understood it, or could suppose it.

12719. Have there been many cases in which religious difficulties have arisen in the schools with the Roman Catholic children attending where complaints have been made to the Governors?—It has not occurred at all.

12720. How are the repairs of these school-houses carried out?—In those cases mentioned, where there

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are conveyances, the Governors, when they approve of the estimate which is submitted at their meeting (for in each case an estimate is submitted to be approved of), the Governors in these particular cases contribute one moiety, the other half being contributed by the persons applying, or from local sources, but in cases where they have not the command of the premises, and where they could retire in a week's notice, the Governors do not contribute a penny.

12721. In what way do they contribute to the salaries of the schoolmasters of the schools?—There are very great varieties of ways which I can give you; the highest salary, I think, that the Governors give is £70 per annum. This £70 is paid to the master of Lombard-street school, in Brunswick-street. In the first place that would appear a small allowance, but they also allow £60 for his assistant; they allow £35 to the mistress and £40 to her assistant, and, in addition, they give a gratuity of £10 per annum to the master, and £5 to the mistress.

12722. Do you maintain any training establishment;—No.

12723. Where do the masters of these schools generally come from?—Very many of them come from the Church Education Schools, but the Governors in that case don't interfere. The business is done in this way that when a vacancy occurs in a school the patron has the right (as stated in the rules) of nomination, and the patron, if a clergyman, has experience, but if he is a private gentleman very often he refers to the Inspector.

12724. In all the country schools do the Governors pay the whole of the salaries of the schoolmasters?—Not at all; on the contrary, as will be seen in each report of the Inspector, which I can read in any particular case, the Governors oblige him to state, in addition to the £30 or £40 paid by the Board, what sum is supplied from local sources in order to make the salary something reasonable; and in many cases the Governors take schools in connexion upon the statement of the applicants that if they would allow £20 or £25 "we"—that is, local contributors—"will give £20;" and upon this condition some of the schools have been taken in connexion within the last fifteen years.

12725. What is the smallest grant to a school?—The smallest allowance of salary is £10, but that would appear where there is a husband and wife, or a brother and sister in the school, and there would be a gratuity to each and local contributions besides.

12726. I see that a great number of these schools are very small?—A good many of them.

12727. By what mode of action, or by what rules do the Governors regulate the allowance they give to the schoolmaster—is it by some proportion to the size of the school?—I would not say they act upon that, for in some cases they allow nearly all that the master receives; and in other cases, as I stated, it is in consequence of what is carried out, by the patron contributing the remainder. It is not given with regard to the numbers in the school.

12728. What are the rules or principles on which they act in measuring the amount of salary given to each particular place?—The original rule was that, on the conveyance I referred to, the general allowance was, I think, £30 per annum, and not making any particular distinction.

12729. Do you ever withdraw any of these grants?—Yes; and the Governors have done so at this moment. For certain reasons within the last six months, in consequence of small attendance, they think they are not justified in continuing the salaries to some schools, as they had application for schools in which three times the number would be instructed; and therefore I have no doubt that, in a few months, they will withdraw, perhaps, at least half a dozen.

12730. When an application comes in to found new schools in places with which they are not connected by property, what are the principles that actuate them in making a distinction in a multitude of applications?—It would be that in which it is most called for.

12731. Would that depend on whether any of the Governors had personal knowledge or connexion with the locality?—No; they require all information by letters, and to be read by your humble servant, so that the communications can be referred to again. The proposals of applicants and arrangements are by letter.

12732. What are the points they consider of importance in deciding between rival applications?—I should say the circumstances of the locality, and whether the school would be well attended by pupils, and also that it would be well attended to by the superintendent.

12733. Would it depend on whether there was a reasonable number of members of the Established Church likely to attend the school?—That would be naturally stated by the applicant, for he would generally be a clergyman.

12734. What is the largest salary paid to an ordinary country school?—Fortunately, I can give a general knowledge upon that point. I mentioned that £70 was paid to Lombard-street, but the entire salaries to the schools amounts to £210, for assistants and all. There are four schools which are allowed £50 each—two at Bandon, County Cork—male and female; a male school at Enniscorthy, County Wexford; and to a male school at Sligo there is also £50 allowed.

12735. I see the male school at Sligo has only forty-four on the rolls. How is it that it receives so large a salary?—It had been some four or five years ago much more largely attended. It has been reduced within the last three years I suppose.

12736. Mr. *Dease.*—Is that since the establishment of the model school?—I think it is situated in the parish of St. John.

12737. Has the diminution been since the establishment of the model school?—Not to my knowledge. The premises were built and conveyed to the Governors by the patron who is dead since, and by the clergyman, and I believe that was one of the reasons why the Governors gave a larger salary, the school being conveyed to them seven or eight years ago, and I believe there are no local contributions.

12738. The *Chairman.*—How long will a salary continue at the same rate without revision, assuming the attendance not to improve?—I don't think it will be disturbed. I stated already that there were four schools receiving £50 each. There is one in Derry at £40—a male school, and three receiving £35. There are two at £30, and then it comes down to the Irish money converted into English, and there are two at £27 13*s.* 10*d.*

12739. I see you have a school with fifteen on the rolls. Is that in a place in which the Governors hold any property?—They have a large estate in Tipperary, and I think if that school were not on the estate, there would be a discussion about its continuance. It is a very small school now, but it had a good attendance formerly.

12740. Is there any claim on the landowners at Tarbert, where the male school has only nineteen on the rolls?—No claim whatever. The Governors are considering the cases of small attendance, and this is one of them.

12741. What salaries are paid to the two schools at Newtownards, which are two of the largest on the rolls?—Besides the salaries, the Newtownards schools are very largely contributed to by the patrons. The Governors to the Newtownards schools allow £25 salary to the master, and a gratuity of £10; and £20 to the mistress, and a gratuity; and, if you wish, I can tell the contributions by the patrons. The master makes up £54 a year, and the mistress £40; and, in addition to that, the Governors contribute to a monitor, and, I think, to two monitresses to assist the schools.

12742. Have the Governors considerable property in Galway?—Yes; they have two descriptions of property—building ground and estates. The gross rental of the Galway estate is about £2,500 per annum.

12743. There is an English school in this list at Galway?—Not one now. The English school failed.

12744. Do you maintain a superior school there?—What is termed, as directed by the 1669 charter, a

"grammar" school; but it is a classical school, and a very successful one. The pupils have very much distinguished themselves in the Galway college, but, of course, it is not for primary education.

12745. What is the last report of the Inspector in regard to that school?—The Inspector is not authorized to inspect the classical schools.

12746. What salary do the Governors pay to that school?—They pay the head master, Mr. Hallowell an assistant, and second assistant. They pay also an annuity to a former second assistant. Irrespective of the annuity, they pay £250 a year.

12747. What is the number of pupils present in the Galway school?—I have not the return here. The boarders are few, for the reason that the head master stated to the Governors, that he was not satisfied with them; but the free pupils in that classical school are numerous—sometimes amounting to fifteen or sixteen, and at this moment there are ten probably.

12748. Mr. *Stokes.*—Are not the children of tenants on the estate entitled to free education in the schools by the charter?—That would be a legal point to go into, but the Governors do not decline to grant free admission to respectable persons without asking whether they are tenants' children or not, and as to a tenant's child, they do not hesitate about it, and I believe that the tenants are entitled to it.

12749. Mr. *Sullivan.*—Do many of the tenants avail themselves of the free education?—Well, there are some, but the applications have not been numerous. I could not state without inquiring whether five out of the ten are tenants' children. The allowance to the Galway school I find amounts to £270 to head master, assistant, and second assistant.

12750. Mr. *Gibson.*—I think you stated the Erasmus Smith's schools were founded in the time of Charles II. Are you aware that the original grant of Erasmus Smith's to trustees was made in the time of the Protectorate in 1657, for the purpose of establishing schools in Ireland, and not in the time of Charles II.?—No.

12751. Are you aware that the original indenture made between "Erasmus Smith of London, Esq., on the one part, Henry Jones, D.D., Samuel Winter, D.D.," and others on the other part, is now in the Bermingham Tower, Dublin Castle?—I am not aware.

12752. I hold in my hand a pamphlet, published by my namesake, the Rev. William Gibson of Belfast, in which he gives a copy of that indenture.

12753. Rev. Dr. *Wilson.*—Have you read the document?—I am not aware.

12754. Mr. *Gibson.*—The document is as follows—

"An Indenture made 1st December, 1657, between Erasmus Smith of London, Esq., on the one part, Henry Jones, D.D., Samuel Winter, D.D., Thomas Harrison, D.D., Henry Wooton, Samuel Mather, Robert Chambers, Clkes; William Basil, Esq., His Highness's Attorney-General of Ireland; John Bysse, Esq., Recorder of the city of Dublin; Thomas Herbert, Esq., Clerk of the Council of Ireland; Colonel Jerome Sanckey, Colonel John Bridges, Major Anthony Morgan, Edward Roberts, Esq., Auditor-General of Ireland; James Standish, Esq., Receiver-General of Ireland; Daniel Hutchinson, John Preston, Richard Tygh, and Thomas Hooke, Alderman of the city of Dublin, on the other part. Whereas, most of the sins which in former times have reigned in this Nation have proceeded chiefly of lacke of bringing up of the youth of this realm, either in publique or private schooles, whereby, through good discipline, they might be principled in literature and good manners, and so learn to loathe those haynous and manifold offences which, when they come to years, they daily perpetrate and commit. Now, this Indenture witnesseth, that the said Erasmus Smith, for the great and ardent desire which he hath that the poor children inhabiting upon any part of the lands of Ireland, as hereafter is expressed, should be brought up in the fear of God and good literature, and to speak the English tongue, and for other good ends in and by these presents hereafter declared, hath herby sold and bargained to the said parties and their heirs:—County Roscommon (in or near the town and lands of Athlone), 403A. 1R. plantation measure. In the Isles of Arran, 1,467A. County Galway or town of Galway (in or near the town and fields of Galway), 1,011A. 1R. (excepting 5A. 1R. near adjoining on the said town of Galway, and marked (0), and said 2R. ajoining on the said town, and marked No. (1), as in the book of reference, and plott appearing in the Surveyor-General's office; with all boggs, woods, barren mountains, and other unprofitable lands thereunto allotted, cast in and allowed, to hold to the use of the said Erasmus Smith for the term of forty-one years, from 1st May next ensuing, yielding for and out of the same £300 sterling on 1st November and May yearly during the said term, and of the reversion of the premisses, together with the said rent in trust, to the intent that out of the rents, issues, and profits thereof the said trustees, their heirs and assignes, shall (in case the said Erasmus Smith do it not) procure and defray the charge on passing the Act of Parliament for the settling of the said lands and premisses, according to the intent and meaning of these presents, or otherwise to obtain license from His Highness the Lord Protector, under the great Seal of England, for incorporating themselves in succession, and to retain the said lands and premisses to them and their successors, notwithstanding the statute of mortmain, to the intent that out of the annual profits the said trustees shall cause five school houses for the teaching of grammar and the original tongues, and to write, read, and cast accompts, to be built in the places following, viz.—One in the town of Sligo; one upon his lands in the barony of Clanwilliam, county Tipperary; one upon his lands in the barony of Dunluce, county Antrim; and one where his lands that are deficient (which is £2,700) shall be fixed; each schoolmaster to be allowed £40 a year sterling, and not under, on 1st November, and 1st May, for teaching the poor inhabitants upon the premisses to read, write, and cast accompts, and grammar, as the shall be found capable, without any other allowance for the same. A clerk or register to attend the said trustees, with a salary not exceeding £10 a year. And that such other tenants on the lands, their children, as shall be made fit for the University, or Trinity College, near Dublin, shall have towards their maintenance £10 a year a piece, for the first four years after their entrance, and not longer; and for want of such, for the relief of such other poor scholars as the said trustees or seven of them shall hold fit to receive the same. Saving to the said Erasmus Smith and his heirs, all eyries of hawks, great and small, in the isles of Arran, to be delivered to him or his agents in Dublin, when they shall be reasonably demanded by him or his heirs; also, liberty of digging, cutting, polishing, and carrying away of stone out of the marble quarries in the isles of Arran. Acknowledged 12th January, and inrolled 16th March, 1657."

Witness.—There is no estate in Roscommon.

12755. Do the schools as now carried on correspond to the trusts in that original document?—With regard to the estates you mentioned in Antrim, &c., I should say that the estates of the Governors are confined to Limerick, Tipperary, Galway, Sligo, and Westmeath.

12756. That is at present?—They never had any other.

12757. So far as you know?—I am decided that in the oldest rental that I looked at I never found other estates.

12758. Undoubtedly, according to this indenture grammar is to mean thereby the classical languages especially to form a part of the teaching in all the schools?—According to that it would.

12759. Now with respect to the system of the schools, I think it is laid down in the third of their rules, that, "On every day all children who have attained a suitable proficiency shall read to the teacher a chapter in the Bible. The teacher shall examine the children as to their understanding what they have read, explaining the sense in plain language, without entering into controversial or abstruse matters." I presume that the third regulation is compulsory on all the children?—It is.

12760. Therefore, a Roman Catholic child who may be required to read the Scriptures, cannot avail himself of these schools?—I am happy to say we have not heard of a case of that kind. In every report with respect to the number of Roman Catholics, the Inspector is required to remark is this particular rule attended, and the distinct answer is—"I have not heard of any withdrawal in consequence of it."

12761. If a Roman Catholic child desired to withdraw at that particular time he should lose the benefit of the school?—If he did not agree to the rule he should withdraw as a pupil. That is decided.

12762. Now, in the seventh regulation you say:—"Parents or friends of children shall not interfere in

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the course of education in any manner whatever, except as before specified in rule 5;" and rule 5 states: "The children, whose parents are members of the Church, shall be instructed, on at least one day in every week, in the catechism of the Church of England, and no other catechism shall be taught or admitted into the school; the attendance of the children of other denominations, on this occasion, shall be as their parents may direct."—Now, if the parent of any child requested that his child should be allowed to withdraw from the reading of the Scriptures, you would not allow him?—It is not as to the withdrawal from the Scriptures this rule relates.

12763. Is reading the Bible a part of your education?—Yes. This rule relates not to the Bible, but to the Church of England catechism.

12764. In the course of the education, does it not include the reading of the Scriptures?—They might attend the reading of the Scriptures, but they may retire from the hearing of the Established Church catechism.

12765. But at the time when the chapter of the Bible is read, according to the seventh rule, a parent would not be allowed to interfere so far as to withdraw his child from the reading of the Scriptures?—No, he would not be allowed.

12766. Then the reading of the Scriptures is a condition upon which persons are allowed to avail themselves of the school, and in that particular you are identical with the Church Education Society, are you not?—Well, perhaps there may be some similarity in that particular, but there are others on which there may be some differences.

12767. Rev. Dr. *Wilson.*—What is the catechism used in your schools?—Well, the Inspector will be able to answer that better.

12768. Can you not say the catechism?—It is stated there, but I have not seen them, that it is the Church of England catechism.

12769. I see it is stated here, one of the rules set forth in the Charter, is the following:—"Also the said master shall duly once in every week, on the Lord's day, catechise their scholars, and for that purpose make use of the catechism set out by the late Most Rev. Father in God, James Ussher, Lord Archbishop of Armagh and Lord Primate of all Ireland, and shall expound sometimes in reading some part thereof." Is that rule enforced now?—I think that is a repetition of the original rule, but it is not carried out in that particular either. I don't think it is.

12770. Is Archbishop Ussher's catechism at all in use in the schools?—I should almost say it is not. It is hardly to be found now I believe. It is not a general book I believe; but I have no knowledge as to the fact.

12771. Rev. Mr. *Cowie.*—Are the masters of your schools appointed for life?—They are appointed distinctly during the pleasure of the Governors.

12772. Does that apply to the case of grammar schools as well as small elementary schools?—Yes; it applies to the classical schools too. That pleasure is not exercised except under peculiar circumstances, for there are very few dismissals from the schools—scarcely any such thing.

12773. Are the Governors generally satisfied with the efficiency of their schools?—I mentioned to his lordship that there are probably a dozen schools—perhaps I am a little exaggerating—that they are not satisfied with, and, ultimately, they will be obliged to withdraw their assistance from them, and give the assistance where it will work better. That is the object.

12774. You say the Inspector was not authorized to examine the classical schools?—I should have said he does not. He is not required to do it; but as your question has been put to me, I should mention, as a matter of justice, that if the Governors required him to act according to his agreement with them, they could insist upon his doing it; but they do not for different reasons. One reason is, that he has a great deal of business to do, and it would probably be too tiresome for him.

12775. Is there no inspection or visitation of the classical schools?—A few. Dr. Dixon, F.T.C.D., and a few gentlemen, visited some of them; but there is seldom an inspection of the classical schools. Some matters occur that give information to the Governors, such as Trinity College examinations, a certain number of exhibitions being offered to the pupils of these classical schools, one as large as £50 for five years, and they know by the returns of results of that kind, as to the success of their classical schools.

12776. What is the whole amount expended under your charity?—Annually, about £8,600, or approaching £9,000 a year.

12777. How many pupils have you in all the schools in the aggregate?—6,845 in the English schools, and to make the return more accurate, I deduct the vacant schools. I think there are six or seven vacant schools which will alter the aggregate.

12778. What do you mean by "vacant schools?"—Where the master is not re-appointed, and until a master is examined he cannot take charge again; and therefore at every season or half year there are a few instances.

12779. How many of the 6,845 children are in attendance?—4,654, or about two-thirds.

12780. Your charity spends £2,500 on boys and girls out of the £8,000?—That only includes the English schools. There are other expenses—for instance, to Trinity College nearly £600, and to the King's Hospital.

12781. How much of the income is expended in the education of the children, and how many do you educate?—The expenditure is in salaries, gratuities, and annuities—for there are four or five annuities to English teachers.

12782. Do you include repairs of schools?—No, that is distinct. On the whole, including Inspector's salary, £4,500 a year is paid. For instance, the salaries, gratuities, and annuities would be £3,600, and then there are sundry heads, such as repairs and requisites. The Governors supply half the cost of requisities. There are also the premiums to teachers. They give, annually, to eighteen teachers a premium of £1 worth of books, and about 130 or 140 premiums are given to pupils of the several schools—in every case for regular attendance—commencing at 10*s.*, and going down to 2*s.* 6*d.* We have a list every year of the best attendances, and the Governors contribute for that, £30. There are a few additional things, such as fuel, in a few cases, and £500 a year is paid to the Inspector. £4,500 is the aggregate expenditure upon the English schools.

12783. The *Chairman.*—What salary do you pay the Inspector?—£500. He has travelling expenses through the country. The salary was originally £400, but, on an appeal of his showing the expense he incurred, the governors increased it by £100.

12784. Does he do anything else?—He is not allowed to do anything else but the duties to the Governors. He is occupied about eight and a half months in travelling alone. He wants a month's rest, and he has also to examine teachers before being appointed, so that his time is tolerably well occupied.

12785. Rev. Dr. *Wilson.*—How many schools does he visit?—146. He visits every English school twice annually.

12786. Is the inspection supposed to be efficient?—The arrangement regarding inspection is in order that the Inspector can go into a school like a visitor and see the general way in which the school is conducted, there is no notice given of his first visit. He walks in to try the general state of the school; but in the second case he is obliged to give notice to the superintendent that he may be present to see that he is doing justice to the teacher.

12787. Can you state the nature or character of the inspection?—I have here copies of the queries put to the Inspector which he is obliged to answer.

12788. What length of time is occupied in the inspection of each school?—In every case the Inspector is obliged to put down what time he occupied in the inspection.

12789. Do you know what length of time is occupied in the inspection of each school?—The Inspector is obliged to note down the time. For instance, I have before me the report of Newtownards school, and the query is "What time were you here?" and he writes "From 11.30 till fifteen minutes past four o'clock; Newtownhamilton school, from half-past ten till a quarter to four o'clock." He would spend a couple of hours in a small school. I find one small school here in which he states he was from half-past twelve till forty-five minutes past two o'clock.

12790. Mr. *Gibson.*—Are there any accumulations of funds in the hands of the Governors?—They have a large sum in the Bank of Ireland, in three per cent. consols.

12791. May I ask you what is the amount of that accumulation?—There is part of it which could not be termed an accumulation. That is the reason I am cautious about answering you. In the sum of money that I was speaking of there is a sum that, in my opinion, they perhaps could not touch a penny of—namely, the money paid by railway companies for lands taken by the railway.

12792. Are the dividends that arise from the moneys taken into account in the annual income?—Regularly.

12793. Rev. Dr. *Wilson.*—Is there a large balance in hands at the end of each year?—No sir; on the contrary, the income would sometimes not pay the expenditure in a particular year. Next year the rents would be paid extremely well; but for the last ten years, generally speaking, there has been a regular accumulation of the fund I speak of, which is a large sum, say £20,000. Of that sum, probably £5,000 or so, they could not touch.

12794. Mr. *Gibson.*—Are not the lands, generally speaking, let at very low rents?—They are let on very moderate terms.

12795. Rev. Mr. *Cowie.*—Did you not state the value of property in Galway to be at least £2,000 a year?—£2,500 a year.

12796. Are you not aware that people in Galway think it is worth £6,000 a year?—Part of it is worth more than it is let for.

12797. Is it not let upon very short leases?—Oh, no; the Renewable Leasehold Conversion Act has been going on. There have been renewals. The lowest term given is a twenty-one years' lease. Those for building leases are forty-one years, renewable every seven years. They are perpetual, and come under the Act for Renewals.

12798. Mr. *Stokes.*—What is the fine payable at the end of every seven years?—One year's rent, and of course costs.

12799. The *Chairman.*—One year's actual rent?—One year's actual rent. Suppose you were paying £10 a year, and you wanted to renew for another forty-one years from this date, you pay in that case £10.

12800. Mr. *Stokes.*—£10, and you pay on this day seven years £10?—This day seven days you pay another £10.

12801. Is not a large part of the town of Galway built upon the Erasmus Society's property?—The north-west side, where the court-house is. A large portion of that is built on the Governors' property.

12802. Is anything done for the education of the children?—The only provision at present is this grammar school.

12803. Is it not directed by the charter that an English school should be founded?—I don't know.

12804. The *Chairman.*—Do the Governors give any subscriptions or gratuity to the teachers of other schools in Galway, frequented by their tenant's children—Not one penny.

12805. Rev. Dr. *Wilson.*—Who are the members of the Board at present?—There are a certain set of members that are *ex officio.* These seven *ex officio* members, for instance, the Archbishop of Dublin, the Chief Justice, the Lord Chancellor, the Provost, &c., and then the remainder are elected as vacancies occur by the Governors at meetings.

12806. Are they all members of one denomination?—The Chief Justice of the Common Pleas is not.

12807. With the exception of the *ex officio* members?—They are all of the Established Church.

12808. Is there any reason why they should be?—I suppose there is a reason in the foundation.

12809. Anything in the bequest at all?—I dare say there is.

12810. Do you often build school-houses?—Probably, about the year 1838, there was a large number. At least I find from the records there was a large amount in the Governor's hands, expended in building school-houses.

12811. Have they built many school-houses since that year?—Very few.

12812. Any during the past year?—No.

12813. In undertaking a new school, would the Commissioners expend money in a locality already fairly supplied with National or other schools?—No, they would not unite with another.

12814. They would not?—No.

12815. Now, what is the nature of the education given in these primary schools—in the small schools?—It is most fully stated here. In every case of the Inspector's visit there is a regular list here of what he is to report on. Of course, reading, writing, arithmetic, tables, catechism, English grammar, geography. It goes on to some cases which are not very frequently found, which are, I may say, almost always vacant, namely, algebra, geometry, bookkeeping, mensuration. In a few cases there is instruction given in these, but they are few.

12816. What books are used in the literary instruction department?—There are a good many of the National school books; they are found very good, Professor Sullivan's books, for instance.

12817. Have you many schools with an attendance of twelve children—so low as twelve?—Very few.

12818. How many have you with an attendance so low?—You will see by that return that there are very few.

12819. How is the supply of teachers kept up,—have you any difficulty in obtaining teachers?—Of late years it is more difficult to find teachers, I am only speaking of my own experience. The Inspector has a list very often in his hands of persons who want situations or who would like to be under the Governors of Erasmus Smith's schools, and I have occasionally a few applications; but, of course, all these undergo an examination before they are appointed.

12820. Have you many teachers who have been trained under the National Board?—Some; and I could instance one very excellent one in Gortin, near Omagh.

12821. Have you found the teachers trained under the Board efficient teachers?—We don't object to them at all.

12822. In your schools are fees usually paid by the parents or guardians of children?—You will find that there is a rule allowing the teachers to accept certain payments for every pound salary they receive from the Governors; if so many require to be received as free pupils they must be received. There is no difficulty about that question; there is never an appeal to the Governors whatever arrangements they make.

12823. Do your teachers who have been a considerable time in the service obtain any retiring allowance, any pension?—Only very seldom; from some peculiar circumstances.

12824. Is there any regulation on the subject, or is it just at the option of the Governors?—Merely at the option of the Governors.

12825. Mr. *Sullivan.*—Do the teachers remain long in the service of the Board?—Sometimes a long time; I think there is one at Lurgan who has been forty-five years or something like that in the Governors' employment, and there is another at Upper Cumber since 1815.

12826. What is the general rule? Do they often leave the service?—There is more moving of late years—more moving of the teachers to other situations, but not many. Formerly they remained for twenty years

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almost without any movement or wish to leave, but it is not so now.

12827. Do the Governors take into account the period of service in giving the pensions?—The pensioners are, as I said, very few. They do not give a promise of them.

12828. Is there no rule?—No rule. They can do it, and they have done it on a few occasions but there is no rule against doing it.

12829. Rev. Dr. *Wilson.*—You stated there were a few schools withdrawn. Can you state why?—There is one, the Killyman school, near Moy, in the county of Armagh, which was under the Rev. J. Disney—male and female schools, and excellent schools they were—and he has withdrawn them, and put them in connexion with the National Board.

12830. Master *Brooke.*—Who was this?—The Rev. J. Disney.

12831. Rev. Dr. *Wilson.*—Is he a rector of the Established Church?—Yes.

12832. You have referred to the rules. When were the rules prepared?—These distinct rules have been perhaps forty years. There have been a few changes made, I mean as to words or dictation, but not as to principles.

12833. By whom?—By the Governors to whom they are regularly submitted.

12834. Before the Endowed Schools' Commission it was stated in reply to the question—"Is the same freedom with regard to religious instruction maintained in the tenantry schools under the management of the Board?" that "I have no reason to suppose it is not. There have been complaints made, and generally speaking amongst the teachers there are more of the Roman Catholic religion than any other Roman Catholic or Presbyterian preponderating in almost all the schools." Is that the case now?—May I ask whose evidence that is?

12835. Are you aware whether that is the case now?—I should think so, but I will examine into it.

12836. Do you keep a register of the religious denomination of all the scholars?—Yes, distinctly, in every school.

12837. Rev. Mr. *Cowie.*—Do the Governors attend frequently?—Generally speaking, there are annually about sixteen meetings.

12838. Per annum?—Per annum. They attend whenever they are wanted to attend. I get my directions to have a meeting, and I give notice for it.

12839. How many Governors are there?—There are, since Mr. Guinness died, thirty-five. There will be an election of a new Governor in consequence of his decease. Thirty-six is the full number.

12840. How many generally attend?—Sometimes as many as twenty. Then there is the standing committee, which is distinct from the General Board; for instance, there are certain acts, such as sealing appointments, elections, settling different affairs that the standing committee do not take into their hands; and in these cases notices are given to the entire thirty-six. The attendance is sometimes very large.

12841. Of how many does the standing committee consist?—Three can go on with the business; for instance, payments and other general business. We have sometimes seven or eight; but, of course, they can go on with three. At this moment there would be a difficulty in getting a large attendance, as there are so many out of town.

12842. Are the sixteen meetings at a fixed time of the year?—No; after May there is generally a meeting. There are certain times when there must be meetings. The payments which I am authorized to make are from the first of May to the first of November. These are the principal payments—half-yearly payments. Of course, they will be waiting to make arrangements for them, particularly in November, in order to examine every one of the Inspectors' reports, so as give gratuities.

12843. Is that done by the standing committee?—That is done by the sub-committee. If there is any particular case, it is brought before the Governors, and if it is fair, the gratuity is ordered, and I am authorized to pay it.

12844. Are you the chief officer of the institution?—There is only one, the registrar; and I have an assistant bookkeeper. Originally there was only the one.

12845. Are you the Treasurer. The Chairman is the Treasurer. One Governor is both Chairman and Treasurer. The drafts are signed by him and two other Governors, and from them I receive every draft.

12846. The Lord Bishop of *Meath.*—Mr. Thorp, is there an efficient inspection of your English grammar schools?—I have reason to think there is an efficient inspection.

12847. Who is the Inspector?—Mr. W. H. Rudkin, formerly a schoolmaster, who was elected from a large number of candidates.

12848. Was he the first Inspector appointed by the Board?—No, there was the Rev. Hugh Hamilton. He was registrar and Inspector; he was in my situation of registrar; and before that there was a Mr. Fleming, and three or four Inspectors preceded him for thirty years.

12849. Are the grammar schools in connexion with your Board subject to any supervision of the Education Commissioners of Clare-street?—No.

12850. They are quite independent?—Quite distinct.

12851. Did I understand you aright in reference to the grammar schools—that there is no Inspector appointed for them?—At the time this Inspector was appointed, it was intended that he should inspect the grammar schools also, but on consideration he was not required to do it.

12852. Was it part of the reason that he was supposed to have enough to do besides?—That was one reason.

12853. Then I suppose it was the principal reason?—I dare say it is the principal reason.

12854. Is it usual for one of the Fellows of College, or any other competent examiner, to go down to examine these schools?—It has only occurred by the invitation or request of the Chairman and a few others.

12855. Has that invitation been frequently given?—It has not been given, and sometimes the master may invite to an examination that is irrespective of the knowledge or order of the Governors.

12856. Master *Brooke.*—How many grammar schools have you?—Four. There were three originally. There were three founded by Erasmus Smith. He intended to establish five, but upon examination of his funds he found that three would be sufficient; he divided it into three—Galway, Drogheda, and Tipperary, and then, in the last century, the Governors thought it would be well to establish a fourth, which is now in excellent condition.

12857. Where is that?—In Ennis, in the county of Clare. I think there are about fifty-five or fifty-six boarders at the present moment.

12858. Then your whole establishment is four grammar schools, and one hundred and forty-four primary schools?—Yes; one hundred and forty-four at this moment.

12859. That is while you spent £4,500 a year on English grammar schools, you spent £4,000 a year on all the other schools?—Precisely; £500 over the £4,000, to make it up to £9,000.

12860. When you say there are sixteen meetings, do you mean of the Board, generally, or the standing Committee?—I include both—both Board and standing Committee.

12861. Can you divide them?—I can distinguish them.

12862. How often does the standing Committee meet?—The Board very frequently is only required three or only four times in the year, and then the standing Committee make their reports to the Board.

12863. Then, in point of fact, it is the standing Committee carrying on the business of the society?—They carry on the business as preparing it for the Board; but they make very full reports to the Board, and then the Board authorizes them.

12864. The Earl of *Dunraven.*—Who summons

the Board. Is it the standing Committee?—I summon the Board, of course, by the Committee's directions. When the Committee find they have business for the Board, which is very often lying a long while—appointments, or sealing, or anything of that sort. The standing Committee could not seal a paper.

12865. Is there a Chairman of the Board?—The Chairman is Chairman and Treasurer. At present John Barlow, Esq., J.P., is the Chairman.

12866. Mr. *Dease.*—How are the vacancies in the Board filled up?—When a vacancy occurs, there is a regular notice sent out. I have a regular notice given, and the Governors meet for the business which requires their attendance. In that notice I distinctly state it is to do so and so—to elect a Governor, and they come and have a consideration of the matter.

12867. Does the election rest with the other members of the Board?—Yes.

12868. Is that property in Galway altogether town property? Is there any portion of it rural?—In one sense it is town. It is in the county of the town, although part is situated like Clontarf—a most extraordinary thing; but it is rural; it is outside of—to the south of—Galway.

12869. And as regards the other portions of your property, in other counties, are they rural?—Nearly all. There is a small complement of the Tipperary property near the town, which is the reason the English school is there, while the rest is all rural. Limerick is all rural. Part of the Sligo property is near the town; but there is a new Act contemplated, the Sligo Improvement Act, which would include part of this very property, but the bill has failed. It is close to the town.

12870. What portion of Westmeath is the property of Erasmus Smith's Governors?—I don't recollect at this moment.

12871. Do you recollect what barony in the county?—It is near Mullingar (Kilpatrick).

12872. There are only two tenants?—Only two tenants, who are paying £400 a year.

12873. Do the Board, generally speaking, give leases to the ordinary tenants holding farms in the rural portion of the property?—When a lease has expired, they have acted in the most liberal manner.

12874. I mean, do all the tenants hold by lease?—No; some of them are so confident in the Governors, though I have written to some of them offering them a twenty-one years', they have never applied for a lease, they are so perfectly satisfied.

12875. Are the Board willing to give leases to any tenants who apply for them?—There might be some peculiar cases. You mentioned Galway, for instance. There is part of that Galway property which lies on the borders of Lough Athalia. A valuator, a gentleman very well known, a Mr. Byrne, from Dublin, who was sent down to this place, said to the Governors, "I would not advise you to set this on lease; it may be wanted for stores."

12876. That is town property?—It is perfectly town property. It is on the other side of Lough Athalia, to the south of Galway.

12877. I am speaking of ordinary farms?—Ordinary farmers get a lease, at a fair value, without hesitation.

12878. Do you happen to know whether the farms in the county of Westmeath are let on lease or at will?—On lease, I think. I remember one of the tenants lost his cattle to the value of £800 or £900, in two separate years. He supposed they were poisoned, and in the end he failed altogether, at least he got into arrear. The Governors took pity on the man, and made him a present of £100.

12879. They allowed the man who lost his cattle to dispose of his tenant-right?—Practically they allowed it in that way.

12880. Master *Brooke.*—What did they give to the failing man?—They made him a present of £100 when he was retiring.

12881. Mr. *Dease.*—Have you Roman Catholics attending your schools?—A very small number.

12882. Is the number of Roman Catholics attending your schools less or greater than it used to be. Is it larger?—I would hardly say larger. I would say less. At present out of 6,845 on the roll the number of Roman Catholics is 372 and 369.

12883. And the number is becoming less?—I should think so.

12884. Could you say whether the Roman Catholics attending your schools are the children of tenants of the property or not?—Very few. They could not be. There are so very few places on which the Governors have schools on their lands. They are scattered throughout Ireland.

12885. Do the Governors make any difference in the accepting of the tenants in consequence of their religion?—They never inquire into any tenant's religion. In Limerick, Tipperary, and Galway four-fifths of the tenants are Roman Catholics.

12886. Four-fifths of the tenants are Roman Catholics?—Yes, they never inquire into that question.

12887. Lord *Clonbrock.*—I think you said you had no connexion with any other society?—None, and indeed for some reasons they avoided it, for there was some case in which the Church Education Society's superintendent was not aware the Governors of Erasmus Smith should be distinct. They were, I believe, united to the Church Education Society, and they did not object to the inspection by any society, but they require them not to interfere with the rules of the Board. That is their object.

12888. I find in the report of the Endowed Schools Commission that at that time several schools were regularly inspected in an apparent connexion, it is said, with the Church Education Society. Indeed, so close was this connexion that the very name of the Church Education Society was used in the schools by the masters. Is that so now?—The Governors were obliged in some cases to require that they should not interfere. Some papers were produced as if they were not the Governors of Erasmus Smith's schools, but the schools of the Church Education Society. They discovered fortunately in the Church Education Society's reports that the money paid by the Governors was £4,500. I am only stating it was an error, and not done intentionally. They found that the money which belonged to the Governors of Erasmus's schools was put in the report, and they were obliged to ask the Church Education Society to keep the Governors of Erasmus's school merely quite distinct from the money collected by the Church Education Society.

12889. You don't inspect your schools regularly yourselves?—The Erasmus schools?

12890. The English schools?—Regularly, twice a year—the papers are here—spring and autumn—and the Inspectors give the fullest reports.

12891. Do your masters ever get gratuities from any other society?—I think very seldom. I have no reason to think they do so. There is an instance where they got a gratuity from the Incorporated Society.

12892. Does anything of that sort go on now?—It may be done privately down in the country; but not to my knowledge. I don't know anything about it. I think it is very probable when an Inspector who is not obliged to report everything, knows if there is a single case of that kind. For instance, in every report some of the income of the teacher is obliged to be put down by the Inspector, the amount of salary from the Governors, £25? the amount as the clerk of a church, £10; everything of that sort.

12893. Then a grant made by any other society would be put down?—I think it would be mentioned. I have not heard of it.

12894. Mr. *Sullivan.*—Is the third rule carried out in every school?—I have no reason to think but that it is carried out distinctly for the children of all denominations.

12895. All denominations?—I hear no objections nor complaints with regard to religious instruction.

12896. Do you know whether the children whose parents do not wish them to attend that religious in-

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struction are sent away?—I have not heard of a case of that kind.

12897. Mr. *Stokes.*—Are you acquainted with the history of Erasmus Smith?—Merely with regard to what I have read in the charter.

12898. Was he not a trooper in a company of Cromwell's?—I have heard so.

12899. Have you any system by which promising pupils of the English schools are advanced into the grammar schools to complete their education?—There is not.

12900. Do you take any means to keep up that number of twenty free pupils in each grammar school, provided for in the charter?—There are no means.

12901. So that these twenty free places are frequently left vacant?—If not applied for.

12902. If applied for, to whom should application be made?—The application is made directly to me, and I write to inquire of the teachers if there is any objection to these, and they say none in the world. In some cases the applications are made to the grammar schools. In some cases, for instance, in Tipperary, the master, Mr. Matthews, is anxious, if he could, to find free pupils; and it is the same in Galway and Drogheda; they are anxious to receive them.

12903. Are you acquainted with the causes that led to the close of the school in Galway?—Yes.

12904. What were they?—The Governors were anxious to give it a fair trial. There had been a second master of the grammar school, and on his retiring from it at first they thought they would give the English school an interesting character; but the circumstance failed, and then the Governors, after a couple of years' trial, thought it would not succeed, and they arrived at the conclusion of withdrawing it.

12905. Did you find Galway already very well occupied with primary schools?—I am not able to give an answer to that question.

12906. Did you find the county so well supplied, that though you had a large endowment for spreading schools, and were willing so to apply part of the funds, yet that really there was no opening for one of the Erasmus Smith's schools?—That was the conclusion they came to.

12907. Do you consider that a Roman Catholic parent would have any cause of complaint if on sending, with his free will, his child to an Erasmus Smith's school, the boy or girl turned Protestant?—I think not.

12908. Then you think the responsibility of the religion of the child rests on the parent?—Yes.

12909. Then if he sent his child to a Protestant school you think he should take the consequences?—Yes; at the same time I think the Roman Catholic children are treated fairly.

12910. Do you think it possible to treat a Roman Catholic child fairly in a school in which every child is obliged to read the Protestant version daily?—I am not the Inspector. I have not the experience on these matters that he has. I know I would treat the Roman Catholic child fairly myself.

12911. Is it possible to treat him fairly if you oblige him daily to adopt a course which in the opinion of his parent is contrary to his faith?—I am not an educational man, but as far as I understand Roman Catholics they admit the Scriptures, the value of the Scriptures, and they also read the Scriptures, because when I speak to Roman Catholics they read it and refer to it; but I am not an educational man.

12912. Are you aware Roman Catholics take objection to the promiscuous reading of the Bible, and then again to your translation of it, especially without note?—Yes.

12913. Are you aware of these objections?—Yes.

12914. Master *Brooke.*—Can you form an opinion as to the number of your masters who have been trained by the Church Education Society?—I could.*

12915. How many masters are there?—I could make it out if you require it.

12916. You could furnish that?—Yes; because in every one of these cases we have the history of the teacher.

12917. I would be obliged to you if you would furnish that return?—Yes.

12918. Do you remember an application being made by the Church Education Society to the Governors of Erasmus schools on that subject?—I do. I know I have it on the minutes. I remember an application of that kind being made.

12919. Did they propose as a very fair thing, that as you carried off so many of their trained teachers you should contribute towards their training institution?—I remember now, as you remind me of it. A great many of the Governors, if they were individuals, were disposed to contribute, but when they considered the Governors' funds, and the peculiarity of the trust, they did not consider themselves at liberty to do it.

12920. They were applied to to do it?—It was entertained for a time.

12921. They did not consider it fair that the Church Education should have all the expense and all the responsibility which the Board of Erasmus Smith enjoyed so large a portion of the benefit?—They had the advantage of it.

12922. Do you consider that the masters trained in the Church Education Society are generally valuable masters?—Very, very good; some of them are almost first rate. As you are reminding me, I remember in the conversation between the Governors on that subject, they thought if they had a sufficient number of English schools, to authorize them, as it were, to have a training school for students, and a large sum to work it, they would be almost glad.

12923. To train them without any expense, you would be glad to adopt the training schools of the Church Education schools without any expense. Is that the idea?—I don't know whether it went so far as that.

12924. Mr. *Gibson.*—In writing the list could you mention any that have been trained under the National Board?—Certainly.

12925. Master *Brooke.*—Or in any training school anywhere else?

12926. Mr. *Sullivan.*—And the number untrained?—Yes, I will give a general list.

12927. The *Chairman.*—Do you require your teachers to be members of the Established Church?—Yes, distinctly; they must be members of the Established Church.

12928. Lord *Clonbrock.*—One of the fundamental rules of your society is that every child in your school should read a chapter in the Bible every day?—When competent to do so.

12929. And after that reading are they ever examined by the teacher with respect to that chapter, leaving out controversial and abstruse topics. Is that so?—Yes.

12930. Do you think it practicable for a Protestant to examine children in chapters of the Bible and be in agreement with Roman Catholic doctrine?—I have not been present at an examination, but I think it would require a good deal of judgment to do it.

* The following Return was subsequently supplied by the witness:—

RETURN of TEACHERS TRAINED and UNTRAINED.

By Church Education Society,	48
,, National Board,	16
Trained in sundry places (in England and provincial places in Ireland),	32
Not trained,	50
Total,	146

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12931. Do you think that course practicable with reference to children of a different religion?—I speak for myself; I am not in the educational department, but I think it would require judgment. I have not been present, at the same time I do not hear complaints.

12932. Rev. Mr. *Cowie.*—Are you sure it is done every day?—I would not like to say every day, but the Inspector will be able to answer that. At the same time, generally speaking, the rule is carried out.

12933. The Lord Bishop of *Meath.*—If you were a master could you not find a great many chapters in the Bible, especially in the New Testament—all the Gospels, and the greater portion of the Acts—which would be valuable instruction to all the children without raising a single controverted topic?—I could, my lord, do it, but it would require judgment. *July* 14, 1868. Eustace Thorp, esq.

12934. Do you think it is quite possible that a teacher of Erasmus Smith's schools could give his children most valuable religious instruction without touching on any of the subjects in controversy between the Churches of England and Rome?—I am not a teacher myself. I think I could do it, and an experienced teacher ought to be able to do it much better than I could. It requires judgment.

[Adjourned.]

THIRTY-THIRD DAY.—DUBLIN, WEDNESDAY, JULY 15, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

D. B. DUNNE, Esq., *Secretary.*

THOMAS BALDWIN, Esq., further examined. *July* 15, 1868. Thomas Baldwin, esq.

12935. Mr. *Sullivan.*—Can you give any explanation of the causes of the failure of the several attempts to establish the agricultural schools and classes referred to in your last examination?—Yes; I mentioned several instances, and my opinion of the causes of the failures may be reduced to two principal heads. One of these was that the persons who generally founded these agricultural institutions were persons of benevolence, and very enthusiastic, but who did not possess the necessary amount of knowledge of the subject to see the bearings of what they were establishing. In the next place, some forty or fifty years ago, when most of these experiments were begun, people attached too much importance to the new views then put forth as to the value of the science of farming, more particularly about the time of the publication of Liebeg's great discoveries. Most people began to think that this would revolutionize agriculture, and they looked, in consequence of that, to experiments, rather than to the power which well-digested knowledge has; and, accordingly, you will find in the proceedings of all these colleges, that a large sum of money was invested in experiments, which really produced no practical results, and in consequence of the failure of these experiments there was a reaction against science. The agricultural classes lost all confidence in it, and it is only now that there is a counter action, and that the agricultural classes—the farming classes—are beginning to see the real force and use of science. I may instance, in support of that view, Cirencester College. I believe some £20,000 were sunk there in a few years in farming experiments. I am not aware that those experiments have produced a single practical result, and it was very natural for practical farmers to undervalue the importance of science in consequence of that.

12936. In those earlier attempts, before the subject was taken up by the National Board, what were the classes for which the schools were principally intended—were they for the farming classes or for the sons of gentlemen farmers chiefly?—I have no doubt that in every case they were intended to reach the sons of the farmers; but, as in the case of Cirencester, it was soon found that the farming classes would not take advantage of them; and in that case, which is the most notable instance, so great was the failure in reaching the class it was intended to reach, that they had to abandon, after a few years' trial, the premium of £30, and raise it to £90 and £110, and now it is the sons of land agents and landed gentry, or very wealthy mercantile people, who have a taste for agricultural pursuits, who will go to that college.

12937. How many ordinary agricultural schools are there established under the Board?—The statistics I gave on the last day showed that there were seventy-eight ordinary agricultural schools, and five school gardens; that is to say, little gardens attached to National schools.

12938. Was it in Ireland that the subject of agriculture was first introduced as a branch of popular education?—As a distinct branch, I think it is only in Ireland the experiment has been tried.

12939. Is it your opinion that it ought to be taught in all the rural National schools?—I fully believe the elements of agriculture ought to be taught in every National school, and I cannot see why the elements of agriculture should not be taught in primary schools in England, in Scotland, and in every other country.

12940. Is there a special reason why agriculture should be introduced in the Irish schools if it were not desirable to extend it in connexion with the English system?—There is a very manifest reason, I think, in the circumstance of the mass of the people of Ireland being small farmers, and the only possible way to give enlightened ideas to them is in primary schools. The amount of ignorance that prevails among small farmers on the merest elements of agriculture is quite remarkable.

12941. Do you consider that the condition of agriculture among the small farmers in Ireland is practically and theoretically so far below the English as to require this special training?—I do.

12942. Do you know whether the example set by the National Board has been followed in any other country recently?—A recent order has been issued by the Minister of Public Instruction in France upon the subject, in which it is strongly recommended to introduce the elements of agriculture into primary schools; and I saw a notice a few days ago of an educational congress in Brussels, to be convened at the instance of the Central Agricultural Society of Belgium, and one of the propositions is to consider the measures whereby they could introduce the elements of agriculture into the primary schools.

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12943. Are you aware that in Württemberg it is in operation?—I have not been there, but I heard it was in operation in many parts of Germany.

12944. If there seems to be such a necessity for the extension of agricultural instruction in primary schools, why is it that it has not extended more than the statistics you have given would imply?—There are several reasons for that, on each of which I should like to make a remark.

12945. If you please?—In the first place, it was only last year that the Commissioners introduced agriculture as an element into classification and promotion of the teachers, and so long as the teacher had not a direct interest in taking up the subject, I think it would not be reasonable to repute it would extend to any considerable extent. Now, the Commissioners give marks for agricultural knowledge, at the annual examinations for promotion to the extent of one-twelfth of the whole marks; and I have seen since I was before the Commission several applications from the teachers for establishing ordinary agricultural schools, and I have no doubt before many years instead of seventy-eight, the number will possibly be 400 or 500. In the next place, with regard to the literary Inspectors of the Board, on whom greatly depend the prospects of the teachers for promotion, perhaps from their education and habits of thought and action they know nothing practically of the subject, and they do not encourage, except in a few instances, the teachers to take up the subject. In the next place, there has been on the part of the landed gentry of the country a feeling that the extension of small school-farms would only be one means, at all events, of perpetuating small farms in the country. The pieces of land which are generally to be had in connexion with schools must, from the very nature of the case, be small, and I may safely say, from what I know of the feelings of the landed gentry, that they have not been favourable to small school-farms on that account. In the next place, there is a very important reason why the number of these farms could not increase; namely, it is not always easy to get a piece of land in the neighbourhood of a school, and it must be in close proximity to it, or the object will completely fail.

12946. With regard to the first point, that of its not having formed a portion of the subject for classification, do you think that it ought to be absolutely applied to every teacher?—I think the rule adopted meets the case most satisfactorily. If a teacher has no taste for the subject he can leave it out, and pay attention to other subjects.

12947. Then it is optional for him to leave it out?—It is quite optional for him to leave it out.

12948. That meets my difficulty with regard to that—but how would the second objection be got over—that is as to the literary Inspectors?—A literary Inspector after he is appointed generally spends one or two months in connexion with the central establishment; and I see no reason why, for instance, he should not be called upon to attend the lectures given on agriculture during the time, and to master the elements of agriculture so as to qualify him for the annual examination of the teacher; and also to assist in the direction of the little school-farms. I see no other way of meeting that difficulty.

12949. Have the Commissioners done anything recently to extend the agricultural school system?—Well, I think the most important measure they have adopted recently——

12950. You say is that of classification?—Yes; and the publication of the new Class Book.

12951. It is chiefly to that I refer?—They have published a new Class Book, and issued an order that it shall be read twice a week by the third, fourth, and fifth class boys in place of the ordinary reading lessons. Last week I was on a visit in the district of Sneem, in the county of Kerry, where there is an agricultural school, and on visiting some of the rural schools I found the Class Book read. In a mixed school, where the attendance of the third, fourth, and fifth classes was fifty-six, partly of boys and partly of girls, I found them reading the chapters on daily husbandry.

12952. Do the girls also read the book?—The girls also read it in all mixed schools.

12953. Mr. *Dease.*—Do you mean mixed as to sex?—Yes; and I fully believe as much good is likely to arise from the girls reading lessons on daily husbandry as from the boys reading lessons on crops and manures.

12954. Mr. *Sullivan.*—Would there rather not, perhaps, be more good?—Yes, I think so.

12955. Do you think the introduction of agriculture into all the ordinary rural schools would interfere in any way with the literary work in the schools?—I think not. On the contrary, I find that in all the schools which I visit, and I visit in passing schools which are not agricultural, I find the proficiency of the boys who work on little farms, instead of being lower, is, in my judgment, rather higher. I might state in support of that, that at Glasnevin, though the boys work about half time, and study during the remaining half, and I find their progress in literary subjects is, perhaps, fully as much as if they had devoted the entire time to literary studies. They work hard, particularly boys at their time of life, who have an object in view, and who want to carry it out. I find the alternation of the field labour, or practical outdoor work, provided it is not excessive, is conducive to the literary progress of the boys.

12956. How is it as to the daily attendance in those schools?—Well, that is a point I should be unwilling to offer any opinion upon, because it is not so easy to ascertain how to make a comparison on that point.

12957. Have you never compared a given number of schools with small farms attached to them with a corresponding number of similarly circumstanced schools without farms?—I have, but I think there is not sufficient material for a proper induction, because the number of agricultural schools is limited; but I will answer in this way, and bring out the point to assist you in forming a judgment. In many of the agricultural schools there are what we call industrial classes. The proprietor, or landlord, or patron of the school, gives a penny per hour to a number of the boys, and the Commissioners or teacher, also, pay a penny per hour to a number of them, and I invariably find the payment of the penny, which amounts to not more than a couple of pence a day, has, in some cases, a marvellous effect in increasing the attendance in the school. Those boys who work on the farm acquire a little skill in the cultivation of land, and they see such things as are propounded in theory reduced to practice on the farm; and the shilling a week they make, and for which the teacher gets ample value, has a tendency to keep them at school, perhaps, on the whole, a year longer than they would otherwise.

12958. Mr. *Dease.*—You say this penny is paid by the Board?—Yes, in some cases.

12959. Does the boy give no *quid pro quo?*—No, it is rather a premium to the teacher to attend to this kind of out-door instruction.

12960. Is that debited in the accounts afterwards to the labour?—It is charged in the accounts of the farm, and the amount of money expended by the Commissioners in that way is about £50 a year.

12961. Mr. *Sullivan.*—At the school near Sneem, to which you alluded, could you give any idea of the proportion that are able to read beyond the Second Book—say, of those in the Third Lesson Book?—All the boys above second class are well able to read.

12962. What proportion of the boys in the school are able to take advantage of the Agricultural Class Book?—The statistics of those present and on the rolls are—third class, present 23, on rolls, 33; fourth class, 9 present, and on rolls, 15—total present, 32, and 48 on rolls.

12963. Of those able to read, that is, in the Third and higher books, what is the number?—Thirty-two were reading the Agricultural Class Book that day.

12964. And what was the total of those unable to read?—The total attendance on that day was 134.

12965. That would be a proportion of about 25 per cent.?—Yes, about that.

12966. Now, where so large a proportion only reach

the Second Book in all the rural National schools of Ireland, amounting to 60 or 70 per cent., your system of agricultural teaching would only apply to the remaining number?—Well, generally speaking, I should not be disposed to recommend the teaching of the elements of agriculture to any child who has not the intelligence to read in the Third Book; but there are exceptions. You will sometimes find many overgrown boys in Irish National schools—very large boys, indeed—in the Second Book, and to them you could explain agriculture exceedingly well, notwithstanding that they could not read the Third Book of Lessons. In that case there would be an advantage in making a separate class, and teach agriculture in schools for half an hour to every boy receiving instruction. I certainly feel perfectly justified in saying that there are in that way many boys, the sons of farmers, who have been brought up more or less to agricultural pursuits, and who, perhaps, never go beyond the Second Book, but could understand lessons on the means of improving Irish farming. For instance, it is easy to point out to them the defects in hay making, or in manure making—the advantage of rotation of crops, the advantage of deep and efficient tillage, the leading outlines of the action of air and heat and moisture in producing plants' food from the soil. This could be explained to any grown-up boy in the school, no matter whether he is in the second, third, or fourth classes.

12967. What would be the age at which you would consider that instruction should be given?—I find that children above eleven years of age are very well capable indeed of receiving instruction in the elements of agriculture.

12968. Have you any idea of what proportion generally of the boys in the schools at present with farms attached to them are above that age?—I should say fully twenty-five per cent. So far as agricultural schools are concerned, I have never visited one in which there were not a third and fourth class.

12969. Do you think that in the remaining schools belonging to that group of seventy-six, they would represent so large a proportion as twenty-five per cent.?—Perhaps not so large, but you will find there is not one without a third class. Possibly there is a small percentage without a fourth class.

12970. Rev. Dr. *Wilson.*—Would those of eleven years of age enter with intelligence into that department?—I find that they do. It is a subject they are generally concerned in. They are either planting or digging potatoes, morning and evening, or making up hay, or wheeling the manure from the cow-house, and I cannot conceive any subject so likely to interest them as those which they are daily handling outside.

12971. In putting questions to them do you find they understand the principle?—They do; and in examining the schools, unless the day is severe, I invariably take the boys over the little farm, to see if they really understand what is going on upon it, and not only do they evince a taste for the theory, but a greater taste for it on the farm.

12972. Mr. *Sullivan.*—Do you think the objection to the addition of farms to the National schools as tending to the multiplication of small farms is a valid objection?—I don't think it is at all a valid objection. I don't see any way by which you can promote such healthy consolidation in Ireland, as by really teaching the small farmers the value of land. It is perfectly evident to me that if you teach a man of five acres how to make the most of them, you will increase his taste for land, and he will endeavour to increase the size of his holding.

12973. Do you think that the number of acres upon which the science of agriculture is taught has anything whatever to do with the question as to the extent of farms in the district?—It has nothing in the world to do with it. According to my experience you can illustrate the principles of agriculture on one acre as well as upon 100. You can exhibit the rotation of crops, collect the small quantity of manure that is upon it, and show the mode of making it. You can show the proper mode of tillage, the proper time to sow; you can show how to till deeply, and to eradicate weeds. Your bit of hay you can save as well on one acre or five as on 500.

12974. Is it as a matter of fact the tendency among farmers to consolidate farms if they can get hold of them?—I believe there is now the greatest tendency for enlarging farms. There was a time in Ireland when farmers who had not intelligence were not anxious for enlarging their holdings, but the more you enlighten them the more you increase the tendency for consolidation. I venture to say, as the result of my observation, there is no part of Ireland in which there is such an intense desire for consolidation as in Down; yet I believe it is the best farmed part of Ireland.

12975. Mr. *Dease.*—You mean by consolidation the anxiety to get possession of more land?—That is my meaning.

12976. The *Chairman.*—But then, if by the improved agriculture, the small holder is able to live more comfortably than in former years, would that not at least create a great impediment to the consolidation?—I cannot see how it will operate, except in the one way. There is only a given quantity of land in the country; and consolidation goes on just in proportion as the opportunity is given to the capitalist to buy up the interest of his neighbour. It reduces itself entirely to a question of intelligence and capital.

12977. Mr. *Sullivan.*—Would not an educated farmer's son, who had thoroughly mastered the fundamental principles of agriculture, be hindered from increasing his land-holding, by the fact of the small amount of capital he possessed?—That is the question involved.

12978. And the only impediment in fact?—Yes; and the better he cultivates his land, the more capital he will have to buy up the next bit of land.

12979. Lord *Clonbrock.*—Do you think it would be a good thing to attach to schools a certain proportion of land in order to promote the study of agriculture, and that the master should be allowed to cultivate that by teaching the boys upon it, and having the profits of it as part of the payment of his salary?—The result of my experience is, that it would be an immense advantage to the country.

12980. Would there be any danger if you did that that the people of the country would fancy that their children, instead of being taught, were only made workmen on the master's farm? Would there be any jealousy likely to arise?—I should leave the question of labouring on the farms to be a matter of payment. So far as I am concerned that is a thing I am most jealous of, and I should not allow any teacher to have the power to take his pupils to work on the farm, except with the consent of the parents. It would be most objectionable.

12981. I want to know your opinion about uniting the two things, whether they could teach the children agriculture without going on the land, for of course the very fact of making them perform agricultural operations, would be the act of tilling the land; but would it be safe to allow the master the privilege of taking them out, without a feeling of jealousy being created among the parents, who would think their children were made mere workmen of?—We obviate that very well. The instruction in any of these agricultural schools may be reducible to three elements. You can have one, two, or three of these elements in operation in a school. In the first instance I think it is quite enough, in order to carry out the principle of agricultural education, that the elements of agriculture could be inculcated in a school without any farm. I think that that would be a great service. You can teach the elements of agriculture in the school, and point out the defects of Irish husbandry.

12982. That is, theoretically?—Yes, theoretically; just as well as you can teach the principles of drawing, or music, or engineering.

12983. You could not teach drawing in that way?—You can teach the principle. The principles of engineering are taught in schools. The principles of

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agriculture, and the defects of Irish husbandry, admit of being explained so easily, that vast good would be done by inculcating on the minds of young farmers the mere elements, and above all, the defects of Irish husbandry.

12984. Do you not think theory, in the absence of practice, is dangerous?—Not sound theory. I believe there is a lot of crude theory which caused the reaction in the minds of the people to which I have already referred, but if you teach sound science it can do no harm, and must do some good.

12985. Don't you require practice to correct the theory?—You are anticipating, my lord. There are three elements in the school. One is good, the combination of two is better, and the combination of the three best of all. The second element is where, in addition to the instruction in-doors, on the principles of agriculture, you have a farm, and where the teacher is called upon to take the children over the farm at stated times without performing any manual labour at all. I insist in every case where there is a small farm that that shall be done. The third element is where a boy's agricultural skill is cultivated on the farm, and when I always insist the boy shall be paid one penny an hour while he works on the land, and that is a matter between the teacher and the boy.

12986. It would be a stimulus to the teacher, would it not, to have the profits of whatever the lads cultivate?—It would be of immense service to the teacher. First, it would give the teacher the little comforts the farm would afford with the profits; but I should be jealous to give him the least power to command a child without compensating him.

12987. You think it could be avoided, that the children could receive instruction in the way I speak of, by giving assistance to the masters, without making the parents jealous?—I am quite sure of it. It is done in several of the schools.

12988. Mr. *Sullivan.*—Have you found a desire on the part of the patrons to encourage the third mode of learning?—I have in some cases. I invariably call on the manager and ask if there is any fear of the children being worked to the advantage of the teacher, and to their own detriment. When a manager thinks there is the slightest tendency in that way, we at once prohibit it.

12989. Mr. *Dease.*—On the point raised by Lord Clonbrock, as to the possibility of adding small farms to schools, and making the receipt, at any rate of a portion of their profits, act as a means to improve the position of the master—could this be at all generally done in the country, taking into consideration the fact that so few owners of the land, comparatively speaking, are the patrons of the schools?—I mentioned that as one of the reasons why this class of schools has not extended; yet so soon as a teacher really finds he can profit himself, and that the Commissioners find he can benefit the public, I think between them, in a vast number of cases—perhaps in at least from 500 to 1,000 of the rural schools—you will find that the land will be forthcoming.

12990. Lord *Clonbrock.*—Would it not be an inducement to the patrons to give land?—It would; and, in answer to the second question, I may make this remark, and I think it corroborates what I stated before as a reason why the schools had not extended: I have found very many schools with farms attached, yet not established as agricultural schools, simply because the teachers feared that, by engrafting the agricultural upon the literary portion, they would lose, perhaps, in the literary department. I remember, for instance, very well during the three years I was lecturing on agriculture, in the Central Training Establishment, having given lectures to about 150 each year, or 450 altogether, and I found fully 30 per cent. of these were admirably qualified to combine agricultural with literary instruction; I found that they actually took as much interest in what I explained, and in the practice at Glasnevin, as the young men at Glasnevin, who were qualifying themselves to become farmers or stewards. From the interest that this 30 per cent. evinced, I believed that in two or three years they would have agricultural schools. I find some of them have bits of land for their own profit; but from inquiries I have made through the country, I understand that the literary Inspectors, or other persons, discourage the thing; and the schoolmasters fear, if they took up agricultural teaching, they would lose in status the literary department.

12991. Mr. *Sullivan.*—That could be removed?—It is to a great extent removed at the present moment. That was one of the circumstances that accounts for the limited number of agricultural schools established.

12992. Mr. *Dease.*—In the face of the fact that in many parts of Ireland there is a difficulty on the part of persons wishing to establish schools in getting land for a site, do you think it would be possible such a scheme as that mentioned by Lord Clonbrock could at all be generally established or carried out, unless there were some great modifications of the law on the subject, in the way of getting extra powers to allow the Commissioners to take possession of land by purchase?—I am sure if you have the history and statistics of all the rural National schools in Ireland before you at the present moment, you would find that there exists, at all events, no difficulty in establishing, in accordance with Lord Clonbrock's views, fully 500 such schools.

12993. Would not a difficulty be likely to arise in this way, that as all the land in Ireland, as a general rule, is occupied, somebody must be dispossessed, in order to get land to establish the school farms?—In many cases the landlord has the power of giving the bit of land himself, and in many cases the landlord has the school in his own hands. It is not at all necessary that the school should be on the farm. I should say fifty per cent. of the existing ordinary schools have their farm at a distance varying from one hundred yards to a mile distant from the schools.

12994. Does not that interfere with the possibility of exercising the school pupils practically in working on the farms?—To some extent it does; but I don't think it is vital.

12995. Mr. *Sullivan.*—When you said, of the existing National schools five hundred might have farms attached to them, do you mean they are so circumstanced as regards the patron and landlord, that there would be no practical difficulty as to getting possession of a small piece of ground?—Yes; I mean the circumstances surrounding the school are favourable to the establishment of an agricultural department.

12996. Are you favourable to the system of grades, or would a system of payment by results be preferable? I am totally opposed to the present system, and for the last three years I have been recommending a change in the mode of payment.

12997. What are your objections to the present mode of payment?—At present every teacher who has a bit of land, and teaches the element of agriculture, and cultivates his land, gets £5 a year; and my objection is, that the good, and the bad, and indifferent are paid alike.

12998. So that the man who works the school nominally, and has an agricultural class, is on a level with the man who has a *bonâ fide* school?—Yes.

12999. How would you apply the system of payment by results to agricultural teaching?—I would have a sliding scale, varying from £2 upwards, and I would make the amount to be paid to each man in the scale depend on the efficiency with which he teaches the principles of agriculture in the school; 2nd, the efficiency with which his little school-farm is managed; and in the 3rd place, in proportion to the amount of instruction he affords on his farm to the scholars.

13000. Would you take into account the literary department of the school?—In payment by results, the teacher ought to be paid for the literary department.

13001. Before you would bring in the payment by results in agriculture, would you require a certain standard in the literary deparment?—Yes; to ensure due efficiency as to reading, writing, and arithmetic.

13002. As I believe from your answer about pay-

ments, you contemplate a school in which the three methods would be carried on?—That is my meaning.

13003. Would you give advantages to a school to which there was no land attached?—I would give as many marks for the answering of the children in agriculture as for answering in arithmetic.

13004. You would make it one of the subjects for payment?—I would.

13005. What would be the standard of payment in that case as compared with the standard where the whole system was carried out—namely, of teaching in a school the theory, showing the practice, and having some of the children employed?—Do you mean the amount to be paid in proportion to other subjects?

13006. Yes. Have you thought upon the matter as to the amount desirable to be given?—Well, I have thought upon the subject. If I had before me any scale of marks for payment in reading, writing, arithmetic, mathematics, and so on, I could put in the value for agriculture.

13007. Where would you introduce the agricultural teaching after the third class, or would you go to the senior division of the second?—Looking at it from the point of view you were viewing it at the commencement of the examination, I should prefer to teach it to every boy capable of receiving instruction, instead of making it applicable to any class at all.

13008. If you were to take, in fact, a lower standard from the fourth section upwards, and looking at the amounts of the various heads, what would you say to commencing with section four. You would not introduce it to the first?—What is section four?

13009. The senior classes of the Second Book—the Sequel?—I should be very much disposed to place agriculture on a par with arithmetic. I think arithmetic and reading and writing are about the most important subjects, and agriculture might be put on a par with them.

13010. So that whatever system may be adopted—whether that or any other—you would think it should be put on a par with arithmetic?—I think so.

13011. Are the teachers of the ordinary National schools in rural districts generally considered to be underpaid?—They are.

13012. What would you consider the advantage they would gain to their salary by the addition of the agricultural department—at what would you estimate the advantage?—I would answer that in this way. We get at the close of each year a statistical return filled up by the teacher of each school, and countersigned by the manager, of the number of pupils who received instruction—of the tillage and the results of the tillage of the farm—the valuations at the beginning and the end of the year, and a balance-sheet showing the profits. Now, in tabulating these for the year 1866 and last year, I found that the average increase to the salaries of the teachers was £14 11*s.* from the cultivation of the farm. In addition to that they received for the agricultural instruction £5 a year, making the average increase to their income £19 11*s.*

13013. Could you give the maximum and minimum of that? What would be the lowest sum?—£2.

13014. And the profit?—That is the profit.

13015. That would arise from a very small farm?—Yes, about half an acre.

13016. What would be the maximum in profit and the extent of land to correspond?—There is one man who has a school farm of six acres, and he has an outlying farm that we don't recognise, of some thirty acres, and the increase to his income is, I should say, fully £70 a year.

13017. You include in that the thirty acres?—Yes, the whole. There is a man in the county Donegal under the Marquess of Londonderry whose case I will mention as an example of a really successful agricultural school where the theoretic teaching in the school has been eminently successful, and I can state, having gone through the neighbourhood and examined the boys who received the ordinary agricultural instruction, that they are far above the average in intelligence in the cultivation of the land.

13018. May I ask whether that fact you have mentioned regarding the pupils is recognised by the other people of the district?—I think it is. The return is signed by the teacher, and countersigned by the manager, and the whole particulars detailed, and you will find an increase to the teacher's income arising from the profits of the farm of £64. Added to that there is £5 given for the agricultural instruction, making the total increase of £69 odd.

13019. Mr. *Gibson.*—Was there any flax grown in that part of the country?—He has a patch of flax every year.

13020. Lord *Clonbrock.*—Does he receive the profit?—In all the agricultural schools, except the first class ones under the Board's own management, the teachers receive the profits.

13021. Mr. *Sullivan.*—How much of his gross profit has been contributed by the State?—£5.

13022. Then he himself pays his rent?—Yes, you will find the rent charged.

13023. And taxes?—Yes, the rent and taxes, and labour, and there is a charge you will find for the value of the labour of the pupils on the farm.

13024. Who supplied the working capital for this?—He supplied the capital himself. I think the case is really interesting from a two fold point of view. He began with a very limited amount of capital indeed—and he has been enabled by thrift to accumulate capital; and to show it is not a mere paper balance sheet, I may mention that he has built a very nice and respectable residence for a man in his position; and so highly does he stand in the neighbourhood, that some of the farmers have actually made application to get their sons put there as agricultural boarders, and there has been an application to raise the character class of the school.

13025. Has he accommodation at present for boarders?—There is accommodation at the present moment.

13026. Lord *Clonbrock.*—Did he build the house?—He did.

13027. Mr. *Sullivan.*—Who supplied the original capital for the buildings on the farm?—He originally supplied the capital for the working of the little farm and he has increased it.

13028. And in fact it is to himself and not the State he is indebted?—He is not indebted to anyone.

13029. The sole gift of the State is £5?—£5 a-year. He owes all to his intelligence and perseverance.

13030. How many pupils are there in daily attendance in the school?—The total number of distinct boys who receive agricultural instruction in 1867 was thirty-nine; the average daily attendance fourteen.

13031. How many in the school altogether of all classes?—I am sorry to say that I have not with me my note-book containing the result of my visit, but I could supply the number.

13032. In the agricultural schools of that class what is the amount of time given to the agricultural instruction proper, and how much to the literary? I do not speak of extra time after school-hours, but taking the average school-hours, what proportion is given to agricultural instruction?—In the greater number half an hour on five days in the week to indoor instruction. In some schools an hour is given, but I find from experience that a teacher who knows his business, and who knows the wants of the children, can give the necessary amount of elementary agricultural instruction to them in half an hour each day on five days of the week.

13033. You do not consider that the devotion of that amount of time to agricultural instruction would be likely to interfere with the ordinary literary instruction?—I find it does not interfere with it; and in proof of the interest boys take in the agricultural lesson, I may state that in very many of the schools the time given to the agricultural lesson is the play hour, and I have not known a single instance in which they object to taking up agriculture instead of play. Now, that is the case, and it is a very remarkable instance, in the Athy model school, county Kildare. We cannot, without interfering, in the opinion of the lite-

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rary Inspector, with the literary instruction, get any other time for the purpose. I have spoken to him repeatedly on the subject, and I have great respect for his judgment, and he says that he cannot conveniently give any other time except the play hour for the agricultural instruction of the day scholars; and yet that being the time, and the teaching of agriculture being at a disadvantage, as you can manifestly see, a large number of the boys attend the agricultural instruction during that hour in preference to play. No pressure is put upon them. That occurs in many of the schools, and in no instance have I found the boys object to it.

13034. Would not the reading of the Agricultural Class Book be itself a lesson in reading?—Yes; it is made a lesson in reading.

13035. Consequently, it would not only be teaching agriculture, but would also to a certain extent contribute to the literary instruction of the pupils?—For instance, in the county of Kerry, which I visited the other day, I found the girls, every one of whom was the daughter of a farmer, reading lessons in dairy husbandry. Supposing that the lesson is written in plain simple language, it teaches the girls to read as well as any other book, assuming that the book is suitably written; and I can conceive no way in which you can elevate the condition of those girls in after life so much as by pointing out to them the defects of the present mode of dairy management, the true principles of which are in my judgment so simple and beautiful as to be intelligible to girls of eleven years of age.

13036. Mr. *Stokes.*—Do you consider, then, that agricultural instruction should be given in female model schools?—On certain subjects, such as dairy husbandry in all rural schools.

13037. In rural schools alone, or in town schools also?—I can see no reason in the world why girls in town schools should not receive instruction in dairy husbandry. A town-reared girl often becomes the wife of a dairy farmer.

13038. You are not acquainted with any girls' school in which instruction of the kind is given?—I am not; but three years ago I suggested to the Commissioners, and they acted on the suggestion at the time, the giving of lectures on dairy husbandry to the female teachers in the Central Training Establishment, and for the last three years they have been receiving a few pithy lectures upon the subject, and they have evinced considerable interest in it.

13039. Mr. *Dease.*—The industrial classes may be placed under three heads—those paid by the Commissioners, those paid by the patron, and those paid by the teacher; that is, the industrial pupils, who are paid the penny an hour to which you refer?—They divide themselves into these three classes.

13040. And the Commissioners pay in these cases four?—In some cases four.

13041. And the patron two?—In some case, yes.

13042. That is his contribution?—That is his contribution.

13043. And the teacher from his own pocket pays the other two?—The teacher pays the other two.

13044. Lord *Clonbrock.*—And what is the amount of the payment?—I recommend payment at the rate of a penny an hour. Taking them on the average, their labour is worth, in my judgment, a penny an hour. It used to be a penny for the entire time, or a penny for two hours, and that I consider unfair to the children.

13045. Do the Commissioners pay anything for the agricultural instruction beyond the grant of £5?—Nothing except the £5 for the agricultural teaching.

13046. And the payment of these poor children?—And the payment of these few children.

13047. And what does that amount to in the year?—Well, the payment of four children would, probably, amount to about £3 a-year, taking into account the fact that there are a good many broken days.

13048. There are only four hours in each day?—An hour a day. The Commissioners pay one penny per boy per day. They will not pay for more than the one hour.

13049. Mr. *Dease.*—It does not amount to more than threepence in a week, I suppose?—Not more, on the average.

13050. Mr. *Sullivan.*—Is the same principle as to valuation carried out in these schools as in the model schools under the Board itself, which you explained, I think—did you not—on the last occasion?—I referred to it. The principle is the same. The only difference is, that no officer of the Board is present, except in the Board's own schools. There are many of them where the valuation is taken at the same time, and it is impossible for an officer of the Board to be present; but they are generally done by two local farmers.

13051. Who appoints them?—The teacher and the manager.

13052. The manager takes a part in it?—He has power to interfere.

13053. How far do the managers, as a rule, take an interest in the working of those farms; do they take such an interest as that they could be brought into play on any system of payment by results?—I think they could. In very many cases priests are the managers, and I am very glad to state that the priests are taking an increased interest in this department.

13054. Of course you could scarcely bring into operation the system which you described of pre-annual estimates with regard to these schools?—We could not.

13055. That only applied to the larger model schools?—It is very easy for any man who is fairly skilled in agricultural matters, and has a fair knowledge of practical farming, to detect any irregularities in the valuation. For instance, the implements at the end will be about the same as at the beginning, and any additions will be seen in the expenses.

13056. There is, of course, not the same necessity. Seeing that the State contributes a very small sum, it is to be judged rather by the results of the teaching?—There is not the same necessity, as the public money is not embarked in these farms.

13057. The more elaborate system of pre-annual estimate only applies to cases in which the State has invested money?—Cases in which the State has invested money.

13058. Mr. *Gibson.*—What would be the average number of pupils in these schools—we will take a single school, one of those schools with a model farm, say of five or six acres attached to it, with the schoolmaster paying the rent and receiving the profits of the school, and giving agricultural instruction such as you describe, what would be the average amount of pupils paid in the generality of schools of that class, would there be forty in average attendance?—I should say the average attendance would be about forty.

13059. Now, would these be mixed schools, in which there are boys and girls, or are the majority of them boys' schools?—The majority of them are boys' schools, but in some few cases the sexes are mixed.

13060. Would you confine it to boys' schools only, or schools in which there is a mixed attendance of boys and girls, as in the generality of National schools over the country?—I would include both.

13061. How many of the boys do you think would on an average, be capable of going out to out-door labour to earn their penny an hour—would you take a boy out before the age of twelve years?—I should say that the average age of the boys would be, perhaps, from six to ten.

13062. Would you take a boy six years of age to labour in the farm?—No, certainly not.

13063. Would you take any under ten?—Not under ten.

13064. Of course boys under ten might go out to weed, or do things of that sort, but for the general average labour of our out-door pupils would you take a boy under ten?—I would not.

13065. What time would you take him out—would it include the ordinary school-hours, or be outside the

school-hours—what time would this hour be which you mention for the earning of the penny?—I should prefer after school-hours.

13066. Now, if it were in school-hours what would become of the school during the time that the teacher was out with his boys working in the school-farm?—I should say it would be neglected. In no case have we an industrial class working during school-hours.

13067. The schoolmaster goes out to work for this hour and leaves behind him the school containing the residue of the children too young to go out, and girls, who, I suppose, are not to go out, what is to become of them during that time?—I fear they would be neglected.

13068. Forty pupils cannot have an assistant?—I would not have them go out during school-hours.

13069. Then your system is that this hour is to be done after school-hours?—After school-hours.

13070. Now, if a National Inspector objected to a school of that kind being carried on, do you not think that in such a case where the boys were out during school-hours, the other children would be injured, in point of education, to the extent that they would benefit? While if you take it out of school-hours, do you think that a boy leaving school at three o'clock will go out and labour for an hour, or more than an hour, or two hours on the school-farm?—I can only state, as a matter of fact, that very many of them are very glad to get their penny an hour.

13071. I want to know, in reference to what time they earn it, because it is most important in the conduct of the school?—Invariably after school-hours.

13072. Mr. *Stokes.*—Would you make the attendance of boys at this instruction obligatory?—I would make the reading of the class-book compulsory, but in no instance, as I have distinctly stated, would I contemplate the idea of making the work on the farm compulsory.

13073. Mr. *Sullivan.*—I think you have stated once or twice that the entire of the practical work was done either before or after school-hours?—Invariably so.

13074. Mr. *Gibson.*—Do you think it likely that boys who should come from a distance, as in some places they do, for instance, half a mile or a mile, and come from such a distance to work on the farm before school-hours, and then return to school?—In no instance that I am acquainted with has the work been done before school.

13075. I am speaking of the general rule all over the country?—I understand that you are.

13076. We must adapt our rules, not to a particular instance, which is quite possible, but to the general convenience of the whole country?—For the general convenience of the whole country, I should wish that the work were done, if done at all, after school-hours; or it might be done, as it is done with great effect in about a dozen of them, during the play-hour.

13077. The *Chairman.*—And you think that a penny an hour would retain a sufficient number of the boys?—I find in several of them it does.

13078. Mr. *Dease.*—And retain them beyond school-hours?—Beyond school-hours. An hour is allowed for play in some few schools. In some the play hour is used for in-door instruction; in others, for out-door work.

13079. Mr. *Gibson.*—Is an hour allowed generally for play?—Not generally, but I stated in about a dozen.

13080. Is not half an hour the general play-hour of the school?—It is the general play-hour.

13081. Have the Commissioners ever sanctioned one hour out of the five at school as a play-hour?—I think the manager has the power of disposing of the children's time more than the Commissioners.

13082. One hour of the whole number?—There are very many persons who have had experience in education who think the ordinary school hours might be shortened with advantage; and by favour of the Commissioners, I have been permitted to see a good deal of the education of the Irish people, and in reference to that point I can only state to the Commissioners, as the result of my experience, that the school time might, without any detriment to the progress of the child, be curtailed by an hour in many schools.

13083. At many there is a good deal of time in the early part of the day, and at the close of the school, taken up with religious instruction, and it is a good while after the time announced for the opening of the school before the school gets into working order; and do you mean to say that in addition to this necessary loss of time, there should be an additional hour, or that there is in any number of cases an additional hour for play?—I merely wish to convey to the Commission, as the result of my own observation, and after having had some correspondence with several persons actively engaged in education, that if these school-hours, not only in Ireland, but elsewhere, were curtailed, and the time made more effective than it is, it would be to the great advantage of many schools. That is, however, a matter of opinion.

13084. The *Chairman.*—Have you seen any account of the small schools in the South of England by the late Dean of Hereford—Dawes?—I have.

13085. In which those schools receive no aid from the State, the master receiving the labour of the children on his plot of ground in the afternoon, as a substitute for school-pence?—I have read those reports and many others. I have not prepared any extracts from, or reference to, works on this subject, for I did not like to occupy the time of the Commission with them, as I understood they merely wanted my own opinions. Several of Her Majesty's Inspectors of schools from time to time have strongly advocated the system which I have taken the liberty of putting forward.

13086. Do you think that in the poorer districts in Ireland, where the school-pence now amount to very little, it would be practicable to adopt a similar system under which the children should pay by their afternoon's labour for their morning's schooling?—I am glad you asked me that question, because I know one of these agricultural schools on the list, in which really the school penny a week is paid by the boy by his hour's labour.

13087. Mr. *Gibson.*—In a report of Commissioners respecting the lower schools in Germany, it is stated that the elements of geography and natural philosophy are incidentally taught during the lessons. Gymnastics are also taught, and the different branches of husbandry depending on the nature of the country, the culture of fruit-trees and the vine, the rearing of bees and silk-worms, and the breeding of fish and gardening. Does that fall in with the notion you entertain respecting the introduction of agricultural and industrial subjects into the National schools?—I answered the question of Dr. Sullivan by saying that I had read that this thing was done in Germany, but that I had no practical knowledge of the country from observation myself.

13088. Mr. *Sullivan.*—The system of agricultural schools was, however, first established in Ireland, was it not?—Yes; I say that the system introduced by the Commissioners is really a system *sui generis*, and that you will not find any parallel for it.

13089. Do you happen to know anything of the distribution of time in the Prussian schools?—I cannot undertake to say I have any personal knowledge of it.

13090. Are you aware that the suggestion you made of the younger classes not being kept throughout the whole day, and of their daily school time being lessened, is practically carried out in the Prussian schools?—Oh, I am quite aware of that.

13091. What is the difference between the model agricultural schools, under local management, and the ordinary school farms as to buildings?—The buildings on the model agricultural school are more pretentious, the farms, as a rule, are larger; and there is this distinctive feature in the model agricultural schools that they provide accommodation for a larger number of agricultural boarders.

13092. Then, when you rented a school, of which you gave us an example a few moments ago, that would

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be a school of that class if provision were made for boarders?—It would be then a school of the model agricultural class.

13093. What is the contribution of the Board towards a school of that class?—Ten pounds in each case, except one where it amounts to something more.

13094. That is, they give double what they give to an ordinary agricultural school?—Double what they give to an ordinary agricultural school.

13095. Do they give anything towards the buildings?—They have in some cases contributed a part as they do in the case of an ordinary National school.

13096. When they contribute a part must the school be vested?—It must be vested.

13097. That is to say they vested the school upon the ordinary vesting conditions?—That is so.

13098. What is the influence of the local management of such a school—what position does the patron hold in a school of that kind?—Well, in no respect I think does his position differ from that of an ordinary manager of a vested school.

13099. Does he contribute anything to the capital, or is the capital provided by the teacher in all cases?—In all cases by the teacher.

13100. What is the effect of the local management upon the operation of these schools—have they been successful as a whole?—Well, it is very difficult to answer that question satisfactory, but I believe that, with one or two exceptions, the schools under the Board at the present moment are far more efficient than those under local management.

13101. My question was directed to that—as to the efficiency?—Yes; I think they are more efficient.

13102. What is the position of the teachers in model agricultural schools?—The position of the teacher is a grade higher than that of the teacher in the ordinary agricultural schools.

13103. Are the classifications for literary proficiency also higher?—Generally speaking, it is.

13104. So far as the attendance at these schools is concerned, is the attendance much greater than at the ordinary agricultural schools?—Not always very materially greater.

13105. Mr. *Dease*.—You are speaking of schools connected with the Board—model agricultural schools under local management?—I would level every one of them down, and they would then rank at the top of my scheme for payment by results. By their own merits they would then stand.

13106. Or, in other words, would you in all the agricultural schools of every class allow the master to take boarders?—I would.

13107. So that you would abolish the distinction?—I would abolish the distinction, and then I would only have the two classes of agricultural schools—first, the Board's own schools, and another class, embracing those two classes. There are ordinary agricultural teachers at this moment receiving only £5 a year that are doing as much good, nay more good, than some of the teachers of the model agricultural schools under local management.

13108. You mentioned one instance of a good first-class school under local management—what is that?—That is Lough Ash, in the county of Tyrone. I am very glad you have asked me with regard to that, because my own idea is, that of all the attempts made in Ireland to establish a really useful agricultural school—one suited at once to the wants of the poor farmers of the country, and also one that presents an example for the grown-up farmer, and that affords systematic instruction to the young farmer—Lough Ashe has been most successful; and its history may be stated in a few words to you. Some thirty years ago, Mr. J. P. Kennedy, now Colonel Kennedy—(he has been out in India since, and is a Colonel of the Royal Engineers)—was the guardian of a minor who owned a small estate in Tyrone. He was impressed, as the Devon Commission itself was impressed, and as the Agricultural Society at one time, as conveyed in a remarkable article that appeared in its proceedings, and that is supposed to have been written by a member of this Commission—was impressed with the importance of industrial education. He took up Mr. Moore, who was a pupil of the Templemoyle Agricultural Seminary, which is now extinct, or which has ceased its operations. He took up this young man with, I believe, a capital of some £5 or £10, and planted him in this mountain district of Lough Ash, in the midst of a mountainous population; and a very poor, rough country it even still is. I shall give you a few figures bearing upon the progress that has been made presently; but, in the meantime, I will just briefly intrude upon you the history of the case. He got a tract of land himself, and reclaimed it, bit by bit, till now he has seventy acres all reclaimed from a state of absolute barrenness. He was, at the same time that he was appointed agriculturist, or agricultural teacher (and he has been both literary and agricultural teacher), appointed also receiver of the rents of the estate. He educated the children of the people of the district in his day school. He has educated every boy who came and paid a premium of £7 10*s*. as a boarder; and these two elements have been going on in that district for the last thirty years, and with, in my opinion, a most marvellous result. I think I am not going too far in saying that, even taking into consideration the accounts that I have read of the German schools which have been referred to, I am sure Lough Ash will be found, on the fullest investigation, to have realized more good for the money expended than any agricultural school in the world; and the whole thing has been done by local enterprise and by local effort, by a proprietor and his teacher, aided, it is true, by the State. Mr. Moore has taught the people a system of skilful reclamation on his own farm—he has presented them with a real model. The population, notwithstanding that every other part of Ireland has been subjected, as everybody knows, to a bloody flux, has here increased nearly three-fold. I should mention, before stating these figures to the Commissioners, that I visited this estate myself when I was intrusted with the management of the department, because I had long been impressed with the belief that this was an excellent school. I went into the house of many farmers in the district, and as a sign of their prosperity, many of them produced their deposit receipts of the bank for sums of £120; and one man as much as £145. Well, in 1834, the gross rental of the landlord's property was £144 2*s*. 10*d*. There was a head rent, which left a nett profit rent of £94 2s. 10*d*. The reclamation has been done—the whole work has been done without a lease. Land has been actually created by the people; and the security was the confidence they had in the landlord, and in the man who happens to be the teacher of their children. The gross rental is now £317 14*s*.—about three times the rental thirty years ago. The total extent of the district is 1,159A. 3R. 37P. That leaves now a profit rent of £267 14*s*. In 1834 there were only 141 statute acres under cultivation, such as it was. Now there are about 670 acres under cultivation. In 1834 the total population was 96. In 1864 it was 282. In 1834 there were only 13 farms. In 1864 they had increased to 43. The increase in live stock has been equally great. Thus, in 1834 there were only 90 cows. In 1864 there were 251. In 1834 there were only 5 horses. In 1864 they had increased to 28. In 1834 there were only 2 carts and 5 ploughs on the entire property. In 1864 there were 27 ploughs and 28 carts. If any of the Commissioners will be able to afford time to visit and examine the place, they will find all these statistics quite correct. With their increase in wealth and prosperity, their loyalty has also increased. Fenianism and disloyalty are unknown in the district, I believe; and it will be found that all this has been brought about by the wisdom of Colonel Kennedy in establishing this school, and by the zeal and energy of the teacher. And to this little account, I am very glad to be able to add that Mr. Moore has not only benefited the poor of the district, but he paid himself £2,000 for the interest in a farm the year before last.

13109. And is that money the result of his savings?—He gets a salary of £60. He has reared a very large family, and all the rest has been the result of his savings.

13110. Mr. *Dease.*—And is the population on that estate in a better condition in your opinion than the population on the neighbouring estates?—Lest I should be deceiving myself and the public I called on neighbouring proprietors, Mr. Ogilby for instance, who is well known to you. I called on him amongst others. His estate is a very large one, and very well managed; and nothing could exceed the terms of praise in which all the proprietors that I called upon spoke of the successful exertions of Mr. Moore.

13111. Mr. *Stokes.*—And do you not attribute the extraordinary success in this case to the special gifts of the man?—I say that the man deserves immense credit, but I say it is the system which he has adopted, and which the Commissioners are endeavouring to carry out elsewhere, which has produced these results.

13112. Do you think that you could multiply men of the same qualifications by any system?—I think you could, and I know several instances. He is not a solitary though a remarkable instance.

13113. The *Chairman.*—Does not a great part of the success of the experiment depend on the fact that there was unenclosed land to improve?—Yes, my lord; but there are three or four millions of acres of land similarly circumstanced that are not improved.

13114. Before we go to another subject, do you wish to state anything further about Lough Ash?—I wish to give the statistics for the past year as to the number of pupils, and as to the success of the working of the farm. The total number of distinct boarders instructed in 1867 was twenty-three. They were all paying boarders. The average attendance in the agricultural class in day school was ten. I should also like to put in evidence the balance-sheet of the farm, which I consider to be, perhaps, worked in a more enlightened way than many of the other farms—more in accordance with my own views—where nothing has been sold except that which ought to be sold on a farm managed in an enlightened manner.

13115. Mr. *Dease.*—No hay sold?—No hay sold.

13116. Mr. *Sullivan.*—No roots?—In some of the other farms managed by local enterprise—so long as they maintain the fertility of the land, by purchasing manure, I do not like to interfere with them as their own capital that is invested—they sometimes sell things I should not like to be sold under a system for instructing and educating the Irish small farmer. When I see a man rather improving than otherwise I do not like to interfere.

13117. As a general principle in Ireland, you don't think it advisable to sell roots off a farm?—I do not, nor hay.

13118. Have you visited any farms in the department of the North in France, where they sell beet-root largely off the farms?—I did, and I think the most enlightened science is, that the farmer may be permitted to sell anything as long as he maintains his land in a productive state. What I wish to convey is this—that, in a country like Ireland, where it has been too much the fashion to deteriorate the land from a variety of causes, I should be very unwilling to exemplify a system of agriculture which imitated that.

13119. That is the reason why I asked you whether, in the circumstances of Ireland, it would be advisable to sell such things here, though in other places the system might be pursued?—A really enlightened farmer should have as few restrictions as possible put upon him.

13120. In general has it not been quite successful in other districts—has not agriculture improved in several such districts a greater degree relatively than in any other part of the world?—It is.

13121. Lord *Clonbrock.*—That will vary with the situation of the farms?—It will.

13122. With a farm close to a town of course you can sell roots?—The great object we have in not selling roots is that by means of it we can make manure. If manure can be got from towns the system can be altered in that respect. But it is too much the custom to sell almost everything and not to buy anything.

13123. The *Chairman.*—In the French case to which Professor Sullivan refers is the beet-root sold chiefly to be manufactured into sugar?—It is.

13124. Is not that a case more analogous to the case of flax growing in Ireland than to the case of an ordinary farmer selling his hay and roots?—It is more analogous.

13125. Mr. *Dease.*—In reference to the question of selling roots, which would you consider there was a greater amount of feeding value in a quantity producing an equal amount of money when sold—of Swedish turnips at 13*s.* a ton, or cake at £11?—That would depend on the gross produce of the acre.

13126. No. I sell £5 worth of turnips at the rate of 11*s.* a ton, and I buy cake to the same amount?—That is to take 11*s.* worth of turnips, and expend 11*s.* in the purchase of cake.

13127. Yes?—It is usual to estimate that 20lbs. of turnips are equal to one of cake for cattle feeding; and inasmuch the cake is produced from seed in which the most important mineral constituents of the soil are concentrated, I should say the manure produce from the cake would fully bear the same ratio to that produced from the turnips.

13128. Sir *Robert Kane.*—In reference to Professor Sullivan's question about the sale of beet-root off farms in the north of France to sugar factories, is it not the custom for the farmers to buy back the residue which remains after the expression of the juice of the beet-root and to employ it as manure?—I believe that is in some cases done, but I found the manufacturers very often feed cattle upon it.

13129. But the cattle supply manure?—They produce manure, but the constituents of the soil removed in the beet do not in every case find their way back again to the land.

13130. In some cases the farmers do buy it?—In many cases the manufacturers feed stock, and therefore it does not go back to the same farms, but every enlightened farmer procures, in the shape of artificial manure, as much as keeps up the fertility of the soil.

13131. Where a certain quantity of beet is taken from the ground, and expressed to obtain sugar from it, and that cattle are fed upon the residue, and that the manure of these cattle is restored to the soil, is not that a restoration of the soil from the manuring material of the beet as in the case of the turnip?—The quantity of inorganic matter removed out of the land in that case is so insignificant that it may be overlooked for all practical purposes.

13132. Lord *Clonbrock.*—Can the farmers buy back the residue of the beet for that purpose?—In some parts of Belgium, Germany, and France, that I visited, some of the farmers do buy it back.

13133. Mr. *Dease.*—Have you met cases in France where spirit is produced from beet, and where the person growing the beet feeds his cattle himself on the farm with the refuse—with what remains after the spirit is extracted?—It is so. In Belgium, for instance, almost all the manufacturers of beet sugar and of spirit, are farmers as well. There are large farmers who combine the two.

13134. Do they not find that the refuse is practically nearly as good, if not as good, as the beet would be in feeding cattle in its raw state?—Quite as good, so far as mineral matter goes. The matter removed in the spirit is not any of the substance of the soil at all.

13135. I speak of its effect on cattle?—The exhaustion of the soil really refers to one class of constituents of the soil; namely, the mineral. In the case put by Sir Robert Kane, all the mineral constituents are restored to the soil.

I wish here, my lord, to place before the Commission a map drawn up by Colonel Kennedy from the ordnance maps, showing the position in 1834 of the estate that I was referring to, and the position of it in 1863; I verified both maps myself by comparing them with the ordnance sheet.

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13136. Mr. *Dease.*—Are the references to these figures upon the map?—Each figure represents a farm at the present time.

13137. The *Chairman.*—Will you turn to page forty-one of the report for 1866?—I do so.

13138. I see there that the rent of the Glasnevin model farm is stated at £723 0*s.* 5*d.*?—It is.

13139. At page 290 I see the rent of the small farm is stated to be £22 14*s.* 2*d.*, that the rent of the intermediate farm is £91 1*s.* 3*d.*, and that the rent of the large farm is £555 13*s.* 10*d.* These together make £669 19*s.* 3*d.*?—That is so.

13140. Can you reconcile that total with the total on page forty-one?—If your lordship will look at page 293 on the credit side of the account you will find an item "By rent of Albert-lodge." That accounts for £35. The difference is the rent of the portion under gardens, pleasure grounds, and buildings.

13141. In page forty-one, in the case of the Athy school farm, the money expended in purchases, labour, and rent is stated at £336 18*s.* 11*d.*?—That is so.

13142. In page 301 the items of labour, sundries, and rent amount to £382 11*s.* 9½*d.*?—That is the entry.

13143. Can you reconcile these figures?—Very readily. The one refers to the actual expenditure from the 1st of April, 1866, until the 31st of March, 1867. The other is the money that passed through the books of the accountant in the Education Office for the same period. But the account of expenditure upon the agriculture for this month is lodged in the Education Office in the next month, and is either passed in that month, or perhaps, the month after, and therefore the two accounts can never correspond.

13144. Would it not be possible to make the accounts correspond or to publish some explanation of their apparent discrepancy?—The one is the cash account, as between the Treasury and the accountant of the Board. The other is the *bonâ fide* balance sheet showing the loss and gain for the twelve months. For the reason assigned I do not see how they are to be made to correspond.

13145. Does not the financial year of the Commissioners as against the Imperial Treasury end on the 31st of March, the same as yours?—Yes; but suppose the agriculturist in the Athy farm purchased stock to the value of £50 or £100 in March, 1867, that will appear in this account, the account at page 301 against the farm for the year ending the 31st of March, 1867, but, inasmuch as that account will not be lodged till April in the Education Office, it will come into the books in the account of the Board in April and not in March, in which month the expenditure occurred.

13146. Would it not make the account far more perfect if the purchases and sales up to the 31st of March were sent to the Education Office to be embodied in the account here?—I presume you mean the day they are made?

13147. Up to the last day?—The plan of managing the accounts is this—as to the nature of the checks I would be glad to be asked: each agriculturist has an imprest which suffices to meet his expenditure for one month. He collects his vouchers at the close of the month and sends them up to the Education Office. The account is examined by me before it goes to the Board's accountant; it is carefully checked in the Education Office, and the money is remitted back to the agriculturist. What your lordship mentions could be done only in this way—if the next day after a payment is made, say for the purchase of live stock, the account was sent to the Education Office. I think that would be exceedingly troublesome, and would not be as satisfactory as the present mode of checking the accounts.

13148. I don't mean that it should be done through the whole year, but should be done at the end of the year, to make the two accounts correspond?—I don't see how the accounts are to be made to correspond. I think it is utterly impossible.

13149. Mr. *Sullivan.*—This first portion is simply the account of the accountant?—As between him and the Treasury. An agriculturist purchases his stock to-day, and sends up the vouchers to-morrow, or afterwards at the end of the month. This cannot be passed perhaps for a fortnight. The agriculturist accounts for March, and the expenditure for March every year come in April to the accountant's office—that is to say, the accountant's statement is really not the account of the actual expenditure, as affecting the farm, but an account of money lodged and paid by him in the month.

13150. The *Chairman.*—In page 285 you state that the physical capacity of the candidates, when they arrive at Glasnevin, is tested for about four days. Does that result in many being sent back?—It means more than mere physical capacity. It means the fitness of the man for farm work. You may meet a boy who is young, who is slender, perhaps too slender for the rough work of farming, but who is intellectually very superior, and the object is to put such test upon him as would merely disqualify a man who possesses mere scholastic or literary attainments.

13151. When was your last admission of a class?—the beginning of last month.

13152. Can you state whether any were then rejected?—Ten were rejected.

13153. What sort of duties under the Commissioners, devolves on the steward named in the same page, Thomas M'Gann?—The duties that devolved on him then were those of an ordinary working steward. This was a new class, which you will find explained in another page, and which has been found exceedingly useful. We found that young men who spend two years at Glasnevin, from their age and want of agricultural experience, it was desirable, before sending them out to the landed gentry of Ireland, to put them through a further course of training. Accordingly, I suggested to the Commissioners, four years ago, to take up the most deserving of them and put them in a position of working stewards at Glasnevin, for six months, after that to send them out to the Provincial Model Farms of the Board as working stewards, for six months, there to take the plough, the spade, and fork into their own hands, and direct and aid the labouring men and the pupils who may attend there. They receive a very excellent training, which prepares them for discharging, with efficiency and satisfaction to the landed gentry, the duties of stewards.

13154. I see by page 287 that of the 878 trained, whose subsequent career you return, about 500 are engaged in connexion with agriculture at home; do you consider that is a satisfactory proportion?—I should like to see a higher proportion so occupied. When the circumstances of the country and the difficulties to be contended with in any new scheme of education are fairly considered, I think on the whole it is not a bad result. I find the proportion of the men who are engaged in the occupations connected with agriculture has been steadily increasing.

13155. Mr. *Sullivan.*—What would you include amongst the industrial pursuits connected with farming?—Take a man employed as a clerk in Mr. Pollok's office in the west of Ireland. I regard that as an occupation more or less connected with farming. One man who was trained with us is in the office of Mr. Allan Pollok; he goes to fairs and markets, collects the cash, and makes himself generally useful.

13156. The *Chairman.*—If from that table the 194 "unknown" were eliminated, the proportion going to agriculture would be very large indeed?—It would; in my opinion, it would be a satisfactory result, under the circumstances; and the per-centage is increasing.

13157. Rev. Dr. *Wilson.*—Are there many cases coming under the same category as that to which you refer, of the man in Mr. Pollok's office?—A good many.

13158. Mr. *Sullivan.*—As a matter of fact, may not the cases referred to be accounted as agricultural pursuits?—I should hardly consider a man occupied in that position would fully realize the objects of those who founded the institution. I should not myself re-

gard such a man as really carrying out the intentions of the Government.

13159. Lord *Clonbrock.* — Obviously because he might discharge the duties you describe without having anything to do with agriculture?—Very likely he would discharge them with more zeal and efficiency because he had the agricultural knowledge.

13160. Mr. *Sullivan.*—I take an instance that came under my own observation, of a man who was trained in the Glasnevin Institution, and who became a member of a firm of auctioneers and valuators, and who applied himself to the valuing of estates?—I should put him in the same class. In making out that table I sent circulars to many of the patrons. I kept up a very extensive correspondence with these young men myself. In making out that table I was guided by their replies whenever my own knowledge or that of any of the officers failed me. I should put such a case as you mention in the fourth category. I may mention another case that occurs to me now:—a man in Sligo, named O'Rorke, who went into the office of an insurance company, and who was permitted by the company to buy first-class seeds and manures, and sell them to the farmers at a little profit for his own advantage. Though that man is not engaged in agriculture, yet he is doing a great deal of good.

13161. Lord *Clonbrock.*—With reference to that man who went to Mr. Pollok's, do you know whether Mr. Pollok employed him for agricultural purposes?—He left Glasnevin about fourteen or fifteen years ago. His name is Byrne. He went home to assist his father. He had an acquaintance with one of Mr. Pollock's employés, and through him was employed.

13162. He might have been employed by Mr. Pollok first for agricultural purposes, and, finding him a man of good character, and trustworthy, he might have employed him in the office?—That may be so; I cannot state.

13163. Rev. Dr. *Wilson.*—Can you state for what purpose he was employed fourteen years ago by Mr. Pollok?—Fourteen years ago he went home to assist his father. The precise year he went into Mr. Pollok's employment I do not know.

13164. Nor the department in which he was employed?—No; the first intimation I had of his being employed by Mr. Pollok was on meeting him at the Ballinasloe fair.

13165. It is quite possible he may have been employed as an agriculturist in the first instance?—It is quite possible.

13166. The *Chairman.*—Turning to page 289, what is the rent per acre at which the spade-labour farm is valued?—£3 19*s.* 3*d.*

13167. How many school farms are there in which the land would be of anything like that value?—Not one.

13168. Do you consider that on many of the school farms, where the land is of such inferior quality, the schoolmaster could follow the same system of management with advantage as is enforced on your spade-labour farm?—The rent of land depends on a great many elements. One is the natural capabilities of the soil. The Glasnevin soil, if in Sligo, would not be worth more than 35*s.* the statute acre.

13169. Mr. *Sullivan.*—In what part of the county Sligo?—Within twelve miles of a market town. The value of land depends on its position, upon its situation with regard to markets, and a great many other circumstances. What I took the liberty of suggesting to the Commission on a former day was that about the same rent in any part of Ireland would enable a man to make the same amount of *bonâ fide* profit, and to have the same income for the maintenance of himself and his family.

13170. The same relative rent?—Yes.

13171. The *Chairman.*—Do you consider there are many of the school farms on which the Glasnevin system could be carried out with profit to the schoolmaster?—There is not a part of Ireland, not excluding the mountains of Donegal, or the mountains of Kerry, that I could not profitably grow the crops that are grown on the school farm at Glasnevin. They consist of potatoes, oats, Italian rye-grass, and root crops. The more moist the climate, the better it is adapted for the growth of Italian rye-grass. A moist climate is exceedingly well adapted to the growth of roots. There is no part of Ireland in which we cannot grow oats. We do not grow wheat on the school farm. We confine them to the crops that may be grown. We confine it to the crops that may be grown in the remotest parts of the country.

13172. Did I understand you aright to say, that the system on the spade labour farm at Glasnevin might in its general outlines be followed with profit on school farms in the greater part of Ireland?—I think so. I should like to qualify that answer by stating that they might suit the order of succession of the crops to the climate.

13173. Do you consider following the same system you adopt would be consistent with profit?—There is no crop grown on the five and a half acres at Glasnevin that could not be grown with profit in any part (except marigold turnips, and in remote districts turnips could take its place) of Ireland, provided the necessary skilled labour be brought to bear upon it.

13174. In page 299 you state, that on that farm no charge is made for the free labour of the pupils?—That is so stated.

13175. Why should you not estimate the free labour of the pupils on this farm just as well as in page 311 is done with regard to the Belfast farm?—For this reason, that the labour on the Belfast farm in that year was done altogether by hired labour, or all but done by hired labour. In the other case it was all but done by pupils' labour, and it is very difficult to estimate pupils' labour.

13176. The *Chairman.*—Then is the free labour mentioned in page 311 a fiction?—It is very small in amount; for this simple reason, that the number of pupils there in that year did not exceed two.

13177. In page 290 I see you estimate yourself the value of the pupils' labour as that of a man and two lads?—That is a matter of opinion or estimate.

13178. At what rate of wages should you charge the labour of a man and two lads?—The man would get, in the neighbourhood of Dublin, about ten shillings a week all the year round, at least he ought to get it; some do not get more than nine shillings. The two lads would get perhaps, according to their ages, about six shillings a week, if they were young, and partly attending school.

13179. Would it not be more satisfactory if a charge were made for pupils' labour?—I would submit to your lordship that it is more satisfactory as it is, inasmuch as persons like yourself, and several other members of the Commission who have agricultural experience, can easily examine the little farm, as you have done, and as others, I hope, will—can estimate, better than I can, the amount of labour it will take in twelve months. I have, therefore, preferred merely to indicate the way in which the labour might be estimated, rather than take upon myself to put any estimate upon it. Some persons might think I underestimated it if I did make an estimate.

13180. Mr. *Dease.*—Would not the system you described before as regards the teaching of the young men in Glasnevin, that is to say, the system of making them go round to see all the different farms, so as to see the different plans in operation on the large and small farms, tend to make it difficult to estimate the amount of labour given by each individual on a small farm?—I could not really undertake to estimate the labour of some of them. There are many who come from remote parts of Ireland, and I would pay them to remain idle when they come if I were working the the farm for my own profit; and, therefore, I do not think you would expect me to set a value on their labour.

13181. Mr. *Sullivan.*—You can only make an estimate of what the actual amount of labour ought to be, not what it is?—The total labour that would be required if paid for.

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13182. You can make no estimate of the labour as it is?—No, I keep a most accurate time of the daily occupation of each man. The books will tell the number of hours expended on the farm every year. It varies very much always, but no human being could set a value on it.

13183. The *Chairman.*—In this case if you deduct from the £67 15*s.* 10*d.*, the wages of a man and two lads, what would the result be?—If you will allow me to observe that the balance sheet, as presented there, appears to me simply to show this,—that a man in the neighbourhood of Dublin, farming 5½ acres of land, and tilling it efficiently and deeply, and growing no crops on it, except what a man might grow in Donegal or Kerry, would have a respectable sum to live upon, and support his family.

13184. Do you mean that if he did it for profit, he would work it more as a market garden?—If he worked it as a market garden he would make more. What I mean to convey to the Commission is, that the land being well treated, well tilled, and fairly manured, growing no market garden crops, but growing roots, potatoes, and those things that you would grow in the mountains of Kerry, it would, in the county of Dublin, realize £67 odd a year, which would be a respectable thing for himself and his family to live on.

13185. Mr. *Sullivan.*—What would you estimate the value of produce, if sold in an inland town—take for instance, Tullamore, or any central town, if the same amount of produce were obtained there, what would be the return for it?—The milk would only bring on an average one-half, or a little more. In the town of Tullamore the milk is worth 7*d.* or 8*d.* a gallon, but in remote districts it is 6*d.* when used for butter and the skim milk for feeding pigs. That is exactly only half what it is worth at Glasnevin. The oats will fetch about the same in Tullamore.

13186. Mr. *Dease.*—The difference is only in the cost of carriage?—That is so.

13187. Mr. *Sullivan.*—As to early potatoes?—We don't grow any early potatoes. We might increase the profit very considerably if we grew early potatoes.

13188. You work the farm as a normal representation of the farming of the country?—We grow no crop that could not be grown in the mountains of Kerry.

13189. You don't take advantage of the position of Glasnevin?—We do not.

13190. Mr. *Dease.*—Is not the great difference between you and the small farmers in the country this, that you feed your cattle in-doors, and they do not?—That is the great difference.

13191. Is not that the great difference between the Belgian small farm system and the Irish small farm system?—Yes; the Glasnevin farm is, in fact, a small Belgian farm, and you will not find in all Belgium five and a half acres of land producing more.

13192. The *Chairman.*—In page 293, what are the fixtures with which the farm is charged on the debtor side, and in what item on the credit side will these fixtures appear?—Chiefly in the erection of a large steaming vat, which I got erected to feed the cows in the winter time—a mixture of chopped straw and pulped roots. It is charged in two places on the debtor side of the account, first in the labour, and secondly in the amount paid for machines. We value it each year, and we take twenty per cent. off. We wipe it out in five years altogether; the farm is, in reality, charged with one-fifth of it every year.

13193. Mr. *Dease.*—Do you apply that rule to every sort of permanent improvement?—We would not regard it as a permanent improvement. It is more perishable than a permanent improvement. Wood-work is of a very perishable character.

13194. What is the rule as to drainage—how many years would you allow to wipe off a drainage improvement?—What we do in that case is, when we make a charge at all to charge the Government rate—six and a half per cent. for twenty two years.

13195. Mr. *Sullivan.*—Is that the rule as to returns for all the Board's farms?—On all the Boards farms that is the rule we adopt.

13196. The *Chairman.*—Do you think the prejudice you refer to in page 297 against agricultural schools, that they would be used as a means of enabling the landlords to raise the rents, exists in full force?—I am almost sorry to express an opinion on that subject, because one is so liable to be misunderstood. When I got charge of the department, four or five years ago, I, naturally enough, endeavoured to find out the several circumstances—to trace them as best I could—why a department, which the Commissioners believed, and which I, in my own judgment, believed, would be capable of doing great good, was not availed of. I, naturally enough, inquired into all these circumstances. I asked several classes of persons as to what they thought of the department. Amongst others, for instance, I know no class that ought to be more active agents in promoting industrial progress in Ireland than the clergy of the several religious denominations. I asked, when I had an opportunity, priests, rectors, and clergy of the Presbyterian Church, and I found, invariably, that it was the opinion of the priests that the model farms were like farming societies established by the landlords for their own benefit. It was an opinion that never entered my head; I am quite sure it never entered into the head of the Government when they provided agricultural education, I am quite sure it never entered into the head of any landlord when he established a farming society. What I should like to convey is, that the feeling was and is in the minds of the people, and whether well founded or not it is equally mischievous.

13197. Do you consider that is a considerable cause of the difficulty in filling the agricultural schools?—I find it is a considerable cause towards preventing the extension of agricultural schools, but it is a feeling that I am happy to find is gradually diminishing.

13198. In these cases where the manager farms the farm on his own responsibility and at his own pecuniary risk do you require the weekly returns of stock and of works to be sent to you, and do you require your permission to be obtained before any purchases or sales are effected?—No, none whatever.

13199. According to the form in which the accounts of these various farms are made out, for instance in page 301, in the case of the Athy Model Farm, the valuation at the end of the year was less than at the beginning?—It was.

13200. In that case the money profit on the year requires you should deduct from it the loss in the amount of valuation to show a balance of £101 4*s.* 4½*d.*?—That is to say you are under the impression that it would be necessary to take the difference between £864 9*s.* and the £801 5*s.* 1*d.* from the £101 4*s.* 4½*d.* to show the real profit.

13201. No. If you struck out from each side the amount of valuation beginning at the end of the year the receipts would be £546, and fractions, and the payments £382, showing a balance of £164?—That would be so, but it would not represent a profit.

13202. Then from that must be deducted the diminution of capital £63?—Quite so.

13203. Would it not show these two elements more simply if they were separated in the balance-sheet?—I would submit to your lordship that the account, as a mere matter of account keeping, is much more satisfactory as it is.

13204. In what respect?—In its present form it is more in accordance with the commercial mode of striking a balance-sheet, and besides, any body can make any calculation, or any variation of the calculation he thinks the circumstances require, and the nett, the result is precisely the same.

13205. Have any steps been taken to establish an agricultural class in Kilkenny, which is spoken of at page 303?—No step has been taken. The model school to which reference is made, is a mile distant from the town, and I merely contented myself with throwing out the suggestion which I have thrown out elsewhere, and I hope it will be acted upon, and I dare say it will after a little time.

13206. What is the reason that on the Cork farm

you stated, at page 307, that, though the farms have been a long time in the hands of the Commissioners, no systematic course of cropping has as yet been pursued upon it?—With your lordship's permission, and the permission of the Commissioners, I should infinitely prefer not answering that question, lest I should reflect on any person injuriously.

13207. You state, in page 309, that on the Tervoe school farm all the horse and manual labour was hired, is that a system which you can pursue with advantage on many of those small farms?—The extent of land in tillage is too small—only six and a-half acres—to maintain a horse upon it, and in all farms of that size which are too small to give employment for a horse for a reasonable time, I think it is more judicious to hire horse labour.

13208. Can it be conducted with profit with the system of hiring?—I think it can.

13209. Mr. *Dease.*—Are you aware that at Oldcastle school the trustees find it more economical to hire horse labour?—Yes, I am aware of it.

13210. Rev. Dr. *Wilson.*—And even in connexion with larger farms?—Yes, much larger farms, farms having nearly three times the area of land in tillage.

13211. *Chairman.*—Page 302. At whose instance was the character of the Castleblaney—the Bath Agricultural School—changed in 1860?—Well, I should say it was done between my predecessor and the present agent on that property. The former agent on that property was Mr. Tristram Kennedy, now one of the members of the county of Louth, and who took a very active part in industrial education. He was the means of establishing these schools, and when the new agent was appointed, I dare say he had different views on the subject.

13212. Are you aware of the reason for which the change was made which seems to have been so unsuccessful?—It was part of a system which, I think, was a mistake, that is, an attempt was made to develope the boarding class in all these model farms, and that they provided accommodation far beyond the wants of the country, or at all events beyond the demand for the class of young men educated in them.

13213. Do you think that the boarding establishments as a whole have failed?—I think that boarding establishments in many of the schools have failed.

13214. Do you think that the classes of day scholars to whom agricultural instruction is given in the same schools are more advantageous?—My own idea is that the Government would act most wisely in developing to the greatest possible extent the introduction of elementary agricultural instruction into all the rural schools of the country, but in order to complete and crown such a system of education it would be necessary, at all events it would be most desirable, that you should have a number of provincial training schools for this purpose. The existing provincial schools are quite adequate in bringing out the most deserving of the lads in the common schools, and giving them a superior sort of agricultural training in the hope that the landed gentry would employ on their estates young men of remarkable talent, who acquired considerable skill as agriculturists for the instruction of their tenants.

13215. By the phrase agriculturists, do you mean persons to go about and teach agriculture, or to act as subordinate land agents?—I think that they might with advantage discharge the duties of both. As a matter of fact, they are principally employed in going amongst the tenants advising them as to the cropping of the land.

13216. Rev. Dr. *Wilson.*—On what principle should they be supported?—They might be supported with great advantage as they are now. I cannot conceive in the present state of Irish agriculture any way in which a moderate sum of public money could be more usefully employed than in training up boys of remarkable talent, and in communicating to them the knowledge that is required for the improvement of the agriculture of the country, and afterwards scattering them over it as agriculturists to instruct the people.

13217. Do you mean altogether free so far as the boys themselves are concerned?—I should be very much disposed to recommend a small fee as a test of their *bonâ fide* intention to follow farming. I should myself prefer a moderate charge should be made, commensurate with the poor condition of the tenant class, and making a limited number entirely free. I should then have in each of the schools a number of free scholarships as so many premiums for the most deserving.

13218. Mr. *Sullivan.*—Do I gather from you that there were too many of the boarding establishments set up at once before the demand had in fact grown up for them?—I think that the number of places for boarding pupils was too rapidly increased, and that there were a number of causes, which are indicated in the report, why the class did not succeed. I am sorry to say for the sake of the country, and for the sake of the landed gentry themselves, that they did not take advantage of those young men so educated. I have myself, for instance, known boys of remarkable cleverness to have spent a year at a provincial model school, from which they come up to Glasnevin, where they spent two or three years, receiving a vast amount of really useful agricultural education, and that these men afterwards had to emigrate. They are included in that list as unknown. I cannot trace their career, in consequence of their not finding suitable and profitable employment at home. The next generation of lads naturally do not seek to follow their example.

13219. Did you ever hear any complaint made as to the remuneration that was offered to persons so educated?—I have, frequently; I could mention instances of it. There is scarcely a week that I do not receive an application of some kind asking me to recommend a steward or gardener, and I am asked to recommend for such a post a man at a salary of ten shillings a week, who had undergone years of agricultural training.

13220. In fact an educated agriculturist is in the same position as a farm labourer?—Yes, as a farm labourer; and I think that has operated most prejudicially against the success of the leading agricultural schools.

13221. Mr. *Stokes.*—What would you think a fair remuneration for such men?—I think about £60 a year.

13222. Mr. *Dease.*—I presume that those young men, if they had accepted these situations, would have residences, fuel, and some other advantages, besides the ten shillings a week?—They would have residences, but not much more. A man who offers ten shillings a week, would be very unlikely to give much more.

13223. With regard to the question you were asked just now about Kilkenny, what is the cause of the diminution in the number of agricultural boarders in the agricultural schools in Kilkenny?—There is a good class of boarding pupils in the Kilkenny agricultural school.. At the present moment I believe it is full. The question asked by the Chairman referred to the want of an agricultural class of day scholars in the literary model schools, which is a mile from the model farm. I wish to take this opportunity of mentioning to the Commission that the want of success in the boarding class in the Limerick, Cork, and Kilkenny schools is really not at all as great as it appears, and for this reason, that the pupils leave their schools very soon for the Glasnevin establishment. After a boy has been about six months or so in the school in Kilkenny, he has an ambition to come to Glasnevin, and he seeks to get there by competitive examination. After a few months' training, he is pretty sure to get a place, as against a boy who received no training. If you take the number of distinct pupils who entered Cork, Kilkenny, or Limerick in any year, you will find that there was a far greater number than those for whom there was accommodation. If the Government would call on the Commissioners of Education to require that, as part of the system of agricultural training, they should remain in Limerick for twelve months, the boarder class would be a success, and it would be so in Kilkenny; but the present arrangement admits of their

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coming to Glasnevin after a month or two months spent there, and the result is that that system drains the local schools, and fills Glasnevin.

13224. Rev. Dr. *Wilson.*—I understood that the number of applicants at the Limerick school is on the increase?—Very much on the increase; we had to refuse many applicants for both Limerick and Kilkenny.

13225. If I don't mistake you had to refuse an application recommended by myself some time ago for Limerick?—We had to defer it.

13226. Mr. *Sullivan.*—Does that observation apply to the country generally, or only to particular schools?—It applies to all the provincial schools except Belfast, the circumstances of which are peculiar. The land there was most unhappily chosen; it never ought to have been selected for a model farm, it is just fit to make bricks. Until a farm really presents an example of judicious management it is unreasonable to expect a boarding class to be formed; with that exception the provincial model schools have been very well attended.

13227. And with regard to the small schools?—The arrangement in the provincial schools for training young men are so much superior to the small schools that it is preposterous to think any lad would go to a small school when he has a large school to fall back upon.

13228. As to the minor model schools vested in the Board, do they correspond with the class of schools vested in trustees?—In all cases, except as to the money vested in the cultivation of the land.

13229. They are the same only that there is a boarding establishment attached?—They are.

13230. Do you consider that the boarders ought to be continued in these schools?—I do not.

13231. That is one of the improvements you would suggest?—That is one of the improvements I would suggest; I would make the literary department in the agricultural school a first-rate one; I would make the model farm itself a real model of skilful cultivation, and an example for the surrounding farmers. I should entirely abolish the class of boarding pupils for the reason I mentioned, because it is unreasonable to ask a boy to go to Derrycastle, in the county Tipperary, with only eighteen acres of land and with poor appliances as compared with the extensive machinery provided for his training in the Limerick school.

13232. Would you ask the Board to withdraw the support it gives to the boarders in such schools?—Yes, I would.

13233. Leaving it to the teacher himself to keep boarders with his family, if he wished?—Yes, it is more than twelve months since I made a report to that effect.

13234. With regard to the district model schools, as well as what you call the provincial schools, you would continue the boarding principle?—I would. There are three distinct model schools in which agriculture is taught, Bailieborough, Dunmanway, and Athy. I would retain the boarding class in these, and Limerick, Cork, Belfast, and Kilkenny. That is seven altogether. I would retain the district model schools, because there is a distinct class of pupils there who receive agricultural education. I would retain seven in all as boarding establishments. I would abolish the boarding department in all the minor ones. I would have the day scholars generally instructed in agriculture, and insist on making the model farm a *bonâ fide* model.

13235. What would be the accommodation for boarders in the seven schools?—About 100 pupils in round numbers.

13236. In the present condition of agricultural education would that be ample?—Quite ample. They spending a year at the provincial schools, and then the greater number of them come to spend two years at Glasnevin.

13237. Would you bring the pupils so educated to Glasnevin?—It would be exceedingly desirable, for the educational arrangements at Glasnevin are much more extensive.

13238. Would it not require considerable change even in the educational arrangements at Glasnevin to place it at the head of a series of schools in that way?—It is going on very well, but it is capable of great development.

13239. In what direction?—In the first place, the teaching staff is not at all adequate. I would establish several additional chairs. There is a chair of agriculture. I would establish a professor of chemistry, a professor of botany, or perhaps a professor of natural history to lecture on botany, and one or two professors of veterinary science. Some three years since I recommended the Commissioners to appoint some qualified person as a lecturer on the subject. In a country like Ireland, having live stock to the value of some forty millions—where the farmers and stewards, and, I may add, even the landed gentry know comparatively little of the diseases of cattle—it is all important that there should be at least one professor of veterinary surgery.

13240. Have you ever drawn attention to this want?—I have on several occasions.

13241. What was the nature of the reply to it?—All the Commissioners, I understood, with one exception, appeared to be favourable to it. Some of the Commissioners told me they thought the department was progressing very well, and that perhaps it was better to wait a little longer. It is not many years ago since Sir Robert Peel compelled them to reduce the grant for agricultural education very considerably, and in a way that left them no alternative, and perhaps on that ground many of them were unwilling to incur an expenditure for this purpose. When preparing the next estimate, I propose to suggest to them again to ask the Treasury for a grant for this special purpose.

13242. Are you aware the subject was brought under the notice of the department in connexion with another institution, about two years ago?—Yes. I was informed it was, in connexion with the School of Science.

13243. And that the Government of that day considered they could not enter into it then?—I am aware of that.

13244. Would you think it better to establish it in connexion with such an institution, having a large staff, than with a distinct agricultural establishment, such as Glasnevin has become?—At Glasnevin you have the farm and the buildings, which are very good and suitable on the whole, and with a very moderate outlay you could make the institution a great normal institution. You have the materials there already, and all you have to do is to establish there a few professorships. I don't see how the education of young men like those you train at Glasnevin, can be regarded as complete without instruction in the diseases of live stock. Suppose, for example, that my Lord Clonbrock takes one of these young men as stewards on his property in the west of Ireland. I believe I am correct in saying his lordship is not very well circumstanced, when his stock gets ill, with regard to veterinary surgeons; it is so on many large estates in Ireland on which these men are stewards; these young men have to perform the duties of veterinary surgeons as well as they can, and with such knowledge as we can give them—I don't see how their education can be regarded as at all complete without a very full instruction on the nature of the diseases of animals and their treatment.

13245. Don't you know it is a great want in your institution that you have no instruction in the department of natural history?—I do.

13246. Irrespective of anything connected with veterinary science?—Yes. I feel that so much that the other day I even asked a gentleman that was connected with Cirencester to become a volunteer in the cause of science, by delivering a lecture on the turnip fly—the natural history of the turnip fly—from which the farmers have suffered considerably this season of the year. He gave an admirable lecture, and nothing can be more useful than such lectures and lectures on the treatment of cattle diseases.

13247. Do you know anything of the organization

of the corresponding institution of Grignon, near Paris?—I do. I visited it.

13248. How many professors have they?—I think they have six professorships and three repetiteurs. I speak from memory.

13249. Do you know anything of the American State colleges?—I do. There is an order of the American Government, giving to every State the power of establishing a college, and chairs of chemistry and natural history have been founded in each of them, if each state could only establish it. I am sorry to say these colleges have, for the reasons that I have stated in a former part of my examination to-day, become great failures; they looked to field experiments chiefly, when the science had not assumed the position when field experiments could produce an immediate effect. In the Royal Agricultural College of Cirencester, there is a professor of veterinary surgery, and a professor of natural history, which takes in botany.

13250. What other suggestions would you make with regard to the system of agricultural training? Has anything ever been done towards establishing model farms, different from Lough Ash?—The training in Glasnevin must ever remain incomplete, until you establish in connexion with it, say in the Wicklow mountains or in the Dublin mountains a rearing farm; and until the Commissioners take in hand a large tract of unreclaimed ground, and bring down these young men educated in Glasnevin and show them an example of the reclamation of land. I think that is a most important thing to do with them when there is so large an amount of land in Ireland still unreclaimed; and, also, to show what can be done with that land when reclaimed. I would also have a system of rearing stock. Glasnevin, from the nature of the land and the situation, is not well adapted for the rearing of stock. We rear there a number of calves; but we do so at a considerable loss. We keep a flying flock of sheep and we do so at a loss. I am quite sure that all the practical gentlemen on the Commission will agree with me, that it is very difficult, if not impossible to make £4 an English acre out of sheep. Therefore, any sheep we keep on the Glasnevin farm are maintained at a disadvantage. Now the rearing of horned stock and sheep ought to be a prominent element in the training of men who are to become stewards and farmers.

13251. Lord *Clonbrock*.—You wouldn't be able to have a very much larger farm than you have now?—I would take a large tract of land, build cheap and suitable offices in the Dublin mountains, and send the young men in Glasnevin to it in turns.

13252. The *Chairman*.—Are you aware in what manner the value of the free labour of a pupil is calculated in the Lough Ash mountain farm, at £50 per year?—The value of the labour of these young men would be £5 a year each. They work only a few hours in the day, they are at school the remainder of the day; the average number trained was 10, bringing it to about £50.

13253. Mr. *Sullivan*.—Has anything been done with regard to forestry?—Very little.

13254. Do you think it desirable that anything should be done in that direction?—I think it is most desirable.

13255. Could that be combined with a mountain farm?—It could. The German schools of Forestry are very complete.

13256. Are you aware that some of the German Forest schools are connected with the universities?—I am.

13257. What is the present system of obtaining admission to Glasnevin?—It is by competitive examination, which has been in operation since 1860.

13258. What is the result of the working of that system as to the class of boys?—The character of the men selected is greatly improved.

13259. Not merely in a literary point of view, but agriculturally?—Agriculturally.

13260. The two things go hand in hand?—The two things go hand in hand.

13261. How is the competitive examination conducted? How is the information given to the country people?—Pupils are admitted half-yearly; and at each admission there are two examinations. We call number one preliminary, and number two is final. The first examination is conducted in the country; the final at Glasnevin. For the first, I and the officers of the place prepare a set of questions. The literary master prepares questions on literary subjects. I prepare questions on agricultural subjects. These are printed, and sent on the same day to all District Inspectors; and the same day all the candidates for admission are summoned to attend at their respective centres, and at the same hour, and on the same day, all the Inspectors of the Board, if there are candidates for all, are holding this examination. The examination is as perfectly competitive as if they were in a room. The best answerers are then selected. I should have said that the Inspector is required to fully report his opinion as to the fitness of the boys for admission to the Glasnevin Institution. These reports are taken into account; the answers are valued in the ordinary way by the ordinary system of marks, and with the reports of the Inspectors the most deserving are summoned for the final examination. Then that examination is partly on the farm and partly in doors. They are all under the observation of the agriculturalists for part of four days; he takes most careful notes of their habits and capacity for agricultural pursuits. They are examined in doors on literary subjects. On agricultural subjects by myself and by the lecturer on agriculture, and the whole marks are summed up, and the most deserving men are selected.

13262. What is the programme for the preliminary examination?—The preliminary examination is given in the prospectus of the Albert Institution, and if you allow me I will hand it in (hands in paper).

13263. For the second examination?—It is the same programme, but a little more difficult.

13264. Could you let us have a copy of the last programme?—We can.

13265. You can hand it in?—Yes.*

13266. Mr. *Dease*.—You mentioned, Mr. Baldwin, there was a prejudice in the minds of certain parties in Ireland that the establishment of model farms was intended specially for the benefit of the landlord class. Can you explain to the Commissioners the origin of that, out of what it originated, or what really was the view that was taken on that point?—It appears to me very much as if any move the landlord makes in Ireland is regarded by the tenant with suspicion.

13267. And hence it is looked on with suspicion?—Looked on with suspicion; and, for instance, look at our agricultural societies, which are regarded by tenant farmers as being managed in the interest of the landlord.

13268. Lord *Clonbrock*.—Do the teachers think that themselves or is it put into their heads?—I am not prepared to tell you which is which. I only know the feeling is there, and it is not the less mischievous if it should be put into their heads.

13269. Rev. Dr. *Wilson*.—You have attempted to remove that impression?—I have, and I may say that I have been moderately successful in removing it.

13270. Mr. *Dease*.—Don't you think that is a very short-sighted view of the small farmers to take of it? If it could be clearly proved that small farms could be made to pay by proper management would it not be rather an inducement to landlords to encourage small farmers, or at least to let them exist, than to get rid of them?—I quite agree in the view you put forward—that it is a most narrow-minded and illiberal view, but the prejudice I say is there, and works most mischievously, and I will give you a striking instance of it which occurred the other day. We have a very intelligent agriculturalist, at Kilkenny, who had formerly been agriculturalist at Glasnevin, where he was originally trained. He was the means, I believe, of getting up a little agricultural club for the discussion

* For Programme, see Appendix, No. XII.

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of agricultural subjects. The club asked him to become secretary to it. The Commissioners, for wise reasons of their own, were not able to accede to that request; but I know that several of the small farmers, and particularly those of the Roman Catholic persuasion, merely looked on him as an agent in the hands of the landlords; and a very influential priest, and a friend of mine, who takes a deep interest in agricultural education, asked me what the whole thing meant—was it a club for the landlord interest; and I simply had to assure him that it was no such thing; that it was a real *bonâ fide* club for the discussion of agricultural subjects; but the feeling did exist, and I have no doubt does exist. On the last time I visited the Kilkenny model farm I went out in the morning and found the agriculturalist preparing a paper on grasses. He asked me to attend the meeting, and I did attend it, and as I was going to the meeting some person put into my hand a copy of the *Kilkenny Journal*, which is the able and influential organ of one party there, and in which there was a very nasty insinuation against the model farm and against the agriculturalist. That is merely a sample of what, I am sorry to say, I have met with very frequently.

13271. Is the idea, in your opinion, that what gave rise to this feeling was, that everything was intended to end in the raising of the rent?—That is the root of the feeling in the minds of the people.

13272. Does that feeling extend to leaseholders as well as to tenants at will?—I think not.

13273. I think you were commissioned last year by the Commissioners of National Education to make a visit to Belgium, and specially to report on the state of agriculture there?—I was.

13274. Has that report been put into the hands of the public?—No; it has been printed, and placed in the hands of the Commissioners.

13275. It is to be published?—I should hope so.

13276. From the experience you derived during that visit would you tell us in round numbers what is the general size of what is called the small farms in Belgium?—About one-third what it is in Ireland.

13277. Then the average of the size of the farms in Ireland is three times greater than in Belgium?—About that.

13278. Taking the smallest class of farms, what you would call in Belgium the small farms, what size would you say they are?—Four acres and six acres.

13279. Are the people living on those farms entirely dependent on them?—I visited several people holding six acres who lived entirely on them.

13280. Their families were not engaged in lace making, or other industries of Belgium?—Not at all. There is a mistaken notion on that subject, as there is with regard to the North of Ireland. The people in the agricultural districts of Belgium live by *bonâ fide* farming.

13281. Lace-making is chiefly carried on in towns?—In towns.

13282. Lord *Clonbrock*.—When you speak of the average of farms in Ireland and the average of farms in Belgium, is it a fair comparison? Are not some of the farms in Ireland very large, and do you take the largest with the smallest? Do you take the whole of the farms—the large grass farms in Ireland—when you come to average the size of the farms?—In parts of the West and in parts of the South of Ireland there are many large farms; but I think the extent to which large farms prevail in Ireland is very much exaggerated. Take the county of Down, and you will find in that county only 480 farmers, out of 28,517, who hold over 100 acres of land. In the county of Armagh, out of a total of 21,387 farmers, there——

13283. Mr. *Sullivan*.—What are you referring to?—I am referring to a report of my own; but these figures are in a blue book. Out of a total of 21,387 farmers, there are only 143 holding over 100 acres.

13284. Lord *Clonbrock*.—What might be the area comprising these 143 acres?—That I cannot at present answer.

13285. For in a county where there are a very large number, there might be three parts of it under large farms, and one third of it under small farms, and yet the statistics be much the same?—It bears on the question you put to me, and I venture to say you will find in certain portions of Belgium, where small farms prevail, that there are as many farmers holding over 100 acres in the same area of land as in the county of Armagh.

13286. Mr. *Sullivan*.—The part of Belgium I suppose you refer to is East and West Flanders?—East and West Flanders.

12287. But in the Eastern parts of Belgium—Namur, Brabant, and bordering on Holland, are not the farms much larger?—They are, and the whole matter can be very simply ascertained by a comparison of the statistics of the two countries. Had I expected there would be a reference to these statistics, I could easily have prepared them for you.

13288. For the districts of Namur, Brabant, and bordering on Holland also?—Even in the districts of Namur, Brabant, and bordering on Holland.

13289. Mr. *Dease*.—Is it not the fact that one-half the farms in Ireland are less than fifteen acres in extent?—It is.

13290. What would you say is the size of one half the farms of Belgium, comparing them in the same way?—I should say about six or seven acres.

13291. Do you put down seven acres as an average of the size of the Belgian small farms as against fifteen acres of the Irish?—I should be very much disposed to do so.

13292. Do you consider the dairy to be the general rent-payer on the small farms of Belgium?—I do.

13293. And I gather from a former question you consider it ought to be so on the small farms of Ireland?—I do; and I think it is capable of demonstration that by improvements in the dairy husbandry of Ireland, which are within reach of the people, and which are capable of being explained in the common agricultural schools of the country, the annual wealth of Ireland could be increased, from dairy husbandry alone, by £2,000,000 a year.

13294. What advantage has Belgium obtained from its climate?—The winter climate is much milder in Ireland. The Belgian climate in summer is much warmer, and is chiefly favourable for the growing of wheat; but wheat does not constitute an *essential* element of its prosperity.

13295. Mr. *Sullivan*.—There are extremes of temperature in Belgium?—Yes.

13296. Mr. *Dease*.—I was going to ask you whether the difference of climate would prevent the Belgian system from being carried out in Ireland?—Certainly not.

13297. Could you refer the Commissioners to any data here in your report on the state of agriculture in Belgium that would bear out that view as to the climate?—Yes. I have compared the climate of Dublin and the climate of Brussels, which are in about the same latitude. I have compared the rain-fall and the temperature. I find the mean temperature, taken for a period of ten years, of Dublin, is one-tenth of a per cent. over that of Brussels. In the vegetating period of the year, beginning say in April, the Belgian climate is more favourable to the growth of all plants. The average in Dublin for ten years for April was 47 degrees Fahrenheit's temperature; the average in Brussels, 49. In May, 53·4 in Dublin; in Brussels, 56·5. In June, 58·7 in Dublin; and 62·4 in Brussels. In July, 60·1 in Dublin; 63·7 in Brussels. August, 59·7 in Dublin; 64· in Brussels. September, 56·3 in Dublin; 58·3 in Brussels. October, 49·4 in Dublin; 50·7 in Brussels. In the winter season, the average was in favour of Dublin. November, 45·5 in Dublin; 43·3 in Brussels. December, 43·0 in Dublin; 36·7 in Brussels. January, 41·2 in Dublin; 34·8 in Brussels. February, 47·7 in Dublin; 37·9 in Brussels. So that the increase of our winter temperature over that of Brussels is about the same as the climate of Brussels is over Dublin in the vegetating period. I know that is of immense advantage to the

Belgium farmers, and the chief advantage he appears to take of it is this—he grows an immense quantity of rye, and has the rye off the land in time to follow it up with turnips. All the turnips grown in Belgium, at least that I saw, were grown after a catch crop of rye. On the other hand, it is of immense advantage to the farmers of Ireland who have stock to have a mild climate. They save in feeding, for the consumption of food to maintain the heat of the body of the animal is not so great as is required when there is a greater degree of cold. It is very doubtful whether the mildness of our climate is not full compensation for the superior temperature of the Belgian climate in the vegetating season of the year. With regard to the climate of Belgium, I should like to mention to the Commissioners that there is one crop in reference to which there is the greatest possible mistake—with regard to climate.

13298. Mr. *Sullivan.*—Is that flax?—That is flax.

13299. I was about to ask you whether the statement that was put forward some time since—an official statement, in fact, that the three southern provinces of Ireland were unfit to grow flax in consequence of their superior temperature is correct, and whether the farmers who were going to put down flax were not kept back by that statement. Is that so?—I believe that was a very objectionable statement. The publication of that statement on the minds of enlightened persons had a most pernicious effect.

13300. And was it not put out at a time when money was being given by Parliament for the spread of flax cultivation?—If it is the statement which I have read myself, that the temperature in the south of Ireland is too warm for the growth of flax.

13301. That is it?—It is a mistake, to use a mild word. I think the mistake has arisen from ignorance of the fact that the summer temperature of Belgium is far higher than the summer temperature in Ireland. The Belgian farmer often makes fifty per cent. of every acre of flax he has more than the Irish farmer does.

13302. In fact that the finest flax is grown in Belgium, in which the summer temperature is higher than it is in Cork?—Yes.

13303. Lord *Clonbrock.*—Why is it we do not practically grow as good flax as they do in Belgium?—The best answer I can give to that is this—an Irishman's way of answering—why don't we till as well? why don't we do all good things as we ought?

13304. But although the general state of agriculture may not be all that we could wish, yet there are numbers of individuals who do cultivate their land properly. Why do not these succeed in producing samples of flax equal to those produced in Belgium and elsewhere?—You ask me a question and I cannot refuse giving you the answer which I feel to be the correct one, and it is this—that in many movements for the advantage of Ireland that are undertaken by Government, there appears to be something radically wrong in the administration of its benefits. The Government, for instance, have for some years past given a grant of £3,000 a year for encouraging the cultivation of flax. Now, it looks to me, and I think it does so also to many enlightened persons who have experience, as if the Government meant to mock the people. The people do not want instruction at all so much in the cultivation of flax, as instruction in the mode of treating it after it is grown. The money for flax instruction—I mean voted by Parliament—is now used in some cases, to my knowledge, most mischievously. The people are recommended to increase the area under flax, but they receive no instruction whatever as to the mode of treating it afterwards. It remains on their hands for want of knowledge, and want of appliances to prepare it.

13305. Do you mean after the crop is taken off the ground?—I say what the people of Ireland want is instruction in the mode of treating flax after it is grown.

13306. After it is pulled?—After it is pulled.

13307. You mean scutch mills, and that sort of thing?—Yes, in the treatment of flax after it is pulled. There is a sort of antagonism between farmers in some districts and the millowners. There is a very enterprising gentleman in Limerick who established a flax-mill. It looks almost absurd to say that it is the interest of this gentleman that the people should grow a large quantity of flax, but that they should not treat it properly. I will show you how that is. In manufacturing first class yarns the flax after being hackled is divided into three pieces. The manufacturer of coarse yarn, who makes only the yarn that could be made in a first-class mill in Belfast from the top part of the plant, wishes that the good part of the plant to go along with the bad. Hence you will find, instead of having it as in Belgium, the mass of the Irish flax is presented in a most irregular manner. The result is that a third rate quality of one part comes into the first rate quality of another, and injures it.

13308. How is that to be prevented?—It is to be prevented in this way:—If Government mean to expend money at all, they ought to begin by teaching the people to make the most of the flax that is grown, and then leaving it to their own self-interest to extend its cultivation. I say it is not the business of the Government to force the cultivation of any one crop.

13309. Rev. Dr. *Wilson.*—Is there not a flax spinning company in Cork?—The subject is an exceedingly delicate one to speak upon as you can manifestly see, but the objection appears to me applies not merely——

13310. May I ask is there not a special preparation of ground for flax previous to the time of which you speak, when instruction is specially necessary?—There is; and it is most desirable. There is no crop we raise on the farm that requires so much nice treatment; the soil must be brought to the finest tilth. And that our Irish farmers are not so ignorant of the growth of flax as many persons seem to think, is shown by the fact that the gross produce of the raw material in Ireland is rather more than the corresponding return in Belgium.

13311. To keep to the south and west, have you found the crop itself, just previous to being pulled a good crop?—Yes, I have.

13312. Equally as good as in the north?—Not equally as good.

13313. Why not equally good, if the soil is as good, or superior?—In the first instance, practice makes perfect; and the more flax is grown in any one district the more perfectly you will find it grow there.

13314. Is there any special instruction required by the small farmer, who is not accustomed to cultivate flax, in the matter of steeping?—Yes; and almost as much in the north of Ireland as in the south.

13315. Knowing the extent to which the growth of flax in the north of Ireland is carried, and the length of time it has been grown, don't the farmers in the north of Ireland know better how to deal with the steeping process than the farmers in the south and west?—I think they do; and I say that the instruction must commence after the pulling of flax, the steeping, and then the dressing and scutching.

13316. As a matter of fact, do you not think the growth of flax in the south and west would be greatly promoted by having a number of small scutch mills at convenient distances, rather than one large mill for a wide district?—I think it would be the most desirable; but that the erection of mills is not absolutely necessary for the purpose of encouraging flax industry is disproved by this fact stated in my report, that the average produce of hand-scutched flax in Belgium is fully two shillings a stone above that of mill-scutched flax, whereas it is the reverse in Ireland.

13317. Was there any instruction given in reference to the hand-scutching of flax in the south and west of Ireland?—Not that I am aware of.

13318. Did any of the Belfast merchants undertake to send agents to buy in the south and west of Ireland, provided the cultivation of flax had been extended there?—Yes.

13319. And, as a matter of fact, did they extend the cultivation?—I think the area of flax has been extended; but I want to express the opinion as strongly as I am

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able, that the instruction is more needed, and ought to be supplied more abundantly, in the treatment of flax after it leaves the field than before it; and there are very few farmers in the south of Ireland who do not know how to grow flax. In Kerry, for example, last week, I found many little farmers growing their bit of flax for domestic use, they know how to grow it, but they are ignorant of the proper subsequent treatment.

13320. Do you not think, in order to encourage the growth of flax, the small farmer should see a willingness on the part of some one to enter on the manufacture of linen?—I do.

13321. I find both classes of farmers object, on economical grounds, to grow flax. Do you think they are right or wrong?—I think they are wrong.

13322. Mr. *Sullivan.*—I was going to ask you whether the cultivation of flax is not one of the most ancient agricultural pursuits of this country?—It is.

13323. Up to 1826, the manufacture of linen was general in Connaught?—It was.

13324. And was advancing in Connaught and receding in Ulster?—I believe that is so.

13325. Rev. Dr. *Wilson.*—Have you heard that weaving was an industrial occupation in Limerick many years ago?—I have.

13326. Mr. *Sullivan.*—Was it the change in agricultural pursuits, caused by the famine of 1848, that put an end to the peculiar knowledge of the cultivation of flax in that province?—I believe it is so.

13327. So that now we regard as new what was a very ancient industry?—Yes.

13328. Now, with regard to the quality of soil under flax cultivation in Belgium, do you not know that seventy or eighty miles of the flax district from the sea up the country is composed, in part, of mud land?—In my little report on Belgium I have said that the soil being alluvial, it is much more easily prepared, and so far gives the advantage to the grower of flax in Belgium over the grower in Ireland.

13329. The soil is more cultivated, and contains less iron?—Contains less iron, and, in consequnce of that, I have no doubt, the fibre is something better.

13330. Therefore the spread of the growth of flax must be connected with the spread of the growth of a good agriculture?—It ought to be above all enlightened tillage. It is hopeless to expect to grow flax profitably without perfect tillage.

13331. Have you done anything in the school in your department towards instructing those attending it to grow flax?—On a small scale. For instance when the chairman yesterday visited Glasnevin, we had been preparing some flax for the scutch. I cannot say we have done very much. I believe it would be very desirable that more was done. I think more should be done in that direction.

13332. Don't you think it would be one of the most economical modes of spreading a knowledge of the cultivation of flax?—I think it a very desirable thing, and, in connexion with industrial schools, I don't see why technical instruction in weaving in connexion with flax industry should not be a portion of the work of those industrial schools.

13333. Have you visited any of the Belgium *Ecoles d'Industrie*?—I have visited several of them. There they have such a system, and in this little report I have described one of the schools, the best of them, the school of Ghent, where a complete course of technical instruction is afforded.

[Adjourned.]

THIRTY-FOURTH DAY.—DUBLIN, THURSDAY, JULY 16, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. the Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq. PH.D.

D. B. DUNNE, Esq., *Secretary.*

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Lord Oranmore.

The Right Hon. Lord ORANMORE sworn and examined.

13334. The *Chairman.*—Have you acted for some years as the patron or manager of National schools in Ireland?—Yes; for a great many years in my own district. There are two schools there now, two male and one female.

13335. Do you consider that the elementary education—that is to say, reading, writing, and arithmetic—given by the schools under the Board is generally given efficiently?—I think so, certainly. It depends of course on the time a child is there, but relative to the time it is.

13336. In the schools with which you are personally connected has there been much mixture of religious denominations?—They have nearly always been mixed, but of course the Protestant element has been extremely small. There are very few Protestants in our neighbourhood, but when there are any they always go to the National schools, and if they had not these schools they would be without the means of education.

13337. Have any difficulties arisen in your schools as regards the religious instruction?—A good many years ago there was a case brought before Parliament with regard to the instruction in the industrial schools. Some objection was made as to the system of reading to the pupils.

13338. In the schools you are connected with has religious instruction been given in the school-room to either the majority or the minority?—There is always a prayer, a collect, the Lord's Prayer, and a chapter in the Douay Bible read every day.

13339. At the times of separate instruction do you mean?—The children who choose can retire at the time. In fact it is carried on according to the rules of the Board, by which the parents get notice, if they differ from the religion of the teacher, and the teachers have always been Roman Catholic.

13340. Does the teacher give any religious instruction in the school-house on Saturday?—Yes; he teaches the Roman Catholic catechism on Saturdays to the Roman Catholics. That was done by the request of the priests in each school of mine. The hour at which the prayer was read was considered objectionable by the Commissioners, and I changed it to the hour they suggested. Five years ago when a new priest was appointed at Ballindine, Mr. Cullen, he,

soon after coming there, applied to me for liberty to give religious instruction at this very time, and though it was considered inconvenient before for me to have merely this prayer read, yet I thought it better to consider his convenience, and I agreed to his doing so, so that he has liberty to give religious instruction at the time he wishes.

13341. Do the Protestant children get any religious instruction on Saturdays?—There are no Protestants now in one of my schools. In the other the Protestant children do not get religious instruction in the school, but I believe they get it outside.

13342. Are you acquainted with any of the agricultural schools?—No, I am not.

13343. Are there any of the small agricultural schools-gardens in your neighbourhood, or any schools in which agricultural instruction is given to any of the children?—None.

13344. Have you any experience with regard to any of the training or model schools?—Not further than a general knowledge of the working, which is more from reading as to the results than from any personal knowledge. The only personal knowledge I have is that now where the priests are patrons of schools they refuse to employ teachers who are trained at the training schools of Government; I know of two or three cases of this that have occurred.

13345. Have the masters in the schools with which you are connected been generally persons trained in Marlborough-street?—Generally speaking they have. There is one—a man of some age—who is in one of the schools for a number of years, who was not trained, but all the others have been.

13346. Do you consider the trained or untrained teachers the more satisfactory?—The trained are much more up to their work, and much more accustomed to teaching, and generally much better educated. They have been brought up on system, and are more improved.

13347. So far as your knowledge extends are you acquainted or otherwise with the state of training in the model schools under the Board—I think it excellent. I think it the very best that can be adopted.

13348. Do you consider that social advantages have arisen from the mixture of persons of different religions in National schools?—My experience of my part of the world is, that no better feeling could possibly exist than does exist among the different religious communities, and except at elections or times of excitement, we don't know of any difference between persons of different religions.

13349. What is the district of which you speak?—I speak of that part of the county Mayo adjoining Galway; my schools are at Ballindine and Crossboyne.

13350. Do you think that the mixture of children of different religious denominations in the National schools has contributed to this good feeling?—Certainly; it must be so; by sitting together day by day, receiving the same instruction as part of a common community, common kindly feelings are engendered, which could not exist if children were brought up in schools which would apparently be antagonistic. Even in a village, in schools where there is no matter of religion, there is a kind of antagonism no matter in what part of the world you go to.

13351. The Earl of *Dunraven.*—You are the patron of the schools you have mentioned?—I am.

13352. What is the religion of the masters?—Roman Catholic; there was one of the female teachers—the assistant teacher—a Protestant, but she has left now.

13353. Are the priests of the parishes in which the schools are placed satisfied as to the religious instruction?—They make no complaints to me about it; I have heard no complaint of any kind, and no objection to it. The religious instruction is confined to what I tell you.

13354. Rev. Dr. *Wilson.*—By whom is the religious instruction given?—The only religious instruction is a prayer, a short collect, the Lord's Prayer, and a chapter in the Douay Bible that is read every day, and the teacher instructs the Roman Catholic children in the Roman Catholic catechism.

13355. Does the Roman Catholic clergyman attend with any regularity at the hour stated?—I don't know. He applied to me at Ballindine with reference to the hour and I assented to the proposal he made.

13356. Mr. *Stokes.*—Who selects the chapter?—The teacher.

13357. Does the teacher give any explanation of the chapter?—No.

13358. Lord *Clonbrock.*—What is the average number of Protestant children in any of your schools?—Very few; I suppose it is never ten, I think the largest number was under ten. I don't think it ever amounted to that number. A policeman's children were in attendance some time ago, and a few others quite casual.

13359. Then there hardly could be enough to enable you to judge of the effect of mixed education if you have so few of one denomination; they would simply be denominational schools?—The fewer there are the more impossible it would be for them to have schools if the denominational system existed.

13360. Rev. Dr. *Wilson.* Do you think it an advantage to have the schools conducted under a united system so that all parties may avail themselves of the education?—It is the greatest possible advantage, because the Protestants would otherwise be excluded.

13361. If you had a very small Protestant minority in the district, say the children of your own dependents and labourers, what provision could be made for their secular instruction?—I may say none.

13362. Master *Brooke.*—Is the school you speak of in Ballindine in connexion with the Board?—Yes.

13363. Is there a chapter in the Douay Bible read every day?—Yes.

13364. And no objection to that has been taken by the Board?—No. It is done with the cognizance of the Board.

13365. Mr. *Gibson.*—I presume a notice of the religious instruction is mentioned in the time-table?—Yes, it is mentioned in the time-table, and the prayer is written and put up on the time-table, so that everyone can know what it is.

13366. During the period of secular instruction all classes in the school are present, should there happen to be Protestants, and I presume the Protestants are present when the Douay Bible is read?—The time for religious instruction was changed to the end of the day, so that those who did not wish to attend should leave. The religious instruction is the last thing of the day.

13367. Master *Brooke.*—Do you mean the reading of the chapter?—The reading of the chapter and prayer. It is the last thing of the day. The hour was changed at the suggestion of the Board, so that no person who did not wish to attend might leave.

13368. Is this considered religious instruction for Catholics under his instruction, and not for Protestants, or do they all remain?—I do not inquire particularly into that, because I should not like to interfere to make them remain, or to influence them in the least against the wishes of their parents. It is for that reason I don't inquire more particularly into the matter, but a good number of the scholars remain, as the teacher tells me.

13369. So far as your own knowledge or belief may go, who do leave the school at that time. Are they Roman Catholics or Protestants?—They are almost all Roman Catholics that are in the school. In one school at present, that is, in the boys' and girls' school at Ballindine, there are none but Roman Catholics, and in the other, at Crossboyne, I don't think the Protestants leave when the prayer, the collect, the Lord's Prayer, and the chapter out of the Douay Bible are read. I don't think the Protestants object to it.

13370. Where is the second school?—At Crossboyne, within two miles of the other.

13371. And in that there are ten Protestants, you say?—I don't think there are more than five Protestants. There may be five or six.

13372. Is it in your neighbourhood that there is a Scotch school established by a society in Edinburgh?—

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No, there are no other schools in the immediate neighbourhood.

13373. I understand your lordship to say that there are only from five to ten Protestants that attend in your schools?—Yes.

13374. Mr. *Sullivan.*—Are the hours for religious instruction the same as given in the Parliamentary paper, which contains the correspondence with reference to the Ballindine school?—They were changed after that. I think religious instruction was in the morning then.

13375. I see here that the practice as to religious instruction is a follows:—"Prayer and reading of the Douay Bible begins at half-past ten"?—That is now changed to the end of the day, at the suggestion of the Commissioners.

13376. Is the prayer to which you refer as being added to the Lord's Prayer, the one which is given at page 10 of this report?—Yes.

13377. Have the parents of any of the children who attended the schools ever objected to this prayer?—I don't know whether or not any of the children are desired to leave, but if they are desired to do so they do leave.

13378. Is it the fact that this prayer was composed by a Protestant lady?—It is taken from some of the Roman Catholic collects. I stated if you go further on in that evidence that it was composed in fact with the consent of Roman Catholics and with their knowledge. I merely wished the children to acknowledge that there was a God. I wished that much acknowledgment in the school, and that could not interfere with any person's religion.

13379. Don't you think the Lord's Prayer is an acknowledgment of God?—Certainly.

13380. Would not the ordinary prayers of the Roman Catholic Church itself acknowledge all the great truths that are common to all the Christian sects?—It would be intruding too long to give an opinion of the Roman Catholic prayers.

13381. I take it that your objection as to the entire body of prayers is that they contain too much matter?—I will discuss the matter if you wish, but I don't think it would be relevant. I certainly do not approve of all the Roman Catholic prayers. As a Protestant I should dissent from them, but I think there is a great part we agree to.

13382. Do you think it right, as a Protestant, to take the Catholic collects, and make prayers for the Roman Catholics?—The children are not obliged to attend when they are read, if their parents desire otherwise.

13383. Doesn't it look like as if you obtruded on the religious habits and discipline of the people?—Certainly not. I am the patron of the schools, and I think it is perfectly competent for me to draw up such prayer—indeed any prayer, if I think it suitable, because no one is obliged to attend or hear it, who does not approve of it.

13384. Do you think it one of the duties of a patron to make or draw up prayers for the people of other denominations?—I don't know that I am drawing up prayers for people of other denominations, as they are not obliged to attend on them. They may be attended by my own denomination or another. The change in giving the religious instruction was that it should be given at the end of the day.

13385. When these Parliamentary papers were published there were only two Protestants in the Ballindine school?—Yes, and I might have drawn it for them.

13386. Didn't nearly all the children attend the religious instruction?—They might if they wished to do so. There was no compulsion.

13387. Is it one of the rules of the National Board that a patron is to draw up prayers for children of other denominations?—I don't understand the question. I think I answered it before.

13388. Is it one of the rules of the National Board that he should be permitted to do so, or does it come within the scope of the National system that patrons of one denomination should prepare prayers for other denominations?—I don't know. It is within the option of the patron to order such religious instruction as he thinks fit, subject to the approval of the Commissioners, giving the children of any denomination the liberty of withdrawing if they choose to do so.

13389. Do you think that was the spirit and object of the National system originally?—I think there is nothing in the rule antagonistic to it.

13390. It may not be antagonistic, but do you think that was really the spirit with which the Legislature established the system?—I think it was. One of the objects intended was that if possible there should be religious instruction given, which would be accepted in common by all who attended the schools.

13391. That religious instruction should be given—to be accepted by all in common?—That that should be the case if possible.

13392. Can you point to any part of the original document on which the National system was founded, where there is any single passage to indicate the object to have common religious instruction given?—Perhaps I have interpreted it too broadly. However, there is no distinct religious education in the prayer.

13393. Rev. Dr. *Wilson.*—Was it in the contemplation of the Board at its origin, or immediately afterwards to give combined secular and moral and separate religious instruction?—That was evidently the intention.

13394. Mr. *Sullivan.*—Considering the amount of religious instruction in this prayer, do you think it worth while that you should in your schools, for the sake of the prayer, produce an amount of ill-feeling against your management?—I am not aware any such feeling ever existed, and I never heard of it.

13395. Do you think the Roman Catholics are so uneducated that they are likely to accept prayers written for them by people of other religions?—I don't see any reason they should not.

13396. Would you be prepared to have prayers written by me, for instance?—If on reading them I do not object to them. I should not in the least object to join in any prayers with you if you wrote them out.

13397. You would read them critically, not to join in them?—Read them critically. I do read a number prepared by Roman Catholics constantly on Sunday.

13398. As to the teachers you say, some of them were inferior to the other teachers who were trained, and were subjected to a complete organized training. Is it not likely the superiority of these trained teachers, as your lordship can speak on the matter, depends on the fact of the best teachers being selected for training?—Partly, of course. A clever man, generally speaking, will become a better teacher, and an inferior man an inferior teacher. The fact of training would aid one more than another.

13399. What is your opinion with regard to the average attendance of the boys and girls in the schools in your neighbourhood?—Whenever I visit the schools, I test the attendance on the books for the day. I turn to the books and see the number entered, and then examine the number in the school.

13400. Do the children, as a rule, attend a portion of the whole year?—I wish to call attention to that fact. In agricultural districts, when you take an average, you do an injustice, or you do not make a correct statement of the numbers who attend. The attendance is so very much larger at one time of the year, when the children are not occupied in agricultural pursuits, that if you take the average of the whole year, you will not arrive at a fair average.

13401. Lord *Clonbrock.*—Has there ever been any objection to your being patron of the schools under you?—No.

13402. There was no objection made. Who is the Roman Catholic bishop of your diocese?—Archbishop MacHale.

13403. Has there been no objection on his part, or on the part of the priests, to your being patron of a school?—I had none made to myself, that I recollect. I believe there was not.

13404. And you found no opposition to the children attending?—None at all. There is no interference at all, directly or indirectly with their religious belief. I make no attempt of any kind.

13405. But you are aware that there is a very common objection, by the Roman Catholic ecclesiastical body, to having Protestant patrons to schools?—There is an objection to any body having interference in religion at all. They claim the State money to spend, as they think fit, on education.

13406. Even where the patron does not propose to interfere with the education in any sort of way, there is an objection, I believe?—Yes; there is even an objection to giving power to their flocks. Even the priests have nothing to say to it. The Roman Catholic bishops have objected to all laymen, and according to them nobody but themselves should have anything to do with education. All funds, whether private or from the State, for educational purposes should, according to their claims, be placed solely under the control of the Roman Catholic hierarchy, or the priests.

13407. The reason I ask you is, that we had a good deal of testimony given that one of the reasons of the failure of the system has been the great apathy of proprietors of the schools with respect to education, and that appears to be in consequence of the Roman Catholic ecclesiastical body objecting to having a Protestant patron of a school. Is it not very natural that the proprietor who builds a school-house on his own property, should be the patron of it, and that he may be so without the slightest interference in any possible way with the religious education, but that he is bound or held responsible for the sort of master that is brought in, that he should not be a Fenian, as we have had some testimony of Fenianism among the teachers?—I take it that the principle on which the patronage is placed in the hands of the proprietor (it is not always the proprietor, but whoever is made patron), is that he provides a certain proportion at least of the sum for building a school. It is in consequence of that that the principle was admitted. If the State had taken the whole of the charge, I suppose they would also have taken the patronage, but did not do so on condition of a certain part of the fund being provided by others, they left the patronage to those who would provide the balance of the money.

13408. You could not expect a proprietor to build a school-house, and hand it over in fee to any other person, ecclesiastical or lay?—I don't think either an individual or the State does so. I believe they don't do so in any part of Europe except Spain and Rome.

13409. The *Chairman.*—I think you were about to offer some observations on the model schools?—I take it from what I learn of the returns of model schools, first of all of the National system especially. I believe it is as great a success as ever existed. The model schools I believe to be a great success—a wonderful success—considering they had been condemned in the most decided manner, and I believe even the sacraments of the Church withheld from those attending them. I think that the independence of some Roman Catholics who did attend, is perfectly marvellous. I have the results of the attendance at model schools in figures, and I find that 6,581 Roman Catholics attend the model schools out of 17,631, which is the total attendance. That does not seem to me as if the Roman Catholics did not approve of them. In Belfast there are 600 Roman Catholics out of a total attendance of 2,445. In Galway there are 124 Roman Catholics out of a total attendance of 288, but it is a curious fact that 86 of these are boys who may be supposed to be a little more independent than the other sex. I find that there are 42 Roman Catholic teachers out of 81, and there are 58 assistants out of 136, that is, there are 50 per cent. of the teachers, and 38 per cent. of the pupils Roman Catholics, in spite of all the denunciations of the hierarchy. Now, I take it with regard to that, that in changing this from a National to a denominational system, what the State is asked to do is simply to enforce the authority of the Roman Catholic bishops, where they are unable to enforce it themselves, that is, that what would be considered (I speak respectfully to the Board, perhaps you may differ from me)—what I consider, and what is considered abroad, and what is refused to the Roman Catholic bishops, is a most arbitrary power that they wish the State to come in and enforce for them.

13410. The *Chairman.*—Have you ever had any person in your employ on your estate who had received agricultural education at Glasnevin or any other agricultural school?—No, I had not.

13411. Mr. *Sullivan.*—Have the model schools of Dublin and Belfast been interdicted by the bishops of those dioceses?—I have seen the interdiction against some of the model schools, and I imagined they all were interdicted.

13412. In those in which the bishops have prohibited the attendance of the children under the full spiritual penalties they can inflict, has the number of Roman Catholics remaining in the schools been very considerable?—Can you tell me first if I am mistaken in the figures? The schools have been condemned I know.

13413. As a general rule?—Yes; as a general rule. And if the sacraments have not been kept from those attending them, the schools have been condemned. The penalties may not have been inflicted, but again and again the whole system has been condemned.

13414. Are there not two stages of the condemnation—first a general condemnation, and then a direct application of it to a special school in each diocese?—I am not acquainted with the details of the ecclesiastical system sufficiently to say when a person is excommunicated and so forth. These are such fine points that I cannot answer them.

13415. Rev. Dr. *Wilson.*—Your opinion is that the whole system has been condemned by the bishops already?—Again and again.

13416. The *Chairman.*—Have you any points you desire to mention with respect to the ordinary National schools?—The population of Ireland is now about 5,700,000. I see that the children on the books for last year were 913,198, or say 900,000. I see that the average attendance was 321,515. Now, I think the real average attendance, for the reason I stated before, might be taken at probably one-third more than that, for the average is reduced by taking the whole year. You may take the average attendance certainly above 400,000, instead of 300,000. This is a very large proportion of the population. I should think, so far as my information goes, that it is fully one half as large as in Prussia, in which I believe there is the largest, and there attendance is compulsory. Now, I find, with regard to mixed schools, that eighty-nine per cent. of the Protestant children who attend National schools attend mixed schools—that is nearly as many comparatively to the number of Protestant children who attend as could do so, considering that there are some districts which are wholly Protestant.

13417. Master *Brooke.*—What do you mean by mixed schools? Are not all the schools of the National Board said to be mixed schools?—They are undenominational, because the rules are carried out, and particular religious instruction cannot be given, but they are not mixed schools, for in some parts of Ireland there are no Protestants. Now I find there are 25,000 Roman Catholic children in Ulster taught by Protestant teachers—that is, attending schools taught by Protestant teachers. I find there are 24,000 Protestants in 2,400 schools, taught by Roman Catholic teachers, or an average of ten to each school; but, of course, in many cases the number is larger, as in other cases it would be smaller. If a denominational system were established these would be excluded from the benefit of instruction out of the public funds granted. I mention this specially, because it has been commonly stated, and it has been stated in the House of Commons, with reference to the mixed schools, that we had a

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denominational system in Ireland, and Mr. Bright said it was the only one possible in Ireland. Now, if 3,720 or 58 per cent. out of 6,595 schools are mixed, I take it that it cannot be said the denominational system exists at present.

13418. Lord *Clonbrock.*—Do you mean the schools under the National Board?—Yes; under the National Board. Fifty-eight per cent. of them are mixed. In Ulster there are eighty-three per cent. mixed. In Munster one-third, and in Leinster and Connaught one-half are mixed; and even where schools are unmixed that is only a temporary thing, because when children of another denomination come to a district, there being no denominational education, they are free to attend the school.

13419. Master *Brooke.*—Would you consider a school where there is one child a minority a mixed school?—Yes, and it would be the strongest possible reason for a mixed school.

13420. That is inculcated in your statement?—Yes, and the number of denominational schools—that is the number that have only the children of one denomination in attendance—is gradually diminishing. In different parts of Ireland the mixed schools have increased during the last year from one to six per cent.

13421. The *Chairman.*—Do you think the average attendance of children in the schools in your district could not be improved?—It is almost impossible to keep them at school. They are engaged in agricultural operations, and when the sowing and reaping times come it is impossible to keep them at school.

13422. Do you think they are absent only when they are merely wanted for purposes of agriculture, or do they stay away either from their own indifference or the indifference of their parents?—I think they are anxious to go and get the education. They may, of course, stay away from indifference. I went to my school the other day, and I said to the master—"What is the use of having little children like those there,"—of five or six years of age; and he said—"Hear them read." I did hear them read, those little children could read the First Book with facility. They were little orphans, and I knew the mother lived in the neighbourhood specially because she could have her children at the school for nothing.

13423. Mr. *Sullivan.*—Your calculations are based on the number of children on the rolls?—Yes.

13424. How many children on the roll does it take to produce one in attendance?—About three. That is from the return, but I think the average is reduced for the reason I before stated.

13425. In reference to the question by Master Brooke, as to one Protestant attending a Roman Catholic school, one on the roll would represent only one-third of attendance, and I should like to know how many could be wiped out of your return of schools in that way. If only one Protestant appears on the rolls, and a large number of schools have only one Protestant it would represent one-third of the attendance?—These are very fine points.

13426. Would you be surprised to learn that the 900,000 has been reduced to 600,000, and that there are only about 600,000 attending the schools?—We have no return of that as yet.

13427. That is in the return of last year or this year, the 900,000 given by the Board really represents about 600,000?—How do you arrive at that conclusion?

13428. Rev. Dr. *Wilson.*—Your calculations are based upon the returns of the National Board?—I can only take them from them.

13429. Mr. *Sullivan.*—If it were true, and it is even admitted by one of the head officers of the Board, in his own calculations, that there were only 600,000 separate individual children really attending National schools, do you think we would stand as high then as Prussia. Would it make a considerable difference in the educational status?—These hypothetical questions are too difficult for me. I find it difficult to understand the few figures I have got before me.

13430. Master *Brooke.*—Your conclusion that the system, as it works, is not a denominational system, I presume is taken from the statistics?—Yes.

13431. It is not from your own personal acquaintance with a great number of schools in the country?—No, from statistics.

13432. We have had before us a Roman Catholic bishop from Ulster, whose diocese comprises parts of Down and Antrim—Bishop Dorrian—who distinctly stated to us that the only reason why the Roman Catholic bishops tolerated the common schools was that, in point of fact, they were denominational—that these schools under Roman Catholic clergy were, whatever they were in theory, were in point of fact denominational. I should like to ask whether, having that fact before you, and you will give me credit for having faithfully reported the bishop—would you not be induced to revise your opinion on the subject, he having every motive of ambition to make himself well acquainted with the working of the diocese, and given an approbation to the system only on this ground—that all schools under the patronage of Roman Catholic priests are, in fact, denominational. Would that not induce you to think that you are not altogether to depend on the conclusions drawn from figures?

13433. Rev. Dr. *Wilson.*—Are you prepared to admit that as a fact?

13434. Lord *Oranmore.*—That is not exactly what I would answer. The Roman Catholic bishop probably derives his statement chiefly from others as I do, and those who are dependent on him are not likely to colour the figures in a way disagreeable to him, and he naturally, as he openly, wishes to upset the system; and, though I am sure he only states what he believes, yet he is as likely to be misled as I am, and more so. The Government officers who make out the returns from which I quote, are responsible to Government for any false return, but neither the bishop nor his officers are. The priests are responsible to him, but he is responsible to nobody.

13435. Master *Brooke.*—It is no part of your lordship's duty to form an opinion on that subject to determine your own conduct with reference to these schools. It is a part of his official duty to know the state of these schools, and to act upon that knowledge. You are an amateur simply?—Not at all. I have the Government statistics from responsible officers, who are, I think, far better authority than any Roman Catholic bishop.

13436. The Earl of *Dunraven.*—You are speaking as patron of the school?—Not at all as the patron of schools, but from Government statistics. The knowledge I gain as a patron of my two schools is extremely small.

13437. Rev. Dr. *Wilson.*—In reference to the matter referred to by Master Brooke, should you be surprised to hear that the Roman Catholic Bishop of Belfast said—"I am quite prepared to admit that there are many schools of the kind where the minorities are Roman Catholics." Should you expect that in the returns?—I am prepared to admit there are many schools where there are minorities. There are 25,000 Roman Catholics, according to the statement of the Board, in these schools in the North, educated by Protestant teachers. The denominational system is claimed as a matter of justice, because it exists in England. The denominational system in England was created, or exists simply because the State was not prepared to take upon themselves the education of the people, and, therefore, they required that very large voluntary support should be given before they gave grants at all, and the result is, that in England only one-fourth, and in Ireland five-sixths is paid by the State; so the position of patrons, or of those who wish to regulate the education in Ireland any other than the State, is totally different. Again, the result of denominational teaching in England is this. There are 11,000 parishes in England, containing six millions of people, in which there is not a Government school. I have not the exact statement before me, but I believe there is hardly a parish in Ireland in which there is not a school. This may be an excessive statement of the number of schools in Ireland, but it is larger, and

the education is more largely given, than in England in the poorer districts. These are the poorer districts in England which, by the denominational system, as they cannot afford to collect the sum required to get State aid from the Government, are without education. Then, again, I see from one of Linge's or Lowe's reports, that the schools in England are both inferior and more expensive. Teachers are required for smaller numbers, they are paid less, and they are inferior. I think there are a thousand schools, in which there are only 18,000 children, or only eighteen to a school. The system has virtually been given up in some districts where there are not sufficient numbers to form a school for each religious body, by the introduction of the conscience clause. I have the testimony of many Roman Catholic gentlemen of enlightenment on the subject, and I have talked to them openly, and I hardly found any one who would wish the education should be denominational. I find that feeling not only among my own class, but also among the middle class, with whom I communicate, it is almost universal. I see in the memorial of the Roman Catholic bishops, presented in 1860, in a letter to the Chief Secretary, that they state—"We have the most decided objection to the principle on which such schools are established, inasmuch as we find it putting into the hands of the State (referring especially to the training schools, but I take it that it affects all), acting through a body of Commissioners, the education of the country, and the formation of the masters and mistresses of the rising generation. When Napoleon I. established the monopolizing university system in France, he did not conceal the despotic design he entertained of forming by education the people according to his own heart, and communicating his own ideas to them." Now, I confess that appears to me to exemplify most perfectly what the Roman Catholic prelates wish to do, and the choice we have is, whether the State, which is responsible to Parliament, is to have this power, through its officers, or whether education is to be given, under the name of denominational, into the hands of the Roman Catholics of Ireland—not to the laymen of any class, for the bishops repudiate that—not to the priests of any class, for they cannot act without their authority, but into the hands of the Roman Catholic hierarchy. In no Roman Catholic country in Europe is it given, and why they should be considered less dangerous here I cannot conceive. I see in every pastoral that emanates from the Roman Catholic hierarchy—I am very sorry to say it, and I would be glad the contrary was the case—they always recur to every possible law that has ever existed which creates ill-will. These laws have been repealed fifty years ago, but I see they always tell the people of the country that they are living under the worst Government in the world, and they never tell them of any of the blessings and benefits they derive from it. I don't think when giving over the education to them, putting other matters aside, you can but consider that they would inculcate these very principles which are certainly most subversive of all order. There is one other point which is to my mind all important, and that is, that if the education were given over to Roman Catholics, *it* would be carried out through monasteries and convents. That is the way they carry out education through the world. That would be, that the State is asked to promote those establishments which have from time to time, for various reasons, been abolished in every Roman Catholic country in Europe. I am not speaking of Protestant countries—the State is asked to found and create these institutions, and hand over to them the education of the people from their earliest youth. It seems to me a proposition that I cannot understand that liberal people of any religion will admit. There is another thing I would remark. If any part of education is given into their hands, I take it that it is merely a step to all education being given to them, and the result will be that no place or appointment in the whole country can be obtained, except with a certificate from the Roman Catholic bishop—in fact, that the whole body of Roman Catholics in this country will be in a state of subserviency, such as existed in Italy before the Revolution, such as, in fact, caused that Revolution. Then we have again another thing in favour of the National system in this country. It in some measure exists in France, Belgium, and Prussia, and, I believe, now even in Austria. I don't know whether it has been settled there or not. In Australia the education was first denominational, and afterwards changed to the National, finding the other could not be carried on. Even in Scotland no child is obliged to attend to any religious teaching contrary to the wish of parents—that is, in the old schools. The children may go away when religious instruction takes place. This system also exists in all the colonies now; it is about the only Irish thing that has ever been adopted. It is probably one of the few good things we have, and it is called the Irish system.

13438. Mr. *Sullivan.*—You state that in every parish in Ireland there was a school. Now there are 2,428 civil parishes in Ireland, and the census of 1861 shows there are 1,261 parishes where there are no Protestants. Does that accord with your view that more than half the schools were mixed?—I have not got the number of schools in Ireland, but it is larger in proportion than in England.

13439. Would it be possible, with a fact like that before you, 51 per cent. of the parishes could not be mixed, as there are no Protestants to put in a representation?—I probably mis-stated the number of schools.

13440. Rev. Dr. *Wilson.*—Would it at any rate be a fair deduction?—The children may, I think, come from a neighbouring parish. They may come from the next parish, or, it might be, that a school is on the border of several parishes.

13441. May there not be a mixed school which has drawn in children from different parishes?—Yes.

13442. Mr. *Sullivan.*—There are 668 parishes with from 1 to 20 Protestants, so that 70 or 80 per cent. of them could not give a mixed school?—There must be more, for there are 6,453 schools. The return cannot be made for the purpose of falsifying the matter. That is a serious supposition against the Government Department. The great body of the returns come through the hands of Roman Catholic Inspectors.

13443. The *Chairman.*—Would it be an improvement in education, and would the teachers pay more attention to their business, if part of their payment were derived from results?—They get payment for results which would, I think, have the same effect. There is a system of premiums, and a considerable sum of money is given away in that way.

13444. Would you be disposed to advocate the extension to Ireland of the English system, under which the teacher receives a sum of money for each child he passes in different branches according to his class?—I don't say so much. I think primary education is the great object of the schools, and beyond the 1st class, arithmetic, reading, and writing, I never examine the children in my district.

13445. Rev. Dr *Wilson.*—Before we part from the other point to which reference has been made, in estimating the success of the system as one of united education, should we not look to the different localities to see whether the elements exist in the population to furnish it?—Of course.

13446. In districts where there appears a failure should you think the non-existence of such elements would account for that failure?—The non-existence of Protestants or Catholics prevents the possibility of their attending.

13447. And hence the state of things in the south and west to a large extent?—Yes.

13448. Were you acquainted with Sir Thomas Redington?—Yes.

13449. He was a Roman Catholic gentleman?—Yes.

13450. And a Commissioner of education?—Yes.

13451. Will you read his testimony before the House of Lords on that subject?—Yes.

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"In addition to the observations which I made to your lordships yesterday, I would wish to state, in the first instance, that I think it would be well always to bear in mind the statement which the Commissioners of Public Instruction themselves make as to the way in which the various religious persuasions are scattered over Ireland; and if I might be allowed to read one passage from their report, it is this: after stating that the members of the Established Church amount to little more than ten per cent., Roman Catholics to eighty per cent., Presbyterians to eight per cent., and other Dissenters not one per cent. of the population of the country, they say, 'And in reference to the proportions of the several religious persuasions, it is further observable that whilst it does not appear to us that there is any unusual inequality in the distribution of the general population, it will be seen upon a review of our reports that the members of the Established Church are very unequally dispersed over the country. It will accordingly be found that there are some benefices (more particularly in the southern and western parts of Ireland) in which there are no members of the Established Church; that there are others in which there are but few; whilst in others, more especially in the large towns, their number is considerable. The Roman Catholics are generally diffused over all parts of the country, but exhibit the largest numbers, as compared with the rest of the population, in the provinces of Dublin, Cashel, and Tuam. The Presbyterians reside chiefly in the province of Armagh; whilst the other Protestant dissenters do not prevail in any peculiar district, but are for the most part inhabitants of towns.' That was the statement then given, and the detailed returns by the Commissioners enable any person to see what is the population in each diocese. Of course, in expecting that any system of education should be mixed, we must always bear in mind the question whether the elements exist for this mixture. In a diocese or in a county where the population, as in one diocese is more than ninety-nine per cent. of one creed, and in whole counties upwards of ninety per cent., you must not be surprised that a large proportion of the schools in that county, or that diocese are not mixed schools."

13452. Should not the principle there stated be taken into account in estimating the system as a system of mixed education?—Of course; without that it is utterly impossible.

13453. Are you aware that even in the North of Ireland there are some districts in which the population is denominational, some Protestant districts and some Roman Catholic districts—that is, as regards the population itself?—Yes.

13454. One Inspector I see, in his report in 1852, Mr. John Carlile, writing from Donegal, says—

"Of fifty-four schools in which I have asked questions similar to those you have now asked me, I make you a statistical return of thirty-three. In one the children were exclusively Protestants, and in the remaining twenty, exclusively Roman Catholics. In my whole district there are only three houses of worship belonging to the Presbyterians, hence the small proportion of that persuasion attending the National schools. There is only one Presbyterian manager. In reference to the schools mentioned in this report, I may add, that I consider the attendance of pupils of different creeds almost in proportion to the families who reside in the neighbourhood of the school. In many parts of this district the population is almost all Roman Catholic, and in many parts where there are a few Protestant families there is generally a Church Education school. I have found, however, that if the parents acted according to their wish, they would continue to patronize the National schools in preference to any other. I have generally found that a school conducted by a zealous, conscientous, and efficient teacher, has been attended by the pupils of the various persuasions in the locality in proportion to their respective numbers."

This Inspector refers to the fact, that even in the North of Ireland there are districts thoroughly Roman Catholic, and some thoroughly Protestant, and that the attendance of pupils of different creeds is in proportion to the numbers of the religious denominations residing in the neighbourhood of the schools. Is that your idea of mixed education?—I think so. A mixed system cannot exist without the materials to constitute it.

13455. Is it essential or necessary that each school should have children of several religious denominations attending it to show a combined system of secular education?—Certainly not.

13456. Was the system ever designed to be one of united education in that sense?—Of course not.

13457. Has your attention been turned to the invariable opinion of the Commissioners of National Education themselves on the subject of what constituted a system of united education?—Yes; I have read it in some of their reports.

13458. Will you be kind enough to read these paragraphs, Nos. 58 and 59 from the Board's report for the year 1846, and say whether that is your idea of a system of non-sectarian education?—Yes; I will read—

"58. It may be necessary, however, to repeat what we have stated in our Eleventh Report that 'by a strict adherence to those fundamental principles the National schools are in a great number of instances attended by children of various denominations. But in some districts where the poorer portion of the population is almost exclusively of one denomination; or, again, where well conducted schools, confined to those of one denomination, have been previously established, such intermixture does, of course, not take place. And this has been held out as a proof of the failure in those instances at least of the system of united education. But the system never was designed to be one of united education *in that sense;* else in numerous districts in Ireland in which schools are much needed it would be wholly inapplicable. The system of united education which it was really designed to establish, and which has in fact been established, is a system which does not *exclude* children of any denomination—which will *admit*, without doing violence to the conscience those of whatever religious creed who may wish for education.'

"59. This is the true meaning of our united education plan. It is not a necessary part of it that there should be in every school an actual mixture of persons of different religious persuasions; but that every school, supported by the common funds of the nation, should be open to all by keeping the secular part of education distinct from the religious."

13459. Are we to understand your testimony is to the effect that it is desirable that such a system of education should be continued?—Certainly, most desirable. I may be allowed one remark, and that is, that I think there is one very strong point in favour of this system, that though there are many complaints about it, there never has been, so far as I see or hear, any case at all proved or sustained of proselytism; that it has never been used, I will say, by either one party or the other to the best of my belief for such a purpose. I don't see any case brought forward worth speaking of.

13460. Mr. *Gibson.*—Do you think it is to be taken that the population in any district is to remain permanently at one or other religious denomination? Is it not the fact that the numbers of religious denominations in districts has varied, from farmers coming into a district, or some leaving it? Would it not be a very dangerous doctrine to act upon that every parish is to remain permanently either Roman Catholic or Protestant as the case may be?—Certainly it would. It might result in this—that people might be paying taxes for education, and getting no benefit from it.

13461. Mr. *Sullivan.*—Do you think it is judicious or fair that in those parts of the country where there are really no elements to make a mixed school, where there is, in fact, no mixture of the population, that the stringent rules against making the sign of the cross, and similar religious observances on the part of Catholics in exclusively Catholic districts, should be as rigidly enforced as they are?—I think it is right they should be enforced. If they were not, and that a few Protestants came into the neighbourhood, it would be most difficult—it would be almost impossible—for them to get the original system reverted to. If it were once admitted that you would establish the denominational system in a school you would never get rid of it.

13462. In that case how do you defend your enforcing the reading of the Douay Bible, or any other version of the Bible, in your own schools?—I don't enforce it, except on those who wish to attend.

13463. As a matter of fact, is it not understood in your district that it is to be enforced?—Not the least, that any person shall attend who does not wish to attend. I don't express to any tenant of mine, or

any one about me, any wish that they should attend unless it is their own desire.

13464. Does the tenant himself think so?—He don't attend if he don't like. I never asked any tenant to attend.

13465. How many attend, and how many do not?—I don't know.

13466. Are we to assume that all attending the school attend the reading of the Scripture and the prayers?—I don't see why you should do so.

13467. You have no statistics to offer?—No.

13468. Lord *Clonbrock*.—What is the classification of the teacher?—I think the second. I have an old man who has not been trained; he has, therefore, a low classification. As to the female school, the Inspector said I had the best female school in Ireland, but the teacher having got that character, she was removed to a school with higher pay. That is a difficulty I find about the head teachers; if I get a good teacher, she is soon taken away.

13469. Sir *Robert Kane*.—Is your lordship of opinion that the main requisites of a system of unsectarian education, as, for instance, the independence of inspection, the impartiality in the application of the test of the progress of the pupils, and the public responsibility of those in charge of the system of education can be maintained, although in a particular school in a particular locality the population may be of such a nature that the pupils in the school are all of one religious denomination?—Everything is relative; and how far it is maintained or not it requires greater experience than I have to tell; but I can only take it for granted that the rules are properly carried out in spite of there being only one denomination. I have known cases in which the rules were not strictly carried out; but you can have only the general result. Supposing, in the case of a school, the attendance at which has been wholly denominational, that, for a time, the rules have been neglected to be carried out, let me put a Protestant into that school; I immediately call the attention of the Commissioners to the fact that the rules have not been carried out, and then they will enforce them.

13470. Then you do not consider that the circumstance of the pupils in a particular school being of one religious denomination is inconsistent with such a school being managed under the principles of an unsectarian system of education?—Certainly not. I think it ought to be so, because the children attending may not be all of one denomination the next day; and not only that, but they do vary considerably. Schools that are mixed one day are denominational another. I have that even in my small experience in my own school. A policeman comes and goes, a Protestant policeman, with two or three children. They go to the National school, which they could not do if it was denominational.

13471. The Earl of *Dunraven*.—I just wish to ask you, my lord, have you any observations to make with respect to any faults that you know of in the practical working of the system, or any suggestions to make as to improvements?—Really it seems to me to work exceedingly well so far as details. Of course, as to the constitution of the Board, on that you are a much more competent authority than I am.

13472. I mean details, of course?—I think it is very well worked out.

13473. The *Chairman*.—Do you consider the inspection satisfactory in the small schools?—I should think so. Sometimes you get a better Class Inspector, and sometimes a worse. That must be the case always; but, generally speaking, it seems fair; and, as far as my experience goes, sometimes one man is a little biassed, and sometimes another. I may merely add what is patent to everybody as to the constitution of the Board itself; of course everybody knows that it is on the average more than other Boards influenced by political opinions, and from time to time has been changed according to the different views of different political parties; and I think it would probably be more satisfactory if we had some Board like the Poor Law Board, a paid Board, with the Chief Secretary for a Chairman, or some system of that kind.

13474. Do you think that having a representative Board, drawn from different parts of Ireland, and representing the various religious communities, was useful in the early stages of the system?—I should think so. It got it into working, and probably if it had not been for the fortunate liberality of the different bishops acting in the first instance, National education would never have been established. No doubt about it. Fortunately the bishops on both sides, in the first instance, joined in it.

13475. Lord *Clonbrock*.—For the future management, do you think a large Board is the most efficient for conducting the business, or would it be better, now that things are established, to carry it on with a smaller Board, probably a paid Board?—I think so, decidedly. We all know the working of common Boards where there are large numbers. A few people work the Board, and when there is a question of politics or patronage, the whole body flock in, and the working portion of the Board have little voice in the matter.

13476. And, therefore, with too large a Board there would be more likelihood of a relaxation of the rules, and the system would not be found to work so well as if there was a small board to administer it?—A large number would be much more subject to popular clamor on either side. Of course it is now.

13477. Rev. Dr. *Wilson*.—Have you heard that there have been at times divisions and dissensions amongst members of the Board?—I know pretty well the history of the protests from time to time from various members of the Board upon new schemes being introduced, and that the Board has openly been increased in numbers for the distinct purpose of changing the rules—at least it appeared so. The public have seen them from time to time.

13478. Should you regard the action of a small paid Board as likely to be more prompt and uniform than the action of a Board composed of a large number?—Certainly I should, and less liable to outside influences.

13479. Mr. *Stokes*.—Do you think it desirable that the regulations affecting education should be embodied in an Act of Parliament and placed under the administration of a great officer of State?—Certainly, I should think it very desirable, but there would always be powers of making by-laws left to any Commissioners. There must be that always, but business is always carried on upon a better system and with more consistency when administered by a few than by a large body. In fact it is my experience of large Boards that the larger number do not attend at all except on special occasions.

13480. Mr. *Sullivan*.—Do you think that the National system, as a whole, as it now exists, could have possibly existed for the last thirty years if it had a paid Board like the Poor Law Board?—I do not see why it should not.

13481. Do you think that the public outside would be quite satisfied with an administration placed in the hands only of a few persons appointed and directed by the Government without any representative action outside?—The Poor Law was in the first instance quite as troublesome a matter when it was introduced, and on the whole I think the administration of it has given general satisfaction.

13482. But in the case of the Poor Law is not each union represented by the local Board of Guardians?—Yes; they provide the money, and there is a check in that way.

13483. You have not a similar check have you, in education?—No.

13484. Lord *Clonbrock*.—It comes in short to this, would the system or would it not be more like to be carried out fairly by a small Board which would be entirely administrative in its capacity than by a large body who could have powers to change the rules, so that the public would hardly know what the rules were, there being one rule one day and a different one the

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next?—That is the difficulty in the matter. No doubt so far as the executive it would be more satisfactory that those who deal with it should know more distinctly what they were going to do.

13485. The Earl of *Dunraven.*—Is your lordship aware that the rules cannot be changed without the consent of the Lord Lieutenant?—Oh, yes; but of course the constitution of the Board is a very difficult matter. I think the Lord Lieutenant's veto would be as seldom used as that of the Queen.

13486. Rev. Dr. *Wilson.*—Considering the amount of duty of the Lord Lieutenant of the day, and the occasional changes, is it to be expected that his Excellency could be familiar with all the rules of the Board, and with the practical working of the system?—I expect the Chief Secretary is obliged to make himself so. It is one of those things that occupy plenty of his attention. He knows it probably as much as any other question.

[The witness withdrew.]

William H. Rudkin, esq.

WILLIAM HENRY RUDKIN, Esq., sworn and examined.

13487. The *Chairman.*—Are you an Inspector of the Erasmus Smith's schools?—I am sole Inspector, my lord.

13488. How long have you filled that office?—For the last nine years. I was appointed in 1859. I think it was in May.

13489. Had you previously had any educational experience?—Oh, considerable. I was engaged for about twenty-five years as the principal of one of the largest schools in Ireland. For many years mine was at all events second in that respect in Dublin.

13490. Where was the school?—In Upper Baggot-street in this city—I had a very extensive establishment there. I built a school-house which cost me £600, and had a large number of boarders and day scholars there.

13491. What are your duties now as Inspector?—My duties are confined solely to the inspectorship. I have to visit every school twice a year, and to examine the children on both occasions. On one occasion I give notice to the superintendents and teachers of the schools. On the other occasion I visit without notice. My duty is then to examine and report, according to my opinion of the state of the school.

13492. Do you keep the rolls of the attendance of the children in the same manner as is done in the National schools?—I am not aware of the system there; but there are certain rules laid down as to the keeping of the rolls. Every child entering the school has his name entered in what is called the register; and his name remains there unless he absent himself for six months. A line is then drawn across his name, and the date entered when he discontinued to attend.

13493. Do the children for the most part pay, or are they admitted free?—In some of the schools the children are altogether free, but very few of the schools are so circumstanced. In the majority they pay something—generally about a penny a week.

13494. Have you any difficulty with respect to the enforcing of continuous attendance?—Yes, it is a very difficult matter indeed, and I venture to say it is a difficulty which will never be surmounted in this country so long as the people are poor. The Governors, however, give premiums to encourage good attendance.

13495. Do you ever dismiss any of your free scholars on account of their irregular attendance?—I have never heard of any scholar being refused admission in consequence of that.

13496. How many classes are your schools divided into?—It depends altogether on the number attending the school. For instance, there are some schools so low, I am sorry to say, as eighteen or twenty. We could not divide those into many classes. There are other schools where the children amount, I suppose, to close upon 300. Then there will be about eight classes.

13497. What books do you use?—Generally speaking the books that are published by the Christian Knowledge Society. In a large number of our schools we use the National books. That is left altogether to my discretion. I find a great number of the National books exceedingly well adapted for education, and recommend them in various schools.

13498. How are the children advanced from one class to another?—According to the proficiency as exhibited at the inspections.

13499. Is that done once or twice a year?—Twice a year.

13500. Master *Brooke.*—By the Inspector?—I suggest it to the master and superintending clergyman that they should select the best. Of course always the best answerers are promoted. If the pupil's conduct does not justify it, he is not promoted. It is not always the Inspector alone who can be the best judge of the fitness of the pupil to be promoted.

13501. The *Chairman.*—Do the local clergy attend many of your schools?—As a general rule they attend very regularly. There is a question in my report which I have to answer and to send forward to the Governors, as to whether the school is visited by the clergy or not.

13502. Do the Governors encourage these visits?—Oh, undoubtedly. If I report frequently of the same school that it is not visited by the clergy, I have heard of instances where the superintending clergy have been reminded of their duty as superintendents.

13503. Do the Governors ever withdraw, or often withdraw, grants from the schools on finding their numbers are below the amount necessary for the efficiency of a school?—Such cases have occurred frequently during my tenure of office; mostly on my recommendation. When I find that the school has declined in numbers to a considerable extent, and that the decrease is continued without any prospect of increase, that is, where there are no more children in the place, I bring the matter formally before the Governors.

13504. Have you any power of suspending a master whom you find inefficient?—I do not believe I have the power of doing so myself, but I report the matter to the Governors. I would if I heard of a case of immorality or of extreme severity on the part of the master, at once recommend him to send in his resignation, in order to avoid being dismissed.

13505. Speaking of cases merely of inefficiency in a schoolmaster in the nine years that you have been Inspector, how many cases have there been in which the master has been dismissed from your reporting him inefficient?—I have not made up the exact number, but a large number of masters have been so dismissed chiefly at the commencement of my tenure of office. When I first commenced I found many of the schools in a very low condition. On the occasion of the first inspection I cautioned each teacher as I found it necessary, and if I found no improvement on the next occasion, I reported him to the Governors, and they removed several.

13506. Then has the efficiency of the schoolmasters increased during your time as Inspector?—Undoubtedly. Every master has to be examined by me before he is appointed. Notwithstanding the highest testimonials he may bring from training institutions, the rule of the Governors is, that he must be examined by me, so that I am in some degree responsible for his ability as a scholar. Of course until he has been some time in the school we cannot answer for his ability as a teacher.

13507. Where have your best masters come from?—Some of our best masters are trained by the National Board. Very excellent teachers are trained by the Church Education Society; and some of our best masters never have been trained.

13508. In your visits to schools do you bestow much attention as to the period in which the younger children remain in the lower classes, so as to press on their promotion?—Undoubtedly; one of the great faults I found in the schools when I first went round was—the neglect of the younger children. It was chiefly in that respect I had to caution the masters. I set on foot a new system altogether. When calling for the junior class I would ask the master, "What are these children able to do?" "Oh, sir," he would reply, "they are too young; they can't do anything." "That won't do for me," I said, "every child entering the school must be instructed." In fact I may say, that it was not previously the custom to examine the very young children. In consequence of which the masters did not instruct them, being satisfied that they would not be examined by me. I require that the youngest child in the school shall learn reading, spelling, and writing—that the first day he enters the school-room he must have a slate and pencil given to him, and be taught writing; and so great, so rapid, and so extensive has been the advance in consequence of my enforcing that system, that I have now in schools classes of children of seven, and even of six and a half years of age, writing from dictation.

13509. Are you conversant with many of the ordinary National schools?—Not much. I have occasionally dropped into a few of the National schools, particularly the National model schools.

13510. Do you think that the English schools of which you are Inspector are as efficient as the National schools of the same size?—I have no hesitation in saying, from my observation, and from what I have heard from others who are connected with the National schools—clergymen and others—that our schools would very fairly stand in competition with any other English schools in the country of the same class.

13511. Then, may we understand that when schoolmasters are reported as inefficient, the Governors feel no difficulty in causing them to be removed?—Oh, not the slightest, on my recommendation. The Governors are always ready to listen to any recommendation of the kind coming from the Inspector, or from the superintending clergyman. He has opportunities of noticing the conduct and attention of the master during the absence of the Inspector, and if he reports anything very serious against him, of course the master is dismissed without my interference.

13512. Have there been any cases in which complaints have been made by the parents of Roman Catholic children frequenting the schools of matters connected with religion?—I have never heard of one. I have known one or two cases where I have discovered that, contrary to the rules, one or two of the Roman Catholics attending were not reading the Scriptures; whereas, according to our rules, very child is required to read them. I made it my business to call those children apart from the rest of the school, and just remind them of the rule, telling them at the same time that they need never be afraid that any question would be put to them which would be in any way offensive to them; that no question is allowed to be put touching on doctrinal points or points of controversy; and on these conditions the children have always consented to read the Scriptures.

13513. Mr. *Gibson.*—You have stated that no question could be put to a Roman Catholic child which would be in any way offensive to his particular religious belief?—Yes.

13514. How can you explain the chapter in 1st Corinthians, where St. Paul, speaking of the institution of the Lord's Supper, has the words, "this is my body." How can you explain any such passage as that to a Roman Catholic child without touching upon differences between the doctrines of the two Churches?—No question touching upon that subject would be allowed to be put to the child. It is not allowed to the master, to the Inspector, or to the clergyman to put it to the child.

13515. Is that consistent with the third rule, which says that the child shall be taught to understand the passage he reads?—Yes; but the teacher is studious, and the Inspector also is studious to avoid questioning upon any portion of the reading lesson which touches upon doctrinal points or points of controversy. He will pass over them and merely question him upon the plain text, the plain matters of fact.

13516. How could you teach a child to understand that without referring to the differences between the two Churches?—The point would not be raised. No question would be put to the child on any verse which touches upon any matter involving controversy.

13517. Do you mean to say this, that in reading a chapter of the Bible in your particular schools there is such an exposition given of it that all Christians of any creed can listen to it without having their religious tenets interfered with?—That is my impression. That is my conviction.

13518. Mr. *Dease.*—Let me ask you one question. In the case that Mr. Gibson has supposed, you say no question can be asked of a Roman Catholic child upon that point; would it be contrary to your rule to ask that question or to expound the meaning of the particular passage of Scripture Mr. Gibson alludes to, according to the mode in which Protestants would expound it, to a Protestant child standing side by side with a Roman Catholic child, or would you absolutely exclude all exposition or explanation on the subject?—We absolutely exclude any exposition upon any passage involving doctrinal points—It is merely upon the plain text of the Scripture—the narrative—it is merely upon this portion that the children are examined. No question according to the strict rule—and I believe that the rule is carried out—touching upon any point of doctrine involving controversy is allowed to be put to the children.

13519. And no explanation?—No explanation of any verse touching upon any controversial matter.

13520. But take the case that Mr. Gibson has supposed. Would there be no explanation at all—would it be simply read and passed over?—Read and passed over, so that no child could possibly take offence.

13521. Mr. *Stokes.*—What was the object of insisting that all the masters of your schools should be members of the Established Church?—That I cannot say. I believe it was according to the original charter.

13522. What is the object with which you register the creed of the children?—The Governors require that the numbers shall be returned to them of how many of each sect attend the schools; I do not know what their object may be.

13523. In instructing the children in religious knowledge, do you make any difference between the members of different Churches?—Oh, undoubtedly. None but the members of the Established Church are required to learn the Church Catechism—I always make it my business when about to commence to examine the children in the Church Catechism to require the others to leave the class.

13524. Master *Brooke.*—You said no question would be asked concerning doctrine?—Yes.

13525. Look at the third rule and see if there is any such prohibition as that?—"The teacher shall examine the children as to their understanding what they have read, explaining the sense of what they have read in plain language, without entering into controversial or abstruse matter."

13526. So I thought. That was my recollection. There is no prohibition of Christian doctrine, but of whatever is controversial and abstruse?—Yes, exactly; it is merely on the plain text they are questioned.

13527. May I ask, in your inspection, do you examine all the children?—Every child. When I first went round some teachers would say, "Oh, sir, these children are so young that they know nothing." My answer to that was, "If you have a baby in arms attending the school, that child should be inspected."

13528. Will you examine every child?—Every child. What I meant by that is, that the youngest child in the school is liable to be examined. Unless the In-

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spector examine every child, the teacher will not instruct them.

13529. Do you examine every child in their religious information?—Except the Roman Catholics and Dissenters, in the Church Catechism. They are not examined in it.

13530. But as to reading the Scriptures?—Undoubtedly.

13531. Every child?—Every child that is capable of reading the Scriptures. That is the rule.

13532. You examine them all?—Every one.

13533. And what is the nature of your examination?—I appoint, at each inspection, particular books of the Bible to be prepared against the next inspection—generally one book in the Old and one in the New Testament. The teacher then has six months for preparing the children in these books; and in these books only I examine the children.

13534. And what is the scope of your examination?—It is entirely confined to these books—just the same kind of examination as I would require the teacher to pursue—questioning the children upon the plain text, without entering into any matter involving controversy.

13535. As if you were examining a page of history?—Exactly so. I have never yet heard of any objection being made to any question I ever put to any Roman Catholic child, or to any Dissenter.

13536. And do you find any difference in the progress of these children, whether they be Roman Catholic or Protestant, in the knowledge of the Scriptures in the examination?—I must say that I generally find the Roman Catholic children answer in the Scripture better than the Protestants; and I can only account for it in one way, that probably the Bible is, in some degree, a new book to them. It is not the same everyday book to them as to the others.

13537. You think it more interesting to them?—It is more interesting to them. Perhaps they see less of the reading of it elsewhere, and their attention becomes therefore more directed to it when at school.

13538. Does it go so far that you find it a constant matter of observation that the Roman Catholic children answer better than the Protestants?—I would not say it is an invariable rule, but certainly in general they do. For instance, there is one school of ours in which there are say 70 children on the roll. I suppose there are 55, or close upon 60, of these Roman Catholics, and I do not, perhaps, get better answering in the Scriptures in any school in Ireland.

13539. Do you give premiums for good answering?—No, the Governors do not give premiums for good answering, merely for attendance. But in many of the schools the clergy or the local patrons give premiums for good answering and good conduct; but it is not a general thing.

13540. Have any of the children trained in your schools that distinguish themselves any advantage after leaving the schools?—Undoubtedly. The chairman was asking me just now what my opinion was as to the comparative efficiency of the Erasmus Smith's schools and others. A very striking instance has occurred within the last few weeks of the superiority of the Erasmus Smith's schools. I dare say it is known to the Commission the advantages which lads possess in going to the various branches of the Incorporated Society, There is one called Farra, and there are also the Pocock and Primrose Grange Institutions.

13541. Mr. *Dease.*—Where is Farra?—In the county of Westmeath; the Pocock Institution is near Kilkenny.

13542. Mr. *Sullivan.*—There is one at Dundalk?—A very excellent one at Dundalk.

13543. And Santry?—Santry, I believe, is a superior one. I think it is the finishing establishment for all these. The children of the various scriptural schools in different counties are eligible to these institutions on a competitive examination, sometimes conducted by, I believe, Fellows of College. They are educated free, and, I believe, clothed and ultimately forwarded, on a further competitive examination, to Santry, the finishing establishment. There their education is still conducted till it is complete. They are then, I believe, put out in life and assisted in every way. Well, I think it was about three weeks ago that there were six vacancies in the Incorporated Society's establishment at Dundalk. There were, I think, thirty-five candidates for these six vacancies, and of the six successful candidates from the various schools throughout the country, five were from Erasmus Smith's schools. I think, that is a very good proof of the efficiency of the Erasmus Smith's schools.

13544. Mr. *Gibson.*—Is the Dundalk Erasmus Smith's school not open to pay pupils?—The Governors have a school in Dundalk, but there is also this branch I speak of of the Incorporated Society.

13545. At Dundalk also?—At Dundalk also.

13546. What is the programme of the examination of the candidate teachers in your schools?—I examine them in all that they profess to know, but I do not insist upon their being perfect in every respect. For instance, supposing a man to be a candidate for a school of a low class, where there is scarcely anything but reading, writing, arithmetic, grammar, and geography taught, I would not reject that man because he is ignorant of Euclid, algebra, mensuration and trigonometry. But if a man professes to have a knowledge of these branches—which, I may observe, are extensively taught in most of our schools—I examine him in them in order that hereafter, if he should show himself fit for it, he may be promoted to a better class school.

13547. Then there is no particular requirements for your teachers?—No, sir; I invariably examine in the various branches that are taught in the schools generally—in reading, writing from dictation, composition, grammar, &c.

13548. You have a course in which the teacher must be examined, and prove himself competent before you can put him into a school?—Yes; before I can pass him, of course, I have to reject some. Since I was first appointed, nine years ago, I have examined upwards of three hundred teachers. Most of these were trained by the Church Education Society, a large number by the National Board. With regard to the present efficient condition of the Erasmus Smith's schools, the Governors, I think, have introduced rules and measures of late years, which have conduced very much to that end. On my recommendation they have quite changed the system of supplying school requisites and books for the schools. The previous practice was for the Governors to pay half the price of the books, and the superintending clergymen or the patrons of the school the remaining half. The books remained the property of the Governors and were never allowed to be taken out of the schools. The consequence was that the children went home each evening with no means of preparing their lessons for the following day, and returned perfectly ignorant of the business they were to be examined in. I proposed to the Governors that the system should be changed—that they should continue to pay half as before, but that the children should pay the other half instead of the clergyman or patron; that the books should become the property of the children, and that they should take them home and learn their lessons from them. The Governors have adopted that system, and I find it productive of great benefit; the children now can prepare their lessons for the following day.

13549. What is the duty of the superintending clergy?—To visit occasionally or as often as he pleases, and to see that the Governors' rules are carried out.

13550. Does he hold examination of the school?—Some clergymen do, some do not; some merely ask a few questions; others hold examinations into the various subjects of instruction.

13551. Then there is a certain amount of discretion which he may or may not exercise?—Exactly so; it is discretionary with them.

13552. Do they make any report to the Governors?—They make no formal reports unless there be an instance of misconduct on the part of the teacher; but, as superintendents, they possess a great deal of power. They enter the school at any time they please, of course,

and see that things are carried on properly, and if not they generally report to me—it is generally to me.

13553. What is the general average of the emoluments of the teacher in the Erasmus Smith's schools, the ordinary schools that you speak of, where they give simple elementary education?—About £25 is the fixed salary, with £5 gratuity.

13554. And is £30 the maximum?—The Governors always expect that an additional sum shall be made up from local sources, either the patrons, or the clergy, or the people of the district are required to make up something in addition.

13555. What would that supplemental fund amount to generally speaking?—Probably the man may be parish clerk and he would probably get £10 by that, and then from other sources perhaps he may get £10 more, and he has also what he can get from the pupils.

13556. Is there any dwelling-house attached to the school, or any land?—Not as a general rule, but several of the schools have a dwelling-house and land, generally two or three acres of land.

13557. That, of course, is a considerable addition to the emoluments of the teacher?—Oh, undoubtedly; the masters are not allowed to have above a certain portion. I do not think they are allowed to have more than three acres by the rules of the Governors.

13558. Do you give any agricultural instruction in any of your schools?—No.

13559. Mr. *Dease.*—Is there not agricultural instruction given at Farra?—It is not one of our schools, sir. Farra, and those schools that I have been speaking of, are institutions belonging to the Incorporated Society, and it is from our schools that the successful candidates that I spoke of came, and got into Farra, and the other institutions. Another improvement that the Governors have introduced, is to increase the number of premiums that are given to the teachers. They used to give, I think, six premiums to the best masters, and three to the best mistresses, that is to say, six premiums to the masters of the boys' schools that I considered best conducted, and three to the mistresses of the girls'. On my recommendation they have increased the number by giving now twelve premiums to the best masters, and six to the best mistresses at the close of each year; the value of the premium is a pound's worth of books.

13560. Mr. *Gibson.*—Do you choose the books for them, or do you allow them to choose the books for themselves?—A bookseller's catalogue is sent to them from the office, and they select what books they please, and then the Governors' label is affixed to the cover.

13561. Master *Brooke.*—Do the clergy who superintend the schools, upon the whole discharge their duty by frequent visiting?—Indeed, yes; there are some few exceptions where the clergy are rather, perhaps, indifferent, but as a body undoubtedly they take a great interest in the schools, and are very thankful, indeed, for the assistance the Governors give them.

13562. Do you find a benefit derived from that?—The greatest possible benefit from the frequent visits of the superintending clergyman and his family, and the visits of the local gentry. It always has a very beneficial effect upon the children.

13563. And probably upon the master?—Undoubtedly; bad masters require to be spurred on. Good masters require to be encouraged by the presence of the gentry.

13564. Mr. *Dease.*—You told us that the Scriptures are read by all the pupils in the schools?—Yes.

13565. All the pupils read the Scriptures, but only Protestants are examined in the Scriptures?—I beg your pardon, all are examined, but such questions only are put to them as cannot be offensive to a child of any denomination.

13566. You state that you never met an instance of any objection being made against any question in Scripture by the Roman Catholic children in attendance in your schools?—No, I have never met with such an objection.

13567. From whom would you expect such an objection to come?—The master. I think if a child objected to reading the Scriptures, or objected to certain questions, he would refuse to join the class. The master would naturally ask him the cause, and it would then be reported to me on coming round to examine, or perhaps there would be some child absent from his class. On inquiry the master would tell me then that he objects to reading the Scriptures.

13568. Then it is from the children that you expect the objection to come?—Not directly, but through the master.

13569. But to arise from the child, and to be made by the child to the master and reported to you?—Yes, or the child might address himself directly to me.

13570. Some of these children are probably, I suppose, six or seven years of age, and perhaps younger?—Yes; there are very few of six years of age able to read the Scriptures, though they are able to read easier books; because it is one of our rules that the Bible is not to be used as a book for teaching reading. It is not until a child is able to read pretty fluently, that he is allowed to read the Scriptures.

13571. Have you ever met with instances of objections being raised by the Roman Catholic clergy to members of their flock attending your schools?—I have—one or two instances. A case occurred about five years ago in a school in the North, in which a Roman Catholic clergyman withdrew most of the Roman Catholic children from the school.

13572. Where did they go when they left your school are you aware?—To the National school in the neighbourhood. The patron of the school mentioned the matter to me when I came round, and asked me if I wished to see the priest who had carried out his bishop's order, I willingly consented; and he invited him to his table, and me also; I showed the priest our rule, and made him understand perfectly the nature of it, that no question should be put to any of his flock that would be offensive to him. He attended the inspection on the following day, and heard me examine in secular subjects, and I believe in the Scriptures also—the children were soon after allowed to come back.

13573. Master *Brooke.*—The scholars returned, do you say?—They returned after the priest's visit to the school, and after they had been made fully aware of the stringency of the rule, and that it was stringently carried out both by the teacher and by me.

13574. Mr. *Dease.*—Is it what is known as the Authorized Version of the Scripture that is read?—Only the Authorized Version.

13575. The Bishop of *Meath*—What portion of the Scripture did you select on that occasion?—I do not recollect.

13576. Was it a parable?—I generally take one book of the Old Testament, say Genesis, and one of the New Testament, say St. Matthew's gospel, and, perhaps, for the next inspection say Exodus, from the Old Testament, and St. Mark's from the New Testament.

13577. In the particular case which you mentioned to Mr. Dease, what passage of Scripture did you select which produced such an effect upon the Roman Catholics?—It was the entire of the book whatever it was. I always give one of the Gospels and one of the books in the Old Testament for each inspection.

13578. You examine generally from the books of the Bible?—Yes.

13579. Not in particular passages?—No, just from the appointed books. They are expected to prepare the entire book.

13580. Mr. *Waldron.*—Could you mention to the Commission the name of that school?—I do not know whether the local parties would like it. However, I do not see that there would be any difficulty in the matter.

13581. Rev. Dr. *Wilson.*—Is it on public grounds you have an objection to mention the name of the school?—I really do not see that I should object to it. It was Eglinton, in the county of Derry. It occurred about five years ago. The priest attended the examinations the day after my interview with him, and was very well pleased with the general answering.

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13582. Mr. *Waldron.*—And all the Roman Catholic children went back with his consent?—Yes, they all by degrees returned at all events.

13583. Sir *Robert Kane.*—What Roman Catholic diocese is that in?—In the diocese of Derry.

13584. Mr. *Dease.*—Do you think a Protestant clergyman would be likely to object to members of his flock attending schools taught by a Roman Catholic teacher and managed by a Roman Catholic priest?—I cannot answer that question.

13585. Would you, by preference, send your own children to be educated by a Roman Catholic or a Protestant?—By a Protestant, undoubtedly; but it seems that Roman Catholic families do not object to send their children to our schools. I presume if they had the objection they would not send them.

13586. Is the marked pleasure you described Roman Catholic children as taking in reading the Protestant version of the Scriptures similar to the pleasure which we all, being weak creatures, take in doing what we are forbidden to do?—I do not think I said they took great pleasure in reading it.

13587. I understood you to say that you remarked they seemed to get on better, to answer better; and you accounted for that by supposing that as it was an unknown volume to them, they took great pleasure in reading it; greater pleasure than those accustomed to it?—They pay greater attention to it. I do not know that they take greater pleasure. Undoubtedly it must give greater pleasure.

13588. Do you at all attribute it to the reasons I have suggested?—to the fact that all of us take pleasure in doing what we are forbidden to do?—Well, I could not say that, I presume these children are not forbidden, otherwise they would not disobey the orders of their clergy.

13589. Mr. *Stokes.*—Does your inspection extend to all the Erasmus Smith's English schools?—Yes; all over Ireland.

13590. Is it confined to the English schools?—Yes; the classical schools are not subject to inspection.

13591. Are your schools scattered over the island?—There are about half a dozen counties in which we have no schools.

13592. Does it frequently happen that the Erasmus Smith's schools are found in the same places with Church Education and National Board schools?—Undoubtedly, and vie with them very successfully.

13593. In these places is not the inspection of the different classes of schools carried on by their three different officers, more or less at the public expense?—The inspection of the Erasmus Smith's schools is paid for out of the funds of that Board.

13594. Are not the Erasmus Smith, the National schools, and the Church Education schools inspected by three different classes of Inspectors?—Yes; but we never interfere with each other's schools.

13595. Could not the duty of inspecting the various classes of schools be very well combined, and conducted by the same officer?—If they are not conducted on the same principles I do not think they could.

13596. How does the inspection of the Erasmus Smith's schools differ from the inspection of the Church Education schools?—I do not assert that there is any great difference between these schools. I do not know whether as stringent a rule prevails in the Church Education Society as in ours, respecting the questioning of the children in the Scriptures. I do not know whether in the Church Education schools the teacher is or is not forbidden to enter into subjects of controversy. I rather think that in some schools it is allowed, but in ours the teachers are strictly forbidden.

13597. Is it part of your duty to extend your examination to religious instruction?—Yes; undoubtedly.

13598. Would a National school Inspector, confining his examination to secular subjects, answer all the purposes of your examination?—Oh, I should think not.

13599. The *Chairman.*—Are there any points upon which you would wish to make any observation to the Commission?—Well, no; nothing particular. I can only say I have been nine years engaged with the Board, and have furnished them with about 3,000 reports in that time—official reports—and that never, but I think in one instance, has any objection been made to the accuracy of my reports; and in that one instance the Governors decided the matter in my favour, and the master whom the superintendent of the school wished to support was dismissed by the Governors. As to the satisfaction of the Governors at the way in which I have discharged my duties, I beg to submit to your lordship a document I have brought with me.*

13600. The Bishop of *Meath.*—Are you satisfied generally with the accuracy of the reports made to you by the teachers of the attendance of the pupils?—Yes; I look into the books myself.

13601. What means, or have you any means of checking the accuracy of the returns?—We have three official school books, the register, the report, and the roll-book, and I look over each of these at each inspection. It is the duty of the teacher monthly to cross out the name of any child who has been absent for a month, and I see that that is done by looking at the previous month's attendance.

13602. Is the time of your visit known beforehand?—On the occasion of one visit I give notice, but not on the other.

13603. You go to each school on one occasion unexpectedly?—Yes, unexpectedly.

13604. The *Chairman.*—How are the schools you inspect provided with school requisites?—The Governors pay the half of the price of the requisites. I mention in my report when I visit the schools that I find certain books are wanted, and enter the particulars in my report, which goes to the Governors. They authorize the clergy of the parish to buy these books or requisites. The Governors pay one half their cost, and when the books are sent to the schools, the children purchase them for the other half.

13605. On your last inspection did you find the schools generally sufficiently well supplied with requisites?—There are one or two schools where, probably, there was something like remissness on the part of the patron or superintendent in seeing those books are procured, although the expense does not come out of their own pockets.

13606. What power have you, through yourself or through the Governors, to put pressure upon the managers of these schools to make better provision?—I can merely represent the matter to them, and remind them of their duty; and likewise report to the Governors that such a school is not sufficiently supplied with requisites, and that having mentioned the matter to the manager, it was not attended to.

13607. Taking the result of your last tour of inspection, what number of schools would you say were insufficiently provided with school requisites?—I should say that, out of the 150 schools there would not be half a dozen badly provided for. There are some few schools that are declining very considerably in the number of scholars. I believe the Governors are considering whether it is expedient to retain these. They consider, and I quite agree with them, that the salaries paid to the teachers might be more beneficially applied otherwise.

* *Copy of letter handed by Witness to the Chairman*:—

"Board Room, 11, Kildare-street, 11th May, 1863.

"My dear Sir,—The Governors, at their last meeting, had under their consideration the labour of your post as Inspector, and the expenses which you incur (with which they appear to be acquainted); and having, at the same time, in view the attention which you bestow upon the duties, and the satisfaction you have given, they resolved to increase your salary to £500 per annum; the Resolution being accompanied with an Order that you should be informed that no further increase can be made.

Faithfully yours,

"W. H. Rudkin, esq."

"Eustace Thorp.

13608. Are there not a considerable number of these schools that might be closed, and the money spent upon them taken elsewhere?—That is what I was suggesting; or the money might be applied in quite another way—for instance, in increasing the salaries of teachers. One of the great difficulties we have to contend against is, the procuring of efficient teachers. Unless the salary be sufficiently large, there is no inducement to a man of talent and education to devote himself to that employment. The consequence is that sometimes a school is left for six weeks or more without a teacher. The Governors also, in order to increase the efficiency of the schools have, on my recommendation, consented to the employment of paid monitors. In a large number of schools—about, I think, forty-seven—paid monitors are employed. The Governors pay half the salaries of these, and the local patron or superintendent pays the remainder.

13609. Mr. *Gibson.*—For how many pupils would you recommend the appointment of a monitor?—I think I would recommend the employment of a monitor where there were, say forty pupils.

13610. Are there many schools that have 45 pupils?—Oh yes; the average attendance at our schools is about 46. We have some schools where the children amount to 300.

The Rev. Dr. M'Ivor sworn and examined.

13611. The Bishop of *Meath.*—You are an Ex-Fellow of Trinity College, Dublin?—I am.

13612. You hold a College living now?—Yes.

13613. What is the name of it?—Ardstraw, county Tyrone, diocese of Derry.

13614. You have given particular attention to the subject of primary education in this country?—Yes; as a country clergyman I have.

13615. Have you given it any special attention?—I think I have.

13616. Speaking generally, do you approve of the system of National education in this country?—Yes; in comparison with any other system that I know.

13617. Are there any points in which you consider the primary education given under the National system in this country to be defective?—Yes.

13618. Would you specify briefly the most important of these points?—I do not think there is enough of teaching, even for the young children, and I think that, from the want of superior teaching, all children leave the schools except the young children, so that I think it is a very ineffective system, considered as a National system of education.

13619. Generally speaking, you do not consider that the children remain long enough at the primary schools to secure a permanent effect in educating them?—I do not—I am certain they do not.

13620. According to your experience, what is the average age at which a child leaves a primary school?—The age at which it *leaves* I am hardly sure I can say. *In* National schools the average age of children in industrious districts is between eight or nine.

13621. Would you consider that too early an age for the education they receive to make any permanent impression upon their minds?—I do, certainly.

13622. How does the want of the permanence of that impression show itself afterwards. What evidence have you?—Well, if anything induces the young people to come to night school, we see they have forgotten what they learned. Again, when they come to get married, we find they have forgotten what they learned when they are asked to write their names. A country clergyman has abundant opportunities of noticing that his people forget the little that they did learn at schools. Our very young classes are good and promising, and we expect a great deal from them, but as we have opportunities of noticing them, we notice from year to year that they forget.

13623. Do you consider that the amount of English teaching given in the primary schools is sufficient?—No; not even for young children.

13624. Where is it defective?—There is too little mental pabulum, too little instruction, too little mental training. Here, for instance, is the reading course of the National Board. There is the First Book, and it is almost all in the shape of positive teaching that the National Board child can get until he is fit for the Second Book, that is at the age of eight, when he is beginning to read nicely. This Second Book is almost the only reading-book recognised by the Board, and generally available for the schools for say a year and a half more; the next book for another year, according to the classes. The whole number of classes, for instance, would occupy perhaps, I believe four, or five, or six years, and this is the mental pabulum for this period.

13625. Is the per-centage of children who get into the highest reading-book large?—No; very small. About six per cent. at the Irish National schools get into this Fourth Book; about 15 per cent. get into the Third Book

13626. Can you offer any suggestion towards improving this defective English education?—Well, in the first instance the young children could learn to sing, and learn a great deal of poetry off by heart. I would wish singing to begin with their learning of the alphabet, so that the children would know a multitude of hymns and songs, and learn a great deal of the best English poetry while singing. That might remedy the deficiency in respect to the very young.

13627. What is the difficulty in the way of remedying the deficiency generally?—The power of getting books which would not be objected to by some one or other of the denominations; the difficulty of getting books to which some section of the Irish people would not object.

13628. Are the books of the National Board objected to generally throughout the country, in your experience?—No, I think not. These books are not generally objected to, but very much the contrary; they are much liked, indeed.

13629. What do you mean exactly by the difficulty of getting books that would not be objected to *more*?—For instance, if we wanted to get any version of the Bible, some one section would object to it. And even parts of these books are constantly objected to, so that the Board have very great difficulty in making them neutral enough to please different tastes. Then, we can't get school-libraries or even premium-books, for fear of objections.

13630. You stated just now that a very small per-centage of the children get into the Fourth Book?—I think about six per cent.

13631. Does not that Fourth Book supply a great deal of valuable information, if they continue long enough to read it?—It does. I think it an admirable book. All the Board's books are extremely good so far as they go.

13632. Then the difficulty seems to reduce itself to this, that the children do not remain long enough in the school to avail themselves of the instruction which these books are calculated to give them?—The school does not induce them to remain long enough. If the school were better I think they would be more willing to remain.

13633. What inducements, then, can the schools hold out to prevail upon the children to remain longer at them?—To give more instruction, and make the schools better, more English instruction while the children are young, and, after they are fit for them, higher subjects—thus making the schools sufficiently good to enable them to compete with the labour market. Nothing else will induce the children to remain at school.

13634. Do you consider that one reason why the children do not remain sufficiently long at school, is

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that the National system under its present conditions leads to nothing?—I do.

13635. How do you propose it should become more popular?—Generally by introducing classics and modern languages.

13636. Would the engrafting of classics and modern languages upon the primary system of education have any tendency to injure the latter?—Certainly not. I think for every reason it would improve it. It would improve it by keeping up the school attendance, retaining the more intelligent children for a longer time, and thus forming a nucleus for whatever teaching we wish.

13637. Is there a want of something intermediate between the National schools, as at present constituted, and the schools that give a higher education in the country?—A very calamitous want.

13638. What has that want been caused by mainly?—Directly by the action of the National Board.

13639. How?—By cutting out the previously existing schools. The previously existing schools were very defective in many respects, particularly in the lower English subjects, yet they were mainly supported by their English pupils. The country schoolmaster would have, perhaps, six, eight, or ten pupils in the classical class and thirty boys in English classes. The classical pupils were the nucleus of all superior teaching, yet when the English boys were taken away by the competition of the National system, the master was not able to keep the classical school. These classical schools, with their superior English, are now all gone, and we have only primary schools in their stead.

13640. Then, you say from your own experience that the general education of the country has suffered from the establishment of the National schools?—From my own experience, in a remarkable degree; and other injuries, especially the Endowed School Commission have brought out the fact that this deficiency is general.

13641. Can you refer to any statement in the Report of that Commission in support of your opinion?—Yes, the first sentence in the report of the Commission is to that effect.

13642. What is the statement to which you refer?—The first sentence of the report, which is as follows:—"We are of opinion—I. That the establishment of a system of primary education by the Government *has had* the effect of greatly diminishing the resources which, though no doubt scanty and imperfect, formerly enabled the middle classes, to a certain extent, to provide a suitable education for their children."—Report, p. 278, *et passim.*

They repeat this two or three times in their report; and, as an instance, they mention that there are ninety-one towns, having each above 2,000 inhabitants, according to the census of 1851, in which there is no grammar or superior English school in operation. In my own parish I have had many opportunities of seeing this deterioration of education.

13643. Do you think that it falls fairly within the province of the State to supply the deficiency, which it may to some extent, according to your statement, be considered as having created?—I do, especially as it can be done at no expense, or even at a saving of expense.

13644. Have you considered the subject sufficiently to show that the want could be supplied without any large additional expense?—Yes.

13645. Have you any scheme upon the subject?—Yes, I had a scheme which was laid before the Board of Education, which was approved by them, and by them submitted to the Government; and the estimate for which would be directly a cost to the country, supposing it to succeed, of £10,000 a year, and the saving would be £30,000 or £40,000.

13646. In what direction would the saving be effected?—The saving would arise where any school became a superior school. This would attract the more advanced children from other schools around, and so facilitate the converting of these other schools into female schools, saving one-third of the cost, and yet making them far more effective.

13647. Then, you would have a new classification of the schools under the National system of education?—I would not require that. Wherever classics happen to be required and to be taught, let the school be of any grade, as at present existing; then the master has only to signify to the Inspector that he has a classical class, the Inspector examines that class, and the teacher is paid a small sum by the Board, another small sum by the parents, and, perhaps, in time, other small sums from endowments, or by the local gentry interested in the school.

13648. How many of these higher schools would you propose to establish?—It would vary according to the popularity of the system.

13649. I mean according to your present ideas?—I fancy if they succeeded there would be 500. There would be one in every decent village in Ireland.

13650. The expense of that would be to some extent compensated for by an amalgamation of the lower schools?—No, but by reducing them from their being male schools to being female schools.

13651. Do you consider that would be an advantage?—I do. Independently of other reasons, I think that would be a great present advantage.

13652. How many of the lower schools would you propose to convert in this way?—Independently of this classical project, and merely for the sake of the English teaching, I think it would be a great advantage if the lower 3,000 schools of the system were converted into female schools.

13653. Have you considered how much the expense of the teaching staff would be thus diminished?—It might be set down as £8 or £10 a school.

13654. Would that cover the additional expense of the higher class of schools?—Yes, and give a saving of £20,000 or £30,000 besides.

13655. Master *Brooke.*—By female schools you mean schools with a woman as a teacher?—I should have said "mixed schools under female teachers," and these I think ought to be organized under the infant school system of teaching singing, poetry, demeanour, manners, &c.

13656. And that has been generally adopted in America?—I believe it has.

13657. The *Chairman.*—At what age would you make the boys leave the schools under a female teacher?—I would leave it optional with the parents to choose for themselves. As a general rule if there was a good school within three or four miles of them they would leave when they were ready to go into the Fourth Book; for an intelligent child that would be eleven or twelve.

13658. Do you think that women can manage any considerable number of boys up to the age of eleven or twelve?—I am sure they do manage them far better than men. That is my experience.

13659. The Bishop of *Meath.*—You said that the Board of National Education had adopted the principles of the plan you referred to?—They did, and proposed it to Government.

13660. With what result?—That they happened to combine it with another plan with which the Board itself acknowledges it has no immediate connexion.

13661. And you think that association was the cause of its not being adopted?—There is no doubt it is the cause. It is generally believed to be so.

13662. Could you state what is the main feature of the plan approved of by the Board of National Education?—It was that there should be a three years' course of classics in any National school in which it happened to be locally required, that is, where the master was able to teach it, and where the people were willing to pay for it. That these should be aided by being paid for by the Board by results, 10*s.* a year for each boy instructed in a classic language. That the children were expected to pay additional for this classical instruction, and the Board to pay a premium upon results.

13663. Did the Board lay down any fundamental

conditions to which these schools should be subjected?—Oh, yes, that classics should not interfere in any degree with the English teaching, except to improve it.

13664. Was there any condition proposed as to the amount of proficiency in English education to be previously attained by the pupils?—The Board's regulation was that no child should be allowed to commence Latin or Greek unless he were fit for the Fourth Book, which I think wise.

13665. Has the question been discussed, as to how this superior class of teachers is to be provided; where they are to come from?—They show themselves in every direction. I think a considerable amount of the old classical teaching still exists in the country, and in a very few years, say in three or four years, if this were sanctioned by the Board, we should have applications from teachers in every direction.

13666. Then you do not think it would be necessary to establish a separate training institution, or a separate training department, for the supply of such?—Certainly not.

13667. You would get a sufficient supply without any difficulty?—In three years there would be abundant applications.

13668. You consider that there would thus be a great improvement in the education of the country at large; do you think that these modifications would tend to improve the status and condition also of the teachers?—Oh, very much; for instance it would nearly double their salaries, and far more than double their social status. At present the social status of a National schoolmaster is extremely low. I cannot get even the children of the decent cottiers to allow themselves to be made schoolmasters of, the character of a schoolmaster has come down so low; whereas if many of them were classical teachers, and if they and their pupils might aspire to the learned professions, not only the classical teachers themselves would be more respected, but the whole body of teachers.

13669. Are you of opinion that at present there is no opportunity for a boy of superior abilities to emerge from the lower ranks into the higher, as we know a great many have done, under the old and imperfect system?—Generally over the country there is none; I mean in places where they used to exist.

13670. Do you know any particular place?—Yes, my own parish and the parishes around. The real argument that persuaded the Board of Education to accede to our wishes was this list of names [produced]. It is a list of names of 400 persons who in my parish actually reached the professions from the year 1800 until about ten years ago.

13671. The *Chairman.*—What professions?—Medical, clerical, and the law.

13672. Master *Brooke.*—Reached learned professions?—Yes; reached learned professions.

13673. Four hundred in one parish?—Yes; 400 upon one list that have reached these learned professions, with every reason to believe that the list does not include more than two-thirds.

13674. Rev. Dr. *Wilson.*—In what space of time do you say?—In about a generation and a half, from the year 1800 up till the time the National Board cut up the previously existing class of schools.

13675. The *Chairman.*—If the endowed schools throughout Ireland were generally efficient are they not sufficient in number to supply the superior instruction required?—Yes; I believe perfectly competent for the upper instruction, and if we had feeders for them they would come one by one into action again; but what they are really languishing for is want of pupils, and the real want of pupils is simply the want of schools—country feeders.

13676. Are they not in some cases languishing for want of efficient masters?—I do not think it possible for the most efficient master to teach unless he gets pupils. I think they generally are languishing for want of country feeders.

13677. What reasonable expectation would there be that your classical schoolmasters in these improved National schools would be willing to spend their time in teaching the lower English subjects and arithmetic and such like branches to their pupils?—Because their livelihood and credit would depend upon it.

13678. Would not they be apt to give too much attention to the classics and to neglect the lower subjects?—Oh, I think not; on the contrary, the presence of a superior class of boys in the school would tell in every department of that school.

13679. The Bishop of *Meath.*—If I understand you aright, it is for the purpose of enabling boys to emerge from the lower stratum of society into those above it, by means of education, that you suggest this plan?—That is one important object, but only one. I should be very sorry to see in that other paramount objects sacrificed.

13680. What other important objects?—The general education of the people. We cannot make every person a learned man; but while you are really cultivating some who have some higher fire you may make them "make the pace" for the community at large and the community go with them to a considerable extent.

13681. But, one great object is to provide means for clever and intelligent boys of the lower ranks to rise?—And the lower middle ranks.

13682. What do you mean by the lower middle?—For example, I mean respectable farmers in the north of Ireland, whose brothers are Presbyterian clergymen, perhaps, or navy doctors or army doctors. A great many of them are so.

13683. The necessity for schools of this kind exists chiefly in rural districts not in towns?—Yes, not in large towns. Large towns are able to supply themselves with what they require. It is in the better class of rural districts, and in small towns, that the want is most felt.

13684. Rev. Dr. *Wilson.*—Why cannot these comparatively comfortable farmers supply themselves?—Because it is too expensive for a farmer with twenty acres of land to send his son at the age of nine to say, Portora school. If he be a bright boy, and if he can get him taught as far as Virgil or Lucian for 10*s.* or £1 a quarter at home, then he and his friends might and would make an exertion to send him for a few years to a further school; but in order to get the first steps it is necessary they should have near them some such machinery as I propose.

13685. Have you the interest of all religious denominations equally in view?—I have; equally in view.

13686. Have you heard it alleged that the Roman Catholic part of the population are fairly furnished with such schools and do not require more?—I know that Roman Catholic clergy have made great exertions in many cases to supply them. In mixed districts there is not very much supply, for instance, there is none near us. In looking for these statistics I got, from a Roman Catholic to whom I applied, a list of five teachers and fifty persons of his acquaintance, who had reached the learned professions; and these were taught in a Roman Catholic chapel from want of a school, some Protestants and some Catholics. It was at the head of Baronscourt demesne.

13687. To what religious denomination did the teacher belong?—The teacher was a Roman Catholic, but many of the pupils were Protestants—a large number.

13688. A large number of the priesthood received their first education in these mixed schools in the north of Ireland?—A good many. My list includes a dean of Maynooth College, and several other dignitaries.

13689. How is the classical education of such parties now overtaken or provided for before their going to college?—There are a few classical schools now held here and in remote parts of the country. There is one near Maghera. I believe the Roman Catholic clergy exert themselves very much to bring bright boys to institutions suitable for their education for the clerical profession.

13690. Can you state whether the Roman Catholic population feel the want you speak of just as much as the Protestants?—I think rather more. Both in my own night school and in several other attempts I made,

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the great majority of the pupils were Roman Catholics.

13691. The Lord Bishop of *Meath*.—It has been said that such a plan would have a tendency to over-educate the lower classes of society, and raise them up, by a sort of forcing process, out of their natural sphere. Do you think that is a fair objection?—It is, and it is not, my lord. I have a great objection to persons being taught a few learned names, and then left under the impression they have learned a great deal, and know as much as persons who understand them, and I think a great deal of that is carried on under the present English system, and, in spite of the best exertions, under the present Irish system. But it is quite a different thing to teach substantial subjects, and has the opposite effect. For instance, in a mixed school, the clever boys learn classics and other large suggestive subjects, which tend to make them modest and thoughtful; while competition with these boys teaches the other boys to know their own measure, and, as we say in the country, the conceit is taken out of them; then the very bright boys also find their level when they leave home; they are very brilliant boys in the country, but the next school they go to they find they are well beaten. Any real learning of real subjects, with open competition, has a large indirect effect in educating the national mind.

13692. Do you think the National system is capable of improvement in the direction of establishing evening schools, a greater number of them, and on a better basis?—I do very much. I regret very much that the Board of Education do not give greater encouragement to night schools. I fancy their difficulty is the power of testing them, it is so difficult to inspect them rightly. The night schools in the country places, being held at night, it is very difficult for the Inspector to make certain that just returns are given of them. I fancy that this—this is only an imagination of my own—that this is one of the reasons why the National Board treat night schools with less favour than I think they ought.

13693. What class of pupils would attend a well organized evening school?—The best evening school I ever saw was one ten or eleven years ago, at Newtownstewart, in which we had classics. At that time I thought it a very easy thing to get the Board to recognise classics. I had a very admirable night school.

13694. What class of young men attended it?—The monitors, assistant teachers, young teachers from schools in the neighbourhood, and a few of the better class, my own children, for instance.

13695. Was it held in the school-house?—No, it was in a room connected with my own house. It was not inconvenient to me, for I was teaching my own boys at the time.

13696. Do you consider it desirable that the masters in these night schools should, generally speaking, be of a superior class as teachers?—In towns I think it would be of great importance; in country places it is specially requisite that they should be men of steady character and of weight with their neighbours, so as to see that the big boys and girls behaved themselves both in school and in going away from school. I find that when I have a female teacher of a mixed school she is not competent, generally speaking, to teach a night school. I must get some neighbouring male teacher, or some farmer to teach the night school.

13697. The *Chairman*.—Do you mean not competent in point of acquirements, or that the labour is too great?—The boys and girls are too big. Her acquirements are probably good enough; but she would hardly have command enough over her pupils.

13698. Do you think a National schoolmistress can, with advantage, teach a night school after her ordinary labours of the day?—Hardly in the country I think, unless a female work school. I have no doubt she could teach that with advantage.

13699. The Bishop of *Meath*.—Did you find that in the night school which you established many of the former pupils who had left the primary schools used to attend?—Yes, and they would do so still.

13700. That would be a valuable means of keeping up the knowledge they get in the primary school?—Yes; those who have been bright boys in the primary school keep up their advantages very well at a night school. Those who have not learned well before it is very difficult to bring on in a night school. I regret that the Board do not give more encouragement to night schools.

13701. Have you directed your attention to the difficulties that have been felt by the members of the Church Education Society in availing themselves of State aid?—Yes.

13702. Have you any idea as to how those difficulties might be removed?—I have always argued that large concessions should be made to schools not connected with the Board otherwise than by receiving grants of books, inspection, and payment for results.

13703. What concession would you be disposed to make in the case of the Church Education Society, the fundamental principle of which you know?—I would give books, inspection, and considerable proficiency premiums, including the extras.

13704. Would you require that they should recognise the fundamental rule of the Board respecting religious instruction?—No; as I understand your lordship's question.

13705. How would you then propose to act?—Supposing they refuse to have anything to say to the fundamental rule, either they, or the Christian Brothers' schools, or any other schools—I would still give books, inspection, and proficiency premiums, and I have argued for that in print for ten or twelve years.

13706. That is to say, you would recognise them as denominational schools?—I would create a fourth class of schools, headed "denominational schools receiving State aid."

13707. Would you extend that aid beyond the case of the Church Education Society's schools?—Certainly.

13708. You would extend it to any patron having denominational schools?—I would.

13709. Master *Brooke*.—And you include the training for the masters?—The training for the masters. That is mentioned in my pamphlet.

13710. Mr. *Gibson*:—With respect to such a mixed system as that, do you think the National Board could hold its ground against these optional denominational schools which you would originate?—I believe it would, and be strengthened. I believe that a very large number of Church Education Society's schools, for instance, which are at present kept from freely availing themselves of the advantages of the National Board merely by misconceptions, would thus get over their misconceptions and join the Board.

13711. I rather believe your suggestion embodies this misconception. It allows the parties to get aid from the Board. It appears to recognise the distinctive feature of the Church Education Society?—I only recognise it so far that I am willing to assist those who are working for the poor, without at the present time forcing them to accept our more tolerant principles. I would retain the National Boards' schools, and only in them would I pay to the master salary as such. My proposal was, that every National Board teacher's salary should consist of two portions—the larger, say two-thirds, being salary as such, and the lesser, one-third, payment by results. This one-third which would consist of payment by results I would give to denominational schools not connected with the Board. And I believe that a very large number of the schools which are at present not connected with the Board, would, upon accepting these terms, after a short time, desire a closer connexion with the Board.

13712. You would hold out the inducement of the additional pay?—I should be sorry to put it so, because I believe the real reason the Church Education patrons do not put their schools under the National Board is owing to a misconception.

13713. What is the misconception?—Because they think they are obliged to exclude the Bible from the schools.

13714. Rev. Dr. *Wilson.*—Do you agree with them in that?—I do not. Certainly not; it is an egregious misstatement of the fact. It is commonly stated by Church Education advocates that if we put our schools in connexion with the Board we would be obliged to exclude the Bible; and I believe if this conscientious mistake were removed nine-tenths of the clergy would connect themselves with it.

13715. Mr. *Gibson.*—Do not the National Board understand the Church Education to insist on it compulsorily?—They do.

13716. How could the National Board give up their misconception then?—I don't wish the National Board to give up its just conception. I approve of the principle of the National Board. I believe the principle of the National Board to be a Catholic and a Protestant principle in the right sense of both words, and that it is only a misconception on the part of Church Education patrons that keeps most of them from connecting their schools with the Board.

13717. The Church Education Society, as a consistent Church, lays it down as a principle, that at any time during the day, it is the duty of the teacher to enforce their peculiar religious tenets, which the ordinary teaching happens to bring before him; that if reading any book, reading any history it suggested any religious principle, he is at liberty to enforce that religious principle. Is that a misconception on the part of the Church Education Society?—Yes, and no. I distinguish between the clergy acting individually, and the platform statements that are allowed to pass current as the opinions of the Church Education Society.

13718. These statements have been made by the authorities of the Church Education Society?—I know the clergy sufficiently well to believe that many of these are quite contrary to their own personal wishes.

13719. On another matter would you let the Commissioners here know the practical working of a school such as you contemplate. Having classical instruction given in the first place, how many boys fit to receive classical instruction do you think are likely to be found in one of the schools?—Everything depends on the locality; for instance, in Newtownstewart, which is the school nearest me, I fancy in a very short time we should have twenty boys learning Latin and Greek, and about thirty boys learning French.

13720. We will take the case of the Newtownstewart school, with twenty classical boys, what would the teaching power be of that school that you would bring to bear, not merely on the classical instruction, but on the ordinary school instruction?—I am afraid I have peculiar views on that. I would diminish the teaching power generally. I would have fewer teachers.

13721. I wish to know what is the teaching power you would give?—At present we have only a master in the male school, and a pupil-teacher or a couple of monitors. I think that is quite sufficient. I am speaking of a school attended by twenty classical pupils.

13722. And fifty or sixty others unclassical. There would be a head master, and he would be entitled to an assistant?—One head master and one assistant, I think, would be quite sufficient.

13723. Do you consider that teaching power would be sufficient to teach the ordinary school business of a National school, and, at the same time, an adequate classical instruction?—I do. I think it quite sufficient.

13724. Would not these twenty boys receiving classical instruction be in different stages of classics. Some reading Cæsar, others as far as Virgil, others at Greek, some reading the Testament, and others reading Lucian. How many classical classes would you have in the school?—According to Mr. Macdonnell's proposal there would be three classes.

13725. I want you to give us your own view?—Three classes.

13726. What are these three classes?—A Lucian and Horace class, a Virgil or Cæsar class, and an elementary Latin class.

13727. Would you have them on the same day, all going at the same time? I am quite with you as to the importance of having classics taught, but I rather fear that to teach these schools efficiently both as classical and ordinary National schools, there should be additional teaching power?—My own impression is that many masters would not be desirable. I am satisfied that the fewer the masters, so as they are good, and well paid, in general the better the school we shall have.

13728. Do you think that two masters could discharge efficiently the duties of such a school as you now contemplate?—Allow me to make my school a model school and I will show you that they can.

13729. The Lord Bishop of *Meath.*—If I understand your plan aright, it does not contemplate having children in the advanced schools who would require the rudiments of primary education. You suppose that you have a tolerably educated set of persons already in the school which you contemplate?—Connected with the school we speak of there is an infant school besides.

13730. You spoke of 500 new schools. Do you propose that the pupils in them shall have already attained a certain amount of proficiency in English, and the other rudiments of education?—The majority of the children would be of the more intelligent class.

13731. Do you contemplate that in the higher order of schools there should be also classes for rudimentary education?—I should have no objection to that.

13732. Would there be any risk of the higher class of education interfering with the lower, and to avoid it should you have a large staff of teachers?—I have a great respect for the Scotch system, which combines them, and is extremely efficient with a small staff of teachers. May I read the statistics of a school I came casually across which is only a good example, not more than a good example, of a Scotch school in three or four of the northern counties.

13733. Is this the kind of school which you propose to create in Ireland?—The Irish system would approximate to this, and with some advantages; the lower English would be better in the Irish schools, and needlework would be taught. This extract relates to the school of Keith, in Banffshire. (Reads)—

"The population of the parish is about 6,000. Several other schools in it. In one, of the Free Church, classics are as effectively taught as in the parish school. Average attendance at the parish school, 225, now 242. Attended by both boys and girls, both of the poor and wealthier class. The course includes all the ordinary branches of both English and classical instruction. The staff is—one head master, who teaches classics and the highest English—salary, £225 per annum, thus made up—£70 from heritors or landlords, with an allowance of £10 for a house; endowments, £70; pupils' fees, £75. There is a second master, salary, £80, 'partly from Government, partly from pupils' fees, and three pupil teachers £17 10*s.* each, paid by Government; and this they find quite sufficient.' The two 'proofs' (the gentleman writes to me) 'of the efficiency of the classical department in our parochial schools,' to which you refer, are these: The first I give in my schoolmaster's own words—'From the time of my appointment in September, 1829, to March, 1862, the value of bursaries gained by scholars wholly educated by me, exclusive of those partly educated, exceeded the sum of all the salaries paid me during that time by £475 12*s.*'"

And this letter is accompanied by a letter from the Inspector of the district, stating "it is only a good school, rather above the average, but by no means the best."

13734. Did you say there were 225 pupils?—Yes.

13735. That is a very large school?—A very large school.

13736. How many teachers?—Two masters and three pupil teachers.

13737. Mr. *Gibson.*—Did I understand you aright in connexion with the question put by the Bishop of Meath, that you contemplate a school in which there would be several departments, several rooms, in which the infants would be in one room, the girls and boys in another, and the classical students in a third. Is that what you would do?—When they are divided, of course, the number of teachers must be increased, and I think in Ireland that, to some extent, is an advan-

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tage, because we require to train them to good manners; but, as a general rule, it is overdone in Ireland in the better class schools. There are too many masters and too little payment for each.

13738. Take the case of the one common school in the country with boys and girls and infants attending, and with a master able to teach classics. Do you think that he, taking up the teaching of classics, could be able, without time and additional assistance, to undertake the teaching of the other children in the school who were not learning classics?—Where the young children also attend I would have a female teacher in addition—a female assistant, especially one instructed in the training of infants' schools.

13739. In mixed schools there must be a workmistress. Unless the school attains a certain amount of pupils there cannot be at present an assistant. An efficient country school, say with eighty present, a sufficient staff for that would be a head master, one male assistant, and one female assistant?—I think that would be quite sufficient.

13740. With respect to night schools, do you think a teacher teaching all day, from ten to three o'clock, has sufficient energy to take charge of a night school that would keep him a couple of hours, and which, from the shortness of the time, requires an amount of energy and terseness of teaching, if I may use the expression, which a day school does not require?—A good deal would depend on whether it was dry drudgery or work which the teacher likes. If he likes the work I think he would have sufficient energy for the night school.

13741. Master *Brooke*.—You said that only fifteen per cent. of the pupils get to the Third Book. Is that right?—I take that from the published statistics of the Board.

13742. It is not your own observation?—In my own district, in which there are many schools, the percentage is higher.

13743. The 85 per cent. who never get to the Third Book, or that only read the Second Book, they leave school without having reached the Third Book?—Some of them continue longer at school, and read the Third Book. There are fifteen per cent. in the Third Book.

13744. I am speaking of the eighty-five who are not in the Third Book. I want to know what they have learned from the school?—They have read the Second Book; and there used to be a good book—the Sequel to the Second Class Book, which gave us a good class—which gave us the best prepared class in the National schools. The children read better in the Sequel Book, and spelled better, and appeared more hopeful than any other class in the school.

13745. That now is given up?—That now is given up.

13746. What I want to know is from your own observation of these children who left the school with so little information. Do you think they keep up their reading through life?—I am quite certain they do not.

13747. Do you often find books in the cottages, or do they form some of the amusements of the people?—Not often.

13748. Have you any booksellers' shops in Newtownstewart?—Not one.

13749. Is there any circulating library in the parish?—There have been several attempts made to establish one, but they always failed.

13750. Do you know of circulating libraries in Strabane or in Omagh?—There is a circulating library in Omagh, and they attempted to found a branch of it in Newtownstewart.

13751. What kind of books are there in that circulating library? Are you aware of the contents of the catalogue?—Good novels and books of travel.

13752. Have they books of travel?—They have.

13753. Are they popular?—Middling.

13754. Have you heard it stated that where there are circulating libraries in Ireland they are composed, almost exclusively, of works of fiction?—I think it important they should read even works of fiction, if they do not read anything else.

13755. Do you find newspapers very much?—They are very much about the town. There have been a great many newspapers within the last couple of years.

13756. Would it be a fair thing to say that the greatest amount of practical use they make of the information gathered at the schools is to read the papers?—I dare say it is; but they do not all read the newspapers. Many of them do not read the papers; the children leave the school before they could read the papers. A child in the Sequel Book could not read a newspaper.

13757. Do you know of the people gathering in crowds to hear a person read the newspaper?—Sometimes. It is not so frequent amongst us as in the South, but it does take place amongst us.

13758. Mr. *Gibson*.—Are there any reading clubs in your part of the country?—There are amongst the upper classes.

13759. Amongst the farmers?—Not amongst the farmers. We have a club and library in Newtownstewart, just dying, after a second or third attempt.

13760. Master *Brooke*.—You mentioned that the social position of the schoolmaster is much lower than you would wish?—Very much.

13761. Can you explain the reason of that?—I believe it is from his being confined to primary teaching. He is merely a primary master.

13762. Rev. Dr. *Wilson*.—Would not a competing system having such a variety of schoolmasters help in that direction?—In large towns I think, yes.

13763. And in country districts where you have opposition schools?—Rather the contrary; I think it has rather the contrary effect, because the children go sometimes to one and sometimes to another, and thus keep all the schools irregular and low. They generally run to the new master.

13764. Do you not think the undue multiplication of schools, both under the National Board and other parties, has tended to the deterioration of teachers?—I dare say it has, and partly for that reason I would wish to have the inferior schools made into infant schools and taught by females. We should get a better class of females than we do new of males.

13765. Master *Brooke*.—Your hope, I presume, would be that such a school as yours, where classics would be introduced, would divide into two schools—a lower school, under a female teacher, where children up to nine and ten would be taught, and a higher school?—Ours is a minor model school, and there is an infant school connected with it.

13766. In general, I understand you to say there would be a multiplication of schools taught by female teachers, which would lead to cheapness in the result, and then that the schoolmasters would be set apart for the teaching of higher schools, in which the classics would be taught. Do I collect rightly your view?—Yes; I think so. My expectation is that where at present there are five or six low schools competing with one another, one of them would presently take the lead as having classics taught in it; and then three or four of the others, I think, could, with great advantage, be made female schools; but in the classical schools I would have the infants taught, and be glad to have them taught, principally for the purpose of singing. I think it would be of great advantage that boys and girls should learn to sing. I don't think that would interfere with the classics or the classics interfere with it.

13767. The *Chairman*.—What schools are there in your parish?—About thirty schools.

13768. Are you a supporter of the National Board?—Yes.

13769. Are the schools under the National Board or the Church Education Society?—Four or five still remain under the Church Education Society; until within a very few years there were ten or eleven under the Church Education Society.

13770. Are you a patron of a National school?—Yes, of several.

13771. What organization would you have in your

night schools, supposing that a class of night schools were established that would be aided by the Board?—A master simply.

13772. Would he be the master of the day school or a separate person?—Probably the master of the same day school, or perhaps a master of some other day school in the neighbourhood. I have both at present in operation.

13773. From what class would you be able to get monitors or assistant teachers for a large night school?—From our Latin classes. We get the most intelligent and best taught boys from them.

13774. How many nights a week would your night schools meet?—Five.

13775. Would you teach reading and writing in the night school?—Writing certainly. It is essential.

13776. Are there any large manufactories in your parish?—Not in the parish; but just outside it there is a very important factory, the Zion Mills.

13777. In these mills do they employ male or female workers?—Principally females.

13778. What sort of mills are they?—Flax mills.

13779. Would it be very desirable to get some sort of schools established by the Board to which you would attract adult female workers in these large mills?—I think so. Mr. Herdman takes great pains with his school. He is the proprietor of these mills, and he has got a good school.

13780. Would the teachers of the night schools require to be paid at the same rate as National school teachers?—At present the Board pays them a very small sum, only £5 a year, which is far too little for an efficient master. It does not pay for candlelight and fire. I think they ought to be much more liberal to night schools.

13781. How many night schools are there in your parish aided by the Board?—At present I can hardly say there is one. There have been three or four applications for aid refused lately.

13782. Three or four refused?—Three or four refused very lately; for several reasons.

13783. Can you specify some of the reasons?—"Too irregularly kept" is one reason. They would have been more regularly kept if the Board had paid us.

13784. Rev. Dr. *Wilson.*—What are the reasons on the part of the Board—the principal one?—The principal reason for refusing aid to the school about which I am most anxious at present is that it has been too irregularly kept; that is, as I understand the Board's letter, they object to its being held only a few months in the year; which I think rather a foolish objection.

13785. Mr. *Gibson.*—Must not there be some period in which the school should be in operation?—I don't think a long period should be required. This school is in a district where the people are too busy in the summer season to attend. It is only in the winter season we can collect the big boys and girls to any school, and it is better to have a night school to which they would come in winter evenings than have them doing nothing. We have had this school going on every winter for many years, and we have never got anything from the Board.

13786. How many months in each year would you have it open?—About four or five months in the year—five I think. I think the Board generally ought to be more liberal to night schools.

13787. The *Chairman.*—Do you think some separate set of rules under which grants might be made to night schools would be desirable?—I never felt the necessity of new rules. Only, the Board should be more liberal.

13788. Would you have them as a separate class?—Yes, as night schools, as evening schools; that constitutes them a separate class in the Board's classification.

13789. Do you think if you got assistance from the Board that you could work night schools for young men as successfully as for females?—I believe so; and as bearing on your lordship's question, and your former questions about mills, will you allow me to read another extract respecting a Scotch night school in connexion with a mill—Dr. Livingstone's experience.

13790. What Dr. Livingstone?—The great Dr. Livingstone. (Reads)— *July* 16, 1868.

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"The earliest recollection of my mother recalls a picture so often seen among Scottish poor—that of the anxious housewife striving to make both ends meet. At the age of ten I was put into the factory as a 'piecer,' to aid by my earnings in lessening her anxiety. With part of my first week's earnings I purchased Ruddiman's 'Rudiments of Latin,' and pursued the study of that language for many years after with unabated ardour at an evening school, which met between the hours of eight and ten. The dictionary part of my labours was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the book out of my hand. I had to be back in the factory by six o'clock in the morning, and continued my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace at sixteen better than I do now. Our schoolmaster, happily still alive, was supported in part by the company. He was attentive and kind, and so moderate in his charges, that all those who wished for education might have obtained it. Many availed themselves of the privilege, and some of my schoolfellows now rank in position far above what they appeared likely to come to when in the village school. If such a system were established in England, it would prove a never-ending blessing to the poor."

We take a peculiar interest in this, my lord, because Dr. Livingstone's success as an explorer is partly due to a native of Ardstraw, who got his instruction in the same way at the Cape of Good Hope. Dr. Livingstone was taken and trained to the use of instruments by one of the gentlemen in the list I have alluded to; and several other gentlemen among them, two knights, and three or four clergymen of the Church of England, were born in the same house in my parish—indeed, on my glebe.

13791. Master *Brooke.*—Are you a patron of the Church Education Schools in your parish?—I am still patron of one, that is, I am manager. I can hardly say I am patron. The Lord Lieutenant is the patron.

13792. But you correspond with the Society?—I correspond with the Society. It is a very bad school.

13793. Rev. Dr. *Wilson.*—Which system do you approve of—the National Board or the Church Education Society?—I approve of the Church Education Society system for this one advantage, that the use of the Bible in these schools as a school-book, gives a great opportunity of more general reading and more varied instruction than the Board books. But with that single exception, I vastly prefer the National system. I have no doubt the advantage of principle is on the side of the Board. Generally speaking, their schools are much better.

13794. And as a citizen of which principle do you approve?—As a citizen I have no difficulty in saying I approve of the principle of the National Board.

13795. Do you approve of the principle of the Church Education Society, which establishes that every child attending, no matter of what denomination, must read the Word of God in the Authorized Version?—No, I think it is a most un-Catholic and un-Protestant principle. When urged as a principle I think it is quite untenable.

13796. Mr. *Stokes.*—On what principle would you say the State is justified in aiding education?—As a matter of benevolence and a matter of policy, I think it is far better to educate people and develope their resources than allow them to run wild, and afterwards come across them as criminals.

13797. Would you say the aid of the State should extend beyond the classes who are unable to educate their children themselves?—At present it does so; the highest instruction is largely subsidized by the State. I don't see why the intermediate should not get a little.

13798. Should aid come directly from endowments or taxes?—Partly from permanent endowments, such, for instance, as those of Trinity College, the Queen's Colleges, and the grant to Maynooth; and partly by yearly grants.

13799. You think the State should take on itself the whole education of the people?—I do not think

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so; but I think when the State does interfere at all it should take pains that its interference does not hurt the community, at all events. At present their interference in primary education has quite cut up secondary education, and I think, therefore, as to museums and learned societies, they ought to help us to re-establish it, especially when it will not cost them much.

13800. Do you advocate aid to secondary education on the ground that the persons receiving it are not able to provide education for themselves?—I do partly. Unless they get in the village school the rudiments of their secondary instruction they can never get it. It is only persons of £600, or £700, or £800 a year that can get secondary education, unless it is placed in connexion with the village school.

13801. Do you not find, as a matter of fact, that instruction in infant schools is extremely rudimentary?—Certainly, so it ought to be, with the exception of singing.

13802. Which is at present recreation rather than instruction?—But a very valuable branch of instruction, and a permanent resource and cultivation to the people.

13803. In reducing the schools generally to the rank of infant schools do you not limit the instruction?—No, I would not wish it to be limited. I would have the general conduct of the school to be that of infant schools—but with one, two, or three forms of the bigger children.

13804. Do you think it possible to give any considerable amount of instruction to the upper classes in schoolrooms where a good many noisy exercises, where a good deal of singing is going on?—Quite possible. I should expect in such a school to bring boys as far as Virgil and Lucian.

13805. In company with infants?—In company with infants.

13806. Have you observed what time it takes to get a child through the First Book?—I fancy about a year and a half, if the child go to school about five or six. He is not in Second Book till near eight.

13807. Don't you think that time might be shortened with advantage?—I don't know how it could be shortened. It is of advantage to the parent to have the child out of the way, and therefore it is sent to school very young; but the brains of the child are not yet developed. I think it would be hardly possible to shorten the time.

13808. Do you not think the child might acquire all the reading in that book in six months?—Yes, if a child commence at seven or eight, of course it might do it in three months. It depends upon what age the child commences at. Similarly, if a person commenced all the Board's books at the age of twelve, he could read them in three weeks.

13809. Would not the success of night schools depend very much on the voluntary efforts of some one or more of the upper classes who devoted himself to a particular school?—Only to a small degree. For instance, my own night school is held on my own premises, yet it depends on what I teach them whether I can get any night school or not.

13810. Do you think any amount of money the State could be reasonably expected to offer to the masters would bring to the night school a class of persons able to teach as well as you yourself teach?—I only taught the Latin class. Certainly the higher fees and higher status must chiefly pay the master for his higher subjects, and that is what I depend on generally for making it profitable; but even a small Government payment will greatly enhance this. If the Government offered £300 or £400 a year for teachers of the higher ranks to come down to such schools, we could not get them. But if they offered £6 or £8 a year in addition to the salaries they are at present receiving, they would be glad to work for it. It is like a good service penny a day added to soldiers' pay; an additional twopence a day to sappers and miners makes a great difference. Threepence a day is not much to ask a man to work for, but if it be an addition to his actual payment, he will be glad to work for it.

13811. Did I hear you say, in answer to the Chairman, that the endowments already existing for secondary education are amply sufficient for the purpose?—I did; when well utilized—I believe so—amply sufficient.

13812. Rev. Dr. *Wilson*.—What prevents this utilization?—As a general rule, the want of pupils; for instance, there are many diocesan schools in which there are quite competent teachers; yet they have not pupils. Country feeders would give them pupils, and thereby utilize their existing school machinery.

13813. Does the administration not interfere with their usefulness?—I have heard that said, but I have never seen it.

13814. With regard to payments and the fees of pupils, do you think that even in the north of Ireland they have reached the maximum of payments of fees by pupils?—Yes; I think they have reached the maximum point of payment by pupils, unless higher branches are taught; but if higher branches are taught, I am sure any amount, up to the money at present given for secondary education, could be diverted to National schools.

13815. Are the schools in connexion with Zion Mills for the education of the children of the workpeople?—Yes; at least one good school.

13816. Is it a National school?—A National school.

13817. Under whose management?—Under the management of the proprietor.

13818. He is a layman?—A layman.

13819. What denomination?—A very liberal-minded Presbyterian.

13820. Are those workpeople composed of the different religious denominations?—I think so.

13821. What provision is made for religious instruction?—The ordinary provision of a non-vested school.

13822. Are the children in any way interfered with in their religion?—I do not believe it. I never heard it.

13823. You have said that you yourself are an advocate of the non-sectarian system—the present National system of education?—I am, so as it is not pressed beyond its natural action.

13824. You, as a patron of a National school, can give religious instruction to Protestant children attending your school, such as you approve of?—Certainly.

13825. And is every facility given to Roman Catholic children to withdraw during religious instruction?—Every facility.

13826. Has the National system of education been, in your opinion, successful so far?—Remarkably successful so far as securing an access to the people.

13827. Are not prejudices against the National system giving way?—On the part of the laity they have given way for a long time.

13828. To what laity do you refer?—The laity of all denominations.

13829. Have there not already been considerable accessions of Established Church ministers to the system?—I am not aware. I am sure that some have.

13830. We have it in evidence that there has been a considerable increase on the part of the clergy of the Established Church as patrons of National schools?—It has not come across me; but I know many individual clergymen who are patrons.

13831. At such a time should you consider it a proper course to arrest the progress of departing prejudices?—I would deplore it as one of the greatest calamities that could happen Ireland, though you see I object to very many things connected with the Board. I am by no means slavishly attached to it.

13832. You referred to a plan by which the Church Education Society and the Christian Brothers could take aid from the Board in the way of books. Do you think the books of the National Board would give satisfaction to the Church Education Society and the Christian Brothers?—To the Church Education Society I am sure they would.

13833. We have it before us that not to any large extent are the Board's books used by the Church Edu-

cation Society. What books are generally in use in their schools?—I forget which of the societies supplies them.

13834. The Christian Knowledge?—Yes, the Christian Knowledge Society; and their books, I think, are very inferior even in the estimation of an ordinary Church Education clergyman to the National Board books even in respect of pervading religiousness.

13835. Are these books used in the Church Education Society's school which you superintend?—They are.

13836. And which books do you prefer—those books or the National Board's books?—The National Board's vastly. I know many clergymen—Church Education Society men—who keep their schools as Church Education schools, yet every one of whom acknowledges the National books are vastly superior to their own even in the respects they esteem.

13837. Have you had an opportunity of visiting Christian Brothers' schools?—I regret to say I have not.

13838. Have you seen any of their books?—No. I have heard a high character of them. I have been promised copies of them. I believe they are good books.

13839. Are you aware the same principle pervades the Church Education system and the Christian Brothers' system as to interweaving the religious instruction with the secular in their schools?—I am aware that it pervades these two systems; and it pervades to a far greater extent the National system. The National system embraces a careful Christian religious instruction within its secular teaching.

13840. Explain that. Is your meaning that there is a large amount of careful religious instruction in the books?—Yes; for instance, in this last lesson of the First Book [produced]. Again, an analysis of the Second Book will show that not less than one-third of its entire bulk is taken up with careful religious instruction; that is a greater bulk than there is in the books used by the Church Education schools, and so on with all the books.

13841. Do you regard that instruction which is properly designated religious instruction as belonging to the moral element?—I reckon it to be both moral, secular, and literary. I should think it very strange literary instruction which could omit it.

13842. Is it your opinion that the instruction given in these books to which you refer, combines both literary and moral instruction?—That is the name given by the Board; but "literary and moral," in the Board's meaning, includes religious instruction, and a very large amount of it.

13843. Is there any special religious instruction given in it—anything that might be designated peculiarly sectarian?—No; not sectarian—Catholic, in the sense of comprehensive. I consider it to be Catholic instruction in the sense in which in the creed I use the words, "I believe in the Holy Catholic Church."

13844. Are you aware that the instruction in history in the books of the two Societies you have referred to—The Church Education Society and the Christian Brothers—is considerably opposed one to the other?—I have mentioned that I have never studied the Christian Brothers' books.

13845. How should you undertake to benefit these two classes of schools by giving them books, when each Society prefers its own books?—I have thought of that. I would instruct the Inspectors to allow, under certain restrictions, a choice of books; the children should be classified according to the Board's books, and should be questioned in those books, or in just equivalents. I think the Board ought to be very liberal in recognising equivalent books.

13846. That the Inspectors should examine in their own books?—Generally in their own books. I think the Board ought to be very liberal in mind as well as in money to any non-connected school.

13847. Of what religious denomination would the Inspectors be?—Of every religious denomination in Ireland.

13848. Are they located in any specific part of the country with regard to their religious denomination. Are the Presbyterians in one district?—No.

13849. They are relieved from time to time?—Relieved from time to time.

13850. Could you say how it would be possible for Inspectors of a different denomination to inspect these schools under the circumstances I have referred to with comfort to themselves and advantage to the schools?—I should think it quite possible. I suppose the Board would only recognise books containing general religious instruction similar to that of the Board's books.

13851. But suppose the books are not similar to those of the Board, but decidedly sectarian—opposed to each other in principle and statement—and acknowledged as such by the parties?—At the inspection the Inspector need not examine in the sectarian parts of such books.

13852. The *Chairman.*—How, if each of those societies were allowed to have their own books—how would you get money allowance made to the different schools for the books they use?—My project was that the payment should depend on the progress of the children as classified by the Board's books. And I now mention that books of a similar class might be allowed—so many children up to the programme of the second class; so many children placed up to the programme of the third class; and so forth—all to be examined either in the National books or books of similar difficulty, and on the same subjects.

13853. Would you propose that the Board should licence a certain number of the Christian Brothers' books, and then furnish those at reduced rates as they do their own books in the National schools?—I think it would not be fair to ask the Board to supply any books but their own; they should tolerate certain books, reserving to themselves power to exclude any they found offensive.

13854. What is the assistance, in the way of books, you would extend to those societies?—I would give the Board's books gratis; if they wished to have any other books let them buy them.

13855. Rev. Dr. *Wilson.*—Then, practically, such schools would derive no advantage from your proposal?—Not in books; they would have inspection and payment by results; but I fancy if the Board offered their books gratis, and that the parties had the alternative of buying their own books, after a while they would take the Board's books, finding those books were really not so objectionable.

13856. What really keeps out the Board's books at present from many schools, as alleged, is the supposition, on the part of the clergy and others, that religion is excluded from them?—Yes; but I insist it is not excluded from them.

13857. Mr. *Dease.*—Is not the objection to these books on the part of a certain section of the community, not that religion is excluded, but that there is too much of it included?—I have heard that also; but, on the contrary, the most authentic papers on the part of the Church Education Society urge that it is secular merely.

13858. Rev. Dr. *Wilson.*—To what class of schools would you apply your plan besides these of the Church?—To all schools that applied for aid.

13859. Even those schools of the Church Education Society that have two, four, six, or eight children in attendance?—Certainly. I think the Board ought to be very liberal to all persons wishing to assist education. Of course the grant to such schools would be very small, and it is to be hoped it would grow larger.

13860. Would you regard it as prudent or fair—prudent in itself and fair towards the State—to support schools with only two, six, ten, or twelve children in attendance?—Yes; to the extent to which they are paid. A school of two, on my plan, would get, perhaps, two shillings a year; a well conducted school of fifty would probably get £16 or £18 a year.

13861. With regard to the classical instruction, do you propose to engraft it on the system generally, or to confine it to the model schools only?—No. I am anxious to keep the question separate from that of model schools, which are generally in large towns. The large towns can supply themselves with what they want.

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13862. But do you propose to shut out such?—No, I should be sorry to shut it out from them.

13863. I see according to a report of 1866, you had classics and French in the model schools of your own district?—Yes.

13864. Are you aware of the reasons they ceased to be taught there?—The Board stopped it formally.

13865. Who were the persons that attended it?—The children from the immediate district.

13866. What effect had that on the children attending the school?—It immediately disorganized the school. All the upper boys went; all the boys in the fourth and fifth classes: all went. Yet our experiment was succeeding. Though it had been only going on for a year or a year and a quarter, and under difficulties, several of the boys had learned enough to make it worth their parents' while to send them to other schools; and four or five of them are going on very well in the world. Last year one of them got a double scholarship in the college in Galway; the best pupil in the Magee College is one of these boys, and one or two of them hold scholarships in the Belfast College—although it was only allowed in the first instance during play hours, then for six months an hour a day, and three months half an hour a day; and we had a splendid English school at the time. The Inspectors were scarcely able to examine our English classes.

13867. Are you aware that from all districts in the country, from the south as well as the north, representatives of all denominations were in favour of classical instruction in the model school?—They were, and in other schools besides model schools. Might I read a letter from Bishop Moriarty on the subject.

13868. Addressed to you?—Addressed to me. It was a private letter, but he afterwards allowed me to make use of it.

13869. What date?—It is about a year ago. (Reads)—

"There can be no doubt that the union of classics with English would be most useful, and is much required. 'Forty years ago many of our youth knew Greek better than English.' . . . . .
In addition to the interesting facts you mention I can say, that the assistant classical teacher whom I have now teaching in the room below me had a school in a thatched cabin, in the village of Ardfert, for about thirty years. During that time he gave a classical education to 250 young men, who are now priests on home and foreign mission, besides a considerable number in the medical and other professions. Of the many who passed through this school he tells me not more than six or seven remained at the plough—a proof that classical education is the upperward path. One day as I stood with this old man on St. Brandon's hill, at Ardfert, and looked on the large plain around, dotted with good farm houses, 'See,' said he, 'I have taken a priest out of every brick chimney within your view.' This man's name is Pierce; he is an A.B. of Trinity College."

13870. Now are you aware that in the districts of Athy and Clonmel, as well as in Newtownstewart and other places where there are model schools, from your reading the reports of the Board, that representative men, priests, ministers of the different denominations, the Head and District Inspectors, Roman Catholic as well as Protestant, were anxious to introduce classical instruction into the model schools?—I have heard that; and a few years ago I knew many Roman Catholic clergymen who were just as anxious on the subject as I was.

13871. You stated so in your evidence to-day?—I did.

13872. And said at the time you thought it an easy thing to get the Board to recognise the classics—what time was that?—About ten or eleven years ago.

13873. What led you to think it an easy thing?—Many reasons; chiefly from finding the Resident Commissioner so thoroughly to enter into my views.

13874. And can you account for nothing being done in that department?—Sectional jealousies in Ireland have hindered him, and hindered every one else, I believe.

13875. Rev. Mr. *Cowie.*—Would not your scheme of aid to middle class education require a separate sanction from Parliament?—I am not sure it would. It requires the money to be voted by Parliament.

13876. For that special purpose?—Yes; there was an item of £1,041 in the year 1866-7 in the estimates for the purpose, and in consequence of some opposition in the House, Government did not press it.

13877. It clearly would not be fair to take money out of the sum at present voted by Parliament for such a purpose, would it?—I think it quite fair, if only for the purpose of improving the English education; but it is better it should be distinctly voted.

13878. Is not the money distinctly understood to be voted for the education of the poor?—I should think not. For the poor and all those who cannot get education without Government aid—the scattered few of the better class—that is, of the class above the poor—really need the State assistance. The State should care quite as much for them as for the poor themselves.

13879. Will not the way in which the model schools have been made use of by the professional and independent people in the country rather hinder such a plan?—I should think not. I think it myself a great advantage that a few children of the upper classes should mix themselves with the teaching of the humbler class, provided they don't keep out humble people. I think if the attendance of the children of the Mayor of Derry at the model school in Derry kept out any poor children it would be a very great wrong; but I don't believe it does keep out any.

13880. Do you think I ought to be taxed to educate the children of a physician in Belfast?—No, I don't want you to be taxed; but I think the physician in Belfast ought to be allowed to supplement your taxation by helping to pay for the schoolmaster. You know those better classes make a larger payment. By my proposal they would make a considerably larger payment, and thus supplement your taxation.

13881. Is there not a rule of the Board which forbids more than 5*s.* a quarter to be taken for any child?—I don't know there is; on the contrary, the Board anticipates, with reference to classics, that they should double the pay. It is mentioned in Mr. Macdonnell's plan even that the five shillings should be doubled. But it is better that the teacher should have a pound a year from a physician in Belfast, to your relief, than that he should not have it. His giving a pound a year does not tax you, it rather relieves your taxation, for you both get a better class teacher.

13882. He receives for his pound a year what is perhaps worth about £30; the difference is what I have to pay. Do not I pay £29 a year?—I don't think the education he gets at present is worth much.

13883. What is the average cost of educating a child at a middle class school in Ireland?—We have none. They are all destroyed, except for the upper class.

13884. Well, the classical schools of Erasmus Smith's foundation?—Some of these are high class schools, such as Tipperary. The only ones that I know—Tipperary and Drogheda—are high class schools. They charge £50 a year, I suppose.

13885. Mr. *Gibson.*—For boarders?—For boarders; and £6 a year, perhaps, for a day boy.

13886. Mr. *Dease.*—Are you aware that a pound a quarter is generally paid for classical education wherever it is to be had?—It used to be. That was the common payment. The proposed payment in the Board's schools is £1 a year.

13887. One-fourth of what it used to be?—Yes, and of what is charged now where such a thing exists. But I am afraid now we have to give more in consequence of the opportunities being so few.

13888. What is the influence to which you have alluded that induced many of the clergy publicly to refuse aid from the National system—on the ground of objections which you think have not much weight with themselves individually?—I must guard myself. I did not put it so; but I must say that speakers upon Church Education platforms have mentioned things which are not true—which many of individual clergy-

men know are not true—and which all would find out to be untrue if they were in closer connexion with the Board.

13889. And if they know they are not true, to what influence do you attribute the fact of the speakers having made these statements?—The persons who make them believe them to be true. I must say, however, some of the leaders of the Church Education Society have spoken very ambiguously, so that they were understood to speak in one sense, and could defend their words in another.

13890. Do persons who can pay for the education of their own children generally choose denominational schools, with teachers of their own religious denomination—often clergymen—or mixed schools, where the teachers may probably be of a different religious denomination from their own?—Where both are equally accessible they prefer their own denomination generally, and I think they are right.

13891. Do you consider there would be, if I may use the phrase, more freedom of education in a scheme that would make it optional for a patron to make his school either denominational or not, than in a system which absolutely obliges him to make it non-denominational, and practically obliges him to use a special set of school books?—The words freedom of education are ambiguous. I want to know whether it is the freedom of the patron, or the freedom of the parent?

13892. I would apply it to both parent and patron?—That generally is not possible; that is the case of Louis Quatorze and the Protestants. The Protestants say, it is against our conscience to be persecuted for our religion. Louis XIV. says, it is against my conscience not to persecute you; and should not my conscience be indulged as well as yours? It is not possible to indulge *both*. At present in Ireland freedom of education generally means freedom for the clergy of one denomination to insist that the humbler laity shall be under their authority. Freedom of instruction, in the sense of a *parent's* liberty of choice, *is now secured* by the Board's fundamental rule; and, therefore, I think it a good principle, and that the contrary proposition is wrong.

13893. Don't you consider there is greater freedom of education for the parent in a system where he is allowed an education which shall embrace religious instruction, if he wishes to have it given to his children along with ordinary literary instruction, than in one that keeps them apart?—Certainly; and, therefore, I think the Board is bound to do as they do even in non-vested schools—where the patron is obliged to secure the child of a different denomination an opportunity of refusing religious instruction he does not like, and of going elsewhere to receive what his parents approve. In the model schools the Board allow the clergy of different denominations liberty to attend and give religious instruction. Thus the parents' liberty of instruction is, I believe, thoroughly carried out by the Board's fundamental rule; and "liberty of instruction," as now used by religious parties in Ireland, only means liberty for one denomination to tyrannize over the rest.

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Rev. Dr. M'Ivor.

13894. You would not deem it the duty of the State, in education, to place, by the aid of State grants, the poor man as far as possible in the position of his richer neighbour?—I would, as far as possible; and one reason why I wish to extend this half connexion of schools with the Board, is, that I wish, as far as possible, to help everybody. I think a little opposition is very useful in country places for educational purposes. I should be glad to see all persons who are anxious for the welfare of the poor working in their own way; and I think the Government ought to be very liberal and tolerant towards such persons. They should not insist on everybody adopting liberal views for the present, but ought to trust to the ultimate result.

13895. Do you think in that sense there would be more freedom of education in allowing the patron to choose whether the school should be denominational or mixed, and paying him in either case?—No; I am sure there would be less liberty of education—that is, that the patron would insist that the *parents* in his neighbourhood should buy their school education at the cost of conscientious scruples.

13896. Do you think that is never done now?—I don't think it is ever done in the National schools; and I think it is done far less than is supposed in Church Education schools. Practically, I think it never takes place, or almost never. I know the case of a school in which as long as it was a Church Education school, the Roman Catholic children went away when the reading of the Scriptures commenced; and when the same school was made a National school, the same Roman Catholics remained, by their parents desire, and took part in the Scripture reading.

[Adjourned.]

THIRTY-FIFTH DAY.—DUBLIN, FRIDAY, JULY 17, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

D. B. DUNNE, Esq., *Secretary.*

JOHN EDWARD SHERIDAN, Esq., one of the Head Inspectors under the National Board of Education, further examined.

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John Edward Sheridan, esq.

13897. The *Chairman.*—Do you wish to give any explanation of your answer to the question 5417?—I wish to state, my lord, that, whether owing to inadvertence on my part, or to mistake made on the part of the reporter, the word "instruction" has been inserted instead of "classification." I merely meant to say that the classification of the pupils, and the rate of progress from class to class were low; but I never intended to say that the education was low, or that the instruction was low, and I did not say that in any previous part of my evidence.

13898. Do you wish to make a further statement as to your evidence in answer to question 5819?—I do, my lord. When last I had the honour of appearing before this Commission, I was asked (question 5819) whether my report for 1860 was the only report of mine that had been suppressed, and I replied that my report for 1864, in which I had entered at some length into the question of convent schools, was returned to me for revision by one of the heads of the office, in order that I might omit the passages relative to the convent schools. It will be in the recollection

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of the Royal Commissioners that there then ensued a considerable discussion as to the admissibility of that report as evidence, the details of which discussion, as it led to no satisfactory result, were, at my suggestion, struck out of the shorthand writer's notes. Having found, however, on revising my evidence, that my answer to question 5819, as it stands thus isolated, is calculated to convey a very erroneous impression as to the facts of this somewhat disagreeable case, I have thought it due, both to myself and to the Commissioners whom I serve, to avail myself of this opportunity of making a plain statement of what really occurred in regard to that report of mine. Having been censured by the Board for publishing my letter to the Editor of the *Dublin Evening Mail* (which I had the honour of reading before this Commission on the 2nd ultimo), and having been thus debarred from the privilege of vindicating my opinions further through the public press, I deemed it a duty I owed to myself to place on record in a more legitimate form my deliberate judgment regarding the merits and services of the convent National schools, and with that view, when writing my next annual report (that for 1864), after giving the statistics of ten convent schools, which I had inspected in the course of that year, I took occasion to insert the following remarks in reference to this class of schools:—

"There has recently been published a striking testimony to the importance and value of this class of schools, their value to the country, and their value to the National system of education. The special correspondent of the *Morning Herald*, a London newspaper—which, if not unprejudiced, is certainly not prejudiced in favour of convents and convent schools—having lately visited Limerick, took great pains to make himself acquainted with the different educational establishments in that city, and he thus speaks of the five convent National schools of Limerick, which are educating, as he states, some two thousand eight hundred children:—

"'The instruction in these schools is, in my opinion, far more practical than that which is given to boys. It aims at imparting a good and useful education. There is nothing showy about it, but it makes the pupils read and write well, gives them a competent knowledge of arithmetic, and teaches them needlework. I went through the Pery-square school, and was much pleased with it. The pupils are evidently, for the most part, the children of the very poor, and it must be a matter of some difficulty to reconcile them to the habits of order and cleanliness which are here observed. About the whole establishment, however, there was an air of decency, regularity, and content. The Sisters of Mercy, that most useful of all societies in a Catholic country, did their work with that simple, unostentatious earnestness which everyone who has ever watched them must have remarked, and the children appeared to be happy under their care, and anxious to win their approval. It is a very fortunate thing for the National system of education in Ireland that the authorities have had the good sense to sanction the nuns' schools, and that the nuns have, in so many cases, been content to work under the National Board. The ultra-Protestant feeling of Ireland is to some extent opposed to this arrangement; but the advantages it secures are so obvious that it is certain to be maintained.'

"In my general report for 1860, I considered it my duty to point out certain defects appertaining to this class of National schools; but in doing so, I never intended to convey, nor did I expect that I should be understood by any person to mean, either that these defects were to be found in all convent National schools, or even that all the defects specified were to be found in any one of them. I merely intended to point out the defects as incidental to the convent school system, and not as characteristic of each individual school, and I did so in the hope that, partly by the official action of the Board, partly by the non-official action of the Board's Inspectors, and partly by the spontaneous action of the nuns themselves, the defects specified would in time be remedied wherever they were found to exist; but when calling attention to these defects, lest my motives and feelings should be misunderstood, I took care not to conceal my appreciation of the merits of these schools, and the important services rendered by them to the cause of popular education. Notwithstanding this precaution, however, I was supremely astonished and mortified to find that, after an interval of almost four years, this part of my report was seized upon and dragged into public discussion, for the purpose of proving by my testimony that convent National schools were 'inefficient, intolerant,' and 'conducted upon principles inconsistent with those of the National system,' and consequently utterly undeserving of aid from the State or support from the public. I owe it to myself to protest here that the remarks which I deemed it my duty to make in reference to this class of schools in my general report for 1860, were never intended to suggest any such conclusions, and that such conclusions are absolutely irreconcilable with my experience of the management and working of these schools. It is not my intention or my wish to say anything here which might lead to a revival of the regretable discussions which took place upon this subject in the course of the year; but as my opinions and feelings were grossly misrepresented, I consider I am justified in placing upon record here my deliberate and conscientious judgment respecting this class of National schools. I crave permission, therefore, to state that, while I am ready to admit that there are different grades of convent schools, just as there are different grades of model schools, and different grades of first class teachers' schools, and different grades of colleges and seminaries for the education of gentlemen's children—and while I am also ready to admit that defects may be found to exist in convent National schools, just as they may be found in model schools, and first-class teachers' schools, and in private seminaries (for nothing human is perfect)—my deliberate and conscientious conviction is: (*a.*) That there is no class of National schools—*absolutely none*—which render so meritorious and lasting service to the State and to society, in promoting the education and moral and religious training of the children of the poor, as the convent National schools; (*b.*) That in no class of National schools are the rules and regulations of the Commissioners more strictly and conscientiously observed than in the convent National schools; (*c.*) That in no class of National schools is the aid derived from the State so disproportionate to the service rendered; (*d.*) And lastly, to use the words of the special correspondent of the *Morning Herald*, that—

"'It is a very fortunate thing for the National system of education in Ireland, that the authorities have had the good sense to sanction the nuns' schools, and that the nuns have, in so many cases, been content to work under the National Board.'"

This report, which reached the Education Office on the 2nd of February, 1865, was returned to me for revision on the 28th of that month, bearing on its margin an order to that effect, signed by Mr. M'Creedy, one of the then Secretaries, and accompanied by an official letter, directing my attention to the passages I have just read, which I found marked in red ink by Mr. M'Creedy. Judging from this that the opinion prevailed in the office that the views I had expressed therein would, if published, have the effect of reviving the painful and irritating discussions which had taken place during the year, I took the opportunity of withholding that report (which has remained in my possession ever since), and of substituting another, from which I omitted the passages marked by Mr. M'Creedy. I might have returned the original report in its integrity to the office had I chosen to do so, and it would then doubtless have been published in the Commissioners' annual volume; but I withheld it for peace sake, and because I considered, after due reflection, that it would be undutiful of me to insist upon the publication of views which I thought I had reason to believe were regarded by Mr. M'Creedy as imprudent and inopportune. But I have had good reason since then to regret having taken the course I did on that occasion, because the result to me has been, that I have been ever since held up before the public by both the friends and the enemies of the convents, as an uncompromising opponent of their school system. I have now, however, the consolation of feeling, that the publication of this evidence will show at last to all concerned, what my conscientious and deliberate opinions were at the very time when these opinions were being grossly misrepresented in Parliament, and in the public press. I have now only to add, in justice to the late Mr. M'Creedy's memory, that while I believe that the returning to me of that report of 1864 was his own act, and virtually his alone, I am very far from believing that he was actuated in doing so by unworthy or illiberal motives, for I have every reason to know, that while not unfriendly to me personally, he was always most friendly to the nuns, and entertained a most favourable and high opinion of their schools.

The Rev. LOWRY E. BERKELEY further examined.

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The Rev. Lowry E. Berkeley.

13899. Master *Brooke*.—You are, of course, aware of the rule of the National Board as to excluding children from religious instruction—the children belonging to a different creed from that which is the subject of instruction?—Yes, I am aware of that.

13900. Do you remember having had any conversation with Mr. Kavanagh on the subject of that rule? Do you know Mr. Kavanagh?—Yes, he introduced himself to me the other day; in that way I know him.

13901. Is that the only occasion you conversed with him?—That is the only occasion.

13902. Did anything occur in that conversation?—On the subject of the new rules?

13903. On the practical working of them?—Yes, in the course of the conversation Mr. Kavanagh volunteered a statement. He said, "I do not believe that Presbyterian ministers observe that rule. If I were one of them, with their views, I would not observe it." Those were as near as I recollect the words he used on that subject.

13904. Now, what was your reply?—My reply was, "What would you think if Roman Catholic parents permitted their children to read the Scriptures?" Then he added, by way of questions, "and signed the religious notice." "Yes," I said, "I am aware of some of them doing so." So far as I recollect that was all the conversation that occurred on that particular point.

13905. Did you say anything importing that the Presbyterian clergymen did not, in fact, observe the rule?—Most certainly not—not one word.

13906. Do you remember anything passing from you on that occasion which might have led Mr. Kavanagh to infer that you considered the Presbyterian clergymen did not observe the rule?—I do not remember anything of that character passing from me, and I do not believe that anything of the kind could have passed from me, because I say now I am not aware of any single instance in which a Presbyterian minister or layman does not observe that rule of the Board.

13907. It is your belief that in point of fact they do observe the rule?—It is my belief. That is, as far as I have any opportunity of knowing—as far as I have any opportunity of hearing or knowing.

13908. Then if Mr. Kavanagh was under the impression that you had told him that you believed and knew that the rule is not carried out by the Presbyterian clergy, he must have been under a mistake?—He must have been under some misapprehension, for I did not say anything of that import.

13909. Suppose he were to say that he had it on your authority that you believed that Presbyterian managers did not observe the rule in question, and did not intend to observe the rule, and that in every instance the rule is not observed, as intended, is there anything in those words that would lead you to alter what you have just now stated?—Nothing whatever.

13910. You believe that was not properly suggested, or naturally or justly suggested by any word of yours?—I believe it was not.

13911. Mr. *Sullivan*.—Could you have stated that it was mentioned or had been generally reported that such was the case, though it may not have come under your own knowledge?—No, I could not, for I never heard of such a report.

13912. Did you ever publish a pamphlet on the subject of the relations of the Presbyterian Church to the National Board?—I never did.

13913. Did any gentleman of your name publish a pamphlet upon the question?—Not that I am aware of. I have written several reports and read them in the General Assembly, bearing on the subject, but I never published a pamphlet on my own responsibility.

13914. Have you ever stated that the principles of the Presbyterians ought to be to carry out as far as possible Presbyterian teaching in the National schools by Presbyterian teachers, and to exclude all Roman Catholics as far as possible?—I have never used any words of that kind.

13915. Have you employed them in any sense?—Well, not that I am aware of. I can give you at once, if it be considered necessary, the words I think that have been used upon that subject, so far as I know, but I do not know whether it may be necessary. Here are the words for example of a resolution of the Assembly which I wrote:—

"That the Assembly earnestly recommend all patrons, managers, and teachers of schools, who are members of this Church, faithfully to observe, as heretofore, the rules of these schools, as stated to the Commissioners when they were placed in connexion with the Board, and to give all children full power and opportunity to withdraw or absent themselves from any religious instruction which their parents or guardians shall not consent that they should receive."

So far as I know that is the only resolution bearing on that point.

13916. That you have drawn up?—Yes, immediately and directly upon that point.

13917. You are quite sure that no person of your name, no Presbyterian clergyman, has ever made any statement like that which I refer to?—I cannot say what any person of my name may have done.

JAMES WILLIAM KAVANAGH, Esq., is further examined.

James Wm. Kavanagh, esq.

13918. Master *Brooke*.—A circumstance has occured about which the Commissioners wish to give you an opportunity of explanation, which of course you may suppose we are all very anxious for. In your former examination you are asked (reads questions and answers numbered from 12104 to 12108 both inclusive). Now, upon that Mr. Berkeley has been lately examined here again, and he is very distinct and strong in his recollection, in stating that he said nothing from which he thought you ought to infer that these facts, as you stated, were mentioned by him, that on the contrary he knows no such instance, and does not believe there is any instance to his knowledge of such a kind. Will you, if you please, state to us your recollection of the conversation?—Have you any objection to read the evidence he has given on that point. You are rather summarising it, but if you will read any evidence he has given to-day, the specific statement, it might be preferable.

[At this point the room was cleared. On returning the examination of the witness was resumed.]

13919. Master *Brooke*.—The Commissioners consider it only fair you should hear the evidence of Mr. Berkeley, but that you should first state your recollection of the conversation?—In the first place, I beg to say I am here merely by accident. I could not have foreseen or known anything of Mr. Berkeley's being here. I am, therefore, quite unprepared. I beg to thank the Commissioners for giving me this opportunity of explaining. I take it as a specimen of marked fair play on the part of the Commissioners in calling me in on this occasion. I met Mr. Berkeley for the first time in my life in the waiting-room here. I was told that he had just given, or was about to give, evidence—I do not know which—about to give evidence, I think, on that day. There was a gentleman present whose name I do not know, and that I had not seen before, that I understood from the conversation was representing the West Connaught Mission. The two gentlemen were engaged in conversation near the window, and I joined them. I addressed Mr. Berkeley, saying, "I understand you have given evidence or are

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about to give evidence, it does not affect the question one way or another while on the Presbyterian side, and I am very much opposed to you," or something like that. A general conversation of the most friendly and frank character took place. "You are Mr. Kavanagh, and I know you well and know your writings." "And I know you, Mr. Berkeley." We spoke of the Lurgan model schools where he is stationed, after I asked him where he is stationed. I asked him, "Is your model school well attended and doing well?" "Yes." And the whole general question then of the change now in the practice of Catholics—for in his time some years ago the Catholic children freely attended the Protestant schools of Scripture instruction, or at least more freely than they attend now—and I said, "Of course you do not observe the new rule of putting out the children?" (for the conversation turned upon that point). And he said, "Of course; not at all. The children are not put out." "So I believe," I said, "and I respect you the more for it. It was not in your book when you joined the Board." "The rule does not work at all," he said, as he supposed that the parents register their children, as required by the rule, that they are to get religious instruction." "I intend myself," I said, "to go to the North between this and the time the Commission meets again, to inquire into that fact." As to the thing that I should be mistaken in the conversation of a gentleman whom I never saw before, that I knew was a hostile witness; that there was another person then taking part in the conversation, at least within hearing, it is about one of the most absurd things, considering what I am, what brings me here, and my clear knowledge on the subject. It is one of the most absurd things on earth, your thinking there could be any mistake on my part.

13920. Your answer suggests to me an explanation of the difference of opinion. For according to your statement it is perfectly possible that all he meant was that in point of fact they were not put out because the parents assented to their staying, whereas the impression apparently in your mind, and certainly what the evidence conveys is, that the Presbyterian clergy refused to obey the rule?—Clearly.

13921. If such a case should have occurred?—Clearly.

13922. But he did not state such a case occurred, and then that the rule was passed over?—I beg to say no matter on what side the misunderstanding is, I state with the utmost distinctness there is no one single thing so far as clearness of understanding or appreciation can go, that the subject-matter of the conversation was the new rule and how it worked. The other rule, the old rule was so old in practice that we all know how it worked, but this was the new rule, as changed the other day, and I said, "Of course, the Presbyterians do not observe it, because, of course, they did not intend to observe it." Their own members on the Board opposed it. It was something inflicted upon them, but the complement of the statement, that which produced the clearness of it is, he stated, that the new rule did not work in its other branch, namely, that the Catholic parents did register their children as required by the rule. I cannot take the one statement without the other for the supplementary part. My statement is nonsense if the other was not intended; so whether he forgets it or whether he did not intend it, is to me evidence that there is no single matter of certitude, as a matter of fact, that I can more clearly give evidence upon than that the subject-matter was the new rule, and that this portion of it was spoken of in a much shorter time than I am speaking now.

13923. If you wish, you may have the evidence of the Rev. Mr. Berkeley read to you?—Certainly I wish it. I now give you all I meant or could say upon the point. About my personal knowledge of the gentleman, that was quite accidental. We both spoke frankly, as persons entertaining opposite opinions, and entertaining a respect for one another.—[The evidence of the Rev. Mr. Berkeley was read over to the witness from the shorthand-writer's notes.]

13924. The *Witness.*—I have heard his statement, and I beg to say that, save upon the one point, all his recollection in regard to this entirely supports mine, in this way. I came into this room, being summoned at the moment to make a detailed statement to you as I have just done as to the conversation that has taken place. There is no one material circumstance in his account of it or mine that in any way clashes or contradicts save as regards this. But I beg to recall and give you the identical words, for there are those on the Commission who know the accuracy of my memory: "The Presbyterians do not observe the rule?"—"Of course they do not." I here state distinctly, on my solemn oath, these are the identical words. Following it up with the other statement that he admits that the Catholics are registered, I repeat the identical words: "The Presbyterians do not observe the rule?" He said "Of course they do not," and followed it up with the remainder of the conversation, without which it would not be sense. I beg to say that I never stated before, nor is it reported that he said, that all the Presbyterians, or all the Presbyterian body, nor that he knew this of his own personal knowledge by inspecting schools; but it was his belief that many of the Presbyterians—that was what he said—did not observe it. The conversation then took place: "Would you be surprised at hearing that numbers of the Catholics," and so on, and so on. Save in one point, as to one individual recollection, there is nothing contradictory, there is nothing incompatible; but, on the contrary, in the little details where they have differed, they will mutually support one another.

13925. Rev. Dr. *Wilson.*—Suppose Mr. Berkeley had said, "Of course not at all," in what sense would you say he used these words?—In the only sense.

13926. Was it in relation to any statement made by you?—Clearly.

13927. A statement impugning the honesty and integrity of the Presbyterian ministers, as managers, in regard to National schools?—Neither their honesty nor integrity—neither the one nor the other.

13928. Was it in reference to any statement of yours that they did not observe the rule?—Certainly.

13929. It was suggested by you?—Certainly, whatever it may be worth. Certainly.

13930. Taking for granted the words were used, in what sense, do you believe that the words "of course not at all," were used?—Of course it is not observed.

13931. Were these words used in reference to a matter of fact, or surprise at you entertaining such an opinion?—Not at all.

13932. Were these words used in reference to this statement of yours as a matter of fact, or by way of surprise at you making it?—I do not understand you. I said something, and he made this remark.

13933. Did he seem surprised by such a statement?—Not at all.

13934. And do you still say that if he used these words they applied to your statement as a matter of fact?—I still adhere to it, that I never understood him to express, show, hint, or suggest surprise of any kind.

13935. You volunteered this statement to Mr. Berkeley?—I went over to the window.

13936. How did you introduce yourself?—I forget the words but, "I understand you are a witness on the Presbyterian side?" "Yes."

13937. May I ask you with what object you introduced yourself?—I had no object in view, no especial object. I met the gentleman like any other stranger.

13938. Was it in the same spirit in which you introduced yourself to me when I was speaking to a gentleman in the witness-room the other morning?—I do not know. I don't know what you mean.

13939. May I ask you who told you Mr. Berkeley was about giving evidence?—Everyone who comes into the room is understood to be a witness, and the question is, who is on to-day. It must be a matter in which I am interested, being a witness.

13940. Why do you reckon Mr. Berkeley "a hostile witness." What is the meaning of his being a hostile witness?—He is representing the side against the

Catholics, and in support of mixed education; and I have read his speeches, and I am familiar with his general opinions.

13941. Was he not here to give evidence on the general subject of education in Ireland?—I dare say he is, but his opinions are well known like my own. There is no doubt about that, and I like him the more for it.

13942. Is it your opinion that the Presbyterians never intended to observe the rule?—I am certain they never did. If you will allow me I will give you a case. They did not observe the notice system. They openly violated the notice system.

13943. How did you know their intentions?—You know by every man's conduct what is expected under such and such circumstances—by his antecedent character in life.

13944. Is it usually by his acts you know his intentions?—Generally.

13945. Give me one case of a breach of the rule by a Presbyterian manager?—I never said I would. I cannot give you one case—I will give you 18,000 and more. The evidence of Mr. Keenan that the notice system was a sham in the North of Ireland—the suppressed report by the Board about the Presbyterian working of these rules. I will give you evidence enough on that point.

13946. Did you say if I were one of them I would not observe the rule?—Certainly, I would not. Therefore I cannot be subject to the imputation of dishonesty, for I would be imputing it to myself. That relieves me from the charge.

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13947. Supposing you were such a manager of such schools under the National Board, would you observe the rule?—Certainly not. This was a new, a penal principle applied to Presbyterians, and would appear to a Presbyterian most obnoxious, because Prebyterians are so delicate upon the point of excluding Catholics from anything that might lead to their conversion that I would not do it.

13948. Now would you take advantage of the system under such circumstances?—No; it would not be honourable. I would go to my co-religionists before I would throw up the grant, to agree with me; and I would do my best to alter the penal law.

13949. Are all managers of National schools obliged to answer a series of questions quarterly?—Yes.

13950. Is there one question to the effect, are the rules of the National Board and the Commissioners of Education observed in your school, as far as you are aware, or something like that?—I understood there was one in my time.

13951. Are Presbyterian ministers as managers of schools obliged to answer that question?—I presume there is no exception made for them in that regard, although there are many exceptions made for them.

Brother JOHN AUGUSTIN GRACE is further examined.

Brother John Augustin Grace.

13952. The *Chairman.*—Is there any point upon which you wish to supplement your evidence?—Yes; I wish to supplement my evidence in reference to the implied charge of Master Brooke, that we teach politics in our schools. Master Brooke seemed to think that we impress on our pupils the necessity and advantage of a Repeal of the Union, and, by implication, that we train up our pupils in a spirit of disaffection to England. Now I am anxious not to lie under that imputation, and wish, therefore, to be clearly understood in the matter, by stating, that neither the Repeal of the Union nor any other political subject forms any part of our teaching. In confirmation of this statement I will, with your permission, read one of the rules which I drew up last Christmas, for the guidance of a society of young men—ex-pupils of our schools in Richmond-street—who wished to form themselves into a literary association, under my direction. The object of the society, as laid down in the rules, is thus stated:—"To continue and supplement the intellectual culture and religious training—the foundations of which were laid during their school days—of the ex-pupils of the Christian Brothers' schools, North Richmond-street, by means of a library and reading-room, lectures, debates, evening-classes, and the practices of piety prescribed in the rules. The 18th Rule, and to which I wish to call the attention of the Commission, is as follows:—

"That as the object of this Society is intellectual improvement and the promotion of practical piety amongst its Members, and as it has been found that the discussion of political subjects in Societies like the present, has led to contention, disunion, and final dissolution of those bodies, the introduction, therefore, of any political discussion whatever, by any Member, in the rooms of the Association, is expressly prohibited."

From this rule it may be seen that so far from politics being taught, or even tolerated in our schools, they are not only discountenanced, but in this instance, are absolutely prohibited. On Sunday, 5th January last, the first public meeting of the society was held. On that occasion I delivered a short inaugural address, from which I beg to read one paragraph. It runs thus:—

"When I spoke of the doubts which occupied my mind, you must not imagine that I ever called in question either the excellence of your motives in forming such a Society, or the good which it was capable of effecting. No; but long experience has convinced me of the danger, especially in times like the present, of assembling together, even for purposes the most laudable, young men of your time of life—the danger I allude to is that of gliding by degrees into the heat and excitement of politics. To guard against any such inconvenience in the present instance, adequate precautions have, I trust, been taken in the formation of your rules; but I am bound to warn you distinctly—and in doing so I speak the sentiments of His Eminence as well as my own—that the first symptom of the Society assuming a political complexion will infallibly entail its dissolution. You come together for far different purposes—namely, for continuing and supplementing the intellectual culture and religious training you received during your school-days."

These extracts are, I think, sufficiently clear as to the spirit of our teaching; but had I deemed it necessary, I could have brought with me documents of a much stronger nature in our defence. I hope, however, the passages I have just read will satisfy the Commission, that we are not what Master Brooke would seem to insinuate by the course of examination which he thought proper to pursue. Our loyalty is that of the Catholic Church; we "give to Cæsar the things that are Cæsar's, and to God the things that are God's." Politics are altogether apart from us. We never mix in them. Even at elections we never vote.

13953. Master *Brooke.*—Now, Mr. Grace, in your answer to 9471 you told the Commissioners, "They read the lesson which sets forth a separate Irish Parliament as essential to the happiness of Ireland." That they read this lesson, and you say you have no doubt it leaves an impression?—Yes, just as any other lesson that they read would do.

13954. So that your pupils being fully impressed with the necessity of a Repeal of the Union for the happiness of Ireland, then, when they meet as young men to discuss matters for their intellectual advancement, they are forbidden that free discussion of subjects which might tend, perhaps, to get rid of that impression—the impression is there, and it is not to be discussed. Whereas, by discussion they might probably come to what I consider a more healthy state of feeling, but the impression being there of course it will smoulder on, not being allowed to come to the light by any discussion?—They read it as a part of history, but it does not follow that we impress them with the necessity or advantage of adopting the views stated. There are many opinions put forward in history that we should even feel it our duty to caution them against. If they do not read such a lesson with

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us, they are certain to read it elsewhere, and perhaps, too, under circumstances less favourable to English connexion.

13955. But if they read it elsewhere, they will not read it recommended by those persons who are—I voluntarily and sincerely say—so justly entitled to their respect and veneration. It comes inculcated, being put in your book with your full approbation and the approbation of your bishops. It comes to them almost with a religious sanction as a thing you inculcate, for as you say yourself they read the lesson, and I have no doubt it leaves an impression. That is a very different thing from reading it in a newspaper or in a general work which they might take up casually?—Reading the same lesson in any book would, in my opinion, leave a like impression.

13956. May I ask you, as a matter of fairness, have you, in your lesson books any statement of the blessings, the advantages of the British Constitution, the liberty it secures to every subject, and the comparative happiness of those who enjoy the freedom which it gives?—I think our instruction fully goes to that effect. The British Constitution fairly carried out will contrast favourably with other European systems of government. It was only the other day that I myself called attention to the liberty it affords, compared with Russian despotism, now cruelly enforced in unfortunate Poland.

13957. I do not ask you to do it at this moment, but perhaps you would kindly furnish me, for I assure you I would be very glad to receive it—any passage—I have got your lesson books—any passage or passages which would tend to present to the minds of these young men with the opposite side of the question, so as to give them a fair opportunity of choosing between the two political views for themselves?—They have our instructions in the matter, and so far from interfering——

13958. Excuse me until you answer the question, I do not ask you to do so now; but will you kindly promise me to let me have reference to any portion of your instruction of these young men that would give them a fair view of the English view of the question, of the advantages of the union with England, or something that would tend to enable them to see both sides of the question as to whether or not the Repeal of the Union would be for the advantage of Ireland?—That question has been so fully and so frequently discussed in the public prints and by the fireside, that the arguments usually advanced, for and against, I take for granted, must be quite familiar to them.

13959. I ask you about your own books, your books contain a very decided declaration in favour of Repeal of the Union, which you admit makes an impression, I ask you what is on the other side in your accredited books of instruction?—It is not possible that we could introduce a variety of lessons on each of the subjects treated of in those small class-books. We have, however, other means of affording them a view of the other side, as you say. We have a lending library of more than 1,000 volumes, open to our pupils weekly, and containing several works on the subject in question. Among them is one from the late Lord Brougham—no mean authority—which treats at length of the English constitution, and, of course of its advantages; but, in my opinion, none of those advantages would be lost to this country by having that constitution administered under the direction of a native parliament.

13960. That is your own impression; but I am to understand you have no such passage as I refer to in your accredited books?—I cannot refer to it just now, but there are works in our library that will supply the omission, if such exist. The volume on "Irish History and Irish Character," by Mr. Goldwin Smith, goes the full length of your wishes in that direction; for he asserts that this country was destined by nature from the beginning to be one and indivisible with England; assuming, from the contiguity of the two islands, I suppose, that there must have been a time when no sea divided them, and by inference, that they were suited to be under the same government.

13961. But if you find it you will let me know?—You have our books; their pages are open to you; they will answer for themselves.

13962. Mr. *Sullivan.*—You have had a good deal of experience with regard to the young boys in the city of Dublin, and also through the members of your community in many other parts of Ireland. What is your opinion as to the influence of the books of the National Board—which suppress all views with regard to the special National feelings of this country—upon the minds of the young boys reading them?—My opinion is that the books of the National Board are so distrusted, as regards the national sentiment of this country, that much of what they set forth on the opposite side is not only disregarded, but, in some cases, scoffed at.

13963. Do you think that the absence of all reference to the country itself—and the effort to make them believe that they were English boys and not Irish boys—has indirectly tended to promote the very feeling which we are now speaking of?—I have no doubt of it. It is like other systems of coercion, which, when carried too far, usually result in resistance.

13964. You think that this neutral tint in the books instead of promoting the object in view, acts in the opposite direction?—The disturbed state of country of late years would seem to justify that conclusion.

13965. The *Chairman.*—Before any book is adopted by the society what is the course of overlooking to which it is subjected?—It is subjected to certain members of the community—the superior, and those who act with him—they overlook the book and are satisfied with the contents of it before it is published.

13966. The Bishop of *Meath.*—Do you submit it for the imprimatur of the bishop of the diocese?—We have not done so except in one instance, and in that case the work treated of doctrinal subjects.

13967. The *Chairman.*—All the books you have published have been approved of by the head of the order and a special committee who considers these matters?—They have.

[Adjourned.]

THIRTY-SIXTH DAY.—DUBLIN, TUESDAY, OCTOBER 20, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. JUSTICE MORRIS.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

WILLIAM HENRY RUDKIN, Esq., further examined.

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Wm. Henry Rudkin, esq.

13968. The *Chairman.*—Are there any points on which you wish to make any statement or explanation with respect to your former evidence?—Nothing more, my lord, than some slight alterations I have made, with a few additions to my evidence, which I presume your lordship has before you.

13969. In your letter of the 31st of August to the Secretaries you say, "As I am desirous of having some important alterations introduced into my evidence before the Commissioners, I have to request their permission to present myself for further examination." As the Commissioners have instructed all their witnesses to confine their corrections of evidence to verbal or grammatical inaccuracies, they prefer you should state now, as additional evidence, the alterations to which you refer in this letter.—They consist chiefly of alterations which I sent to the Secretaries with the proof of my former evidence.

13970. Will you state *seriatim* the additions to which you refer?—I will, my lord. One is in reference to the proof I adduced of the efficiency of the Erasmus Smith's schools. I wish to add to the answer I gave to question 13543 these words, "I have ascertained also that amongst the late successful candidates for admission to the other institutions of the Incorporated Society were several from our schools on distinguished answering." I had previously named but one case; that of six candidates having lately got into the Incorporated Society's institution at Dundalk. I wish to make an addition also to my answer to question 13508. The Commissioners will decide whether it is necessary. It is not so much for the purpose of exhibiting the present efficiency of the Governors' schools as to bring forward suggestions which I think would prove useful in the management of other schools for the education of the humbler classes. When we consider the very early age at which children are now removed from school, such a mode of instructing them in spelling, reading, and writing should be practised as will require the least possible time, otherwise they go forth comparatively uneducated. I attribute the very rapid progress in those branches in the Erasmus Smith's schools to a system which I have introduced, whereby also the labour, both to teacher and scholar, is greatly diminished. I have altogether discarded the learning of the alphabet, as such,—requiring the children to commence with words of two letters, learning at the same time the letters, the spelling, and the reading of such words. Each little word composing the sentence is spelled *aloud* by the class, and the entire sentence, is then also read aloud. As they can understand the meaning of the words, they learn with greater ease and pleasure. The principle of the system arises from the fact that the constant practice of repeating *aloud* the correct spelling of a word fixes it on the memory. This practice is continued so long as the class is confined to monosyllables. By the rejection of the alphabet are saved many months of tedious and unnecessary labour to the teacher, and needless torture to the little one, who cannot possibly attach any meaning to the sound of the letters taken separately, but which clearly convey intelligible ideas to the infant mind when used in combination with other letters. Thus by requiring, as I before observed, the children to commence learning to write on the first day of entrance, the "youngest are soon able also to write from dictation the words of their reading lesson." Thus there is brought about the system which prevails so extensively in our schools of classes of children of six and a half years of age writing from dictation. In the answer to 13572 there is a little alteration necessary. It was in reference to a Roman Catholic clergyman attending the examination of our schools at Eglinton. The words here are, "He attended the inspection on the following day, and heard me examine." I have since been thinking over the matter, and am not certain that the priest was in the room during the whole of the examination. Consequently, I am not certain whether or not he heard every subject in which the children were examined. It may have been possible that he was not present during the scriptural examination; but certainly he was in the room for a considerable time; so the alteration I propose to introduce will be—"He attended the inspection on the following day, and heard me examine in secular subjects, and I believe also in the Scriptures." Then the question put to me is, "The scholars returned, you say?" I should like the word "gradually" to be introduced there. They gradually returned. I cannot say to a certainty they all came back immediately after; but my note-book shows me that the number of Roman Catholic children from that day began to increase. I wish to add to my answer to question 13573 the following words—"I should mention that the number of Roman Catholic children attending this school has always, during my time, at least, exceeded that of the Protestants. There was an equal number of each sect present during the priest's visit. At the ensuing inspection, some months after, the number of Roman Catholic children had doubled, and they have since assumed and maintained their original preponderance until about twelve months ago, when they were again ordered to retire. As is usual however in such cases, some of them have since evinced their desire to receive a good education by returning to the school." I wish also to add to my answer to question 13585 the following remark—"As an instance of the general confidence that no tampering with the religion of the Roman Catholic children is practised in the Erasmus Smith's schools, I may mention that I have heard of a Roman Catholic clergyman declaring to the rector of a parish that had he known that the school from which he (the priest) had withdrawn the children of his flock was under the Board of Erasmus Smith, he would not have done so, or applied to the National Board for the school which had been lately opened, to which the Roman Catholic children had meanwhile been sent.

13971. Mr. *Sullivan.*—Have you any objection to state the name of the priest?—It was mentioned to me in a private conversation. I don't know the name of the priest. The Protestant clergyman himself mentioned the circumstance to me. I have not the slightest doubt of its accuracy.

13972. You state in answer to question 13566—

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"I never met an instance of any objection being made against any questions in the Scripture by Roman Catholic children attending the schools," and then, in answer to the following question, 13567, you say—"I would expect the objection to come from the master." And do you think it is the province of the master to object under those circumstances? Do you think it is likely the master would object?—The master would convey the objection of the child to me. That is what I wish to convey.

13973. Are you quite sure that no case has ever occurred in which the master did not do so?—I have no reason to believe a master has ever withheld any complaint of the kind.

13974. Is it likely that Roman Catholics of the ages at which they go to these schools would be able to make the distinction, and to object?—I decidedly think so, because they are of the age to be able to read and understand the Scriptures.

13975. And able to decide upon all the points in dispute?—Controversial points?

13976. Yes?—I don't consider they are able to decide upon them. As frequently before stated, controversial matters are not allowed to be introduced in the schools. I presume they and their parents are aware of the rule forbidding questions touching upon controversial matters being introduced.

13977. You think, then, that it is quite possible to read the Scriptures and to explain them without touching upon any controversial matter?—Certainly I do—in the way in which they are explained in our schools. As I before gave in evidence, any verse which involves any controversial point is merely read, without having questions put upon it.

13978. Your knowledge with regard to the matter of questions 13566 and 13567 is entirely negative. You don't know of the objections simply because they have not been brought before you?—Certainly; I presume they never existed or they would have been brought before me, inasmuch as the children are aware of the rule in their favour.

13979. Are the parents aware of it?—I cannot say with certainty; but I presume they are. They are aware of the kind of school they are sending their children to. They are aware also it is a school where the Scriptures are read.

13980. And expounded?—They must be aware the Scriptures are read and expounded according to the rules.

13981. Rev. Mr. *Cowie.*—You stated, I think, in your previous examination, that you inspected the Erasmus Smith's English schools all over the country?—Yes, sir.

13982. You do not inspect the grammar schools?—No, they are not inspected.

13983. Do you recollect an Erasmus Smith school for the poor in Galway?—I do.

13984. Can you state to the Commissioners under what circumstances that school came to be abandoned?—The numbers attending it became so very low that the Governors naturally thought it was a waste of their money to continue to support it.

13985. Did you examine into the circumstances of the case to ascertain why the numbers fell off?—I did as well as I could from local parties. I was informed there were several English schools already in the town—a greater number than was required.

13986. Private adventure schools or what?—Schools for the poorer classes.

13987. Did you verify that at all?—I was informed of it by the clergymen of the parish.

13988. You did not verify it yourself?—I had no means. I thought I could not have a better source of information than the clergy of the parish.

13989. In Galway we were told in the same way by the persons to whom we applied, that there were no schools for poor Protestants. That contradicts your experience. What became of the children then, I would ask?—I cannot say; they were not attending our schools.

13990. They did not attend your school, and you found no reason in the conduct of the school itself for children not attending it. Did you investigate into the character of the master?—I examined the children, as was my duty.

13991. But when the attendance fell off; did you examine into the character of the master?—I ascertained he was negligent in his duty as well as I recollect. It is nine years ago now.

13992. Was that the reason, do you think, why the children did not go to the school?—No, I think not, because the female school was pretty well conducted and the children did not attend it either.

13993. In such a case as that, what remedy would you apply, supposing the school had been continued, and you had that complaint that the master had been inefficient, what would be the process?—To remove the master.

13994. Have you the power to remove him yourself?—I have already given in evidence that I don't think I have that power in myself, but I represent the case to the Governors after sufficient examination of the circumstances, and after sufficient proof that he is incompetent. I would not remove a master for incompetency on the result of a single examination of the school. I warn him, in the first instance, and if there be no improvement he is removed.

13995. The girls' school was not neglected so much as the boys' school, as far as you remember?—Yes.

13996. But still both were given up?—They were, but the chief reason why they were given up is the paucity in the attendance of the children of both schools.

13997. Do you know the Erasmus Smith school of Enniskillen?—Forthill school, do you allude to?

13998. Near the entrance to the Christian Brothers' schools up a little hill.—I don't know the town well, but the Governors have lately granted aid to a school in Enniskillen.

13999. The one I refer to is a very old building?—It is within two years the Governors made a grant to a school in Enniskillen. I have no knowledge of their having had a school in the place before that date.

14000. In that school we found the master teaching twenty-four boys, and a young woman teaching nineteen girls. Do you consider that a school to be sufficiently attended to be carried on under the Governors?—You are presuming the school to belong to the Governors?

14001. Yes; they called it the Erasmus Smith's school?—Within two years?

14002. On the 28th of July in this year. Are Erasmus Smith's schools in connexion with the Church Education Society?—I am not aware of any Erasmus Smith school in connexion with the Church Education Society.

14003. In the town of Enniskillen, which has a fair Protestant population, we found twenty-four boys and nineteen girls in two separate schoolrooms—would you consider that a school in which you should recommend the Governors of your charity to continue salaries for master and mistress?—Circumstances might have prevented the usual number of the school children attending on a particular day. I don't think it is a right way to ascertain the general attendance in a school to take one day at random in that manner. I think an average of a certain number of days should be taken. Probably it would have been found that the attendance during the previous months had been much larger.

14004. The *Chairman.*—Should you consider that *prima facie* a satisfactory attendance in a place like Enniskillen?—It would depend in a great measure upon the number of other schools also in the place. This school, if it be the Erasmus Smith school, has but lately been taken up by the Governors, and it is at present only in a state of probation.

14005. If then there are so many other schools as to cause a smallness of attendance, what was the object of the Board in placing a new school there?—I don't assume that the attendance is usually so low as that by any means. At the last inspection by me the number in attendance was seventy-four—the rooms

were well stocked with children. Circumstances might have arisen, and I have no doubt did arise, which caused a small attendance about the time of the Commissioners' visit. There are certain seasons of the year when the attendance is very low.

14006. Were you instructed to examine and report as to the circumstances of the case before this school was established?—No, my lord.

14007. Rev. Mr. *Cowie.*—You would depend upon the application of the clergyman of the place?—I have nothing to do with it. The Governors would determine that matter. Occasionally they have directed me to make previous inquiries, but in that instance they did not do so.

14008. Lord *Clonbrock.*—You don't know under what circumstances the school was founded?—No. The school was not founded by the Governors; they merely granted a sum in aid of its support; it was in existence before the Governors made the grant.

14009. Rev. Mr. *Cowie.*—My memorandum of this school is "A very poor and insufficient school, and ill appointed." Is it any part of the duty of the Erasmus Smith Inspector to insist that the appliances of education in the school be improved, or that the money which the Governors vote should be applied to providing books, slates, forms, and things of that kind, which we call the appliances of education?—It is the duty of the Erasmus Smith's Inspector. I should mention with regard to that school what has only just occurred to me, that there is a new master there who has been appointed since the last inspection, so I have had no means as yet of ascertaining how he is conducting the school.

14010. Do you know the Erasmus Smith's school of Lurgan?—I do.

14011. Is that a satisfactory school? In what rank of your schools would you place it?—I should say it is a second class school—but of its kind for elementary education it is a well managed school. The children attending it are mostly very young. They are left at school but a short time in consequence of the ease with which they get employment in the factories. Consequently I require the teachers to give them merely a good education in reading, writing, arithmetic, and spelling, with some knowledge of grammar and geography.

14012. Do the children in your schools learn anything generally in addition to what you have mentioned?—Oh, yes.

14013. What do they learn?—In a large number of our schools there are classes in Algebra, Euclid, Mensuration, Book-keeping, and History. I maintain that in these subjects many of our schools are superior to most English schools of the kind in Ireland.

14014. Which would you mention as the very best school under your Board?—We have one in Brunswick-street, Dublin,—a very good school. There is an excellent school in Bandon, I don't think it is equalled in Ireland as an English school.

14015. You place Lurgan school in the second class?—Yes.

14016. Do you remember Ballymoney?—Yes. I visited it only once, nine years ago, so I have no knowledge of it, except that the governors withdrew their support immediately after my inspection.

14017. We found an old man in the school there—a man worn out—in a dilapidated building—do you recollect his case at all?—No.

14018. With respect to that school of Enniskillen, where we found twenty-four boys and nineteen girls in attendance, when the constable counted the children present on the 25th day of June, there were twenty-nine boys and twenty-eight girls. The attendance on these two days at a distant interval taken together would give an average attendance of say twenty-seven boys and twenty-five girls. Would you consider that fell below the number for which a school ought to be maintained?—I think if that were the average attendance for the half-year the governors would not be satisfied, and they would most likely intimate to the superintendent that unless there was an increase they would be obliged to withdraw their support from the school. With regard to the Ballymoney school, I wish to observe that it is not under the Board.

14019. You mean it is not now under the Board; they withdrew their aid. It is a long time to ask you to refer back to that case?—Yes.

14020. You know the Erasmus Smith's school in Enniscorthy?—Yes.

14021. Is that one of the schools you would reckon as in a satisfactory state?—Not thoroughly satisfactory. It is a good school. It is not a first-class school. It is, I should say, a second class school. It is certainly deserving of the rank of second class.

14022. Mr. *Stokes.*—What is the number of English schools in connexion with the Erasmus Smith's Board of Governors?—About 150.

14023. Can you tell how many of these schools were founded before 1839?—I cannot. I was not connected with the Board at that time.

14024. Are you acquainted with the provision in the leases of schools founded before 1839, with regard to religious instruction?—I have no knowledge at all on that subject.

14025. Is there no difference as to religious instruction given in schools founded previously to 1839, to those founded subsequently?—I am not aware. I have no knowledge of the schools previous to their coming under my charge.

14026. Can you say whether the leases of schools founded before 1839, contain a provision requiring the children to be taught the Church Catechism?—I cannot say.

14027. If such a provision exist in those leases, it is not acted upon?—Will you repeat the provision.

14028. A provision requiring the children to be taught the Church Catechism on each Lord's day?—The children in the English schools are not in attendance on the Lord's day.

14029. Are there no Sunday schools held?—Not in connexion with the Erasmus Smith's Board.

14030. Are there any Erasmus Smith's schoolmasters who receive gratuities from the Incorporated Society?—I don't think the Incorporated Society gives gratuities to our masters. They give certificates in cases where the pupils distinguished themselves on entering into their institution.

14031. Are any of the Erasmus Smith's schools inspected by the officers of other societies?—The Governors would not allow it.

14032. Are any inspected by or in apparent connexion with the Church Education Society?—Not that I am aware of. It would not be permitted by the Governors.

14033. Are you aware such a state of things existed in 1854?—I am not aware. My connexion with the Governors commenced in 1859.

14034. Do the Governors continue to found English schools?—I cannot say they exactly found them, their practice of late appears to be rather the giving of aid to certain schools.

14035. In what way do they apply their surplus funds?—In the way I have mentioned.

14036. In aiding schools already existing?—In aiding schools already existing.

14037. To what class do these schools belong?—English schools.

14038. Are they Church Education schools?—If they had been Church Education schools previously, they are no longer so, when the Governors grant assistance—they are altogether disassociated under these circumstances from that body.

14039. When the Governors of Erasmus Smith adopt them, do they all cease to be connected with any other association?—Certainly. We are responsible only for our own schools.

14040. Rev. Mr. *Cowie.*—Do you think the salaries of your teachers are sufficient?—I think in general they are not sufficient.

14041. What is about the average salary of your teachers?—From all sources I suppose about £44

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would be the average. There is generally a house, and in many cases a little land—two or three acres.

14042. Do you not consider that sufficient as an average?—The average I would consider sufficiently good, but there are many instances where I think the teachers are under paid.

14043. Are your teachers generally satisfied with their condition?—I think they are as a body. Many teachers employed by other Boards have expressed a wish to be under our Board, inasmuch as they would be better paid and more comfortable.

14044. Do you grant any pensions to old and incapacitated teachers?—The Governors do occasionally. I don't think they have a rule requiring them to do so. But on my representation of a man having served them faithfully for a great number of years, they have granted a pension.

14045. Have the managers of the schools, the local clergy, the power to dismiss teachers?—I think not, except in a case of gross immorality or misconduct. I think if a case of the kind were to arise, and that the superintendent were to dismiss the master on the spot, the Governors would approve of his proceeding; though, properly speaking, the Governors alone have the power to dismiss the masters, as they pay them their salaries.

14046. Have you ever found any inconvenience result from that power not being in the resident managers or superintendents of the school?—No; the inconvenience cannot last long. I visit twice a year. Immediately on my visiting the school such cases are represented to me, and I take immediate measures to have the master removed, if he is deserving of it.

14047. Have your teachers any grievances about the power of managers or Inspector over them? Do they ever represent to you as one of their grievances that the managers or Inspector have too much power over them?—No; but some few managers themselves have represented to me that the teachers seem to think that they are in a measure independent of them, and are responsible only to me and to the Board—a delusion which I invariably endeavour to dissipate.

14048. How is it a delusion?—I don't know how it arises, unless it be from the fact that an authorized person, such as the Inspector, coming amongst them, they may imagine he is the only person authorized to call them to account.

14049. Is he not the only person authorized to call them to account? The superintendent has not you say the power of dismissal?—He has not, except in the cases already named; but he has the power of seeing that things are carried on properly during the intervals between my half-yearly visits; and of representing, when necessary, to the Governors or to me anything that may go wrong; meanwhile, I have always endeavoured to make the teachers understand that they are to be perfectly amenable to the orders of the superintendent.

14050. Is the office of superintendent one recognised in your rules?—Certainly.

14051. So that he has a distinct position under the rules of the Board?—Certainly.

14052. The *Chairman.*—What do you consider the minimum salary sufficient for a schoolmaster?—It would depend upon whether he had a house or land attached to the school. I think if a man have nothing but his salary he ought to receive at least £40. He has a position to maintain amongst the people whose children he educates.

14053. Lord *Clonbrock.*—Have your teachers houses with land attached?—There are some schools to which two or three acres are attached.

14054. Do the teachers of such schools ever take an opportunity afforded by the land of giving agricultural instruction?—I think not.

[Adjourned.]

THIRTY-SEVENTH DAY.—DUBLIN, WEDNESDAY, OCTOBER 21, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq. } *Secretaries.*

WILLIAM STACK, Esq., sworn and examined.

Oct. 21, 1868.

Wm. Stack, esq.

14055. The *Chairman.*—What is the office you hold under the Board of Works?—I am chief clerk of the Board.

14056. Is your duty carried on exclusively in Dublin, or do you visit about the country?—Exclusively in Dublin.

14057. How long have you been in the office of the Board of Works?—Thirty years.

14058. Will you explain to the Commissioners the course adopted by the Board of Works in dealing with applications for repairs of school-houses that come before them?—I have brought with me a map of Ireland showing the districts that our officers have throughout the country. We have a Superintendent of Works in each of these six divisions. One stationed in Cork, one in Limerick, one in Dublin, one in Belfast, one in Omagh, and one in Ballinasloe for the Western Division; and it is their duty to see that every National school in that district, or National school building of any kind, model school or ordinary school, is kept in perfect repair.

14059. What is the name of the officer residing in each of those places?—District Clerk of Works. They are obliged to go round each district continually, and to take notes and make specifications for all repairs required in every building that they visit, and when they have made the specification they send it up to the office here, where it is revised by our architect, and he makes it more full, or cuts it down as he thinks proper; and then we issue notices to all the building contractors, within a distance say of eight or ten miles of the building, to send tenders to our office by a certain day, and when the tenders come in they are then referred back to the Clerk of the Works in the country that he may report upon their fairness, and also upon the characters of the men who tender, such as whether they are respectable and competent, and so on; and when they come up with the report upon

them the lowest tender is accepted, except something should be against the man, that for instance, he should not be a proper person, or not have sufficient funds or capital to carry on the work; and after the work is done it is visited by our officer again, who sends up the account certified, and we remit the money to the contractor by post-office order, or by credit on a bank.

14060. Do the building and repairs of National schools form a separate class in your office, or are they mixed up with other classes of buildings which the Board have to repair?—They are kept quite separate, but the officer who inspects them has also charge of all the other buildings in his district.

14061. When a representation is made that an existing school is out of repair, from whom does that representation come to your Board?—It comes from the Commissioners of National Education generally. Their Inspector in going round his district finds a school that wants repair, and he communicates with his Board, who write to us, and we instantly refer the letter to our local officer, who is bound at once to go and visit it. But he is bound to go and visit it even if there is no representation, for the buildings are in his charge; but we find that the reports of the National Education Inspectors are very good reminders to him, and we are very glad to get them, so that we can check our local officer, and see that he does not neglect his duty.

14062. Do you send any periodical reports to the National Board of the progress you have made in carrying out the repairs that they have asked for, or of the action you have taken in each particular case, either declining or diminishing what is asked?—No, we do not in general. In the case of repairs we do not write to them. If they write to us calling attention to a school wanting repair, we inquire, and we reply that we have ordered the work to be attended to; but we do not communicate to them when it is finished, or anything of that kind, for their own Inspector going round will notice that. In the case of grants for building schools, when the building is complete we send them a notification by which they enter in their books that then the building is finished and open, and in fact it is put on the roll of their schools. That is in the case of a new building altogether, where the school has to be built. But in the case of ordinary repairs of existing schools, we do not notify to them except some special case arises on which they require information.

14063. What is the total number of schools that are now repaired by your Board?—I have brought a list here. The total number of schools now in our charge is 574 distributed through various counties, and you will see by the list that in some counties there are very few National schools in our charge, because the schools in those counties are not vested, and therefore we have not the care of them. I think that in the county of Carlow there are no schools at all in our charge.

14064. Will you put in the return?—I will.*

14065. How many cases of new schools are there now that have been referred to your Board that are still incomplete?—I have a list† of these, too, my lord. We have sixty-two schools in progress of building that are not yet complete.

14066. What is the date at which the first of those applications was put before your Board?—Well, the grants for some of these schools were made by the Board of Education in the year 1865. There are very few of them; 3 schools that were granted in 1865 are unfinished yet; 4 schools that were granted in 1866; 19 schools granted in 1867, and 36 schools which were granted in 1868; all these are in progress, but not yet finished. But, my lord, I must explain that these are not being built by us; we simply notify to the local manager that the Board of Education have made a grant of two-thirds of the estimated cost, and we send him the plans, specifications, and conditions, and we inform him that when he shall have built the school, according to the plans and specifications, we will then pay him the amount of the grant; and frequently there is considerable delay, because the local managers are not able to collect quickly the contribution of one-third which they are to pay, and therefore the building is sometimes delayed.

14067. And in the case of a new school, is the contractor under the managers, and only indirectly under your Board?—He is entirely under the managers, my lord; but we have a certain check on him, because our officer goes round and if he sees a deviation from the plan or specification he reports it to us, and we instantly notify to the manager, that if that work is not remedied we shall not pay the grant, and then the manager coerces the contractor.

14068. Would not the schools be built more expeditiously and better built if, considering that the Board furnishes two-thirds of the cost they were to undertake the supervision of the building and the contract themselves on receiving the one-third from the local manager?—I really do not think so, my lord. I think the present system works very well, for local parties who have it in their own hands use more energy and take more interest in the matter than if it were to be done up here in Dublin. For instance, a country gentleman or clergyman who is manager of a school in a distant part like Donegal or Kerry or such places, will, if the matter is left in his own hands, make more exertion, I think, and look after it more closely than if it were altogether done by us, whereas we still have a sufficient supervision of it and can check any bad work.

14069. The Rev. Dr. *Wilson.*—Are you aware of any inconveniences or evils having resulted from that arrangement?—No, I am not aware of any in the case of these schools.

14070. Have you ever heard of the work being done for a less sum than the estimate, and the manager or local parties thereby saving their third?—I have, but I always understood that it was because the local manager happened to be a gentleman who happened to have stone or timber on his own property and made it available; whereas if we asked for tenders for the work we should pay the full market price for materials and labour, while he could get it more cheaply done; and if in the result we find an equally good school built there, that is all we look to; for our officer makes a valuation of the school building and the materials, as to whether it is worth the amount, and how the manager has managed to effect it we do not think it necessary to look into.

14071. The *Chairman.*—Supposing the manager effects a saving on the original estimate of the school, does that saving go entirely in diminution of the one-third or local contribution, or is it rateably divided between that and the Government grant?—It practically goes in diminution of the one-third contribution; but, my lord, there are cases where our officer, on his final inspection, finds the buildings erected not exactly value for the estimate, and we divide the saving between the Government grant and the contribution rateably; but if we find a building worth say £300, and that any surveyor of buildings would estimate that building to be worth that amount, we give the manager the two-thirds, although he, by some favourable circumstances, may have built it for £250.

14072. Mr. *Dease.*—Is it not the case very often with respect to parochial schools that the clergyman gets the people, or that they volunteer, to draw materials, and in that way save a portion of the third?—It is. That is what we understand. The saving is made in that way by the assistance of the parishioners, and by the manager's getting materials more cheaply.

14073. All of which would have to be paid for in cash if done by you?—Exactly so, and paid highly for too. Whenever the Government takes any work in hand, they are made to pay the highest price for every thing.

* This List will be found at the end of this day's evidence, page 611, marked A.

† This List will be found at the end of this day's evidence, page 611, marked B.

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14074. Who makes the estimate in the case of an original school?—It is a fixed thing, made some years ago by our architect, Mr. Owen (I have brought the estimate here),* for all classes of schools. There was a careful estimate made in the year 1858, of the cost of the several classes of schools. For school No. 1, for 60 children, the estimate would be £207; for school No. 2, for 75 children, £225; for school No. 3, for 100 children, £255; for school No. 4, for 120 children, £306; and so on. There are eight classes of schools, the largest number of children for whom accommodation is calculated being 200, and the estimate for that is £487.

14075. The Lord Bishop of *Meath.*—What is the estimate for the smallest?—£207.

14076. And for what number of children?—Sixty.

14077. Mr. *Stokes.*—Are those estimates based upon Dublin prices?—Oh no. The Board's architect at the time, took the prices throughout the country, and made a kind of average; they are chiefly rural prices.

14078. The *Chairman.*—Can you put in that return?—Certainly, my lord.

14079. Lord *Clonbrock.*—Does the Board ever admit of home-grown timber?—There is an absolute prohibition against it in National Schools, although of late it has been allowed, under the Land Improvement Act, in farm offices.

14080. Rev. Dr. *Wilson.*—Do the Commissioners invariably see that the one-third is in hands before the grant of the two-thirds is made?—Oh no; we do not get in the one-third at all, except in a case where the manager chooses to let us do the work and pays it in. But we merely notify to him the grant, and tell him that when the work is finished we will pay him the two-thirds.

14081. The *Chairman.*—Does it often occur that the managers do ask you to do the work, and pay in their quota?—Not often; out of thirty schools, they would not ask us to do it in more than two or three cases. They generally do it themselves.

14082. I think you stated that there are three cases dating from 1865 which are unfinished?—Yes, my lord.

14083. Will you state what those cases are, and the position in which the schools now stand?—There is one school at Ardcollum, in Roscommon, one at Monagea, county Limerick, and one at Ballinadee, in Cork. We write to the managers of those schools from time to time, when we perceive that a long time has elapsed without their notifying to us that the work is going on, and we generally get an answer saying, that they have been unable to collect the whole of the contribution, or that times are bad, or something of that kind.

14084. Are there any of the schools in your list of unfinished, in which the work is being constructed by your Board?—There are three cases—namely, Glanisland, county Mayo, Carowen, county Donegal, and Lettergesh, county Galway. There has been no delay in these cases, and the works are nearly completed in the two first cases, and progressing satisfactorily in the other.

14085. In the case of an applicant for a new school, how long is it generally before the plan is sent from your office to the local manager?—About a month, my lord, or five or six weeks. The reason of that is, that we have to send the plan when we have finished it to our local officer to revise it, because there may be peculiar local materials; brick, for instance, may be more plentiful in one place and stone in another; and the local officer only knows which would suit the locality; and then delay arises in getting it back from him, and having three copies made. We send one copy to the manager to do the work, we keep one copy in the office, and we send the third copy to our officer, so that in going his rounds, he may see that it is observed.

14086. Then what is the next process?—The next step is that the manager in carrying on the work is bound when he has the foundations built to the level of the ground to notify to us that they are so built, and then we instruct our officer to go and see them at that stage.

14087. What would be the average time which would elapse before your officer is capable from his other duties to inspect the site?—Well, sometimes it would be from a week to three weeks. They have rather large districts, my lord. Some of them have six or seven counties, and none less than four; and sometimes they will be just starting upon their rounds and will visit in a few days; but if they had recently returned from their inspection it would be perhaps a fortnight or three weeks before they would visit it.

14088. You think that the delay for that cause need never exceed a month?—It need never exceed a month; but there have been great delays until lately in the southern division, because there were only five divisions of the country, and we had only five persons throughout Ireland, and the southern division was too extensive. But we got the Treasury to allow us to appoint a sixth clerk of works, and now the inspections are quickly made.

14089. Then, when your district clerk has passed the foundation what is the next step?—The manager goes on with the building, and when it comes to be ready for the roof he must notify, and our officer goes there again. And it is not necessary for him to go to see it specially again, unless he happens to pass it in his tour—until the manager notifies that it is finished; and then he goes to make a careful final inspection of the whole building.

14090. If the district officer is satisfied with the foundation in the one case, and with the superstructure in the other, is he able to give the manager a verbal assurance that he is satisfied so as to enable the work to go on without further delay?—Oh, yes; nothing more is necessary.

14091. Are there any cases of repairs of schools now unfinished that were represented to your Board before the commencement of the year 1868?—I think not, my lord. I have here a return of all the contracts we have made for repairs of schools, from January last to the present time, and they amount altogether to £5,480 expended, or being expended.

14092. What would be the largest, and what the smallest amount?—The smallest amount I see here is about £5 5*s.* 4*d.*, and the largest is about £70. They range from £7 to £8, £17, £30, £47, £75, £25, £18, £9, £20, £10, £9 5*s.* 0*d.*, to £31, £17, £58, £67. They all range between £5 and £70 for the repairs of schools, but the average is about from £15 to £20.

14093. What is the number of applications you get in the year for mere repairs?—About 200, my lord. This represents nearly all cases up to this time. Repairs cease after this, because the weather becomes broken, and we try to get the whole done between April and November. Of the 574 schools we repair, perhaps, 200.

14094. Are there any number of cases for which you have not already made contracts, and for which applications are now lying in the office?—There are some that we have not yet made contracts for; but we have received the tenders for them, and we have taken all the steps, and within the next week or ten days we shall have made contracts for the whole, I think.

14095. Are there any cases now outstanding for which application was made to you prior to the 1st of January, 1868?—I think not, my lord. It is not necessary that application should be made, for our officer is bound himself to attend to those.

14096. In a letter which has been addressed to the Commissioners by Bishop Moriarty, he says—"I have known cases where the Board of Education consented to give a grant where there was no difficulty or delay on the part of the proprietor, and yet a long time intervened from the first application to the supplying of the architect's plans. This is a cause of discouragement to the promoters, and of disappointment to the people." Can you explain to the Commission from what causes such delays might arise?—In some

* This Estimate will be found at the end of this day's evidence, page 612, marked C.

cases, my lord, the Board of Education communicate that the grant has been made for a school to the local manager, before communicating it to us, and frequently managers write to us that a grant has been made for building a school in which they are interested, and ask why we do not send the plans, which is the first we have heard of it, and we then write to the Board of Education. It occurs that sometimes they inform the manager that the grant is made some time before they notify to us, and delay arises. And the clergyman or manager very often takes for granted that when the grant is made we should send him the plans, and he writes to us for them; but we cannot stir till we get a notification from the Commissioners of National Education; and I had an instance of that some days ago in Dr. Moriarty's own district; for Dean Mawe called on me and told me that he had got a grant for a school in Kerry from the Board of National Education, and requested us to give him the plans to go on, and I told him that we had got no notification, and we could not do anything until we had; but to prevent loss of time I got the plan put in hands, so as to be ready to send it immediately on receiving a notification of the grant.

14097. In that case the delay would arise from a defective communication between yourselves and the National Board of Education?—No, my lord; but in many cases, from the necessary and unavoidable delays in certain preliminaries, such as the signature of leases, &c.; but there is also no doubt that there has been considerable delay too on the part of our officer in the south from the cause I have told you already, that that officer had too much to do, and we have recently got the Treasury to divide the district and to give us two officers for it; and there were great and just complaints, of the delay that occurred in this part of the country.

14098. Rev. Dr. *Wilson.*—Was it owing to the Treasury not providing you with a sufficient staff of officers that these delays occasionally occurred?—Yes, it was; but I cannot say it lay with the Treasury, because when the Board did represent the matter, they granted our request; and our architect, Mr. Owen, had perceived the want for many years. However, the Board wished to have experience to be sure that an additional officer was necessary before they took action in the matter, and they delayed applying to the Treasury for a considerable time.

14099. Then should we understand that it is only lately that the Board of Works made application to the Treasury for the first time?—Only lately—about eight or nine months ago.

14100. The *Chairman.*—Do your district clerks at the end of every tour they make through their districts send you a short report of the state in which they find the different buildings?—No, my lord, they don't. The chief report we rely on is the sending up of the specifications. If we see that they send up specifications for repairs for a considerable number of the schools in their district we know that they have attended to them; but when we find that specifications do not come up, we then write to call attention to it; but in October, about this period of the year, they send a complete report of all the works in their district, and notify opposite to each what has been done to carry them into effect.

14101. Bishop Moriarty's letter has also this paragraph:—"School-houses may not unfrequently be seen for many months with window panes broken, ridge-tiles blown away, or otherwise damaged. The damage increases with the delay until the cost of reparation becomes serious, and in the meantime there is an absence of comfort and decency." Do the Board of Works undertake to maintain the school windows?—Yes, my lord, certainly; everything connected with the school they have to maintain in good order.

14102. If your district clerk on his tour saw a broken window or a ridge-tile blown away, or a small number of slates displaced, has he any power to order such small repairs within any limited amount, on the spot?—Oh, certainly; and it is his duty to do so—to order some neighbouring village carpenter or slater to do the work at once, and he sends up the bill certified, and it is paid.

14103. What would be the limit of such expenditure?—Well there is no strict limit, but anything under £4 or £5 could be done.

14104. Mr. *Stokes.*—In such a case is no application to Dublin necessary?—No; the clerk of the works has authority himself. He may go to a school-house immediately after a storm, and he may find a chimney pot blown down or a pane of glass broken, or any similar or urgent work, and he has quite authority to order it to be done at once.

14105. The *Chairman.*—If the application by the manager for such small repairs is made direct to the district clerk he has power to take action himself?—He has, my lord, within that limit that I told you; but when it comes to more than that he is bound to send a regular specification, and let us call for tenders.

14106. Then in such cases of small repair, does he report to you periodically the expenditure he has sanctioned?—He reports to us when he has sanctioned it. He says, "I made a visit yesterday to such a school; I found such and such repairs necessary; and I ordered such and such a contractor to execute them; and I request the Board to approve of it." In fact it is merely to notify to the Board, and not so much for their approval he is required to write.

14107. Have you, within the last twelve-month, had any complaints from managers in the country, of specific schools having lain unattended to for many months, requiring trifling repairs?—We have, my lord, in that southern district that I spoke of. We have had several complaints from Lord Castlerosse and other gentlemen in Kerry, calling attention to the neglected state of schools there, and that was owing to want of assistance, the officer having too much to do; and since we have got a second officer, we have cleared them all up; and I think now the schools are in a very good state.

14108. Then do you consider that it arose entirely from the state of the district, and not from the officer being inactive in the discharge of his duties?—He was not a good officer, either, my lord, but he always made excuse that he was overpowered with work, and had too much to attend to. But there is, no doubt, that he was himself to blame, and he was censured several times, and, in fact, at one time was threatened with dismissal, but he represented that he had such an immense amount of work to do, that he could not get through it, and that his health was broken, and he was pardoned, and the Board applied to the Treasury for a second officer.

14109. And do I understand you to say that at the present moment there is no school which has been built directly by the Board, and for any delay in the completion of which the Board is therefore responsible?—I think not, my lord.

14110. The Earl of *Dunraven.*—Where is the second officer located?—He is in Cork—one in Cork, and one in Limerick.

14111. Is it usual for the managers to apply to the district clerk for small repairs?—Yes, it is. The managers frequently when they meet them on their tours, ask them to order small repairs.

14112. But supposing a storm occurs, and slates are blown off the school by it, to whom does the manager apply?—He applies generally to Dublin—direct to us.

14113. He applies to the National Board or to you?—To us chiefly—sometimes to the National Board.

14114. The Lord Bishop of *Meath.*—Has he no power to order those small extraordinary repairs himself?—No.

14115. Rev. Mr. *Cowie.*—That is only in vested schools, I believe?—Yes; vested schools.

14116. Rev. Dr. *Wilson.*—Your statement applies only to vested schools?—Only to vested schools.

14117. Rev. Mr. *Cowie.*—Vested in the Commissioners?—In the Commissioners and in trustees. These latter form, however, only a small number—

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not, I suppose, twenty in all Ireland. We do not take any cognizance of them (those vested in trustees) unless we get special instructions to do so from the Commissioners.

14118. Mr. *Dease.*—Are they included in the total number of 574?—They are, but the proportion of them in that is very small. In fact we never take any notice of schools vested in trustees unless we get a special order to do so, and we have got that order in about twenty cases I should say.

14119. From whom does that order come?—From the Commissioners of National Education.

14120. Rev. Mr. *Cowie.*—Does that refer to repairs?—Yes.

14121. Is it necessary that an order should come from the Board in Marlborough-street to replace a few slates on the roof of a school-house in Kerry?—No; the officer does all that, and we only look upon the letters of the Board of Education as mere reminders to our officers, and we are very glad to get them, because they enable us to check our officers.

14122. The Earl of *Dunraven.*—If these repairs are not made until the officer goes to the place, several weeks' delay may take place?—There is no doubt of that, because an officer may be stationed in Omagh, and a school may be in very bad repair up in Donegal, in Tory Island, for instance, and it may be days before he can get there, and repairs which might be done at once by the village carpenter for a few shillings may cost £5 before he can have time to get there; and the chief reason of the delay is, I think, the distance the officer has to go.

14123. Do you think that there would be any practical inconvenience if the managers were allowed within certain limits to order repairs?—I am afraid there would, for this reason; when we got the schools to maintain first in the year 1857, we did everything through the managers; we sent instructions, specifications, and notices through them to get tenders and contracts in the localities, and we found that frequently our letters were unattended to, and were in some cases returned unopened. Sometimes the manager was away for months perhaps, abroad or in England, and at length we had to get a special authority from the Board of National Education to enable us in future to communicate with the teachers when we found from absence and from various causes that we could not act through the managers; but wherever the manager was resident on the spot we found it was a great advantage as he took an interest in the school, and we found it work very well; but frequently from various causes they were not there, and we had to get, as I have mentioned, a special authority from the Board of Education, who, at first, were very unwilling to give it, that we should send our specifications and documents through the teachers.

14124. Rev. Mr. *Cowie.*—Could not the County Surveyor under the Grand Jury be employed by you to do work in distant counties?—Certainly, he could; but county surveyors in all cases are not architects, though in many cases they are. A great many are both engineers and architects. It requires to be an architect to do these things, because we not alone have trifling matters to do to these small schools, but we have a great number of large model schools which sometimes require very extensive additions and other works.

14125. The Lord Bishop of *Meath.*—Supposing a resident manager wrote to you to say that some temporary repairs were wanting, and urgently required, do you think it desirable that he should have permission to make them within certain limits of expenditure?—Well, I think it would, but it has not been our practice. We have generally written back to say that we will instruct our officer to attend to it, but we do not give the manager authority to do it.

14126. But it might happen that if your Inspector was otherwise employed, or was in a distant part of his district, a considerable time might elapse before the repairs could be executed, and great mischief might be done?—That is very true, and that is the weak point—the distance of our officers from a school on a hillside in Kerry or Donegal, which a few shillings would repair if instantly attended to, but perhaps would require £5, or £6, or £7 to be expended by the time our officer could get to it.

14127. Rev. Dr. *Wilson.*—But, practically, in many cases would not this fall into the hands of teachers by managers not visiting, and seeing the necessity for the work?—I think so, because there are numbers of schools in very remote parts of the country, such as Connemara, and Donegal, and Kerry, and part of Cork, where, really, the managers do not reside at all, and where we cannot communicate with them, of course.

14128. The *Chairman.*—What means have you of preventing waste of the public money in repairs of the windows of schools that may chance to get broken?—We have frequent complaints of the windows of the schools being broken by boys with stones, and the only way that has been suggested to prevent that is, that the residence of the teachers should be near the schools. Sometimes, I understand, the teacher lives a mile and a half or two miles off from the school, and the place is shut up during the evening, and the schools have been broken into in a few instances, and the windows have been frequently broken.

14129. What check have you on useless expenditure being incurred, arising from carelessness or from tricks on the part of the children?—When our officer goes round, and often notices anything of the kind, he reports that the place is kept in an untidy way, and that the children are allowed to do mischief, and so on. We then report that to the Board of Education, who afterwards send a reprimand to the teacher of the school.

14130. Master *Brooke.*—Do your officers make regular circuits of their respective districts?—They do.

14131. How many do they make in the year?—They make two regular circuits in the year—once in the Spring and another late in the Autumn. They also occasionally pass and make inspections and reports.

14132. Are they bound to attend to any complaints they receive?—They are, as soon as they can.

14133. Has that officer you spoke of, who was considered to be inefficient, got an assistant?—Yes.

14134. Is he still in the employment of the Board?—He is. He has got a smaller district, which is marked "white" on this map, and which is a very small district compared with the others.

14135. Do you consider him more active since he was relieved from the over-work?—We do certainly.

14136. I observe that Bishop Moriarty suggests as a good plan for obviating what you now spoke of—the mischievous destruction of school property—to give the teacher a small salary of a few pounds, on condition that he will keep the school-house in repair—might not that be done?—That was proposed to the Board in the year '58 or '59; and they seemed rather averse to it.

14137. If the schoolmaster had to pay for the broken windows out of his own pocket, don't you think he would look sharper after the boys?—Such a thing was contemplated by the Board. It was proposed to give each teacher ten shillings a year for keeping the windows in repair; for white-washing the school-house; for keeping the locks, chimney-pots, slates, and things of that kind, in repair; but it was not carried out.

14138. Were the schoolmasters willing to enter into that arrangement?—I think they were.

14139. Mr. *Dease.*—In the case of those schools to which land is attached—I mean the agricultural schools—are they kept in repair by the Board of Works?—Yes, they are.

14140. Are the gates of such buildings kept in repair by the Board of Works?—Yes, everything.

14141. How would you account for the fact that in the Temple Douglas school-house, where I was the other day, the gate-posts were out of repair over the entire farm; and the gate going into the out-offices was off the hinges for two years?—That might have been the teacher's fault, for not calling attention to it.; and it might have been the fault of our officer too; but the Inspector going round would send in a report to us.

14142. It was evident from the appearance of the gate that it was off the hinges for a long time; I asked the teacher if a representation of its state had been made to the Board of Works, and he said it had been frequently made—I am almost sure it was Temple Douglas school-house?—I don't know anything about that; but I can have a report of it in a few days, if you like.

14143. And half the windows of a school-house at Tervoe, within a few miles of Limerick, I found were broken; and the woodwork was worn away—that was the case in one of the rooms occupied by the teacher; and when I asked why that state of things was not remedied, I received the same answer—I was told that no attention was paid to the matter by the Board of Works?—I don't remember that case; but the course of proceeding is, that our officer should, on going his rounds, make a specification of all the works necessary to be repaired, which would be sent to us. We would then, by advertisement in the newspapers, call for tenders, and some time would necessarily elapse before the repair could be effected. There is no doubt that there is a delay when a matter of that kind is to be repaired, before our officer can go round and examine the place, and before tenders can be had.

14144. But can you account for the delay that would cause the windows to get into the state I have described?—I cannot. That should not be so.

14145. Supposing there were additions desired by the local manager or agricultural teacher in any of the farm buildings, what would be the course, in order to get them completed?—We should first get a letter from the Board of Education, applying for these additions, and requesting of us to make estimates and plans of them. These would be sent for their approval, and when approved of, we would have to wait until next year's estimates were made out, and provide for the cost, for we could not spend any money until it was voted by Parliament—we have no general funds for such special works. If any additions were required to ordinary school-houses we should insert the amount in the estimates going in now, which will be voted next year. A contribution of a third would be required from private parties in this latter case.

14146. Have you heard of any complaints of want of attention to the repairs of school-houses when represented to the Board of Works?—Yes, I have; but not in the case of model schools. I have heard of complaints in reference to small schools situated in remote and hilly districts; we had not many complaints in any of the districts except the southern; it was principally from schools in that district, as I have stated.

14147. Would you be surprised to hear that, in all the districts I visited, I found these complaints universal?—I would not; for people frequently, for some reason or another, are rather inclined to abuse the Board of Works; and I don't think with very great justice either.

14148. Mr. *Stokes.*—What means do you take to supply defective arrangements in the model schools?—When we receive an application for alterations, additions, or repairs, our architect, surveyor, or clerk of works, inspects the premises, and takes means of getting the views of the Inspector of the district. He sends a report to the Board on the subject. The Commissioners make any alterations they deem necessary, and send it to the Board of Education for their approval, and they then return it to us, approving or disapproving of the works proposed.

14149. There was a complaint made to us at Dunmanway, that there was no privy for the teacher's house, and that there was none suitable for the female teachers; if the deficiency was represented to the Board of Works, would you consider that that want should be supplied?—It should be attended to at once; it should not be allowed to exist for any time.

14150. As regards the ordinary repairs of the model schools, is there any means taken to secure that these repairs should be done during vacation?—Yes. We generally do them during vacation, but sometimes we are late. We always endeavour to do them during vacation.

14151. At Enniscorthy we found that the girls and infants were displaced from their rooms on account of the repairs not being executed during the vacation?—Our officer should have the specification and plans ready to do the repairs during the vacation; but sometimes no one is to blame for the delay, for when we advertise in the newspapers for tenders, we get tenders perhaps from disreputable or incompetent persons, and frequently the proposals are too high and beyond the estimate. We have then to call for fresh tenders, or to cut down the plan and specification, or alter it so as to bring it within the funds available.

14152. Rev. Dr. *Wilson.*—Can you account for the fact that Carlow is the only county where there are no vested schools?—I cannot. There are some counties where the proprietors, I believe, wish to have the schools in their own hands, and therefore it is that they promote schools independent of the Board. I should say that we have not half of the National schools in Ireland under our care.

14153. The Lord Bishop of *Meath.*—In the paper you put in the smallest number for which a school-house is proposed to be built, is sixty—do you build school-houses for a smaller number than that?—No; we do not.

14154. Mr. *Dease.*—Are these plans the original plans prepared by your officer, or are they new plans?—They are the original plans made about thirty years ago by Mr. Darley, and we have these plans still; but Mr. Owen, the Board's architect, made a set of new plans about a year ago, which are not so expensive, and which afford better light. We submitted these to the Board of Education for approval and adoption: but up to the present they have made no decision on the subject.

14155. You consider these plans better than the original ones?—Yes, better and cheaper.

14156. How long ago did you submit these plans to the Board?—About a year and a half ago; on 6th June, 1867.

14157. And you have got no answer since?—No, we have not.

14158. The Earl of *Dunraven.*—When was the communication made to the Board of Education?—It is about a year and a half ago; it is more then a year ago; on 6th June, 1867.

14159. The *Chairman.*—If an Inspector of the Board were to write to your office and say that he observed such and such repairs wanting in certain school-houses, would that representation of his receive attention from the Board of Works?—It would, certainly. We always pay attention to the Inspector's reports, and we call on our officer where he neglects to report on repairs that are necessary.

14160. Then there is no disinclination on the part of the Board to receive information from the Inspectors?—None whatever; on the contrary, we are always very glad to receive any information from them.

14161. Rev. Mr. *Cowie.*—Do you criticise the plans for the building of the model schools, or does the responsibility rest on the architect of the Board?—It rests on the Board's architect. A great many of the schools were built before we had anything to do with them. I have a list here of those that have been built by us.

14162. Just mention those that have been built by you?—We built the Cork model school, Enniscorthy, Enniskillen, Londonderry, Newtownards, Sligo; and of those that are called minor model schools, we built the schools at Carrickfergus, Lurgan, Monaghan, Newtownstuart, Omagh, and Parsonstown. The tender for building the Cork model school was £8,700.

14163. Did you build the Belfast model school?—No, we did not. The tender for building Enniscorthy model school was £4,842, but it cost something more than that.

14164. With respect to these schools that have been built by the Board, we observed that there was an uniformity of plan which, in my opinion, was needlessly expensive; in fact, more than was required. If any one was to make this complaint, would

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your architect be the person to blame for it?—Yes, the architect and the Commissioners, for the architect had to submit and lay the plans before the Commissioners before they were executed.

14165. Are you acquainted with Newtownards model school?—No, I am not. I never saw it.

14166. Mr. *Stokes.*—Is the drainage of the schools under your care?—Yes, it is.

14167. Are you acquainted with the defective state of the drainage of the Newry model-school?—I am not. It was not represented to our Board, as far as I can recollect.

14168. Rev. Mr. *Cowie.*—It has been suggested here as a recommendation that all the National schools in the country might be repaired at the public expense; if such a notion were ever entertained do you think it could be done by your office?—It could, but I don't think it would be at all advisable.

14169. You think the organization of your office would not permit it?—No, I think not; we should at least double our local officers, but in any case it would be a doubtful policy.

14170. In the present state of affairs, could not these small repairs be thrown on the county officers?—I think not; it would be a bad plan, in my opinion, to throw a portion of the duty and responsibility of such a service on local persons, and a portion of it on us.

14171. At present you consider that the repairs of the model schools should be made by the Board of Works, and the repairs of the small schools might be thrown on some local person?—Yes; I often thought that if there were some officer that could attend the moment when small repairs were required, it would save money.

14172. Do you employ any agents in towns to attend to these matters?—In the case of model schools we have an arrangement of that kind. We appoint a builder who lives in the locality—say in Sligo. The head master has authority from us to direct that that builder shall execute certain repairs, such as the repairs of locks, slating, the repairs of chimney-pots, and the like. The head master certifies that these repairs have been executed, and sends up to us his certificate; and we then pay the builder. We have printed forms for that purpose, which we send to the head master, and which he gives to the local builder. When the repairs are executed, the head master sends up the bill certified to our office, and we then pay the builder.

14173. Is that not subject to the supervision of the Inspector?—If he lives in the town where the repairs are required he signs the bill as well as the head master. The head master first signs the bill, and the Inspector countersigns it.

14174. But as a matter of fact, the Inspector does live in the town?—Yes, he does.

14175. Is the repair subject to the approval of the local Inspector?—It is not.

14176. Is there any limit to the execution of these repairs?—Yes; there is specified at the top of the printed form the nature of the repairs he has authority to have executed—such as the repairs of locks, the repairs of chimney-tops, slating, &c.

14177. Could you tell me how much money did you spend last year on the National schools in Ireland?—Do you mean on the ordinary or the model schools?

14178. I should like to have the amount you spent on both classes of schools?—The total estimate for National schools for last year was £16,546.

14179. Did that include all?—It did; and it included £3,500 for building schools.

14180. Was the entire of that sum expended on the schools—is that the amount of the estimate or is it the return of the expenditure on them?—It is the estimate; the actual expenditure is near that sum—that £3,500 is our two-thirds of the cost of building.

14181. How long have you had charge of the model schools, as regards the building and repairing of them?—We have charge of them since April, 1857.

14182. Can you give us a return of the amount of expenditure on them since that period?—Yes, we can.

14183. Is it among the papers ordered from your office?—It is among the papers sent in to you from our office.

14184. Mr. *Stokes.*—Does it show the amount expended on the model schools?—It does; it shows everything.

14185. Rev. Mr. *Cowie.*—Did that return come direct to our office, or was it sent first to Marlboro'-street?—It was sent to Marlboro'-street.

14186. As we have not yet seen it, perhaps you could send us a duplicate of that return?—Yes.*

14187. I suppose it is not very voluminous?—It is already made out; we have only to make a copy.

14188. The *Chairman.*—Are there any papers you wish to put in?—Mr. Vere Foster about a year ago represented to us that there were many localities where the cheapest National school was too expensive; where the people were so poor that they could contribute very little towards the building; and he requested the Board to sanction a plan for the building of a cheaper class of schools—a school-house that would only cost £100. Such a school would be merely a room with four walls and a roof—in fact the simplest and plainest school-house possible. The Board did sanction it, and this paper set forth the conditions of these cheap schools which he said it would be desirable to have built in the poor localities.†

14189. The Bishop of *Meath.*—What would be the size of such a school as you speak of?—It would have a floor area of about six feet for each child, with mortar built walls.

14190. What I mean is, what would be the size of the school which you would build for £100?—It would be very small.

14191. The *Chairman.*—Have any school-rooms of that class been built by you under these conditions?—I think not any. We have had a few applications for the building of such a class of school, and we have made grants for the purpose; but they have not been carried out.

14192. The Earl of *Dunraven.*—Were these grants made without any contribution from the localities where the schools were to be built?—One-third was to be contributed from the locality.

14293. Mr. *Sullivan.*—Under whose special department is the model school at Glasnevin?—It is under Mr. Clarendon, one of our surveyors; he attends to it.

14194. Do you know if any requisition respecting that school was sent in, within the last year and a half or two, to the Board of Works, to have repairs executed there?—Yes, there were several sent in, and they have been attended to.

14195. Have you any remembrance of one being sent in to your office in May last about the supply of gas?—I am aware of that.

14196. Has that been attended to?—Not yet, and the explanation of that is, there is a question as to whether it would not be better to get a supply of gas from the city than be manufacturers of gas ourselves; and we are negotiating with the company about it.

14197. Does it take six months for the Board to determine cases of that kind?—It does not; but the fact was there were two retorts erected there under a contract from us. One of these failed; the other was employed in the manufacture of gas, and is effective for that purpose. When one of them failed the question arose whether it would be better to have it repaired, or abandon those gas-works, and get the supply of gas from the city company and not be manufacturers of it ourselves.

14198. The application was made to have a new one erected?—Yes.

14199. Are you aware that a second requisition

* This return will be found in Sec IV., Paragraphs 1 and 2, of the returns furnished by the National Board.

† This List will be found at the end of this day's evidence, page 612, marked D.

was sent in to your office in reference to the state of the second retort?—I am not.

14200. And that, in fact, the whole place is now lighted with oil lamps?—I am not.

14201. Should you be surprised at such a state of things—should you be surprised to hear that the whole place is left without any light except what is procured from the use of oil lamps?—I would; but I know it was the intention of the Board to repair the retorts but for the question that arose respecting the supply of gas.

14202. But does it take the Board six months to come to a decision of that kind?—It does not.

14203. Can you state how long ago it was since the requisition was sent in for the cases for holding minerals and such articles?—I can't say.

14204. Is it a year, do you think?—I could not say. I have no recollection of it, but I could find it out for you very soon.

14205. Do you know how long it is since a requisition was sent in for the repair of Tervoe school?—I could not say. I have no recollection of it.

14206. After a requisition is sent in how long does it take to have repairs executed for a country model school?—If it is for a large sum, say £500, we can't execute them until the estimate for that amount is passed by Parliament.

14207. Suppose it were for ten shillings, how long would it take?—That could be done at once.

14208. Should you be surprised if we found out that it took two years for the execution of some of those repairs?—I am aware that in some districts, for instance, some of the southern districts, as I have already stated, there have been delays and complaints.

14209. Do you think it would be desirable to increase the number of the clerks of works in these districts?—We have done so; we have appointed one additional. It is a question whether the extent of the districts to which clerks of works are appointed—sometimes extending to four or five counties—is not too much to attend to, for they have to attend not merely to the National schools, but they have under their care the Customs and Coastguard buildings, the Inland Revenue and Post Office buildings—in fact all the Government buildings in Ireland are in their charge as well as the National schools.

14210. Rev. Mr. *Cowie.*—Then you would want three times the number of clerks that you have?—We would, I think, want some further assistance.

14211. Do you repair the military buildings?—No, we don't; these are under the charge of the War Department; but we repair the Constabulary barracks.

14212. Mr. *Sullivan.*—How many clerks of works are there altogether in Ireland, in connexion with the Board?—There are six altogether.

14213. The *Chairman.*—Are there any other returns you wish to put in?—This one I hold in my hand is a return of the amount voted by Parliament for the last four years, averaging about £14,000 a year—which you might wish to have. I have also here returns of the number of National schools, amounting to 103, that were built by us since 1857—since we got charge of them; with the names of the counties in which they are situated, and the amount expended on the buildings.*

14214. How many visits is the clerk of works expected to pay to the schools in his district?—He is expected to visit them twice a year—in the spring and autumn—and to make a note of all the repairs that are required in each of them; and they are to be executed the next year.

14215. Do you think that that is physically possible, considering the small number of clerks you have, and the out-of-the-way districts in which some of the schools are situated?—As a subordinate officer under the Board I cannot be expected to suggest anything on the subject; but if I were to offer an opinion, my impression is that something more localized would be more effective for repairs.

14216. Do the Commissioners desire the clerks of works to send in reports to them of the places they have visited, whether these places require repairs or not?—They do, once a year, of works executed, and weekly, of names of places visited.

Brother P. D. M'DONNELL sworn.

14217. The *Chairman.*—What is the office which you fill with respect to the Deaf and Dumb Institute at Cabra?—I am director of the establishment, a member of the committee, one of the honorary secretaries, and principal manager of the affairs of the charity.

14218. Are you the head of the establishment as Director?—As Director.

14219. Do you reside there?—Yes.

14220. Does that institution receive any public assistance?—Save from the workhouses.

14221. What are the rates that the guardians pay for those inmates that they choose to send to you?—Fifteen pounds a year at present. If your lordship would allow me to make a statement, perhaps I would be able to direct your attention to what might be considered the principal part of the inquiry. Our committee, in commissioning me to appear before you, wish that something really effectual should be done for the great number of poor deaf mutes dispersed throughout Ireland. It is unnecessary for me to represent their sad state to you, but there is scarcely a single person possessed of what I would call the common feelings of humanity that does not express himself feelingly on the subject when the occasion offers. The bishops of the Catholic Church, both in England and Ireland, have testified the most tender care for those poor creatures, and have expressed themselves in terms which show how solicitous they are for the education and improvement of this the most abandoned portion of their flock. The Right Rev. Dr. M'Gettigan, at an examination held in Letterkenny, during the course of last year, expressed himself thus:—

"Perhaps in the whole extent of creation there is not a more piteous object than the poor uneducated deaf mute. You cheered and applauded, but the poor children heard not your cheers. These poor boys never heard the gay and pleasing sound of music, and they are debarred from hearing a more delicious sound—the sweet sound of the voice of a mother or father. Never to experience those pleasing sensations is the smallest loss of which the deaf and dumb are deprived. You see in each of them an immortal soul, destined for an exalted place in glory hereafter. They cannot be assisted by father, or mother or clergyman; but at the Institution at Cabra they can acquire all that is necessary for them to know. It is indisputably proved that they have no notion of God, of heaven, of hell, of eternity. It has been ascertained from intelligent deaf mutes what their ideas on religious matters were before instructed. They may exhibit certain manifestations of piety, but we should not be deceived by this. They know nothing of God and spiritual things. One of these, a lady, returned to the use of speech and hearing, tells that she knew nothing whatever of God, that the only notion she entertained of him, when people pointed upwards, was that of some great man in the sky, with a globe in his hand. And when they pointed downwards she thought they meant the wine-cellar. Numbers of them have an undue reverence for the elements of nature, they are totally ignorant of the great and saving truths which are essential to man's salvation. They remain unsubdued to the cross of Christ, alienated from the knowledge and love of their Redeemer; dying without hope; unsuspicious of judgment; and leaving us in awful doubt as to the lot that awaits them in the life to come."

* Those Lists will be found at the end of this day's evidence, pages 612, 613, marked E. and F.

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Brother P. D. M'Donnell.

I may refer to another passage from the Bishop of Ferns at a late examination that was held in the town of Wexford. He says :—

"It is quite true I feel a great interest in this institution and in the great and important work in which it is engaged. I had always felt this interest, but to-day that interest has greatly increased, and I am sure I only shared the delight you all experienced at that exhibition which is a great and pleasing proof of the labour of the good Christian Brothers, to whom we all owe a deep debt of gratitude. We have seen the results of the great care bestowed by them on those poor children who are deprived of speech and hearing, and the success with which these labours have been crowned. I do feel a great interest in this institution. But I confess that this exhibition to-day had a painful interest for me, for I was not at all prepared to be informed that there were such a number of deaf mutes in this country. It has indeed a painful interest for me, for I am accountable for the souls of these poor creatures. Without investigating the inscrutable mercy of Divine power with regard to these poor creatures, I do deem it my duty to exert myself to dispel the darkness in which they are enveloped. It is not for us to endeavour to penetrate those mysteries of the infinite mercies of God; but it is painful to consider how, without any instruction from without, or any external aid, these poor deaf mutes can work out their salvation—the end for which they were created. It is, therefore, my duty to help to teach them their obligations to Almighty God, and enable them to acquire these aids and helps to overcome those difficulties to save their souls, which we all have to surmount in living in conformity with the Divine will."

Our Committee wish me to state that, though a number of Commissions have been appointed from time to time, to inquire into the various grievances affecting society, yet nothing whatever has been done "for the poor deaf and dumb;" and hence they wish me to call the attention of the Commissioners particularly to the deplorable state of this class.

14222. What number has your institution the capacity to hold?—At present it would hold about 200, but with some difficulty.

14223. I see by the paper that you have given us there are now 283 under instruction?—That means the boys and girls; but the two establishments are separate. By the word institution we mean the entire charity under the control of the Committee, but we apply the word "establishment" to the male as well as to the female branch of the institution.

14224. Are the females within the same ground?—No; the establishments are separated about half a-mile from each other.

14225. How many does the female institution hold?—It holds 150.

14226. Have the Poor Law Guardians power to send pauper children to your asylum, and to pay special rates for their maintenance?—They have the power, but on a great many occasions they omit doing so.

14227. You state that by the Report of the Census Commissioners for 1861 there were 5,653 deaf and dumb in Ireland?—That includes adults as well as children.

14228. I see by the Report of the Irish Poor Law Commissioners for 1867 that the number of deaf and dumb in the union workhouses was only 156?—I have not seen the Report.

14229. As far as your experience goes are there many deaf and dumb children whose parents are able to support them?—Very few indeed, when compared with the entire number.

14230. What proportion of pauper deaf and dumb children do you suppose there are besides the 283 in your institution and 156 in the workhouses?—I can give you the entire number of deaf and dumb children in Ireland, also those under twenty years of age, but I cannot tell you the number that we may term paupers. I think it would be impossible for me to do that.

14231. What is the number of deaf and dumb children under twenty years of age in Ireland according to your calculation?—Two thousand and twenty-two. That is taken from the Census Commissioners' Report in 1861.

14232. Are the poorest classes in Ireland apt to keep their deaf and dumb children at home instead of sending them to the workhouse or getting them sent to institutions to be taught?—They have no alternative; they have no other means of getting them educated but by sending them to us.

14233. Are you aware whether they are generally willing or unwilling to send them from home?—Most anxious to send them; but the Guardians will not defray the expenses in a great many instances, so that the Act of Parliament becomes a dead letter with regard to the greater number of deaf mutes in Ireland.

14234. Are the whole of the children in your establishment paupers?—No; we have seven whom we call boarders; the remainder are termed paupers.

14235. Are those that come from England and Scotland the children of paupers?—All, except one, are the children of very poor parents, some of whom are tradesmen. The greater number live by their labour. They may be termed paupers in the proper sense of the term.

14236. How comes it that they are sent to Ireland?—Because there is no Catholic establishment for them in England.

14237. Are they maintained by your general subscriptions, or are they sent by benevolent people in England who defray the cost of their maintenance?—With regard to the cost of the paupers the amount that is necessary for their maintenance is never paid. It takes about £21 10*s.* to support a child in our institution.

14238. I mean with regard to the children who come from England and Scotland?—The same rule will apply to them as to children in Ireland. The highest amount that we receive for a pauper child is £15 per annum, and then the institution has to supplement what is required for his support out of the collections and subscriptions received. I might mention, that though this cost may appear high, yet it is much lower than that paid in any of the institutions in England or America. The cost of each pauper child at the institution in London is £25 10*s.*, though there are 330 children at present in that institution.

14239. Do you know what number of deaf and dumb children there are in Ireland in Protestant institutions for the deaf and dumb?—I don't know precisely. Without having their reports before me, I could not tell you.

14240. With your view that the deaf and dumb children are principally the children of very poor parents, how do you account for so small a number as 156 being now in different workhouses?—I explain it in this way—when we speak of a destitute deaf and dumb child, it is not understood he must necessarily be a pauper to be put into the workhouse, because many a poor farmer having seven or eight children, and having but a few acres of land, will not be able to pay for that child's education in school. In every sense of the word, that child is a pauper, and I may say, the son of a pauper, and hence it is expected—as the Poor Law Commissioners have told me, and have written to the various Boards of Guardians—that Guardians should be somewhat more tolerant towards deaf and dumb children in the explanation of the word destitute than what they should be to others. We consider that every deaf and dumb child, whose parents are not able to pay for his education and support, should be deemed a pauper.

14241. How do you account for the number of those who are in the workhouses being so small a proportion of 2,000 existing in Ireland?—I think it is a very large proportion for the reasons I have given.

14242. Mr. *Waldron.*—That is taking into account the number who are of an age to go to school?—Yes.

14243. The proportion of an age to go to school as compared with the total number of the deaf and dumb?—Rather with regard to the children of those whom the law calls paupers or vagrants, and who themselves must enter the workhouse. There are very few people capable of supporting a deaf and dumb child at home, that will send the child to the workhouse. Even in cases of persons applying for the admission of children, when we recommended them to apply to the workhouse, they refused; they said they

could not bring themselves to take such a step, on account of its humiliation; and that they would rather keep the child at home, though they were not able to pay for its support in the institution.

14244. The *Chairman.*—How long do you keep children in the institution?—Too short a time for instruction. Six years should be allowed for the instruction of a child. In America it is much more; but the guardians very often order a child home before he is half educated. Even last week we had a case of that kind in the Kinsale Union, from which a boy had been sent to us three years ago. The father went to America, and the mother is a mendicant. The guardians have ordered the boy home.

14245. Mr. *Sullivan.*—What duration of time are they allowed to remain in America—in the New England states, for example?—I have a report here from America, showing that they recommend a period of ten years. We find that six years is too limited a period for a boy's education, and hence we would wish that it should be extended to seven or eight years, if possible.

14246. Mr. *Waldron.*—In fact, in the first two or three years there is no progress made?—That is according to the boy's age and abilities.

14247. But usually?—It would be very hard for me to say; for it often occurs that a child in a year or a year and a half can write a very legible hand, so that even at the end of three years he is able to make his confession in writing, and approach the Sacraments, having sufficient information that will satisfy the clergyman that he is so prepared.

14248. The *Chairman.*—What proportion of your pupils are you able to teach to write with facility?—Nearly the entire of them, if they are the full period, but, generally speaking, in about twelve months time a boy can write a pretty fair hand with us, and answer simple questions in writing.

14249. Mr. *Dease.*—And boys when they come in know nothing?—They know nothing whatever; they are totally ignorant.

14250. Rev. Dr. *Wilson.*—Do you make any distinction as to age in connexion with that answer?—We would wish that the child should not be under eight or nine years of age, if possible; but sometimes we are obliged to receive them at an earlier age, simply on this account—when we have applications from boards of guardians to receive such children we are afraid if we allow the opportunity to pass perhaps he would not be offered at a later age.

14251. Generally speaking, what is the age of the children you refer to when you say many of them can write a legible hand, and answer simple questions, after being twelve months in the institution?—I should say if they enter at nine or ten, or from that to thirteen and fourteen, they will be able to do so. When I say answering simple questions, I mean within a very limited sphere, and that, of course, the child will be three or four years in the establishment. I make a distinction between writing a legible hand and answering questions.

14252. What is the extent of that limited knowledge to which you refer?—The test that we have for their knowledge, and the great point all these children aim at is, that they may be able to discharge their religious duties when they leave our institution. Hence, a knowledge of everything relating to religion, in the way of essentials, is required. We expect that the children will give what we call explicit answers to every one of these. Then there is geography and a little history, and such things. It is much easier for them to write than it is for them to read, for they have a greater difficulty in understanding the words of a lesson than in writing them mechanically.

14253. Mr. *Sullivan.*—What means have you of judging that they are sufficiently prepared for approaching the Sacraments?—They are generally submitted to an examination by the chaplain of the institution, and he examines them in the principal mysteries of religion and of matters connected with the Sacraments, and sees that they have a satisfactory knowledge of all those things that would be required of any child in one of our ordinary schools. He will have to take the answers of each in writing, for the great point we have in view is that when a boy returns home he will be able to discharge one of the most essential duties of religion—that is when he goes to confession that he will be able to write his sins, and without that we consider his education has been lost.

14254. Then that examination upon religious matters is conducted by writing and not by signs?—By writing; but it sometimes occurs that a boy who is very dull will not be able to write, and then he makes his confession to the chaplain by signs, but that is a very rare occurrence indeed.

14255. Then in most cases you are able to succeed in getting them so far advanced as to enable them to write?—With very few exceptions.

14256. The *Chairman.*—Are the Claremont, Moneymore, and Strabane institutions supported by voluntary subscriptions?—I believe entirely so.

14257. The pupils, you say in your paper, are reared in the tenets of the Established Church?—It is the Census Commissioners say so.

14258. You say it, quoting from them?—Yes, quoting from them.

14259. Mr. *Sullivan.*—They say they are supported by voluntary contributions. Are they not paid by the Boards of Guardians for the children sent from workhouses to them?—Of course they are paid for the children, I know very little of these institutions unless what I can learn from their reports, and that knowledge is necessarily limited. I cannot give much information on the subject.

14260. If any children are sent to those institutions by Boards of Guardians, they are entitled to claim payment for them?—Certainly.

14261. Rev. Dr. *Wilson.*—Do these institutions hold the same position with regard to Boards of Guardians that your institution does?—Certainly.

14262. You do not hold yourself responsible for the statement quoted from the Census Commissioners?—I do not, but I would say it is correct. Sir Wm. Wilde is very anxious to give you fuller information than what I could give you, for I have been speaking to him on the subject.

14263. I refer to the statement, that the pupils have been reared in the tenets of the Established Church. Are you aware whether that is a matter of fact or not?—I am perfectly aware of it.

14264. With regard to the Belfast Deaf and Dumb Institution?—They are reared in the tenets of the Established Church.

14265. But is not the Belfast Deaf and Dumb Institution designed for parties of several denominations; and are not the children of these denominations brought up in it in connexion with their respective denominations?—I think not, but I am quite satisfied they are brought up in the tenets of the Protestant Church. I say so for this reason that it is a Protestant clergyman who is the superintendent of that institution.

14266. What is his name?—I cannot give you his name. I visited the Protestant institution, but I don't know his name.

14267. Do you refer to the Rev. Mr. Kinahan?—I cannot tell you his name.

14268. I know he is not an Established Church Protestant; he is a Presbyterian?—In mentioning the word Protestant, the Census Commissioners probably refer to that, hence they make no distinction between Protestants and Presbyterians.

[The room was cleared and on re-admission the examination was resumed as follows:—]

14269. The *Chairman.*—In whom would you propose to vest any greater power to cause pauper children to be sent to deaf and dumb institutions in cases where the Guardians are unwilling. Would you propose to vest it in the Poor Law Commissioners?—I certainly would.

14270. What opportunities have deaf and dumb children in Ireland of doing something towards their own maintenance after they have left your institution?

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—Very little, except the trades that we teach them in the institution.

14271. What trades do you find you teach most successfully?—The shoemaking and tailoring. They also learn to be printers, bakers, and gardeners.

14272. Mr. *Waldron.*—And carpenters?—And carpenters.

14273. The *Chairman.*—Is there any other suggestion in the interests of those poor deaf and dumb children you would wish to make besides that of giving power to the Poor Law Commissioners to cause them to be sent to deaf and dumb institutions at the expense of the ratepayers?—The Commissioners have no power at present to compel a Board of Guardians to send any child. The Act is permissive, not compulsory. I have had frequently to go to the Poor Law Commissioners and represent cases to them where I thought a grievance existed. They wrote to the Board of Guardians, but they got no redress, for they said they had no power to enforce compliance; and besides, in disputed cases that might arise at the various Boards of Guardians, it would be fair to the Guardians themselves and the children, that the question would be referred to the Poor Law Commissioners, and that their decision should be final on the point.

14274. Rev. Dr. *Wilson.*—Do the Christian Brothers who have charge of the males, and the ladies of the order of St. Dominick, who have charge of females, belong to religious orders?—They do.

14275. And take an interest in their work as a religious duty?—Certainly.

14276. In this paper you speak of experienced and permanent teachers as desirable. May I ask you are these Christian Brothers experienced teachers in their department?—Certainly.

14277. And do you regard them as permanent teachers?—Certainly.

14278. And those ladies also?—And those ladies also. They may be changed occasionally, but it would be highly injurious to the institution.

14279. But if changed, their places would be supplied by others?—Supplied by others from the same institution.

14280. Have you at present a sufficient staff to attend to the children who are in course of training?—Quite sufficient. There is a teacher allowed to every twenty-five boys.

14281. You mention that there is a very large number of deaf mutes still outlying and remaining in perfect ignorance. Do you know what age they are? Do you refer to children—boys up to fifteen and sixteen years of age in the 3,678?—I refer to every age. I have taken the number from the Census Commissioners' Report, and their ages average from five to above fifty.

14282. Could you say what number of the 3,678 are under twenty?—I can inform you of that—2,022

14283. Under twenty?—Under twenty.

14284. Has any vigorous effort been made amongst the Roman Catholic gentry and people of Ireland to overtake the necessities of these cases by voluntary subscriptions?—They subscribe to our institution. The subscriptions were very low, indeed; but lately they have improved.

14285. They are charitable and liberal in supporting their own institution?—They are.

14286. Do you think a sufficiently vigorous effort has been made representing the wants of those people, to get the Roman Catholic people to subscribe?—I think more could not be done.

14287. You have enumerated the trades; can you say whether many of the boys do support themselves in after life?—A great many, and support their parents also.

14288. In what departments have they been most successful—in what trades?—Generally the shoemaking; some of them have been stone-cutters, some tailors, bakers, and the various other trades I have mentioned. One case occurred in the north of Ireland—I recollect it was in Carndonagh—where a boy was sent home, and found his mother living in a hut on the road side. He withdrew her from it, and is now able to support himself and herself in respectability.

14289. Have you not heard of many cases in which the parents of these poor children so afflicted have been very reluctant to part with them?—Not a great many cases; but the reluctance is owing to what I would call an overweening affection for the children. However, there is scarcely a case existing where they have not been prevailed upon by the clergyman of the parish to send the children to our institution. Where they have not, the natural affections of the people are so strong, that even if starving, they prefer to keep the children under their own control rather than send them to the workhouse.

14290. The Board of Guardians pay you £15 per annum for pauper children. On an average does not the £15 support each child?—Certainly not.

14291. What do you calculate as the cost for each child?—About £21 10s.

14292. Does that include food and clothing?—Not only food and clothing, but the expenses of the office.

14293. The general expenses of the institution, including everything?—Including everything.

14294. Now is this institution supported by subscriptions from all parts of Ireland, north and south?—North and south.

14295. What is the amount of your income, do you say?—It varies considerably.

14296. Last year, for instance?—Last year it was pretty high. I think I can tell you what our amount last year was. We made a very vigorous effort. In the year 1858, the total amount of our subscriptions, collections, and donations was £889 0*s.* 1*d.*; in 1867, we got £2,456 17*s.* 6*d.*

14297. You are going to build an addition to your institution?—We are about to build a refectory, also a new chapel for the children.

14298. Have you any suggestions to offer, other than those in the paper, by which you think the education of these poor children might be more advantageously carried on?—What we want particularly is, that some means should be adopted by which the great number of deaf mutes throughout Ireland would receive education. I think that the machinery that exists at present for education is as good as in any other institution in Great Britain.

14299. I understood you, in answer to Lord Powis, to say that if the Poor Law Commissioners had the power to compel Boards of Guardians to send pauper children to the deaf and dumb schools it would meet the difficulty?—Yes, in one way; but still I think that there would be a great difficulty found in doing that, and the reason is the one I have mentioned in that paper—that the Poor Law Guardians representing the electoral divisions are the parties that generally decide whether a child is to be sent or not, and so long as the law remains as it is, there will be very little hope of getting a greater number of children sent to the institution. If there was union rating, or if some other means could be adopted, I think then that we would have every chance of receiving a far greater number.

14300. Lord *Clonbrock.*—It would be a hard case to put on an electoral division a case of that sort. Union rating might be adopted in a case where a deaf and dumb child existed in the union. Would that meet your objection without rendering it necessary to resort to any change in the system of rating?—That is true, or there might be a rate in aid.

14301. What I want to know is, would it meet your objection?—Yes, any way that would save the children, and have them taught, is what I meant.

14302. Will you let me ask you a question on a matter which strikes me as somewhat extraordinary? In looking over this page that you have sent in, I find it stated that in point of intellect those that are dumb are inferior to the deaf and dumb. How is that?—I can tell you. It arises from this fact, that the boy who is totally deaf and dumb has generally the free and full use of his intellect, whereas in case of the boy

that is dumb only, it is always some physical disorganization that causes his dumbness.

14303. In fact there is something besides being dumb; in such a case the boy's intellect is weak?—He is weak in intellect.

14304. That is almost invariably the case?—Almost invariably the case. Several cases of that kind are in our institution. If a boy is dumb only he is found to be poorer in intellect than one of the boys who is deaf and dumb.

14305. Mr. *Waldron.*—I believe you are one of the members of the order of Christian Brothers?—Yes.

14306. Were you not connected with a school of that order in England?—I was a teacher for ten years in England.

14307. What part of it?—Liverpool, Manchester, and Salford.

14308. Were the schools of your order there under the Privy Council?—Never.

14309. They were not connected?—Not connected.

14310. They are as they are here?—As they are in Ireland, supported by voluntary subscriptions.

14311. Has it occurred to you that the schools of your order might be brought into connexion with the Privy Council in England and the National Board in this country? Is there any modification of the rules of both that would enable that to be done?—I don't think it would be very easy to do so under existing circumstances, for as the rules of the Privy Council in England or in Ireland exist at present we would have very serious objections to it; and that was one of the reasons when the question was mooted in England, when I was there, why we objected to have anything to do with it.

14312. Mr. *Sullivan.*—You said you would not like to receive any deaf and dumb boys above the age of eight or nine?—If we possibly could avoid it we would not.

14313. What would you fix as the limit beyond which you would not wish to receive them?—We receive persons at present up to twenty-one or twenty-two years of age, when some of the clergymen of various parishes in Ireland wish them to be instructed, but we have a great difficulty in imparting to them any knowledge that would be useful to them.

14314. Then it would be practically useless to send them to your institution after twenty years of age?—There are cases where they would benefit much by being sent even at twenty-two or at twenty-three, but they never can attain to the same degree of proficiency in their education as children can.

14315. Out of the 5,653—that is the number you give from the Census of deaf mutes in Ireland—what proportion would there be within the limits of, say from eight or nine to twenty years of age. I want merely a rough calculation?—I should say about 2,500.

14316. Then of the whole number, 2,500 would be about the number that ought to be at school?—Yes; I include in that Protestant as well as Roman Catholic children.

14317. How many institutions are there in Ireland for the deaf and dumb?—Four.

14318. Could you give the number of deaf and dumb at present in those four institutions?—The last report of the Claremont institution, as well as I remember, showed that there were eighty there. I did not take a note of it. The number in the Belfast institution was, I think, about 101, but I have not seen the reports of the other institutions.

14319. In round numbers, how many would you say there were in those four institutions?—I should say there were at least 250 in the Protestant and Presbyterian institutions, and we have at present about 285 in our institution.

14320. So that there are 535 altogether in the institutions in Ireland?—Yes, at present.

14321. You did not include your institution when you stated there were four institutions in Ireland?—No. The total number is five. In addition to ours there are Claremont, Moneymore, Strabane, and the Ulster institutions.

14322. Would you be safe in saying there are under 600 in the five institutions?—I am sure it is under that number.

14323. So that according to your estimate there are nearly 2,000 for whom no public provision at all is made?—Yes.

14324. How many are there in your institution from Ulster?—During the last twenty-two years we received altogether twenty-two children from the Poor Law Guardians in Ulster.

14325. How many from the other provinces?—From Connaught we received 38, from Munster 183, and from Leinster 152.

14326. By the last published reports of the Poor Law Board, in which, unfortunately, they do not separate the blind from the deaf and dumb—but the statistics will answer my purpose—I find that the number from Ulster supported in blind and deaf and dumb asylums is only 22; in the province of Munster 261; in the province of Leinster 140; and in the province of Connaught 25. So that the provinces of Connaught and Ulster are both remarkable for the small number that they send to your institution or in fact the small number that they send to any asylum whatever?—No doubt of that.

14327. Is there any reason why the province of Ulster should send fewer deaf mutes to any institution than any other province?—I would be glad if I could avoid giving a direct answer to the question, but I am necessitated to say that in many instances it arises from religious prejudices.

14328. Is there any case of which you are perfectly aware, and of which you can give the full details, where the Board of Guardians of any union in the North of Ireland, or any other part of Ireland, have positively refused on religious grounds to send a child to the institution?—I know of one case from Armagh. I have a report of it here in a newspaper from that place. It appears that Mr. Gardner, a Poor Law Guardian, because he supported the sending of a poor deaf and dumb boy to us, incurred what I would call public odium, and there was an outcry raised against him, so much so that he would not again be elected a guardian, although he was a Protestant himself.

14329. Is that a public case, of which the details are known?—It is. I have the case here. The boy's name was M'Kenna; and the St. Vincent de Paul Society had to defray his expenses in our institution.

14330. Was he ultimately sent to the institution?—He was, but not at the expense of the Guardians. There is another case I might mention that occurred at Omagh, respecting two boys named White. The Catholic Primate, Dr. Dixon, applied there to have them received into our institution, but the Guardians refused. I then went to the Poor Law Commissioners, and they wrote to the Poor Law Guardians for an explanation; and the answer they sent was, that the poor boys were able to earn a few pence daily by working in the fields, and that, therefore, they were not destitute.

14331. On looking at the returns it would appear that in Ulster they object to send their deaf and dumb and blind to an institution of any kind?—We have received some children from Ulster. There are two or three Boards of Guardians very liberal indeed; one is Inishowen, and the other Donegal; but the majority send few children, and refuse to do so. I have letters relating to the Cootehill Union, in which they refuse peremptorily to do so.

14332. Have the Poor Law Commissioners no power except that of recommending the Guardians?—That is all.

14333. The remedy which you suggest would be to give compulsory power?—Certainly. The present system tells as much against the poor children who are Protestants as against Roman Catholic children.

14334. Taking the deaf and dumb whom you would look upon as paupers, or as objects of relief, or whose fathers were unable to support them in institutions, have you made a calculation as to what would be the

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total amount of rating necessary to effect that object?—If the guardians would pay liberally, of course they would defray the entire cost; but I think if they paid £20 a year for each child, it would be quite satisfactory, for the remainder of the expense could be supplemented from our collections.

14335. But looking at the fact that there are at present nearly 2,000 unprovided for, of whom at least 1,500 would come within the category requiring relief, and of these, taking the proportion from the census, of course the major part would be Roman Catholics, do you think you would be able to get funds enough for so large a number after receiving the £20?—I think we would. Of course I do not include the amount that would be necessary for teaching them a trade, for it is only at stated times in the few hours remaining after being at school that they can be taught a trade. They would require a few years after leaving the institution to attend more particularly to the trade or profession to which they might be put.

14336. What is your opinion as regards the question whether the State should contribute something towards the education of the deaf and dumb, as it does to other institutions for primary education?—I consider the State is equally bound to contribute to these poor children, as it is to other portions of the population.

14337. Would the State not have to pay for them in ordinary National schools if they had not been so afflicted?—Decidedly.

14338. Mr. *Stokes.*—Do the Boards of Guardians, who send the young children to you, ever inspect your institution?—Frequently they send the Master or Clerk of the Union, but not in all cases. However, the institution is open to inspection by any persons wishing to present themselves. We have visiters frequently, almost daily, and we are always glad to show them the entire working of the system.

14339. Do the Poor Law Inspectors inspect your institution officially?—Never.

14340. Then there is no inspection of the boys?—In Dublin, an official is sent occasionally, perhaps about once a quarter, to see the children in our institution.

14341. Mr. *Waldron.*—When a child is brought to the institution, is he accompanied by an officer from the poorhouse?—Occasionally.

14342. And the officer can go through the house?—Yes.

14343. Mr. *Sullivan.*—Would the Christian Brothers, in case of a larger measure for the education of the deaf and dumb being carried out, have any objection to inspection?—Not to inspection.

14344. That is to say, they would permit the authorities, of either the Poor Law or any other Board, to inspect all the pupils sent to them by the different Boards of Guardians?—Certainly.

14345. Master *Brooke.*—Would they have no objection?—No objection to mere inspection.

14346. Mr. *Waldron.*—In fact, that right is with the Poor Law Inspectors?—It is permissive. In fact, we invite inspection.

14347. Mr. *Stokes.*—Is the allowance made to your institution by the Boards of Guardians sufficient to cover the board and lodging of the pupils, independent of their instruction?—It would go very near it.

14348. If the allowance now made to you were supplemented by a grant specially for the education and training of the boys, would the pauper children be entirely supported at public expense?—What we object to is that we cannot get the required amount from the Boards of Guardians, and that at present they send us so few children. It is necessary to explain that on many occasions the Boards of Guardians have refused to pay even £15. They have offered us £10, and said if we would not accept the £10, they would not send the children. We then wrote to the clergyman of the parish, and told him, we could not receive any child from the Board of Guardians under £15, for we must have a uniform rate when dealing with public boards. We informed him that if any liberal person would supplement the remaining £5 extra we would take the child. We do not on all occasions get the £15 from the Board of Guardians, but we do not wish to exclude any child, hence we must have recourse to other means.

14349. Would you ask the Board of Guardians to pay £21 per child?—I would not.

14350. What would you ask them to pay?—If they paid £20 we would be much pleased, but we would take £18.

14351. Why would you ask £20?—Because our subscriptions, and collections, and donations may fail to-morrow.

14352. Do you think the children cost £20 each in the workhouse?—No; I am sure not.

14353. Do you think the guardians should send them out at an increased charge?—Most unequivocally, for if you take the institutions for the deaf and dumb in Great Britain and in America, you will find the cost is far higher for each child with them than with us.

14354. Do you expect to find charity an influential motive with Boards of Guardians?—I have often found it. They have really sent children, though not necessitated to do so. If they had adhered strictly to the words of the Act, they would not have sent them.

14355. Do you think that Boards of Guardians, influenced by charity, would perform their duty to the ratepayers?—I think they would for this reason, that they would be better able to interpret the Act than the ratepayers. When the Act says a "destitute child" shall be sent, the whole question turns on the word destitute.

14356. Do you not think if the guardians paid for the bare clothing and living of the children that you might come on another department of the State to supplement the allowance or make it up?—I would be quite satisfied. I care not from what source the funds come, if the children are educated.

14357. If you received a grant from the National Board, would you permit the officers of the National Board to visit the children?—I could see no objection to that, but I think, as the Board is constituted at present, that the parties sent would not be competent to judge of the schools. I don't think they sufficiently understand our system, or the system of teaching the deaf and dumb, to enable them to do a particle of good in visiting the children, save to see as to their bodily health, and that they are properly attended to.

14358. Do you not think they might appoint an officer specially qualified for the duty?—It is true they might do so, but he would require to be under instruction for a long period before he would be qualified.

14359. Mr. *Waldron.*—You mention that in many cases the Boards of Guardians object to send children to you. Does not that arise very often from the high sum to be paid more than from any religious feeling?—I think it is because they do not wish to incur the expense at all.

14360. Was it because the difference of expense between what the children could be maintained for in the poorhouse, and that which was chargeable at the Cabra institution was so considerable that they objected?—Yes; they objected in consequence.

14361. Rev. Dr. *Wilson.*—Have you had many cases in the south of Ireland where Boards of Guardians have objected to send children?—Not many, but there were a few.

14362. I presume that was on the ground of expense?—I can give no further explanation why they objected, but we have ascertained that they refer any cases that occur to the guardian representing the particular electoral division, and they abide by his decision in the matter.

14363. Mr. *Waldron.*—Is it not the fact that the guardians frequently send children not in the poorhouse at all?—There are far more of them sent than those within the precincts of the workhouse.

14364. Then the word "destitute" does not mean that they should be receiving poorhouse relief?—No; I have a letter here from the Commissioners of Poor Laws, in which they have written to the Guardians to

say, that it is not necessary that a child should be an inmate of the workhouse to have him sent to our institution.

14365. Mr. *Stokes.*—Would you be disposed to tell the Commissioners what objections were raised at the time your body considered the propriety of putting their schools in connexion with the Privy Council system in England?—We had many reasons. First, we did not wish they should interfere with our system in any way whatever, because the State systems, both in England and Ireland, are so liable to changes and vicissitudes that what they have to-day they might not have to-morrow. Another thing was, that we had found our system to work satisfactorily, and had effected perhaps more than in our most sanguine expectations we could have anticipated, and we would not wish to change it in order to conform to the system in England.

14366. Do you imagine that any system in preference to another is imposed by the Privy Council in England?—I think there is. I visited the schools in England within the last twelve months or two years. The system is pretty good, but I would not like to follow it.

14367. What interference do you suppose would be inflicted upon your schools if they were connected with the Privy Council system?—I consider, first, that the rule, which says that every teacher shall hold a certificate from the Government Inspector, would interfere very seriously with us; and on that ground alone I think we would have sufficient cause to demur to enter into any arrangement, except in this respect, that our Superior himself would be invested with all the rights and privileges of an Inspector, and let his certificate be sufficient; but I think outside that the system would be highly injurious to us.

14368. Do you know how a certificate is obtained in England?—I have read the code.

14369. Are you aware that the certificate is not one granted by an Inspector, but awarded on examination?—I understand so.

14370. Rev. Dr. *Wilson.*—Would you be unwilling that the teachers of your order should submit to any examination?—I would; and the reason I give is this. I think we would be stultifying ourselves by it. The National Board of Education and the Christian Brothers have been in existence for a long time; the latter for a period of more than forty years; and notwithstanding both the wealth and patronage the National system has had, and likewise the appointment of pupil teachers and all the other advantages it possesses, the public have decided in favour of our system, and wherever they can they are substituting our schools for the National schools; and hence I would consider, under these circumstances, the public, who are the best judges of the thing, having decided that our system is superior, that we should not go and stultify ourselves, and acknowledge to the world that it was necessary our teachers should be submitted to an examination by the Board.

14371. Mr. *Stokes.*—Are you aware that the French Christian Brothers, the Presentation Brothers, Marist Brothers, and nearly all religious orders of females do submit to the examination?—I am, and I know it is to their prejudice; and that they complain sadly and bitterly of it.

14372. Have such complaints ever been made public?—I can vouch that they have been made in private. Perhaps the parties would not wish to incur the ill-will of Inspectors or others by making complaints, but I know the fact.

14373. Have such complaints come from those who had failed under examination?—Not at all; but from those whose schools were in active operation.

14374. Mr. *Sullivan.*—In case all the deaf and dumb mutes who ought to be at school were sent there, would there be a difficulty in providing teachers for them?—Well, it is there again that our system is different from that of the National Board, or the system in England; for we have to keep a constant supply of teachers in the schools we conduct.

14375. I mean for the special purpose of educating the deaf and dumb?—There would be no difficulty, for we train teachers according as they are wanted.

14376. Would you find no difficulty in getting trained teachers for the purpose?—No; the parties are sent to our establishment at first. It takes six years fully to teach the deaf and dumb properly.

14377. The *Chairman.*—Do you consider that the number of deaf and dumb are on the increase or decrease in this country, in proportion to the population?—It is hard to say, for this reason—that deaf and dumb persons are not allowed to emigrate, and as healthy and strong persons leave the country, the consequence is that there is a greater number of deaf and dumb left in the country in proportion to the population.

14378. What is the state of bodily health of the deaf and dumb generally, when they come to your institution?—The greater number of them are subject to scrofula, which breaks out; and besides many have an affection of the lungs, and we take special care to feed them well, and observe cleanliness, so that they may be kept in a proper state of health.

14379. Rev. Dr. *Wilson.*—Does this develop itself in cases where you think it did not exist previously to admission?—It may be shortly after, when they come to a certain age, say about fourteen, when we find it shows itself very much.

14380. That is, shortly after the parties come into the institution?—Not shortly after. It is generally when they come to a certain age.

14381. Have you not found it in the case of young persons of eight, before they had been with you two years, that scrofula has broken out?—It has occurred.

14382. Have you a medical man who visits your institution?—We have a physician.

14383. Have you heard the disease accounted for in any way?—No, save that it is hereditary, and that the child has been affected from its birth. In many cases it is the cause of their being deaf and dumb.

14384. Did you ever hear it attributed to the quality of the food they get?—No, I did not. I think age does it more than anything else.

14385. Mr. *Sullivan.*—Does the low condition of bodily health increase the expense of maintenance?—Certainly.

14386. Is that one of the reasons why the rate of maintenance for the paupers sent from the workhouse is placed so high?—That is one of the reasons, and the same is observed in all institutions in England or any other place. Another thing that increases the expenditure is the staff required for teaching. In an ordinary public school the master can teach fifty or sixty pupils, but with us no master can teach more than twenty or twenty-five, and hence the cost of teaching must necessarily be higher.

14387. Do you require a larger number of teachers?—Yes. The extreme number a teacher should be asked to instruct ought to be twenty-five, but the number should be confined to twenty.

14388. What would be the most effective number?—About fifteen or eighteen—I would say sixteen.

14389. Mr. *Stokes.*—You told the Commissioners, and I am sure with truth, that your system had met with great success in Ireland?—Yes.

14390. And you proved it by the number of new institutions you had founded. May I ask, without offending you, whether you are aware that, judged by the same test, the system has not succeeded in England?—Because it never got fair play in England. As to Ireland I could give statistics and proofs. Some of the boys who attended my own school in Dingle and Tralee, are now connected with the press, some of them receiving 3,000 dollars a year in America, and others are reporters in London, and various parts of Ireland.

14391. Is it not possible that if your institution had co-operated with the Privy Council system in England, your schools would have multiplied there?—Certainly, to attempt the like in England, under the provisions of the Privy Council, would be destructive, not only to the order in England, but to the order in Ireland, and hence we did not wish it in England.

14392. Rev. Dr. *Wilson.*—Do you not regard its

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success as attributable to extern and powerful influence on their side?—No, there is none whatever.

14393. I mean the bishops of your own Church?—No. They judge by results. There is no bishop or clergyman in the Catholic Church will go and seek for a school of our order if he does not expect, and is not satisfied that the results will be superior to those produced by the National Board schools, for this reason, that he is at great expense, and knows the people in the town where the school is will have to contribute to it.

14394. You have it as a fact that the bishops give the system their countenance?—Yes, but that depends in a great measure on the satisfaction that our schools give the public.

14395. Mr. *Sullivan.* — When the Government makes grants for education in Great Britain and Ireland, and they make a general rule that must necessarily be applied to all cases, although they may be perfectly well aware that there may be no necessity for it in certain instances, how would you meet this difficulty of making your own order an exception as regards the examination of teachers?—To that I would answer that we are not anxious for the connexion; but if it become desirable or necessary, then I would say, as I mentioned before, that in such cases it is our Superior who should give the diploma to the teachers whom he, after examination, would consider qualified.

14396. Suppose there was a Minister of Education appointed, and he was aware the teachers of your order were fully qualified, and better qualified, I will say, than any other teachers, how would he meet the difficulty with the public generally if he were to make your order an exception to the original rule? There may be cases where it would not be desirable to make such an exception, where, in fact, he would be perfectly sure the inspection and examination would be needful, but if he made exceptions in favour of one, how could he carry out his rule as regards the other?—Under the circumstances he would not recognise the existence of the order. In Canada there is a law that no clergyman or member of a religious order shall be subject to examination as a teacher.

14397. In England, for example, he would be unable to apply that rule, how would you meet the case then?—Simply in this manner, that we would not have anything to do with the system.

14398. Would you consider it a grievance to carry out such a rule requiring the examination of teachers?—No, we care not what may be done with others. It is merely with reference to the members of our own order that I speak.

14399. Take the position of a minister who has to make grants of money for education, and who has to prove to the country that the money is properly expended, and expended by the proper persons, if he were to make an exception in favour of a body whom he is perfectly persuaded might be safely made an exception, would he not, in making such exception, make it impossible for him to enforce the rule against those whom he believed ought to be looked after?—I think it is done in France where the head of the establishment receives a certificate, and he guarantees that all the others should be qualified. However I do not say we would do that.

14400. I am putting the case merely as a supposition to ascertain whether the order would consider it a grievance if this exception were not made in their favour?—I do not say we would consider it a grievance, because in reality that term would scarcely apply, for we would not put ourselves in connexion with the State if the conditions were annoying. I am not now speaking on behalf of the body; I am only giving my own opinion, and I say for my own part I would object.

14401. You think that is a reasonable objection?—I think it is; there are very serious reasons for it.

14402. You are not aware whether the body, as a whole, have considered that special difficulty, and the mode of obviating it?—I think it has not been considered by our own body. It would be for the Minister of Instruction to determine the question as he thought proper.

14403. Do you not think that it is desirable that all who carry out the education of the poor should at the same time be able to participate in the grants of money upon proper terms?—Upon proper terms, yes; but whether in reference to the rules of the National Board or to the code in England, I think both would be highly objectionable for us; in fact, I am satisfied our body would prefer to remain as they are rather than subject themselves to all the inconveniences arising from the rules that exist. When I was in England the question was often brought under my notice, and I saw very serious objections to it, and from experience I am more convinced every day that we acted wisely.

14404. Putting aside the reasons which might act upon the body itself, which are intelligible enough, has the institution ever considered the position in which the Minister of Education (suppose there was such an officer) would be placed before Parliament, and have they ever thought what proposition they would make to meet the difficulty?—I do not think the body ever considered it.

14405. Mr. *Stokes.*—Have you ever considered the matter from another point of view, that, namely, of the parish? Take one of your large schools attended by 300 or 400 boys, which, of course, must be maintained at considerable expense: suppose you found the State willing to contribute, say £1 a head, for each boy instructed by you. You say it does not suit the Brothers to take the money on account of the conditions attached, but the money must be raised somehow or other, and don't you think it your duty, and that of your order, as an obligation of charity, to consider the position of the poor people, from whose pockets that money is contributed?—Certainly not; for they are the best judges of what they wish for—if they desire a superior article in the way of education I don't see why they should be prevented from getting it, when they are willing to pay for it. We do not compel anyone to support us; but if the public prefer to give their support to our schools, I do not see why they should be interfered with in such a matter.

14406. Are you aware that in Great Britain the bishops of the Roman Catholic Church wish your Brothers to put themselves in connexion with the State?—I dare say they would; and it is neither the Brothers' fault nor the bishops' fault that we do not. The fault lies in the conditions imposed.

14407. Suppose the conditions were reduced to this—that the payment should be measured by results—that some public officer comes into your school, examines the boys in reading, writing, arithmetic, and so on, and certifies accordingly—would that answer?—Oh, I certainly think that wherever money is received inspection should be granted—I admit that; but to go beyond that, to interfere with our system of education—to demand anything of us but that, would, I think, be a decided failure.

14408. Mr. *Sullivan.*—Would you be quite prepared to submit to inspection, to the extent of the examination of the pupils?—Oh, certainly, there should be results: I say that unequivocally. Wherever money is received I don't think it would be objectionable that payment should be by results; it is not to that we object so much at all; it is to the other conditions, which we find highly objectionable, and which we think would be highly injurious to us as a body. For example, it has been granted to us in every place we go to that we shall be the managers of our schools. Every bishop in Ireland and every priest grants us that privilege; but, according to the arrangement in England, such a thing cannot be allowed, as the rule there is, that no teacher of a school shall be a manager. That would interfere with us very seriously: it would be asking us to resign one of our most cherished privileges; but if, as a gentleman here has said, the condition was confined simply to inspection and results, I think there would be no great objection.

14409. Mr. *Stokes.*—You do not think the parish priest is, *de jure*, the teacher of the people?—Decidedly we do, in religious matters.

14410. When you claim to be managers of a school,

do you not interfere with the province of the parish priest?—No, sir; the privilege has been granted to us by the parish priest in every case. He leaves to us what we may call the literary instruction of the children. He places confidence in us, and is quite satisfied to do so; and really I do not see, when the system has worked well, and the people are satisfied with it, why any objection should be raised to it.

14411. Rev. Mr. *Cowie.*—Is not the moral as well as the literary education of the children entirely in your hands?—Oh, sir, we are only too solicitous about it, and I think that is the great secret of our success, for the bishops and clergy know well we devote our whole attention to the literary, moral, and religious education of the children. We are convinced we cannot have children religious unless we give them a superior sort of education in our schools.

14412. Rev. Dr. *Wilson.*—Is the religious instruction of the children entirely in your hands?—Well, the clergyman is at perfect liberty to come into our schools at any time, and instruct the children in religion.

14413. Does he do that in practice?—He does in many places, but he generally leaves it to us.

14414. One of the objects of your society is the religious up-bringing of the children?—It is.

14415. And that religious instruction is imparted by you?—By us.

[Adjourned.]

TABLES REFERRED TO IN MR. STACK'S EVIDENCE.

A.—List referred to in Mr. Stack's Evidence, Question 14064, page 597.

Wm. Stack, esq.

List, according to Counties, of National Schools in Charge for Repairs, of the Board of Works.

Antrim,	23	Galway,	38	Longford,	3	Tipperary,	13
Armagh,	7	Kerry,	69	Louth,	2	Tyrone,	35
Cavan,	12	Kildare,	1	Mayo,	58	Waterford,	7
Clare,	36	Kilkenny,	7	Meath,	3	Westmeath,	2
Cork,	56	King's county,	7	Monaghan,	11	Wexford,	5
Donegal,	50	Leitrim,	11	Queen's county,	6	Wicklow,	4
Down,	15	Limerick,	25	Roscommon,	19		
Dublin,	6	Londonderry,	11	Sligo,	10		574
Fermanagh,	22						

B.—List referred to in Mr. Stack's Evidence, Question 14065, page 597.

List of National School-houses for which Grants have been made, and which are either in course of Construction, or the necessary Plans not yet issued, but in preparation.

Name of School.	County.	Year in which grant was notified to Board.	Amount of grant, being two-thirds of entire cost. £ s. d.	Name of School.	County.	Year in which grant was notified to Board.	Amount of grant, being two-thirds of entire cost. £ s. d.
Belgooley,	Cork,	1863	95 6 8	Runeen,	Clare,	1868	303 19 0
Grant in this case amended in		1867 to	178 13 4	Ballygran,	Limerick,	„	260 12 0
Monagea,	Limerick,	1861	315 15 8	Curranes,	Kerry,	„	327 4 2
Grant in this case amended in		1865 to	354 0 0	Edercloon,	Longford,	„	279 3 0
Ardcollum,	Roscommon,	1865	269 12 0	Clooneagh,	Leitrim,	„	284 6 0
Ballinadee,	Cork,	„	174 16 0	Bawnogomeely,	Queen's,	„	104 14 2
Drimduth,	Donegal,	1866	166 18 0	Tempo,	Fermanagh,	„	159 4 8
Carrowan,	„	„	164 16 6	Killaduff,	Londonderry,	„	173 16 0
Rathduane,	Cork,	„	198 14 8	Old Head of Kinsale,	Cork,	„	96 1 0
Barahvilla,	„	„	278 13 4	Derryfubble,	Tyrone,	„	202 6 4
Glanisland,	Mayo,	1867	388 15 9	Granman,	„	„	167 10 0
Knocknagashill,	Kerry,	„	356 11 4	Cappagh,	Sligo,	„	195 11 4
Cordangan,	Tipperary,	„	168 13 4	Hollymount,	Cork,	„	244 1 4
Derrygalen,	Cork,	„	580 16 0	Cooleck,	Kerry,	„	326 15 6
Cahirciveen,	Kerry,	„	215 10 10	Eslin,	Leitrim,	„	277 4 8
Tallybrack,	Clare,	„	308 13 4	Donaghadee,	Down,	„	255 9 8
Lack,	Fermanagh,	„	192 5 4	Sylaune, Dunmore,	Galway,	„	93 8 0
Umeraboy,	Cork,	„	314 1 8	Tubrid,	Kerry,	„	317 10 8
Derrydamph,	Cavan,	„	152 1 4	Drumlish,	Longford,	„	279 0 0
Tullylease,	Cork,	„	302 2 8	Gap of Dunloe,	Kerry,	„	164 16 0
O'Brennan,	Kerry,	„	305 8 8	Lohar,	„	„	320 16 8
Kimego,	„	„	317 13 4	Lough Quittane,	„	„	234 17 9
Lough Ashe,	Tyrone,	„	182 13 4	Meentogues,	„	„	320 17 7
Cloghooly,	Cork,	„	304 0 6	Rawdeer Park,	Monaghan,	„	182 1 0
Killard,	Clare,	„	348 14 4	St. Gertrude's,	Kerry,	„	234 17 7
Inch, St. Laurence,	Limerick,	„	170 0 0	Granagh-hill,	Londonderry,	„	167 17 4
Broadford,	„	„	312 4 0	Ballyhackett,	„	„	237 7 0
Drumslide,	Mayo,	„	202 8 0				
Cronrea,	Cork,	1868	230 4 0				
Ballyfacey,	Waterford,	„	104 1 8				
Grannagh,	Limerick,	„	379 9 4				
Kilmacowan,	Cork,	„	294 18 0				
Lettugesh,	Galway,	„	358 4 8				
Reenturk,	Kerry,	„	299 10 0				
Ardfert,	„	„	416 10 0				
Aghatubrid,	„	„	359 17 4				
Martinstown,	Limerick,	„	366 6 9				

SUMMARY.

In the year	1865	3	Schools. Not yet built.
„	1866	4	„ „
„	1867	19	„ „
„	1868	36	„ „
	Total,	62	„ Yet to be built.

	£ s. d.
Total amount of Grants for the 103 Schools in Schedule,	22,410 19 10
Total amount of Local Contribution for do., being one-third of cost,	11,205 9 11
Total cost of 103 Schools in Schedule,	£33,616 9 9

Board of Works,
15th October, 1868.

Oct. 21, 1868.

Wm. Stack, esq.

C.—Paper referred to in Mr. Stack's Evidence, Question 14074, page 598.

Schedule of Extended Grants for Ordinary School-houses.

Class of School.	Number of Children.	Average Cost per Child.	Amount of Grant per Child.	Amount of Contribution per Child.	Total Amount of Grant.	Total Amount of Contribution.	Total Cost of School.	Observations.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1	60	3 9 0	2 6 0	1 3 0	138 0 0	69 0 0	207 0 0	Single school-room.
2	75	3 0 0	2 0 0	1 0 0	150 0 0	75 0 0	225 0 0	Ditto.
3	100	2 11 0	1 14 0	0 17 0	170 0 0	85 0 0	255 0 0	Ditto.
4	120	2 11 0	1 14 0	0 17 0	204 0 0	102 0 0	306 0 0	Ditto.
5	150	2 15 6	1 17 0	0 18 6	277 10 0	138 15 0	416 5 0	Two rooms on ground.
5 A.	150	2 8 0	1 12 0	0 16 0	240 0 0	120 0 0	360 0 0	Two rooms, one over the other.
6	200	2 8 9	1 12 6	0 16 3	325 0 0	162 10 0	487 10 0	Two rooms on ground.
6 A.	200	2 3 6	1 9 0	0 14 6	290 0 0	145 0 0	435 0 0	Two rooms, one over the other.

(Signed), JAMES H. OWEN.

Dec. 13, 1858.

D.—Paper referred to in Mr. Stack's Evidence, Question 14188, page 602.

Conditions on which Board of National Education will make Grants in aid of Building School-houses in Poor Localities, at a total Cost not to exceed One Hundred Pounds.

1. Application for the sanction of the Board of National Education to the erection of a school-house, and enclosure of the site proposed, must be made on a Form to be had at Office of National Education.

2. A plot of ground, not less than 100 feet square in town districts, and one rood in rural districts, must be obtained as a site for the building.

3. The proposed site must not be within three statute miles of any existing National school-house vested in Trustees or in the Board.

4. The Commissioners will require reports from their Inspector as to the desirability of establishing a school in the locality in question, and also as to the probabilities of its success; and from an officer of the Board of Public Works, as to the suitability of the site for building purposes.

5. The lease of the site must be made for a term of not less than "three lives, or thirty-one years," to three Trustees, to be nominated by the applicaht. A Form can be had on application at Office of National Education.

6. The Commissioners of National Education will require a report from their law adviser, to show that the grantor possesses sufficient leasing powers.

The following are the Conditions regarding the Building which the Board of Public Works require to be complied with.

1. A floor area of six feet for each child.

2. Good mortar-built walls—if of brick, not less than fourteen inches thick; if of stone, not less than eighteen inches thick.

3. A sufficient fire-place with hearth.

4. A roof, with rafters not less than four inches and one-half by one inch and a half, one pair in every foot long, with one collar tie to each pair of rafters, twelve inches over the wall plate up to eighteen feet span, and two collar ties above that span; covered with slates of good quality, not smaller than ladies, on strong sawn laths, and thorough rendered; the ridge covered with tiles. A thatched roof to be admissible only in very peculiar cases, and under special authority.

5. Strongly made opening sashes, of such size as to give not less than half a superficial foot for each child.

6. Desks and forms, strongly made in proportion, of nine inches lineal of each, for each child.

7. A suitable desk for the master, and a book-press.

8. A privy for each sex, built and roofed as required for the school, with a urinal corner for boys, and a wall of separation from the school to the privies.

9. Floor of timber at least one inch thick, on joists not less than four inches by two inches, the tassels bedded at least six inches over the surface of the ground, and supported on sleeper walls. Clay floors to be admissible only under special circumstances.

10. Door of one inch deal, ledged, with a frame four inches and a half by three inches and a half, and stone cill; good stock-lock and thumb-latch.

11. Inscription stone, with the inscription "National School" cut upon it.

12. No native timber to be used, but American spruce not to be excluded.

E.—List referred to in Mr. Stack's Evidence, Question 14213, page 603.

List of National School-houses for which Grants were made by the Board of National Education, and notified to Board of Works, since July, 1857, and which have been built by this Board or the Manager under direction of Board.

Name of School.	County.	Year in which grant was notified to Board.	Amount of grant, being only one-third of entire cost.	Name of School.	County.	Year in which grant was notified to Board.	Amount of grant, being only one-third of entire cost.
			£ s. d.				£ s. d.
Derrinagree,	Cork,	1857	195 15 4	Kilroot,	Antrim,		
Cloghans,	Mayo,	"	182 4 8	Glen,	Kerry,	"	204 0 0
Ballyvelahan,	Clare,	"	240 0 0	Behey,	Donegal,	"	168 8 4
Mullaghdun,	Fermanagh,	1858	110 1 4	Scroful,	Clare,	1860	192 6 8
Direendarragh,	Kerry,	"	269 7 8	Ballinvella,	Waterford,		196 4 4
Tullynavin,	Donegal,	"	90 0 0	Ballyotherland,	Donegal,	"	160 4 5
Doagh,	Antrim,	"	200 10 0	Sneem,	Kerry,	"	185 13 8
Knightstown,	Kerry,	"	307 17 5	Ballycorns,	Dublin,	"	304 6 0
Fishing Station,	Mayo,	"	146 1 8	Ballymonnelly,	Mayo,	"	346 10 2
Killian,	Galway,	"	304 2 0	Kylemore,	Galway,	"	178 14 8
Bellahill, male,	Antrim,	"	110 15 0	Gortanumera,	"	"	171 10 0
Derrabard,	Tyrone,	"	102 14 8	Tullokyne,	"	1861	202 13 4
Curleaghan,	"	"	89 0 0	Woodland,	Donegal,	"	196 4 4
Ballyfinnane,	Kerry,	"	230 16 8	Rathduff,	Cork,	"	161 0 0
Carnamoyle,	Donegal,	"	102 15 8	Bruree,	Limerick,	"	227 15 4
Laragh,	Kerry,	1859	290 0 0	Reenoscreena,	Cork,	1862	205 6 4
Bellahill, female,	Antrim,	"	113 18 8	Craigs,	Antrim,		138 0 0
Clonkeen,	Kerry,	"	89 10 6	Carrowniskey,	Mayo,	"	193 6 0
Kilclooney,	Donegal,	"	138 0 0	Ballyloghane,	Limerick,	"	170 3 4
Glandree,	Clare,	"	88 13 4	Cloongee,	Mayo,	"	318 9 4
Curraghmore,	Galway,	"	302 6 4	Mullinaburtlin,	Fermanagh,	"	344 15 4
Teeshan,	Antrim,	"	172 12 4	Lisball,	Cavan,	"	173 0 0
Norighenamon,	Mayo,	"	188 9 2	Menlough,	Galway,	"	194 8 0
Scarlaglin,	Kerry,	"	206 7 8	Ardglass,	Down,	"	347 2 0
Kells,	"	"	165 10 4	Miltownmalbay,	Clare,	"	302 10 0
							390 0 0

LIST of NATIONAL SCHOOL-HOUSES for which GRANTS were made, &c.—*continued.*

Name of School.	County.	Year in which grant was notified to Board.	Amount of grant, being only one-third of entire cost. £ s. d.
Kilcorney,	Cork,	1862	301 14 0
Tourard,	„	„	306 11 8
Glendalough,	Wicklow,	„	277 10 0
Kilcleigh,	Westmeath,	„	171 19 8
Glountane,	Kerry,	1863	88 3 4
Gransha,	Monaghan,	„	158 18 8
Miltown,	Cavan,	„	299 18 8
Castlelach,	Cork,	„	176 17 4
Coars,	Kerry,	„	208 18 0
Drinagh,	Cork,	„	301 13 4
Rock-hill,	Limerick,	1863	301 16 8
Kilgebnet,	Kerry,	„	359 12 8
Tarmons,	„	„	303 12 4
Anne-street, Newtownards,	Down,	„	233 6 8
Dunfanaghy,	Donegal,	„	219 4 8
Barna.	Galway,	„	209 4 11
Mount Temple,	Sligo,	„	150 0 0
Kingwilliamstown,	Cork,	1864	154 10 8
Lachareigh,	„	„	89 13 4
Letterkelly,	Clare,	„	189 6 8
Ballinskelligs,	Kerry,	„	359 10 8
Gauvaghan,	Tyrone,	„	163 0 4
Listillick,	Kerry,	„	230 19 6
Castledrum,	„	„	351 2 0
Crushybracken,	Antrim,	„	198 0 0
Magherarney,	Monaghan,	„	174 2 0
Glenflesh,	Kerry.	„	231 16 0
Raheen,	„	„	354 18 0
Lisnashanker,	Down,	„	159 16 0
Moneyduff,	Leitrim,	„	171 8 4
Ballydown,	Down,	„	178 8 8
Earlspark,	Roscommon,	„	164 5 0
Cavanacaw,	Tyrone,	„	184 12 0
Rockmount,	Clare,	„	304 2 0
Drumtakir,	Kerry,	1865	312 11 11
Ballycarron,	Tipperary,	1865	310 11 4
Lisblake,	Fermanagh,	„	197 0 0
Ballyfeeny,	Roscommon,	„	197 4 4
Spa,	Kerry,	„	294 8 8
Glenogue,	Cork,	„	188 13 4
Murvey,	Galway,	„	148 13 4
Mullymesger,	Fermanagh,	1866	166 2 8
Stormanstown,	Louth,	„	220 13 4
Banna,	Kerry,	„	354 16 0
Akalin,	Limerick,	„	358 6 8
Cnucbee,	Cork,	„	177 6 8
Newtown,	Galway,	„	176 15 4
Keaduc,	Donegal,	„	274 14 0
Tarmonbarry,	Roscommon,	„	174 11 4
Castleconnell,	Limerick,	„	299 13 4
Park,	Wexford,	1867	195 6 6
Ballymacelligott,	Kerry,	„	354 5 4
Dunmoyle,	Tyrone,	„	178 10 0

SUMMARY.

From July, 1857, to Dec.,	1857	3 schools.
For year,	1858	12 „
„	1859	13 „
„	1860	8 „
„	1861	4 „
„	1862	14 „
„	1863	13 „
„	1864	17 „
„	1865	7 „
„	1866	9 „
„	1867	3 „
Total,		103 „ built and paid for.

F.—LIST referred to by Mr. STACK in his EVIDENCE, Question 14213, page 603.

VOTES.—NATIONAL SCHOOLS, 1865–6.

	£
Repairs and works at offices, schools, &c., Dublin,	1,558
Repairs to model agricultural schools, including Albert Model Farm,	2,197
Additions and alterations to ditto,	190
Repairs to district model schools,	1,713
Additions and alterations to ditto,	80
Repairs to minor model schools,	742
Additions and alterations to ditto,	
Repairs to ordinary literary schools,	2,743
Grants towards building, enlarging, enclosing, &c., ordinary literary schools,	4,500
	£13,453
Building Enniskillen school (estimate),	£9,000
Voted, 1865–6,	7,000

VOTES.—NATIONAL SCHOOLS, 1866–7.

	£
Repairs and works at the offices, schools, and training departments in Dublin,	2,223
Repairs to model agricultural schools, including Albert Model Farm,	1,984
Additions and alterations to ditto,	765
Repairs to district model schools,	1,277
Additions and alterations to ditto,	1,285
Repairs to minor model schools,	450
Additions and alterations to ditto,	75
Repairs to ordinary literary schools,	2,147
Grants towards building, enlarging, enclosing, &c., ordinary literary schools,	4,500
	£14,706

VOTES.—NATIONAL SCHOOLS, 1867–8.

	£
Repairs and works at offices, schools, &c., in Dublin,	1,999
Repairs to model agricultural schools, including Albert Model Farm,	1,848
Additions and alterations to ditto,	557
Repairs to district model schools,	1,115
Additions and alterations to ditto,	731
Repairs to minor model schools,	217
Additions and alterations to ditto,	495
Repairs to ordinary literary schools,	2,664
Grants towards building, enlarging, &c., ordinary literary schools,	3,500
	£13,126

VOTES.—NATIONAL SCHOOLS, 1868–9.

	£
Alterations and additions to model schools,	845
Repairs of agricultural model schools, including Albert Model Farm,	1,898
Repairs and maintenance of metropolitan offices and schools,	1,724
Repairs and maintenance of district and minor model schools,	1,507
Repairs and maintenance of ordinary literary schools,	2,914
Building, enclosing, &c., ordinary literary schools,	3,500
Furniture and fittings,	1,459
Fuel and light,	2,699
	£16,546

THIRTY-EIGHTH DAY.—DUBLIN, THURSDAY, OCTOBER 22, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq. } *Secretaries.*

Oct. 22, 1868.

Rev. Gibson M'Millen.

Rev. GIBSON M'MILLEN sworn and examined.

14416. The *Chairman.*—What is the religious body with which you are connected?—The Wesleyan Methodists.

14417. Where do you reside?—At Blackrock, near this city.

14418. Are the Wesleyan Methodists in Ireland connected with the English body?—They are: they are an integral part of the connexion in England.

14419. Are they represented at the English Conference?—They are.

14420. Have you taken an active part in the management of any schools in connexion with your body?—I have.

14421. Are your schools under the National Board?—Part of them are, and part of them are not. About half of them are under the Board, and the other half not—the other half are called "Mission Schools"—that is to say, they are supported partly from the mission fund.

14422. What creates the difference in these two classes?—It is not possible to get the other schools placed under the Board, because we cannot comply with the conditions. Some of them are held in places where we have religious worship; in others, the numbers are too small to be placed under the Board. The only reason why all our schools are not put under the Board is because with reference to these other schools we cannot comply with the conditions.

14423. In certain cases your congregations afford too small a number to make a school that would be accepted by the Board?—Yes.

14424. That is to say, a school of under twenty-five?—Yes, under twenty-five generally.

14425. In other cases the fact of your schools not being under the National Board arises from the fact of your school-rooms being attached to places of worship, and you find it more convenient to maintain the schools there independently than to build school-rooms apart, to comply with the Board's regulation?—Yes, the reason is, it would be a considerable expense to build a new school-house; and the only reason we do not do so is on account of the expense.

14426. It does not arise from the schools being different in their class or management, but from local circumstances?—No, my lord, but from local circumstances.

14427. Have you any separate training establishments?—We have one training establishment—a small one—at Hardwicke-street, in this city.

14428. Is that training school for masters, or for mistresses, or both?—We have two schools, a boys' school, and an infants' school.

14429. Is it a training establishment for male or female teachers?—For male teachers only.

14430. Do the teachers in training reside on the premises?—They do.

14431. What number are they?—We have, generally speaking, five or six—that is about the average number.

14432. How long does your training last?—A year generally; sometimes a year and a half.

14433. At what age do you take them in?—Generally they are over seventeen years of age—a few have been taken between sixteen and seventeen, but generally they are from seventeen to twenty-two years of age.

14434. In connexion with this establishment have you schools in which those teachers in training practice?—Yes, we have two schools, a boys' school and an infants' school, the latter conducted by a female.

14435. What number of pupils attend these schools?—The boys' school has generally between forty and fifty—forty-five has been the average I think.

14436. What number attend the infants' school?—About twenty-five.

14437. Are the children in these schools exclusively belonging to your own congregation?—No, they are of different denominations.

14438. Are there any Church children?—There are.

14439. Any Roman Catholics?—No; there have not been lately at all events.

14440. Have you any Presbyterians?—We have.

14441. Do the masters that have been trained at this institution subsequently become teachers of your schools that are under the Board?—Some of them do, and some do not; we make no distinction as to the appointment; we appoint those teachers to schools under the National Board, or to our mission schools wherever the vacancy happens to be.

14442. What is your opinion as to the quality of the religious instruction given in the schools under the Board?—I think it very good.

14443. Did your body join the National Board on its first institution, or at a later date?—At a later date.

14444. In what year?—Early in 1860. A great many of our people were very much opposed for many years to the Board, but they came very much round to it latterly, and now I don't know any exceptions to the feeling in its favour.

14445. Was any special minute passed or any alteration made in any of the regulations of the National Board, and which caused your adherence to the Board?—The only alteration was the admission of non-vested schools—at first the Board, I believe, did not contemplate non-vested schools, but the chief cause we did not join them much sooner was the feeling of the people against the Board.

14446. Then do I understand that the cause of your body joining the Board arose more from a gradual change of opinion among the congregations than from any specific alteration of the actual rules of the Board?—Exactly so; a great many of our leading men always were in favour of the Board from the beginning, and if their views had been entertained generally by our people at the time, we would have joined it at the beginning.

14447. What was your difficulty as regards non-vested schools—were not non-vested schools in existence in connexion with the Board long before 1860?—Yes, but I don't think they were contemplated when the Board was established.

14448. Was there any special difficulty with respect to the non-vested schools originally that affected your congregations?—No, my lord, not since I have had any knowledge of the matter—not since the subject was agitated amongst our people. It was subsequent to that period we thought of having anything to do with the Board.

14449. Are any of your schools under the Board taught by teachers that have been trained in Marlborough-street?—Yes.

14450. What is your opinion of the teachers that come from that establishment?—A very high opinion. I think the Marlborough-street institution is admirably adapted to suit its purposes.

14451. Do you consider that the teachers coming therefrom are good in their general conduct, as well as well trained intellectually?—I do.

14452. Are your body favourable to the system of National education as it stands, or do they desire any alteration?—Our body are favourable to the system, but they are not favourable to the mode of administration. They are not favourable for example to the Denominational Board, as it is now.

14453. Do you mean they are not favourable to the Commissioners being equally balanced according to religion?—Yes; we are not favourable to having any denomination recognised in the Commission, we would prefer having a simple Government Commission appointed independent of religion—I mean independent of denominational religion.

14454. Are your body opposed to having a Commission of some number, taken from and representing different parts of the country?—No, my lord; that has never been under our consideration. The question before us has been with regard to religious denominations only, and we have thought that if the Government were to appoint three paid Commissioners to administer the system instead of the present Board composed of half and half, Protestants and Roman Catholics, it would be much better, and it would be consistent with the original idea of the Board that it should be a non-denominational system altogether.

14455. But when the Education Board is administered in England by one minister, that is, the Vice-President of the Committee of Council of Education—supposing that the question of having a representation of different religions on the Board was put aside as you propose, what would be the necessity for having more than one Commissioner in Ireland?—Well, we would not mind about the number; we supposed a Board of three might be better able to administer the system, but as to numbers, that is not the question with us.

14456. But supposing a Board of three to exist without any reference to religion, would your body like to find the three Commissioners were Roman Catholics?—Well, we should suppose the Government would appoint those who were the most suitable to be Commissioners; we should not, of course, interfere with the Government choice. If we depend upon the Government as a Government representing the whole of the empire, we would suppose that they, in appointing a Board to administer a system under which children of all denominations were to be educated, would, in their wisdom and judgment, choose persons who would act fairly and impartially, whatever their religious denomination.

14457. Mr. *Stokes.*—Do you contemplate a Board purely administrative, acting under fixed rules?—Yes.

14458. Rev. Dr. *Wilson.*—In that case you would depend on the fairness and impartiality of the parties comprising the Board in their individual capacity, rather than as belonging to any particular denomination?—Yes.

14459. Mr. *Sullivan.*—Suppose that the Wesleyan body were a majority instead of being a small minority, would you alter your views?—No.

14460. The *Chairman.*—Do your body entertain any other objection to the constitution of the Board?—I believe our body would prefer a purely secular system, that is to say, I know the general feeling of the leading men among our people in Ireland is that no school should be supported or receive aid from the State except purely secular schools, and under the management of the State. I believe that is the general idea, but they have no objection to the present system as to its principles if it were administered in the way I speak of.

14461. What do you mean by purely secular schools?—That the Government would have nothing whatever to do with the religion of the pupils, but leave the parents and guardians of those pupils to provide them with religious instruction, and that in that case there should be no local patrons and no local managers.

14462. Do your body desire that your schools should be purely State institutions, the schoolmasters being appointed by a Government Board in the same manner as postmasters are appointed by the General Post-office?—I believe they would prefer that to the present mode of administration, that is to a denominational one. I believe they would greatly.

14463. Would your body prefer the schoolmasters of the schools that they maintain being nominated by the Government rather than by yourselves?—They would, that is if all schools were so managed; for example, in all model schools the masters are appointed by the Board.

14464. Rev. Dr. *Wilson.*—In that case should you have any objection to Presbyterian, Roman Catholic, or Established Church teachers for mere secular instruction?—By no means. We would never take into account in that case the religion of the teacher.

14465. Mr. *Dease.*—You do not consider it any portion of the duty of the teacher to give any religious instruction at all in the school?—We do not think it necessary, but the present system requires him to do so.

14466. The *Chairman.*—As a fact, are there many of the teachers in your schools under the Board that do not belong to your own religious body?—Very few, only perhaps two or three. We have had two or three Presbyterians, but they did their work as effectually as those that were of our own denomination.

14467. Mr. *Dease.*—Have you had any instances of Roman Catholic teachers being appointed by Wesleyan managers?—Never that I know of.

14468. Mr. *Sullivan.*—Have you known of any instance of a Roman Catholic teacher being appointed by any Wesleyan body in England?—Not to my knowledge.

14469. Or in any country?—Not to my knowledge. Before the National Board was established I have known many Roman Catholic teachers being teachers of Protestant schools, but not since the establishment of the Board as far as I am aware of.

14470. Do you mean teachers of Protestant schools in Ireland?—Yes, in the North of Ireland, which is my native place, I have known Roman Catholic masters to be teachers of Protestant schools there—of course they were schools that might be regarded as self-supporting—they were private schools, taught by Roman Catholic masters, but the children were Protestants.

14471. Do you know of any cases of the appointment of Roman Catholic teachers to schools directly under the management of a Protestant Church of any denomination, before the National Board came into existence?—I have not.

14472. The schools you refer to were private adventure schools?—They were, because the church in fact did not take the same patronage of schools at that time that they have done lately.

14473. To what period do your remarks refer?—I would say about forty or forty-five years ago.

14474. Did not the Church schools then exist, at least all that we have now?—No, I recollect at that time many schools that were taught in schoolhouses connected with Protestant Churches, but they received no money grant or assistance from any board or party—they were simply supported by the fees of the pupils—and I have known Roman Catholics to be masters in those schools. I myself

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attended a school, when a boy, over which there was a Roman Catholic master.

14475. These were private adventure schools?—They were.

14476. Do you know anything of the South of Ireland?—I know it pretty well now. I did not know it at that period.

14477. In the South of Ireland, where the population is almost entirely Roman Catholic—in the country districts, I may say, almost exclusively Roman Catholic—church schools have been established for the purpose of supplying the wants of the locality, do you think the managers of such schools have ever appointed a Roman Catholic master?—I don't think they have; not to my knowledge.

14478. Rev. Dr. *Wilson.*—Have you known any Roman Catholic managers of schools appointing Wesleyan teachers?—No, never.

14479. Either in this country or in England?—No, I do not know much of England, as I have not been much in that country. I know something of the English system, and have been in Cumberland; but my knowledge of it is principally derived from what I have heard and read.

14480. Mr. *Sullivan.*—In short, do you think any religious body whatever, in any country, if they could possibly find teachers of their own religion would appoint any other?—I don't think they would. That would be unnatural, but, I think, there are at the same time many who would appoint a man of any denomination who was an efficient master, rather than appoint an inefficient one of their own denomination.

14481. Master *Brooke*—I think there are two classes of Methodists—are there not?—There are.

14482. Some adhere more to the Established Church than the others?—There is a denomination of Methodists who adhere more to the Established Church. I do not belong to that body.

14483. How do you designate that body—I believe they go to the church to receive the Lord's Supper?—They do; they are called Primitive Wesleyans.

14484. That is not the body to which you belong?—No; we are the Wesleyan connexion in England and Ireland. We have two conferences, but the same president. The president of the English conference is the president of ours also, and we regard ourselves as part of the same connexion.

14485. The others are called Primitive Wesleyans?—Yes.

14486. They have a conference and president of their own?—They have.

14487. In the answers you gave to Lord Powis, I suppose you spoke of your own body only?—Exclusively of my own body.

14488. Are you acquainted with the state of facts with reference to the others?—I am not.

14489. How many schools have you got in connexion with the Board?—We have got 51 schools.

14490. Where are they chiefly situated?—They are scattered through all parts of the kingdom, but chiefly in the north of Ireland, because the larger portion of the Wesleyan body is in the north, although we have congregations and schools in every county in the kingdom.

14491. How many schools in Dublin have you connected with the Board?—Two: one in Blackhall-place, and one in Lombard-street.

14492. You said there were considerable objections originally felt by some of your body to the National Board, and which in fact kept you aloof for nearly 30 years?—Yes.

14493. What were those objections?—The principal objection was the exclusion of the Bible as a class book in the hours of ordinary school instruction, which was in fact the objection entertained by a great many Protestants, and which was the objection of the Church Education Society.

14494. In those 51 schools, as far as you know, are there any Roman Catholic children taught?—Yes, a good many. I cannot tell the number, for we have no return of the numbers in that way.

14495. In such cases where there are mixed grades amongst the children, how do you manage the religious instruction?—The religious instruction of the Roman Catholic children is left exclusively to the parents or the persons connected with them.

14496. They receive none in the school?—They receive no religious instruction from us.

14497. Mr. *Sullivan.*—Are those Roman Catholic children confined to such of your schools as are under the Board, or do they extend also to the mission schools?—They attend our mission schools as well.

14498. That term has nothing to do with missionary labours, properly so called?—Nothing whatever; they are called mission schools, simply because they are supported partly by grants from the Mission Fund, that is to say the extra aid given comes from the Mission Fund.

14499. Mr. *Stokes.*—Do the Roman Catholic children read the Scriptures in King James's version in your Mission schools?—No. We treat the children in our Mission schools exactly the same as in our schools under the Board; we have never thought it right to compel any children to receive religious instruction contrary to the wish of the parents.

14500. The *Chairman.*—Have there been Roman Catholic children in any of your schools of which you have had personal cognizance?—Yes; at the present moment we have.

14501. How do you manage the religious instruction of those children in the schools under the Board?—Oh, that is defined in the instructions by the Board itself—that is to say, during the first and last half hour of each day, and on Saturdays religious instruction is given to the children of our own denomination, or as many as please to receive it, except, of course, the Roman Catholics.

14502. Then there is daily instruction in religious matters?—Yes.

14503. Who gives that instruction?—The master generally, and the minister when he visits.

14504. The master generally gives the instruction?—The master generally gives the instruction.

14505. You have stated that if there was a Government system by which the teachers should be appointed as the postmasters are by the government, that even if a Roman Catholic or an infidel master were appointed you would be quite satisfied; in that case who would teach religion to the children?—In that case the parents should provide religious instruction just the same as now, when we have Roman Catholic children at our own non-vested schools. There is no compulsion, and there is no mode of giving them religious instruction, it is left to their parents to provide it in any way they please, and so in the case of all schools, the parents would then be chargeable with the religious instruction of their own children in whatever way they might choose.

14506. Would you be satisfied with a system of that sort, which would leave it altogether to the parents to provide religious instruction?—We would; I believe that is the general view of our body, but while I say so, I do not mean to say we would not be fully satisfied with the present system of the Board administered undenominationally. Perhaps I may explain that by remarking that we have reason to fear, indeed it is a matter of fact, that the Board has been drifting in its administration into denominationalism; and we would prefer a system that would be wholly secular to that of any system denominationally administered.

14507. Explain what you apprehend from the present system of the Board?—In the present system of the Board we have this fact before us—there are three denominations to which all the appointments are given—the Church of England, the Roman Catholic, and the Presbyterian, and in all the model schools; in fact all the appointments from the Board itself down to the lowest monitor, are denominational. I have before me here some returns I obtained from the model schools, and I perceive of the three head teachers of

each model school, one appointment is given to each of the three denominations.

14508. I do not yet see what mischief that does to you?—Well, I will give you one instance. We say if the system be so denominationally administered, we ought to have our share in the appointments, and I will give you a case in the model school of Enniskillen. We could not complain so much, previous to 1860, because not having joined the Board, we could not complain of the method of administration prior to that; but since 1860, when we joined the Board, there has been a model school established at Enniskillen. Our denomination is the third in point of numbers, according to the Census in that locality—we are higher in numbers than the Presbyterians. Before the staff of the school was appointed I wrote to the Board, and the local Wesleyan body in Enniskillen also memorialized the Board, asking to have a share in the appointment of the staff, but we were wholly denied it and ignored. We got neither the appointment of a head or assistant teacher in this new model school. The numbers at present on the roll of the school are 130 Established Church, 11 Roman Catholics, 16 Presbyterians, and 29 "other denominations," now these 29 "other denominations" are all Wesleyan Methodists. I have got from other sources a return of 30 names of Wesleyan Methodists. We have not got a column for our body in the returns of the National Board—they are returned under the head of "other denominations." Although the Wesleyan body are nearly two-thirds of the other denominations all over Ireland, yet we are obliged, in order to know what position we exactly occupy to obtain returns from other sources. In Enniskillen as a matter of fact we have 29 Wesleyan Methodists, 16 Presbyterians, and 11 Roman Catholic pupils attending the school. Contrast that with the constitution of the staff. There are of the Established Church one head teacher, one assistant, two pupil teachers, and one monitor. Of the Roman Catholic Church, there are one head teacher, two assistants, and two pupil teachers, making a staff of five Roman Catholic teachers, while there are only 11 Roman Catholic pupils attending the school. Lastly, of the Presbyterian Church there are one head teacher, one pupil teacher, and one monitor, while of the Methodists there is only one pupil teacher. We consider that a great hardship. We say that if the system is to be administered denominationally at least it ought to be done fairly and impartially, by looking at the different claims of each denomination in each place where schools are established. We consider our claims have been in this case completely ignored.

14509. Do you find any practical mischief to the children to have resulted from that?—No; but we conceive that since these distinctions are made, and as the appointments are denominational, that we ought to have our share of them. I may also say that there were other schools similarly circumstanced, but they were in existence before we joined the Board, and therefore we do not complain.

14510. Mr. *Sullivan.*—Do you say that you had teachers as competent as those who were actually appointed?—We had; and we had the greater reason to complain, inasmuch as we told the Board we could nominate competent teachers, and of course they would be subject to an examination the same as the others.

14511. Rev. Dr. *Wilson.*—Did the Commissioners assign any reason for not acceding to your request?—They gave no reason whatever; they simply ignored our representations, and appointed a staff independent of us.

14512. Master *Brooke.*—Have you any Roman Catholic teachers in those 51 schools?—Not any.

14513. Are any of the children of the members of your Church taught in schools under Roman Catholic teachers?—Not to my knowledge. I don't know of any case of the kind.

14514. The 51 schools which you have under the Board, together with your mission schools, are able to supply all the education that your body requires?—No; a great many children of our body go to other schools, Church schools, and Presbyterian schools.

14515. But not to Roman Catholic schools?—Not to my knowledge. Some may have gone to Roman Catholic schools, but not to my knowledge.

14516. Rev. Dr. *Wilson.*—In the model National schools through the country of course the children of your body who attend must receive instruction from Roman Catholic teachers?—Yes; in these schools of course they must receive it from Roman Catholic teachers.

14517. Master *Brooke.*—Then that is an exception to the answer you have already given?—It is—I did not mean to include the model schools.

14518. When you stated that the teachers trained in Marlborough-street were well trained and persons of good character you spoke I suppose of those of your own body?—I spoke principally of them; but I know no instance of teachers of any denomination trained in Marlborough-street to whom I could give any other character.

14519. Do you practically know much of the teachers of other schools besides your own?—Not a great deal; but I have known some of them. I travel through all the kingdom, as I am appointed as General Inspector of Wesleyan schools in Ireland; and therefore, I visit all our schools in turn, with very few exceptions. I visit of necessity and examine all our mission schools. I also visit in a general way all our schools under the Board; but these latter having been inspected for secular instruction by the Board's Inspectors, of course I seldom enter into that department, except to look into their observations and reports.

14520. It is not a part of your duty to report on these schools?—It is, to the conference and my Committee.

14521. Is it your duty to report upon the National Board's schools, as well as on the mission schools?—Yes; only what I mean is, I do not require to enter into a secular examination of each class in the schools under the Board, they having been inspected by the Board's Inspector.

14522. Are those reports of yours printed?—No; they are not published.

14523. Rev. Dr. *Wilson.*—In the course of your visits have you been to Londonderry?—I have.

14524. Do you know much of the county of Londonderry?—I know it pretty well.

14525. I believe there are a considerable number of schools under Presbyterian management in that county?—Yes, a large number.

14526. Are you aware of the fact that in those schools there are a considerable number of Roman Catholic teachers?—I was not aware of that.

14527. What is the number of your body in Ireland?—It is 45,899 according to the census report of 1861.

14528. That includes children as well as parents?—Yes.

14529. Has the body you represent taken any interest in the matter of education in this country?—We have taken a very important part in the matter of education.

14530. From what time?—From the year 1823, before the National Board was established at all. In that year our English conference sent over a special agent and he established schools in various places, and in the year 1829 in some of the most destitute parts of the country we had then nine schools numbering 1,370 scholars, and they increased up to 1840, and in that year from the returns I have, there were forty-eight Mission schools in connexion with our body, with no less than 3,700 pupils; but the establishment of National schools afterwards diminished our schools in number, as they became rivals. But what I have stated shows that we took a very early part in education, previous to most other denominations.

14531. Do the people belonging to your body contribute generously in support of education?—They do, as a rule. They contribute very generously and liberally.

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14532. You have recently opened a new institute in Belfast?—Yes, we have opened a new college there.

14533. You have already stated the number of your schools as fifty-one?—Yes, that is the number of our schools under the Board.

14534. Could you state the number of scholars in these schools under the Board?—I can; the number of scholars on the role in our schools under the Board is 3,547. The average attendance is 2,082, according to our last returns.

14535. Is there a larger proportion of scholars in schools under the Board than in the schools you designate as Mission schools?—Yes, and for this reason, several of the schools now under the Board were Mission schools, and they having a large number of scholars attending them were able to fulfil the conditions of the Board and were consequently transferred to the Board, while the schools with a smaller number of scholars were still called Mission schools, and supported entirely by ourselves.

14536. Would you regard the number 2,082 as a high average attendance?—No, I would not call it a high average—I would say it was a fair average attendance.

14537. Who are your managers of schools—are they clerical or lay?—Mostly clerical.

14538. State what number of lay managers you have?—I do not know any but two at present. It does not strike me that there are any more.

14539. Do you approve generally of the principles of the National System of Education?—We do, generally.

14540. What are these principles?—United secular, and separate religious instruction—as the Board themselves state.

14541. You have stated that in none of your schools do you interfere with the Roman Catholic children in religious instruction?—Yes, that is to say, we allow the children of Roman Catholic parents at the time of religious instruction to leave the school. We so manage that they are not required to remain.

14542. You are aware of the rule of the Board on the subject?—Yes.

14543. Do your teachers comply with the rules?—Yes—strictly.

14544. Mr. *Waldron.*—Do you dismiss all the Roman Catholic children?—Generally we have the religious instruction either before or after the secular instruction, so that in the first instance they need not come in until the religious instruction is over, and in the second instance they can go away before it begins.

14545. Do any of them attend religious instruction as a matter of fact?—I am not aware that any of them do.

14546. Rev. Dr. *Wilson.*—Do you know what is the principle of the Church Education Society?—I apprehend it to be that they require the Bible to be read as a class-book in their schools.

14547. They require the Bible, in the Authorized Version, to be used as a class-book, in which each child shall read?—Yes.

14548. Do you object to that principle?—I would not object to that principle if it were adhered to by all other denominations; quite the contrary, I should be very glad of it.

14549. How is it that in your Mission schools you do not adopt that principle, but that you have the very same system in them that you have in your schools in connexion with the National Board?—Simply because we think it right and proper to afford to Roman Catholic children attending our schools the same privileges we would like to have ourselves.

14550. Practically you do not approve of the principles of the Church Education Society?—Practically we do not force any children to receive instruction which their parents object to.

14551. And you adopt that system irrespective of whether your schools are in connexion with the Board or not?—We do. If a Roman Catholic parent told us he would wish his child to get religious instruction from us we would do so, but we never give religious instruction to Roman Catholics, or to any other child without the consent of the parents.

14552. In fact in your Mission schools you do the same exactly as in your schools under the Board—you conform to the rules of the Board yourselves?—We do.

14553. Are your schools mixed in regard to religious denominations?—Yes.

14554. Could you say to what extent they are mixed?—I would say not more than half are Methodists, certainly not more than two-thirds.

14555. Is there a mixture more or less in all your schools?—As far as I know there is a mixture in all our schools.

14556. You have Episcopalians, Presbyterians, Roman Catholics, and other denominations?—Yes. I should mention that Protestants of all denominations never make any objection to their children receiving religious instruction in our schools; they never make any distinction in that way.

14557. State the circumstances under which your body placed your schools under the Board of National Education?—In the first place, we wanted to know exactly on what conditions we could have our schools connected with the Board, and we sent a deputation of two gentlemen to ascertain—one of them, Rev. Mr. Wallace, who has since died, the other, Mr. Swanton. We put before the Board a programme, of which I have a copy before me, to which the Resident Commissioner, Mr. Macdonnell, gave his full consent; and though we had no written agreement, it was with the full understanding that those rules should be binding on both parties that we placed our schools under the Board. The following is a copy of the programme which we in 1860 laid before the National Board:—

MODEL SCHOOL SUBMITTED TO THE COMMISSIONERS OF NATIONAL EDUCATION, BY THE WESLEYAN EDUCATION COMMITTEE.

N—— School, County L——, Parish of G——, Townland of T——.

1st. The school consists of one large room 20 feet by 32; it is well lighted and ventilated, and plainly but sufficiently furnished.

2nd. The name of the teacher is H. G—, he is 25 years of age.

3rd. The average number of scholars is 30—21 males and 9 females; with the advantages of the Board there should be more.

4th. The school hours are from 10 o'clock in the morning till 3 in the afternoon, except on Saturdays when they are less.

5th. The first and the last half hours of each day and the larger portion of Saturday are devoted to religious instruction; but no children are required to attend whose parents or guardians object.

6th. Religious instruction is also given in the school-room at other times by such person as the patron may appoint; but there are no sacraments administered and no political meetings permitted to be held.

7th. The books used in the hours of secular instruction are those published by the National Board or have obtained its sanction. Those used for religious instruction are the Holy Scriptures, the Wesleyan Catechism, and the Standard Works of Wesleyan Methodism.

8th. The school is open to the visits of all persons during the school hours, but no one is permitted to interfere with its business in any way.

9th. It is occasionally inspected by a person appointed for that purpose by the Wesleyan Conference on the progress of secular knowledge during the hours of secular instruction, and of religious knowledge at other times.

10th. Under these regulations the school is open to the children of all denominations.

11th. The patron is the Wesleyan Superintendent for the time being of the circuit within the limits of which the school is situated.

Dublin, Feb. 2nd, 1860.

14558. Did the Resident Commissioner inform you that this programme was in conformity with the rules and practice of the Board?—Yes; that it was perfectly in conformity with the then rules and practice of the Board.

14559. Previously, many of your people were opposed to the principles of the Board?—A great many of them.

14560. I wish to ask whether their objections were

of a religious or political character?—They were entirely religious, not political at all.

14561. Did any of your people labour under any misconception previously as to the rules of the Board?—Yes; they regarded the National schools, as a great many people did, as godless schools, because the Bible was not taught or admitted as a class-book in them.

14562. You think your people laboured under misapprehensions with regard to the schools?—Assuredly.

14563. You stated that you were not aware that non-vested schools were contemplated at first by the National Board?—No.

14564. Are you aware that the Commissioners of Education, at the very outset, estimated for the building of schools throughout the entire country, to the extent of some thousands?—No, I was not aware of that.

14565. Would you be surprised to find that the leading denominations—Episcopalians, Roman Catholic and Presbyterian—all had schools under their management, which occasioned the existence of those non-vested schools under the Board?—Oh, I was aware of that. I was aware of the fact that those schools were under their management; and, of course, many of them, I suppose, would not wish to give them over entirely to the care of the Board, though I do not say that they were right in doing so.

14566. Would you regard any departure from the principle of united education as a breach of faith with you either on the part of the State or the Commissioners, were they to fall back on the denominational system of education?—I think it would be altogether a breach of faith; it was with the understanding that the system should be maintained as a system of united secular and separate religious instruction that we as a body joined it at all. Any departure from that we would regard as a breach of faith.

14567. In allying yourselves with the National Education Commissioners, were you led to believe that the system was one which would be maintained?—We were.

14568. Did your body pass any resolution, or come to any definite action, as such, on the subject?—No; but at the Conference of 1859 (I think it was), when the question was fairly brought before the Conference, it then gave its sanction to the joining of our schools with the National Board; that is to say, the ministers were left at liberty to connect them if they chose, and if our people consented; but before that year the Conference took no formal action on the subject.

14569. May I ask are there any of the poorer classes of children attending your schools?—A great many. In the rural districts our schools were established first, to meet the wants of the most ignorant in remote localities before the Board was established at all.

14570. Are there many children of the better classes attending your schools?—Yes; there are six of the forty-nine schools of which I have spoken, which we regard as middle-class schools, and in four of which we have classics taught. Two of these are female schools, and in these extra branches are taught—for example, music and modern languages. Of course in these forty-nine schools I do not include our Connexional school in Dublin, or our college in Belfast. I am speaking of primary schools only, with the exceptions given.

14571. Are these schools generally supported by the fees of the children?—They are only partially, as the fees are very low; that is one of the great difficulties we have to contend with.

14572. The *Chairman.*—What are the ordinary fees paid by the poorer children?—About a shilling a quarter; but many of them comparatively poor give 2*s.* 6*d.* a quarter.

14573. Rev. Dr. *Wilson.*—Can you give us the amount of the fees raised during the year in your schools in connexion with the National Board?—Yes; the fees of those fifty-one schools amounted to £472 9*s.* 10*d.*, according to the last return.

14574. Have you taken the average per head for the number of children on the rolls of the schools?—No; but that is easily done.

14575. Are there many exceptions to the parents paying school-fees for their children?—A great many exceptions, you will perceive, by the smallness of the amount raised in that way, that a great many exceptions must exist.

14576. The *Chairman.*—Are those exceptions settled by the minister or by a Committee?—They are not settled by anyone. The children that come to our schools are asked to pay fees, but they are not enforced. They can come without payment if they please.

14577. How are your teachers appointed to your schools?—Always by the pastor or manager, generally speaking, when they want a master, they apply to me for one connected with our Training Institution in Dublin.

15578. Do you supplement the remuneration of the teachers from any fund over and above the school-fees and the National Board grant?—Yes; there is a collection made every year called the General Education Collection, and a portion of this is employed in supplementing the teachers' salaries.

14579. I am now referring to the schools connected with your body, and which are under the National Board?—Exactly; it is to them I am referring.

14580. Do you think the teachers would not be sufficiently remunerated without such aid?—I do, and even with it I do not think they are sufficiently paid.

14581. The *Chairman.*—What sum do you give your schoolmasters from that fund?—Different sums, according to circumstances. To some we give £8, others get £11 or £12. I think the sum varies from £6 to £12 a year.

14582. Rev. Dr. *Wilson.*—In reference to the constitution of the Board of Education you mentioned three as a good number, why did you mention three?—My idea would be that having three would prevent the arbitrary dictation of one man—that the three Commissioners, agreeing together, would afford very likely a safeguard against arbitrary government, or arbitrary administration.

14583. Had you the example of the Poor Law Commissioners before your mind?—I had something of that kind before me when I suggested a plurality of Commissioners.

14584. You supposed the business of the Education Office would divide itself into three heads, giving each Commissioner enough to do?—Oh, I did not at all take that into account, because as I understand the constitution of the present Board, it does not divide itself now. It sits as a unit, I understand. Its consultations are conducted as a unit, while the practical working of the business is committed to the Resident Commissioner and the secretaries. I would suppose that if three Commissioners were appointed in place of the present Board they would occupy the same place the Board does now.

14585. Do you mean that practically the Board does not interfere with the administration of the system?—I do as to details.

14586. And that the administration falls into the hands of the Resident Commissioner and subordinate officers?—Yes, that is the practical working of the system as I understand it.

14587. You stated your body would prefer a secular system to one administered practically as a denominational system?—I said many of our leading men would do so. I do not think that, as a body, we have given our opinion on the subject. This much I think, as far as my own judgment goes, that they would generally prefer the present system according to its intended administration—by which I mean its non-denominational administration—to any secular system; at the same time many of our leading men always preferred the secular system, and I think the number has latterly increased. Owing to the way in which the Board has been drifting, they would prefer, as the only likely alternative, a secular system.

14588. Do you mean that in order to preserve a non-sectarian or united system of education, they think that may be the alternative?—Yes.

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Rev. Gibson M'Millen.

14589. Is that the chief reason?—That is the chief reason.

14590. Should you, as a body, be disposed to ignore religious instruction in connexion with such a system?—We would greatly prefer it to the denominational system; but I think, as a body, from what I can judge, we would prefer the National system. Knowing its working and previous administration, if it were non-denominationally administered, we think it is the best system in the world.

14591. In supporting the secular system you would make no provision for the religious education of the children in the schools?—No, because we consider that in that case the religious instruction of the children would be taken care of by the parents of the children and their ministers.

14592. You think the different Churches should look after that department?—Precisely so—the same as in the Queen's Colleges.

14593. Rev. Mr. *Cowie.*—Do you call the present system a denominational one?—No, I said the system was undenominational, but that it was administered denominationally. I distinguish between the system and its administration.

14594. Are your body in favour of mixed education?—We are.

14595. Do you mean by mixed education that children of different religious denominations should receive their school instruction together?—That they should receive secular instruction together.

14596. Would you be satisfied to place the education of Protestant children in the hands of a Roman Catholic teacher, and under a Roman Catholic patron?—No, because the system I would advocate would be to have no local patron. The Commissioners or a Government agent would be the patron of every school, according to the system I sketched out.

14597. Mr. *Sullivan.*—That would be in effect to give a patron of no particular religion?—Yes; that is, of no religion as far as the instruction in the schools is concerned.

14598. You said different denominations receiving instruction under teachers belonging to your own denomination?—Or belonging to any other as well. I thought the system I was speaking of was the secular system. In that case, I should not object of course, to the appointment of teachers of any denomination. We would then regard the State—the Government—the patron of the schools.

14599. Rev. Mr. *Cowie.*—Will you, as a Protestant, approve of a child of your religious community attending a school under a Roman Catholic patron?—No; I would not.

14600. You would prefer that the child should attend in a school where the whole instruction was in the hands of a teacher of your own religious persuasion?—Of course I would prefer it.

14601. Mr. *Sullivan.*—Is not that an answer to the question I put when I asked you what you considered mixed education to be—the children of different denominations receiving instruction under a teacher of your own denomination?—Of course.

14602. But in answer to Mr. Cowie's question you stated you would not like to have a child of your denomination receiving instruction from a Catholic teacher in a school under a Catholic patron?—Yes.

14603. You look upon mixed education to be where children of different religious denominations receive instruction under a teacher of your own denomination?—Yes; one of our own denomination of course, or a master of any denomination under Government patronage.

14604. Still in answer to Mr. Cowie's question you stated you would not like to have a child of your denomination receiving instruction in a school under a Catholic patron and a Catholic teacher?—No, not absolutely.

14605. Rev. Mr. *Cowie.*—He said there was a preference. You would have a preference for having the education conducted under a teacher and patron of your own religious persuasion?—Yes.

14606. Mr. *Sullivan.*—You made no reservation in giving your adhesion to mixed education. You said you would prefer it. Now you make the reservation that you would prefer your own teaching to the other?—To be sure.

14607. Rev. Dr. *Wilson.*—Is your answer to be viewed may I ask, in relationship to what may be conceived to be the denominational tendency of the system, as administered by the Commissioners?—Yes; but there are two kinds of schools under the Board at present, in regard to which severally I would give a different answer. There are vested and non-vested schools, under local patronage and management, and there are schools managed by the Board alone. I have stated before that I would have no objection whatever to any of our children attending the model schools, independent of what the religious denomination of the master might be, for that this was practically so at present, and I would not object to any other school being established on the same principle.

14608. Do you know the vested school system?—I do.

14609. Should you object to any of your children attending any school under the vested system?—I distinctly say I object to our children attending a vested school under the present administration of the Board, if the patron of that vested school were a Roman Catholic.

14610. Rev. Mr. *Cowie.*—Does the preference which exists for mixed education in this country among your body, and others you know of, mean this, that Roman Catholic children should attend schools under Protestant management?—Yes; as occasion might require.

14611. And they mean that when they speak of mixed education?—The meaning of mixed education is, that children of different denominations are trained together in the same schools, but practically to a large extent the schools are divided into Protestant and Roman Catholic. In Protestant schools, I believe we seldom make any distinction as to whether the master is a Presbyterian or Episcopalian, or of any other denomination of Protestants, but the National Board has made that distinction.

14612. Practically is it not the case that the schools have become denominational in that sense, not by law, but by natural selection throughout the country?—They have to a very large extent. So far as I am able to judge, a large proportion of the schools are non-vested schools, and these non-vested schools are generally under patrons of particular denominations, and the large proportion of the children attending these schools belong to the denomination of the patron, but as I said before, we seldom make any distinction as to the denominational religion of a Protestant patron or teacher.

14613. If there is a preference for mixed education, and no general objection to children of different denominations mixing together when receiving instruction, would there not be a difference in the case of children living at home with their parents, and children living away in a boarding school?—I think so.

14614. Have not your body at a large expense erected a college in Belfast lately?—We have.

14615. Was not that for the purpose of giving a strictly religious education to the young men in connexion with the Queen's College course?—Yes, or with other Protestant denominations, for we never have made a particular distinction.

14616. With respect to the teachers in model schools, we have found Wesleyan Methodist pupil teachers, living under the care of the principal teachers who were Roman Catholics, is that a state of things of which you approve?—We never have objected to it.

14617. Rev. Dr. *Wilson.*—Before leaving the matter of the College in Belfast, do you regard that college as occupying the position of an ordinary National school?—Not at all.

14618. Is it more of an intermediate school?—It is of the highest class. According to the arrangements of the college it is to be carried on as a high class intermediate school, and college as well.

14619. Do you regard it as a feeder to the Queen's College?—Yes, virtually but not formally.

14620. Do you think you would be entitled to funds from the State, to carry it on, or do you look only to your own funds?—To our own funds exclusively.

14621. Rev. Mr. *Cowie.*—Is a different rule to be applied to children of the better classes and to those of the lower?—Not to my knowledge.

14622. If the mixed system is good for the poor why not for people a little better off?—The distinction is not contemplated, and we have no analogy in this case.

14623. What you really say is—"We take care to have separate education for the upper classes, but not separate for the other"?—No; for in the Queen's College the education is not separate.

14624. Will not the college that you have established be a college for separate instruction?—Not as regards our students attending the Queen's College. Our college will be to them a kind of domestic establishment. The plan contemplated is this:—that the pupils that are being taught and prepared for matriculation in the Queen's College, would get education up to that period, and when they enter the Queen's College, shall continue to board in the new college, and be under the supervision of our own ministers.

14625. Will not that supervision involve religious instruction?—Of course it will, and that is exactly what we would propose by the secular system altogether; that is to say the governors and managers of the Queen's College have nothing whatever to do with the religious instruction of our students.

14626. I understand it to be under the secular system; but at present you have instruction unitedly for the poor?—Yes.

14627. As soon as you establish colleges, which concern yourselves more immediately—the upper classes I mean—then you take good care to give yourselves denominational instruction?—No, I beg pardon. The Board itself has by a specific rule made provision for religious instruction being given in all vested schools to Roman Catholics and Protestants alike. In all schools—non-vested—where we have Roman Catholic children, the master, if a Protestant, is prohibited from giving any religious instruction to them, unless they have the written consent of the parents, and hence in mixed schools you cannot say that religious instruction is either mixed at all or neglected.

14628. I am talking of the secular instruction. You say it should be given unitedly?—Yes.

14629. For the poor?—Yes.

14630. And you establish schools on that principle?—Yes.

14631. Then when you pass higher up you take care to provide instruction denominationally?—No.

14632. Do you not establish a college for your body, where the students will be brought up in the tenets you think right and just to be taught, while there is no such arrangement for poorer people. Does not that show a little inconsistency?—With all deference I think not; besides the one receives State aid and the other does not.

14633. It is the principle of education I am speaking of. I am not talking of who pays for it. Do you not prefer the denominational system when you provide education for yourselves?—We concede the great principle that any party has a right, if it please to establish denominational schools and pay for them; but when we speak as citizens of a great nation, and when the children of the poor are to be taught, if State aid is to be given, it ought to be given to schools recognising secular instruction only.

14634. I don't think I disagree with you on that point; but you have two different measures, and you might say, "We really prefer denominational instruction, for, when we provide it at our own expense, we provide it denominationally?"—That is not probable, if we had the model schools more general through the country, and the middle-class schools contemplated by the Board.

14635. Would you approve of that?—I would?

14636. Would you approve of boarding schools?—Yes.

14637. Where children of different denominations would be together?—No, I don't say that.

14638. Are the pupil teachers not boarders in the model schools now?—Yes; but their religious instruction is quite separate.

14639. That is, if there is any at all?—It is necessarily provided in model schools.

14640. But suppose you find on inquiry that it comes to nothing?—The principle of the model school is this—that there should be a pupil teacher, or monitor, or some one of each denomination to which the children belong, to conduct religious instruction.

14641. We are talking on two different subjects now. You are talking of the instruction of the children, but I am speaking of the teachers who are boarded in the institution. Are you well acquainted with the system of model schools?—Pretty well.

14642. Are not the pupil teachers boarded under the principal teacher, and are there not cases where pupil teachers of your communion are under the Roman Catholic teacher, and depend on him for their oversight. Is that a state of things of which you approve?—I would approve of it, because we have the same thing in the model school in Marlborough-street. We have students sent up here for training, and we never inquire whether the head of the domestic establishment is a Roman Catholic or not. We know that he has nothing to do with the religious instruction of those under his care in the establishment, but that it is given by our own ministers or others appointed by them.

14643. Rev. Dr. *Wilson*—Do you acquiesce in the statement that your pupil teachers are exclusively under Roman Catholic teachers?—They are not.

14644. Is their religious education watched over by the minister of your own body and other parties?—It is.

14645. Mr. *Sullivan*—Is that in every case?—So far as I know.

14646. So that where there is no Wesleyan minister resident you will send one there?—I don't know the town where there is a model school in which there is not a Wesleyan minister.

14647. But a pupil teacher may be sent to a model school in a town where there is no Wesleyan minister?—Not at present, for we have a Wesleyan minister in every town where there is a model school.

14648. Suppose a model school were erected in a town where there was not a Wesleyan minister resident, would one be sent there?—Possibly, and if not a minister would visit the school occasionally; and some other person of the denomination would be charged with the regular religious instruction of the pupil teacher in the interim.

14649. Rev. Dr. *Wilson.*—Considering that your ministers occupy the principal towns in the country, and considering the principle on which the Commissioners have acted in the erection of model schools in the country, can such a case occur?—I think not.

14650. Master *Brooke.*—You told me you had some instances of Wesleyan children being at school under the care of Roman Catholic masters and patrons?—Only in model schools. I don't know an instance in which we have Wesleyan children under the care of Roman Catholic masters except in model schools.

14651. If such a case occurred would you approve of it?—Do you mean in other schools?

14652. I mean in an ordinary country or town National school, where the patron is a Roman Catholic clergyman, and the master of the Roman Catholic profession, would you approve of a Wesleyan child attending that school?—I would not desire it, but I would not forbid it, unless I could provide instruction under our own denominational care.

14653. Rev. Dr. *Wilson.*—Do you think that in the neighbourhood of Rathkeale, in Limerick, there may not be children of Wesleyan parents who attend schools where the patron is a Roman Catholic?—I don't know any place in which we have not Protestant schools within reach of the Protestant children.

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14654. Are you familiar with the district?—Not very familiar. I know Rathkeale and the country about it. We have a school at Courtmatrix, about a mile and a half from the town.

14655. The Lord Bishop of *Meath.*—Have you any Roman Catholic children attending schools the teacher of which is of your own denomination?—We have.

14656. Does that exist to any extent?—Not to any great extent. In the west of Ireland there are one or two schools where there are a good many Roman Catholics attending.

14657. Are there many of other Protestant denominations attending them?—Other Protestants attend them, so far as I know, without any distinction.

14658. Mr. *Dease.*—What are the districts in the west to which you refer?—Connemara chiefly. We have two schools in the district of Connemara.

14659. Do you speak of schools in connexion with the National Board?—One of them is in connexion with the Board.

14660. Of what nature is the other?—It is not in connexion with the Board.

14661. Out of what funds is it supported?—Chiefly out of the mission fund, and by the fees of the children, but the fees in that part of the country are very small.

14662. What is the name of the school?—Recess, county Galway. It is a very small school, but the other, which is under the Board, is a large school.

14663. Mr. *Sullivan.*—About what time did you come into connexion with the National Board?—In the year 1860 we formally connected ourselves with it, but previously there were several schools put in connexion with the Board by ministers of congregations.

14664. What led to the change of the opinion of your body at that period with regard to the National system?—There were leading men in our body who approved of the National system, and who disapproved of, or at least did not attach any weight to the objections made against it, and gradually they brought the body round, and our people saw ultimately that the godless idea that used to be attached generally by rumour to National schools had no foundation.

14665. Was that change of opinion connected with any change in the rules of the Board?—No; not any special rules that I can refer to.

14666. Previous to the year 1840 was your body in correspondence with the National Board with regard to the then existing rules?—They were not.

14667. Your body became aware that certain changes were made with regard to the non-vested schools, and changes in the system, did it not?—Oh, yes, it was acquainted with the whole history of the Board.

14668. Those changes were the inducement to your body to negotiate with the Board?—Possibly they were, but the course we adopted was, we embodied what we regarded fair in a paper, and handed it in. We were not quite sure as to what might be the specific conditions, and therefore we put a case before them, and that case was regarded as in perfect conformity with the principles of the Board by the Resident Commissioner.

14669. You stated that if the Board, as now constituted, were to alter the rules from what they were when you joined it in 1860, it would be a breach of faith?—Yes.

14670. Do you think the Roman Catholics would have reason to complain if it had been proved clearly that the rules made under Lord Stanley's letter were essentially departed from since 1840?—Of course, if they conceived that the rules were essentially changed they had a right to complain as well as others.

14671. What could you think if the very changes made to facilitate the admission of the Presbyterians and your body were breaches of the original rules, and were contrary to the principle of them?—What others might regard as a breach of the principle of the original rules I might not, nor regard as an objection.

14672. Precisely; but the National Board, as originally established, was intended to meet the requirements of the whole country?—Yes.

14673. And gradually the rules laid down were departed from in most essential principles, and by means of those changes, bodies who would not join in the first instance were admitted. Should you not consider that as a breach of faith with those who were connected with the system from the first?—I don't understand how any changes affecting those bodies, and enabling them to join the Board, could operate against the larger body.

14674. Rev. Dr. *Wilson.*—Are you aware as a matter of fact of that which is put to you as a question by Professor Sullivan?—I am aware the Presbyterians joined the Board under certain circumstances, but I was not aware there was any special departure from the original intention of the Board relative to what are called non-vested schools.

14675. Can you specify any change?—I cannot.

14676. Mr. *Sullivan.*—Then how do you explain the answer you gave to my question when you said you were aware certain changes were made?—So far as my memory serves me as regards the history of the matter, I have been under the impression that there were changes when the Presbyterians joined, but I am not sufficiently familiar at this moment with the particulars, as at that time we had no intention, as a body, of joining the Board, and I did not enter so fully into the matter.

14677. Rev. Dr. *Wilson.*—Should you say "the changes made" or "alleged to be made"?—"Alleged" to be made. Not having the particulars before me, I should rather use the word "alleged" to be made.

14678. Mr. *Sullivan.*—you stated that you were in favour of secular instruction. Am I to understand it as the general feeling of your body that you would prefer a secular system to a system that would include religion as an essential part of it as a national system?—Yes.

14679. Are we to understand that that really expresses the opinion of the majority of your body?—Yes. As against the denominational system, we prefer the secular without hesitancy.

14680. Then a considerable change must have taken place in the opinion of your body as a whole, when the system called "Godless" has ceased to be so?—No doubt. I believe that that was a misapprehension raised by persons opposed to the system, and you know the influence general rumour has on the public mind.

14681. To go back to the question I already asked, what would be your opinion if it was shown that the departure from the rule by which the Presbyterians and your body were admitted, was a departure from the secular system—that the schools were more secular before 1840 than since, and that the first breach was made in the system for the admission of these bodies, at the time you thought it was godless?—If you prove to my judgment that such a change has taken place—that is, a departure on principle from the comparatively secular to the more denominational, I would say that I would prefer the former.

14682. According to the original rules of the Board, all ministers of religion had the right to give religious instruction in any school building whatever, receiving aid under the Commissioners of Education?—My impression was, that originally there was no such thing as non-vested schools, as now established, contemplated at all, and that ministers of all denominations would have the privilege of giving religious instruction in all the school-rooms, on the same principle as they have now in the model schools.

14683. Are you aware that in the first letter of instruction the two schools were not only contemplated, but mentioned by name?—I don't recollect that.

14684. You stated that you would prefer to have three paid Commissioners. Now of what religion would you expect these three paid Commissioners to be?—I would not say. I would say whoever the Government thought the most competent men.

14685. If they were all Roman Catholics, would you be satisfied?—If I agreed to the adoption of a principle I should accept its legitimate consequences.

14686. Is it not an objection to the system on the part of your body that you have no representative on the Board?—That is one objection.

14687. You would be more satisfied with the present denominational system if out of the ten Commissioners you had one or more representing your body?—No.

14688. Then it is not to the non-representation of your body that your objection applies?—Not to that chiefly; but if the Government will have a denominational Board, we should be represented on it, and also in the administration of the system in model schools. We say if the appointment of teachers is to be denominational, we should have a voice and a share in those appointments, but we would not say even then that we would give a preference to the principle.

14689. On what ground is it that that great change of opinion has taken place in your body—that they will trust the Government with the patronage of schools, though you said a short time since that you would not have one of your teachers under a Catholic patron?—I conceive a Catholic patron, if he be a local patron, to be very different from a Catholic patron appointed by the Government, and in its pay.

14690. Am I to assume that your reason for intrusting the patronage to the Government is because it is a Protestant Government?—Not at all. My idea is that any Government has responsible control over persons whom they pay and appoint, as, for example, in the model schools. Of these the Commissioners themselves are the patrons, and the district Inspectors, acting for them, are practically both the patrons and managers. We don't object to a Roman Catholic Inspector being the patron of a model school.

14691. Is not your faith in the Government founded upon the fact that it is a Protestant Government?—No.

14692. If it were an entirely Roman Catholic Government would you be as anxious to place the whole education of the country in its hands as you are now, seeing that the Government is Protestant?—I would, in preference to a denominational system in which the secular and religious instruction are united, supported by the State.

14693. Am I to assume that your body would prefer the secular system for its own sake, rather than the denominational, in which they would have full free action?—Yes, in National schools. I say our body is opposed to all State aid being given to denominational schools, and they would prefer a secular system, aided by the State, rather than a denominational system, aided by the State, under any Government.

14694. Have they come to that conclusion simply because they prefer the system in the abstract, or have they come to it simply because of their relative position towards the Established Church in England, and towards the majority of the people in this country?—Looking upon the different religious denominations in the country, they have come to this conclusion that it is better for the whole nation to have a secular system aided by the State than a denominational aided by the State.

14695. Then it is a question of expediency and not abstract opinion?—It is a question of expediency viewed in that light. I don't mean to say they adopt the abstract idea of mere secular instruction, because they conceive that any secular system that would be established should afford to pupils of different denominations in the same school opportunities and facilities for receiving religious instruction from their own ministers respectively, or persons appointed by them.

14696. That does not meet my case. I want to ascertain whether your body are in favour of the abstract principle of secular education as such, or whether this opinion has been come to on the ground of expediency in consequence of their position with regard to the majority of the people in the country, and the Church party in England?—I believe they would prefer it in England as well as in Ireland.

14697. I am asking as to both—is it as a matter of expediency, and not as a matter of principle?—As far as I am able to judge, with many of our people it would be regarded as a matter of expediency, but with the leading minds in our body it is a matter of principle.

14698. Yes?—Supposing by a secular system is meant a system that would exclude children taught under it from receiving religious instruction altogether, we would not accept of it on principle; but we think a system of secular instruction exclusive of religious teaching in the schools, and leaving it to be provided for by the ministers and parents of the children, could be established throughout the kingdom with advantage to all denominations.

14699. That is to say, if you were actually in the majority in both countries, and had the power you would prefer the denominational system?—No, I would prefer the secular system for both countries, independent of all majorities or minorities of religious parties.

14700. If the whole of the people of the country were Wesleyan Methodists, would you apply the same rule?—There would not be the necessity, for the necessity exists only from the variety of religious opinions.

14701. Am I to gather that you are in favour of religious education, that is a combination of religious and secular, as a matter of principle, but as a matter of expediency you don't think it can be carried out?—I do not.

14702. Mr. *Stokes*.—What distinction do you draw between vested and non-vested schools, which causes you to approve of one class and disapprove of the other?—Because the religious instruction in non-vested schools is wholly under the care of the patron, and the property in the school belongs to the patron or the committee whom he represents.

14703. Are you familiar with the evidence given by Mr. Heald before the Lords' Committee in 1854?—I am not.

14704. He stated, speaking on behalf of your body, that they would not be satisfied with any system that excluded the Bible from any part of the school instruction?—I am aware the Wesleyans in England have adopted the denominational system, for that is the system of State aid in England, but we think differently, and we believe they are coming round to us.

14705. Do the Wesleyans still hold to the principle that they will not approve of a system that does not freely admit the Bible in the instruction of the school at any hour?—No. I believe the secular system is making great progress among the Wesleyans in England. I believe that year by year they are more and more convinced that the secular system, as a National system, aided by the State, is in principle on the whole the best.

14706. What inconvenience or loss would Wesleyan schools in this country suffer by the substitution of the denominational for the present system?—I could not say what loss our schools would suffer, but I believe the education of the country would suffer.

14707. Then if the change involved merely a breach of faith without inflicting damage, or causing a loss, would you have reason to complain?—I don't suppose the loss would be to us more then others. It is not the loss to ourselves we dwell upon. It is the great principle of State education, and State aid to education, we are anxious to maintain.

14708. As Wesleyans would you have cause to complain of the change?—We would have great cause to complain, inasmuch as we are opposed to the principle. We believe, for example, that if all schools were placed under different denominations the kind of education imparted would be very different. When children of different denominations are brought up together in public schools, it has a tendency to make them fraternise, and it promotes cordiality and good feeling, whereas if every denomination had its own schools and ministers of religion, generally speaking, conducting and managing them, it would divide us, and prevent that union, and that sociable connexion which we think is highly useful amongst fellow-citizens in a country like this.

14709. Mr. *Sullivan*.—That is to say, if Roman Catholics were under Protestant teachers, to carry out your own view expressed before, and to have none of

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your own children in schools under Roman Catholic teachers and patrons?—I would not like, for example, that the pupils of our schools were entirely Methodists. I would wish all our schools to be mixed as far as possible.

14710. That is, mixed as to Protestant teachers of any denomination of Protestants, but not Roman Catholic teachers. Is not the real meaning of all movements for mixed education among Protestants, that they should have a mixture of the persons taught, but a careful selection of teachers, who should be Protestants of any denomination, provided Roman Catholics were excluded from teaching?—I don't believe that.

14711. Does it not come in practice to that?—I don't think it.

14712. In every movement made in Ireland on the subject has it not always come to this, that so long as the system worked perfectly and fairly as a mixed system it was opposed by the religious bodies, but as soon as changes were made which admitted of a departure from that system, did not those bodies at once take up the system?—I think not. I cannot suppose any change possible in a mixed system of National Education that would be favourable to any one denomination of Protestants and not be equally favourable to Roman Catholics.

14713. Your body took an active part with regard to the Queen's College movement some time ago?—Yes.

14714. You recollect the Provost-House declaration?—Yes.

14715. Have you heard of the names attached to that document?—I have, but I don't recollect them all.

14716. If you found the name of the Vice-Provost of the University attached to it, with a considerable proportion of the fellows of that institution—an essentially Protestant institution, which has always acted on the denominational system—men who have petitioned Parliament, every one of them—in the same sense would you consider that was a movement in favour of the secular principle?—Of course it would be so far as they wished to maintain the Queen's Colleges in their present form.

14717. Which means that they should have the entire of the teaching staff—that whilst the students should be mixed, the teachers should be Protestant?—I don't know anything in the principles of the Queen's Colleges that requires the teachers to be of one denomination more than another.

14718. Is it not so in fact? Is it not so in practice?—I don't know that it is. Sir Robert Kane is at the head of one of them.

14719. Has he anything to do with the teaching?—I think the President of a College should have something to do with the teaching. He ought to have an acquaintance with the whole of it. I don't know how he could be the President without having to do with the teaching.

14720. Exactly as the paid Commissioner in Marlboro'-street would have to do with it—he is only a mere administrator of the system?—Yes, but then I should think that the administration of the system would have a very considerable influence on the education.

14721. Rev. Dr. *Wilson.*—Do you know the constitution of the Senate of the Queen's University?—Yes, I know something of it.

14722. Is there a Roman Catholic representation there?—There is, and I can't see, I must confess, how any change could take place under the administration of such a Board in any public system in favour of any one denomination, that would not be equally favourable to all. I cannot conceive how any changes made by a truly representative Board, enabling any particular Protestant denomination to have schools of its own—non-vested schools for example—that would not enable Roman Catholics to have schools of their own in the same way and to the same extent.

14723. Mr. *Stokes.*—Are many of the schools under chapels?—Very few.

14724. Do many of them bear inscriptions on them, including the word "Wesley"?—Very few, I think; there is no case of a National school, that I am aware of, with the word "Wesley" inscribed on it.

14725. Do you know the school at Ballymoney?—Yes, I do.

14726. Is that school not under a chapel?—Yes, it is.

14727. Has that school not the inscription on it—"Wesley-place National School"?—They call it by the name of Wesley-place National School, because it faces a street which is called Wesley-place. I am not aware of the name of the exact court where the school is placed, but, I believe, the street it faces is called Wesley-place.

14728. Rev. Dr. *Wilson.*—You were asked as to the changes that took place in the year 1840, when the Synod of Ulster joined the Board of Education?—Yes.

14729. Are you aware of the changes that took place, as a matter of fact?—No; but my understanding was that they wanted to ascertain exactly on what conditions they could join the Board.

14730. Do you think that all they wanted was to ascertain the conditions on which they could join the Board?—They wanted to ascertain exactly the system of the Board; they wanted to ascertain its principles, and whether they could conscientiously join the Board.

14731. In fact they acted similarly to your own body in the year 1860, in ascertaining the principles of the Board?—Yes.

14732. If you had read this from a document of February, 1840, that came from the Commissioners of Education in Marlboro'-street:—"At a conference between the Commissioners and the gentlemen of the Synod of Ulster, in presence of the Lord Lieutenant, it was neither proposed nor hinted at, that there should be any change in the rules of the Board"—what would you say if you read that?—I would say it was very fair.

14733. I now quote from the minutes of the Board, of a meeting held on the 13th February, 1840. At that meeting there were present the most Rev. Dr. Murray, Roman Catholic Archbishop of Dublin, the Right Hon. A. R. Blake, and John Richard Corballis, three Roman Catholic gentlemen. Should you regard them as parties who should be entitled to give testimony on this point?—Yes; I would regard them as competent persons to do so.

14734. Should you regard them as at least as well qualified to do so as any of the present day?—Yes, I would.

14735. If you read the following from the same minutes:—"It may be observed that the practice as to religious instruction in the schools is in substance, *mutatis mutandis*, similar to that in many schools under the direction of Roman Catholics," should you say that any change was made in 1840 to please the Presbyterians?—No.

14736. Is not the proof clear that a similar practice existed in the schools under the direction of Roman Catholics previous to 1840?—No doubt.

14737. Do you hold that there was any changes in the principles and rules of the Board to induce the Synod of Ulster to join it in 1840?—I do not; I mean any essential changes. My idea was that the Presbyterians had the same views exactly in 1840, with regard to the Board, as we had in 1860—they were not aware of their position. They wished, and we also wished, to know whether our views of the Board's principles and rules were such as was apprehended, and we found that they were in perfect unison.

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14738. The *Chairman.*—What ecclesiastical appointment do you hold?—I am Vicar Choral of the Cathedral of St. Canice, Kilkenny, and Deputation Secretary of the Church Missionary Society.

14739. Rev. Mr. *Cowie.*—You were kind enough to send me a memorandum. You have formed some definite opinions, have you not, with respect to improvements in the present system of National education in Ireland?—Yes, very strong opinions.

14740. Will you state on what principle you think that that new system ought to proceed?—I would propose in the first place, that there should be a more thorough recognition of simply aiding schools. The present system is too absolute in providing education through the country. In the next place, I think that the assistance given should recognise that the parents are the persons responsible for education and not the State and not the Church. Then, I think that the State should require that the Bible, the letter of Scripture, should form a staple text-book of education in every school.

14741. Do you entertain any further opinion on the question?—I also think that there should be no interference on the part of the State or those who represent the State, with the particular doctrinal views or critical opinions regarding versions of Scripture, or anything of that kind, in the management of this education. I think that a very important feature of any assistance that is given by the State should recognise the necessity of persons themselves contributing towards this education; and in order to effect that, I would have, what I would call a uniform assessment or rate for the whole of Ireland, to be levied when necessary.

14742. Would you have the expenditure of that money locally managed or centrally?—I would not leave the education in the hands of the clergy of the country at all absolutely. I would have the education conducted under patrons or managers who should be elected by the parents themselves. Supposing that there would be in a district a school; that school should be in the hands of managers, two-thirds of whom at least should be laymen, elected by the parents. So, if there were three, one would naturally be the cleryman, and the other two would be the elected representatives of the parents.

14743. They would be responsible financially and otherwise for the management of the school?—Yes.

14744. Rev. Dr. *Wilson.*—Responsible to whom?—To the central Board in Dublin. At least the central Board in Dublin should have control over them as they would contribute to the support of the school. I am now talking of a school supported or rather aided by the State. Then, I think there is a great defect in all systems that have been established. That is, that one of aiding schools only in proportion to the number of pupils attending. For instance, if there is a widely scattered population of any community throughout a district where only four or five or six children can be got to attend the school of that district, it would be most likely, in that instance, that they would give no aid, because aid is only given where there is a certain number of children attending. Now, I think, those are the very places where we require the interference of the State to get up schools, and not merely to get them up, but also to maintain them in an efficient state. And, then, what I would propose with regard to the schools would be, that the State should give, in the first place, a capitation grant, of whatever amount would be desirable; and that there should be required a certain local contribution then towards each school. If these give funds sufficient to meet the expenses of the school, well. If not, then I would apply the rating system, and would levy the fixed universal rate from the members of that religious community to whom the school belonged—to give a certain sum for the support of that particular school. If that was not sufficient, the State should come down with an increased grant in order to keep the school in a state of efficiency.

14745. Rev. Mr. *Cowie.*—That is, first of all, the payments of the children, the voluntary contributions of the people?—I think that parents should be obliged to pay for the education of their children—suppose a penny a week—unless they are exonerated by the managers of the school.

14746. Then the capitation grant?—Then the capitation grant.

14747. Would you have that capitation grant calculated according to the average number in attendance, or would it be according to the proficiency of the children?—I would have it a uniform thing through the country. I would not have it dependent on any local circumstances whatsoever.

14748. You mean a fixed sum?—A fixed sum for every child through the country.

14749. But that would be a child in average attendance throughout the year. You are aware that the number on the rolls is about three times the number of children who receive instruction from day to day?—It would be the number on the roll, as regards the payments of the parents; that is, if a parent wants to get his children educated, he will go and have his four or five children enrolled, and he is to pay then weekly for those children so much. If he does not pay, I think that he should suffer the loss. The very fact that he has to pay would make him send his children.

14750. But if the State was to pay this capitation grant on the number on the roll, it would have to pay very often for children who were not attending the school at all. The roll contains the names of a great number of children who are not at the school?—I would not have the State to pay if they were absent to a certain extent. If a child was prevented by illness, or anything of that kind, from attending, then I think that the State should pay the capitation grant, because then the parent or the community would not be responsible for not sending the child.

14751. With respect to the mode of teaching, you think that all the schools should be bound to read the Bible?—All schools should be bound to read the Bible simply, without any comment, as regards the State's requirements.

14752. But are you not aware that that simple requisition would exclude almost at once all the Roman Catholic schools?—I do not think it ought, if the authority of the heads of religion, who are persons to be consulted in this matter, is considered; because I think all parties acknowledge that the Bible ought to be read by the people.

14753. Do you not know that it is a common received opinion in the Roman Catholic Church that the Bible is not to be intrusted to everybody to read indiscriminately?—I have a very high authority here for the reading of the Scriptures. If you will allow me I will read a very remarkable paper, which gives the authority of the head of their Church at Rome for its circulation. This is the speech of the late Archbishop Murray, the Roman Catholic Archbishop, in Dublin, upon the reading of the Holy Scriptures, addressed to the Roman Catholic teachers of the National schools, at the model school of the National Board in Dublin, on the 16th of December, 1840, when he was giving a copy of the Scriptures to each of the teachers that were then to go to the country to teach in those different schools connected with the Nationl Board.

The Most Rev. Doctor Murray (after some prefatory commendations of the teachers)—"My excellent friend and brother Commissioner, Mr. Blake, who, I regret to say, is absent from severe indisposition, has enabled me to bestow on each of you a copy of this sacred volume—the most important book that was ever published—the Testament of Our Lord and Saviour Jesus Christ. Instructed as you are, it must be unnecessary to mention with what reverence you should read it—with what thankfulness to God for the divine lights which it conveys to us from heaven—with what docility to the Church, as to the meaning of it in all matters of essential doctrine, and with what a sincere desire of copying into your lives the lessons of heavenly wisdom which

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it inculcates. Some may appear surprised that I should place in your hands this sacred volume, believing as they do, or affecting to believe, that this is for our laity a sealed book, which they are not allowed to open. This act of mine will, I trust, be a new proof that such an opinion, if it be really entertained, is erroneous. This is not a time to dwell upon the injustice of such an accusation; but I will merely mention an occurrence with which I was myself personally connected. About twenty years ago, the highest authority that communicates with this country at Rome, with that vigilance which reaches from end to end, to guard the Church against the introduction of error under any form, inquired of me on what authority our translation of the Testament rested, and what was the character of the notes appended to it. I mentioned, in reply, the numerous prelates and doctors who have approved of the translation, and sanctioned its use; and I added, that the acrimonious notes which, in time of bitterness, were appended to the first edition of it, had been expunged; but that the remaining notes were quite orthodox without being offensive. Those two points being ascertained (the fairness of the translation and the orthodoxy of the notes), I received an immediate answer, urging the expediency of giving to this authorised edition, extensive circulation. In conformity, then, with my own wishes, and the wishes of those numerous Prelates who had so long sanctioned its use—in conformity, too, with the wishes of the highest authority of our Church, I place this sacred volume in your hands, in the hope that the great truths of salvation which it contains shall sink deeply into your hearts, and that you will make it the study of your lives to regulate your future conduct according to the divine principles of morality which it teaches."

Now, having that in my possession, I feel perfectly justified in stating to this Commission that we might hope to have the authority of the heads of the Church of Rome for having the text of the Bible taught in all schools in this country. If that was done, the great bone of contention, the great difficulty in the way of all of us clergymen would be removed, and I would not interfere then with the peculiar views of the different religious communities.

14754. Would you be satisfied that the New Testament with those notes should be the one used in a Roman Catholic school in order to comply with your rule?—Yes.

14755. The New Testament only?—The New Testament only if the Old were not allowed; but I suppose if the New Testament was circulated with such authority there would not be an objection to the Old.

14756. Do you consider that a reasonable requirement by the State?—I would. I think the State should require that the Bible should be taught daily in every school, but I do not think the State ought to interfere in matters of doctrine and things of that kind.

14757. Do you think it absolutely necessary that the State should make any stipulation whatever about religious teaching?—As to its doctrinal nature?

14758. As to anything about it; as to whether there should or should not be religion taught in the school?—I think that the State should require that the Bible should be taught daily, not the doctrine connected with the Bible, but simply that the Bible should be taught in all schools. I am very strong in that opinion, and it is based after an experience of many years upon the effects of the present system.

14759. Agreeing with you very much as to the necessity of requiring payment on the part of the people for the support of their own schools, and of local management, I still fear that your requiring such a condition as that would hardly be understood, and would be a very great hindrance to the adoption of such a change of system. You will recollect that great offence was taken at the Kildare-place system and the scriptural schools on account of the compulsory reading of the Bible?—Regarding the Kildare-place system, there was an element introduced which would always be objectionable I think to members of the Roman Catholic Church. That they did not merely teach the text of scripture, but they required, I think, that the appointment of the teachers should be in their own hands. You see there was more than simply the introduction of the letter of Scripture into the schools of the Kildare-place system. They gave no guaranty, I think, that doctrines should not be taught by their teachers.

14760. But in Church Education schools what is the case now—is not the rule that they shall always read the Bible?—Yes.

14761. Does that rule apply to every child?—For every child. "The objects for which the Society was established were to assist schools at present existing in the country, and to establish new schools on an improved system, for the purpose of affording to the children of the Church instruction in the Holy Scriptures." It is not merely the teaching of the Scriptures, but it is instruction in them. They require that lessons should be taught based upon Scripture.

14762. Do you think there would be a possibility of getting such a committee of management as you have mentioned in most parts of the country—a lay committee of management, elected by the parents of the children?—I feel perfectly persuaded that there would be. Some of them would not be of a very high order, but with the advice and prudence of the clergyman, who would also be a member, the committee would get on very well; but still the laity would have a voice in the management of the schools, which is a very important thing I think. It should not be left simply in the hands of the clergy of any denomination.

14763. Would you hope by that means to get any united education?—I am not in favour of united education. I would not press it myself, and I do not think that there are any hopes of it.

14764. Yours would naturally glide into the denominational plan?—In principle it is not denominational, but in practice it would become so.

14765. Would you have the Inspectors, who would be sent round by the National Board to visit the schools, examine the children in anything like religion, or not?—Simply on the text of the Scripture.

14766. Would you have that done by the State?—Yes; I think that the State should see that the Bible, the letter of the Scriptures, is taught. The Inspector sent, for instance, to a Roman Catholic school might be a Protestant, but he should be bound to examine only in the text of the Scripture. For instance, if he asked this question, "What was the subject of John the Baptist's teaching or preaching, when he commenced his ministry before Christ?" A Protestant child would immediately answer, "Repent ye, for the kingdom of Heaven is at hand." That would be quite a proper answer. The Roman Catholic would answer, "Do penance, for the kingdom of Heaven is at hand." The Inspector would take that answer, too, without making the slightest remark about it, and so by such questions and receiving such answers the State would have a guarantee that the Scripture, as a text-book, is taught. I do not think that any religious community ought to object to that—I mean those communities recognised by the State.

14767. Do you think that your plan of rating would be one which would be accepted by the people at large?—I think it would. There are objections made to exactly the same principle of action now, that of the poor law. But it works well. It is exactly the same. It is making the rich pay for the relief of the poor. The rich would pay in the same way for the education of the poor.

14768. Would you collect it with the poor-rate?—I think that it might be collected by the poor-rate collector. But otherwise it would be independent.

14769. With respect to the model schools I believe you entertain objections to the plan on which they are conducted?—Yes; I trace the effects of them now as being injurious.

14770. Do you mean that they have produced indifferentism in religion?—To an immense extent.

14771. Do you say that from personal experience?—I do. I find the tone of the people with whom I come in contact has altered very much. I find that the youths of my flock, educated at the model school, and of other flocks with whom I come in contact, who have been educated by the National

Board, are of a very different temper and bearing from others. There is an independent liberalism which I do not like. I feel persuaded that Fenianism would never have had such a footing in this country if it was not for the influence of the present system of education on the minds of the people. It is a system opposed to all religion. The definition of Fenianism in a passage of the speech of our Queen exactly states what it is :—"A conspiracy adverse alike to authority, property, and religion."

14772. Rev. Dr. *Wilson.*—Is it Fenianism you refer to?—Fenianism—"Disapproved and condemned alike by all who are interested in their maintenance, without distinction of creed or class." Now, I believe that is the result of the non-religious education of the country, and the result which it has on the minds of the people, opposing them to all religious restraints. The very atmosphere of the model school, the very atmosphere of most of the National schools that are conducted at all upon the principle of the National Board, is a non-religious atmosphere—deistical, infidel. The very fact I think of those portions of Scripture being put up on the walls, suggests, to give an illustration, to the mind of the child attending that school that the whole Bible is not to be admitted to the school. Why? Because it is a dangerous book—because there is something wrong with it. This idea impresses the minds of all in that school. Some of them cannot realize or define the feelings that are awakened by it; but it impresses upon the character indifference to religion, and rather detracts from the authority and influence and sacredness of the Scripture; and then the fact that if a minister of religion walks into one of the schools he may ask questions, but is not to say a word about religion, naturally induces the children to ask "Why is this?" "Because religion is a dangerous thing; if it is introduced here it will cause divisions and dissensions amongst us." Some such impression as this is awakened in the minds of the children. It impresses itself on their character, and makes them indifferent to religion afterwards. Now, I have examined into the minds of many young men and young women who have been educated in these model schools, and I find that they have more or less imbibed a feeling of that kind. They do not recognise the sacredness or the authority of the Bible or of religious teaching. That very holy and sacred feeling in the mind of the human being is broken down by the present system.

14773. Do you refer now more particularly to Protestant children or Roman Catholic children?—All. I am not so much in contact with Roman Catholic children. But for the sake of obtaining information—not with a view to this Commission—I did make some inquiries some three or four months ago, and found that Roman Catholics seemed to be suffering as much as others.

14774. Do you refer particularly to Kilkenny district?—Not alone to Kilkenny. I have travelled through the whole of Ireland and found it so.

14775. What are the Protestant ministers doing in the way of Sunday-school teaching?—I think the exceptional teaching of our Sabbath schools is not sufficient to counteract the influence of the six days' teaching in model schools.

14776. I should like to know with regard to those model schools; you say that they create indifferentism in the minds of the pupils—in the minds of some of the Protestant pupils. Have you noticed that yourself?—I have.

14777. What steps have you or the clergy of your Church taken to counteract that state of things?—I may mention that in Kilkenny we have a Saturday class for young men for the teaching of Scripture—an evening class. Of course we use no constraint—we try to get them to come. We have a class of all our children of our parochial schools and model schools, upon Friday in which religious teaching is given; and then I frequently in my discourses from the pulpit very strongly direct attention to this breaking down of sacred feeling in the minds of many, and in my visiting from house to house I try to remedy it.

14778. And do you not find all this sufficiently strong to counteract the influences and tendencies to which you refer?—I do not. I find that just as the children advance in years and receive continued education in the model school, they get loose from us. I have not the same control over them now as I had.

14779. Does that state of things apply more to Kilkenny than to other parts of Ireland or England, or other countries?—I have had only a few weeks' opportunity of examining in England; but from brother ministers and several laymen to whom I have spoken in different parts of the south of Ireland, I find that the same tendency exists in many places; some feel it more than others.

14780. Are you aware that is said to be a very prevalent state of things in all countries, at least in many countries, at the present time, and in England as well as in Ireland?—I am perfectly aware of it. I am speaking now of my own personal knowledge. I saw it in France when I was there some years ago.

14781. And do you not think that that is an element to be taken into account before coming to the conclusion at which you have arrived?—Yes.

14782. You say that the atmosphere of the model school is decidedly deistical. Now may I ask is there any provision made in accordance with the rules of the Commissioners of National Education for giving religious instruction in model schools?—Oh, yes, there is.

14783. Are you aware of the fact that there is religious instruction given every day in the model scdools—I am aware of that. It is given at a particular hour.

14784. And that clergy of all denominations have access to those schools to give religious instruction to the children of their communion?—Yes.

14785. Are you aware of that?—I am.

14786. And do you still adhere to the opinion that the atmosphere is deistical?—I do, because the religious instruction which is given thus authoritatively at one particular time—an hour or half an hour it may be, every day, or some days in the week, is more than counteracted by the fact that the children are together for several hours, in which religion must be entirely ignored, and in which children of opposite religious feelings and tendencies and principles are rubbing against each other.

14787. In what occupation are they engaged in those hours?—Receiving secular instruction.

14788. Have you read the school books of the Board that are in daily use in these schools?—I have not read them all. I have read them casually.

14789. Are you aware that they are largely permeated with religious truth and moral truth?—I am. Not very largely; but there is moral truth in them.

14790. Have you ever yourself been in the habit of giving religious instruction in the model school of Kilkenny?—Never.

14791. Now, do you still think that the ministers of different religious denominations cannot go into those model schools—we shall direct our inquiries to these for the present—that they cannot go into those schools and say a word about religion?—If they adhere to the rules of the Board they cannot introduce religion during secular hours.

14792. I am referring to the fact of their being permitted to go into those schools to give religious instruction?—At a stated hour they can.

14793. And they may if they choose?—Yes.

14794. Do any ministers of your Church attend the model school to give religious instruction to the children?—Yes.

14795. Do you regard the instruction which they give as efficient?—It is only exceptional, and not every day in the week.

14796. But they may go more frequently if they choose?—But, I think, this element ought to be taken into consideration that the clergyman has a number of other important duties, and I think that the duty of education can be so exceptionally attended to that he will not be able to impart sufficient religious instruction.

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14797. Is it essential that religious instruction should be given by the clergy alone to the children?—No, not in the model schools.

14798. Are there trained teachers of the Established Church in connexion with those schools?—There are.

14799. And to a very considerable extent, in connexion with all those schools?—Yes.

14800. Are there any clergy of your Church in Kilkenny favourable to the existence of the model school in Kilkenny, and of the National system generally?—There are clergymen very favourable to the model school.

14801. Now, you have stated, I think, that you would provide for very small minorities in different districts by setting up a separate school?—Yes.

14802. Would you provide in all districts of the country for three or for half a dozen children of the Established Church, and give such parties separate teachers and school-houses for themselves, supported to any extent by State aid?—Most certainly.

14803. Would you think it a judicious expenditure of the money of the State to give something like £60 or £70 a year for the secular instruction combined with the religious instruction of half a dozen Church children?—Most certainly.

14804. In preference to the present plan of the non-vested system with schools under Roman Cotholic managers in the South and West of Ireland, but with a conscience clause?—Most certainly. May I here remark that if my system were carried out the schools established in richer localities would cost the State very little; and therefore what they would save by the adoption of my system in the wealthier localities would amply pay the expense referred to.

14805. Now, does your system involve, in connection with the rating to which you have referred, an extra rating of people in the North of Ireland, for the education of children of your Church in the South and West?—Oh, no.

14806. From what quarter should this extra rating come?—I would have a uniform rate for the whole of Ireland. I would not enforce that rate excepting where it would be necessary. I would divide the country into districts. The district for a Roman Catholic school might not be the same in the same locality with that for a Protestant school, for the extent of the district in which there would be a school would depend upon circumstances, both upon the distance of the children from the school, and upon the number of children attending it. Then where the voluntary subscriptions, the capitation grant, and the school fees would not be sufficient to maintain the school in efficiency, I would put on this rating, and make the locality, according to its wealth, contribute to the support of the school. Then if from those four sources the sum was not sufficient to keep up the school in efficiency, I think the State should come in and give additional aid.

14807. Do you regard this system sketched out so far in any sense a National and uniform system?—Yes, I do.

14808. You regard it as uniform?—Yes.

14809. Now, what was the distinction, in accordance with the statement you have made, between the Kildare-place system and the Church Education Society at the present day; was there any difference in your opinion?—A very marked difference. This made a very wide difference between the two. The Church Education Society only recognise the authorized version of the Scripture. It does not approve of the introduction of the Douay Scripture, but the Kildare-place Society did.

14810. Is that the only difference according to your view between the two systems?—That is the only very material one I think.

14811. Have you not already stated that in the Kildare-place system the Bible was read, and comment made on it?—That would be the natural result, because the teachers of the system were appointed by them.

14812. But that is your statement, that is your view of the Kildare-place system?—Yes.

14813. Well now, what more does the Church Education Society at the present day require?—They require the teaching of the Scripture and nothing more, except that they require only one version of Scripture.

14814. Now, according to your view of the Kildare-place system, how do you account for the fact of so many Roman Catholic children benefitting by it, and receiving their education in connexion with it, and receiving also in connexion with it the religious instruction communicated in those schools?—From the fact that the Roman Catholic system allows the teaching of Scripture, and that there were not at that time a sufficient number of other schools immediately connected with the Roman Catholic community to draw away the children towards them, so that it was in a great measure a matter of necessity for them to go to the Kildare-place schools. They went then without a violation of principle, as the Scripture would be allowed to be taught by the Church of Rome; but when the ministers of the Church of Rome observed that doctrinal teaching based on the text of Scripture was also given in the schools, they, as far as possible, tried to counteract it.

14815. Are you aware that with all those disabilities under which Roman Catholics laboured so long, the wonder is that they had so many schools for the education of their children, and that when the National Board was formed there was a large number of Roman Catholic parochial schools under the management of the priesthood?—I am aware that there were, but not to what extent.

14816. Now, in connexion with the Kildare-place system, as viewed by you, might not Protestant managers of schools give any interpretation to the children of different passages of Scripture which turned up, just to suit their own views?—They could. There was nothing to restrain them from doing so.

14817. With regard to a question put, in reference to inspection, you say that Inspectors of the different denominations could indiscriminately inspect these schools, and that you would expect them to receive mere Scriptural answers. Do you not think that in the case of Protestant Inspectors, visiting Roman Catholic schools, or Roman Catholic Inspectors visiting schools under Protestant management, there would be danger of the Inspectors manifesting their own theological views?—I think there would be great danger, but if they were faithful to the trust committed to them by the Central Board no evil result would follow.

14818. Do you not conceive it very likely that both Roman Catholic and Protestant Inspectors, conscientious men, would have difficulty in conducting such an examination as you suggest?—Not if questions or a model of questions were supplied by the Central Board for the inspection. Under the National Board, as it was some years ago—I do not know whether the practice is in existence now or not—when the Scripture extracts were introduced there was a number of questions drawn up, printed and used by the teachers of schools in connexion with the system; I would not now limit the teacher of any school as to asking any question he wished upon any of the text-books introduced into the school, but I would put the Inspector into the position that the teacher was placed in before regarding those questions supplied to him by the Central Board.

14819. In fact you would make the Inspector a mere machine regarding that?—Yes; completely a machine.

14820. The *Chairman.*—What amount do you contemplate as the maximum of your uniform rate?—I could not at all say unless there were sufficient statistics placed before us.

14821. I mean, how many pennies in the pound?—I should think a penny in the pound would be quite sufficient from any information I have gathered, but I would not state it positively.

14822. Have you considered, with reference to any of the school districts with which you are acquainted

in the neighbourhood of Kilkenny, how much in that neighbourhood a penny rating would produce to each school?—No, I have not.

14823. Do I understand you to propose that this rate should only be levied if the capitation grant from the Government, and the pence from the children, and voluntary subscriptions of richer persons were deficient?—Yes.

14824. You do not contemplate that a rate raised in one county should apply in another?—Certainly not. Each district should support its own school. My principle is this, that the members of the community in a certain district should educate the poor children of that district. If they do not do so voluntarily, they should be obliged to fulfil their duty towards their poorer brethren, to an equitable extent, out of a portion of their wealth. If it is found then that that equitable contribution, which may be considered in a certain sense a voluntary one, is not sufficient, the State should supplement it.

14825. What would be the area for raising this local rate—would it be the electoral division or the union?—I would appoint a district for every school, and that district should be assessed for its own school. I think in most cases our parochial arrangements would suit. The parish would be the district for the school, and that parish should be assessed for its own school at a fixed uniform rate.

14826. Would you advocate any part of the money given by the State depending on results?—No; I would have every school efficient. I would say every master and mistress should have a certain income necessary to keep them comfortable, and to enable them to perform their duties, whatever they might be, efficiently, and that in every case they should have that income; it should be made up in the way I have mentioned.

14827. Do you propose that no inducement to activity such as payment by results should be given?—Yes; there should be prizes beyond what is necessary to keep him comfortable, and to keep the school in a state of efficiency; but I think that the efficiency of the school should not be dependent upon the activity or capability of the masters, or the wealth of the district, or any of those circumstances.

14828. How would you manage the daily reading of the Bible in schools frequented by persons of different religious bodies?—The only objection that would arise would be this, that the Protestants might object to the Douay Scripture, and the Roman Catholics might object to our Authorized Version. In that case I think the system would settle down into a denominational one; but as regards the different sects of Protestants there would be no difficulty at all. They would all read our Authorized Version.

14829. In those parts of the country where there is a very small Roman Catholic minority or a small Protestant minority unable to maintain a school by themselves, how would the children of the minority find themselves in the schools under your scheme?—I see no difficulty, because if this minority would not go to the school of the majority, they should have one of their own, for the support of which there would be any voluntary subscription that the locality would give, and there would be the capitation grant for the eight, or nine, or ten children, and the pupil-fees; and if these were not sufficient, then the rate should be introduced, and the wealthy of their religious community of their district would have to pay so much in the pound, just as they have to pay the poor rate. If that is not sufficient to keep the school in a state of efficiency, the State should come in and give a lump sum to do so.

14830. I am not speaking of that; but supposing a school district in which there are only ten Roman Catholic children—a number insufficient to maintain a school by themselves—how could they attend a school where the Protestant version of the Scriptures was read?—They would not be required to go if they did not like. If any Roman Catholic children—say only ten, whose parents wanted to have a school for themselves—if that religious denomination had not a school before in that district, I would give them one by the system I propose, so that you would have a Protestant school and a Roman Catholic school very close to each other in the same district, and perhaps only ten Roman Catholic children attending their school, and forty or fifty Protestant children attending the Protestant school.

14831. Do you consider that ten children would make an efficient school?—There would not be the same competition, or the same stimulant for work that there would be in a large school. That difficulty I cannot overcome; but that would be better than having children of different religious denominations in one school.

14832. Rev. Dr. *Wilson.*—Are there hundreds of cases in the south and west where such schools must have only eight or ten children?—Not so small a number. It may be as low as eighteen or twenty.

14833. We have had evidence of such schools in connexion with the Church Education Society, and having only three, or six, or eight children?—But there is another element in my proposal to which we have not yet referred. That is, putting some kind of constraint upon the parents to make them send their children. If that is done, we would have very few schools with less than fifteen.

14834. The *Chairman.*—Have you any Church Education schools under you?—Yes.

14835. Do any Roman Catholics attend them?—No, not now.

14836. What are the average numbers attending the schools you have to do with?—Our female school has about nineteen, our boys' school about twenty-one, and our infant school about forty.

14837. You spoke of the authority of the minister being diminished amongst the children by his not being himself allowed to teach in the National schools—is the minister under any special disability?—The minister of the parish? yes, his action is limited regarding the school. He cannot teach as a teacher of religion during the hours of secular instruction—he must have an hour appointed for him to teach, and that hour is not properly in the school hours, but before or after—so that he is very much limited in his power as a minister.

14838. Is not the rule of the National Board absolute—that no person, whether lay or clerical, except the master, can conduct the teaching of the school?—It is so, I think.

14839. Then should you say that the National Board taught the children to think less of the landlord under whom they live, because the landlord has no power to go in and examine during school time?—I should think not.

14840. Then in what point of view is it more necessary for a clergyman's authority that he should have power to interfere in or take part in the school during the time of secular instruction?—I don't say I would require he should take part in secular instruction.

14841. You said his authority was diminished by his not being allowed to take part?—Because he, as the minister of the parish, the appointed teacher of religion, cannot go in as he would into one of his own schools and teach at any particular hour; he must apply to the manager of the school, and the manager must assign an hour for him to teach.

14842. Mr. *Sullivan.*—Do you think the passage you read from Dr. Murray applies to the use of the Scriptures in schools, or to the use of the Scriptures by grown-up persons?—Of course in this address it applies to grown up persons, but then, inasmuch as it was given to the teachers of schools throughout the country, it implied that those teachers might teach the Scriptures in different schools to which they went; observe, I do not say that the Bible is to be placed in the hands of every child in a school, but I say the Bible should be taught or read every day by the children under the direction of each teacher.

14843. Are you aware that a distinction is drawn by the Roman Catholic bishops and clergy between the reading of the Scriptures by adult persons and the use

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of it as a school book?—I have heard there is a general feeling of that kind amongst clergymen of the Church of Rome, but I was not aware it was laid down authoritatively.

14844. But from the experience we have had up to the present with regard to public education, do you think it probable the Roman Catholic body, whether lay or clerical, would now admit any rule whatever, authorizing the State to dictate to them upon a matter of this kind—I don't ask as to the advisability, but as to the expediency or practicability of applying such a rule?—The way in which I would answer that is simply this: I say that if the State, as a matter of principle, see it to be right to require the letter of some version to be taught in the schools, they ought to require it to be taught. Then as to its practice. When they would allow the Roman Catholic community to have their own teacher authorized by themselves, empowered by themselves, as I trust they would empower their teachers to teach the Scriptures in the schools, and when there would be no interference regarding the particular interpretation of passages of Scriptures, or as to doctrines deduced from Scripture, or so forth, they would, I hope, have no objection to a rule requiring that their own version of the Scriptures should be taught on some part of each day of the week, as a matter of State requirement.

14845. Does not that come back to the inteference of the State in matters of religion. Is not that precisely the great point of distinction between Roman Catholics and Protestants?—Excuse me, but I do not think the State is simply a secular institution. The constitution of the State of England, is not simply secular—it has the elements of religion in it. It is based upon religion; that is based on God's revelation—the Bible. Therefore, the State in all its public actions for the welfare of its people, should require that that principle should be recognised. But there should be no interference with the particular feelings of the different religious communities which are recognised by the State.

14846. Suppose the Roman Catholics thought the reading of the Bible in the schools, in the manner you speak of, was an interference with their religious freedom, how would you meet the case?—As the State met it—regarding the conscientious scruples of the Church of England. At present they have given no assistance.

14847. The Church of England and the Church of Rome are not exactly on the same footing?—They have already recognised the conscientious scruples of the Church of Rome, but not the conscientious scruples of the Church of England.

14848. The head of the State in these countries is also the head of the Church of England, and in the other case the Church has not any connexion with the State in that form?—I don't see how that alters the case.

14849. It alters it in this way. It revives the old quarrel?—How? I do not think the State should make itself in anywise responsible in the education of the country unless in those schools which it aids; in these it should require that at least the letter of those Scriptures, upon which the constitution itself is based, should be taught. That may be objectionable to many; but still, is it the principle that should be adopted? and if so, the *onus* of rejecting the system would not lie with the State, but with those who won't recognise the principle.

14850. With regard to your principle of taxation, I will put a case that will help to illustrate it. Suppose in a small parish, one which indeed I have seen, a very poor one, where there are only, I think, five Protestant children, belonging to two denominations, who ought to be at school. The remainder of the parish are Roman Catholics. How would you manage a case of that kind? Would you, after the parishioners had provided schools for the majority of the population, also tax the parish to support a school for the five?—No. I would only tax each community for its own school. I would not tax Roman Catholics for the support of a Protestant school, nor Protestants for the support of a Roman Catholic school. It should be distinctly understood that each denomination should support its own school.

14851. The *Chairman*.—Do you wish to put in this memorandum as part of your evidence?—Certainly.

As the Commissioners have been pleased to ask me to state my views, and to make any other remarks on the operations of the National Board I think desirable, I beg to submit to their consideration the conclusions to which I have arrived after many years of very careful observation and thought. I would not have presumed to intrude my views upon them had I not been invited; but now I feel I should not hold them back, and beg respectfully that they will be pleased to give them their attention.

As a visiting secretary for the last ten years of one of the largest religious societies in Ireland—"The Church Missionary Society"—I have availed myself of the ample opportunities which I thus had during that period of ascertaining how the present National system has worked, how far it is acceptable, and what are the objections, and what the commendations generally entertained regarding it. And now I do not hesitate to state the conclusions to which I have deliberately arrived,—that the present system is not, and never will be, generally acceptable to the country, unless the people and their leaders become indifferent to all religions, which might be, for the system has done much already to make them so.

This has led me to consider what system would be best for the peculiar circumstances of the country, and would be most likely to be generally acceptable.

The conclusions to which I have arrived, and have now held for some time, were not hastily formed; at first they underwent many modifications.

I am fully aware that some of my brother clergymen do not go with me in my views on this question. But still I feel convinced, from what I know of my countrymen, that if the system which I propose were carried into operation, it would be generally acceptable.

I. As regards *fundamental principles*, which may be reduced to three, viz.:—

1. The State should only AID judiciously in the education of the peasantry. To do more than this would be relieving unduly the subject of a responsible and bounden duty, and would, therefore, be degrading instead of elevating. To give but *help* is God's principle of acting. The same should be man's.

2. The State should aid no education but such as *includes the teaching of the Bible, i.e.*, God's written revelation to man. But, however, as the State should take no notice of the doctrinal and critical differences of the various religious communities which she recognises, she should take no cognizance of what version of the Bible is introduced into any school. She should only require that a Bible be taught in aided schools; so that Roman Catholics would have in their schools their Bible, and Protestants theirs in their schools.

Note 1.—Roman Catholics ought not to object to this, as they believe their religion to be of the Bible; nor ought they if they were allowed to confine the teaching of it, as regards themselves, to authorized members of their own community.

Note 2.—I say "*recognised*," which is more than "*tolerated*." A State should tolerate every religion within her territories—Mahometanism, Hindooism, &c., but should only recognise what she believes to be true. Now, Roman Catholicism is certainly recognised by our State (be that act right or wrong), for her chaplains, colleges, &c., are now paid by the State.

3. That every community which will not do *voluntarily* what it ought towards educating their peasantry *should be compelled to do so* by the interposition of the power of the State. It is upon this principle that the Poor Law is founded. The richer subjects would not voluntarily support their poorer neighbours, and so, accordingly, the power of the State compelled them by taxation to fulfil their duty.

II. And therefore, in order to carry out these fundamental principles the State should abandon the present National system of education in Ireland, which can never thoroughly succeed in any country where there is much wide diversity of religious opinion, as in Ireland; for in matters of practice—our legislators have acted upon theory in devising the present system—but in practice every person who has strong religious convictions, and acts upon principle, must be disinclined to let the children, for whose spiritual welfare he feels himself responsible, associate closely and intimately for hours every day, as in a school, with the children of another religious community to which he is conscientiously from conviction and principle opposed. It is upon this common ground that vast numbers of both Protestants

and Roman Catholics are opposed to the Irish National system; and I do most firmly believe that this system has only succeeded so far as it has done from either of these two causes—(1), either from the Board becoming lax in enforcing their rules, and so allowing a very large number of their schools to become virtually denominational—either distinctly Protestant or distinctly Roman Catholic to all intents and purposes; (2), or from parents being forced by circumstances, or tempted from the secular advantages held out to them to abandon principle, and act upon worldly expediency.

And instead of the present system the State should allow the denominational for all recognised religious communities, and—

1. *Aid* by a capitation grant, and inspection, and otherwise in minor matters EVERY school shown to need it. This aid should vary according to the known wealth of the respective religious communities to which the schools belong in their respective districts.

Every school to have a district assigned to it. The size of such district to be regulated by the number of children to be educated resident therein, and the distances they would be from the school. In most instances, excepting in large cities and towns, the present parochial divisions might suit.

Every school should be under a local Board of management of not less than three members appointed or approved of by the central Board in Dublin; *two-thirds to be laymen.*

Aid should not be given to two schools, or two sets of schools (male, female, and infant), of the same religious community in the same district.

2. The Bible, either Protestant or Roman Catholic, should be taught in some way in every school every day; no cognizance being taken however by the State of the doctrines and Church principles professed to be deduced from the Bible, or of the religious commentaries, catechisms, &c., taught in any school. For, I repeat, the State having *already* recognised certain religious communities, and given them an official position in the nation, she should not now interfere with the teaching of their fundamental principles, but she should give her protection to all of them alike. If the State is wrong respecting the Church of Rome, it is in giving that Church a recognised and official position in the nation. But so long as it is so recognised, the State is bound to protect its members in the exercise of their religion, and the teaching of their doctrines.

3. The Boards of management should appoint their own masters and mistresses respectively; and no one should have power to teach in their respective schools unless either approved of or appointed by them.

4. Unless exonerated by the local Board, and such approved of or sanctioned by the central Board, the parent or guardian of every pupil should pay something for his or her eduction—say a penny a week.

That a uniform assessment, say one penny in the pound on the Poor Law valuation, be fixed for the whole of Ireland; and that where any religious community of any district do not contribute voluntary the sum necessary, with the Government capitation grant, and the school fees to maintain their school in efficient condition, the Central Board, by sealed order, may require the local Board to levy that assessment from the members of *that* community (the Poor Law collectors might collect it for them) for their school. If this assessment, with the regular Government capitation grant and school fees be not sufficient, the State to supply the deficiency.

5. The local Boards, with certain limitations, should have power to compel the parents or guardians to send their children to school.

They might even have power to aid, from the funds procured as above, with clothes and food in cases of destitution; and so have all children at school who could possibly go.

III. SUPPLEMENTAL SUGGESTIONS—

1. That the Marlborough-street and Kildare-place schools be both made training schools in the hands of the Central Board, and supported by the State, for masters and mistresses, and so ordered that all denominations may be trained therein without any interference with their religion.

2. That the present school buildings of non-vested schools throughout the country be left under certain conditions of redemption in the hands of the present patrons *absolutely*, upon condition of their associating with themselves at least two other patrons for each school.

3. The State to aid towards building, providing and improving other school-houses throughout the country.

4. The model schools should be made middle-class schools, and enlarged, so as to be boarding as well as day schools.

I might exemplify and discuss, at considerable length, the views put forward above, but feel unwilling to intrude further upon the time of the Commissioners.

As it seems to be the determination of the Government to remove all *just* Irish grievances, I trust they will act boldly in the matter of Irish National education, and remove the present system, which is certainly a serious grievance to a very large number of both conscientious Protestants and conscientious Roman Catholics, but especially the former; and introduce some system which may be more generally acceptable.

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Rev. William Andrews.

WILLIAM ANDREWS,
Minister of St. Canice, Kilkenny.

Kilkenny,
October 17, 1868.

14852. Rev. Dr. *Wilson.*—Do you propose a separate taxation machinery, Protestant and Catholic, for this purpose?—I stated before I think that those who collect the poor-rates could very well collect this tax, and that it might be collected on the same Poor Law valuation.

14853. And that in connexion with each gathering in of the tax there should be a telling off of the various denominations of the contributors?—Yes.

14854. Are you aware of the circumstances under which the State began this system of education in this country—had the churches as such overtaken the educational wants of the community?—I cannot say at this moment whether it were so or not.

14855. Was it not owing to the fact, that the churches either in their separate or collective capacities, had failed to educate the community?—I am quite aware of that. I think we have not done our duty as a community in educating the people, no more than we did our duty in supporting the poor—the State had to establish the Poor Law as well as an educational system.

14856. Master *Brooke.*—Would your principle be satisfied by the reading of Scripture extracts?—No; that is making another Bible.

14857. Would you insist upon the whole Bible or only the New Testament?—I would be satisfied with the New Testament as matter of compromise with the other parties.

14858. You are aware that in Prussia the Roman Catholic Church assented to the reading in Roman Catholic schools of Scripture extracts prepared by their own clergy?—Yes. It is a thing I should be very much opposed to; that is, the extracts or even to a portion of the Bible. I would like to see the whole book in all schools. But the only compromise I would come to would be to allow the New Testament.

14859. Rev. Dr. *Wilson.*—Would you not, in that case, be satisfied with part of the truth instead of the whole truth?—The New Testament so completely embodies the great vital truths of the Old Testament there might be exception made. But I am very much opposed to it. I don't see my way clearly to teaching only the New Testament.

14860. Should you be able to comprehend the New Testament in all its bearings without a familiar acquaintance with the Old?—No.

14861. Is not the New Testament merely a complement of the old one?—Yes.

14862. Is it not a Protestant principle—the truth, the whole truth—the Bible and nothing but the Bible?—Yes; but remember the teachers in the different schools would have power to teach their own views of Scripture, and, of course, the teachers of the different schools would introduce teaching of the Old Testament.

14863. Are you not aware that the Roman Catholic bishops are opposed to these school-teachers giving such instruction?—I know that a Roman Catholic bishop in another place has made exceptions. The Ragged Industrial School in Edinburgh, got up in opposition to Dr. Guthrie's Ragged School, has the Douay Bible read by every Roman Catholic child, and the authorized version by Protestant children in that school every day. That is done by the authority of the Roman Catholic bishop in Edinburgh; therefore if one bishop allows it, I don't see why all the bishops of the Church of Rome in Ireland as well as in Scotland would not allow it. I have an extract here from a speech made by Lord M'Ken-

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Rev. William Andrews.

zie, regarding that school in Edinburgh. "He was glad to state that all the children in the school, both Protestant and Catholic read the Scriptures every day; therefore it could never be said with any approach to truth, that the religious element was neglected in the school." There is an idea which has pressed itself upon me very much, and which I did not put into the memorandum I have handed in—the establishing of a system of boarding-schools in the country. We have for the rich boarding-schools voluntarily supported, but the whole of the rest of the community have not the advantage of the boarding-school system. Therefore, I think it very desirable, as we have lunatic asylums and such other institutions that we should have pauper boarding-schools. I would take all the children from the workhouses where they are incurring evil of many kinds, and place them in a well-regulated and ordered system of boarding-schools, having its different classes and grades, just like the great schools in England, each class and grade under its own master, and the system suited to the position of the children. By these schools we would be enabled to relieve ourselves from a very great difficulty in our different localities. We have some poor parents of careless, loose habits, and they do not take an interest in having their children educated. We have to clothe and feed those children to keep them at school. Why, then, should not these children be taken from their parents, and put into boarding-schools.

14864. Mr. *Sullivan.*—Are you aware of an Act passed a few years since enabling unions to associate for establishing and maintaining a school for children, where parents refused to part, with them from the workhouses?—No. If the school were well ordered and made respectable it would succeed. But many abuses might arise under the system which should be carefully guarded against.

[Adjourned.]

THIRTY-NINTH DAY.—DUBLIN, FRIDAY, OCTOBER 23, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Mr. Justice MORRIS.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.

JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., } *Secretaries.*
D. B. DUNNE, Esq. }

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MYLES O'REILLY, Esq., M.P., sworn.

Myles O'Reilly, esq., M.P.

14865. The *Chairman.*—Have you had much experience in the management and working of individual National schools, or has your attention rather been directed as a member of Parliament to the general questions connected with Irish education which have been mooted in Parliament?—My personal experience is very small. It is confined to about five rural National schools, of two of which I am patron, two of which are in the parish in which I reside, of which I am not patron, and one or two others near me, with which I am acquainted. In other respects any knowledge I have is acquired from reports, public documents, and what has been written on the subject.

14866. In these schools in which you are interested is there any admixture of religious belief amongst the children?—Technically, yes; practically, I should say no. One school, for instance, in the county of Galway, is included in the returns laid before Parliament at different periods, as a mixed school, but the facts are that in twenty years there have been two Protestant children at different intervals attending the school for a short time in each case. The other schools are pretty nearly similarly circumstanced.

14867. And I presume the teachers in all these schools have been entirely Roman Catholics?—They have.

14868. Are you satisfied with the efficiency of the education given in those schools?—Perhaps I should say I am satisfied with the efficiency of the education in the main. Interested in the country, I should wish that my countrymen were much better educated, but I am not prepared to find any fault with the teachers or the system as a mode of education, at least no serious fault. There are details which in some respects perhaps might be amended.

14869. In those schools of which you spoke has religious instruction been given by the Roman Catholic clergyman in the schools?—Not to any great extent. It is sometimes. The religious instruction of the Roman Catholics is generally given by the teachers.

14870. Confining ourselves for a moment simply to the details of management of the ordinary National schools, are there any suggestions as to the improvement of that management that you would desire to offer to the Commission?—I have hardly prepared myself with any answer in detail to that question. I was rather prepared to answer inquiries, but I may mention some points which I think might be an improvement. Of course the great difficulty with regard to the class of ordinary rural schools in country districts in Ireland is to secure an adequate attendance of the children. As in England in poor country districts the attendance is very imperfect. Throughout the country, I believe, the average attendance proportioned to the number on the rolls is not much above one-third; and I should say not more than one-half of the children obtain anything like an adequate amount of instruction. Then of course the difficulty arises. On the one hand, there is the fact that I think the teachers are very poorly paid. I don't use the word inadequately paid, because I must consider it in two points of view. The payment of the teachers—I am now speaking of the class of small rural schools through the country districts—the average payment of the teacher is, I believe, something about £26 a year. It will vary according to his classification, and I may not be perfectly accurate as to the details, but it is something from £25 to £35 a year. That is wretched payment for a teacher. On the other hand, there is a large class of those schools the average attendance in which does not exceed thirty children—generally, I might almost say entirely, children of twelve or thirteen years of age. If we look at it then that a pound a head per annum is paid for the teaching of those children, the sum is not inadequate, though the payment to the teacher is very inadequate. I find myself in considering the matter met by these two difficulties. I am strongly inclined to think the best way of increasing the attendance and making it more regular is by enlisting both the sympathy and the in-

terest of those connected with the school, besides the teacher, in the obtaining of that result, and I am strongly in favour myself of a modified system of payment by results for that object. I don't believe that payment by results alone in the country districts of Ireland would produce anything like an adequate payment to teachers, but I believe that supplemental payment by results would of course stimulate a teacher to obtain a better attendance; he has some influence, and, I believe also, would stimulate the managers, who, in an enormous proportion of the rural schools of Ireland, are the Roman Catholic parish priests of parishes. But that of course leads to another point. The only persons, I may say, interested in the prosperity of the large number of those schools in remote country districts, where there is little or no gentry, very few of the *richer* classes at all, is the clergyman, and in three-fourths of Ireland it is the Catholic clergyman; but, as in England, an immense number of rural schools depend for their efficiency on the clergy of the Church of England, so must the schools in Ireland depend for their efficiency in a great measure on the clergy of the Catholic Church in Ireland. Therefore I conceive it is desirable not only to enlist their interest in obtaining a good pecuniary result for their people, but it leads me to another point, it is most desirable to enlist their sympathies in favour of it. That would lead me to another consideration, which I do not wish to enter on now, how far the system can be made consonant with their opinions or feelings.

14871. Do you think that number of the irregular attendants arises from the parents being careless whether the children attend school regularly or not, and from a disposition to keep the children away unnecessarily for any trifling little occupations at home? —I think I may say, speaking roundly, that the irregularity and deficiency of attendance for both exist—not merely that some children attend irregularly, but that many children do not attend at all, is entirely due to the indifference of the parents with regard to education; and as far as I have inquired in many districts, and I tried to estimate it; I should say that not more than one-third of the irregularity of the attendance is due to the desire of the parents in rural districts to make any profit by the earnings of the children, and that two-thirds of it is due to simple indifference and negligence, allowing the child to stop at home because it is raining a little, or because the child doesn't like to go to school.

14872. In England it has been found the interest parents take in securing the regular attendance of their children has increased very much since the system of making the children pay something for their schooling was applied. Do you think that an insisting on a large proportion of children making some payment in Ireland would produce the same result?—I have thought so myself, and I am sure that if you could make them pay anything they would feel more interest in it; but as far as I have made inquiries, or been able to ascertain, in the rural districts, it would be, to say the least, extremely difficult, perhaps practically impossible; but again, I may say, that in that, as in every other respect, so far as I know, the attendance in the class of schools I am speaking of—and I am speaking entirely of the schools in some purely rural districts in the south, east, and west of Ireland, leaving out the north, with which I am not specially acquainted—the attendance depends more than anything else on the personal exertions and influence of the Catholic clergy. I will give you an instance of it in a parish in the county of Dublin. A very zealous clergyman was appointed parish priest of this parish not many years ago. There were already excellent National schools in the parish, and, in the opinion of the Inspector of the Board, there were as many schools as there could be found children for. Now, notwithstanding that, this parish priest has been able not only largely to increase the attendance at the schools which formerly existed, but to build two schools, in each of which there is now a large attendance; and on one occasion the Inspector said to him: "Well, Mr. So and So, when you commenced to build that school in that open apparently uninhabited portion of your parish, I didn't think there were five additional children to attend it; and I don't know where you found the forty children I find in it every day.

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14873. Were those schools you speak of schools under the Board?—Schools under the Board.

14874. Have you had any personal experience as regards model or agricultural schools?—My personal experience is entirely confined to one small second-class agricultural school on my own property in the county Galway.

14875. What is that named?—Clonkeenkerril.

14876. Is that school popular in the neighbourhood with the small occupiers of land?—Not peculiarly so, I should say.

14877. Has it produced any beneficial results in improving the cultivation of the neighbourhood?—I think it has a little, but I must fairly say after twenty years' experience, I am somewhat disappointed in it.

14878. Do you consider it really acts as an agricultural school, or that it is merely a National school with a fine name?—Well, I think it is in some sense merely a National school, with a fine name, because the class of children that attend are, as in the other schools I have described, children rarely exceeding the age of fourteen years, and generally thirteen and twelve; but I do think it does serve a good purpose this way, it costs the country very little, indeed, some small additional salary, and the children see the small farm, of the size of the ordinary farms around it, well and profitably cultivated, because they see the profit which is made of it, and which goes to the master.

14879. Do the ordinary scholars work on the farm?—They do.

14880. Is it found that the occasional working in the fields assists their learning in the schools by giving them variety of occupation?—I could not say whether it is so or not.

14881. Mr. *Dease.*—Do you consider that the position of the teacher, in a pecuniary point of view, is materially improved by the fact of his having that piece of land, even although he pays the full value of the land to you in rent?—Immensely improved. The proof of it is that in twenty years that the teacher had been there, having commenced on nothing, he has sufficient capital to start his son in a large farm.

14882. The *Chairman.*—Have any of the schools on your property residences either attached to them or given to the master?—The two on my own property have both—have residences attached to them which the master gets, and I believe that that is worth far more than a moderate increase of salary to a master. In fact, I believe we should probably succeed in putting the position of the masters in the rural districts of Ireland on a satisfactory footing if we were able to offer them a residence and a very small quantity of land with it.

14883. Speaking generally, of the National system and the points connected with it, which have been brought under your notice, as a member of Parliament, what are the points on which you would specially desire a change?—

To answer the question of what changes should be made in the present system, it is necessary to consider on what principles the system ought to be founded. They appear to me to be two. I may be wrong, but in my opinion the State, represented by the Legislature, has no right to impose on the people a system of education which it may consider the best, unless those for whom it is intended share that opinion. Emphatically, the Imperial Legislature, which is mainly English and Protestant, has not such a right in regard to the people of this country, who are Irish, and mainly Catholic; because in this case the theory on which such a right might be supposed to be founded, namely, that the Legislature represents the will of the majority of the people would be clearly a fiction. I hold then, that—1. It is the duty of the Legislature to give the people of Ireland the education they desire. 2. It is the duty of the Legislature to protect the rights of minorities as carefully as those of majorities. It must not therefore establish a system from the benefits of which minorities would be excluded. This is the principle of a conscience clause.

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The next point to be considered is, what did the system of National education as originally founded, propose to do? Deeming, rightly or wrongly, that such a system was desired by the nation, it proposed to establish a system of "united" or "mixed" education, that is one in which the pupils of different religions should be united or mixed; and as the education was to be religious, it undertook to "afford united secular and separate religious education." How completely the latter part of the programme has been abandoned, is best shown by the absurd attempt which has been made by members of the system, to prove that it is retained; when sane and educated men have, with at least the outward appearance of gravity, maintained, that "to afford secular and religious instruction," means, to supply the former, and to allow the latter to be sought elsewhere; which is exactly as if a manufacturer were to say, "I afford my workmen lodging and food; I give them bedrooms and beds, and I allow them two hours each day in which they can go out and buy what food they like."

The first part of the programme has also been in great part, although not so completely, given up. In order that the schools might be "mixed" as to attendance, the original rule was that there should be only one National school in each locality. That was given up, in order that there might be a school of each religion, and consequently in most school districts in which there is any substantial mixture of religions in the population there are separate National schools for each religion. Thus in the Catholic diocese of Armagh, containing 54 parishes, with a very mixed population, the Catholics have at least one Catholic school in each parish, although in almost all there is also a Protestant National school. To what absurd arguments the members and advocates of the present system are obliged to have recourse in order to prove that is mixed, is best shown by the statement given that a "school was mixed" which consisted of 63 Protestants, because next time the Inspector visited it, there might be two or three Catholics in it.

I need not now, although I am quite ready to do so, go into the details of the question how far the schools are really mixed. I may, I think, take it as proved by the statistics, that the great bulk of the population, both Catholic and Protestant, desire to have schools in which the teaching is religious; and that they prefer schools taught by persons of their own religion, and attended substantially by children of one religion.

To a great extent they have made the National schools into such schools. Such are the numerous Convent schools, attended by 73,000 Catholics, and by 73 Protestants: such are the immense number of schools throughout the country, the patrons of which are the parish priests, the teachers Catholics, and the pupils, with a rare exception, Catholics; such, also, are the National schools, the patrons of which are the Protestant rector or the Presbyterian minister, the teachers Protestants, and the pupils Protestants, except the Catholic children of some Protestant gentleman's gatekeeper or protege.

There are, however, some cases in which the schools are really (and generally necessarily) mixed, and in almost all there are, or may be, minorities whose rights of conscience it is the duty of the State to protect.

Taking, then, these facts into consideration, I would propose:—

Firstly, that in the case of the great majority of schools, viz., those which are at present substantially denominational in—1, their management—2, their teaching staff—3, their pupils, they should be permitted to be denominational, the consciences of minorities being protected, as in England, by a conscience clause. Their teaching, then, would be as regards pupils of their own religion as free as it is in England, whilst the minority would, as in England, be able to attend the purely secular teaching of the school without partaking in the religious teaching, or attending any part of the instruction which their parents or guardians objected to. This is, I believe, a sufficient concession to small minorities, and leaves the right of overwhelming majorities to a full and free education untouched. On the contrary, under the present system, immense majorities are deprived of a great deal of what they wish for, because it might be displeasing to some: the rule being to exclude from the teaching of *all* whatever may be objected to by *any*.

Indeed, were this rule logically carried out, a great deal even of the present teaching of the National Board ought to be struck out, because it would be distasteful to the few Jews who might attend, exactly as so much is compelled to be omitted from what is taught the 70,000 Catholic children taught in Convent schools, because it would not be satisfactory to the 73 Protestants who attend these schools.

To explain in practice what I mean:—

At present history is not, and cannot be, taught as part of the National system. But in some National schools, and the Board approves of the system, it is taught at a separate time, like religion, but this is, in fact, the English plan, and an extension of it is what I wish to see. It is absurd that nuns, in teaching a school of several hundred Catholic children, should be obliged not even to refer to the sanctions of their religion, or have medals of honour with a religious device on them, because there might some day be one Protestant child there; rational men legislate for actualities, not for contingent possibilities.

The exact terms and conditions of a conscience clause in different cases is a matter to be discussed, and is not difficult to settle.

N.B.—In ninety-nine cases out of every hundred the different religions will have separate schools.

Secondly. There are classes of schools which must be mixed; such, for instance, as schools in workhouses, where the pauper children are of different religions, except perhaps in the rare case in which the children in a workhouse, of different religions, are numerous enough to allow of separate schools. In this class of schools I consider the present system to be the least open to objection.

Thirdly, there is the question of the Model schools.

That it is one of extreme difficulty is universally allowed. That their erection was an utter mistake; that, with one or two exceptions, they have been failures; and that even their partial success has been a partial evil, inasmuch as they have taught, not the children of the poor, but the children of the middle classes, and so destroyed the self sustained schools of that class which before existed cannot be denied. There they are, however, and the question is—what can be done with them?

It seems to me that they must be considered in two lights:

1. As training schools for teachers.
2. As ordinary day schools of a superior class.

I. As training schools for teachers, they have two distinguishing characteristics.

1. The pupils reside in them.
2. The pupils receive there a complete education, not merely are taught certain branches of knowledge.

I believe training schools must be denominational. This necessity is founded on the difference between education and teaching, which I need not enlarge on. Catholics, and the Catholic bishops, will never, I believe, consent to have their teachers trained in any other; and the resolution not to employ teachers educated in mixed training schools now in force will not be departed from; and before it, any determination of the Commissioners must break down for the future, as it has done for the past.

Is there, then, any practical difficulty in making the provincial training schools (for the moment I have out of consideration those of Dublin) denominational? I believe there is none.

The training schools for Episcopalian Protestants might be established in Leinster, where the greater part of their number are to be found; or one in Leinster and one in Ulster; or one in each province (if they require one-eighth of thirty-two). Those for Presbyterians should probably be in Ulster. The others to be for Catholics.

The only objection would be, that an Episcopalian pupil in Enniscorthy, for instance, who had qualified himself to receive his education in a training school, instead of being able to do so in the Enniscorthy school, would have to go to, say Parsonstown. This objection of detail would be easily met by a travelling allowance.

If the training schools are to be denominational, there remains the question, how they are to be made so?

They are not as in England, *assisted* schools, they are *State* schools, therefore the government of them must be different. The State owns them, the State supports them, therefore the State is their master. With this has to be reconciled the right which Catholics recognise their bishops to possess of controling, as far as regards religion and morality, all educational establishments. To do this may be somewhat difficult, but is very far from impossible. I will only remark that the exercise of these rights, and consequently the concurrence of Catholics and of the Catholic bishops may be secured either theoretically and practically, or only practically.

The former way is the best, viz., that the exact extent of these rights should be ascertained and defined, and their exercise provided for by express stipulations; but the latter, the mere practical attainment of the same result by other means, is often much easier, and nearly, though not quite, as satisfactory.

For instance, the parish priest, as such, ought to have a negative on the appointment of a schoolmaster on the ground of immorality. He has not, but practically as patron of the school, he has it in most parishes in Ireland.

To put an extreme case, and one I do not all wish to see in practice, because it would in the end be sure to give rise to conflicts. Were the bishops to find a certain number of the present model schools taught entirely by Catholic teachers, and Catholic books and practices used, they might not forbid Catholic pupils to attend them, although they

might in theory remain exactly what they are: schools entirely under the management and control of the Board without any recognition of the bishops.

Adopting, however, the principle that the local model schools, as far as they are boarding and training schools, were to be denominational, and also the principle of local management, there would, I believe, be no practical difficulty in putting them on a satisfactory footing.

3. The principle of *assisted* training schools, as in England, should be adopted, and probably with exactly the same rules.

4. The Board, if it liked, might retain, for a time, one or two of its training schools on their present footing of mixed schools, and experience would soon show if they were popular, and to what extent.

The central training school in Dublin is a separate difficulty. I do not think it necessary to consider it in detail now. Probably, if desired, some practical compromise founded on the ideas I have mentioned might be found.

14884. How should you propose to make provision for a Protestant minority with regard to such points as the reading the Douay version and the children standing up from time to time during the course of the school hours as they do in the Christian Brothers' schools for crossing themselves or for short prayers?—As I have said, by a conscience clause, with, of course, the best wording. The best wording I have seen is the clause in Mr. Bruce's bill, with which your lordship is probably acquainted, and which is substantially that no child is permitted to partake of any religious instruction, or any other instruction, to which his parents object. It would, of course, be the duty of the teacher of the school, and I would wish to see that duty strongly enforced on the teachers of the school, not only not to make the child, but not to permit the child to partake of any religious teaching or religious practices of which the parents do not approve; and I am prepared to say that the Catholics—I may say universally, because I speak from my experience and knowledge of and from conversation with them—are prepared to assent to any proposal of that sort, and that as a matter of fact, in Convent schools, not assisted by the Board, they always take care that if a Protestant child, as is a rare exception, attend a Convent school either in this or any other country—that child shall not in any way partake of the religious instruction of the Catholic children against the will of the parent.

14885. Under your system in schools where there are those minorities, do you consider that it would be necessary to maintain a distinction between the hours of secular and religious instruction analogous to the present?—It would probably be desirable, and perhaps necessary. Of course, it is a question of detail for those more experienced in management. I say most probably desirable, but, of course, I do not wish to conceal the fact that in a school like the schools in England, with a conscience clause only, the child of another religion, of the religion of a minority, may hear some reference to the religion of the majority. I do not wish to conceal the difficulty.

14886. Do you consider that a rule requiring some separation between the times of secular and religious instruction would in such cases be a grievance?—Not in the slightest, with this distinction. Such a rule would not be the slightest grievance, but I think it would be a grievance if there were a rule enforced preventing the lesser practices of religion, such as your lordship has alluded to, being pursued by the great majority of the school in consequence of the presence of a small minority. As at the present moment I think it is a decided grievance in a large Catholic school, attended mainly by Catholics, and perhaps by one Protestant, or by no Protestant, that the Catholic children should not be allowed to commence their studies as the children of the upper classes do, as I did myself in my school, by prayer, because it would be supposed to offend the theoretical Protestant who might be present.

14887. Considering the model schools simply as training schools, do you consider that the central schools in Dublin would be sufficient to train a fair proportion of the teachers, or should you advocate the retention besides of a certain number of the provincial schools?—That will of course depend simply on the number of pupils trained in the Dublin schools; but your lordship may have observed that in the proposal I have made I have rather suggested that if the training schools should be denominational they should rather be in the provinces, because I think it would be easier and better to have separate donominational training schools in separate towns than to have a Catholic training school, an Episcopalian training school, a Presbyterian training school, and, perhaps, a Wesleyan training school, all in Dublin, all separate, and all in the same town. I don't think there is any gain in having several and separate training schools in the metropolis.

14888. You have spoken of the difficulty in which a parish priest would find himself as to the turning out a schoolmaster from his school for immorality in a case where he was not himself the patron of the school. Would not the Commissioners dismiss a schoolmaster for immorality if any case were brought before them substantially?—Your lordship slightly misunderstood me. I did not speak of a practical difficulty in the way of it. I was merely illustrating the difference between recognising theoretically a right, and recognising it practically. I meant that theoretically a parish priest, in the opinion of Catholics, has a right of his own authority to deprive a man of the power of teaching in his parish for immorality. I have no doubt he would have no, at least very little, practical difficulty, by applying to the Commissioners; though a case might arise in which the Commissioners, considering the case not proved, might not hold themselves bound to dismiss a master, though the parish priest, in the exercise of his discretion, might consider the person's character so seriously compromised as to render him an undesirable teacher in the locality. But I merely meant it as an illustration of the difference between practical and theoretical recognition of the right.

14889. To what extent, or on what points, do you consider a power of interference or control should be given to Roman Catholic bishops in model schools?—I presume you mean in training schools chiefly?

14890. Yes?—I, of course, am not sufficient theologian and canonist to give with perfect accuracy a definition of the rights of bishops according to the doctrines of the Catholic Church, but I think I may not be substantially in error when I say that the right of the bishop is to control both teachers and teaching with regard to all points relating to faith or morals. The bishop has a right, in the eyes of Catholics, to prohibit a teacher teaching in his diocese, if he teaches erroneous doctrine, or if he teaches or practices immorality; and in the same way he has the right, in the opinion of Catholics, to prohibit the use of books which teach either error in faith or error in morality. Of course the practical question is a different one, and probably in a country constituted as this is, the object of recognising that theoretic right which a bishop may be supposed to possess would be attained in another way, by giving him a considerable share in the control or in management of the training schools. Your lordship is perfectly well aware that training schools in England for Roman Catholics are, to a certain extent, under the control of the bishops, though there is no minute of the Privy Council recognising the rights of bishops according to the canon law.

14891. Then should you contemplate in the provincial training schools a management under a local committee or council, of which the bishop would be a member or chairman?—Certainly. I think that local government is the only solution of the difficulty of these training schools; and I also am very strongly of opinion that it would be very desirable to make a portion of the cost, I cannot say how much, for that would depend on what would be reasonable to exact—depend on contributions other than those supplied directly by the tax-payer. I believe that the interest given by contributing something to the cost of a school is of an immense advantage.

14892. Should you be favourable to a system such as that in England, where the training schools are

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under local management, and when, under certain conditions, contributions are given by the State in proportion to the number of qualified pupils that they have produced?—Quite so. I have mentioned, I think, what I should look up to as the model to be followed is the English training school. Of course the proportion of the State is a matter to be debated afterwards. I do not mean to say that the State might not contribute somewhat more liberally considering the circumstance of the country, neither am I prepared to say the State should contribute more liberally.

14893. If the State thought fit to maintain, under the management of the Board itself, training schools in Dublin, should you consider that to be a grievance?—To a considerable extent I should. I have said that it might be right for the Commissioners, for a time at least, to maintain some mixed training schools as at present, to prove whether they are popular and desired or not, but I do think that it would be unfair for the State permanently to patronise one class of schools more than another, and at the expense of the rate-payers to maintain a competition with schools which were supported even partially by voluntary effort.

14894. But supposing that the central training schools contained only such a number of teachers that there would be room for other local colleges, in regard to the number of persons who desired to be trained as teachers, should you think that objectionable?—I would put it into figures. If the State contributed out of the taxes of the nation £20 a year for educating teachers in one of these denominational provincial training schools, and that £10 in addition to the £20 was supplied by the voluntary subscriptions of individuals of the denomination, I think it would be unjust and unfair that the State, out of the taxes paid by the same rate-payers, should pay £30 a year for the education of teachers in a training institution in Dublin; because it is actually giving a premium of £10 a year to one education over the other. Of course I need hardly add, every such question is a question of degree, but as your lordship has asked me the exact question, I give you my answer.

14895. But supposing the Government establishment for teachers to contain, avowedly, only a moderate proportion of those who come for training, and to be maintained partly with a view of keeping up a fixed standard of education, in the same manner as they do the operation in the small-arms manufacturing trades under government, do you think that would injure either the tax-payer or any religious body?—I cannot waive the objection, that it is unjust on the part of the State to favour one sort of school more than another; and I would observe, that as it is very commonly stated that a large part of the Irish people are in favour of mixed training schools such as we are speaking of, it is perfectly fair that those who are in favour of this sort of training school, should contribute, say the other £10 a year, for the support of the teachers in them, precisely as those in favour of denominational training schools are called on to pay their £10; and if your lordship would allow me I would add a few words on the financial question from a much higher financial authority than myself.—(Reads).

"It is impossible that a voluntary school can compete with a rate-supported school, for the supporters of the voluntary system are paying the expenses of both schools, and when the supporters of a voluntary school improve their arrangements and increase their cost, to maintain a competition with a rated school, the rated school improves its arrangements at the expense, in a great measure, of the supporters of the voluntary school."

That is the remark of Mr. Gladstone. It is from a speech on English education, on the 11th of April, 1856.

14896. Do you desire to effect any change in the constitution of the Board?—I do not know that I do, I should say not.

14897. You feel satisfied as to the impartiality of its administration?—That is a very large question, and I should hesitate at giving an answer, saying I am satisfied, universally and at all times, since its constitution, with the impartiality of the administration of the Board, because that would preclude me from finding fault with any cases, either past or to come. I have found fault, and will find fault again; but if your lordship's question be confined to the fact, have I full confidence in the impartiality of the present Education Board, and their wish to act fairly, I say, unhesitatingly, I have the fullest confidence.

14898. Master *Brooke*.—I am anxious to know what is to be the wording of the conscience clause which is to be the protection of the minority. We have had some testimony here as to the wishes of the Roman Catholic clergy; and the expression that is used is, they wish the whole system to be "impenetrated" by Catholicity—that all the reading-books should contain something of that principle; and the director of the Christian Brethren has stated they take occasion in their schools, which are allowed to be very superior schools of a denominational character—to encourage the master to make observations of a religious character during the reading lesson—to interrupt the reading lesson by any remark that might make a religious impression. Religion is imparted also in the geography lesson. Then the books of the Christian Brothers contain a very large portion of reading lessons, with passages suitable only to members of that Church; such, for instance, as anecdotes of the saints, containing miracles and arguments in support of Roman Catholic doctrines. Now, how do you propose to frame a conscience clause so as to secure a Protestant child from the effects of such teaching?—I have never suggested that a conscience clause could make a school of one religion as good for a child of another religion as one of its own religion. I stated, and state again, that a conscience clause must be, to some extent, an imperfect protection. The true protection for children is, to have schools of their own religion; but when I find that in a vast majority of cases in Ireland the children of the different religions have, or can have, schools of their own, the question is, whether the right of large majorities to complete education, such as they desire, shall be sacrificed to the perfect protection of very small and frequently hypothetical, minorities, or whether infinitesimal minorities shall be given a less perfect protection, but one which I believe to be substantially sufficient.

14899. But if the small minority had the right, by this conscience clause, to interrupt the lesson at any time—to protest against the inculcation of a doctrine, or point of history, hostile to their faith, if a sturdy Protestant boy, twelve or fourteen years of age, might continually protest, "you are now violating the conscience clause," how could the school be carried on—how could you reconcile such a state of things with that thorough religious liberty which you propose to give?—I think your question arises from a misapprehension of the conscience clause. Of course the wording of different conscience clauses is different. Many members of the Board are familiar with the wording of the existing conscience clause in England. I stated the conscience clause I would advocate was substantially the one contained in Messrs. Bruce and Foster's bill for England, and which has been very largely approved. It is, that no child shall be permitted to attend at any such portion of the teaching as his parents object to. It does not involve the right of any child to object then and there to any portion of the teaching; but the parent having looked over the time-table, and inquired what the teaching is, directs what part of it his child shall attend, and what he shall absent himself from. Practically, of course, he would direct his child to absent himself from all direct religious teaching, from the history lesson, perhaps from the geography lesson, though I doubt whether he would find it necessary so to do; and, as I said to his lordship, no doubt the child would be subjected to hearing reference occasionally in the other parts of the teaching, which would not be agreeable to him.

14900. But may I ask you did you ever look at the

Fourth Book of the Christian Brothers—the reading book?—I have.

14901. That is from beginning to end so thoroughly impregnated with their religious spirit that I think you would at once say no Protestant child could with safety to his own creed, notwithstanding the instruction he received from his parents, be in the habit of reading day by day that book, for in every third or fourth page something turns up tending to impress upon the child the doctrines of another church. If a boy is to be absent from the reading lesson, from the geography lesson, and from the history lesson, what remains? Would it not be better to have no conscience clause, and to let all persons know that if they send their children to that school, they are to be taught according to the tenets of the patron?—Probably the child of a Presbyterian parent attending the school of the Christian Brothers would be directed by his parent to absent himself when he comes to the Fourth Reading Book. I have yet to know the necessity which would be put on any Presbyterian child to be deprived of education if he did not attend the school in which the reading book was the Fourth Book of the Christian Brothers. Of course it comes back to the same thing. I said before it is a question of practical use. I say now you legislate against immense majorities for theoretic minorities. I say you had better legislate in the main for the majority, and do the best you can for the minority, but if you show me really where the difficulty practically arises in Ireland I might meet it.

14902. I am speaking in the interest of your plan. I am speaking in the interest of the majorities, who, I quite agree with you, are unreasonably fettered by the existing rules, why should they be fettered by a conscience clause which is so very insufficient a protection to the minority. How is a poor parent to be expected to have read all the books taught in that school, so as to know beforehand what particular instruction he ought to object to?—I don't think a parent is expected to know beforehand, but in the rare case, for it is a rare case in which the parent will find it necessary to send his child to a school of another religion than his own, and if a conscientious parent, he will take the trouble of going to that school and speaking to the master, to the manager, or to his own clergymen, and ascertain what steps he ought to take in order to protect his child as best he can. Allow me to add, I am strengthened in my opinion by the fact that the conscience clause has been considered quite sufficient in England—considered too much so, no doubt, by some, but considered quite sufficient I believe by all, and has been most favorably received as a sufficient compromise both in Parliament in regard to Mr. Bruce and Mr. Foster's bill, and, I would say, also, at the discussion on the subject in Manchester.

14903. Have you thought of the fact of mingling boys and girls together in the same school. Have you seen any instance of that?—I conceive your question to mean whether I think it undesirable there should be what is called a mixed school of boys and girls. I don't think that any particular evil arises in the rural districts with which I am best acquainted, assuming that the age of the children is not advanced, which it is not. Some of the best schools that I have seen, small rural schools, have been mixed schools under female teachers.

14904. You have known cases then of female teachers in such schools?—I have.

14905. I suppose your experience is that boys are seldom retained at school after twelve or thirteen years of age?—Very seldom.

14906. And for persons of that age perhaps you think that a female teacher would be a very efficient one?—In my experience in the rural districts I have found it such.

14907. That would be a great relief in the way of finance. Such schools would be a great deal cheaper than schools taught by men?—I don't know that they can always be much cheaper, because it would depend on whether you could get a female teacher whose family resided in the immediate neighbourhood. In some cases it is an additional difficulty, because a female teacher from a distance cannot go to reside alone, or almost alone in the district, but when a female teacher can be found in the neighbourhood it is no doubt a very good plan.

14908. Rev. Dr. *Wilson*.—You have stated that your personal experience in the management of schools is rather limited?—Very much so.

14909. You informed us you had some experience even within that limited range, of mixture of denominations in your schools?—Yes.

14910. That is, you had two Protestants, or so, occasionally in those schools?—Yes; one at a time.

14911. Now, in connexion with a purely denominational system such as you suggest, what would you propose to do for these children with regard to their instruction?—In the particular case in which it arose in the county Galway, I feel perfectly certain those two Protestant children would have been as safe from any tampering with their religion, if the school had been Catholic, as it was, being what I would call for distinction National, because if any application were made to me as patron, or to the manager, even had it been merely a verbal request and not a written one, from the parent of any child to allow that child to absent itself from any specific part or parts of the instruction given in the school, the master would have taken, from the directions we gave to him, care that that application was complied with, and that he did not tamper in any way with that child's belief; but I have also to observe that in that case, and in the only other case which I have known of a Protestant child attending our schools, there was a Protestant school in the neighbourhood.

14912. I am aware of the rules of the Board under the present system, but I asked the question keeping in view the change which you have advocated?—My answer referred to the protection which would exist supposing the school a purely Roman Catholic one.

14913. To such a school you would extend the conscience clause?—Quite so.

14914. You have suggested some thoughts in connexion with the improvement of schools in order to secure an adequate attendance, and so forth. Now, would not such a system as that proposed by you—that of denominational schools—act in the very opposite direction, and diminish the attendance of children at the schools?—I do not think that it would; but I should be better able to answer your question if you would explain your view as to how it would so act.

14915. You have referred to what you contemplate as fair, the existence of schools under Protestant management, as well as schools under Roman Catholic management in certain localities?—Yes.

14916. Would not additional schools either of one denomination or the other, bring about as a necessary result a diminished attendance?—It would not. The result suggested in your question would only be necessarily arrived at on the supposition, which is not consonant with fact in a variety of instances, that all the children of both denominations at present attend the school. If I suppose a hypothetical case, that at present there is one National school in a school district, the population of which consists of Protestants and Catholics, and that all the children in that school district at present attend the school, the substitution of two schools for one would, of course, diminish the attendance by exactly one-half; but that is a theoretical case which does not exist, and the insufficient attendance at schools in ninety-nine cases out of 100 in Ireland arises not from the number of children being inadequate, if they attended, but from their not attending.

14917. Are you not aware one of the complaints of teachers is that the schools are even already too much multiplied in their districts, and that even in country districts in the south of Ireland?—I can answer that question only generally. I know such a complaint has been made, but how far it is well founded, in the particular districts, I am not aware. It has not occurred in any district with which I am personally acquainted. If

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it exists to any large extent in the south of Ireland, it can hardly have arisen from the multiplication of schools with the object of having schools for the different denominations, because in that district the children would be in an enormous proportion of one religion.

14918. In one district which I have just now before my mind, where the District Inspector thinks that to remedy that complaint, one of the schools should be altogether abolished, and where your principle applies, because the existing schools are attended nearly altogether by Roman Catholic children, the fact is, one of the schools is about to be recommended to be abolished, owing to the undue multiplication of schools—now, that being acknowledged to be the fact, does not this principle of yours necessarily tend to the diminution of the number of children attending each school?—I do not see that in the case, as you have stated it, it would, because you said that in the particular district, schools are entirely attended by Roman Catholic children.

14919. Not entirely, but the great majority are Roman Catholics?—You say that schools attended in a great majority by Roman Catholic children were unduly multiplied; if so, the addition of one school if it were added (which I have no means of knowing whether it would be or not), for Protestant children would, in a very infinitesimal degree, diminish the attendance at these too-multiplied schools at present attended by Roman Catholics. Before I answer the question in the case you have given I should require to know the number of Protestant children in the district, and whether there is any Protestant school at present in the district.

14920. Your plan is based upon the desire to secure the sympathy of the clergy; is not the sympathy of the clergy already enlisted on behalf of the education of the people?—On behalf of the education of the people it is; on behalf of the present so-called National system of education for the people, I believe it is not.

14921. Is that in accordance with the fact which has come before this Commission, that so many of the National schools of the country are under Roman Catholic management, and the management of the Roman Catholic priests?—I believe it is. I am aware that a very large proportion—I believe about two-thirds—of the National schools of the country, are at present under the patronage and management of the Roman Catholic priests, which, I think, is a very strong testimony to the interest they take in the education of the people; but I believe that they do not prefer the system as at present administered, and that their sympathies would be much more largely enlisted in favour of another system. The fact of their using the present system only proves that they prefer it to going without education altogether.

14922. Are not their sympathies sufficiently enlisted in connexion with the education of the poor, and the advantages necessarily resulting from the education which the poor receive?—Excuse me, I do not want to be captious, but I wish to know your meaning; sufficiently for what?

14923. For all practical purposes for the education of the people?—I think they are not; because a man always enters much more warmly and earnestly into administering and promoting a system of education in which he thoroughly concurs, and which he thoroughly likes, than he does in promoting and administering a system of education of which he to some very considerable extent disapproves. I think that has been found to be the fact very largely in England, and that it is admitted by those most acquainted with the subject. It has been repeatedly stated in Parliament and elsewhere, by those who are not peculiarly sympathetic with the clergy of the Established Church in England, that if they want to extend education largely throughout England, they must enlist the good will and sympathies, and satisfy the wishes of the clergy of the Established Church in England.

14924. Is it your experience that the clergy of any denomination in this country are in the habit of visiting schools under their own management for the purpose of giving religious instruction to the children?—I am only acquainted with the conduct of the Roman Catholic clergy. They do visit the schools under their own management to some extent, not to any very great extent, as far as my experience goes—partly due to the fact, I think, that they give that instruction in the churches on Sundays after service, which is the general practice; but also I think it arises to a considerable extent, from the fact that they do not entirely like the present system of National education. They think religion too much cut out of it, and they feel very strongly, I know in some instances, that they could not give any religious instruction whatever to the children in the schools, unless they could manage to attend precisely at the hour defined beforehand for religious instruction.

14925. Are you aware Dean Meyler stated before a Committee of the House of Lords, in 1854, that the Roman Catholic clergy, owing to their limited number, could not personally give religious instruction in the schools under their management under any circumstances?—I can only answer that, of course, as you are not supplying me with the words actually used by Dean Meyler, that whether Dean Meyler used, or did not use, those particular words I am not aware. I should have the greatest respect for any opinion Dean Meyler expressed, but, of course, the exact scope and meaning of it, and the extent to which it would apply now would depend upon the precise words he used, and the circumstances under which they were used.

14926. In connexion with the change which you consider desirable, you referred to two principles—one, that the State represented by the people, and not by the Legislature, should have their views carried out with regard to the altered system. Is not the State represented just now by the people? Do not the present representatives in this country appear as the representatives of the people in the British House of Commons?—I think you have not quite accurately quoted my words. I did not speak of the State as represented by the people. I spoke of the people as being in some respects synonymous with the State; and I said that the State, represented by the Legislature, had not a right to impose on the people of this country a system of education which the Legislature might conceive to be the best; and I gave the reason—because, whilst for the general purposes of government we must recognise the majority of the United Legislature as representing in all necessary cases the will of the whole nation, it is clear that the Legislature as at present formed, consisting of a majority of representatives returned by the English nation, which is mainly Protestant, could not be taken to represent accurately the wishes of the people of Ireland, who are mainly Catholic.

14927. Was not this system of education which we have at present, introduced specially to meet the wishes of the Roman Catholic people of this country?—I believe, historically, it is true to say—of course, I may be mistaken—that it was proposed by the present Lord Derby, with a view to meet, to a considerable extent, the wishes of the Roman Catholic people of this country. At the same time it is historically the fact, that they, or their leaders, were not previously consulted—I mean not in any formal or regular manner, as to the system on which it should be carried out. I believe it was proposed, with the best intentions, by the present Lord Derby, in the belief that it would, to a very great extent, meet their wishes.

14928. And was it not as such accepted by them?—Your question is, was it not, as proposed by Lord Derby, accepted by the Roman Catholic people of Ireland. It was not formally accepted by any representatives of them, whether secular or religious. There is no record of any formal acceptance of it by the Catholic bishops, by the Catholic members of Parliament, or by any other body which could be taken to represent the whole Catholic people of Ireland. The Catholics of Ireland and the bishops of Ireland accepted it to this extent, that they availed themselves of it, that many of them expressed themselves in very grateful terms for its in-

troduction, and (with certain reservations made by the most distinguished of them) with a considerable degree of approval.

14929. Was not the fact of Archbishop Murray and other representatives of the Roman Catholic denomination, identifying themselves with the management of this system, an acknowledgment that it was so far satisfactory, and a great improvement upon anything that had previously existed?—The acceptance of a seat on the Board by Archbishop Murray and by other Roman Catholic bishops, was a recognition by them, as your question states, that it was a very great improvement on any previously existing system of education, and that they thought it was most probable it would turn out such a one as they could safely accept.

14930. Now, you have said you are perfectly willing a conscience clause should be introduced into certain schools where there are minorities; is that a matter of principle or of expediency with you?—It is a matter of principle. I think it is right that where the members of a minority can have no school of their own, they shall have a reasonable opportunity of obtaining secular education without their faith being tampered with.

14931. And in reference to all such cases where there are Protestant minorities, do you say the books should be strictly of a general character and not in any sense denominational?—I do not, because in the first place I have not spoken of the cases mentioned in your question—"all" cases where there are Protestant minorities—I have spoken only of the cases where there is a minority of any religion without a school of their own, and in the second place I have expressed that what I think a reasonable concession to them is, that they shall not partake of any instruction inconsistent with their religious belief. It might of course be necessary if such cases were numerous, and if they required it, to provide that certain branches of education should be taught without reference to religion; but I think these cases would be very limited, both as to the occurrence of such minorities, and as to the branches of education which might be so limited.

14932. Master Brooke has referred to the books of the Christian Brothers. It appears those books give great satisfaction to the Roman Catholic bishops and some of the clergy. Are not those books of a denominational character?—Certainly.

14933. Some of the bishops declare that religious instruction should in every case go *pari passu* with secular instruction; could your conscience clause in any sense apply under such circumstances?—I believe it could, because I believe the bishops in using such expressions spoke—as all rational men do—in a practical point of view; not that pure mathematics (for example) might not be taught without reference to religion, or that spelling, to the class of children under twelve years of age who constitute the majority of the children in our poor schools—could not be taught without reference to religion, and other branches of instruction in the same way; but that a very considerable portion of the secular teaching should be intermingled with religious teaching. Allow me to add one point with regard to what I have said more than once—that I believe the case of minorities without a school of their own in the district, would be a rare thing in Ireland. My authority for that statement as regards the Church of England—not the most numerous body by any means—is the present Protestant Archbishop of Dublin, Dr. Trench, who in his primary charge to his clergy, states very clearly that he thinks there are hardly any, if any, districts in Ireland in which the members of the Episcopalian Church in Ireland either have not or might not have a school of their own.

14934. In all such schools aided by the State, would you not say that in those circumstances the State was paying for religious as well as secular instruction?—If by the question you mean simply that if the State pays the salary of a schoolmaster, whose main duty is to convey secular instruction, and who, as far as he is paid, as I have suggested, by results, is paid purely for secular instruction, but who incidentally conveys some religious instruction; if, under those circumstances, you say the State is paying for religious instruction, of course it is true; but it is true equally with regard to the present system, because, as a matter of fact, the schoolmaster in Catholic schools certainly, and I believe in the Presbyterian and Episcopalian schools too, whose almost sole payment is derived from the Board of National Education, does teach the children religion, including the catechism of the different denominations; but that the State pays for religious instruction, or would, in the system I proposed, pay for religious instruction in any other sense than that, I am not prepared to admit.

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14935. In your scheme of purely denominational schools, where the religious element more prominently entered into the education than it does at present, would not the State pay for religious as well as secular instruction?—Not more directly than at present, where the State pays schoolmasters who teach the Church of England, the Presbyterian, or Roman Catholic cathechism every day in the week.

14936. Will you acknowledge that to any extent, under these circumstances, the State would pay for religious instruction?—At present they do.

14937. And also under the circumstances you contemplate?—In the one case just as much as in the other.

14938. You have referred to a statement made by Mr. Gladstone in reference to this question, may I ask in what year was that statement made?—In 1856, I think.

14939. Has your attention been called to this statement, which was made by Mr. Gladstone a few days ago:—

"It has become increasingly desirable for the three kingdoms that the State should stand clearly apart from all responsibility for the teaching of particular and conflicting creeds in schools aided by grants from any National funds."

—I remember distinctly having read that statement.

14940. In reference to the model schools of the National Board, did I understand you to say that they had proved a failure?—Substantially a failure, except in a few cases.

14941. Are you aware what was the object of those schools in their first establishment?—As several objects were stated it is difficult for me to answer that question clearly. I have read the statements which were made both with reference to their first establishment and since.

14942. Was not the main design of those model schools for the training of teachers?—I was under that impression very strongly, and in the debate in Parliament on the subject, originated by me, I attacked them on the ground that they did not train teachers; but the representative of the National Board, then in Parliament, the present Judge O'Hagan, pointed out that that was not their main object; but that one great object was to afford an example of superior teaching in each district.

14943. Are you not aware that it is stated in their rules that the main object is to train teachers?—It is impossible for me to answer that question without you furnish me with a reference to the particular rule to which you refer. I am not prepared to say to what extent such is their object.

14944. If the model schools have been a failure, is not the fault the Board's and not that of the schools themselves?—The fault certainly is not in the material fabric of the schools, nor is it, I believe, in the capability of teaching of the masters. Then you ask me is not the failure the fault of the Board. Of course I think the failure arises from the Board's having instituted a system which is not successful, but only in that sense can I say the failure is the fault of the Board.

14945. Has the Board faithfully endeavoured to carry out their own system, and to utilize the schools for the purpose of training teachers?—As far as I know they have done their best to get teachers to come up and be trained there.

14946. Are you not aware the Board, some years ago, made an order for a reduction in the teaching staff of their model schools, thereby marring their efficiency?—It is very difficult for me to answer that

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question accurately. I do not remember any such order distinctly, at the same time I do remember something being said of the Board having reduced the number of teachers with a view to economy.

14947. You have said that the Catholic bishops are determinedly opposed to those model schools, and that there was no likelihood of any alteration in their views with regard to them. Is that your opinion?—Yes.

14948. Do you think there is no prospect of a return to a line of action similar to that pursued by the late Archbishop Murray, Dean Meyler, and others, who were identified with the National system?—I do not think there is any difference in principle between the present Catholic Archbishop of Dublin and the other Catholic bishops of Ireland, and Archbishop Murray, and the other bishops who with him originally accepted places on the Education Board; but I do not think there is the slightest chance of the bishops of Ireland changing their present line of conduct with regard to those schools.

14949. Do not great changes take place in the opinions and actions of public men in our day in all countries?—I think they do, and very singular changes of opinion sometimes, but it has frequently been made a reproach to the Roman Catholic Church, and in one sense the charge is well founded, that it does not change.

14950. You have said that the Roman Catholic laity recognise the right of the bishops to control education and educational establishments generally; are you aware many of them object to this right of control on the part of the bishops?—I never said that Catholics recognised in the bishops, or that the Catholic bishops claimed a right to control educational establishments generally. I believe they recognise certain specific rights which without undertaking to define them with strict accuracy as a canonist, I believe may be shortly stated as a right to control educational establishments, teachers and education, as regards faith and morals.

14951. Have you not said that the bishops should have such power of control, that each should be a member of the local Board, for instance?—I have said I thought it desirable that the local Board, which would administer the local training school—that the Roman Catholic bishops should certainly be as they are in England, members of such boards.

14952. Now, speaking generally, what would you say is the opinion of the Roman Catholic clergy as to the National system of education as at present adminstered?—It would require a very long answer to say what is the general opinion of the Roman Catholic clergy with regard to the whole of the present system of education. In some respects they think it, no doubt, good; in some respects bad. It would take me probably an hour to give it in detail. I have no hesitation in saying that they consider it generally a great improvement on all former systems of education established in Ireland, every one of which was directed to proselytise Roman Catholic children—they consider it practically in most instances very useful, and that they consider it by no means perfect or such as they would desire to see.

14953. Have you had it on good Roman Catholic authority now or at any time, that a large number of the clergy in different dioceses, are opposed to any changes, and especially to such changes as are now advocated by the bishops?—I have not had it upon any authority, good or bad; and from my experience and knowledge, which are very considerable, though of course limited, as must be those of any private individual, I totally disbelieve any such statement.

14954. What is the opinion of the Roman Catholic laity—have they had any opportunity of expressing their minds on the subject?—The Roman Catholic laity have had opportunities of expressing their mind at large meetings, one of which was held in this city, and was one of the largest meetings ever attended on this or any other subject; they have expressed their opinion at similar meetings held in most, if not all, of the large towns in Ireland; and they have expressed their opinion in an immense number of petitions to both Houses of Parliament, praying for changes in the direction I have advocated.

14955. With regard to the model schools, were not Archbishop Murray and Dean Meyler members of the Board of Education when those schools were first put into active operation?—I believe they were.

14956. What is the specific objection of the bishops to those model schools?—The bishops have so clearly themselves expressed their own specific objections that I prefer referring you to their words to attempting to put them in better words myself, but as far as training schools for pupils go, I may say, with deference to their better expression, that they object altogether to training schools where teachers are to be entirely educated, which are not religious, or in other words, denominational; and I may observe that it is mentioned by the Commissioners on the Irish Education Inquiry, in the year 1825, that that would be a condition which would be probably required by the Catholic bishops even at that time.

14957. Is not every facility given by the Commissioners of National Education to the Roman Catholic bishops and clergy to visit the model schools and impart religious instruction to the pupils of their own communion?—I believe every facility is given as far as I know, so far as allowing clergymen to attend and give religious instruction if they wish to the children and pupil teachers of their own religious persuasion. I do not know accurately how far that instruction would be made compulsory upon such pupils; but I do not think the mere fact of teachers of religion having access to such schools would in any way remove the objection of the bishops. It certainly would not remove the objections entertained by myself or others on the subject.

14958. Are those schools supported by the State or the Church?—They are supported by the State out of the money of the taxpayers.

14959. On what ground can the Roman Catholic prelates claim control over institutions not of their own creation nor under their own support?—They can only claim control to any extent over institutions founded by the State in my view, in so far as those institutions are founded for the benefit of members of their creed, who desire that they should exercise such control. In other words, if schools are intended for the Catholics of Ireland, and if the Catholics of Ireland think their bishops should have a certain control over their schools, that gives the bishops a right to claim such control.

14960. But are not the schools and the system of instruction intended for all classes in Ireland—all religious denominations?—Taken *in globo* all the schools in Ireland are intended for all classes and all religious denominations; but taken in particular, a school in an individual district wholly inhabited by Roman Catholics is not intended for Presbyterians or Episcopalians.

14061. Is there in point of fact any such district where model schools are situated; Dunmanway may be regarded, to a certain extent, as an exception, but with that exception is there any example of a model school in a district wholly inhabited by one denomination?—I am not prepared to say that there are—possibly there are not, save the exception you have named. But if a school in a certain district is intended for all the inhabitants of that district, it is not made available for all by rendering it objectionable to some. A school in India, intended for all the inhabitants of a district in India, would not be made available for Hindoos of a high caste, by making it such as would be attended by persons of other creeds and other castes, so that the Hindoos of that caste would be prevented from attending it.

14962. Who have made the model schools not available for any caste or class in this country?—Those who administer them.

14963. Are not the doors open for all to enter?—They are, and so is the door of every Episcopalian church and Presbyterian chapel in the country, but they are not open in any practical sense for any Catholic who wants to go into them.

14964. Do you recognise no distinction? Do you mean to say a Presbyterian church is open to Catholics or others for any other than strictly religious purposes?—You asked me were not the model schools available for all denominations, simply because their doors were open for all who chose to enter? I answer, they are available in the same sense in which the doors of a Presbyterian church would be open and available for all who chose to avail of it. I suppose the minister would be very glad to see Roman Catholics in his church.

14965. Does not the same principle apply to all model schools?—The same principle certainly. But I think a model school might be as effectually closed to persons of other religions as to those of the Roman Cathelic religion, although the doors as you say were still open.

14966. Do you regard the State as entitled to exercise any control over schools built by the Church, that is, by any of the religious denominations of the country—Episcopalians, Presbyterians, or Roman Catholics?—No, I do not.

14967. Then is not your view that the Roman Catholic Church has a right to control the State?—No, it is not, because there is no such abstract entity as "the State"—the State consists of the people who form it.

14968. May I ask of what does the Church consist, does it not consist of the people who form it?—It consists of the people who form it.

14969. What is the distinction then?—You have asked me whether the State has a right to use influence over a Church. The whole people who form the State have a right to control the schools of the State, but the majority of the Government have no right, merely because they are a majority of the representative Government to fashion at their will all the schools of the nation.

14970. Now, as an intelligent Roman Catholic lay gentleman, may I ask you the extent to which you regard the bishops as entitled to go in making their hostility to model schools effective?—To such an extent as they are warranted by the laws of my Church.

14971. Have you any objection to mention in a few words the extent?—I am not prepared to make a full statement of the Canon Law on the subject, but I am prepared to answer any concrete question as to any step which they have taken or may be supposed likely to take on the subject.

14972. Mr. *Dease.*—Suppose that the question which Dr. Wilson put to you be put to Archbishop Cullen, when he comes to give evidence here, and that he states the point to which he thinks he is justified in going in his opposition to the model schools, are you willing as a Catholic to accept his statement?—I am quite certain his Eminence, being a distinguished canonist, will state the case accurately, and I am willing to accept it.

14973. Rev. Dr. *Wilson.*—For instance, denouncing in pastoral letters those who attend or send their children to such schools?—It is the right of the Catholic bishops to express, in pastoral letters, their opinion of such schools, and their condemnation of them if they believe them to be deserving of condemnation.

14974. Have they a right to encourage their clergy to visit such schools, to examine the rolls, and use their influence to deter children from attending such schools?—Certainly. Not only is it the right of the bishop, but it is, I think, the right of any clergyman if he thinks the children of any of his parishioners are attending any place dangerous to faith or morals, whether it be a school, a dancing saloon, or a penny theatre, he is justified in inquiring into the names of the children who attend such places, and remonstrating with the parents for allowing it.

14975. And in refusing to give them the rites of the Church, would you say he had a right to do that?—Yes; he is justified in refusing the rites of the Church to a parent who will wilfully continue to expose his child to the imminent danger of sin, whether by attending a bad school or any of the other places or similar places I have enumerated.

14976. Rev. Mr. *Cowie.*—I am right in assuming that you sympathize with the demand made by the Roman Catholic Church and the Established Church for denominational education?—I do.

14977. And the remarks you have been kind enough to make in answer to the Chairman's questions have had for their object to show how we might pass from the present system to a system which would be more generally acceptable?—Yes.

14978. Passing from these remarks, or enlarging on them, do you think any portion of the expense of the ordinary schools could be provided for by a school rate?—I think it might, though there might be considerable difficulty in carrying it out. I would be prepared to advocate a voluntary rate to a limited extent for the erection and support of schools; but I am quite aware there are considerable practical difficulties.

14979. For the maintenance of schools do you think a school rate could be maintained in Ireland without any great difficulty?—I said I would be prepared to advocate a voluntary rate for the erection and support of schools—that is, for the maintenance.

14980. I find that a two-penny rate would produce on the Poor Law Valuation about £100,000 a year. Would a two-penny rate added to the poor rate be considered in your judgment an excessive burden to put on the country?—I think it would be very much opposed, as every increase of taxation probably is. As far as my knowledge of the country districts of Ireland goes (of course it is only speaking for one section of the country) the poor rate may be looked upon as averaging about a shilling in the pound on the valuation; in the town districts it is a good deal higher. The rate for medical relief amounts to a penny in the pound in round numbers throughout Ireland or a little more, and no doubt the addition of a two-penny rate for education would be felt and would meet with some opposition; but I think it might, and probably would be carried. I am assuming it would be optional with the ratepayers in each district to carry it or not. I think it would be carried in many or in most of the districts of Ireland, if the ratepayers who paid it were allowed to choose the nature of school which they preferred. I believe it would meet with most universal opposition if it was proposed to levy a two-penny rate in order to maintain one universal stereotyped form of schools like the National schools.

14981. Suppose a secular system—where the State concerned itself with secular instruction only, and paid well for it—do you think such a system as that is one which is likely to adapt itself to the requirements of the country?—I do not. I may state I have been studying, now for some twenty years, the question of education in several, at least, of the countries of Europe, both in books and on the spot, and I do not believe in the possibility of establishing a purely secular system of education, abstracted from all religious teaching, without establishing what will be practically an atheistical system.

14982. I did not refer to schools purely secular, but secular merely as regards the State, with full liberty as regards patrons and managers to give such religious teaching as they please?—I don't think that would be practicable, for the reason which has been often expressed—it seems to me you cannot satisfactorily draw a sharp line between secular and religious teaching—you cannot, for instance, say everything shall be secular up to twelve o'clock, and everything religious after twelve.

14983. Would not such a secular system become to a great extent denominational—patrons and people both being anxious for religious instruction, and having free liberty to do as they pleased in that respect, do you not think the result would be, that the schools would become denominational, and that the State would not be responsible for that?—Of course. The object may be attained, as far as I understand, in either of two ways: by the State paying, as it does in England, for secular instruction only—that is, it pays for secular

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results, but without interfering in the mode in which those results are attained; in that case the teaching would clearly throughout Ireland become purely denominational; but the State would only pay for secular results, not for the denominational teaching. On the other hand, if the State is to supervise, as, in a great measure, is the theory of the National system in Ireland, and if it is to take care that the teaching itself shall, for a great part of each day, be purely secular, of course that would prevent the schools becoming denominational, save and only so far as they are so now.

14984. But if the State paid by results for secular instruction, without in the least giving itself any concern with the mode in which that instruction was imparted, do you think that would be a system which might adapt itself to the wants of the people of Ireland?—Perfectly, as far as that goes; but of course there would remain the difficulty to which I have already alluded, whether payment by results alone would be able to maintain the system of education. There would be the financial difficulty.

14985. Now, with respect to model schools, do you think they have at all been useful as training institutions?—They have, of course, to some extent been useful as training institutions, because the reports of the Commissioners show that some number (though I think very small proportionately and diminishing) of teachers have been trained in them, but I do not think they have been at all adequately or largely useful in training teachers, and I believe I am justified by the latest evidence in stating that the number of teachers training in them is yearly diminishing, and that the number of non-teachers or pupils who nominally go to be trained as teachers, but really to follow other pursuits, is yearly increasing; of course the Commissioners have better opportunities of information on these points than I could have.

14986. You are aware there are no female pupil teachers in the training institutions throughout the country?—Throughout the country they do not profess to teach them; of course there is no use concealing the fact that their efficiency, as training schools, has been enormously diminished, and will in time be almost annihilated by the opposition of the Roman Catholic bishops and clergy. The great majority of the teachers wanted in Ireland are Roman Catholics, and if Roman Catholic managers object to taking teachers who come from the model schools, of course Roman Catholic pupils will not attend there for training.

14987. As model schools—is the establishment of expensive buildings, with every kind of appliance, in a central town likely to serve as a model for country schools?—I do not think so by any means. I think, quite apart from any religious objections to the model schools, their establishment in that way was a great mistake—they are not, in fact, as far as my knowledge of them goes, model schools in the sense of being good examples of what common schools should be—they much more nearly approach the middle class or intermediate schools where successful—they teach largely the children of middle class parents, and one of my practical objections to them is that they educate largely a class who ought to pay for their own education. If it be not considered unreasonable I should like to read a return which I obtained some time ago of the classes who are educated in some of those model schools. Of course it does not apply to this year; no private person can get information up to the last moment, but I made inquiry a few years ago into what was the station in life of the parents of the pupils attending some of these model schools, wishing to investigate the question, how far they were models of ordinary schools for the education of the poorer classes. The following is an analysis of the station in life of fifty persons whose children attended the model school at Galway: two architects, one builder, two solicitors, two mill-owners, two apothecaries, one ship-owner, one Independent minister, one commander of Her Majesty's Revenue cutter, one Custom-house officer, one excise officer, two tax collectors, one hotel-keeper, three clerks in public offices with salaries of not less than £150 a year, two merchants' clerks with good salaries, twenty-seven, manufacturers and tradesmen of good means, whose children were attending this model school. There is no official return of the payments made at that school, but the highest payment I find made in any school is £1 per annum. I submit that such a school as that could not be considered a model school. I have returns of other schools, and the position in life of the parents of the pupils is about the same as in the case I have read.

14988. Is that in your judgment at all a reasonable expenditure of the money granted by Parliament?—I think it most unreasonable, as I have maintained in Parliament.

14989. Is not the money voted by Parliament for the education of the poor?—It certainly is always understood so.

14990. Are you aware there has been a change in the denomination of the Board, they used to call themselves "Commissioners for the Education of the Poor," but they now drop the word "poor"?—I did not know it.

14991. To pass to another question: You have already stated your opinion as to the complaints of teachers about their salaries. Complaints have also been made before our Commission of the interference of managers and teachers—they complain that they may be dismissed at will, and they think this is a very great hardship—do you think any sympathy ought to be shown for that complaint?—I should be very sorry not to show sympathy for any complaint which was founded on even individual cases of injustice or hardship, but I have considered the matter, and I do not know any way in which the complaint, if well founded (and I am not prepared to admit at all that it is generally well founded), could be met without depriving patrons of schools of the power which they may reasonably expect to possess, having been accountable for the erection of the school and the management of it, and in fact without lapsing into what I most earnestly deprecate, namely, a complete system of State education, in which the State shall have the entire control, the entire power, and the entire responsibility of educating the whole people.

14992. I understand you would object to the schoolmasters being direct officers of the State under the National Board?—Certainly I should.

14993. Another complaint they have made is the want of residences for teachers—that seems at first sight to be a very serious grievance, but if residences were provided for the teachers, would not that rather hinder the exercise of the power of the patron?—Of course, if the residence were provided by the Board.

14994. No, but by the patron or manager of the school for the teacher?—If the residence is provided by the patron it would not in the least diminish his power, for, of course, the teacher could be deprived of his residence and his school at one and the same time.

14995. But suppose he had a garden, which he had planted, or anything of that sort, would not that involve a payment to him by way of compensation, if he were obliged to leave it?—Certainly; but there would practically be no difficulty about that. Both the teachers under me have houses and some extent of land also, but they hold them subject to dismissal, of course giving them reasonable notice. I should not be able to deprive them of the residence or the land without reasonable notice, though I might deprive them of the school, under the rules of the Board, at once.

14996. Would it not be a remedy that they should in all cases have an ordinary form of agreement that three months' notice should be given, so as to prevent instant dismissal?—I think that would be a fair and reasonable thing. I don't think the patrons of schools throughout the country would object to such an agreement. I am of course speaking generally. I cannot answer for every patron, but I think they would not object to it.

14997. Have you considered the question whether compulsory education in towns would be at all applicable to the state of things in Ireland?—I have con-

sidered the question a good deal with regard to several parts of the empire, and of course peculiarly with regard to Ireland, and I do not think compulsory education could be at all introduced in town or country. In town there is a difficulty, of course, in ascertaining where the children are; we all know how difficult it is to trace the town population. In the country there would not be that difficulty, but there would be great difficulty in enforcing it. I think any compulsory system of education would greatly disincline the people to avail themselves of any sort of education at all. There is such a long deep-seated prejudice against what is ordered by the law in Ireland, that I think you could do nothing to make education so unpopular in Ireland as to enforce it by law.

14998. In reference to what we call our "street Arabs" who are growing up annoyances and a positive loss to society, could there be no plan adopted to secure that they should be saved from their position?—We have carried in Parliament, I am glad to say, an "Industrial Schools Bill," against great opposition, for Ireland, which is a step in that direction, giving magistrates power with respect to certain large classes of street Arabs, and I should, for my own part, be glad to support an extension of the principle of that Bill, in fact rendering education compulsory upon all children whom you could find either vagrant or mischievous.

14999. Is there not something of the kind already done with respect to workhouses. The education of the children in workhouses is compulsory is it not?—It is, but I myself think it a great mistake in the legislation with regard to workhouses that parents of the vagrant class are allowed to go into and come out of the workhouses as frequently as they like with their children. I think we might take some steps in the direction of compelling such parents to leave their children in workhouses for education.

15000. Are you aware that the workhouse schools are spoken of very highly by those who are acquainted with them?—They are. I am myself acquainted with one, and it is a very good school.

15001. Mr. *Dease*.—You have been asked by the Rev. Dr. Wilson whether or not the National system was originally accepted by the Catholic body and was popular with them, and you stated that that was not now the case—may I ask you to what you would attribute the change?—I would trace the change to two circumstances. In the first place, the Catholics of that day, our fathers, naturally set a very high value on any improvement on the detestable state of things that existed previously. For years successive attempts were made to force a purely Protestant education on the Catholics of Ireland; and this system was a great step in advance. The men who were slowly emerging out of the house of bondage, set a very high value on every step they gained; and their sons, who came after them, as we have done, feel more their own rights and equality in the nation than the concessions that have been made, and claim greater equality and more fairness than their fathers were contented with. I would say, of course, that the Catholics of to-day are not bound by the opinions of the Catholics of thirty-five years ago; but while that change has contributed to some extent to produce the change of feeling on the part of Catholics toward the National Board, there are other causes which contributed more to it. The great distinction in the National system proposed, when introduced by Lord Derby, from all the systems that preceded it, was that it was to be free, even from the suspicion of proselytism; and the means taken to carry it out were supposed to be adequate to the end. In that belief Dr. Murray, the late Archbishop of Dublin, and others, assisted in carrying it out. Slowly certain changes were made, which began to alarm the Catholics. Some of them, like the late eminent Bishop of Kildare and Leighlin, Dr. Doyle, had foreseen the possibility of Catholics having to quarrel with that system in after times. But changes—some of them slight in themselves, but all tending in a certain direction—were made, which alarmed Catholics, and rendered them disposed to look more closely into and see whether the system was as good as in their first enthusiasm they were inclined to believe. These changes were several and perhaps slight; and there are witnesses, I am sure, who are more competent to track them year by year and day by day than I am; but I will mention a few of them. In the first place, the school-houses, originally, in 1832, were proposed to be vested in trustees, who, therefore, retained power over the material fabric, and considerable power in preventing a change of the system in them. In 1845 they commenced to be vested in the Board—at least the Board sought to have them vested in them. Soon after that a large number of the bishops took alarm at the idea of giving control over all the schools in Ireland to any Board, because they said:—"Suppose, after the Board have got all the schools vested in them, the rules of the Board were changed; we will then, practically, have to go out of our own schools. From that time they refused to vest any of the schools in the Board. A greater change was made, I think it was in 1847—I am not sure of the exact date, but I think it was in '47;—it was that, however, which is commonly known as the Stopford rule, the real purport of which was that, while the first rule was that the children should not be *permitted* to attend religious instruction which their parents objected to, the new rule was that they should not be *forced* to attend it. There was a lengthened correspondence on the subject, with which, probably, every one of the Commissioners is well acquainted. Of course that made the change that it took the *onus* of preventing proselytism from the manager or master of a school, and put it on each individual parent. The struggle with regard to that rule—whose history is probably well known to each of you—lasted for some time, and resulted after a series of fights in Parliament, in a change in 1866, which is professed a perfect return to the original rule. While all these circumstances tended to awaken the suspicion and doubts of the Catholics of Ireland with regard to the system, with which, as I said, they were in the beginning well pleased—nothing tended so much to confirm that suspicion and these doubts, and to ground it so deeply in their minds, that I doubt if they will ever again entirely confide in any system instituted by the Legislature: as the publication of the correspondence of the late Archbishop Whately. He was an original member of the Board; he was the intimate friend on the Board of Dr. Murray; and of all the members he was supposed to be most thoroughly pledged and most thoroughly determined to carry out the system of perfect non-interference with the religion of the children. It was found that he had looked on it as a system "which"—I think I use his own words—"if we give up we give up the only hope we have of weaning the Irish from the abuses of popery." He added:—"I cannot openly profess this opinion and speak of the Education Board as an instrument of conversion; I have to fight its battles with one hand, and that one tied behind my back." So that the Catholics of Ireland find that for 30 years the leading member of the Board had looked on it, not publicly but privately, "as an instrument of conversion;" and that he believed that to be the only means "of weaning the Irish people from" what he called "popery," but which we consider Catholicism. Gradually that feeling of distrust has grown up, and it is now thoroughly rooted; and to that I may attribute the great change in the popular feeling with regard to the National system. But at the same time I am bound to say for myself and for many others whose opinions on the subject I know, that my objections to the system are not merely founded on that; because I am opposed on principle, with regard to education in all countries, to a system of complete State education, and I am opposed to anything approaching to a system of purely secular education.

15002. What are the particular points in which ordinary National schools where both the pupils and teachers are Catholics, differ from what such schools would be under a purely denominational system?—

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They consist of an immense number of very small, and each in itself perhaps insignificant, details. It consists in this—that all the rules of the Board being framed, and well framed for their object, to exclude from every school anything that may be objected to by any body in them—every little practice peculiar to Catholics is of course objected to—that is found not only to a considerable extent in the teaching, but it is considered much more as a loss, an annoyance and a grievance; for the Commissioner who asked me the question, and every Catholic that was educated at a Catholic school knows that it is the practice of all Catholics to commence every educational exercise with prayer. That they cannot do in a National school; they cannot do in a National school what I and every Catholic member of the House of Commons, when the House is at prayers, do—make the sign of the cross. There has been a lengthened and very clever correspondence between the manager of a National school where there were Protestants, and the Board—as to whether the making the sign of the cross was a religious exercise on the part of the school or the individual act of the pupil. I don't believe the question is decided yet, but the Board object to it. In the same way any reference to religion is objected to; in the same way in the nuns' schools which are in connexion with the Board, the common rewards given to the children are medals with religious devices, which are given according to proficiency in class, but which are not allowed to be worn during school hours. I think it is worth considering whether it is worth the while of the Legislature, for the sake, as I said, of providing for the prejudice or the feelings of a theoretical minority, to make the Legislature and the Government in its concrete form appear to the teachers in convent schools a hostile power, whose vocation it is to thwart and annoy them; whether it is advisable that the nuns who teach 73,000 children in their schools, where there are, practically, no Protestants, should say to these children—"You must not wear that medal during school hours, you must put it inside your dress; when three o'clock strikes you may take it out and wear it, but the Board will not allow you wear it in school. It is good to wear it; I recommend you to wear it, but you must not wear it in school for Government are opposed to it. I recommend you to commence your class with prayer, but no one must say it aloud, because the Board will not allow it—so you must all say your prayers in an under tone." In the next school to the poor school you have children of the better class in the same building; they make a short prayer when commencing school business, and also the sign of the cross when the clock strikes; but you in the poor school must not do it, the Board will not allow it. It is inconceivable the amount of ill-will caused by this; and it is a question whether it is worth while making such a rule. I am sure that the nuns will never teach disaffection, or inculcate anything like disrespect to the constituted authorities; but it is to be considered whether those children will grow up with feelings of respect for the constituted authorities, who have these authorities presented to them during their attendance at school, in the shape of an antagonistic power—that is, I think, worthy of consideration.

15003. Though these points seem to be more or less trivial, are they points to which, in truth, much importance is attached by the Catholic clergy and people?—They are points to which much importance is attached by the Catholic clergy and laity, as every one educated in a Catholic school knows. This is also to be considered, whether the perpetual annoyance and check at almost every moment does not produce a worse effect than a serious grievance once a day or once a month.

15004. Do you think that a more generous recognition of their religion, and the showing a greater respect for their conscientious scruples, on the part of the State towards the people of this country would have a good effect in strengthening the loyalty of the great mass of the Irish people?—I think it would to the extent I stated. I think it is most desirable that the "Government"—to use the common phrase of the people, the executive, should not appear to the masses of the people in an antagonistic position to them, or in a position which quarrels with or meets them antagonistically in their schools, or otherwise. I think where the Government is sympathetic towards the mass of the feelings of the people—the mass of the Irish people are Catholics—it is more likely to strengthen their good will and stimulate their affections towards the Government.

15005. You have stated some of the causes of objection, on religious grounds, to the model schools—apart from religious considerations, have you any objection to the model schools' system?—To the model schools' system, in their concrete form as it exists in Ireland I have an objection which I am prepared to state; but I have no objection in the abstract to model schools, for I conceive that a system of model schools could be planned to which there would be no objection.

15006. I speak of model schools as they exist in Ireland?—I will mention one objection to them. I stated in reply to another Commissioner that practically they educate a class they were not intended to educate. Another objection to them is that they have destroyed the free schools in almost all the towns in which they have been established. I made out a list—it would be too long to worry the Commissioners by reading it, but if it is their wish I will put it in—of the number of free schools either existing or which have been destroyed, of a class analogous to the model school, in the different places where model schools have been set up.

15007. The *Chairman.*—Will you put that document in?—I will. I also think there is a very serious objection to them on the ground of the very large amount they cost. I made a calculation some years ago, on a return that was made to Parliament as to what was the cost in each of these schools, and it is very high indeed. In one school, exclusive of infants—that is, the Athy district model school—the annual cost, apart altogether from the cost of its erection, was about £8 per head; including infants, it was £6 12*s.* per head. In another school it was £4 15*s.*; in another it was £4, and in another I think it amounted to £8 13*s.*; but in all the schools the cost to the country, compared with the results—that is, the number of children educated—is very large. For instance, compared with the cost per head in these district model schools, you will find the cost in the Christian Brothers' schools—which represent the best class that should be educated in such schools, and whose scholars are as well educated as those in the model schools—to be six shillings a year, and that for results that are at least equal. I also myself—and this is an opinion shared in by many, though not universal—dislike the model schools' system as a step to establish a complete system of State education throughout the country, monopolizing the entire education of the country in the hands of the State.

15008. Mr. *Dease.*—These schools being now in existence, what would you propose should be done with them—I think you stated, in answer to a question from another Commissioner, that you thought some of them should be retained as denominational training schools; what would you propose to do with the smaller class of model schools—those which are in reality large National schools in the smaller class of towns, and not training schools to any large extent?—Of course that is a practical question; and it will have to be decided naturally—if decided at all—by practical considerations at the moment; but I would be inclined to recommend that they should be handed over, or sold—if they could be sold at anything like the original cost—to such public bodies in the localities as would take charge of them, and make them really valuable and useful, as large schools, to the people, with an ordinary amount of assistance from the State.

15009. Supposing they were to become, in the same sense, as the other small schools in the country, denominational schools, would they receive the same proportion of support from the State as the other denominational schools?—Yes, exactly. It would be so much saved in the expenditure on education.

15010. Rev. Dr. *Wilson.*—What class of children in that case would you expect to go to them?—Do you mean as regards their religious denomination, or their condition in life?

15011. As regards their condition in life, their position in society?—That would have to be determined by the facts of each case. The people in the locality who are willing, either from interested motives or for charity, to pay for and keep up the school, would of course determine the class they intended it for.

15012. Mr. *Dease.*—They would act as patrons act in other places?—Yes; for instance, the town of Enniscorthy would decide what class they wanted the school for; at present it is clear they don't want it at all.

15013. If the system you have described were to be carried out, what would you propose to do with regard to books; would you propose that they should be prepared by the Board as now, or sanctioned by them, and issued at reduced rates; or would you do as is done in England with regard to the books?—I would of course in denominational schools, as in England, allow any adequate and fitting book to be used, the authorities of course retaining the right to object to any book insufficient for its purpose.

15014. At present it is a great boon to a poor neighbourhood, in fact to the entire country, to get books at reduced rates—what would you propose to do with regard to that point?—Why of course the money will go in meal or malt. If the Board do not spend anything on the supply of books they will have the money to give the people to spend on books themselves. I think it would be the better way, if there were, as was originally the case, a great deficiency of good school books, for the Board to pay for the compilation of good text books, such as spelling-books and books on arithmetic, and then give the copyright of these to the public and let competition amongst publishers determine the price.

15015. With regard to the question put by the Rev. Dr. Wilson as to the feelings of lay Catholics on the subject of education, would you consider it a significant fact that in all the candidates' addresses to Catholic constituencies, with which the papers are of late filled, the persons seeking popular support from the Catholic party in Ireland, pledge themselves to do their best to procure some material change in the system of National education?—Of course I would give due weight to it. It shows that the candidates think that is a profession popular with the large masses whose votes they seek.

15016. Rev. Dr. *Wilson.*—Is that owing to any dictation on the part of the people, or is it owing to any special dictation from the bishops?—I don't know what would be understood by dictation on the part of the people, for I know of no process by which the people can dictate the words of their addresses to the candidates. It arises, in fact, not from dictation at all; but the candidates think that such a profession is popular, and that it will gain them votes at the approaching election.

15017. Is it the result of any resolution on the part of the laity, or is it the result of a resolution come to by the bishops and clergy?—It is not the result of any resolution come to by the laity, or of any resolution come to by the bishops and clergy; I believe it is the result of a conviction in the minds of the candidate that he will get votes by making that profession.

15018. Mr. *Dease.*—Those votes being the votes of the laity?—In an enormous majority; some of the clergy have votes also.

15019. With regard to the teachers you stated that you think their salary is inadequate, using the word "inadequate" in the sense that the salary was very small—would you be in favour of increasing their salary by other means than those by which they are now paid, for instance, by payment by results?—I would certainly be strongly in favour of any increase in their salary that would depend on results. I should like myself to see the principle of payment by results, which, I believe, has worked well in England in all the instances that I am acquainted with, introduced into Ireland; but I do believe it could not be introduced to the same extent as in England; I think, however, that it could be introduced to some extent in Ireland, and that its effect would be to stimulate the interests of managers in the schools.

15020. Supposing it were thought desirable to retain the classification of teachers as at present, and to increase their salaries, might not that increase be advantageously made by introducing payment by results?—I would say, so, and I would restrict myself by saying, that while a considerable portion of their salary should depend on classification, another portion might be made to depend on results—these results of course to be tested in different ways, as in England.

15021. You are aware, probably, that the teachers consider it a great grievance that after a number of years' service there is no retiring allowance for them—do you think it would tend to improve their position, and so make them more contented, and more likely to continue their services to education in this country, were they to receive a retiring pension?—I have no doubt it would tend to make them more contented, but I can't say how it could possibly be done; for they are not the servants of the State, but the servants of an individual—a patron or a manager. A difficulty would constantly arise as to when they should get a retiring allowance—whether or not it should be, say, at the end of thirty years' service. That would depend much on whether, during the entire of that period, the teacher could find some patron who would be content to employ him as a master.

15022. Rev. Dr. *Wilson.*—Is it the patron or the State who pays the teacher?—The State to a great extent. Of course you are aware he is paid from other sources also.

15023. In twenty-nine cases out of thirty does the patron pay anything towards the support of a teacher?—He does not, as far as my knowledge extends.

15024. Mr. *Dease.*—Would it be possible, if it were thought desirable and just to increase the salary of the teachers, to retain a portion of any increased salary so as to form a fund for granting retiring pensions—that is, for providing a sum for teachers after long service?—For the reasons I have already given, I don't think it would be possible, for retiring pensions would be calculated probably on the number of years' service, and a man who had contributed very considerably might lose the advantage of his contributions because he had not found another patron to employ him; but also I think the experience of a great many instances where that system of holding back part of the salary for the purpose of forming a retiring allowance has been tried has shown it to be very unpopular. I think the general rule is, that people whose salary is held back grumble as much as if they were not to get a retiring allowance, and think it is very hard.

15025. The *Chairman.*—Has not that system been entirely abandoned with respect to the civil service superannuation, from the constant discontent that it excited?—Without being able to say positively, I know that your lordship is quite right that it has been abandoned, and that instance it was which led me to give the answer.

15026. Mr. *Dease.*—Would it not improve the status of the teacher to provide him with a free house in all cases if it were possible?—I think a free house and garden provided, would do more to improve the position of the teachers in the agricultural districts of Ireland than anything else; and I think every encouragement that could be given to meet it would be most desirable to give. For that purpose I think it would be most desirable that loans, be procurable from the Board of Works for the purpose of building such houses on trust, of course, to hold them for the teachers of the school as the school is held; and if any educational rate is allowed to be levied that it might be devoted to that; and I do believe that in many parishes in Ireland, even where it would not be possible to get the ratepayers to consent to a permanent rate for the maintenance of their school from year to year, they would consent to

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pay a rate for the erection of a house and the purchase of a piece of land to give to the schoolmaster.

15027. The *Chairman.*—Does the backwardness of landowners in Ireland to provide residences for teachers arise from any particular cause?—I do not think it does, my lord; of course it is very difficult for anyone like me to speak of the whole country; but, speaking of large districts that I am acquainted with, landowners in Ireland, of whom I am one, I am sorry to say have not been perhaps very attentive to their property, and out of all the school-houses that I know I should say six out of every eight, at least, have been built by the occupiers in Ireland. It is considered very generous, I think, for a landlord in Ireland if he gives the piece of land on which the school-house and the schoolmaster's house stand without anything else—merely the land, and sometimes a subscription of £10 or £20.

15028. Mr. *Dease.*—Would it in your opinion be desirable to give to a teacher, where it is practicable, a small piece of land, rather more perhaps than you would exactly call a garden, the management of that land to be subject to the inspection of the Agricultural Inspector, and to be made a sort of model, as is the case in upwards of 100 schools now in Ireland?—I think it is very desirable.

15029. And obliging the teacher to give agricultural lessons in the school?—I think it is very desirable; but, of course, the doing of it would depend upon the persons who are to supply it; that is, upon the patron or the other persons who are to supply it.

15030. I ask you as to the desirability of it?—It is most desirable, I think; it is the best addition which could be made to a teacher's salary, for which reason it is the only addition I have myself made to a teacher's salary; in one instance I give twenty acres of land at a reasonable rent, and in another instance ten acres of land without rent.

15031. I visited that school the other day. Is it not in your opinion the case, that that man's condition and status are very much more improved by the fact of your giving him that land though he pays rent for it, than if you gave him a subscription of £20 a year?—Oh, far more; I am quite sure that he is twice as rich now as if I had been paying him £20 a year for the last twenty years.

15032. The Earl of *Dunraven.*—Does not the fact of the man's having so large a farm as twenty acres interfere with his attention to the school business?—I do not think it does, my lord. I speak of twenty statute acres, not Irish. It is immediately adjoining his school. It is laid out as a model farm in certain small divisions, and of course he is obliged to employ a labourer occasionally on it, and as school ends at three o'clock, he has plenty of time to go and see that the work is done.

15033. Mr. *Sullivan.*—Where would you draw the line of demarcation between those for whose education the State may be expected to pay, and those who would have to pay for it themselves?—I think it must be a varying quantity, so to speak, compared to their means. I think all who can pay at all ought to contribute something to their own education, and of course they ought to contribute the entire cost of their education at the point at which they are reasonably able to do so.

15034. Then it is a question of degree, and not of kind? You can draw no line of demarcation?—No. Quite so. It is a question of degree.

15035. And consequently you can establish no schools, properly so called, that would be poor schools?—No, I think not. I do not think it is possible to establish pauper schools.

15036. In that case the principle is admitted that the State may contribute to some extent to the education of people who really have some means of living; and then does not the State admit the principle further in the sums which it pays for professorships in the Scotch colleges, and in the Queen's Colleges in Ireland?—It does. With regard to Scotland, of course, I can hardly say the precise grounds on which it is done; but I should say that one very sufficient ground for the State contributing more to general education in Ireland than it does in England, or than would be done in what I might call a more perfectly organized state, is the fact that compared to any other country, with regard to education, we are very poor in Ireland. England, for instance, has immense educational endowments, accumulated through centuries. Ireland has nothing or almost nothing. Consequently it is very natural that as we should have to build up everything out of our own pockets, we should go to the State, that is, to the common fund contributed by the nation for some assistance.

15037. But as a matter of fact, does education in any country, in any degree, pay for itself?—I should require to know what education you mean. I think, for instance, taking the education of all the Catholics in England above the poor schools, it distinctly does pay for itself. It does not get a farthing from any other source.

15038. Is there not a certain amount of charity in the very act of a certain number of persons joining together who give their services for a sum which is not equivalent to the value of them if they were laymen in the world?—Of course there is, but I was speaking strictly financially as regards the State. They act exactly as the man who gives a thousand pounds to found a scholarship does.

15039. In each case you are obliged to have extraneous aids to enable the education to be carried on?—I do not know whether you are obliged, but you have, certainly.

15040. Putting aside the religious objection, is there really any objection to the State granting money not only for primary schools for the education of the poor, but for all classes of schools?—There is no absolute objection which should prevent the State from ever granting any money for any particular class of school; but I do think there is a tendency to objection, in every case increasing, to the State contributing largely to the education of those who may be prepared to educate themselves, and my greatest objection to it is that by so doing the State destroys, to a great extent, voluntary effort—voluntary charitable effort, I mean, in the way of foundations—and that it monopolises into its own hands the control of education.

15041. Rev. Mr. *Cowie.*—Should not, in such a case, the money which is granted for the education of the middle and upper classes be voted specially by Parliament for that purpose?—Yes; certainly.

15042. And the money for the education of the middle and upper classes should not be taken by a Board out of money which is intended for the education of the poor?—Certainly.

15043. Rev. Dr. *Wilson.*—Have you not just spoken of the great difficulty of drawing the line, in reply to Professor Sullivan?—Yes. And allow me to add, as I presume the question, in some degree, referred to my objection to the model school as instanced in Galway, that my objection in that case is not simply that one or two or more children of the class that are able to pay for their education were being educated in the model school in Galway; but that in that particular year there were hardly any poor children at all educated in that school, and I believe that if we were to ask for a return at this moment we should find that there are not as many children probably in the school altogether as those upper class children that I objected to; and my objection is that whilst it did not at all educate the other classes in Galway, there was a very large sum of money voted for the education of the poor expended in educating the class whom I have described.

15044. Mr. *Sullivan.*—If your education rate were optional, do you not think it would have the same fate as the permissive taxation for public libraries and museums?—I do not think it would—at least in many cases; and, if you allow me, I will give my reason. I have said that I thought it very likely it would be inoperative for the maintenance of schools; but I think it would often be voted for the erection of schools. I speak of course of the districts which I

know, those districts of Ireland containing mainly a Catholic population. In those districts there is a great difficulty in getting money to erect a school at all. The parish priest whose business it is to look after it and try to do it, perhaps has not, in many instances, a single resident Catholic of wealth in his parish, and perhaps he has not a single Protestant resident of any large wealth or position in his parish, and it is very difficult to get a subscription from distant landowners. The practice at this moment is to raise a collection amongst the people, and the people do tax themselves as you are aware in Ireland very frequently, in the shape of a rate; that is they agree to pay a subscription for the building of a church or the building of a school calculated at so much on the valuation. Now I think that if those schools were to be satisfactory to the Catholic inhabitants of that district, and satisfactory to the Catholic parish priest of that district, they very likely would tax themselves by rate for the erection of that school, and they would have this interest in doing it which, I think, would induce them to do it, that whilst now nine out of every ten pay this voluntary rate or subscription, calculated like a rate, a certain number escape, and I am quite sure that the others who pay it would be very glad to have the power of enforcing the rate from the few recusants.

15045. How would you guarantee that the teaching in the training schools in the country and the mode of conducting them should be effectual?—Substantially, I think, as in England—of course I don't go into details—by inspection and tested by results; and I think distinctly that the payment should be for results and only for results in training schools.

15046. I think you stated that you had studied the continental systems, and, therefore, I assume that you are acquainted with the Prussian system of instruction?—Tolerably; to some extent I am.

15047. How do you think the arrangement there with respect to the nomination of the teacher and the management of the school would be likely to work in Ireland?—That is substantially that the management of the school and the nomination of the teacher vests in what would be here a school committee with certain *ex-officio* members and certain elective members. I think that would be the way in which we should have to manage schools supported by rate in Ireland, and I should think it would work well. But, of course, it would not apply to anything except to rated schools. At least I do not see how it would.

15048. In Prussia the school committee, in the case of Catholic schools, of whom the parish priest is the chairman, present names to the Government for selection, and the Government select out of the names presented. Therefore the teacher is, to a certain extent, an officer of the State, and may get a pension. At the same time they would have a security that he is a proper person, as he is entirely educated by them. Would such a system as that meet the objection that you have raised with regard to the State schools—you had an objection to pensions—you object to the schoolmaster becoming an officer of the State?—It was not so much an objection to his becoming an officer of the State; but, as I stated, his not being at present an officer of the State rendered it impossible to apply the system of pensioning to him. Of course in that case it would be possible, but that could not apply to all the schools erected and in part supported by individuals or other bodies within the parish. The school committee represents the whole district, and if the whole district be represented the whole district has a right to manage the school. But if for instance I erect a school and pay part of the salary of the schoolmaster and only ask the State to pay me by results for the children I teach, the Legislature has no right to make the nomination of any schoolmaster by means of a school committee who do not support him.

15049. But is it not the fact that the difficulties inherent to the question in Ireland occur in nine cases out of ten?—Of course I have never considered how far it is the most desirable plan for Ireland, but I do not see any difficulty in the adoption of the plan you mention if it was considered the most desirable.

15050. At present, in a great number of cases, the schoolmaster pays the rent of the school, and keeps it in repair—that is one of the grievances they put forward, and very properly; but do you think that a school committee would be likely to remedy that state of affairs and give us a better style of building than we have in most cases?—I do not think it would, except in the case in which I say that the school committee would levy a rate.

15051. I am supposing that the rate was levied, that a new organization was adopted for the purpose?—Of course if a school committee had got the money to build a good school-house and keep it in repair, they would do so.

15052. Do I understand rightly, that in answer to another Commissioner, you object to the system of having one set of books for all the schools of the country?—I consider it decidedly undesirable.

15053. Has your attention ever been directed to the influence of the class of books prepared under the National Board, from which every allusion to the country has been carefully excluded—do you think that that has had any effect in engendering and extending that feeling which the exclusion of religious objects from the school has also produced—of opposition to the Government?—I think it has. Assuming that the Board were to prepare books referring to history and to other analogous subjects, which were to be equally acceptable to every class in the country, of course they must be perfectly colourless and perfectly flavourless, and no doubt it sets people to dislike the Boards' books, and to go to, perhaps, a very objectionable class to get their impressions of history.

15054. I speak as a matter of fact with regard to the books—the books that have been in use for the last thirty years—is it your opinion that it has had any influence of that kind?—Of making the Government unpopular?

15055. Of keeping up and maintaining the feeling that exists in the country?—To some extent, no doubt, it has. I have often heard it stated, (I do not at all say with what degree of truth; but as bad motives are always attributed to the Government, which is called the English Government, although the English Government had really nothing on earth to say to the Board of National Education,) I have often heard it stated that it was designed, on the part of the English Government to blot out all records of Ireland, to eliminate every patriotic sentiment from the breasts of Irishmen, and that it was for this purpose they got these books compiled in this way.

15056. As a matter of fact, do not the majority of the people of the country identify the acts of any administrative system or board under the name of Government with the State?—They do, and that is the reason why I said that I thought it so undesirable that the State—the Government, as they call it—should appear so constantly in the management of these schools as an antagonistic and thwarting body, to the wishes and feelings of the people.

15057. Judge *Morris*.—Did I understand you to say that you approve of the present mode of constitution of the National Board?—What I said exactly was that I did not propose any change in it, and that I was quite satisfied of the impartiality of the members.

15058. But independent of their impartiality, do you think that a Board which is composed of the persons of whom the great majority of the Board is composed—seven or eight judges, and other persons engaged in other pursuits, which ought to occupy their time, and with an absence of responsibility for the acts of the Board as individuals, in consequence of their filling other public positions—do you think that that is a well-constituted Board in that respect, independent altogether of its impartiality or of any religious consideration?—Of course there is a difficulty. I do not mean to say that it is in all respects the best constitution possible. There is always this difficulty. There

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are two propositions, either that the Board should consist of a small number of men entirely devoted to the administration of the education, and paid for that administration—permanently appointed and paid—or it must consist of a Board as at present composed of persons eminent in position and attainments, and I may assume well-chosen for the post, but who are not paid, and therefore are not bound to give their time, but in many instances will have other avocations which will prevent them from giving their entire attention to it. The objections to the latter course are, in the first instance, that the members cannot devote their entire time to the duties of the position, and in the second instance that no doubt practically, as regards detail, the administration must rest in the hands of persons immediately below that head administrative Board. The advantage of having—to put it in the concrete at once—three paid Commissioners is, that they will devote their entire attention to the business, but, on the other hand, there is the difficulty that they will be more removed from contact with public opinion outside; they will fall into an administrative rut, as most administrative bodies do, and they will not have the same position and the same antecedents to qualify them to claim the confidence of the different public bodies, and the different religious bodies in the country. It cannot be expected that they will be men of the same standing. You cannot get men of the same standing as the present Commissioners to accept such an office. There is a difficulty in that, and of course there is another difficulty which would suggest itself to any man. The only proposal which has been made publicly was to substitute three paid Commissioners, of whom one was to be a Roman Catholic, one a Presbyterian, and one an Episcopalian. That would simply put the Roman Catholic element in a minority of one to two, whereas the Roman Catholic element in the schools to be administered is in a majority of, I suppose, about eighty per cent. Then, on the other hand, the difficulty I have mentioned in the other is, that the Board can only assemble as it were to decide great questions, and practically the administration must rest in hands below. On the whole, I prefer the latter system.

15059. Do you not think there could be a modification, without going to either the extreme of the present system of twenty members on the Board, several of whom either very seldom attend, or can but very seldom attend, or the other extreme of having three paid Commissioners—could there not be a modification of a more limited number on the Board—say six—in whom that proportion might be still kept up, which exists at the present Board, of an equal number of Catholics and Protestants, and to have them paid?—As I have said, I don't think you could get men of the same standing as at present to take the position. In the first instance, to have those paid Commissioners paid large salaries would be an enormous tax on the country compared with what is to be done; and in the next place, I do not think you would get men of the standing in the confidence of the country of the present Commissioners to accept the office of paid Commissioners, with such a salary as could reasonably be expected to be paid to them.

15060. You are aware that one of the Commissioners is a paid Commissioner already?—I am; and I believe he fully deserves the confidence reposed in him. But at the same time permit me to say, without wishing to make any comparison, that his position and knowledge of the country are not the same as those of the other unpaid members of the Board.

15061. With regard to the financial question, you are aware that the sum of money that the National Board distribute is something very large. It now, I believe, reaches something like £400,000 a year?—Quite so.

15062. Well, the payment of, say £800 a year each, to five or six Commissioners, would not be a very large proportion of that?—As I have said, I think that the payment of six Commissioners of £800 a year would be an inadequately large payment *relatively* to the funds administered; and I do not think the six Commissioners would probably obtain as largely the confidence of the country as a well selected unpaid Board would do.

15063. The Earl of *Dunraven.*—With reference to what you stated just now, as to your objection to education being kept under the control of the State, do you not think that a paid Board of three or four, or whatever number might be appointed by Government, would tend to place education more under the control of the State than the present Board?—I think it would, much more; and to my mind that would be a very strong objection, and I am glad your lordship mentioned it. They would get a feeling which all Government officers do get, which all administrative departments necessarily get.

15064. Judge *Morris.*—You of course support the denominational system of education, as I understand?—Yes, as I have explained.

15065. Did I understand you to say that there was a canon law that the parish priest has an inherent authority as parish priest, or a right to deprive a teacher of the right to teach, for any reason?—No, I think not. I am rather indisposed to undertake to state the canon law upon any subject, and I did not say in my answer that the canon law gives a right to deprive a teacher of the right to teach for any cause whatever. I did say that "the parish priest ought to have a negative on the appointment of a schoolmaster, on the ground of immorality;" and I also said, "The bishop has a right, in the eyes of Catholics, to prohibit a teacher teaching in his diocese if he teaches erroneous doctrine, or if he teaches or practises immorality."

15066. I took it down, and I thought the answer was so, to deprive him of the right to teach; and then if it was so, would you limit it now to objecting to his right to teach?—No; I do not wish to limit it to that. I mean to say that as regards Catholics, the parish priest has a right to say such a man having been guilty of immorality, is an unfit person to teach in this parish. I think that all Catholics would be bound to respect that opinion and act upon it; and I think that probably in a Catholic country there would be a means of enforcing that sentence, and of course in that case the priest in a Catholic country would apply to the proper tribunal to say whether the man had been guilty of improper conduct or not.

15067. But in this country would you go the length of saying that the parish priest having himself decided that the teacher was guilty of immorality—that was the example you took in your former answer, as to his right to deprive him of the right of teaching—would you now go the length of saying that in this country, where there was not this tribunal to appeal to, the mere decision of the parish priest that the teacher was guilty of immorality, and that, in his opinion, he had no right to teach, should be obeyed implicitly, without any right of appeal?—Of course it is clear that in this country he has no power, and no legal right to interfere with his teaching at all. The only power that he can have in this country is of expressing an opinion which may or may not be respected. As I stated, it would be respected by the Catholics of his parish. No doubt, then, there is no legally constituted tribunal to which the schoolmaster might appeal, because there is no legal right in the priest. But there is no doubt whatever that the schoolmaster has a perfect right to appeal to the bishop, and the course which the bishop in such a case has to pursue is clearly laid down, I have no doubt, in the canon law, and the case would be properly tried, and if the priest had acted wrongly, no doubt he would be punished by the bishop; but all that proceeding is of course entirely outside any legal recognition in this country.

15068. Mr. *Stokes.*—Will you say upon what ground your opinion that payment by results, pure and simple, is wholly inapplicable to this country is founded?—It is very hard to state the exact grounds, because of course they are made up of my inquiries and of what little knowledge I have of a number of instances. The way

in which I have tried to consider the question was to take any school, and as far as I could to consider the circumstances, as best I knew them, and then to try and see whether if the system of payment by results were adopted there would be any reasonable prospect of a fair salary for the schoolmaster in that case. I could give instances to show how I have tried to apply that in the case of a country parish.

15069. Does the objection go further than this, that the rate of payment by results would require to be higher than you think the State would be willing to contribute?—Substantially it is that of course; that the rate of payment for results would have to be higher than the State would be willing to contribute, and higher than I myself would think it desirable to make it permanently and admittedly for results.

15070. But would not the total effect to the State be the same if part of the payment were made by way of salary to the master on a fixed scale, and then part again on the system of payment by results?—Quite so in the individual case; for instance, to take it practically, there is a small country school in which the attendance is thirty, and you want to introduce the system of payment for results. You find that you cannot get a master for less than about £30 a year, and if you pay him for results at a pound per head for every child who can spell, it will come to the same amount. But I should be sorry to adopt a plan of payment for results which would be such as I am afraid it would be, at least for a considerable time, in order to provide reasonable remuneration for the master.

15071. In such a case what objection would there be to a payment of 6*s.* 8*d.* for each subject, reading, writing, and arithmetic, for every child, so that he would get a pound for every successful child?—I am not sufficiently acquainted with the details to be able to answer with accuracy, but it seemed to me in thinking over it that a payment by results with such a standard would give more than I should like in a school with a large attendance, if it gave an adequate payment to those with a very small attendance.

15072. Might not these difficulties be arranged upon consideration?—I am very incompetent to express an opinion on a point of so much detail as that. I guarded myself in anything that I said by stating that I was not perfectly competent generally; but as far as I know I think that that could not be satisfactorily arranged so as to make all the payments entirely depend on payment by results; and another difficulty which was suggesting itself to my mind—I do not know how far it could be met—is that a very good class of schoolmaster might be stationed in a small country parish where he could not get a good salary by results alone, and that it would, therefore, make it very difficult for us in small country parishes to have anything but a low class of schoolmaster unless some part of his payment depended on his own classification, and on something else, than the number of children he teaches efficiently.

15073. In providing schoolmasters for the country do you think it is safe to rely mainly on mercenary motives?—I am afraid generally you must rely very largely on mercenary motives. That is the only answear I can make.

15074. But do you not regard teaching as a kind of vocation which carries with it its own reward independent of the salary attached to the office?—I do not think the ordinary class of schoolmasters that I am acquainted with in the country do so look upon it.

15075. Mr. *Dease.*—Do you think that there was any reason in the following statement which was made to me by a school teacher to whom I was speaking the other day: I said to him "How would you like to be paid by results." "I would not have the least objection in the world," he said, "if you have compulsory education, but every objection without it"?—I understand the feelings which prompted that answer of the schoolmaster. He meant "I am sure that I can teach the children if I can get children to come to be taught;" but at the same time I should be obliged to answer him, that I should think compulsory education impossible.

15076. The *Chairman.*—Do you consider that many of the children in the National schools remain unduly long in the lower classes?—I am not competent to form an opinion, but if you would excuse me for saying something analogous, though not entirely in answer to that, and I say it with great diffidence, because my knowledge of educational institutions, of course, is very limited; but it has struck me in visiting the common small rural schools attended by young children, that a great deal of time is given to teaching them details of grammar and physical geography, and some other subjects; when I think they are able to learn very little of them, and that, perhaps, it would be better if more time was devoted directly to teaching the three great things, reading, writing, and arithmetic. It seems to me that a child who leaves school about the age of twelve can only learn to read tolerably so as not to forget it—to read a book through life afterwards, and to learn to cipher and to write, so as to be able to write a letter afterwards. When I have had classes of very small children before me who have been devoting a great part of their time to learning the distinctions between nouns and prepositions, and the parts of speech, and a good deal of abstract grammar, it seemed to me that they would be better employed, and get more forward by simply reading and writing.

15077. Do you consider that the rules of the National Board are sufficient to prevent proselytism, or what I should call illicit religious teaching?—I presume your lordship means the present rule.

15078. Yes?—Well, in theory pretty nearly, but not perhaps quite. The rule is, that the child shall not be permitted to be present at any religious teaching given by a person of another religion than its own, except at the written request of the parent. It is clear that under that it would be possible to give, for instance, a Roman Catholic child Presbyterian teaching, if the patron could get a Roman Catholic teacher to give it. But I do not think that there is any substantial weight to be given to that; but it may be perfect in theory and yet fail in practice. I do not think that the present rule—I speak only of that—does fail at all largely in practice, but I am sure that like every rule in the world it will fail sometimes, and if you will allow me I can give one instance where it has failed. I have here a letter from a gentleman in the county Tyrone, and I find that in a certain school—I suppose I had better give the name—Castlemellon National school, in the parish of Donagheady, in the county of Tyrone, which is situated on the property of the Duke of Abercorn, and of which Mr. Humphreys, the Duke's agent, is patron and manager, but which, I may add, Mr. Humphreys does not visit—I add it merely because he has no responsibility for the circumstance;—the teacher is Samuel M'Clelland, a Protestant, and there were a few days ago five Roman Catholic children attending that school. In the return that was ordered some years ago of what religious instruction was given, there was no return given from that school, so that I am not able to state exactly the nature of the instruction given, but it was Protestant. There were five children of Catholic parents who partook of that instruction. Four of them are of the name of Ball, and a written request had been signed by the parent of two of them, that they should partake in the Protestant instruction. He had also signed for two others who were his nephews, but whom, however, he had no power, according to the Commissioners' rule to sign for; and there was one other child, a Roman Catholic child, of the name of Owen Browne, a young child about five years of age, I believe. He was also partaking of this religious instruction, which was admitted by the master to be distinctly Protestant religious instruction.

15079. Mr. *Sullivan.*—May I ask you whether you can tell the date at which he signed for the nephews?—I cannot.

15080. Rev. Dr. *Wilson.*—Was the father of those nephews dead?—I cannot say. The rule does not say anything about uncles.

15081. But as one ingredient in the statement of

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the case?—I cannot say. I do not know it. And allow me to add, because probably your lordship will be able to get more accurate information—the teacher stated that two of the Royal Commissioners had visited the school and examined the entries, but had made no remark. I merely mention it as one instance that came under my notice, and I think such instances are rare.

15082. The *Chairman.*—Were these the only Roman Catholics in the school?—These were the only Roman Catholics in the school. I rather think there is not a single Roman Catholic in the school now. I have reason to believe so.

15083. Rev. Dr. *Wilson.*—Have you heard to what circumstance it is owing, that there is no Roman Catholic in the school now?—I believe that the attention of the parents of those children having been drawn to the fact of their receiving religious instruction in the school, the children were taken off, but I am not certain whether they have or not.

15084. The *Chairman.*—Do you consider that there are many places or cases in which there is a desire to press religious instruction on children of an adverse creed?—It would depend on what is meant by "many." I have no doubt that there are a considerable number of instances, and I take it that one thing is sufficient proof of it. Roman Catholics dislike, and object to a considerable extent, to reading the Scripture in the Authorized Version generally. Of course I am quite aware that many parents of the poorer classes do not feel perhaps strongly about it, or do not know that it is undesirable, or do not know *clearly* the difference between the different versions; but there is, no doubt, that Catholics, as a general rule, are not disposed to allow their children to read the Scriptures in the Authorized Version. I know that in 1864 there were children numbered by thousands; I could not go through the whole return to make it up myself—who were reading the Authorized Version of the Scriptures. I may add, of course, that not only do Roman Catholics, as a general rule, object to the reading of the Authorized Version as not being their own version, but as a general rule, Catholics do not consider the whole Scriptures a fitting book to be put in the hands of children, or to be left for indiscriminate perusal; and whilst we circulate and read the New Testament, we do not at all so much read the Old Testament, and we do not approve of the Old Testament being put in the hands of children at school. The New Testament is so common, and is so largely used by the Catholics in Ireland, that one Catholic publisher here finds it worth his while to publish a really good edition of the New Testament for fourpence. Of course he could not do that if it was not very largely sold.

15085. Do you consider in those cases where Roman Catholic children are desired to join in reading the Bible in the Authorized Version, that that arises from a desire of proselytism, or more from a general feeling that every child ought to read the Bible?—I think very much from the latter feeling which your lordship speaks of, but in some instances, no doubt, it is from the former also. Protestants have very commonly an opinion we know that if Roman Catholics would only read the Bible sufficiently, that they would be converted. We try it extensively, but we do not find it has that result which they believe it would have.

15086. Rev. Dr. *Wilson.*—Are you not aware that the reading of the Bible is supposed to be an institution in the North of Ireland, even amongst Roman Catholics, and that they have not the same objection there as in the South and West of Ireland?—So far as I am acquainted, and I am acquainted a good deal with portions of a good many districts of the poorer classes in the North of Ireland, I think they read a good deal of the Scriptures, and especially, as I said, the New Testament; but I think they have quite as much objection to joining in reading the Authorized Version as Roman Catholics in any other part of Ireland, and I think, so far as my knowledge goes, a good deal more, because the distinction between reading the Authorized and the Catholic Version, is much more known in the North than in the South of Ireland.

15087. The *Chairman.*—When this reading of the Bible takes place, is it during the hours of separate religious instruction?—I believe it is.

15088. And in those cases is it confined to reading the text of Scripture?—In some cases, of course it is. In some there may be exposition.

15089. Do you consider that a general or practical grievance exists of any extensive pressure being put on Roman Catholic children with the view of making them change their convictions in the schools?—A general or extensive attempt to influence them would be simply impossible, and does not exist, nor does anything like it exist. I have known a good many instances of pressure being brought to bear on Catholic parents to send their children to distinctly Protestant schools, either to the Church of England or the Erasmus Smith's schools; but to say that there is anything like a general attempt at enforcing Catholic children to attend Protestant instruction in National schools, it would be impossible it could exist.

15090. Mr. *Dease.*—Let me read the following answers of Mr. Kelly, one of the secretaries of the Board. The question asked was:—"Since you were appointed as Secretary, have any complaints of proselytizing in schools come before the Board?"—*A.* "Yes, in a few instances, a very few instances. My recollection is that the charges were not established." *Q.* "You think that in no case the charge was established?"—*A.* "I think it was not." And again he was asked:—"Then any suspicion that such a thing existed would be unfounded and unjust, in your opinion"—(referring to proselytism)?—*A.* "I know of nothing that would warrant such an opinion." *Q.* "You stated that there have been allegations as to cases of proselytism having taken place in schools, but that no such charges were proved to have any foundation?"—*A.* "Not to my recollection." *Q.* "Is Judge O'Hagan one of the Commissioners?"—*A.* "He is." *Q.* "Did you hear that a statement was made by him as a Commissioner, when he was Her Majesty's Attorney-General for Ireland, in his place in the House of Commons, that no such thing ever took place?"—*A.* "Yes, I did." Have you any remarks to make upon what I have read?—(*Witness*)—Yes; I would wish to make one or two remarks on it, as the statement that cases of proselytism had occurred was made by myself. Of course, I am responsible for its accuracy. I may say that Mr. Justice O'Hagan explained subsequently that he meant by "proselytism" the change of a child from one religion to another; and I need hardly add that I could not possibly have meant that that occurred in a National school, because people don't read their recantation in a school; nor have I meant to assert that an absolute change of religion was directly and solely attributable to attending a National school, because that also could not be proved; and, therefore, I am quite prepared to admit that neither I nor anyone else could demonstrate that any child changed his religion solely from the instruction received in a National school. What most people understand by proselytism is the conveying of religious instruction of a kind different from that of the parent to the child, with the view of influencing his religious convictions. That, of course, is clearly the meaning in the original letter of Lord Stanley—that the system should be free from the suspicion of proselytism. He meant that it should be free from the suspicion of children being taught another religion in the schools different from that of their parents. In order to investigate that matter I was accountable for a very voluminous, and I am sorry to say, very expensive return, which was laid before Parliament. It is in four volumes, and although it was impossible for me, as an individual, to go through every one of the returns, I examined them sufficiently for my purpose, and I wish to call attention to some of them. I omit the numerous cases in which all that is stated is, that the Catholic children read the Scriptures in the Authorised Version. In the first instance I would refer to Galgorm National school in the county Antrim, where I find the

nature of the religious instruction stated to be given is the "Authorised Version and prayer at the opening and closing of the school for all pupils." This school was attended by eleven Roman Catholics, and the prayer was by a Presbyterian, and, therefore, knowing the practise of Presbyterians, it was *extempore*, and consequently allusions to doctrines may have been made. Loughconnelly National school, county Antrim, was attended by four Roman Catholic children, and I find the school was opened with prayer, by a Presbyterian teacher for all pupils. In Newtowncunningham schools, county Donegal, where there were forty Roman Catholics attending, there was prayer for all pupils, the teachers being Presbyterians. In Gortfad National school, county Antrim, I find the following subtle distinction. The "'nature of religious instruction" is stated to be "Authorised Version for all pupils, and Established Church and Presbyterian Catechisms for Established Church and Presbyterian pupils, respectively." "Two Roman Catholic pupils were present during religious instruction, but did not take part in it," which I can interpret only *as meaning* that they were hearers but not answerers, and therefore received the same religious teaching that hearers at a sermon or controversial discourse do. In Victoria-place school (Belfast), all the religious instruction given is Protestant, all the teachers are Protestants, and it is added, "the other teachers gave religious instruction to whatever pupils were assigned to them for ordinary instruction;" the pupils being Catholic, the teachers Protestant, and no Roman Catholic instruction being given. I now come to cases of actual teaching. In Dunadery National school, county Antrim, the "nature of religious instruction" is "Authorised Version of Scriptures for all pupils, and Presbyterian catechism for Presbyterian pupils." The teachers are all Presbyterians, and it is added, "Three Roman Catholic pupils received scriptural instruction." In Dromore school, county Antrim, the case is exactly the same. "The eleven Roman Catholic pupils partook of scriptural instruction." In the next school, Rasharkin, the course is the same. "Three Roman Catholic pupils only received religious instruction." In Dundrod male school, county Antrim, the "religious instruction" is "Authorised Version for all—Presbyterian catechism for Presbyterians." The teachers are Presbyterians. "Two Roman Catholic pupils received religious instruction." In Portadown infant school, "seven Roman Catholic pupils, with the sanction of their parents, joined in reading the Authorised Version, and also received religious instruction in Established Church Catechism." This is the only case in which the sanction of the parents is stated to have been given. These cases all occur in the first 100 pages of the first volume of the return. I do not go further than these. I think they are sufficient to justify the statement I made that there was proselytism in schools.

15091. The *Chairman.*—Do you think that at that time there was any improper slackness on the part of the Inspectors in inquiring whether the rules of the Board with respect to religious education had been complied with?—I am not prepared to say there was. The rule of the Board, at that time, was to my mind extremely imperfect. It was, that children should not attend such religious instruction unless the parents received a written notice of it; but it was held sufficient to give this written notice to the child to give to his parents, and in many cases it never reached the parents. It was in consequence of that form of obtaining the consent of the parents (or rather of giving them an opportunity of dissenting, which it truly was), being so very imperfect that led me, as the facts were disputed, to move for this return, and it was in consequence of these facts, I believe, coming to the knowledge of the Commissioners that the rule was changed.

15092. Has that state of things been remedied by the change of the rule?—I should think that it has, to a great extent; but as I have mentioned, in one instance, the new rule has been violated, and so far has failed. Of course there may be others.

15093. Do you consider, at the present moment, that there is any proselytism going on in National schools, such as causes serious alarm to any religious community?—I don't think, to any extent, there is; but then I must explain, by attributing it in a great measure to the fact that very largely, I might almost say universally, Roman Catholics have their own National schools, and teachers of their own, and we do substantially think that that is the only complete and satisfactory security.

15094. Rev. Dr. *Wilson.*—Are you aware that Archdeacon Martin, in 1844, showed from the Education Reports, and other documents, that in 1824 there were 210,000 Roman Catholic children, at the lowest calculation, daily receiving Scriptural instruction, and daily and voluntarily reading the Scriptures?—I am not aware of it, but I am quite prepared to accept your statement of it that it was the case. When no education could be got in Ireland, except on the condition of reading the Scriptures, large numbers of Roman Catholics did avail themselves of that education. I do not say, as you say willingly—for, I am quite sure they would much sooner have had the education without being compelled to do that—but I am quite sure that in thousands of instances they did; and as I know they did, the parents told their children to go to the school, and, if possible, not to read the Scriptures there; and, if the others read Protestant instruction, not to listen to it; and they catechised them the moment they came home from school, in order to counteract the effect of any such religious teaching they might have received at school. It was exactly analogous to a case that, to my knowledge, occurred in the West of Ireland, when a man, in the famine-time, was offered food and sustenance if he abandoned the Catholic religion. He thought that after a short time he would be able to get food otherwise. He went and prayed very devoutly in the Catholic church; and as he went out of the door he said, "Good bye, God Almighty, for three weeks."

15095. Have you heard this statement, that in 1831, just before the introduction of the National system, 300,000 Roman Catholics were receiving religious instruction; and two of the Education Commissioners of 1827 declared, as a signal proof, that there was no repugnance to Scriptural instruction among the people; that in no less than 6,000 schools they were engaged in reading the Bible?—It is exactly the same proof that they had no repugnance to Protestant teaching as the case of the man accepting the food in 1847 upon the condition I have mentioned.

15096. In reference to Roman Catholic children attending schools opened with prayer for all the pupils, does it follow that there was a violation of any rule of the Board in the attendance of those children?—I believe there was, because I believe, under the original rule of the Board, prayer would be considered religious instruction.

15097. Have you not said that the school opened with prayer, and prayer for all pupils?—Yes; there would not be a violation of the then rule of the Board if notice had been given in writing to the parents of the children.

15098. Is it not likely that these children attended with the perfect will of their parents, at the wish of their parents, with the cognizance of their parents?—I should think it most unlikely. I should almost add, incredible.

15099. Incredible?—Yes.

15100. Now, in reference to the reading of the Bible in the North of Ireland by Roman Catholics and Protestants indiscriminately, I have asked you is not Bible reading more or less supposed to be an institution there, and characteristic of the North?—If you ask, is it more or less supposed by some people to be an institution of the North, I say, yes.

15101. Have you ever heard of the Rev. Daniel Curee, P.P. of Randalstown, who was examined before a Committee of the House of Lords in 1837?—No.

15102. Are you not aware that he was a leading priest in the North of Ireland, and, for many years previous to his death in 1856, vicar-general of the

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diocese?—I am quite prepared to accept your statement, having no knowledge of my own on the subject.

15103. Allow me to read a few questions and answers from his evidence; you can verify the passages?—I am perfectly certain you will quote it accurately. I will take your word for the evidence.

15104. The question is put, "Is there an hour set apart during each day for separate religious instruction?"—*A.* "It was and is so in two of the schools that the Scriptures should be read from two to three o'clock." *Q.* "Do all the children, both Protestants as well as Roman Catholics, continue during that hour?"—*A.* "Yes." *Q.* "Were they at liberty to go away if they had chosen it?"—*A.* "Yes." *Q.* "What effect do you think it would have upon the minds of your poorer Roman Catholic parishioners; would they feel an aversion in coming to school where there was compulsory reading of the Scriptures?"—*A.* "The poorer order of the Roman Catholics are greatly influenced by the opinion and direction of their pastor, and in that case he would in a great measure be the conductor of the system, either successfully or not. But I beg to say that in my part of the country a great effort has been made by my former bishop, now the Roman Catholic primate, in rendering the version of the Roman Catholic Scriptures accessible to the very poorest. I can also inform your lordships that I have repeatedly from my own altar called upon my people to purchase them, and that I have gone to the trouble of receiving their small instalments, corresponding with the poverty of their means, 3*d.*, 4*d.*, and 6*d.*, in order to circulate the Word of God; and I presume some of your lordships may be aware that in this undertaking Dr. Crolly had the concurrence of all the prelates of Ulster with whom he was connected. And I can also assure your lordships that in the Roman Catholic body with whom I am identified, at our chapters and public meetings, we consider the clergyman most instrumental in the diffusion and circulation of the Scriptures as the most forward in the discharge of his clerical duties, and as one of the most zealous ministers amongst us." Should you be surprised to learn that in the course of the examination it turned out actually that the Authorized Version of the Scriptures was the version in use in Priest Curoe's schools?—To some extent I should not. Of course I only know the facts as stated there. May I remark that it does not appear the schools were under Protestant management. It rather appears they were his own schools, in which the Catholic children under his direction read the Scriptures and the Protestant children attended, which probably they would have no objection to do. I know they don't distinguish so closely as we do between the two versions. It is not mentioned that it was the Authorized Version. I am quite sure that if his own version was procurable he would have used it; and therefore the statement, as I take it, only amounts to the fact that the reading of the Scriptures, and as I have said, particularly of the New Testament, is a constant, an authorized, and a very laudable practise in all Catholic schools in Ireland, and, so far as I know, in Catholic schools in all parts of the world. It was the practise in the one I was educated in myself. In all these countries the reading of the Scriptures is the commonest thing possible; and I have mentioned one fact that shows how common it must be with Roman Catholics in Ireland to read the Scriptures, namely, that one publisher has found it to his advantage to publish an exceedingly good copy of the New Testament at the price of 4*d.*

15105. Allow me to read another extract and I will close. This question was also put to the Rev. Mr. Curoe, *Q.* "Supposing Protestants to read the Bible in the authorized version, and the Roman Catholic scholars to read in the school *at the same time*, the Bible in the Douay version with notes, would that be contrary to the doctrines or essential discipline of the Roman Catholic Church."—*A.* "Not at all; I do not perceive how it could." Now with such a state of things existing in the North of Ireland for so many years—Roman Catholics mingling so freely with Protestants of different denominations, don't you think you have a fair reason given for the fact you have referred to, of so many Roman Catholics reading the Bible from time to time, and taking religious instruction, with the consent of their parents in those schools in which religious instruction is given by Protestant teachers?—I do not think so, because the evidence you have read refers to Roman Catholics reading the Douay version of the Scriptures, with notes, in the schools. However, they could not read simultaneously in the schools, for they would be reading two different versions at the same time, the Protestants reading the authorized version. You ask me whether that does not make it probable that Catholic parents would desire their children to receive distinctly religious instruction in detail of a Protestant nature. I think it does not, and I mentioned in my first answer that I omitted all consideration of the very numerous cases in the return, which only referred to reading the Scriptures even in the authorized version. With regard to your further question, as I understand it, whether I accept every detail of the statement as to Catholic doctrine or practice by the reverend gentleman whom you have quoted, I will only say he was, I doubt not, a very fair exponent of Catholic opinion, but if it came to a question of detail I would not be prepared to place his opinion in opposition to that of higher and more competent authorities in the same Church.

15106. Rev. Mr. *Cowie.*—Do you not think it is quite contrary to sound policy and to all the principles on which Government is conducted, that the State should enforce any rule whatever upon any community with respect to religious teaching?—I think so, certainly, with respect to the religious teaching of any community. The State may fairly interfere to see that the money is not applied to perverting members of one religion by another religious community—in other words, that the State funds do not go to proselytism.

15107. That would amount to the State enforcing a prohibition, but not exacting the condition; like reading the Bible, for example, in schools?—Quite so. I quite agree with that. It is the duty of the State merely to enforce the prohibition of proselytism, and that upon the ground of securing the freedom of the individual.

15108. Rev. Dr. *Wilson.*—What is proselytism in your opinion?—Without undertaking to give a verbally accurate definition I should say that it is conveying to a person religious instruction different to that of his own Church, with the object of changing his religious convictions.

15109. You don't regard it as involving a change of religious opinion?—As I have stated, "proselytism," as popularly used, and as used by me, and as used in Lord Stanley's original letter, refers more to the attempt or the act on the part of the person who does it than to the result obtained. That is, I should be proselytising a Protestant child if I taught him the Catholic catechism and the Catholic doctrine, although I did not ultimately succeed in making him a Roman Catholic.

15110. When does a person answer the description of being a "proselyte"?—"Proselyte" I suppose is properly equivalent to "convert." A person is a "proselyte" when converted.

15111. Has any one succeeded in establishing half a dozen cases of actual proselytism against the system of National education?—I have stated that it is absolutely impossible—physically impossible—to show a single case of the conversion of a person from one religion to another which could have occured in a National school, because it would be impossible for a person to read his recantation, or formally be received into another Church within the walls of the school. I have also said that it was not only physically but morally impossible to prove that any person changed his religion, even out of the school, solely and entirely in consequence of the instruction received within the walls of the school. That would also be to demonstrate a thing that would be incapable of demonstration, and therefore the question arises, not whether the ultimate result is perfectly attained, but whether the means to attain that result were adopted.

15112. Do you not regard the results obtained very small, considering the efforts made to establish a single case?—The results—meaning as it does in your question, the number of persons finally converted to another religion is a question unascertainable and unascertained; but as regards Roman Catholics, I believe it is inappreciably small, because I believe conversions to Protestantism of Roman Catholics are very rare in Ireland.

15113. One other question I want to ask. Under which system is proselytism more likely to be successful—the denominational system, or the united and now sectarian system of education?—Answering in the concrete, it would in my opinion be much less successful in a satisfactory system of denominational education, in which the persons of each denomination would be able to obtain a satisfactory education in schools of their own religion than in any system of mixed education.

15114. The *Chairman.*—So far as your experience goes, is there practically, much change of religion, either one way or the other in Ireland?—Not very much, one way or the other. *Oct.* 23, 1868. Myles O'Reilly, esq., M.P.

15115. Mr. *Sullivan.*—With regard to the objections that have been raised to the system, on the score of proselytism, is it not rather to the attempts made, than to the results that have followed, that the real objection lies?—Certainly, we object to the attempts being made. We believe they are generally unsuccessful. But we are entitled to object to a system which allows of it at all.

15116. The *Chairman.*—I presume there is no system under which you would expect to prevent individual zealots making isolated attempts at conversion?—No; and provided they were made in a fair way I would not object. I consider it is the duty of every man to try and bring others to the religious convictions which he holds himself.

[Adjourned.]

FORTIETH DAY.—DUBLIN, SATURDAY, OCTOBER 24, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

The Right Hon. ROBERT R. WARREN, M.P., Her Majesty's Attorney-General for Ireland, sworn and examined. *Oct.* 24, 1868. The Right Hon. Robert R. Warren, M.P., H.M. Attorney-General for Ireland.

15117. The *Chairman.*—Are you a member of the Church Education Society?—Yes, my lord; I have been a member of the Church Education Society for many years, and I am at present on the committee, and a Vice-President of the Society.

15118. I presume, therefore, you have never taken part in the local management of any schools under the National Board?—I have not; I have been always opposed to the system of the National Board.

15119. Can you offer to the Commission any suggestions or scheme by which you think a system might be provided more generally acceptable than the present?—Yes, my lord, for a long time that matter has been the subject of my anxious consideration. Before I filled the office which I now hold, that of the Law Officer of the Crown, in the month of March, 1867, I drew up the short heads of a scheme of a National Education in Ireland; and my desire in presenting myself to be examined here to-day is, that that scheme may be placed upon the evidence and placed before the consideration of Her Majesty's Royal Commissioners on this inquiry. I shall venture to hand your lordship a copy of that printed paper which I then prepared; and with your permission I would state that the objects contemplated by me in the proposed scheme were to secure for all the poor children of Ireland the uniform system of sound secular instruction; secondly, to provide religious instruction for every child; thirdly, to vindicate for every man who deemed religious education a matter of importance, liberty of religious teaching in those schools; and fourthly, to present no obstacle to a religious man, of whatever creed he might be, whether a member of the Established Church, the Roman Catholic Church, or the Presbyterian Church, from becoming the patron of a school under that system. If those objects could be carried out, I think they are such as would recommend themselves to every friend of education in Ireland.

15120. I presume we may understand that you give your evidence as one whose career as a politician in Parliament is likely soon to close?—Certainly; and probably also the official position which I now hold under Her Majesty's Government.

15121. Will you have the goodness to read the paper which you have prepared?—I shall read the paper if your lordship pleases.

SCHEME FOR NATIONAL EDUCATION IN IRELAND.

It has been assumed that the united education of the children of the poor in Ireland was possible and desirable. The scheme of the Kildare-place Society aimed at united education, upon the principle of excluding from its system all religious instruction except the reading of Holy Scripture without note or comment, while that reading was made compulsory and universal. This system for some time was liberally supported by the State, and achieved considerable success in the way of united education. However, Government aid was withdrawn about thirty-five years ago, and the system fell to the ground, mainly on account of the opposition of the Roman Catholic clergy to the reading of the Bible without note or comment.

The scheme of the National Board followed, and aimed at united education upon the principle of separating secular from religious instruction, making admirable provision for the former, but none for the latter. The present National system does not directly or indirectly provide for any religious instruction in any school, it permits the patron to exclude all religious instruction from non-vested schools, and neither the Authorised nor Douay Versions of the Bible are ever granted as school requisites. This system has failed as a united system of education. (Return to Parliament on motion of Mr. Butt, 1864.) Notwithstanding the enormous influence of Government exercised on such a loyal body as the members (lay and clerical) of the Established Church—the influence of liberal grants of money, and a legitimate desire to take a leading part in the work of National education, the system has failed to attract the great majority of the clergy or schools of the Established Church; and though money has tempted the Roman Catholic clergy in great numbers to place their schools under the Board, they have done so most unwillingly, and the system has been the subject of unsparing invective and inveterate hos-

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tility on the part of the bishops of the Roman Catholic Church.—(See letter of Roman Catholic Bishops to Sir George Grey, 14th January, 1866, Parliamentary paper, 1866, No. 84. "Baneful system," says Archbishop Cullen, *Freeman's Journal*, January 1st, 1863.) This system ought not and cannot be perpetuated.

What systems of education remain? The denominational system might be tried, viz.:—a system of grants of public money to the ecclesiastical authorities of the Established and other Churches of the country, to be used by them for the purposes of education. This scheme would be most distasteful to laymen, and would not secure a satisfactory system of secular education.*

Another and perhaps the only other reasonable and possible system of education, is one in which secular education should be provided, directed, controlled, and enforced by the State, and religious education should be provided and directed by the patron, clerical or lay, of each school, aided by the State.†

The following abstract or outline of a scheme for education on the last-mentioned system, will illustrate it and explain its nature.

HEADS OR RULES of PROPOSED SCHEME.

1. Three permanent paid commissioners to be appointed by Government. Three unpaid official Commissioners to be selected from members of the Government, and judges of the Superior Courts.

2. Schools for training teachers to be established, as many as required. Separate training schools for different religious denominations. Chaplains or catechists to be appointed by the Commissioners for these schools; a trained teacher to be supplied to any patron, clerical or lay, who shall establish a school, provide a salary, and submit to inspection under the system.

3. Inspectors to be appointed by the Commissioners, who shall inspect and report on every school established in Ireland, the patron of which shall desire inspection. No aid to be given to any school which shall not submit to periodical inspection.

4. School requisites, including books for secular instruction, selected by the Commissioners, shall be granted for the use of every school which shall be inspected. And no other books of secular instruction shall be used in schools receiving aid from Government.

5. Grants of money, more or less, in aid of schools inspected and conducted according to the rules of the system shall be made; the amount of grants to be determined by the Commissioners according to the merits and wants of schools; the number of pupils, and amount of independent support; the good conduct of the master, the general efficiency of the school, and such other considerations as shall seem proper to the Commissioners, having regard to the reports of their inspectors.

6. Every patron, on applying for inspection, shall state the rules according to which religious instruction is or is to be given in his school; and a board, with a legible notice, stating these rules shall be placed over the entrance door of every school-house.

Some will object to the scheme thus crudely presented, that it is fatal to the theory of united education—true, but that theory is proved to be impracticable, and so far as there may have been any united education under the National Board, good feelings have not been conciliated during the last thirty years either between Protestants and Roman Catholics or between Ireland and England.

The Roman Catholic clergy would prefer a system giving them entire control over the secular as well as the religious branches of education. Such a claim is not made by the clergy of the Established Church, or of any body of Protestant dissenters, and is unreasonable.

The proposed scheme would have the advantages (1) of securing for all the poor children of Ireland one uniform system of sound secular instruction, (2) of providing religious instruction for every child, (3) of vinidicating for religious men liberty of religious teaching, and (4) of presenting no obstacle to hinder a conscientious man from uniting and co-operating with the State in the great duty of National education, what form soever of Christian faith he may profess.

That, my lord, is the whole of the paper which I have drawn up.

15122. In proposing three paid Commissioners, do you contemplate that they should be chosen with regard to the religious community to which they belong?—Yes, my lord; I do. I wished to propose a scheme which should provide for perfect equality between all classes of persons of different religious faiths.

15123. Have you given much consideration to the question, whether the present system of having a selected list of books should be continued, or whether school managers should be allowed, as in England, to choose their own books, subject merely to a veto on the part of the Commissioners in case of any improper or offensive books being introduced?—I have considered that subject, and certainly the conclusion at which I have arrived is, that a uniform system would be much better. There would be no difficulty in placing upon the lists selected by the Commissioners a great variety of books so as to offer a variety for selection by the patrons of the schools.

15124. Rev. Mr. *Cowie.*—You do not mean a single set of books?—I do not mean a single set of books—several books in history, several books in geography, several dictionaries, so as to offer a selection; but I think that if each patron of a school was allowed to find a book for himself which was not in the list, it would only involve the Commissioners in a very troublesome correspondence and in endless disputes.

15125. Mr. *Stokes.*—Would you exclude from such books all religious matters?—All strictly religious matters.

15126. Would you only admit to the list secular books?—Secular books.

15127. Rev Dr. *Wilson.*—You have said "strictly religious matters;" to what did you allude in that expression?—I alluded to books pointing to differences between the various phases of Christianity.

15128. Does your scheme involve in reference to this department that the book should be permeated with moral truth and historic Scripture references?—That I think would be a matter safely left to the discretion of the Commissioners in selecting the books.

15129. The *Chairman.*—Have you formed any opinion as to the expediency of either the whole or a part of the money paid by the State to schools being dependent on results?—Yes, I think it ought. The report of the Inspectors would regulate everything.

15130. It appears that a considerable number of children in Ireland are apt to remain a long time in the lower classes. Do you think it would be desirable that the time should be limited during which a child should be allowed to remain in the same class?—I should desire not to offer an opinion upon a point which I had not deliberately considered.

15131. Are you aware that in England at present a child is expected to advance one standard in each year?—Yes, I am; but I think it better not to state a crude opinion. I have an opinion which perhaps I may have formed rashly.

15132. In your scheme do you contemplate the religious instruction being as at present given at certain periods?—I contemplate the patrons being perfectly free upon that subject.

15133. What provision do you contemplate in the nature of what in England is called a conscience clause for the children of the minority by this scheme?—I contemplate smaller schools and separate schools.

15134. Do you contemplate any provision for those cases where the minority is too small to provide an

* In 1859 the Church Education Society for Ireland published a letter from the late Lord Primate to the Earl of Erne, dated 22nd September, in 1859, in which his Grace says:—"To commit to the hands of the hierarchy of the Established Church, and the hierarchy of the Roman Catholic Church, an uncontrolled power over two separate grants, for supporting schools for separate education, is certainly not the mode of dealing with this vexed question, which I, for my part, would counsel or advise."

† Nec meus hic sermo. Thus spoke the Lord Bishop of Ossory in 1852—"The mode which suggested itself to me, as it has to many others, and is familiar to many who hear me, is this—that the State should devise and prescribe to all schools in connexion with it, and who receive aid from it, a certain system of secular education, the best that in their judgment can be devised, considering the circumstances and wants of this country; that it should require all schools with which it forms an engagement to carry out this system; that it should ascertain that it is carried out *bona fide* in those schools, by a system of inspection, yearly, half yearly, or quarterly; and further, by making the allowance that comes from the State to the master, depend, either in whole or in part, upon the report of these inspectors as to the progress made in this secular system."

efficient school, taking for instance the National Board standard of 25?—I think the National Board standard would necessarily be reduced on the adoption of such a scheme as that which I venture to present to your lordship at present. I believe there is scarcely, if there is any parish in Ireland, in which there is not some person willing to conduct a school both under the auspices of the Roman Catholic clergymen and of the Protestant clergymen. The assistance that would be given under the proposed scheme to the clergyman of the minority, whether he be a Roman Catholic clergyman or a Protestant clergyman, would help the existing schools, no matter how small the number of pupils may be. I am aware of a school where the number in average attendance does not exceed ten. It is a struggling school, but under this system it would be better even that it is at present.

15135. And what amount of assistance do you contemplate, from economical considerations, the State thinking it worth while to give to schools of ten?—Inspection and school requisites, at all events, which alone would be a very considerable advantage to the present patrons of schools. My scheme does not provide necessarily for anything beyond inspection and school requisites.

15136. In the case of very small minorities, would you leave them either to get such education as they could by themselves, or to take their chance at what the schools of the majority afforded?—Of course they would be left to that alternative; but, I believe, that the result would be that the schools of the minority would be supported by the men who professed the religious belief of the minority.

15137. Would you propose that the Government Inspectors should, in that state of things, make any inspection of, or take any responsibility for the religious instruction given, or that they should confine their inspection to the secular?—They should confine their inspection to the secular. I may add, with reference to the last question which your lordship proposed, that the funds contributed to schools in connexion with the Church Education Society have exceeded, on an average, for the last twenty-five years, £40,000 a year. My impression is, that if this scheme was adopted, with less than even half that sum contributed from voluntary sources, a very superior class of schools would be available for the Protestants of Ireland.

15138. Under your system should you remove the present restrictions as to monastic schools receiving aid from the State?—Certainly.

15139. Did I understand you to say that you proposed that the training schools should be denominational?—Yes, the training schools for teachers certainly, so as to fit them for the conduct of denominational schools—that is, of Protestant schools, or Roman Catholic schools.

15140. Do you propose that those denominational training schools should be wholly maintained by the Government, or that they should be maintained by voluntary associations receiving partial assistance from Government in proportion to the number of scholars they provide for or produce?—I contemplated that they should be maintained entirely by the Government. The training schools at Marlborough-street are at present supported entirely by the State; but assuming these for a moment to be regarded as Roman Catholic schools, they would still be maintained by the State, with the addition of chaplains or catechists, for the purpose of religious instruction. The training schools of the Church Education Society in Dublin and in the county of Cork are maintained entirely by the Church Education Society; I contemplate their being maintained entirely by the State.

15141. Do you look upon the model schools existing in different parts of the country as training schools?—So far as they are connected with training of teachers.

15142. What would you propose to do with them?—Wherever the model school is connected with a training school for teachers there must be some religious instruction connected with the training of the teachers. For instance, there is a model school in Dublin, and there is a training school for teachers connected with it. I would not introduce into the model school any other religious instruction but that imparted by the teachers who are training or practising there; but I would have a chaplain and catechist or more chaplains and more catechists for the teachers themselves who would be instructed in religion at separate hours.

15143. Have you ever visited any of the model schools in this country under the Board?—I have never visited any in the country districts.

15144. In the project of the Board which you have submitted, do you contemplate the three unpaid Commissioners being appointed permanently or being, like the Lords of the Committee of Council on Education in England, named from time to time from the political friends of the Government?—What I contemplated was that the Chief Secretary for Ireland should be one; he is a responsible official, and he is always a member of Parliament, and he could always explain in Parliament and account for the proceedings of the commission; and that the other two should be judges named permanently. But I thought it better, proposing this scheme merely by way of suggestion, not to limit myself by proposing anything in more definite terms.

15145. Why should you propose judges for the other two persons?—They are always persons of high position, and acquainted with the country, and they are supposed to have impartial minds.

15146. Assuming that the Board was to contain an unpaid element, by way of representing the general opinion of the country, why do you prefer the small number you have named to a board such as the present which has varied from about eight to twenty, and, therefore, which enables representatives to be drawn from different portions of the island?—Because I think so large a Board is practically irresponsible to public opinion.

15147. Considering the complaints made by teachers of various classes that their salaries are too small, do you consider that it would be desirable to levy a local rate to secure a due measure of local assistance to meet the contributions of the State?—If the contributions of the State were fairly distributed amongst the various classes of the people, I should see no objection to a rate in aid.

15148. What maximum would you fix for such a local rate, taking the precedents of the maximums that have been fixed in the cases of rates leviable for public libraries in England, or baths and wash-houses in England?—I should not like to undertake to say what would be a reasonable rate; it would depend upon so many contingencies.

15149. Rev. Dr. *Wilson.*—In connexion with this scheme have you taken into account the sources from which all payments would be made to the teachers?—I have taken into account first, the payment to be made by the State, and secondly the payment to be made by local subscriptions in the different parishes where the schools are, and thirdly the payment to be made either from the dioceses or from the country at large.

15150. Should you expect a larger amount of school fees to be paid than seems to be paid generally throughout Ireland now to the teachers in schools under the National system of education?—I think if there was a rate in aid there would be.

15151. You see no difficulty in the way of that rate in aid?—I see none.

15152. Have you any idea as to the proportion you would expect from the funds of the State and the proportion from the locality?—No; I think it would be impossible to lay down a proportion, because there may be a great many children in a very poor district.

15153. Are you aware of the proportion at present?—I am not.

15154. It is stated that about five-sixths of the moneys paid to the teachers under the National Board come from the State—should you think that too large

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a proportion?—I do not think it is too large a proportion.

15155. Then you do not propose any alteration of the proportion paid by the State?—Not of the general proportion; but I think that by means of a rate in aid some districts would be made to contribute which do not contribute anything.

15156. Now, if payments be still expected to come largely from the State, do you think the State would be justified in setting up so many schools, some of them small, in one locality, as your scheme seems to contemplate?—That would be two in each locality.

15157. What do you mean by "locality"?—If a parish was small then one school of each class would be enough in the parish. If two small parishes joined each other, and there were very few inhabitants, one school for two parishes might be enough, of each class.

15158. Now, in districts in the south and west of Ireland, where the parishes are large and the Protestant population very small, should you be satisfied with one school to meet the wants of that portion of the population?—If it were possible for the Protestant children to attend that school, I should.

15159. Otherwise there should be two?—Otherwise there should be two.

15160. You are aware, I am sure, that there are many such parishes?—I am, certainly.

15161. Now, do you not think that your system involves an unnecessary accumulation of schools, due regard being had to the amount to be expected from the State?—I think not, because I think it is impossible to get patrons to carry out religious education on any other scheme.

15162. With regard to the efficiency of a school, does anything depend on the number of children attending?—Probably the master would be paid, to a certain extent, in proportion to the number attending, and everything depends on the efficiency of the master.

15163. You think that the mere number of children attending would not affect the efficiency of the school?—Not necessarily; but probably the master would be paid less where there were few children, and therefore you would not have a man of equal ability.

15164. Is there not a wholesome influence of rivalry excited when the number of children is very large?—That has its advantages; but there are also the advantages of a minute supervision of the master over a few children. There are pros and cons.

15165. Have you never heard, in connexion with the Church Education schools for instance, in some cases the masters become languid and indifferent owing to the fact that they have too small material to attend to?—I have heard it.

15166. Do you think your scheme does not necessarily involve an inferiority of the teachers?—I think perhaps it does; but it is the solution, or it is an attempted solution of a most difficult question.

15167. I presume that there are many parishes in Ireland in which you could not find in any one district of it an average daily attendance of ten Protestant children?—There are certainly some.

15168. Or even five Protestant children?—And perhaps there are some where there are not five.

15169. Considering the class in society from which they should be drawn?—Yes.

15170. Do you regard this proposed scheme as a denominational one?—It is denominational in one sense; that is, that the schools would be attended by children of particular denominations. It is not denominational in another sense; that is, that the grants would not be made to any denomination.

15171. Did I understand you to say that you were not personally acquainted with the practical working of the National system?—So far practically acquainted with it, that I have visited the model schools in this town, and I have occasionally visited ordinary schools in the south of Ireland.

15172. Not the district model schools?—No.

15173. In what part of the south of Ireland?—The county Cork.

15174. Have you ever been in the county Clare or the county Tipperary National schools?—I have never been in a county Tipperary school, but I think I visited schools at Ennis some years ago.

15175. May I ask what is your opinion of the efficiency of the ordinary National schools?—Well, in any way I did not form a high opinion of the class of education; but I am rather unwilling to answer that, because my personal knowledge is so limited that I might be expressing myself unjustly.

15176. What do you mean by united education?—Roman Catholic children, and children of the Church of England, and children of the Presbyterian Church, being united in the same school.

15177. What is the idea you attach to the term?—That is the idea I attach to it.

15178. And in that sense I presume we are to take your statement that you regard the present system as a failure?—Yes; founding my statement mainly on the Parliamentary returns obtained by Mr. Butt, in 1864.

15179. But have you not looked to the annual reports of the Commissioners of National Education themselves?—Yes, very slightly; and I find nothing in these inconsistent with the Parliamentary returns obtained by Mr. Butt.

15180. But the returns obtained by him are of a comparatively old date?—1864.

15181. Has your attention been drawn to the report of the Commissioners of 1866?—I cannot speak of it by date; but I am sure that I have referred to all the modern reports of the Commissioners as they came out.

15182. Are you aware that the Commissioners there say that of the 6,595 schools, 3,720, or 58·4 per cent. of the whole have a mixed attendance?—Yes; meaning by mixed attendance, perhaps, one, two, three, four or five children of one denomination with a very large number of children of another.

15183. But still you regard that as mixed?—They call it a mixture, but I do not consider it a specimen of *bona fide* united education.

15184. But should you regard it a united education if you had five children of the Established Church in a Church Education school, and one Roman Catholic child?—No, I should not.

15185. In no sense then united?—Of course it is in one sense united because the children are united in the same school. I should not consider it a system of united education.

15186. Do you regard the schools of the Church Education Society as presenting fair specimens of united education?—I think they do, more than the schools of the National Board.

15187. Can you say now what is the proportion, what is the per-centage of the mixed education in the Church Education schools?—I have not the figures before me, but my impression is that the number of Roman Catholic children in attendance at the schools of the Church Education Society has been, say for the last ten years, about 9,000 in proportion to about 70,000 Protestants.

15188. Are you not aware—I believe I may say it is acknowledged—that the attendance of Roman Catholic children at Church Education schools is a diminishing quantity?—Certainly; and I have no doubt it will rapidly diminish.

15189. Now do you regard the 2,600 unmixed schools under the Board of National Education, as evidence of a disinclination on the part of those attending them to united education?—Rather evidence on the part of those conducting.

15190. Do you not regard the fact that Ireland does not furnish the materials in different parts of the country for united education?—In some parts of the country it does not furnish the materials; but in many parts of the country it does furnish the materials where united education is not to be found.

15191. To what parts of the country do you refer?—Particularly to the North, where I believe there are schools under Presbyterian management, and schools under Roman Catholic management in the same street.

15192. And should you be surprised to find sepa-

rate schools under Presbyterian management within easy distances of each other?—Not two Presbyterian schools?

15193. Yes?—Well I should ask for an explanation.

15194. Are you aware of the proportion in Ulster itself of mixture of religious denomination as to population—taking the two definite terms of Protestant and Catholic?—I am not prepared to state any figures.

15195. Well, in round numbers I presume you are prepared to admit that the population is pretty equally mixed?—Yes; I should suppose there were perhaps more Roman Catholics.

15196. That is to say the Roman Catholics equal in number, in general terms, the Protestants of all denominations?—Yes.

15197. Now, are you aware that the returns of the Board of National Education show that eighty-three per cent. of the schools in Ulster are mixed schools?—But in some the attendance is very small of the opposite party, whatever it may be.

15198. And are you aware that even Ulster itself does not furnish in all parts of it a fair proportion of mixture as to religious denomination for united education in your sense?—Yes; I am aware that in some districts the Protestant population largely prevails, and in others the Roman Catholic.

15199. Should you be surprised to find in connexion with the report of the Commissioners for 1866, that there has been an increase of mixed schools in every province in Ireland?—No; I should not.

15200. Rev. Mr. *Cowie*.—Would you be prepared to admit its accuracy if you had heard of it?—If I had the report of the Commissioners before me I should have no doubt of its accuracy.

15201. You have not looked into the grounds on which they return schools as mixed schools?—No; I have not.

15202. You are not aware that a school which has had two Protestant children in it in eighteen or twenty years, has been put down as a mixed school for the whole time?—No.

15203. Rev. Dr. *Wilson*.—Are you aware that such a fact exists?—No; I am not.

15204. Now, are you aware that in the province of Ulster, of 152,638 Protestant children, 136,505, or more than eighty-nine per cent. of the whole attend the same schools with Roman Catholics?—I am not.

15205. You say that the National system of education has largely failed to attract the great majority of the clergy of the Established Church?—Yes.

15206. Has not their opposition been gradually giving way?—Gradually in one sense, that is, there is an increased number of schools connected with the Established Church also connected with the National Board, but it is a small increase.

15207. Are you aware that the number of clerical managers of the Established Church has considerably increased?—Not that it has been considerably increased. There has been an increase, I believe.

15208. And the laity largely increased?—I am not aware that there is a large increase on the part of the laity; but I know that the difficulties that the Church Education Society has to struggle with are calculated from year to year to lead to that result.

15209. In reference to the proposed Board, do you not approve of the present representative system?—Do you mean whether I approve of the constitution of the present Board?

15210. Yes?—I do not.

15211. On what grounds?—In the first place everything has a certain political bearing in this country, and I believe that the members of that Board are almost all politicians on one side of politics; and in the second place, I believe that there is no bishop of either church on that Board. I think the bishops, the heads of the Church, who are more directly interested than any others, ought to be upon any Board which fairly represented this country—taking twenty men as members of the Board.

15212. Do you regard the members of the present Board in any other aspect than that of politicians; are they representatives of churches to any extent?—They are to a certain extent representatives of churches.

15213. Do you think that that is an unpleasant element to have in connexion with an administrative Board in this country?—I think they ought to be representatives of churches to a certain extent, and for that reason, in my scheme I suggested that there should be three paid Commissioners, contemplating them as representing three particular churches.

15214. You mentioned, I think, that you should prefer to have judges composing two of the three?—That suggestion I threw out as present to my mind, but I studiously avoided stating that in my printed paper, as I did not consider it at all essential.

15215. You referred to it now in your evidence?—I referred to it in my evidence as my impression; but I was careful not to put it forward as an essential part of the scheme.

15216. What was your reason for suggesting judges?—That judges occupy public positions, exposed to public control, and are trained by their judicial habits to impartiality.

15217. I agree with you in the latter part of the statement most assuredly; but have not judges a vast amount of public business to attend to, which would necessarily interfere with attendance at such a Board?—I did not contemplate the unpaid Commissioners, either the Chief Secretary or the judges, being constant attendants at the Board. I should rather contemplate them as persons to whom the paid Commissioners transacting the ordinary business of the Board would refer upon occasions of difficulty.

15218. It has been stated here, or I think I collected from the evidence, that the judges who are already on the Board are very fitful in their attendance. Should you not think that a necessary result of the duties they have to discharge?—I was always under the impression that Judge Longfield who was for a long time, and I believe is still, a member of the Board, was most regular in attendance.

15219. But may not that be an exception to prove the rule?—I cannot say. I am not in the secrets of the National Board.

15220. Now with regard to the character of the inspection of the schools to which you refer in your scheme, do you regard this inspection as one which should be of a uniform character?—I think that the Commissioners should be entitled to give such directions as they thought fit to the Inspectors.

15221. In connexion with your scheme, do you propose that the Inspectors should be obtained according to merit from different religious denominations in the country?—Certainly.

15222. And that they should be told off by the Commissioners, irrespectively of their religious denomination, to the inspection of schools?—Certainly; and I should prefer an inspection of Protestant schools occasionally, and frequently by Roman Catholic Inspectors, and *vice versâ*.

15223. Do you know anything, may I ask, of the Scottish system of education?—Not enough to give any evidence upon the subject.

15224. I understand that there is a school in every parish supported by a local rate—are you aware of that?—I was not aware of that. I was aware that there were local rates.

15225. And that representative men in Scotland largely attribute the elevation of the country and the position it occupies to the operation of this system?—Yes.

15226. Are you aware that the practice in regard to public schools in Scotland is that secular instruction should be given altogether apart from the religious?—I am not.

15227. You have not read the testimony of Dr. Candlish, a leading man, who is still alive, and of the late Dr. Chalmers?—Dr. Chalmers's writings I have read.

15228. Do you not regard it to be the duty of the State to provide for the education of the poor, and that that provision should be equally accessible to all?—Yes.

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15229. Now if that be so, does not that settle the question of the denominational system of education?—I do not understand in what way the last answer bears upon the question.

15230. That each school should be free to all parties to enter, without any interference, real or imaginary, with the religious views of the parties entering that school?—The solution of that is to have schools provided so that all parties can enter into one or other, free from any improper interference with their religious tenets.

15231. Should you expect from religious sects the distribution of equal justice to all?—I do not contemplate religious sects interfering in them. I contemplate religious sects taking care of their own children.

15232. Now viewing my own order, the clergy, as representing the various religious denominations, do not each proclaim that their primary object is not so much primary education for its own sake as for the inculcation of religious dogmas, and that they regard religious interests rather than primary education?—I think they regard religious interests as inseparably bound up with the primary education of the people.

15233. Is it your opinion that in connexion with the present system of National education, the clergy of all denominations have not ample opportunity, if they choose, to give the fullest and most distinctive religious teaching to the children of their own communion?—I think not.

15234. Viewed in their relationship to vested schools especially, and other schools in the country?—More so in vested schools; but not so in any.

15235. Are you aware that the clergy of all denominations may enter the model schools and the vested schools in the country, and give religious instruction to children of their own communion?—Yes; at certain times, far apart. I think the correspondence between the Bishop of Down and a late Lord Lieutenant of Ireland, the late Lord Carlisle, shows how the clergy and the managers of schools are controlled in the matter of religious education.

15236. Now, as to the clergy of all denominations, are you aware, as a matter of fact, that they do not avail themselves of these privileges?—I am aware that a great many do not.

15237. Rev. Mr. *Cowie.*—I think you said that you wish the patron or manager of a school when applying for assistance to the Board to guarantee the salary of the teacher?—Yes.

15238. At present you are aware that in the National schools the salary of the teacher is wholly paid by the Board?—Yes.

15239. Now, do you think it possible in many cases to secure that assistance from local patrons?—I am afraid that I have not conveyed myself exactly, perhaps, in the paper. What I have stated, or what I meant, is this: that wherever there is a schoolmaster, the Government should supply inspectors whether that schoolmaster is provided by a patron or by the State.

15240. Do you think that the local contribution that the country makes is sufficient to meet what might reasonably be expected?—I do not think it is. I think there are a great many who ought to contribute, and who do not contribute anything.

15241. You have already stated that you thought it was possible to levy a rate in aid?—Yes.

15242. That that principle would not meet with any violent opposition?—I do not think it would.

15243. When such money is raised, under whose management should it be, under local management or under the management of the Central Board?—I think the Poor Law Guardians would probably levy the rate, together with the poor rate, and place it in the hands of the patron of the school.

15244. Would you levy the rate indiscriminately on all persons, or only on those whose religious denomination coincided with that of the school?—I think it should be levied on all indiscriminately.

15245. Might not your system be described as one which was secular in its aspect towards the State, although really both a secular and religious system?—Certainly.

15246. And that would relieve the State from any responsibility with respect to the religious instruction?—The duty of the State, according to this scheme, in reference to religious education, would be two-fold; first, to provide men trained as religious as well as secular teachers, and secondly, to require the patron to undertake religious education. These two things being done, the State would have nothing more to do with the religious affair.

15247. Would you make it a condition that the patrons should provide religious instruction?—Certainly.

15248. But you would not prescribe to him any form of it?—He is to inform the State what the form will be.

15249. Would you exclude a secular school altogether from State aid?—Yes.

15250. Would you admit a Jewish school on the principle of teaching their own religion?—Provided they taught the Old Testament Scriptures.

15251. Would you admit in fact any school which gave some kind of religious instruction?—Some kind of religious instruction.

15252. The *Chairman.*—Should you propose to examine into the quality or quantity of the religious instruction that the patron gave, or be satisfied with his undertaking to give it and leave it to his honour?—I should be satisfied with his undertaking and leave it to his honour. I think it is all that the State could do.

15253. The Lord Bishop of *Meath.*—You have said that you would desire to see a uniform system of secular education?—Yes.

15254. Furnished by books selected by the Commissioners?—Yes.

15255. Now do you think it would be possible to obtain secular books that would be acceptable to all the different denominations of classes in this country?—Scarcely; but I think unreasonable objections would be raised which might be fairly met by the power of the State.

15256. Would you propose that those books should be selected—would you have a board of selection?—The three paid Commissioners would appoint proper officers for the purpose.

15257. The *Chairman.*—Would you have Roman Catholic sets of books, Established Church sets, and Presbyterian sets?—I do not think that would be found necessary.

15258. Taking for instance the question of history; if history were admitted, would not separate sets be required?—Well, I think a history confined to facts might be found which ought to be acceptable to all classes.

15259. The Lord Bishop of *Meath.*—May I ask whether your scheme may be regarded as representing the opinions of a large proportion, if not all, of the members of the Church Education Society?—Certainly not of all; but I believe of many; but I put it forward altogether on my own responsibility.

15260. But of a large majority?—I should say of a large majority.

15261. How far may I ask does your scheme differ from what you conceive to be the opinions of the minority?—I think the minority would require a scheme of National education, which should be as regards members of the Established Church, denominational strictly.

15262. But you consider that that section is comparatively small?—I think it is a small section. In the paper which I have drawn up there will be found a reference to a charge delivered by the Lord Bishop of Ossory in 1852.

15263. The *Chairman.*—What is it that you imagine the minority of the Church Education Society would insist upon in addition to what you propose?—I think the minority, or some members, at all events, of the Church Education Society, would desire the State to adopt Church education; that is, to recognise in schools connected with the State, as an essential

part of education, instruction in the Holy Scriptures, and some instruction also in the Catechism and Articles of the Church.

15264. Do you mean that those persons to whom you refer would require that in schools supported by Roman Catholics the State should insist on reading the Bible?—Yes.

15265. The Lord Bishop of *Meath*.—Your religious scheme contemplates only, if I understand right, the reading of the Holy Scriptures. Would you insist, as a part of the religious instruction, on the teaching of the formularies?—I would allow the patron of the school to require it if he thought fit.

15266. You would give him permission to teach those formularies?—Exactly. I would give him permission.

15267. Mr. *Dease*.—Would you in this scheme propose to exclude the children of parents of different religious denominations from the teacher, from any portion of the teaching that they chose to be free from?—No; my scheme contemplates at least two schools where there is a mixed population; and then, if a Roman Catholic parent wishes to send his son where he will be taught Roman Catholic doctrine, and nothing else, he will choose one school. A Protestant parent will send his son or his child to a school where he will be taught nothing but Protestant doctrine. A parent of either denomination may send his child to a school of the other denomination, if he chooses, but he will do so with his eyes open, because plenty of notice will be set before all the world that this school is a school of such a character: If you enter here, you enter for the purpose of reading the Bible; or if you enter him you enter, as the case may be, for the purpose of being instructed in the Roman Catholic Catechism.

15268. But, supposing the case of a district where there is not a sufficient minority to maintain a school, how would you deal with it?—I do not contemplate such a case. I believe that everywhere a school would be found for the minority; and, in fact, schools do exist for the minority in all parishes of Ireland at present.

15269. And in all parts of Ireland?—In all parts of Ireland.

15270. Do you not contemplate the possibility of there being districts in the south where members of the Established Church are in such a minority that there would not be a sufficient number of them to form a school?—I believe that everywhere, now, either the parish clergy of the Protestant Church, or some Protestant layman, has a school for the Protestants of Ireland, and that no child goes to a National school, because there is no Protestant school for him.

15271. Rev. Dr. *Wilson*.—May I ask has your scheme reference mainly to the poor or to persons of all social ranks?—To the poor.

15272. And are you not aware that there are a very great many parishes in the South of Ireland—I could name several of them in the county of Limerick—where the Protestant population could not furnish half a dozen pupils to be placed on the roll of such a school?—I am not aware of such a case in the city of Limerick. Limerick is a small town in extent; and there is no difficulty in a child living in one part of the city of Limerick attending a school in another part.

15273. I am not speaking of the city but of the county of Limerick; and I could name some parishes—the parish of Mungret, for instance—where it is often the case that there are not more than half a dozen Protestant children, and some of these, perhaps, dissenters. Is there a school in that parish?—I do not know whether there is a school in that parish or not.

15274. Or near it?—Or near it. I don't know.

15275. And, for instance, there is a parish named Parteen, within two miles of the city of Limerick, going up towards the mountains, and in the National school in that district I presume there are not three children of the Episcopal Church, and there is no school of the Church Education Society, or Protestant school of any kind; how would you manage for three children in such a place as that?—Well, if such a state of things exist, and there is no school for them to go to, it would be an evil without a remedy—an evil which my scheme affords no remedy for.

15276. Mr. *Stokes*.—Can you say, as a matter of history, whether the opposition raised against the Kildare-place Society extended beyond the Roman Catholic clergy?—Originally it did; but at the time it was done away with, I think it conciliated all classes except the Roman Catholics.

15277. Was there a time when the opposition was displayed more by the Protestant bishops and clergy than by the Roman Catholics?—Perhaps more; perhaps they were more active in displaying their opposition.

15278. Are you aware that the National school books comprise a large portion of Scripture history and of other matters of a religious tendency, and that in every National school a table with the Ten Commandments printed on it is displayed on the wall?—Yes; but I do not think that their school books give the least idea of doctrinal Christianity.

15279. Is it quite fair to say that no religious instruction is given directly or indirectly in any school?—I say no provision for religious instruction is made; I think that the mere holding up of the ten commandments is not giving religious instruction. It is not instructing the children in them.

15280. Would you say more fully what you contemplate, in order to provide that the secular education should be directly controlled and enforced by the State?—This, that the State should prescribe a certain class of books, and require that class of books to be used; and, if upon inspection it was found that the children were not instructed in those books, that the State should stop the grant.

15281. Do you contemplate compulsory attendance at school?—Certainly not.

15282. If the patron in every school is free to teach what religion he pleases, as and when he likes, what do you gain by limiting freedom of choice, in regard to books?—To secular books, because otherwise books might be introduced which would not teach the subjects provided to be taught in those schools.

15283. But would there be anything to prevent a teacher, on a secular book, from raising any religious question he wishes to introduce?—Certainly not—a religious question; but books of an immoral character, or of a disloyal character, or revolutionary character, might be introduced.

15284. What would you gain by compelling a patron to state his rules of religious instruction when he applies for aid?—In the first place, because I think it is the duty of the State to get some security for religious education in the school; and, secondly, that there should be no deception, and that the world, and the inhabitants of the district, may know what is the character of the school.

15285. Would the patron be free to change his religious rules?—Certainly not.

15286. And how would you prevent his changing?—If it was ascertained by the complaints of the neighbourhood, or anything of that kind, that the school was not, in fact, conducted on those principles of the scheme, of course the Commissioners would at once interfere.

15287. Do you contemplate any assistance towards the erection of new schools?—Towards the building of schools, of course that is a detail which the Commissioners might or might not enter into.

15288. If such schools were built with aid from the State, what provision would you make for the religious instruction?—None, beyond what I have stated.

15289. Would you leave the choice of religious instruction to the person who first applied for aid?—The person who applies for aid says "I am going to conduct a school for such and such a purpose, will you give me the money to build the school?" The Commissioners, if they see that it is a proper case, will give the money; and withhold it, if not.

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15290. Would you require a system of accounts to be kept by patrons receiving aid from rates or taxes?—Yes; I think that accounts should be kept of all moneys received for the support of the school.

15291. You are aware that the Christian Brothers and members of other religious communities are now subject to very serious penalties. In admitting them freely to teach schools aided by the State, would you propose to repeal those disabilities?—I am not aware of any disabilities that the Christian Brothers are subject to.

15292. You are aware of the provisions of the Emancipation Act?—There are provisions against Jesuits in it; but I am not aware, so far as I know, whether the Christian Brothers are amenable to the Act of Parliament. I would rather not be called upon to inquire into that matter now.

15293. Is there not a provision relating to persons bound by monastic or religious vows?—I do not know what is the constitution of the Christian Brothers, and I would rather not, as it might be my duty to direct a prosecution.

15294. Bound by "monastic or religious vows"?—Well, I should consider monastic vows religious vows, but, I do not know whether the Christian Brothers are bound by any vows. In Flanders and the low countries there are religious societies which I have always understood were not bound by any vows; and the Christian Brothers may, for all I know, be free from vows.

15295. Of course it would be improper to say that any particular person was bound by religious vows, but I may say of the body that they are bound?—Well, I was not aware of that.

15296. Would you allow men to remain under penalties—first of misdemeanour and then outlawry—on the one hand, and pay them as schoolmasters on the other hand?—Certainly not. I think the State ought not to pay a salary to anybody who is wilfully violating the law of the land; but I answer that, not knowing whether the Christian Brothers are violating the law of the land or not.

15297. Mr. *Dease.*—Would you extend that to the case of a Roman Catholic Bishop who in assuming the title of his diocese is violating the law of the land?—Certainly; but I have always understood that the Roman Catholic Bishops themselves do not assume the name and title. I never saw a document signed by a Roman Catholic Bishop styling himself by the name of his diocese.

15298. Do you propose that the books used in schools should be issued by the Commissioners?—The fourth rule which I suggested was that, "school requisites, including books for secular instruction, selected by the Commissioners, shall be granted for the use of every school which shall be inspected, and no other books of secular instruction shall be used in schools receiving aid from Government."

15299. Selected by the Commissioners?—Selected by the Commissioners.

15300. Would you by the word "selected" mean "approved"?—Certainly.

15301. So that that would leave it in the power of any religious body to prepare books that they thought would be unobjectionable, according to their views, and to ask the Commissioners to place them on their list?—To get the Commissioners to place them on their general list.

15302. Would you propose, under such circumstances, that those books should be then issued, as the Board's books are now, at reduced prices?—Certainly.

15303. All the Board's books for secular instruction should be granted at a reduced price?—The books on the list. I have already stated that there might be several sets of books—several sets of spelling-books, several sets of geographies, and so on, and then the patron of the school would apply for such of those books as he required.

15304. And also of reading books?—And also of reading books.

15305. Would you object, Mr. Attorney-General, to any volumes, exclusively of poetry, being prepared by different religious bodies, and sent for approval to the Commissioners?—Certainly not.

15306. Would you propose an alteration of the present rule, which prevents grants for building schools being given for convent schools?—I would not, if a proper case was made to satisfy the Commissioners.

15307. What would you consider a proper case?—The necessity for a school, and the want of private means to build the school.

15308. Does your scheme propose or contemplate the granting by the State of any aid for the building of future schools that may be required?—I answered one of the Commissioners already to the effect, and I merely wish to repeat that that would be a detail entirely within the power of the paid Commissioners.

15309. Supposing that were done, do you see any reason why any distinction should be made between grants for conventual schools and grants for schools taught by laymen or lay women?—I do not.

15310. The *Chairman.*—Due security, I presume, being given to the State that the building, when completed, should be continually used for education?—Certainly; devoted to that purpose, and of course subject to State inspection. State inspection is the great security which the State would have for *bona fide* education.

15311. Mr. *Dease.*—In reply to a question of Mr Stokes's you stated that you thought religion was not taught at present in any of the National schools in Ireland. Your scheme says—"the present National system does not, directly or indirectly, provide for any religious instruction in any school"—am I to understand you to state your opinion that religious instruction is not given in National schools?—I have no doubt that religious instruction is given in most National schools, according to the will of the patron. For instance, in all schools of which the Roman Catholic clergyman is the patron, I have no doubt religious instruction in Roman Catholic tenets is given; and in schools of which a Protestant clergyman or layman is patron, religious instruction in the Holy Scriptures is given, on the other hand.

15312. I think your scheme contemplates the appointment of three unpaid official Commissioners, whom you think should be judges of the superior courts?—Yes; and the Chief Secretary for Ireland.

15313. Would you contemplate that these judges should necessarily be, in so far as their religious belief went, representatives of the different religions in the State?—I do not contemplate that. That would be a matter I think for whoever had the nomination.

15314. You think that the three paid Commissioners should be necessarily representatives?—That is what I contemplated, and that was my reason for extending the number to three.

15315. But you would not extend that necessarily to the judges?—I would not extend that necessarily to the judges.

15316. Mr. *Stokes.*—May I ask you to read the 33rd and 34th sections of the 10th George IV., chap. 7?—Yes:—

33rd. "And be it further enacted, that in case any Jesuit, or member of any such religious order, community, or society, as aforesaid, shall, after the commencement of this Act, within any part of the United Kingdom, admit any person to become a regular ecclesiastic, or brother, or member of any such religious order, community, or society, or be aiding or consenting thereto, or shall administer, or cause to be administered, or be aiding or assisting in the administering or taking, any oath, vow, or engagement purporting or intending to bind the person taking the same to the rules, ordinances, or ceremonies of such religious order, community, or society, every person offending in the premises in England or Ireland shall be deemed guilty of a misdemeanour, and in Scotland shall be punished by fine and imprisonment." 34th section. "And be it further enacted, that in case any person shall, after the commencement of this Act, within any part of the United Kingdom, be admitted or become a Jesuit, or brother, or member of any other such religious order, community, or society as afore-

said, such person shall be deemed and taken to be guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life."

15317. Now supposing the Christian Brothers to come within the danger of these sections, would it not be necessary either to change the law, or exclude them from State aid?—Certainly.

15318. Master *Brooke.*—With regard to the rate which has been spoken of for the purpose of education, suppose we take for example a parish in the North of Ireland, where there are Roman Catholics, Episcopalians, and Presbyterians, how would you divide the rate for the maintenance of schools?—It would be divided, I think, according to the schools in the parish.

15319. Without reference to the faith or the creed of the individual paying the rate?—Each school would be fixed as belonging to a particular denomination, and the rate in aid would be distributed amongst them without reference to the religion of the person who pays the rate. I think the rate in aid would be levied for a National purpose.

15320. And the distribution would be by the Commissioners I presume?—According to the rules laid down by the Commissioners.

15321. There would be cases where the proprietor of the land, who might be a Protestant, would pay the largest part of the rate, and the Protestant school be extremely small, and the Roman Catholic school very large; in that case he must pay the rate for the Roman Catholic school?—Yes.

15322. Would you contemplate a subdivision of that rate according to the number of pupils or according to the expenditure of the school?—I merely contemplate in general the justice of a rate in aid for the purpose of education, without considering how the details of that measure would be carried out.

15323. A gentleman who was examined here two days ago, and who appeared to have thoroughly considered the matter—the Rev. Mr. Andrews, of the diocese of Ossory—suggested that there should be a uniform rate for all Ireland, but that each denomination should contribute its own payment for its own schools, and then, if that was not sufficient, the Government should make up the deficiency?—That would be a very desirable scheme to adopt, if something was not done of the nature I have suggested; but if the Government undertakes to assist all schools with the assistance of a rate in aid, then I do not think the other scheme would be just.

15324. It might be unjust. There might be Episcopalian contributors holding the greatest portion of the property, while the Roman Catholics wanted it most?—Yes.

15325. With regard to the case Dr. Wilson put of a very few Protestant children in a parish, or what hardly occurs, very few Roman Catholic children in a parish, the large majority being of another creed, and the minority so few that it would not furnish more than three, or four, or five children to a school, it would become probably in that case almost a matter of necessity, that the children of the minority should not have a school of their own, but go to the other school for instruction. Have you ever thought of providing for such cases by a conscience clause?—I have thought a great deal about a conscience clause, but I never could satisfy my mind how a conscience clause could be worked in this country. I don't think that those children going to a Roman Catholic school, with a notice on the door that it was a Roman Catholic school, would be worse off than they are at present, going as they do to monastic or conventual schools.

15326. You would rather abolish the apparent protection?—I would rather abolish the apparent protection, which is no real protection in a school altogether conducted by persons of a particular faith. I think a school conducted by a Protestant clergyman as patron, and a Protestant master teaching all the children, would be a place where the religion of the Roman Catholics would not be protected by any conscience clause. In the same way I think that in a school conducted by a Roman Catholic priest, and instructed by a Roman Catholic teacher, the religion of two Protestants in a school, say of fifty or sixty Roman Catholics, would not be safe, or be protected by any conscience clause.

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15327. Have you reason to think that that is the common impression among the members of the Church Education Society?—I think that is the general impression.

15328. That it is not worth keeping up an apparent protection which is no protection in reality?—Yes.

15329. Mr. *Dease.*—In reference to your last statement in answer to Master Brooke, do you not consider that any conscience clause can protect against the possibility of undue interference the children of the minority?—I did not use the word "undue interference," but I spoke of the general atmosphere of a school so conducted, as being utterly incompatible with the healthy growth of a child's religious faith.

15330. That being so, is it then your opinion that, although there is a conscience clause, Protestant or Presbyterian children attending schools, the patrons and teachers of which are Roman Catholics, are not protected from interference with their faith by such clause?—I think not, and I think it is impossible they could.

15331. The *Chairman.*—Supposing any religious body thought it desirable to have a secular book on any subject, say geography, history, arithmetic, or anything else of its own, should you object to that body propounding the book to the Commissioners for their approval?—Certainly not, but if I was advising the Commissioners I should say they would act very imprudently if they took a particular book for a particular school which they did not adopt for general use. I think there would be no objection to their placing a book upon their list at the instigation of any body to be used when applied for, but they would involve themselves in an overwhelming correspondence, and endless disputes if it was open to any person to say—"introduce this book for me for my school."

15332. My question had reference rather to books prepared for a particular religious body?—I think there would be no objection to introduce them.

15333. Mr. *Dease.*—With regard to the rate, do you propose that it should be levied as the poor-rate is, and paid half and half by the occupier and owner?—I think that that would be a very good mode of levying the rate, but I always thought it was utterly immaterial how the rate was levied, for it is paid by the owner of the land.

15334. I mean to say, supposing you are going to impose a new tax, would you levy it from the landlord direct, or from the occupier direct; and if from the occupier, would you give him the right he now has with regard to the poor-rate, of deducting one-half from the landlord?—I think that would be the proper mode of levying.

15335. So that it would be paid share and share alike in future on the present lettings?—Yes, on the present lettings.

15336. The *Chairman.*—I suppose, for the sake of economy in the collection, you would have it collected as an additional 1*d.* or 2*d.* to the poor-rate?—Yes, whatever the sum was.

15337. Mr. *Dease.*—The point I want to arrive at is whether you would have it treated like the poor-rate or the county cess?—Like the poor-rate.

15338. Of which the landlord pays one-half?—Yes.

15339. With regard to Inspectors, you say that they should be appointed by the Commissioners. The system you sketch out, being practically a denominational one, would you propose that the Inspectors should be of a particular denomination—that the Inspector inspecting a Protestant school should be a Protestant, and *vice versa*?—Certainly not, I have expressed myself already, most strongly, that I thought it most desirable a Roman Catholic Inspector should inspect Protestant schools and a Protestant should inspect Roman Catholic schools—not necessarily, but occasionally.

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15340. Would not that give a great preponderance as regards the matter of patronage to Protestants in the way of inspection, there being so many more Roman Catholic schools than Protestant ones in the country?—There probably would be more patronage given to them; and, I think, it would not be unreasonable. In the same way there would be more Roman Catholic teachers.

15341. In the appointment of chaplains to the training schools, you state that chaplains or catechists would be appointed by the Commissioners for these schools. Would you propose, in the case of the training schools for Roman Catholic teachers, to recognise, or not to recognise, the authority of the Roman Catholic bishop of the diocese to have any *veto* to such appointment?—I speak really without much information on the subject; but I am under the impression that no Roman Catholic clergyman will accept any appointment if he is forbidden by the bishop of the diocese.

15342. Has not that resulted hitherto in some institutions that were intended to have chaplains not having any?—That is not the fault of the State.

15343. Would you contemplate the probability of such a case arising in regard to these schools, or would you recognise that authority, and so prevent the possibility of its occurrence?—I should rather not give a hasty answer to that question. I think that is a matter of detail. The essential thing is that there should be chaplains for the religious instruction of the teachers of different denominations.

15344. Rev. Dr. *Wilson.*—Does it not involve a very important principle in connexion with your scheme?—Do you mean whether there would be a *veto* on the appointment?

15345. I mean the necessity of such appointments?—I think that Roman Catholic clergymen ought to be as free as the Protestant clergymen to accept a chaplaincy.

15346. Mr. *Dease.*—But if a Roman Catholic clergyman does not think so, and his Church does not think so, how would you meet the case?—That is an evil, and it is not for me to provide a remedy.

15347. Rev. Mr. *Cowie.*—Would it not be a much simpler plan to abolish the establishment in Marlborough-street altogether, and let each denomination have its proper training school, and let the teachers trained by them be sent to a central Board for examination, and if competent, they could there have their certificates?—I should very much prefer that.

15348. Mr. *Dease.*—Under such circumstances no such difficulty as that to which I allude would arise, namely, the difficulty of an objection being raised by a Roman Catholic bishop to any appointment made?—The important thing is to have the teachers properly trained as secular teachers, subject to the control of the State, for I think it essential the State should have the entire control of the secular education of the country, and not trust it either to the Protestant clergy and bishops or to the Roman Catholic clergy and bishops

15349. Inasmuch as the teachers under the denominational system would necessarily become to a certain extent teachers of religion as well as of secular matters, would it not be indispensable that they should have the authority of their diocesan or clergy to teach, and would it not be necessary that they should be trained under a system that would be acceptable to those authorities?—I think so.

15350. And is it not a matter of fact that where it has been attempted to appoint chaplains, or where chaplains have been appointed, and the authority of the bishop has not been recognised, the thing has been a failure?—The appointments have been made in a great number of cases. The instances have been very few in which such difficulties have occurred. We have chaplains of gaols and of poor-houses throughout Ireland. One may remember two or three instances perhaps in the course of twenty years, but it is very rare case in which any difficulty has occurred.

15351. Mr. *Stokes.*—Generally speaking, do you think your scheme would satisfy the Roman Catholics of this country?—I think it would thoroughly satisfy the Roman Catholic laymen of the country.

15352. Rev. Dr. *Wilson.*—You make a distinction between laymen and the bishops?—I do, because I think the Roman Catholic bishops are anxious to have the entire control both of the religious and the secular education of the country, and I would not give that power either to the bishops and clergy of the Protestant Church or to the bishops and clergy of the Roman Catholic Church. It is of more importance to consider what is for the interest of the laymen.

15353. Mr. *Dease.*—Do you consider there is any marked difference of opinion and wishes between the Roman Catholic laity and that expressed by the Roman Catholic clergy upon the subject?—Upon many subjects in connexion with education I believe there is. For instance, upon the subject of a charter to the Queen's University, so much considered this year, I believe the feelings of the Roman Catholic laity and the Roman Catholic bishops are altogether opposed one to the other.

15354. With regard to the question we are discussing, may I ask upon what you ground your belief that there is a divergence of opinion between the bishops and the laity?—I ground it upon opinions I have heard expressed by Roman Catholic laymen.

15355. Has anything ever emanated from the Roman Catholic laity as a body, or publicly from individuals amongst them, that would lead you to believe that such was the case?—I am not able to refer to any public documents or public acts connected with the subject.

15356. Do you believe the Roman Catholic laity, if they held that strong opinion, would as a body or as individuals refrain from expressing it?—It is difficult for me, who am a Protestant, to discuss the position of the Roman Catholic laity as regards their clergy; but I believe the subject of education is considered in the Roman Catholic Church as a subject of morals, connected with religion, over which the hierarchy of the Roman Catholic Church think they ought to have the exclusive control. I believe the Roman Catholic laity don't like that and won't submit to it.

15357. Do you think it is possible to carry on a system of primary education in Ireland which will not satisfy the Roman Catholic bishops in these essentials?—I think it would be possible to carry on this scheme, although the Roman Catholic bishops would not be thoroughly satisfied with it, because it would not give them the entire religious control of the system.

15358. What would be your specific objection to so modifying the scheme, that it might be made entirely acceptable to the Roman Catholic bishops?—Because I don't think that there would otherwise be a *bona fide* system of secular instruction established in the country.

15359. Would that not be provided for by the system of inspection—payment by results?—The system of inspection must be on a system recognised by the State. The system recognised by the State can only be extracted from the books selected by the State for the instruction of the pupils, and if the books are to be selected by the Roman Catholic bishops as distinguished from the State, I don't see how there can be an effective inspection.

15360. Not as regards a certain minimum of literary acquirements for which the teachers would be paid?—The teachers must be paid to instruct according to the books.

15361. As regards the chief matters being taught in schools—those things which the great majority of the children attending schools in the country are engaged in learning—reading, writing, and arithmetic, do you contemplate any difficulty?—If the education of the State was limited to that I should contemplate no difficulty.

15362. Is it not the case that the great majority of the children attending schools in Ireland do not get beyond that, and their education in that department is very limited?—I think the majority of the children

do get beyond that. They may not acquire those things perfectly, but I think they acquire a knowledge of a great many other things.

15363. Of what description?—Geography, and to a certain extent mathematics.

15364. Mr. *Stokes.*—Would it be your opinion that it is worth while to upset the present system in order to introduce a change that would not be perfectly satisfactory to the majority of the people?—I believe the present system is as unsatisfactory as anything could possibly be to all except a comparatively small section. One of the Commissioners addressed me a question about the Roman Catholic bishops being satisfied. I believe they are unanimously opposed to it, and have expressed themselves in the strongest possible terms of opposition to the present system, and I believe they will gradually acquire power so as to overthrow the present system, or to divert it altogether from its present character.

15365. Is not that opposition which you refer to confined very much to the training and model schools?—It is chiefly confined to them, but the denunciations for instance of Cardinal Cullen are not confined to the model schools, but addressed to the whole system. He has described it as a "baneful system."

15366. Mr. *Dease.*—Do you consider the reason of the opposition, is to any extent, because they have not quite as much power over the education as you seem to think they want?—Perhaps that may be one cause, but the great reason is—the great reason expressed at all events by the Cardinal is, that it is not a religious system, and that there are restrictions upon the religious education of the children of his Church.

15367. Do you think they would be satisfied with a training system, where they had not a certain control—a control that a Roman Catholic bishop expects to have, and which Catholics think he has a right to have in his diocese over the appointment of the chaplains in those training schools?—Well I assume that the bishop would be consulted, and would have great weight in the selection of chaplains in the training schools, but as to actually satisfying any man of any creed it is rather a hopeless thing to expect.

15368. You think that nobody can be satisfied?—I rarely meet people who are satisfied.

15369. The *Chairman.*—Do you contemplate teachers offering themselves for classification who have been trained in other places than in colleges either maintained or assisted by the State?—I think it would be open to everyone.

15370. Rev. Dr. *Wilson.*—You are aware that in the opinion of many parties, owing to the action of the Commissioners of National Education, the present system is largely denominational?—Yes.

15371. But denominational with a conscience clause?—Yes, with a conscience clause.

15372. Can you specify any case of proselytism, so far as a Protestant child was concerned, owing to the fact of his having received his education in any of the National schools in the country under a Roman Catholic teacher and management?—No, nor can I specify a case of a Roman Catholic being proselytized in a Protestant school.

15373. I believe this proposed scheme is largely to meet different denominations?—Yes.

15374. With regard to the division of the rate in aid, how should you deal with districts in the north of Ireland, where in addition to the three leading denominations you have a fair sprinkling of Methodists, Baptists, Independents, Unitarians, and others?—Unitarians, I believe, generally belong to the Presbyterian body, and with regard to the Baptists and Wesleyans, I never found any claim put forward by them to have separate schools.

15375. Are you not aware that the Unitarians are wholly distinct from the Presbyterian body in this country, so called?—I am not aware. I thought they were both governed on the same Church principles.

15376. Are you not aware that their doctrines are diametrically opposed?—On one subject I believe they are.

15377. Then how could you expect instruction to be given to Unitarian children in a Presbyterian school?—I should suppose that when the Unitarians are in such numbers as to form a congregation, we might expect they would establish a school for themselves.

15378. Does not this division of the rate in aid necessarily imply a part of the money contributed by Protestants going to the support of education—religious as well as secular—of Roman Catholics, and the money contributed by Roman Catholics going in the same way to the education of Protestants?—Yes, just as the taxes of the country go to Roman Catholics and Protestants alike.

15379. Do you think it would be satisfactory to the Protestant community?—I think they would have no reasonable grounds of objection.

15380. Does not that proposed division of the rate involve the Protestants paying for the religious teaching of Roman Catholics and *vice versa*?—Certainly.

15381. Should you not regard this part of your scheme as involving a principle of indiscriminate endowments?—To a certain extent it does, and to that extent I have no objection to it.

15382. I think you stated that by your scheme you would provide first trained religious teachers for all denominations?—Yes.

15383. And that you would provide that religious instruction should be given in every school?—Yes, that the patrons should undertake to give it in every school.

15384. Does not that involve the State in the payment and support of opposing religious systems?—Certainly.

15385. Mr. *Dease.*—Is not that recognised already in the payment of chaplains of gaols and poor-houses?—Certainly, and in a variety of other ways.

15386. Mr. *Stokes.*—You contemplate two schools in each parish?—I do.

15387. And you consider that two schools in each parish—one Protestant and one Roman Catholic—would, generally speaking, meet the wants of the people?—Generally speaking, I do.

15388. Then on what principle would you provide three paid Commissioners of three religions?—Because in some parts of Ireland it will be necessary to have three schools. In some there might be two schools—one Presbyterian and the other Church of England, or one Presbyterian and the other Roman Catholic, and to represent the Presbyterian body I think it fair and reasonable that there should be a paid Commissioner of that denomination.

15389. How do you contemplate such a Board would practically work?—On the principle of mutual forbearance.

15390. Would not the Roman Catholic Commissioner, who would represent the vast majority of the people of this country, always be in a minority on debatable questions?—I hope not.

15391. Mr. *Dease.*—May I ask which of the other two would you expect to agree with him?—Sometimes one and sometimes the other. It depends upon the question. I am quite sure that upon this subject of education, I agree with Roman Catholics on some points as against Presbyterians, and also on some points against members of my own Church—that is, on matters of principle.

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Wm. Cotter Kyle, esq.

WILLIAM COTTER KYLE, Esq., LL.D., sworn and examined.

15392. The *Chairman.*—Are you Secretary to the Clare-street Commissioners?—I am, my lord.

15393. What is their official title?—Commissioners of Education in Ireland—that is their corporate title.

15394. Are they a corporate body with a common seal?—Yes, my lord.

15395. What does their property consist of?—Chiefly of land endowments of the schools.

15396. Are those endowments appropriated to particular schools, or are they a general fund disposable by the Commissioners at their discretion?—They are specially devoted to distinct and separate schools, my lord, and cannot be appropriated from one to the other. The accounts have to be kept perfectly separate and distinct. When I say they cannot be appropriated, there is a small exception with regard to one class of schools, where if there is a surplus it may be applied towards the building and repairs.

15397. Will you enumerate the schools that have these separate estates?—I had better refer to the Report of the Endowed Schools Commissioners. There are seven Royal schools which have estates. These are the principal estates.

15398. Are these Royal schools schools of a superior class?—Yes; they are grammar schools corresponding to a great extent to the large schools in England.

15399. Do the Commissioners maintain any schools for primary education?—A few they have established for the tenantry on their own estates, which form the endowments of those classical schools.

15400. That is as landlords, and not as public officers?—As landlords they thought it part of their duty, after a long discussion as to whether they could apply the funds for that purpose, they subsequently decided that they could do so, and they have built in two or three instances school-houses on their own estates for the benefit of their own tenants. Those are strictly primary schools.

15401. Are those schools in connexion with the National Board?—Some of them.

15402. With what body are the others in connexion?—They are not directly in connexion with any—they are under the Board. There is one that has been recently built, and has not yet been opened, because the intention is or was to place it in connexion with the National Board, and we got from it all the necessary documents to enable us to build it, but we have been unable to open it as yet, in consequence of the parish priest, who was to have been one of the joint managers of the school, a non-vested school, having refused to act with anybody else. He must have the whole and sole control of the schools, and the power of appointing and dismissing the master. That matter is still in abeyance, and has not been decided as yet.

15403. How many schools belonging to your Board are under the National Board?—Well, I think there is only Kilbricken, in the Queen's County. That is the only one that is distinctly under it. The school I was alluding to, it was to have been, and probably will be, under that Board, if we can arrange matters.

15404. What is the name?—The King's Island school.

15405. What are the primary schools supported by your society not connected with the National Board?—There is Mullaghmore for the tenantry of the Armagh school estate; Townawilly, which is for the Raphoe school estate. Kilbricken is in connexion with the National Board, and King's Island was to have been. These are the only ones we have in connexion with the National Board.

15406. Will you enumerate your other primary schools, and say with what body they are in connexion?—There are very few primary schools of any kind we have any connexion with; almost all have some classical education connected with them. Tullyvin is a primary school, not in connexion with the National Board. It is a private endowment for purely Protestant principles by persons professing Protestant principles.

15407. Is the endowment held by your society as trustees?—Yes.

15408. Proceed with your list of primary schools maintained by the Commissioners as landlords that are not in connexion with the National Board?—Mullaghmore is not in connexion with the National Board; Townawilly is not in connexion with the National Board; Kilbricken is in connexion with the National Board; King's Island is intended to be in connexion with the Board. It is in the county Tyrone, Tullyvin is in the county Cavan, and Kilworth is a primary school, but is under Protestant control.

15409. Are any of these schools in connexion with the Church Education Society?—No, not strictly. The one at Mullaghmore, the clergyman who was rector of the parish, and also a member of the Board of the Endowed School Commission, for a while got that school under the Church Education Society, and it got school requisites from that society; that has not been so lately, nor for several years.

15410. What system of supervision or inspection have you for those schools that are not under the National Board?—We have none. We have no power to pay the expenses of any person going round or visiting these schools, and that is a defect. I myself took the liberty of strongly calling the attention of the Endowed Schools Commissioners to this, and also the Commission that sat in 1835.

15411. What is the reason why, as the Commissioners have one or two schools under the National Board, that under these circumstances they do not put them all under the Board?—They are anxious to do so, but it is difficult to get persons to act as joint managers of non-vested schools. In the case of King's Island the house has been built, and ready to be opened upwards of a year, and the intention was to make it a non-vested school, of which the parish priest and the clergyman of the parish were to be the joint managers; and everything went on smoothly until the school was about being opened, and then the parish priest said he would not allow the clergyman to act with him. Then we offered to put a layman, the agent, with him, but he would not have that. Then I was going to act with him, but he would not have me either. He said he should have the whole and sole control of the school in his own hands.

15412. Why does the society require there should be, if there is a difficulty, joint managers of their schools?—It must be in consequence of the difference of religion, I believe. The principle is that there is generally a joint management of non-vested schools. It is not a subject with which I am very well acquainted.

15413. Is there anything to prevent the nominating any of the trustees or of their officers as patron of the school, and putting it under the Board, and thereby securing the benefit of inspection?—That was thought of before, and it was tried; but in this case I communicated with the Roman Catholic clergyman, and said that I would become the patron; and I also undertook; for the children who attend the school are almost exclusively Roman Catholic, and I undertook to him that I would get the National Board to select for that school a master who should be a Roman Catholic; but he said he would not allow anyone to interfere.

15414. In those National schools which are not in connexion with the National Board, who appoints the masters?—The Board of Commissioners.

15415. And do they leave that master without supervision from one year to another?—No, for every half year he is obliged to send returns of the work done in the school to the Commissioners, and a return of the course of education, and the agents, though not officially, constantly look in and examine, though not appointed regular visitors.

15416. Are there any schools maintained by the Commissioners out of the trust fund, in which primary

education is carried on?—Except those I mentioned there are not.

15417. Is there anything in the society's trust deed requiring them to devote their attention to either primary education or the education of the poor?—No, there is not.

15418. What are the present annual revenues of the several school estates?—I did not come prepared to answer that question at all, but, if I might take the liberty, I would refer you to the report of the Endowed School Commission.

15419. Can you give us the reference?—You will find it more in the evidence. I had no idea that your lordship was going into these facts, except as to primary schools.

15420. Rev. Mr. *Cowie.*—Do you publish the details of the schools annually?—We every year send the Lord Lieutenant a report, which is laid before Parliament, and is published as a Parliamentary paper. That is the general practice.

15421. Does that report enter into any detail?—No general proceedings.

15422. There is no annual report of your proceedings published?—No, except as above stated.

15423. Mr. *Stokes.*—The Endowed Schools Commission received a good deal of evidence as to the bad condition of your estates?—Yes.

15424. Have you effected improvements?—Yes.

15425. Then the rental is increased?—I don't think so. It is very difficult to raise rents in Ireland. In general the management of the estates is much better.

15426. Rev. Mr. *Cowie.*—Are not a good many of the schools now vested in you as endowed schools, originally intended for the education of the poor?—That is a question of law. You will find great difference of opinion if you look at the Report of the Endowed School Commissioners, which was not a unanimous one. There were two Commissioners dissented altogether from that report—one of them on general principles—Baron Hughes. But Mr. Stephens, the eminent civilian, published a report altogether dissenting from the conclusions of the Commissioners who signed this report, as to the powers of the Board, as to its functions, and as to a great many other conclusions which the majority had arrived at, and his report is *toto cœlo* different as to many of the conclusions of the Commissioners.

15427. Are the diocesan free schools under your Board?—They are.

15428. Are they in any better condition than they were reported then?—They are, but not satisfactory at all yet, and I don't think ever will be. The attention of the Government has been frequently, I may say constantly, called to the unsatisfactory condition of those schools. In the foundation, the mode of paying the masters, and in all those things, they are most unsatisfactory; and the Board has merely a sort of visitorial power, but no real power at all.

15429. Have your Commissioners ever proposed to Government any scheme by which those foundations could be really made efficient and useful?—I believe there have been, from time to time, different plans proposed—certainly discussions have taken place—and I myself took the liberty, at my examination before the Endowed Schools Commission, to suggest a great many improvements and alterations which I thought would make the Board more efficient and give it the power it ought to have, for it is totally defective as to power. In fact, it has little more than visitorial power, and no power of paying visitors or inspectors. The Commissioners of Endowed Schools state distinctly their opinion we have the power of paying visitors. Mr. Stephens states distinctly we had not the power of paying visitors; and Mr. Wise's Committee that sat in 1835, reported that we had not power—in fact there are no funds for it.

15430. Were the Royal Free Schools at all intended to give a fair education to the people of the middle class?—That is a very difficult question to answer. Some hundred years ago they were founded. I believe they were intended to be classical schools exclusively. That is a matter of opinion, and the opinion has been held all through, that they were intended to be the same class of schools as Harrow or Rugby, or such other schools in England.

15431. The Enniskillen Royal Free School is the richest?—Yes, it is the largest, and is the most flourishing and successful school in Ireland.

15432. The Commissioners state, in page 60, "We are of opinion that the inhabitants of Enniskillen are entitled to require that a complete course of English and commercial education should be provided for their sons in some department of the school, as a preparation for their entering on civil and mercantile pursuits, even though they should refuse to receive the classical instruction, which, if it be the primary is not the exclusive trust of the foundation." You believe there is a doubt about that. You don't think it is exclusive?—Since that report was published the master of the school, at the suggestion of the Commissioners, has very much extended, and in fact added a sort of commercial branch to the school.

15433. Is that open to children of all religious denominations?—Oh, yes; all the Royal schools are.

15434. Then there could hardly be any necessity for a model school to be established there?—Well, I don't know. The model school I suspect would be better attended where commercial education was the principal branch. For at the classical school it would be secondary. The model school is more for commercial education and the humbler classes.

15435. But still, are we not justified in the conclusion that there was a waste of public funds in establishing at enormous expense a new school, where there was one on the other side of the road already working and bound to provide a fair commercial education for the inhabitants of Enniskillen?—That is a question I am not prepared to answer. I do not want to cast blame on anyone, and should not wish to give my opinion against anyone.

15436. You cannot say anything in arrest of judgment?—I don't give any opinion.

15437. There is a grammar school at Clonmel—is that under your body?—It is.

15438. Do you know the condition of that school now?—I do—at least six months ago.

15439. Is it satisfactory?—Very unsatisfactory.

15440. In the same case of Clonmel there was a good endowment which would have provided education for the middle classes of Clonmel. The endowment specifies exactly, if I don't mistake what the object of the fund was?—It was for the erection and support of a Grammar school, where the children of the Protestant freemen of Clonmel should be taught gratis. We do not confine it to that.

15441. As I said before, when there was an endowment for providing good middle class education at Clonmel, might it not be considered a rather extravagant use of public money by the Commissioners of National Education to establish another school for the same purpose in the same place?—I am not aware there has been such.

15442. Do you not know that there is a large and expensive model school there?—I was not aware of it.

15443. Rev. Dr. *Wilson.*—Could your schools at Enniskillen or Clonmel have supplied a training for teachers for primary education generally?—I think not. The funds are vested in the Board for specific purposes, and it would be a breach of trust to apply them otherwise.

15444. Should you regard your schools as intermediate schools between universities and primary schools?—That is the view I take of it.

15445. Rev. Mr. *Cowie.*—Are you acquainted at all with the model school system?—I am not.

15446. Mr. *Dease.*—Are you acquainted with the Tullyvin school, in the county Cavan?—Yes.

15447. Who is the manager of that school?—The managers of that school are the Hon. and Rev. Henry O'Brien, Colonel Clements, and Rev. Dr. Darly.

15448. In whom does the appointment of teachers in that school vest?—In the three trustees; but the

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person who takes the real interest in the school is the Hon. and Rev. Henry O'Brien, who is rector of the parish.

15449. Rev. Mr. *Cowie.*—Are there not abundant foundations in Limerick for general commercial education?—Not in connexion with my Board.

15450. There are several mentioned in the report of the Endowed Schools Commission—The Limerick Charity Blue School, the Limerick Villas Endowment, the Limerick Leamy Free School, and the Limerick St. Mary's Free School?—None of these come under our control.

15451. Is the Gwynne Institution in Derry under you?—No.

15452. Or Jackson's schools, in the county Monaghan?—No; our power is solely derived from the Acts of Parliament, and the schools which are connected with us are set forth in the Act of Parliament.

15453. Mr. *Waldron.*—Were not your powers extended by the Act of 1822, to schools under private foundations?—The Act of 1822 merely extended our control to the same class of schools as had been connected with us by the previous Act, and which might be founded hereafter; the Act of 1822 in fact was prospective in its operation, the other being retrospective.

15454. Mr. *Stokes.*—The original Act of Parliament exempted, did it not, schools of private foundation?—The two sections of the Act of Parliament, the 53rd of George III., which contain the exemptions are the 2nd and 15th sections. The subsequent Act to which Mr. Waldron alluded was merely making prospective that which had been retrospective before. I think I may take the opportunity of suggesting to the Commissioners that if they would take the trouble of reading the evidence which I gave before the Endowed Schools Commission, they will learn a great deal which perhaps it might not occur to them to ask me. I suggested on that occasion every possible improvement almost that could be made; and it was hoped that some of these suggestions would have been embodied in some Act of Parliament as the result of that Commission, but circumstances unfortunately prevented that being done.

15455. The *Chairman.*—Could you supply the Commission with an abstract of the income and expenditure of each of your schools for the year 1867?—Yes.*

15456. Also an abstract of the income and expenditure of any general funds not specially appropriated?—There are no funds not specially appropriated.

15457. I understood you to say just now, that there were some small funds not specially appropriated?—No; what I intended to convey was this: I stated by accident—it was a mistake—that the funds of one school were solely applicable to that school and not to another. Then I remembered that there is a special exception in the case of the Royal schools, in which case one school, having a surplus fund at the end of the year, part of that surplus may be applied to the repairs of the other Royal schools, but the accounts are kept perfectly separate.

15458. How are the general expenses of the Commission and its management met? Do you assess part of the amount to each school?—No; perhaps your lordship would be more specific in your question—I am not sure that I understand you; if you mean the expense of working the Board, it comes from Government altogether. The whole expenses of the Board are only £600 a year.

15459. Are they defrayed by Parliamentary grant?—When I was appointed secretary it was charged on the Consolidated Fund, but subsequently when many other similar cases were taken off the Consolidated Fund, it was put upon the votes, and it is now voted every year.

15460. Master *Brooke.*—Where do you find funds for the six or seven primary schools?—They are deducted from the rents of those estates on which they are allocated, as a part application of the incomes of those estates.

15461. You say there are seven Royal schools; do they stand upon seven distinct Royal grants?—Each school has its own separate patent. They are patents of Charles II.

15462. And each patent, I suppose, contains the terms of the trusts under which the school is to be established?—That is a doubtful question. The original grants or patents were to the schoolmasters of each particular school, to his sole and separate use, but as time went on, and these Acts of Parliament to which I have already referred were passed, the estates were taken from the masters and vested in the Commissioners who administer them, fixing and paying the salaries to the masters and ushers, in the sustentation of the fabric of the schools, and also the payment of the Royal scholars, and the other expenses connected with the school.

15463. That was provided by the Act of George III.?—Yes.

15464. At about what date were the Royal grants?—In the reign of Charles II.

15465. Are they quite similar in character?—They are all the same, at least substantially—merely for the sustainment of what that contested term, "*libera schola,*" meant, and which I believe the Endowed Schools Commission completely misunderstood.

15466. Rev. Mr. *Cowie.*—Has the number of schools that were under your Board when you were examined before the Endowed Schools Commission increased since then, or is it the same?—No; when I say it has not increased, I should, perhaps, state that two of those minor schools have been established since, but one of them is not yet opened.

15467. But those are not like schools under charters or trusts—they are schools you establish yourselves. You state in your evidence before the Endowed Schools Commission that you have seven Royal schools, fourteen diocesan schools, and twenty schools of private foundation?—I rather think the number of diocesan schools has increased since then, because a division of some of them has taken place; but the whole system of diocesan schools is perfectly and completely rotten.

15468. You do not think the same remark applies to the Royal schools?—Certainly not.

15469. Or does it apply to the private schools generally?—We know nothing about them; we have no control. The Board has no power over them. In the case of the diocesan schools, we know little more about them than the person who is walking in the street. The diocesan schoolmaster is paid by a charge on certain of the clergy throughout the country, according to the value of their livings, and they pay it to him direct. His mode of recovering the money is pointed out by Act of Parliament, and a most cumbrous and useless mode it is; but these things do not come before us at all. We have merely a visitorial power.

15470. In the case of the Royal schools you hold the estates and administer the funds?—Yes; we administer them.

15471. Mr. *Stokes.*—With power to apply the surplus in the way you have mentioned?—Yes; I will refer you to the section of the Act under which it is done—3rd George IV., cap. 79, sec. 8. Part of it is applied in paying exhibitioners in the University. Every step that is taken is under the express advice of the Law Officers of the Crown, whoever they may be.

15472. Are the Royal schools open to pupils of all religious denominations?—Yes; and we also have issued directions that no course of religious instruction should be compulsory on any child attending the school where parents object to it.

15473. Is there anything to limit the masterships of those schools to members of the Established Church?—Nothing that I am aware of; but of that I know nothing as they are all appointed by Government.

15474. Rev. Dr. *Wilson.*—Can you state whether a person of any other denomination has ever been appointed master or assistant in any of these schools?

* The answer, subsequently supplied by the witness, will be found at the end of this day's evidence, marked *A.*

—We have no means of knowing the religion of any of them. The appointments rest entirely with the Government, and that is one cause of the want of success of the schools. The Government are, of course, pressed—whatever the Government of the day may be—by their own political adherents, and they appoint the masters without any reference whatever to us. I took an opportunity of suggesting an alteration of this in my evidence before the Endowed Schools Commission.

15475. Mr. *Sullivan.*—Is there any reason why religious instruction should be given in those schools?—No, none that I know of.

15476. There is nothing in the charter enjoining religious instruction?—No, not in the original charter.

15477. Is it given? Are, in fact, the principles of the Church of England taught to the boy in the Royal schools?—I cannot say either one way or the other, because that is a question we never inquire into. We know nothing about the religion of the masters, who are appointed by Government or by the person having the patronage.

15478. Is there anything in the charter fixing that?—Nothing.

15479. Rev. Dr. *Wilson.*—Have you got a return of the number of pupils of different denominations attending the schools?—No.

15480. Could it be obtained?—I suppose it could be ascertained by inquiry.

15481. Is Dungannon school one of the Royal schools?—It is.

15482. Has there ever been any unwillingness expressed by the masters of these schools to receive children of other denominations as boarders?—I never heard.

15483. Have you any reason to believe such unwillingness exists?—Well, in consequence of what took place at Dungannon school with regard to day boys, the Board issued an order that no religious instruction should be given to any boy to which his parents objected.

15484. Does that order apply to boarders?—The Board gave the order generally.

15485. Does it apply to all?—Of course it applies to all.

15486. Mr. *Stokes.*—If unable to give a return of the number of children of different denominations, how are you able to say Roman Catholics attend all the the schools?—I did not say they attended all the schools. I dare say that in some of them there are none. I believe the fact to be so, but I have no knowledge of it. In fact it is a question the Commissioners do not ask—they do not interfere with religion at all.

15487. Have the Commissioners taken any steps to secure the admission of free pupils into the Royal schools?—They have, but I do not myself believe that the construction put upon the term *libera schola* by the Endowed School Commissioners in their report is a correct one. I think the word "free school" does not at all mean gratuitous education.

15488. Are there free scholars in point of fact in them?—There are.

15489. Do the Commissioners regulate the number of such free scholars?—They did make an order with regard to one school. The masters several years ago said they would receive free scholars, but that they were not bound to receive them—that *libera schola* meant free school, but not non-paying scholars. I hold in my hand a pamphlet which I brought with me in case this Commission should ask me any questions as to the meaning of the term "*libera schola*"—it is written by Dr. Kennedy, the head master of Shrewsbury school—a letter written to Lord Westbury, the then Lord Chancellor of England, on the subject of the meaning of the word "*libera schola.*" Every person to whom I showed it said that it proved most completely that the meaning was, not a school for gratuitous education, but a school free from particular control—a free school, not gratuitous education. I have shown it to some of the Endowed School Commissioners who signed the report, in which they said that *libera schola* meant gratuitous education, and they admitted they were wrong.

15490. How are the free scholars admitted—by the Commissioners, or at the will of the master?—The will of the master. The masters receive them; but they say they are not bound to receive them.

15491. Have the Commissioners taken any steps to found intermediate schools?—No, they have no power; they could not do it.

15492. Rev. Dr. *Wilson.*—Considering that the Board of Education and other Boards so freely supply education of a primary character to the people of this country, have you ever considered the propriety of allocating a portion of the money, which you apply to the other schools you have specified for the purpose of establishing intermediate schools for the general public?—No, sir, we have not. We do not think we have power to do so—it would be a breach of trust.

15493. When were those schools of a superior character to which you refer first established?—In the time of Charles the Second. You will find, in the Endowed Schools Commission Report, the date of each of the charters given.

15494. Can you specify the number of children attending the schools which furnish primary education in connexion with your Board?—We get a return from them every six months.

15495. Have you such a return with you?—No; but I can furnish you with a return of the number of children attending all the primary schools under our Board.*

15496. Be so kind as to furnish us with a return of the number of children on the roll of each school, with the average attendance?—I cannot do that, because that is not the way in which the returns are made. There is a skeleton return sent out every six months to each school, to be filled up and sent back to us. The heading of the return is not the number of children on the roll, but the number in attendance at the date of the return, so that I could give you the actual attendance, but not the number on the roll.

15497. The return is a return of the attendance on the specific day?—Yes, the attendance on the specific day on which the master signs it.

15498. You can furnish no return giving us the average attendance?—No.

15499. Could you specify the age at which the children attend those schools?—No, sir.

15500. I think you mentioned with regard to the Kilbricken school that it is under the National Board, but not strictly?—I did not intend to say so; I am one of the patrons of that school myself.

15501. Is it under the National Board?—It is; it gets school requisites from it.

15502. You have one of those primary schools at Raphoe?—Yes.

15503. Can you specify the attendance there?—I can supply it.

15504. Are there any National schools in the immediate neighbourhood?—That I do not know. I rather think there has been one very recently opened on Mr. Hamilton's property, but I am not sure.

15505. You referred to another school, and some difficulty you had in putting it under the Board of Education—what is the name of that school?—King's Island, in the county of Tyrone.

15506. Are you not aware you could place such a school as that under the Board, without having representatives of the different denominations as joint managers or trustees?—I don't understand how the process of that is, but Judge Fitzgerald, who is a member of my Commission and is also a member of the National Board, undertook the arrangement of the matter, but it has not been carried out yet. It would have been opened long ago but for the priest of the parish who stated distinctly he would not allow the children to attend the school, unless he had the nomination and

* The Return, subsequently supplied by the witness, will be found at the end of this day's evidence, marked *B.*

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the power of dismissal of the master entirely to himself. The Commissioners did not wish to give up altogether the control and the matter has not been settled yet.

15507. Why did not the Commissioners apply to the National Board to have the school placed in connexion with it under the non-vested system, without application to any other party?—We were under the impression, perhaps wrongly, that we should have to name managers, patrons, and so on, before we could obtain school requisites from the Board. We applied to the Board, got plans, and built everything in conformity with those plans. We supposed the school would have been opened before now, but the priest would not allow any person should have any control or interfere at all with the school but himself; we offered to appoint another gentleman along with him as joint managers, but he would not agree to it.

15508. Are there many children who would attend that school?—A great many; but I am in hopes the difficulty will be set right yet.

15509. Mr. *Stokes.*—Are you acquainted with the Armagh school?—I am.

15510. How many pupils attend that school?—Very few, indeed, I am sorry to say, at present. It is notorious that the master of it is seeking to leave it and get some other appointment; it has been going down for some time. It is very unsatisfactory, and I had some communication with the master about it. He is quite aware of the feeling of the Board on the subject; but, as I said before, the Board is totally powerless to correct abuses or defects in the schools. They have no power of appointing the master, superannuating him, or getting rid of him except for misconduct. I mentioned this evil to both of the Commissions—Mr. Wyse's Commission and the Endowed Schools Commission—before which I was examined, and I suggested the mode of remedying it.

15511. Do you consider the Commissioners quite powerless for good?—Not quite powerless; but I suggested many things which I thought calculated to enable them to carry out the system, and which would be desirable, and if you look at my evidence you will see there is scarcely a weak point in the system for which I did not suggest a remedy. As the system now stands the masters can, to a great extent, laugh at us. The power of appointment and dismissal is wrongly placed altogether.

15512. Rev. Dr. *Wilson.*—Did I understand you to say the funds at the disposal of your Board were supposed by some at the commencement to be applicable to primary schools alone?—Certainly not. What I intended to convey was this. A long time ago applications were made for the establishment of a few primary schools for the benefit of the tenants on the estates. Some of the members of the Board at that time—very eminent lawyers—said that under the Charter the funds could not be applied to primary schools at all, and the applications were refused for a number of years; but subsequently some members of the Board took a more extended and liberal view of the powers conferred on them by the Charter, and they then succeeded in establishing some primary schools; but originally the opinion of some very eminent lawyers was that applying our funds to anything except the original Royal Schools was a breach of trust.

15513. Could you not by sending a circular to the head masters of the schools, obtain a return of the religious denominations of the children?—I don't think the Board would do it—they do not interfere at all with the religious question. They do not embarrass themselves with it.

15514. Mr. *Sullivan.*—Would that be really raising a new element of embarrassment?—Perhaps I was wrong in using the word embarrassing, but the Board has not done anything of the kind hitherto, and I do not know whether they would like to enter into it now. I think it would be introducing a new element—things have gone on smoothly up to the present—and I do not think the Board would wish to introduce the question.

15515. Do you think that the Board have no right or power to do so?—Oh, of course they could ask the question of the masters—they could ask the masters anything they pleased; but the master of a school might decline to answer the question.

15516. Would he have the power to refuse to answer the question?—That is a point on which I cannot give an opinion. He might not refuse; but it has not been the practise for thirty years, to my knowledge, to go into the religious question at all, and as a matter of fact, I could not tell you the religion of any one of the masters, the ushers, or the pupils in attendance. I might give a guess as to the religion of the masters, but, as a matter of fact, I have no knowledge on the subject.

15517. I suppose you admit that as a matter of repute it is easy to answer the question?—It is. I believe the masters are all Protestants.

15518. You say that things are going on so very well now with regard to those schools that it would be undesirable to make any change?—Excuse me, I did not say that. The schools are not as successful as I could wish them to be, or as I think I could make them. I merely meant to say we have no religious discord or want of harmony amongst the pupils or the masters, and the Board does not make any inquiry as to their religion.

15519. Are not the public outside under the impression that the state of things is not one that should be maintained?—They have never expressed any opinion on the subject. There is great difference of opinion shown in the Reports of the Endowed Schools Commissioners, as to whether those schools should not be exclusively Protestant. Have you read the report of Mr. Stephens's Report on that question?

15520. Yes; I have read the report, and am aware of the difference of opinion, but I want to know from you whether there is anything in the Charter on the subject?—There are no words in the Charter to warrant such a conclusion at all. The only thing in the argument is deduced from the time when the Charters were granted.

15521. Mr. *Stokes.*—There is nothing like a creed register kept in the schools?—No.

15522. Rev. Dr. *Wilson.*—How then is the master to know which of the children are to receive religious instruction and which not?—Oh, I presume the masters ask the boys the question. When a boy comes to the school for the first time the master will ask him, "Do you attend the Protestant church," or some such question as that; the boy will reply, suppose, "No, I am a Catholic," and, of course, in that case, the master will take care not to teach that boy the Protestant catechism. I believe something of that sort takes place.

15523. Mr. *Stokes.*—But unless the boy objects he would have to receive the ordinary religious instruction which is, of course, of a Protestant character?—He might, or he might not.

15524. Rev. Mr. *Cowie.*—The chief object I had in asking you the questions I did, was to see whether you could supply us with any information as to the improvements required in schools for middle class education?—I have gone into that question, as fully and largely as possible, in my evidence before the Endowed Schools Commission.

15525. We have your evidence before us. Since that time has any improvement been made? Are those foundations in any better state than they were, or more efficient, or have you had any additional powers granted to you since then?—We have had no powers granted to us since then. We want some additional powers very much. I did expect that an Act of Parliament would have been prepared, which would have materially extended the powers of the Commissioners and given them control over matters which I thought they ought to have; in fact I was in communication with Mr. Cardwell frequently on the subject.

15526. As a matter of fact you have none?—No; our powers are as defective now as when I gave that evidence.

15527. The *Chairman.*—Do you receive the rents

of the estates of the various schools?—The Board receives them. I have nothing to say to the money whatsoever.

15528. You are not the receiver?—No; no money passes through my hand whatsoever. The Board has separate and distinct agents for each separate and distinct school. These agents account monthly, and lodge their balances in the Bank of Ireland to the credit of the Commissioners. All the payments and all the expenditure of the Commissioners are made by separate and distinct drafts, signed by them, and those drafts are handed to me to distribute to the different parties, and my duty then is, at the following Board, to produce either the cheques themselves or the receipts. One of the Commissioners goes over the cheque-book and compares the block with the receipt produced, and I must either produce the receipt or the cheque. That is the practice.

15529. Rev. Dr. *Wilson.*—You have referred to Mr. Cardwell; did you correspond with him?—No; it was personal interviews I had with him. I was with him very frequently.

15530. You expected that the improvements you suggested would have been carried out?—It was with a view to that I was in communication with him—he sent for me several times.

15531. Did you expect that improvement would be with regard to your own schools alone, or that it would embrace other schools?—It was more with respect to the improvement of the functions of my own Board than anything else.

15532. Was not Mr. Cardwell's plan to be part of a general scheme bearing upon other Boards as well as yours?—I dare say it was, but that was not the part I was interested in. Mr. Cardwell sent for me, and we had a good deal of conversation from time to time, but he did not tell me what his general plan was. He asked me for statistics and information with regard to my own Board, and the difficulties in our way, which I gave him.

15533. What difficulties were in the way as regards your own Board?—Those which I have pointed out in my evidence. I wanted to get rid of those difficulties by having the patronage taken from Government and given to some person who would be responsible for the fitness of the master. As it at present stands, the appointment is sometimes a political one. I want the Board to get the power of appointment, dismissal, and superannuation, also visitorial powers, to enable us to pay persons to visit and examine the different schools.

[Adjourned.]

Oct. 24, 1868.

Wm. Cotter Kyle, esq.

A.—Table referred to in Mr. Kyle's Evidence, Question 15455, page 666.

Tabular Statement of the Income and Expenditure of each School having Funds under this Commission, for the year 1867.

School.	Income from 1st January, 1867, to 31st December, 1867. £	s.	d.	Expenditure from 1st January, 1867, to 31st December, 1867. £	s.	d.	Balance of Income and Expenditure from 1st January to 31st December, 1867. £	s.	d.	Observations.
Royal Schools.										
Armagh,	1,602	9	10	1,148	18	9	453	11	1	
Banagher,	182	2	0	161	3	0	20	19	0	
Carysfort,	135	10	11	101	0	4	34	10	7	
Cavan,	569	13	8	343	1	5	226	12	3	
Dungannon,	1,823	4	11	1,794	15	3	28	9	8	
Enniskillen,	2,284	14	1	1,814	15	3	469	18	10	
Raphoe,	300	2	8	397	13	3	*97	10	7	* Excess of expenditure over income, in the year ending 31st December, 1867.
Diocesan Schools.										
Leighlin and Ossory,	6	14	2	6	14	2	—			Dividends on stock produced by sale of old school-house. Dividends paid to the master.
Meath and Ardagh,	12	5	2	—			12	5	2	Mastership vacant.
Tuam, Killala, and Achonry,	19	1	0	19	1	0	—			Dividends on stock produced by sale of old school-house. Dividends paid to the master.
Schools of Private Foundation.										
Athlone,†	4	18	4	19	16	1	14	17	9	† The income column shows the interest of salary vested in the Funds during vacancy of the mastership. The balance, £14 7*s.* 9*d.*, was unclaimed salary paid to master in 1867.
Clonmel,	494	6	10	360	4	4	134	2	6	
Eyrecourt,	13	8	6	13	4	2	0	4	4	
Midleton,	223	14	4	130	7	2	93	7	2	
Navan and Ballyroan,	997	17	7	783	18	9	213	18	10	
Tullyvin,	269	12	0	203	2	10	66	9	2	

William Cotter Kyle, *Secretary.*

Oct. 24, 1868.

B.—TABLE REFERRED TO IN MR. KYLE'S EVIDENCE, Question 15495, page 667.

Wm. Cotter Kyle, esq.

RETURN of the NUMBER of CHILDREN at the PRIMARY SCHOOLS on the ESTATES of the COMMISSIONERS, or under their PATRONAGE, showing the NUMBERS *in Attendance* at each SCHOOL, separately, and the RELIGIOUS PERSUASION of the said CHILDREN.

PRIMARY SCHOOL.	Religious Persuasion.			Total Number *in Attendance.*
	Protestants.	Presbyterians.	Roman Catholics.	
Mullaghmore, Armagh Estate, .	33	67	1	101
Townawilly, Raphoe ,, .	4	2	27	33
King's Island, Dungannon ,, .	not as yet	in operation.		
Betaghstown, ...	13	–	–	13
Kilbricken, ...	–	–	40	40
Kilworth, ...	8	–	–	8
Rathvilly, ...	60	1	–	61
Tullyvin, }	46	28	1	75
Benbawn, }	33	24	–	57

WILLIAM COTTER KYLE, *Secretary.*

FORTY-FIRST DAY.—DUBLIN, MONDAY, OCTOBER 26, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

Oct. 26, 1868.

The Right Rev. Dr. KEANE, Roman Catholic Bishop of Cloyne, sworn and examined.

Right Rev. Dr. Keane.

15534. The *Chairman.*—In what counties does your lordship's diocese lie?—In the county Cork.

15535. Are there a large number of National schools in it?—In the diocese of Cloyne there are 250 National schools in round numbers, attended by 39,000 pupils, of whom 24,000 are given as the average attendance for the year 1865, the last time I had an official return taken of them.

15536. Are there many schools in which there is a mixed religious attendance?—No.

15537. What is your experience as to the working of ordinary schools of the National Board in your diocese? Do you consider the secular instruction is given efficiently?—I think that the secular instruction might be improved. I think the religious instruction might be improved, and I think that causes may be assigned why the religious instruction and the literary or secular instruction are not as advanced or as successful as they might be.

15538. What are the reasons to which you attribute the secular instruction not being as successful as it might be?—In one respect the schools are not as numerous as they might be, and the instruction given in the existing schools might be improved. It would be very desirable, for the working out, for the benefit of the people, of the scheme of National education, that all those who are supposed to take any share in it at all or who take any interest about it, should work together harmoniously; that there should be a feeling of mutual confidence established, and that from the beginning, about thirty-seven years ago down to the present time, nothing should have occurred to weaken that confidence that might be supposed to unite all parties in promoting impartially the literary and religious instruction of the youth intrusted to their care. Now, unfortunately, causes did occur to disturb that confidence, and at the present moment, if I be allowed to refer to them in detail, I may take as the Charter of the National system the letter of Lord Stanley. Lord Stanley's letter is given in the first volume of the abridged reports of the National Board. It is dated "Irish Office, London, October, 1831." I need not read the whole of it; but he refers to the Commissioners in 1812 having recommended the appointment of a certain Board—he speaks also of what was done in 1824 and 1825, and he talks of what was done in 1828, and he says—

"But it was found that these schemes were impracticable. and in 1828 the Committee of the House of Commons, to which were referred the various reports of the Commissioners of Education, recommended a system to be adopted which should afford if possible a combined literary and a separate religious education, and should be capable of being so far adapted to the views of the religious persuasions which divide Ireland as to render it in truth a system of National education for the lower classes of the community."

According to this letter of his they were to require that the schools should be kept open for a certain number of hours on four or five days in the week, at the discretion of the Commissioners, for moral and literary education only, and that the remaining one or two days in the week be set aside for giving separately such religious education to the children as may be approved of by the clergy of their respective persuasions; and he says:—"They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours on the other days of the week." Now, according to this letter of Mr. Stanley,

which may be called the great charter of the National Board, there was allowed pastoral control over religious instruction; there was allowed separate religious instruction, free from the suspicion of proselytism; and the religious instruction was to be a component part of the whole scheme, and obligatory upon all those who were to be managers of National schools. I am sorry to say that in the course of time the bishops of Ireland have had reason to complain that these three conditions were departed from. First, with regard to the obligation of having religious instruction, in non-vested schools, whether they are Catholic, Protestant, or Presbyterian—and they form, if I am not mistaken, a very large proportion of the schools, it is said (I have not the official date before me to establish the fact, but it is said) that the non-vested schools are 70 per cent. of the whole number; in those non-vested schools, according to the rules published in 1866:—

"In schools not vested, and which receive no other aid than salary or books, it is for the patrons and managers to determine whether any, and if any, what religious instruction shall be given in the school-room; but if they do not permit it to be given in the school-room, the children whose parents or guardians so desire it must be allowed to absent themselves from the school at reasonable times for the purpose of receiving such instruction elsewhere."

Here, therefore, in 70 per cent. of the schools the patrons need not allow any religious instruction at all, and I take that to be a departure from the first condition that was proposed by Lord Stanley, saying that at every one of these schools there should be religious instruction for the children attending them. The next clause supposed that religious instruction was to be separate, and that separation implied two things—it was to be separate, the religious from the literary instruction, and it was to be separate as to classes; and so much so that when an application was made to the Board, at all events not to force the duty of exclusion on managers of schools—not to force the exclusion of children of a different religion from those who might be giving the religious instruction, the answer of the secretaries, Mr. Cross and Mr. Kelly, was, that exclusion and separate religious instruction was the very essence of the rule. Now, it is stated in a document presented in the name of the bishops to Mr. Cardwell, in reply to his letter, that besides the instruction that is given to the children of all classes by persons differing from them in religious convictions, there is in page 7 of this document, which was presented by the bishops to Mr. Cardwell, and published by order of the House of Commons, a long extract in paragraph 14, in which it is said that religious instruction is communicated in the different books of the National schools, although the understanding at the beginning was that the religious instruction was to be separate, both as to the classes and as to the books. Another change made was the substitution of parental for pastoral control over the religious instruction. Without going into all the controversial merits of the question, at all events the Catholic Church assumes, in right of the mission it received, the duty of directing the religious education of its children; and Mr. Cardwell acknowledged, in a letter which he wrote in reply to the first application, that—

"Her Majesty's Ministers cheerfully recognise the right which belongs and the duty which attaches to the heads of the respective Churches in regard to religious instruction, and desire to afford to the clergy every possible facility and encouragement for the discharge of their important duty."

Though Mr. Cardwell admits the right there and admits the duty too, yet parental is substituted for pastoral authority; and thus it is, that in consequence of these reasons the confidence of the bishops has been shaken in the mode of conducting the system of National education that had been sketched in the letter of Lord Stanley, and the distrust, that has been thereby created, has contributed in a great measure to mar the onward progress of the system in a literary point of view, because it has now arrived at that point of distrust that, in districts where schools are still wanted, no demand is made to get them up, and in certain districts, to my own personal knowledge, things are arrived to what they call a dead-lock, and on that account literary instruction is interfered with. It is also interfered with in another way. I have some experience of the literary instruction that is imparted in the Christian Brothers' schools. I look upon it as perfection as far as primary education can go, and I may cite a case in point:—in Fermoy there was a National school which I was requested to take charge of in 1839 when I went to that town as curate. I had charge of it afterwards when I returned to Cloyne from the diocese of Ross, living in Fermoy as bishop. In that school the attendance in the upper room was scarcely over sixty; in the lower room it was in proportion. I introduced the Christian Brothers there five years ago, and the moment the Christian Brothers were introduced the attendance became such as to completely fill the two rooms, and a great many applications besides were made that could not be attended to. That was one advantage. In the next place, the average attendance was such as that probably in the whole year there was not one out of ten absent. That was a second advantage. In the third place—all the children were in at half-past nine o'clock and not one after ten. In the fourth place—go into that school at any time, call up the classes,—and I will, just now, give what I know from my own personal knowledge in that school alone as contrasted with all the National schools of the diocese of Ross, every one of which I visited myself, and in every one of which all the classes were examined in my presence,—there was more attention paid to science in the Christian Brothers' school of Fermoy than I found paid in the sixty National schools that I had, I may say, under my own care in the diocese of Ross. I believe, in that respect, the National Board loses a great deal by not having the Christian schools under its auspices, if it could, and there is nothing to prevent it, but the substitution of one system for another. There is nothing to prevent the Board from having under its auspices all the schools of the Christian Brothers, and incorporating their merits as it were with what they are doing now, and, therefore, in a literary point of view, making everything better. In a religious point of view, the consequences are very serious on account of this want of confidence. Up to a certain time, the year 1840, after the National system had been first introduced into Ireland, religious instruction was obligatory in every school. Then an application was made on the part of a powerful and influential body—the Presbyterians of the North—who had built a great many of those schools, not vested, and who were so thoroughly sincere in there own religious convictions that they would not allow schools which had been got up at the expense of their pockets to be made subservient to the teaching of what they believed to be erroneous doctrine—Popery; and, therefore, they pressed upon the Board the acceptance of a certain rule which would leave it discretionary with the patrons of schools to give religious instruction, or not to give it; and if they did give it, they were allowed to decide upon the religious instruction to be given. The result has been that at the present moment in these non-vested schools, though they are said to constitute about seventy per cent. of the whole number, a Catholic priest cannot go into the non-vested school of a Presbyterian manager or patron; a Presbyterian minister cannot go into a Catholic school if the Catholic patron objects to it; and a Protestant rector cannot go into either a Presbyterian or Catholic school to give religious instruction there; and thus it is that, in seventy per cent. of the schools under the Board, religious instruction is so interfered with that it may be denied, and is denied, altogether. That is contrary to the original letter, as I take it, of Mr. Stanley; and here are the reasons why the confidence of the bishops is so materially affected. In order to work the system in such a way as to contribute to the religious and literary education of the people it would be desirable that all who have any power, and all who can interfere in any way, would unite and combine together, and be allowed, in their own respective departments, to do the best

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Right Rev. Dr. Keane.

they can for the literary and religious instruction of the children under their charge.

15539. Are there many vested schools under Protestant patrons in your diocese?—Scarcely any. They did not take it up. There is only one I remember now, and I rather think it is not vested.

15540. Are there many vested schools under Roman Catholic patrons?—Not a great many.

15541. Do the Roman Catholic clergy go into those vested schools to give religious instruction?—The schools belonging to themselves do you mean? There are no Protestant National schools in the diocese that I am aware of. There may be some. There are Church Education schools. There is one in Queenstown, and a Presbyterian school.

15542. Is it the habit of the Roman Catholic clergy to give religious instruction in the schools of which they are patrons?—Yes.

15543. Is it their habit to give religious instruction in the vested schools that are under lay Roman Catholic patrons?—I don't know that there is a school in the whole diocese under exclusively lay Roman Catholic patrons. A great many of the schools were built before the Board was appointed at all.

15544. Do they ever exercise their right of going into vested schools under Protestant management?—They have no occasion. I am not aware there are any such schools in the diocese.

15545. Are there many non-vested schools under Roman Catholic patrons in your diocese?—A good many.

15546. Do the Roman Catholic clergy go into them and give instruction?—They do: they are supposed to visit the schools once a week.

15547. As the population in your schools is so exclusively Roman Catholic, how do those questions to which you have adverted prevent the Roman Catholic clergy from seeking to increase the number of the schools?—Because the whole system is for Ireland in a very unsatisfactory way, and for these reasons besides what I have already stated. There was another change made in the year 1847. Until 1840 religious instruction was obligatory in all the National schools under the Board. The Catholic priest, the Protestant rector, and the Presbyterian minister could go, if they thought proper, into any school, and give religious instruction; and the Board intended to make a provision (which, by-the-by, was never carried out) of having a room to which the children, not of his persuasion, might retire while he would be giving religious instruction to the members of his own flock—so clearly did the Board contemplate from the beginning to carry out the letter of Lord Stanley's instructions, that there should be separate religious instruction to all those belonging to any one religious persuasion. In the year 1847 Archdeacon Stopford made an application to the Board; the correspondence was going on for two or three years; but at length he succeeded, as he says in one of his letters, in getting the Board to make a change in order to suit his views, and his views were that the children should not be excluded as a matter of course, that exclusion should cease to be compulsory, though at the beginning it was compulsory. No doubt there was something vague, as there must be in every such attempt proposed, that the children should not attend at religious instruction given by any who were not of the same persuasion. It was very hard to do it; it was not exactly specified who was to do it; and Archdeacon Stopford got the Board to change the rule so far as that the children might remain if they liked. The result was, Protestant dignitaries had Roman Catholic children in their Scripture classes; Protestant dignitaries used to give premiums, and, in one instance, the first premium got in a Scripture class, under Protestant direction, was given to a Roman Catholic. I am talking now of all Ireland, because I suppose a system such as that of the National Board, should be so administered, as that it could not be, on principle, objectionable in any part of the country; yet it was found, as was said by Dean Kennedy, "that the change of the National system involved all the principles of the Reformation." It was found, for instance, that in a certain district a schoolmistress was teaching the tenets of the Church of England to Roman Catholic children, and when she was asked about it (as reported by the Rev. Mr. Campbell, Presbyterian minister), she said: "Oh, it is done as a matter of course, and who is to inquire about it?" It is also stated in the Life of Dr. Whately, the late Protestant Archbishop of Dublin, that he complained, in his private correspondence with Mr. Senior, that his own brethren were not assisting him to carry out the intentions he had in view with regard to the uprooting of what he called the errors of Popery. "I am fighting the battle against odds (said he), and with one of my hands, and that the best of the two, tied behind my back." Well, on that account the religious instruction was either refused in the non-vested schools, or so tampered with in the schools from which the children were not excluded, that the confidence of the bishops was greatly shaken, and they would prefer, over and over again, the introduction of the denominational system, as the plain, honest, fair way of dealing with the question. Give us, by all means, denominational schools: give to the Protestants the same; give to the Presbyterians the same; let there be no chance of trickery on either side; let the State, acting fairly for all, develope all the intellect of the rising youth of Ireland, whether they be Catholic, Protestant, or Presbyterian. That intellect, when developed at a future time, may be of service to the State. Many of the youth of Ireland are going to America and Australia. Their only fortune is the talent God has blessed them with. By all means in the world let that talent be developed to the fullest extent, but, at the same time, have religious instruction. Let there be no trickery; let it be all above-board. Allow the Catholics to educate Catholics; allow the Presbyterians to educate Presbyterians; allow Protestants to educate Protestants. Make them all good, conscientious Christians, acting upon strong religious convictions, that will sway their intelligence, and at the same time direct their thoughts, words, and actions afterwards, and they will be better citizens for the State than if this tampering is allowed to go on—this everlasting round of attempts on the part of one body of religionists to take an unfair advantage of another, of which the results will be, by-and-bye, that the religious convictions, perhaps, of all would be shaken, and that all may become indifferent, just as they have in other countries; and that the State may have more to fear from the want of religion, and from the defect of religious zeal rather than from the excess of it.

15548. Do I understand your lordship to say that the view of the Roman Catholic bishops is that the ordinary schools should become strictly denominational?—Yes; in any way that would be found practicable afterwards, and I might give you as an instance the schools in Queenstown—there is a school there, male and female, the numbers of which I gave you a while ago. There is also a Church Education school, and there is a Presbyterian school. An inhabitant of Queenstown, a Protestant, never goes to the Catholic school. A Catholic never goes to the Protestant school, and it is rather unfair on the part of Government when Protestants have a conscientious objection to the National system, that they should be deprived of all share in a grant that comes out of the public taxes, to which they contribute.

15549. Supposing the view you have stated to be carried out, would you contemplate any provision being made for children of an opposite religious persuasion being admitted in those places, where, from the smallness of their numbers, any particular religious community was unable to set up a school of its own?—Well, it may be a difficulty in some cases, but at all events, the system would have this palpable advantage, that at the beginning you unfurl all at once a certain standard—there it is, hoisted over the school, it is Catholic, or it is Protestant, or it is Presbyterian. It is better to do that than as now, and for years past, hoist the standard of Neutrality, and by-and-by when

the children have been got into the school, unfurl a different banner altogether. But where these schools are such as your lordship now contemplates, I do not know how it may be in other parts of Ireland, but I can answer for my own diocese, that there is scarcely a place in the diocese of Cloyne that has not some town, some small town or village near enough for the few Protestants or Presbyterians that may be there to have a school of their own; and at all events, what the Catholic bishops contemplate, and what they have asked for in their last memorial to Parliament, would be this: let there be denominational schools for those that prefer them. If mixed schools be found necessary in any one locality, in consequence of the scattered few —well, let them make the best arrangement for mixed schools that can be made. What we ask for is this: we ask for the same system that has been already established in England—the same system that has been found to work in England satisfactorily. I am not aware of any cause of complaint, though I presume that in England there are scattered localities in which dissenters of a certain class are very few indeed, though provision is made for them. I don't know the details of it, but I would say at once in general terms, give us the outline of the English system, and we shall be satisfied with it.

15550. Then would the Roman Catholic bishops be prepared to accept something equivalent to the protection for religious minorities, for which the conscience clause is established in England?—They would accept anything reasonable for that object; they do not want to tamper with anyone, they want to make their own co-religionists as well instructed as it is possible for them to be in a literary point of view, and they want to make them thoroughly instructed in a religious point of view, that they may be in due time useful and obedient subjects of the realm. Here is what the letter of the Bishops, dated January, 1866, says with reference to the question you have just now put:—

"Next came mixed schools. In places where one religion would be in a minority, so small as not to be entitled to a grant for a separate school, or in places where from other circumstances people might choose to have a common mixed school in preference to two separate schools—a preference of which it may be well doubted whether a single instance would ever occur—all that they require in those cases would be this: in mixed schools the spirit of proselytism should be guarded against and securities devised for the protection of the faith of the minority, more effectual than the existing Rules of the Board of Education. The bishops want nothing but what is fair to their own co-religionists, fair to Protestants, and fair to Presbyterians."

15551. Do you see any difficulty in those cases where it would be necessary to provide for a Protestant minority in a school under Roman Catholic management, in making such a division between the hours of secular and religious instruction, that the Protestant children might attend the one without attending the other?—The difficulty might be met in this way (it would be a disadvantage to the Catholics), that there should be nothing done during a certain number of hours but literary instruction, just as was contemplated by Lord Stanley in his first letter; and that then at a certain time, say towards the close of the day, literary instruction ceased and religious instruction began, and the Protestant minority or the Catholic minority, as the case might be, could go away. That would be, in my mind, one of the best ways of remedying it; but it is far from being as good as what the denominational system would secure for either Catholics, Protestants, or Presbyterians.

15552. I am asking you merely with reference to these cases where, the State desiring to provide education for all, the minority is too small to maintain a denominational school of its own?—The clause originally contemplated by Mr. Stanley was one of compulsory exclusion under these circumstances, but that principle has been departed from; it was one of the clauses that gave confidence to the bishops at the beginning, for here they were I may say after centuries of trial, during which education had been forbidden altogether—it had been made a crime—or education could be had only with the danger of loss of faith; proselytism was the order of the day—then here comes a Government proposal, and immediately after Catholic Emancipation. Here were the Catholic bishops and laity of Ireland saying, "A better spirit seems to animate the councils of our rules, let us accept this, let us make trial of it, it promises well, we will do the best we can with it." Accordingly, for the first nine years of the system, from 1831 till 1840, the Catholics were the only class in Ireland that took up the National system *con amore*. The Presbyterians objected to it on the grounds they afterwards stated, namely, that they would not allow Popery to be taught in the schools that had been built with their money. The Protestants objected to it because they looked upon themselves as the legal teachers of the whole mass of the Irish people. They looked upon those schools as in some measure their own, and where they were not allowed an indiscriminate use of the Bible for both Protestants and Catholics, they would not have anything to do with it, and to the present moment a great many object to the National system on that principle.

15553. Mr. *Stokes*.—Would your lordship please read the following extract from a letter of Bishop Walsh, on behalf of the English Roman Catholic bishops, dated 14th April, 1847, and addressed to the Hon. Charles Langdale?—Certainly. [Reads extract.]

"Golden-square, April 14th, 1847.

"My Dear Sir,—The bishops assembled instruct me to thank you for a copy of the letter of W. Kay Shuttleworth, Esq., to you of the 18th February. They have given the best consideration to its important contents. They beg respectfully to state that on receiving a grant from Government for our charity schools, it is not intended to make them exclusive, so as to prevent the admission of children of Protestant parents or guardians. In case the children of Protestant parents should resort to our schools, they will not be required to remain in the school at the time of religious instruction being given, unless their parents or guardians have previously expressed their consent and approbation."

Extract of letter from Rev. Thomas Tierney Ferguson, D.D., Secretary of the Catholic Institute, to Lieutenant-Colonel Hon. George Keppel, Private Secretary of Lord John Russell, dated 11, Soho-square, 26th June, 1847:—

"On the fifth head the Committee conclude that the admission of other than Roman Catholic children for the purposes of instruction into Roman Catholic schools is considered secondary to the accommodation in the first place of Roman Catholic children; and subject to this preference the Committee beg to offer the following observations on the term religious, as distinguished from secular instruction, under this head. The Committee might deceive Lord John Russell if they did not distinctly declare that religion is the pervading principle of all instruction given to the children in Roman Catholic schools; and any deviation from this would, in their opinion, be altogether at variance with the character of a Roman Catholic school, and indeed opposed to the expressed desire of Her Majesty's Government, who, in the minutes of Privy Council of the 13th of April, 1839, lay down as a principle to be observed by all schools receiving public assistance, that religion be combined with the whole matter of instruction, and regulate the entire system of discipline. If, however, under this head, Lord John Russell intends to refer by the term religious to what the Committee feel persuaded his lordship must allude to, namely, to catechetical instruction on the doctrines and practices of the Catholic Church, they have no difficulty in not only sanctioning, but insisting upon a principle so much in accordance with the principles of their holy religion, that children whose parents conscientiously object thereto, should not be required to attend during the time of such catechetical instruction. The Committee, in making these observations, do so under an explicit understanding that by sanctioning this arrangement no invidious distinction is intended thereby to be drawn between rules to be observed in Roman Catholic schools and those observed in other schools aided by grants from the State."

15554. The *Chairman*.—Would that be a basis on which you think a State system of education might be established in Ireland?—I believe that in most localities there would be no occasion at all for its

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adoption, and that the cases would be so few—so far as my knowledge of the country goes, I am talking now of the South—that it would be scarcely worth while taking it into consideration. However, it deserves to be taken into consideration, and I will advert to it just now; but before I come to it, as things are in the South, there are schools under Roman Catholic management, there are schools under Protestant management, and there are schools under Presbyterian management, and though they may be supposed, some of them, to be in theory mixed, in reality, as a matter of fact, they are denominational, and hence it would be very easy to carry out in the South the denominational system. Give to the Catholics an opportunity of having it; give to the Protestants the opportunity of having the Scripture upon their table every day, and every hour of the day; give the Presbyterians the same. You would make no change whatsoever in the constitution of the schools as they now exist, you only make a change in the mode of giving religious instruction, and it would be desirable that religious instruction should so pervade the whole system as that by degrees and by degrees religious impressions should be made upon the minds of the young, that would sway their intellects and afterwards guide their actions. Every one finds by experience—the Presbyterian minister, the Protestant rector, the Catholic priest, and the parent of every persuasion—all find by experience and acknowledge that the most difficult task any one can undertake is that of making a child thoroughly virtuous, to teach him to keep his passions in check, and in proportion as he is kept under the control of salutary discipline, and the principles of religion constantly impressed on his mind, so in proportion will be the chance of his becoming a good and virtuous citizen. Then there being so many places where the state of things which I have described exists, and the schools are practically denominational, if in a few places a state of things did occur where a small minority—a few Protestants—might be inconvenienced, I would take it as a matter of course that it would be very unfair to give religious instruction in their presence. The bishops do not want to do anything of the kind. Let every provision be made to secure fair play for those children; let literary instruction go on for a certain number of hours, and the moment religious instruction for Catholics commences let it be obligatory to exclude all who are not Catholics.

15555. Are there many trained teachers in your district?—Several.

15556. Do you find any difference in the efficiency of the trained teachers and those you get from other places?—Well, the trained teachers may be supposed to have the advantage that they are taken in hands when young, and by being taught in the model school they understand the working out of the system better; but there are teachers not trained in the model school in Dublin, nor trained in any of the model schools under the Board, and as far as my knowledge goes they are just as efficient and have their schools in as satisfactory a state as the teachers that have been trained in Dublin.

15557. Where do the untrained teachers in your diocese get their education?—I spoke now principally of the mistresses and monitresses—they get it at the convent schools.

15558. Where do the male teachers get their education?—A good many of them in Dublin, until a few years ago; they are not allowed to go now.

15559. Where do the male teachers not trained under the National Board get their education?—In the National schools as a rule, under teachers some of whom had been trained and some not.

15560. Have you any complaint to make against the National Board of having been lax or remiss in the enforcement of the rules established to prevent any suspicion of proselytism?—Oh, not in the schools with which I am acquainted, or was acquainted either in the diocese of Ross or Cloyne, because they are all exclusively Catholic. The only cases that came under my own cognizance were these: there was one Protestant boy during the ten years I was parish priest of Middleton, he came to the National school for a few years, and he became a Catholic. Well, I can safely say that no attempt was ever made to influence the religious convictions of that boy. I believe he became a Catholic merely from associating with Catholic companions. I can say the same for Fermoy, there were no Protestants at these schools. There were three Protestant girls who went to the convent school at Queenstown, and they became Catholics, just as in the other case, from association.

15561. After what you have stated with regard to the ordinary schools, may I assume you desire at least as much that the model schools should also be denominational?—Oh, certainly, and if possible more so than the others.

15562. Assuming denominational model schools to be established, would you desire them to be wholly supported by the State, or should you desire them to be under voluntary management, assisted in part by the State?—That question has both an English and an Irish aspect. I believe as an Irishman that Ireland has lost so much by absenteeism, and that the drain from Ireland has been so much to the advantage of England that the State in dealing with the financial question ought to be very generous towards Ireland. England in that respect gains more than she loses; and if these schools were to be established under Government control I think they ought to be got up at the expense of the State; but there is another way which is practically found to be of great service at the present moment. The very best teachers are prepared now without any expense at all to the State (except their pay as monitresses for which they give services) in the convent schools; and if you had the Christian Brothers' schools brought within the action of the Board by making them denominational you would have the Christian Brothers' schools, in my mind, without any expense to the State at all, and the convent schools, in the same way, without any expense to the State, as some of the best and most efficient model training schools that could be established.

15563. Master *Brooke*.—May I ask you what would be the amount of concession that would satisfy the Roman Catholic bishops in the constitution of the National system? For instance, what authority would you require in the appointment of teachers?—I take it for granted that the question of the appointment of teachers has been settled already.

15564. Would you be willing—when I say you, I mean the body to which you belong, the hierarchy of the Roman Catholic Church of Ireland—to accept the present state of things as far as the appointment of teachers is concerned?—Yes, because the teachers are now nominated by the local managers, and they are dismissed by the local managers.

15565. But suppose the case of a Roman Catholic layman being a manager of a school, would you be satisfied to leave it in his hands?—I do not know that there are any such. I have not to grapple with that difficulty at all in the diocese of Cloyne, for there are no lay patrons of schools, they are all in the hands of the clergy. Here is a document published by order of the House of Commons: it is the answer of the bishops of Ireland to Mr. Cardwell's letter:—

"But to return to our subject: the rights of Catholic bishops recognised in England. We have sufficiently explained in what has been said the Roman Catholic view of the rights of bishops and clergy in regard to education. The admission of these rights has been productive of great advantages to society in every country, and to the zeal and energy of the Catholic clergy in exercising them, we must attribute the foundation of innumerable universities, colleges, and schools, and the spread of education amongst the people. Feelings of gratitude and justice have secured the recognition of such rights in all the principal kingdoms of the continent of Europe. They are admitted, also, in England, and in the British Colonies. To say nothing of other countries, in England there are separate Roman Catholic elementary, as well as training and model schools receiving aid from Government. The selection of books, the appointment of teachers, and the regulations for giving instruction are under the direction of the Roman Catholic

bishops. The schools are visited by Inspectors selected by the same prelates, and paid by the Government. In case of a dispute regarding teaching, the bishops decide it on appeal. In fine, the right of the Roman Catholic Church to teach is practically recognised."

15566. Now, may I ask, supposing that to be a statement of all that your bishops have agreed upon, how would it apply to the case I have put? Suppose a school with a Roman Catholic lay patron—like my Lord Dunraven—how far would the bishops be content to leave in his hands the appointment and dismissal of the teacher?—I do not know that the bishops would quarrel with things just as they are; and I should rather the difficulty could never arise, but if the difficulty did arise that a Catholic, in whom the bishops could not have confidence, did exercise his right—the right supposed to be granted to him by the Board in consequence of his connexion with them,—and supposing that he exercised it in a manner which the bishops, as the religious teachers of the people, having a mission from heaven, felt themselves obliged to disapprove of, I would think it time enough to meet that difficulty when it arises, if it ever should arise, deprecating, at the same time, the chance of its ever presenting itself; but I am sure that the bishops and priests, in my district, would find means to correct any grievance that would arise from such a contingency as that.

15567. Let me now take the case of a Protestant patron, suppose a landlord with a large number of Roman Catholic tenantry, who builds a school and is the recognised patron of that school, would the bishops be content to leave in his hands, and, if so, how far, the appointment and dismissal of the schoolmaster?—At present there is only one such case. I am not thoroughly acquainted with all the circumstances, but there is some such case as that in the district to which I belong, namely, Cloyne; but, as a matter of fact, the teacher in that case is a Catholic and always has been a Catholic, and as long as that is the case, the children being exclusively Catholics that attend it, as long as that is the case I take no notice of it; but if by and by a Protestant were appointed schoolmaster, and that any tampering was discovered with the religious convictions of the pupils, then I would believe it my duty to interfere, and I am quite sure I could induce all the children of that parish to absent themselves from the school.

15568. That, however, is putting a case which is next to impossible to occur?—I am very sorry, sir, to say that the bishops, with all the traditionary experience of 300 years, are filled, and so are the Catholic priests too, with the conviction that popery is so hateful in the eyes of those who are exercising authority, of those who are in possession of property, and who may have influence over the lower classes who work for them as tenants, that there is scarcely any precaution superfluous in guarding the faith of the people. I do not wish to allude to the topic now—I advert to it with regret, I deplore it, I mention it not for the purpose of recalling unpleasant recollections, but we must look at the state of things as it actually presents itself before us, and grapple with the difficulties that surround us as best we can."

15569. Suppose such a case as I have put—a Protestant patron of a school attended by Roman Catholic children, who takes care, as I suppose any man would in these days do, to appoint a Roman Catholic teacher, would the bishops be content with that, and leave in the hands of the Protestant patron the appointment and dismissal of the schoolmaster?—I do not know that we would—I don't think they would accept it as a general system.

15570. I want also to know how far the bishops would require to have an ultimate authority with regard to books—the selection of secular books to be used in the schools for instance. Do they insist on having a decisive authority upon the books used in the school?—Oh, not with regard to secular books properly so called, but then it is so hard to find a book that may be said to be exclusively secular. It is very hard to find a book in which some element connected with man's eternal destiny is not to be found introduced. It is so difficult to make a virtuous child or a virtuous man—it is so difficult even with all the religious influences, those sacred and mysterious influences that connect heaven and earth together, and that influence the heart and mind of man, and sway his thoughts, words, and actions—they cannot be dealt with as pawns upon a chess-board—they must be allowed to instil themselves gradually into the minds of children, that by-and-by when you have the weft and the woof of the piece, there are the golden threads interwoven here and there until they give a rich lustre to the whole work.

15571. Are you acquainted with the books of the National Board—the reading book for instance?—I see them constantly—I have not read them through from cover to cover, but I often have examined children in them, and I believe they are very valuable books as far as the information in them goes.

15572. Are they books you generally approve of for the education of children?—I would approve of them to a certain extent. I believe the wish of the bishops and the wish of the clergy, though they sometimes have not got credit for it, is to develope to the fullest extent all the intelligence with which the quick and gifted rising generation of Ireland are blessed. I believe into these books there might be introduced several things in which they are defective. Let all that is useful, all that is valuable, in the books of the Board be retained, and where the information is defective, let it be supplied. There is one great defect from the very beginning, and I am glad to perceive the Commissioners have lately been supplying the defect. I dare say it was brought under their notice by the complaints made. There is scarcely anything in their books about the history of Ireland. There was in the "Third Book" a description of the Lakes of Killarney and the Giant's Causeway, but (I don't know for what reason, unless, perhaps, that it was too "national") these extracts have been expunged from the last edition, and in their place has been inserted a description of some lake in Hindostan. Other cases of the kind might be instanced. I am glad to see that latterly there is an attempt made to make the children acquainted with something like the history of their own country, for, in fact, up to the present moment, until the last edition of the books of the Board, you might have introduced them into a school in Canada, or into a school in Africa just as appropriately as into a school in Ireland, and as far as the national history of the country was concerned, except some few passages, more calculated to throw discredit upon Ireland than to raise her in the estimation of her own children, you might as well have used the books in one country as the other. I believe the information valuable as far as it goes—let it be retained and the defects supplied, and then you will have books of service to the children.

15573. I did not mean to trouble you upon the details of what might be done hereafter. You are aware, I am sure, the very purpose and object of this Commission was to endeavour to give satisfaction to all parties if possible—to the parties who dissent from the National system, including both the Roman Catholic bishops and the Church Education Society. I believe the object is, if possible, to go as far as we can to satisfy all parties. What I ask you is, in endeavouring to devise some general plan for future action, how far the Roman Catholic bishops would require to have their authority recognised in the acceptance and rejection of books?—Just as they are allowed in England. Mr. Cardwell admits the right and duty of Roman Catholic bishops in the letter I read a while ago.

15574. Is that an absolute authority? Shall they have a right to introduce any book they please, or to reject any book they please?—If they, upon just grounds, object to any book being introduced, I take it for granted the bishops would claim the right of putting that book out of the school.

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15575. Then they are to be the ultimate authority?—Certainly.

15576. Mr. *Dease.*—Do you extend that to the introduction of books, or do you merely confine it to the exclusion of books?—Oh, the bishops would not assume a right of requiring compulsorily the introduction into the school of every book that they would approve of, or that they would wish. They would assume the right of having a sufficient number of books for literary education and for religious education, to make both as effective as they could be, and they would assume the right of excluding any book that would be injurious to the religious convictions of the children.

15577. Lord *Clonbrock.*—Am I to understand you that the bishops would confine their right to a censorship of books, not claiming a right of requiring the introduction of books?—Except in this way—another question would turn up then, just as the question of the composition—the preparation of the books of the National Board from the beginning. Who would prepare them? Now the bishops object, and object very strongly, that all the books of the Board were prepared by members not of their own flock; and it is impossible for any religionist to have the same confidence, in a religious point of view, in a book prepared as Archbishop Whately said, with a view to "uproot the errors of Popery;" it is impossible for a Catholic bishop to have the same confidence in the whole style and composition of those books as if those books were prepared either by themselves or by persons in whom they would have greater confidence.

15578. Mr. *Stokes.*—Will your lordship read this passage?—(Witness reads.)

"Provided always that the priest or senior priest for the time being of the Roman Catholic church or chapel of ease aforesaid, shall have power to suspend any teacher from his office, or to exclude any book from use in the said school upon religious grounds, a written statement of the fact by the said priest or senior priest having first been laid before the committee, and such suspension or exclusion shall endure until the decision of superior ecclesiastical authority thereon can with due diligence be obtained; and such decision shall, when obtained, and laid before the committee in writing, under the hand of such superior ecclesiastic, be final and conclusive in the matter; and the committee of management for the time being is hereby expressly required to take all such steps as may be necessary for immediately carrying the said decision into complete effect."

15579. Master *Brooke.*—That applies to the master as well as the book?—Yes.

15580. Now would you be disposed to give the same authority to the National Board, to exclude any book which they might think ought to be excluded?—Provided they did not exclude it upon religious grounds; because I presume that the question is now of denominational schools, and if the schools were to be denominational I would not give to any Board the right to decide upon the question of religious instruction. That does not belong to lay people. It rests with the missionaries appointed by Him, when our Divine Lord addressed the words "go and teach all nations."

15581. Now if the Board appointed by the State was led to believe that any book which formed part of the religious course contained something dangerous to the State—the asserting, we will suppose, of the power which was assumed by popes in former days of excommunicating and dethroning sovereigns—(I will presume such a case)—and they might say "this book ought not to form a part of your course" would you refuse to admit that authority?—I would give to the State the right of bringing a question of that kind before the bishops, and of stating their objections and of showing the grounds of those objections; but ultimately it would be for the bishops to decide whether that was Catholic doctrine or not. And I believe that for the future, considering the tendency of men's minds all over Europe and elsewhere, that there will be rather a want of religious zeal than an excess of it.

15582. Now, with regard to Inspectors, would you insist upon Roman Catholic Inspectors for your denominational schools?—Oh, certainly.

15583. That is indispensable?—Certainly; and Presbyterian for Presbyterian, and Protestant for Protestant.

15584. Still you are aware that no Protestant claims that?—It is fair play for everybody.

15585. Will you tell me on what grounds—I wish to know your reasons?—Here is one simple reason: the Board contemplated at one time—it was one of its regulations—that the children should be required to go to Divine Service upon Sundays. That was one of its regulations. Well, a Catholic Inspector goes into a Protestant school, and he sees a child who had not been at Divine Service, and he says, "I find that your name is not registered amongst those that went to Divine Service last Sunday?"—"Well no, sir," the child replies, "I did not go."—"And why did you not go, child?"—"I wanted to amuse msyelf; I went playing marbles."—"But why did you not go and discharge your conscientious duty?"—"Why should you tell me so," the child replies. "In your mind, I go to hear heretical doctrine; if I go to listen to the Protestant minister, I go to listen to doctrine that you condemn."—And in the same way, if I bring a Presbyterian or a Protestant Inspector into a Catholic school, and work out, in all its details, what the rules and regulations of the Board contemplate, the Protestant Inspector or Presbyterian Inspector will ask the Catholic child, "Well, did you go to Mass last Sunday?"—He may answer, "No, sir."—"And why so?"—"I went amusing myself; I went marble playing."—"And why did you do that?"—"Why, sir, will you require me to go to assist at what you call a damnable and idolatrous sacrifice? You cannot require it, sir." There is a practical illustration of it. I would rather give the religious training without any limitation whatsoever; and you cannot separate the religious and the literary training any more than you can separate the body and soul. Both are mixed up together. There are those imperceptible shades where the limits join and run one into the other. Give Presbyterian children Presbyterian training, inspection, and everything else; give to the Protestants the same; and give to the Catholics the same. There will be no inconvenience in it then. And give the appointment of the Presbyterian Inspectors and of the Protestant Inspectors to the heads of their Church.

15586. You think then that supposing attendance upon Divine Service to be one of the rules of the school—there would not be sufficient security for the Roman Catholics, in the fact that the Roman Catholic clergy of the parish and the Roman Catholic schoolmaster could report any breach of the order to the Board—if such a Board could make that order—without also having Roman Catholic Inspectors?—No; I think it would be an inconvenience.

15587. Now, is there any other difficulty that occurs to you in having a Protestant Inspector occasionally visiting a Roman Catholic school?—Except in this way, what a Protestant mistress said in the North of Ireland, and a Protestant clergyman said on another occasion, "they can interfere in a thousand ways, and who is to take notice of it?" And in teaching the general outlines of common religious instruction, a Protestant clergyman stated that he would not let Popery alone while doing so, and that he would have at Popery, irrespective of the by-laws of the Board; and if he would do that, I do not see why a zealous lay Inspector, either Protestant or Presbyterian, would not have the same power of unpleasantly intermeddling in the schools, not of co-religionists, but of those of a different persuasion from himself; and I would rather put it, as Anthony Blake said in his examination at one time, "beyond the power of trickery." I want fair play; I want such a system as will inspire all with confidence, and under which no foul play can be practised.

15588. Are you aware that in the management of the National Board so far, Protestant Inspectors have been visiting Roman Catholic schools, and Roman Catholic Inspectors have been visiting Protestant schools very extensively?—Yes.

15589. And have any instances occurred to you of difficulty—such as you suggest?—A Presbyterian Inspector visiting a school in a certain part of Ireland, found the celebrated song of "The Angel's Whisper," with the passage about the mother, while the baby was sleeping, numbering her beads; and condemned it, and would not allow it to be in the school any longer.

15590. You are aware he has no such power—that he can only complain to the Board?—There is precisely my answer. The answer is only the stronger on that account. Of course he had not the power; but no Board can make by-laws and regulations to check the zeal of either Catholics or Protestants or Presbyterians, when you put those, to whatever class of religionists they may belong, in a position in which they can exercise that zeal to the detriment of those who do not share their religious convictions, and to the advantage of their own faith.

15591. I presume it would be a great advantage that if anything appeared at all suspicious or exceptionable, it should be brought to light and fairly discussed and decided upon by men who are before the eyes of the public, and under the control of public opinion. What harm does it do to make an objection, if it turns out to be futile, the system is more praised in the end, because it has endured investigation?—Except in this way, that by necessity you introduce thereby a system that may be objectionable, and you exclude in order to introduce it a system that cannot be objectionable under which you would have Catholic Inspectors and Protestant Inspectors and Presbyterian Inspectors for schools of their own persuasion.

15592. You say that it is not objectionable, but I can suggest a very plain objection, that is to say, that if there is anything which ought to be objected to going on, suppose, in a Roman Catholic school, a Roman Catholic Inspector will not be the man to divulge it or to bring it to light; and if anything is going wrong in a Protestant school, any attempt at proselytism, or any deficiency in the management, a Protestant Inspector would be much less likely to bring it to light, and much more influenced to suppress it than if there was somewhat of a hostile Inspector; for which reason, I, for one, would court inspection from a Roman Catholic Inspector, in order that any abuse may be brought to light?—Catholic Inspectors can report the facts to the Commissioners under whom they are placed. In their official capacity they are obliged to do it.

15593. But they may think it a much higher duty not to put a scandal—we will suppose—upon a co-religionist; they may think that a higher duty?—No; I do not suppose that if the system be denominational there could be any such thing done; if the case be that of a mixed school, you can suit those that may be of a different religious persuasion, by allowing them to go away as soon as the religious instruction commences; but there are so many ways of influencing children and directing their thoughts, that I should prefer the simple arrangement of Protestants for Protestants, Presbyterians for Presbyterians, and Catholics for Catholics.

15594. I did not ask you exactly what you preferred, but what I wanted to find out was what you considered to be absolutely essential, and what the Roman Catholic bishops would insist upon, and I thought from your first answer that it was absolutely essential, in your view, that your schools should be inspected by men of your own religious profession, and so on of other denominations?—Well if, you ask me the question, the Catholic bishops accepted, at all events, as an experiment the National system thirty-seven years ago, and there were some appointed then, not Catholics, as Inspectors, and as Inspectors over National schools. But if you ask me what would be the best in my opinion, I say to you, without hesitation, make everything Catholic, make everything Protestant, make everything Presbyterian.

15595. You would not consider it an essential condition?—From the experience of the past, as far as my opinion goes, in order to ensure the confidence of all parties and the co-operation of all parties, I believe it would be far and away the better arrangement.

15596. The question of the training schools is another question; you have already stated that you would consider it essential that the training schools should be strictly denominational?—Yes.

15597. And their whole management under the control of the bishops?—Yes.

15598. Then how far would you admit the lay element, I mean of your own profession—how far would you admit Roman Catholic laymen to share the rule and authority in all those matters?—I would give Roman Catholic parents all the control that they are entitled to. Let the parent of a child send his child to what school he likes, let him put him to whatever trade he likes, or whatever business he likes; that is his affair; with that the bishops have nothing to do. The management of moneys, the financial exigencies, they have nothing to do with; but on the religious point they claim there an exclusive mission, as being appointed by Heaven to teach all nations.

15599. What I meant was this—you are perhaps aware that in other countries, in France, Prussia, and elsewhere, there are local boards and committees, of which the clergyman of the parish is always a member—it is a mixed body; sometimes they are united, I believe, and sometimes they are separate; but the clergyman is always one of the Board, and then there are two or three laymen joined with him in the government of these schools, who have the appointment and soforth, and the management of the schools. How far would you be willing to admit an arrangement of that nature, supposing always denominational schools to be established?—Well, it would be hard to anticipate all the details that the working out of such a system as that would produce; but I would say, all at once, take the system as it is in England. Give us in Ireland what has been already given in England.

15600. In that respect is there any such thing as a local board in England? I am aware there is a governing committee with laymen upon it?—Yes.

15601. But those powers that you claim, you are aware are not exercised exclusively by the Roman Catholic bishops in other countries; in France, for instance, the prefet of the department absolutely appoints and absolutely dismisses the masters or mistresses of schools, and he is always a layman; what is done in France, I suppose, might be done in Ireland without any detriment to the faith?—Do not take France as a model. France has not seen as yet the end, the ultimate consequences of that system of education that was introduced into it, and became established there very nearly 100 years ago; and there is scarcely a generation educated under that system which has not brought about a revolution. I was about to allude to the bill adverted to by Professor Sullivan just now, the bill promoted by Mons. de Falloux when he was Minister of Public Instruction. One of the committee who sat upon that bill was Mons. Thiers, who had been minister in different capacities under Louis Philippe. I have not his report before me now, but I remember distinctly having read it, and he said in his report to the Corps Legislatif, "We have been up to the present moment developing the intelligence of young Frenchmen; we have been imposing no restraints on the passions of their hearts, and the result is that France is in a state of constant revolution. The generation trained from 1772 to 1792 brought about a revolution. The generation trained from 1792 to 1815 brought about a revolution; another revolution in 1830; another revolution in 1848, and you may be quite sure that France has not done with the revolutions yet. But," Mons. Thiers said, "gentlemen, we must retrace our steps; we must make education more religious than it has been up to the present moment; we must put it upon the former basis; and if we do not I tremble for the future of France."

15602. I merely wanted to know whether you require more authority than the Roman Catholic bishops have in France?—The Roman Catholic bishops in France were thrown out of it for a long time. The

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Roman Catholic bishops in France have not been restored by the State to the position to which they believe themselves entitled; because such is the influence of the superior classes and of the University of France, just as in Belgium, they will not allow the religious element to be re-introduced; and I should shock your ears if I were to quote for you some of the words that have been made use of in the schools of Brussels, in the schools of Paris, in the public journals, at the Congress of Lieges, and at the Congress of Ghent.

15603. It is in Belgium as in France. Education is governed by lay authority?—That is to say, lay authority over the superior, over the upper systems of education, badly, injudiciously exercised, and to the detriment of the peace of the country.

15604. Are you acquainted with the Prussian system?—Not much, except that they have a denominational system in Prussia. They have been reverting to it. They were taught a lesson there. The revolution of 1848 in Paris was the dawning of the very worst features in the disturbances of Europe. The annexation of one state to another, the wars between Prussia and Austria, are of very little importance as far as the revolutionary element is concerned; but it is the upheaving of the masses that is to be dreaded. The revolution in Paris was a communistic one, and for three days, under General Cavaignac, Paris was deluged with blood. At the same time the mob rose in Vienna, and the mob rose in Berlin, and there was the understratum of society rising up into rebellion against all authority, and the result was that Prussia has now a denominational system and Austria has the same.

15605. Rev. Dr. *Wilson.*—But so far as denominational, is it not denominational with a conscience clause?—The conscience clause ought to be a matter of course for the protection of every one, and to avoid the suspicion of proselytism, everywhere fair play for all.

15606. Master *Brooke.*—But you are aware that in Prussia, and Germany generally, the appointment and dismissal of masters, and the selection of books, and so forth, does not ultimately rest with the Roman Catholic clergy, but lies with the lay body?—I know; because just, as in France, the power is taken from the bishops, and the bishops have not got back yet, as recognised by the State, to the position in which they ought to be. The position of the bishops in Ireland was recognised by the State in this way, that it was ignored altogether, and it was recognised by their own flocks, and their own flocks looked up to them. The State refused them all assistance. The State persecuted education and prevented it, and now that the State is beginning to feel the importance of winning the confidence of the bishops, now is the time for the bishops to assert their rights which were refused for so long a time, and the rights which are still in abeyance in France and in Prussia.

15607. You spoke with high praise of the education of the Christian Brothers' schools. May I ask you if you have read all their books of instruction?—I have not read the whole of them. I have looked over them, and read several of them. I have examined their schools.

15608. Did you ever read their book of the history of Ireland?—Not the whole of it.

15609. Have you read the Fourth Book of the reading lessons, the final book of the highest class?—Not the whole of it.

15610. But you have looked over it?—Yes.

15611. Now, do those books entirely content you—I mean in general do you approve of those books fully?—There may be some passages in the books of the Christian Brothers, to which probably Protestants may object.

15612. Of course, because they are very largely indeed impregnated with the Roman Catholic faith?—That is quite clear.

15613. It is; a very considerable portion of the lessons is such as no Protestant could allow his child to accept as true?—Certainly.

15614.—Lives of Saints, and many things of that nature?—Certainly; and I believe that there are also books used in the Church Education Society's schools that are just as offensive to Catholics in their way.

15615. Yes; I think that very likely?—Because they teach Protestantism; and I dare say the teaching of the Presbyterians would be the very same, offensive to both, rejecting Episcopalian and Catholic doctrine.

15616. But what I wish particularly to point your attention to is that I observe that in one of your answers I heard you state that you wished all the people of this island to be brought up so as to become—I think your words were—orderly and obedient subjects of the realm?—Yes, certainly.

15617. Now, did it strike you in looking over those books that the tendency of those books was exactly the opposite?—The question is a very suggestive one. I do not want to emasculate the mind of the rising generation in any country. I believe that Protestants in Ireland and in England too appeal with what they call just pride to the events of the Revolution of 1688. I believe that the Presbyterians are proud of having resisted the introduction of Episcopalianism into Scotland; and I believe that in their school books passages are to be found calculated to impress on the minds of the boys and girls of those schools the highest respect for their ancestors. What was Ireland for the last 300 years? What bright page in history has she to boast of? Everything is dark except her resistance to the penal laws, except her defence of the faith which her children prized more than their lives. Is it to be wondered at, therefore, that the school books of the Christian Brothers should put before the minds of the boys whom they educate, the importance of the faith for which so high a price was paid? The children will value it more when they hear that their ancestors were persecuted for it. But let the statesmen of England adopt a different course, and what will happen by-and-by? I must revert back again to history. The Catholics of Ireland were attached to the Stuart dynasty. They fought in defence of the Stuart dynasty, and shed their blood in order to keep them on the throne. The English thought proper to bring about the Revolution. They would not allow—at all events they gave very little encouragement to the Irish Catholics to enter any kind of life by which they could earn bread at home. Hence Catholic soldiers went and enlisted in the armies of France, and it is well known that George the Second cursed on the plains of Fontenoy—he is said to have done so at all events—the penal laws that deprived him of the services of those soldiers, then in the French service, who shattered the English army. In the course of time England adopted a different course from 1793. Several offices were open to Catholics from which they had previously to that time been debarred, and the Irish soldier and the Irish sailor from the time when Wellington landed in Mondego Bay till they fought on the hills of Alma and on the hills of Inkermann, and marched the other day to Magdala—the Irish soldier was found, though cherishing the recollections of the past, as faithful a subject side by side with his English fellow soldier, as the English crown could boast of. Therefore when I find passages like that in the Christian Brothers' school books, if there is a word to be corrected let it be corrected; but I believe the whole tendency of those passages to be to make the Catholic children value more the faith which ought to be dearer to them than their lives; and I believe that at the same time if England will begin to treat Irish Catholics by putting them on a level with their Presbyterian and Protestant fellow subjects, and treat the Irish on a level with the English at large, those passages will merely remind the Catholic children of what a change has taken place. "England oppressed us formerly: now England treats us with indulgence;" and the Irish Catholic made stronger in his faith by reading the history of the resistance of his ancestors in order to preserve that faith, will become a more loyal subject because he will now say "England has put an end to all this persecution, and we are now entered upon an era of sunshine."

15618. Then I am to understand that in case the entire control of the books of that denominational system were to be in the hands of the Roman Catholic bishops they would adopt *in toto* those books of the Christian Brothers as they now stand?—Oh, no, I do not say that they would adopt them *in toto*. I think that there are a great many valuable pages in the books of the National Board.

15619. But I am speaking of the Christian Brothers' books?—The Christian Brothers' books are very good too. They are better, on the whole, than the others.

15620. I am confining myself now to what appears to me, on reading those books, to be the most direct training for Fenianism that I could possibly imagine, for I wish to call your attention now, not merely to those passages that you spoke of, of past Irish history; but there is throughout, a studious collection of passages tending to excite the utmost possible hatred of England. It is not merely her misdoings in this country that are brought forward, though they are copiously brought forward; but passages speaking of her atrocious conduct in India, her abominable conduct in North America, and so on, the whole thing tending to make the English character and nation hateful, and to point out the Irish as a nation who have been only patiently bearing the most unmerited cruelties and oppressions. And if that is the tone of the book, which it certainly appears to me to be, is that to be submitted to by the State—by a Protestant State?—It so happens that at the present moment, the boys and girls all over the country have been taught to read under the National Board, and it so happens that as you go along the road you will see the servant boy guiding his horses, or sitting on his car with his newspaper in his hands, and the newspapers that they read give all those facts about the past history of England and Ireland in greater profusion even than the books that you were adverting to now. You have taught the present generation to read. They devour those newspapers. They are for a penny; and four or five of them will club together to purchase a newspaper, and give the reading of it in the round. Now, the books of the Christian Brothers, just as I stated awhile ago, with regard to their literary merits are very good, but the National Board has lost all control over them, the Government has lost control over them, because the Government has not brought them within the sphere of its action. You have the Christian Brothers; make them denominational; and if there be anything objectionable then in the books of the Christian Brothers, the bishops will take care to correct it.

15621. But the bishops have full authority at this moment over the Christian Brothers, and yet nothing has been done in the way of correction?—What are those passages? They are passages, a great many of them, if not all—at all events some of them—from Protestant writers.

15622. Oh, very likely?—And certainly Protestant Irish writers, and Catholic Irish writers ought to be allowed at all events the privilege of complaining.

15623. Then I gather from that that really there is no reason to hope any emendation on that score?—There is reason to hope in this way that all that is of the past; one of the grievances of Ireland is the very question that you are discussing here; one of the grievances of Catholics is that they are not put on a level with their English fellow-subjects. Let them be on a level with their English fellow-subjects, and let them be able to contrast favourably on the side of the Government under which they are now placed, the present with the past; let them be able to say "in those times Ireland was persecuted, at the present moment we have no reason to complain, hence whatever we read, it ought to be forgotten; we are now only to feel and to act as Irishmen serving under a Government that takes care of us in every way that it can; and we will pledge our undivided loyalty to that Government just exactly as the Irish soldiers or sailors did."

15624. I presume that you do not approve of those newspapers which you speak of, which I am sorry to see are so very much read—those inflammatory newspapers; I presume that you do not approve of their tone of speaking of the connexion between the two countries?—Oh, certainly not.

15625. Now may I ask has anything been done to check the circulation of those papers amongst the poor, to warn them that they are not to imbibe the sentiments of those papers?—It would be very hard for me to say at this present moment, to what an extent the bishops and the clergy of Ireland have exercised their influence, and in the most salutary way, to prevent the spread of anything like disaffection; and I may say it would be very hard, indeed, to overrate the amount of salutary influence that they have exercised. They have done it in ways that do not come before the public.

15626. It would be, I am sure, very satisfactory to ascertain distinctly any measures pointed against those newspapers which have been found so very dangerous, and so fatally dangerous to many of those who have adopted their views. There is another question I beg to ask, that books, such as you spoke of, of the Christian Brothers, which you said were so very perfect, and so extremely good, filled as they are with both religious and political opinions, which Protestant parents would not wish to have communicated to their children, how could any conscience clause be of use, if the reading-book of the school is filled with those opinions which the Protestant parent would be very unwilling indeed that his child should be taught?—Have other books in the school that would suit him.

15627. But he is one of a class; I have heard of a conscience clause often mentioned, but I am yet to learn what practical benefit it would be of to the minority?—It would be, in this way, that during the time that religious instruction would be given to the children at large, none of those differing from the teacher, or the children who are being instructed, in their religious convictions should be present. The children are saved thereby.

15628. I understand; but I am speaking now of the general lesson; I am speaking of the atmosphere of the school; you mentioned, a little while ago, the case of a Protestant boy who, without the least effort on the part of the teacher or the clergy, became a Roman Catholic simply from association with Roman Catholic boys—we all know that the direct religious lesson very often passes from the minds of the children, but that the lesson imbibed indirectly from the reading book will be much more likely to affect them than any direct catechetical instruction. How would you secure a child against that influence by any conscience clause?—There may be difficulties in some localities where there would be only one or two, where the number would be so few as that they could not have a school of their own. And I should suppose then that the way of arriving at it would be for the Protestant parent to withdraw his child and send the child to another school, and that it would be then for the Protestant parent to bring the case under the notice of those whose duty it would be to superintend, in a general way; then they would bring the case under the notice of those who would officially have to pronounce upon it by and by; and if any clause found objectionable were to present itself, it would be put out of the books, in order to suit those who might object to it.

15629. You were asked if the Roman Catholic clergy gave religious instruction in the National schools, and I think your answer was that they are supposed to visit the schools once a week; do you find practically they do so?—Well, as a rule, they do. I do not say that they do it in every case, because the duties of the clergy are so many, and their parishes are so extensive, and they are engaged the whole day, going out at six o'clock in the morning in winter and summer, and engaged the whole day in the discharge of their spiritual duties, that I believe they do not have time. It is a rule which is prescribed by the statutes of the Synod of Thurles, and I know that some regularly do it, and I should be glad that all

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did it; but I cannot, from my own personal knowledge say that all do it.

15630. Are you aware that the great majority of the Inspectors of the National Board in their reports complain from year to year of the neglect of the managers, of how little interest the managers take in the schools?—Well, of course, Inspectors will complain because they go for a special object, and they will complain, and sometimes they will complain where there will not be reason, and they may not complain at all where there would be reason.

15631. You do not think that the case is so bad as is stated—for the managers?—I know that they have a great many other things to do, and that they do the very best that they can. And as far as religious instruction goes it comes before me periodically. When I go on the visitation, with the vicar-general, who accompanies me, we examine every child that comes before us for confirmation, and the amount of religious instruction imparted is very satisfactory.

15632. Mr. *Sullivan.*—Will your lordship define what is the parental right in matters of education recognised by the Catholic Church?—Indeed, to be able to answer the question accurately, I should make a distinction. There is a difference between instruction and education, as I take it to be. Instruction means in my mind elemental learning, and it is very hard not to mix up education with instruction, yet there may be a line drawn between the two. Six times six are thirty-six, is a very plain proposition; there is no education in that; but education, I apprehend, ought to develop the whole man, including religious instruction. His passions must be commanded, his mind must be reached, his heart must be shaped and moulded to virtue; and while I admit that the parent has a right to give any instruction he pleases to prepare him for the bar, to prepare him for the medical profession, to prepare him for the desk, make him a merchant, do with him what he likes—I apprehend he has an absolute right to do in that respect exactly what he pleases; but when he adopts a certain course of education that will imply necessarily religious instruction, there the authority of the Church steps in.

15633. Does not the right of determining the kind of education, and of selecting the schoolmaster, primarily rest with the parent of the child?—With the parent of the child it does in this way, that the parent can make whatever selection he likes, provided he respects his own duty to God, and his duty to his own conscience, and to the conscience of the child.

15634. Then the right which the clergy claim to interfere in school management is a right derived, by a species of delegation, from the parent who acknowledges the Church to have certain authority in matters of religion?—Not by delegation. The Church does not get it by delegation from the parent. The Church gets it by delegation from Heaven—"Go and teach all nations; all power was given to me in heaven and on earth; go and teach all nations; as the Father sent me I send you; teach all nations everything I have narrated to you." There is the Commission; then the parent may decide; he has the power certainly; whether he has the conscientious right is another question. The parent may say to himself, if he likes—"I intend to become a Protestant; I intend to give up my faith as a Catholic;" he has the power and the right to do so, being responsible to God for the decision he will come to. He has the power also to educate his child if he wishes in any religion he pleases, answerable to God for the decision he comes to; but once he says, I intend to have my child educated as a Catholic, then the authority of the Catholic Church steps in, not by commission or delegation from the parent, but by delegation from Heaven.

15635. How far does that commission extend over secular education as distinguished from religious dogmas?—It is very hard to say; body and soul are so interwoven together, religious connexion may be affected in a school where there would be professedly no religious training at all in religious instruction; and such is the activity of the human mind that if you don't educate and encourage for good, you are sure to encourage and educate for evil.

15636. The claim which the Church puts in to regulate education in matters of secular education is, however, primarily in respect of the religious and only accidental as to secular?—Not only primarily, but exclusively so. If you could supply instruction, merely giving information to the mind without affecting the religious development of the mind, the Church has nothing to do with it, but it is so hard to do that.

15637. Then you claim interference with education simply because the two cannot be well separated?—Yes.

15638. Would it be true if it were stated, as is sometimes done, that the Church objects to the spread of secular education because it claims that sort of superintendence over it?—Of secular education? Well, I believe that it is my duty as a bishop in every way that I can to raise the standard of literary instruction to the highest elevation attainable, both in a religious point of view and for the benefit of those scholars who may be under my care. The Irish are blessed with talent—it is a pity not to make that talent available for their future advancement in life; and when it is made available for their future advancement in life, they can be of great service to the Government under which they are placed, in various offices, and for various purposes for which they may be required. They go abroad to America and Australia, where they have a large field before them, and in addition to that it is of the greatest importance both to the Church and to the State to have well educated men, full of faith, prepared to follow it out in practice, and regulate their passions by it; and I may give you a proof of the anxiety of the Church in Ireland to promote the cause of education. Under the penal laws they were obliged to establish colleges eslewhere. I won't go back now to the middle ages, when the Church was the great guide of all the educational establishments of the Continent; but the Irish bishops, the Irish priests, and the Irish people established colleges on the Continent. They had almost everywhere parochial schools before the introduction of the National Board, and hence the reason that many of the National schools now in Catholic dioceses are non-vested, because they were got up by parochial funds,—because they were got up at the sole expense of the Catholics, and the Catholics keep them still non-vested; and in the diocese of Cloyne, within the last few years, the priests and the people subscribed at the very least £8,000 or £9,000 to build a college, to furnish it, to make improvements in it, where sixty or eighty or ninety boarders can now from time to time be lodged and instructed in the highest branches of education; and if I could raise the standard of literary instruction higher, I think it would be doing a great service to the people and the country in which I live.

15639. With reference to a question that was asked by Master Brooke, on the subject of school-books, it has been frequently stated that the exclusion of all reference to Ireland or its affairs from school-books of the National Board, has had a good deal to do with producing the feeling of disaffection which exists in the country, by sending the pupils of National schools to other sources for information. What is your lordship's opinion on that subject?—Well, it was complained of not only for that reason, but it was complained of for this reason, that it must be supposed the people in any country would think it an extraordinary thing that there is in Scotland, England, or France, or anywhere else, a system of primary education for the boys and girls of that country, without any other allusion to the land of their birth than a few sentences that were calculated to throw contempt on the whole thing.

15640. But do you think the exclusion of all references of that kind tends to promote the object had in view, namely, to keep out of sight all reference to the past?—No; because it was felt as an insult to the Irish nation. Why should Ireland be ignored in a system of education that is intended to be national.

15641. Your lordship's opinion is that it has had the opposite effect. Am I to gather that from what you say?—If anything, it has; it has had in this way. How far it may have thrown them on other sources of information I do not know. The probability is that if the history of Ireland itself could be written in a certain spirit, without any objectionable observations that could be quarrelled with, they may confine themselves to it, and that there would be less appetite for the food supplied by newspapers and other sources.

15642. A reference has also been made to the action of the bishops and clergy as to the circulation of certain newspapers. Now, has the bishop or priest any right, except a moral one, of interfering with the circulation of any newspaper established for the expression of any opinion of a political nature, except in so far as his position as a citizen may entitle him to express an opinion?—None in the world, except in this way—they may caution as citizens for the benefit of the community at large, and as ecclesiastics they are bound to caution their people by the moral influence that they command over them as their spiritual guides, responsible for the salvation of their souls, they are obliged to caution them against drinking at poisoned fountains.

15643. I wish to put this further question—whether the interference of the Irish bishops and priests in any way with political matters, when that interference is not in harmony with the political views of the English people, is not greatly objected to?—I wish that the Irish clergy could be spared the necessity of ever interfering in politics. If there is any one thing that I wish more than another, it is that the clergy should be allowed to retire within the rails of the sanctuary, and never speak a word except on exclusively religious affairs. But if politics won't let religion alone, religion must act on the defensive. Politics do not let religion alone in Ireland; the Catholic religion is still affected by the laws passed formerly, and part lately. For instance, the position of bishops is altogether ignored, and if I sign my name to any document as Bishop of Cloyne I become a felon thereby. For instance, if a Protestant gentleman thinks proper to become a Catholic, that he marries a Catholic wife within eleven months and a-half of his conversion, that man is a Protestant by the present state of the law; the marriage is legally invalid; the children are illegitimate, and cannot inherit the property of their father. While laws have been passed in that way it is the duty of priests—I am sorry to be obliged to say so—it is the duty of bishops to interfere, certainly, judiciously, discreetly. Though there may be a little disorder sometimes, yet there is provocation given for it. It is the duty of priests and bishops to interfere to return to Parliament men that will pass fair laws, and endeavour to repeal bad laws.

15644. Do you think, however, that it is just to denounce a bishop for interfering in one case where he deems it his duty to interfere, and in another to encourage him to interfere when it is the desire of a party to get the influence of the bishop over the people for a certain political purpose?—It has been my own case. When there is a question of a borough or county election the very first person, I may say, that is applied to in the county is the bishop of the diocese, and if the bishop will take up the candidate for the time being—oh, the bishop is very patriotic; if the bishop will refuse to give his sanction to the candidate whatever the reason may be, he will be denounced as a very troublesome intermeddler, and it will be said, what business has he to interfere in politics at all. This has not unfrequently happened. I can here speak from personal experience.

15645. Reference has been made to the case of Prussia, where the system is purely denominational. There the parish priest, in the case of the Catholic schools, is chairman of the local Board; a parish Board, consisting of three or four laymen, who have the nomination but not the appointment of teacher. Now, in case of the introduction of any measure by which local aid should be called into action in Ireland with regard to the schools, how far could such a system of a parish committee be brought into action?—I rather not contemplate the case at all. I rather suppose the State, considering the relations between England and Ireland, coming to the aid of Ireland. Ireland has claims on the English exchequer that the English people have not. The English exchequer is enriched at the expense of Ireland, and I would rather think that England ought to give more liberally towards any system of primary education established in Ireland than even it gives in England, and I would rather set aside the question of local aid, though in another point of view, I am always anxious to increase the income of the teachers, and I say to the priests do everything that you can to make the children coming to the National schools pay something towards the support of the teachers. I do it for two reasons—for the benefit of the teachers, and for the benefit of the pupils. As sure as the pupil pays, either 1*s.* or 2*s.* 6*d.* or 5*s.* a quarter, as they may when learning the higher branches—as soon as he pays, his attendance is more regular at school. He must then get value for the money that he gives; whereas when the child does not pay at all, that it is totally gratuitous, they don't care so much about it—they go just as they please, because they have nothing to lose, they say it is no loss to them, and on that ground I am anxious they should pay everywhere; and I am anxious for another reason, for the benefit of the teachers—they are a deserving body—as a body they are well conducted—they labour very hard—they are useful officers—if not employed by the State immediately, at all events they are workers under the State, and they deserve that their condition should be improved by priests and people in every way they can, but leave it, as it is, rather than have a local rate which is objectionable.

15646. Would it not be better to make the Irish landlords, especially the absentees, subscribe to the support of the schools on their properties?—If I am pressed, I say don't raise a local rate in Ireland. Leave it to the English Parliament to deal with, and then the English Parliament rather than give it out of the English exchequer will say, let us put it on the absentee Irish landlords.

15647. The landlords are already taxed in the case of a vested school. They have to contribute one-third?—They have.

15648. Is not that like a local taxation?—Well, it is and it is not. It is wonderful what the clergy and the people have been able to do. They send an application to the Board for the purpose of getting up a new school. The school is supposed to cost £120, of which the Board, according to its established rule, is to give two-thirds, that would be £80; the clergyman on the spot, with the aid of the people, will get land, stone, horse-labour for nothing, or nearly so, and give him the £80 in hard cash, and he will get up a school, worth to the Board £120, without spending sometimes a single sixpence in money.

15649. That is in money; but after all when a man gives the use of a horse and cart is he not still giving a contribution?—Well, he is; he is giving a contribution but he does not miss it much. There is no objection to it, a man would prefer to submit to that voluntary tax rather than have a local rate fixed by law.

15650. That is to say it is a question between payment in cash and payment in kind?—The school-houses are the property of the people; but if such an attempt were made, the Government, having got in the sharp end of the wedge, would perhaps throw the whole onus of keeping up the National system on the local ratepayers.

15651. I put another case; it is this—at present several of the non-vested schools, where they are simply vested in local trustees, are repaired at the expense of the locality, whereas the schools vested in the Board, either in their corporate capacity or assigned to them since they became a corporation, are repaired at the expense of the State?—My experience is this: I think the Board

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made a mistake in taking on it all the onus of repairing the schools. I know very well, for a good many years back, it was one of the reasons assigned by the Board for getting their charter of incorporation; they said, we have schools under the Board that are not attended to by the local managers, they don't keep them in repair (they urged that reason), give us a charter of incorporation, and let the schools be vested in us, and we will take special care to have them all in order. They get the charter of incorporation, and then the onus of repairing the schools under themselves was thrown upon their hands, and what was the result—a pane of glass might cost a large sum comparatively; there should be an Inspector sent down to see what was wanted in a remote district, there should be correspondence about it, an interminable never-ending round of letter writing and confusion, but the school-house remained unrepaired, whereas the manager on the spot, if he had had the school under his own control, would get a tradesman on the spot and do it in a short time. I know of my own personal knowledge in the diocese of Ross and elsewhere that schools under local managers were complained of and reported to the Commissioners as wanting repairs, and that they sent a very sharp report to the managers, and that their own schools, in a neighbouring parish, or perhaps the very next schools in the same parish, were left in a much worse state, and they did not complain of it.

15652. Is it not a tax on the country that one portion of the schools should be repaired at the expense of the State, and the others not so repaired?—Well, of course it would; it would be better to have it all done by the State, it would relieve the people so far.

15653. It is from that point of view I ask whether some arrangement like that of Prussia may not be possible. I want to ask that question for the purpose of eliciting your opinion as to the formation of Boards of Control of that kind in every parish for the maintenance of the school buildings, and other matters connected with the management of the schools of which the bishop and parish priest are patrons?—I think the feeling of the people would be, they would shrink from anything like local taxation. Here is the way they generally manage it—the parents in most parishes, town, or country, not so much in the country but in towns as a matter of course, and in the country sometimes—have a weekly collection—a Sunday collection at the gate; all the proceeds of that collection go exclusively for parochial purposes. The people in rural districts will have a collection in that way at the chapel gate once a fortnight, once a month, according to the wants of the parish. They give as they like, or don't give if they haven't it. There is no force. Giving at the gate they know it is all for parochial purposes. When there are any repairs wanting to the National schools—when there is anything to be done in the parish the priest is the treasurer, and he does it without any special appeal for the repairs, from the funds at his disposal, and the people know nothing about it.

15654. What should your lordship say if you heard that there was a large number of the non-vested schools in Ireland where the rent was paid by the teachers, and the repairs made by the teacher at his own expense, without any aid whatever from the patrons or parishioners?—I never heard of such a case.

15655. Not even of one?—No, never.

15656. Should you be surprised if there were hundreds?—If it were so I should be surprised at it. Not only would I hear it with surprise but I would hear it with regret; because, if anything, the teachers are not sufficiently paid, and it would be a shame to impose on them a tax for the purpose of doing what ought to be done by others.

15657. What does your lordship think of this case—a teacher appeals to the landlord for aid towards a school, and he refused to give him any; neither the parish priest nor the rector give him any aid; ultimately he gets a portion of land, and the parishioners promise him some money, he receives only one-half of it, and is obliged to appeal to the teachers of the county to hold a bazaar to enable him to finish the school?—I never heard of it, and I regret it should be so.

15658. If a large number of those non-vested schools were in a state of very bad repair generally, as well as some of the vested schools, should not something be done to keep those schools in a proper condition, and to supply a place proper for the children of a free country?—It would be very desirable. Some of those schools were got up before the establishment of the National Board at all. They were got up in time of difficulty; they were first parochial schools, they were then put in connexion with the Board, never vested because the priests refused to do so, and holding on, the poor people having so many other things to do, having to support their clergy, having to build their chapel, having to supply the chapel with requisites for the altar, and everything of the kind, and so many taxes coming on them, the clergymen of various places—I speak here now from personal experience—when I was a parish priest, and since I ceased to be a parish priest, and have had charge of a diocese, there were several places in which they would build new school-houses in place of old ones, and new school-houses where there were none, but they could not attempt it.

15659. My question with regard to those parochial Boards had reference entirely to the repairing of the schools. I want to know whether it would be possible so to arrange by means of local Boards to have all the schools in Ireland, vested and non-vested, regularly repaired—by proper authorities—without infringing in the slightest degree upon the rights of the patrons in these schools?—Do you mean by local taxation?

15660. No; take the present condition of things. Suppose no local tax were to be introduced but merely that the present system of repairing the schools to be continued, I want to know whether it would not be possible to extend the system of repairing which now applies to vested schools to non-vested schools likewise, without at all disturbing the rights of the present patrons in these non-vested schools, by having some local Board which would be a guarantee to the State that such building was a school building and constructed for school purposes, and that the money was applied in the repairs properly, so that this distinction as to repairs between vested and non-vested schools might be abolished?—I don't know that there would be any occasion for a Board at all, people would as soon, as far as I know, be out of it, and I think the whole affair might be between the Inspector and the manager.

15661. And your lordship thinks such a Board in the present condition of the country could not be brought into operation?—I think the people rather shrink from it as a rule, in the rural districts, though not so much in the cities, nor perhaps in the large towns. They are afraid it would be only the sharp end of the wedge, that it would end, by-and-by, in making them liable for money payments which they would wish to avoid.

15662. But suppose that the question of taxation was put altogether aside, that it restricted itself to the question of repairs, and the erection of proper schools, how far would the action of such Board further the objects or retard them?—I don't see why it would not be all done, if funds were allowed for it, between the manager and the Inspector.

15663. You think then the existence of such a Board would be of no advantage?—Not much.

15664. That is, practically?—Practically, none.

15665. Would there not be reason to hope it would create greater interest in the locality in favour of the school and its condition?—In my opinion the people would rather not have taxation.

15666. Now, in Prussia a local Board of that kind has nothing whatever to do with that taxation. The only position they have is the general superintendence of the school, aiding the pastor—who is, after all, the person who does the work of the administration of the school—and in creating a parochial interest in the condition and success of the school, and in the action of the

teacher?—The people feel an interest in the schools; they are very anxious to have their children educated; and as a proof of it, I may give you the proportion in the diocese of Cloyne. There is one in five at school. I believe that shows the anxiety of the people to have their children educated; and taking into account the number on the rolls of the National Board, and the number on the rolls of the Christian Brothers, and the number on the rolls of the Church Education Society, and those at boarding-schools, the proportion would be the same—one in five of the whole population.

15667. That represents merely the names on the roll, not actual attendance?—Not actual attendance.

15668. Only one-third of the persons that ought to be at school according to the roll are at school. The actual average attendance represents only one-third of the whole population?—It is under forty-nine per cent. The return of the Board I have seen last gives the average attendance as only forty-nine per cent., which is not half; still those children that are on the roll go sometimes to school, and they are kept away by the necessities of the times. Sometimes they have to make out a living as best they can.

15669. Now, would not a local Board help in aiding the patron in looking after the attendance—seeing that a child was not kept away thirty-one days to make hay? We found out in one district that the average time of making the hay of an acre and a half was thirty-one days, at least that was the excuse given for the non-attendance of several boys. Now, wouldn't it be a great benefit if a local Board aided the patron in getting a better attendance than that, and in compelling them to make their hay in a shorter time? Would there be any objection to such local committees?—I don't think there would be any objection. On the contrary, I think clergymen are anxious to enlist the co-operation of their parishioners, as far as it could be made successful. I rather think the people themselves in the rural districts would rather have nothing to do with it.

15670. It has been suggested that one mode of payment of the teachers should depend on the results; that is to say, the better the results obtained in the teaching the better the pay, and that these results should depend on two examinations—one examination conducted by the Inspector for the Government, who would go into the schools and examine them annually, and that another part of the pay should depend on three or four examinations in the year by the local managers of the schools. They should make quarterly visitations of the schools, and examine those who were present, and looked to see whether there was a regular attendance; and on the result of that examination a certain additional sum should be paid. Does your lordship think it would be possible to enlarge the action of the local managers to the extent of undertaking the duty of making three or four examinations in the year of the children in the schools?—I think it very desirable that the question of the salary of the teachers should be entertained by the Commission. I think they ought to get more than they are getting, and that better provision should be made for their old age. They are a laborious, hard-working, and, on the whole, a well-conducted body of men, and when you take into account the working of the schools in detail—I believe Inspectors find it—I have found it in my own personal experience—that when a man gets to first of first, which is now £52 a year, that when he gets as high in the scale of promotion as that he cannot go higher, he is not as efficient a teacher as he had been when he was aspiring to that position. Perhaps it may be in some measure owing to the exhaustion of his youthful energies, that had been all brought to bear on the one point he had in view, namely, promotion; he worked hard for it; another having obtained the highest appointment, perhaps his energies relaxed, and to the detriment of the school. And I believe it would be desirable in that case to hold out to teachers some prospect of advancement in the shape of a reward for continued exertions, that is to say, let the school be examined, and let the results be proved to be satisfactory, that that teacher should get something for his zeal, and for the additional service he has rendered to the cause of education.

15671. Then am I to understand that your lordship's opinion is, that the payment of salary to the teacher ought to be the primary source of emolument, and that the payment by results should only be a secondary one?—I would promote the results which I don't find now, and the Inspectors don't find. I have often spoken to Inspectors about it, and they to me, and the result is, when a teacher reaches the highest point, he is not as efficient an officer under the system as he was when he was aspiring. I don't say in all cases—I don't say it is so in every instance, but it is occasionally so, and it would be very well to give to the teacher a hope of future reward if he continued to exert himself in the same way.

15672. Would that be proved by the results?—Yes, but results may be obtained in two ways—by an examination annually by Inspectors appointed by the Government directly, and by another examination held, from time to time, by the patrons of the schools so as to enlist local action, local superintendence, more actively than at present.

15673. Does your lordship think from your knowledge of the country it would be wise to carry out such a system of examinations under the patrons or managers themselves?—I think it would, to a certain extent, and I dare say that by degrees, if once introduced, it would recommend itself by-and-by. I think it would be worth making the experiment; and while on the subject of the teachers, I should be very glad to recommend to the Commission some provision for the old age of the teachers; but very few of these, when they have been in the service of the Board for ten, or twelve, or thirty years, perhaps without any fault of their own, have any reserve; when they get old they get sick; they get infirm; they have families to support; and one instance occurred the other day in the parish in which I was living as parish priest for ten years. The teacher who had rendered services there when I went to the parish, who was under myself for ten years, and continued in the same school after I left the parish, got blind, and I was told by one of his friends that the only alternative he had was to go into the poorhouse.

15674. How would you meet the difficulty, apparently insurmountable at first sight, with regard to the position of the teachers. At present they are not servants of the Government?—They are not directly, but still they are training subjects for the State; and they are making them subjects useful for the State; and they are bringing out all the intellectual talents with which those subjects may be blessed by Providence.

15675. How would you reconcile their position, even as servants of the State, having a right of superannuation, with the right of dismissal, and of appointment by the patrons. There is the real difficulty?—Of course there would be practical difficulties, and the only way I would reconcile it would be this—give to the teacher in proportion to the number of years—let there be a standard adopted, and give for the proportion of years he had rendered good service; and if he did anything by-and-by that would forfeit his claim to the State assistance, let him be deprived of it, say if he became a rebellious subject.

15676. Does not the proposition to give superannuation to the teachers open up the whole question of the teachers being made mere nominees of the State, and bring us to the same condition that the late University system in France was?—It may, but at the same time, I don't know why the State would not accept the present position the teachers have under the Board; and when they are found to be good, useful men, and have given their whole lives to the arduous duty of teaching the rising generation, I don't see why the State should not step in all at once and give them a superannuation as a provision for their old age.

15677. That they deserve it is a matter we should

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not differ about, but still, would not there be great difficulties in making a practical arrangement of it, so as to secure the right of the patrons as well as the right of the State, in case it gave superannuation?—I don't know that any practical difficulty would arise that might not be met if once a feeling of confidence was established between all concerned.

15678. Judge *Morris*.—Your lordship I assume to be an advocate for the denominational system of education?—Yes.

15679. And it has been suggested as the difficulty, that in certain localities in which there may be infinitesimal minorities, it may be practically difficult to carry that out with advantage to those very small minorities. Don't you think that as we cannot attain a state of optimism, that these infinitesimal minorities must do the best they can under the circumstances—that an attempt to relieve them should not be made at the expense of the great majority—that an attempt should not be made to relieve one out of a thousand at the expense of 999?—I think I have in something I said to-day, if I don't mistake, I anticipated the answer that would be given to that by saying that the same difficulties exist in England as would be supposed to exist in Ireland, as affecting those small minorities, and yet that the denominational system was introduced into England; and if it was introduced into England, and acted on, and has, as far as I know, given satisfaction, there is no reason why on parity of argument it might not be introduced into Ireland. There may be inconvenience to individuals; no doubt of it, but the Catholic bishops are not responsible for those exceptional cases; they want to do the best that they can for the vast majority of their people; they wish to allow the same to the Protestants and Presbyterians; and if there be an odd Dissenter here and there, as in England—the Catholics are but a very small minority in many places—they must put up with the inconvenience.

15680. And now when you say that it is an essential part of the doctrine of the Catholic Church that the bishops should necessarily decide upon religious education, is that merely founded upon the passage in Scripture to which you have referred, or is there any book on canon law that defines that as dogmatic doctrine of the Catholic Church?—Canon law does not apply very much to Ireland, being in such a confused state for the last 300 years, but there is the mission given by our divine Redeemer to the Apostles, handed down to them to the present day; that is a mission the bishops cannot give up; they cannot abdicate their own rights; and because books contain doctrines, and that doctrines endanger the faith, the bishops claim the right of interfering.

15681. Are not the doctrines of the Catholic Church on matters necessarily of faith and belief collected somewhere like the Council of Trent or the catechism of Pope Pius?—Of course they are.

15682. Is this doctrine that the bishops exclusively, without any interference at all of the second order of clergy—that they are the persons who are exclusively to decide on religious teaching?—Yes.

15683. It is so?—Yes.

15684. How would you define the word jurisdiction of bishops in matters of morals? How would you define the word morals?—I find it in the rules; I find it in the regulations of the Board; I find it, I think it is, in Lord Stanley's letter. You may attach whatever meaning you chose to it.

15685. What meaning do the bishops attach to the word morals?—Morals as distinguished from dogmatic teaching means the regulation of the intercourse between man and man—it means a man must not defraud his neighbour, a man must be sober, a man must be industrious—everything that regards his moral conduct as distinguished from dogmatic. He believes in the Trinity; he believes in the Incarnation; he believes in the all sufficiency of the redemption by our Divine Redeemer; he believes all that the Catholic Church teaches as an article of faith, and then he regulates his moral conduct accordingly in his intercourse with his fellow-man and in managing his own business.

15686. You say in your opinion secular education is so intermixed and interwoven with religious education, that, as you graphically illustrated it, you might as well attempt to separate the body and soul, and that the bishops assert the exclusive right to direct religious education, and as that is so interwoven with secular education, it becomes impossible to separate them—in a word, don't the bishops therefore assert the right to control education in its entirety, practically?—Yes.

15687. Practically?—Yes.

15688. In its entirety. Is there any place at this moment in this world in which the bishops have the exclusive control of education in its entirety?—I mentioned awhile ago——

15689. Is there, to your knowledge, any country at this moment in the world in which the Catholic bishops have the exclusive control of education in its entirety?—They have it in England. It is allowed in England to the Catholic bishops.

15690. Is there any other?—I am not aware there is any other country, for this reason, that the State interferes too much, and to its own detriment. In Canada I believe it is allowed. I think it is allowed in other states under the British Crown.

15691. Would the Catholic bishops be satisfied even with a veto on the books, the teachers and Inspectors, or, do I understand you, they demand that they should have the exclusive decision as to the books, the teachers, and the inspection?—I am not aware that the bishops in England have the exclusive right over the appointment of the Inspectors. I don't know it goes beyond a veto—that they must be satisfied with the appointment of the Inspectors, and all that I claim for Ireland is what has been already conceded in England.

15692. Because you said, as I understood, that you thought the appointment of the Inspectors should be given to the heads of the Catholic bishops?—I said that the spiritual authorities in the Catholic case, as in the Protestant case, and in the Presbyterian case, should have such a control over the books and over the Inspectors that nothing could be done without their sanction, just as is done in England.

15693. Well, then, I thought you said you would give the State a right of appeal to the bishops, if the State was dissatisfied with what the bishops were doing. You said you would give the State a right of appeal to the bishops?—In what way?

15694. The question was put, I think, by Master Brooke. Suppose the State were dissatisfied for State reasons with the teaching of certain of the books which the bishops had approved of, because they thought there were doctrines in the books that were inconsistent with the safety of the State. The only mode of extrication from that difficulty, that I understood your lordship to suggest, was, that you would give the State a right to go before the bishops. Did I collect that?—I think if the State paid for a system of education, and that the State thought there was anything dangerous in the tendency of the books that may be employed under a system to which it subscribed, the State then, in self defence, would have a right to ask why is it such and such books were introduced.

15695. And having asked such a submissive question, suppose they got the answer of the bishops that they thought them very good, notwithstanding, what would the State then do?—It is one of those questions between Church and State that have never been settled; but I am as sure as that I am speaking to you, that the question, so far as Ireland is concerned, if there was a feeling of confidence established between the civil authorities and the spiritual, there are ninety-nine chances to one the case would never arise.

15696. Very possibly, but in giving the State a right to go before the bishops to complain, that would be giving no right, for everybody must be assumed to have the right to complain. Therefore, that would be

giving the State nothing more than would be given to any person?—I only use the word in this way. The State, by-and-by, if it found its remonstrances were not attended to——

15697. What would the State do if it found its remonstrances with the bishops, on the ground that the doctrines and teachings in the books were inconsistent with its safety, were not attended to?—Find its own remedy you may be sure. The State would find its own remedy; it would close the purse strings. You may be sure it would not be wanting in a remedy.

15698. Now, in your system, and that is the idea, I presume, generally of the bishops—I presume universally of them—what short of entire, absolute, and exclusive control, unappealable from, over education, secular and religious—what short of that, in its entirety, is it that is not asked for?—The bishops claim an exclusive right over the religious education to direct it; the bishops claim to direct literary education in such a way as that it will not interfere with the religious education. There is the line of demarcation.

15699. You have told me what they do claim. I want to know what they do not claim?—Everything outside.

15700. What is outside secular, and religious education—what species of education is outside of these two categories?—Very little.

15701. But what at all, physical or metaphysical?—Scarcely anything beyond the multiplication table.

15702. Is not the multiplication table secular education?—It is, but there is scarcely any department of literary instruction, of learning—secular learning—with which religious instruction may not more or less be bound up.

15703. I concur with you; but assuming that, what is it short of entire absolute control over every species of education, is it that the Roman Catholic bishops don't claim for themselves exclusively, and are not prepared to oust every other tribunal including parental authority?—They have everything that does not compromise the religious instruction, directly or indirectly.

15704. But then, if you say, my lord, that everything practically is interwoven into religious instruction, surely there is nothing outside of it?—Very little.

15705. Don't say very little if it means nothing?—Except the multiplication table.

15706. Then, except the use of the multiplication table, there is no species of education that the Roman Catholic bishops do not assert for themselves the absolute, entire, unappealable control over?—Except the multiplication table there is no species of secular instruction that may not be made available to injure the faith of the children confided to them, and therefore they must guard against its dangers.

15707. I only want to make the thing clear. I am not suggesting whether it ought to be or not. I ask is not the fact so—that as you have excluded the multiplication table as being the only species of learning that may not be dangerous learning to be acquired to a Roman Catholic, with that exception the Catholic bishops assert for themselves the sole, absolute, unappealable control over education?—There are various departments of learning that may be learned without harm to faith. They may be so, but there may be danger also, and it is the duty of the bishops, and they have a mission for it—and Mr. Cardwell admitted the duty and the right too—it is their duty to watch and to see that the learning may not be made injurious to the spiritual interests of their flock.

15708. Now, is there any Catholic country in which this power has been given as completely to the bishops as you suggest it should be in Ireland?—I said a while ago I would give the bishops in Ireland what the bishops have in England. In Catholic countries, I said a while ago, I was not aware that it is allowed to the full extent.

15709. Well, now, as to parental authority. You don't suggest that parental authority should have any control at all?—I admit a parental authority.

15710. Some parental authority?—I mean properly the parental authority as destined to regulate the faith of the child.

15711. I know. Do you give any parental authority at all to a good Catholic?—Everything that he can wish to have.

15712. Well now, in answer to Professor Sullivan, you said that the Church did not claim any delegation from the parent, but from Heaven. If the Church, by heavenly power, as you say, claims the exclusive right to lay down the education, how can a good Catholic have any parental authority at all?—I think I mentioned a while ago that the parent can select for his child what profession in life he pleases, amenable to God, at the same time, and to his own conscience, for the choice that he makes. He may make him either a lawyer or physician, or farmer, or shopkeeper, or merchant, or whatever he pleases.

15713. I beg your pardon for interrupting. I don't refer to parental authority on all subjects; but what parental authority do you allow a good Catholic in education? You allow a parent the power to select a particular profession, but what authority would you allow him in education?—I allow the parent, as I said a while ago, he has the power, how far he has the right, answerable to God and his own conscience, is another question. He can get the child educated a Protestant if he pleases, but once he adopts the Catholic education he must allow that child to be educated by those who have got a commission from Heaven, and who alone have got it.

15714. Exactly. If a Catholic selects the faith for his children of a Protestant, he cannot be a good Catholic?—I said he was answerable to God and his own conscience.

15715. You suppose it would not be a proper thing for him to do?—Certainly not.

15716. I am supposing the case of a good Catholic who will not do any of these things, which, although as you have put it properly, he may have the power, he has not the right before God to do. What power do you give to parental authority in education if anywhere he does not act on his own power, but upon what you say he has a right to do? What would you say he has a right to do—a right as a Catholic? What right do you leave him at all?—I leave him the right of selecting any secular position for his child that he pleases.

15717. Surely that is not education; you leave him the right of selecting for his child a hat or cap?—But he has no right to send that child to a school where the faith of that child would be endangered.

15718. You are telling me what right he has not. I want to know what right, if any, you have left him in education? You leave him the right of selecting whether he wear a hat or cap?—I have left him everything a parent can claim for a child in education, as understood.

15719. Of religious instruction?—No.

15720. As religious and secular education are intertwined, to use your own word, is not that leaving him nothing at all?—So far as they are intertwined the commission of teaching is left to those who were commissioned by God.

15721. The Bishop of *Meath*.—The commission to which you have referred so often is contained in the words of our blessed Lord to his apostles:—the word "teach" you have dwelt on very emphatically; now, is that the correct translation of the Greek word?—It is the translation accepted.

15722. Is it the literal translation?—What is the original word? I forget the original Greek word.

15723. The word is, "make disciples of." What is the interpretation of "make disciples," as you take it?—Make scholars.

15724. Make scholars?—Yes.

15725. When we speak of our Lord's disciples, do we understand scholars in the ordinary sense?—No; followers, disciples, people to learn what our Saviour had taught.

15726. The meaning of the words "make disciples

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of all nations" is to convert them to Christianity, I presume?—Yes.

15727. This being the strict meaning of the word "teach" in that passage, does it imply what you claim as the commission of the bishop?—It implies it in this way, teaching them to do "all things that I have made known unto you." "All things" there is a direct dogmatic teaching; and then, indirectly, it is the duty of those who are to answer for the souls of others—it is the duty of those to guard them against all danger—from whatever source that danger may come—to guard them as far as they can.

15728. To make your argument complete, it would be necessary that the apostles, at that time, were bishops,—that is to say, in order to confine the right of teaching to the bishops exclusively, it would be necessary that the apostles were bishops. Were they bishops at that time?—The apostles were the followers of our Divine Lord.

15729. Were they *episcopi*?—The power he gave them before he gave them afterwards.

15730. Were they *episcopi*?—At the time that he spoke to them in that way they may, or may not, have been *episcopi*.

15731. Do you believe they were?—No.

15732. Does not your argument require that they should have been?—My argument refers to this, that the apostles at that time represented the Church as to be formed at a future time, and that our Divine Redeemer gave them a commission to teach all nations, and that their commission was to instruct them in everything that our Divine Redeemer had made known.

15733. In representing the Church I presume the apostles represented all the clergy of the Church, to say nothing of the laity?—They represented all the clergy.

15734. The apostles?—Yes.

15735. Then, if the commission conferred upon them the right of teaching, it must have also conferred the right of teaching upon all those whom they represented?—That would lead us into a controversial question as to the distinction between bishops and priests.

15736. If they represented all the clergy at the time, and if their mission was to teach, I presume the authority which they got to teach was equally applicable to all those whom they represented?—In a certain sense, yes; but there are two things in teaching, and in defining the articles of faith which the Church has been intrusted with. The bishops have the exclusive right of sitting in council, and defining what are articles of faith, and what are not.

15737. My observation is entirely confined, of course, in this examination to their teaching, not to their defining functions?—*Definiens* is *docens* too. When a question arose in the early ages of the Church they were obliged to make known to the people what the Catholic doctrine was, in opposition to Nestorius, Eutychius, Macedonius, and others, and their defining at the same time was teaching.

15738. There is an ambiguity about the word teaching. That teaching is a different kind of teaching from the function of teaching which we are at present engaged upon?—Certainly.

15739. Do you believe that in the passages to which you refer in Miss Whately's life of her father, the Archbishop's real meaning was that he supported the National system of education because it was virtually a proselytizing system—namely, a system calculated to undermine the faith of Roman Catholics?—I stated a while ago, so far as my knowledge went, what I read in the public papers. I stated that it was published in the Life of Archbishop Whately, by his own daughter. I have no more authority for it than that. I presume that his daughter would scarcely venture to publish to the whole world a commentary of that kind upon the conduct of her father, if there was no reason for it.

15740. This passage has been quoted, as you are aware, by a great many, and, if I mistake not, by Cardinal Cullen in a meeting of the Roman Catholic prelates, held in Marlborough-street, on the 18th December, 1867?—Yes.

15741. Now, do you believe that the Archbishop's real meaning in that passage was that he supported the National system because it was virtually a proselytizing system—a system calculated to undermine the faith of Roman Catholics?—I believe, as the words imply, that Archbishop Whately was making use of the power that his position, as a member of the Board, gave him, and to prepare books, and to bring such an action to bear on the working of the system as would help him to uproot the errors of Popery.

15742. In the passage to which you refer, the Archbishop says, "I believe that mixed education is gradually enlightening the mass of the people." Now, do you believe that when he made use of these words his meaning was not this—namely, that the general diffusion of education is calculated to emancipate the mind from a blind obedience to authority, and to lead a man to examine for himself the grounds of his religious faith?—I believe that if such had been the meaning of Archbishop Whately that he ought to have employed different words from those that he did employ; and that the words which he did employ, taken in connexion with the past history of the last 300 years, and the hatred in which Popery is held, I believe the words had a more offensive meaning than that.

15743. Do you think that the words I have read—"I believe that mixed education is gradually enlightening the mass of the people"—will not bear the interpretation that I have put upon them, as a possible meaning of the Archbishop?—I believe it in this way—that education, such as it has existed, is enlightening the people. I believe it is doing good, not exactly because it is mixed. I believe it would have done more good if it were not mixed, and if it were denominational from the beginning.

15744. Rev. Mr. *Cowie*.—Might not the Roman Catholic Archbishop of Dublin have said, "I am very glad of the spread of education amongst the people, for I am quite certain that if they were thoroughly well informed they would all become Roman Catholics," in exactly the same sense in which Archbishop Whately meant it. "I am glad that everybody is being well instructed, because I know they will all agree with me when they are thoroughly instructed." In the same way I think the Roman Catholic Archbishop might have said the same thing—"I am glad of the spread of education, because I believe everyone properly instructed will become a Catholic"?—So far as that single phrase goes I believe the education under the Board has done good for the people, and I wish it had been more extensive.

15745. In that sense is not the interpretation by the Bishop of Meath of Archbishop Whately's words quite fair, and one that rescues it from the obloquy thrown upon it?—Yes, if it were not followed by the other words. Those are not the words I quoted—those are not the words I rely upon. The words quoted from Archbishop Whately's life, published by his own daughter—the words are that he was displeased with his fellow Protestants because they were opposed to the National system—a system that he found convenient for a certain purpose—and that he was left to fight the battle with one hand, and that hand his best, tied behind his back—the battle of uprooting the errors of Popery.

15746. The Lord Bishop of *Meath*.—You stated that Archbishop Whately was of opinion that the books of the Board were prepared with a view to uproot the errors of Popery. What is your authority for that statement?—I don't know that I said that. He may have had it in his mind—not all the books of the Board, but the Scripture extracts and the "Evidences of Christianity."

15747. Rev. Dr. *Wilson*.—May I ask in this connexion, do you think from what you have heard and know of this subject, that the Archbishop had a lurking design to subvert the faith of the whole people?—I believe the words attributed to him, and not denied. I believe that they implied that.

15748. That he had a lurking design?—Yes.

15749. And do you concur in the statement made by another witness—"I consider that an act of treachery and an act of dishonour?"—I don't know what opinion Archbishop Whately himself may have formed of it, but I do think it very unfair that any man should become a member of a Board that professes neutrality, who would use the power and position that his appointment gives him to work underhand for the subversion of the faith of any class of Christians.

15750. Is it your opinion still that Archbishop Whately did work underhand for the subversion of the faith of any class of Christians?—As his own words tell me, it is so.

15751. In answer to Judge Morris, you have said that you except the multiplication table in reference to the claims you have over the education of the country. You made an exception so far as the multiplication table was concerned. Am I right in understanding you made that exception?—In my answers to Judge Morris, I said that there is scarcely anything in which religious instruction may not be introduced except in the plain elementary things of the multiplication table, or the rules of geometry.

15752. And you make that exception?—Yes.

15753. Do you think the other Roman Catholic bishops would concur with you in that opinion?—I believe they would.

15754. All of them?—I don't know.

15755. Then, after hearing the statement of another bishop in which, not prepared to make the exception, he says "that even in arithmetic there might arise subjects of a metaphysical kind which a good teacher should explain"— do you still adhere to your opinion, and are you prepared to except the multiplication table?—The multiplication table is a very simple thing. Take that by-and-by to work problems, and I don't know what question may turn up in arithmetic, or geometry, or algebra, or other questions of the kind in which religious instruction may be introduced. They may all be made subservient once you go beyond the elements of the multiplication table. In that you are limited within a certain narrow circle—6 times 6 are 36—and no one teaching can go beyond that.

15756. Do you except the multiplication table?—I do.

15757. You have stated that your experience of mixed education is very limited. Do you concur in the statement made before this Commission by a Head Inspector, that whatever of united education exists in the South of Ireland, is owing to the action of the Catholic clergy and people?—I don't think it is the case.

15758. You think it is not the case?—No; I think it is owing in a great measure to the refusal of the Protestant clergy to have anything to do with the Board, because they wanted to have it all in their own hands, and inasmuch as they were able to get up Church Education schools, as they have now, necessarily the schools of the Board fell into the hands of the Catholic clergy.

15759. Does your diocese furnish you with the material for mixed education. Have you a mixed population to any great extent?—In the towns, yes,—in the country, no.

15760. Master *Brooke.*—Do you know when the Church Education Society came into existence?—No, not exactly the year.

15761. It was in 1839—seven years after the Board had begun its operations?—Well, I was not in Ireland then.

15762. And when it could hardly have been owing to the Church Education Society that the Roman Catholic clergy acted with the Board?—I was not in Ireland at the time. I came to Ireland in 1839.

15763. Rev. Dr. *Wilson.*—You are acquainted with Lismore?—No. It is not in my diocese. I visited it merely.

15764. The Roman Catholic clergy are managers, to a very large extent, of the National schools of the country?—Yes.

15765. Do you know are they willing to open their schools to the Protestant clergy to give religious instruction to small Protestant minorities in the non-vested schools?—They are never asked. There is no question about it at all. There are no Protestants there. I cannot speak from personal experience, for the question has never been raised there.

15766. In districts where Protestant minorities may exist and do exist, should the Roman Catholic clergy, do you think, be disposed to give an opportunity to a Protestant clergyman, of any denomination, to give such religious instruction inside the walls of a non-vested school?—I believe that the Roman Catholic clergymen, having now the discretionary power in a non-vested school, would have an objection to allow religious instruction different from their own faith to be given in schools that had been got up at their own expense.

15767. You have referred to departures from the principles of Lord Stanley's letter. May I ask, in your opinion, to what were those at first owing—when did those departures begin?—As I understand it, the first departure began in 1840, to meet the views of the Presbyterians.

15768. I thought you had referred to a previous time, immediately after the issuing of the letter?—No. I referred to 1840, as the time at which the Presbyterians——

15769. I will come to that by-and-by. I am referring to Lord Stanley's letter?—It occurred later again, in 1847, when Archdeacon Stopford——

15770. Was there at any earlier period a departure from the principle involved in Lord Stanley's letter?—I am not aware. I was not in Ireland until 1839.

15771. Did I not understand you to say that the design was to have united secular instruction and separate religious instruction in all the schools—the schools being open to clergy of all denominations?—Yes.

15772. When was that departed from in your estimation?—That was departed from in 1840, at the solicitation of the Presbyterians, and in 1847 at the solicitation of Archdeacon Stopford.

15773. In the schools under Roman Catholic management from 1832 to 1840, were the school-houses open to Protestant clergymen to go in and give religious instruction to their own children?—They were. They must have been according to the rules of the Board.

15774. Was there such religious instruction given in any of the schools?—I am not aware.

15775. Were the parochial schools to which you have referred, such as the parochial schools of Bishop Doyle, open to Protestant clergymen to go in and give religious instruction to children of their own denomination?—I dare say they were, as it was the rule of the Board.

15776. The *Chairman.*—Was not allowing the religious education of the minority in non-vested schools optional from the beginning of the National system?—Not optional. It was obligatory by the letter of Lord Stanley.

15777. Rev. Dr. *Wilson.*—You have referred to the substitution of pastoral for parental authority. Which do you prefer?—On the contrary, I referred to the substitution of parental for pastoral authority.

15778. When was this substitution first recognised?—I do not exactly remember at this moment when the change was made.

15779. I wish you to state when this substitution took place?—I cannot give the date at this moment.

15780. You refer to that as one of the departures?—Yes.

15781. Can you state about what period it took place?—No; I cannot give the date.

15782. Was it previous to 1840 in your opinion?—I cannot give the year.

15783. Was it previous to 1840?—I don't know.

15784. Did not that distinction exist from the beginning of the system?—No.

15785. Can you not say when it did begin?—The

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letter of Lord Stanley expressly mentions the words "control of the clergy."

15786. Was it in 1835 that such a distinction took place?—I don't know; I cannot give the year.

15787. Are you aware that the Synod of Ulster, to which you have referred, submitted propositions to the Board so early as the year 1833?—No; I don't remember.

15788. Are you aware that the Commissioners of Education declared that in these propositions there was nothing opposed to the principle of Lord Stanley's letter?—That may be their interpretation of it, but I am not aware of it.

15789. Should you suppose that their interpretation is equally as good as yours under the circumstances, at this date?—I would not. I think it is very clear from Lord Stanley's letter that he had in view the heads of the religious bodies.

15790. Do you adhere to your opinion, after now confessing that you cannot say when the substitution of parental for pastoral authority took place?—Yes.

15791. You adhere to that still. In a letter written by Mr. Kelly, Secretary to the Commissioners, in August, 1833, the following passages occur:—"The rule that the hour from two to three of each day, except Saturday, should be employed in reading and instruction in the Holy Scriptures is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and that all others do then retire." Again it says:—"As you mention that you occasionally visit the school to mark the progress, and administer such instruction as the circumstances and capacity of the child may require, the Commissioners desire me to observe that it is of the essence of their rules that religious instruction should be given only at the time specifically appointed for that purpose, and that children whose parents do not direct them to be present should previously retire." I ask now was parental authority not recognised by the Board so early as August, 1833?—It is only another proof out of many of the reasons which broke or shook the confidence of the bishops, while Catholics who supposed that from the beginning the whole outline of Lord Stanley's letter would have been carried out, were disappointed when they found such departures from it.

15792. You are prepared to admit it was recognised by the Commissioners so early as 1833?—I was not in Ireland until 1839; and it only makes my argument still stronger the further back I go, because it shows, all at once, the difficulty of combining—considering the complexion of the religious bodies in Ireland—the difficulty of combining them in a system of education that would be acceptable to all parties who are sincere in their own religious convictions, and who will be always trying to use whatever power they have to make converts.

15793. Now, which system do you prefer—the vested or non-vested system?—Well, that would be a matter of very little consequence, provided that by-and-by there was confidence mutually established; but considering, in the aggregate, all the circumstances of Ireland—the past and the present, and the future, and the way in which the National system has developed itself, and deviated, as I take it, from the original outline, I prefer the non-vested system.

15794. Now, do I understand you to say that up to 1840 religious instruction was obligatory in every school?—Not obligatory in this way—that any one—the heads of the different religious bodies for instance—were not obliged by the rule to go and give it; but if they wished to go and give it, the rule made it obligatory that they should be allowed. They would not accept the obligation from the Board; but the rules gave them the right to enter any of these schools, if they wished, for the purpose of giving religious instruction; and, so much so, that the Board contemplated, at the beginning, the getting up of a room in the school, to which the children, not of the same religious persuasion should retire; and that was one of the class of questions always inserted in the query sheets sent to any applicant for aid.

15795. To what class of schools did that refer—to vested or non-vested schools?—I presume it was to apply to all.

15796. Have you ever read the four propositions of the Synod of Ulster, submitted to the Commissioners of Education, early in 1833?—I don't remember.

15797. Of the four propositions I shall read two. First, "That the ministers and people of this church, without the necessary concurrence of the ministers or members of any other church shall enjoy the right of applying to the Board of Education for aid to schools, by a statement of the constitution and regulations of the schools, combined with an engagement to adhere to them; but in this proposition, recognising the right of the Board to consider the regulations, and to decide accordingly." The second proposition is, "That all children, whose parents or guardians shall so direct, shall daily read the Holy Scriptures during the period appointed, but that no compulsion whatever be employed to induce others to read, or remain during the reading." Do you still adhere to your opinion?—Yes.

15798. Although the Commissioners of Education, by their secretary, have declared that all other children shall not be present whose parents did not direct them to be present at it, do you still adhere to your opinion that all schools were open to the clergy of all denominations who wished to give religious instruction?—I cannot say at what time the change took place, but I say that according to the letter of Lord Stanley, and according to the regulations of the Board, it ought to have been so.

15799. Have you not already said that up to 1840 such was the case?—I am not aware I said so. I do not know exactly what year it was, but as well as I remember the change in the non-vested schools took place in 1840. That is my impression, and that it took place at the request of the Presbyterians, who did not wish to allow their schools to be made subservient to the teaching of a doctrine that they condemned, those schools that they had got up at their own expense.

15800. Then you said it was in 1840 such a change took place?—That is my impression.

15801. Do you still adhere to it?—For all I know it may have taken place sooner. I give you the information as it is on my mind.

15802. Had the Roman Catholic bishops schools similar to those of the Presbyterians, built by their own money, and called non-vested schools?—I believe they had.

15803. Did not the same rules equally apply to them that applied to the Presbyterian schools?—Yes, and hence I said to-day that although by Lord Stanley's letter religious instruction became obligatory upon the Board—that is, that the Board should allow it to be given—yet now, since that change was made, it so affected non-vested Presbyterian schools, non-vested Protestant schools, and non-vested Catholic schools, that in seventy per cent. of the schools of the National Board, religious instruction might be refused.

15804. In those non-vested schools of the Roman Catholics from 1831 to 1840 were Protestant ministers admitted to give religious instruction?—According to the rules of the Board I presume they were. I don't know what actually took place, for I was not in Ireland at the time.

15805. The *Chairman.*—Has that change been favourable or unfavourable to the managers of the Roman Catholic schools?—Well, it has been unfavourable in this way—that it has shaken the confidence of the bishops, and for this reason. It is found to militate principally against Roman Catholics. In the south, the schools, though mixed, are *de facto* denominational. There are scarcely any other but the one denomination. I gave instances awhile ago in which in schools with 529 on the rolls, and 369 of an average attendance for the last year, there is at this moment only one Protestant, and he is the son of the mate of a revenue cutter, who may be off to-morrow.

I said that for the last fourteen years there have been only eight Protestants in the school. In the female school there are 690 on the rolls. The average attendance for September, 1868, was 81·1.

15806. How many Protestants in these schools since the opening in 1851, seventeen years ago?—Only three Protestants for seventeen years, and those three Protestants became Catholics. Well, in this way the schools are practically denominational. They are all Catholics nearly. Hence there was no injury by that rule to the Protestants or Presbyterians who did not go there. The injury was in the North where the schools are comparatively mixed. I don't know what may be the proportion. Some say there may be sixty per cent. of Presbyterians and Protestants, and forty per cent. of Catholics. I don't know the proportion, but it was so large as that it would certainly have been the duty and worth the time of the Catholic clergy to go into the schools to give religious instruction if allowed, but as the schools were non-vested, the Presbyterian body were so determined to keep out Catholic teaching from their schools that they would not allow it to be given, and that rule was made by the Board.

15807. In vested schools under Protestant management, where a Roman Catholic clergyman has the power of going if he pleases to give religious instruction to his own children, has it ever been the practice in Ireland for him to go there?—I am not aware. I can answer only for the south where there was no occasion for it, and there was no provision made to remove the other children—the children who were not of the religious belief of the person giving the religious instruction at the time. The other children had no room to go to. They should either remain in the school or go home, or go out in the cold and endanger their lives, or else lose a day's schooling by going home if the religious instruction took place in the middle of the day.

15808. Is it not the fact that it has been the universal practice of ministers of all the three principal religious bodies in Ireland not to go into schools which were under different management?—So far as my experience goes I believe that to be the case. I believe it to be the case, that it is as difficult to make fire and water meet together and combine together, as it is to make men of different strong religious impressions and deep convictions that sway the mind and direct the actions—to make those unite in a common purpose such as the religious instruction of the pupils; and the better way, in the spirit of fair play, calculated to gain the confidence of all would be to let each try to make his own co-religionists as moral in forming their faith as they can.

15809. Rev. Dr. *Wilson.*—Instead of this change having taken place in 1840, I ask you was not the practice recognised all along from the year 1832?—From the beginning?

15810. Yes, from the beginning?—I am not aware at all of that.

15811. Haven't you said there was a departure from the principle upon the application of the Presbyterians in 1840?—I said that there was a programme proposed in the letter of Lord Stanley. I said that that programme was departed from. In what year it was I cannot say, but the impression on my mind was that it was in 1840. I may be in error as to the year.

15812. Was it owing to the Presbyterians that the departure took place?—I believe so.

15813. Are you aware that early in 1832 even monks' schools were in connexion with the Board?—I don't know.

15814. And that convent schools were taken into connexion with the system?—Even so.

15815. Were these open as institutions to the Protestant ministers of different denominations to give religious instruction to any small minorities that might be there?—It was never tested. They never went.

15816. Keeping in view your statement that the change took place in 1840, I will read from the first volume of the Board's reports, page 147. An application was made by the Presbyterians with reference to a certain school, and the report says:—"The school, as your Excellency will observe, is conducted by a committee chosen by the parents of the children; the time for religious instruction is so arranged as not to interfere with the scientific or secular business of the school; no children are required to be present at it whose parents or guardians object to their being so, and such children are permitted to absent themselves whenever their parents or guardians think fit for the purpose of receiving such religious instruction as they may provide for them"?—They are permitted to absent themselves from such religious instruction as may be given by another.

15817. No, permitted to absent themselves from the school to get their own religious instruction elsewhere. Having read that do you think any change was effected by the Presbyterians in 1840?—I thought so always. I may be mistaken as to the date, but as to the change I have no doubt.

15818. I shall read from the following page. The Commissioners say, in their report:—"As to affording a general opportunity for religious instruction, children who did not take part in the religious exercises of the Temple Meeting House School, were allowed to absent themselves on Saturday for *the purpose of receiving religious* instruction *elsewhre.*" Are you aware that the Temple Meeting House School mentioned there was taken into connexion with the Board in 1832 or 1833?—I am not.

15819. That being the case, and the children permitted to receive the religious instruction elsewhere, did not such a distinction exist in these non-vested schools from the beginning?—I do not remember when it began. I take the letter of Lord Stanley, which prescribed a certain thing. I am not aware of particular cases. I know that the letter of Lord Stanley prescribed a certain thing—that the Commissioners changed it to another thing—and when they did that, I don't know.

15820. I ask did not the distinction exist from the beginning?—I don't know. One of the things that shook the bishops' confidence was that the changes should have been allowed.

15821. I wish to ask you do you rely on the late Archbishop Murray as an authority—are you disposed to take his evidence on a matter of that kind?—In connexion with the Board?

15822. Yes, in connexion with the Board?—I have a great respect for the authority of Dr. Murray, but I believe Dr. Murray was not able to prevent what the bishops wished he should.

15823. But in testimony as to a matter of fact should you rely on Archbishop Murray?—I don't think that Archbishop Murray stating a matter of fact, would state what he would believe not to be true. He might make mistakes.

15824. In a matter with which he was personally connected as a Commissioner of Education?—Scarcely so then.

15825. Should you be disposed to rely on the testimony of the Right Hon. Mr. Blake and Mr. Corballis?—Mr. Blake stated that he would require the compulsory absence of the children.

15826. Do you rely on their testimony? Do you think now this change was effected owing to the Presbyterian application?—I don't know to what it was owing. I thought it was owing to the application of the Presbyterians.

15827. I now read from the memorandum of 13th February, 1840, an extract from the minutes of the Commissioners of Education. There were present, among others the Most Rev. Dr. Murray, the Right Hon. A. R. Blake, and J. A. Corballis, esq.—three Roman Catholic Commissioners—and it is stated in this document that at a conference between the Commissioners and the gentlemen of the Synod of Ulster, in presence of the Lord Lieutenant, "it was neither proposed nor hinted at, that there should be any change in the rules of the Board." Again it says—"It may be observed that the practice as to religious instruction

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in the schools is in substance, *mutatis mutandis*, similar to that in many schools under the direction of Roman Catholics." Do you still think it was owing to any application of the Presbyterians that this change, if any, took place?—I always thought so.

15828. Is that your opinion now?—I don't know as to dates.

15829. Have you modified your opinion may I ask? From having heard this statement read on such good authority, have you modified your opinion?—I should be unwilling now to suppose that what I said awhile ago as to dates was correct.

15830. May I ask have you modified your opinion?—So far as regards the dates, yes; and so far as the application of the Presbyterians may go, yes; but I do not modify my opinion at all regarding the fundamental merits of the question, which are the very thing that shook the confidence of the bishops, and it is a matter of comparative indifference when the change took place, or at whose solicitation it took place. The letter of Lord Stanley was to the effect that every clergyman should have the right to go in to give religious instruction to his own co-religionists. The change was, that in non-vested schools, which amounted to seventy per cent. of the whole number, that right should not be allowed if the patron thought fit, and the patron was to direct what religious instruction, if any, was to be given.

15831. You have said that the Roman Catholic bishops say, "let there be denominational schools for those who prefer it." What would you say with regard to very numerous districts where there are small Protestant minorities?—There may be an inconvenience, just as there is in England now where there is a small minority of Catholics; but so far as I know to the contrary in the South, the case is that *de facto*, just now, as a matter of course, there is a Catholic school, the Church Education Society has its own schools, and Presbyterians have their schools, and as there are no poor Protestants or Presbyterians scattered through the country, except an odd one in 10,000, they are near enough to the towns to have a school for themselves, and if I could not by-and-by meet every case, I would only say—consult for the advantage of the immense majority of the people, and leave the odd cases just as you leave them in England.

15832. Now, is it a matter of fact that these Protestant minorities are so few? Do they not occur in the south of Ireland, in country districts, in numerous cases?—That they are so few?

15833. No, that there are a large number of Protestant minorities?—No, it is not the fact, except in the towns.

15834. I refer to places outside the towns; for instance, there is a school near Limerick called Kishikirk; there is another school at Parteen, near Limerick, and Carnane, Birdshill, male and female, all near Limerick—all in different districts, with small Protestant minorities of, say, three children or more, and these cases can be multiplied by hundreds. What provision would you make for such small Protestant minorities?—I have not such cases to grapple with in my own diocese, except in very rare instances indeed.

15835. With the demand for alterations in the system of National education by Roman Catholic bishops before you, would you not say what provision you would make for these minorities?—It is very hard to make Catholics responsible for a state of things with which they had nothing to do. Protestant clergymen, by the law of Henry VIII., are obliged to have parochial schools. They ought to have, and if they don't have them, that is their affair. If there is a small minority still without a school of the kind, all that I could say is—let there be fair play for all, and come to some common understanding. Let these be provided for in the best way they can, but don't sacrifice the advantages of the large number.

15836. What would you do for small Roman Catholic minorities, also, to the extent of hundreds of cases in the north of Ireland?—I don't know; I am not sufficiently acquainted with the north. Much depends upon practical details, whether they are near a town or not,—so that they may come from various quarters about the neighbourhood, and form the school in the town. They might come a quarter, or half a mile, or a mile from different districts in the country, and make a school sufficiently large to be entitled to support from the Board.

15837. Having met Roman Catholic bishops from the north of Ireland, have you never learned that there are large numbers of Catholic minorities in country districts?—I believe there are, and I believe there would be a difficulty in meeting the case.

15838. If a Roman Catholic bishop differs on these subjects with his brethren, is he bound, notwithstanding, to identify himself in action with the majority?—I don't know that there is at this moment, I don't believe that there is a single bishop.

15839. It is well known that at the Synod of Thurles there was a diversity of opinion—taking for granted a diversity of opinion is a bishop of your Church differing in opinion from his brethren, bound to identify himself with the majority. I give a case by way of illustration—a well-known case. I wish to see whether the principle applies or not?—You assume now a different period. You put the question a while ago with regard to the present moment, and now you allude to the Synod of Thurles.

15840. I put the question now with regard to the present moment?—I do not believe there is a single bishop that does not wish for the denominational system.

15841. But if there was a dissentient bishop, is he bound to identify himself with the rest?—In synodical matters, yes. If there was a Synod to-morrow—just as the laws of Parliament are passed by large or small majorities, so in Synods, the majority decide and the minority accept the decision; but I should say with reference to the action of the bishops, that they had come out of a period of difficulty and persecution when this system was originated. Emancipation was granted. A better principle seemed to influence the councils of the Government of England, and there was a system proposed by Lord Stanley, free from the suspicion of proselytism. I believe men accepted it at the time, in the hope of not always remaining in a position of antagonism, which to them was unwelcome. They disliked it. They said let us at all events make the best we can of it. I have here the series of resolutions the bishops came to in 1826, before the system was introduced, the instructions they got from Rome in 1840, afterwards at the Synod of Thurles, and finally in 1862, 1863, and 1867, and the very last address sent in the name of the bishops the other day to the British Government. According as the thing was developing itself, and that those departures from the original outline, because so marked as to shake the confidence of the bishops, the bishops were obliged to come to resolutions which they were brought to by degrees. Distrust was gaining on their minds by degrees. They came to the resolution of saying, we can no longer have confidence in this mixed system—give us the denominational system. It is the system we ought to have.

15842. You said your clergy gave religious instruction in the schools. To what extent do they give it?—I don't know exactly to what extent it may go. It is catechetical instruction.

15843. How many visits will each pay to the school in a month, and give an hour's religious instruction or half an hour at each time?—I don't know.

15844. Do your clergy, as a rule, visit the schools once a month to give religious instruction for half an hour?—They are supposed to visit the school. They are recommended to do so once a week. I don't think they are able to do it, considering all their other duties.

15845. Is it that they merely call at the school, or to give religious instruction?—Both; and the religious instruction is given principally for six weeks perhaps, or perhaps for a longer time, day after day coming on the time for preparation for confirmation and first communion. It is every day then.

15846. Are not the duties of your priests very numerous?—Yes.

15847. They attend a large number of schools and have to go long distances?—Yes.

15848. Could you expect them to attend the schools to give religious instruction to any extent?—As far as they are able. I know they have a great many duties to attend to, and these duties interfere with the regular weekly visits of the school.

15849. Are you aware that Dean Meyler, a Commissioner of National Education, when examined before a committee of the House of Lords, in 1854, said that, owing to their other duties, they could not attend the schools to give religious instruction?—That may be from his experience, but I know the clergy do give the religious instruction, and I have the proof before me. When I go on a visit to each parish the children are all brought before me and before the vicar of the district—of the Deanery who accompanies me. Every child is thoroughly examined, and I find the children better and better prepared, year after year. I know the clergymen on these occasions give religious instruction either every day, or certainly two or three times a week.

15850. You have referred to the rights claimed by the bishops in their letter to Mr. Cardwell, and you say they have certain rights. Are these rights acknowledged in the different countries of Europe?—I think that question was put awhile ago. They are not acknowledged at this moment in several countries.

15851. In what sense are you prepared to admit the exercise of parental authority. To which parent would you give that authority?—By the law it was always understood the father was the head of the family.

15852. You recognise that right?—Yes.

15853. As inherent in the father?—Yes.

15854. Should you act upon that in the case of the mother differing in opinion with the father, and recognise his right in the case of a child she would bring to you for Catholic instruction?—There are common rights and duties between man and wife. There are rights and common duties between parents and children; but once we come to the question of religious duties—the salvation of the soul for all eternity—there it is a question between conscience and God. I will suppose the case of a pagan in past times:—a pagan father and mother. Their child, eight or ten years of age, old enough to know the difference between good and evil, believes that he is bound in conscience to become a Christian, and to give up paganism——

15855. Let us not go so far back, please?—I am taking this in order not to make an offensive supposition. It is one upon which all Christians are agreed.

15856. If you allow me, I will put it in a more practical way. Will you recognise the law as in France, giving the father the right to exercise his parental authority in reference to the education of his child?—To a certain extent I would, but not beyond what he is entitled to. I believe that the child, between himself and God, has duties and owes an obligation to his own conscience that no authority on earth can interfere with except the spiritual authority appointed by Heaven. For instance, here is a pagan child—he wishes to become a Christian, he applies to one of the apostles or one of their successors. The father of the child is opposed to it. That child applying to the bishop or priest is, say, twelve or fourteen years of age, and he is sufficiently instructed to know the difference between good and evil—if he goes before his God, to be judged upon his own responsibility, he will get an eternal reward, or suffer for ever according to what he does himself. In that case the conscience of the child certainly will override the authority of the father.

15857. Have not the bishops in their correspondence stated, and now state, their right to claim supreme authority in the matter of education over the people of Ireland?—Yes.

15858. In doing so, do you practically ignore the rights of the laity?—The laity have no rights in the religious instruction.

15859. You have already acknowledged there is no practical distinction between secular and religious education. What is the extent of interference or of action you are prepared to grant the State in the matter of education?—Finance, inspection, and administration.

15860. And no more?—It was stated at one time as an objection against the claims of the bishops that they wanted to get a sum of money into their own hands, and manage it as they liked without giving to the State any authority at all—they never had any such intention. They wish that all the advantages of literary education be retained and improved, that the advantage of inspection be retained, and that the State is entitled to see that it gets value for the money it gives for educational purposes—therefore inspection by the State as a matter of course——

15861. Do you expect under these circumstances, looking to the State to supply the money, that the Church will have all the control of education, and that the State will stand by and have practically no control?—The State controls its own department.

15862. To which party do you look to move the education machinery—the State or the Church?—The State to supply the sinews of war, and each religious body to work the education of its own.

15863. With regard to the present National system of education as a whole, do you regard it as at all dangerous to faith and morals?—I do.

15864. On that ground the Roman Catholic bishops have declared against the system?—Yes.

15865. Can you point to any matters of fact to establish that opinion?—Inasmuch as the influences exercised in the schools will change the religious opinions of the children.

15866. Have the opinions of the children been changed?—I have stated to you three cases, even in the south. I believe it is dangerous to the faith of Catholic children to have thousands of them, as admitted by an Inspector—one who is now high in the confidence of the Commissioners—to have thousands of those Catholic children receiving religious instruction from ministers, not of their own creed. The Inspector made a report to that effect to the Board which report——

15867. Do you refer to the South now?—No; I refer to the North. I refer to the report of Mr. Keenan, which report it is said was suppressed, and did not appear before Parliament until a motion expressly for the purpose was made by Mr. Monsell.

15868. Personally you are aware of one case in the South, where a Protestant became a Roman Catholic?—Yes.

15869. Might not that be attributed to other causes besides mixing in a school with Catholic children?—That I know nothing of. His parents were thoroughly Protestant.

15870. Have not such cases occurred not in connexion with schools at all, owing to the sympathy of numbers?—So they have; but that is no reason why the case I refer to would not, under the circumstances, be attributable to association with the children. When I find thousands of Catholic children in the North under Protestant instruction, hearing the Bible, and getting premiums in Scripture classes, and that Dr. Denvir, a member of the Board, complained.

15871. Are you sure Dr. Denvir complained?—The statement is made.

15872. By whom?—It was quoted by a clergyman in the South, who made a speech upon the education question, and said that Dr. Denvir complained that Catholic children in the North were at Scripture classes, and that they were refused the benefit of literary instruction because they refused to go to them.

15873. Can you state what clergyman made that observation?—Dr. Croke.

15874. Can you tell me when Dr. Croke made that statement?—December, 1859.

15875. I read from Dr. Denvir's own testimony before the committee of the lords. He is asked first whether he considers that the present system is an

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improvement upon any other that has received Government assistance in Ireland? His answer is:—"If your lordship will permit me to speak, as a Roman Catholic, I would say it is infinitely superior to any other system which has been carried out in Ireland"?—Clearly. He is again asked:—"In what particular is it superior?" Answer—"The schools for the education of the poor, which immediately preceded it, were considered to be conducted on what are called proselytising principles; and a great deal of perturbation of mind prevailed in society in consequence of the attempts at proselytism which were made. The Roman Catholic body considered it to be a great boon to have the system of National education established, according to which their children could have proper instruction without their faith being in any way endangered. Then they consider that the system itself of giving instruction is very superior to any that prevailed antecedently for the education of the poor. The class of schoolmasters which now exists is a very superior class, indeed, from that which formerly had existed. They are now much better trained as to the mode of imparting instruction, and they are much better educated as to the matter of instruction, which it is their duty to impart." His statement on the subject of proselytism is this:—"I must state that I never knew of an actual case, and never heard of an actual case of proselytism in any National school in Ireland. Wherever attempts may have been made by this master or by that master, or this mistress or that mistress, to influence the minds of the children—and I have heard that there have been some futile cases of that kind—I never knew one of them to be effectual." Having heard that testimony of Dr. Denvir, I ask—do you adhere to your opinion?—I do.

15876. Are you aware that Dr. Denvir, on the same occasion, testified that if any one such case existed the fault was the fault of the parties not applying to the Commissioners. Are you surprised to hear he made such a statement?—The complaint I made on the part of Dr. Denvir is:—"I find on examination of some of the children who attend the National school, Frederick-street, Belfast, that it is compulsory on them to attend to Scripture reading and singing Protestant hymns, and explanations of Scripture given by a Protestant mistress, and that if anyone refuse to be present at them such child will be denied secular instruction and other benefits of the institution."

15877. Who makes that statement?—Dr. Denvir, Bishop of Down and Connor, himself a Commissioner of National Education at the time, wrote thus to the Board, on the 2nd of February, 1855.

15878. May I ask you where you found that document?—From a speech made by the Rev. Dr. Croke.

15879. The testimony is not the direct testimony of Dr. Denvir?—Not to me.

15880. Allow me to read the following as his direct testimony:—

8681. "Would you yourself recommend the children of your flock to attend a National school of which a Protestant clergyman was the patron?—I should say if there was no other school in which a parent could obtain education for his children, and the Protestant patron were to adhere to the rules of the Board, I could see no objection. In point of fact, there are many Catholic children attending schools where the patrons are all Protestants in the counties with which I am connected, and *I am not cognisant of any single case of proselytism having occurred in any National school.* 8682. Are those cases where not only the patrons are Protestants but where the teachers are Protestants also? They are."

—But what I have read is a positive statement by Dr. Denvir.

15881. Is not what I have read a positive statement of fact by Dr. Denvir?—First as to authority, and secondly up to that time; but that does not at all go to disprove the complaint which he makes in what I have read. And under these circumstances, as the system was with thousands of Catholic children attending religious instruction given by those not of their own faith, the instruction must have been injurious to their faith.

15882. With regard to morality in connexion with the system, is not the large majority of the teachers and patrons or managers Roman Catholic?—Yes.

15883. Do you think they would countenance any interference with either the faith or morals of the children?—I take the system in its national——

15884. Answer the question. Do you believe they would countenance any interference with either the faith or morals of the people?—I believe the Catholic teachers would not allow, as a rule, any interference with the faith of Catholic children; but I believe that a Catholic teacher may interfere with the faith of a Protestant or the faith of a Presbyterian; and I believe that a Presbyterian teacher may interfere with the faith of a Protestant or a Catholic, and a Protestant may interfere with the faith of a Catholic or a Presbyterian; I think it the soundest system to place all in such a position as that their faith cannot be tampered with.

15885. With regard to the other department, is it your opinion that for several years past crime has diminished in this country?—As far as my experience goes, I believe there is an improvement in the education, in the religious instruction, and in the morality of the people.

15886. Then in your opinion the morality of the people is in the ascendant?—Yes.

15887. You have seen of course the addresses of the different judges of the land and the statistics of crime—have these confirmed you in that view?—Certainly.

15888. Then is not your theory of the united system of education being dangerous to the faith and morals of the people disproved by these strong evidences of your own acknowledgment?—I don't think it is, and for this reason. There are many avenues to the human heart, and there are many outlets by which passion will endeavour to seek for its coveted gratification. There are many influences that may be brought to bear upon the people at large. That system has been in operation now for thirty-seven years. During that time Catholics have been emancipated, during that time they have had on the whole, though not entirely, fairer play than they had before. Though there are many things to be complained of, still in a political point of view there is an onward movement of affairs, and the question is not, whether people are better now than they were when the system first began, but the question is, whether, if the system had been denominational, things would not be still better, and I believe that only for the extraordinary precautions taken by bishops and priests, that the faith of the children would have been tampered with to a greater extent than has occurred.

15889. You have referred to the authority for giving the sole control of education to the bishops, "Go and teach all nations." To whom is that addressed?—Addressed to the rulers of the Church.

15890. Which Church?—The Church.

15891. Which Church?—The Church founded by our Divine Lord.

15892. What is your idea of the Church?—Of course as a Catholic bishop, I say it was addressed to the Catholic Church, of which I am an unworthy minister. But at the same time when you have to deal with a mixed community, such as Ireland now presents, and when the Government interferes, it is only fair, as a matter of justice, that the Government could not take heed of the majority only. It could not give privileges to the Catholics that it would not give to Presbyterians.

15893. May I ask for information—do you recognise the Established Church of this country, or the Presbyterian Church, or any other section, as forming part of the Catholic Church?—No.

15894. Then your claim is for the section of the Church to which you belong to control the education of the people?—Yes.

15895. You have said that in this connexion you claim the education of the people—Now, "in all things I have commanded you"—what do you include in "all things"?—Every thing our Divine Redeemer taught.

15896. Reading, writing, and arithmetic, are these part of the all things which Christ commanded the Apostles to teach? Is it not on the ground of these being included in "all things" given to the Church to teach you claim this right?—Yes, with a view to secure the salvation of all souls.

15897. Do you regard reading, writing, and arithmetic as part of the "all things"?—If they were to interfere with the spiritual welfare of the children, and they may be made to interfere with it.

15898. Can you categorically answer the question?—I can. For instance, if I give a child a copy, and that he writes down "the Roman Catholic Church is wrong." There is writing used for the purpose of enunciating religious instruction. I am obliged to condemn the writing, that "the Catholic Church is wrong." In that way writing may be made subservient.

15899. Unless the Church at that time had overtaken the secular education of the people, reading, writing, and arithmetic, should the State have stood by doing nothing, till the Church overtook that?—The State would not allow it at all at the time. The State was Pagan.

15900. Was there not a Roman State?—There was, and the State would not think of allowing it at the time, because it persecuted the Christians.

15901. Would you as a bishop of the Church have thought the State was doing its duty in standing aloof till the Church taught all connected with the nation reading, writing, and arithmetic?—I think the Roman State would have done a great service to humanity at large, if it had accepted the Christian religion after the crucifixion of our Divine Redeemer—if they had all become Christians—if they had placed the education of the people under the guidance of those who would secure their faith and morals, and that it would have been of benefit to society at large.

15902. Would you, as a bishop of the Church, have thought that the State was doing its duty in standing aloof till the Church taught all connected with the nation reading, writing, and arithmetic?—I would not want the State to stand aloof at all. I don't want the State to stand aloof now. Let the State interfere, and give to the spiritual instructors of the people the aid which the State is in a position to give. I did not want the State to stand aloof at any time.

15903. You approve of the parents' paying fees for the education of their children?—I should be very glad of it. It secures attendance, and makes them value education more.

15904. Do the Christian Brothers receive school fees?—None whatsoever. Sometimes children may give a penny on Monday morning, for the purpose of keeping the house in repair. Some may give it; for those that cannot, there is no more about it.

15905. Do you regard the teachers of the schools as the servants of the managers, or of the State?—They are both. As far as their payment is concerned, they are paid by the State.

15906. Is not the party who pays entitled to regard the party paid as his servant?—Yes.

15907. Who pays the teacher?—The cheque is sent to the manager.

15908. From what source does the payment come for the teacher?—From the Board in Dublin.

15909. One other question, and I have done. You have referred to the case of an Inspector in the South, who was dissatisfied with a portion of the revised books, the "Angel's Whisper?"—I said there was a Presbyterian Inspector who objected to the "Angel's Whisper," merely because there occurred in it the words "Her beads while she numbered."

15910. Did you not mention some practical action taken by him in connexion with that?—I mentioned that this song was put out.

15911. Out of what?—Out of the school.

15912. The Inspector caused the books to be put out of the school?—That song to be put out.

15913. Was not the book put out?—I don't know where the song was found.

15914. Was it the book or the song the Inspector put out of the school?—The song.

15915. Was not the song in a book?—I don't know.

15916. Can you mention the name of the Inspector?—No.

15917. Do you know what district it occurred in?—I believe in Clonmel; I am not sure.

15918. You cannot verify the fact?—I read it.

15919. May I ask you where you read it?—I forget the document in which I read it.

15920. Was it from hearsay you had it?—No; I remember having read it. I forget the document in which it was reported.

15921. You are aware we read many things that are not true?—Of course we do.

15922. You should not be surprised if this turns out not to be a fact?—I don't know that it was ever denied.

15923. Mr. *Dease.*—At this hour I will not trouble you with more than one or two questions. If it was stated to this Commission by a high legal authority and a distinguished member of the Church Education Society that there is no district in Ireland in which there are not Protestant schools accessible to the Protestant minority, would you be prepared to accept his statement?—As far as I know of the south I believe that is substantially correct. The schools in the towns are sufficiently accessible to the Protestant minority to allow them to have, as they have *de facto*, a school of their own for each district. In order to qualify the answer I will say there may be one place in a thousand not so.

15924. On another point do the Catholic bishops of Ireland demand more than a veto on the appointment of teachers or Inspectors of Catholic schools?—They would be satisfied with that.

15925. They do not then, as I understand you, demand or ask that the appointment of Inspectors should vest in them. They would, I presume, be satisfied with the veto allowed to the Catholic bishops speaking through the Catholic Schools Committee of England?—They would be satisfied with the system, as I understand it, which now exists in England. There is a Catholic committee to assist in the arrangement of these things, and by-and-by the appointment of the Inspectors is approved of by the bishops. It is submitted to them for approbation.

15926. That is to say they have a veto?—Yes.

15927. With regard to the matters about which you were examined, referring to the demands of the Catholic bishops of this country, may I ask you whether the bishops of Ireland demand any right in any respect, concerning education in Ireland, beyond what is actually allowed to the Catholic bishops in England?—No.

15928. The *Chairman.*—Are you aware that in England the inspection of the Roman Catholic schools is confined to secular subjects?—I am, and objection was made when Inspectors interfered, I believe, as well as I remember, in the religious department.

15929. Do you contemplate in Ireland a system under which the Inspector would examine in religious matters as well?—No.

15930. Supposing the inspection to be confined to secular matters, do you think it essential that the schools should be inspected only by Roman Catholics?—I think it would involve a much greater amount of security—for I am sorry to be obliged to feel—and such is the general impression on the minds of the people, that whatever may be done they have a lurking suspicion that something or other is aimed at the uprooting of the faith.

[Adjourned.]

The following statement was subsequently communicated to the Commission by the witness:—

The Catholic Church has no special mission to teach secular or profane sciences, strictly so called. Her ministers are not sufficiently numerous, nor sufficiently qualified to fill the chairs in all the schools of the world. She has been charged

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by her Divine Founder with the mission of teaching to all nations the faith, the Commandments, and the great duty of sanctifying their thoughts, words and actions, by avoiding evil, and doing good. For children, there may be danger the moment the learner goes beyond the mere mechanical part of the alphabet or the multiplication table. Thus a Catholic child may be taught by a Protestant master to spell or to write—"Popery is damnable and idolatrous." Thus a Socinian may ask a Protestant or a Catholic child, "Can one be three, or can three be one," and thereby shake his faith in the great fundamental truths of the Unity and Trinity of God. Hence, though parents are at perfect liberty to select any lawful calling for their children, and though they and the masters of their choice may teach the children profane or secular science, yet parents, masters, and children, must act in a spirit of due subordination to God; they must first look to the "one thing necessary;" they must sanctify their souls for heaven; they must guard against danger; and as God has appointed His Church to hold His place on earth, the Church, acting for Him, must require of all that the choice of position in life, the choice of teachers, and the matter and method of the lessons be such as will not injure their eternal interests. The passions of individuals, the jealousies of statesmen, and the prejudices of nations may totally forbid, or partially disallow, the exercise of this right on the part of the Church. That is their affair. The Church had often to submit to persecution and to insult; but she cannot forget the duty, she cannot abdicate the right, she has accepted from heaven.

Even in England, statesmen from the two great governing parties require that education be based on religion.

Forty-second Day.—Dublin, Tuesday, October 27, 1868.

Present:

The Right Hon. The Earl of Powis, *Chairman.*

The Right Hon. Lord Clonbrock.
The Right Hon. Mr. Justice Morris.
Sir Robert Kane, F.R.S.
William Brooke, Esq., M.C.
Rev. David Wilson, D.D.
Rev. Benjamin Morgan Cowie, B.D.
James Arthur Dease, Esq.
Scott Nasmyth Stokes, Esq.
William K. Sullivan, Esq., PH.D.
Laurence Waldron, Esq.

George A. C. May, Esq., Q.C., D. B. Dunne, Esq. } *Secretaries.*

Oct 27, 1868.

Jas. Wilson, esq.

James Wilson, Esq., sworn and examined.

15931. The *Chairman.*—Are you a graduate of the Queen's University?—I am.

15932. And now a practising Barrister?—Yes.

15933. For what period were you in the service of the National Board as Inspector?—I was appointed Inspector in 1854. I commenced my duties as Inspector on the 1st November in that year. I resigned on 1st December, 1857, and during these three years and one month I was engaged as Inspector in the counties of Kildare, Galway, and Cork.

15934. During that time did you serve in three separate districts?—Yes. In the county of Kildare I was assisting Mr. Molloy. Mr. Molloy had a very large district, and he sent me to the outlying part of it, so that my experience of that district is to a great extent confined to the Queen's County. In 1855 I was appointed to the sole charge of the Loughrea district, in the county Galway. I remained there until about the middle of November, 1855, when a vacancy occurred in the Dunmanway district, in the west of Cork, which was considered rather an important district, as it had a model school in it. I was removed to the Dunmanway district at the request of Dr. Newell, who wished to have me sent there, and I remained in that district until my resignation in December, 1857.

15935. Have you taken an interest in education matters with reference to the schools of the Presbyterian body?—My experience as an Inspector was principally in schools that were managed by Roman Catholics.

15936. I mean as an individual?—As an individual I take a great interest of course in the schools of the body to which I myself belong, but I have not had much experience of the working of those schools—I have been in a good many of them.

15937. What is your opinion of the working of the National system; is it favourable or otherwise?—I think the National system, if properly managed, and if the principle of united education were strictly carried out, is the only system for Ireland; at least I am not aware of any other system suited to what I conceive to be the wants of the country.

15938. In saying "if the principles of united education were strictly carried out," do you mean that there are certain points on which you would wish it to be carried out more strictly than it is at present?—I think it is capable of improvement—I allude more particularly to the way in which the Commissioners of National Education have, so far as my experience goes, managed the system. I think they are, if I may use the expression, "too squeezable"—too easily induced to give concessions to any person, who puts sufficient pressure upon them. I think that is wrong.

15939. Are there any special points on which you think undue concessions have been made?—The principle of the National system is laid down in Lord Stanley's letter, which I have before me in the first volume of the Commissioners' Reports. Lord Stanley says, "one of the main objects must be to unite in one system children of different creeds." I consider that to be the true principle upon which the National or united system of education is based. I beg to refer your lordship to the fourteenth page of the same volume, which contains the first Report made by the Commissioners of National Education. At the end of their Report the Commissioners state what they conceived then to be the duty imposed upon them:—"It shall be, as it ever has been, our constant object so to administer the system as to make it acceptable, and beneficial to the whole of his Majesty's subjects; to train up and unite under it the youth of the country together, whatever their religious differences may be, in feelings and habits of attachment and friendship towards each other, and thus to render it the means of promoting charity and good will amongst all classes of the people." That was the view, which the Commissioners, who were first appointed, took of their duty, but I think that has not been carried out during the last thirty-six years.

15940. Are there any specific points on which you consider that principle has been departed from?—In the commencement of the system it was departed from in the admission of schools under the management of monks and nuns. I conceive those schools are essentially *denominational* schools; and, I think, while Lord Derby, I believe, consented to the admission of those schools as a part of the system of united education in this country, he would have been carrying out the principle of the system more correctly by refusing to admit any such schools.

15941. While you were Inspector, did any cases come under your notice of any neglect on the part of managers or teachers of the Boards' rules relating to

religious instruction?—My experience was that the teachers were most anxious to carry out the rules of the Board with regard to religious instruction.

15942. Did any complaint come under your examination as Inspector of religious instruction being given illicitly to children of different denominations?—I never knew such a case—I may mention one case, which shows exactly the opposite. There is a school in the neighbourhood of Drimoleague. In the year 1857—shortly before I resigned my appointment under the National Board, I inspected that school: it was called Paddock male school. The Board had, just before that time, issued to the Inspectors a form of circular, which the teachers were directed to fill up properly, and send to the parent of any child, who might remain in the school during the time of religious instruction, if that religious instruction was given by a teacher of a different creed from himself. The teacher of the Paddock male school informed me that there were seven or eight Protestant children attending his school. I gave him the circulars, and directed him to comply with the rule of the Board. At my next inspection I asked him had he done so, and he informed me that he had; and that some of the parents, inasmuch as the children were very young, preferred that they should remain in the school, and come home with their school-fellows, the pupils from the neighbouring houses. I told him to inform the parents again, and, if necessary, to call upon them, because I considered, that though he might be strictly complying with the rule of the Board, in allowing those children to remain during religious instruction, and even in giving them religious instruction, it would be better to avoid anything like interference with the religious creed of any of his scholars; and that, perhaps, he might, no matter how strictly he complied with the rules of the Board, get himself into trouble. He told me he had not given them any Roman Catholic religious instruction; he had, in the first instance, asked them to bring their own catechism—the catechism of the Church of England—and taught that to them; but his manager, who was the parish priest, objected to that. The manager was not anxious to have Roman Catholic religious instruction given to them; but as he had a right to do, he said they should not be taught the Protestant catechism. The teacher was most anxious to do his duty, and, at the same time, avoid giving any religious instruction to children of a different creed. I left that district shortly after, and never visited the school again; but I mention this as an instance, showing how anxious the teachers were to avoid even the appearance of proselytism. That teacher was a Roman Catholic.

15943. Sir *Robert Kane.*—You mentioned that in that school there were seven or eight Church of England children; what was the total average attendance in the school?—To the best of my recollection there might be an average attendance of from thirty to thirty-five.

15944. So that those Protestant children constituted one-seventh or one-eighth of the entire?—Yes, more than one-seventh of the entire number of pupils in attendance.

15945. Was that the usual proportion in the schools of which you had inspection?—The proportion varied very much. In some localities there were scarcely any Protestant children attending the schools; in some there were none at all; in others there were a considerable number. I attribute that mainly to the operation of some Church Education Society schools, which were scattered through the district. The clergy of the Church of England were, at that time, and, I believe they are still, in that part of the country, advocates of denominational education, and they prevented their children from attending the schools of the National Board; but in a great number of the schools there were Protestant children in attendance. There was only one school in that whole district under the management of a clergyman of the Established Church. That was a school near Clonakilty.

15946. Master *Brooke.*—You mean only one school in connexion with the National Board?—Yes.

15947. Rev. Dr. *Wilson.*—When you speak of the district, what was its extent?—The district was, I should say, about 30 miles long, by about 20 in breadth, and included an area, to the best of my recollection, of between 500 and 600 square miles.

15948. Sir *Robert Kane.*—Were there any convent or monastic schools in that district?—There was one convent school taken into connexion with the Board during the time I was there. Previous to that there had not been any convent school in that district. I allude to the Clonakilty convent school, which was taken into connexion by the Board contrary to the report of the Head Inspector and mine.

15949. The Head Inspector, and you, as District Inspector, reported against that school being taken into connexion?—We did.

15950. On what grounds did you base that adverse report?—On the ground that the school was avowedly got up in opposition to a school vested in trustees for the Board, a school which, as I was informed by the patroness of it—a Miss Donovan, who is since dead—had cost the Board £600 or £700 of the public money. That school, "The Clonakilty Female School," was the best school I have ever seen in my experience, and I heard the Head Inspector of the district say that it was the best school in the South of Ireland. The Clonakilty convent school was got up with the avowed object of closing the Clonakilty female school. Miss Donovan was a lady connected with some of the best families in that part of the country. When I was acquainted with her she was, I should say, about 60 years of age. She had devoted herself to the education of the poor from the time the Commissioners of Education began to found schools through the country, and her school was, I think, taken into connexion in the first year, that the system was in operation. Its roll number was 491, and as the Commissioners took into connexion with them about 700 schools during the first year, I infer that this must have been one of them. It had an average attendance at some periods of the year of upwards of 200 girls. The school was very proficient in every branch of instruction, especially in needlework, some of the more advanced girls being able to make by their needlework as much as £14 a year. Miss Donovan used to receive large orders from England, to be executed in the school. Those orders were for needlework, and, generally speaking, of the finest class. I should mention that Miss Donovan was a Roman Catholic lady. The convent school was got up in the early part of the year 1857. The object of it was avowed, namely, that the Clonakilty female school under Miss Donovan should be closed, if possible. Miss Donovan declined to close her school. She told me, when I called upon her, after inspecting her school, that as she had stood by the Board, she hoped the Board would stand by her, and not allow her school to be put down, because the clergy of her own Church wished to establish a convent school in the town. When the application was made by the nuns, I wrote to the Commissioners, informing them, that there was great diversity of opinion in the locality with regard to this Clonakilty convent school. I have mentioned, that Miss Donovan was a lady of good family connexions. Her friends in Clonakilty took her side, and I conceived, no matter whether I reported for the convent school or against it, my efficiency as an Inspector in the locality would be very materially impaired, because I should give offence to one party or the other; and I urged that, as the case was a very important one, the Head Inspector should in the first instance report on it. The Commissioners accordingly sent down Dr. Newell, now the secretary of the Board, then Head Inspector, and he reported on the convent school, and he informed me, that his report was against its admission. On his report the Commissioners refused to admit the convent school into connexion with the Board, but after some time another application was forwarded, and one of the Roman Catholic clergymen of that district informed me, that he had been able to secure the necessary amount of pressure to put upon the Commissioners, and he used rather strong lan-

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guage as to what should be done to Miss Donovan, if she refused to close the old school, the Clonakilty female school. I was directed by the Commissioners of Education to visit the convent school. I went to the convent school, saw it, and made my report upon it, which was against its admission, except upon the terms of their giving a qualified grant, so as to prevent their emptying the old school.

15951. The *Chairman.*—What do you mean by a qualified grant?—I mean that they should not get the ordinary capitation grant, because that, I considered, would be an inducement to them to gather as many children into their school as they could, and thus the old school would be emptied; and I said, if the Commissioners were not prepared to do that, I considered they ought to refuse the convent school; but, contrary to my report, the Commissioners took it into connexion.

15952. Was it the habit of the Commissioners, in certain cases, to give what you describe as a qualified grant?—No; I never knew of any such case having occurred, but I suggested it as a means of meeting the difficulty. The Commissioners did not make any change, and, contrary to my report, which was, that unless they were prepared to give a modified grant of that kind, they should refuse to take the convent school into connexion, they gave it a grant; but, I presume, the statement of the clergyman who told me pressure would be applied, was correct, for the Board yielded.

15953. What became of the original school?—I resigned my inspectorship in the same year, and the only means I have of informing your lordship as to what became of the original school is an extract I have taken from the Report of the National Board for the year 1866, and I think I will be able to explain to your lordship, from the statistics in that Report, what is the present state of education in Clonakilty.

15954. Rev. Dr. *Wilson.*—You mean compared with the state of education at the time to which you have referred?—Yes; the Clonakilty female school was attended by Protestants and Catholics. In 1855 there were on the roll of that school (I am speaking now of the old school) 365 girls during the first half year; during the second half year there were on the rolls 367. The average attendance during the first half year was 160; during the second half year 229. The payments to the teachers in salaries and gratuities amounted to £64 1*s.* 8*d.*; the amount derived from local contributions, £10 15*s.* 8*d.* In the year 1856, the year before the institution of the convent school, there were on the rolls, during the first half year, 388, and during the second half year, 293. The average attendance during the first half year was 212, and during the second half year 183. The amount paid by the Board in salaries was £77 3*s.* 4*d.*; the local contributions were £5 1*s.* 8*d.* I now come to the year 1857. I may mention that these statistics are taken from the reports of the National Board. During the first half year Miss Donovan had on the rolls 97 little boys (she had taken, having the prospect of the convent school being opened, a few boys, small children, to fill up vacant forms), and 530 girls. During the second half year (the convent school having been opened in the month of May or June), the number on the rolls of the old school was 96 males and only 244 females, being less than half the number of girls that were on the roll for the first half year. The average attendance for the whole year was 203; the salaries received from the Board were £85; the local contributions entirely ceased. I attribute that to the fact that, from the rivalry between the two schools, the children were taken for nothing. Previously they had paid something. I left the district in the end of 1857, and have never been at Clonakilty since, but I may refer you to the Report of the Commissioners for 1866, whereby it appears that the Clonakilty female school (that is the old school) has now on its roll 114 boys and 249 girls, making a total of 363; and the average attendance has fallen down to 128.

15955. Master *Brooke.*—That is 128, including both boys and girls?—Yes, that would be taking two-thirds as the proportion of girls, an average attendance of about 80 girls, instead of 200 in 1856. The salaries now paid by the Board amount to £108 10*s.*—the salaries of teachers have been raised. The local contributions are still *nil.*

15956. Sir *Robert Kane.*—Can you state the numbers for the convent school?—Yes, they are also given in the report. The convent school has on its rolls 605 girls, the average attendance is 358; amount paid by the Board in salaries, £213 7*s.*; the convent school receives no school fees or other local aid. The result of this is, that the Commissioners of National Education are supporting two rival schools entirely out of the public purse, there being no local contributions towards either.

15957. Rev. Dr. *Wilson.*—Are there any children of respectable parents, who are in comfortable circumstances, in the neighbourhood?—Oh, Clonakilty is a town of fully 3,000 inhabitants, and with a great number of shopkeepers, and those people I presume send their children to the schools.

15958. Mr. Justice *Morris.*—You have not been there since 1857?—No.

15959. Then what you have last stated is merely an inference, which we have all the same material to arrive at?—Yes. I may mention that the capitation grant, according to the rules of the Board, for the attendance at the Clonakilty convent school, would be £73 15*s.*; but in actual payments out of the public purse they get £213 7*s.*

15960. Sir *Robert Kane.*—Taking the schools as they at present stand upon the figures you have given, that there are some eighty girls in actual average attendance in the old school and 358 in the convent school, that makes altogether some 450 girls in actual attendance at the two schools?—Yes.

15961. Is not that a much higher number than was originally in attendance at the old school even at its most flourishing time?—Yes, but when the convent school was opened, the National schools all around for three miles were drained of the girls by the convent school.

15962. Then the operation of the opening of the convent school was not limited to Miss Donovan's school?—It was not.

15963. It operated on all schools within a certain radius around?—Yes.

15964. And which were also within your region of inspection?—Yes.

15965. Then is it your opinion that Miss Donovan's school and the National schools in the immediate neighbourhood of Clonakilty, had originally supplied all the reasonable requirements for education which that town and district presented?—The school of Miss Donovan was a very large school, and would have accommodated a great many more children than were in actual attendance at it. In my opinion there was ample accommodation for the female school-going population in Miss Donovan's and the other schools in the neighbourhood.

15966. Within what distance were those other schools?—There was one within a mile, I think, from Clonakilty; there was another within about two miles and a half, and there were others at a somewhat greater distance.

15967. Then do you think the establishment of an additional school—putting out of the question whether it was a convent school or not—do you think the establishment of an additional school in that district was not called for by any natural requirement of the population?—The establishment of a school of the magnitude of the convent school certainly was not required. The convent school of Clonakilty is a building something like a factory—a three-story building, with immense long rooms, and I venture to say it would hold about 600 children at a time.

15968. Then you wish the Commission to infer that it was not for the purpose of supplying a want or completing the educational means of the district, but for the purpose of absorbing the attendance of the existing schools, that the convent school was established?

—That was the avowed object. I was told so myself by the clergy of the district.

15969. As Miss Donovan was herself a Roman Catholic, and her school was originally founded with the cognizance and approval of the Roman Catholic clergy of the district—are you aware of any circumstance that led to their wish to supplant it by the establishment of the convent school?—I am not aware of any reason why Miss Donovan's school should be disagreeable to the clergy of her own Church; it was an excellent school, and her teachers were all Roman Catholic, and she was herself a Roman Catholic. I am not aware of any reason why her school should be supplanted, except the desire to introduce the convent into Clonakilty. There may have been other reasons, but I am not aware of them.

15970. Rev. Dr. *Wilson.*—Did you ever hear any other reason assigned?—None. I may mention here that since I left the district I find that the Commissioners have established in Clonakilty a Presbyterian school, that is, they give aid to a school under Presbyterian management; and they also give aid to a school, which is under dissenting management. I believe it is a Wesleyan school, but I am not able to say so positively—so that you have now in Clonakilty denominationalism, pure and simple.

15971. Are those schools included in the returns from which you quote?—They are set down as a Presbyterian and a Dissenting school. They are mentioned thus in the Report: one is the "Shannon-square school," under Presbyterian management—he is a lay manager; the other is "Clonakilty school No. 2," in which the manager is a layman, and he is put down as a dissenter. I believe it is a Wesleyan school, but I am not, as I said before, positive. Those two schools each contribute in local aid considerable sums; the dissenting school, which I believe to be Wesleyan, contributes £26 a year, while the amount it receives from the Board is only £24 a year. The other school, the Presbyterian, contributes £30 a year from local sources, and the amount it receives from the Board is £51 18*s.* 4*d.*

15972. Mr. *Stokes.*—What is the attendance at that school?—The average attendance at the dissenting school is only twenty-one; the average attendance at the Presbyterian school for the year 1866 was fifty-eight.

15973. Sir *Robert Kane.*—In the Commissioners' return, is not the religion of the manager or patron of the school given in every case?—It is.

15974. For instance, in the case of a Roman Catholic manager the religion is given?—The religion is given of course.

15975. Then you would not necessarily infer from the religion of the manager being given, that the school was necessarily and exclusively a denominational one?—I do not infer that, but I infer that if you have four schools in the same district, one managed by the Roman Catholics, the second by the Presbyterians, the third by the Church of England, and the fourth by the Wesleyans—I think you will find that the children of each denomination will go, whether from compulsion or choice, to the school supported by its own religious persuasion.

15976. Mr. *Waldron.*—Are there none but Presbyterian children in the school under Presbyterian management?—I am unable to say. The return does not give the religion of the children at all.

15977. Did that school exist when you were Inspector?—No; those two schools, the Presbyterian and the Wesleyan, did not exist, when I was Inspector.

15978. Sir *Robert Kane.*—Would you infer that there were fifty-eight children of the class of society that would attend such a school in the district?—I am aware from my personal knowledge, that there is a considerable number of Presbyterians in Clonakilty; but I should be inclined to think there are not fifty-eight poor Presbyterian children in Clonakilty.

15979. Is that Presbyterian school a mixed one?—It is attended by boys and girls.

15980. What proportion of boys and what proportion of girls?—There are on the rolls forty-nine boys and forty girls.

15981. What provision is made in the town for boys in the way of National education, corresponding with the large school carried on for girls?—There is no other male school in the town except the Clonakilty male school, which had in the year 1866 a total of 396 boys on the roll, with an average attendance of 161.

15982. Is it not likely a good many boys from other religious denominations go to the Presbyterian school?—It is quite possible.

15983. Mr. *Waldron.*—Under the rules of the Board are they not open to all?—Under the rules of the Board the teacher or manager dare not refuse admission to any child who asks for it.

15984. Does it not appear to be the fact, from the number of girls on the rolls of the convent schools, that there must be a want of schools for boys?—The want is not felt. I infer, that, if the want was felt, the Commissioners would, if they were applied to, supply it.

15985. Has it not been evidenced by the fact that two schools have started up since you were there, and that they have an attendance?—Those two schools have been established since I was there, and I dare say they, to a certain extent, supply a want. It is evident, from a comparison of the attendance at the Clonakilty male school, with the attendance at the female schools, that the attendance of boys is much smaller than the attendance of girls.

15986. Mr. *Stokes.*—How much did the National Board contribute towards the erection of the large convent schools?—They contributed nothing.

15987. Don't they give a local contribution. They give a contribution towards the support of the school, but not towards the building of it.

15988. Does the Board not keep those schools in repair?—No; the Commissioners, according to my belief, do not keep even schools vested in trustees in repair. The trustees are bound by their deeds to keep them in repair. The schools vested in the Commissioners are kept in repair by the Board of Works.

15989. Rev. Dr. *Wilson.*—Did the Board contribute anything to the erection of the schools under Wesleyan and Presbyterian managers?—I should say not. I think the Board would not contribute anything towards the erection of a school, unless it was vested in the Commissioners.

15990. Master *Brooke.*—You stated to Lord Powis that the Commissioners were too facile, that they yielded too easily to pressure, and you gave one instance of it. Have you any other instance to mention?—I have heard of a great many cases similar to that which I have just stated.

15991. Similar to the aiding of the Clonakilty school?—I have heard of a great many cases similar—perhaps worse, than the case I mentioned. I mentioned that case, because it was within my own experience.

15992. We will take that case as representing a class of cases—is there any other class of cases in which they departed from the principle?—The Commissioners, in their Report for 1867, at page 15 avow "that they have always given the most liberal interpretation to their rules in favour of any small minority desirous of establishing a school for themselves." Now the Commissioners, I consider, have been unnecessarily indulgent in allowing the establishment of a large number of small schools, where one or two good schools would be amply sufficient. I have heard of a case in Larne, where the Commissioners granted aid on the application of the Roman Catholic clergyman to either one or two schools—I am not able to state whether it was a school where boys and girls attended, or a male school and a female school. They granted that aid, as I have heard, in opposition to the report of their Inspector. In Larne you will find by the returns of the Board there is a model agricultural male school, a model female school, and an infant school, and I believe there were at the time in question two or three ordinary schools in the same town, and they have nevertheless granted aid to the new schools in opposition to their Inspector's report.

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I have heard he stated that there was ample accommodation in the old schools for all the children in Larne and the neighbourhood.

15993. You very justly said that to bring up the children of this country of different creeds together in schools where they may form friendships, was one great principle in Lord Stanley's letter—but was there not a principle paramount to that? I mean that united education may be a very good thing, but that if that cannot be accomplished, it is better to have separate education than no education?—I differ with you in this—I say the people of the country are being educated in the National schools, and it is only a small minority of the people of the country, who persistently hold out and will not take advantage of the greatest boon that England has ever conferred upon Ireland.

15994. I am speaking only of the abstract point—if it comes to be a question whether we are to have united education or no education, which is to give way? Will you hold to your united education, though you thereby exclude, say a minority—a small minority, but still one including thousands of children from education?—I do not think a united system excludes any child from participating in the benefits of secular instruction, it gives ample opportunity to the different religious persuasions to teach their own peculiar tenets to the children belonging to them, and I think the National system excludes no child.

15995. But suppose the parents or their religious leaders are so blind, obstinate, and bigoted as to think that they ought not to permit united education, then the poor children will be practically excluded from the benefits of education?—I think it is the right of the parent to direct how his child shall be educated, and I think the parents of the children in this country are perfectly satisfied with the National system; it is only the extreme party in the Protestant Church, and the extreme party in the Roman Catholic Church, that are anxious to uproot the National system.

15996. I am willing, for argument's sake, to admit that, still I press the question, if from some unhappy obliquity of vision on the part of those religious leaders, and the parents who submit to them, thousands are practically excluded from the National Board, on the principle of united education, is it not a paramount principle to endeavour to give education to those children who have the misfortune to be so (as you would say) misled?—I think it is not the duty of the State to pay for the education of a stubborn minority.

15997. You think not?—I think not.

15998. You admit there may be a difference of opinion on the subject?—I am aware there is a difference of opinion.

15999. Would it not be charitable to the Commissioners to suppose that they gave way to a pressure of that sort, and that, finding they could not carry out united education, they gradually yielded to the pressure of circumstances, and reluctantly gave in to the principle of denominational education?—I think it was the duty of the Commissioners not to have yielded to any pressure, and if they had pressure put upon them at one time by Presbyterians, at another time by the Church of England, and at another time by Roman Catholics, I say it was wrong for them to yield to such pressure. They are trustees of the public purse, and have no right to open the doors of any school to one denomination more than another. I consider it is the right of any taxpayer to send his child to any school supported by the State, to be there educated, without any interference with his religious principles, and I consider it is the duty of the State to protect that child while in that school so supported by the State.

16000. In order to carry out that system of united secular education and separate religious instruction, did not Lord Stanley contemplate, as you understand it, that each minister of religion should have access, at certain regular hours, to the school, to instruct the children in their own separate faith?—I believe that is so, because Lord Stanley contemplated originally, that all schools should be vested schools (and all vested schools at the present time are open to the clergy of the different religious persuasions at the hour fixed for their religious instruction), and in proof of that I may refer to the estimates contained in the first volume of the Commissioners' Reports.

16001. Was it not essential to the success of united education that the minister of each religion should have access to the school, at a regulated hour, to instruct the children of his own persuasion?—If Lord Derby's original intention had been carried out, and all the National schools of Ireland had been vested schools, the minister of each religious denomination would have ample access to those schools. That original scheme was not carried out because, from my investigation into this little book (the first volume of the Commissioners' Reports), I find there were a great many school-houses already built through the country; and the clergy of the different denominations were anxious, that these school-houses should receive aid in the way of salary from the Board. The school-house was there. It was not necessary any building should take place; consequently those parties said—"we will not vest those schools in the Commissioners," and that was, as I believe, the first introduction of the non-vested system. The Board seem to have yielded to that, and in the non-vested system no provision is made for the clergy of different religious persuasions coming into the school against the wish of the patron. The patron has a right to exclude them. The earliest application on the subject of non-vested schools seems to have been made by Dr. Doyle. There is a letter of his printed in the book, from which I have already quoted, dated in 1831, in which he directs his clergy to make application to the Board for aid for each of their parochial schools, "whether to build, furnish, or support, as the case may be," thus showing that there were parochial schools in existence at the time.

16002. You have not answered my question; do you consider that provision essential to the success of united education?—I think not. I think that the system of united education would be greatly improved if the clergy of each denomination had access to each school.

16003. Then, you would prefer that system?—I would prefer that system.

16004. Do you think the establishment of non-vested schools was a violation of, or departure from, Lord Stanley's original plan of united education?—It was a departure, certainly, from his intention; he seems to have intended, that all schools should be vested schools.

16005. Was it a departure from his principle?—I think not.

16006. Did the Synod of Ulster, at any time, give in to that mode of carrying out united education; did they ever give their consent that the Roman Catholic priests should visit Roman Catholic children in any of their schools to give them instruction?—In a non-vested school, do you mean?

16007. In any school?—If a school be vested in the Commissioners, or in trustees for the Commissioners, the Synod of Ulster could not refuse its consent.

16008. Did they ever unite themselves with any such schools? Have they ever sanctioned vested schools?—I am not sure whether they have or not.

16009. Have they permitted, in non-vested schools, at any time, the Roman Catholic to enter and instruct the children?—They are not bound, under the rules of the Board, to admit Roman Catholic priests into non-vested schools, but I cannot say what individuals may do.

16010. I am not asking you about individuals, I am asking you about the Synod of Ulster?—I am not aware whether the Synod ever did, by any resolution, express any opinion for or against.

16011. Is there any other departure from the principle of united education that you can mention; I am not speaking of instances, but of classes of cases?—I am not aware of any other departure from the principle.

16012. I thought you stated to Lord Powis that departures had taken place from the principle, especi-

ally during the last five or six years?—I am not aware that I said that.

16013. From the principle of united education, I mean?—I am not aware that I said to Lord Powis, that the Commissioners had departed from the principle within the last four or five years.

16014. Perhaps not: at all events are you able to recollect anything occurring within the last five or six years which was a departure from the principle of united education?—Oh! there was the Fortescue letter: that would have been a departure from the principle of united education, if it had been carried out, but it was not carried out.

16015. What was the purport of that letter?—It is a letter from Mr. Fortescue to the Commissioners of Education, advocating a variety of things—amongst others the establishment of denominational training-schools for teachers, and the appointment of chaplains to model schools; the chaplain to have a *veto* on the faith and morals of the teacher.

16016. That has not been acceded to?—No, because I understand the present Government declined to carry it out.

16017. Was it acceded to by the Board?—It was. The Board acceded to it, but the Government declined to carry it out, consequently it was not an actual departure from the principle. The Commissioners were very willing to depart, if the Government had been inclined to allow them.

16018. Rev. Dr. *Wilson.*—With regard to the questions put by Master Brooke, may I ask was not the principle of Lord Stanley's letter that the system should be one of united secular and separate religious instruction?—That was the principle of Lord Stanley's letter.

16019. Are you aware whether or not the Synod of Ulster ever approved or disapproved of the vested system as contemplated by Lord Stanley, or whether they ever expressed an opinion upon that subject?—I find at the eighth page of this little volume, to which I again refer, four propositions, which were submitted by the general Synod of Ulster to the Government and the Commissioners. I find also an extract from the Board's minutes thereon, dated August, 1833. The propositions have no date, but I presume it was in that year they were made.

16020. These propositions or resolutions of the synod had reference to the schools which were in existence under ministers or committees of the Presbyterian Church previous to union with the Board?—The first resolution evidently contemplates giving aid to schools previously in existence.

16021. But as a matter of fact, though the Synod of Ulster expressed no opinion on the subject of vested as against non-vested schools, are you aware that by a return which I hold in my hand, issued from the office of the National Board, it appears some of the *earliest vested* schools were under Presbyterian managers, and that of the thirty-three vested schools in the counties of Antrim and Down alone, fifteen were under Presbyterian managers, and sixteen under Roman Catholic *previous to* 1840, and beginning with the year 1832. Does not that show that Presbyterians had no objection to vested schools as such?—I should say, of course, that return must be correct, and if there were vested schools under Presbyterian management, I would say it is a proof that there was no objection on the part of some of the Presbyterians to the vested system.

16022. Reference was made by a witness on a former occasion to the gentlemen appointed as Inspectors under the National Board connected with the Queen's University. Did you belong to that class?—I received my university education in the Queen's College, Belfast, and graduated in the Queen's University in 1852.

16023. Have you any objection to state your university distinctions—statements having been made?—Well, if you consider it necessary, I will.

16024. You are a graduate of the university?—I am. I have no wish to put forward any statement connected with myself, unless you think it desirable, but, of course, I have no objection to do so.

16025. You said you had experience as an Inspector in different parts of the country. How was it you were appointed to the west of Ireland or to the south of Ireland?—I was appointed to the west of Ireland by the Commissioners of Education, without asking me whether I liked that district or not. I was sent to the south of Ireland against my will, because Dr. Newell requested I should be sent to it to take charge of a model school. I liked the Loughrea district very much, and I did not like to leave it.

16026. We have had it stated to us that Presbyterian Inspectors like to be appointed to districts in the neighbourhood of their own friends and people. Now, had you any desire to be sent to the north of Ireland, or would you prefer the south or west?—I did not care where they sent me. I should, however, have preferred living in a good town, but unfortunately for myself they sent me to a small town, and I did not like that. I had no objection to the south and west of Ireland at all.

16027. Loughrea and Dunmanway were Roman Catholic districts?—They were.

16028. What was the opinion of the Roman Catholic people generally as to the mixed and National system of education?—In the whole course of my experience as Inspector of National schools I never heard a single complaint from any Roman Catholic gentleman, clerical or lay, against the National system of education; they seemed to be perfectly satisfied with the system as it existed, and I believe the Roman Catholic laity are satisfied with it still.

16029. Did you ever hear any objection on account of the inspection of those schools by Protestants?—I never heard the slightest objection.

16030. Was there, so far as the circumstances of the country admitted, a mixed attendance of Protestant and Roman Catholic children during your time?—I think so; the only cause of the attendance not being more mixed than it was, consisted in the opposition given by the Church Education Society, and the anxiety of the clergy of the Established Church to have their own schools wherever it was possible, so that they might teach the Scriptures at any hour of the day they thought fit. That caused, in the districts in which I was, the Protestant children to stay away a good deal from the National schools.

16031. Having given your attention to the recent reports of the Board, do you think the mixed education of Protestant and Roman Catholic children on the increase or otherwise?—I think it is on the increase. I beg to refer you to the Commissioners' Report for 1867. In page 7 of that report you will find a table showing the per centage of schools, from which returns were received exhibiting a mixed attendance of Protestant and Roman Catholic pupils for the years 1863, 1864, 1865, 1866, and 1867. I have added in myself from the Report of the Board for 1864 the return for 1861, and I find that while in 1861 the average was 53·6 per cent., it is now 59·8 per cent. an increase of six per cent. in the six years, the increase being at the rate one per cent. per annum.

16032. Considering the action of the Commissioners to which you have referred as taking the line of denominationalism, is not that direct proof that the mixed system of education is acceptable to the people of the country?—I think so. The object was, as I understand Lord Stanley's letter, to train up children of different creeds together, and thereby, as far as possible, to mitigate the sectarian feelings, which have always been, in my opinion, the curse of this country. I think the National system has succeeded to a great extent in doing that, and I think it a great pity, when the tree has grown nearly to perfection, that it should be cut down.

16033. I take it that your opinion is that each school supported by the State should be open to all the children of the State without any risk of interference with their religious principles?—I think so.

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16034. Has the State, in your opinion, any further duty in regard to minorities?—I think it is the duty of the State to protect minorities from any interference with their religious opinions. I should also mention, that in a very able paper read before the Association for the Promotion of Social Science, by Professor Nesbitt, of Belfast, he instanced another advantage arising from the mixed system, in addition to the protection of minorities, viz.: that it teaches a lesson of forbearance to the majority, which I think is a very important thing.

16035. From your experience of the south and west of Ireland, do you think there are frequent Protestant minorities whose educational interests should be attended to in connexion with a united system, and who should be protected?—I think there are in the Dunmanway district, with which I was familiar in consequence of living there two years, many parishes where, if you have denominational education, you shut out all the Protestant children from being educated at all.

16036. Have you mixed much with the Roman Catholic laity?—I have, in different parts of the country. During the three years I was Inspector, nearly all my acquaintances were Roman Catholic gentlemen. I have, since that time, met with many of the Roman Catholic laity, and, as a member of the Bar, I meet Roman Catholic barristers every day.

16037. Have they turned their attention to this subject of education, and if so, what is their opinion of denominationalism?—In my opinion, judging from conversations I have had with Roman Catholic gentlemen, I believe the Roman Catholic laity are perfectly satisfied with the mixed system, and would, to a very great extent, deplore the introduction of the denominational system. I may mention an instance. I came here on Friday last, being summoned by the Secretary of this Commission to give evidence at two o'clock. The Commission were not prepared to hear my evidence, and I was requested to come back at four. While walking up Rutland-square, I met a Roman Catholic gentleman whom I knew, and the conversation turned upon this Commission—I having stated to him that I was to be a witness. He told me that in his opinion, as an educated Roman Catholic, he believed the National system was the best for this country, and that any change would be a change for the worse. He instanced a case which occurred in Cork. He said Sir John Arnott instituted an agitation, about six or seven years ago, for the establishment of a model school in Cork, under the National Board, and asked my friend to act as secretary for the Roman Catholics of Cork, in connexion with that agitation. My friend complied. He told me that 200 Roman Catholics in Cork signed a requisition to have the model school established; but before the requisition was forwarded, Dr. Delany, the Roman Catholic bishop of Cork, came to Sir John Arnott, and induced him to withdraw his name from the requisition, although he was the person who started the movement.

16038. Mr. *Sullivan.*—Have you any objection to name the gentleman?—Not the least; for he told me he was perfectly willing to come here, and state it himself. The gentleman was Mr. Barry, Professor of Law in Queen's College, Cork.

16039. Master *Brooke.*—Proceed with your statement?—He told me that Dr. Delany came to Sir John Arnott, and induced him to withdraw his name from the requisition; but notwithstanding the withdrawal, they had prosecuted the matter, and the Commissioners had consented to establish a model school in Cork. He told me the model school was now attended by a very large number of children. I think by the last report there were on the rolls something like 200 Roman Catholic children, and between 700 and 800 Protestants of all denominations.

16040. Rev. Dr. *Wilson.*—The Commissioners' Report for 1867 gives the number specifically?—Yes; 688 children of the Established Church, 173 Roman Catholics, 62 Presbyterians, and 134 of other denominations.

16041. Mr. *Sullivan.*—Do you happen to know how many Roman Catholics are on the roll now, and what is the average attendance?—I am not able to state. I take the numbers from the Commissioners' Report for 1867, the last issued. There were then 173 Roman Catholic children on the rolls of the Cork model school, notwithstanding the opposition of Dr. Delany, which has since continued.

16042. Rev. Dr. *Wilson.*—With regard to this Cork model school, did you hear that pressure was brought to bear upon parties who had previously signed the memorial, to induce them to withdraw their names?—I did not hear of any pressure, except the pressure brought to bear upon Sir J. Arnott himself. Sir John Arnott was then M.P. for Kinsale. I am not prepared to state what the nature of the pressure was; but I infer it was some pressure of a Parliamentary kind.

16043. Are you aware that in addition to Professor Barry, Dr. Lyons, late M.P. for Cork, and Mr. Donegan, J.P., were parties to the memorial, and refused to withdraw their names from it?—I was not aware of that.

16044. With regard to convent schools, do I understand you to say you regard their connexion with the Board as opposed to the principles of Lord Stanley's letter?—I do not know what Lord Stanley's intentions were. Convent schools are open, like all other schools, to the children of all creeds, if they choose to go; but I consider convent schools must, from their nature, be denominational, and that no Protestant child could, with safety to its creed, attend a convent school: not that the ladies of the convent would break any confidence reposed in them; but all the concomitants of the school are denominational.

16045. Have the convent schools any special advantages under the Board?—They have.

16046. What do you regard as their special advantages?—They have this special advantage, that there is no examination of the teachers. A teacher may be wholly incompetent, but the Board ask no questions, whether she is competent or not. They have also an advantage, I think, in their mode of payment.

16047. To what do you refer?—In the first place they have the capitation grant, and in addition to the capitation grant, they have monitors provided to aid the teachers. I made inquiries, and found that, according to the returns of the National Board, there are altogether 138 first class female monitors, and I am informed that ninety of these are in the convent schools throughout Ireland—that is, about two-thirds of the first class female monitors are in convent schools. I have made a calculation with regard to the payment of the convent schools in the year 1866, in the county of Dublin, and if the Commission wish I will lay it before them.

16048. Does the mode of payment by capitation grant give anything like a fair representation of the amount they receive?—It does not.

16049. Will you show how it differs?—I have taken the figures from the Commissioners' Report for 1866. You will find in that Report from page 475 to 480 a list of the schools in the county of Dublin. I have extracted from them the convent schools, and I have also made a calculation from the rules of the Board of the amount the capitation should be for each school, and I have extracted from this book the amount of actual payments in salary, premiums, and gratuities, to each convent school. Booterstown Convent school has an average attendance of 107, the capitation grant for that number, according to the rules of the Board, would be £25, whereas the amount actually paid is £39 10*s.* 10*d.*

16050. Mr. *Dease.*—To whom is that paid?—To the nuns.

16051. To the nuns individually, or to the monitresses?—The monitresses, of course, get part of it.

16052. What is the total amount paid at that school?—£39 10*s.* 10*d.* in that school, though it is a small one. The next convent school on the list is Clondalkin, the average attendance in which is 131; the capitation grant

for that number would be £30; the amount actually paid is £60 8*s.* 4*d.*

16053. But who gets it—is it the monitresses or the nuns?—Where there are monitors, of course they get their salary. My object is to show that the convent schools get the capitation grant in addition to getting paid teachers to do the work. The next on the list is Dalkey Convent school, with an average attendance of 119; the capitation grant for that number would be £25; the actual payment they receive is £53 13*s.* 4*d.* The next is Blackrock convent; it has an average attendance of 242; the capitation grant for that number would be £50; the actual payment is £92 18*s.* 4*d.* Glasthule Convent has an average attendance of 172; the capitation grant for which would be £35; the actual payment was £64 18*s.* 4*d.* Kingstown Convent has an average attendance of 460; the capitation grant for that number would be £89 15*s.*; the amount they actually receive is £192. Loretto Convent, Rathfarnham, has an average attendance of 123 scholars; the capitation grant for that would be £25; the amount actually paid is £63. Baggot-street Convent school has an average attendance of 739; the capitation grant would be £132; the amount actually paid is £460 12*s.* 6*d.*, that is more than three times the amount of the capitation grant. Golden Bridge Convent school has an average attendance of 234 pupils; the capitation grant for that number would be £50; the sum actually paid is £148 1*s.* 8*d.*, nearly three times the amount of the capitation grant. The next is Warrenmount Convent school, average attendance 279; the capitation grant would be £60; the amount actually received is £152 15*s.* 10*d.* King's Inn-street school has an average attendance of 851; the capitation grant would be £141; the amount actually paid was £556 5*s.*

16054. The *Chairman.*—Is that a convent?—It is.

16055. Rev. Mr. *Cowie.*—Where do you get those figures?—I have extracted them from the Commissioners' Report for 1866—the last report published by them which gives any statistics. The next school in the list is George's-hill Convent school, average attendance 529; the capitation grant would be £102 10*s.*; the amount actually paid is £316 4*s.* 7*d.* Tranquilla Convent school has an average attendance of 62; the capitation grant would be £15; amount actually paid £33 10*s.* 6*d.* The last is the Fir House Convent school; the average attendance is 55; the capitation grant would be £15; the sum actually paid is £12 10*s.* In the last instance the sum paid is less than the capitation grant. The general result is this—there the fourteen convent schools in the county of Dublin, including the city: the total average attendance at them is 4,105 children: the entire amount of the capitation grant, calculated according to the rules of the Board, should be £795 5*s.* The total amount of actual payments is £2,136 9*s.* 3*d.*

16056. Mr. *Stokes.*—Do you say that these schools receive from the Board a larger amount in the aggregate than other schools of equal size usually receive?—I do not.

16057. Mr. *Sullivan.*—What would be the average amount received per pupil?—It varies.

16058. Rev. Mr. *Cowie.*—Take the highest payment, *e.g.*, King's Inn-street, how much would it be per head?—The average on all the convent schools would be about 10*s.* per head, more or less.

16059. Mr. *Sullivan.*—Do you know what the average for each school all over Ireland is?—I believe it is higher than that.

16060. Is it much higher?—I am not able to tell you.

16061. Should you be surprised to learn it is 15*s.* 0¾*d.* per head?—I should not.

16062. That is to say the ordinary schools get 50 per cent more?—The ordinary schools are better schools.

16063. We are not discussing which is the better—that is a different question; are you able to state whether the cost per pupil is more or less in the two classes of school?—I understand the cost in ordinary schools is higher, but as to the exact figures I am not prepared to say, not having made the calculation. Allow me before leaving this subject to state, that I have taken the cost of the convent schools in 1856 and the cost of the convent schools in 1866, and I find, that in the year 1856 the cost of supporting King's Inn-street school with an average attendance of 535, was £97 8*s.* 9*d.* In the year 1866, I have taken a different school, because King's Inn-street school has greatly increased in attendance since 1856. I have taken George's-hill school, which is also in the city of Dublin, which had in 1866 an average attendance of 529, or nearly the same number that King's Inn-street school had in 1856; and I ascertain that while King's Inn-street school was supported in 1856 for £97 8*s.* 9*d.*, the salary paid to George's-hill school in 1866 was £316 4*s.* 7*d.*, something more than three times the amount, showing that in the last ten years the amount paid to convent schools of the same size has largely increased.

16064. Is it largely increased in the case of other National schools?—It is increased, but not in the same ratio.

16065. Will you give the ratio in both cases, if you please?—I have not gone into that case, but I will do it in two minutes.

16066. Rev. Dr. *Wilson.*—Have you gone into that case—I refer to the case with regard to which Professor Sullivan now inquires—have you entered into that calculation?—No.

16067. Mr. *Sullivan.*—Then it is a mere guess? When you say it is not in the same proportion you make that statement as a mere guess?—No; not as a guess by any means. I am aware that the cost of ordinary National schools has increased, because I am aware, that the salaries of the teachers have been raised, and I am not aware of any other cause for the increase except that; and I should say, from my knowledge of the present salaries of the teachers and the former salaries of the teachers, that the cost has not by any means doubled.

16068. But that is not, still, an answer to my question. You stated that the ratios in which the two increases had taken place were not the same. Is that the result of a calculation, or is it a mere guess?—It is the result of my knowledge of the present mode of paying teachers and the former mode of paying teachers.

16069. Is that founded upon calculation, that is my question?—It is founded upon this:—In the year 1856 the salary paid to a first-class teacher of the first division was £46, and in the year 1866 it was £52. There is the same ratio observed in the lower orders of the teachers—that is, an increase of about one-eighth in the teachers' salaries, and there is not any other increase in the cost of an ordinary school that I am aware of.

16070. Have you taken the cost per head of pupils, exclusive of the convent schools, in 1855, and also in 1866 or 1868—the year you refer to. Do you mean to say that there is no more increase than the addition to the salary in the cost per head?—There may be, perhaps, in consequence of there being additional teachers or additional monitresses appointed—more now than then. There may be some small increase in that respect.

16071. Is not that an addition to the cost—the teachers' salaries?—Of course it is.

16072. Is that increased to the same extent in the other schools as in the convent schools?—The other National schools have not had the same indulgence extended to them as the convent schools.

16073. I come back to the question again. Do you come to that conclusion by calculation, or is it a mere guess?—I come to that conclusion from the fact that in the year 1864 there was a letter from Sir Robt. Peel to the Right Hon. Alexander Macdonnell, Commissioner of National Education, objecting to certain alterations in the rules of the Board; and what was objected to, as appears by the answer of the Commissioners, printed in this parliamentary return, was this rule:—"In the case of a few very large and highly-efficient schools, the Commissioners are prepared

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to appoint young persons of great merit to act as first-class monitors, with a rate of salary somewhat higher than that of paid monitors of the above grades." That was objected to by Sir Robt. Peel, and it is now one of the rules of the Board, and as I have stated, about two-thirds of these first-class monitors are in convent schools.

16074. That is not an answer to my question. Is that ratio generally the result of calculation or of guess work?—I have not estimated the exact ratio of the increase in the ordinary National schools, but I say it is not by any means double.

16075. My question was, is that the result of guess or of calculation?—I have told you what it is the result of.

16076. Lord *Clonbrock.*—Would not the calculation be very simple to arrive at the same result with respect to the ordinary, as the convent school?—I should think it would.

16077. Rev. Dr. *Wilson.*—Could not any Commissioner make it for himself?—Any Commissioner can make it for himself in five minutes.

16078. Mr. *Sullivan.*—Do you think it is a proper thing to put on evidence mere guess work in matters of figures—merely general impressions?—I have stated that it was not guess work.

16079. Rev. Dr. *Wilson.*—May I ask, have you been attempting such a thing—have you offered to give us the proportion in reference to ordinary schools?—I am quite willing to enter into it, but it would take a little time.

16080. You have not done so?—I have not done so.

16081. Now you have referred to the Clonakilty case. Have you heard of similar cases to that at Clonakilty—you were stationed in Loughrea for some time?—I have; worse cases than the Clonakilty case.

16082. In what district?—I have heard of a case in Oughterard, in the county of Galway, which, I believe, is a worse case than the Clonakilty case. A vested school was there shut up altogether.

16083. And a new school taken on in connexion with the Board?—A convent school was taken on in connexion with the Board, there being a vested school in the place, which was shut up afterwards.

16084. Were the Inspectors at that time required to make any inquiry upon the subject?—Well I can only speak from what I have heard about the case generally. I was not in that district myself; but I heard that the Inspector had reported against it. That is a matter, which this Commission can very easily ascertain by asking for the Inspector's report, which I am sure would be furnished by the National Board.

16085. From your experience are you of opinion that the Commissioners of National Education have made grants to new schools, the effect being to injure the previously existing schools in several cases?—Certainly. I mentioned the case of Clonakilty, where the attendance in the old vested school was reduced to about one-third of what it used to be. The average attendance of 200 girls was reduced to 80. I mentioned the case of Oughterard, where a vested female school was shut up; and there was a case at Oranmore where a vested female school was shut up altogether too; and I may mention to you that in one Presbyterian place the Board granted aid to one Presbyterian school to the prejudice of another Presbyterian school.

16086. In what place?—In Antrim that case occurred.

16087. In the town of Antrim?—In the town of Antrim.

16088. Was the manager of that school a Presbyterian minister?—He was. I had a letter from him the other day, in which he complained about the way in which he was treated.

16089. But did any other Presbyterian minister make a fresh application?—My correspondent was the minister of one of the congregations in Antrim; and the Presbyterian clergyman of another congregation made an application for a school. It was stated that there was no room for the two schools; that was stated to the Board; but there was some special influence brought to bear there, and the new school was taken into connexion to the prejudice of the old school.

16090. Did you hear that the Head or District Inspector in that case also reported against the establishment of that new school?—My correspondent stated that they did.

16091. And who is your correspondent?—The Rev. George Magill, of Cork. He is now in Cork; he was then in Antrim.

16092. And did he, as the manager of the old school, also object to it?—He objected to the establishment of the new school, and he tells me, that in consequence of the establishment of the new school his old school was very seriously injured. The average attendance was necessarily reduced, and his teacher was fined for the attendance being reduced.

16093. Mr. *Sullivan.*—Were the two patrons of the same branch of Presbyterians?—Of the same branch.

16094. Rev. Dr. *Wilson.*—Both belonged to the General Assembly?—Yes; I mention it merely as an instance of the facility, with which grants can be obtained from the National Board.

16095. Now, do you regard this as the action of a Board desirous of promoting either a united or efficient system of education?—I think it is very undesirable for a Board to do such an act as I have stated they did in Antrim, because instead of having one efficient school, such as they ought to have in the place, they establish two probably inefficient ones—that is the attendance would be small and the schools insufficiently supported to remunerate a good teacher.

16096. It has been stated again and again that some special favour was extended to the Presbyterians at an early period. What is your opinion on that subject?—I do not think they ever got any favour extended to them, and the proof of it is contained in this little book, to which I have referred so often.

16097. And what is the book to which you have referred?—The first volume of the Commissioners' reports. The usual charge against the Presbyterians is this, that they were the cause of the introduction of the non-vested system; but I find here the four propositions submitted in 1833, and the printed answer of Mr. Kelly, then Secretary of the National Board, to the application made by a Presbyterian clergyman in the case of the Temple Meeting-house School; and it is quite evident from that, that the grant was made upon the ordinary principles of the National Board, which were extended at that time to all other parties. And again in 1840 there was a deputation, as it appears, to the Lord Lieutenant, and the Commissioners, in their report for 1839, alluded to it, and there is a letter from the Rev. Dr. Stewart, Presbyterian clergyman of Broughshane, making an application on behalf of a school at Correen, and this application was exactly the same sort of application that was formerly made by the Rev. Dr. Killen, on behalf of the Temple Meeting-house School, and the Commissioners stated, that they granted the aid to the Correen School, it being clearly in accordance with their principles.

16098. Mr. *Stokes.*—Had not the Presbyterians made an arrangement with the Lord Lieutenant before they went to the Board with that application?—It appears from the Report that the Presbyterians had a deputation to the Lord Lieutenant, which is stated in the previous page (page 145), which deputation was received on the 24th of January, by the Lord Lieutenant; and the Commissioners then stated the result of that deputation, and that the understanding come to was that a special application should be forwarded to the Board by that deputation, and, on that same day, the 24th of January, 1840, there was a special application forwarded by the Rev. Dr. Stewart, of Broughshane, to the Commissioners; and then there is given a statement of the Commissioners, that they thought that the application was in accordance with their principles, and that it was only what they had done before in the case of the Temple Meeting-house School, and they reprinted the letter which had been previously written by Mr. Kelly in 1833.

16099. Rev. Dr. *Wilson.*—Their object in referring to the previous case was to limit their line of action to that?—Yes; it was indicating what they had all along been doing. I believe there were many Presbyterian schools connected with the Board at that time.

16100. Now, keeping in view Master Brooke's question, refer to page 149 of the report, and read there the first part of paragraph 26.—(Witness reads.)

"It may be proper to add that before granting aid toward the building of a school we have, ever since the appointment of our District Superintendents in 1838, required them to ascertain whether any arrangements had been made for giving religious instruction in the school, should it be established; but we have never required this information from them before granting aid by way of salary or of books to schools already in existence."

16101. Now, previous to 1840 did not the same principle apply to non-vested schools, whether they were under Presbyterian, or Episcopalian, or Roman Catholic management?—That is so.

16102. The principle being that ever since the appointment of superintendents they have required them to ascertain before granting aid towards the building of a school whether any arrangements had been made for giving religious instruction in the school should it be established, "but we never required this information from them before granting aid by way of salary or of books to schools already in existence." That was the principle acknowledged in that report of the Commissioners in 1839, and previous to 1840, the supposed time of the union of the Presbyterians with the Board?—The sixth report of the Commissioners was not written until the year 1840, though it is the report for 1839, as the deputation alluded to in that report did not take place till 1840, and therefore it could not have been signed by the Commissioners till well on in the year 1840. That deputation occurred in January, 1840.

16103. But in that report did they not refer to their previous line of action?—They did. They stated their previous line of action with regard to non-vested schools.

16104. Have you formed any opinion as to the position of the teachers of the National system—is their position a proper one, or does it demand improvement?—I think it ought to be greatly improved.

16105. In what way?—The teacher is at present appointed by the patron or manager of the school, subject to the veto of the Commissioners in the event of his being found incompetent, when examined by their Inspectors. If he be incompetent, of course he is not appointed; but the teacher may be dismissed by the patron without any communication whatsoever with the Commissioners. I think that is a power, which ought not to be vested in a local manager.

16106. But are we not to suppose that those cases will be very rare?—Well, it is to be presumed that they are very rare; but they should be impossible, and I believe the teachers complain very much, that they are left so much under the control of the local managers.

16107. Do you refer to teachers of all denominations?—Of all denominations. I believe it is a universal complaint.

16108. Have you had any case that brings the matter under your special attention?—I never had a case, where a teacher was to my knowledge dismissed without cause by the manager; but the fact that he is liable to be dismissed without cause makes him the submissive tool of the manager, in case the manager chooses to make a tool of him; and I have known a case where a teacher has been obliged by the act, not exactly of the manager, but of the manager's curate, to break a rule of the Board, and get himself dismissed for doing so.

16109. By the Commissioners of Education?—By the Commissioners of Education.

16110. And what became of that teacher?—He was afterwards, although dismissed by the Commissioners of the National Board, promoted to be the head master of a reformatory in England.

16111. Mr. *Dease.*—Mention the names of the parties?—I forget the name of the teacher, but I can mention the whole circumstance, if you think it necessary.

16112. I think it desirable?—Well, it was a case that occurred in Clonakilty, the same town that I alluded to before. There was some local dissension in connexion with the workhouse. I, at the present moment, forget the exact origin of the quarrel, but it ended in what are well known as the Clonakilty riots of 1856. The mob went through the town of Clonakilty smashing the windows. The teacher of the Darrary National school in the neighbourhood of Clonakilty, a school in the parish in which Clonakilty is situated, was made to act as the secretary of a public meeting, where some of those matters were discussed, and where resolutions were passed of a nature which a teacher of the National Board ought not to have been in any way a party to.

16113. When you say "made," by whom was he made?—I was informed, that he was made to act in this capacity by the curate of the parish priest, who was the manager of his school. The parish priest was the Rev. Morgan Madden; the curate was the Rev. Michael Molony; and my authority for making this statement is the Rev. Morgan Madden, parish priest. Those resolutions were of an inflammatory character to some extent. They were published in the Cork paper; as they came under my observation, I considered it necessary to bring the teacher's conduct under the notice of the Board. Before doing so, of course, I had an interview with his manager, the Rev. Morgan Madden, parish priest of Clonakilty, and told him that the teacher having been secretary to this meeting had committed in my opinion a breach of the Board's rule, which directed him not to take part in any political or local discussions. He stated that he believed it was not so much the fault of the teacher as the fault of his own curate, Mr. Molony. I said that that was a matter, which I could not enter into; that the teacher had acted as secretary, and that those resolutions had been published, and that it was my duty to bring the matter before the Board. The Rev. Mr. Molony used all the influence he could bring to bear upon me, to induce me to refrain from reporting the teacher. Amongst other things he got the nephew of one of the representatives in Parliament for the county of Cork, to come to me and offer me the advantage of that gentleman's aid in my own career, if I declined to forward this report. I told him I could look upon his offer as nothing else, than an offer of a bribe, and that I should feel bound, in addition to stating the case of the teacher, to state the fact, that such an offer had been made to me, as I thought it was most insulting. I reported it to the Board, and the teacher was dismissed from that school, not from the service of the Board.

16114. Lord *Clonbrock.*—Does your report appear in the published records of the Board—does this matter appear in your report for the year?—It was not the habit of the District Inspectors to make any mention of such matters in their yearly report. My letter will be found amongst the education papers.

16115. Was it published as part of the records?—No, it was not.

16116. Rev. Dr. *Wilson.*—What became of this teacher?—Another teacher in the same town had pleaded guilty to being party to the Clonakilty riots, at the Cork assizes. I cut out the extract from the newspaper, and sent it forward to the Commissioners, and he was dismissed. He was teacher of the Clonakilty male school, which is a much better school than the Darrary school, and in the meantime the teacher of the Darrary school having beeen dismissed from Darrary, was promoted to be first teacher of the Clonakilty male school. When I inspected that school, I refused to recognise him without the sanction of the Board, as the teacher of that school. I said, I conceived that it was not the intention of the Commissioners to promote a man for misconduct, and on my report to the

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Commissioners, they made an order that he should not be appointed to be teacher of any school, within fifteen miles, I think it was, of Clonakilty, whereupon, as I heard, he was appointed head teacher of a reformatory school in England.

16117. Mr. *Sullivan.*—Was that school in England under the Government?—I am not aware. I was told at the time, that he had been appointed to be teacher of a reformatory school in England, and I am not aware of the name of the school or anything more than that.

16118. Mr. *Dease.*—In fact the proposed patronage was transferred?—I presume so. I instance that case as showing that a teacher ought not to be in the position of being liable to be dismissed by the patron, if he declined to break a rule of the Board, or declined to act in any improper manner. I say that the teacher at that time, if he had declined to act as secretary, was liable to instant dismissal.

16119. Lord *Clonbrock.*—Do you believe that he would have been dismissed if he had refused to act in this improper manner?—I cannot say, but he would be liable to be dismissed; and I say, that he should not be in that position. It is unjust to the teacher, and unjust to the State, and I shall explain why. The teacher enters the service of the National Board, and spends the early part of his life in making himself familiar with the practice of teaching in a National school; and at the age of forty-five or fifty, it is not right, that that man should be liable to be dismissed without cause, as he is at present liable to be dismissed. I say it is unjust to the State, that that should occur, because the State has spent on the education of the man and in his training large sums of money, and it is unfair to allow the manager of a school to deprive the public of that man's services at his caprice.

16120. Rev. Dr. *Wilson.*—Now you have had experience of the Dunmanway Model School—was it largely attended in your time?—It was and is still.

16121. Were there children of different denominations there?—Yes.

16122. Protestants as well as Roman Catholics?—Protestants as well as Roman Catholics. In fact it is attended by everybody in the town.

16123. May I ask what class of children attend it—I refer to their social position?—The Dunmanway Model School is attended by, I may say, all the school-going children of the town of Dunmanway, and its immediate neighbourhood. It is attended by the children of some few shopkeepers, but the greater part of the children are of the class, who would attend an ordinary National school; and the Board, or the public rather, have no right to complain, if a few children of shopkeepers attend, when the effect of establishing a school like the Dunmanway Model School must of necessity be to extinguish all other schools in the place, to which these people would naturally go.

16124. Is there any other school in the district to which such children can go?—There is not.

16125. Is there not a National school existing at Dunmanway?—There is a small school in Chapel Yard.

16126. Under the management of the parish priest?—Yes. The parish priest of Dunmanway was always in the habit of attending, and his curates used to attend the Dunmanway model school, and look after the place, and he was perfectly satisfied with it. I am not aware that he is changed since 1857.

16127. Do you think that the action of the Commissioners, owing to the pressure of the Presbyterians, Episcopalians, and Roman Catholics, thereby increasing the number of schools, operates injuriously to the system?—I think it does, because if you allow, in a small country village, a Presbyterian school—a school in connexion with the Church of England, and a Roman Catholic school, you have three small schools, where one would be quite sufficient. Each school in itself receives of course a salary proportioned to the class of the teacher; but the local emoluments of such a school are next to nothing; and you have not—you cannot have, the same class of teachers, that you would have if you have a large school, with a considerable amount of local aid. If large schools existed, it would be worth the teacher's while to remain in the service of the Board. Now, a teacher only remains in the service of the Board, until he gets something better; and I was surprised to find from one of the Board's reports, the other day, that the great majority of the teachers have been less than five years in their service. The teachers leave, if they can get anything better.

16128. Now, with your views on the subject of National education, may I ask if such a small village school were under a Roman Catholic manager, and a Roman Catholic teacher, should you, on that account, have any objection to send your children to such a school?—Should I, personally?

16129. Yes?—I should have no objection in the world that my children should be taught reading, writing, arithmetic, algebra, and mathematics, by a Roman Catholic. A Roman Catholic would teach these just as well as a Protestant. Of course I should object to his teaching them religion.

16130. Have you turned your attention to the constitution of the Board of Education?—Its constitution is very well known.

16131. What do you think of the present constitution of the Board of Commissioners for the management of the educational institutions of the country?—The number of Commissioners was increased by Mr. Cardwell, when he was here as Chief Secretary; and he raised the number of Roman Catholic members, I believe, to one-half. There had been previously, I believe, something less than the half Roman Catholics.

16132. But, independent of that, do you not regard the number of Commissioners as too large?—Oh, decidedly.

16133. And as representing Churches, and to use a phrase that has been used already, too *squeezable* on that account?—It is impossible for a man, when he is appointed to a position like the Commissionership of National Education, (to which he is appointed solely on account of his creed,) to forget his own religion, if any question of creed arises. It is but natural, that he should recollect that he is there as a member of the Presbyterian Church, or the Roman Catholic Church, or the Episcopalian Church. I think it would be better to have a small body of two or three, directly responsible to Parliament, and having no discretion whatever—a mere executive body, but having no discretion as regards alteration of rules. At present, the Commissioners assume to themselves the right of spending the public money in any way they think fit, once it is granted to them.

16134. What proof have you of that?—I refer to their own letter. Sir Robert Peel wrote to the Resident Commissioner in 1864, to the effect that the Commissioners had no power to alter any fundamental rule of the system without the sanction of the Lord Lieutenant; and in their reply to that letter the Commissioners state what they consider to be the fundamental rules:—"The Commissioners consider that their fundamental rules, in none of which has any change been made, may be classed as follows—first, those rules which protect the children from any interference with their religious opinions. On the faith of these rules parents send children to the National schools. Second, those rules, which entitle the pastors to give religious instruction to children in vested schools. Third, those rules, which regulate and confirm the rights of the patrons, and the succession in case of a vacancy. A grant of land is often given on the faith of these rules. Fourth, the rules, which give to managers the right to use the schools, or to the public the right to visit them in order to see that they are properly carried on. *On the other hand, nothing in the nature of an increase of salary or an expenditure of money,* can be considered as involving the change of a fundamental rule. Matters of this nature must be subject to frequent changes. They affect only the taxpayers, who are protected by the necessity on the part of the Board of obtaining the consent of the

Treasury and of the House of Commons for any alteration in the expenditure." They say nothing in the nature of an expenditure of money is a breach of a rule, and that they have a right to expend money in any way they think fit without the interference or sanction of the Lord Lieutenant.

16135. You have already referred to Mr. Fortescue's letter; did it in any way affect the fundamental principles or rules of the Board?—I think it would have a strong tendency to introduce denominational education, which would be an upsetting of the fundamental principle of the National Board.

16136. At what time did this letter appear?—I can only speak from its date. It is dated the very day, that Mr. Gladstone resigned in the House of Commons, the day after he was defeated on Lord Dunkellin's amendment.

16137. And at that time was Mr. Fortescue Chief Secretary for Ireland?—He was Chief Secretary for Ireland then. The Government was just going out.

16138. Should you regard that as in any way an indication that a Government may use the system of education for certain political purposes?—I think it is a clear indication that a Government may use the system of education for political purposes; and I think that the education of Ireland is a matter of so great importance, that it should be settled by Parliament, and that it should not be a weathercock to be turned round by the breath of the Chief Secretary for the time being.

16139. Did the Government which succeeded, adopt the letter signed by Mr. Fortescue?—The present Government refused to sanction the estimate for the purposes, which were contemplated by Mr. Fortescue.

16140. Had the Commissioners of Education taken any action in the matter in the meantime?—The Commissioners of Education were very energetic, in order to have the matter carried out at once, and from this parliamentary return which I have before me I am able to state, that on the 22nd of June, three days after the letter, a special meeting of the Commissioners was summoned to take it into consideration. They had another special meeting on the 26th of June, another on the 30th of June about it; and another on the 17th of July; in the meantime Lord Naas had come over to this country.

16141. The meetings seem to have been very frequent. What was the decision of the Board viewed in relation to the parties attending?—There may have been divisions at these meetings, but they are not given, except in one instance, and that is at the meeting of the 30th of November, 1866, when, as stated in the return, the questions came before the Commissioners, first, whether provision should be made in the additional estimate to be sent forward for the erection of vested model schools under local management; and secondly, the maintenance of model schools under local management (non-vested). The Commissioners being divided in opinion on this point, the question is put to the vote, when the following members vote in favour of provision being made in the additional estimate for the above:—For—The Lord Chief Baron, the Right Hon. Maziere Brady, the Right Hon. Judge Fitzgerald, John Lentaigne, esq., John O'Hagan, esq., the Right Hon. Alexander Macdonnell. Against—the Rev. John Hall, D.D., James Gibson, esq., James W. Murland, esq." There was a small minority of three.

16142. In fact the action of the two Governments seems to have been distinctly different with regard to this letter of Mr. Fortescue?—As I have said, Lord Naas refused to carry it out.

16143. And do you think it is a desirable state of things that the education of the country should be placed in such a position?—I think it is very undesirable. It should be well settled, and there should be no alteration in it without very serious consideration.

16144. Would you propose a Board more of an executive character than the present Board?—I think a Board to administer in this country a system of education should be purely executive, and that they should be responsible either to a Minister of Education, if Parliament chooses to appoint one, or if Parliament does not choose to appoint one, I think that they should be directly responsible to Parliament for their acts.

16145. Why not to his Excellency the Lord Lieutenant for the time being?—Because that would leave the Board exactly in the same position as it is now. His Excellency of to-day differs from his Excellency of to-morrow in opinion.

16146. Would you propose that the Lord Lieutenant should not have power in any case to change a fundamental principle?—I think he certainly ought not to have power to change a fundamental principle.

16147. There is a rule of the Board which requires that new books should have the sanction of the Lord Lieutenant. Are you aware that the books were lately revised?—I have heard that they have been revised, since I was in the service.

16148. Have you heard whether they have received his sanction or not?—Well, I heard it stated that they had not, but I am not able to say, whether they have or not. The rule of the Board referring to that is the 5th rule:—"The Commissioners will not withdraw or essentially alter any book that has been or shall be hereafter unanimously published or sanctioned by them, without a previous communication with the Lord Lieutenant."

16149. Rev. Mr. *Cowie.*—Mr. Wilson, I should like to ask you one or two questions. I think you told me that it was some years since you were connected with the National Education Board?—I resigned in the end of November, 1857.

16150. Ten years ago. Then the experience that you have gained of the National Board's proceedings since that time, has been probably derived from public sources, such as we all have at command?—And from the books, to which I have referred, and statistics. I may add in addition to that, that having been an Inspector of the National Board, I was acquainted with all its principal officials, and that acquaintance has continued, and occasionally I have been in the habit of meeting those gentlemen, and have, perhaps, heard of things I would not have heard of if I had not been an Inspector.

16151. But as you have not had any personal experience, you cannot tell us things that you know of your own knowledge since that time?—Not connected with inspection.

16152. Is what you have told us based on public documents which are accessible to us all?—Certainly.

16153. Have you any particular sources of information from which you can give us any information on points for the last ten years, except what we have ourselves?—Except what I have heard from gentlemen connected with the Board, who are aware of a great many things that are not in public documents.

16154. Are you in favour of the present system of mixed education carried on by the National Board?—Yes, if properly managed. I am in favour of the present system, provided you appoint a paid Board, directly responsible to Parliament, who will be an executive Board, not assuming to itself any discretion in the altering of the rules, but merely carrying out the rules to be laid down by Parliament for their guidance.

16155. Do you mean the rules as they exist at present, or do you wish to see those rules altered in any particular?—That is a matter of arrangement, whether the present rules are carried out or not.

16156. Is there any one rule you wish to see altered, or do you think the present system of rules is a just, fair, and equitable system?—I have stated that the rule, which was objected to by Sir Robert Peel, is now one of the rules of the Board. I presume it was sanctioned by Mr. Forteseue, when he was here.

16157. Do you approve of that or not?—I think it is giving the convent schools a decided advantage, considering the way it has been administered by the Board.

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I have no objection at all to any amount of teachers being paid by the State, when those teachers are necessary, but I think that other schools as well as convent schools should have the advantage of such a system.

16158. Is your chief objection to the rules at present, the undue advantage they give to convent schools?—I think so. I have stated that I think convent schools have an undue advantage, and they are the only schools that have an undue advantage.

16159. Do you think that it is an objection that ought to be removed?—I think the children ought to be educated more in accordance with the intentions of the founder of this system, that is, that children of different creeds should be educated side by side.

16160. What has that to do with the payment to convent schools?—I consider that the payment made to convent schools is a payment made to a species of school not originally intended to be a National school.

16161. Do you wish that convent schools should not be paid at all?—I don't think it is easy to get rid of an institution like convent schools, now that it has been so long established, but I think the children of Ireland might be educated better than by being connected with the convents.

16162. What is the use of discussing a Utopian idea since we must have convent schools. The only question is, whether we ought to pay them or not; whether we ought to pay them if we must have them?—The evil has gone far enough, and I think it ought not to be further encouraged. I would not advocate the withdrawal of the grant from convent schools already established. I think it would be a harsh thing to the convent schools to withdraw the public money from them, but I would administer it to them solely on this condition, that proper education was given in those schools.

16163. Surely; but does not the State provide that already by inspecting convent schools? You can always ensure that proper education shall be given by inspection. If the Inspectors did their duty, I gather from you that convent schools would not get this money. Is that what you mean?—Not exactly. In my opinion the convent schools are not as good schools as the other schools under the Board.

16164. Still the question is this—you approve of the present system of administration by the Board, or you do not. You say in general you do approve of it, that there are some things you take exception to, and some you do not. For instance, you object to maintain the payment made to convents. I wish to know from you in what way you would provide that payment should be made. You tell us it is not by examination, not by capitation grant; give us something that is tangible?—I think convent schools should be conducted in the same way as other schools. If the ladies of a convent establish a school, they should submit their teachers to examination, to see that they are competent for their work, and have the teacher paid in the way the teachers of ordinary National schools are paid, according to their class.

16165. Is not that a matter for fair discussion under the head of administration?—I maintain that the point to look to is, that the convents shall not have an undue advantage over other schools.

16166. Mr. *Dease.*—Would it not ensure the State getting full value for its money if in convent schools payment were made by results?—I understand that the system of payment by results has been introduced into England, and as far as I have learned, it has not been a success there.

16167. Does it not stand to reason that such a mode of payment would ensure the State getting full value for its money in convent schools?—That would depend on the mode, by which you regulate payment by results. For example, if you give payment from the result of examination in certain branches, you would find that these branches alone will be taught. I should say that scarcely anything but these branches would be taught, at least, great attention would not be paid to other branches.

16168. But by paying according to certain scales for all the different branches the pupils would be examined in?—It might have the effect of securing proper attention to the different branches of education.

16169. You think on the whole it would be satisfactory that they should be paid by results?—No; I did not say so.

16170. Rev. Mr. *Cowie.*—There is another thing I should like to ask you; outside the present regulations, do you think that more local aid should be given in support of National education? I refer particularly to a rate in aid?—Do you mean a compulsory rate imposed on the parish.

16171. Yes, compulsory, something like the way the poor-rate is paid, half by landlord, and half by occupier?—It is desirable that additional aid should be provided.

16172. With or without local aid?—That local aid should be provided; but it seems to me, that, if you make it payable by a rate imposed upon the people of the parish, it is very much the same thing as giving it out of the public purse. What I think should be done is this, there should be more attention paid to fees being received from the children; the parents of the children are well able, in many cases, to pay for the children's education at a low rate, but such payments, are not enforced, and if there is competition between two schools, such as exists in Clonakilty, you will find no fees whatever are paid for the children.

16173. I quite agree that it is desirable that parents should pay for the education of the children so far as they can, but do you think it would be a fair thing in the circumstances of the country, to impose a still further burthen on the locality, just in the same way as you impose a burthen on a locality for the maintenance of its poor?—It comes, as I said, to very much the same thing, whether you impose it in that way on the people, or it comes out of the Consolidated Fund, except that it makes Ireland pay what otherwise would come out of the Imperial Exchequer.

16174. Well, do you not say Ireland for the Irish?—I have not said so.

16175. Judge *Morris.*—You complain, as I understand, Mr. Wilson, that the National system has gradually, by pressure or otherwise, degenerated rather in a tendency to a denominational system in some places. As I understood, these are the grounds of your objection?—I think the Board have been too easily seduced.

16176. In that direction?—In that direction.

16177. Has not all the pressure that you complain of been in that direction—to a denominational system, or to a tendency that way?—I complained, I think, of other cases of pressure besides that—for example, the case I alluded to in Antrim—the case between two Presbyterian clergymen.

16178. There has been at all events a strong pressure brought upon the Board, or a tendency towards a denominational system—practically there has been?—I believe there has, but more particularly, when the case of a convent arises.

16179. Doesn't that show a very strong pressure has been brought to bear on the Board, to which they have been obliged to yield, for, as you have said, it is yielding?—No, it does not; it merely shows, that there are two or three influential gentlemen, who have to be conciliated, and they have a strong feeling on the subject. It doesn't show that the feeling is so very general amongst the other classes.

16180. How do you arrogate to yourself an opinion on that subject, more accurate than the fact that the pressure or attempt has been brought to bear and yielded to? Don't you set up yourself as a judge on that matter?—I am merely giving expression to an opinion.

16181. But in giving that opinion, don't you arrogate to yourself and those who advocate your views—don't you become a judge, and decide on your wish, as being the wish of the country?—I merely state that it is my opinion, and the opinion of those who think with me, that it is the best way to act fairly towards all classes. The Presbyterian body, with which I myself

are connected, are satisfied with the National system, provided that it be fairly carried out. A large body of the Church of England is satisfied also. I hold in my hand a list of 2,754 members of the Church of England, including the Primate of Ireland, the late Lord Justice of Appeal, forty-five noblemen, five bishops, 146 deputy-lieutenants, 636 justices of the peace, 733 clergymen, 800 barristers, physicians, &c., and about 387 miscellaneous signatures, all setting their names to a declaration, that the principle of united secular education as opposed to denominational education should be maintained in Ireland, and they say, "without pledging ourselves to an approval of the National system in all respects, we entirely admit the justice and policy of the rule which protects scholars from interference with their religious principles, and which enables the members of different denominations to receive together in harmony and peace the benefits of a good education." That is the opinion of 2,754 members of the Church of England. I have also given you my opinion, that it was the wish of the great majority of the Roman Catholic laity.

16182. In your opinion?—In my opinion, I don't assume to speak for anyone except myself.

16183. On what theory do you find it is the opinion of a great majority of the Catholic laity?—I have lived all my life in Ireland, I have been educated at a school, where I had Roman Catholic school-fellows, and when in College I had Roman Catholic companions. I have been three years an Inspector of schools, mixing with Roman Catholics; I have been seven years and a half a member of the Irish bar, mixing with perhaps the most liberal-minded Roman Catholics in Europe, and it is my opinion that denominationalism is not wished for by them. I have talked with a great many members of the bar, and so far as I can form an opinion from their conversation (and I consider them to be proper exponents of the opinion of the Roman Catholic laity) I believe, and they state to me they believe, that denominationalism is not sought by the laity.

16184. Lord *Clonbrock.*—You say that this pressure that has been put on the Board to make the system denominational has come entirely from one party?—I don't mean to say that, because I think it is the natural wish of the clergy of all denominations to have the control of education; and I should say that the clergy of the Church of England are just as anxious as the clergy of the Church of Rome, that they should have their separate schools, and are quite as willing to exercise pressure in that direction, if they thought they could establish anything for their own advantage.

16185. You believe that generally speaking the country is in favour of mixed education?—Such is my impression.

16186. And I think you stated that in your experience as Inspector you never heard of objections to mixed education?—None whatsoever.

16187. I think you also stated that your experience as an Inspector was in the west and south nearly altogether?—Yes.

16188. Now, with respect to the system itself in the west and south, has it brought itself pretty nearly to a denominational system in the west and south. In a good many schools, in all the rural schools, it is denominational at this moment, is it not?—I cannot say that it is, for by the Board's reports I find that 50·5 per cent., more than half the schools in Connaught, are attended by children of different denominations.

16189. That is all through the country?—All through Connaught. In Munster the proportion is 40·5; in Leinster it is 48 per cent.; in Ulster it is 83·9.

16190. In Munster?—In Munster I have said the proportion is 40·5; in Leinster it is 48 per cent.

16191. Now, you appear to us to be rather singular in your opinion as to the inferiority of convent schools on which we have had a good deal of evidence of other Inspectors, who spoke very highly, and gave very fair reasons why they should be rather better than other schools?—I think you will find, that if you examine all the Inspectors in Ireland, the majority will agree with me. I don't know what Inspectors you have had before you.

16192. And many of the reports also are most favourable to these schools. As to the attendance at convent schools, can you say it is a great deal better than it is at other schools?—The average attendance?

16193. The average attendance?—Of the pupils on the roll?

16194. An average attendance?—I should say not if you compare them; I have not directed my attention particularly to that subject, but the number of pupils on the roll of convent schools is generally very large.

16195. I dare say the convent schools may have improved; it is ten years since you were an Inspector?—It is.

16196. Mr. *Dease.*—You stated a strong opinion that the general feeling amongst Roman Catholic laymen is in favour of mixed education rather than of denominational, and you said in answer to a question, that you have heard statements of that nature in private conversations amongst Roman Catholics of your own acquaintance; may I ask you whether any large number of lay Roman Catholics, or even influential individuals amongst them, have ever given any public expression to an opinion favourable to mixed education in preference to denominational education?—I believe the Roman Catholic laity have not given any general public expression of their opinion; the laity do not wish, I believe, to put themselves in opposition to their clergy.

16197. Would they not be likely to do so if they held a very strong opinion on the subject?—Permit me to add, the laity of the Roman Catholic Church have not expressed any opinion either, in favour of denominational education.

16198. We are at this moment on the eve of a general election; and the question of education is introduced into all the addresses of all the candidates in almost every part of Ireland. Can you point to any instance of the suffrages of the constituencies being sought on the grounds that the persons seeking their suffrages were strongly in favour of mixed education in preference to denominational?—I have not read the election addresses of many gentlemen, but I can very well understand, how a candidate would be very glad to get the approval of the Roman Catholic bishop, if it was a Roman Catholic locality.

16199. In point of fact, do you know of a single instance of any person addressing either what is supposed to be a Conservative majority of electors, or a Liberal majority of electors in Ireland, who has declared himself strongly in favour of mixed education?—I have stated I have not read the election addresses, but I will tell you what I think—if the candidates for Belfast stated in their addresses, that they would advocate in the House of Commons a denominational system of education, they would not have a chance of being returned.

16200. Then Belfast is the only constituency in Ireland where you think such an opinion would be likely to find favour?—I have not said so. I think there are many other constituencies in Ireland, that would think the same.

16201. How do you account for the fact that no candidate has endeavoured to gain favour by expressing himself in favour of mixed education in preference to denominational?—In the north of Ireland I think that the opinion is general, that the mixed system of education should be continued, and I think that the candidates for the representation of Ulster have not said in their addresses—*dare not*, I should say, in their addresses say, they would advocate denominational education.

16202. Lord *Clonbrock.*—Is not the real reason, practically, that the bishops and priests rule the elections of Ireland, and they are in favour of denominational education?—I think that is so.

16203. Rev. Dr. *Wilson.*—You are aware, as a matter of fact, how the candidates for the representation of Dublin have appealed to the constituency on this subject?—I received, as I happen to be an elector

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of the city of Dublin, copies of the candidates' addresses, but I have not read one of them as yet.

16204. Should you be surprised that at a meeting yesterday of the supporters of one of the Liberal candidates who declared for "*freedom* of *education*," when asked to declare his views fully, friends interposed on the ground that it was not judicious to expound the meaning of the phrase; or should you be surprised that a M.P. who had previously declared himself to me a friend of mixed education, when ecclesiastical pressure was brought to bear upon him, stated that he had to yield in order to secure his return at the last election?—I would not be surprised at anything in politics.

16205. Mr. *Dease.*—Are you aware that as regards the question of university education, those of the Roman Catholic laity who have held opinions differing on some points, not so much of principle as of detail, but nevertheless involving material consideration from those expressed by the Roman Catholic bishops, have not hesitated publicly to avow those opinions?—I am aware, that there has been a great deal of diversity of opinion with regard to university education, more particularly regarding the university with which I, myself, am connected; and I believe the graduates, at all events, of the Queen's University were not anxious that the Supplemental Charter should be carried into effect; and I include in the term graduates, Roman Catholics, as well as others.

16206. Mr. *Sullivan.*—May I ask how many of the Roman Catholic graduates had expressed an opinion unfavourable to that Charter?—The Supplemental Charter was brought before Convocation of the Queen's University, on the 12th of October, 1866, when it was rejected. There were about twelve to fifteen gentlemen, who, during the debate, got up and left the room—Roman Catholics—but there was a very considerable number of Catholics who remained in and voted against the Supplemental Charter.

16207. May I ask, as a matter of fact, how many were there? How many took part in that division?—I did not count the number.

16208. Were there ten?—Yes, and more.

16209. Are you quite certain?—I have the name of every graduate who was present. I was clerk of Convocation. I was appointed on that day, and have the name of every gentleman who was present. There were but twelve or thirteen who went away.

16210. And you are sure, now, that twelve or thirteen went out?—I am quite certain of it; quite certain there were not more than fifteen.

16211. Mr. *Dease.*—It being the case that where there was a divergence of opinion on certain points between some lay Roman Catholics and the Catholic hierarcy, with regard to the university question, the Roman Catholic laity did not hesitate to express that diverging opinion, would you not believe it likely that there cannot be a very strong opinion, with regard to the general question of denominational education in primary schools, amongst lay Roman Catholics differing from that of the hierarchy, judging from the fact that the Roman Catholic laity have never publicly expressed any such opinion on that subject?—The Roman Catholic laity have not expressed any opinion one way or the other, as far as I am aware. As I said before my opinion is, they do not wish to set themselves in opposition to the clergy. I don't like to make use of expressions of which some gentlemen have made use, for I would rather you would hear those expressions from Roman Catholics themselves; but I confidently appeal to the opinion of any independent Roman Catholic layman to bear me out in what I say. I may mention, that yesterday morning I was walking with a gentleman, a Roman Catholic, and having told him that I had been summoned here, he said, "Don't forget to tell the Commissioners Lord Derby's memorable words, that education in Ireland should be without the suspicion of proselytism." That is a friend of mine, and a member of the bar.

16212. Mr. *Sullivan.*—Would you be surprised to hear that the bishops and other Roman Catholics do make use of those very words, and have expressed them here?—Precisely; they want education in a different form. They want to have it without any mixture of creeds at all.

16213. Does the expression you heard from that gentleman you allude to, warrant you in saying that he is in favour of mixed education?—He had previously expressed it, that he was in favour of mixed education.

16214. Rev. Dr. *Wilson.*—Was the conversation a lengthened one?—It was not a long one. We walked along Stephen's-green. I was going down to court.

16215. And was it on the subject of education throughout?—Throughout.

16216. So that you could not have mistaken his opinion on the subject?—I could not have mistaken his opinion, because he deliberately expressed himself in favour of mixed education, and he said that the people were perfectly well satisfied with it.

16217. Mr. *Dease.*—On another point. You expressed an opinion that the teachers of National schools were too much under what I may call the capricious control, liable to the exercise of caprice, on the part of managers. How would you propose to make them more independent of the managers than they are now?—I would propose to do it in this way. As the Commissioners have a veto on appointment, I would give the Commissioners a veto on dismissal, and I would not allow a local manager to dismiss a teacher without sufficient cause.

16218. Then, do you contemplate making the teachers the servants of the State, instead of as now, the servants of the managers—do you propose to make them the direct servants of the State?—I think it would be a great deal better to make them direct servants of the State.

16219. The *Chairman.*—How could you practically work a school with a teacher employed in it who was permanently in antagonism to and independent of the master?—It would be a very unpleasant position of course, but I think the teachers have just ground for complaint as regards the present system. I don't think there would be much difficulty in arranging a scheme, so as to put the teacher in a proper position.

16220. Rev. Mr. *Cowie.*—Ought not that be left as a bargain between the teacher and the manager?—Unfortunately the teacher has the worst of it in making the bargain; he is, generally speaking, a very humble man, and has to make the best bargain he can.

16221. Is it not the fact that teachers are scarce, and that it is not very easy to replace a teacher who is dismissed, so that they have the command of the position at present?—I believe teachers get better positions if they can. The position of the teacher ought to be improved; and if you improve the position of the teacher, you will retain him in the service of the Board, after he is trained, longer than at present.

16222. Mr. *Sullivan.*—How long were you an Inspector?—I was three years and one month.

16223. What were the districts that you were in during that time?—I was first, as I said before, assisting as District Inspector in the Athy district, until the districts were re-organized by the Commissioners, after the increase of Inspectors, in 1855. I was assisting Mr. John Molloy, a Roman Catholic Inspector, in the Athy district. I afterwards went to Loughrea, and after that to the Dunmanway district.

16224. In the Loughrea district how many convent schools were there?—There were two in Loughrea, and one in Ballinasloe. I think that was all.

16225. In the Dunmanway district how many were there?—None, except the Clonakilty.

16226. Then your experience of convent schools is derived from the two in the Loughrea district, and the new one erected in Dunmanway?—No, because there is a large number of such schools in the Athy district.

16227. How long were you in the Athy district?—From sometime in November until April.

16228. And you had four months experience of the schools there?—Yes.

16229. Now, is it on your experience of these three schools and four months in the Athy district, you found your opinion that the convent schools are inferior to others?—Upon that, and upon what I have heard from other Inspectors, as regards their experience.

16230. Would you inform us who those Inspectors were?—It would be impossible to fix on the names of the gentlemen I have been in the habit of meeting from time to time.

16231. Then your information is from second-hand—from hearsay?—That is all, and I only give it as such.

16232. The town of Clonakilty is in two baronies, part of it is in Carbery, and part of it in the barony of Ibane and Barryroe?—I am not aware; it is all in the parish of Kilgarriff.

16233. The school of Miss Donovan, which is it in Clonakilty or Desert?—I cannot say. Would you oblige me by repeating that question?

16234. Which is Miss Donovan's school in Clonakilty or Desert?—Miss Donovan's school is in the town of Clonakilty.

16235. That is, the school on the Carbery side of the town would be returned as in the town of Clonakilty?—It may be so.

16236. That is a National school?—It is.

16237. Are you aware how many Protestants attend that school?—I am not, nor am I aware, whether there are any Protestants.

16238. Should you be surprised to find that there is only one mixed school in the town of Carbery, and that is the convent school?—It should surprise me very much, and I would say the number of Protestants in the convent is very small.

16239. However that may be, should you be surprised to hear that there were none at all in the school that was Miss Donovan's—not a single Protestant attending it?—You are not to take that as my statement.

16240. I say, should you be surprised to hear that a conscientious Protestant parent would send his child to the convent school in preference to the other?—People may think differently. I heard of the case of a Protestant gentleman sending his children to a convent school out of spite to his clergyman.

16241. You reported to the Board?—I reported to the Board that the convent school was got up, and that the effect of their giving a grant would be to put down the old school. The old school was a good school, and I thought it ought to be supported by them, and that unless the Board were prepared to give what I call a modified grant—that is, not exceeding a certain sum, that they ought not, under the circumstances, to take the Clonakilty Convent school into connexion.

16242. What was your ground of objection to the erection of a new school?—I thought it was the duty of the Board to protect its own school.

16243. Did you think that that school supplied all the wants of the locality—did you think that that school and the other schools around Clonakilty, supplied to a great extent the wants of the locality, and that there was not room for another school?—Certainly not for a school accommodating 600 children.

16244. It appears from your statement that, previous to the erection of the convent school, the number on the roll in the early portion of the year was 365, and the number in the other portion of the year 367, the average being, for these two half-years, 160 and 229 respectively?—That was taken from the Board's report.

16245. That represents all the Catholics. There was no Catholic school in the town, I believe, at that time—no special Catholic school?—No; there was no school but the one, I think.

16246. And that school represented the wants of the town fully, according to your view of the case?—There was no other school there prior to that, to my knowledge, for many years.

16247. Well, on the 25th of June, this year, there were 601 females in all the National schools of the town, of whom there were present at that convent school 393. Now how does that agree with your statement? These were present in the National schools of the town, exclusive of the two belonging to the endowed schools; that is, in all the National schools of the town on that day there were 601, whereas on your own statement the highest number on the roll was 367 in your time. How will you bring that in accordance with your statement that there was not a necessity for another school?—I have stated the number of children on the roll at the time I inspected it. I don't know whether Clonakilty has increased or not; it may or may not. I have not been there these ten years.

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16248. Is it not more likely that it has decreased in population like all the other towns of the country?—I should say not. Clonakilty is a very flourishing little town.

16249. Are you aware whether it has increased or decreased of your own knowledge?—I am not aware whether it has increased or decreased.

16250. Supposing it has not increased, how do you account for the great improvement of an actual attendance of 601 children in the National schools on the 25th of June, 1868, compared with a maximum average attendance in your time of 229?—It may be that the children are coming in from the outlying localities, it may be that a larger number of the children attend than formerly. I am aware that where convent schools are established great efforts are made to gather in the children who are not attending elsewhere, and it may be that the inducements which are offered to them in convent schools, such as food and clothing, will bring in children, that would not otherwise attend school at all.

16251. Then you cannot explain that discrepancy according to your theory, that no new school was necessary?—I don't know what is the cause of the increased attendance. I tell you, what may be the cause.

16252. Would not that fact, that they were able to get a class of children to attend who never attended school before, alone prove that there was a necessity for a convent school?—It would prove that a convent school would be useful for training the children that would not otherwise attend school. I have stated the reason, why those children attend convent schools and not other schools.

16253. Is it not the object of the State to educate that class who will not attend otherwise? Is it not one of the most legitimate objects to which the State grant can be applied?—I understand it to be one of the objects of the State to educate all Her Majesty's subjects.

16254. Is it not one of the most legitimate objects to educate those children who will not attend elsewhere?—It is very proper, that these children should be educated.

16255. To come back again to this question of the convent schools. On what is your opinion of the inferiority of convent schools based?—My opinion, as I have told you, is based on the experience I have had myself, and on what I have heard from other Inspectors. In matters of reading, writing, and cleanliness convent schools are superior to all other schools. The ladies themselves read with a better accent; the children imitate them; the ladies write better than ordinary teachers, and they teach writing better; great attention is paid to cleanliness; and in some convents needlework is attended to. But I think, if you take out those branches, that the convent schools are not equal to ordinary National schools in other branches.

16256. What would you call the other branches?—There is grammar, there is geography, arithmetic, and a number of other things, that are taught at school.

16257. Rev. Mr. *Cowie*.—Did you consider the convent schools inferior in arithmetic to ordinary National schools?—I think so.

16258. Mr. *Sullivan*.—Is that your experience of the three you inspected, and of others which you never inspected?—I give my opinion from the experience I have.

16259. Rev. Mr. *Cowie*.—I suppose you have seen a great deal of difference in convent schools. It is a

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rule that convent schools are worse, or are some better and some worse than others?—Some are better and some are worse.

16260. There are grades in those schools as well as in other schools?—There are very excellent convent schools in Ireland.

16261. You would not be prepared to say that writing and geography are worse in convent schools than in other schools?—I said that writing was better. I mean arithmetic, grammar, and geography.

16262. Do you consider, generally speaking, they are worse in convent schools?—My impression is, from what I saw and what I heard, that they were not as well taught.

16263. With regard to arithmetic, it is very possible that girls' schools fail in that respect. But should you think that in grammar it would be so. In the little experience I have had I find grammar better in girls' schools. I think that ladies teach it better. They understand teaching grammar, when they cannot teach arithmetic?—I have not found it to be so in convent schools.

16264. Mr. *Sullivan.*—I think, if I collected rightly, that you gave the average cost of pupils in convent schools at 10*s.*?—I took my average from the convent schools in the county of Dublin. With respect to the increase in the cost of ordinary National schools between the years 1856 and 1866, I made a statement in the earlier part of my evidence, which you alleged to be a guess. Now, during the interval, while I was out of the room, I have substantiated my opinion from statistics. I take the first twelve schools in the county of Dublin for the year 1856, and I have set out the cost to the State of each school for the year 1856, and the cost of the same school for 1866. I find that these twelve schools in the year 1856 cost £322 15*s.* 4*d.*, and in 1866 they cost £405 4*s.* 4*d.*, that is an increase in cost of twenty-two per cent., or between a fourth and a fifth of the cost in 1856. You recollect, what I stated about the increase in the cost of the convent schools in the same time.

16265. Rev. Dr. *Wilson.*—What was the increase of convent schools?—Something more than three times as much, That would be 200 per cent. of an increase. Lest there should be any error in that calculation, as it includes all ordinary schools, I took twelve schools in 1856 which had an average attendance of over 100, so that you might apply pretty much the same rule to them as to convent schools. I found that twelve schools in the county of Dublin, with an average attendance of over 100 in 1856, cost £656 11*s.* 8*d.*, and in 1866, £931 8*s.*, being an increase of nearly forty-two per cent. over the cost of 1856, so that I was quite right in my estimate, that the increase in the cost of convent schools was much greater than in ordinary National schools.

16266. Mr. *Sullivan.*—Do you recollect what year the Board introduced into their reports the calculation of the cost per child?—I don't know.

16267. In the year 1852, that is only four years before the year you have selected, should you be surprised to learn that the cost of a school was then 9*s.* 7*d.*, and in 1866, the common school was £1 2*s.* 6*d.* What was it that occasioned the increase. Does that accord with your calculation, not of the whole schools, but of twelve select schools?—

16268. Rev. Dr. *Wilson.*—May I ask you are they twelve *select* schools?—They are not twelve select schools. They are the first twelve schools on the list in the county of Dublin.

16269. Mr. *Sullivan.*—You said the Board was elastic, and yielded to pressure from without. From whom has the pressure been strongest?—I think I have already stated, that I think the pressure has been strongest from the clergy of the Roman Catholic Church.

16270. Do you complain also that the Board multiplied schools owing to this pressure?—I did not complain.

16271. You said that it was one of the results of that pressure that they multiplied schools?—I said I believed it was very easy to get from the Commissioners, if you show a sufficient average of attendance, a grant for a school.

16272. Now, who introduced that pressure first, who brought it to bear for the multiplication of schools?—I am unable to state that.

16273. Was it the Roman Catholics?—It may have been. You asked who first did a certain thing; I state, I don't know who did it.

16274. Do you think the late Mr. M'Creedy would be a very good authority on that point?—He was a gentleman, for whom I had a great respect.

16275. Here is his evidence before the House of Lords:—Question 3,736, (Viscount Hutchinson is examining him)—"Do you wish to make any statement with respect to the schools under the Board conducted by Presbyterians?—I mentioned certain things which have been objected to by Presbyterians, and which were conceded or modified or explained in a satisfactory way to them, upon which they joined the Board, but I omitted to state that after that junction was formed it seemed to be demanded by the Protestants, at least by the clergy, and, to some extent, it appeared to me to be acquiesced in; I do not know that it was formally done, but to some extent it appeared to me to be acquiesced in by the Board—that applications from Presbyterian schools should be considered on their own merits alone irrespective of the consideration whether National schools already existed in the locality or not, and without reference to the proximity of such schools being near, or to the amount of accommodation available in them." Question 3,777—"That was conceded by the Board?—I say it was demanded as a change and insisted on by the Presbyterian ministers; and, apparently to me, it was conceded; and since that it seems to be conceded to other parties as well." Now, what do you say to that as to the pressure from without?—Mr. M'Creedy doesn't speak very positively there. He uses the expressions, "*it seemed*," "*it appeared*," and "*apparently.*" I observe, that he doesn't speak very positively. He says it appears to have been acquiesced in—not that it was.

16276. We are discussing not the concession but the pressure from without. Does it not prove the pressure? Is it not positive as to that?—I have no doubt that pressure may have been from time to time used by Presbyterians, as well as Roman Catholics. I have already stated I consider it natural for the clergy of every church to try to have the control of education. It is the experience I believe of modern times that the clergy are very anxious to get the control of education, and unquestionably I consider it ought not to be conceded to them exclusively.

16277. Mr. M'Creedy was himself a Presbyterian?—I rather think he was connected with the Remonstrant Synod. I am not quite sure. He was called a Presbyterian.

16278. Rev. Mr. *Cowie.*—Now in the country, supposing the clergy were excluded from managing the schools, who could you possibly get to manage them? In towns you might form committees of laymen who are willing to devote their time. In England we find the greatest difficulty in forming committees of managers, although there are plenty of resident gentry. If you exclude the clergy from managing schools, who is to manage them?—I have a theory of my own on that subject, but I fear it would not be possible to carry it out in practice.

16279. What is the theory?—I would increase the number of Inspectors, and make the Inspector the local manager. I think the Board ought to take more direct control of the education into their hands. But I feel confident, however beneficial that would be, it would not be tolerated by the clergy nor by the laity.

16280. Would not that be a despotic system; would not that be as despotic a system as you could possibly introduce into a country?—I should merely make an Inspector the manager—the man who would pay the teacher—and, perhaps, recommend the appointment of the teacher, or take suggestions from the clergy on the appointment of the teacher, but I would not throw the whole of the management into the hands of the Board. I think what I have said was that it would be advantageous, if the Commissioners

would take more of the local management, but I think the clergy would not submit to it, and that there is little use in suggesting a theory, which cannot be carried out.

16281. Another plan has been suggested, that the parents of the children should take part and elect a committee of management. Do you think that would answer?—I think it would answer for some places. I say no person has a right to direct the education of the child except the parent. It has been recognised even by the law of France in 1833. The other day I glanced over the report of Mr. Arnold, and it is there stated that in France the law says the wish of the father of the family should be consulted and followed on every religious matter.

16282. Does not every system profess to do that now? You profess to meet the wishes of the parent. You say the child shall receive such religious instruction as the parent wishes, or that he shall be withdrawn. Is not that the system of the mixed or National schools?—Yes.

16283. Could you give an ignorant parent further control of the child's education?—Yes, of religious education.

16284. The *Chairman.*—In schools frequented by children of different religious persuasions, would not an election of a committee by the parents of those children lead to more confusion than a municipal contest?—I think it is very probable it would.

16285. Rev. Dr. *Wilson.*—With regard to the testimony of Mr. M'Creedy, do you think it is very *decided*, or is it not very doubtful?—I think it is doubtful, on the face of it it is doubtful. He says *it seems*, and *he thinks*, and the like phrases.

16286. Under these circumstances would you attach much importance to that testimony?—I would not. Mr. M'Creedy was a gentleman, who was very conscientious, and if he knew these things as a matter of fact, he would not have put the matter in that doubtful way. He was an honest straightforward man, and would have told the truth.

16287. Mr. Sullivan has referred to the school at Clonakilty, was anything paid to that convent school?—There doesn't appear to be anything paid for fees in Clonakilty school.

16288. Is there anything paid for Miss Donovan's school?—There was not in 1866.

16289. Should you be surprised to hear of a case in Limerick, where several children attend the convent school, the children of a father who receives a respectable income, withdrawn by him from the model school because of payment of fees, and who now receive their education in the convent school free?—I am not surprised at it. I am not aware of its being a fact.

16290. Mr. *Sullivan.*—Do you consider it is of very great importance that the people should be educated, do you not?—I do.

16291. Do you think that generally the government of a country can be successfully carried on on mere theory?—The government of a country cannot be carried on on mere theory.

16292. The British constitution is not the result of theory, but the result of many years' labour to get the rights of the subject established—the result of a series of compromises from time to time. If you were to start a theory of government, and rigidly applied that theory, the doctrinaire view of the case, do you think it would succeed as well as the series of compromises which have resulted in the British constitution?—I should say of course, that you could not expect, that any theory of government, started by any individual, will be acquiesced in by the general body of the population. I see what you are about to apply your question to. I may say that when you have the British constitution established as it is, which every one admits to be the best constitution in the world, I would be sorry to see another compromise engrafted on it. I think the British constitution might not be improved but perhaps made worse.

16293. Do you think the British Constitution has given its final answer on the subject of education?—I don't think so. The British Government has established a system of united education in Ireland, which I consider to be the best for Ireland; and in that a great many people concur with me, and if the British Parliament, for the last thirty years, have been unanimous respecting it, I think they should be very slow in introducing into that system any changes which essentially would alter it.

16294. Then you stated that you thought the present Government had different views from the late one on this subject?—What I stated was this, that the Board of National Education had introduced an estimate for the purpose of carrying out the object of Mr. Fortescue's letter, or the letter called Mr. Fortescue's letter—it is generally supposed not to have emanated originally from him; and that the present Government refused to adopt that estimate.

16295. I think there was a subsequent answer, in which you said there was a difference of view between the two Governments?—Of course there must have been a difference of view, when one Government refused to carry out what the other proposed. I said there was a general feeling, for the last thirty years, on both sides of the House of Commons, amongst both the Liberal and Conservative party, that the system was the best for Ireland.

16296. That is what I understood by it. Why has the Conservative Government issued this commission at such an expense, if that is the case?—The present Government has issued the commission, because the commission was asked for; and the Government is always anxious to satisfy the wishes of people who ask for information; but the object of the present Government in issuing the commission, I don't know, for I am not in its secrets.

16297. Do you not think that Government yields sometimes to pressure, because some people have made them think that what is asked is the general wish of the whole community?—I say that generally Governments are very anxious to obtain popular support; and I may allude to the fact that Mr. Gladstone's Government issued three documents after they were defeated, and while they only held office until such time as their successors should be appointed—one was Mr. Fortescue's letter, which was to remodel the whole system of primary education to a certain extent; the second was the Supplemental Charter to the Queen's University, which was issued a week after the Government was defeated; and two days later again, they issued the patent to the six Senators who were appointed to carry the Charter in the Senate. I think these facts show, that the Government can use the Irish education question as a means of obtaining support for themselves.

16298. But it implies, does it not, that there is a popular party to be satisfied?—It implies that there are the Roman Catholic bishops, who are said to control the Irish elections, to be satisfied.

16299. Rev. Dr. *Wilson.*—Were all those documents issued under the advice of Earl Russell's Government?—They were.

16300. And was Mr. Fortescue's letter issued the day the Government resigned?—It was.

16301. And the other paper?—The other paper, the Supplemental Charter, was issued on the 25th of June.

16302. You have said it was generally supposed Mr. Fortescue was not the author of it?—I have said so.

16303. Is there then a doubt expressed as to the authorship?—I have heard it said that the Fortescue letter was prepared in the office of the Commissioners of National Education.

16304. And that there was a distinction between Mr. Fortescue's letter and the Fortescue letter?—It is commonly called the Fortescue letter.

16305. Mr. *Sullivan.*—You know that of your own knowledge?—I do not.

16306. You have given your opinion about the Roman Catholics having certain views with regard to education. I would just like to ask you one or two questions. Why is it that the great proportion of the Presbyterian body, especially that portion of it which is represented by the graduates of the Queen's Univer-

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sity, always chose to put forward the opinion of the Roman Catholic laity? On what do they ground their knowledge of that?—I am not aware what you state is the fact.

16307. You have put yourself as an exponent of that body?—I have put myself forward as an exponent of my own opinions, not as the exponent of the opinions of the graduates or of the Presbyterian people.

16308. I would like to repeat a question put to you by another Commissioner; how many Catholics had you as acquaintances when you were a student?—That question was not previously put to me.

16309. It was not in that form. In answer to another question you stated that you were acquainted with Roman Catholics in the Queen's College at Belfast. How many Roman Catholics attended that college?—The number of Roman Catholics attending the Queen's College at Belfast was very small.

16310. On an average, can you say how many Catholics at any moment?—I cannot say.

16311. Was there ever more than eighteen under-graduates at any time present?—In Belfast?

16312. In Belfast—Roman Catholics?—That is a matter of statistics I am not at present prepared to answer.

16313. Are there many under-graduates—are there fifteen?—I am not prepared to state.

16314. How many are in fact in the Queen's College of Belfast?—I am aware, as a matter of fact, that one-third of the under-graduates in the three colleges are Roman Catholics.

16315. Were you ever brought in contact with them at all?—I was brought in contact with those who were in attendance in Belfast.

16316. And the number that attended in Belfast is very small?—Very small in proportion to the number of Protestants.

16317. Could they represent the Catholic opinion of the country?—I stated I had experience of the system of mixed education—that I had been at school where there were Roman Catholics, and in a college where they attended, and afterwards as an Inspector.

16318. Do you think the expression of the opinion of the Roman Catholics you were brought in contact with while you were passing through the Queen's College, and afterwards as Inspector, is the expression of the public opinion of the Roman Catholics of this country. Is that your opinion that they fairly represent the Roman Catholics?—I am acquainted with a great number of Roman Catholics, and I must say that my impression from conversations I had with them is that what I have stated is correct—that the Roman Catholic laity are satisfied with the system of National education.

16319. In the south of Ireland it is entirely denominational?—It is not. In Munster there are 40.5 per cent. of mixed schools.

16320. I merely want to ask you whether the opinions of the Catholics of Ireland on the present system is, that they are satisfied with it because it is denominational?—I think it is not because they are denominational. The people express themselves satisfied with it. I think the Roman Catholic laity, like liberal-minded Protestants, are disposed to become liberal towards those, who differ from them in faith; and they are not disposed to exclude Protestants from education, but are willing that their children should be brought up in the same school with Protestant children.

16321. But do you think that any man, not a member of another religious body, who have a great many things to take into consideration, is a fair exponent of the religious opinions of that body?—I am quite willing to admit that you would find there are better exponents of them; for instance, if you could get some of those Roman Catholic gentlemen to come forward, it would be better. I would prefer you should hear a liberal-minded Roman Catholic. I think if you poll Ireland, you will find a large majority in favour of the present system.

16322. Has that question been asked by any Roman Catholic; have you been called on to express an opinion on this point?—Certainly not.

16323. I put the question again.—Do you think it is fair for Protestants to be continually obtruding their belief on the public that they express the opinion of the Roman Catholic laity on this question of mixed education?—I think if a member of my persuasion, or of the Established Church, is asked what his personal experience is—what he thinks of the Roman Catholics—he is justified in saying what he thinks; his opinion may be taken for what it is worth.

16324. I think you have stated there was no expression by Roman Catholics on the subject of mixed education. Am I correct in saying that you are unaware of any expression of the lay Catholics on the subject of mixed education?—I am aware of this, that there was an expression eight or ten years ago with relation to the Queen's University, when Sir Robert Peel issued a circular to different people in Ireland, to collect subscriptions for what are called the Peel scholarships. There was then a circular sent round from the Catholic University to get an expression of Catholic opinion against the Queen's University; and I saw attached to that circular, condemning the Queen's University, the names of two gentlemen, who now are upon the Senate. I am not aware that there was any expression of Catholic opinion on the subject of mixed education outside the University.

16325. Rev. Dr. *Wilson.*—What circular do you refer to?—To the circular of Dr. Woodlock, the president of the Catholic University, to the Roman Catholic noblemen and gentlemen of Ireland.

16326. Mr. *Sullivan.*—That has nothing to do with primary education?—Nothing whatever.

16327. I am asking you of education not connected with the University. Are you not aware that numerous meetings were held in the south of Ireland in the large towns quite independent of anything connected with the University?—I am not aware.

16328. Rev. Dr. *Wilson.*—May I ask, Mr. Wilson, do you attach importance to that point of meeting Roman Catholics in the College of Belfast?—No, I do not attach much importance to it.

16329. Is your acquaintance with Roman Catholics confined to the graduates of the Queen's University?—It is not.

16330. You don't presume then to express their views, but simply your view of what the opinion of the Roman Catholics generally is?—I mean to express merely the view, which I have formed from my having met with Roman Catholics occasionally, not merely the graduates of the Queen's University, but members of my own profession.

16331. In reference to the establishment of the convent school at Clonakilty—was your objection to that new school, that it was to destroy the old school?—It was in a great measure owing to that, and I thought it was the duty of the Commissioners not to allow their own school to be put down.

16332. Your attention has been directed to the large number of children attending the schools in Clonakilty on the day on which the return was made—should you be surprised to find that the Constabulary have gone into schools in the morning when the attendance was small, that they have been asked to retire and come later in the day, and that they have done so, and that in the meantime a whip was made, so as to have a larger number in attendance. The Constabulary return was made to us on the day quoted by Mr. Sullivan—that is the day of the large attendance—should you be surprised to know that the Constabulary on that day were asked elsewhere when they went in the morning to retire and return later in the day, and that a whip was made; would that having occurred modify your opinion as to the large attendance?—It would account for it altogether—if that be so.

16333. Mr. *Sullivan.*—That is on the assumption that what is stated by Dr. Wilson is correct?—Quite so.

16334. If you learned on the contrary that the return was properly taken by the police entering the schools and taking the numbers themselves, how would that affect your opinion?—It would make a very serious difference.

STEWART BLACKER, Esq., sworn and examined.

16335. The *Chairman.*—Where do you reside?—In the north of Ireland, at Carrickblacker, in the county of Armagh.

16336. Are you the patron of schools under the Church Education Society?—Yes.

16337. What is your general view as to the efficiency of those schools?—Well, I could wish them to be a great deal better. They are not all we could desire, but so far as our means go they are wonderful for the moderate amount we have to distribute amongst a very considerable number of schools.

16338. Do you consider it good, but crippled by want of means?—Exactly.

16339. Master *Brooke.*—How many schools have you an opportunity of knowing?—There are a good many in my neighbourhood, but there are only three or four I am in the habit of going into or seeing pretty often.

16340. On your estate?—Yes.

16341. Have you a knowledge of all those schools. What is the general salary given to the masters or mistresses?—It varies very much. I should think about £30 a year from all sources is looked upon as a considerable salary amongst them.

16342. Is that for a master?—Yes; sometimes it rises by a clerkship and other things to £40 a year.

16343. Do you consider £30 a year sufficient remuneration for a well trained man?—Certainly not. It is little above labourer's wages. A labourer gets £20 a year, and sometimes up to £40, according as he is the slightest degree skilled, and for an educated man or woman of respectability, it is very poor payment for them to expect to take for teaching.

16344. With that salary have you been able to obtain competent teachers?—Strange to say we have. There seems to be a sort of *esprit de corps* among the teachers, that they would prefer scriptural schools, and in the Church Education schools they will sometimes work for less than in schools under other systems. We have in some instances very competent teachers, but the general run of them have been of late years of an inferior class as compared to the general mass of teaching and education throughout the country.

16345. You speak with reference to the schools of the National Board?—Yes.

16346. The teachers there are better paid?—I believe so very considerably.

16347. What would you propose to seek for from the State for the relief of such schools?—Well, that question raises the difficulty, in consequence of which they have separated from the National Board, and I should suppose that the first thing would be to consider what makes the Church Education system separate itself from the National education of the country. It arises simply from the clergy feeling themselves bound and under obligations to uphold the Holy Scriptures as the basis of education at all times and to all men. They feel that the National system of education by lowering that standard, and putting a restraint upon it has been antagonistic to their principles and opinions, and they have therefore withheld themselves from joining the Board. A large number of the laity, nobility, and gentry, and the various other classes sympathize with them very strongly in this, and though not bound by the same obligations that the clergy feel, they consider themselves bound morally and on principle to uphold it, and therefore the division of opinion with regard to the Church Education schools and the National Board. In trying to find any remedy for that, I don't think there can be the slightest chance of any remedy, unless the Government are in some way prepared not to insist upon that principle of debarring or resisting the Holy Scriptures, in fact the result might be arrived at if the Government would not meddle with respect to religious restrictions. If the Government point out to themselves a path by which they require a certain amount of education in the country upon primary matters, such as reading, writing, and counting well and good.

16348. Secular education?—Yes, secular education. Let them go direct to that point, but hold out no deterring or insisting points repugnant to the principles and opinions that individuals may hold on religious matters. That might bring matters to some sort of general accordance to sink other matters, and to go direct upon the primary education of the country.

16349. You would wish the State to confine itself to the support of secular education, and the control of it, and to let drop their rules concerning religious teaching?—I don't mean it in an offensive way; but I would say particularly not to hold out an obstruction, and a deterring of Gospel or Bible teaching from the Holy Scriptures. It seems almost ostentatiously put forward as if that was to be obstructed as a vital matter in the country. The other party, of course, think it is a vital matter to uphold the religious teaching as combined with secular teaching. Two such parties so opposite can never come to any union, unless they agree mutually to drop the obstructions thrown on the religious portion of it. If the Government wish to arrive at secular teaching in the most elementary form, let us understand it honestly and fairly in this country, and don't let the public mind be impressed with the feeling that a system is brought forward with the view of favouring a particular line of religious feeling in this country, or particular religious principles,

16350. Has any good plan occurred to you by which the State might aid your schools effectually, so as to bring out only the secular element as the object of their care, leaving the religious to be dealt with by the ministers or patrons of the schools?—I have been a member of a committee of an Educational Society for many years. We have not very large funds. We have only about £10,000 a year. I am speaking of the Incorporated Society for Protestant schools throughout Ireland. It was formerly called the Charter School Society. They had Charter schools until the Government grants were withdrawn from Charter schools, and then they were obliged to go upon their own income, which they derived from money in the funds or in lands. That amounted to about £10,000 a year, and they have managed, by a very judicious plan, to do more good with that £10,000 than they did for many years with a very large income from the Government and their own combined. The system is this—that instead of keeping large schools, which in former days were very like our poor-house schools, with the addition of some industrial work given in them, they have now rather superior institutions—a sort of intermediate school, between the parish schools and the collegiate schools, or grammar schools. They teach nothing but science, and English, and book-keeping, and other matters connected with ordinary life; but they teach all in a first-rate manner. The pupils are elected into these schools by examinations through the districts where the Society possess property. In any county where they possess property they hold an examination once a year in some town, and they give a number of scholarships for the institution. The consequence is that they get not only superior boys for their institutions, but the boys in preparing in the ordinary parochial schools or other minor schools through the country, are remarkably well prepared when trying to gain admission into the institution. All these schools are strictly conducted upon Scriptural basis. Our own institutions are conducted on Scriptural basis, and so are the other schools that we select from; and we have latterly managed to raise funds from the Government in a peculiar way. We have received from the Kensington Museum very handsome allowances for our masters by the results of the answering of their pupils.

16351. That is the Science and Art Department?—Yes, the Science and Art Department. I can give instances of a couple of schools, one in Dundalk, where the master got upwards of £200 for the premiums his pupils received by their answering, and a boy called Gilhooly, educated there, won the only gold medal in science given

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over the three kingdoms—England, Ireland, and Scotland. In Santry training school, to which the boys of the other institutions in the country are raised, after remaining for four years in institutions in the country they get some additional years in Santry, near Dublin, the master there received £181 by the answering of his pupils; and another institution at Athlone upwards of £50.

16352. Was that for one year?—Yes, for one year's answering. The boys got mathematical instruments, paint boxes, medals of bronze and silver, and so on, and certificates; but the master was paid in hard cash for the admirable answering of his pupils. He pocketed upwards of £200, which is a very good addition to his salary. I think we give him only £100 a year, and we allow him to instruct a number of other pupils, by which he makes something more, but it is a great fillip to a man to receive £200 a year by the result of his pupils' answering. Now it strikes me, that if we can bring our consciences and our principles to this point—so as that they are not interfered with by the Kensington Meseum plan—I don't see why in primary education we cannot chalk out something by which the respective schools can be examined, and results in some degree paid for—not in such a way as higher class institutions would pay, but still that there would be something that would very fairly compensate a man for additional exertions and trouble, and aid the subscribers in the country in having a really good school. Here is no interference at all with regard to religious matters, and so we have had the advantage of being able to receive Government aid and of spreading over the country an extraordinary class of really well-educated young men in various departments. I am fully persuaded that three of them are now in such a position that they may be Fellows of Trinity College. They have worked themselves into a knowledge of classics, independent of science.

16353. Were they boys of humble rank?—Boys of humble rank, whose parents could not support them at a high class school. There is only one science sizarship in Dublin University, and three of our training school boys have successively got that sizarship.

16354. And those boys began at a primary school?—They began at a parochial primary school. I just throw that out, as it struck me if in one department under Government we can work so freely, and without any restrained feeling, that there might be some method struck out by which primary schools might be acted on also in the same way.

16355. Which could be stimulated in the same way?—Yes, paid by results and encouraged in the same way.

16356. Sir *Robert Kane.*—I believe that two or three of the pupils of the Santry school obtained two or three of the Royal Exhibitions in the Dublin branch of the Science and Art Department?—I believe so. The money from the Science and Art Department has been a considerable addition to the salaries of the masters of our schools.

16357. The *Chairman.*—Could any alteration be made in the system of the Church Education schools by which the Roman Catholic children might be enabled to absent themselves from the Scriptural reading and lessons?—That is just the knotty point. We have laid it down as a rule that the Holy Scriptures must be read by all who are able to read, and it is upon that the principle hinges.

16358. Master *Brooke.*—If there be almost everywhere in Ireland a school open to Roman Catholic pupils, and approved of by their clergy, it is not likely they would be so perverse as to make the selection of a Church Education school, seeing that they have schools of their own?—They have, and upon the door of our schools is generally written the words, "Scriptural schools."

16359. On one side of the street there may be schools under the superintendence of the Roman Catholic clergyman of the parish, and then of course they are Roman Catholic schools; while on the other side of the street, perhaps, there is a Protestant school—a Scriptural school—in which the Scriptures form part of the subject matter of every child's instruction. There can be no fraud in that case?—No. It is an open and free and aboveboard transaction.

16360. It is notice to the parents to take their own line of action in that case?—Yes.

16361. The *Chairman.*—In places where there are no Catholic children, or separate Catholic schools, I presume it would be immaterial to the scholars of the Church Education schools at what period the Scripture reading and lessons were given?—I believe the matter hinges more upon the absolute freedom to take their own course. The restriction they feel is to be bound down to any time not to use the Scripture, or to hide it out of sight. The real objection is to the principle of being obliged to hide it, or to have to put it out of sight. In fact they consider that a sort of dishonouring of the Word, and I think it is on that point our whole principle hinges.

16362. Sir *Robert Kane.*—Do I understand your answer to Master Brooke aright, that you mentioned you thought it would be a desirable arrangement if the Government limited its functions entirely to the secular part of education?—My own opinion is that the Government should not do so. I think it should be their highest duty and principle to give a proper religious education, but under the painful circumstances under which we live in this country, I think we have almost no alternative, if we are to get any share in a public grant, but that we must agree to drop the point on both sides, and to do the best we can with elementary education or primary education.

16363. And to consider separately the religious education on one hand, and the secular education on the other, and for the Government to secure that, the schools should have an efficient means of giving a secular education, examine as to the results of that education, contribute towards the expenses in proportion to the results, and leave the religious education to the care of the managers of the schools, leaving them entirely free as to the kind and amount of religious education that they would give?—That is what I am afraid we must do under the circumstances of the country.

16364. Would you in that prefer that the hours of secular instruction should be defined, so that you would have your religious instruction at certain periods, giving it as you like, and in what quantity you like, but not poaching, if I might use the expression, upon that which you acknowledge to be the proper function of the Government, of the determination and measuring of the secular instruction?—I would not have the Government to interfere in any way as to the hours and arrangements of a school. All I would ask of the Government authorities would be to go into a school, and see what it has produced with regard to the particular departments they are looking after. They are only looking for reading, writing, and arithmetic, and other secular matters. Let their Inspectors or examiners see how that school has progressed in these particulars; and if it has been in proper hands, and well managed, and pay accordingly; but with regard to any restriction, as to times and hours, and laying down regulations when the Scriptures are to be read, or religious instruction given, I think on the one hand it would be at once rejected, and on the other hand I think it would be an interfering with matters concerning other communions, which might also be thought inquisitorial and troublesome.

16365. The *Chairman.*—Is it not the essence of a well ordered school to have stated hours set apart for the different branches taught?—Yes, but the question amounts to this—whether suppose I, as a general examiner go into a school, and ask a Scriptural question at all, or allude to anything on the subject, I commit a breach of the regulations and laws of the system as it at present exists. I feel myself restricted or restrained, and so would any person who managed a school. He has given his promise, or his implied promise, that such and such matters for a certain number of hours shall not be touched upon. Our ideas

and our principle are that they should always be touched upon—that we should be always free and open to take up these departments when we like; and that just makes the difference that now exists between the two opinions.

16366. If you were visiting a school frequently, or at stated hours, should you not take up in your examination the questions connected with the portion of instruction you found the school engaged upon?—Yes.

16367. Do you think it would be a serious impediment to a visitor in any school to suit his examination of the children on religious topics to certain fixed periods of the day or week?—That is just what I wish to impress upon the Commission. That is the rock on which we split. We wish to be perfectly free and unshackled as to what we consider our duty in that matter, and we do not consent to receive the Government money, or to be bound up by the system, because we have a feeling against that restriction on principle. Actually, we find in every well organized school, that there must be times and seasons for everything, and it might be highly injudicious to thrust in a religious matter in the middle of a merely secular examination; but at the same time those who uphold Church schools do not wish to be shackled by any feeling that they cannot do so, that they are to be in fact gagged, or that the book is to be interdicted or shut up. It is a feeling of that more than, perhaps, the actual necessity for it, for we cannot do more than one thing at a time, if we do it properly; and therefore I agree with what your lordship throws out, that there must be times we ought to do one thing, and times we ought to do other things.

16368. On that basis which you have just expressed, do you think that the practical value, and that that liberty is so great as to necessitate the standing out for it to the full extent which has hitherto been the case?—I think that has been evidenced by the number who have stood out for it against their own good fortunes in many ways, and for many years have upheld it. They felt it of the highest importance not to let go that principle.

16369. Do you think that some concessions on that point would, as a matter of practical business, interfere seriously with the working of these schools, in which there happens to be an admixture of Roman Catholic pupils?—I scarcely think it of any value giving my opinion upon that subject, because I do not think that that being the hinging point, the party who look upon it as their principle, and deeply feeling it, would at all consent to give it up. I myself as I said before to your lordship, think we can only do one thing at a time if we wish to do it well.

16370. Rev. Dr. *Wilson.*—Is not that party in your Church, to which you refer, a gradually diminishing party?—I am not aware of it. All parties for whom inducements are held out in various ways to join another will lose loose and indifferent supporters, but the funds of our society are still kept up under very great and deterring influences to their full amount.

16371. Are not many of the clergy in your Church formerly connected with the Church Education Society, and many of the leading laity, formerly in connexion with the Church Education Society, now giving their influence and support to the united system of education?—I believe a certain number have deserted their first principles, but not to such an extent or of such a class as to make one feel, from the peculiarity of their leaving it, that the principle itself is wrong; while, at the same time, the party having got rid of its indifferent members gets more firm on its principle of a free and open Bible for all.

16372. Mr. *Waldron.*—So that the distinction is that instead of having a fixed hour for religious instruction you wish the teachers in your schools to be at liberty throughout the instruction to give any religious instruction that occurs to them at the moment?—I wish the shackles to be removed, that they may be at liberty in the matter, and not to have it a high crime or misdemeanour to allude to Scriptural matter. Under the present system they feel compelled to obey certain restrictions and certain laws; and though they do not find it of necessity to keep the Bible teaching always in their minds or before their pupils, I think the objection is chiefly to the restrictions in the matter.

16373. Sir *Robert Kane.*—You do not consider that in your schools there is any mixture of Roman Catholics. You don't take them into account?—There are some Roman Catholics, but we never take them into account particularly.

16374. I suppose, as I understand the principle of your schools, you assume that every child coming into them is a member of the Church of England, and you instruct them as such?—Yes—the one system is for the whole school.

16375. And that system is an education in the formularies of the Church of England?—Yes. In fact in the part of the world where I reside there is very little controversy.

16376. I mean as a matter of school management. Then your school is strictly denominational?—It is.

16377. It is strictly a denominational school?—Yes.

16378. And although it is strictly denominational in that way, you would not feel comfortable under any arrangement by which the religious instruction would be regulated to certain hours, and the secular instruction to a portion of certain other hours of the day?—I am speaking of the general feeling. I was asked what was the objection we had to the National system, and I gave what I considered to be the principal objection—the feeling of restraint upon an important principle on which education should be based.

16379. That is, even considering the school as a strictly denominational school—a school as much denominational as it could be if the whole system of education in the country was denominational—still the body whom you represent you consider would not be satisfied with the division of the school hours between secular instruction, on the one hand, and religious instruction on the other?—They would not be satisfied with the shutting up of the Bible, and turning any children out, or warning them off. That is the objection they would feel in conducting a school of that kind under the Government system.

16380. What do you mean by "shutting up the Bible," and "warning them off," in a school where all are of the same religion?—It amounts to the same as the plan that I believe exists in the National education system—that of putting up a card, when it is understood that any child can retire from the school.

16381. Any child of a different denomination?—Yes. But that would not apply to your case, where the school is, by its very nature, all of one denomination, and where the division would simply be a matter of administration—a matter of convenience in having the religious instruction at one hour, and the secular instruction at another. Your impression however is, that the body you represent would still not be satisfied with that?—They could have it all their own way in such a case as you lay down; but they would still, under the system, go under rules and points of which they could not approve, and which they could not think so advantageous to the country and to education. Suppose they call them National schools, though they happened all to be denominational, yet they would give the countenance of their *prestige* and favour to a system of which they do not approve in other places.

16382. That is, the system of having secular instruction at one time, and religious instruction at another?—Well, practically, they must have that to a great degree; but still they do not wish to be shackled in not being at liberty to ask questions connected with religious matters, should they arise in other instructions.

16383. Then you require practically that even where the school is denominational—where the pupils are all of the same religion, and where the management is exclusively of that religion, you would still require that there should be power to introduce religious instruction, and references to religious matters, and religious books at any time while the school was open, and in the midst of any subject of secular instruction

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that the teacher might have in hand?—We would like to be perfectly unshackled in that point. What prevents us going on with the others is the feeling of the shackles, or the responsibility of excluding God's word at any time, or countenancing a system that permits it anywhere.

16384. Mr. *Waldron.*—You wish to have the power, though you don't use it?—We wish both to have the power and to use it.

16385. May I ask is the return in "Thom's Directory" of the number of Roman Catholic children correct—7,855 last year?—I could not tell. I have not looked into details of statistics, or furnished myself with proper data.

16386. Master *Brooke.*—Would you object to inspection by the State of your schools?—Certainly not.

16387. Would you consider it rather as a boon?—It would be a boon and an advantage even that persons of contrary opinions should inspect them.

16388. You don't insist on Protestant inspection for Protestant schools?—No, I think not on topics the Government would take up.

16389. On the subject of secular education you would welcome Inspectors appointed by the Government?—Yes.

16390. May I ask, so far as your experience goes, have you known of any instance of direct attempts at proselytising Roman Catholic children in any of your schools?—Certainly not. I have not heard of any controversial teaching whatever.

16391. I am asking as to your own experience. Have you ever known such an attempt in the schools?—I have not a single instance in my mind.

16392. Do you think that the fact of reading the Scriptures in presence of Roman Catholic children has any tendency to make them change their profession of faith, or is it not rather calculated to instruct them in a book which all acknowledge to be the charter of our salvation and rule of our life? Do you not consider it is as much the right of a Roman Catholic child to be instructed in the Scriptures as it is for a Protestant?—Yes; that is a point we wish to maintain. We think there are certain laws laid down in the Bible, and laid down by God, that no human being should be ignorant of. In the common and ordinary teaching in the school, even with regard to the Commandments, the society feel it a great shackle not to be allowed to allude to the Commandments about stealing, or slandering, or lying, or taking God's name in vain. It is principally on that account that I think the stand is made with reference to Bible teaching. The principles taught in our schools are those which should govern all humanity, under God's direction, without any sectarian differences or controversy. I don't know any of the schools in which any of the controversial subjects are specially taught. It is chiefly the broad doctrines of religion and morality—loving their neighbours and loving their God.

16393. Rev. Dr. *Wilson.*—Is it your opinion that the teacher in the ordinary National schools of the country may not at any time of the day refer to the moral law in teaching a child his duty as regards lying or stealing?—I should say that I am totally incapable of giving any evidence against or for the National schools, or the National system.

16394. Are you not aware that there is a printed copy of the Ten Commandments hung up in every National school in the country for the inspection of every child, and for reference by every teacher?—I have been in some National schools, but I don't remember having seen that.

16395. Have you visited many of the schools?—Not very many.

16396. Did you ever find an exceptional case where a copy of the Commandments was not hung up?—I don't know that I ever saw a copy of them in any of the schools.

16397. And do you know that there is a special lesson for every child to read as to loving their neighbours?—I hope so.

16398. Do I understand you to say that you don't wish to receive Government money for the support of your schools?—I believe we have shown that we are unwilling to receive Government money under certain restrictions, but if those restrictions are withdrawn, of course any objections to receiving grants would come to nothing.

16399. Which, in your opinion, should undertake the education of the poorer children, at least, in the community—the Church or the State?—It depends much upon what we consider the Church or the State. We consider that in England the Church and State are combined, and that the National education there is under the Church and State.

16400. Is not the National education here under the Church and State also?—Well, a vast body in the Church object to the manner in which it is conducted, and they do not consider that they are fairly treated.

16401. Is that in view of the statement you have made that you don't consider you get a fair share of the public grant?—We think in the first place that our principles and opinions are not respected, and that we have not a chance of getting a fair share of the public grant, as we won't take it under the peculiar restrictions put upon us.

16402. Was there a time, not long since, in the history of the country, when there were no restrictions put upon you in regard to education?—May I ask clearly when you allude to?

16403. Are you aware that there were royal free schools, charter schools, diocesan free schools, parochial schools, and schools founded by Act of Parliament—all in the interest of the Established Church—previous to the establishment of the present system of National education?—Yes.

16404. Was there a law to the effect that the minister of the Church—the rector or vicar—should provide a school in the parish or vicarage as a condition of his getting his salary—a school to which children would have access in the country?—Yes, I believe that is the case, and is generally carried out not with regard to merely one school but several.

16405. Is the law in existence still?—I think it is.

16406. If your ministers are bound to come under such an obligation as that, provided with funds as they are, independent of the present grant, have they not every facility for giving every instruction that may be required in their respective parishes?—They have not actually the facility, for if we go into each individual case, we find there are many in which the funds are not provided either for the clergyman, or for the payment of parochial schoolmasters. In fact, most parochial schools are maintained by a combined effort on the part of the clergy and parishioners.

16407. You have said the Government insists on debarring the Holy Scriptures from the National schools of the country?—I think I said they put a restriction which our views and principles did not allow us to agree with.

16408. Would such a rule as this meet your view of the case:—"that it shall be the right of all parents to require of patrons and managers of schools to set apart for reading the Holy Scriptures, a convenient and sufficient portion of the stated school-hours, and to direct the master or some other whom the parents shall appoint and provide to superintend the reading;" and again—"that all children whose parents and guardians shall so direct shall daily read the Holy Scriptures during the period appointed, but that no compulsion whatever be employed to induce others to read, or remain during the reading;"—would that meet your view of the case in giving religious instruction?—It would not.

16409. In what way?—We feel it the right of every human being to have a knowledge of, and to profit by, the Word of God.

16410. Is not the right acknowledged in what I have read?—Yes; but at the same time you are to hold out a period in which they are to be debarred, or to be absent, and to give some human being, I suppose, the command to debar them.

16411. Do you claim the right of requiring all children of all denominations, who receive secular instruction from you, to receive your religious instruction?—We say that a certain amount of religious instruction must be given in all our schools daily, and that all who attend our schools must receive it. We don't parcel out a particular portion of time in which that is to be given, so as to prevent any person being present.

16412. Are you disposed to recognise parental right at all in the matter of education?—I think a parent has no right to prevent his child from reading the Scriptures, or being taught from the Scriptures. I think he is going in direct opposition to the Word of God, and those who uphold him are doing the same.

16413. Do you hold that the patrons of your schools have a right to constrain a child on account of receiving secular instruction, to read the Bible contrary to the will of the parent?—No; we hold a peculiar line of duty—we put up what we are, we put up our rules—we say it is a Scriptural school, and that if a child goes to it he must abide by the general rule.

16414. May I ask do you regard your society as a particular organization for Church purposes?—No; I think not. We have been obliged as a body to take up the Church as an organization that was already in existence; but there are Presbyterians, there are other Dissenters, and there are Roman Catholics largely through our schools.

16415. Now, is the design of your society to teach all children reading, writing, and arithmetic, and the ordinary branches of an English education. Is that the main design of your society?—The design is to give an ordinary parish education, based on the Word of God.

16416. And do you claim the right to give religious instruction to all?—We claim perfect freedom with regard to religious instruction—reading the Bible; and the Church schools certainly have the Church catechism, and other matters connected with the Church teaching brought forward.

16417. It has come out in evidence, and in connexion with the Report of the Church Education Society, that you have many schools with an average daily attendance of five, six, eight, or ten children. Should you expect the State to aid you where the schools are so small?—I could not possibly go into the detail of that. I think to warrant an application for assistance to a school, there ought to be a certain number—a stated number—required to attend that school. There should also be a responsible committee, or a number of respectable and responsible persons to answer for the conduct of the master, and the general management of the school. These are all details that I am sure can be easily arranged; but I certainly do not think that four or five or any other small number should be asking a grant. It is a mere tuition, not a school.

16418. At this moment, as far as the religious element is concerned, are you not in a position to have your schools placed under the National Board, and enjoy every facility to give religious instruction to all children who attend, unless parents and guardians object?—Well, a certain number of Protestant communities think so; the Methodists have under that idea, accepted the grant; the Presbyterians have done so; but we beg leave most respectfully, but firmly, to say, that as long as the shackling process remains, with regard to the points upon which we differ, we would prefer to stay out altogether, than to receive any grant or emolument.

16419. Rev. Mr. *Cowie*.—Supposing the State made some concessions to the necessities of the case in the country, so that the Church Education schools should receive aid according to the good they did in the way of secular instruction, would you be prepared to agree to such a rule as this, that you would exclude from your schools all but the children of your own religious communion?—I don't think they would take any amount of grant, any amount of money, to exclude what their principle is based upon—the teaching of the Bible. We would not receive any amount of money or grant to exclude these principles in any shape or at any time.

16420. Judge *Morris*.—You were asked by Sir Robert Kane and Dr. Wilson whether, according to the system you advocate, of the Church Education Society, you would be satisfied with a division of the hours for secular and religious teaching, or satisfied with the rule of the National Board to set aside a time for Scripture; and I understand you to say that your objection is to any portion of the time in which a child is at school being debarred from carrying out religious practices founded on the Scriptures if it was desirable to have them?—You are quite right. These are the feelings and opinions. *Oct.* 27, 1868. Stewart Blacker, esq.

16421. And that, although as a matter of convenience, you would probably yourself allocate hours peculiar for religious instruction, you object that during any portion of the time the child is at school the Bible or any religion you profess to teach should be a sealed book?—Decidedly; you have explained correctly the feelings and opinions of the supporters of the Church Education Society.

16422. And I suppose you believe that the fact of taking State aid for religious teaching does not meet the objection that there should not be any time at which the teaching of religion should be a crime?—Exactly.

16423. You have been asked whether you have been in a National school where the Ten Commandments were posted up. You are aware, I believe, that, according to the mode in which the Roman Catholic Church and the Church of England, at all events—I am not acquainted with any other Protestant body—there is a substantial difference in the way they make out the Ten Commandments?—Yes.

16424. Are you aware, therefore, that in order to try and meet this fanciful danger—the verses of the Bible have been hung up in the National schools, and instead of there being Ten Commandments, if you were to follow them literally (just look behind your back) you would think there were seventeen commandments? Do you observe them?—That is the first time I had seen them hanging up, and at this distance they appear certainly as seventeen!

16425. And what do the National Board hold as the Ten Commandments? Knowing that there is a difference between the two Churches, and in some respects a substantial difference as to the mode of division, the way in which they meet the difficulty is not by making them ten but by making them seventeen?—I should say I have been in a National school when a Roman Catholic clergyman had been teaching his class, and he has taught the whole class who were present. The Roman Catholic method of dividing the Commandments by the omission of what we call the second commandment, and the dividing of the tenth into two; that I heard when we were coming through the class; but I never saw the Ten Commandments placed up in the school.

16426. Well, as I understand you, Mr. Blacker, what you state, whether rightly or wrongly, may be a matter of opinion with others, is founded on the notion that teaching of the Holy Scriptures must be embodied with the teaching of the schools. Is that so?—Yes.

16427. And therefore, that any child coming into the school comes voluntarily—comes, as it is called, as a purchaser with notice?—Exactly; we put up our principles and our name in the schools, and we don't find it any objection.

16428. Then your plan, as I understand, to meet the difficulties of the position would be that the State should, through their Inspectors, ascertain a certain standard of proficiency in secular matters, and that the religious teaching should be left to the person who had the management and conduct of the schools?—Exactly.

16429. And I presume, under the circumstances of the country, you would be prepared to grant the same facility in favour of other religious bodies?—I must in that case do so. I would not be a fair, honest man if I claimed a certain thing for myself and refused it to others.

16430. Mr. *Dease*.—Now, with regard to the ques-

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tion of inspection, Mr. Blacker; if you had your choice between two Inspectors for one of your schools of the Church Education Society, would you prefer a Protestant or a Roman Catholic Inspector, if you had a preference?—It would be perfectly immaterial on the points we look at, as to reading, writing, and those secular matters.

16431. It would be perfectly immaterial?—Perfectly immaterial if they are men of character and ability.

16432. I take for granted you never have had a Roman Catholic Inspector for your schools appointed by your own body?—No; we go on a different system.

16433. With reference to a question that was asked by one of the Commissioners, and to which you replied that you had never known an instance of proselytism taking place in the case of Roman Catholic children attending Church Education schools, may I ask you to define proselytism in the sense in which you answered that question?—I think my answer was with regard to whether any controversy or controversial matters, or any attempt was made at proselytism.

16434. Exactly. How would you define proselytism?—An attempt to bring over a person of other religious opinions to your own.

16435. Do you consider it necessary for the person proselytised to come over? In defining proselytism, would you say that it consists in absolutely bringing over, or in the doing of that which would be likely to have that effect?—I could not draw any particular distinction between the time of doing it and the act. If you lead to a transaction taking place you must of course be doing it in some measure.

16436. Then when you made use of that expression proselytism, you merely meant where any teaching had been followed by the result of a Roman Catholic child becoming a Protestant?—I meant to convey that the schools were not used for proselytism, that they merely leave the Word of God to do its own work; they leave it to be read, but as for direct proselytism or bringing over children from one faith to another, I don't think there is, so far as I can see, any authority for it; there has not been the slightest indication of it. I think the masters and mistresses of schools feel in some degree in honour bound not to use any expression to bring their youthful minds on more controversial points. They leave the Bible to them, give them the use of their judgment, and they trust the growing of grace to God Almighty.

16437. Then proselytism would necessitate the change of religion according to your definition of it?—Yes; going from one set of religious opinions to another.

16438. May I ask you, in reference to another answer to another question, I think put by the same Commissioner, whether you consider yourself or the bishops of the Roman Catholic Church to be the fittest judges of the religious duties of Roman Catholics, as to what they should learn or what they should avoid?—I cannot exactly gather the proposition—whether the bishops and teachers of the Roman Catholic Church——

16439. Are you or the bishops of the Roman Catholic Church the fittest judges of the religious duties of Roman Catholics as to what they should learn and what they should avoid?—We don't pretend to any such distinction, but we simply say that God has given us a revealed book to teach us our duties, and how to come to Him. We say no shackle should be put on that book, and that no man has a right to put a shackle on it, be he a bishop or teacher of any Church, and therefore anyone who pretends to do so is doing a great wrong to the individual, and it is against that wrong we stand up.

16440. Mr. *Stokes.*—In reference to inspection, suppose gentlemen well qualified for the office, don't you think they would discharge their duties as impartially as persons charged with judicial functions?—I think so. It depends a great deal on the class and respectability of the persons appointed.

16441. Would you be so kind as to listen to this scheme for the management of schools, and say how far it would suit the Church Education Society:—

"We are authorized to frame our own rules, promising to adhere to them, and if these rules meet with the approval of the Board, we are bound by nothing else. Our schools begin with prayer; we have the Scriptures and our Catechisms freely in school-hours, and while we will not provide by our rules any penalty compelling any child to attend during the reading of Scriptures or repetition of catechism, we will not be accountable for their leaving the school. When we build our own school-houses we reserve the right of having every use of them out of school-hours or school-days, whereby I mean that we may have them for Sabbath schools, or we may have them for week evening meetings, for prayer, or for preaching. There is no local and extern *ex officio* power over our schools."

Would rules of management, of which this statement forms the basis, be likely to be adopted by the Church Education Society?—I would ask you to read that passage again with regard to the exclusion. That is the only point that strikes me.

16442. Mr. *Stokes.*—

"We are authorized to frame our own rules, promising to adhere to them, and if these rules meet with the approval of the Board, we are bound by nothing else. Our schools begin with prayer; we have the Scriptures and our Catechisms freely in school-hours, and while we will not by any rule, privation, or penalty, compel any child to attend during the reading of Scriptures or repetition of catechisms, we will not be accountable for their leaving the school."

I don't know whether that is practicable that part. The children must know the time certain matters are to take place, and he would get a warning that he might leave. If the child chooses to walk out he may do so.

16443. Would you expect more freedom?—We would expect complete freedom on that one point, that the Scriptures may be read, and should be read by every child that can read.

16444. Mr. *Dease.*—Would you exclude the child from the school after it had taken the course supposed by Mr. Stokes—that is, going out of school when the time for reading the Scripture Lessons commenced?—I cannot understand how it would apply to the principle we are standing up for—that is, if the child refuses to listen to the Scriptures, of course he cannot attend our school, and if he does attend to them it is all right; but we could adopt no rule practically, directly or indirectly, giving anyone an option of refusing to hear the Scriptures, or receiving them.

16445. Lord *Clonbrock.*—The fundamental rule of the society is that every child who goes to your school must read the Scriptures?—Must read the Scriptures.

16446. Mr. *Stokes.*—These rules which I have read to you, and which were described by the Rev. Dr. Cooke as the basis of an arrangement under which Presbyterian schools were admitted to aid from the Board, would not meet your view?—No, they would not.

[Adjourned.]

FORTY-THIRD DAY.—DUBLIN, WEDNESDAY, OCTOBER 28, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.

Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq. } *Secretaries.*

Rev. FRANCIS PETTICREW, sworn and examined.

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Rev. Francis Petticrew.

16447. The *Chairman.*—What is the Presbyterian congregation of which you are the minister?—Faughanvale, in county Londonderry, about six miles from the city of Derry.

16448. Have you had much experience of the working of the system of the National Board?—I am manager of only two National schools, but I am acquainted somewhat with it over a considerable portion of the country.

16449. Exclusively in the North?—I know the North a great deal better than the South. I know very little about the South.

16450. Have you been manager of a school under the Board anywhere except in your present district?—I have not been manager of a school anywhere except in my present district.

16451. Rev. Dr. *Wilson.*—Do the poorer classes of the community avail themselves of education as they ought in your experience?—The poorer classes do not avail themselves of the education as much as they might do, but there is a decided and progressive improvement as compared with the past.

16452. What are the chief causes of neglect?—Where there is neglect, I believe the chief causes are ignorance and poverty on the part of the parents. Not having, in many cases, received a good education themselves, they don't set a proper value on it, and I know that the children of small farmers are sometimes kept at home when they ought to be at school, for the purpose perhaps of attending to cattle, or assisting in rearing the younger members of the family; and sometimes at the busy season of the year they are kept at home for agricultural work. Then, in the case of labourers, some of them put their children to service for a part of the year.

16453. For part of the year?—Yes; and some of them, on the other hand, being poor, complain of want of suitable clothing for their children. This complaint is more frequent if the school be at a considerable distance than if the school be near at hand.

16454. Does your statement apply, to any extent, to the children of small farmers in your district?—Yes; the children of small farmers are, in many cases, very irregular in their attendance at school.

16455. Do you think the children are in the habit of remaining a sufficient length of time at school?—No; I believe that the children both of small farmers and labourers are withdrawn too soon from school.

16456. Have you turned your attention to any mode by which a better attendance could be secured?—I think that if payment of school-fees were insisted upon generally, except in the case of the destitute, it would have a good effect, and I believe not only in the payment of school-fees, but in payment in advance, if possible.

16457. Payment in advance?—Yes; payment in advance.

16458. Do you not regard that as rather an impracticable thing in Ireland?—Well, I don't think it is. I know it is adopted in model schools, and in some ordinary schools, with a good effect, and although it might be objected to at the first—just as would be the case with anything new—yet afterwards, the people would become reconciled to it, and I have no doubt that the best results would flow from it.

16459. Should you suggest a system of premiums in order to obtain a better attendance, and a more lengthened attendance of the children?—Yes; I believe that premiums for answering and attendance would have a very good effect on the regularity of the children.

16460. Do you mean answering on a particular day, at a particular season of the year. Is it the result of an examination at any particular period of the year?—I think it would be better to have the premiums determined by the daily answering of the pupils, at least in the senior divisions, and in this way the attendance would be indirectly taken into account.

16461. Should you not anticipate any difficulty on the part of the teachers keeping a proper record of the answering?—No. It is quite an easy matter. I have had experience of it in a school under my own management, and it had the best results.

16462. In what way, may I ask?—In securing a more regular attendance on the part of the children, and also in getting the lessons better prepared. I know, as a matter of fact, that when this system was carried out, some of the pupils could scarcely be kept at home a single day.

16463. Are you an advocate of compulsory education, which is sometimes spoken of?—I am not sure that we are quite prepared for a compulsory system of education, and I think that in the absence of such a measure many things might be done to remedy the evils that have not been yet tried.

16464. What things?—Such things as those that I have indicated; for example, the offering of premiums for good answering and attendance, and pre-payment of school-fees.

16465. I mean have you anything additional to propose?—Nothing occurs to me at present.

16466. The system of education at present administered by the State in this country professes to be a united one. Do you regard that as a beneficial system for Ireland?—I think that a united system is the right sort of a system for Ireland, and that indeed it is peculiarly well fitted for such a country as Ireland is.

16467. On what grounds?—On the ground that many districts are thinly inhabited, and the people poor, and there would not be room in many cases for more than one school in a district; and I think that educating the children together has a very good effect in training them to respect each other's conscientious convictions, and also to avoid anything that might be calculated to hurt each other's feelings.

16468. You think that it would teach them the lesson of forbearance—mutual forbearance?—Yes, I do.

16469. Does that exist largely in this country, do you think?—Not so largely as is desirable.

16470. Do you think has the National system of education operated to any extent in the direction you seem to indicate?—I believe it has; I believe that, bad as we may be in the matter of religious feuds in some districts, we would have been much worse but for the healing influence of united education.

16471. Now, in your own schools, or those schools

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in the North of Ireland with which you are familiar, is there mixed education to any extent?—As far as my experience goes, the rule is that there are mixed schools where there is a mixed population, except in some cases in towns, and in a few cases where clerical intolerance has carried the day.

16472. Are your own schools mixed?—They are.

16473. Now, from your experience, have you learned that there has been, at any time, to any extent, religious dissension between children of different creeds?—I have inquired from teacher after teacher, in different parts of the country, and I have never heard of a single case of dissension amongst different denominations of children in a school, on the ground of religion.

16474. Is that testimony from both Catholic and Protestant teachers of Ireland?—That is from teachers, irrespective of creed.

16475. May I ask, does it include teachers of different creeds?—Yes.

16476. What do you think is the view of the laity generally, with whom you have come in contact, with regard to united education?—The laity, in general, are strongly in favour of united education.

16477. Do you think that the State should keep *that* as a principle before it in the education of the people?—With regard to the wishes of the laity, do you mean?

16478. Of course, but I refer to the principle itself—the principle of union in the education of the people?—I believe that is an object that the State has, or ought to have in view—the union of her people; and, I think, that educating them together is not only eminently conducive to that end, but I might almost say, essential.

16479. In what way essential?—Because, if trained up in separate denominational schools, they would be more likely to look upon each other as the representatives of rival creeds, than as citizens of a common country.

16480. Viewed in relationship to the principle of civil and religious liberty, what is your opinion with regard to such a system?—I believe that a non-sectarian system is alone consistent with the principles of civil and religious liberty, as understood at the present time.

16481. Have you turned your attention to the subject of minorities attending the different schools in the country?—I refer to your own experience, especially in the North of Ireland, where, in many districts, I presume, the minorities are largely Roman Catholic?—Yes, I know entire districts where there would not be material for a Roman Catholic school, and yet, where there are stray Roman Catholics; and unless you have a system, with a conscience clause, you could not have those children educated without an unfair interference with their religious belief.

16482. Should you say that that applies to a very large number of schools in the North of Ireland?—I believe it applies to a very considerable number in the North of Ireland; and there are other places, again, in which the children of minorities could get education only by going a very great and inconvenient distance.

16483. What distance? Would you say, for instance, three or five miles?—Yes, and in many cases far more. I know districts in which minorities would have to go a great deal more than five or six miles.

16484. It would be a practical inconvenience to the children as regards their attendance?—There would be greater irregularity of attendance, and in many cases they would not attend at all; and especially in the winter season it would be very inconvenient for poor children, thinly clad, to go through the cold and rain to a great distance, instead of having a school at their own door, or almost so, as they have in many cases now.

16485. And is it your opinion that under a National system of education every child should have the advantage of the school nearest his own door?—I believe it is the duty of the State to secure the public usefulness of every school it endows, and that it should do that by requiring that the secular education shall be free and open to all, and insisting upon that as the fundamental principle.

16486. I have in my hand just now a return made to this Royal Commission, the first and only one of the sort that I have received. It refers to a district of country with which I am familiar, as I believe you are yourself, the district with Ballymena as the centre, and I see a very large number of schools with the small Roman Catholic minority of four, and two, one, two, four, six, six, and so on. Does that apply to other districts of the country, do you think, as well as those given as a specimen?—It applies to many other districts as well as the Ballymena district, to which I know it does apply.

16487. Do you know any portions of the district where it would not be possible to get a school for the education of Roman Catholics alone?—Do you mean in the Ballymena district?

16488. Yes?—I do.

16489. Or in the Antrim district?—Yes, in various portions of both districts. It would occur in the Ballymena district, for example, in the parish of Kirkinriola; and then in the Antrim district, between the towns of Antrim and Larne—a distance of, I suppose, twenty-two Irish miles—there is not material for a Roman Catholic school in that whole district of country, and yet there are stray Roman Catholic families scattered over it.

16490. Would you be kind enough to give the Commission some information with regard to your own school, or schools in your own immediate neighbourhood, viewed in relation to minorities?—For many miles in every direction from the place where I live the schools are more or less mixed, just with one single exception that I am aware of at present, and the minorities are in several cases small, and at a considerable distance from any place where there could be a school of their co-religionists.

16491. Could you mention some cases?—For example, the Gortnessy National school had on the roll in October, 1868, ten Established Church children, seventeen Roman Catholics, and sixty-nine Presbyterians. The Roman Catholic and the Established Church children there would have to go each at least four miles for a school under a manager and teacher of their own denomination.

16492. Where is Gortnessy?—It is about five miles from the city of Londonderry, and about four miles from the village of Eglinton in which I reside.

16493. To what religious denomination does the manager of that school belong?—The manager is an Episcopalian, or at all events the correspondent is. The manager is the Worshipful the Grocers' Company of London.

16494. What is the denomination of the teacher?—He is a Presbyterian.

16495. Do you know any other cases?—About a mile from Gortnessy school is Oghill school, the manager and teacher of which are both Presbyterians. That school had on the roll in October, 1868, twenty Roman Catholics and twenty-nine Presbyterians. The Roman Catholic minority in this case would have to travel at least between three and four miles.

16496. Were there any Established Church children?—No Established Church children.

16497. Is there any school in the immediate neighbourhood for the children of the Established Church?—None nearer than at least three and a half miles.

16498. Is there any other case?—In Ervey National school in the same neighbourhood the manager is an Episcopalian and the teacher a Baptist. On the roll there are seventeen Established Church, twenty Roman Catholics, and thirty-nine Presbyterians. The Roman Catholic minorities would have to go to a school of their own from four to five miles, and the Established Church children about two and a half miles.

16499. Are there any Baptist children in that school?—None. When I said they would have to go between three and four miles, I was calculating the distance between the one school-house and the other

to which they would have to go. Of course in some cases they would have to go a greater distance, and in some cases less.

16500. In these cases then you are dividing the distance between the two school-houses, and the children might be living about half way between them?—Yes; but a great many of the children might come from the opposite side of the school.

16501. Could you give the average attendance of the children at that mixed school?—I could give the attendance only on the particular day on which I called.

16502. Then you visited the school personally?—I did.

16503. And what was the attendance on that day?—The attendance on that day was—ten Established Church; ten Roman Catholics; and nineteen Presbyterians.

16504. I presume you could multiply instances of this sort?—I could to a very considerable extent, not only in my own immediate district but in others.

16505. Unless there is some one special case to which you would direct attention I shall pass on. What do you regard as the duty of the State in reference to each State paid school?—I believe it is the duty of the State to see that it shall be open to the reception of all the children of the State, inasmuch as the funds by which it is supported are contributed in common; and in particular I think it desirable that every parent—poor parents especially—should have an opportunity of sending his children to the nearest or the best school.

16506. To what class of schools do those belong, vested or non-vested?—I am not perfectly sure in regard to them all, but I think they are non-vested schools.

16507. Are there not many non-vested schools in the country attended by the children of only one denomination?—There are several such schools.

16508. Should you regard such schools as denominational?—Oh, certainly not. A school may be denominational which has all denominations represented at it if some peculiar religious teaching is enforced upon all, and a school that has only one denomination attending it may, on the other hand be perfectly non-sectarian, and a child of a different faith might come in the next day without altering the character of the school, and that child would be protected by the present system.

16509. Then you don't regard it as a fair argument against a non-sectarian school that it does not always realize a mixed attendance?—No; I believe that the excellence of the non-sectarian principle consists in this—not that it invariably realizes a mixed attendance (that cannot be done in many cases)—but that it secures that the school shall be so conducted that every member of the community, of whatever persuasion he may be, may send his child to it without any suspicion of interference with his religious tenets.

16510. Are there many parts of the district with which you are familiar, or in the North of Ireland generally, in which a mixed attendance is physically impossible?—Yes. There are parts of the North of Ireland with which I am familiar that are almost exclusively, if not altogether, Protestant; and there are others, on the other hand, almost exclusively, if not altogether, Roman Catholic.

16511. With an occasional sprinkling of other denominations?—Yes.

16512. What is your experience as to a mixed attendance in mixed communities?—My experience is that it is the rule that there is a mixed attendance where there is a mixed community. I previously excepted towns in some cases, and there may be a few instances in the country, that might be accounted for by clerical hostility to mixed education or something of that kind.

16513. Is it in reference to small minorities that you regard this principle as of importance?—Yes. I think that in reference to small minorities this principle is extremely important, because they cannot have a school of their own, and yet they cannot be neglected by the State. I know many cases in addition to those that I have referred to where there are such minorities.

16514. If it should be said that practically the system of education in this country has to some extent become denominational, what should you say?—That it is not true. The word "denominational" is sometimes used in an ambiguous way in this controversy. Some persons are in the habit of calling a school denominational if it be chiefly or solely attended by one denomination. That, in my opinion, does not constitute a denominational school. If sectarian teaching is *enforced* upon all, then it is a denominational school, whether one, two, three, or more denominations are present.

16515. You have referred to some districts of the North of Ireland where the Protestants are in a minority, and to other districts where there are scarcely any Roman Catholics. Would it be desirable in those districts to make the schools donominational?—I think it would be extremely unadvisable and unjust to the minorities. It is very often taken for granted, when this subject is spoken of, that there are only the three leading denominations to be considered, but there are minor sects scattered more or less over the country. They suffer no inconvenience whatever at present, even though they be out-numbered as a thousand to one, but under a sectarian system they could scarcely be provided for.

16516. Do you regard the non-vested schools as denominational?—No. The non-vested schools connected with the Board—if the rules of the Board are carried out—cannot in any case be denominational. If you call it denominational at all, you mean denominational *with a conscience clause;* and a conscience clause is the very essence of the system.

16517. In your experience do the parents of the children generally prefer a teacher of their own communion or their own religious denomination?—To this extent—if the teacher be as efficient, and the school as near as any other; but as a general rule with parents, when they are not coerced, the question of the religious denomination of the teacher is subordinate altogether to the question of convenience, and the character of the education that is given in the school.

16518. Are your own schools vested or non-vested?—The schools of which I am the manager are non-vested schools.

16519. Are they mixed?—They are.

16520. To what extent?—In October, on the rolls of the male school, there were 4 Established Church children, 33 Roman Catholics, and 32 Presbyterians.

16521. What school is that?—The Faughanvale male school, No. 2. In the female school, on the same date, there were on the roll 4 Established Church children, 31 Roman Catholics, and 39 Presbyterians.

16522. Are there many Episcopalians or Established Church children in the immediate neighbourhood, who associated with the small minority attending your schools, could go together for the formation of an efficient school under Established Church management?—There are two schools under Established Church management in the parish—a Church Education Society school and an Erasmus Smith school.

16523. At what distance?—The Erasmus Smith school is about half a mile distant, and the Church Education school is probably about a mile and a half.

16524. I ask now, is there any school under a Roman Catholic manager and a Roman Catholic teacher, and at what distance?—There is a school under the parish priest, with a Catholic teacher, in a more mountainous part of the district, where the people are in the main Roman Catholic. It also is mixed, however.

16525. What is the name of it?—The name is Craigbrack.

16526. Could you give the attendance there, specifying religious denominations?—On the roll in October there were 3 Established Church children, 50 Roman Catholic children, and 4 Presbyterian children.

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16527. How far is that from the school under your management?—It is about a mile and a half.

16528. Rev. Mr. *Cowie.*—What parish is it?—In the parish of Faughanvale.

16529. Rev. Dr. *Wilson.*—Now, do any of the parents of the Established Church or Presbyterian children attending the school under a Roman Catholic manager, reside between your school and his school?—Yes; I know they do, because I have met the children coming in that direction from the school.

16530. Now, may I ask do you personally object to the children of Presbyterians attending such a school, a school under a Roman Catholic manager?—Certainly not.

16531. You do not?—No.

16532. What prevents you entertaining a feeling of that sort. Have you any unpleasant feeling in your mind with regard to that?—None whatever, because I believe that the rules of the Board will be honourably carried out, and that they are, as a matter of fact, honourably carried out in general by managers and teachers of all denominations, and those rules protect minorities, no matter to what Church they belong.

16533. I suppose the Craigbrack school is a new formation. Was it desirable to have a school established in the district to meet the wants of the community?—It was desirable to have it. It would have been more desirable if it had been a little further up, because the district is mountainous, and some of the children beyond it are unprovided for.

16534. Did you hail the school under the management of the priest as a benefit to the district?—I was opposed to the place in which the school was planted. I desired it to be further up, where it would have better satisfied the wants of the community.

16535. Of your own denomination as well as others?—Of all denominations. There was a difficulty in the way, because it would have taken it out of one parish into another, and the priest wanted to have it under his own management.

16536. How far is it from the parish chapel?—I dare say it is two miles.

16537. Do the children of the different denominations mix freely and cordially together, and live on good terms?—I never knew anything to the contrary, and I know a great deal pointing in that direction. In fact the people in general, where there is not some bitter party spirit existing, live on very friendly terms.

16538. Do you and the priest live on amicable terms?—Yes, we do, perfectly.

16539. And you said, I think, also, that you cherished the same feelings towards all your Roman Catholic neighbours?—Yes, and I believe the same feeling is cherished towards me by them.

16540. Have you found any opposition to this mixed education, or united education, coming from the parents of the children on either side?—I have never known opposition to united education to originate with the parents of the children.

16541. Do they entertain any conscientious objection to it?—I have never heard such expressed by any Roman Catholic parent, and I have conversed on the subject with a considerable number.

16542. You have already said you thought the system well suited to the wants of the country?—I believe it is peculiarly well suited to the wants of the country, and that no other system would be equally suited to the wants of the country.

16543. What evil results should you anticipate from the breaking up of the system, and the establishment of a denominational system throughout the country?—The evil results would be numerous in various ways. For example, in some of the districts to which I referred, and in others to which I could refer, so thinly inhabited, that there is not room for more than one school, the minorities, in those cases, would be exposed to the danger of proselytism, or be doomed, on the other hand, to the curse of ignorance if they kept away from the school; then there are other districts where, under the denominational system, you would have two or three starveling schools in place of the one efficient school that you have now.

16544. Rev. Mr. *Cowie.*—You say where there is only one school, but perhaps you are aware that the advocates of denominational instruction or education have signified their willingness to consent to the present restrictions of the Board in cases where there is only one school to which the children should resort, so that the question would rather have respect to a case where there are several schools, which are at present under the restriction, and where they might become denominational, say in towns?—I don't see how it is possible for a school conducted on denominational principles to-day, when a child of the minority comes into it to-morrow to change its machinery entirely to suit that child coming in. I think it would be a great evil to *stereotype* denominationalism, so that that child coming in would not be protected.

16545. Rev. Dr. *Wilson.*—Is change of residence frequent in Ireland?—I believe there is a very considerable migration from place to place.

16546. You have referred to the fact that minor sects should not be overlooked. To what sects do you refer?—There are Methodists, Baptists, Independents, Society of Friends, and so on.

16547. Is it your principle that each member of the community should have the right of selecting the best school, supported in common by the State?—Yes; I don't think parents should be deprived of the right of selecting either the nearest or best, especially as the schools are supported out of common funds.

16548. This system is designed largely for the poorer classes. Could there be any great practical inconvenience arising from the proposed changes in connexion with the children of the poor, or to district denominational schools?—I think it would be a great hardship for the children of the poor to be obliged, especially in the cold and rain of the winter, to go to a great distance, as they must of necessity do, if the denominational system were established, even in districts that might bear two or three denominational schools.

16549. In the case of younger children in the winter, should you regard it as at all desirable that they should go a distance of a mile or two miles, if there is a school at their own door?—Even half a mile would be a considerable distance for a young child on a wintry day.

16550. What do you regard as some of the defects inherent in the denominational system?—*Denominational* education, as the Rev. Mr. Frazer, himself a denominationalist, admits, has a tendency to lay more emphasis on the adjective than on the noun—that is to say, there is a tendency to have the interests of the peculiar denomination considered rather than the interest of the State; and again, I think that every denominational system must of necessity be more expensive than a united system. There will be a waste of power in Inspectors, teachers, and machinery of various kinds.

16551. Do you think it would have any effect upon the style of the education itself?—Yes; I believe that in a denominational system there would be a tendency to have the style of the education deteriorated, being directed to ecclesiastical purposes, and that the denominational system would not be so likely to take advantage of improvements in the style and method of education as a non-sectarian system would be.

16552. What do you regard the duty of the State in educating the children of the State?—To make them good and useful citizens and members of the community rather than to make them good Roman Catholics, good Presbyterians, good Episcopalians, or good Methodists. I think that the State's object should be to have regard to the welfare of the general community.

16553. Rev. Mr. *Cowie.*—Does that extend beyond secular instruction?—I don't think that the State should hold itself responsible in a divided country like this, for anything beyond secular and moral instruction.

16554. Rev. Dr. *Wilson.*—Why?—Well, I believe it would involve all the evils, and what many would

count all the guilt of the indiscriminate endowment of truth and error.

16555. Mr. Cowie has referred to what would meet the demand of those who seek the change—the reference being to the Roman Catholic bishops. Have you considered that controversy or the form which it assumes as bearing on the subject of education?—I think that so far as the controversy with the Roman Catholic bishops is concerned, it assumes the form as much of opposition to the authority of the State in the matter of education as of opposition to united education. The bishops of the Roman Catholic Church seem to desire denominational institutions at the expense of the State, and under the sanction of the State, without any effective control by the State, but under their own control.

16556.—Do you think that the change to which reference is made is one that the Irish people themselves demand?—I have never been able to find any sufficient proof that any considerable section of the *Irish people* themselves are opposed to united education.

16557. Should you approve of a secular system of education, leaving out the religious element altogether?—A strictly and purely secular system I would not approve of, and besides I don't think that a secular system would conciliate any enemy of the present system. I believe that those who are friendly to united education would greatly prefer that the secular education should be free, as at present, while religious teaching should not be prohibited.

16558. Which system do you regard as most popular in the country?—With the mass of the people, so far as I know, no schools are so popular as the National schools—that is, primary schools.

16559. In addition to the mixed attendance at schools, have you any other reason for making that statement, or is there anything else on which you base your opinion?—I have conversed frequently with the people, and I have heard them speak, in glowing terms, of the system of education that we have, and the benefits conferred upon them and their children by it.

16560. And then, to what is the difficulty of the present time owing?—I believe the chief difficulty is owing to the position that the Roman Catholic bishops have seen it right to take up in the matter, and also, in some degree, to the want of firmness in administering the system on the part of the Commissioners of National Education. I believe that notwithstanding the opposition we have had from the Roman Catholic bishops to the system, so strongly has the system a hold on the feelings of the people, that if the Commissioners were firm, there would not be much difficulty.

16561. Can you offer any opinion as to the feelings of the second class of Roman Catholic clergy, as related to the views of the bishops upon this subject?—I don't suppose that in many cases—perhaps in any case—they feel themselves at liberty openly to oppose their bishops in the matter; but, until the last few years, I believe, they did not hesitate to express themselves favourable to the National system; and they have taken advantage of it, to a very large extent, and they are the patrons of a very considerable number of schools.

16562. Mr. *Sullivan.*—Are you in a position to speak of the opinion of the Roman Catholic clergy?—I am not in a position to speak of a large number of the Roman Catholic clergy, from personal experience; but I have heard from those who were in the habit of coming into contact with them, the identical statement that I have now expressed.

16563. Then, it is all hearsay?—It is not all hearsay. There is some of it what you may call hearsay, but it is reliable hearsay.

16564. Have you heard, from any Roman Catholic clergyman, his opinion on the present system?—I could not say that any Roman Catholic clergyman has directly, to me, expressed his preference for the present system over another; but I have been on a Board with Roman Catholic clergymen as superintendents of schools, where we had a system of education in common; and I never heard them expressing any dissatisfaction with the united system, but wishing to have rules similar to those of the National Board carried out in those schools, though they were not National Board schools.

16565. You take a negative for a positive, and because they did not express a particular opinion, you say that they had another, is that your opinion?—I do not take a negative for a positive, because I mentioned that I had heard them advocating the principles of the National system as desirable to be applied to those particular schools to which I referred.

16566. Was that expression of opinion obsolute or relative? Could not a man express his opinion upon something as being good, relatively, without being bound to state absolutely it was his opinion that it was the best?—It was relative, no doubt. I don't know that it was not absolute, but I have no doubt it was relative.

16567. So far as the principle itself was concerned, was there a recognition of the principle?—Yes, and there was approval of it.

16568. You say approval of it?—Yes.

16569. Was it a positive or relative approval, because that is a matter of importance?—In order to answer that question I should require to know the very feelings that were in their hearts. I could only judge from what was stated on the occasion.

16570. Does not that very statement of yours show that it is rather rash for persons of another religious body to express—as Presbyterians are too much, I am sorry to say, in the habit of expressing—the opinions of the Catholic clergy, when they cannot know their intimate feelings?—In regard to some of the Catholic laity I have no difficulty whatever; for I have heard a direct expression of opinion from them, praising the National schools.

16571. But are a few examples from a body of more than four millions to be taken as the expression of those four millions?—That is not the only evidence that is producible on the subject. The avidity with which the people have accepted the National system is a proof in the direction of their preference for it.

16572. Was that expression absolute or relative?—Of course it is relative, but I cannot be sure that it is not absolute.

16573. Then why do you give an opinion when you are not sure?—I am only stating an opinion so far as my knowledge goes.

16574. It is perfectly open, is it not, that that opinion is merely in relation to the past—to the condition of schools when they got the National system? It does not imply, does it, that they would not take a better system, or another system which they would deem better?—Certainly not; they would, of course, take a system that they would deem better.

16575. Rev. Dr. *Wilson.*—Have they given you any evidence that there is another system which they would prefer?—I never received any evidence of that kind.

16576. To your mind, and expressing your own opinion, does the evidence lie the other way?—It does.

16577. Are there many Presbyterian congregations in the north of Ireland which have no schools connected with them under Presbyterian management?—There are a considerable number of Presbyterian congregations that have no schools under the management either of the minister or of any member of the Church. There are above 100 cases. I don't know how many.

16578. Are the Presbyterian children in the districts to which you refer numerous?—Yes.

16579. Do they fall in readily with the schools under other management and under teachers of another denomination?—Yes; they have no objection to good schools, no matter under whose management, when their religious convictions are not interfered with.

16580. Can you say whether the Presbyterian ministers—managers of schools—to any extent employ Roman Catholic teachers?—Presbyterian ministers, to a considerable extent, and Presbyterian laymen,

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too, employ Roman Catholic teachers in their schools. I know a considerable number of cases within the range of my own experience. In my own parish there is a Roman Catholic teacher employed by a Presbyterian manager.

16581. Have you had any striking instance of such cases?—I know a case in which a Presbyterian minister employed three Roman Catholic teachers, in succession, in his school.

16582. Can you account for such a fact as that?—I think it is either that the teachers are the best or the most easily obtainable.

16583. Are school-fees usually paid in connexion with the schools of the National Board in the north of Ireland?—Yes, I think pretty generally they are.

16584. Do you regard the payment from that source as sufficient?—No, I do not; I think that in many cases it might be increased.

16585. To any large extent would you be disposed to grant gratuitous education?—No; I believe gratuitous education is productive of evil results, except in the case of the very poor, who are unable to pay.

16586. The absolutely poor?—Yes.

16587. In general, are the people too poor to pay?—In general, I don't think they are; I think the proportion of those who would be injured by paying a little is very small, and that the great majority of them would be benefited.

16588. Has the non-payment, or small payment of school fees in any way affected the moral tone of the people, do you think?—I believe that for parents to escape payment for the education of their children, when able to pay, has a demoralizing tendency. It undermines their sense of independence and self-reliance; it has also I know a demoralizing effect on schools in the neighbourhood, rendering it very difficult for teachers to obtain the school-fees where they are charged.

16589. I suppose you are aware that one complaint made by the teachers generally is, that they are very poorly remunerated—do you think a larger amount should be paid to the teachers directly from the fees of the pupils?—I think that the income of the teachers could be very considerably increased, and should be in that way.

16590. With reference to gratuitous education lowering the moral tone of the people, can you give any special illustration of that?—I am acquainted with a school in which scarcely any of the children pay school fees; and I believe you would find represented in that school, not in every case the poorest, but certainly the most mean-spirited portion of the community, and in the schools around it, you would find, in general, representatives of people of a more independent spirit, though they may not be better off in worldly circumstances.

16591. Have you any observations to make with regard to the attendance of children at schools whose parents pay fees for them, as contrasted with those who do not pay?—I have the authority of various teachers for saying that as a general rule those who pay attend better than those who do not, and that when the parents pay something they not only make their children attend better, but take a more lively interest in their progress.

16592. Do the clergy of the different denominations take an interest in their respective schools, and do they attend them to give religious instruction with any regularity?—I know some cases in which the clergy do attend, but they are very rare; I believe, as a general rule, that the clergy of any denomination do not attend to give religious instruction in the schools or elsewhere on week days.

16593. Could they be expected to attend with any degree of regularity, when the number of schools under their management, or within their district, is so great, considering their other duties?—Of course, if they had a considerable number of schools in their district, it would be impossible to attend to give religious instruction in all.

16594. Your remark applies of course to the ministers of your own Church; you say many of them do not attend to give religious instruction with regularity?—I think a small proportion do.

16595. What do you say with regard to Roman Catholic clerical managers of schools in the same department?—I believe they generally do not give religious instruction in their schools—I mean personally.

16596. There is one point on which I wish to ask your opinion. You have referred to the Board of Education, and I think your expression is, that the Commissioners temporised; do you not consider the present Board of Education a proper Board to conduct the educational machinery of the country?—I do not think that it has the confidence of those who are friendly to united education.

16597. On what grounds?—Rightly or wrongly some of the Commissioners are believed not to be very friendly themselves to maintaining the system of united education. Then again, there have been of late years several changes threatened and some of them carried out which are very unacceptable to a good many in the community; and then it is considered by many that the present Board gives an unfair preponderance to one particular denomination—there being ten Roman Catholic members as against ten Protestants of all denominations.

16598. Irrespective of that consideration do you regard the Board so constituted as a proper Board to administer this educational system, now that it has been so long in existence?—I think we ought to have instead of such a Board paid Commissioners responsible for their conduct and with administrative but not legislative power.

16599. A small Board?—A small Board.

16600. Do you refer to a paid Commission?—Yes, paid and therefore responsible. I believe a paid Commission would not do some things, and dare not do some things that the present Board has done.

16601. Now, the number of persons of which such a Commission should be composed have been referred to here, and sometimes three have been recommended. Have you formed any opinion on that subject?—I think three would be a very good number.

16602. On what grounds do you think so—is it owing to the fact of there being three leading denominations in the country?—I think that is a ground on which it has been very frequently put that there should be three.

16603. Are you disposed to put it on that ground?—I think that would be a fair ground to put it upon.

16604. Would you regard that as fair to the Roman Catholics of this country, who form so large a majority of the people, who take advantage of this system of instruction when there would be in that case two Protestants as against one Roman Catholic?—It would not be unfair if the system were fixed, and if they had nothing to do but to administer it; but I do not consider that the number three is essential to the idea of a paid Commission.

16605. Should you object to such a Commission if the Commissioners were all of one denomination?—I do not think it would be desirable in the present state of the country to have such an arrangement.

16606. In fact, your objection to the present Board is, that they have too much discretionary power?—That is one leading objection; they have too much discretionary power, and they may be subject to influences that would not be permitted to weigh to the same extent with paid responsible servants of the State.

16607. Rev. Mr. *Cowie.*—I should like to ask you one or two questions with reference to an answer you gave some time back. Do you think the principles of civil and religious liberty required that children should be educated in the way their parents approve?—I think that the principles of civil and religious liberty require that they should be educated in the way their parents approve, generally.

16608. If a large number of persons approve of the denominational system would it be a liberal or despotic act on the part of the State to refuse them all public aid?—I do not believe that even if a large number were to desire a thing that was wrong in itself, the

State would be bound to concede it—the question of its reasonableness and propriety would have to be taken into consideration by the State—that is to say, I would not decide such a question by a mere local majority.

16609. If parents have a conscientious objection to the mixed system is it consistent with the principles of civil and religious liberty to compel them to adopt it, or have no education at all?—The proof that parents have a conscientious objection to the mixed system has never been produced, so far as I am aware; and I think there have been strong inducements held out to them to get them to entertain conscientious objections to it which they still decline to entertain.

16610. Have not the Established Church people, as represented by the Church Education Society, all along held themselves aloof from the mixed system?—The mass of the people of the country of the Established Church faith have not held nearly so strong views upon the subject as I believe the clergy have expressed; and besides, the State, if it considers such a case as you have put, must take into consideration also the rights of others; that is to say, in carrying out what are considered to be the wishes of those to whom you have referred, they must not be permitted to infringe upon the rights of others; for example, they must not be, in the name of the State, permitted to proselytize.

16611. May I still ask you, after discussing the circumstances of the case, to reply to my original question: if parents have a conscientious objection to the mixed system, recollecting that it may be in evidence before us that there is such a body, is it consistent with the principles of civil and religious liberty to compel them to take it, or have no education at all?—There is no compulsion, I believe, in the case; but the State takes up a certain system, and says "This is the principle which we believe to be right and just, and on this principle we will agree to assist education." It is perfectly free to all persons who may have conscientious objections to work out their own ideas at their own expense and risk; but I believe that, at all events in a country like Ireland, a system that would be based on sectarian exclusiveness and separation ought not to be equally favoured with one based upon the principle of equal privileges to all, and unfair advantage to none, and which, at the same time, brings together in friendly intercourse the youth of the country of different denominations, and protects all denominations from proselytism.

16612. The children of different denominations are brought together more in the north than in the south, are they not?—As a matter of necessity that must be, because it is chiefly in the north that the denominations are pretty fairly mixed.

16613. Do the people of different denominations live together on better terms in the north than in the south?—Except in particular districts, where party spirit unfortunately has considerable influence, the people of different denominations live together on terms of perfect amity.

16614. In the County Monaghan for example?—There are spots in the County Monaghan, and probably more than one, that give a bad name not only to the whole county, but to the whole of Ireland.

16615. Belfast?—Yes; for example, the riots in Belfast sometimes so frighten English people, that they will not venture into any part of Ireland.

16616. Mr. *Sullivan.*—As a matter of fact is it not true that it is in the districts where Protestants are most numerous, and where mixed schools exist in the greatest number that these rows occur between Protestants and Catholics?—Well, as a matter of course, you cannot have religious feuds in a place where you have only one denomination; but I am perfectly certain that there would have been a worse state of things in the matter of religious feuds, but for the healing influences of this very system. I know, as a matter of fact, that friendships are formed at school among the young which last after they have left it, and they go forth into their various districts to exercise their influence on behalf of charity, forbearance, toleration, peace, and good-will. I also know, and it has been declared, I believe, by one of the officers of the Board, that when the riots were going on in the town of Belfast, the children of the different denominations, who were attending at the model school, kept entirely aloof from them.

16617. As you have now described the amenities of the system, would you answer my question? Is it not the fact that where the Protestants are in the largest minority, and where mixed schools exist in greatest number, riots and religious feuds most frequently take place?—The chief riots do take place where there are Protestants in large numbers, and where there are also Roman Catholics in large numbers.

16618. Is that really an answer to my question? Is it not the fact that the riots are most numerous where the Protestant majority is greatest, where the mixed schools are most numerous, and where the system has been longest in action?—It may be a fact that the riots do take place where the Protestant minority is greatest. I think the riots take place very often where there is, perhaps, an approximation to equality on the part of Roman Catholics and Protestants.

16619. Is that the case at Castlewellan?—I don't know the district of Castlewellan.

16620. Rev. Dr. *Wilson.*—Are you aware that Mr. Keenan, the Roman Catholic Chief of Inspection, testified that during the Belfast riots, when the town was in something like a state of siege, the greatest harmony prevailed amongst the children of different denominations attending the model schools there?—I know that he did, and as those children kept aloof from the riots, I regard their doing so as a token that when they grow up to manhood they will be very different from their fathers.

16621. Mr. *Sullivan.*—Are not the National schools in Belfast long enough in existence to have produced a generation—were not the men who were engaged in the riots children in the National schools?—It is quite possible that a considerable number of those who were engaged in the riots may have been educated in National schools, but from what I know of the healing influence of the system, I am also quite certain that there would have been more feuds and more bitterness but for the influence of united education; and I may say on this subject that I could point to districts where feuds were much more numerous in the past than in the present.

16622. Rev. Mr. *Cowie.*—To go back to our main subject—is it not more consonant with the principles of civil and religious liberty that the State should aid all citizens who need it to educate their children in the way they prefer, as far as religion is concerned, only insisting on sound secular instruction, and only paying for secular instruction?—I think that the State should pay for secular and moral instruction, and that it should leave to the denominations to teach their own peculiar religious views. You ask me would that not be more in harmony with the principles of civil and religious liberty.

16623. Yes, more in harmony with those principles than if you compel them to adopt some particular system to which they have a conscientious objection?—I think if the entire people were in favour of the denominational system, that then it would devolve upon the State to grant it, unless the State saw that it would be opposed to its safety, and to its best interests; but such unanimity on the part of the people in favour of a denominational system of education, as is assumed in your question, I do not think exists.

16624. Do you mean an absolute unanimity, or the opinion of a very considerable majority?—I mean the opinion of a very considerable majority. I do not think there is a very considerable majority absolutely in favour of denominational education in this country.

16625. With respect to payment of schools, the present system is to pay the teacher by the State a yearly salary irrespective of the number of children he educates or the proficiency of those children, do you think it would be an improvement on that system if

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something like the English plan of payment by results were adopted, so that the school should be maintained in proportion to the good it does in the community?—I do not think the present system is to pay the teacher irrespective altogether of the number of children he educates—if his school fell below a certain average he would not receive the amount of salary to which he was entitled by classification. I do not think what is called "payment by results" is a good system. It is a very catching phrase, "payment by results;" but I think it does not set forth the true idea of education, and I think it has a tendency not merely to degrade the education, but to degrade the teacher and make him be looked upon by the pupils in some degree as a mere hireling, dependent to a considerable extent for his salary upon the examination that he may enable them to pass.

16626. Is he not much more a hireling now, when paid like a servant of the State so much a year, like a domestic servant?—I don't think he is so dependent on the whims and caprices of parents and children as he would be under a system of payment by results, and I think there would be a temptation to the teacher to neglect the dull boys and the children of poorer parents, as not likely to do him credit at the examination, and to devote himself to those more likely to bring him payment.

16627. That was found to be the case in England before we adopted the new system: the teachers neglected the dull and poor children, in order to devote their attention to those who were more clever, and the system of payment by results was adopted to remedy that and to compel them in some degree to attend to all the children in the school?—If that was the object of payment by results in England, I think it will likely fail to accomplish it. Perhaps we have not had sufficiently lengthened experience to enable us to speak confidently on the subject. I know opinions are divided with respect to payment by results in England. I think a strong objection to payment by results is, that a teacher who was less conscientious than another would, other things being equal, have the advantage.

16628. The less conscientious?—Yes. The conscientious teacher might devote himself a good deal to developing the faculties of his pupils, not giving his energies entirely to the object of cramming them for a particular examination, whereas the less conscientious teacher would set before himself one object, namely, to make the children answer a certain number of questions on specified subjects.

16629. Do you consider that the teachers generally, with whom you are acquainted, have a tendency to be very conscientious or not?—The teachers, as far as I have come in contact with them, have been very fair, honest, conscientious servants. Of course they are not all so, just as in any other department you will find a difference.

16630. But as a body you consider them meritorious and deserving men?—I certainly do, and I think they are not remunerated at all in proportion to the services they render to the State.

16631. Have you considered whether it would be a good addition to their income to give them a house and a little garden, or would that be inconvenient?—I think that some of them suffer a very considerable disadvantage in the want of suitable residences. I know they have sometimes great difficulty in getting lodgings in country districts, and sometimes they have to walk too great a distance to their schools just for want of a residence.

16632. Have the teachers of your schools residences?—They have not, they are in lodgings.

16633. Would you like to provide them with residences if you had the means?—I think it would be desirable, and we purpose by-and-by when we come into possession of a portion of ground which we expect to have, to build houses for them.

16634. Have you any objections to make to the present rules of the Board? I mean in any important point?—I believe the new rule with regard to religious instruction does not work satisfactorily.

16635. Do you mention that from your own experience of it?—I have some experience of it. I know some cases where it puts teachers in a very great difficulty in regard to pupils, and I know cases where the parents feel a difficulty in connexion with it. I think it is too complicated, and it is not well understood by a great many. There is also a certificate which the teacher has to give in connexion with it, which I think no teacher ought to be required to give. He has to certify that he read over the Rule to the parent before he gave his signature consenting to particular religious instruction for his child; and he has also to certify that the parent to whom he read the Rule "*had a full apprehension of the meaning and force of the Rule, and also of the true intent and object of the certificate.*"

16636. Is there any other point besides that rule to which you have referred about religious instruction, is there any other point in the rules or general administration of the Board that occurs to you at present as faulty?—I think that the system itself is a good one if it were firmly and impartially administered.

16637. I do not mean as to its general character, but are there any specific regulations of the Board that you think require alteration?—I don't think of anything very special at present, except with regard to teachers. I think it is a grievance that the teacher may be dismissed by the manager, according to the present rules, without a single hour's notice; while on the other hand, he has to give the manager a month's notice before he can leave.

16638. Could not that be met by a mutual agreement between teacher and manager?—Well, as a matter of fact it is not, and I know from teachers that they consider it a grievance that they should be liable to be dismissed without any notice whatsoever.

16639. That has been represented to us by hundreds of teachers in their applications to be heard, but I would like to take your opinion as manager of a school on the matter. Would you like to be bound to keep your teacher, after you had found him to be an unfit person, until you had proved the fact to the satisfaction of some third party?—I think that where the strong are protected against the weak, the weak should also be protected against the strong. The Commissioners protect the manager against the teacher, by making it necessary for the teacher to give a month's notice before leaving; but on the other hand, the teacher is not protected at all against the manager.

16640. Suppose you, as manager of a school, came to the conclusion that your teacher was, for some reason or other, not a person whom you would like to keep, you might not be able to justify to the Board, at a distance and in writing, any distinct charge against the man, yet you might be quite convinced in your own mind that he was an unfit man to be retained as schoolmaster, and you, as manager, would be the best judge in a matter of that kind?—We cannot have absolute perfection—of course I would not like to keep a man whom I knew to be an immoral person or a bad teacher, even for a day.

16641. In that case who is to judge whether the teacher is a proper person or not—can the Inspector, going to the district once or twice a year?—I think, as in other things, the teacher should be treated with common fairness, and that it is not to be taken for granted that teachers will abuse their powers any more than others will do; and the Commissioners protect the teacher against themselves, giving a month's notice to those whom they directly employ.

16642. Will you not also assume that the managers of schools will act with fairness, as a general rule; will not persons who take trouble about educational matters be likely to act fairly and carefully for the interests of their schools—whom else should the Government depend upon if they do not depend upon the managers?—However that may be from the managers' point of view, I think there is no doubt whatever that some of the teachers feel that the managers do not treat them as they ought to do.

16643. That is to say, all mankind are not perfect?

—Some of the managers agree to give them a month's notice; the best managers do not dismiss them without notice, and I see no objection to having all managers required to do what many of the best managers do of their own accord.

16644. That is the very point I wish to ascertain from you—if giving a month's notice, or two months' notice, would be sufficient to meet the objection made by teachers?—As far as that matter is concerned, yes, I think so.

16645. The Earl of *Dunraven.*—Do I understand you to say that some of the Commissioners are opposed to the National system?—I was speaking as to the feeling of confidence reposed in the Commissioners by the friends of united education, and I spoke of it as an objection against the Board, that at present some of its members are believed not to be heartily in favour of carrying out the system as a system of united education.

16646. Do you merely state that as hearsay, or have you any actual ground for thinking so?—Nothing further than the general feeling of a large section of the community in Ireland with respect to certain persons who are on the Commission. I know it was testified by the late Archbishop Whately before the Committee of the House of Lords, in 1854, that even at that period there were some members of the Commission who were not friendly to united education.

16647. But you were speaking, not of the state of things in 1854, but at the present moment?—Yes, it was to the present Board I referred, of course.

16648. Sir *Robert Kane.*—You referred to the school of which you were manager, as "Faughanvale School, No. 2." What was the meaning of that? Are there two separate schools in the locality?—There is another school, called Faughanvale National School, which has a Presbyterian manager and a Roman Catholic teacher, in a part of the parish where the people are, for the most part, Roman Catholics.

16649. And that is also called Faughanvale school?—That is also called Faughanvale school; it was established a considerable time before the schools of which I am manager, and therefore I suppose the schools of which I am manager were designated "Faughanvale Schools, No. 2."

16650. You mentioned several schools in which there were mixtures of Roman Catholics, Episcopalians, and Presbyterians—in one case so large a proportion as nearly one-half of your own denomination;—is there any provision for the religious instruction of those minorities? In some of the schools to which I referred there is liberty for the minister of each denomination to enter and give religious instruction if he pleases; but I do not know that in any of the cases to which I have referred that privilege is taken advantage of.

16651. Mr. *Sullivan.*—Are they non-vested or vested schools?—I am not quite sure whether the schools I referred to which are under the Worshipful Grocers' Company of London are non-vested or vested. I think they are non-vested schools, but I am not sure.

16652. Do you know, of your own knowledge, any non-vested schools under Presbyterian patrons where the school is open to the Roman Catholic clergyman to give religious instruction?—I am not aware at the present moment of any case of that kind.

16653. Rev. Dr. *Wilson.*—Are you aware of any request having been made to that effect?—I am not aware of any request having been made of the kind. I cannot say at the present moment that I have not, in my notes, a case of the kind to which Professor Sullivan refers, but if there is I cannot put my finger on it.

16654. Mr. *Sullivan.*—With reference to a question asked by another Commissioner, do you believe that if the privilege were asked it would be granted?—In the non-vested schools in some cases it would, and in some it would not.

16655. Is not that one of the very causes why the Presbyterians of the Synod of Ulster did not join the Board for many years?—There were various disputes and misunderstandings as to the use of the schools, and that was one of them, as to the control those who had built the non-vested schools should have over them.

16656. Rev. Dr. *Wilson.*—Are you aware of the cause that operated in the counties of Carlow and Kildare, where the schools are non-vested and under Roman Catholic management—there being no vested schools in county Kildare and but one in county Carlow?—I believe not merely Presbyterians but Roman Catholics also are desirous of having schools in their own hands, and consequently are willing to go to great expense in building them without the aid of the State.

16657. Sir *Robert Kane.*—In the school which is directly under your own management, I think you stated that in the male school there were thirty Roman Catholics and four Episcopalians?—In the male school there were on the roll thirty-three Roman Catholics, thirty-two Presbyterians, and four Established Church.

16658. So that actually the Roman Catholics were the most numerous religious denomination in the school?—Yes, they were one in advance of the Presbyterians.

16659. Now, was there in that school any provision for their religious instruction?—None.

16660. The master was a Presbyterian?—The master was a Presbyterian.

16661. Was there any assistant master?—There was a monitor; no assistant master.

16662. Was the monitor a Presbyterian?—He was.

16663. Was the school ever visited by the Roman Catholic clergy?—It was visited by the Roman Catholic priest.

16664. Did he ever give religious instruction?—No, never.

16665. Or depute any person to give it?—Never; he does not give religious instruction in the school under his own management, and he did not depute any person to give it.

16666. But that school has a Roman Catholic master?—It has a Roman Catholic master who abstained, by his manager's direction, from giving religious instruction to any of the pupils.

16667. With reference to the school under your own management, does the master give religious instruction to the Presbyterian pupils?—He does.

16668. Then the Roman Catholic and Episcopalian pupils are in the position of attending that school as if it were a purely and entirely secular school?—Well, not secular in the sense of pure secularism because there is a great deal of moral and religious teaching though not special religious teaching in the books that are constantly used in the school, but they were receiving no special religious instruction.

16669. No dogmatic instruction?—No dogmatic instruction.

16670. Master *Brooke.*—Do you apply that to the children of the Established Church?—Oh, as to the children of the Established Church, I have no doubt, though I did not make inquiry into the fact, that they attend the religious instruction in the school.

16671. They attend the reading of the Scriptures?—Yes.

16672. Mr. *Sullivan.*—Do they receive also instruction in the Established Church catechism?—I believe not.

16673. From a return made some time since, I find it is stated that the Presbyterian and Church catechisms were used for those denominations respectively?—I believe that is not the case at the present time.

16674. This return applies to 1862—is it your opinion such a state of things might then have existed?—I could not positively state whether it was the case or not, but I presume it was as it is stated in the return.

16675. Sir *Robert Kane.*—You have referred to some cases where Roman Catholic teachers were employed by Presbyterian managers of schools?—Yes.

16676. In those cases, what was the numerical relation of the denominations in those schools?—In Carmavey, in the parish of Killead, the Roman Catholic

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pupils were extremely few. I do not know the exact number, but they are extremely few. Killead is a very large parish, but there is not a Roman Catholic school in the whole parish.

16677. What peculiar circumstances led to the selection by a Presbyterian manager of a Roman Catholic teacher for a school where the Roman Catholics were in a considerable minority?—I know of no other circumstance to lead to such a state of things than that the teacher was either the best of those that applied, or the most easily obtained—perhaps living in the neighbourhood.

16678. Mr. *Sullivan.*—In what parish is this school situated?—The parish of Killead, one of the largest parishes in county Antrim.

16679. Sir *Robert Kane.*—Do you know if that teacher gave religious instruction to the pupils in that school?—I don't know what was the practice in that school with regard to religious instruction; but I can give you another case, in which I do know the particular arrangement. In the parish of Loughguile, in the county of Antrim, in the school of Knockahollit, the Presbyterian minister is the manager, and there is a Roman Catholic teacher. There is a large minority of Roman Catholics, to whom the teacher teaches the Roman Catholic catechism only.

16680. How is religious instruction given to the Presbyterian pupils of the school?—In that same school there are above 100 signatures of parents since the new rule came into operation—that is, signatures of Protestant parents in the religious Certificate Book, consenting that their children may receive religious instruction from him.

16681. From the Roman Catholic teacher?—Yes.

16682. What are the numbers of each denomination in that school?—I do not know the exact numbers, but the Presbyterians are the majority, and the Roman Catholics form a considerable minority.

16683. The manager, you say, is a Presbyterian clergyman, and the master a Roman Catholic, and you say that upwards of 100 Presbyterian parents have signed the necessary certificate to allow their children to receive religious instruction from the Roman Catholic master?—Yes, since the rule came into operation requiring it.

16684. Mr. *Sullivan.*—Does he instruct them in the Roman Catholic catechism?—No, of course not, he instructs them in the Presbyterian catechism (if any). I cannot say, for certain, that the catechism is included in the instruction given, but I rather think it is, because Presbyterians, generally, wish their children to read the Bible, and learn at least to repeat their catechism in the school.

16685. In that school whether is it the master gives at different times two different instructions in the two different religions or does he give to Roman Catholics Presbyterian instruction, or to Presbyterians Roman Catholic instruction?—I do not think there is any blending of the two. I do not know to a certainty that there is an arrangement for different times, but I do not think any of the children are receiving instruction contrary to the consent of their parents.

16686. Sir *Robert Kane.*—You were asked a while ago whether you considered it consistent with the principles of civil and religious liberty that parents who had an objection to united education should not be allowed by the State to adopt denominational education by the fact of none other than united education being sanctioned or supported by the State?—Yes.

16687. Now, will you say would you consider it consistent with the principles of civil and religious liberty if a person who approved of the principles of united education, and wished his children to be reared in consonance with those principles, is forced to send them to a denominational school, where their education would be conducted entirely under the control of the clergy of his denomination?—I think that every public school should be so constituted, that the parent should have the right of selecting, and not be obliged to send his child to a school merely on the ground of ecclesiastical connexion. In fact, the denominational system makes the attendance at school of the different denominations depend upon ecclesiastical connexion, and ignores, in my view, parental authority.

16688. And in ignoring in that manner parental authority, do you consider it violates the fundamental principles of civil and religious liberty?—Certainly I do. I think it is the natural and legal right of the parent to determine what religious instruction his child shall receive in the first instance; and I think, in the next place, every parent should have a right to choose among the schools supported by the public funds, and especially have an opportunity of sending his children to the nearest or best.

16689. Master *Brooke.*—You stated the children did not remain long enough in the schools. To what age, generally, do they remain? I am speaking now of your own personal experience in your own parish?—Well, I think the great majority leave school at about twelve or fourteen years of age; many of them sooner.

16690. Do many of them remain after twelve?—Yes, a considerable number of them remain after twelve, especially when there is a good teacher, and really good education given in the school. That induces them to stay longer.

16691. Do you find a considerable number of them remain so long as fourteen?—Yes, a considerable number.

16692. Have you ever considered the question concerning mixed schools for boys and girls? Do you think would that be desirable, or not?—I have never known any evil to result from it, as far as my experience has gone, and I have conversed with persons who were intimately acquainted with schools of various kinds, who also see no objection to that system, which was more in vogue in former times than it has been of late.

16693. You are aware that it is still used in Scotland?—Yes, I believe the mixture takes place in Scotland.

16694. And in America?—I am not very familiar with the system in America.

16695. Are you personally acquainted with any instances of it?—Yes, a considerable number of the schools I mentioned to-day are schools where males and females mix together.

16696. You don't see any reason to disapprove of it?—I do not see any reason to disapprove of it.

16697. Possibly you might find some ground for approving of it, it may have merits of its own—it may stimulate the two classes and humanize the boys a little?—Well, it might have an effect in that direction, but all I can say is I never knew any evil to result from it.

16698. Another question is with regard to teachers when the boys leave school so young as you state, what would you say to encouraging the employment of well-trained female teachers?—Well, my experience is not very extensive of female teachers in charge of mixed schools, but I know some cases in which they are employed and as far as my experience goes they seem perfectly competent to manage boys and girls together.

16699. Two advantages have been suggested for such schools—one is the additional cheapness, you can get a woman for a great deal less salary than you would a man; secondly, they are more likely to be permanent, for a good schoolmaster is generally ambitious and will struggle perhaps to get into a higher class of life. Do those occur to you as valid reasons for such a preference?—There is no doubt that female teachers can be obtained at a cheaper rate, but I am not in a position to say, from my experience, that they are more permanent, and though I do not object to such an arrangement, I have a feeling—I perhaps could not give a good reason for it, but I have a feeling that I should not like to have the schools of the country generally committed to females.

16700. Do you not find your schoolmasters anxious to get up in the world, and to get into a higher position?—Of course there is a natural ambition

among them, but I do not think female teachers are altogether destitute of the same kind of ambition.

16701. You stated you thought things would be very much worse in Ireland in the way of sectarian animosity and dissension, had it not been for the influence of the National schools. May I ask you if that is only a general impression on your mind, or have you any decided instance to offer of the effect of National schools in taking away the bitterness of party spirit, and forming union between persons of different creeds?—Well, an answer I received from a teacher a few days ago to a question I put to him, may indicate the best reply I could give to that question. I asked the teacher, as I asked many others, did he ever find anything like religious dissension among the children. He said never; that they formed companionships altogether irrespective of creed, and in their little disputes they took sides irrespective of creed, so that I would argue from the like of that occurring over the whole country, that those feelings would not be so transitory as to pass away and be utterly forgotten in after-life; and I know districts of the country where this party spirit and the religious feuds referred to existed in a great deal more violent intensity in the past than they do now, and in many districts I think they are happily abating and dying out.

16702. Could you mention any particular instance of such districts?—I could mention a district in my own native place in the parish of Skerry and Rokavin, three miles from Ballymena, in the county of Antrim, where, within my memory, disputes and religious feuds, among persons coming from fairs and markets, were the commonest occurrences, and where for years such a thing has not been heard of, and that struck me very much a few evenings ago. I happened to be walking into the town of Ballymena on the evening of a fair-day, and the people were returning from the fair. I travelled back in memory, and remembered that in the days of my boyhood there were constant feuds on such occasions; persons were often waylaid and attacked on the ground of belonging to a different religious denomination, and then again they in their turn attacked others, when they caught them in their neighbourhood. All that sort of thing is dying out.

16703. And you attribute that to the prevalence of National schools?—Oh, of course, not exclusively; but I think they have had something to do in softening religious asperities, and leading persons who have learned toleration and forbearance in school, to exercise these qualities afterwards when they go out as citizens of a common country.

16704. You are aware my question has relation to a great deal more to the conduct of men when they have quitted school, for while they are boys in school, you would hardly expect to find them falling out about creeds. I want to know from you how far that influence shows itself in subsequent life—of course, you have considered that point, and meant to include it in the subsequent part of your answer?—Perhaps I might give an answer from my own experience, as having been trained in connexion with a system of united collegiate education. I have talked with many on this question, and I have never met any person having had experience of it who does not believe that the meeting together in the same class-rooms and playgrounds of persons of different denominations has a good effect in softening asperities and leading to feelings of mutual respect and toleration in subsequent life.

16705. In subsequent life?—Yes, that is, among those who had been at school or at college together.

16706. It has been stated, but I don't know whether you concur in it, that the province of Connaught has for the last twenty or thirty years been singularly free from public quarrels and disputes, and also from Fenianism. Does that agree with what you have heard or know of that part of Ireland?—I have not heard much on the subject to which you refer. I am not very familiar with Connaught.

16707. Perhaps you have heard that from the very beginning, Archbishop MacHale, the Roman Catholic archbishop, has been most determined in opposing mixed schools—in fact, he to a large extent has kept them out of his diocese, or down to a very small number?—Yes.

16708. And, on the other hand, that part of Ireland has been the scene of the Irish Church missions, whose schools are of a most exclusive and controversial character?—Yes, so I have heard.

16709. Supposing these facts to be so—the latter two I can speak of confidently—would not that rather show that diminished sectarian animosity and party feuds may co-exist with denominational teaching?—I don't think we could well have party feuds to any very great extent in Connaught, because the denominations are not at all evenly balanced there. There are, I apprehend, comparatively very few Protestants in Connaught.

16710. Perhaps you have heard that there have sprung up in west Connaught thirteen distinct congregations of Church of England members, that never existed before, in consequence of the labours of the Irish Church missions?—I have not studied the question of the Irish Church missions much. I know it merely from what I have seen in newspapers, or in public addresses.

16711. When you spoke of those schools, you distinguished the children of the different denominations; for instance, in the case of the Gortnessy school, 10 Established Church children, 59 Presbyterian, and 17 Roman Catholic children,—did you ever know of any jealousy existing on the part of parents of the Established Church with regard to their children receiving Presbyterian religious instruction? Are not, as a matter of fact, the children of the Established Church and the children of Presbyterians receiving the same religious instruction where they happen to live near the school?—As far as Bible instruction is concerned, I believe there is no jealousy whatever.

16712. Now with regard to your own parish school, that is certainly a very interesting specimen of a mixed school; you have thirty-three Roman Catholics, thirty-two Presbyterians, and four of the Established Church in your male school, and about a similar amount in the female school. Will you let me know what is the amount of the religious instruction that your Presbyterian children receive in your schools?—Simply reading the Scriptures and learning the Shorter Catechism.

16713. The Westminster Shorter Catechism?—Yes.

16714. That is given to all your Presbyterian, and, I presume, Established Church children?—Oh, yes; they have all an opportunity of receiving it, I mean, the Bible instruction; sometimes they do not attend as regularly from carelessness in coming, if it be in the morning, in time, as they should do for the secular instruction.

16715. When is the time for religious instruction?—In these schools at the present time it is from ten to half-past ten in the morning. It formerly was from half-past two to three; but the teacher desires to punish, if he does punish at all, by keeping in children after the school is over, and he found that inconvenient when he held religious instruction at that hour; and he changed it to the morning.

16716. It is now from ten to half-past ten?—It is now from ten to half-past ten.

16717. And do they, as a rule, attend with tolerable regularity?—Yes; with considerable regularity, with very few exceptions, and the teachers are spurred on to make the children as regular and punctual as possible; and they must have the roll marked always, at least before twelve o'clock.

16718. Now, is there any other religious instruction in the school when once half-past ten o'clock has arrived—I mean is there any occasional religious instruction?—None, except such as is conveyed by the books of the National Board.

16719. You have no reason to think that your master or your mistress takes occasion upon anything in the reading lesson or in the geography lesson to make any religious observation, or refer to any passages in the Bible?—Oh, I am quite certain that they would

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not attempt anything that they believed to be contrary to the spirit of the system.

16720. Do they in point of fact make any allusion to anything contained in the Scriptures, for instance, arising out of the reading lesson or the geography lesson, or do they abstain from it as a matter of principle?—I could not answer anything definite on the subject. I never inquired into that, but I believe that they just teach the books as they would teach any other books.

16721. They have no directions from you on that subject?—None whatever.

16722. They have no encouragement or discouragement?—Neither the one nor the other.

16723. If they met in the geography lesson with the mention of Tarsus, there would be no allusion to that being the birth-place of St. Paul, or if Jerusalem was mentioned, no allusion to the events of our Lord's life?—I do not think that there would be such reference as you have alluded to, unless it were stated in the reading-book that Tarsus was the birth-place of St. Paul.

16724. Nothing would come from the teacher of a religious kind?—I do not believe that the teacher would add religious instruction from the Bible to what is in the books.

16725. Now I want to know whether in point of fact do any of your thirty-three Roman Catholic children ever go to the early religious instruction?—No; not at present, or for a considerable time as far as I know.

16726. There has been no occasion then for the introduction in their case of the parent's certificate?—No; the Religious Certificate Book has never been used in either of the schools. It is there, but it has never had a single signature, or any requisition for it.

16727. Then no minister of religion attends, or no person deputed, on the part of the Roman Catholic Church, to give instruction to those thirty-three boys?—No; there is no one deputed, or attends, or has ever asked liberty.

16728. Then, practically, your thirty-three Roman Catholic boys from one end of the year to the other may attend your school and become well-instructed members of society, according to their position, without ever having heard of such a thing as the Christian religion?—They receive religious instruction under the superintendence of the parish priest on the Sabbath.

16729. I am speaking of your school. Within the four walls of your school-room they may attend from one end of the year to the other and never hear of any religious instruction except so far as it is conveyed in the ordinary books of the Board?—Oh, not in the school; they hear of nothing more there; but there is a great deal of religious instruction in the books themselves, although there is no special dogmatic sectarian religious teaching.

16730. Now, let us reverse the case, and suppose a Roman Catholic manager and Roman Catholic teacher and thirty-three Protestant boys attending that school in a parish where you yourself say that the ministers of religion have not time to come to give religious instruction, where, in point of fact, they give no religious instruction: do you mean to say that there is no such thing in this country as Protestant parents who would conscientiously object to such a system of training their children? I ask you the question because you seem to say that all the opposition to the National or mixed system was given by clergymen; you seem to think that the laity were all in favour of the mixed system?—I think that a great many of the Episcopalian and Presbyterian laity are desirous to have the Bible read in their schools; but I think that very few of the laity of either communion would absolutely insist on enforcing the Bible on the children of parents who were unwilling that they should receive it.

16731. I am not speaking of that; they probably think very little about the parents of other children; I am speaking of the natural desire of parents that their children should be instructed in what they deem essential to their salvation?—In the school?

16732. Yes, in the school, there being no other ready means of instruction?—Well, in general, the parents, who are deeply interested in religion themselves, do desire to have the Bible taught to their children in the school; but there are many such parents who give religious instruction to their own children, and perhaps consider themselves more competent to do so than an ordinary schoolmaster.

16733. Now, there is a school in your parish, a Roman Catholic school, attended by four Presbyterian children, you stated, at Craigbrack, a mile and a quarter from your school?—Yes.

16734. Are those four Presbyterian children members of your flock?—I believe they are, that is to say, there is no other Presbyterian congregation, for I do not know who the individual children are.

16735. You do not know the individual children?—No, I do not know them; I think I know who is the parent of one of them; but when I was in the school I merely took the religious denominations as to number.

16736. You have not the names of those four children in your mind—you are not acquainted with the names of those four children?—Certainly not. I believe that I know the name of one of them; that is, I know the name of that child's father from a conversation I had with the teacher as to what religion he was of.

16737. Now, what is the position of the parent's house with regard to this school-house—is it between that school and your school, or is it beyond it; is it beyond the Roman Catholic school—more remote?—Well, I think it is nearer to that school considerably than it is to my school; but I could give you many instances where the parents of Roman Catholics and Protestants could easily divide if they so pleased, and send their children to their own schools; but where, as a matter of fact, they do not, but send their children to the nearest school, whether it be Roman Catholic or Protestant.

16738. What I wish to get at is the particular fact with regard to those four children. Does that parent live beyond the Roman Catholic school, with reference to your school, or between the two schools?—The parent that I have referred to does not live either beyond or between, but at the side rather.

16739. And nearer to the Roman Catholic school?—Oh, yes; very considerably.

16740. The other three children you know nothing about?—The other three children I do not know. I do not know what individual children they are.

16741. But you believe there are four of your flock at that school?—Yes, I know that, having taken it from the records of the school, with the assistance of the teacher.

16742. Then I gather from what you state that those four children receive in that school-room no manner of religious instruction?—No, they receive no religious instruction whatsoever—no special religious instruction.

16743. Now, it would naturally, I presume, excite your feeling with regard to those young ones of your flock, that they rather require some special care on your part?—I have no doubt that they do require special care. All the children of my flock require special care.

16744. May I ask what care you bestow on those children, three of whom you do not know anything about?—I do not know who those children may be. Every one may be in my Sabbath classes, for example. I do not know but every one of those children may receive excellent religious instruction from his parent.

16745. They may or they may not?—Perfectly so; I could not tell you with regard to every individual child. There are some careless Presbyterian children, unfortunately, as well as of other denominations; but I do not know that these are so; they may be very regular attenders.

16746. You do not know in fact whether they know anything of Christianity or not?—I cannot know whether they know anything of Christianity or not, when I do not know who they are for a certainty.

16747. But you know that they are members of

your flock, and you know that God has given you a charge over their souls?—Yes; but I cannot speak in regard to every individual in an extended congregation, especially when I do not know who in particular the individuals are. But I have come into contact with all my flock, old and young, several times.

16748. Mr. *Sullivan.*—When you visited the school, had you not the curiosity to look to the register to see which of the children were Presbyterians?—I had not.

16749. Master *Brooke.*—You stated, I think, to Dr. Wilson that you thought the great object of education was to make the children good citizens rather than good Roman Catholics, or good Presbyterians, or good anything else?—I understood the question of Dr. Wilson to refer to the object that the State had in view, not the object of education; and my answer was that the object of the State should be to make them good citizens, good members of the general community rather than good Roman Catholics, or good Presbyterians, or good Episcopalians.

16750. Do you not think that everything might be achieved, that the children could be made good citizens and good members of their religious communities too, if you made them good Christians?—If it was possible to make them good Christians I think that other things would naturally follow; but I do not know that in a divided community like this, where opposite and conflicting opinions are held by the different denominations, the State could look for good results from truth in the one case and error in the other, as there must be truth in the one and error in the other when they conflict with each other.

16751. But then there is no religion that has been mentioned, except one, perhaps, that does not teach the great cardinal truths of Christianity; such, for instance, as those contained in the Apostles' Creed and Nicene Creed?—The great cardinal truths of Christianity, at all events a considerable number of them, are either taught expressly or implied in the National school-books; the fall of man, for example; God sending his Son to be the Saviour of the world; the faith of Abraham, and other truths of the Christian system.

16752. Now, when you spoke of very friendly intercourse between the members of different persuasions, nothing could be more gratifying, I think, than to see such a result; but did you mean that that would be merely friendly recognition when passing in the street, or do you think that social intercourse is promoted between them—has that change been advanced in any way to your knowledge?—I know cases of social intercourse which to my certain knowledge arose out of the National schools, between different denominations; cases which came about in that way, and which, as far as I can judge, were not likely to come about in any other way.

16753. Now, for instance, you spoke of your own very friendly relations with the priest of your parish. May I ask you, if it is not impertinent on my part, whether that extends to intimate social relations?—Well it does not. It extends to the most friendly and cordial greetings when we meet, and kind relationships; and nothing further than that.

16754. Now, if the priest of your parish expressed a wish to go himself, or to send somebody in his stead, every day, or twice or thrice a week to instruct those thirty-three Roman Catholic boys under your roof, would you provide a place for him?—It is a very difficult question that you ask me, and one that I should not like to answer on my own responsibility.

16755. Well I will not press you, if you say you have not made up your mind upon it?—I have considered it a good deal.

16756. May I ask you this:—Would it not be a considerable difficulty with many of your Presbyterian brethren?—With many it would, and with others it would not. I know actually that there are some who would have no objection to it. I thought I had among my papers a case—but I have not found it—where a Presbyterian manager does actually give an opportunity of religious instruction to all denominations.

16757. Rev. Dr. *Wilson.*—Will you assign a reason for your not becoming acquainted with the names of those three children or the parents of those three children?—I did not ask for the *names* of the children or the parents, scarcely in any school, and I visited a great many. My object was simply to get the number of Established Church, Roman Catholics, and Presbyterians in the school, and others, if there were any, in order that I might see to what extent this system was a mixed system.

16758. Is it likely that the parents of those children know nothing of Christianity?—I have no reason to believe that they are ignorant of Christianity.

16759. May I ask you as a minister whether you are in the habit of visiting all Presbyterians in your district from time to time, not excluding any?—Yes; every Presbyterian family, every one claiming connexion with the Presbyterian Church that I know of I am in the habit of visiting regularly.

16760. Is your congregation like some of the small Protestant congregations in the South and West, composed of only a dozen families, or half a dozen?—It has about 300 families extending over about seven miles square.

16761. Master *Brooke.*—With reference to your question, in your visiting your congregation, I presume you inquire for the children, and inquire as to their education, and whether they are at school, and what school they attend to, and so forth?—Certainly.

16762. Then if you had visited the parents of those three children you would have found what school they were at?—Very likely if I had my congregational visiting book here—but I never thought of bringing it—I could find out from it the school at which every child is, or whether the children were at school or not, at the particular time of my visit; but I never thought of bringing it with me.

16763. Surely in that case if you had found out four of the children of your congregation attending a Roman Catholic school, where they could not by possibility have any Protestant or Presbyterian instruction, you would naturally think those to be objects of peculiar care and interest?—I believe that there is a false impression abroad as to the amount of responsibility in connexion with religious teaching that should be laid on the schoolmaster. I believe that primarily the obligation rests upon the parent; that God has laid it upon him, and that no teacher can relieve him from the responsibility which is laid upon him by the very relationship in which he stands to his child; and I teach that doctrine to the parents, and I endeavour to teach the children too as I come in contact with them; and we have not only Sabbath schools in connexion with the Church, but district Sabbath schools to reach those with religious instruction, who might, from poverty or some other cause, not be able to avail themselves of the congregational Sabbath school.

16764. Rev. Dr. *Wilson.*—Do you regard that as a Roman Catholic school as stated in the question put by Master Brooke, in such a sense that any of the children could be exposed to Roman Catholic teaching?—Certainly not; it is not a Roman Catholic school at all in that sense. It is a school that is equally open to every denomination for moral and literary education.

16765. Master *Brooke.*—You have stated that there were changes of late in the rules of the National Board which were very unacceptable to Protestants; will you state what those changes are?—That new rule for example to which I referred, on religious instruction.

16766. Is there any other change?—Well, I believe if you go back so far as 1860 or 1861, when a stop was put to the building of model schools, and when the Board was reconstructed, you will find considerable objection to those changes. But as to the rules, I do not think of any at present, except the one that I referred to, to which I take exception.

16767. Lord *Clonbrock.*—It appears from what you stated to-day that there is a very considerable indifference in the part of the county you refer to as to the religion

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of teachers or the management of schools. It appears that Roman Catholics go to Presbyterian teachers, and Presbyterians, on the other hand, go to Roman Catholic teachers?—They do so in many cases where they could easily divide if they pleased, and go to a school under a manager and teacher of their own denomination; and if you permit me, I will give you some specimens, perhaps, more striking than any I have yet given.

16768. I think that you stated that it depended upon the distance they were from the school, and on the efficiency of the master—in fact, that the efficiency of the master was considered of more importance than the exact nature of the religious education?—It depends, as a general rule, on the proximity of the school and the efficiency of the master.

16769. But there are several schools where the minorities on either side are small, such as 17, 21, and those small numbers. Do you think that those minorities represent the numbers, generally speaking, of the people who ought to be at school of that class, be it Presbyterian, Roman Catholic, or any other; do those minorities, when they are very small, bear a fair proportion, I may say, to the population?—You do not speak of the denominational question?

16770. Yes, where there is a minority of any religious denomination—I do not care which it is—whether you think that that minority represents, with respect to the population, the numbers that ought to be at school?—I think that there ought to be a larger number at school of every denomination.

16771. But you do not think that those minorities would be greater if the religious education of the school differed?—I do not think they would.

16772. You do not think that fewer people attend the school because of the nature of the school?—I do not; and where there is room in a parish for a school, under the Roman Catholic priest, for another under the Presbyterian minister, and for another under the Episcopalian clergyman, very often the actual mixture is less than the feelings of the denominations for the system would warrant, for this reason. The priest, although he may not perhaps be opposed to united education, is anxious for his own school—the school that he is manager of—to succeed; the Episcopalian minister, although he may be a friend of united education, is anxious that his school should succeed; the Presbyterian minister is anxious that his should have as many as possible in attendance, and each having the most influence with his own flock, he induces them to go to his own school. But even where that is done to a considerable extent, though you have the three schools, there is often a fair mixture.

16773. And you say that in several of those cases Presbyterian managers have appointed Roman Catholic teachers?—I know a case where a Presbyterian minister appointed three Roman Catholic teachers in succession, the father, the son, and the brother of the last teacher.

16774. Now in your schools the numbers of the religious denominations appear to be about equal—Protestants and Roman Catholics; but I think you stated that your teachers are Presbyterian?—Yes.

16775. And should you have any objection, if there was a more efficient Roman Catholic teacher than Presbyterian teacher, to appoint the Roman Catholic teacher master of your school?—The schools were built by the funds of the Presbyterians, and were built without any assistance from the State, or from others, and in one sense, they are their own buildings; but they are willing to be connected with the State on terms that are mutually agreeable, and to receive aid on the condition that all shall have secular and moral education alike together. I have not yet answered the question that you put in regard to whether I should have any objection to appoint a Roman Catholic teacher in such a school. I should, on the ground that the other would be more acceptable to those who were chiefly interested in the schools.

16776. How chiefly interested?—They put their hands in their pockets and built them at their own expense.

16777. The patron of the school?—Oh no; but the people of the district. I think it is a very good arrangement in general, unless there is some special reason for the contrary, that the priest, if he has a school under his own management, should put a Roman Catholic in it if the community is mainly Roman Catholic, and that a Presbyterian minister should do the same.

16778. But the result of that school, as you have already stated to Master Brooke is, that there are thirty-three children within the walls of the school, not one of whom, from one end of the year to the other, can get any religious instruction?—From the teacher of that school.

16779. From the teacher of that school—of course he is bound not to give them religious instruction?—Except such general religious instruction as is contained in the books that they are reading.

16780. Yes, but that is a religious instruction that I think would satisfy very few people?—But the children of the other denominations are provided for in other ways by the teaching of their own clergy, or by persons whom they appoint, and by their parents.

16781. Not as far as your school is concerned?—Oh, certainly, but not in my school.

16782. That is what I say—not in your school; do you think it right or do you think that such a system in which such a state of things could exist is one which ought to be subsidized by the State?—I think that that is the kind of a school, and indeed the only kind of a school, that the State should subsidize as far as this matter is concerned, one in which secular and moral education should be provided for all, and religious instruction should not be imposed upon any who may object to receive it.

16783. You have said that within the last year or two there has been a Roman Catholic school established in your neighbourhood—is that so?—Yes.

16784. Now if your school was sufficient for the wants of the neighbourhood why was that Roman Catholic school established?—That Roman Catholic school is, I suppose, a mile and a half further up towards the mountain than mine. For three or four miles beyond that there is no school; so that some of the children would have been five or six miles from my school.

16785. Has the operation of that school had any effect upon the numbers attending your school?—Not any appreciable effect.

16786. It has made no difference?—Scarcely any.

16787. Have any Roman Catholic children been withdrawn from yours to go to it?—Scarcely any. At all events the average attendance in our schools is as large as it was, and I do not know of Roman Catholic children having been withdrawn. It supplies the particular district in which it is located.

16788. You have said I think that you should object to a system of purely secular education being administered by the State?—I should object to the State weeding out from such books as we have, the religious element which is in them. I should object to that—to pure secularism.

16789. Now when you get beyond secular education and go to what you call moral education, I want to know how can you separate moral from religious education without offending the religious prejudices of some?—I do not know that such moral education, which is in a sense religious education, as is given in the books of the Board offends the religious susceptibilities of any section of the community. I have never had any evidence of that. I have never heard of parents objecting that their children should receive the amount of moral or religious instruction, as we may call it, that is given in the books of the Board.

16790. That may be very possible in the words of the book; but do you think it possible—taking a somewhat broader view of it—for a teacher of one religious persuasion to enter into the subject of moral education without, although almost imperceptibly to himself, going into religious opinions that may not be shared by those of a different religious persuasion,

whom he is teaching?—I admit that that is quite possible. It is possible that a teacher, founding upon the amount of religious instruction that is in the books, might abuse that position; but I have never heard from any source a complaint of such an abuse or any hint that such a thing has ever existed.

16791. Then, would you have no objection to children of your own persuasion being taught out of those books by a Roman Catholic master?—Certainly not, if he was a good teacher.

16792. Did I understand you to approve of the payment of the teachers by the children?—Yes; as far as my experience of it goes, it works well.

16793. Do all the children pay equally?—No; they do not. In the schools of which I am the manager the children of the labourers and in some cases of the small farmers pay less than the others. They get a reduction of, say, three pence in the shilling.

16794. Now, is not that system open to the objection that those who pay most are most likely to be attended to by the master to the prejudice of others who pay less?—No; I think not. The master comes into the school with perfect knowledge of the rules of the school, as far as that is concerned, and he understands that he is to pay attention to the poor as much as to the others; and the difference is so comparatively trifling that it would not influence him very much.

16795. Now, one word as to the constitution of the Board of Education; I think you seem to consider that if the Board was managed by a purely executive administration who had no power to travel out of the exact rules, that would be a great benefit?—I do not say that it should have been so from the beginning, when the system was rather an experiment than otherwise; but I think it has come to that stage that it should be for some time put into the hands of a Board that would administer it and would be purely or mainly executive.

16796. I presume you mean that having arrived at a condition to suit yourselves you would be very glad that it should be stopped, that it should be made executive, and that there should be no more alteration?—No; that is not what I mean. I do not know any arrangements that have been made specially to suit ourselves, I do not know of such arrangements; and there are some things, such as that new rule to which I referred, which have given dissatisfaction not merely to the body to which I belong but to others.

16797. But supposing that it had been administered without any alteration from the beginning, it is very manifest that the Presbyterian body would not have joined; in fact, there were alterations made to enable them to join; was not that so?—No doubt, when the system came into actual practice as a working system, in matters of detail, there were some modifications, but there were no changes for the Presbyterians as such that I ever knew of; and the Commissioners I believe never admitted that they had made any concession to the religious denomination with which I am connected.

16798. They did not; but was not the admission of non-vested schools the particular change that allowed the Presbyterian body to join the Board?—Certainly not; non-vested schools, although the distinction may not have been so broadly defined as afterwards, existed for a considerable time before the Presbyterians as a body joined. That distinction existed previously. The Commissioners, I believe, at first intended to build all the schools that they needed in connexion with the system; but they found a great many, at least a considerable number of schools in the hands of Roman Catholic managers, and others in the hands of Presbyterians, and others in the hands of Episcopalians; and they recognised existing facts, and treated those schools in some respects differently from the schools to the building of which they themselves contributed.

16799. Then there were a great many Presbyterian schools belonging to them at the beginning?—The Presbyterians had schools from the beginning; they had schools before the National system was established.

16800. But how long was it after the foundation of the National system that the Presbyterians put their schools under the Board?—I do not know when the first was put in connexion with the Board. I think there were some put in connexion with the Board as early as 1833; but from that time onward up to 1840, there were some Presbyterian schools put in connexion. It was in 1840 that the Presbyterian body as such agreed to receive aid for their schools in connexion with the National Board; not on the ground, as far as I can see, of concessions; but I think 1840 was a time of explanation and mutual understanding, and that what took place was just somewhat similar to what occurred in the case of the Methodist body, when they joined a few years ago. They had imagined that the system was somewhat different from what it really was.

16801. Is not this so, that something or other occurred that the Presbyterians who, as a body, were at first hostile to the system of National Education, after the occurrence of that something or other became, as they are now, defenders and supporters of the National system?—There was a considerable division among them; but as early as 1834, at the meeting of the Synod of Ulster in Derry, there was a majority of the ministers in favour of their joining the Board as a body; but the members of the laity, on the other side, turned the scale; and, accordingly, their junction *as a body* with the Board was postponed until 1840.

16802. Rev. Dr. *Wilson.*—Are you aware of the number of non-vested schools under Presbyterian management that were connected with the Board from 1832 to 1840?—I am not aware of the exact number; but I think I heard that there were about fifteen or sixteen.

16803. I am speaking of non-vested schools; you are referring to vested?—I know, from the reports of the Commissioners, that upwards of 100 Presbyterian ministers had made application for having their schools connected with the system.

16804. Now, should you be surprised to learn that, by a return made to an order from the Royal Commission, it will appear that upwards of 160 National schools were in existence, under Presbyterian management, in connexion with the Board previous to 1840?—I knew that there was a considerable number. I did not know that there were so many as 160.

16805. Mr. *Stokes.*—In your opinion, is there no limit to parental authority in regard to education?—I believe that there must be a limit; that the parent would not have a right to take away the life of his own child. Of course there is a limit in that direction.

16806. Would you say that the parent has the right to teach his son, or have him taught what is false or what is evil?—I should say that the parent has a civil right, and in many cases exercises it, to have his child taught what is false. He has a civil right, and does exercise it.

16807. Assuming that an intermixture of dogmatic religion with secular learning and education is essential to the production of moral men and good citizens, would you say that a parent has a right to bring up his child without teaching him, or having him taught a definite religion?—A parent has a civil right to bring up his child without having him taught a definite religion. The State recognises the right of an infidel, who does not teach any definite religious dogmas to his child.

16808. Are you quite certain upon that point, that an infidel may not be deprived of the custody of his child on the ground of his infidelity, by law?—I do not know that in practice such a thing occurs. I have never heard of such a thing being done.

16809. Was there nothing done in the Shelley case?—I am not minutely conversant with legal questions of that kind.

16810. Is it your opinion that civil and religious liberty is infringed where a parent may obtain for his children secular knowledge in connexion with schools

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where his own religion is taught, unless he has an opportunity of sending them to schools where his religion is not taught?—Yes; I think that the parental authority is violated in a case of that kind, because the parent is obliged to send his child to a school determined by his ecclesiastical connexion, and not by his authority as a parent; and I believe his civil right is violated, or may be violated, inasmuch as there may be other schools at his own door, from which he is precluded, better, perhaps, than that school.

16811. What is the general cause of the strife and enmity in the North of Ireland?—I could not extemporise a full answer to such a question as that, but I believe that a great deal of it is inherited from the past.

16812. Is it religious difference generally?—It is religious differences have been mixed up with the strifes that have been in Ireland in former ages, and have come to be the cause of them at present.

16813. How is religious difference lessened by a system of schools in which the secular instruction is mixed, but the religious instruction is wholly separate?—It is only a mixed system that brings the different denominations in school into contact with each other, and everyone knows the influence of contact in mollifying and in promoting forbearance, and toleration, and feelings of peace and good will.

16814. In reference to a National system of education, should you not say that the people for whom the scheme is intended must be willing to accept it in order that it may succeed?—I think it is extremely desirable that it should be a scheme, first, which is a good scheme in itself; and secondly, one which is in harmony with the feelings of the people.

16815. Must it not be adjusted to the capacities and qualities of such men as have to work it, apart altogether from all theory?—Yes, I think so; but just as in the case to which reference was made a moment ago, there is a limit there, too; supposing that it actually occurred, as is quite possible, that something was demanded by a section of the people that would be contrary to the welfare of the State, I think that the limit comes in there.

16816. Are not the Presbyterians perfectly satisfied with their position in connexion with the National Board?—Yes.

16817. Is their objection limited to the new rule to which you referred once or twice?—I think they consider that for a system of public education the fundamental principles of the National system are sound, and that if they were firmly, fairly, and impartially administered it would be a system that would confer very important benefits on the entire community.

16818. Will you allow that they are generally satisfied with the terms made with great sagacity on their behalf by the Synod of Ulster?—The question seems to contain an assumption which I do not think is in accordance with fact. The Presbyterians in 1840, the time to which, I presume, you refer, received no privileges or advantages that have not been received by other denominations; and when, as a body, they became connected with the Board, it was precisely on the same principles that were in operation before 1840.

16819. May I ask you to read a couple of questions and answers from the evidence of Dr. Cooke?—

"Have you turned your attention to the system of education in Ireland?—A good deal. Have you adhered to it or not?—I was opposed to it for several years very decidedly until, through the efforts of the Synod of Ulster, we obtained what we considered such modifications as enabled us with a good conscience to take support and inspection from it for our own schools, and ever since that time we have continued to receive aid and inspection, and so far to be connected with it.

16820. You would not admit the accuracy of that statement of Dr. Cooke?—I do not question the accuracy. He says, in that answer, "*what we considered* modifications." The Commissioners themselves say that the Coreen school, in its rules and regulations, was "compatible with the principles of the National system," and they "*therefore* granted the desired salary and books;" and individual Commissioners, who were on the Board at that time, all along maintained that the Presbyterians never received any concession. For example, the late Archbishop Whately, before the Committee of the House of Lords, in 1854, testified as I have indicated.

16821. The *Chairman.*—Then do you consider that the Presbyterians were labouring under some misapprehension as to the exact rules of the National Board up to that time?—I consider that there was a great deal of misapprehension abroad with regard to the National system and its rules and regulations, which was finally cleared away at that time without any modification or alteration in the rules of the system whatever.

16822. Mr. *Stokes.*—Have Presbyterians now the right of applying to the Board for aid?—They have.

16823. Have they the right of fixing the ordinary period of school hours, and of setting apart those periods of school hours as they may deem sufficient for reading the Holy Scriptures?—They have.

16824. In those schools do all children whose parents or guardians desire it, read the Scriptures during the time appointed by the patrons?—Yes.

16825. Would you read that memorandum submitted to Government in 1833, and the answer to it?—

"PROPOSITION for MODIFYING the NATIONAL SYSTEM of EDUCATION, submitted to the Government in London in May, 1833, by a Deputation from the Synod of Ulster:—

"I. That persons of all denominations shall have the right, either jointly or separately, of applying to the Board for aid.

"II. That patrons of schools, on making application for aid, shall fix the ordinary period of school-hours, and shall have the right of setting apart such portion or portions of said school-hours as they may deem sufficient for reading the Holy Scriptures.

"III. That all children, whose parents or guardians may so direct, shall daily read the Holy Scriptures during the time appointed by the patrons, but that no compulsion whatever be employed to induce others to read or remain during the reading."

"It will be impossible for me to recommend to his Majesty's Government any modification of the established system that would strike so entirely at the principle of that system as would the adoption of these principles."

16826. Were those propositions adopted at a subsequent period?—They were not.

16827. Are they acted on now?—Those propositions were, I believe, withdrawn, and others substituted, which are to be found in the first volume of the Commissioners' Reports, page 8, in the year 1833, and which propositions, the Commissioners declared, "do not contain anything inconsistent with the principles of the system of education committed to their charge."

16828. Was it not through the action of the Lord Lieutenant that changes in the rules were introduced so as to meet the wishes of the Synod of Ulster?—There were deputations to the Lord Lieutenant and explanations clearing away misconceptions, but that changes in the rules and fundamental principles of the system were introduced I have yet to learn.

16829. Will you say that your body is satisfied with the operations of the Board as now carried into practical effect?—I do not believe that the denomination to which I belong is satisfied with the way the system is carried into effect; they won't commit themselves in every respect to the system as at present administered.

16830. Would you give to other religious denominations the same advantages which you have acquired for yourselves?—Every other denomination has exactly the same advantages which we have in connexion with this system of education of which we are now speaking.

16831. Are all other denominations free to use their school buildings for religious purposes?—The rules in regard to non-vested schools under every denomination are the same, as far as I understand these rules.

16832. But in so far as the religious observances of

any particular denomination are excluded from school by that rule, don't you think injustice is inflicted on that body?—The religious observances of every denomination—if by that you mean the administration of sacraments and full religious observances—are excluded from all schools connected with the system.

16833. But if prayer and preaching are allowed to the members of a religion who hold religious observances to consist in prayer and preaching, and the sacraments are excluded from schools of the body who hold religion to consist mainly in sacramental observances, is there not practical injustice?—I don't see there is any practical injustice, because no denomination is permitted to use its schools as places of stated public worship, and any instruction that is given in them is intended by the rules of the Board, and required to be in connexion with the instruction of the children; and, of course, when the children come to receive that religious instruction, which may consist of prayer and reading the Scriptures and explanations of the Scriptures, in many cases their parents and friends may come along with them, and, as a matter of course, they do.

16834. Will you read another question and answer by the Rev. Dr. Cooke, 5,626?—

"What is your opinion of the working of the system under Presbyterian management since the Presbyterian body joined the National system?—I never heard a solitary objection unless occasionally to troublesome Inspectors. Sometimes they have been unnecessarily troublesome, principally on account of our holding meetings for prayer or preaching in the school-houses; their complaints I think very often arising from young Inspectors not knowing our privileges. Such interference has sometimes, though not often, given cause of annoyance and ground of objection. But something of this kind is the only objection I have ever heard, while, on the contrary, as far as I know, our ministers are all greatly satisfied with the advantages their schools enjoy."

16835. Are Presbyterians precluded by the rules of the Board from putting their school-rooms to any use which they desire?—The Presbyterians are precluded as well as all others, by the rules of the Board, from making their schools places of stated public worship.

16836. Is that rule universally observed?—If in any case it were violated through ignorance or otherwise, it could not be persevered in for a moment; if it was found out or reported on it would be stopped by the Commissioners.

16837. Do the Inspectors ever visit schools on Sundays?—Not that I am aware of.

16838. How could they find out if the school-rooms are used on Sundays for religious worship if they do not visit them on that day?—They might find out without visiting them on Sundays; they might find out from other denominations; they might find out from the same denomination. If when members of the same denomination—that is, the Presbyterian—heard of such a thing and expostulated with the person who was violating the rules of the Board, and if he did not yield to expostulation, they would report him to the Inspector or the Commissioners, and immediately there would be a remedy.

16839. Mr. *Sullivan.*—Are you aware of any reports having been made to the Board on that head?—I am not aware, but I never knew a single instance in which there was a violation of the rules of the Board.

16840. That is of your own knowledge?—And I never heard of a single instance from an authentic source.

16841. Mr. *Stokes.*—Are you acquainted with Guildford in the neighbourhood of Tanderagee?—No, I don't know that district.

16842. Do Presbyterians now vest their schools?—I do not think that Presbyterians vest many of their schools. They generally now build their schools at their own expense, and they are non-vested.

16843. What objection have you to vesting your schools?—I believe that vested schools work very well, and the body to which I belong, I think, in building their own schools, desire to be independent, and also to have the buildings under their own control, so that they could not be taken from them if afterwards at any time such changes were made in the system that they could not conscientiously hold a connexion with it.

16844. Do they desire to exclude religious instruction incompatible with their own?—In vested schools which any children may attend the minister of any religion has a right to come to the school and give them instruction.

16845. Is that a rule which meets your wishes?—There is a difference of opinion on the subject I believe amongst Presbyterians. There are individuals who would take the one side, and individuals who would take the other.

16846. And are there not places where you would desire to build schools under Presbyterian management?—Where we would desire to build schools under Presbyterian management?

16847. Yes?—As a matter of fact in many cases we do build schools under Presbyterian management, and when we build our own schools they are under Presbyterian management generally.

16848. With reference to the supply of schools generally throughout the kingdom, are there not many poor parishes in which schools are wanted, and in which if you had funds you would build them?—There are some districts in which schools are yet needed; there are such within the bounds of congregations of the Presbyterian body. There are places where schools are not built, and where they will get up schools as soon as they are able, I have no doubt.

16849. Would you not desire to receive aid from the Board to build such schools on such terms as would not at all be disagreeable to your views?—I think that the distinction between vested and non-vested schools is a very good one; and I think it is a very desirable thing that we should get an opportunity in connexion with the National system of having non-vested schools where they are needed. I think the non-vested schools are the best on the whole in a country like Ireland.

16850. Are the resources of your body sufficient to enable you to supply schools, not immediately, but in the course of time, in all places where schools are wanted for members of your own body?—I dare say if we had been at once richer and more liberal we should have had more schools established, because there are many districts in which schools are needed, not only for the benefit of the Presbyterian people, but for the benefit of the general community, and we set ourselves to build according as we have funds at our command, and from year to year we are in some degree supplying the wants of those places by our exertions.

16851. Would you desire to have the power of vesting schools in local trustees, and not in the Board, which would be held on fixed trusts and kept in repair at the cost of the State?—I have not considered the question as between schools vested in local trustees and schools vested in the Board. At least, I have not paid much attention to it. I know it is an understood thing that when they are vested in local trustees the local trustees are to keep them in repair, and when they are vested in the Board, the Board has to keep them in repair; but as to having them vested in local trustees and kept in repair by the Board, I don't say I would desire it. I don't say I would have any objection to it.

16852. In your opinion is there any advantage gained by vesting schools in the Board, that Board not being constituted under any Act of Parliament, but being the mere creature of the Government and liable to suppression at any time by the Executive for the time being?—Well, I don't know any advantage except the pecuniary advantage. There is a pecuniary advantage, I believe, in vesting the school in the Board.

16853. The Board being responsible then for keeping those schools vested in itself in repair, do you see why that advantage should not be extended to schools vested in trustees?—The question has not been before my mind, and I should not wish to extemporize an answer to it.

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16854. Rev. Dr. *Wilson.*—May I ask you do you know whether the subject of vested or non-vested schools, as such, has ever occupied the attention of the Presbyterian Church in this country?—As far as I know it has not.

16855. Mr. *Sullivan.*—I think you said that it was not the object of the State to make good Roman Catholics or good Presbyterians. The statement that you made was this—that it was not the business of the State to make good Roman Catholics or good Protestants?—Yes, speaking on the subject of education.

16856. Is it the business of the State to make Christians?—It is not the business of the State to make Christians of conflicting and antagonistic creeds.

16857. What is the real distinction logically between the State assuming that it can make good Roman Catholics or good Presbyterians, and making good Christians?—I don't say that it is the duty of the State to make good Christians. I don't affirm, and I don't at present deny, but I believe that the Church and the State have each their own sphere, and that it is the business of the Church to make good Christians.

16858. Then you admit it is not the business of the State to make good Christians no more than to make good Roman Catholics or good Presbyterians?—I think the primary business of the State is to make good citizens, good and useful members of the community.

16859. I put that question again. Do you still maintain that it is the business of the State to make good Christians?—I do not at all affirm or deny on the subject.

16860. Well do you say that it is not the business of the State?—I decline either to affirm or deny. What I said about the business of the State was that it was to make good and useful members of the community, and that it was the business of the Church to make good Christians.

16861. Can you point out what is the real distinction if the State undertakes to make good Christians on the one hand, or make good Catholics and Presbyterians on the other hand—what is the real distinction logically?—That is assuming the State does undertake to make good Christians.

16862. What is the logical distinction between its undertaking to make good Christians on the one hand, and on the other good Roman Catholics, good Presbyterians, good Protestants?—There is this distinction in doing so, that one of these denominations may hold some things, important doctrines that are absolutely contradictory of those held by another, and the State would necessarily incur guilt by teaching what is contrary to the revealed will of God.

16863. Then the Jews and Christians, do they hold every doctrine in common? are the Jews and Christians on the same level?—On the same level—in what respect?

16864. Do they hold all doctrines in common, and is not the State bound to supply them with aid?—I don't know what may be the peculiar opinion of the Jews in regard to the duty of the State at the present time.

16865. Do they believe in Christianity?—They do not; they believe in Judaism.

16866. Are not members of the Jewish communion citizens of the British empire?—They are.

16867. Then what is the distinction in their case? If there are Jews in the school do you think the State is to be forbidden to teach any Christian dogmas whatever because these Jews are in the school?—As we have a divided community, I declined to go into the question as to whether the State was to teach any Christianity as such to the people.

16868. But you admit that the school books of the National Board inculcate Christianity?—Inculcate Christianity as such? They inculcate the general principles, no doubt, of Christian morality and of Christianity.

16869. Is not that a grievance to the Jews?—I have no doubt that a Jew would probably object to receive the amount of religious instruction that is contained in the National school books.

16870. Then they would have a fair grievance?—He would have a ground on which he could object to receive that instruction. No doubt of that.

16871. Do not the Jews form a minority?—Yes.

16872. Is not the State bound to protect these minorities?—The State will not interfere with that Jew or these Jews in obtaining any religious instruction that they please.

16873. But if the books are all permeated with Christianity how is he to go out of the school when the Christianity is being given along with the common instruction?—But these books that are permeated with Christianity are books that are in connexion with a public system of education that is one in common for all, for the general community, and while they are adapted to that end, the State will not interfere for anyone; the State does not prevent a Jew or anyone from going out of the school, and does not prohibit a Jew from setting up a Jewish school in which Judaism may be taught at his own expense, but this is a system of education for the welfare of the general community.

16874. Is there any logical distinction between the position of that Jew and the position of any of the small religious bodies in the country in case a denominational system of education was carried out. Would there be any intrinsical difference between them?—The only difference that I see at the present moment is this, that this is known to be and acknowledged to be a Christian country, a Christian community.

16875. That is, to a great extent?—Not merely to a great extent, but the overwhelming majority of the nation are Christians.

16876. Are there not parts of the south of Ireland in which the overwhelming majority are Roman Catholics, and would they not be entitled to apply your rule to the minority of Protestants—to the one or two Protestants scattered through them as the the Jews are amongst the Christians?—I don't say that the Jews would have any grievance of such a kind as to require the State to alter the fundamental principles of that system which she finds to be good for the general community, but the State would be bound to let the Jew erect a school at his own expense, and not force on him her own schools.

16877. But carrying out your principle of mixed education, has not the Jew who pays taxes as much right to complain that he is obliged to conform to the majority in the schools, as the Roman Catholic minority would have to complain in the north, or the Protestant minority in the south has of being obliged to conform, the one to Protestant teaching and the other to Catholic teaching?—The State may say, the principle we have laid down we believe to be a sound principle adapted to the welfare of the general community. We are a Christian State. We don't compel you to receive this education—we give you full liberty to refuse it.

16878. The State then takes on itself to decide religious matters. I thought you had laid down that it could not decide these matters. You now say it would decide between the Jew and the Christian, but not between the Roman Catholic and the Presbyterian?—A Christian State cannot cease to be a Christian State, unless you would return to Paganism or Judaism.

16879. But still it has a number of citizens who are not Christians?—Yes.

16880. That number is increasing; how will you meet that case?—I don't see how it is to be met, otherwise than in the way I have indicated, by leaving the Jews, if they increase, to establish schools of their own, and not enforcing upon them this sound system of education which the State has established for the good of the community.

16881. Will you define what you mean by united education?—If you refer to the principle of united education I mean this, that a school, supported mainly by public funds, or partially, should be conducted on such principles as that every member of the community, to whatever religious denomination he may belong, may be free to send his child to that school,

without having any sectarian teaching imposed upon him.

16882. Does your definition apply to the National system as it is now?—I think in the main it does. I think it does in the ordinary schools. I think that even in the model schools the parents are at liberty to withdraw their children from any religious instruction to which they may object.

16883. Do you think that definition applied to the National schools before 1837?—I think so, because the Commissioners employ a phrase respecting sectarian teaching, or something equivalent to it.

16884. Do you think that before 1837 the definition was equally applicable as now, and that it is equally applicable now as it was before 1837?—There have been, I am aware, some changes in regard to religious instruction. There used to be Scripture lessons which are not now in general use.

16885. I mean to the system generally?—Well I think so. I think the fundamental principles of the system have been much the same.

16886. Do you think the fundamental principles of the present system are the same as before 1837?—Oh, yes: I think the fundamental principles of the system are the same.

16887. Then as the principles of the system have not changed, those of the Presbyterians have?—I don't believe that they have. I think that the principles of the Presbyterians were quite the same previously.

16888. Then how do you say that the Board was what we may call, as has been said here, squeezable, and had given way. One of the objections made is that the Board was constantly giving way to pressure from without. If the Board gave way to pressure the system must have undergone some change. You say the fundamental principles are the same. If the Board gave way to pressure, how could this be so?—I don't say it gave way to pressure, and I don't say it changed any fundamental principle, but I believe that Mr. Blake, one of the Commissioners, gave testimony in 1835 to the effect that the system had varied slightly in its details even then, but not in its principles.

16889. You also stated, as I understood, that changes were made chiefly to meet the views of the Roman Catholics. Am I correct in gathering that from one of your answers?—Which changes?

16890. Changes made in consequence of the Board yielding to Roman Catholic pressure?—That took place when?

16891. Generally, at any time?—I am not aware I made any general statement in regard to changes made to the pressure of the Roman Catholics.

16892. Did you make any special one?—I don't know that I did, but if you choose I shall make one now. I think it was chiefly owing to their pressure the late new rule with regard to religious instruction was made.

16893. Is that the only case in which the pressure from without was successful?—Oh, no, I believe it was owing to that same kind of pressure from without that Mr. Cardwell, when Chief Secretary in 1860, granted that there should be no more model schools erected, and also in 1861 reconstituted the Board as it exists now.

16894. Is that a fundamental principle of the Board—model schools?—Yes; the model schools,—I believe they were an essential part of the scheme, as originally projected.

16895. And vested schools. I think you said the Board originally intended all the schools should be built by themselves?—I believe there is one of the reports that gives the impression that they intended to build all their schools.

16896. In another part of your evidence you stated that the system of non-vested schools was very suitable to the country. Did the country press on the Board to give up its original idea of building its own schools? Was that the result of pressure?—I have no doubt whatever that the Board, perhaps without pressure, and perhaps under it, learned a good deal by experience, and it found when it set to work in the country, that there were a good many schools in operation belonging to Roman Catholics, Presbyterians, or Episcopalians. These being their own schools, the Board recognised existing facts, and agreed to extend aid to education through the medium of these schools, and did not carry out what seems to have been their intention, to build all the schools.

16897. As there are scarcely any schools now vested in the Board, nearly all the schools in the country being non-vested, is not that a departure from the original system, and if so, how do you reconcile that with the statement that there was no departure from the fundamental principle?—I don't count that a departure from the fundamental principle of the system at all—the establishment of non-vested schools; I merely say it seems from that report that the Commissioners intended to build all the schools needed, but they laid down no rule on the subject excluding one kind of school or admitting another.

16898. Was the giving up of that intention on the part of the Board the effect of Roman Catholic pressure?—I don't know that it was under pressure of any kind the Board gave up the original intention. It may have been from the number of schools they found in operation, and their suitableness as regarded a certain class, to meet the wants of the country. They found a great many in existence which perhaps they did not take into account at first.

16899. At all events, you admit that in that one particular instance, the "squeezing" of the Board had a good effect?—I don't admit the squeezing of the Board.

16900. Well, the pressure from without in making them give up their idea about vested schools?—I believe it would have been an injurious thing for the education of the country if the Commissioners had refused to aid schools that were in existence, when the managers of those schools were willing to conform to the rules of the system. A great many of these schools were established before the National system was projected, and would have been teaching the people of the country irrespective of that.

16901. But how about the schools erected since as non-vested schools, and which are much more numerous?—In what respect?

16902. They have been admitted to the advantages of the National system although erected since the National system was founded. Therefore it is an extension of the system?—Yes; because I have no doubt it was the experience of the Commissioners that such schools when completely conformable to the system were not an undesirable kind of schools to have through the country, and that they had many advantages which, perhaps, the other vested schools would not have.

16903. How does that agree with the statement that it would be a great advantage to have a Board with rigid rules laid down that they could not depart from?—I did not make that statement as having reference to the beginning of the Board or its early history, but I think I expressly excluded that. I said the system had now arrived at such a stage of maturity that I thought it was time they should have fixed principles acted upon by responsible Commissioners.

16904. Then you think it only applies to the past, not to the present; the Presbyterians are satisfied with what they have got, is not that the meaning of it?—No, that is not the meaning of it. The Presbyterians have got nothing different from others, but I believe that the system has grown very considerably, and is now pretty well understood, better a great deal than it could have been in the very early years when only feeling its way in the country.

16905. Do you know what the rule with regard to religious instruction was in 1835, as to the time of religious instruction?—The time was either before or after school hours; that is, using "school hours" in the sense of hours of universal and necessary attendance.

16906. You are aware that in the propositions for modifying the National system of education submitted to the Government in London in May, 1833, by a deputation from the Synod of Ulster, the second proposition was:—"That patrons of schools on making

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application for aid shall fix the ordinary period of school hours, and shall have the right of setting apart such portion or portions of said school hours as they may deem sufficient for reading the Holy Scriptures." That the answer of the representative of the Government was—"It will be impossible for me to recommend to Her Majesty's Government any modification of the established system that would strike so entirely at the principles of the system as would the adoption of these propositions." Are you aware when that second proposition was adopted as a rule—when was the secular instruction broken by religious instruction?—I think I find the first notice of an alteration in regard to the time or the extension of the time in the report for 1837.

16907. Now, evidently, in 1833 the Presbyterians brought pressure to bear, if not upon the Board, upon the Government, and the Government considered the question of religious breaking in upon secular instruction to be a fundamental question. Nevertheless, in 1837 they gave way upon that point. They were squeezed. By whom were they squeezed—by the Roman Catholics or by the Presbyterians?—I don't know that they were squeezed by the Presbyterians. I don't know what led to this modification or this additional time that was permitted for religious instruction further than is contained in the statement of the Commissioners themselves. They say, "having received your Excellency's permission to revise our existing rule as to religious instruction," &c.

16908. You admit that was a departure from the original system?—No.

16909. You don't think the Government was right in 1833 in opposing that proposition?—I don't think it was a fundamental or an unalterable principle of the system, that religious instruction should be given before or after the secular instruction. I think the fundamental principle was, that that religious instruction, whenever given, should not be enforced upon the children whose parents objected to their receiving it.

16910. Don't you admit that was a safeguard against the principle of keeping the children in the school during the religious instruction of another denomination—do you not believe that was one of the fundamental safeguards?—As a matter of my own opinion and belief I should prefer that religious instruction, when given in the schools, should be given either before or after the secular instruction; but the Commissioners themselves in this very report distinguish the change from the principle of the system which they allege was fundamental and unalterable. They say—"The principle of the system, and which we consider fundamental and unalterable, is, that the National schools shall be open alike to Christians of all denominations; therefore, that no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and that opportunities shall be afforded to all children to receive separately, at particular periods, such religious instruction as their parents or guardians may provide for them. The letter of the rule is, that religious instruction shall be given out of the hours during which all the children attending a school are assembled for common instruction. It has been considered by some, that to limit the time for religious instruction in this way, tends to discourage it altogether, and, therefore, that an opportunity should be afforded for giving it at whatever hour may be deemed most convenient."

16911. At the precise period to which you refer, the children of every religious denomination, had the right of receiving religious instruction in the school at the opening or the closing of the school, and was not this very circumstance of the rule forbidding the breaking of secular instruction a safe-guard or means of preventing the abuse of forcing children to remain while religious instruction, different from that of their parents, was being given?—The children of all denominations had the liberty of receiving religious instruction in the school only with the consent of the manager of the school, even then.

16912. Show me in that rule that it is so?—I will show you from page 8, the fourth proposition of the synod.

16913. Show me from a page of 1837?—I cannot show you from a page of 1837, but I can from an earlier page. The 4th proposition of the Synod of Ulster in 1833, is—"That *every use* of *school-rooms* be vested in the *local patrons or committees*, subject, in case of abuse to the cognizance of the Board." And then in the Temple Meeting-house case, 25th July, 1833, we have it laid down, first volume of Reports, page 9:—"The rule that the hour from two till three of each day, except Saturday, should be employed in reading and instruction in the Holy Scriptures is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and that all others do then retire; and with respect to the exercises on Saturday, it also is compatible with their rules, provided that *those children only* shall attend *upon that day* whose parents direct that they shall join in reading or receiving instruction in the Holy Scriptures; so that an opportunity be thus afforded for *all others* to receive such religious instruction *at that time* as their parents or guardians shall provide for them." Inasmuch as the religious instruction they were to receive was at the same time as the others, and yet a different religious instruction, it must have been in a different place.

16914. It specifies there the reading of the Holy Scriptures; is not that quite compatible with the fact that in that school at other times that may be selected, the same privilege may be accorded to other denominations?—I had not finished my answer. I was going to prove it must have been elsewhere, and not in the school. I was going to confirm what I said; I said that inasmuch as it was at the same time the instruction was to be given, it must have been in a different place. But the Commissioners themselves say so in explaining the principle underlying the case of the Temple Meeting-house school.

16915. In what year?—1839.

16916. Is it not important that it is in 1839?—Yes; but the matter I am now about to allude to is only confirmatory of what I read.

16917. All that you are going now to read refers to 1839 and not to 1833—does it not?—All that I am going now to read is in the report for 1839, but refers to 1833. It is as follows, page 148:—"In the Temple Meeting-house school the time for religious instruction was from two to three o'clock; but the particular time is immaterial, provided it be, as it is in the present case, so arranged as not to interfere with or impede the scientific or secular business of the school; and that no children shall be required to attend or be present at it whose parents or guardians object to their being so. Then, as to affording a general opportunity for religious instruction, children who did not take part in the religious exercises of the Temple Meeting-house school, were allowed to absent themselves on Saturday for the purpose of *receiving religious instruction elsewhere*."

16918. Is "elsewhere" there?—"Elsewhere" is in the text, thus distinguishing so early as 1833, in effect, between vested and non-vested schools in this matter.

16919. Is not the report of 1839 that from which you read?—Yes; but this is the Commissioners' reference to 1833.

16920. Is the quotation from a page of 1833, or is it not the report of 1839 referring to an act of 1833?—It is a reference to the principle that was embodied in the letter of Mr. Kelly, in 1833, about the Temple Meeting-house school.

16921. You know too much about the law of evidence not to be aware that there is a great difference between reading a quotation from a statement in 1839 about an act done in 1839, and reading by a new light in 1839 a decision made in 1833 upon another case. Is there not a real distinction between the two?—I only read that last paragraph as confirmatory of what is plain from the very language employed in 1833, to

show that the Commissioners agreed with the interpretation I put upon the language of 1833.

16922. Rev. Dr. *Wilson.*—Have you any objection to read the following lines after "elsewhere"?—None.

"And in the Correen school, they are allowed to absent themselves for the same purpose, whenever their parents may direct them to do so."

But in the same report for 1839, in page 149, the following paragraph is one to which I request permission to allude, as still further confirmatory of what I said:—

"It may be proper to add, that before granting aid towards the building of a school, we have, ever since the appointment of our District Superintendents, in 1838, required them to ascertain whether any arrangement had been made for giving religious instruction *in the school*, should it be established; but we have *never required* this information from them before granting aid by way of salary or of books to schools already in existence."

In the case of a building grant given to a school, they required provision to be made for religious instruction in the school, but in the case of those they only assisted by way of salary or of books, they allege in this report that they "never required" such provision to be made before granting such aid.

16923. Mr. *Sullivan.*—It was sometime before 1833, before the Temple Meeting-house case, that Lord Stanley's letter, which is the charter of the whole system, was published?—Yes.

16924. And Lord Stanley's letter received an explanation which was published by the Commissioners to explain the meaning of the whole system, you will find it at page 12?—Yes.

16925. Please read the 4th and 6th sections of that explanation?—I will. "*Fourth.* The Board understand that they are to require a permanent submission to its regulations, only in those cases in which grants have been made towards the erection of schoolhouses, to be vested in trustees, according to the directions of Government; and that in schools receiving occasional or annual grants, such as salaries for the teachers, &c., they are to require submission to their regulations only during the period for which grants are made. *Sixth.* The Board understand that the times for religious instruction are to be determined by the local patrons and conductors of schools; the power vested in the Board on that subject being merely to see that at least one week day in the week is set apart for that purpose. They also understand that the religious instruction given may or may not be in the school-room; the choice of the place being left to the pastors of the children, but that liberty is to be secured to them to assemble the children of their respective flocks in the school-room if they see fit."

16926. Now taking that rule in connexion with the other rule you quoted with regard to the Temple Meeting-house school, do you still maintain that the rule was not in operation that the children may be assembled in the school-room "in any school" is the expression?—I still maintain that that did not apply to non-vested schools.

16927. Is there a single exception made in the explanation you have read?—There is nothing in the words I have read referring by name or otherwise to either vested or non-vested schools.

16928. Consequently does it make any distinction?—Not so far as I see in the words I have read.

16929. If it were intended to refer only to vested schools, which then did not exist at all—the Board had not built anywhere when this explanation was given—would they not have said, "in the schools to which we will grant aid on the part of the State this condition must be carried out." But as they had not built any at the time, and did not make any reference to "vested schools" in the explanation, must not the explanation have applied to all the schools receiving aid from the Board?—It must not and cannot have applied to the non-vested schools or to schools which, though they may not then have been called by that name, were to all intents and purposes non-vested schools, as we have them now, because that is proved by the letter I have already quoted from and the Commissioners' comments on that and their explanation of it.

16930. Did not this document explain the whole letter of Lord Stanley?—Allow me to say I don't know the date of that explanatory paper, and I don't know but a number of those having schools of their own may have vested them in the Commissioners.

16931. Rev. Dr. *Wilson.*—Are you aware of the list of vested schools before that time which I have from the Commissioners?—No.

16932. Mr. *Sullivan.*—Vested in trustees. The Commissioners were not then a corporation, and could not have schools vested in them?—I am well aware the Commissioners were not a corporation till 1845.

16933. Then the schools Dr. Wilson speaks of could not have been vested in the Commissioners, they were vested in trustees. Do you still contend that the sixth clause of the explanation of Lord Stanley's letter excludes the non-vested schools?—I don't argue that there is language in it that excludes the non-vested schools, but what I argue is that it refers only to vested schools.

16934. Is there anything in it that states so?—There is not; but there is something elsewhere which, for the purposes of my argument, is ample.

16935. In 1839?—In 1833. The passage I have already quoted about the Temple Meeting-house school confirmed by the explanation of the Commissioners in 1839, and also the extract I read from their report, where they say they "never required" to have religious instruction provided in non-vested schools contrary to the wish of the patron.

16936. Now, going back to the rule of 1837, do you mean to say the Government were wrong in supposing in 1833 that the rule—the same that was abolished in 1837—was not a fundamental principle of the system. The Government state positively in 1833 that they could not allow such a liberty to the Presbyterians, as it would strike so entirely at the principle of the system?—I believe the Commissioners were right when they laid down as fundamental and unalterable the following as the principle of the system.

16937. I am asking a positive question. Do you think the Government in 1833 were wrong in believing that to grant such a permission would be to strike at a fundamental principle of the system?—The question assumes that the thing the Government called a fundamental principle was, that religious instruction should be given only before or after the secular.

16938. Breaking the secular instruction with it?—What I apprehend is, that the Government did not mean to refer merely to the different times, such as breaking up the secular instruction, but doing that without making proper provision for having those protected who did not wish to participate in it. The deputation who waited upon the Government on that occasion, I believe, are represented somewhere, some of them, by the Government as holding views and giving explanations of the claim they were putting forward, that the Government could not allow.

16939. That is going outside of the fact we have before us, that the Presbyterians put forward a document containing three propositions. The second of these propositions refers to the rule which was abolished in 1837. The Government, or the representative of the Government, says, in answer to those who put the three propositions before him, "It will be impossible for me to recommend to His Majesty's Government any modification of the established system that would strike so entirely at the principle of that system as would the adoption of these propositions?"—What are the propositions?

16940. The second of the propositions is—"That patrons of schools, on making application for aid, shall fix the ordinary period of school-hours, and shall have the right of setting apart such portion or portions of said school-hours as they may deem sufficient for reading the Holy Scriptures?" The Presbyterians demanded that in 1833, and were refused; and in 1837 they got it. Do you mean to say that was no depar-

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ture from a fundamental principle of the system?—I don't say, and I don't believe, that what they got in 1837 is precisely what the Government had in view, when it said, that it would be striking at the principle of the system.

16941. In what do they differ?—In the case of 1837, when there was liberty to give what is called intermediate religious instruction, there was to be perfect protection, at the same time, to guard against proselytism.

16942. In 1837?—Yes. The Commissioners in 1837 say, "the rule as to time was framed with a view to convenience, and to convenience only, and it never has been considered by us that we should violate principle if we allowed religious instruction to be given during the ordinary school-hours, provided that such an arrangement were made as that children whose parents did not approve of it should not be required to attend or be present at it. We therefore propose modifying the letter of the rule, so as to allow religious instruction to be given, and of course the Scriptures to be read, or the catechism learned during any of the school-hours, provided such an arrangement be made as that no children shall take part in, or listen to, any religious reading or instruction to which their parents or guardians object."

16943. Can you point out any real distinction between proposition two, as laid down in 1833, and the proposition as adopted in 1837?—I don't know that proposition two could give proper provision, such as was laid down in 1837, for the protection of those whose parents or guardians might not wish them to join.

16944. Do you know the third proposition that was made:—"That all children whose parents or guardians may so direct, shall daily read the Holy Scriptures during the time appointed by the patrons, but that no compulsion whatever be employed to induce others to read, or remain during the reading." That is to say, what they add in their statement in granting proposition two is substantially proposition three, which they did not grant. Is there really any difference between what they did grant and proposition two in the document of 1833?—I don't say that there is at the present moment. I am not prepared to admit that there is not.

16945. You admit that the Government in 1832 believed it would be a departure—according to the statement read to you—from the principle of the system if they were to grant proposition two?—I have no doubt the Government meant what it said, though it may have made a mistake, or not understood as fully then what the real principles of the system were as afterwards.

16946. That is, you admit that when they granted proposition two in 1837 some change must have come over their minds with regard to the meaning of that fundamental proposition?—Some change may have. I am not prepared exactly to affirm that it did. Some change may have.

16947. You admit, at all events, that there was a real difference of view between 1832 and 1837 in the reading of the Board's rules, as shown by the fact that what they refused in 1832, because of its striking at the principle of the system they granted in 1837?—There may be a distinction between what is called in the one case a principle of the system and in the other a fundamental and unalterable principle.

16948. The fundamental principles of the system may vary with time, may they?—I think not, because the Commissioners say the principle they lay down is fundamental and unalterable.

16949. According to what you have said, as to the distinction between 1832 and 1837, fundamental principles vary?—I think fundamental principles don't vary.

16950. What is a fundamental principle—is it invariable?—I cannot, I think, extemporize a definition that would even satisfy myself; but it is something so of the very essence of the system, that to alter it would be, in some degree, altering the system.

16951. You stated, as a general proposition, that the people of the country have declined to change the present system?—I think what I stated was, that the people of the country have never demanded a change of the present system, and that from the avidity with which they take advantage of it, and the readiness with which they coalesce, we had no reason to believe they were dissatisfied with it.

16952. "Declined" was the word you used?—I may have used the word "declined," but I don't know that I made such a statement exactly as the question implies. At all events, my memory does not carry me back to that statement.

16953. Rev. Dr. *Wilson.*—In connexion with the evidence of Dr. Cooke, to which reference has been made, as a matter of fact, did the Presbyterians of that day regard him as an exponent of their views on this subject?—Of course he had a number who agreed with him, and a number who very strongly differed from him, and opposed his views upon this subject.

16954. And after all, do you think the statement worth much which he makes as a witness when he says, "we obtained what *we considered modifications*"?—Well, I don't think that it imports much, and especially when we know from persons who are equally well fitted to spend an opinion on the subject, that no real concession was made.

16955. Was there not another large Presbyterian body in addition to the Synod of Ulster, that forms now part of the General Assembly?—There was, the Secession Synod.

16956. At the time to which reference is now made is it not the fact that the majority of the ministers of even the Synod of Ulster did not even entertain the views of Dr. Cooke?—Even as early as 1834 the majority of the ministers of the Synod of Ulster were in favour of recommending their body to receive aid for schools from the system, but they were outvoted.

16957. Have not other denominations the right of applying to the Board for grants, and so on?—Others had the same privileges precisely. Roman Catholics, for example, had the same privileges, as is proved by a letter written at a very early period by the late Dr. Doyle to his clergy.

16958. You are referring to Report, Vol. I., page 154?—Yes; in page 154 he says:—

"During the many years in which education has been in this country a source of religious dissension, our school-houses have been built, and generally attached to our places of worship, whilst the school-houses built by parliamentary aid, have been raised in detached places. Some years past it would have been easy to combine education, and have only one school-house in place of two; not so at present; and time only can effect that union which has hitherto been prevented at great sacrifice and at great expense. I notice this, that you may be enabled, in your application or reply to the Commissioners, to point out the true and very sufficient reason why, in these dioceses, so well supplied with school-houses, few requisitions for aid to assist schools, can as yet, be made in that joint manner, by Catholic and Protestant clergymen, which the Commissioners so justly recommend."

16959. Now, at the close of the following paragraph, does he not refer also—in this communication to his own clergy—to their own parochial schools?—Yes, he does. He says:—"Having premised this much, I now beg you will, without unnecessary delay, apply to the Commissioners before mentioned, for aid, whether to build or to furnish, or to support, as the case may warrant, each of your parochial schools."

16960. I ask you were not these schools, whether under Roman Catholic, Episcopalian, or Presbyterian managers the origin of the non-vested schools?—There is no doubt the Commissioners recognised existing schools.

16961. Is that opinion confirmed when you hear that the officer of the Board of Works—the Board charged with the repair of the vested schools under the Board of National Education—declared on his examination before this Commission that there were only 574 vested schools under their charge—that there was not one in county Carlow, and only one in the county Kildare, especially when that is taken in connexion

with the fact that in Antrim there are twenty-three vested schools, in the county Down fifty-three, while in Longford there are but three, in Westmeath three, in Wexford five, and in Wicklow four?—That goes to prove the same.

16962. Now, with respect to the Jewish aspect of the question—laying aside the logic and coming to the fact—are you aware that Jews have attended the schools of the National Board of Education—have you heard of such attending in Marlborough-street?—I did hear of it and that was the only case I ever heard of a Jew attending a National school.

16963. Have they complained of having had any grievance?—I don't remember the exact facts in regard to the matter, but I think they were met in some way which was mutually satisfactory. *Oct.* 28, 1868. Rev. Francis Petticrew.

16964. You referred to a case of a Roman Catholic teacher giving religious instruction to Presbyterian children—may I ask is that Roman Catholic teacher, so far as you know and believe, under any ban or censure from his clergyman, the Roman Catholic priest, in consequence of that teaching?—Oh, certainly not. I know of the same thing occurring in a school under the management of a priest, over which he has control, and he could dismiss his teacher at once.

[Adjourned.]

FORTY-FOURTH DAY.—DUBLIN, THURSDAY, OCTOBER 29, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq. PH.D.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq. } *Secretaries.*

CORNELIUS MAHONY, Esq., Inspector of National Schools, sworn and examined. *Oct.* 29, 1868. Cornelius Mahony, esq.

16965. The *Chairman.*—In what district are you now acting as Inspector?—In portions of the counties of Cork and Waterford.

16966. How long have you been an Inspector?—Exactly fourteen years. I have had to do with every province in Ireland officially. In Ulster I have had portions of the counties of Antrim, Tyrone, and Donegal; in Leinster, portions of the counties of Dublin, Wicklow, and Wexford; in Connaught, portions of the counties of Leitrim, Roscommon, and Sligo; and at present in Munster I have portions of Cork and Waterford.

16967. Are there any special points connected with the working of the system to which you would desire to call the attention of the Commissioners?—There is one matter which I think would be very desirable. It is, that the work of the Assistant Commissioners should be supplemented, by a written examination of the various descriptions of schools in Ireland. We have no precise measurement of the extent and quality of education given in National schools; still less have we any relative measure of the education given in the several other schools in Ireland. The first inquiry, in 1824, obtained full information of everything, except the amount and quality of the instruction. The Parliamentary inquiries of 1837 and 1854 dealt almost exclusively with what might be called the controversial aspects of the system of National education. The census returns deal merely with the parties who are able to read and write and those who do not—which affords no precise information. The Endowed Schools Commissioners dealt only with a limited set of schools, and the reports of the Assistant Commissioners on the schools which they visited are extremely vague.

16968. Rev. Mr. *Cowie.*—To what Assistant Commissioners do you allude?—The Assistant Commissioners under the Endowed Schools Commission.

16969. Mr. *Stokes.*—Do you refer at all to the Assistant Commissioners appointed by this Commission?—No; I know nothing whatever of these Commissioners, or what their instructions are; but what I insist on is—that it is most desirable we should have a measurement of the amount and quality of the instruction given in the various classes of schools in Ireland. It is but fair to see how far the schools endowed by the State are doing their work. A measurement should be also taken of the Church Education Society's schools, of the Christian Brothers' schools, and the other various sorts of schools. I may class the primary schools of Ireland in this way:—Model schools, under the National Board; ordinary National schools, monastic and convent National schools; Christian Brothers'; convent schools not National, Church Education Society's schools, parochial schools, Erasmus Smith's schools, Incorporated Society's schools, and other societies' schools. Now, of course, it would be impossible to examine these several schools; but it will be found that in every large town in Ireland, and in numerous rural districts there are schools of each of these classes in very close proximity to each other. And what I would take the liberty of suggesting is—that a set of printed questions be prepared, say on arithmetic, grammar and geography, an exercise in dictation, and some few questions testing the general intelligence of the pupils—that is to say, of the higher classes, corresponding with our 3rd, 4th, and 5th classes in National schools; that a number in each of these classes be chosen by ballot, so that model pupils would not be put forward; and that upon a certain day a set of printed questions be delivered, and the answers taken in writing from the several groups of schools; that these be afterwards examined into, either by the Assistant Commissioners or any other examiners, and that the results be tabulated. That principle of samples has been approved of by the Commission presided over by the Duke of Newcastle, some years ago; and the Commissioners say that in place of an exhaustive survey of the whole of England, they selected ten model districts, two metropolitan, two agricultural, two manufacturing, two mining, and two maritime, and they submitted one of each to an Assistant Commissioner. The same principle of samples, as I conceive, might be adopted with regard to all the primary schools in Ireland. We would, therefore, be able to see distinctly by marking and tabulating the answering what is the degree of education given in the National Board's model schools, what in ordinary National schools, what in the Church Education Society's schools, what in the Christian Brothers' schools, and so forth. The only difficulty I see in the way would be to get local parties, to superintend the examination, to deliver the questions, and to prevent copying and prompting. But a committee of three or four respectable persons in every large town and district would

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perhaps be got to take care that there was no undue prompting or interference. At present we have no knowledge whatever of the amount of education given in the country; and it appears to me that this is one of the most essential things which this Commission should endeavour to ascertain.

16970. What reason have you to suppose that the examinations by the Assistant Commissioners, under this Commission, will not meet the purpose?—I do not mean to insinuate that. The Assistant Commissioners may possibly take a different standard—one a higher and another a lower; but I merely propose that this shall be done, to supplement their inquiry. I presume that the effect of it would be—that it would thoroughly corroborate the reports of the Assistant Commissioners.

16971. In what points do you say that the scheme of the Duke of Newcastle's Commission has been departed from by this Commission?—I do not say that. I merely state that the Duke of Newcastle's Commission has taken sample districts. I propose to take sample schools. The principle I contend for is in effect the same as the Duke of Newcastle's Commission adopted.

16972. Would not sample districts, comprising all sorts of schools, completely answer your purpose?—I think they would not do so as thoroughly as the plan I propose. By it the results might be obtained with almost mathematical precision, and it would give us a thoroughly clear view of the state of education in each class of schools in Ireland.

16973. Would you feel confidence in an examination, superintended by a person not familiar with that kind of work?—I think that any well educated person would be fully competent to mark these questions. Supposing there were ten questions on the subject of arithmetic, and that each of these reckoned as ten, I think that a person not accustomed to the thing would be able to determine whether each was worth 5, 3, 4, 2, or nothing. There may be an objection to submit the examination papers to the supervision of persons connected with certain institutions. That difficulty would be easily got rid of, by numbering the several papers, and giving them to the examiner, so that he would not be able to know to what class of schools the pupils belonged. For example, suppose the examiner was connected with the Church Education Society. It might be supposed he would have a prejudice against schools under the National Board, or convent schools. It would be very easy to mark each paper, numbering it 1, 2, 3, 4, 5, 6, &c., so that he would be perfectly in the dark as to what description of school the pupil belonged whose answers were before him. I believe the same thing is done by the Incorporated Society in Ireland. They determine what pupils are most deserving of certain endowments under them. The candidates' papers are sent up, and the examiner does not know from what school they come. He examines the papers and reports the result to the heads of the Society.

16974. How would you secure that the paper sent up under the name of each child was the work of that child without communication with other children, and without his having received any assistance from the master?—I would have all the pupils assembled in one room. I would select say a dozen pupils from a model school, a dozen from an ordinary National school, a dozen from a monastic school, a dozen from a Christain Brothers' school, a dozen from a Church Education Society's school. I would have two or three respectable persons present, who would break the seal of the papers, who would prevent any prompting or copying, and who would afterwards seal up the papers and return them to this Commission.

16975. Do you conceive the principle of the ballot would give a fair representation of the schools?—I think it is the nearest approximation to fairness. If there was not a ballot the best pupils might be put forward. It would be the interest of the teacher to select the best. I conceive the ballot would give a fair representation. You would have the best and the worst.

16976. Would not the teachers of the worst schools say that the ballot had brought out their worst candidates?—But then it may bring out the best. It may bring out the worst; but the probability is that it would be a fair average representation of the schools.

16977. Rev. Dr. *Wilson.*—If you heard that the representatives of the different educational institutions, the Church Education Society, the Chrstiain Brothers, the National Board, and so on, each declared that their own system was the best, and their schools superior to the others, and that the Assistant Commissioners appointed by this Commission, had no fixed standard with regard to the examination of all those classes of schools, should you think your scheme still more desirable?—I am sure it would afford a more precise and thorough representation of the several classes of schools; and believing as I do that it would coincide with the same results as those which the Assistant Commissioners had arrived at—believing as I do, that the written examinations when tabulated would correspond very nearly, if not exactly, with the reports of the Assistant Commissioners—I anticipate that it would make assurance doubly sure.

16978. Mr. *Stokes.*—Have you reason to suppose the managers of the different schools would consent to such a combined test?—I have no reason to suppose that. But I don't see how they could consistently refuse. Some classes of schools, for example, the Church Education Society's schools, and the Christain Brothers' schools—I do not say they over praise themselves, but they certainly don't disparage themselves; whereas, we generally—my colleagues and myself—are more given to fault-finding. Our business being of a curative kind, we endeavour to point out where the defects lie, and seldom or never give praise.

16979. How would you provide that the children who came up for examination would be the same whose names were drawn from the urn by lot?—I would have a paper, or docket filled up, as in the case of the examination of our teachers; I would have that form signed by the child—what school he was educated at, and some other particulars; I would have these written down by the child in the presence of the persons who took the ballot. This would be taken away by the person who attended to the ballot, and it would be impossible for another child to simulate the handwriting. If necessary I could hand in a detailed statement, so as to shorten my present examination.

16980. Are you aware that persons have passed examinations by personating others?—I believe that personation at examinations sometime happens.

16981. How many such examinations would you hold over Ireland?—If I had the list of the several places where the schools are—I was about preparing it—but I can give you a list in detail of places such as Newry, where there is a model school, where there are several National schools, and convent schools, where I believe there is a Christain Brothers' school. I would have all the boys of the several classes of schools examined on one day, and the females of the several female schools examined on another day, and the papers examined and tabulated; I do not think there is any plan that would guage the depth and extent of education in the country so comprehensively as that.

16982. Would you test the children by classes alone without reference to age?—By classes only. I am not acquainted with the classification in other schools, but the three upper classes in National schools are the fifth—which is not usual in National schools—the fourth and third, the fifth being the highest: I would have a set of questions prepared for the fourth and fifth—for their proficiency as far as the National schools are concerned, is much the same; and a set for the third, not so difficult.

16983. What advantage would arise from the examination, supposing it to have been completed fairly?—It would give us precisely the amount of knowledge in the several classes of schools, and the amount of knowledge throughout the whole of Ireland. It would be in fact an educational census.

16984. Supposing it to have been proved as seeming likely that the instruction of the National schools is much superior to the instruction of the Church Edu-

cation schools, what benefit would result from that discovery or proof?—It would show exactly the comparative education afforded by each. It would show this, that if the Church Education Society, for example, sought for aid from the State, a very strong part of their case would be, I conceive, that up to the present they have been giving an education as good as the schools provided by the State. It would enable Parliament to see what the Board of National Education had been doing. Parliament is entitled to see what the Board of National Education had accomplished.

16985. The *Chairman.*—Do you consider that the education given to the mass of pupils in the ordinary National schools is as good and as efficient as it is sometimes represented to be?—I think the education given in the National schools is almost as good as it could be. There are some one or two things in which I fear it has failed. I think that in the teaching of reading, writing, arithmetic, and grammar it has succeeded almost as well as it could be expected to succeed. The two most prominent defects in it are that it has not given a sufficiently intellectual amount of education—that it has not taught the pupils sufficiently to think and reason; and a greater defect is, that it has not imbued the people with a taste for reading. Not only is that the case with regard to the pupils taught in the schools, but it is also the case with regard to the teachers. I have known a considerable number of teachers, and I have not met with more than three or four to have the amount or extent of knowledge of English literature that I would be anxious to see possessed by ordinary working mechanics.

16986. Do you consider that teaching under any system you could expect that any large proportion of the labouring classes would develop a taste for reading?—I would expect as one of the results of a good system of popular education, that working people would like to read—I will not say difficult works—but I would like to see every working man have a taste for reading popular English books—say even for light reading—what is considered light reading. Of course I except that which may be considered pernicious reading; that they would have a taste for reading a book of travels or a book of history; that in their hours of recreation they would apply themselves to these things rather than gossiping or lounging about.

16987. Are there any special impediments or difficulties which the Inspectors practically find they have to encounter in discharging their duties?—I am not aware of any special difficulty.

16988. Are there any points on which you would desire, or that you think the Inspectors generally desire, any alteration or improvement in their position as regards the Central Board?—I am not aware of any.

16989. Do you desire to suggest any changes in the manner in which their reports to the Central Board are carried on?—No; I think the Central Board deals fairly with the several reports presented. It has been an invariable rule of mine never to suggest a course of action in any report, but merely to lay the facts before the Commissioners; and I have generally found that these reports were dealt with precisely as I would have dealt with them myself, if I had that business to transact. For example, if I found a school inefficient I would simply state the degree of inefficiency. It might be my private belief that the teacher should be depressed, or severely admonished, or dismissed, if it were an extreme case; and although I have seldom or never made a suggestion, I have almost invariably found that the decision on my statement of fact was exactly what I would have arrived at myself.

16990. Rev. Dr. *Wilson.*—I suppose you should regard your proposition with respect to this examination of the various classes of schools as within the province of this Commission, that it is within the appointment of this Commission to inquire into the "character and extent of the instruction" afforded by the State institutions now existing in Ireland?—Precisely. It was that passage in the Commission that suggested the idea to me, in the first instance.

16991. And do you think that your plan is the best method of meeting that?—I think it is the most precise, exact, and searching.

16992. Rev. Mr. *Cowie.*—Have you any model schools in your district?—No.

16993. You stated just now that you would like to have developed a taste for reading. Can you suggest any mode by which that could be done?—I think we should begin with the teachers first.

16994. How would you begin with the teachers?—By an improved system of instruction—by encouraging it. Now, in the classification of our teachers, literature is very badly provided for. The programme laid down for the classification of teachers is very much in need of amendment, first of all. It was shaped some twenty years ago; and it has never been altered since, while the influence of public enlightenment, and the progress of science has altered things very materially. Secondly, it is peculiarly defective in this; it regards all intellects as alike, or nearly so. The course is the same for all. I don't know whether Mr. Hallam or Lord Macaulay were mathematicians, but if they were not, they could not rise to the rank of second class teachers. Unless a man is able to answer at least 50 per cent. of the questions in algebra, geometry and mensuration, in natural philosophy, and reasoning, his advance, even to the second class, is impossible. What I would suggest would be—that there should be a double course; that is to say, a minimum of science and a maximum of literature, or else a maximum of science and a minimum of literature. I would reward a man of scientific taste; and I would also reward a man of literary taste. If a person had not a taste for abstract science and that he had a taste for literature, I would have that rewarded. I think the tendency of that would be, to create a taste for literature amongst the teachers, and by consequence a taste for literature among the masses of our population.

16995. That is, you would suggest an amendment of the syllabus of subjects by which a classification is gained?—Precisely. That it should not be the same for all; that one should have the option of an extended course of science, and a short course of literature, or an extended course of literature, and a comparatively short course of science.

16996. You mean on certain subjects there could be the same course for all—to a certain point, and after that there might be a bifurcated course in literature or science?—Precisely. A certain amount of science or a certain amount of literature.

16997. What is the best school in your district, if any one is more prominent than another?—There are very good boys' schools in Cloyne and at Tallow. I think they are about the best. There are very good female schools at Lismore, Dungourney, and Castlemartyr. Midleton convent school is very good. I have four convent schools in my charge at present; and I think Midleton both in the amount of the education it gives and having a much larger attendance, is rather better than the others.

16998. Just think for one moment of the pupils who within the last few years have done best in their schools: should you say they have received very good education—the children who have passed through the Fifth Book?—We have very few in the Fifth Book.

16999. Take then the class who read in the Fourth Book in school, and leave school. Speaking of your general experience in examining would you say they get a fair education?—I would say a rather fair education. The reading is not good; it is indistinct. The writing is very good, and has considerably improved of late years. The dictation in some cases is almost perfect, and very rarely bad. Practical arithmetic is very fairly understood. Grammar, inasmuch as the people neither speak nor write bad English, may be considered to be fairly taught. Geography is not taught to the extent I would wish, but still there is a very fair general knowledge of it.

17000. You say that the reading is indistinct, but is it intelligent?—No. What I would call really intelligent reading is very rare.

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17001. Do you think that the children understand what they read in the new Fourth Book?—The Fourth Book is but a very short time in use. I think there are some lessons in the early part of it which they do not understand. The want of understanding what they read is one of the most prominent defects in our teaching.

17002. With respect to arithmetic do you think they have a good practical and useful knowledge of arithmetic?—I think they have.

17003. The *Chairman.*—Do you think it remains with them two or three years afterwards?—I am quite sure the average number of those that remain a year or a year and a half in the fourth class, are fully equal to any practical work given to them in afterlife; for example, the calculation of acreage, of rent, poundage on poor-rate, and the several other practical questions that may arise in the ordinary transactions of buying and selling. A good many of our pupils become clerks, not in large establishments, but in country shops; and they seem to be fully equal to transacting the business of those concerns.

17004. Mr. *Stokes.*—With what object do you suppose the State examines teachers?—It examines them to ascertain their literary fitness, and it classes them accordingly; but I think somewhat defectively; because their practical ability and the intelligence of their pupils is not sufficiently taken into account, in their classification. I can, for example, stop any teacher who is inefficient. I can prevent him going in for examination; but it is a very ungracious thing sometimes to do that. The state of his school is not sufficiently considered.

17005. In reference to mere examinations is it not necessary to provide that the teacher should be competent to teach boys anything which boys of the working classes may happen to want to learn.—Certainly.

17006. Would it be fair to give a candidate a high classification for literary attainments alone, without providing for a considerable amount of technical knowledge?—I would not classify the teacher on mere knowledge. I apprehend the state of the schools is not sufficiently taken into account. I would class him on both. Then I do not consider a large amount of mathematical knowledge is required. Very few boys in our schools learn geometry as far as the sixth book, and algebra as far as quadratic equations. The lessons on reasoning are never taught. These I regard as valuable, because being what might be considered intellectual gymnastics; but for their practical value to the school, I conceive they are of less value.

17007. You stated, as one objection, that Macaulay and Hallam would not get above second class unless they had a good knowledge of mathematics?—Unless they had a fair knowledge—unless they were able, at least, to answer 50 per cent. of our questions in geometry, algebra, natural philosophy and reasoning.

17008. Do you think that every National schoolmaster ought to be able to answer fairly in these subjects in order to get a good classification from the State?—But suppose he was weak upon these subjects, I would have that weakness supplemented by an enlarged course of literature.

17009. Would it be for the benefit of the people of the parish that he should be classified as a good schoolmaster on account of his literary qualifications, if he was not able to teach the children figures?—He should teach arithmetic, of course; but the higher figures and natural philosophy are seldom or ever taught. Therefore they are not essential.

17010. By what argument do you maintain the principle of payment by classification?—I consider there is a merit in the knowledge displayed by the teachers; but I consider that the principle is bad, to class him merely for his knowledge. I would say that his practical efficiency should reckon at least one-half.

17011. You would not say it was wise in the State to pay a man for having passed a good examination?—I think there is merit in passing a good examination, and such merit should be rewarded.

17012. Is it a merit which deserves an annuity from the State?—I would say it is. In higher offices—for example, university fellowships—a fair annuity is paid, either by the State or public property, as a reward for distinguished answering.

17013. Historically, is that an accurate account?—I should say it is. Take for example the fellowships in Trinity College. The answering on which they are awarded is almost exclusively scientific.

17014. Shouldn't they have duties to perform?—They have duties to perform; and they perform them. And the teacher is presumed to perform a duty. The State does not give him a stipend unless he actually teaches; and the moment he ceases to teach the stipend is withdrawn. But the State pays him, as I conceive, both as a reward for his superior education, and also as a reward for communicating it to others.

17015. Is it wise that the master who has passed an examination in the first-class, and teaches 30 children, shall draw a higher stipend from the State than the master who passes in the third-class, and teaches 130 children equally well?—I do not consider it objectionable that he should be paid so; because he has a certain merit in his answering. He teaches a smaller number, and that may not be his fault. The country may be thinly populated. But the man who teaches the larger number derives other advantages from it. Because a large number of the children pay school-fees: I am sorry to say not as much as they ought.

17016. But looking at it in a State point of view, would it not be wiser to pay the man for the work done, rather than for having passed the examination?—I think so. I believe there is an outcry by some teachers against the plan of payment by results. I suspect that this clamour has been raised by people who neglect their schools and had attained high classification. I know men in the third-class, receiving pay as a third-class teacher, who are far more efficient than some in the first-class.

17017. Lord *Clonbrock.*—Don't you think that a high-classed master, generally speaking, is practically less capable of teaching what the State wishes to teach, that is, primary education, than a person who has not gone so far in his education?—I don't say that the higher education would disqualify him; but, from some cause or another, I find the high-class teachers are more inefficient. Third-class teachers are frequently more efficient than first-class teachers. One of the causes may be that they endeavour to fit themselves for high class; and the time and care which they should give to the children they give to themselves.

17018. The third class do more work, as far as the State is concerned, than the higher class of teachers do?—They often do more work for the State.

17019. Rev. Dr. *Wilson.*—Still, I presume, it is your opinion the literary qualifications of superior teachers should be taken into account and paid for?—Certainly. But if there is to be an amendment of the pay of teachers, it should be in the direction of teachers of the class of first of third. The relative payments are pretty fairly arranged; so if an increase were made, that increase should be made in every class, unless those in the very lowest class of all, in order to stimulate them to further exertion.

17020. Do you not think, therefore, the first class are already sufficiently remunerated by the State?—In some cases I do not think they are.

17021. But considering the advantage to the State from the usefulness of the class of first of third, to whom you have referred, do you suppose their salaries should be increased?—They should; and more especially in the case of a number of the older teachers who were received into connexion with the Board several years ago. These men were not able to apply themselves to new subjects; for example, to such a thing as reasoning and the higher mathematics; and the consequence is that they have remained in the third, and although some of those older men were the most deserving teachers of my acquaintance.

17022. Is there not a benefit to the State in having teachers of superior qualifications scattered through the country in different districts?—Certainly.

17023. Does the fact of their existence, and that they are superior, induce others of inferior qualifications to study, in order to keep up their knowledge?—I think the primary object which induces them to study is to advance themselves in their classification.

17024. With regard to the teachers themselves, do many of them, in the district in which you are now placed, reside far from their school-houses?—Sometimes they reside a distance of three and four miles. I have been lately making inquiries for the purpose of this Commission. I found some cases of National teachers, male and female, who resided a distance of four miles from their schools.

17025. In the winter season don't you find that operate injuriously on attendance?—I think it must.

17026. Should you suppose it desirable that residences should be provided for them near to their school-houses?—Yes; but not in immediate connexion with them. It should be at a quarter of a mile or less.

17027. Is there a practical disadvantage in their residing immediately adjoining their schools?—Yes. Female teachers will leave, to look after their domestic business; and it is a great temptation to make them leave the school. Some teachers have land, and it is a temptation to them to leave the school to go to attend to their farm.

17028. Is it your opinion that teachers should have a pension after having served a certain number of years?—Most decidedly. We find the want of it a great disadvantage. Very often we find a man enfeebled by age or infirmity. It is very hard to remove him, when we see he will only get a couple of years' salary, which would be wasted in a year or two. If there was a pension to be given him, when we found a teacher disabled we would have no hesitation in having him removed. There would be nothing harsh in such a thing.

17029. One of the complaints of teachers is that the salaries are too small. What is your opinion?—I am sure they are quite too small, when you consider the education required from them, and when you consider what is paid to the Constabulary, and to the Coast Guards, and other public servants, they are entirely too small. I may mention, as a practical proof of the poverty of teachers, that I have been often content to take an instalment of what I would otherwise expect from them—that is to say, while, if a teacher was adequately paid, his deficiency may be such that perhaps the purport of my report would be to have him reprimanded or depressed, or punished in some way; very often I have been stopped by the circumstance that the poor man was in actual want.

17030. Another complaint is that the teacher has in some cases to pay the rent of the school-houses, or pay for repairs, and so on. Have you found it so in your district?—It is very general in Connaught, with which I was connected some years ago.

17031. Does it exist in your present district?—No; I do not suppose there is a case of it.

17032. With regard to school fees, are they paid to any extent?—They are paid pretty generally, but the payment is in this way—I suppose the boy remains six weeks in one quarter, and four weeks in another. It might be expected the parent would pay for the two quarters, but the practice is that he pays for the ten weeks the child is at school. The quarter is reckoned by the actual days of attendance—which has a mischievous effect; for if a man pays the whole quarter he will send his child every day to school, whereas now paying for the actual days of attendance he keeps him at home on every frivolous pretext.

17033. Are there many children of respectable farmers and shopkeepers attending the convent and the ordinary National schools in your district who make no payment in the shape of fees?—My notion is that the respectable parents of the district generally pay. Those who are best off are not so liberal in proportion to their means as those who are in comparatively humbler circumstances. At least I have heard that complaint made by teachers.

17034. Do you know of many cases of children of respectable parents attending ordinary National schools who make no payments?—I have no recollection of any one case at present.

17035. What is the highest rate of payment they make?—In general the average rate of payment is a 1*s.* or 1*s.* 6*d.* a quarter, though they are nominally entered at a half-crown, and five shillings, and soforth. I think that is more nominal than real. They seldom exceed two shillings a quarter.

17036. Now, should we find the parent of a respectable child paying by the week instead of quarterly—that is to say, for the six weeks of attendance one quarter, and four weeks of another, instead of paying for the whole they pay for two quarters?—Sometimes they pay by the week, which induces a more regular attendance; for if they pay on a Monday they are sure to remain for the week.

17037. In the convent schools in your district are there many children of the respectable class, respectable shopkeepers, and so on, receiving their education without any fee?—There are two convent schools, one in Youghal and the other in Midleton, where they educate upwards of 1,200, and one of the fundamental statutes of the order is not to accept any fee—which I think has not at all been productive of beneficial results. I recollect some years ago, when I was connected with a convent school at Glasthule, near Kingstown, it was very punctual in exacting payment. I made a calculation of the per centage of attendance, and I found it was about 79 per cent. in proportion to the number on the roll; whereas, in a convent school at Kingstown, within half a mile, the per centage was only 51 per cent. I have often urged on the conductors of convent schools, for the sake of the children themselves, that they should exact the fees punctually.

17038. Considering that the State pays for education, do you think parents themselves should be expected to pay more than they do in return for the education they receive?—I think they should. The effect of charging higher would be that they would value education more. The cheaper you make it, the more disposed will they be to undervalue it. How much more, then, when it is entirely gratuitous?

17039. The *Chairman.*—Do not a large proportion of the children remain too long in the lower classes?—They do very often. A good deal of time is wasted in mere spelling, and in some of the schools the children get the lessons off by rote from constant repetition. I have frequently met with a class—and it is one of the tests I would apply to a bad school—if I were asked how to apply one test to a bad school, and one only—the test I would apply is to find whether they had got the lessons off by rote. I have frequently placed my hand over the book which a child seemed to be reading, and the children repeated the lesson as glibly as possible, showing they had committed it to memory. I attribute that to the lessons in the lower class books being so few. The books should be larger; for the children of apt memory learn the whole book by rote. I have often heard children read a lessson from the Second Book, and when I have referred them to the First Book they failed to read the easier words at sight.

17040. Are you aware that in England children are expected each year to pass in a higher standard than they did in the previous year?—Yes.

17041. Suppose a system of payment by results, would it be desirable that the number of times should be limited in which the same child should be presented in the First and Second Book?—There is great difficulty in fixing an arbitrary limit; for in some cases the attendance is bad, and in those cases I think the proficiency should be measured by the amount of attendance rather than by any definite practice.

17042. You have said that some of the teachers who pass the best examinations and obtain high classification are not as efficient, as practical teachers, as some of the third class?—Some—I don't say as a general rule. Some first class teachers are very good and some very inferior.

17043. On the subject of examinations, are not a number of marks assigned to the various subjects?—The

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system of examination, as it is observed at present, is a very fair one. There is a certain value assigned to each subject, and in the oral examination the answering is marked accordingly. For example, in the oral examination arithmetic counts 100, grammar 30, and geography 50. If ten questions be asked in arithmetic, and seven are answered, that scores 70; if ten be asked in grammar, and seven are answered, that scores 21; and if ten are asked in geography, and seven are answered, that scores 35. The system of marking the written exercises—assigning a numerical value to each—is a very fair one. It has been in use for the last three or four years, and it is much fairer to the candidate, and much more satisfactory to the examiner to mark them now than in the vague way in which they were formerly marked.

17044. Then have you no means of suggesting that the teacher should be examined in a high class?—I would say that every teacher should answer a certain amount in all the essential subjects; but I would give an opportunity of supplementing his defects in one subject by his superior knowledge in another.

17045. Is it a habit in your district for these children who pay for their schooling to make their weekly payments in advance?—When the payment takes place weekly it is generally paid on the Monday; when the quarterly payments are made, they are generally made at the end of the quarter, or perhaps, at the end of two quarters or three.

17046. Lord *Clonbrock.*—The weekly payment made on Monday, is that a payment in advance, or for the week preceding?—It is made at the beginning of the week.

17047. The *Chairman.*—In advance?—In advance. Sometimes the parents give work in lieu of money to the teacher. Occasionally teachers have small plots of land, and, in that case, a farmer gives the work of horses and men for the quarterly payment. People, too, fall into arrear. I am sorry to say that happens very frequently.

17048. Do you think it would be desirable to make it a rule that these payments should be in advance like the weekly payments?—No; it would not be desirable to make that coercive. Sometimes a person who could afford to pay at the end of a quarter may not be able to pay in advance; but I don't think people like it to be forced in that way.

17049. Lord *Clonbrock.*—Would it not be better to get rid of quarterly payments and make all payments weekly, in advance?—I scarcely think it would be desirable; for a poor person might be able to pay two or three shillings towards the end of the quarter, when he may not be able to pay one or two pence at the beginning of the week.

17050. Mr. *Sullivan.*—You say some pupils pay nominally two shillings or two shillings and six pence, but on an average they only pay two shillings?—Yes; but more generally a shilling only.

17051. Is it that the balance is dispensed with by the patrons, or that it is difficult of collection, or that there is a compromise made by the teachers with the parents?—I should say by compromise with the parents; and these large fees marked on the time-tables, are as much for display as anything else.

17052. Is not that injurious to the interests of the teachers, to mark them when he does not hope to get them?—I don't know that it is. I have generally observed in the north of Ireland, where the fees were small and punctually paid, the teacher fared better than where the fees were higher. I have always encouraged teachers to look for low fees, but to exact punctual payments.

17053. Suppose a child was only present for one day in a quarter he should pay for the entire quarter?—That is what I mean.

17054. Wouldn't it injure the teacher to have it appear on the books that he will nominally charge certain fees which in reality he never gets?—Well, I don't think it injures him in a pecuniary point of view. There is a want of principle in pretending to charge what is not actully paid. That is the only objection I see to it.

17055. You said land was a temptation to a teacher to take him out of school?—Yes; I speak generally with regard to all Ireland—every part I have been acquainted with. I, say as a general rule, when a teacher has land he neglects the school; though I have found exceptional cases, where men having land were the most efficient teachers I was ever acquainted with.

17056. Are there any agricultural schools in your present district?—At present there is a model agricultural school under the Duke of Devonshire which has a few resident boarders.

17057. Where is that in?—Glengarragh, about two miles from Lismore. There is an ordinary agricultural school at Lismore, and there is another ordinary agricultural school at a place called Grange, which is endowed by Sir Richard Musgrave.

17058. What is your experience with regard to these three, as to the quality of the teaching?—The Lismore school is a good one—one far above the average. The Glengarragh school is about an average one, and the Grange is about the same. The teacher has been rather unfortunate, and was removed lately from the school.

17059. But the cause arising not from the land, but general character?—Yes.

17060. Lord *Clonbrock*—Do you think it right or wrong in rural districts to have a small addition of land given to the teacher, so as to enable the pupils there to get a little agricultural instruction?—I know very little of agriculture; but it appears that if they got instruction in the elementary principles of agriculture that would have a tendency to draw them away from bad systems. They might get rid of some popular prejudices which prevail amongst farmers.

17061. Do you suppose such instruction would necessarily interfere with the primary instruction to any extent?—If a boy reads the Agricultural Class Book he learns to read as well as from any other book; and there is as much mental cultivation in that as in the reading of any of the other class books.

17062. The reason I ask the question is, you said the attention to land by the master has a tendency to keep him too much out of school?—Yes; but in this case I referred not to what are called agricultural schools, but to schools the teacher of which has a piece of land for his own private use.

17063. Precisely, those are the schools I want to refer to, I want to know whether that piece of land would not be subsidiary to an ordinary school for teaching agriculture?—I think it might.

17064. The Earl of *Dunraven.*—In the schools you mentioned, had the boys anything to say to the working of the farm?—In the Glengarragh and Lismore schools they have.

17065. I don't mean the Glengarragh school but the ordinary school in which you say that land is in certain cases attached to the position of teacher?—Speaking generally, throughout Ireland the proportion of schools in which boys work is very few. Even in Model Agricultural schools, I have known instances in which the boys never worked on the farm.

17066. In what mode do you say the teacher's having land interferes with his duties?—He devotes time to his farm that might be devoted to school. Perhaps he sends boys to work for him.

17067. Do you consider that he devotes a portion of the regular school hours?—I am afraid that very often he does.

17068. The *Chairman.*—Do you think it is any harm to a schoolmaster to have a small plot of ground, not too large to be cultivated by spade labour?—I suppose it would. Of course it would be to his personal advantage. Whatever improves his condition is of advantage. But it is only for that reason that I conceive there would be any advantage in it.

17069. Do you think a man can keep land, keeping more than two cows, without neglecting his school?—I have known a few instances where men had land—I cannot presume to say what the extent of it was—very probably they had two cows—and I have found them as efficient as any others; but I must say the invariable practice is quite the other way.

17070. Mr. *Sullivan.*—It is admitted the children sometimes don't understand what they read?—That, I apprehend, is the most prominent defect in the teaching of all our schools.

17071. Does that arise at all, in your opinion, from the character of the books themselves that are given to them?—I think so; but that is a subject I would rather not express an opinion on. I have already expressed it, in a communication to the Commissioners, that I attribute that defect to the existing books; but I have personal reasons for not wishing to go into that question.

17072. I speak not so much of the whole class of books of every kind in those schools as the Reading Lesson Books employed generally?—There were three sets of lesson books, one published at the formation of the Board, and the second published in '48, or thereabouts, and the third within the last two years. I think each set was and is defective in that respect.

17073. I am not alluding so much to the books of the Board generally, as to the class of books employed in primary schools for teaching reading being made up of extracts of higher authors, whether you think that objectionable, or whether books should be made intelligible to the capacity of the child?—I hold that lessons should be taken entirely from the higher authors. In all cases where compilations have been made, the poverty of the language has had an injurious effect on the intelligence of the child.

17074. Do you think that a child of eight or nine can understand extracts from what we would call the Classic authors in the English language?—I know hundreds of extracts taken from the early Classic authors fully equal to the understanding of children of that age.

17075. Are you aware in Prussia they have come to the opposite conclusion?—No.

17076. That they have strictly shut out the Classic authors, and that a book is compiled more for the intelligence of the boy?—I think that is an injurious course. Canon Mosely has stated, in one of his reports, that the books which would suit a boarding school that the same set of books would suit a village school, and I quite agree with him.

17077. Why do you think it would be an unwise course to prepare books in that way?—As far as I have seen these compilations, the poverty of the language, of its very nature, induces a corresponding poverty of thought in those who read them; whereas extracts from Classic writers, by its suggestiveness, tend to develop the intellect of the child—that they make it think.

17078. Lord *Clonbrock.*—Independent of books, don't you find fault with teachers that they do not make children read, and that they do not take the trouble of stopping them and making them understand? Do they?—They try to make the child understand the lesson in a sort of way. Generally speaking, the greatest defect in their teaching is, that they do that in a very unskilful way. For example, in explaining the meaning of a word, they endeavour to give a definition of that in high-sounding language, more unintelligible to a child than the original word; whereas, if they looked at the primitive literal meaning of the word, and then showed how it was applied in its secondary and metaphorical sense, they would enable one to see how to arrive at the precise point of the meaning.

17079. In fact they are satisfied with a high-sounding reading without taking the pains to ascertain whether it applies or not?—Yes. That is one which beyond all their defects I have been always obliged to address myself to.

17080. Mr. *Stokes.*—You allow that the present system of classification does not correctly measure the qualifications of masters or mistresses?—Certainly.

17081. Would you see a strong objection to recognising as teachers, without distinction, all those who under examination reach a minimum standard?—Yes; I take, for example, a minimum of science and an enlarged course of literature. In our present course the minimum of literature is merely grammar. To a person passing in one minimum and attaining the other maximum I would give a third, or even second, class; then, to the probationer who would pass a minimum in each, I would give a certificate of competency.

17082. But if the examiners do not gauge the efficiency of the teachers, on what argument do you maintain the qualification. What I want to ask is why the system of classes should not be abolished, and why every man and woman whoever reaches the minimum on each of the subjects in which you measure teachers, should not be passed as classified teachers so far?—You would thereby class the ignorant with a person comparatively enlightened. You would reward a person who merely has a minimum; you would reward his intellectual worth precisely as you rewarded the man who takes a high class in science or a high class in literature.

17083. The man who takes low class, under your present system, does better service than the man who takes a high class?—Yes; but I would reward him accordingly. I would reward him for his efficiency; I would also reward him for his acquirements. The acquirements of the comparatively illiterate I would reward proportionately.

17084. Can a person who passes your examination, as fixed at present, be called illiterate?—No. A certain amount of knowledge is required. He could not be called illiterate. When I say illiterate, I mean comparatively illiterate. A man who knows six books of geometry, and a fair amount of arithmetic, grammar, and geography, that man is not what you could call illiterate.

17085. Rev. Mr. *Cowie.*—Are you aware of another complaint of the teachers which has not yet been mentioned: the power of the manager to dismiss them?—I know they have made that complaint. To be sure, the principle is rather hard; but I would say from my experience of managers that the power has been seldom or never abused.

17086. It is not a grievance then, calling for any great attention?—No. It is not a practical grievance, though it is objectionable in principle.

17087. How do you mean objectionable in principle?—I think it is objectionable in principle that a man may be dismissed for no cause whatever.

17088. Whose servant do you consider the teacher is—the manager's or the servant of the State?—Practically he is the servant of the manager. That is a matter more for the Legislature or the Government than for me, but practically the teacher is the servant of the manager.

17089. Do you think it at all desirable that he should become less the servant of the manager and more the servant of the State?—I doubt that there would be any practical advantage in it.

17090. Would there be any advantage in it?—I think there would.

17091. Lord *Clonbrock.*—Practically, would you ever get the manager to act at all if you did not give that power over the teacher?—You would, and you would not.

17092. Rev. Mr. *Cowie.*—Have you never had charge of a model school?—Only one.

17093. Which was that?—Newtownstewart.

17094. Rev. Dr. *Wilson.*—How long since?—A year and a-half ago. I was three years connected with it. I left in June, 1866.

17095. Sir *Robert Kane.*—Mr. Mahony, what are the limits of your present inspection district?—The eastern shore of Cork harbour, and almost in a straight line northwards to a place called Lisgoold; then about four or five miles to Ballyduff, near Lismore, and in a curve line across to Stradbally, in the County of Waterford. It is an unusually large district, being along the sea-board. It includes part of the County of Cork and part of the County of Waterford. It includes the baronies of Immokilly and Kinnataloon, and part of the barony of Barrymore, in the County of Cork, and the baronies of Ashmore and Ashbride, Decies-within-Drum, and part of Decies-without-Drum, in the County of Waterford.

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17096. Does it include the town of Youghal?—The towns of Youghal, Midleton, Cloyne, Castlemartyr, Mallow, Dungarvan, Lismore, and Cappoquin.

17097. But not Fermoy?—No.

17098. Within that district how many National schools have you under your inspection?—107 at present; but two of these are inoperative. They are vested schools in suspended list.

17099. I believe there is no model school in that district?—No. There are two Christian Brothers'—one at Youghal and the other at Dungarvan. There are convent schools in both of these parliamentary boroughs. There is no ordinary school in Youghal under the Board; neither is there in Dungarvan.

17100. Had there been ordinary National schools?—No; even the Poor Law school in Dungarvan, which had been a National school, has ceased connexion with the Board.

17101. I ask had there been formerly ordinary National schools in the town?—No, except there was a large boys' school in Youghal some years ago. The school which was a National boys' school, is now occupied by the Christian Brothers, who teach, I should say, about 300 boys. There was no National school at any time in Dungarvan, except the workhouse school, and that workhouse school was disconnected from the Board some years ago before I became connected with the district.

17102. Is there any ordinary National school in the town of Youghal?—No. The convent school is the only one in connexion with the Board.

17103. Then, how is the education of the boys provided for in Youghal?—The education of the boys is provided for by the Christian Brothers' school. There is a Christian Brothers' school in Dungarvan, and, I am told, two convent schools. There is a convent school in Lismore not connected with the Board, but connected with it formerly. The convent schools in Youghal, Midleton, Mallow, and Cappoquin are all in connexion with the Board.

17104. Then you inspect these? What has been the purport of your reports with regard to these schools? How have you generally found them?—Generally speaking, very good. I have four convent schools at present. With regard to the education they give, apart from religious instruction and religious influences, which must be very satisfactory, they are very efficient for sending out well instructed pupils and teachers. Their pupils are so well mannered that daughters of the humblest persons are brought up in a way that would fit them to mix in a high class of society. They teach reading, writing, and dictation remarkably well, but in what may be called technical subjects, such as arithmetic, grammar and geography, they are unequal in their efforts. In these latter respects they do not surpass an average female school. But taking the education in its totality, I would say it is highly satisfactory.

17105. They are supplied with trained monitresses?—The monitresses are trained in their own schools. In fact, the monitresses are the advanced pupils, who receive a small stipend, varying from £5 to £10, though in some cases they have first-class monitresses, who are paid £15.

17106. What you call first class monitresses, by whom are they appointed?—They are appointed by the Commissioners on our recommendation.

17107. And after your examination?—Yes.

17108. And then they are called to examination; but you appoint classes of monitors and monitresses?—The first class monitresses are brought in about the same time as the male teachers, at the written examination at Easter, and the senior monitresses are brought in for examination some time generally in July. They are subjected to a searching examination in the prescribed course, and if their answering be good, the teachers, whether in convent or ordinary schools, are entitled to a gratuity, not exceeding £3.

17109. Are these monitresses then subjected to a similar examination to what the people from the other schools who wish to become ordinary teachers are subjected?—Of course the examination of monitors is not so difficult as that of teachers. I examine the candidates by means of printed questions which they answer in writing, and to which a day is devoted, and then by an oral examination, which occupies another day or two. Of course I would not think of putting to these monitresses, varying from fourteen to sixteen years of age, equally difficult questions as I would put to teachers aspiring to classification or promotion.

17110. Are those never above the age of fourteen or sixteen?—They are. Sometimes they are twenty and upwards.

17111. Then do they take in the school-rooms the position of the teachers?—They assist the teachers. They are bound to assist the teacher a certain number of hours each day; and the teacher is bound to give them instruction with the advanced class in school and also out of school hours. If the teacher fails in this particular he forfeits the gratuity which a teacher would receive if the monitor's answering was satisfactory.

17112. Am I right, then, in supposing that the persons in a convent school correspond to the actual teaching masters or mistresses of ordinary National schools. Are the religious ladies the instructors?—Yes.

17113. Who, in convent schools, correspond with the masters or mistresses of ordinary National schools?—The business of monitresses in convent schools is precisely the same as that of monitresses in ordinary National schools both as regards salary, as regards duty, and as regards the expected proficiency.

17114. Then do you say that these religious ladies do not stand in the position of mistresses?—Yes. They occupy the position of the principal teachers. There is generally one of them who has the chief superintendence of the schools, and this lady is assisted by others—in some cases by a considerable number. In Midleton there are ten or twelve assistants members of the religious community; in other cases some three or four take part in the secular and religious instruction. But the religious instruction is superintended by a larger number than the secular instruction.

17115. Have you found in your experience as Inspector of the National schools that these religious ladies who take the part of mistresses in teaching the classes that they are qualified to give instruction of that kind?—Yes. But their qualifications vary sometimes considerably. Some possess very high qualifications and bring to the business of school teaching, a great deal of what I might call enthusiasm and earnestness. Others have not the same amount of taste—one of the consequences of which is that proficiency in technical subjects is unequal in convent schools.

17116. Do you think that it would be desirable, or if desirable, that it would be possible, to apply in the case of convent schools any test for the efficiency of these ladies who have proposed to devote themselves to the teaching in the separate departments?—I think, now that they have been so long accustomed to be paid without classification that they would consider such a test beneath them. In the first place it would bring a good deal of invidious comparison between one with the other, and between them and ordinary teachers. I am sure their feelings would be quite against it. There might be another test applied. All convent schools, no matter what their efficiency or comparative inefficiency may be, are paid at the same rate. That is hardly fair. And it is a question whether the schools might not be specially examined and be paid according to the ascertained results. I would not regard that as so objectionable as some would consider the other course would be.

17117. I read from the report of the Catholic Poor Schools' Committee for the year 1867—

"In addition to the teachers, male and female, who have been trained and sent forth to teach, a considerable number of the masters have qualified themselves for teaching in schools under Government inspection, by passing an examination for a certificate. Especially it is to be noted that a great number of female religious have done this. Amongst our certified mistresses are comprehended nuns of almost every order, nor is there anything in the examinations to deter any competent teacher from approaching them."

Now, when that has been done in England, and when it is stated here upon competent authority that among the certificated mistresses of Roman Catholic schools are comprehended nuns of almost every order, do you think that there should be any insurmountable difficulty in obtaining a guarantee for the efficiency of teaching in convent schools in this country?—There is this difference between the case in England and in Ireland—that when the Roman Catholic schools just received aid from the State I take it for granted that that system commenced; that the moment the convents began to receive aid from the State, concurrently with it examination and classification began; whereas in this country there are several convent schools in connexion with the Board, since the very foundation of the Board. I apprehend there would be an outcry against this as an innovation. It was not an innovation in England; in Ireland it is another thing. The classification of our ordinary teachers began in 1848. It is a question whether it ought not be introduced then as regards convent schools. Now it is too late.

17118. But if you accepted and recognised the position of each religious lady who is now engaged in instruction, would there be an insurmountable difficulty, or should it be felt as an oppression, if you required that in future, persons joining the order, and proposing to engage in instruction, should manifest their capabilities?—I apprehend there would be an objection to it, on the ground of innovation. Better let well alone. There is one practical difficulty in the way. I have, for example, a convent school at Tallow. The rule of that order is that the nuns cannot remove from the precincts of their convent. In other orders, they can and do remove to another place. These ladies could not leave the convent to attend an examination.

17119. Could not an examination be conducted in the convent?—Yes, it might. I have never had to deal with more than two convents of that order.

17120. In the case of the London University, examinations are conducted in Carlow College?—Yes.

17121. Are you aware that in France although the certificate of capacity is not absolutely necessary from those religious ladies, still an increasing number of religious ladies submit themselves for examination, and take out a certificate of schoolmistress?—I suppose the fact is so. I have no personal knowledge of it.

17122. Am I right in supposing your impression to be that, if it were practicable those difficulties you suggest could be gotten over, it would in itself be desirable?—The principle seems a sound one. It is in effect that, before you give salary to any teacher, you must have evidence of that teacher's fitness. That seems quite clear. But yet I apprehend there would be a great outcry raised against such a thing, as introducing an innovation on the present system.

17123. In those towns, such as Youghal and Dungarvan, where you have mentioned there are Christain Brothers' schools for the male, and convent schools for the female, and no ordinary National school, am I right in supposing the education has become purely denominational there?—I should say so. Some years ago there were a few Protestant children in the Youghal convent, but they became gradually reduced in number. Last year there was one or two, but this year there are none. I presume all the boys attending the Christain Brothers' schools are all of one denomination, and I suppose the Church parochial schools are attended by Church children only. The town contains a very small number of any other denominations—or few Wesleyans and Presbyterians—and very likely these children go to the parochial Church schools.

17124. From your description I gather that the requirements of Youghal and Dungarvan, as regards primary education are pretty well filled up—that in the distribution of schools between the Protestant children on the one hand, and the male and female Catholic children on the other, there is a good amount of education?—I have no means of knowing the education of the Christian Brothers. The convent schools supply a good education. The Church schools are supported very liberally by parochial contributions; and I suppose they have very good masters and mistresses also.

17125. Who fulfils this duty for Dungarvan?—I know nothing of Dungarvan.

17126. It is not in your district?—Yes, but I have no school to visit there. All I know is that I mentioned in a report now before the Commissioners, and which has not yet been published, that it was made a matter of public boast that there was no National school in Dungarvan, and that the last census ascertained that the proportion of the number of persons who could neither read nor write, compared with those who could, was nearly two to one—2,641 could read and write, 4,855 could neither read nor write. Some years ago I made a calculation in portions of the county of Wexford, where the National schools were comparatively few, and I found that in proportion to their fewness there was a very marked proportion of the people utterly illiterate. This is stated in one of the published reports of the Commissioners.

17127. Would not that appear to show that in the parish of Dungarvan the requirements of education are not entirely fulfilled by the existing system?—It may be that the people reject the education; but from whatever cause it may arise, the fact is beyond question.

17128. In your districts of inspection generally do you find that the National schools are attended by children of different religious denominations?—Yes. That was a matter I entered very fully into in statements addressed to the Commissioners on the provinces of Connaught, of Leinster, and of Ulster; I went very fully into the question. It may be over tedious to read the whole thing in detail, but I can put it in. It was stated that National education had failed as a united system. I was then connected with portions of the counties of Leitrim, Roscommon, and Sligo, and in a report which has not been published, and the purport of which was publicly misrepresented, I stated this:—

"When a school is a really good one, differences in religion do not seem to place the slightest obstacle to united education. For instance, though there are two fair schools in Elphin, with Roman Catholic teachers, and under the management of the parish priest, the schools under the management of Dean Warburton, and with Protestant teachers, contain a large majority of Roman Catholics—there being at present 108 of that persuasion on the rolls of the male school, and 73 on those of the female school; and I find a Protestant attendance in the male school under Catholic management and teaching. In the schools at Ballyfarnon, with the parish priest as manager, and Roman Catholic teachers, the proportion of Protestant pupils is higher than the relative proportion of Protestants and Roman Catholics in the locality. The former are considerably less than one-sixth of the population; yet there are, at present, on the rolls of Ballyfarnon Male National School fourteen Protestants and sixty-two Roman Catholics; and on those of the female school twelve Protestants, and sixty-three Roman Catholics. In Carrick-on-Shannon all the Protestant male children who cannot afford a more expensive education attend Cortober Male School, close beside the town, in which the teacher is a Roman Catholic, and the manager parish priest. There are nineteen Protestants and one hundred and one Roman Catholics on the rolls at present. The Protestant female children attend the female school in the town, which is conducted by a Roman Catholic teacher, under a Protestant manager and Protestant patron. There are one hundred and twenty-nine Roman Catholics and fourteen Protestants on the rolls of Kilmore school, where the teacher is a Protestant, and the manager rector of the parish, and where the proportion of Roman Catholics to Protestants is about nine to one. In Keadew, where the teachers are Roman Catholic, and the patron and manager Protestants, the mixture of Protestant and Roman Catholic children is in exact accordance with the proportion of both persuasions in the locality. At Drumduff, close by the town of Drumshanbo, where the manager and teacher are both Protestants, one-sixth of those on the rolls are Roman Catholics, though Roman Catholic clerical influence has been used to have the children sent to schools where they would have the benefit of religious instruction which is not given in this school. In Leitrim, where the manager is a Protestant, the teacher of the male school a

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Roman Catholic, and that of the female school a Protestant, there are one hundred and five Roman Catholics, and sixteen Protestants on the rolls of the male school, and one hundred and seven Roman Catholics, and fourteen Protestants on the rolls of the female school, though there is a Church Education school—which has the reputation of being one of the best of its kind—within half a mile, at Battlebridge.

"That a really good education quiets all sectarian scruples, appears in the many instances where Protestant children leave the Church Education Society schools in large numbers to attend National schools with Roman Catholic teachers and managers. In the town of Boyle, for example, where some two or three schools under the Church Education Society, and other kindred institutions, were established and patronized by the late Lord Lorton, fifteen Protestant children pass by the doors of the Church Education school at Abbeytown to Drum and Erris National school; four others go to Boyle male school, eight others to Kiltycreaghtan, three to Ballybane, eight to Knockanish, and six to Tervannagh, which are within a circuit of two or three miles around the town, all conducted by Roman Catholic teachers, and under the management of the parish priest. Though there is a Church Education Society school at Kilmactrany church gate, there are eleven Protestants on the rolls of Derrynaslieve National school, within a mile of it, and four others at Highwood, within another mile, both of which schools are taught by Roman Catholics, under the management of the parish priest. Despite the proximity of Church Education schools within a mile or two, there are twelve Protestants on the rolls of Killard National school, and four at Rathmullen, both taught by Roman Catholics, under the management of two Roman Catholic priests. In the town of Mohill, twelve girls attend the female National school, where the teacher is Roman Catholic, and the parish priest is manager, though there is a Church Education Society school almost at the door. In the adjacent parish of Annaduff five girls attend Drumsna female National school, with a Roman Catholic teacher and manager, though there is a Church Education school, with a special endowment, within view of the National school. In the same parish five boys, and three girls attend the Lisduff National school, in which the teachers are Roman Catholic, and a Roman Catholic priest the manager, though there is a Church Education Society school at Loughtown, within a mile, another at Drumsna, within two miles, and a school, under the Ladies' Hibernian Society, at Drumnadober, within a mile, and because of the utter failure of this latter school, the landlord has lately consulted me about having a National school established there. In the adjoining parish of Kiltubbrid there are eighteen Protestants on the rolls of Moheneavogogh National school, and five at Moher Gregg, both taught by Roman Catholics, and under the management of the parish priest; though I can state, on the authority of the rector of the parish, that the neighbourhood is studded with Church Education and missionary schools.

"I have known no instance of a school exclusively Roman Catholic except where the absence of children of any other creed makes it impossible to be otherwise. Where the existence of Church Education schools attests that there is a mixed population, I find united education in every one of our schools. In a district where the disparity between the numbers of both persuasions is so marked, where the proportion of Roman Catholics to Protestants of that class for whom our schools were established is as twenty to one, whilst much social repulsion exists between members of different creeds, such a fusion as produces the union of both in 81 schools out of 139, attests how confidently all sects rely upon the impartiality and protection of the rights of conscience which are secured in National schools. It cannot be that this district is better circumstanced in this respect than others are. After a tolerably close acquaintance with many parts of Ireland, I can safely state that I have never seen a spot where differences of religious opinion have raised up social barriers so stern and unyielding. And when our schools secure such marvellous union, amid such adverse circumstances, when Roman Catholic clerical managers cooperate with Protestant patrons—when dignitaries and clergymen, as well as laymen of both persuasions, act as managers and patrons—when teachers of one persuasion serve under managers of another—when children of one creed desert exclusive schools to be taught by and along with those of a different faith; in the face of such facts, none but the wilfully blind can be led astray by the delusion that National education has failed as an united system."

17129. Do you attribute the admixture of children of different denominations to the excellence of the teachers in those special schools which overrode the difficulties which otherwise would have existed?—Precisely; I think it was the efficiency of the school that in every case attracted the united attendance. A similar case occurred in the province of Leinster. The present Lord Chief Justice stated in Parliament that there were only some one or two children of the Established Church in all the schools of Wicklow. I went into details, showing the number of children in the several schools, and showing that those National schools which were almost at the very doors of schools that were established for exclusive education, that all of those schools which the children passed by and went to National schools were, in fact, endowed schools, and one of the conditions was that the Scripture should be read, and the Church Catechism taught to the children of the Church. The whole affair is stated in detail, and it very clearly illustrates the prevalence of combined education in National schools. A third instance was in the counties of Tyrone and Donegal, where I showed that of each denomination, Established Church, Roman Catholic, Presbyterian and others, the per-centage of each was almost identical with the per-centage of the population. The per-centage of the population of the Established Church for the district was 16·9, and the per-centage in the National schools 15; the per-centage of Roman Catholics was 56, in the schools 55·2 per-centage. The proportion of Presbyterians was 25·7; and in the schools 28·5. The proportion of others was 1·4, and in the schools 1·3, so that the per-centages were substantially identical.

17130. From your experience it appears that in the localities where the schools are efficiently conducted the different denominations are represented in those schools in proportions fairly corresponding to the distribution of population?—Just so. In those three cases. I am a comparatively short time only in my present district; but I apprehend that in the population of that district there is not the same proportion; because there are, in the larger towns, Christian Brothers' schools, and, in the rural districts, a great number of Church Education and Parochial schools.

17131. Is it your belief from your experience of education in this country that the proportion of a mixture of different denominations in the National schools is increasing from year to year or diminishing?—I am sure it is increasing. The first return of the different religious denominations that was made since the establishment of the Board was a return made by Mr. Carlile, in 1837, for the Parliamentary inquiry of that year. He did not distinguish in that the different sub-divisions of Protestants. He merely gave Protestants and Roman Catholics, and the religion of a considerable number was not ascertained. The per-centage of Protestants was at that period 12, and of Roman Catholics 70·3. The next return was one ordered by Lord Eglinton; the next, a return moved for by Lord Clancarty; and after that, in 1858, a return moved for by Mr. Butt. Since then the Commissioners, in their reports, have published the numbers of each denomination on the rolls; and I find that the per-centage of the Established Church, in 1852, was 5 per cent. of the numbers on the rolls,—which has been going on gradually increasing, and by the last report of 1866 it has risen to 7 per cent. As a consequence, then, the proportion of Roman Catholics has risen from 70 and a small fraction gradually to a little over 81. The per-centage of Presbyterians, which in 1852 was 8 and a small fraction, has risen to 11 and the same fraction; and the per-centage of others has slightly increased, but very slightly. I have made those calculations as well as I could, and I am sure they are substantially exact.*

17132. Is it your belief that those proportions stated in the Report for 1866, viz., 7 for the Established Church, 81 for the Roman Catholics, 11 for the Presbyterians, and ·7 for the other denominations, fairly represent the actual proportions of children of those several denominations in this country, of the class in society who avail themselves of the National schools?

* The witness here handed in a table which will be found at the end of this day's evidence, page 763, marked A.

—Yes. I am sure that if they were compared with the census returns—as I have shown in one case that they were clearly identical—if they were compared with the census for the entire of Ireland, it would be found that the proportions are much the same.

17133. In the schools which are under the management of the different societies formed in the Protestant communion for the education of the poor, there is a large proportion of Roman Catholics, always?—Yes. The Church Education Society gives in its reports, the number of the Established Church children, of Roman Catholics, and of Protestant Dissenters. In their Tenth Report they say that there are children of the Established Church, 120,202; Protestant Dissenters, 15,713; and Roman Catholics, 46,367. I have extracted from the several reports of the society, the numbers of Roman Catholics and others that they have been educating every year, and I beg to hand it in—showing what the attendance of each religious denomination has been in the schools of the Church Education Society. I have no means of discovering the numbers in schools connected with other societies.*

17134. But from your knowledge of the country, from your experience as an officer of education, you know that in the schools that are supported by these different Protestant Societies or Associations, there is in each case a certain, and sometimes a large proportion of Roman Catholic children?—I cannot say how large the proportion is. I mentioned an instance where in the schools under the Board of Erasmus Smith, it was a rule that the Church Catechism should be taught to all. The first time that the religious denominations were ascertained the returns were taken in the year 1824, and the Commissioners of Education Inquiry that year obtained returns from the Protestant clergy, which were amended by those of the Roman Catholic clergy, and *vice versâ*. The difference between the returns in both cases is merely a fractional one—a very small difference; and I thought that the nearest approximation to correctness would be to take the mean of both returns. I find that under the Society for Discountenancing Vice there were 6,929 of the Established Church, 804 Presbyterians, 64 Dissenters, and 4,864 Roman Catholics; under the Board of Erasmus Smith, 4,125 of the Established Church, 1,351 Presbyterians, 85 Dissenters, and 3,239 Roman Catholics; under the Society for the Education of the Poor, or the Incorporated Society 16,201 of the Church of England, 9,475 Presbyterians, 442 Dissenters, and 29,887 Roman Catholics; under the London Hibernian Society, 12,921 of the Established Church, 4,757 Presbyterians, 498 Dissenters, and 18,218 Roman Catholics; and under the Baptist Society, 1,276 of the Established Church, 38 Presbyterians, 12 Dissenters, and 3,056 Roman Catholics. So that under all those societies which were essentially denominational, there were receiving education 60,000 Roman Catholics.†

17135. But was that not before the establishment of the National system?—Yes.

17136. Then at that time there did not exist, at least there were not provided by the State, any public means by which the Roman Catholic children could have access to education under management of persons of their own communion?—The only society, I believe, that was directly aided by the State at that period was the Kildare-street Society, or Society for the Education of the Poor of Ireland. That received aid from the state, and the principles upon which it was founded were well known; yet I find that the Kildare-street Society had 29,827 Roman Catholics receiving instruction under it; and the Commissioners in reporting, state that the returns were taken in the autumn of 1824, and that the number of Roman Catholic children receiving aid from the Kildare-street Society and from other societies of that kind must have been considerably diminished, because great efforts were made by the Roman Catholic clergy at that period to remove Roman Catholic children from the Kildare-street Society, and from kindred societies' schools. But coming to the present time, I believe that there are scattered throughout the country a great number of schools under the management of those different societies, but I am very little acquainted with them, and I could not well state what proportion of Roman Catholics may be receiving education in them. The only authentic return I have is that of the Church Education Society.

17137. Is it your impression that under the denominational system of education, with Protestant schools under the management of either private individuals or of those various educating societies on the one hand, and Roman Catholic schools under private management and under the management of the ecclesiastical authorities on the other hand, practically there would be a strict line of demarcation drawn between different denominations of the people, and that the Roman Catholic children would all really attend to Roman Catholic schools, and that the Protestant schools would be confined strictly to the attendance of children of their own denomination?—I do not think any such result would follow; and the best proof of that is, that where there were denominational schools in former times they were largely attended by children of different denominations. With respect to the Church Education Society, which is essentially of the Established Church—one of its fundamental rules being that it was established "for the purpose of affording to the children of the Church instruction in the Holy Scriptures, and in the Catechism and other formularies of the Church, under the direction of the bishops and parochial clergy, and under the tuition of teachers who are members of the United Church of England and Ireland.

17138. Looking to the schools in England, which are said to be denominational, we find by the testimony of the several Assistant Commissioners under the Duke of Newcastle's Commission—almost every one of them—that children of all denominations attend the same schools, and that they receive a common religious instruction. Several clergymen, also, in their answers to the Commissioners, state that they would make attendance on the Church Sunday-school a necessary condition of a child of another persuasion receiving secular instruction in the day-school. I find from the evidence of Mr. Marshall and others that Roman Catholic children are generally taught in Church of England and Dissenting schools. That is quite clear from their several testimonies, in detail. It is also clear from the evidence of Mr. Marshall, who was a Roman Catholic inspector, that Protestants were proselytized in Roman Catholic schools. He is asked:—"If the school is a good one, parents do not regard religious instruction, but only the goodness of the school?"—He says:—"They do not seem to care much about religion one way or the other; but I know many country schools in which, perhaps, half the children are Protestants, entirely owing to the good character of the schools." Of course the schools he speaks of are schools under his own inspection, which are Roman Catholic schools. He is asked again, "The Protestant children in the Roman Catholic schools of course get the same religious instruction as the Roman Catholic children do?" He answers, "That is a point to which I have paid a great deal of attention, and there is no rule. There are many of our schools where the parents are told 'we will teach your child if you like, but it will be taught exactly the same as any other children.' In some cases that is not insisted upon, and I have known more than one case of pupil teachers in our schools who entered them Protestants and quitted them Protestants, but these are exceptions." Further on he is asked, "Is the system of these schools which you have been speaking of uniform, or are any of the schools into which so large a number of Protestants have been

* The witness subsequently supplied a table in illustration of his answer which will be found at the end of this day's evidence, page 763, marked B.

† The witness handed in a table in illustration of his answer which will be found at the end of this day's evidence, page 763, marked C.

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introduced conducted upon the Irish system?—No, I have not. With regard to that particular school which I have referred to, I was told three days ago, by the inspector of it, that all the children learn the same catechism, and lead in short the same religious life, and the parents are perfectly aware of the result of it throughout the town it appears, and yet they acquiesce in it."

17139. Master *Brooke.*—What book do you quote from?—The sixth volume of the Appendix to the Duke of Newcastle's Commission, pp. 175-6.

17140. Sir *Robert Kane.*—Is not that the very essence of a denominational school, that the children of every denomination that attend it must be considered to belong to the religion of the school, and must be subject to the religious education which is therein given?—That seems quite clear. If you establish a denominational Church of England school, it is to be presumed that all the children attending it are instructed in the formularies of the Church of England. If you establish an essentially Presbyterian school, the presumption is that they learn the usual catechism, the Shorter Catechism, or whatever catechism it may be; and in the same way, if it be a Roman Catholic school, that they must be instructed in the doctrines of the Roman Catholic religion. That appears to be of the very essence of a denominational school.

17141. Then must not the Church Education Society's schools, in so far as they contain a certain proportion of Roman Catholic children, be considered as—whether intentionally or otherwise—proselytizing schools?—Certainly. In the Twenty-seventh Report of the Church Education Society, 1864, they state, "the Word of Life is daily committed to memory, examined in, commented on, and explained to thousands of boys and girls of all denominations." That appears to me to be of the very essence of proselytism.

17142. You are aware that the Church Education Society is supported by voluntary contributions?—Yes.

17143. Now, if a system of public instruction were adopted, by which the Church Education Society's schools were assisted by the State—for instance, by a system of payment on results, under which they would receive a certain grant for students that would answer well—do you not consider that the assistance by the State would enable them to extend and develop their schools, increase the number of their pupils, and thereby infuse greater activity and greater extent into the very action of proselytism, which they now carry on a smaller scale?—I would say most decidedly that the aid of the State would enable that, or any other kindred Society to increase its schools, and probably give them the means of getting better qualified teachers by the additional aid afforded, and if the Society do what they state that they do, of course that would extend the means of proselytism. That appears to be an inevitable consequence.

17144. Might not something similar take place, although necessarily on a smaller scale, in the case of Roman Catholic schools where a certain element of Protestant children might be in attendance?—I should say the very same result would follow.

17145. If the restriction which now preserves them from interference in the National school was withdrawn?—That is my view. If you enable Roman Catholics to have exclusive schools, and leave them unrestrained, and if they take in Protestant children, I suppose the result would be proselytism—as it is actually practised in England.

17146. Was not the accusation of proselytism that which led to the breaking up of the Kildare-place system of education?—Yes; Lord Derby plainly states that, in his letter establishing the Board of National Education.

17147. Then, if a system of denominational education were substituted for the National system, as it at present exists, or rather as it was constituted under Lord Derby's letter—would not that system, by its very constitution, be liable to fall into the same error as the Kildare-place system fell into? And might not the denominational schools, in the several parts of the country, become the causes of religious differences and sectarian animosity in the country, and thereby interfere with the sound progress of secular education?—My conviction is that if you establish, or rather permit, denominational schools, the result would be—as it always has been, and is at the present day—there would be proselytism.

17148. Is there not a certain danger, where the religious sentiment becomes very strongly developed, that proselytism might become almost the main object of such schools, and might lead to the undue subordination and neglect of the secular element of instruction in whose efficiency the State is most interested?—Yes; schools have frequently been established exclusively for the purpose of proselytism and ignoring everything else. The present Bishop of Cashel stated, in answer to a question put to him at a former Commission, that he established schools solely for the purpose of teaching the Scriptures. And he says that he taught the pupils in them other things only to attract them by what they value, "because," he says, "they will not go to a mere Scripture school, and you must, in order to gratify the children's parents, teach them profit and loss and tare and tret, which will never do them any good whatever." (Appendix to the First Report of the Commissioners of Education Inquiry in 1825, page 801.)

17149. Rev. Mr. *Cowie.*—But suppose a denominational system were adopted with this proviso: that all schools which were denominational should bind themselves not to take the children of any other religious denomination into their schools, do you think that the same consequence would follow?—If they were bound to that, of course proselytism could not be a consequence.

17150. Rev. Dr. *Wilson.*—What parties in Ireland should you expect to submit to be so bound?—I do not suppose that any religious body would.

17151. Rev. Mr. *Cowie.*—Are they then proselytizing as fast as they can?—No, they are not. But I conceive that any person of proper spirit would not bind himself by such conditions. Suppose a parent wished to send his child to a school, under a different denomination from his own, I do not think any clergyman, or any man of honour, would bind himself by such a condition not to admit the child. Suppose a school was under the management of a Roman Catholic priest, and that a Church of England or Presbyterian parent thought proper to send his child to that school, I apprehend there would be a want of spirit at least, if not worse, in the clergyman binding himself by such a condition as that, not to receive the child.

17152. But if the demand of the Roman Catholics is, that they wish to have freedom of religious teaching in their schools, and that they thus demand a denominational system, would it not be a very fair condition to say to them, "as the chief ground on which you made this demand of the State is that you may educate your children in all the tenets of their own faith, you must bind yourselves not to take children of other denominations, who are at present protected, but who, under the new system, would be unprotected?"—They may make that a condition, but then they must offer the same conditions to other denominations just as well.

17153. I quite agree to that.

17154. Rev. Dr. *Wilson.*—Would not that necessarily involve, in many districts, parents sending their children to be educated by inferior teachers?—That would be one of the results also;—or else to send them to no school at all.

17155. Sir *Robert Kane.*—You stated as your impression that under the denominational system where the schools of different denominations would be all assisted equally by the State there would be more scope given to proselytism and to interference with the religious principles of persons of other denominations than under the National system?—Certainly; the State would thereby directly afford means for proselytism, and wherever there has been denominational education, proselytism has been the invariable result, both in this country and in England.

17156. Do you think, then, that the present provision of the National Board with regard to religious

instruction affords a really sufficient safeguard against proselytism?—Most decidedly. The original rule which provided "that no child should be compelled to receive or be present at any system of religious instruction to which his parents or guardians objected," seemed ambiguous. It might have meant that no child should be compelled to receive it, and that no child should be compelled to be present at it; or it might mean that no child should be compelled to receive it and that no child should be present at it. Archdeacon Stopford was quite willing to abide by the first construction, that no child should be compelled to receive it or be compelled to be present at it. He was content to abide by that. But, as he explains himself, he was unwilling to be bound by the second interpretation—obliging him to send away the child from the religious instruction, which he believed not only to be wrong in himself but in the parent. And the rule was modified. Then a system of issuing notices was adopted—that where a child was once present at religious instruction given by a teacher of a different religious denomination, it was necessary for the teacher to issue a notice to the parent. That rule, I must say from my experience, did not work well. But by the late modification proposed by the Marquess of Kildare, which obliges a teacher of any Protestant denomination to send away a Roman Catholic, and obliges a Roman Catholic teacher to send away a child of any Protestant denomination unless the parent should authorize him to give religious instruction, and enter that in a book to be kept for the purpose. I conceive that that rule effectually excludes not only the danger but almost the possibility of proselytism.

17157. Was not that rule substantially a return to the original principle of the National Board, as defined in the first instructions of Lord Derby?—I think it was a return to what appears to have been the practice of the Board up to the time when that rule was modified, or rather explained, on Archdeacon Stopford's application.

17158. What would be your impression of an arrangement by which the State should entirely ignore the question of religious instruction and attend simply to the giving of secular instruction, leaving the religious instruction to be dealt with entirely at the independent discretion of the manager of the school?—So I conceive it does under the present system of National Education. It is competent for the manager to have no religious instruction if he chooses, and it is competent for him to decide what sort of religious instruction to be given. But to aid a mere system of secular instruction without any religious teaching, would be very injurious; because it would then deprive the public of the amount of religious instruction which is at present given, and which I should say, on a rough estimate, averages, in most cases, about six hours in the week.

17159. Rev. Mr. *Cowie.*—How could it deprive it?—I understood the question was, if the State was to endow a system of merely secular instruction, and that there should be no religious instruction.

17160. Sir Robert Kane did not say that. (Question repeated) "What would be your impression of an arrangement by which the State should entirely ignore the question of religious instruction and attend simply to the giving of secular instruction, leaving the religious instruction to be dealt with entirely at the independent discretion of the managers of the school?"—That is practically the present system of National education in Ireland. It is competent for the manager to have any religious instruction, or no religious instruction at all, if he chooses.

17161. Sir *Robert Kane.*—Is there not at present a provision of the State that a child of a different religious denomination from that of the manager, on entering a school to receive secular instruction, is protected, by the rule which you have just quoted, from any attempt on the part of the teacher to include him in the religious instruction?—Certainly.

17162. Well, that rule would not exist if the State took no cognizance whatsoever of the question of religious instruction?—It would, in cases where religious instruction is given; but there are cases in which there is no religious instruction, and in that case the rule would not apply. It would apply in every case where religious instruction was actually given; it, of course, does not apply where no religious instruction is given.

17163. But I take the case of a school under Protestant management, and where religious instruction is given by a Protestant teacher under the direction of a Protestant manager. That school is attended by certain Roman Catholics; under the present arrangement the State requires, as a condition of assisting that school, that the manager shall bind himself to exclude any Roman Catholic child from the school at the time that Protestant religious instruction is given?—Yes.

17164. But, if the State took no cognizance at all of religious instruction, but merely assisted that school with the means of giving secular instruction, and said that the manager might do as he liked with regard to religious instruction, would there any longer remain the protection that the Roman Catholic children now possess?—Oh, certainly not. That would be taking away the present safeguard.

17165. And then do you think that in that regard that system would present inferior advantages to the present system?—It would, in this respect—it would take away the only effectual protection that there is at present against proselytism.

17166. Do you think that schools, under such a system, might become proselytizing schools—that a system of proselytism might be carried on in them?—I think they might, and that they probably would.

17167. Have you directed your attention at all to what has recently been so very much discussed, in the English system and elsewhere, under the name of the system of payment by results?—I have not considered the question minutely, but it appears to me to be a rational and sound principle.

17168. So that the amount of assistance that the schools should get should depend upon the examinations—a certain sum being paid for each pupil who should manifest a certain proficiency?—I would not have it depend altogether on the results. I would have it depend mainly on the results; but there should be some inducement held out to men, to qualify themselves by a higher degree of scholarship. I would pay the teacher partly by his class, as ascertained by examination—partly as the reward of his acquirements—and I would pay him a certain portion on the results, and a larger portion. But I think, at the same time, that to encourage scholarship, it would be desirable to retain the present system of classification.

17169. In the case of the foundation of a system of subsidising schools by payment by results, without any reference to religious instruction, or without any relation to denominationalism, or the reverse—do you think it would be easy for the State to preserve its absolute neutrality in questions of proselytism and of religious antagonism in the schools?—I do not know that the question of payment by results would affect that, one way or the other. Whether you pay a teacher on the ground of his scholarship, or whether you pay him on the ground of the results that he has achieved, does not appear to me to touch the question of proselytism, or the religious question, in any way whatsoever.

17170. I did not mean that; but suppose a school paid by the State, in any way whatsoever, were paid simply for giving secular instruction, leaving the religious instruction entirely at the discretion of the manager and teacher, you consider that, in such a system, cases of proselytism would arise, do you not?—I consider that if you leave that optional with the teacher, or manager, proselytism must be the result, no matter how the teacher is paid. The question of payment by results or payment by classification appears to me not to touch the question of proselytism in the slightest degree. If you enforce a restriction preventing proselytism, or the possibility of it, it is no matter how the teacher is paid. If you allow liberty to proselytize, proselytism must be the result.

17171. Do you think it would be practically possible, under the denominational system, to enforce a re-

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striction by which proselytism could be prevented?—I do not know, unless by the plan suggested—that no one shall accept aid for a school—whether for a Church of England school or a Roman Catholic school, or for a Presbyterian school—unless he shall bind himself to admit none to that school except Church of England children, or Roman Catholic children, or Presbyterian children, as the case may be. In one word, that he should bind himself to admit none but those of his own faith.

17172. But if the several religious authorities declined to give such a pledge, or to accept such a restriction, and if they were allowed to exercise their own absolute discretion, with regard to the amount of religious instruction, and the nature of religious instruction, and the persons to whom they would communicate it, do you think that, under such a system, the harmony of the different classes of the population and the peace of the country would be efficiently promoted?—I think that proselytism would be the inevitable result; and where you have proselytism you must have contention.

17173. Then you would not consider such a system as calculated to remove and put an end to the unpleasantness and difficulties on educational matters which now exist?—I am afraid that it would rather increase them.

17174. Rev. Mr. *Cowie.*—Do you consider that the denominational would be preferable to such a secular system?—If the denominational system was practicable, I consider that it would be preferable to a merely secular system.

17175. Why?—Because the denominational system presupposes the teaching of religion, whereas the other does not, but seems to exclude it.

17176. It does not exclude it; you seem to misunderstand still Sir Robert Kane's proposal?—It was not to exclude religious instruction but to leave it to the discretion of the manager.

17177. And does not the denominational system leave religious education to the discretion of the manager, just in the same way?—My notion is that the denominational system, if such were practicable, would be preferable to that system, inasmuch as that the latter system would afford larger facilities for proselytism.

17178. Will you explain how?—Suppose the case of a school conducted by a Roman Catholic manager; he is perfectly free to teach what he pleases.—No. (On after-thought.) The cases are precisely alike; I misunderstood the thing.

17179. The cases would be precisely alike?—The cases are precisely alike. I misapprehended it. That was in consequence of the former mistake.

17180. So that under the secular system, as Sir Robert Kane has pointed it out, and the denominational system, as we are accustomed to speak of it in this controversy, the occasions of proselytism would be much the same?—Much the same.

17181. And therefore as far as that element of difficulty is concerned there is no choice between the two?—I think very little—scarcely any.

17182. Mr. *Stokes.*—Would it not be possible to provide that no child should be admitted to the school unless his parent had signed a book in the front of which should be printed the rules regulating the religious instruction of the school; so that if any day any Roman Catholic parent desired to send his child to a Presbyterian school he might do so, having first declared by his signature that he had heard or read the rules of the Presbyterian religious instruction in that school, and was satisfied that his child should receive that instruction?—That is our present practice. The parent of a different denomination must enter in a book his willingness that the child should receive the religious instruction there given. For example, if the religious instruction consists in the reading of the Scriptures, if the teacher be a Protestant he is bound to remove a Roman Catholic child; but it is competent for a Roman Catholic parent to go and enter in a book his consent that the child should receive instruction in the Scriptures.

17183. Then would you have any more objection to such a system than you have to the present system?—That is actually the present system.

17184. Sir *Robert Kane.*—Do you think that the same objections which are now made by certain religious authorities to the present system would equally apply to the system which has been suggested by Mr. Stokes?—The system suggested is that at present actually in operation. Both plans are precisely alike. Therefore the objections to both are equally applicable.

17185. Mr. *Stokes.*—Are managers generally free in the choice of books, and free to teach religion when, and how, and as they please?—Provided that they notify the time, and provided that they give four hours of secular instruction, let them dispose of the remaining twenty as they like.

17186. The Lord Bishop of *Meath.*—Are you aware of any cases of proselytism in the course of your experience in schools conducted by Roman Catholic patrons?—I know of no instance. There was an allegation that in the Youghal convent school, which is at present in my charge, some children there had learnt to repeat prayers which are essentially of a Roman Catholic character, from hearing the other children repeat them. That is the only charge of proselytism that I have ever heard of.

17187. Were there many Protestant children in that school?—About four or five in a school with I suppose an average attendance of about 350 children.

17188. Where is it?—In the town of Youghal. The case is fully stated in the appendix to the Lords Inquiry of 1854. Neither before or since have I ever heard of a case of proselytism occurring in a school under a Roman Catholic manager.

17189. Have you any personal acquaintance with schools under the Church Education Society?—None whatever. I visited one or two Church Education Society schools that were afterwards converted into National schools, I visited them for the purpose of seeing their fitness to be made National schools. That is the only knowledge I have of them.

17190. Are you aware of any cases of proselytism in Church Education Society schools?—I do not know of any actual change of religion; but taking the statement of the Society themselves that "the Word of Life is examined in, commented on, and explained"—as it generally is, by the minister of the parish—I conceive that the commenting on, explaining, and examining on the Scriptures by the minister is proselytism, and that its tendency is necessarily to proselytize.

17191. Sir *Robert Kane.*—Should you consider that proselytism necessarily required a formal and public declaration of having passed over?—Certainly not. One may be in heart proselytized, and he may not openly profess that change of opinion.

17192. Mr. *Sullivan.*—You say, I think, that if the schools were all denominational the children would not attend their own exclusively, but that they would go to other schools if they were better?—No; I said that where denominational schools were established and where National school were better, the children desert the denominational schools and attend the National schools. That is what I meant to convey.

17193. And have you taken examples of that from a district in the north of Ireland?—First, from a district in Connaught; secondly, from a district in Leinster, comprising the counties of Dublin and Wicklow, and thirdly, from a district in the north of Ireland. I have given those three instances from the three parts of Ireland that I was longest acquainted with, showing that it is a general rule.

17194. They were from your own observation?—From my own observation of course.

17195. One of these districts you said was Carrick-on-Shannon?—Yes; afterwards removed to Boyle.

17196. You took notes of all these points?—They were made out from the teachers' returns. The teachers returned to me the number on the roll of each denomination. I sometimes, perhaps not always, checked them by the entries in the school words, but I am quite certain this return was substantially correct;

because a teacher would make himself liable to censure if he gave an inaccurate return.

17197. How far would this description apply to your notes?

"Note books most scantily filled, especially in reference to the classes and the state of education, methods of teaching, discipline, and school keeping, numbers entered, stating the results of examination; but scarcely any entry of the page or grade of the book or subject examined on. Inspector states, in reference to this, that he makes notes on slates, &c., of these matters, and merely records the numerical results in book. I am quite dissatisfied with the total absence of any reliable record of the detailed examination of the classes."

That statement, if it be true—and I state on my oath now that more than one statement in that report from which you are reading is false—that statement if it be true, has nothing to say to the results I have ascertained. If the statement were even true, it refers merely to the literary and scientific answering. It has nothing whatever to say to the religious denominations. The statistics about the religious denominations were made and transcribed by myself, from returns furnished to me by the teachers, and which I am sure were as correct as if I had ascertained them from my own personal knowledge.

17198. Does not this statement refer to the whole body of notes which you took in that particular district?—No; that statement impeaches my taking down of the results of teaching in the schools, but it has nothing whatever to do with the returns as to the religious question.

17199. Are not your notes on the religious question made up from what you took down in the schools?—No; I could check the teachers' returns by reference to the entries in the books, but the returns as to religious denominations were taken from reports furnished to me on a printed form by the teachers, in which they stated the number of children on the rolls who belonged to the Established Church, Roman Catholics, Presbyterians, and so forth.

17200. In making the excursions which you made through your district for the purpose of procuring this information, have you ever inspected a school at midnight?—Never.

17201. Have you examined them when it was dark?—I sometimes, in consequence of having at that time so large a number as 154 schools under my charge, have been obliged of course to work up to late hours. But though I have myself frequently remained in a school till near dark, it does not follow that I examined the children at that late hour. If I went to a school late in the afternoon, I examined the children first and sent them home, and after their examination was concluded, I often had tedious investigations to make into the school accounts and other matters; but though I kept myself there till near dark in winter, I did not keep the children there.

17202. As a matter of fact, in the district in which you made these notes, which you have presented to this Commission as giving the relative proportion of the religious denominations, did you not on the average visit, in making those inquiries, two and a half schools per day?—Well, it may sometimes have amounted to that, but not generally.

17203. In addition to doing your ordinary duty in that district were you able to ascertain the truth of the statements made to you on the subject of the religious denominations, visiting the schools as you were at the rate of two and a half per diem?—I had no doubt whatever of the accuracy of statements which were furnished to me by persons of respectability, and which statements were liable to be checked by me at any time. I took the statement I have given from the returns which they furnished to me, and I believe that in every case the books from which these returns were taken could be produced at this hour.

17204. Are your examinations of schools, and the returns you give in as the result of such examinations, such as can be put before the country as accurate and to be depended upon?—They are, most decidedly.

17205. Notwithstanding that you examined the schools at the rate of two and a half a day, and made your inquiries at dusk?—I made in some cases my examination of the school accounts towards dusk. I was obliged to do so, as I had so many schools to inspect that I was compelled, at great labour and inconvenience to myself, to stay in some schools at a late hour, others at an early hour, before the children were assembled. The inspection of a school—as anyone who understands the subject knows—is not merely an examination of the children to ascertain the amount of knowledge they possess. It includes also an examination of the school-house and furniture and school accounts, which is often a very tedious process, requiring much care, inasmuch as there may be a suspicion of falsification of accounts. But if I remained till late at the schools on some occasions, much to my own inconvenience, the insinuation which was conveyed in the report from which you quote that it was cruel to have kept the children to so late an hour has no application, for it does not follow that because I stayed there myself I kept them there.

17206. Is it the business of the State to prevent a person changing from one denomination to another, if he pleases to do so?—Certainly not. Every person who desires to change his faith has, of course, a perfect right to do so, and the State has no business to interfere with him. If I thought proper to change my religion to the Church of England to-morrow, I would have a right to do so.

17207. Please to define what "proselytism" is in your estimation of the meaning of the term?—There are two sorts of proselytism—there is that which has a tendency to proselytize, and there is what some people call conversion and others apostacy. By proselytism, in the sense in which the word is applied to schools, is generally meant a system of teaching, the tendency of which is, to make a person change his or her religious opinions.

17208. If a system of denominational schools were established, where all religions are put on an equality, each denomination having its own schools and receiving a relative proportion of the grant, how far would that be proselytism, according to your definition?—If you give aid to a school of a certain denomination, and that there are no children, except such as belong to that denomination attending it, there is, of course, no proselytism; but if you have a school where there is an unlimited unrestricted power to teach religion in any way the manager pleases, and if that school be attended by children of another denomination, that is proselytism.

17209. You gave the case of the Kildare-street Society, and you stated the reason the system was broken up was, that it was open to the suspicion of proselytism; now is that a parallel case with any proposed system of denominational education—would a system such as I have mentioned be parallel with the system of the Kildare-street Society?—I think it would. For example, the principle of the Kildare-street Society was, that all the children taught in their schools should read the Scriptures. Now, supposing a Church of England clergyman opens a school, and receives a grant for it as a Church of England school, he of course will have the Scriptures read there, and if a Roman Catholic comes in and joins in that reading, and hears it explained and commented upon—I view that to be proselytism.

17210. At the time of the Kildare-street schools did the State give any sum of money to support Catholic schools?—No. Nor to any other primary schools except those of the Kildare-street Society.

17211. Then a child had no alternative except the Kildare-street schools?—Yes, he had. The report of the Commissioners of 1824 enumerates a great number of schools taught by Roman Catholic teachers, under the patronage of priests. There were 24 monastic, 27 conventual, and 350 "Roman Catholic day-schools founded wholly or in part by subscriptions."

17212. But receiving no aid from the State?—Receiving no aid from the State.

17213. But in the supposition I have put, of laying

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down a system of denominational education, would the case be parallel where the State gives to each denomination, no matter how numerous they may be, grants in proportion to their numbers?—It would not be exactly parallel certainly.

17214. Take the other alternative, and carry out the secular system in the form which has been mentioned by another Commissioner, would the case be parallel between the Kildare-street Society and such a school?—I think it would.

17215. A secular system?—A secular system, as explained. That is to say, where the State would merely aid the secular instruction, leaving the manager free to give religious instruction as he pleases. I think that is a case exactly parallel to the Kildare-street Society. The Kildare-street Society require all to join in reading the Scriptures. The denominational system, as explained a while ago, enables the manager to have reading of the Scriptures, or any other sort of religious instruction he pleased, and all who came were to join in it. In both cases there were children who were liable to receive religious instruction different from that which they were presumed to desire; and that would be proselytism.

17216. I think you afterwards said, when the nature of this system was explained to you, that there was no difference whatever between the two?—No; I misunderstood the thing at first; I corrected myself afterwards; and it appears to me that that was the very same answer I have given now—that the Kildare-street system and the secular system as I misunderstood it at first, that they are identical.

17217. You are a strong advocate I think of the present system of education?—I don't know that I am. I do not recollect having ever expressed in any document any opinion whatever on the subject.

17218. With respect to that report from which you quoted a passage—you said it had been the object of misconception.—Certainly.

17219. On what ground? What was the nature of those misconceptions?—The assertion was made that I described Roman Catholic children as deserting Roman Catholic schools, to go to Protestant schools, whereas I asserted the very reverse. The drift of the whole document was, that even where there were Church Education schools and other exclusively Protestant schools, Protestant children passed by the Church schools, to get the better education afforded by the National schools. That was a misrepresentation, and, I fear, a wilful one.

17220. If you have not expressed any opinion upon the present system of education, I believe you did upon the opposite of it, the other system?—I don't know that I ever expressed what you call an "opinion" upon the matter of any sort of education before this day, when opinions were elicited from me.

17221. Are you acquainted with this passage:—"Whether the 'gigantic scheme of godless education,' in reference to which some traders in political speculation, who were once so clamorous, have now subsided into a marvellous repose, may swell the host of those adversaries and give those principles, which are now too widely scattered, a force and direction that may enable them to accomplish the work of destruction more securely, is a problem which time can alone resolve?"—Yes; and I say the same thing now.

17222. "At all events, the necessity of counteracting the influence of these principles is obvious;"—you wrote that, I think?—I did; and I endorse it now.

17223. Why is it that in the Second Edition of the work from which I have quoted this passage you have changed your name?—I am not aware of that; I never saw the Second Edition.*

17224. (Book handed to witness.)—Read the title page?—"Sermons for Sundays and Festivals; the Blessed Virgin; Charity Sermons, Panegyrics of the Saints, &c. Translated from the French of Rev. N. Tuite M'Carthy, S.J. By D. Mahony, Esq. Second Edition." I never saw that until this moment.

17225. Your first Christian name, Cornelius, is omitted in this edition?—It is; but I had nothing to do with the omission or alteration.

17226. You acknowledge that passage as having been written by you?—It was written by me, and I adopt every word of it now. I wrote that when I was very young, and, in my maturer years I adopt it. I do not see what point there is in it that can be raised against what I say now.

17227. Rev. Dr. *Wilson.*—Have you seen a copy of this edition before?—Never, until now.

17228. Were you aware of the initial letter of your name being omitted?—Never; until this moment.

17229. Sir *Robert Kane.*—Could there be any object on the part of the publisher in that omission?—I don't know. The thing is perfectly unintelligible to me. I had no more connexion with it than any member of this Commission.

17230. How did it happen that a second edition of a work of yours could be published in the handsome style in which that book is brought out without your being aware of it?—Such is the fact, however. The wording of the title page is altered; it is not the same as the title page to the first edition, as I recollect.

[At this stage the room was cleared, and on re-admission the examination was resumed, as follows:—]

17231. Mr. *Sullivan.*—You said, with regard to Dungarvan, that the per-centage of the population of Dungarvan who were unable to read and write was greater than in the neighbouring districts, according to the census returns?—I said there was a larger number of those who could not read and write—I have given figures taken from the census returns. The Commissioners have not yet issued them that I am aware of; but what I have stated is the fact.

17232. You know Dungarvan very well?—I know the neighbourhood and have been occasionally in the town; but I never had any official business to transact there.

17233. What was the condition of the people there some ten or fifteen years ago?—I did not know it then. It is little more than a year since I first seen it.

17234. But you could judge by their present condition: were not they an Irish-speaking population?—They are, to a great extent, an Irish-speaking population still.

17235. Is it fair, in comparing the condition of education in a district, to take a whole body of people who have ten or fifteen years ago only spoken Irish, and compare them in the matter of education with people in the neighbouring districts who are an English-speaking population?—I merely stated the fact; and in connexion with that I noticed the boast that was made, that there was no National school in the whole parish of Dungarvan. In connexion with that boast, I stated what the amount of ignorance and knowledge was in the locality.

17236. Is that like all the other facts you bring forward, where you don't show the context or endeavour to explain it?—I stated the fact truly; and I don't think it is fair to insinuate that I did it in an unfair or disingenuous manner. I am answering on my oath, and I respectfully submit that insinuations of this sort ought not to be made.

17237. Are you aware that the relative proportions of the people under education to the amount of the population between the ages of five and fifteen, are the very reverse of what you have stated?—I stated the sum total.

17238. Are you aware the proportion is exactly the reverse of what you stated?—I have not the figures by me now. They are before the Commissioners; but I abide by every one of those figures.

17239. Yes, you have given the total but have you taken the per-centage of those able to read and write

* The change of name referred to in this and the following questions was subsequently explained to the satisfaction of the Commission by Mr. Duffy, the publisher of the work mentioned above. See Evidence, 19th December, 1868, for Mr. Duffy's explanation.

of the generation now growing up?—If I was to go into all those details my report would extend beyond all bounds.

17240. Pardon me—you brought those figures up to show that under the present system of instruction now going on in Dungarvan you implied that the town was backward and retrograding, because no National schools were in it?—Not retrograding; I merely stated what the actual facts were. Those facts cannot be contradicted. In connexion with those facts I noticed the boast that was made about there being no National school in the town or parish of Dungarvan. These are the simple facts; and those facts cannot be gainsayed.

17241. Have you told in that return that, though the total may be as you say, the condition of the growing generation who are now under education is not the condition which that statement represents?—That may or may not be so. I stated the sum total.

17242. As an educationalist was it not your duty to put the facts in a fair light before the country?—I put the statement in a fair light. I did it to the best of my ability, in the way that I thought would give information such as was wanted—but if I was directed to this and that——

17243. Didn't it convey a wrong impression?—It did not. I think it conveyed a true impression.

17244. Was it not to show that the absence of National schools—the schools that you approve of—produced this result: was not that the object?—It may or it may not. I stated facts. I stated the fact of the public boast that there were no National schools in Dungarvan, and I submitted a simple matter of arithmetic in connexion with it. Let it pass for what it is worth.

17245. For the distinct object of proving that fact, or leading to that result?—I gave the figures. Let any person draw whatever inferences he likes from them.

17246. As an officer of a public department bound to put the truth fairly before the country I ask have you done so in this instance?—I have done so. I have told the truth.

17247. The truth, but not the whole truth?—I have told the truth.

17248. Did you tell the whole truth?—Am I to tell every trifle, whether relevant or not?

17249. Is it not your duty to tell the whole truth—

[At this stage the room was cleared, and on re-admission the examination was resumed, as follows:—]

17250. You are well acquainted with the Irish language, I believe?—I know something of it.

17251. Has it ever struck you whether it would be advisable, in an Irish-speaking population, to employ their knowledge of Irish as a means of teaching them the new language they are to learn?—I think so. I consider that, amongst the Irish-speaking population, one of the most valuable agencies would be the use of the Irish language in one particular in which the education of our schools is, perhaps, most defective—that is to say, in making them understand what they read. I have tried the experiment in portions of Donegal, where the excuse sometimes given to me, when I found the children were deficient in understanding what they read, was, that they only spoke Irish. I often asked them to explain to me what a word or a sentence meant, particularly in the case of children of the First Book, and I almost invariably found they hit on the right idea, with almost metaphysical precision, when they explained it to me through the medium of Irish. I tried how they could be taught the elements of mental arithmetic by naming the figures in Irish, and I think they could acquire a knowledge of arithmetic through the medium of Irish better than in any other way. Within the last few months I tried the same experiment in the south of Ireland, in presence of the Duke of Devonshire, and his agent, Mr. Curry. The same excuse was given as regarded the children—that their backwardness was owing to their speaking only the Irish language. Mr. Curry, who understands Irish, and I, put several questions to the children of the lowest class in Irish, and they answered them quite to our satisfaction.

17252. Do you think it would have the same effect in enabling them to read and understand English?—I think it would assist them to understand English—I do not see how it would be of any assistance in teaching them to read.

17253. Is it not a matter of fact, as regards Irish-speaking children, that even where they have learned mechanically to read English they, in many cases, have not thoroughly understood the passages in the English Books which they have learned mechanically to read?—They may; and if the Irish language were used as a medium of making them understand what the English words mean—if they are taught to express the meaning of English words and sentences in Irish—I think it would assist materially in developing their intellectual training.

17254. The *Chairman.*—Do you find that in the rising generation the number of people speaking Irish exclusively is much diminished?—Very much diminished. There are very few localities now in which it is spoken exclusively. There may be portions of Donegal; I know there are portions of Cork and Waterford, along the sea-board, where they speak Irish only, and I suppose the same thing happens in the adjacent counties along the coast, particularly Kerry. I don't think it is so much the case in the province of Connaught; and there are parts of Connaught where they do not speak Irish at all—in Sligo and Roscommon. Only along the sea-board, I believe, will be found, generally speaking, the exclusively Irish-speaking population.

17255. Mr. *Stokes.*—Is not the tendency of reading in many parts of Ireland checked by the want of books?—I don't think it is. I know that in Youghal there has been a bookseller's shop long established, but very few books are sold there; and though literature has now became so cheap that the poorest person can provide himself with substantial, good reading, still the people do not care to avail themselves of it.

17256. Are there not large districts in which there are no booksellers' shops to be found?—There are; and some large towns.

17257. Are not the National schoolmasters employed to circulate the books sanctioned by the Board?—They sell them to pupils of their own schools; and they are allowed a per-centage, which has had a considerable effect in keeping up a supply of books in our schools. They are allowed a profit of 25 per cent.

17258. Did you express disapproval in general of the addition of land to the master's emoluments?—I think it has been in general a practical disadvantage.

17259. Would it be possible to meet the objection, and at the same time increase the income of the masters by encouraging them to sell other books besides those of the Board, and which would pay him a profit?—I am afraid it would not be worth his while to keep a stock of books for such a purpose as that. Suppose he laid out £5 in getting a stock of books he might remain 20 years without selling them. I apprehend that would be the case in many country districts.

17260. Rev. Dr. *Wilson.*—You say the masters who sell the books of the National Board receive a discount?—Yes.

17261. Have you ever known any case in which managers have availed themselves of the privilege of receiving discount?—I have never heard of an instance of it. It is one of the conditions entitling a teacher to discount that the manager shall certify on the application that the teacher has advanced the money out of his own pocket.

17262. Has that arrangement ever been infringed?—I never knew an instance of it.

17263. In reference to the questions put to you relative to Dungarvan, was not your object to state the facts of the case as they existed?—Precisely. It was a simple matter of arithmetic.

17264. You have emphatically stated you never inspected a school at midnight?—Certainly not. I never on any occasion inspected a school at night except a night school. I may have inspected a day school up to six o'clock in the evening.

17265. You visited at the rate of two and a half schools a day?—Sometimes. I generally visited two,

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and occasionally three schools in a day. I had a large district and a great number of schools under my charge.

17266. Are you aware that it is quite a usual thing for an Inspector at this moment to examine two schools a day?—Certainly. I almost invariably examine two schools a day. It would be impossible to comply with the instructions given me unless I were to do so.

17267. Rev. Mr. *Cowie.*—Do you say you can "examine" two schools a day?—You can imply the possibility from the actual fact. As a general rule I inspect two schools a day.

17268. Inspection and examination are different things?—By inspection I mean examination of the children; examination of the school accounts and statistics; calculating averages; looking over the house, to see whether it is in good order and has a supply of books and requisites—that I call inspection. Where there are a male and female school close to each other I examine the two.

17269. I understand your meaning now; I should not myself have called such a group two schools?—By two schools I mean schools with separate roll numbers. By inspection I include all the details which I am obliged to furnish in my report. I may add, that for myself my inspection is very often, a great proportion of it, teaching.

17270. Was not the statement you made that in getting those figures you visited two schools and a half per day?—No. There is a great misapprehension on this point. The teachers furnished me with an annual report, on a printed form. On the face of this report they used to return the names of the children of each denomination. In going over these reports this appeared to me to be an interesting question; and I therefore made out the calculation as to the denominations from their reports. It was not on my visits to the schools I got those statistics. I could have visited the schools to ascertain the accuracy of the returns, but as they were furnished to me by men of respectability, who had no object in deceiving me, I took their accuracy for granted.

17271. In your inspections you on the average visited two and a half schools a day?—Yes, occasionally. But that had nothing to do with the religious denominations. These returns were supplied to me by the teachers towards the close of the year, and at my leisure I went through them and made out that statement from them.

Brother Paul; Townsend.

Brother PAUL TOWNSEND sworn and examined.

17272. The *Chairman.*—Will you state the name of your order and the position which you hold in it?—The Presentation Order of Brothers associated for the charitable instruction of poor boys. I am the Superior of the Presentation House, from which I have come.

17273. Where is your house?—The Presentation Monastery in Cork.

17274. Has your order existed many years in Ireland?—Yes; I think it was first established in 1803 or thereabouts.

17275. Do the members of your order devote much of their time to the carrying on of education?—Yes; always engaged in education since its establishment.

17276. What schools have you under your charge in Cork?—I have the monastery school, the Lancasterian school, and another school at Greenmount, formerly called Gallowsgreen. I have these three schools established under my management; two of them are in connexion with the National Board of Education, but they have refused a grant for the other.

17277. How many schools are there altogether in Ireland under the management of your order?—The schools which I have mentioned in Cork, and two in Kerry; the two in Kerry are not under my control, but are under the control of the ordinary of the diocese; he is the patron.

17278. Mr. *Sullivan.*—You are not like the Christian Brothers—you are not a body under one head, having its own jurisdiction?—Wherever established we are subject to the ordinary of the diocese; he is our ecclesiastical superior.

17279. In a different sense from what the Christian Brothers are?—Yes; we are not movable without the concurrence of the ordinary; wherever established we are permanent.

17280. The *Chairman.*—You have two schools under the Board of Education?—Yes, in Cork.

17281. Are they exclusively boys' schools?—They are, my lord, exclusively.

17282. Do you find that the regulations of the Board impede you in any way in giving secular instruction to the children?—I have not experienced any inconvenience.

17283. Do you find the regulations of the Board hinder you in conveying a proper amount of religious instruction to the children?—I think not, I have not experienced it; if our schools were separated from the Board of Education, I would not be disposed to make any change in our distribution of time.

17284. Have you ever had any Protestant children in any of the schools?—Not in the Cork schools, but I had in the county Kerry.

17285. Did you find any difficulty arising from their presence in the schools?—Certainly not the least. At the time of religious instruction they were not allowed to remain.

17286. Mr. *Sullivan.*—Can you state the circumstances under which the Cork Gallowsgreen school was prevented from being taken under the Board?—They stated because it was to be conducted by Religious. That was the principal objection made to it. We thought it better to build a school and take it to the poor barefooted children, rather than have them coming to us. We thought we could be better able to travel to them, being well shod and clothed, than have the poor children coming to us. We wished to accommodate the children, and built this school at an expense of about £2,000. We applied for a grant and were denied it. Before that, when about to build the school, we applied to the Lords of the Treasury for a long lease, and they gave the lease on condition that this would be a National school, and the same as our other schools. We sent that lease up to the National Education Commissioners, in Dublin. They required to see it before we got a definite refusal.

17287. The *Chairman.*—When the Board declined to take your school in connexion, what was the fate of the lease?—The lease held good, because it was on the same terms that we have the other schools in connexion with the Board. We agreed to have it a National school, that is, as long as the Commissioners made no change in the rules then existing, and we had the same freedom of education, both secular and religious, we then enjoyed. If the Commissioners introduced changes disagreeable to us, we would not feel bound to comply with them.

17288. Did you get the lease from the Lords of the Treasury?—Yes. We got it signed and executed by them and by the Mayor of Cork.

17289. Rev. Dr. *Wilson.*—Do you conform to the rules of the Commissioners of National Education in conducting your schools?—Most strictly, and sent the distribution of time table up to Dublin, and it was approved by the Commissioners.

17290. Do you make a distinction between secular and religious instruction?—Yes.

17291. Is religious instruction quite distinct from secular?—Yes, separate time for each.

17292. What books do you use in conducting your schools?—The books published by the National Board.

17293. Do you approve of keeping the secular distinct from the religious instruction?—Certainly. I would never mix them. I think religious instruction too solemn to have it mixed up with secular instruction, such as arithmetic, &c.

17294. *Chairman.*—What number of children are

there in the Cork schools now?—The number of distinct pupils in 1865 was 2,620 registered; the number of distinct pupils, not including re-admittances in the year 1866, was 2,599; and in the year 1867, last year, 2,453. I can give you the average also, and the average daily attendance.

17295. Do you have any monitors or pupil teachers paid by the Board?—We have.

17296. How many of your own body are engaged in education in these schools?—Fourteen.

17297. Then what payment do you receive. Under what head do you receive payment from the National Board besides the salaries of the monitors?—By capitation. They give 20 per cent. on the net attendance, and it is no more than 15 per cent. for the number we instruct. That is my impression, because I consider 70 per cent. is a very good attendance, and in order to have 70 net attendance we must instruct one hundred boys. The school is open, the seats are engaged, and the masters attend as well as if the boys attended.

17298. Do the children in your schools come from any great distances?—No; not in Cork. Very few come more than a mile.

17299. In what part of Kerry is your other establishment?—In Killarney and Miltown.

17300. Do the children in either of those places come from a great distance?—Probably a couple of miles.

17301. Should you be able, under the existing rules of the Board, to establish new schools in any other place?—No; so far as the Board is concerned we would get no grant from the Board.

17302. Not if you built a new monastery?—No; they declined to give us, as Religious, any grant, except the grant given for these schools that were in connexion before.

17303. Rev. Mr. *Cowie.*—Do you know why they refused it?—No; I cannot assign any reason for it, unless this, extending to us the benefit of a penal code, which I certainly thought monstrous to have acted on by the Board of National Education. The association of penal statutes with a National System of Education I think very impolitic.

17304. Lord Bishop of *Meath.*—What school books do you use in your school?—The books of the Board.

17305. Do you approve of them generally?—I think they are well adapted for the purpose of giving elementary instruction, teaching boys to read and write, &c. There is a great improvement in them lately; I think the new editions are very much improved, both in point of knowledge and in point of nationality also.

17306. There is a certain amount of religious education in those books; do you object to that?—Certainly not at all. It gives the opportunity of directing particular attention to sacred history—as of course, I would not call education by that name—I would not call it even secular education, without giving some knowledge of history calculated to produce a moral effect.

17307. I don't mean to ask you whether you object to religious education as such, but whether you object to the form in which religious education is conveyed in these books?—No, being historically conveyed. I don't see any objection to that.

17308. The *Chairman.*—Have you any complaint against the operation of the National system, except that you are not allowed to obtain its benefits in any new establishment?—I have no objection; of course it was a great advantage to us. In the first place it was a great advantage to the children in point of cheap stationery, getting the books of the Board for half the wholesale price was a great advantage. Our care and solicitude being entirely confined to the poorer classes, we could not overlook these advantages to the poor children who could badly afford to purchase school requisites at the full price. We are often obliged to give poor children, such as the children of widows, school requisites for nothing.

17309. Are the monitors you employ children raised up in your own schools?—Oh, yes, selected from our own schools.

17310. What becomes of them afterwards?—Some of them go out as teachers, I sent four of them out as assistant teachers to neighbouring schools, and the reports of the Inspectors were most satisfactory as to them, they took higher class than was required on examination as probationers. They were required to obtain the third division of third class, and they took first division of third, and not only that, the Inspectors remarked that they would be entitled to a division of second class, but that they were too young. Many more fill respectable situations in the different establishments in the city and through the country.

17311. Have the relations of your order with the Inspectors been of a harmonious character?—Generally. I know only one instance in which I had to remonstrate, and that was a week after opening the school after vacation. The Inspector came to inspect, and it was not a time to ascertain the progress of the children when there had been a month's vacation. I complained of that, and wrote to the Commissioners about it. He made a partial complaint of the classes not answering to his satisfaction, and about statistics not being made up in the first week of the new quarter after vacation, I wrote to the Commissioners complaining of that, I have the correspondence on the subject; I don't recollect any other instance.

17312. Mr. *Sullivan.*—When you speak of having three schools in Cork you mean school buildings?—Oh, yes, three large buildings; in each of those schools, at least the two in connexion with the Board, we have four large school-rooms and two class-rooms, lecture-rooms with gallery we use as class-rooms and lecture-rooms, at the other school we have also four large rooms.

17313. Greenmount, or commonly called Gallowsgreen, is one of the poorest outlets of the city of Cork. Is it not?—Yes; one of the poorest districts.

17314. Are there many other schools in the immediate neighbourhood?—Not in the immediate neighbourhood, nearer than Sullivan's-quay.

17315. That is the nearest school to Gallowsgreen?—Yes.

17316. In the direction of Glasheen, what is the nearest school to it in that direction?—A place called Thoer, about a mile and a half away.

17317. There is a very dense population there?—Yes, a very dense poor population.

17318. Are there any other schools built there, or got up there by the National Board since they refused to give you a grant?—No.

17319. You absorb the population there that requires to be taught?—Yes. Such as come to us.

17320. How many schools have you in that place distinguished from the buildings?—Four schools.

17321. Four schools in that likewise?—Two large rooms and two class rooms.

17322. How many children do you educate in that?—I think when the Commissioners were in Cork we had 256 or 258, net attendance.

17323. How many on the roll?—Over 500 registered on the roll, distinct pupils, during the year.

17324. That school is built on public property, is it not?—On corporate property.

17325. And the Corporation gave you a lease after they got the sanction of the Lords of the Treasury?—Yes. They could not give a long lease without their sanction.

17326. That is the way you had to deal with the Lords of the Treasury?—Yes.

17327. What do the Corporation charge you as rent?—The Corporation charge a rent of thirty shillings a year. Before getting the sanction of the Lords of the Treasury, I had to get a sworn valuator to value it, and he valued it at 27*s.* 6*d.*, 2*s.* 6*d.* less than what I offered. It was a common.

17328. In other words you are paying the average rent of the locality?—Yes.

17329. What lease have you got?—Five hundred years.

17330. What sum of money was actually spent on this building at Greenmount?—We have spent about £2,000. We would not build them for £2,000 now. That was the sum laid out on the schools, and about the same sum on an orphanage attached to the school,

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where we have 56 or 57 poor children that we feed, and clothe, and educate.

17331. This sum you spent on the school does not include any sum you expended for lodging the brothers themselves?—No.

17332. It is entirely for school purposes?—Yes. Two of the brothers are at the orphanage with the children, where we have them under their care.

17333. What representation did you make to the Board with regard to your exclusion from the benefits of the grant for that school?—I applied to the Commissioners to have the new school at Greenmount taken into connexion with the Board. I gave them an account of the extent and character of the buildings and the amount expended on them, and I mentioned the conditions on which I had obtained the lease of the site from the Corporation, with the sanction of the Lords of the Treasury, and I asked for the usual grant. The Board supplied me with a form to be filled up for the purpose, and they asked to see the lease. I filled up and returned the form, and sent them the lease, and I received as answer that the school could not be taken into connexion as it was to be conducted by Religious. I wrote to the Board remonstrating, and they said they could give no more grants to religious bodies of men.

17334. Is there really any difference between your position as Religious and the position of the convents which are sanctioned?—Not the least. The rules are nearly the same, only the adaptation to men.

17335. You stated you thought they objected to the capitation grant which is calculated on the average attendance?—The net attendance. I remonstrated with the Commissioners and said that was not a fair grant, that we ought to be paid the net attendance of any boys that were two months at the school—that we ought to get a quarter's salary for that boy.

17336. That you ought to be paid according to roll?—The net *bonâ fide* attendance on the roll.

17337. What would be the difference between the actual net attendance or the average attendance and the actual purified roll?—We had, for instance, the actual attendance at one of our schools, the total number on the roll, 440, and we are paid for 305.

17338. What would be the difference between the 440 on the roll purified from re-entrances?—Call it 400 purified from re-entrances and persons making less than half a quarter's attendance.

17339. Four hundred and forty would be the gross number for entrance?—Yes. We are paid 305. Four hundred would be coming and going to the school, and there are seats for them and masters there to teach them.

17340. Four hundred and forty would include the re-entrances?—Four hundred would certainly represent at least the *bonâ fide* number.

17341. That is of distinct individual pupils?—Yes. I have here documents that would show it. I think the average on the rolls ending in June, 1868, was 494; the average attendance present 338. That is for the year, and we were paid but for the 338, though we had an average number on the rolls of 494.

17342. The average of 494, how many does it represent on the roll itself?—I think at least we ought to be paid for 450.

17343. You have not the gross roll for the year?—That is the average every quarter on the rolls.

17344. What is the total roll number itself for the year?—Two thousand six hundred and twenty in the three schools.

17345. But for that particular school?—Eight hundred and twenty-six for that particular school—the number of distinct pupils registered for that year in that school. The average quarterly number on the rolls of that school was 494, and the average daily attendance 338.

17346. What was the exact nature of your communication to the Commissioners on this subject?—I will read for you the following extract on the subject from a letter which I addressed to them:—

"There is another matter to which I beg leave most respectfully to direct the attention of the Commissioners, which is the scanty pittance awarded to these schools. It is not 30 per cent. of what may be obtained for any ordinary National school, though it must be admitted that no other schools in the district can compete with them, or be compared to them in point of efficiency and comfort for the children. It would be much more equitable to have the centage allowed on the net number on the rolls quarterly than on the net attendance, as at present. We see that in academies and pay schools in general, when a boy spends any considerable part of a quarter at a school, he must pay the entire quarter's salary, and very justly. The master's time is spent, the school is open, and must be, whether the pupil be in attendance or not. Nor is there any regard paid to or distinction made between schools for boys and those for girls in the centage allowed as should be proportionate to the scale of salary allowed to male and female teachers. I do most respectfully but emphatically say that these are just complaints, and worthy of the Commissioners' attention and consideration. I may add that every advantage extended to these schools will be used in promoting their greater efficiency and the benefit and comfort of the pupils in every possible respect."

17347. Rev. Mr. *Cowie*.—Do you charge the children attending your school any school fees?—No school fees.

17348. Do the rules of your order forbid your taking money from the children?—If we take money from children we cannot do it of ourselves without the sanction of the bishop. In country towns where there would not be good schools convenient, we may, with the approbation of the bishop, take fees from the children of persons in easy circumstances. Whatever we get for teaching them we apply to the benefit of the poor that are in the schools.

17349. Mr. *Sullivan*.—Would your order have any objection to the teachers passing an examination and receiving certificates?—I think the feeling in general is that *religious* would feel it derogatory. I think that is the general feeling.

17350. But if you look at the case of the State having to make a general rule for all—for the whole country, and that it cannot make any exception in favour of one body rather than another—looking at it in that point of view, do you think it would be derogatory?—I think the just and most equitable arrangement would be to pay by results. I don't think, for instance, that a first class teacher is the best adapted for a country school. His education is of too high a class. He will not wish to stoop so low as to be solicitous about children in A B C, or spelling words of two or three letters. It will be a little below him, particularly when his salary is according to his class. He receives a first class salary. No matter what the result may be he receives it, and might not be so painstaking as a third class teacher.

17351. There are parts of the country where the attendance at the school must necessarily be small, in thinly populated places—if you were to pay such a teacher by results he would not be able to live, no matter what his class?—That should be taken into consideration also. When that would be the case, certainly the teacher should be paid more than by the result, when the fault would not be his. He could not produce the results without having the means to work on. I would supplement the payment by results with a gratuity, in all such cases.

17352. If, for instance, when you have dense town populations and a scattered rural population you are obliged to introduce a mode of payment founded on the principles of personal qualifications and results, would your body find it a grievance that they were paid only by results—now you are paid by capitation—while other teachers received not only payments by results, but also a personal payment to counterbalance the small number at the school?—We are not paid by results; we are paid by capitation. If we were paid by results we would be paid more than three times what we are now paid. This is my impression.

Brother PATRICK A. GAYNOR sworn and examined.

Oct. 29, 1868.

Brother Patrick A. Gaynor.

17353. The *Chairman.*—Are you a member of the order of Presentation Brothers?—I am, my lord.

17354. In which of their establishments do you reside at present?—I reside at present in Cork, with Father Townsend.

17355. Have you any experience of the establishment of the schools at Killarney?—I completed the building of them after Father Townsend.

17356. Did you have the management of them after they were built?—Yes, my lord, under the patronage of the bishop, Dr. Moriarty.

17357. For how long?—Since they were built, up to the 1st of November, '67.

17358. When were they in operation?—Our first schools were in operation in the year '38, I think, in the old building. Then we built the new schools now in operation for six or eight years.

17359. Are both under the National Board?—No. The old school has ceased to exist, and we removed the pupils from the old building into the new.

17360. Is the new building under the National Board?—Yes.

17361. What was the number of children in those schools when they were under your charge?—As well as I can remember we had sometimes an attendance of nearly 300.

17362. Did that include any children of persons in easy circumstances, or were they exclusively from the poor?—Indeed I may say exclusively from the poor. Some mechanics, perhaps earning £1 4*s.* a week, which was the rate of payment for tradespeople in Killarney, or shopkeepers sent their children to be taught; but I had not that accurate knowledge of their circumstances to know whether they were affluent or not.

17363. Did you find any difficulty arising from the rules of the Board in communicating religious instruction to the pupils?—No; when we took the grant we entered into a compact to observe the rules, and which compact we have faithfully kept.

17364. Had you any Protestant children in those schools?—Yes.

17365. In any number?—We had six or eight at one time. One of the number I, as patron of the school, appointed a monitor, and he is at present, I believe, a telegraph clerk at Belfast, and another I brought myself from the monastery to the Model Farm at Glasnevin. He put in his time there, a period of two years, and I think he is at home at present with his father. In another establishment of ours we had about thirty or forty Protestants.

17366. Where was that?—At Milltown, county of Kerry.

17367. Do you find the presence of children of mixed persuasions embarrass you in the management of the school?—The number was so small at a time that when prayer commenced they walked out in the yard. The literary instruction closed at two o'clock, and the religious instruction was from two till three o'clock. There is no Protestant boy at present in the Killarney school, I think.

17368. Rev. Mr. *Cowie.*—Do you know where the children of the poor Protestant people of Killarney go to school?—They go to the parochial school.

17369. I found only seven Protestant children there?—I believe that is all you could find there.

17370. The Lord Bishop of *Meath.*—How many Protestant children are there in the Milltown school at present?—I don't know that there are any at present.

17371. Rev. Mr. *Cowie.*—How long is it since you were there?—I have not been residing there since '44, as well as my memory serves me. It ceased to be under our control from '46, I think. I may not be accurate as to dates. From '46 to about three or four years ago. We suspended action in the place for some time.

17372. Mr. *Sullivan.*—It was at the former period Protestant children were there?—Yes, at the former period. On the 6th of August, '43, I think it was I came there.

17373. The Lord Bishop of *Meath.*—Was there any Protestant school in Milltown at that time?—Yes, there was, and a Presbyterian school, and, I believe, a Wesleyan school. The Rev. Mr. M'Manus was Presbyterian clergyman. The Protestant parochial school was opposite us at the other side of the road, under the patronage of Sir William Godfrey.

17374. The *Chairman.*—Do you find many of your children remain an unduly great length of time in the First and Second Books?—In the First and Second Books? I am not able to answer as to that. There are various causes—perhaps the poverty of a child might account for it very often.

17375. Do you attend any ordinary of the National schools as patron or manager?—No, none whatever.

17376. Rev. Mr. *Cowie.*—Are there any rules of the Board of which you complain?—The grant is what I have to complain of.

17377. You have not enough of pay?—No.

17378. Apart from that, yours are much the same as the convent schools?—Yes.

17379. Setting the payment aside, are there any other points?—I will read a rule for you, with your permission, to which I totally object. I have the rules of the Board before me. On page 12, part iv., it is said:—"No clergyman of any denomination, or member of any religious order, can be recognised as the teacher of a National school." I beg respectfully to make a remark on the first paragraph of the rules on that page, which says, "National teachers should be persons of Christian sentiment, of calm temper, and discretion; they should be imbued with a spirit of peace, of obedience to the law, and of loyalty to their Sovereign; they should not only possess the art of communicating knowledge, but be capable of moulding the mind of youth, and of giving to the power which education confers a useful direction." I would say, without being presumptuous, that this qualification might be expected to be found in a monk. I also object to the second paragraph precluding him, according to its terms, from having anything to do with a National school, because no clergyman of any order can be recognised as the teacher of a National school.

17380. Mr. *Sullivan.*—Is it in virtue of that rule that Greenmount was excluded?—Yes, in virtue of that rule, which was made in '55, I think.

17381. Rev. Mr. *Cowie.*—Suppose a rule was adopted which over-rode that, with this condition, that any such person shall undergo the ordinary examination for the certificate and pass satisfactorily?—We would not submit to it.

17382. How do you reconcile that with your peaceable character?—Let the tree be known by its fruits. If it be found by the Inspector that the children are up to the required standard, let that report tell. We go in for results, but we shall not submit to examinations for certificates.

17383. The *Chairman.*—Should you propose the State should abandon the examination of the ordinary lay teachers?—With that I have nothing to do. I make no proposition about the matter. It does not come within my province. I am only speaking of ourselves as a fraternity, but I make no suggestions at all.

17384. On what grounds would you claim from the State exemption from examination?—A fair day's wages for a fair day's work. If the children are found to be properly taught, I claim payment for their tuition.

17385. Rev. Mr. *Cowie.*—You would merely claim payment upon results by examination?—Yes.

17386. Mr. *Sullivan.*—In parts of the country where there is a necessarily scattered population, could you apply the principle of payment by results exclusively to schools in such places?—I make no answer to that. I confine myself to what I have a perfect knowledge of, and let those whose business it is to give an opinion upon that give it.

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Brother Patrick A. Gaynor.

17387. But if the State be obliged to carry out two principles of payment, one personal to the teachers on examination, and the other payment by the results of the teaching, and you by not undergoing the ordinary examination be precluded from getting any benefit under the personal grant, would you consider yourselves unfairly treated if the State were obliged to make the distinction in reference to you—would you consider it a grievance?—I make no answer to that at all.

17388. The *Chairman.*—Must there not, under any system, be considerable difference between the position of a member of the monastic order and an ordinary lay school teacher?—There is, of course, a difference.

17389. Do you consider it would be possible in all respects to avoid some difference of treatment between the two?—Do you mean to convey to me, my lord, that I would expect that one should be treated differently from another? I certainly think that a man, who had good prospects in the world, and who went into a monastery and made there a vow to discharge a duty of teaching for nothing, from pure motives of charity, so far as the recipients are concerned, in his case ought to be exceptionally and considerately treated.

17390. Mr. *Sullivan.*—The State is bound to carry out some rule that must apply to all?—I am only giving my own opinion. I am not saying what the State has a right to do; but the monk is entitled to some consideration.

17391. I put the case for consideration for you. The State is bound to make a rule which will apply to all, with as little exception as possible; and though it may be that a body from its very organization be worthy of exception, yet if that exception be made it leads to a breach of the general rule, that may lead to disagreeable and awkward results on the part of the State?—I don't see that. There is one thing I wish to bear testimony to. So far as my intercourse with any of the Commissioners, or Inspectors, or Chiefs of Inspection, or those connected with the office of the Board, went, I always received the most uniform kindness and courtesy from them on every occasion on which I had anything to do with them.

17392. The *Chairman.*—At the present moment is not the payment by capitation peculiar to convent and monastic schools?—Yes, only we complain very much of the payment, it comes to only 4*s.* per head.

17393. Suppose that payment were at a higher rate, should you consider it any grievance, being paid on a peculiar basis?—I don't exactly see the point, my lord.

17394. At the present moment does not the State recognise a distinction between the convent schools and ordinary parochial schools, by remunerating the teachers in a different manner?—It does. It makes a distinction of course.

17395. Supposing that remuneration was calculated on what you considered a fair and equivalent basis, would there be any ground for complaint, that it was calculated in a different manner?—Well at present, if I calculate rightly, we are paid £20 for every 100 children in attendance, and the teacher is paid in an ordinary school according to his class. We receive about 4*s.* per head per annum, while an ordinary National school under a first class teacher may cost the State about £1 5*s.* per head per annum.

17396. Was not the present mode of paying conventual and monastic schools devised in order to give some remuneration to teachers who did not submit to examination?—That might have been one of the reasons put forward. I recollect when there were four brothers in Milltown the salary given by the Board was only £32 a year—£8 per head for each of the brothers. I don't recollect exactly when this mode of payment was devised.

17397. Supposing payment by results were adopted, do you consider that your children would appear as well as the pupils of the ordinary National schools?—Well that would remain to be proved. I should hope they would.

17398. You would not be apprehensive of the effects of such a system?—I would not be apprehensive. At the same time I do not make the assertion as boastful.

17399. Is there any limit of age beyond which you decline keeping boys in your schools?—No.

17400. Have you many over twelve years of age?—Oh, a good many.

17401. Are the children who remain in your schools above the age of twelve, children who wish to acquire somewhat more education than the others, or are they backward children of irregular attendance?—Some of them wish to acquire more information. Some of them left the school for some time and went to manufactures, and then when they were disemployed they returned to school.

17402. To what pursuits in life do those children who are over twelve years of age, and who remain with you for the purpose of getting additional education, betake themselves afterwards?—Some of them, I believe, become National teachers—I cannot say the number.

17403. Mr. *Sullivan.*—A good many, I suppose, are the sons of artisans?—Of tradesmen, yes.

17404. What was the expense of the building at Killarney—that is the schools, distinct from the monastery?—I must make a distinction as regards that. There are reasons why it was advantageously built. I put it down at its real value to be worth £2,500.

17405. How many school-rooms are there?—Two rooms. They are 114 feet long, by 25 feet broad. The walls are 23 feet high, with an open roof, lined longitudinally with timber inside, stained and varnished, and there is wainscoting to four feet high.

17406. What accommodation do you calculate it will afford?—Take it at eight superficial feet, 356.

17407. Are there any other National schools in Killarney?—Yes; the two convent National schools.

[Adjourned.]

TABLE A referred to in Mr. MAHONY's Evidence, question 17131, page 750.

NUMBERS of the several RELIGIOUS DENOMINATIONS taught in IRISH NATIONAL SCHOOLS.

Year.	Authority on which Return has been made.	Total on Roll.	E.C.	R.C.	Presb.	Others.	Not stated.	Per-centage E.C.	Per-centage R.C.	Per-centage Presb.	Per-centage Others.	Per-centage Not stated.
1837	Rev. J. Carlile, . .	131,003	15,761	92,132	–	–	23,120	12·0	70·3	–	–	18·11
1852	Eglinton Returns, . .	493,018	24,684	424,717	40,618	1,908	1,091	5·0	86·2	8·2	0·4	–
1853	Lord Clancarty, . .	490,027	23,629	390,840	39,751	2,083	33,724	–	–	–	–	–
1858	Mr. Butt's, . . .	569,545	29,130	481,064	57,018	2,216	117	5·1	84·5	10·0	0·4	–
1859	Commissioners' Report, 26th, .	570,551	29,105	478,802	59,873	2,508	263	5·1	83·9	10·5	0·4	–
1860	27th, .	548,138	30,863	455,582	59,086	2,607	–	5·6	83·1	10·8	0·5	–
1861	28th, .	589,012	34,717	486,206	64,687	3,402	–	5·9	82·6	10·9	0·6	–
1862	29th, .	584,552	36,706	479,452	64,436	3,958	–	6·3	82·0	11·0	0·6	–
1863	30th, .	619,553	39,984	506,419	68,865	4,285	–	6·4	81·7	11·1	0·7	–
1864	31st, .	657,575	43,001	536,189	73,267	4,618	–	6·5	81·6	11·1	0·7	–
1865	32nd, .	675,335	45,096	551,006	74,424	4,869	–	6·6	81·6	11·0	0·7	–
1866	33rd, .	910,093	63,338	738,897	101,492	6,406	–	9·	81·1	11·2	0·3	–
1867	34th, .	–	–	–	–	–	–	–	–	–	–	–

TABLE B referred to in Mr. MAHONY's Evidence, question 17133, page 751.

RELIGIOUS DENOMINATIONS in the SCHOOLS of the CHURCH EDUCATION SOCIETY.

No. of Report.	Year.	Established Church.	Dissenters.	Roman Catholics.	No. of Report.	Year.	Established Church.	Dissenters.	Roman Catholics.
1	1839	43,627	Not distinguished.	10,868	16	1854	60,546	16,064	18,893
2	1840	59,067	,,	21,430	17	1855	58,109	15,426	17,037
3	1841	69,643	,,	20,451	18	1856	55,966	13,833	15,770
4	1842	86,102	8,365	29,612	19	1857	53,970	14,632	13,195
5	1843	102,528	13,899	33,115	20	1858	54,633	14,789	12,971
6	1844	104,968	13,668	32,834	21	1859	51,944	14,580	11,963
7	1845	100,750	12,691	30,057	22	1860	49,100	14,269	10,128
8	1846	96,875	12,832	29,691	23	1861	49,864	14,557	10,162
9	1847	116,968	14,697	44,638	24	1862	49,650	13,330	9,707
10	1848	120,202	15,713	46,367	25	1863	49,090	12,856	9,662
11	1849	111,952	15,562	37,857	26	1864	49,092	12,646	9,300
12	1850	108,450	15,134	33,297	27	1865	49,309	12,993	8,686
13	1851	103,878	14,991	29,431	28	1866	46,704	12,668	9,855
14	1852	61,630	15,674	28,083	29	1867	44,378	12,300	6,871
15	1853	61,380	15,822	22,032					

	Established Church.	Dissenters.	Roman Catholics.
Averages, . . .	73,001·5	13,999·6	21,860·8
Per-centages, . . .	65·6	12·6	21·8

TABLE C referred to in Mr. MAHONY's Evidence, question 17134, page 751.

Province.	E.C.	Presb.	Dis.	R.C	Not stated.	Total.
Society Discouraging Vice:—						
Ulster, ...	1,929	790	57	1,142	65	3,983
Leinster, ...	3,028	10	7	2,644	59	5,748
Munster, ...	1,752	–	–	783	85	2,620
Connaught, ...	220	4	–	115	3	342
	6.929	804	64	4,864	212	12,693
Erasmus Smith:—						
Ulster, ...	1,377	1,324	85	1,031	51	3,868
Leinster, ...	1,917	8	–	1,395	20	3,340
Munster, ...	710	–	–	673	47	1,430
Connaught, ...	121	19	–	140	11	291
	4,125	1,351	85	3,239	129	8,929
Education of Poor:—						
Ulster, ...	6,898	9,371	396	7,759	346	24,770
Leinster, ...	4,107	68	29	9,550	809	14,563
Munster, ...	3,084	12	9	7,653	144	10,902
Connaught, ...	2,112	24	8	4,925	358	7,427
	16,201	9,475	442	29,887	1,657	57,662
London Hibernian Society:—						
Ulster, ...	7,051	4,677	482	7,168	93	19,471
Leinster, ...	679	6	1	1,394	41	2,121
Munster, ...	1,710	11	2	4,486	94	6,303
Connaught, ...	3,481	63	13	5,170	219	8,946
	1,1921	4,757	498	18,218	447	36,841
Baptist Society:—						
Ulster, ...	–	–	–	–	–	–
Leinster, ...	139	–	2	210	–	351
Munster, ...	268	–	9	428	6	711
Connaught, ...	869	38	1	2,418	83	3,409
	1,276	38	12	3,056	89	4,471

FORTY-FIFTH DAY.—DUBLIN, FRIDAY, OCTOBER 30, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman*.

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

Oct. 30, 1868.

David Ross, esq.

DAVID ROSS, Esq., Barrister-at-Law, sworn and examined.

17408. The *Chairman*.—Are you a graduate of the Queen's University in Ireland?—Yes.

17409. Are you a barrister, practising in Dublin?—Yes.

17410. Has your attention been given to the management of individual schools, or to a general study of questions connected with education?—To a general study of the questions connected with education, more particularly.

17411. Have you taken part in any public meetings on that subject?—I have, at the meetings of the Social Science Congress read a paper on the Nature and Advantage of the non-vested system under the National Board; and I have also, as a graduate of the Queen's University in Ireland, taken a considerably prominent part in relation to the action of the graduates of the Queen's University with reference to certain proposed changes in the constitution of that University.

17412. Rev. Dr. *Wilson*.—May I ask, have you been connected with any of the Commissions that have been previously issued in regard to education in this country?—Yes.

17413. Will you state what relationship you held to any of those, and specify them?—I acted for a considerable time as assistant-secretary to the Endowed Schools Commission, and I was afterwards appointed secretary to the Queen's Colleges Commission. Since that time I have taken a particular interest in the Irish educational question.

17414. Have you turned your attention particularly to the religious difficulty connected with education in this country?—I have considered that a good deal.

17415. How do you view it, according to the original scheme?—Well, speaking generally, I am of opinion that the system of National education that exists in Ireland is better than any other sytem that I am acquainted with—that is, speaking generally.

17416. In what connexion?—I may remark in which description of education—National education—I include the primary education under the National Board, and the higher education that is represented in the Queen's Colleges.

17417. To confine our attention to the education in connexion with the primary system, do you regard it as a purely secular system?—I do not. In my opinion the National Board, in its original idea, was a system which intended that religion should be taught in every school under the Board. Afterwards—I am not competent to say precisely how the non-vested system arose, but as I have mentioned in my paper that I have referred to—by, as it appears to me, a somewhat radical change in that system, the non-vested system was put in connexion with the National system of education, and that change, under the circumstances of the country, I approve of, not meaning thereby to condemn the vested National system.

17418. Do you regard it as an advantage that there should be in connexion with the system of primary education, secular and moral instruction, leaving that to the State, and that the patron should look after the religious instruction connected with each class of schools?—I do. I think it is the best solution of the religious difficulty in education.

17419. Have you ever met Mr. Vere Foster?—No. I have never met him. I have seen him and heard him speak.

17420. In connexion with this subject?—No.

17421. Allow me to read a statement made by him. He says:—"As regards the religious difficulty, I have travelled a great deal through the country. I dare say I am acquainted with more teachers and managers of schools than perhaps anybody else in the room; and I maintain that the religious difficulty does not exist, excepting in the minds of theorists; that it is unknown to the teachers and to the parents of the children. That is my experience on this matter; and I have visited 1,500 schools, and have been in correspondence with the managers and teachers of a great number of them; and I have just now returned from a journey through several counties, in which I have visited several hundred schools within the last few weeks. I will content myself with having made those references to the comparative popularity of the two systems in England and Ireland, to the fact that in Ireland the mixed system has been successful, and to the fact that the religious difficulty is a myth." Should you concur in that opinion?—No; I should not be disposed to say that the religious difficulty was a myth; but I am of opinion that the religious difficulty, to a very great degree—I should be unwilling almost to say to how great a degree—depends on the action of two highly respectable and influential bodies in this country—the ecclesiastical authorities of the Catholic Church and of the Established Church.

17422. Mr. *Sullivan*.—Do you say that of your own knowledge, or is it merely from the opinion of those you converse with?—Of my own knowledge; and I infer it from the public discussions I see, the pastorals of the Catholic prelates, and the action generally of the Church Education Society.

17423. What I mean is, you seem to confine this action to the clergy?—Mainly, I said.

17424. But have you any means of knowing whether it is confined to the clergy, or extends to the laity?—That is a somewhat difficult question to answer satisfactorily; but, if I may be allowed to state my opinion, it is this—that the prevailing feeling among all classes of people in this country, irrespective of what is presented to them as their conscientious duty in the matter—is, that it is a proper, and a right, and a just, and a fair thing, that every public school—to confine myself to elementary education—should be open to the child of every citizen that may happen to live in the district.

17425. What I want particularly to know is, upon what experience of your own do you ground that opinion?—I ground it on frequent conversations which I make a practice to have when making walking excursions through the country and at other times, with men even in the humblest rank of life.

17426. Rev. Dr. *Wilson*.—Are you a native of the North of Ireland?—Yes.

17427. Have you resided long in the city of Dublin?—Almost entirely since the year 1854, saving for a portion of that time during vacation.

17428. Have you mixed to any extent with Roman

Catholic laity in the North of Ireland, and in the city of Dublin—members of the Bar here and others—since you became a member of the Bar?—Yes; but not so much in the North of Ireland, save with the people. As the Commissioners are aware, in the North of Ireland there is not at all the same proportion of Catholics in the higher ranks of life as there is in Dublin; and I have not, in the North of Ireland, had very much social intercourse with Catholics. I met Catholics occasionally; but, as a rule, Protestants and Catholics don't mix very much together in the North of Ireland, not merely on account of the existence of what is even in Dublin the fact—that society is in many respects, lamentably, separated, but because there is not in the North, as in Dublin, a large proportion of what are called the better classes of society.

17429. Mr. *Sullivan.*—Would you take the Bar as an exponent of the opinion of the people of the country?—No; if I did, I should not have announced the opinion I have taken leave to do, because though there are many members of the Bar who entirely concur with me, yet I am bound to say a large number of the more able and ambitious members of the Bar, for various reasons, don't desire to come out very publicly in the expression of the particular ideas that I entertain on this subject.

17430. But is the Bar of any country, at this or any other moment, an exponent of the country, necessarily because they are barristers?—I think that the leading members of the Bar are considerably influenced by what happens to be the popular idea at the time in any country—not perhaps, I should say, in any country—but in a country such as this, where many of the highest offices are open, to members of the Bar, through political influence.

17431. Rev. Dr. *Wilson.*—What is your opinion of the present National system of education in its suitability to Ireland?—As I have said, I think that the non-vested system of the National Board gives to persons having strong, and in my opinion legitimately strong, feelings in favour of religious education, all the liberty that any body of men can fairly demand in a system of State-paid education.

17432. How does it operate in regard to religious animosities among the different classes of the people? Is it calculated to influence the people in any way?—I believe it is calculated to diminish religious animosities. I believe, too, that it tends to teach not merely the children, but also the patrons, that the conscience of every child in the community is a sacred thing, which the Government under which we live will in no case permit to be violated.

17433. In different parts of the country there are small minorities, in the south and west of Ireland Protestant minorities, and Roman Catholic minorities in the North of Ireland. Do you regard the system as specially adapted to their case?—I consider it is highly advantageous to such cases, and I could not express what I feel on the subject in any words of my own so well as it has been expressed by the Resident Commissioner of the National Board; that it is advantageous not merely to the minority but also to the majority. As the Commissioner expresses it, "The rules of the Board not only protect the minority of two or three from being oppressed, but effectually prevent the ninety-seven from being oppressors."

17434. Do you regard religion as in any way recognised in connexion with the present system of National education?—I consider that it is not recognised further than this, that the State, under the non-vested system, and, in fact, under the vested system, relegates to individual persons the duty of religious instruction, and is thereby saved from the inconvenience and absurdity of inculcating diverse inconsistent religions—the Jewish religion, the Unitarian religion, the Catholic religion, and the Protestant religion. At the same time religion is not ignored, but is committed to the local patrons, or to the distinct teachers of religion.

17435. Do you regard parental authority as an important principle?—I consider that the principle of the right of the parent to direct the education of his own child—subject to such reasonable restrictions as the State may make—is an indefeasible right.

17436. What do you regard as the object of a National system of education?—I consider that the object of a system of National education ought to be to educate—using that word in its most extensive sense—the entire people, upper, middle class, and humble, in institutions under the control of the Government.

17437. As a united and non-sectarian system? You don't regard that as the only object—preserving it as a united system?—I think the real object is to educate the masses of the people; and as incidental thereto, it is very important that the education of the country should be so carried out that the people may be fitted for the discharge of the duties that they will have in common to undertake in afterlife, without entertaining prejudices against, and hatred to, each other.

17438. Do you regard this object as having been in any way impeded in the carrying out of the united system in this country?—I believe that the carrying out of the united system was greatly interfered with by the institution of what I consider a highly valuable part of the system of National education, namely, the non-vested system, and I would direct the attention of the Commissioners to what appear to me to be the objects of the system as laid down in the Stanley letter. In doing so I do not attach much importance to the mere historical fact of changes having been made at a particular time. Nor if changes are proper, is it any reason that because there was a particular thing in this letter, therefore it should remain. One of the clauses of the Stanley letter, which is called the Charter of the Board, is, that in 1828 the committee of the House of Commons, to which were referred the various reports of the Commission of Education, recommended a system to be adopted which should afford, if possible, "a combined literary and separate religious education, and should be capable of being so far adapted to the views of the religious persuasions which prevail in Ireland, as to render it in truth a system of National education for the poorer classes of the community." Now I think that the object of the system, so far as it was to create "a system of National education for the poorer classes of the community," must be pronounced by the Commission a success. I don't attempt to deal with the figures in detail as between this and other countries, but I think that the numbers in schools in this country show that as a "National system of education," the National system must be considered a decided success. Lord Derby, then Mr. Stanley, says in his letter further on:—"As one of the main objects must be to unite in one system children of different creeds, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding from certain classes" therein mentioned. That was evidently one of the chief objects of Lord Derby, one of the chief objects of the system, but only one; a more important point is that "a system of National education" has been successfully carried out by means of the National Board, the National Board all along protecting in the most unmistakable and determined way the rights of conscience, and the principle of civil and religious liberty. Before leaving this part of the subject, I would beg to draw the attention of the Commission to what appears to me to be a somewhat curious thing in the first rule of the National Board. The object of the National Board as stated in the first rule, is, as I take it, the original object of the National Board—that is, combined literary and moral, *and* separate religious instruction. Now, so far as regards the non-vested system, it appears to me that separate religious instruction has ceased to be an object of the Board, and that so far as regards the action of the State, the system is a secular system, in which secular instruction alone is paid for, inspected and supported by the Board.

17439. Do you think have the Commissioners kept in view the object—though not the primary one, as you

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say—the object specified there of the system being a united one, as they should or might have done?—I think, considering the difficulties that the Commissioners have had to encounter in this country, they can, on the whole, hardly be said not to have fairly carried out the trusts committed to them.

17440. You are aware, I presume, that several societies or patrons have schools not connected with the Board?—Yes.

17441. Can you account for so many standing out when the State is ready to grant some aid for the education of the people?—Well, the most important of those societies is the Church Education Society. The Church Education Society, in my opinion, took its origin in a very great degree from a feeling entertained by the clergy of the Established Church of this country that they had a right to superintend the education of the entire people—that no public education was to be afforded except so far as approved by them; and in proof of that I would refer to a passage at page 123 of the first volume of the Commissioners' reports, in which an appeal of the Church Education Society is printed. There the society state, that they "cannot co-operate with it (the system), because of the constitution of the Board itself. Not only are the clergy of the Established Church deprived of the trust committed to their hands by the Legislature, of superintending National education, but this superintendence is taken from them, for the purpose of being vested in a Board composed of persons whose qualification for the office essentially consist in their being representatives of the most conflicting religious opinions." Combined with that there was a principle, always insisted on by the Church Education Society, that patrons had a right in their schools to insist on every child therein reading the Bible, even contrary to its parent's direction or wish, or else to exclude the child from the school. That right I am not disposed to except to so long as private persons pay for the education given in the school, but I totally deny that it should be sanctioned in any State-paid school.

17442. Have you turned you attention to the position of the teachers of National schools in this country?—Generally, I have considered the position of teachers. I am of opinion, from seeing them in various parts of the country, that they are not paid as well for their services as a body of men entrusted with such important functions ought to be; and I think if it come within the powers of this Commission, as I am sure it does, that it would be a highly desirable thing if certain changes be made, which are possibly impending, that the Commissioners should consider and report whether in every parish of Ireland a school should not be set up which would be of the character of a model school, that it should have near it a model dwelling for a teacher, and be conducted on the principle of the vested system of the Board. I think that part of the pay of the teacher of such a school ought to depend on the way in which he would keep his own house, and the garden, which, I would suggest, ought to be attached to that house, in order that he might not merely be a teacher of the three R.s, but also a civilizer of the district in which he would be settled; and it may be that if those changes, to which I have adverted, as possible, if not probable, shall take place, the loss of the civilizing agency of an existing institution, which cannot be denied, would, to a large extent, be compensated for by the existence of such a school. There would then be a model Government school in every parish, while, at the same time, the free action of local patrons in the district would not be improperly interfered with.

17443. I don't know whether your attention has been turned to the following statement of Mr. Vere Foster, whose experience is great in Ireland. With regard to teachers he says:—"The schools in Ireland stand very much in need of improvement in so far as payment to the teachers is concerned. I believe the reason of the existing state of things to be very largely due to the great multiplicity of schools. In one district, for example, where there is really only a sufficient population for one school, the Catholic priests set up a school, and the Presbyterians and Episcopalians set up another, and the result is that it is impossible to keep up the status of the teachers, and the efficiency of the teaching. The Commissioners ought to be very careful in not taking on schools unless in districts where they are absolutely required. The school-houses ought to be improved. There must also be an improvement in the teachers. In some of the schools in Cavan, Fermanagh, Longford, Sligo, Mayo, and other districts, there are miserable teachers, many of them not worth a farthing a year; on the other hand, there are many excellent teachers, doing their best, who are wretchedly and miserably paid." Generally, do you concur in that statement so far as you know the condition of the teachers?—So far as regards the condition of the teachers, from my own independent observation, and not from my attention having been called to that statement of Mr. Vere Foster's, of which I was not aware, I think what you have read is true. As to the fact, that the position of the teachers has been interfered with by the Board setting up a large number of competing schools that were not in reality wanted, I have heard statements to that effect, but I cannot of my own knowledge testify as to it.

17444. Have you turned your attention to the subject of payment by results, so often spoken of?—Yes. I have considered the question in one point of view, and although I have read what was said about it in some of the English Inspectors' Reports, I did not see one consideration referred to which I would press on the Commission as an important argument against payment by results. Without denying the great importance of securing proficiency in reading, writing, and arithmetic as the primary object in every National school, I think that the example of the teacher on young scholars committed to his care is of very vital importance, and I think a more injurious lesson could not be taught to a young boy than the daily exhibition of the most highly educated person probably known to him, always straining his resources, his powers, apparently the very interest that he ought to feel in the children on their own account, created and vivified for the special object of attaining a result which would be a personal reward to the teacher. I conceive that a more injurious thing could not be done to a boy or girl than to be subjected to the observation of the working of such a system.

17445. But should you not be prepared to a limited extent at any rate to recognise payment by results?—Yes, I think that a teacher should be paid reasonably for his services, and if on an accurate and careful examination, such as appears to be within too narrow limits prescribed in the English system, a school appears to be highly efficient an increased sum ought to be placed at the disposal of the teacher for such efficiency; but I don't think his bread ought to be dependent on the efficiency of his teaching as ascertained by an examination in the merely elementary courses of instruction.

17446. Before leaving this matter, are you aware that disloyalty has been charged against the teachers of National education?—I have seen this stated, and by those whom I thought hostile to the National Board. I have no reason myself to know whether it is true or not. When I was in Belfast at the Social Science meeting last year, I heard some clever and elaborate speeches made by gentlemen who tried to prove that the National system must be considered an absolute failure because the result had been Fenianism, and on that occasion I directed the attention of the congress to the fact that a body of men, the great majority of whom are admittedly trained in the National schools, and who were belauded with praises for their exertions, were mainly educated under the National system; and I stated I had no doubt that the existence of Fenianism depended on other causes altogether than the instruction given in the National schools. In a certain sense it may be said that the National Board helps Fenianism, for it appears to me that in proportion as the country educates its children as it ought to do, in such proportion the citizens of that country are made alive to

justice and unfairness of any kind. I believe there are many arrangements existing in the country extremely unjust and unfair, which I sincerely hope will be redressed; and I consider the existence of unjust and unfair laws the cause of Fenianism rather than the system of instruction, which does not do more than enable the people to read and write, and to have a certain amount of sound information, and also to take an interest in understanding what is going on all over the world, and to know that there must be something wrong in a state of society that keeps the mass of the people in Ireland in a state of poverty and want greater than I believe exists in any civilized Christian country.

17447. Mr. *Sullivan.*—Have you ever heard any [illegible]ke the statement that the National education [illegible] cause of Fenianism?—Yes.

[illegible]8. A distinct statement that it was the direct [illegible] it?—Except mentioning Fenianism as the re[illegible]he belauded system of the National Board.

[illegible]. As the direct result?—Certainly, I thought [illegible]s so [illegible] I distinctly understood so. I have [illegible]f it.

[illegible]ev. Dr. *Wilson.*—Have you turned your [illegible]he constitution of the Board?—Yes.

[illegible]you approve of its present constitution?—[illegible] principle introduced some time ago—[illegible]nging to different religious bodies in [illegible]uld be put on the Board, as represent[illegible]is a highly injurious principle. I [illegible] that it is the [illegible]duty of the members of a Board [illegible]missioned by Her Maj[illegible]jesty to administer the educa[illegible]n of Ireland, not to act on the [illegible] Board as representa[illegible]es of the views of any party that may be suppos[illegible]d to [illegible]ve got them their appointment. The members [illegible] of [illegible]he Board ought to be, in the first place, men of inte[illegible]ligence, and, in the next place, men faithful to the [illegible]rinciple of the system that they are appointed to ad[illegible]minister.

17452. Presuming it to be a desirable thing to have such representative men constituting the Board at first, is there any reason why a Board, so constituted, should be continued?—I think the reasons for a large Board at the commencement of the system do not exist now. The system then was left very much to the discretion of an administrative Board, who got practically legislative functions to discharge. Now, the system has been so thoroughly elaborated—the working of the system is so well known—that I think it would be much better administered by a small Board, and I think that it should be more administrative in its functions than it is now, and that the rules should not be changed, save after having been submitted to Parliament. I am also of opinion that the functions of such a body as the Board of Education in Ireland would be best discharged by a paid Commission, because I don't think that the country can expect that any man of ability and of position, competent to the discharge of such duties as those of a Commissioner of Education, could attend permanently to the duties properly dischargeable by such a Board without being paid. If you appoint men in a very dignified position, and who, from the necessity of the case, do not know perfectly all the details connected with the working of the system, you place them to a much greater extent than is desirable at the mercy of their subordinates, and no matter how able, or how honest their subordinates may be, I think they ought never to be, while subordinates, practically placed in the position of principals. The fact of responsibility attaching to a small number of known Commissioners, would keep them, in many cases, safe from doing things under the pressure of diverse interests, which, I think, a large and (from their very number) irresponsible body of men—some of them, perhaps, not very well acquainted with the system—might possibly do.

17453. The *Chairman.*—In saying that you desire the powers of the Board should be administrative, and that no change should be made in the rules without the sanction of Parliament, I presume you would agree that in the first instance any changes required should be considered and digested by the Board that has to carry on the system?—Certainly.

17454. Do you think it would be desirable that any changes should, previously to being submitted to Parliament, be approved by the Lord Lieutenant in Council, so as to make the Executive Council for the time being, thoroughly cognizant of, and directly responsible for those changes?—I think that would be a reasonable thing and probably would work well.

17455. Would not that be analogous to the system in England, where the minutes relating to education are prepared by a Committee of Privy Council on Education, and laid before Parliament?—Assuming that to be the rule in England, I think it would be.

17456. Should you think it desirable that the same rule should be adopted in Ireland as in England, namely, that any changes in the rules should be distinguished by a different type?—Yes; certainly.

17457. Rev. Dr. *Wilson.*—Do you think the present Board gives satisfaction to the different religious bodies in the country? Are any of them satisfied with the constitution of the Board at present?—My opinion is, that there is a prevailing opinion in the country of distrust of the Board—a general feeling of distrust. Further than that I am not prepared to say.

17458. You have referred to a paid Board; should you say it ought to be a small Board?—Yes, certainly. I think that the stronger you can make the responsibility of a Board, the more important will be the influence of public opinion on that Board, and the more unlikely it will be to do anything that cannot be thoroughly defended. I ought to mention, lest I might omit to do so again, that I think, myself, and I know many others who have the same opinion, that if one were driven to a choice it would be much better to have a Board—a small Board of paid Commissioners—all Catholic gentlemen of intelligence and position to [illegible] public education [illegible] the principl I have indi[illegible]ted, rather than to have a large, and practically irresponsible Board, consisting one-half of Protestants and one-half of Catholics appointed principally, perhaps altogether, because they enjoy the confidence of particular religious bodies, and as a consequence of that considering that they are bound to pay a degree of attention to the feelings of these religious bodies as religious bodies that their own judgments may not in reality approve.

17459. Personally, you would have no objection that the Board should consist of Catholic gentlemen?—None whatever.

17460. Do you think that many other Presbyterians feel with you in that matter?—I believe a great number of the men who are rising up under the changed system of education in the country think with me.

17461. Do you think there would be many such Catholic gentlemen in whom they would have full confidence?—Yes, I believe there would.

17462. In what aspect should primary education be viewed, do you think?—Well, I think that it is important that this Commission should regard primary education, not merely as a question of pauper education, as many people regard the National Board—that it should be considered as a question of primary or early education, and that you cannot divorce primary from intermediate and collegiate education. I believe that one of the evils that exist in the country to a lamentable extent is that the more respectable, the more aristocratic portion of the people of the country, have got into the habit of sending their children to England for their education. I think that this Commission ought to consider how far they can legitimately promote the object of having National schools of such a character, and officered by such men that no professional man or gentleman should object to send his child to a Common Primary school—that the idea which has been very constantly, as I understand, held that the National system was a system for paupers, or demi-paupers, ought not to be approved of by this Commission, but that they ought to recommended that elementary or primary education should be provided for all, and that it is a desirable thing socially and politically that not

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only persons of different religions should be educated in the same school, but that persons of different ranks should be educated in the same school. I believe it would not injure any man's child to learn elementary instruction with the child of a poor man, and that the rich man's child, so educated in his early boyhood, afterwards, when he comes to be isolated, as he will be, from the society of his poorer brethren—his poorer countrymen—will have an incomparably greater regard for the feelings and for the rights of those people, of whom he will naturally be an employer or a governor, than if he spent his time in a strange land, educated among a caste whose feelings are opposed to the feelings of the poor, and many of whose ideas and practices are prone to become inconsistent with a due regard to the most sacred rights of the poor man.

17463. Are you aware that Sir Robert Peel and other leading statesmen viewed education in that relation?—I dare say I may have known that, but I had forgotten it.

17464. Are you aware that the demand now is for denominational schools?—Yes. I believe the question the Commissioners here have to consider is the question of denominational or non-denominational education. I believe the question has been relegated to them, and here as a witness I desire to express my opinion—having carefully considered this question—that the principles contended for on one side and on the other are absolutely irreconcilable—that in fact the question is now reduced before the country, and before this Commission, to a contest whether, as regards the education paid for by the State the ecclesiastical authorities or civil authorities shall therein be supreme.

17465. Are you aware that it is stated that the present system is very largely denominational—that it has reduced itself to a denominational system owing to the action of the Commissioners?—Yes, I am aware of it being stated that it is [illegible] denominational; but the word "denominational" in such a connexion may be ambiguous, and I think it is. I don't consider any school "denominational" in which any child has a right to learn, without any interference with his religious opinions that for which the Government pays. I call such a school a non-denominational school; and I consider a denominational school to be a school where the patron or the master has the right to impose religious instruction on every child going to that school, and, if he do not receive it, to exclude him from the secular advantages of the school.

17466. Are you acquainted with the training schools in Dublin in connexion with this system under the Board?—Yes; I have a general knowledge of those schools.

17467. Could any change be made in connexion with the training schools in accordance with the principle of the system?—Well, I believe that a great controversy has arisen between the different parties about the training schools, and about residences for pupils or students attending those training schools. I understand that a considerable number of Presbyterians, entertain a somewhat different opinion from me on this subject; but, for my part, I am of opinion that it would be within the principle of the National Board, that so far as regards residences for students in training for teachers, there should be, if that were thought desirable, separate residences. I cannot see anything that can properly be insisted on by the friends of united education, beyond this that all the education administered or provided by the State should be in common. I think that that is in accordance with the present principle of the National system. It is the same with regard to the higher education of the country, so far as it may be considered Government education, namely, the Queen's Colleges. There the students, at the present time, only meet in common for instruction, class exercises, and examinations. Provision is made in the Colleges' Act for separate halls or colleges, understanding by "colleges" places where the students reside. I think it is perfectly proper and right that young men, coming from the country, should be placed under the charge of persons who would naturally have a particular interest in their morals and religion[illegible] think that is right, and proper, and fair, but I sho[illegible] not go further than that. It is essential if a syste[illegible] united education, or rather a non-denominatio[illegible] system is to be preserved, that men who are to t[illegible] in common, all classes who come to them, shoul[illegible] trained in training schools where all classes meet. [illegible] believe it would tend to utterly subvert the syst[illegible] of united Government education if persons were allow[illegible] to be trained separately for teaching as well as separa[illegible] in their private life in denominational institutions.

17468. You think it would be a departure [illegible] principle to separate in training establishme[illegible] teachers who have to be trained to impart edu[illegible] —I think it would be highly undesirable [illegible] different training establishments; but, as I ha[illegible] there would be no objection if it were consid[illegible] sirable to have boarding places for the separat[illegible] I may call the attention of the Commissioners [illegible] appears to me is a very radical distinction, as b[illegible] this subject, between boarding sc[illegible] and day-schools for education.

17469. What is that distinction?—Th[illegible] appears to me to be often unfairly disre[illegible] sidering National education. Whene[illegible] boarding schools, so far as they are [illegible] you must have them denominational, [illegible] national part of the system ought not t[illegible] ment part of the system—the te[illegible] system should be the only [illegible] for by the Government—tha[illegible] recognised [illegible] Now, in this matte[illegible] at is in ordinary [illegible] befo[illegible] that I am at present [illegible] sc[illegible]re the Commission, namely, separate board[illegible] t[illegible]hools for teachers, undoubtedly there is th[illegible] is d[illegible] nction between them and ordinary boarding [illegible] sch[illegible] —that in ordinary boarding schools a boy or his fa[illegible] pays. In this system the Government pays not o[illegible] for the instruction, but also for the boarding, a[illegible] therefore it is a fair question for the Governm[illegible] of t[illegible] consider whether or not, on the whole, it is de[illegible] and right that those whom they board at the [illegible] expense should be boarded in common. I shou[illegible] say it is not necessary. I should say it is a reasonable con[illegible] cession to those who consider that the private life of teachers coming up to a strange town should be under the charge of members of their Church and persons interested in them, that such teachers should have the privilege of separate boarding houses, but only separate *boarding* houses.

17470. To whom would you look to be the heads of such establishments?—I consider that the heads of such establishments ought to be persons generally favourable to united education. I know this is opposed to a claim that has been made by a very influential body of Christians in this country, but nevertheless I am strongly of opinion that such boarding houses ought not necessarily to be under the control of any religious body, or any one deputed by such religious body. I think that if this concession be made, the various religious bodies and the Government should reasonably arrange to have highly respectable and reputable members of the respective communions placed in charge of those establishments. But I do not think it desirable the teachers should be committed, even in boarding-houses, to the care of persons whose principles are adverse to united education.

17471. Do you take into consideration whether such parties should be of the laity or of the clergy, to superintend?—I cannot see that the fact of a man's being a clergyman of any denomination ought *ipso facto*, to disqualify him for the discharge of any duties of a citizen, or any duties in education.

17472. Have you anything to say as to the books to be used in connexion with the education of the youth of this country?—No; I do not think that I have.

17473. Are you aware that history is largely excluded from those books?—Oh yes; I hear it is a great difficulty. I believe that if people were reasonably considerate in this matter, as considerate as at present many of them seem determined to support their ow[illegible]

…y, even in its most invidious … without difficulty. I do not … teaching of history, even … sidered most adverse, for … ion, would be unfortu… people and the English … as will make those … at although, as a matter … ostile to the faith or to … shmen, that policy has … under a system of … ry man is considered … ly irrespective of his … privileges, no rights, … that are given to … at his communion …

… to ask you two … be very long. I … to have religious …

… tion be best given … it in the way that … ambiguous term. … home, or it may … eve that religion … chers in schools. … ?—Religious in…

… me … an answer to my … instruct… tion be best given … whoever they be, … have freedom to … way that they think best?—Perhaps … generally. That is … the best answer … to … at I ought to observe … e that in answering … rmative, by "teachers" I do not intend … schools.

Do you think that the … achers in schools … give religious instruction?—I believe they … to give religious instruction so far as their … depends on the action of the State in education. … ieve that teachers, if they give religious instruction … mixed community, ought to do it as no part of the … school business.

Now, do you think that the wishes of those … for a denominational system should be disre… … that some attempt should be made to con… … em to a National system?—I think that every … ought to be made to conciliate them consist… … ith the principle that lies at the bottom of … education—every attempt; but, on the other … I am equally of opinion that not a jot of prin… … ought to be yielded on the demand of any body … his country, no matter how respectable they may … because I join issue with all those who say that the … demand of an influential body in the country is … to be attended to by the Government of a State, if they … demand it independently of the reason of their demand.

11480. But is not public opinion that which must … govern everything in this country?—No; I do not … believe it is.

17481. Their private opinion must govern it?—No; I believe that what is *right* must govern everything in this country.

17482. But who is to settle what is right?—The … n of those who have power, or, it may be, non-… power, at the time. I believe it is the business of a … minority if they temporarily have not power to struggle … for right, and not to follow public opinion; as I believe … it is the duty of persons in the majority to follow … public opinion simply so far as it is right.

17483. But is not the whole question involved in … settling what is right?—Certainly; and in a State like … England, who are to be the judges of right if the entire … country are not to be the judges of right? I deny that … any body of men in the State, have a right to claim, … on alleged right—on alleged wish—anything that is … contrary to the wishes of that State independently … of their convincing the Government that the thing is … in itself *right*. And I would beg leave to mention for … the Commissioners a passage that often struck me in connexion with this subject, and which occurs in one of the chapters of the Acts of the Apostles. It is mentioned there that Herod, at a particular time, stretched forth his hands to vex certain of the Church; and that he killed James, the brother of John, with the sword, and "*because he saw it pleased the Jews he proceeded further to take Peter also.*" I see no difference between the principle condemned there in the strongest manner and the principle sought now to be pressed here, that a particular body, I care not what their influence or position may be, are entitled, on mere wish, independent of right, to claim denominational education.

17484. The *Chairman*.—Are there many questions on which the whole country is agreed as to what is right?—The whole country?

17485. Yes; I think you said that matters should be settled by the judgment of the whole country?—The majority of the whole country—which, in a country like England, is, as I understand, the whole country.

17486. Rev. Mr. *Cowie*.—That is all I should ask for. Now, I think in settling a question like National education, we should secure, if we possibly could, that system which will satisfy the larger number of persons. It is in evidence before us that some persons are advocates of the united system, and some are advocates for the denominational system. I have asked you whether you thought that the wishes of those who seek for a denominational system should be disregarded, or that some attempt should be made to conciliate them to a National system?—I understood that I answered that every attempt ought to be made to conciliate the perfectly sincere and earnest wishes of men who feel as strongly in favour of denominational education as I do in favour of non-denominational education; but, as I said before, always in consistency with the fundamental principle of the united system of education.

17487. But why is that proviso necessary?—Because it appears to me that it is the duty of a mixed community like this country not to adopt separate religious instruction as a part of the system that it undertakes to pay for.

17488. That is because you disapprove of it?—No; I believe it is inconsistent with principle.

17489. But then, if another set of people think that it is not inconsistent with principle? I do not see that we are deriving any help from your evidence as regards our work on this commission, and, therefore, I will not push the thing further. I wished to hear what a gentleman of your position and intelligence could say; but unless we have some definite principle to proceed upon, I do not think that we shall have gained much from our afternoon's conversation?—If you put the question again, if I can be of the slightest assistance I shall try to answer it.

17490. I put this again:—Whether do you think that the wishes of those who seek for denominational education should be disregarded, or that some attempt should be made to conciliate them to a National system. You gave me the answer that every attempt should be made to conciliate them; but, then, you qualify it with the proviso that all the attempts must be subject to their falling in with what you believe yourself to be best?—No, not with "what I believe myself to be best." I ask credit for my opinion, because it is founded on principle. I do not ask this body of Commissioners to adopt a thing because I am for it, but because, as I submit, the principle of the National Board in this country is a sound principle, since it protects in every State-paid school the conscience and the rights of every child of the district that wishes to take advantage of what the Government pays for—the secular instruction in that school.

17491. I understand; but suppose a system can be found which will preserve all that protection to minorities, and which will also concede something to those who demand a denominational system; I ask you whether that would be a thing to be set aside at once, because of its disagreement with an imaginary principle?—With an imaginary principle! What do you call an imaginary principle?

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17492. Yes, an imaginary principle. I do not know where this principle comes from?—You do not know! It is in the first rule of the National Board.

17493. It is the National Board's system we are considering now?—Yes; and I am referring to this principle which you say is imaginary, and I say exists, and on which the Irish system has been conducted successfully in the main since the year 1831.

17494. Rev. Dr. *Wilson.*—May I ask you has the principle of united education in any measure failed in its operation in this country?—It has been hitherto maintained; and I believe it simply requires patience, consideration, time, and the absence of meddling in the interests of rival inconsistent systems, to be not only successful here, but to be carried successfully into England, and extended possibly throughout the world.

17495. Is not the tendency of England and Scotland fast towards a united system of education?—I believe so.

17496. Rev. Mr. *Cowie.*—Is not the tendency rather towards a system of secular instruction?—Secular?

17497. Yes; is not all the Liberal party in England striving for a system of secular instruction?—Well, yes; perhaps that is so; but I maintain that the Irish system of education, so far as it is recognised and inspected, and paid for by the Government, is secular and only secular.

17498. I am delighted to get that answer from you, because that was what I was anxious to arrive at; I am quite willing to accept that answer; do you see any objection to making such a system as that general?—Such a system as exists here?

17499. Secular as regards the State?—Secular? I certainly consider that to say that you will have only a system of secular education in the State is, in my opinion——

17500. I will not put it in that way—that the State should concern itself only with secular instruction?—Yes; I think that is strictly true.

17501. Rev. Dr. *Wilson.*—But still keeping in view the united principle?—Certainly.

17502. Rev. Mr. *Cowie.*—Now, what has the united principle to do with it, if the State merely require secular instruction; if the State say, "We will pay to enable all the children of the country to have a good secular instruction?"—Because you ignore the right of parents living in the neighbourhood of schools; you totally ignore the fact that according to the principle that I lay down, and the principle that exists in the National system, no person should be debarred from such secular instruction as may be most convenient to him, on account of his religious opinions.

17503. I quite agree with that, that is known as the principle of the protection of minorities?—I do not know it by the name of "the protection of minorities;" I am not aware of the precise meaning of that phrase.

17504. Taking, for example, the city of Dublin, where there are separate schools frequented by children of different religious denominations, I ask you, as a practical man, whether it would not be an advantage to remove all restrictions on managers and also produce no evil result?—I believe it would be highly undesirable, and I believe it would be productive of a very evil result.

17505. Is it not, generally speaking, desirable to make restrictions as few as possible?—Restrictions on what?

17506. Can you secure the co-operation of managers and patrons who have high religious principle, unless you give them full opportunity of teaching what they believe to be essential to the welfare of the children?—I cannot answer that question as a matter of fact. I am not sufficiently acquainted with the feelings of managers to answer for the managers as a body; I can only say that it appears to me that the State, in the exercise of its discretion, concedes everything that can fairly be demanded by the local patron when it says to him, "you are at liberty, in your school, to give any instruction that you may think fit, provided only that you shall not thereby exclude a single citizen, or child of a citizen, from the secular advan[illegible] which I pay for and alone recogni[illegible]

17507. I quite agree with [illegible] but you will allow me to p[illegible] a school, filled, say, with [illegible] and the clergyman or oth[illegible] school and manages it, an[illegible] for it, wishes that the ch[illegible] taught in the Holy Script[illegible] goes to the school he shou[illegible] per, to refer to those Hol[illegible] that as they were childre[illegible] he was educating, he h[illegible] his high office towards [illegible] now, suppose there wer[illegible] gious denomination in [illegible] that should be forbid[illegible] be a sacred principle [illegible] totally irrespective of [illegible] known to everyone [illegible] hood had a right t[illegible] without interference [illegible] I believe, moreover, [illegible] ciple on the dema[illegible] principle, claim den[illegible] addition to the viol[illegible] render it impossil[illegible] Government educa[illegible]

17508. The *Cha*[illegible] the large tow[illegible] like [illegible] rather denominationa[illegible] than [illegible] geographical elemen[illegible] does not [illegible] there.

17509. Mr. *Sulliv*[illegible]*n.*—Suppose the [illegible] population of the cou[illegible]ntry were to dec[illegible] a denominational or [illegible]ny other system [illegible] in harmony with th[illegible]e existing one, should [illegible] that it would be [illegible]ght of the State to [illegible] demand of the majo[illegible]rity?—When you say [illegible] country," do you mean Ireland or the empire?

17510. The empire?—I say that the question [illegible] not there arise; you *must* go with the majority [illegible] should, however, with my present ideas, if the [illegible] kingdom save myself, were in favour of a diffe[illegible] scheme, still hold on to my own doctrine, though [illegible] would be enforced for the time by the voice of but [illegible] crying in the wilderness.

17511. Do you admit that in every countr[illegible] Government must be carried on by the majorit[illegible] not according to what the minority would call [illegible]—Certainly, yes; I admit as a matter of fact it [illegible] be so carried on in a constitutional country like G[illegible] Britain.

17512. Did not the system of education first [illegible]ated in the country as united education up to the year 1837, fulfil more completely at that time the functions of a system of united education than it does now?—As a matter of fact I cannot answer that question.

17513. Rev. Dr. *Wilson.*—Are you acquainted with the statistics?—I am really unacquainted with the statistics at that time; and it is as a matter of statistics, that I understand the question is put.

17514. Mr. *Sullivan.*—It is not as a matter of statistics?—But that it would be better for it to be [illegible]

17515. Yes?—Well, in my opinion it would [illegible] been better for united education if that [illegible] carried out, but at the same time I consider that the non-vested system was one of those attempts that [illegible] Cowie suggested as a proper change to be made in order to conciliate local patrons.

17516. Was that concession made to the majority of the people or to a minority?—That concession in its present form was made, as I believe—I am not quite sure, because I think there is some question about the answer I am going to give, but I think in its precisely present form it was made on an application by the Presbyterians, and avowedly on the ground that it was no interference whatever with the principle of united education, and was a concession not made to this body (who then formally applied for a particular school to be put in connexion with the Board) because it was

an application made by them, but simply because the Commissioners thought they could secure a larger number of schools in connexion with the Board without any violation of the principle of the Board.

17517. You admit, however, that the Presbyterians in Ireland did not form the majority of the population?—I do; and I also asserted at the same time that any concession that was made to them at the time was made to them, not because it was the application of a minority or an influential minority, as perhaps your question would imply, but because the concession was right. As the Commissioners regarded it, as I think not correctly, but as they regarded it, it was a mere explanation of their system.

17518. Rev. Dr. *Wilson.*—Are you aware of the statement you now make as a matter of history—are you sufficiently acquainted with the history of this case to make that statement?—Well, as a matter of history it appears to be a comparatively unimportant matter, except that it might be used in a particular way. I know that what I have written in my paper on this point has been somewhat controverted and after the best consideration I have been able to give the subject, it would seem that one word, and one word alone, was conceded to the Presbyterians in 1840. Now, one word alone—and whether that is a concession of principle or not I shall not here undertake positively to say. I still believe it was; but granting that it was a concession of principle, it was a change that has commended the National Board more to the Catholic body in this country than any other, and is the very thing that has, as I have seen alleged, made it tolerable to them.

17519. What is that word?—The word is this:—If the Commissioners refer to the proposition of Dr. Stewart which first brought the Presbyterian schools *en masse* into connexion with the National Board, they will find that one of the rules of the school is this—"and no obstruction shall be offered to the children of such parents receiving such instruction elsewhere as they may think proper."

17520. The *Chairman.*—"Elsewhere" is the word to which you refer?—"Elsewhere" is the only important word that I cannot find actually recognised in the rules of the Board before. I have carefully looked through the reports, and I have found that in the rules of 1842, soon after this application, the word "elsewhere" is printed in capitals.

17521. Rev. Dr. *Wilson.*—Now, are you aware that Dr. Doyle, the Bishop of Carlow, in 1831 wrote a circular letter to the Roman Catholic clergy, saying that the difficulty in the way of their making joint applications to the National Board was occasioned by the number of *their parochial schools*?—I did not see that. It is long since I have looked over it carefully.

17522. Mr. *Sullivan.*—Now, supposing that every religious communion had liberty in all the schools of the National Board to give religious instruction, which was to be kept perfectly separate from the secular instruction, do you not think that that would have been a much more united system of education than the present system?—I think that it would probably have had a comparatively larger number of children receiving united instruction in connexion with the schools that actually would have been under the Board; but I do not believe that you would have had as large a gross number of schools in connexion with the Board as you have now.

17523. Admitting that that is the case, that the majority of the present schools are really denominational, as far as their managers and teachers are concerned, and that they only carry out the rule of not insisting that religious instruction be given to persons of another communion ——?—That is, that there are several schools under patrons of different religions—is that what you mean by "denominational"? You might of course in that sense call a school with 100 Protestants and 100 Catholics a denominational school.

17524. As far as the teachers and managers are concerned the great majority of schools in Ireland are denominational—are they not?—I cannot admit that if I, as a Presbyterian, place a school under the Board, giving perfect freedom to every child in the neighbourhood to attend, the fact of my religion being Presbyterian makes that a denominational school.

17525. Admitting that the rule is fairly carried out of excluding the children of other denominations from religious instruction, are not the schools practically in the hands of the different religious denominations?—Well, that is a theoretical question that I do not like to answer as a matter of fact. I cannot say how far the exclusion of children of a particular denomination, in the case I put, from my school, would make that school denominational as regards the attendance, but I believe that in a district where there were a considerable but a small number of Catholics, the tendency of my honestly excluding those children from my Presbyterian instruction (if I had strong enough feelings on the subject to have my own children taught Presbyterianism) would be to support a system of united education, and to make it non-denominational.

17526. That is, as far as the secular instruction?—As far as the secular instruction; because I maintain that in reality the only instruction recognised and paid for by the State is the secular instruction.

17527. Do you admit, nevertheless, that the majority of the schools are, so far as the patronage and the teaching and the religious instruction are concerned, denominational?—I cannot admit that for the reason I have told you. You have asked me a question, which comes to this:—If all the people in this country profess any religion—all the non-vested schools—suppose they are all exactly equal in number, Episcopalian, Presbyterian, and Catholic; you ask me a question which allows it to be inferred that I am to answer that it makes them denominational, because they are non-vested schools; because, of course, every patron presumably is of some religion; and the mere fact of his being a patron, as I understand you to say, makes it a denominational school. I cannot admit that.

17528. Are they not practically denominational schools with a conscience clause in favour of Christians?—I believe the conscience clause comes pretty near our present system; but I am not sufficiently conversant with it to give a distinct answer on that point.

17529. I have seen schools under Presbyterian churches—the patron, and manager, and correspondent, are Presbyterian clergymen. The teachers are all Presbyterian. The only religious instruction given in the school is the reading of the Scriptures, and Presbyterian explanation of it. The Roman Catholic or the Church of England children in the neighbourhood, can go to the school under the rules of the Board for secular instruction, and by the present rule of the Board be put out, be sent away, under certain conditions, while the proper religious instruction of the Presbyterians is being given. Now, is not that school a Presbyterian school to all intents and purposes, with a conscience clause in favour of the other denominations?—Well, I suppose it may be; but I am not exactly acquainted with the precise nature of the conscience clause. I know what the nature of the school you have referred to is. It is a school in which, if the Presbyterian patron and teacher do what they ought to do, the secular instruction paid for by the State is, or ought to be free to everyone, and it is a violation of the rules if it be not honestly given to all children without any religious distinction; and in it an education is given which, if I were a Protestant in the neighbourhood of a priest's school, I should be grateful to the priest, and also to the State, for enabling me to obtain at the priest's school, if he honestly and honourably, as a Christian gentleman, carries out the rule of the Board. I consider that such a school is no denominational school.

17530. There are a great many cases of schools in the yards of Roman Catholic churches. They may be separated by a little wall; but in every sense they are connected with the Roman Catholic church; the patron is the parish priest; the teacher is a Roman

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Catholic; the religious instruction given is Roman Catholic in every sense of the word; no Protestant of any denomination in the neighbourhood goes to the religious instruction, and the rules of the Board with regard to it are fully carried out—that is to say, they are protected by a conscience clause; is there any difference between such a school and a denominational school with a conscience clause?—You are asking me about a thing that I might reply to, only that I am not sufficiently conversant with the conscience clause to answer.

17531. What difference is there between a school, such as the Presbyterian or the Roman Catholic school that I have given you an example of, and an ordinary secular school as contemplated in England and elsewhere, where the religious patron may give any instruction he pleases, but protects the other denominations by a stringent conscience clause of that kind?—Well, so far as I understand, the conscience clause from what you say it is, it is quite in accordance with my wishes. Assuming it to be as you say, I think there can be no difference under it and a non-vested National school; but there is this difference in the system administered in England, that that rule is not applied to every State-paid school. You have temptation put in the way of people in different districts in England to exclude the minority from the school, to deprive them of education altogether, and you not only do that, but you recognise exclusive schools. I believe the Government of a country like England is not justified in doing this. In every country where the majority of the people belong to particular religions, you recognise this, and you think that religion should be taught as part of the general education of the school. I do not admit that; I do not admit that it is, as a principle, proper or right that any country like England, is justified in teaching by means of its public education, and as an integral and necessary part of that, the Jewish religion for example which teaches that our Saviour is an impostor. I believe that that should be left entirely outside the action of the State. There is no difference that I can see in principle between that and the action of a country in indiscriminately endowing churches for the teaching of all religions. I do not admit that there is any difference in principle in the action of a country which teaches religion in schools to the young as an integral part of the education afforded—I do not believe that there is any radical distinction between that and the action of a country which teaches all religions indiscriminately in churches or in chapels to older people.

17532. But, as you mentioned this, do you mean to say that the system in Ireland is really a non-religious one, such as Jews, as citizens of the State, could take advantage of?—I mean to say that it is strictly a system which Jews could take practical advantage of, while the responsibility of teaching the Jews their peculiar tenets, which, as I regard the question of religious truth, would not be right, is separated from the State so far as it may be considered that the State has a duty in the matter—that it is separated altogether from the State and relegated to the action of private individuals, and thus the State in Ireland in every school, without distinction, teaches only secular instruction, while allowing private persons feeling an individual duty on the subject, to take charge of the religious instruction in the schools.

17533. Then you would be for getting rid of the books of the National Board altogether?—It depends on what is in them. I have not read them for a long time.

17534. Have you read what may be called the charter of the system, Lord Stanley's letter?—Yes.

17535. Are you aware the members of the original Board, or at least all the elder members of the Board, believed that the system embraced all the common principles of Christianity?—Yes; I am satisfied that was their idea at that time, and in fact I think it still may be said that the larger number of people, if not all, think so.

17536. Be so good as to read this question?—(book handed to witness)—Question 204. Report of Select Committee of the House of Lords, 1854:—"If all the religious books which were authorized by the Board were removed from the combined education, would you think there was a change in the principle of the system?—I should, because it was a fundamental principle of the system that so far as it could be accomplished a religious education was to form part of it, subject to objections from any particular class or section of Christians."

17537. Does not that exclude the Jews?—Yes, I think it might be considered that it would exclude the Jews, subject to this regulation of the Board, which probably would protect the Jews, namely, that you can have in a National school any books that you think fit taught therein, subject to the approval of the Board. Perhaps, indeed, the Jews would be excluded by the General Lesson which is to be inculcated on all, since I do not know how far it might affect them. I don't understand there is any book formally necessary to be learned in school—in fact no part of education—except the General Lesson.

17538. Then you consider Mr. Holmes was incorrect in that answer?—I should rather give my own opinion upon the question than pass any judgment upon the answer given by another person. I should prefer to give my own impression as to the books rather than to express any opinion on Mr. Holmes's reply to the question, though I suppose it may be taken to be accurate enough.

17539. According to that statement of Mr. Holmes, would not these books exclude any man who did not believe in the Christian religion, or the Jewish religion either?—I have told you I do not think a Jew would necessarily be excluded from the benefits of the National system in Ireland inasmuch as a manager is at liberty to submit to the Board any books he may think fit for the education to be given in the school, while he has also a right to have any religion taught in the school that he thinks fit, provided that he does not, during the time allocated to secular instruction, introduce such religion.

17540. Do you not abolish the whole system, so far as books are concerned, by that?—I can only tell you I consider the National system is liberal to the last degree in providing for the reasonable requirements of every citizen irrespective entirely of his religious belief.

17541. Rev. Dr. *Wilson*.—Are you aware as a matter of fact that Jews do not exclude themselves or consider themselves excluded, by the action of the Board, and that in point of fact some Jewish children have received, and may be now receiving, instruction under the National system?—As a matter of fact, I don't know.

17542. Mr. *Sullivan*.—We are not speaking of a matter of fact, but a matter of principle?—As a matter of principle I never heard the objection made.

17543. Would not the theoretical objection be whether they be Jews or non-Christians of any denomination with regard to the fundamental principle of the Board?—That may be a matter of doubt—as I understand the fundamental principle of the Board it is combined literary and moral instruction, which I suppose is common to the Christian and the Jew, and separate religious instruction, so far as possible, in the same school—no attempt being made to interfere with the religious belief of any body of Christians.

17544. That is to say it is confined to Christians?—I really am inclined to think that a Mahometan or Hindoo coming over from India here and setting up a school might place it under the National Board without any violation of his religious opinions except so far as the English language, literature, and learning would interfere with them.

17545. Is not that the secular system, pure and simple?—I believe it to be the secular system, pure and simple, and as I have stated all along, I believe the only essential part of the education under the Board is secular instruction, and that the non-vested system, by

providing that one kind of religion may be taught by the patron of a school, makes a reasonable allowance for the desires of a person who may wish to have his own religion taught in a school, and who whether a Catholic priest, an Established Church clergyman, or Presbyterian minister may, at the same time, be unwilling that a clergyman of another religion should come with authority into the school of which he is the manager and in which he takes a personal interest. So far as regards the action of the State, it recognises, pays for, and in fact requires, only secular instruction.

17546. That is to say, you admit the secular system in full?—No, I do not exactly admit that; but perhaps I should be satisfied myself to say that if people all agreed that we should have simply a secular course of instruction in every public school, and nothing else, it would be by no means an evil change.

17547. The *Chairman.*—You blamed the upper classes for sending their children to England for education. Is not one great reason of that the apprehension lest they should acquire a local accent?—I have heard people, for whose opinion I entertain a very small degree of regard, talk about the importance of an English accent, which accent, when it is brought over here, and is heard by English people, so far as I can understand, is not recognised as the English accent at all; and in fact the chief alleged object of the youthful migration does not succeed because in this country, while a real English accent is regarded with very considerable admiration, and properly so, the affected Irish-English accent is regarded as a rule with something akin to contempt, so far as my own experience goes.

17548. Is the reason of which I have spoken one which you consider has weight with many people?—I consider it has; but I consider it ought not to have, in considering the provisions of any system of education.

17549. Sir *Robert Kane.*—You mentioned, in answer to Mr. Sullivan's examination, that you did not consider those cases which he quoted, where the patron, manager, and the teacher of a school were all of one religion, and where substantially the scholars were all of the same religion, that still, as long as the rule of the National Board for the protection of minorities was in existence, that all that did not constitute a denominational school?—Yes.

17550. Now, we hear every day, both in evidence before this Commission and elsewhere, the word "denominational education" referred to, and the demand for denominational schools preferred; what, in your opinion, would constitute a denominational school?—A denominational school, as I understand it, is a school in which no protection is afforded against the religion of the teacher, or the manager, or the trustees of that school being imposed upon the parents entering the school for its secular advantages, any child entering or in despite of the father's wish; and also of course where the right so claimed is, as a matter of fact, exercised by the teacher, patron, or manager, because a school might be potentially denominational, and yet really might be in fact an open school.

17551. The would a system in which the State took no cognizance whatsoever, whether religion was taught at all or not, but simply paid, upon some evidence or other for the secular instruction, leaving the managers perfectly free to deal with religious instruction as they liked, and leaving them without any interference as to whom they would communicate that religious instruction to, or whether they would give it at all; would you consider that a denominational system?—Yes, I should. I should consider that a denominational system, because it involves the existence of State-supported schools not open as of right to all.

17552. From your knowledge of the country generally, in such portions of it as you are conversant with, would you consider that the institution of a denominational system of education, in accordance with the demands made upon the Government from various quarters, would tend to conciliate different portions of the population towards one another, and to soften down the differences and acerbities which interfere with and hinder social and public intercourse at present?—I think it would have directly the opposite effect. I think that no system could be better fitted to keep the people permanently estranged from each other in this country than a system which would enable and facilitate the different religious bodies to have all their own people brought up without any intercourse whatever with, and without any knowledge of, each other, and consequently—without due respect for each other as human beings—a system in which the scholars would be taught to regard each other as persons of alien feelings, of an alien religion, and having no rights or opinions that they were bound to give consideration to and respect. I may add, that I think it would be an unfortunate thing for the interest of religion itself if, by any action of this Commission, a system would be approved of which would practically introduce into this country a denominational system in conjunction with a secular system. It appears to me that it would be an evil thing to have the various religious bodies of this country denouncing those who did not send their children to particular schools, or to particular colleges—because the questions of elementary education and of collegiate or university education are in reality one.

17553. Master *Brooke.*—You stated that in your belief the purpose for which the Church Education Society was established, and the ground of its establishment was the claim the clergy made and make to the education of the whole country. Has your attention been called to the fundamental rule of the Church Education Society which states that the purpose for which that Society was founded was to give a secular and religious education to the children of their own Church?—I am sure that is so—I am satisfied that what you say as a matter of fact is the case. What I meant to say before was, that they considered they had a right to the superintendence of the education of the young people committed, as they considered to their care, in their several parishes, and of course to them religiously, that is—as the rule of the Education Society laid down—to teach the Church tures, and the important knowledge them the Scripin the Scriptures.

17554. I want you to d ge that is contained what might possibly h raw the distinction between promoters of the S the impression of some of the Society as ex Society and the general sense of the cautiousl pressed in its own fundamental rule; they objec y restrict themselves, in stating the purpose and ct, to the religious education of their own children —the children of their own Church. You will assume I am stating the rule correctly. That being the case, might it not be fair to qualify your statement when you said that the purpose of the Church Education Society was the somewhat arrogant one of educating the whole country?—I did not intend to say that that was the purposes of that Society. What I intended to convey was this: I consider that the feeling that existed in the minds of the Church clergy—that the children of all the people in this country were, in a certain sense, committed to them spiritually, and that they were therefore bound to teach them what they believed to be true—was one of the great causes which led to the Church Education Society not joining the Board.

17555. As a layman, who from the beginning supported the Church Education Society, I should not like to have my own motives misrepresented?—I only cited from a public paper, and a very able paper it is, in favour of the Church Education Society, which is printed in the Reports published by the Board of Education.

17556. You attach very great importance, which you evidently strongly feel, to what you call the principle of united education?—To the principle which renders united education possible.

17557. The principle on which the National Board is founded?—Yes.

17558. Is the principle so strong in your mind that it induces you to disregard the strong wishes of even a

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very considerable minority? Now may I ask, on what that principle rests; is it a religious principle?—I should say it is a religious principle.

17559. Founded on Scripture?—I think it is founded on Scripture.

17560. Tell me how?—Well, I know it is going rather into the metaphysics of the question to answer what you ask me, but I will try to answer it as well as I can. It appears to me that it is founded on the great rule of Christian morality—that you should do to others as you would wish them to do to you. It appears to me it is involved even in the declaration of our Saviour, where he says—"Suffer the little children to come unto me and forbid them not." That appeal was not addressed to the children, it was addressed to those to whom God had committed the charge of the children, namely, the parents; and I cannot see that there is any qualification to the principle that makes it the right of the parent and the parent alone, to control the education of his child, and in order that that right may be protected, I think that no one should be permitted to hinder the child from getting any privilege that the State supplies in State-paid institutions.

17561. Do you consider the system of the National Board is now in its working a secular system?—I consider it is a secular system with, at the same time, a recognition to those who so desire it of their right to have in the schools paid by the State their religion taught to those whom they think it will benefit and who will be willing to receive it; their right as patrons or managers being subject only to the condition that they shall not unfairly use the privilege that they have of teaching the people by State funds religious instruction in opposition to the fair wishes and opinions of parents.

17562. Surely, you do not mean to say that in non-vested schools every child is privileged to be taught under the roof of that school by teachers of his own religion?—He is, in every school in which the patron is of his own religion.

17563. We are talking now of how the minorities are to be protected: no one ever disputed yet that in non-vested schools the minority cannot be taught under the roof of that school?—Certainly not; that is, the minority cannot be taught in the school, but, at the same time, the minority has a right to what alone the State pays for. The State does not pay for the religious education or instruction given by the teachers; it simply allows it be given in a school, the existence of which depends on the aid given by the State. It does not forbid an individual from having his own religion taught, if he takes the trouble and responsibility of having a school for the young, but the State says it won't allow the secular instruction, for which alone it pays, to be shut out from any child by any rule of the local patron.

17564. Of course; then it comes round to what you said before that, as far as the system is affirmative, it is the secular system?—As far as it is paid for by the State it is purely a secular system, and the State has no responsibility whatever for religion in the matter. I am now talking strictly of the non-vested system; it may be that in the vested system another principle comes into operation.

17565. As to religion then the State so far interferes as to protect the minority from any interference with their religion?—Yes, while securing them the benefits of secular instruction.

17566. We have done with secular instruction for the present?—I cannot admit that the State does anything at all but protect the child, in accordance with its fundamental principle, against the zeal of the patrons, while availing itself of the education provided by the State.

17567. Exactly: it shuts the mouth of the teacher on religious subjects?—I don't know that it is a fair thing to say, that it shuts his mouth.

17568. With regard to the minority, does it not?—"Shuts his mouth!" I believe under the new rule it says that the teacher, if of a different denomination, shall not teach a child religion. I believe that is the new rule.

17569. Exactly: does not that shut his mouth on the subject of religion?—Of course you may say it shuts his mouth, because it does not allow him to teach religion to a child not of his own creed; but the expression "shuts his mouth," is hardly a fair one.

17570. Then, as to the religious teaching of the minority, it is merely a negative system?—As far as regards the action of the State, do you mean?

17571. Exactly?—In my opinion it is so not merely with regard to the minority; it is equally so with regard to the majority.

17572. Negative?—It is negative in reality with all as regards religion; there is no distinction between majority and minority. The State does not use its powers to teach religion to the majority any more than to the minority. It leaves the responsibility and the power of teaching the majority—if it happens to be a majority—it leaves that entirely to the local patron.

17573. The patron takes care to give religious instruction to his own majority, but he must not do so to the minority?—Yes; because——

17574. Of course, we all know the reason: then that, you think, comes under our Lord's rule, "Suffer little children to come unto me?"—I think the action of our Lord in appealing to grown-up people to suffer children to come to him, showed that he did not intend to make children learn things which their parents disapproved of. Perhaps that is not a good theological view to take of it—I should not have said it, only you asked me was it religious or not.

17575. I want to know the basis of the principle which is so strong in your mind that you would consider that, if backed by a majority in the English Parliament, you are justified in forcing it upon a large number of members of the Roman Catholic and the Established Churches in this country who are earnestly anxious, on religious grounds, for a different system, and who state that you are violating their consciences and compelling them to bring up their children in ignorance by reason of your rule. I wanted to know the foundation of what you call the principle which would induce you to inflict what they consider a persecution?—I have stated what it is, and my reason for it. I might add that it appears to me it is the only principle which can be considered fair in a country like this, which regards reasonably the rights of conscience. There are two ways of looking at the rights of conscience; there are not merely the rights of conscience of persons who have the teaching of children, there are also the rights of conscience of persons who may be living near a school and may wish their children to be educated in that school. Of course, if you look at it in one point of view, it is easy to make a strong case in favour of the educators, so to call them; but then it must not be forgotten that though they administer the system for which the Government pays, the Government itself, as the father of its children, has to consider what it does for the children, and what it professes to do, and must take care that the benefits which it professes to afford to all shall not be withheld from any because some persons say they have a conscientious feeling about teaching religion to every child in attendance, in case they became patrons or managers of State-paid schools.

17576. Have you ever considered the influence of a very great majority of Irish Roman Catholic children upon three or four Protestants amongst them, or *vice versa*, the influence of a school of sixty or eighty Protestants upon half a dozen Roman Catholics mixing amongst them altogether independent of the teacher's power?—I think this naturally exercises a considerable effect in favour of the religion of the majority of the children, but it is by no means as potent as many may suppose. I recollect when I was a boy attending school in a country district, and all the boys at this school were Protestants, with the exception of one, who afterwards became a priest. This never interfered, so far as I know, in the slightest degree with that boy's convictions, when he became a clergyman, while the fact that he was among us and joined daily in our studies and games had a good effect on me.

17577. Do I understand you to hold that the

secular instruction is the only part for which the State ought to be responsible?—Yes.

17578. Are you aware that in England the Roman Catholic schools, under the Committee of Council, are examined by the Inspectors solely as regards secular instruction?—I believe that to be so.

17579. Are you aware the Inspectors take no part whatever, and make no inquiries whatever, as to what religious instruction is or is not given in the school?—I am not aware, but I dare say it is so.

17580. Supposing such a system to work satisfactorily, as regards the Roman Catholics in England, do you see any impediment to such a system being established in this country?—I do. I think that system although it professes to recognises secular instruction only, would maintain a system of denominational schools in the country and thereby deprive of the advantages of secular instruction in the schools children of a different profession from the school managers whether Roman Catholic or Protestant.

17581. Are you aware that in England the Roman Catholics find no difficulty in adopting the conscience clause which is sanctioned by the Committee of Council, so that Protestants may come into those schools if they please?—I can only say I understand there is nothing more asked from them here than to adopt what is virtually a conscience clause, yet they won't submit to it here.

17582. Who won't submit to it here?—At least it is alleged so—that the Catholic body are discontented with it. In the non-vested system, as I understand it, there is no restriction whatever put on Catholics—Catholic teachers, clergy, or patrons—except a strict conscience clause enabling all children to take advantage of the secular instruction given in the school. As I understand the non-vested system it amounts to that, and only to that; and if that is so, if that is the system in England, all I say is they have the same here.

17583. Rev. Dr. *Wilson.*—Are you aware that the distinction is as between combined literary and moral instruction, and separate religious instruction?—I am aware of it.

17584. Then in the answers you gave to Master Brooke, had you reference to direct religious instruction only?—I meant such religious instruction as would offend the tenets of any body who has a right to object.

17585. Quite so. Are you so far acquainted with the books of the National Board as to be aware of the fact that the history of Redemption, for instance, as brought before us in the Old Testament Scriptures is set out to some extent in the books of the Board?—I have not read them for many years, but my impression is, there is a great deal of valuable religious instruction contained in them.

17586. Are you aware that the Ten Commandments, and "the General Lesson" on Love, are hung up on the walls of most National schools?—I am aware they can be hung up and referred to at any time, and I was told by one of the Inspectors under the Board that there was hardly any efficient school in Ireland in which the Ten Commandments were not hung up in the form printed by the Commissioners. A great deal has been said, and I have often heard arguments urged against the system, because a child could not be corrected on the authority of God's Word when doing things which were contrary to the moral law. I have always held that a child can be so corrected, even during the hours devoted to secular instruction; for, of course, the Ten Commandments, and also the General Lesson can be referred to by the teacher at any time during school hours.

17587. You conclude, then, that the two great principles of the moral law—love to God and love to man—which are contained in the lesson you have mentioned, can be referred to at any time by the teacher?—Yes.

17588. And you conceive that the Ten Commandments which are also hung up before the eyes of the children may be referred to at any time?—Yes, and I am sure that if the great body of Christians in Ireland would only use as much zeal and talent in endeavouring to improve this country and its people, and in endeavouring to get as much good as they possibly could out of the system, as unfortunately all of us, I fear, are too prone to use in disagreeing, an enormous amount of civilization, both civil and religious, would in a very short time be spread throughout Ireland.

17589. Are you aware of the fact that at the time of the establishment of the National Board of Education there was a large number of schools under different religious denominations, Episcopalian, Catholic, and Presbyterian, which formed the beginning of the non-vested system?—Yes, so I understand from the reports of the Commissioners.

17590. And with reference to any changes previous to 1840, would your own opinion be in any way modified if you learned that the following memorandum of February, 1840, exists. I refer to the minutes of the National Board of Education where there were present the Most Rev. Dr. Murray, the Right Hon. Mr. Blake, and Mr. Corballis, Roman Catholic Commissioners, and in reference to which it is stated:—

"February 13th, 1840.—At a Conference between the Commissioners and the gentlemen of the Synod of Ulster, in presence of the Lord Lieutenant, it was *neither proposed* nor *hinted at* that there should be *any change* in the Rules of the Board.

* * * * *

"It may be observed that the practice as to religious instruction in the school (referring to the school for which application for aid was made) is in substance, *mutatis mutandis*, similar to that in many schools under the direction of Roman Catholics."

17591. With that fact embodied in the minutes of the Board should you modify your opinions in any way?—Well, I think it was never clearly brought out in the rules of the Board until that application, on which a large number of schools were put in connexion with the Board, that people had a right to exclude other clergy or persons from giving religious instruction in the schools. I say as I said before, I find in the rules of 1842 there is a distinct reference in capital letters to the right of all children not of the religion of the patron to an opportunity for religious instruction "elsewhere."

17592. Did you ever see this memorandum to which I refer?—I have not; I am not sure that I have quite followed everything in it while you read it to me. I ought to observe, with reference to the opinion I have entertained on this matter, that it appears that in one of the reports of the Commissioners (that for the year 1839, section 26), they say, "It may be proper to add that, before granting aid towards the building of a school, we have, ever since the appointment of our District Superintendents in 1838, required them to ascertain whether any arrangement had been made for giving religious instruction *in the school* should it be established; but we have never required this information from them before granting aid, by way of salary or of books, to schools already in existence. In the former case we have to act *a priori*, consequently to guard against contingencies." That may mean that where they gave a grant for a school they would make it a condition that there should be liberty to give religious instruction in the school. I am not sure whether that is so or not; it appears to me to be ambiguous. I asked Dr. Newell about it, and he told me he was not quite sure upon the subject—it is merely interesting as a historical question.

17593. [Memorandum read again].—Is not that an acknowledgment that the practice previously existed?—Well, I think it was a favour; but if anything were done by this explanation, it was done equally for all, and was not a concession to Presbyterians. It was a simple embodiment, perhaps, more clearly than before, of a rule which the Commissioners believed was no violation of the fundamental principle of the Board; and though I believe the non-vested system is in some respects radically different from the vested system, I believe it is not inconsistent with the fundamental principle of the Board.

Oct. 30, 1868

David Ross, esq.

17594. Mr. *Sullivan.*—May I ask you to define your idea of a minority? How many persons do you think necessary to constitute a minority?—One less in a million, say, constitutes a minority.

17595. After the statement made with regard to the amount of Christianity taught in National schools, do you mean to say the non-Christian minorities in these countries would be protected by the present system?—I beg your pardon, I do not understand the question.

17596. After the statement—or the admission, if you like—which you have made as to the amount of Christianity which permeates the books of the Board, from the General Lesson down, I want to know from you whether the non-Christian is protected by the present system?—Well, I think it very likely a non-Christian—if you mean by that term a person who is an infidel—I think, probably, he would not consider it necessary to be protected.

17597. But suppose he did?—Suppose he did, he might submit his own books to the Commissioners; and, if they were in accordance with the principles of the system, he would be allowed to use them.

17598. Are you aware the General Lesson and the Ten Commandments are not part of the books, but of the general fittings of the schools?—Yes, and no doubt, under the rules, it would be the duty of the teacher to inculcate the General Lesson; but I am not quite sure whether—as it merely embodies a moral law, which, I presume, is common to all, Christians and non-Christians—there would be any objection on the part, even of an infidel, to teaching it.

17599. But suppose he did object?—He must conform to the rules of the system.

17600. What is the difference between that and the English system, where all the principles of a particular religion are carried out under a strong conscience clause?—I would not require anything more in this country than that in every school in the country there should be a strong conscience clause. I understand that the non-vested system is nothing but a system of religious schools with a strong conscience clause.

17601. On the principle you have been arguing on, the necessity of protecting minorities, does it not appear a logical conclusion to come to, that a minority of one, who may be a non-Christian, has as good a right to protection as a minority of any denomination of Christians?—I think, abstractedly speaking, he has no right to be taught anything except combined literary and moral instruction, and separate religious instruction on the basis stated in the first rule.

17602. Then would you be prepared to exclude from the present books of the National Board every allusion to the Christian religion on that principle?—That is a matter which it is time enough to answer when it is necessary to consider the case.

17603. But is not that a logical conclusion to come to—that that ought to be done in order to protect such minorities?—Well, if you were anxious to carry out absolutely the principle of the Board to protect one infidel against any possible reference to what he might regard as mere historical Christianity, and probably as no interference with his belief—because, as I understand it, the religious information in the books of the Board is very much a historical thing which can hardly be considered an inculcation of religion—even this General Lesson tells——

17604. But suppose he objects to it?—Oh, except it is a reasonable objection you are not bound to yield to it. You must always, in every case of objection, draw the line between reasonable and unreasonable objections. You are not to admit an objection merely because it happens to be made.

17605. Who is to be the judge, whether it is a reasonable or unreasonable objection—if a parent says this is tampering with the religious belief of his children, inculcating doctrines that he wishes them by all means to avoid, are you not interfering with his right?—Inculcating doctrines? I have no doubt whatever you would be prevented from inculcating doctrines on the child of an infidel—if he goes into a National school—to which his father objected. I can only refer you to the rule of the Board.

17606. Bearing in mind your own answer in reply to Dr. Wilson, that the whole scheme of Christian redemption is laid down in the books of the Board, would not that be reasonably objectionable to a Jew or any other non-Christian?—I don't think it would; it is merely a historical statement—I don't think that I, as a Protestant, should object, if a fair and proper account of the Catholic system of religion was laid down in the books of the Board. I should not consider that as inculcating the Catholic religion on the children.

17607. Rev. Dr. *Wilson.*—Do you not consider that the history of redemption is itself set forth in the history of the Israelites, as given in the Old Testament?—Well, I suppose I ought to say that it is understanding it in the way I would myself understand it, but I should not like to say a child would so understand it—that is the only hesitation I have in answering the question.

17608. Is not the Old Testament, including the Ten Commandments, recognised by the Jew?—Yes.

[Adjourned.]

ROYAL COMMISSION OF INQUIRY

INTO

PRIMARY EDUCATION (IRELAND).

VOL. IV.

CONTAINING

EVIDENCE

TAKEN

BEFORE THE COMMISSIONERS

FROM NOVEMBER 24TH, 1868, TO MAY 29TH, 1869.

Questions and Answers 17609 *to* 27648.

Presented to both Houses of Parliament by Command of Her Majesty.

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PRESENT:

The Right Hon. The Earl of DUNRAVEN, K.P., in the chair.

The Right Hon. and Most Rev. the Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASYMTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq. } *Secretaries.*

Mr. DANIEL MACDONOUGH sworn and examined.

Nov. 24, 1868.

Mr. Daniel Macdonough.

17609. The Earl of *Dunraven.*—You are a National school teacher?—I am.

17610. Where is your school?—At Naas, in the county Kildare.

17611. For how many years have you been a teacher under the National Board of Education?—Twenty-two years. I have been nearly eighteen years in Naas.

17612. In the same school?—Yes.

17613. Was that the first school in which you were a teacher under the National Board?—No, my lord; I taught two country schools previously in the county Meath.

17614. Do you not represent here an association of National school teachers?—The association for Leinster honoured me by requesting me to come and give evidence for them before this Commission.

17615. To represent their views on certain matters affecting their own position as teachers?—Yes, on certain matters connected with their own position.

17616. Will you state, as briefly as you can, the matters respecting which the teachers complain?—I will, with your permission, read a short statement.

MY LORDS AND GENTLEMEN,—On the part of the National teachers of Leinster I beg to return thanks for the kindness you have exhibited in so promptly acceding to the prayer of the memorial which we presented to you, asking the favour that you would before closing your labours be pleased to examine some of the schoolmasters, who are naturally anxious that you should hear from one of themselves an account of their position, and the very inadequate, as they conceive, remuneration which they receive for their labours.

We are aware that in the discharge of your duties you have examined clergymen, commissioners, inspectors, patrons, and managers of schools, and other gentlemen interested in primary education in this country, every one of whom was capable of giving you valuable information on that important subject; but we hope you will not deem us unreasonable or intrusive for holding the opinion that none of these gentlemen could so truly or accurately describe the teacher's position as one of the teachers themselves, assuming, as we believe, we are right in doing that you allow, that to have primary education placed on a satisfactory footing in Ireland it is necessary that the teachers of National schools should receive a fair remuneration for their services; that they do not do so at present I am here respectfully to show.

Many of the facts and statistics which I, on the part of my brethren, am about to submit to you, have perhaps been already brought under your notice by those gentlemen examined by you, as well as ascertained by your Assistant-Commissioners; but your kindness in assenting to receive and allow four of the working men to state their case as best they can, will have, I assure you, a most beneficial effect on the whole teaching body, who are under the impression, whether rightly or wrongly (but that the impression prevails there can be no doubt), that their case has not yet received that amount of attention and consideration, either on the part of the public or the Government, which they believe it is entitled to.

That the state of education among the mass of the people of Ireland is not in as satisfactory a condition as might be wished, will surprise no one who is aware of the fact that the average salary of the National teachers who comprise the great bulk of the primary teachers is a sum from all sources of about twelve shillings per week, an amount not equal to that earned by a common day labourer, and which, I am sure, will be admitted by every one to be totally inadequate to support teachers in that position in life which they ought to occupy.

To one other subject only do I wish to call the attention of your lordships and the other Royal Commissioners, namely, the necessity of having retiring pensions provided for the teachers; so that after a period of thirty years' service, or thereabouts, the schoolmaster who has faithfully discharged the duties of an office, which all must allow is a laborious and exhausting one, should have in the evening of life a provision made for him by the State, as it has already generously done in the case of every other class of civil servants. At present the only course open to teachers who conscientiously feel that through age and infirmity they can no longer fulfil the duties which they undertook and discharged faithfully towards the public whilst health and energy lasted, is to endeavour to obtain a retiring allowance which the Board humanely gives to the amount of, at most, one or two years' salary. Or, on the other hand, he is often allowed through a feeling of humanity on the part of managers and inspectors to remain in charge of a school long after he arrives at that period of life at which he is unable to satisfactorily perform his duties to the public advantage.

In the first case the teacher, after a short time, is penniless with no resource but pauperism; in the second the public service suffers, and the poor worn-out man works on till exhausted nature fails, and he is assisted from the school to his home to die, as it is said, in harness.

17617. When you say the pay of a teacher amounts to about 12*s.* a week, do you state that as the average for the different classes of teachers?—Yes; it includes the Board's grant and what is received from all other sources. Speaking of averages, we must recollect there are more below the average than above it. The number of third class teachers is greater than the number of first or second class teachers.

17618. You have in your calculation added to the Board's salary the emoluments from various sources?—Yes, from school fees and all other sources.

17619. Mr. *Stokes.*—In striking the average, do you include mistresses as well as masters?—I do.

17620. The Earl of *Dunraven.*—With reference to pensions, I understand that what you wish is to have annual pensions granted instead of lump sums?—Yes.

17621. What is about the amount usually given in a lump sum at present as a retiring allowance?—It never exceeds, I think, the amount of two years' salary. Even that is not an absolute rule of the Board. A teacher cannot claim that. The Board's regulation on the subject is, that in some cases they will make allowances to teachers when leaving.

17622. Mr. *Gibson.*—Can you state the different rates of payment made by the Board to teachers in the shape of salary or gratuity since the commencement of the system?—I could state them in a general way, but not accurately.

17623. You say the average payment is about 12*s.* a week?—Yes; according to the Commissioners' report for 1866.

17624. What do you make that for the year?—Something about £32 or £33 a year.

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Mr. Daniel Macdonough.

17625. How much of that is subscribed by the pupils?—There is only 1*s.* 1*d.* annually from each pupil, taking the total number on the rolls. The total number of individual pupils attending the schools divided into the amount subscribed from local sources gives about 1*s.* 1*d.*, or thereabouts, for each child.

17626. Master *Brooke.*—Do you mean 1*s.* 1*d.* weekly, or annually?—For the whole year. Not for the average attendance, but for the number of individual pupils on the rolls.

17627. Mr. *Gibson.*—The average attendance is about a third of the number on the rolls?—Yes.

17628. That would make the sum for the actual attendance three times greater?—Something about that; three times that amount.

17629. What is the actual number of children you say on the rolls that gives the average of 1*s.* 1*d.* per annum?—913,000 odd.

17630. Master *Brooke.*—1*s.* 1*d.* for each child?—Yes; for each child.

17631. Mr. *Gibson.*—How many teachers are there in the employment of the Board?—There are 4,753 male teachers, 3,209 females.

17632. How many of those are classed teachers, and how many probationers?—There are 639 of the male teachers unclassed. These we call "probationers." There are 507 females unclassed.

17633. Now taking in the first instance the teachers, whether classed or unclassed, tell me the aggregate amount they receive from the Commissioners of Education?—Of the Government grant the Commissioners pay to the teachers £192,437.

17634. What average does that give to each of the teachers?—Something about £24 annually.

17635. That is the average paid to all?—Yes.

17636. What is your own standing as a teacher?—I am twenty-four years a teacher.

17637. What class are you in?—The highest grade of first.

17638. May I take you as a sample of the first class teachers, enjoying the highest amount of emolument received from the Board?—I think you may.

17639. What are your emoluments from the Board, from various sources, excluding the school-fees?—I have given you the average for all classes of teachers taken together. I receive £52 class salary, £13 for good service, and there is a varying allowance of £3 or £4 for teaching monitors.

17640. Rev. Mr. *Cowie.*—What is the total you receive from the Board?—£67.

17641. Sir *Robert Kane.*—The school-fees are to be added to that?—Yes.

17642. What do your school-fees usually amount to?—About £30 a year.

17643. Your total income from your school would be about £100 a year?—Close on that.

17644. The Earl of *Dunraven.*—What is the number on the rolls of your school?—About 270 or 280.

17645. Sir *Robert Kane.*—Is it usual in the district with which you are acquainted, for the managers to supplement in any way the salaries of teachers, so as to obtain the services of teachers of a class superior to the class they would otherwise have?—I know some instances of that, and I know some managers who have endeavoured to obtain some extra local endowment in order to obtain the services of high class teachers, but, in most instances, those local contributions to supplement the school-fees, fell to the ground, after some time.

17646. Those cases are exceptional?—They are exceptional.

17647. They are not frequent?—They are not.

17648. Mr. *Gibson.*—What class were you placed in when you entered the service of the Board?—We all enter as probationers.

17649. Tell me the rates of increase you received from the time you first entered the service of the Board?—Indeed the difference is very large. The first year I was in the service of the Board I received only £8 as a probationer.

17650. Can you say what a first class teacher received when you entered the service of the Board, and what he receives now?—He received only £20. There were only three classes without any divisions at that time. The highest class man received only £20.

17651. Is it not the fact that from time to time the Board has made very considerable additions to the payments made by the State to the teachers?—Very considerable indeed.

17652. The rate of payment depends upon the classification of teachers?—It does.

17653. Is it not in the power of any teacher to rise from an inferior class to a higher class, according as he shows proficiency in examination?—Theoretically it is.

17654. What is there to prevent any young man entering first division of third class to obtain first division of first class?—He might be a very efficient teacher, and not be able to answer a sufficient number of questions at an examination.

17655. Whether does it depend upon himself or the State, that he does not rise up to the first class. Is the door not open?—Oh, indeed it is.

17656. Have you passed through many grades yourself?—I have passed every rung of the ladder.

17657. Supposing a teacher to enjoy good health, and to have his mind devoted to the duties of his office, and his attention, such as it ought to be, is there anything to prevent him from rising?—There is the smallness of the attendance in the school, no matter what his qualifications may be, if he have not more than an average attendance of thirty-five, he is not eligible for promotion to the first class.

17658. That rule was made recently?—It is in operation five years or more.

17659. That rule was not in operation when you joined?—It was not. That is one of the matters we complain of; such rules, introduced long after we entered the service, are considered an injustice to teachers of long standing.

17660. In such cases, could not deserving teachers, by improving themselves, rise in class?—Naturally so.

17661. Do you find a difficulty in conducting a school so as to have an average of thirty-five?—It is impossible in some places; I know it to be the fact.

17662. Does that arise from want of population, or from hostility to the system in particular districts?—In every case I know of it arises from want of population.

17663. Then you think the schools are rather more numerous than they ought to be?—I think the most of the schools with which I am acquainted, were established before the population came down to its present number.

17664. What remedy would you suggest so as to remove the impediment which the smallness of the average attendance places in the way of a young man rising?—We cannot create children where they are not to be had.

17665. But where there are two schools in a locality?—So far as my knowledge extends, I don't know of any schools that, with service to the public good, could be abolished. It would place many children too far away from the schools.

17666. Besides the smallness of the attendance, is there any other impediment in the way of a young man rising?—There is an impediment with regard to the training establishment.

17667. What is that?—There is a rule of the Commissioners, that no man who has not graduated in the training schools in Marlborough-street, is eligible for first class.

17668. Mr. *Stokes.*—Is that rule maintained?—I have never known of a departure from it.

17669. Rev. Dr. *Wilson.*—Are you aware of that as a matter of fact?—I am aware of it. The teachers never go forward.

17670. Mr. *Gibson.*—Any classified teacher can rise?—He can.

17671. Is there any rule of the Board to prevent that classified teacher from rising up to the first place in the different grades?—Up to first the Inspector can

promote him. Then there is a rule of the Board that no untrained teacher is eligible for promotion to any division of first class.

17672. Rev. Dr. *Wilson.*—You don't seem to be aware that rule is not in force now?—I thought it was in force. I have not known of any departure from it.

17673. Mr. *Gibson.*—You gave the answer on the supposition that the rule is still in force?—Yes.

17674. Sir *Robert Kane.*—Has any relaxation of that rule ever been communicated to you?—No.

17675. The Earl of *Dunraven.*—You stated just now that your income from school-fees was about £30 a year?—Yes.

17676. And that there are about 280 children on the rolls?—Yes.

17677. That makes nearly double the sum for each child that you stated as the average. Can you give any reason why, in your case, the school-fees are so much above the average?—Yes; mine is a respectable town school, and the fees are above the average.

17678. Rev. Dr. *Wilson.*—Is your school a mixed school of different denominations?—It could be scarcely said to be a mixed school with regard to the mixture of denominations.

17679. Are there children of respectable shopkeepers attending the school?—There are.

17680. Mr. *Stokes.*—What is the average attendance of children in your school?—Between 140 and 150.

17681. Does your school include girls?—No.

17682. The Earl of *Dunraven.*—What is the lowest school-fee?—One penny a week.

17683. What is the highest?—Ten shillings a quarter, for a few.

17684. Mr. *Stokes.*—Do these pupils who pay 10*s.* a quarter receive any additional advantages from the school beyond the ordinary children?—None whatever.

17685. Master *Brooke.*—In ascertaining the average paid to the teachers by the Board, did you include probationers?—Yes.

17686. Did you take in monitors?—No, all the teachers paid by the Board, probationers, and assistants.

17687. On the other hand, the total sum to be divided one term was £192,000 which the Board pay to these persons?—Yes.

17688. What more was there? How did you make out the sum total of school-fees?—The sum total of school-fees I took from the Board's report. It gives the sum total for each province, and a summary for all Ireland.

17689. Mr. *Gibson.*—Are you sure that does not include the money paid to monitors?—The £52,000 is from local sources. The payment to monitors is a distinct item which I did not touch at all.

17690. You are sure you did not include that?—I am quite sure.

17691. Mr. *Sullivan.*—Your average includes also gratuities?—Yes.

17692. Master *Brooke.*—You have mentioned the amount paid by the Board, and the amount paid by the pupils in school-fees. Was there any other sum included in your total?—No.

17693. Is there any other source of profit to the schoolmaster besides his salary and school-fees?—In the annual return which we send in to the Education Office, we include all sources of income. The value of a free house—payment in kind; that is all included under the head of parochial endowments, and all that amounts to only £52,000 a year.

17694. That goes to make up what you call school-fees?—Yes.

17695. That includes every source of profit?—Every source.

17696. One of your complaints is with regard to the want of a retiring salary. Would the schoolmasters, do you think, be content with a retiring salary being provided by a rebate from their salaries?—Not with the present rate of salaries. They could not afford the smallest rebate. I think if the salaries were raised to anything reasonable, that they would not object to that plan.

17697. Have the body you represent any complaint to make as to the mode of paying your salary?—Well, I have often heard it said the teachers considered it would be better if they were paid monthly. We are paid quarterly at present by the Board of Education. I heard several teachers express their opinion that it would be an advantage if they were paid monthly.

17698. But it is not a grievance, the system of paying quarterly?—We don't consider it in that light.

17699. Do any teachers consider it a grievance to receive their salaries through the hands of the managers instead of directly from the Board?—I never heard any opinion expressed to that effect at all.

17700. Sir *Robert Kane.*—Have you never heard of cases of teachers being inconvenienced by delays occurring in the payment of their salaries, through neglect, or otherwise, on the part of managers?—Not in my part of the country, I never did.

17701. Master *Brooke.*—Are there any complaints with regard to the absolute power of dismissal possessed by the managers, and the want of any right of appeal by the teachers to the Board?—That is a matter on which I was not instructed to offer any suggestion to you at all. The teachers I have consulted, and have spoken to about the matter, consider that a matter of very minor importance.

17702. You are quite willing it should remain as it is?—I did not hear any opinion, worth noticing, to the contrary.

17703. What is your own view on that matter? Are you quite satisfied there should be that absolute power of dismissal on the part of managers without appeal?—In the absence of any knowledge, on my part, of any hardship, or abuse of that power, I don't see, when it is not a grievance that comes under our notice frequently—that the present state of things should be disturbed.

17704. Mr. *Gibson.*—You have said you desire that the status of the teacher should be improved?—Yes, in a money point of view.

17705. Which, in your opinion, would an increase of salary, or providing a residence for the teacher attached to his school-house, be the more desirable mode of improving his status?—We don't consider the providing a residence would be anything at all commensurate with our wants at present. In rural districts, where it is difficult to obtain a proper residence, the providing a residence would be a great benefit to the teacher, but it would not come up to our expectations. That would be only a matter of a few pounds a year.

17706. What is the amount would come up to your expectations?—As to the value of the residence, it would depend upon the locality; some teachers have, in some districts, to pay £4 or £5 or £6 a year for a very inferior residence.

17707. Suppose a house, built at the public expense, or at the expense of the patron, and that there were attached to the house an acre or two of land, which the master would have for his own use and benefit, would that effect such an improvement of their status as would remedy, to any extent, the inferiority they complain of?—There can be no doubt that everything done in that way would help them.

17708. State what would satisfy the teachers?—The general opinion expressed by them is, that their labours ought to be worth as much as the labour of a good carpenter, or bricklayer, to the State.

17709. Should they all get the same payment?—By no means. They expect that the income of even the lowest teacher—once he is classed, has proved himself qualified, and is conducting his school satisfactorily—the teachers consider that either from the State alone, or from the State and local resources combined, such a teacher ought to have £50 a year.

17710. We are speaking of the payment from the State. You say all the teachers ought not receive the same rate of payment. Give a graduated scale?—I am not prepared to suggest a scale. I say the teacher should first be placed above want, and that then a

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stimulus should be supplied to deserving men in the way of something additional. We are not extravagant in our demands.

17711. Supposing the present classification to be maintained, and taking the teacher in the third class of second division, who has at present £17, he should, you say, be raised to £50 a year?—From all sources, I consider he should.

17712. What I want to know is how much do you think he should receive from the State?—I don't think anything less than what I state would satisfy the teachers. A teacher cannot support himself in anything like common decency with anything less, considering the price of provisions and everything of that kind.

17713. Starting from that sum as the lowest, what would be the highest salary, according to your principle of gradation?—I state nothing particular as to that. I would hold out the inducement of something higher to deserving teachers; we ask that the lowest man in the service should have a competency. After that we leave it to the discretion of those who have the education of the country in their hands to hold out a stimulus to deserving teachers in the way of higher salaries. I am not prepared to suggest any other steps.

17714. Sir *Robert Kane.*—In proposing a minimum salary of £1 a week for teachers, do you propose to include probationers?—No, only classed teachers. A teacher is not recognised till he shows his fitness.

17715. For the lowest class of classed teachers you propose a minimum salary of £50 a year?—Yes.

17716. How much of that £50 do you estimate might be fairly expected to be raised by school-fees?—It would be very hard to answer that, the school-fees are so variable in amount in different quarters, unless it was compulsory.

17717. Should you say £5 a year?—I should say nearer to £8 or £10 a year might be locally provided.

17718. If the suggestions made by a Commissioner were carried out of giving a house and one or two acres of land to each teacher, what would you estimate to be the value of these?—It would vary according to locality. Where I commenced school teaching, in the centre of the grazing district of Meath, you would not get an acre of ground for less than a pretty round sum.

17719. Would it be too high to estimate the house and ground at £10 a year?—I think not.

17720. That would account for £20 out of £50, that is £10 for school-fees, and £10 for house and ground?—Yes.

17721. That would leave £30 as the amount of the actual salary to be paid by the State?—Yes.

17722. What does the teacher to whom you propose to give a maximum salary of £50—what does he receive now from the State?—The lowest salary of a classed teacher is £18.

17723. Then the increment to be made by the State to his present payment in order to bring him up to your minimum salary would be £12 a year?—£12 from the Government.

17724. How many teachers would receive that minimum salary?—There are two divisions of third class. The salaries range from £18 to £24; between these two divisions, there are 2,295 third class teachers.

17725. How many in the third class in the lowest division?—A good many more than half. There are 1,300 of them in the lowest division.

17726. A total sum of about £15,000 would bring the salaries of the lowest class teachers up to the standard, which was represented as being satisfactory to the teachers?—I should think so.

17727. Mr. *Gibson.*—Admitting the principle of classification, what would you fix upon as a fair remuneration for the second class—you said £50 was your minimum for the third class?—There might be with benefit a revision of the present system of classification with so many divisions. I have heard it said sometimes that there are too many steps in the scale.

17728. Take the first class teachers?—I think for a man of proved ability, and able for the programme for the first class published by the Board, £80 would not be an extravagant salary for him.

17729. What would you say for second class?—Strike a mean between these.

17730. Your highest is £80?—Yes.

17731. Do you admit a principle of increase of salary in proportion to the duration of time the teacher has been in the service?—I think that is a very fair rule, and calculated to do a great deal of good; and for a teacher who served a number of years faithfully that £80 might be increased.

17732. Commencing at the minimum they would increase gradually until they reached the maximum: do you think that system would be satisfactory to the teachers generally?—I think it would.

17733. Are the female teachers of the National Board underpaid or overpaid?—Taking them as a class, their salaries do more for them than the salaries of the male teachers do for them. Their salaries are less in amount, but they have not the same responsibility as men.

17734. The greater number of the female teachers are unmarried?—Yes. They are able to live a good deal better on their present scale of salaries than the men are on theirs. I am far from saying it is what it ought to be, but it does a good deal for them.

17735. Have they good service allowances?—They have; but a very small number of teachers have it.

17736. You think that should be increased?—By all means. We consider that if it could be done, every teacher against whom no complaint is made, and who is discharging his duties faithfully, should receive the "Good Service" pay. Now it is restricted to a certain number. The Inspector might be willing to give it to a man, considering him well worthy of it, but by the rules of the Board he is tied down.

17737. What are the rules of the Board which restrict the actions of the Inspectors?—The number to receive that allowance is limited.

17738. The Earl of *Dunraven.*—What proportion of the whole number of teachers receive this good service allowance?—I think there are about 500 or 600 receiving it.

17739. Is that grounded upon the report of the Inspector?—Yes; sanctioned by the Head Inspector. It must pass the two. That arrangement only lasts for one year. The teacher getting it this year is not at all sure of it next year. It requires a fresh report from each Inspector, and other formalities must be gone through every year for it.

17740. Mr. *Gibson.*—Are you aware that some teachers have extra allowances for teaching extra branches?—I am.

17741. Supposing a teacher to avail himself of the opportunities afforded by the training school and to learn drawing and singing, so as to be able to teach them—he derives, of course, a corresponding advantage?—Yes; he may earn £2 or £3 or £5 a year by that.

17742. Is there not an allowance to those who teach paid monitors?—There is.

17743. That applies only to large schools?—Yes; in my school the Board would pay for three or four, or five monitors, but I cannot get them. They won't stay with me. For the last two years I did not receive £3 on an average under that head. If the system were working satisfactorily, and that the monitors would remain with me it ought to be worth £7 or £8 or £10.

17744. Do any large number of parents who could pay for their children refuse to pay?—I think there are a good many who could pay more than they pay at present, and could pay the penny a week more punctually than they do. There is a rule of the Board requiring a certain number to be in attendance in order to receive a certain salary. Now, it is a matter of great importance to the teacher to keep up the Board's salary, and if he enforces payment of school-fees that will bring down his average attendance. Two or three would be an important number on his average. This often causes him to refrain from enforcing payment of school-fees.

17745. The average attendance required being thirty-five for a first class teacher holds out an inducement to

him to receive a greater number of pauper pupils?—Yes, and diminishes his school-fees. That limitation of thirty-five decreases gradually to all the classes.

17746. Could not the teachers by more activity on their part procure a larger average attendance of children, and a larger amount of school-fees?—I am not prepared to say. There might be something done in that way, but it could not materially affect in any way the total amount of school-fees.

17747. Master *Brooke.*—You mentioned that your school was nearly, or altogether denominational?—Yes.

17748. What denomination?—Roman Catholic.

17749. Your Inspectors are sometimes Roman Catholic and sometimes Protestant?—They are.

17750. Do you find any difficulty or inconvenience in the visits of Protestant Inspectors?—I never did.

17751. You see no inconvenience in having a Protestant Inspector visiting a Roman Catholic school?—I should think not. Under the present system of rules adopted by the Board, I don't see any.

17752. Does it occur to you there is any difficulty or danger arising from it?—Not that I can see.

17753. You have never practically found any difficulty?—Practically we act as if the school were mixed, when I observe the rules. No question, in my experience, ever arose with regard to the Inspectors.

17754. Does it occur to you that any rule or plan could be adopted to meet the difficulty that Mr. Gibson was suggesting about the payment of fees, in drawing the line between the children whose education ought to be gratuitous, and those who ought to pay?—If the managers took the matter into hands—which would be very troublesome—and attended to it, it would take a great deal of his time to see who should be admitted free, and who should not. From my long residence in the town of Naas, and my knowledge of the people, I know at once who ought to pay, and who ought not.

17755. It rests practically with yourself?—It does, certainly. If I want to test them when they want to be educated free, I tell them they should go to the manager. Sometimes I find that effective in drawing out the penny a week. I sometimes test them in that way.

17756. In fact there is no rule on the subject?—The rule I have always acted upon, and that is understood, is that whatever child is to be free, should be recommended by the manager.

17757. Is it the rule of the Board, or your own arrangement?—I don't think there is a rule of the Board on the subject.

17758. Mr. *Gibson.*—Is the tendency of school fees to increase or decrease? I know that in some parts of Ireland there is rather a tendency to decrease. Is that the case in your experience?—It is not my experience in my school.

17759. In towns, where people live near to one another, and where they are engaged in business, there is a great anxiety to keep up a decent appearance?—The lower class of people, near towns, have more constant employment in the towns.

17760. Rev. Dr. *Wilson.*—You have spoken of the teachers as if they were not satisfied with their position?—I have.

17761. Does that apply to a large class?—I might say the whole.

17762. But with regard to yourself, are you pretty much satisfied with your own position, and your own salary?—With the exception of the retiring allowance, mine is an exceptional case.

17763. So that in other respects we are to regard you as more a representative man of others?—Exactly so.

17764. It is then very much for the sake of the teachers who are not so well remunerated you appear here to-day in that representative capacity?—It is.

17765. In making up the total of your salary you referred to a small sum which you received for the monitors whom you teach?—Yes. Some years ago I received a good deal more. Of late years I scarcely receive anything. A monitor must be in attendance for a year. In six months after he goes to an examination. If he acquits himself respectably according to the programme, I am awarded a gratuity of £1 or 30*s.* Of late years I can scarcely retain a monitor to go to this examination. They go away to other pursuits.

17766. Can you assign any reason, or reasons, for monitors going away?—They generally take it to prepare themselves for situations—for junior clerkships, or anything that way. They by no means take it to follow the profession of teacher.

17767. The monitorial system was proposed to fulfil an object of the Board—the supplying a teaching staff?—I am of that opinion decidedly.

17768. You stated that in your school, at Naas, there is a considerable number of children of respectable parents—of persons of respectable position in society?—Yes.

17769. Are there any children of professional men?—Yes; I have the children of an apothecary.

17770. What does he pay you?—For his younger children, 5*s.*; and up to 10*s.* for the senior.

17771. Now, the complaint of the teachers is that they don't receive sufficient remuneration?—Yes.

17772. Do you attribute the unsatisfactory state of education in the country, generally, very much to that fact?—I do.

17773. May I ask what local efforts, generally speaking, are made in order to secure payment of school-fees to the teachers?—That generally lies with the teacher himself. I am not aware of any local effort being made.

17774. Do the managers, as a class, not make any individual personal effort to secure better remuneration to teachers from school-fees?—I think they are generally favourable to the teacher receiving as much as he can. I never knew one instance to the contrary; but my opinion is, that no matter what effort was made, the increase of school-fees would be scarcely perceptible.

17775. Do they make any practical effort to increase the school-fees?—I am not prepared with examples.

17776. As a class?—As a class, no.

17777. Do the gentry of the country?—Nothing at all.

17778. Are you aware whether the Commissioners of Education have ever attempted to get the managers as such, or the local gentry, to take an interest in the education of the country, with the view of supplementing the school-fees?—I am not.

17779. Now, with regard to this increase, which you consider so desirable in the amount of teachers' salaries, from what source do you expect that increase to come?—I should think it would not be unreasonable to have a local rate, seeing that there are local rates for various purposes—county rates, and things of that kind. To me, and to many others, it does not appear at all unreasonable that there should be a local rate, especially where landlords are not resident, and the children of their tenantry are very poor.

17780. Do you regard the State as, on the whole, paying a fair sum towards the support of the teacher?—That is a question I could hardly engage with.

17781. As representing the teachers, do you think it is their opinion the localities should pay more than they do?—Certainly not in the way of forced school-fees from the parents, but in the way of local rate I think the localities should.

17782. If such a local rate were raised, should you exempt the parents of children well able to pay for the education of their children from any direct payment?—Certainly not; I should not exempt those able to pay.

17783. Do you think the local rate should be simply to pay for the education of the really poor?—It might be difficult to arrange it in that manner—to be able to say who was or was not able to pay.

17784. It would not be an easy matter to draw the line?—I think so.

17785. You say managers generally make an effort to get first class teachers. Are you aware of that as a

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fact?—No; but they generally endeavour to obtain the best men, not looking to class particularly. A man's class is a recommendation in his favour. They look to his general character for success as a teacher.

17786. Generally do managers prefer first class teachers?—I would not say that.

17787. Are you aware that many say they prefer first of third class to first class teachers?—I never heard that.

17788. Should you be surprised if that was stated in evidence here?—I should.

17789. Could you assign any reason for the preferring first of third to first class teachers?—I could not imagine why any person having a knowledge of education should make such a statement.

17790. Now, with regard to pension—from what source should you expect pensions to be paid to teachers after lengthened service?—It is difficult for a man in my position to be able to answer that question. Naturally I would say from the source or sources from which they were paid while teaching.

17791. Do you think it would be a fair demand for a man to make that the State should give a pension in whole or in part, to superannuate a teacher?—I think it is an act of simple justice.

17792. On what ground?—On the ground that the salaries we received hitherto were too small to enable us to make any provision for old age. I live on the high road from the south and south-west of Ireland to Dublin, and there is scarcely a week of the year, on an average, in which an application is not made to me by old men who have spent their youth and strength in the service. They are very often coming to Dublin, their health broken down, in the hope of getting into some hospital in Dublin, in which they might recover themselves. I often see them going home again after trying the hospitals, and I have to give them sixpence or a shilling. I never gave it to any man I was not perfectly satisfied was a teacher. I examined his papers; I saw his training ticket and certificate of class and salary. Some of them, when they left the service of the Board, got a year or two year's salary, but, of course it lasted only a short time.

17793. You say there are many cases in which the Commissioners don't give this retiring allowance to the teachers?—I did not say that, but I believe there is no positive rule on the subject.

17794. Are you aware whether there are many deserving teachers who don't receive such a retiring allowance?—I don't know cases of that kind, but we all know we cannot claim it.

17795. Do you think the schools are to any appreciable extent inefficient, owing to the fact of aged teachers holding on too long as teachers?—I do certainly.

17796. To what do you attribute that?—The natural repugnance of a man to relinquish his salary. As I said in the few words I read, both the Inspectors and managers are placed in a very difficult position. Humanity will cause them to be very slow in asking that man to resign.

17797. You think there are many teachers who are mentally and physically exhausted, but who still hold on?—I do. It is a very exhausting profession. Although not more than 24 years in the profession I feel it telling considerably upon me.

17798. You regard the teacher in each district as a most useful public servant?—I do.

17799. Do you know any other public servants in country districts who receive pensions or retiring allowances?—I know the Constabulary do.

17800. Are you aware that many of them retire on a pension of £52 per annum?—I am.

17801. You have met several such cases?—I have—head-constables; and often an idea of regret crossed my mind that I did not, in my early career, enter the Constabulary, instead of becoming a schoolmaster. If I were to begin again I should enter the Constabulary.

17802. Do you regard the teachers as doing as important a work as the Constabulary in Ireland?—I think it is more important. I think intellectual exertion should be placed before physical exertion.

17803. Do the soldiers of our country receive pensions after lengthened service?—They do.

17804. You regard National school teachers as equally entitled to annual pensions?—Yes.

17805. Rev. Mr. *Cowie.*—Have you considered the question of payment by results?—Well, it has been a good deal talked of amongst the teachers.

17806. Do you see any objection to applying such a system in Ireland?—If applied, as I understand it is in England I think it would have the effect of closing up five-sixths of the National schools of Ireland.

17807. What do you understand to be the way in which it is applied in England?—The way in which I understand it is applied in England is that the Inspector comes once a year to examine the school. A certain number of children are presented to him by the master or patron of the school. He examines and passes a certain number in two or three divisions, and a certain allowance is made by the State for every child that passes.

17808. Are you aware that in England the manager is bound to provide at least half the expenses of the school?—I know if that rule was imposed upon Ireland, it would be found impracticable, from the poverty of the country, to carry it out.

17809. Suppose that half were provided in some way or other—either out of local rates, or by a payment from Marlborough-street, in the way of salary—do you not think it would be very good that the other half should depend upon the exertions of the teacher?—There is a great diversity of opinion with regard to whether payment by results is a good system or not. In my opinion we are actually at present paid by results.

17810. How do you make that out?—The class salary of the teachers is always dependent upon the number of children proficient in certain subjects. If the Inspector does not report that there is a fair number of children well instructed, especially in two, or three, or four fundamental subjects, the teacher is liable to be displaced or fined under the present system.

17811. So far as that is acted upon at present, do you think it has a beneficial effect or not?—In the way I speak of it has a beneficial effect.

17812. Then your doubt about the value of the system of payment by results does not apply to the principle to the extent to which it is carried at present?—I consider it would not be at all advisable to adopt it in Ireland as it is in England.

17813. I want to know your reasons for that. You say the present system is payment by results, and you think it acts beneficially and well?—Certainly.

17814. You agree that the rule requiring that the teacher should not receive salary unless a certain number of children had been well educated by him, is a good one?—Certainly.

17815. Is not that a very uncertain thing now?—I think not.

17816. Do you mean that the Inspectors throughout Ireland apply exactly the same standard in all the schools?—My experience of Inspectors is that they do. Of course each Inspector will, on certain subjects, have his own way of examining, and his individual ideas will give a tone to the examination, but, in the main, all the Inspectors, in compiling their statistics, proceed upon the same principle. An Inspector in a school will give a sum to a certain number of boys, and will set down the number who have solved it and the number who don't solve it, and that is, in fact, results.

17817. So if the payment were graduated according to that it would be only carrying out what you say exists at present in principle?—Our principle is better. It would be better to pass generally than to give numerical reasons for passing such and such a school. I believe the Inspectors give numerical reasons at the present time.

17818. If the payment were according to the

work done, would not that answer?—There are other considerations. The number of children passing in a certain subject would not be a test of the teacher's work; it might be impossible for the teacher, from peculiarities in the neighbourhood, or from the seasons of the year, to pass children enough to enable him to a fair grant from the State, and, through no fault of his, there might be a falling off in the grant. That would be a very serious matter; a great many schools in Ireland are very small.

17819. Suppose the teacher were guaranteed a certain minimum income, would not that meet the difficulty?—I think if the system of results were applied in the modified form throughout Ireland it might work.

17820. Just suppose two cases I will put to you. Suppose a school had eighty children to present, of whom sixty might pass and earn 5*s.* a head for the teacher on the English plan, having also a fixed salary of £25, making a total of £40. I am not putting this as an advisable case but as a possible case. Suppose, 2ndly, that the teacher, without having any salary, presented the children for examination, and that each child who passed would bring him 15*s.*, so that he received £45, which of these two principles of payment I put before you would, in your opinion, be most beneficial to the teachers to accept? Do not look at the matter in the light of his receiving more money in one case than in the other, but take the certainty of a smaller sum in one case, and the uncertainty of the sum in the other?—I am quite certain the teacher would prefer the plan in which the fixed salary was included.

17821. Would you prefer it yourself?—Oh, no; so far as my school would be concerned I dare say I would be a gainer by the system of payment exclusively by results, but I am only representing the opinions of the teachers to whom I have spoken on the matter. My school is a large one, and an exceptional school, one of a number of schools that ought to be held out as prizes to deserving teachers.

17822. Now, with respect to the extent of pensions, supposing the salaries of masters were increased up to, we will say, as you have proposed, to £50 a year, do you think that in that case the teachers ought to look for any pensions from the State, or would they be able to make some provision for themselves?—As I said before they would be quite willing to adopt any plan that was in existence in similar cases.

17823. Suppose a teacher had attained the age of sixty years after forty years' service, what pension do you think he ought to get?—I would measure his pension by his standing in the service, and by his classification. Referring again to the Constabulary, a head constable receives a larger superannuation than a subconstable.

17824. Take a teacher of, we will say, the second class, what do you think would be a fair sum?—I would say between £40 and £50 a year.

17825. Mr. *Dease.*—His previous salary having been how much?—Perhaps upwards of £60 a year.

17826. Rev. Mr. *Cowie.*—Suppose a teacher were superannuated at fifty years of age, after thirty years' service, would you give him the same?—No, I think length of service should be an element when considering retiring allowances. I think there should be a scheme devised by which teachers when they find their health failing might claim retiring allowances upon certificates from properly qualified medical men that they were unable longer to discharge their duties properly, that they would be entitled to claim a retiring allowance, according to a graduated scale grounded upon both salary and service, even though they were only twenty years in the service.

17827. Mr. *Sullivan.*—Do you know what proportion the retiring allowances in the Civil Service generally bear to the salaries?—I believe about two-thirds.

17828. For what length of service?—I could not say, indeed.

17829. Rev. Mr. *Cowie.*—The maximum cannot exceed two-thirds?—I believe so.

17830. Rev. Dr. *Wilson.*—Do you know, as a matter of fact, whether any first or second class teachers have insured their lives for the benefit of their families?—I never knew a case of it. Their salaries are generally so fluctuating, and their tenure of office also sometimes so unsteady, that it is a serious thing with them to commence paying premiums on insurances which, after being paid for ten years, might lapse in consequence of the teacher not being able to continue paying the premiums.

17831. Mr. *Stokes.*—If we take it as proved that the position of the National school teachers of Ireland should be improved, do you not think the most judicious and most discriminating mode of improving their position would be an offer on the part of the State, in addition to the fixed salary which the teachers now receive, of a small payment on results, according to the number of children the teachers offer for examination and pass without failure in subjects of primary instruction?—I think the teachers would have no objection to it, first securing to them a fixed salary.

17832. What is the average salary of a National teacher of Ireland?—About £33 a year.

17833. I think you said that in estimating the average you included the female teachers as well as the male teachers, and you compared the teachers in respect of stipend with common day labourers?—Yes.

17834. Do you say that common day labourers in Ireland earn two shillings a day all the year through?—The teacher has an advantage in that respect, but I know day labourers in constant employment receiving two shillings a day.

17835. The Earl of *Dunraven.*—All the year round?—Yes.

17836. Day labourers?—Yes.

17837. Mr. *Dease.*—Would you put that before the Commission as the average pay of the day labourers in Ireland?—I would not.

17838. Mr. *Stokes.*—What do you mean by the phrase you used—a common day labourer—to what class of day labourer do you refer?—I include both those in constant employment and those hired by the day now and then, and who earn, of course, more.

17839. The Earl of *Dunraven.*—Do you know any case of an agricultural labourer who receives two shillings a day all the year round?—Not perhaps in money, but in the way of a house and some other little payments from his landlord I think it comes up to two shillings a day.

17840. Rev. Dr. *Wilson.*—Are the day labourers to whom you refer men employed as artisans or in agricultural work about a town?—At agricultural work about a town, not residing on the lands of the employers. If farmers go into a town to look for labourers they cannot get them at less than two shillings a day.

17841. Mr. *Stokes.*—What class of female labour do you compare with a common day labourer?—I could not say.

17842. Would you say that females in Ireland on an average earn two shillings a day?—Females are not employed that way in Ireland.

17843. Can you say what are the wages of common domestic servants in Ireland?—Well, I suppose about £5 a year, with board and lodging in the house.

17844. Is there any position bringing in £100 a year open to any day labourer male or female?—No, I think not.

17845. Can you tell the Commissioners what the average salary of the Church Education teachers is?—I know nothing at all about it.

17846. Have you heard that it is only about half the salary earned by the National Board teachers?—I never did. I am sure it is not because the Church Education teachers are provided with residences. If they were worth only half what the National school teachers get, they would not have a school at all.

17847. You stated that the small attendance at some schools prevented the receipt of the full salary, otherwise payable to the teacher?—Yes.

17848. Do you not think that small schools of that kind had better be taught by schoolmistresses?—I

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should think that that would be a question for Inspectors more than for me. I am not able to give an opinion as to how mistresses discharge their duties in schools.

17849. Do you not think a first-class master thrown away in a small school with an average attendance of less than thirty?—I don't think he is. I think that thirty children well taught are a gain to the State.

17850. Were you a monitor?—The monitorial system was not in existence when I was a pupil.

17851. In what year did you begin to teach?—1844.

17852. Were you trained?—I was.

17853. Does a day labourer of any class enjoy any advantage corresponding to training from the State?—None that I am aware of.

17854. Is it part of your case that the Board have not kept faith with you, looking to the conditions of your first appointment?—I never said anything to that effect. Except for the introduction of the rule reducing a teacher's salary for smallness of attendance, I believe they have done their duty very fairly towards us.

17855. You have no complaint to make about that?—No, our complaint is, that, between all parties, we are not receiving what we consider a fair remuneration for our services. We are not going to saddle anyone with the blame, but we consider the State ought to take some notice of it, and give us a fair remuneration for services which we consider important.

17856. Do you remember that at the time of your appointment the National Board used annually to state they were not authorized to give salaries to teachers except in augmentation of local contributions?—I do.

17857. Is it not the local contribution that has failed, while the Board has been from time to time increasing their gratuity?—The local contributions have not gone down so much as to say they have failed. I don't think they have very considerably gone down; that school-fees have gone down in total amount is known, but that they have gone down to the extent you seem to imply is not the fact.

17858. What ratio does the payment from the locality bear, on an average, to the payment from the National Board?—It is close on four times as much from the State as from local contributions.

17859. Assuming that the teacher ought to receive more, do you not think that the increase should rather come from the locality than from the National Board?—It is my opinion a large increase ought to come from the locality.

17860. Mr. *Dease.*—Was it not originally anticipated, when the National system of education was established, that the school-fees would be larger in amount than they have proved to be?—I believe it was so anticipated.

17861. And the increase of salaries referred to by another Commissioner, as granted by the National Board, has, probably, been to make up for the deficiency in the school-fees which proved to be less in amount than was originally anticipated?—It is my opinion that the Commissioners, finding that the local rates were so inadequate, did, upon our representations, frequently increase the salaries.

17862. On another point—whose servants do you consider the National teachers of Ireland are?—We have been often told we are the servants of the managers.

17863. Does not that present to your mind a difficulty with regard to the payment of retiring pensions?—Well, I think it is not an insuperable difficulty.

17864. Rev. Dr. *Wilson.*—Do you regard yourselves as the servants of the managers?—We have been frequently told by the Board that we are employed by the managers.

17865. I ask you, as representing the teachers, what is the opinion of the teachers?—Practically, we must regard ourselves as the servants of the managers.

17866. Mr. *Dease.*—Practically, do you say?—Yes, but not entirely, because the Board exercises a certain voice in our appointment and in our classification, and they will undertake to dismiss us from schools, so that we cannot exactly say the managers have all the power.

17867. But the Board would not dismiss a teacher except upon fault found and proved? A manager may dismiss a teacher without assigning any reason—is not that so?—I believe it is so.

17868. It was in reference to that fact that I asked you the question whether the fact of your being the servants of the managers and not of the State, presented itself to your mind as a difficulty with regard to retiring pensions from the State?—If it is a difficulty, it is a great hardship to us.

17869. Has it ever presented itself to your mind as a difficulty on the subject?—I heard it mentioned as a difficulty, but I think it is a difficulty that might be easily got over.

17870. We will suppose that twenty years' service would entitle you, under a new rule, to your retiring allowance. You might have served nineteen years; the manager would still have the power of dismissing you, we will say, from the school where you had been for nineteen years; if you did not get the position of a teacher in another school, you would then be deprived of your title to receive a retiring pension, as a person who had served less than twenty years?—Practically that is the case; but such a case is not likely to arise. I never knew a teacher removed from a school, except for gross misconduct, who found much difficulty in obtaining another school.

17871. You don't think that would be a practical difficulty?—I do not.

17872. You are representing the opinions of other teachers before the Commissioners to-day?—I am.

17873. Did I rightly gather from your answer to a question you were asked by another Commissioner that you were not authorized to make any statement of the opinion of the teachers, respecting their position with regard to managers—about their being subject to a capricious exercise of power on the part of managers?—I am not authorized to make any statement at all to that effect.

17874. Was that question discussed at all at the meeting of the teachers by whom you were deputed to attend here to give evidence?—I heard it mentioned that the great majority of the teachers were entirely for having nothing at all to do with that question—that they do not consider it, by any means, a serious matter.

17875. Mr. *Sullivan.*—Did they do so as a matter of prudence?—It was not.

17876. Or was their opinion founded on a belief that it was not a positive grievance?—It was not considered at all a matter demanding our attention.

17877. Mr. *Dease.*—With regard to the question of increased salary, or the advantage of a house—supposing you were offered a house and two acres of ground, I understood from you that you valued that, taking the average for Ireland, at about £10 a year?—I suppose it would be worth that.

17878. Supposing the offer were made of a house and ground, on the one hand, or of £10 a year in cash, on the other; which do you think would be more acceptable to the general body of teachers?—I think the £10 in cash would. My own opinion would be rather in favour of a proper residence and a piece of ground.

17879. Which do you think would be more likely to improve the status of the school-teacher, and, in fact, to make him a more valuable servant to the State—an offer of £10 in money or of a house and piece of ground worth £10 a year?—I would say the house and ground would be better calculated to improve his condition and raise his status.

17880. You stated that the gentry, as a general rule, are not contributors to education?—They are not.

17881. Do you consider that arises from indifference on their part, to the subject of education?—I should think so; and, from the fact of a great many of the Irish gentry being absent and not knowing anything about the matter, they are indifferent.

17882. Referring to those who are resident, would you say they are indifferent on the subject of education?—As a general rule, I do not see them taking

any interest in the National schools in their neighbourhood.

17883. Lord *Clonbrock.*—Are you not aware that, in many cases, they are not allowed to take an interest in them?—I am not.

17884. Are you not aware that the Roman Catholic ecclesiastical authorities do not wish them to take an interest in them, and do not allow them to become patrons of schools, and desire that they should have nothing to do with education?—I am aware of the contrary. I was teaching in a school in which the Roman Catholic manager succeeded in obtaining the support and aid of several of the Protestant landed proprietors in the neighbourhood; he used to obtain £2 or £3 a year in aid of the teacher's salary from several of them.

17885. Rev. Mr. *Cowie.*—Is the manager of your school a Roman Catholic clergyman?—He is.

17886. Lord *Clonbrock.*—You are aware that there are great objections on the part of the Roman Catholic hierarchy against their being lay patrons of the schools?—I believe there is such a feeling, but it does not extend to an objection against their taking an interest in the school, perhaps in the way of giving annual donations.

17887. Exactly; they are willing to accept any money they can get, provided there is no possible interference?—The managers take the trouble of doing the work of the school, and, in my opinion, they would naturally expect those gentlemen would help to support the school.

17888. Mr. *Stokes.*—Do you not think, from your experience, that the work performed by the managers is one of very great value, so that the schools could not be worked without the performance of their functions?—I think we could not get on at all without the managers.

17889. Mr. *Dease.*—Does your idea of local aid point to a local rate, to be struck for educational purposes, like the poor-rate or the county cess?—Yes.

17890. What is your idea as to the class from whom that rate should be collected?—I would expect the landlord to pay the larger amount in proportion to the tenant farmer.

17891. On the ground that he derives more advantage from it?—Well, he does in the improved education of the people of the country; I think he has an interest in that. The farming class, in a great many localities in Ireland, are only living from hand to mouth, and the landlords ought, naturally, to be expected to give them assistance.

17892. Would you not suggest that it should be collected like the poor-rate?—There could be no objection to its being collected like the poor-rate, if landlords were to make an allowance in the rent.

17893. Of half?—I would say two-thirds; I would not exempt the occupier from the whole of it. It is only natural he should pay some portion of it, but the landlord, in the present circumstances of the country, should be expected to pay more than half.

17894. Mr. *Sullivan.*—Do you know of any civil servants of the State who are appointed by external authority, and who are dismissable by an external authority?—I do not, except clerks of unions, who are appointed by the Boards of Guardians.

17895. And dismissable by whom?—They are dismissable by the Poor Law Commissioners by means of sealed orders.

17896. But are they dismissable by the Boards of Guardians?—Yes.

17897. Without appeal?—I should think so. I am not certain, but I know the Commissioners have frequently dismissed workhouse officers by sealed orders.

17898. At present the manager may dismiss a teacher without any appeal, or without giving any reason for doing so?—I believe that is so.

17899. Do you believe it would be possible, under such circumstances, to carry out the principle of pensioning the teachers by the State?—I think it would.

17900. I think you stated that the Commisioners of Education have the power of dismissing teachers?—Yes; I have often heard of their sending down letters to managers to dismiss such and such teachers.

17901. They have the power of fining?—They have.

17902. Do they often exercise that power?—Not frequently.

17903. Has that power been complained of as a grievance?—No.

17904. Was it contemplated in the first plan of National Education that the Board should have the power of summarily fining without reference to the managers?—The manner in which the Board fined is by stopping a certain portion of the salary. I suppose they always had that power.

17905. As a matter of fact, has not the power of the Commissioners in the system been increasing?—I could not say. I am not aware of any power they have assumed lately.

17906. As long as you have been in the Board's service, have they exercised that power of fining?—They have.

17907. You are not aware of whether or not in the original scheme that power was granted to them?—I am not.

17908. Do you know of any case of grievance arising from the levying of fines by the Commissioners?—I am not aware of any case.

17909. Do you know, of your own knowledge, of any case of a fine bearing an undue proportion to the amount of the teacher's salary?—Indeed I know very little about the fines. I sometimes hear of teachers being fined. It is not a very common occurrence. I am not acquainted with particular cases.

17910. Do you think it is a disadvantage in certain districts of the country, where the people are extremely poor, that the teachers should be obliged to live at considerable distances from their schools, and in uncomfortable houses?—That is a cause of great hardship and inconvenience.

17911. You are in favour of the teacher living convenient to his school?—Yes; in walking to his school a mile or two in the morning, he might get a wetting that would endanger his life, and the deaths of teachers have been caused in that way.

17912. You think it would improve the condition of a teacher, and convenience him, to have a house of his own near to the school?—I think so.

17913. How far would that apply to female teachers?—Equally as to the males.

17914. What are the average proportions in your district of those who pay school-fees, and of those who do not pay?—I cannot answer that question.

17915. In other words, do the managers relieve many of the pupils attending the schools from payment?—As far as I am able to form an opinion on it, the teachers and managers do not find much difficulty in arranging that.

17916. Do they arrange that mutually, or is the power of dispensing with payment left entirely to the managers?—The manager is the final authority in such cases if there is a dispute with the teacher.

17917. In cases where a large number of pupils are dispensed from paying fees, does the manager make any allowance to the teacher in lieu of the fees he dispensed?—In some cases he does.

17918. Is that a general practice, or does it occur only rarely?—It is not a general practice.

17919. What do you estimate on an average the fees of all the teachers come to?—£8 per annum. That is including the value of residences where there are free residences at present existing, including also other local endowments or payments in kind.

17920. Upon what year have you based your calculations?—1866.

17921. Lord *Clonbrock.*—Is that an approximation on your part, or a calculation taken from returns?—I have taken it from the returns of the Commissioners for 1866.

17922. Mr. *Sullivan.*—There is a great disproportion in the different parts of the country in the amount of those fees?—Of course Ulster is the best, in conse

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quence of the superior social condition of the people. Connaught is at the bottom of the scale.

17923. Lord *Clonbrock.*—Exclude Ulster, and take the average of the other three provinces?—The average would be considerably lower.

17924. Like two separate countries?—Yes. Averages are not always to be depended upon; still they tell to a certain extent.

17925. Mr. *Sullivan.*—That estimate also includes the large town schools—the model schools?—It does.

17926. So that in the rural schools, which form the greater number in the country, the average is very much below £8?—Yes.

17927. What is the average in some rural school in your neighbourhood?—£2 and £3; some not up to £2.

17928. Have any suggestions been made by the teachers themselves as to the mode of enforcing payment of fees?—They say it is impossible to enforce them.

17929. On what ground do they say so?—The people are, in fact, at present paying very nearly as much as they are able.

17930. Is there not a great number of farmers well able to pay such small sums?—I don't think there is. The better way to reach those who may be able and will not would be by a tax.

17931. That implies that in your belief they are able to pay?—There may be cases of it.

17932. If you levy a tax universally upon farmers, and expect them to pay part of it, does not that imply that you believe that if they don't pay fees, they ought and are able to pay?—There may be cases in which they might pay more.

17933. Lord *Clonbrock.*—Do you believe that any class, whose children receive instruction in National schools, pay as much school-fees as they should pay for the education of their children?—Where they are able to pay I believe that, as a general rule, they do pay.

17934. Some of the children of the upper classes pay you 10*s.* a quarter?—Yes.

17935. Do you believe those people are paying as they ought to pay for the education of their children? Well, I think that is very fair remuneration.

17936. Mr. *Sullivan.*—Previous to the introduction of the National system, did not the same class of people who send their children now to the National schools send them to pay schools?—They did not. The greater number of children now taught almost gratuitously in National schools never entered a school in former times at all.

17937. In your part of the country are there any private adventure schools?—There is one day school in my town.

17938. What class attend that?—Twelve or fifteen little children go to it.

17939. Of what class in life?—Children of the smaller class of shopkeepers.

17940. They prefer sending their children there rather than to a public school?—They have an idea that the mistress may be able to devote more time to them. Some of them are delicate. I heard that assigned as a reason.

17941. Lord *Clonbrock.*—They don't get as good an education in that school as they would receive in yours?—That is my opinion.

17942. Mr. *Gibson.*—Would you be surprised to find that in some parts of Ireland where there are paying schools the National teachers cannot raise any fees at all from some class of children?—I would be surprised. There must be some peculiar circumstances in the place.

17943. Would you be surprised to find that it exists in several districts?—I would be surprised to find that it is anything like a general practice.

17944. How many venture schools in the country; do you consider they are extremely few or numerous?—I believe they are extremely few.

17945. What would you call few?—If there were no more than one or two in each Inspector's district I would call it few. We have sixty districts.

17946. Within your own knowledge there are no such schools?—Not as far as I am acquainted with my district. I think there are not more than two or three.

17947. There are two or three?—Even including a superior school for boys learning classics.

17948. You include such schools?—Then I don't know of any one at all, except the one in my town, for a peculiar class of children I spoke of. I think there are fifteen children going to it.

17949. Is not the general impression amongst the people that the State ought to pay for education, and that they are not bound to contribute anything?—I meet some ignorant people who say, "Oh, we might not pay you anything, for you are paid by the Government;" but that is not by any means a general opinion. I did hear it expressed though.

17950. You don't think it is a general error?—I do not.

17951. Mr. *Stokes.*—You said you remembered the time when the National Board granted increased salaries to teachers—about the time at which you commenced teaching. Will you read a passage on the subject from the report for 1846 which I point out to you?—I will:—

"We neither profess nor are we authorized by the State to make grants of salaries to teachers, except in aid of local contributions from the patrons of the schools and from the parents of the children."

17952. Do you think that the Board, which considerately and most properly departed from that principle during the famine times, might now in the improved state of the country revert to it with advantage?—I am not aware that I ever stated it was in consequence of the famine or anything of that kind they gave the present increased rates of salary.

17953. Are you aware when they departed from the rule set forth in the passage which you have read?—I am not aware that they ever acted upon it.

17954. Did they not act upon it in 1846, the year to which that report refers?—Certainly not. I never knew them to require a certain amount to be subscribed by the localities as a condition of their granting aid to the localities.

17955. In the year to which that report from which you have read refers, did they pay the whole salaries of the teachers?—They did not. There were school fees levied then exactly as they are now.

17956. Do you remember what salaries they did pay then to the teachers? Was not £8 the minimum and £15 the maximum?—I believe you are right; £8 was the lowest and £15 or £20 was the highest.

17957. In what years did Ireland suffer from the famine?—1846 and 1847.

17958. Do you not suppose that it was in consequence of the famine the Board waived that rule?—I do not think it was; I remember them sending round a pound or two to the teachers at that time as an aid.

17959. Supposing the claim for pensions to be allowed, do you not think the Board should have the power of placing the masters in any part of Ireland they pleased, so that they might serve in poor districts presenting no local advantages—do you not think the Board should be empowered to deal with the masters just as ordinary civil servants are dealt with in other branches of the public service?—That, I take it, would be trenching upon the power enjoyed by the managers at present, whom I consider it would be very injudicious to meddle with. The managers are the only gentlemen in Ireland at present who take an interest in education. It is a question I would not like to have anything to say to.

17960. As long as the master is free to leave the service of the Board at any time he likes, and while he remains in it, to place himself in the best position he can command—do you think that, by serving upon these terms, the master gains any claim upon the State, really and truly, for a retiring pension?—I think, on general grounds, a man who serves, say, fifteen or twenty years, and that his health has failed him in the service, it is only matter of simple justice to give him a retiring allowance.

17961. Is not his service voluntary during the whole period?—So it is with various other civil servants. They are not bound. A clerk in a Government department, I take it, can leave when he likes.

17962. Do you think a clerk in any public department chooses the place in Ireland where he can live—do you think he makes his own bargain with any employer he pleases to go to?—No; of course there is a difference in that.

17963. Is there any analogy at all between the position of the schoolmaster and the civil servant?—I think there is.

17964. In what features of the cases do you trace it?—The Board's officers examine him, fine him, increase his salary, take him and train him, and expend the Government grant in preparing him for his business.

17965. Are these advantages or disadvantages to the master?—The preparing him the better to do his business is an advantage to the country in general.

17966. Rev. Dr. *Wilson.*—Your school is a non-vested school I presume?—Yes.

17967. What religious instruction is given in the school?—The Roman Catholic catechism is taught for half an hour each day.

17968. Rev. Mr. *Cowie.*—On the 21st June, when the Constabulary counted, you had three Protestant children present?—Yes.

17969. Is that the ordinary proportion, 3 to 150?—It is above it; they are three brothers. The father had some disagreement with the Church Education Society's teacher and he sent them to me.

17970. What is the Church Education Society's school in Naas called?—It is called the "Naas Parochial School."

17971. Are there two Church Education Schools—one for boys and one for girls?—There are.

17972. And besides your school, is there not a convent school?—There is; and that small school I spoke of.

17973. Do you consider that any of the schools in Naas represent mixed education as far as religion goes?—I do not.

17974. Would you say that mixed education prevails to any extent in your neighbourhood?—I am not aware that it does.

17975. Mr. *Sullivan.*—Do the teachers look upon the power of summary dismissal by the managers as a grievance?—Certainly not.

17976. Lord *Clonbrock.*—You are not yourself of opinion there should be any alteration in that respect, you would leave the managers full control?—As I said before—in the absence of any arbitrary or capricious exercise of that power, I think it would be injudicious to interfere with the manager's power of appointment.

17977. That is the very question; do you think it desirable to leave the manager the full control?—I do.

17978. Mr. *Sullivan.*—Is that the opinion of the teachers?—Yes.

17979. You state that as the result of their consideration on the subject?—Yes.

17980. Rev. Mr. *Cowie.*—I suppose it may be assumed that instances of abuse of power on the part of the managers are extremely rare?—Yes; I have not known any instances of it.

17981. It has been stated here that most of the teachers in Ireland have been on an average about eight years in their situations; have you ever seen that stated?—I have not.

17982. You represent the teachers of Leinster only?—Yes.

17983. Mr. *Sullivan.*—As far as you know do the managers devote much attention to the working of the schools?—They do indeed; in my part of the country they devote a fair amount of attention and supervision to the schools.

17984. Do you think it would be beneficial if they took a more active part in visiting?—My school is visited daily. Not a day of the week scarcely but I have the manager, or his representative, in the school.

17985. Lord *Clonbrock.*—Who is the manager?—The parish priest.

17986. Do you think the frequent visit of the managers would be beneficial to the schools?—I do.

17987. You say you think it would be an advantage to have a rate struck to assist in education?—I do.

17988. Respecting school sites—how are they obtained generally?—Practically speaking, I am not aware of any difficulty in obtaining a site.

17989. If a rate were struck for the maintenance of schools, would that, in your opinion, create any ground for change in the management of schools?—I don't know how that question might arise; but I am quite certain the present arrangement seems to me to be working very well, as far as the managers are concerned, and that it would be very injudicious to meddle with it.

17990. What is the present arrangement?—The manager has the appointment of the teacher.

17991. Anybody who applies to him?—He selects the most eligible of the applicants for the situation. They must, of course, be pronounced properly qualified by the Board's officers, before any salary is given. The manager's is the hand through which the salary comes to the teacher. He certifies as to the teacher's character, his general conduct, and attention to business. There should be some authority for the Board's paying salary.

17992. Mr. *Sullivan.*—Do many of the teachers in your district pay the rent and keep the school in repair?—A good many of them do.

17993. Has that matter formed the subject of discussion amongst the teachers?—No.

17994. Do they look upon it as a grievance?—They do; whenever it occurs they look upon it as a grievance, but it is not a general rule.

17995. Have you been asked to put it forward for consideration?—I have not.

17996. Mr. *Stokes.*—Who provides for the incidental expenses of your school, such as cleaning the room, pens, ink, fuel, and the like?—The pupils, by some little rate or other, provide the pens, ink, and fuel. The manager, out of some fund at his disposal, keeps the place in repair.

17997. In conducting your large school, what assistance have you?—I have two assistant teachers, and three paid monitors, at present. The Board would pay more, but I cannot get them.

17998. Are the assistant teachers paid by the Board?—They are.

17999. Can you say what they receive?—The two I have at present receive only £15 each, being in the probationary class at present.

18000. What do the monitors receive?—Three junior monitors I have at present; the highest salary for a junior monitor is £4 per annum.

18001. Can you say what is the whole sum paid to your school by the Board in the year?—I find the total is £98, but I don't think the teacher will get that every year, in consequence of vacancies.

18002. Suppose an arrangement to be made, and that a grant of £90 was placed annually at your disposal, for working that school, do you think you could employ it to better advantage than it is made to yield at present by the Board?—I don't think I could; I would not like that responsibility to be thrown upon me.

18003. Could you use it so as to render education in Naas more efficient than at present?—I never considered that question.

18004. Lord *Clonbrock.*—Does the teacher exercise an influence upon the attendance at the school?—Of course the character of the teacher always influences the attendance, and brings children, perhaps, from a greater distance than they would come if he was not a teacher of great efficiency.

18005. A competent teacher has a considerable influence upon the attendance?—Not considerable. He sometimes brings a few additional scholars to a school.

18006. Would the influence of an efficient teacher

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be considerable under a system of payment by results in which attendance should be one of the elements?—That is one of our objections to paying by results that it would induce a rivalry in country districts much to be deprecated.

18007. Rev. Dr. *Wilson.*—Do you know the Constabulary district of Naas?—I do not know how far it extends. There are county inspectors and sub-inspectors whose exact districts I am not acquainted with.

18008. By the Constabulary return giving the number of children actually present in primary schools on the 25th of June, I find that in the Constabulary district of Naas there were twenty-two schools, large and small, public and private, and out of the twenty-two I find seven schools with children of different denominations attending them—should you regard these as mixed schools?—Mine is one of them, and I would not exactly regard it as a mixed school.

18009. Should you regard these as mixed schools?—If the fact of there being children of different denominations in them makes them "mixed," of course they are.

18010. Do you know the number of children of different denominations attending the schools in that district?—I do not.

18011. I see by this return that there were ninety-nine Established Church children—if seventy-seven of these were attending schools with children of other denominations should you regard these as mixed schools?—It would be a large proportion in them certainly.

18012. Then would you modify the opinion you gave awhile ago when you said you believed there was no mixed attendance in schools in the district?—It would change my opinion to a certain extent. If from the fact of there being three Protestant children in my own school you infer it is a mixed school, I cannot say anything more about the matter.

18013. Rev. Mr. *Cowie.*—Do you consider this a specimen of mixed education if you find a Church Education Society's school with seven or eight Protestant children and one Roman Catholic child?—That did occur with me once. A man and I had a difference, and he sent his child to the Church Education Society's school. But when the man's temper cooled the child came back.

18014. Is the general feeling in your neighbourhood for denominational education or mixed education?—I could only answer that by inference. I see Roman Catholic children come to schools under Roman Catholic management and teaching, and Protestant children go to schools under Protestant management and teaching.

18015. Rev. Dr. *Wilson.*—Do you know Kilteel National school?—I know the neighbourhood.

18016. Should you regard that as a mixed school having on a certain day three Established Church children and forty-seven Roman Catholic children in attendance?—On the same ground that I would not regard mine as a mixed school I would not regard that.

18017. Do you know Rathmore school?—Yes.

18018. Should you regard that school with four Established Church children and thirty-one Roman Catholic children in attendance as a mixed school?—I would regard that school as approaching nearer to a mixed school. These schools are in the same neighbourhood, and there is no Church Education school in the neighbourhood.

18019. Do you know Carnalway school?—I do not. I know where it is.

18020. How far from Naas?—Four or five miles.

18021. Should you regard that school with twenty-six Established Church children and five Roman Catholic children in attendance, as a mixed school?—I might say that this is a subject upon which, as a schoolmaster, I never considered I was competent to enter—the subject of mixed education.

18022. Mr. *Stokes.*—Do you find from your experience that in every district, from mixed marriages, and from motives of caprice, such as you have alluded to there are some children who leave the school they are sent to and go to other schools?—Yes, a few, such as I have stated.

18023. Rev. Dr. *Wilson.*—What is the amount of religious instruction given in your own school?—Half an hour each day as regards time.

18024. In what subjects?—The catechism of the diocese.

18025. Anything else?—Nothing else.

18026. Who gives that instruction?—I do, and the monitors and assistants under me.

18027. Any other parties?—The parochial clergyman.

18028. How often does he attend to give religious instruction?—He frequently comes in and superintends it, and sees that it is going on.

18029. Does he ever give religious instruction himself?—Yes.

18030. Does he once a month, as a rule?—No.

18031. Once a quarter as a rule?—He does.

18032. More frequently than once a quarter?—He does.

18033. How often in the twelve months?—Direct religious instruction at certain times, when preparing for certain religious matters that occur; three or four or five times a year, then there is special religious instruction. At ordinary times we conduct it under his superintendence.

18034. Mr. *Stokes.*—Do you ever send the children to chapel for religious instruction?—Yes.

18035. Rev. Dr. *Wilson.*—Does the religious instruction ever interfere with secular instruction?—Never.

18036. Is it ever continued for a whole day at a time?—Never.

18037. Or half a day?—Never.

18038. Have you ever heard teachers say they were constrained to give religious instruction at certain seasons for half a day?—Not during school hours. When preparing for sacraments there is extra time required to prepare the children.

18039. So far as you know or have heard the rules of the Board are not interfered with?—They are not.

18040. Mr. *Stokes.*—Is it not the case that at the approach of confirmation you give a whole day for religious instruction. You regard that as a holiday?—I would not think of giving it in the school.

18041. Has it ever happened that for a day or five days, or a week, you gave nothing but religious instruction because of preparing for confirmation?—It never happened in my time.

18042. Mr. *Sullivan.*—In such cases is not religious instruction given in churches?—No teacher would think of violating the rule of the Board. It is very strictly carried out.

18043. In preparing the children for confirmation or first communion—when a day is occupied with religious instruction is it not in the church it is given?—The children go to the church.

18044. When you give religious instruction, do you not represent the patron for the time being, and act under his superintendence and authority?—Of course, when he is a clergyman.

18045. Therefore his not giving religious instruction more than once a month does not prove that the children do not receive religious instruction daily?—There is a constant, almost a daily superintendence, exercised over me to see that I give it.

18046. Rev. Dr. *Wilson.*—You regard the teacher generally as qualified to give that religious instruction?—Certainly, as far as the catechism is concerned.

[Adjourned.]

FORTY-SEVENTH DAY.—DUBLIN, WEDNESDAY, NOVEMBER 25, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq. PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C. } *Secretaries.*
D. B. DUNNE, Esq. }

The Rev. JOHN SCOTT PORTER sworn and examined.

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18047. The *Chairman.*—What is the religious body to which you belong?—I belong to the Non-Subscribing Presbyterian body in Ireland, a body which is Presbyterian in point of discipline, but theologically and ecclesiastically distinct from what is called the General Assembly of the Presbyterian Church in Ireland. In my own sentiments I think it right to add that I am a Unitarian.

18048. What is the congregation of which you are a minister?—It is called the First Presbyterian Congregation of Belfast.

18049. Do you hold any other official position in connexion with your religious body?—I am one of the theological professors appointed to superintend the theological part of the education of young men preparing for the ministry in the Non-Subscribing Presbyterian Church.

18050. What number of congregations does your body contain?—The Non-Subscribing Church in Ireland contains forty-one congregations altogether.

18051. Are all the schools belonging to your body in connexion with the National Board?—I think I may say all our schools that are intended for that class of the population for whom the National system is designed to provide are so connected. As far as I know, all; certainly all belonging to my own congregation, and those other congregations with which I am most familiar.

18052. Did your body join the National Board at the same time as the Synod of Ulster, or separately?—Separately, and before the Synod of Ulster joined. The Synod of Ulster generally did not put its schools into connection with the National system until the viceroyalty of my Lord Ebrington. All that were then existing of ours were placed in connection with the National system from the very first.

18053. Are any of your schools in connection with chapels, or are they on separate sites?—Almost all of them are connected with the congregations in so far as that they were erected first and are still sustained by the congregations worshipping in the chapels; but I do not recollect any but one which is attached to a chapel, that is to say, locally attached to it, built upon the chapel ground, or indicating any special connection with the church or chapel by its appearance or position.

18054. My question was directed merely to that latter point—that is to whether they were connected with or appendages to the chapels?—They are not generally appendages to the buildings or to the grounds in which the congregations assemble for worship.

18055. Can you state about what the number of children in your schools is at present?—I can only state the numbers of those that are in the schools of which I am myself local manager; of these schools there are nominally five, perhaps, however, it would be more correct to consider them as two institutions,—one having three branches—a boys' school, a girls' school, and an infants' school, and the other two branches—a girls' school and an infants' school. The average attendance in one of these establishments is more than 150, viz.—60 in the boys' school, 60 in the infants' school, and about 50 in the girls' school. The other two schools are more numerous, averaging together upwards of 200 daily.

18056. Is there much admixture of religions in the schools, first, over which you yourself exercise supervision, and, secondly, in the schools generally of your body?—A very considerable mixture of religions, with the exception of the Roman Catholic body. Of late the bishops and clergy of the Roman Catholic Church have so much discountenanced and discouraged mixed education generally, and especially the going of children belonging to their Church to schools that are under the management of Protestants, or in which Protestant teachers are employed, that the numbers of Roman Catholics attending those schools of which I speak, are very few at present. Formerly they were more numerous. But of other denominations,—the Established Church of Ireland, and various Presbyterian, and Wesleyan, and other Methodistic sects, we have a very large admixture. I may say, indeed, that of the pupils attending the schools under my management, of which I am now speaking, a very small proportion consists of the children of persons belonging to my own Church.

18057. Is your body generally favourable to the system as administered by the National Board?—I should distinguish, my lord, with regard to that question. We are favourable to the principle of united education, and so far as the system of the National Board is a system of united education we are extremely favourable to it; but we rather think that the National Board, or the system under its management, has been drifting into denominationalism, and so far as that is the case, I think that most both of the ministers and laity of the religious body to which I belong are opposed to it.

18058. Does your body maintain any training school for teachers of its own?—None.

18059. Have you had any experience of any model or training school under the Board?—I have paid particular attention to the model and training school in Belfast, and in my visits to the city of Dublin I have generally taken occasion to inspect the model schools in Marlborough-street, and the result of my observation in both places has been exceedingly favourable, so much so as to impress me with a very high sense of the value of those schools.

18060. Do you consider there is any difference in the efficiency of the teachers trained by the Belfast school as compared with those trained in Dublin?—I should say not; but of the teachers whom I have had under my management some were trained in the Belfast and other District Model Schools in the initiatory part of their curriculum. After they had been employed in teaching for some time several of them were drafted off to Dublin and trained in the training institution connected with the National Board in Dublin.

18061. Are the teachers in the schools maintained by your body chiefly of their own religious persuasion?—My lord, it is difficult for me to answer that question. I have no doubt that a manager of the Non-Subscribing Church or the Unitarian body would, *cæteris paribus*, prefer a teacher of his own denomination. He is not always able to get one, or he may be able to

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procure others who seem more suitable; and in many cases schools are conducted, and most satisfactorily conducted, under non-subscribing ministers, by teachers of other Churches. I have some teachers in my own schools who are quite of a different way of thinking from myself; yet I am as well pleased with them, and they, I believe, are as well pleased with me, as if we were both of the same way of thinking.

18062. Are those teachers that you speak of Presbyterians or belonging to other bodies?—I do not think I have at present any teachers in the schools under my own superintendence who are not Presbyterians of one sort or other, or members of the Established Church; but I have had Methodists and I have had members of other Churches.

18063. Have you had any teachers who have not been trained?—Several.

18064. What is your opinion as to the comparative efficiency of trained or untrained teachers?—Beyond all comparison I should say trained teachers are the most efficient—so much so that I would never accept an untrained teacher now, with the experience I have had, if it were possible for me to obtain the services of one who had been trained.

18065. Do you find your teachers remain long in the service?—We have one lady—I may call her a lady, for she is a lady in mind, feelings, and manners, though born in an humble rank, who has been in a school connected with my congregation since the year 1838, and I think will remain with us as long as her life and capacity for labour remain.

18066. Have many of your teachers got better employment in commercial establishments in Belfast?—I have been subject to the removal of my male teachers from the male school in that way—the females not so much so. Usually the females leave to get married.

18067. Do you find a difficulty in filling up the places of teachers when vacancies occur?—Once or twice, but not lately, I have been obliged to accept what I considered inferior persons to those who were leaving.

18068. Do your teachers get more than the Government salary?—The head teachers do. The head teacher of the Stanhope-street boys' school receives an additional salary of, I think, £12 a year, from the proprietress of the school, which belongs to a lady. The head female teacher receives, I think, £8; and the head teacher of the infants' school receives an additional salary of £6; and all this is in addition to the school fees paid by the children. In the Fountain-street schools the head mistresses have a free residence; and one of them receives a salary of £15 per annum from the school funds.

18069. What proportion of the children in your five schools do you suppose do not make any weekly payments?—The proportion must be quite infinitesimal. The sums demanded are very small. In the boys' and girls' schools in Stanhope-street the payment is twopence a week, with one penny for those who are learning what are called the extra branches—music and drawing. In the infants' school one penny a week. In the Fountain-street girls' school the payment is twopence a week, and no charge for the extra branches; and in the infants' school, as before, one penny a week.

18070. Do you find that the possession of a house adds much to the comfort of a teacher?—Greatly; and one very important point is secured by it—namely, that we always know where to find the teacher. We have no occasion to hunt through the town, as we should have to do if she has changed her residence.

18071. Do you consider that the present salaries of teachers are sufficient?—No, my lord, I consider them very insufficient. The circumstance that I have mentioned—that so many young men, after they have served for a time as teachers, go off to other employments, as bankers' clerks, lawyers' clerks, and clerks in public offices, and clerks in mercantile offices—shows that the amount of remuneration is not sufficient to encourage persons of good attainments to remain in those employments.

18072. Is it not to a considerable extent desirable that teachers, after a certain number of years' service, should be able to better themselves, and give place to younger men?—I dare say that when a man begins to be unequal to his work, it is well that we should get rid of him, and that a younger man should take his place. But, on the other hand, it is a great pity that just when a teacher has learned his business well, and is thoroughly up to it, not merely in the acquisition of knowledge, but the mode of imparting it, and of maintaining order and discipline in his school,—when he becomes, in fact, a good manager of a school,—that immediately he takes his departure, and leaves us to shift as best we can—sometimes on very short notice too.

18073. Do you think that the State should be called upon to give increased salaries to the teachers, or that that should come in some way from local sources?—It is difficult to answer that question absolutely. But, on the whole, I rather think it would be better to enlarge the salaries, and with that I would combine a system of rewards for distinguished proficiency. I am a good deal impressed with the importance of a regulation which, I understand, prevails in the schools under the Church Education Society—namely, that the Inspectors once a year hold a specific and detailed examination of each class in every school. Those of the pupils who have made a certain proficiency, according to a programme which is laid down, are moved into a higher class, and in proportion to the number of the pupils who are advanced to a higher class the teacher's remuneration is enlarged. That, I think, is a very good thing; and in order to encourage the pupils to do their best, so as to acquit themselves creditably at those examinations, I should be disposed to give a considerable number of pecuniary prizes. I think that the pecuniary prize is, after all, the one that would be most effectual for the purpose—that is, prizes for those who did best. I know that there is a great objection to the system of giving prizes, because it is said that the child is nominally receiving education, but really is working with another thought in his mind, and that that is a bad kind of training. Well, there is danger of that undoubtedly; but I think at the same time that the effect of the prizes would be very good in stimulating regularity of attendance, and great exertion on the part of the pupils. Of course the teacher should continue to receive the children's school fees.

18074. Supposing an increase were made in the teachers' salaries, do you think it would be desirable that such increase should be made dependent upon what is called in England results?—Yes; that is exactly the idea that I was expressing—results; provided always that the results should not be confined, as I understand is the case in England, to two or three branches, which are called the paying branches, to the omission of others. I think that the results should comprehend the whole of the teaching that is given in the school.

18075. You think that it would be desirable that the result should be taken on a considerable number of subjects?—On a considerable number of subjects.

18076. Do you consider the inspection as now conducted by the Government Inspectors is of a sufficiently close and effective character?—I have found it to be of great value in all the schools with which I am connected myself and of which I have any knowledge. I look upon it as one of the best parts of the system; and I may explain to your lordship, how, in one respect. Many managers are not themselves very good judges of the requirements of the school, and sometimes when a manager is, from his having had experience in teaching (which I may say is my case, for I was a teacher for many a year), it is sometimes very hard for him to get the local committee to yield to his ideas. Hence, there is very often a deficiency of school-requisites, and books, and things of that kind, which the manager will not be able to get of his own motion; but when the Inspector comes in and says, "These things must be had; they are necessary to the efficiency of the school, and unless the school has them, the school will be struck off the list," immediately they

is a fresh stimulus put on, and a very useful one. Moreover, I think the Inspectors, as far as I know them, have been very kind and judicious. I have had occasion to speak most favourably of all the Inpectors who have been connected with my schools. They have been kind to the teachers, and at the same time they are strict in keeping them up to their duties.

18077. Are there any points in which you would suggest any alterations in the mode or system of inspection?—I cannot at this moment suggest any improvement, except that I think the Inspectors might be considerably multiplied with advantage.

18078. Rev. Dr. *Wilson.*—In speaking so favourably of Inspectors, may I ask you do you refer to Inspectors of all religious denominations?—Of all religious denominations without exception.

18079. And you make no objection on the ground of religious denomination?—Oh! none whatever. I have had Roman Catholic Inspectors inspecting schools with which I am connected, and gentlemen of the Established Church, and never had one of my own denomination, and the school has always benefited by their attention to it.

18080. Mr. *Gibson.*—You stated that you considered it desirable to enlarge the salary of the teacher. Could you say to what extent or on what principle you would be disposed to enlarge it?—That is a question which I am not prepared to go into.

18081. You are aware that there are classes of teachers differently paid according to their class, under the National system?—Yes; and I approve of that very much.

18082. There is a gradation of payment from £18 to £52 a year. Would you be disposed to make the minimum or maximum higher, or in what way do you think it would be best effected?—I think with the salaries continued at their present amount and with the payment of results that I have spoken of, and the additional income from school-fees and other sources, a great portion of the evil that I have complained of would be remedied.

18083. You stated that in connexion with one of your schools, that in Fountain-street, the mistress has a house?—She has.

18084. Do you think it would be desirable as a matter of general arrangement all over the country that there should be provided houses attached to the different schools as dwelling-houses?—I think there is no manager of a school but would agree with me, that it would be a great advantage to him to have it. In the case of the Fountain-street school, as I have mentioned, there is such a thing, but in connexion with the Stanhope-street school there is not; and I have sometimes found the inconvenience of it when wishing to speak to the teacher on something that required attention; in endeavouring to call at his or her lodgings and being sent about from one place to another a great deal of time was lost.

18085. But, looking at the general circumstances of the schools throughout the country in rural districts, do you think that there should be a residence attached to the school, and forming part and parcel of it?—Yes, I think so.

18086. That would be a desirable mode of enlarging the salary of the teacher?—It would be a very good way of making the situation more valuable.

18087. You have stated that you are favourable generally to united education, but that you are of opinion that the system has been drifting into denominationalism. So far as the Board is concerned, would you state the reasons that induced you to express in general terms that opinion?—Well, I may state to the Commission what I have already stated elsewhere. I will take a passage out of a paper, which was drawn up by the Resident Commissioner, in reply to a communication from certain of the Roman Catholic prelates. Now, this paper was not adopted by the Board; but I do not understand that any of the statements in it were contradicted by the Board. As far as I can judge from the proceedings which were laid before Parliament, it was simply a paper which the Commissioners did not think it necessary to adopt or to send forward as their official reply. The Resident Commissioner, who undoubtedly has as good means of becoming acquainted with the working of the system as any other living man, speaking of the model schools, says:—"Had anything approaching to compulsion or dishonest inducement been held out to procure the attendance of Roman Catholic pupils at these (that is, the model) schools, much might have been said against them. But, so far from this being the case, the Commissioners have never refused to endow, in the immediate neighbourhood of a model school, a well-conducted rival school under Roman Catholic management, though well aware that it had been established for the express purpose of drawing away from the model school the Roman Catholic children attending it. And for so doing the Board has incurred the severe censure of many of its warmest Protestant supporters." This is taken from the Parliamentary Paper 473 for the Session of 1867, third page.

18088. I did not wish to interrupt you in your answer; but you expressed your own opinion that the system was drifting into denominationalism, so far as the Board is concerned. Now, you have given Mr. Macdonnell's opinion; I want to hear your own?—Well, there is a fact stated by Mr. Macdonnell which shows to me that the Board has been endowing denominational schools, with the view to put down those schools in which united education is most fully exemplified.

18089. Have you read the context of that letter of Mr. Macdonnell's—the immediate context in which he puts forward those views which you have just now expressed. Would you have the goodness to take into connexion with it the immediate context?—I have read the context; I cannot say that I have it with me now; but I am sure there is nothing in the context to contradict the fact which is there expressly stated. But that is not the only point on which I rest my opinion. I consider that a great number of the non-vested schools are practically denominational schools. They are generally built in close connexion with churches, chapels, or meeting-houses; they are usually managed by the clergymen of those churches, chapels, or meeting-houses. The religious system favoured by those ministers is the only one that is allowed to be taught in those schools, and they are known in their respective neighbourhoods as the church school, the chapel school, &c. These are therefore practically denominational schools, for they are attended by scarcely any but by the members of the communions in connexion with which those churches or chapels are founded; and if they are attended by any others, it is usually from the want of other schools in the neighbourhood to which the children could be sent. I may illustrate, a little further, the encouragement given by the Board to those denominational schools. I take the following from the Inspector's report on the Antrim district, for the year 1865. He says:—

> "Two new schools were received into connexion early in the year. They are situated in the town of Larne, are in the same building, and are on the grounds of the Roman Catholic chapel. The house is a good one, and the teachers are of a superior class; but before their opening, there was ample school accommodation in the town, and there was an efficient staff of teachers. The new schools are exclusively attended by Roman Catholics, and their establishment has practically given a denominational character to the other schools, which have been by them deprived of their Roman Catholic pupils."

This is from the Appendix to the Thirty-second Report of the Commissioners, Vol. I., page 205. That is a practice which has been going on throughout Ireland in various towns and places. Schools have been unnecessarily multiplied, in order to give to each denomination its own school, the practical result of which is, that the children, as far as depends on the Commissioners, are drawn away from the schools which they formerly attended in common, and are now kept almost as distinct from one another as if they lived on opposite sides of an arm of the sea. I may

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allude further to the encouragement that has been given to the convent schools, which are, and can be nothing else, but denominational. The ladies who teach in those convent schools, in many of them teach very well; in others, not quite so well; but in many of those convent schools the teaching is exceedingly good. But it is purely denominational, for the ladies attend there in the habits of their respective orders, with their crosses and crucifixes displayed, and the whole aspect of the place intimates decidedly that it has a connexion with one particular Church. I may refer to the answer that was given by the Lady Superior of the Wexford convent, when the Inspector paid his visit to her (it is in the special reports moved for by Mr. Monsell, and ordered by the House of Commons to be printed, on the 20th of June, 1864), and wanted to lead this lady to say that her school was a non-denominational one. The Inspector was Mr. Duggan, District Inspector. In his report upon the New Ross convent school No 2, belonging to the Order of Mercy, he says—

"Some, however, have observed to me that these and similar schools are denominational. The Superioress herself pointed out to me her robe and dress and crucifix, saying, 'What is this but denominational?'"

This is in the 49th page of the returns upon the convent schools. The Inspector goes on to say—

"My answer is, there is no denominational teaching; the children use the same books, and receive the same kind of instruction as their Protestant fellows in purely mixed schools; and there is nothing taught which in the remotest degree tends to array one denomination against another."

The Inspector seems to consider that a sufficient answer to the Lady Superioress's remark. In my opinion it was not.

18090. Now you have stated that amongst the circumstances that have led to the tendency to denominationalism is the fact that schools are built on sites connected with chapels, and other religious places of worship?—Yes.

18091. Are you not aware that in the early history of the Board, Protestant landlords in many parts of Ireland, especially in the North of Ireland, actually refused to allow any National school whatever to be built on their property; and that the only places, at least the only places available, were places connected with the sites of chapels, and that in that way a great number of those schools originated which you now complain of?—I know that has been stated, and by an authority which I cannot question, the late Archbishop Whately.

18092. Do you believe it is a fact?—I know that in some cases it is a fact.

18093. And do you think that so far as that circumstance goes the Board had anything to do with drifting into denominationalism?—I think that under circumstances of necessity the Board are not to be blamed; but what I complain of is, that where no such necessity exists, it has often been done.

18094. May I ask whether any and which of your schools are vested or non-vested?—All those that I have are non-vested.

18095. So far as the action of the Board is concerned, was it drifting into denominationalism to put your school into connexion?—I think it was.

18096. At whose instance was it that the Board took your schools into connexion?—With regard to the schools that are now in Stanhope-street I applied to the Board myself, and I will tell you the nature of the application I made. I stated that those schools were under the management of a committee, the Committee of Domestic Mission to the Poor of Belfast; and though that was not a thing that I was required to state by the query sheet that was sent down to me, I put a special paragraph in, mentioning that in the school-room religious service was carried on on Sunday evenings for the benefit of such of the parents of the children as wished to attend, and were not connected with other places of worship, or something to that effect. The Board wrote down to me through their Secretaries that this was contrary to their rules, and that they could not take the schools into connexion. Well, then I wrote a reply to the Board, along with which I sent up a report of a religious society in Belfast which is called the Town Mission Society, in the appendix to which was given a list of the places in which religious services were carried on on Sunday evenings for the benefit of the same class of people; and among the places thus specified were six National schools; and I further pointed out that among the list of subscribers to that Town Mission appeared the names of two of the Commissioners themselves, the Rev. Dr. Henry of Belfast, and James Gibson, esq., Q.C. And with reference to this, I state explicitly that I think it is a privilege that ought not to be granted either to the Town Mission or to me; but if it be granted to the one, I think that fair play requires that it should be granted to the other. The permission was granted accordingly. However since that time I have procured another chapel to be built for the benefit of my Domestic Mission; and the schools have now no connexion with any such institution.

18097. You applied, however, to have non-vested schools taken into connexion with the Board?—I did.

18098. And do you consider that you yourself were drifting into denominationalism when you so applied?—I consider that the system had drifted into denominationalism, and that I simply availed myself of a privilege which I did not approve of being granted to any, but which I thought it would be foul play to refuse to me after granting it to others, including two of the Commissioners themselves.

18099. When others became denominational you became denominational also?—I have stated the facts.

18100. You are aware, I presume, that in non-vested schools the patrons have always claimed the right to make what use they pleased of the schools on Sunday for Sabbath school teaching, provided it was not likely to excite any bad feeling?—That is in the rules.

18101. Have you ever taken advantage of that, and made your schools Sabbath schools?—Yes, I have. I carried on a Bible class for the children of my own congregation in the Fountain-street school for a time; and there is still a Sunday school carried on in the Stanhope-street school.

18102. Now, whether is it your opinion that the denominationalism you complain of has been the result of the action of the Board, or the result of the religious feeling amongst the community at large?—I don't think there is any religious feeling amongst the community at large at all upon the subject. I think there is a feeling among ecclesiastical persons, and that those ecclesiastical persons exercise a great deal of influence on the public mind, but I never found the slightest objection to the united system on the part of the poor of any class or denomination whatsoever.

18103. Does it consist with your knowledge that parents as a general principle are much more disposed to send their children to schools the patron of which is of their own denomination, than to schools the patron of which is of a different denomination?—My experience is the reverse. I have said the vast majority of the children attending my schools are of a different denomination and different religious opinions from me, yet there is no want of schools connected with their own churches and chapels.

18104. I think you stated that there was one exception, that there were no children of one particular denomination in your schools?—A few. There are a few Catholics still in attendance; at first there was a great number of Roman Catholics, but these were ordered away. Bishop Dorrian denounced these schools. I do not mean that he denounced mine by name, but he denounced schools such as mine from the altar, and commanded his people to take their children away from them, and immediately upon that being done there was a very great reduction indeed in the number of Roman Catholics. I beg to add to my answer this, that a Catholic clergyman came to the Fountain-street school,

ected the school register, and took down the nd addresses of all the Roman Catholic chil- ey are all entered R.C. in the register), and it mmediately after that that the diminution in the endance took place. No doubt whatsoever, domi- liary visits were paid. Several of those children that were taken away went to no school whatsoever. Some of them, when spoken to by their school-fellows, said, so at least the latter stated to the mistress, that the priest had ordered them not to go. It is manifest that the children would have come, and the parents would have let them come without hesitation, if they had been let alone.

18105. Do you mean that parents of a class of Presbyterians different from that to which you belong would send their children with the same confidence to your school—I will put it in the strongest way—as they would to a school conducted by a patron of the same religion with themselves?—All I can say is that within twenty yards of the Stanhope-street school there has been a Presbyterian school, attached to a Presbyterian chapel, erected by the congregation and endowed by the Board; and there still is a respectable number of the children belonging to that very congregation attending my school.

18106. Where parents are left to themselves do children attend schools where the parents think they will get the best teaching, irrespective of the religious denomination of the patron?—I think that would be largely the feeling. That is decidedly my impression with respect to the state of feeling—that it is the kindness and attention the children receive, I do not speak of gratuities or entertainments given to the children, but the kindly parental treatment they experience in the schools; the attention given to their lessons, to their manners, to their cleanliness, and to their behaviour, and the orderly habits which are impressed upon them—that those, along with their improvement in learning, are the things which parents look to, and not whether the teacher is a man of my Church or of your Church.

18107. We will suppose that there are a number of parents that are induced, from whatever cause it may be, to withdraw their children from your school, and from schools such as yours, and to refuse to allow their children to go to your school, do you think that the Board would exercise a wise discretion in refusing to give a grant to a school attended by those children whose parents are induced to withdraw their children from your schools; supposing, always, there was a sufficient number of children found willing to go to this other school that I speak of, and that that school would be conducted upon the principles of the united system?—The question assumes the continuance and the perpetuity of the denominational system.

18108. I am assuming the very state of facts which you state to exist, namely, that children are withdrawn, by influences exerted upon their parents, from schools of a pure character such as yours, and in sufficient numbers to warrant a school being established which might have the confidence of those children, and the school to be conducted under the National Board, and under a patron in whom the parents would have every confidence; do you think that the Board would be justified in refusing to all schools of that kind a grant or salary?—I think I have already intimated, but if I have not, I now beg distinctly to express my opinion that all those denominational schools should be swept away, and that there should be no such thing as a Catholic school, no such thing as a Protestant school, or a Wesleyan school, or a Unitarian school, or a school belonging to any of those denominations; that they should all be precisely upon the same footing as the model schools, of which the National Board is itself, in its corporate capacity, the patron and proprietor; and that all connexion of schools with particular denominations should at once be put an end to.

18109. Do you think that because a school is attended altogether by children of one denomination, therefore it is a denominational school?—I say if there be a number of schools in the same neighbourhood, and if one is attended exclusively by children of one denomination, another exclusively by children of a second, and another exclusively by children of a third, that these schools are denominational, and that they are denominationalizing the people. But I admit that there may be circumstances in which one school is insufficient for the wants of a neighbourhood. In that case it may be absolutely necessary that children should attend to the instruction of teachers not of their own way of thinking, and I do not consider that there is anything denominational in that.

18110. Do you consider a school in a parish where there are none but Roman Catholics, conducted on the principles of the National Board, a denominational school?—I do not, if there are none but Roman Catholics.

18111. Take the case of schools in Belfast where there are a great number of Roman Catholics, the population of Belfast consisting of Roman Catholics, Presbyterians, and members of the Established Church, some of those schools being under Roman Catholic patrons, some under Presbyterian patrons, some under Episcopalian patrons, and the children going, the Roman Catholics to one, the Presbyterians to another, and the Episcopalians to another, and all of those schools being conducted on the principles of the National Board; do you consider that those schools are all denominational?—Distinctly and absolutely, and an end should be put to that whole system.

18112. Then in point of fact it is the attendance of the children at the school that in your opinion makes it denominational, and not the character of the teaching?—No, it is the character of the patronage and of the management, and the character of the attendance taken together, thus dividing the children into sects and parties from their earliest years.

18113. There are some Protestant gentlemen in Ireland patrons of schools, the children attending which are altogether Roman Catholics, do you consider that in this case the school is denominational, the patron being of one denomination, and the children attending it being altogether of another denomination?—That question answers itself. It cannot be considered as denominational. But I beg to say again and again, and I wish the learned Commissioner would give me credit for believing what I have said, which is this, that I think that whole system of local patrons and private managers ought to be swept away.

18114. Then under what management would you place the schools?—Under the management of paid or unpaid Commissioners of Education, just the same management as the model schools.

18115. Then you would allow no gentleman having built a school on his own property, to become the patron and manager of that school?—Certainly not. If he chooses to hand it over to the Commissioners let him do so. If he chooses to retain the management of it let him support it out of his own funds.

18116. The *Chairman.*—Then you would have no local management at all to look after the teacher?—I would have local inspection, but no authority; neither the appointment of the teacher nor the regulation of the time table, nor the system of instruction communicated in the school, should be under any local management whatever.

18117. Mr. *Gibson.*—What do you mean by local inspection?—I mean that every person who has an interest in the prosperity of the school should have an opportunity of going in and seeing how it is managed; and, if necessary, of making his report either to the Inspector of the Board, or to the Board itself.

18118. Is that not exactly the state of things under the existing rules of the Board, that any member of the community has a right to go into the school and see how it is conducted, and enter upon the Visitor's Book any report which he may consider the school calls for; and to make any representation to the Commissioners, in Dublin, that he thinks necessary?—That is exactly the state of things, and my answer was intended to say that I did not wish that state of things to be altered.

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18119. But would you give no right of patronage or management to any local party?—None whatsoever. I would have every school under the Board conducted precisely upon the same footing as the model schools are at present.

18120. You are aware, I suppose, that there are several model schools that are attended exclusively by one denomination?—I am aware of it, as regards one or two of the model schools.

18121. Are you aware, for instance, that at Dunmanway there is a model school which is attended altogether by Roman Catholics?—I have not looked into the reports with regard to the Dunmanway model school specially, nor can I pretend to have everything that is in the twenty-nine volumes that the Commissioners have published present in my head at once; but I know this, that there is no local patron there; no local person has any right to appoint any teacher, or to regulate any teaching that is given there. It is entirely under the authority of the Board, being a model school.

18122. Rev. Dr. *Wilson*.—Have you turned your attention to the constitution of the present Board of the Commissioners of National education?—Very particularly.

18123. Do you approve of the Board, as at present constituted, and of the principle on which it is constituted?—I disapprove of both.

18124. On what grounds?—I think, in the first place, it is a great deal too numerous to be an administrative Board. It consists, I think, when the members are full, of twenty Commissioners, and I do not think there is an administrative Board in the United Kingdom, under the Crown, consisting of that number of Commissioners except itself, as far as I am aware. The Post Office is under the Postmaster-General—one officer; the Constabulary is under one Commander-in-Chief; the Inland Revenue, and the Customs, are under a small Board. I conceive that a Board of twenty members is not able to do the business. If the members were the ablest men in the world, the very number of them would incapacitate them for doing business; and I think that a Board of four, or, at most, five members, would be quite sufficient to do the duty. These ought to devote their whole time to the duty. They ought to be appointed as other Government Boards are, upon the responsibility of the ministers of the Crown, and they should be well remunerated for the services they give; and I think that a liberal remuneration would be wise economy in a case of that kind.

18125. You should not think £1000 a year to each of four paid Commissioners too much, I suppose?—I should think it too little. I would give double that.

18126. Have you turned your attention to the action of the Commissioners generally, in administering the system of education; has it been uniform, in your opinion?—It has been very much the reverse; but I was going to speak of the constitution of the Board, not merely in regard to its number, but also in regard to the principle upon which these gentlemen are appointed. It has been laid down that one half of the Board shall consist of members of different Protestant Churches, and one half shall consist of Roman Catholics. Now, in my opinion, that is a qualification and a disqualification, that ought to be swept away. If there was a small Board appointed, it ought to be appointed at the option of the Government, for the time being, and its members ought to be selected from any denomination in which the most suitable persons could be found to undertake the duty, and to do it faithfully; and I should not care, in that case, whether they were all Roman Catholics, or all Protestants of the Established Church, or of any other Church different from my own; I should have confidence in them; just as I should have perfect confidence in going with a case before the Court of Common Pleas, where there are four Roman Catholic Judges sitting; I am satisfied that I should have my case fairly tried, and honourably decided; and I should have the same confidence with regard to the Commission of Education, if it was left as it ought to be—open, with no more restriction imposed up[on] ligious profession, or belief, of its members, t[he] is upon the religious profession or belief of a J[udge] any of Her Majesty's Courts of Common Law. [That] is my great objection to the Board. One result [of] the enlargement and intermixture both, has been th[at] the persons who attend there have considered themselves, in some respects, as representatives of their respective Churches, in consequence of which, I believe, there have been very frequent discussions among them, with considerable asperity on one side or other, or both; and protests have been handed in by dissentient minorities, which have been laid before Parliament, against some of the decisions.

18127. Could it be expected that it should be otherwise, if those men regard themselves as representing Churches, and religious interests of different religious denominations?—I do not think it could be otherwise.

18128. Now, could it be supposed that such a Board would act with uniformity in the administration of a system?—I do not think it has acted with uniformity. I think that Board has repeatedly violated its own rules.

18129. Can you give any instances?—I think I can. There is one of the rules that the Board is not to correspond directly with the teachers of any National school, that the correspondence is to go through the local patron or manager. In direct violation of that rule, upon two occasions papers were sent down to the teachers in schools connected with me, sent down directly from the Board without passing through my hands at all; I did not know that those papers were in existence until going into the school accidentally for other purposes, I found them there, with a stringent order that the teacher was to make a particular use of them. Now, I say that is a direct violation of the rule which is upon the face of the "Rules and Regulations" of the Board. Again, it is one of the rules of the Board, that in subsidizing convent schools the Commissioners will grant aid to one school only in connexion with the same convent. Now, in direct violation of that, I would point to a case in the returns ordered by the House of Commons to be printed on the 20th of June, 1864. In those returns there is a report upon the Baggot-street Convent National school, connected with the Sisters of Mercy; the report is signed by Timothy Sheahan, "Head Inspector, and a Roman Catholic." Those words are below his name. Mr. Sheahan says—"There are branch convents established at Glasthule, Blackrock, Booterstown, Golden-bridge, and Longford, by nuns sent out from this, the centre house; and in connexion with all, there are National schools conducted by nuns who had long experience as teachers in this school. Now upon the Booterstown school——

18130. Mr. *Sullivan*.—Do you mean to say that the last case is an exception to the rule of the Board?—No; but I was wishing to take it into account with another statement that occurs further on. From Mr. Sheahan's report it appears then that the Booterstown Convent is an emanation from the Baggot-street one. Then I go to read from the report upon the Blackrock Female Convent National School in which the Inspector, Mr. MacSheehy, "District Inspector, and a Roman Catholic," says "the teaching power (adult) is not quite adequate; two sisters who come to the school daily from Booterstown Convent, having an average attendance at some periods of 125 under their care." Thus you see Booterstown Convent is an emanation from Baggot-street. Booterstown Convent has a school of its own, which is reported upon by Mr. MacDermott, District Inspector (p. 67). But in addition to the school of its own in Booterstown it sends out two of its members to Blackrock who conduct the school there, which I say is contrary to the rule of the Board.

18131. What is the name of the Blackrock school?—"The Blackrock Female Convent National School, county of Dublin; roll number, 721; under the Sisters of Mercy; manager, the Very Rev. Canon Foale."

18132. Are you not aware that all the convents

throughout the different countries of Europe acknowledge one mother convent as the root from which they all strike out?—I have nothing to do with what takes place all over Europe.

18133. Are you aware of that—that is the question?—Of course I am aware of it, but I have nothing to do with it here. I should like to answer that question by saying that I believe most of the continental convents are so; but I could not undertake to swear.

18134. Do you consider that a convent which acknowledges another convent as its mother convent is not a separate convent?—I consider that when the rule of the Board says that there shall be only one school salaried in connexion with each convent, and when I find that there is a school salaried in connexion with Booterstown Convent in Booterstown, and when I find that there is another school salaried in connexion with the Booterstown school in Blackrock, there is a violation of the rule.

18135. Blackrock Convent School?—There is no Blackrock Convent so far as it appears.

18136. I think you stated that there was a Blackrock Convent School?—It is a convent school, but there is no convent.

18137. Is there no convent in Blackrock?—None connected with the school No. 721. I find it stated here that two Sisters come to the school daily from Booterstown, having an average attendance at some periods of 125 under their care; and I find that this school is managed by the Very Rev. Canon Forde of Booterstown, and I find that the Booterstown school is managed by the Very Rev. L. Forde, parish priest of Booterstown.

18138. Are you quite certain that the Booterstown Convent referred to there is the one from which the schoolmistresses are taken of your own knowledge?—I don't know it of my own knowledge. I take this from the report, but I was never in Booterstown in my life, so far as I know.

18139. Then you are not aware whether there are one, two, three, four, or five convents in Booterstown?—That is a very ingenious suggestion, but I apprehend it would not hold water with any sensible man.

18140. Rev. Dr. *Wilson.*—Specify what you point out as a breach of the rule to which you refer?—It is just this, that there is a school in Blackrock and a school in Booterstown which are both reported and set down here in this book of returns as being under one and the same convent. That is a violation of the rule.

18141. Mr. *Sullivan.*—Allow me to repeat my question, do you know as a matter of fact whether there be or be not more than one convent in the district?—I have said already that I do not know it of my own knowledge. How could I know it of my own knowledge when I have stated that I never was in Booterstown in my life, as far as I know? I may have passed through it without my knowledge.

18142. Rev. Dr. *Wilson.*—Have you any other cases of breach of rule by the Commissioners themselves?—Oh, yes, I have.

18143. Mention the cases?—There is a return of the Newtownsmith Convent National School; roll number, 4,515. There can be no doubt that there is a convent school there. The nuns of that school send out two of their own number to another school in the neighbourhood.

18144. Judge *Morris.*—What is the name of the school?—St. Nicholas Convent School, county Galway; roll number, 6,613. There is a report upon this St. Nicholas Convent School from which I take an extract:—"The ladies in charge belong to the Mercy Convent, Galway, *on whose school at Newtownsmith I have also reported*, and they remain at St. Nicholas during business hours only. Finding some time since that an ordinary National school had failed here, they came to the rescue, and have now, so great is their skill and such their power of attraction, an average of over 200 poor children, few of whom would attend at an ordinary school, to whom they impart the blessings of religious instruction, moral training, and secular education." And from the 33rd Report of the Commissioners of Education, I find that both these schools are still connected with the Board. The Newtownsmith school having received of the public funds during the year 1864 the sum of £211 1*s.* 8*d.*, and that of St. Nicholas £85 6*s.* 8*d.*

18145. Rev. Dr. *Wilson.*—But should you not say that there was a positive gain to the community by such a result as that?—No doubt; but there was a breach of the rule, which is the point under consideration.

18146. Are they not separate schools in separate convents—a school in each convent?—There is no convent whatever in the last-mentioned place—at least there is none reported here.

18147. Rev. Mr. *Cowie.*—Is not St. Nicholas a parish of Galway?—It may be; if so it is a more distinct breach of the rule.

18148. Rev. Dr. *Wilson.*—You have suggested a small Board. Of what character should it be—administrative or legislative?—Administrative. Its powers and functions should be strictly fixed by Act of Parliament. At present the Board is partly administrative and partly legislative, and the legislation is carried on in the very worst way in which it is possible to be carried on, namely, in private, without those who are legislated for having the least knowledge of what is going on, until a rule comes out which sometimes affects their interests and the interests of the country very materially. There is no right of petition, no public debate or discussion; all is done in private.

18149. On what principle should you say such a Board should administer the system?—The principle should be strictly non-sectarian.

18150. Where do you find that principle best exemplified in connexion with the National system of education?—In the model schools.

18151. Are all the religious denominations thoroughly represented there?—I have paid some attention to that point, and have gone through a number of the reports of the National Board with a view to see how the teaching staff was organized in different model schools under the Board, and, as far as the reports are given, they are singularly well circumstanced in that respect. For example, I take the following from Mr. Paterson's report on the Clonmel District Model School. He says: "The principal of the boys' school is a Roman Catholic; his assistant is a member of the Established Church. In the girls' school the principal is a Roman Catholic; her assistant is a Non-Subscribing Presbyterian. In the infants' school there is only one teacher, she is of the Established Church." Again, take the Kilkenny District Model School: "The principal in the boys' school is a Roman Catholic; his assistant is a Presbyterian. In the girls' school the principal teacher is a Roman Catholic; her assistant is a member of the Established Church. In the infants' school the principal is of the Established Church, and her assistant is a Roman Catholic." So also with regard to the Waterford school, the Enniscorthy school, the Parsonstown school, and I know it to be the case with several others.

18152. For what do you regard these model schools as especially valuable?—I regard them as exceedingly valuable in the first instance for showing how a good, well-regulated school should be conducted, what sort of buildings are necessary for the purpose, what sort of school furniture, maps, desks, and appliances for teaching are necessary, how the different classes should be organized with a view of preserving order and at the same time promoting efficiency in teaching: that is one point of view in which I think them exceedingly valuable. Another point of view in which I think they are very valuable is as an illustration of the happiness and success with which the united principle can be carried practically into operation. The reports of the District Inspectors and Head Inspectors on those schools, which are annually published, have, I may say, universally, whenever the subject is touched upon, been particularly favourable to them in that

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point of view. A third point of view in which I consider the model schools very valuable is their usefulness as training places for teachers. The junior teachers brought up in them have, generally speaking, received a much better education, and generally speaking, also, they have a better knowledge of school discipline and arrangement than those who come from the ordinary National schools.

18153. Are you aware it has been stated that the Commissioners of National Education have changed their opinion on that subject?—Does the question relate to the erection of those schools?

18154. Not the erection of the schools, but their application as training schools?—I have a great deal to say on that point. An "explanatory paper" was submitted some time ago by the Commissioners to Her Majesty's Government, in which it was stated—I quote the words:—"The district model schools never were intended to be training establishments for teachers." Now this statement is singularly incorrect, coming from persons who ought to have known the nature of the system under their own management.

18155. How do you establish that?—In the first place, in the Second Report of the Commissioners themselves, dated June, 1835, the Commissioners announced that in addition to their central training establishment it was their intention as soon as funds should be placed at their disposal for the purpose, to establish thirty-two district model schools, and to enact that each candidate for admission into the training establishment should undergo a *preparatory training* in one of these. They were, therefore, recognised places, at least of preparatory training. Secondly, in the Commissioners' Form of Lease, drawn up by the Commissioners themselves, and printed annually in their reports, by which school-houses may be vested in trustees, for the purpose of National education, there is a clause providing that all teachers, male and female, teaching in schools connected with the Board, shall either after their appointment or previously hold themselves in readiness when called upon "to attend at the general normal school established in Dublin, *or at one of the district model schools* hereafter to be opened." I quote from the collected reports, volume 1, page 210. A similar clause is inserted in the Form of Lease conveying school premises to the Board itself in its corporate capacity, almost in the same terms, if not exactly; and for the last fourteen years a paragraph has been constantly inserted in the rules and regulations of the Board, as published and laid before Parliament from year to year, stating that the chief objects of the district model schools are "to promote united education, to exhibit the most improved methods of literary and scientific instruction, and *to train young persons for the office of teacher*," and that clause, I may say, keeps its place in the last edition of the rules of the Board. It is found in the revised rules of 1863, which were agreed to by the Board not more than three months before the date of the explanatory paper. And in the same set of rules—that is, the rules of 1863—the following passage occurs—"The pupil teachers of district model schools on taking charge of National schools *after completion of their course of training* shall, if not already classed, rank as third-class teachers, provided they be deemed qualified." And again, in the query sheet, which is sent to all managers of schools at the end of each quarter, and which must be filled up before the salaries for the quarter are paid, the tenth query is, "If the new teacher *has been trained in the central or any of the district model schools*, state which of them and for what period. Now, there are upwards of 6,000 schools in connexion with the Board, and to each of them a copy of that query sheet is sent once a quarter, which would make about 25,000 copies of it published by the Board itself, every year; and the buildings of those model schools were ordered to be so constructed that they should each afford accommodation for eight *pupil teachers*, who were to be allowed board, and taught for twelve months, at the end of which period such of the candidates as had passed with credit through their course of training in the district model school were to be recommended by the Superintendent to those patrons of schools who applied for teachers, and in conformity with this I find that in very many of the reports of the Head Inspectors upon the state and efficiency of these schools, the number of the pupil teachers whom they had sent out qualified to take charge, either as teachers or assistant teachers of local schools, is stated and commented upon, and the prospects of the supply coming from that quarter are discussed: and, therefore, I say, that if it be asserted by anyone, I don't care by whom, that the district model schools were "never intended as training places for teachers," the statement is made in very gross error.

18156. Mr. *Gibson.*—With reference to that, do you make a distinction between a trained teacher and a pupil teacher in a model school that is trained as a teacher?—None whatever. The pupil teacher is a person in a state of pupilage, with a view to becoming a teacher.

18157. I have put the distinction before you and you do not recognise it?—The Commissioner will remember I am on my oath and that it is my duty to explain myself.

18158. Rev. Dr. *Wilson.*—You regard, as one main design from the first of these model schools, that of training persons for the office of teacher?—Yes; I have not the slightest doubt of it. It is stated by the Commissioners themselves that the object is to exhibit the most approved methods of teaching, "and to train young persons for the office of teachers."

18159. Then am I to understand that your surprise now is owing to the statement lately made by the Commissioners, that they never designed those places as training institutions?—Certainly.

18160. Have you any idea as to the circumstances under which they made such a statement?—I have heard reports, but reports of what takes place at the Board I would rather not mention, as I know nothing about them of my own knowledge. It is just as well that the fact, if it be a fact, should be stated by some of those who were present.

18161. Are you not aware that lately a very large diminution of one class of the community has taken place in connexion with the attendance of children at those model schools?—A very large diminution indeed; and here I may take an opportunity of correcting a statement I made in a pamphlet I published this time last year. In that pamphlet I stated that though the Roman Catholic bishop and his clergy had set themselves decidedly in opposition to the model school in Belfast, yet that an augmentation of the Roman Catholic pupils had taken place within the preceding twelve months. In that statement I was incorrect. I was led, however, into the incorrectness by the manner in which the Commissioners printed their returns from the model schools for that year. In the preceding year they gave the number of children in attendance at the model schools belonging to the different religious denominations, that of Belfast included. In the last report which I had seen there was a similar table, apparently similar in all respects, and seemingly designed for comparison with it, but giving larger totals. However, my attention was called to my statement by one of the teachers of the model school in Belfast, and by further inquiry it appears, that the numbers given in the first report were the numbers that attended for the *quarter* ended 31st December, 1865, while in the corresponding table, in the report for 1866, the table stated the religious denominations of the children on the rolls of the Belfast model school for the *year* ending 31st Dec., 1866. Not having attended to this circumstance, I fell into a mistake. I can now give the real number for those two years.

18162. We need not dwell upon that. Now, is it your opinion that the Commissioners of Education have themselves upheld those institutions as they should have done?—In my opinion decidedly not. I think the paragraph I have read from the paper proposed by the Resident Commissioner shows that they have not done so.

18163. As an upholder of the non-sectarian or united system of education, state some of the advantages resulting from that system over a denominational one?—I conceive it has a very great advantage by bringing children of different sects and denominations into friendly contact in the early period of their lives, whereby they form friendships with one another, and these may, and often have, continued in afterlife, to the great advantage of the community in softening down asperities and promoting peace and order. I think the bane of our country is the tendency to sectarian division that exists, especially in the lower ranks of the community, and that the object of the National system ought to be, so far as it interferes with that principle at all, to put an end to it, and I think that is best done by the united or non-sectarian system.

18164. Can you testify, as a matter of fact, that that result has taken place from this system of education?—I know in all the schools under my charge the most perfect harmony has prevailed upon the subject of religion. I do not think a harsh or unkind word has ever been uttered by any child within the precincts of these establishments, or so far as I know on their way to or from school. That, I consider, to be a very decided testimony.

18165. Should you regard that as a positive gain to the State itself?—Certainly.

18166. In a pamphlet of yours I see you have quoted the testimony of two Roman Catholic Head Inspectors on that subject?—I have.

18167. Have you heard other Inspectors giving similar testimony to that given by Head Inspector Sheahan and Head Inspector Fleming?—I have conversed with no Inspector who did not view this as one of the excellencies of the non-denominational system, and speak of it as such; and I know, among the persons with whom I mix in society, there is a very great and growing conviction of the reality of that effect, and its vast importance, and that conviction is spreading to many persons who did not formerly entertain it, or did not, at least, see its strength.

18168. If a denominational system were established granting in country districts two schools, one a Roman Catholic school, with Roman Catholic manager, a Roman Catholic teacher, and Roman Catholic children, and the other a Protestant school, with a Protestant manager, a Protestant teacher, and Protestant children, what do you think would be the opinion of parties in the North of Ireland, with which I presume you are most familiar, in reference to such a system?—Those parties with whom I am most familiar would undoubtedly look upon it as tending to disastrous consequences.

18169. I see a statement here purporting to come from the Ulster National Education Association, is that association composed of parties of different religious denominations?—It is, as may be seen from the list of members of its committee.

18170. May I ask are they representatives of the Protestant denominations only?—Yes, Protestant denominations only; I do not see any Roman Catholics amongst them.

18171. But they represent all the Protestant denominations?—Yes, Episcopalians, Presbyterians connected with the General Assembly, Wesleyan Methodists, Methodists of other denominations, Non-Subscribing Presbyterians—in fact I may say every denomination of Protestants.

18172. From having mixed with them, would you say that they would be totally opposed to such a denominational system as I have just now sketched?—They were decidedly opposed to it in 1864, and I think that if they wished to be consistent with themselves, they ought to be opposed to it now; but I cannot say what changes may have come over the minds of some of them. I do not know of any change of opinion among them.

18173. Should you think it a prudent course to establish a system in one part of the country denominational, and in another united and non-sectarian in the same country, and administered by the same Board?—I think it would be absurd—pulling down and building up at the same time. If the denominational system is the best, let the Government establish it and carry it out. If the anti-denominational is the best, let the Government establish it, and carry it out; but I cannot see any advantage in this balancing and counterbalancing in different parts of the country.

18174. What effect would that have upon the State; would it increase the burden of the State in any way to establish denominational schools?—Undoubtedly it would. If one good non-denominational school is established like a model school, it should do for the children of that entire district, leaving, of course, perfect freedom to persons who do not feel to avail themselves of it, to found other establishments at their own expense; but if you begin to establish a denominational school here, another there, and another there, you are put to the expense of three separate buildings and three separate staffs of teachers, and after all you have probably got three very inefficient schools, for there is no doubt the efficiency of a school depends, in a great degree, on the number of scholars attending it.

18175. Are there not parts of the North of Ireland where the number of denominations is such that three schools would not suffice?—Certainly.

18176. Would you think it fair that the Roman Catholics, Episcopalians, and Presbyterians, should each have a school of their own, and that the Primitive Wesleyans, Independents, and others should not have schools of their own on the same terms?—I should think it very unfair indeed, but, at the same time, it would be almost impossible. The poor connected with some of these donominations are too few in their particular localities to support a school; but because they are few they ought not to be overlooked, yet the establishment of a school for a very small number of children, would be a perfect anomaly.

18177. Mr. *Gibson.*—I think you stated in the earlier part of your evidence that in your opinion the Board ought not to be a mixed one as regarded religious denominations?—Rather that it *need* not be so.

18178. You are familiar, I suppose, with the letter of Lord Stanley upon which the Board was constituted?—I am.

18179. He states that—"To attain the first object it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the Church; to attain the latter, that it should consist of persons of different religious opinions?"—Undoubtedly Mr. Stanley did state that, but my opinion is directly the reverse. I differ from Mr. Stanley on that point.

18180. You have stated as one of the peculiar features of recommendation in the model schools that the teaching staffs employed in them were composed of individuals representing the different denominations of the community—Presbyterian, Roman Catholic, Wesleyan, and others?—Yes.

18181. How do you reconcile that—you regard a mixed staff of teachers in a model school as an advantage, yet you object to a Board of mixed individuals, representing the union of the different sects in one common purpose and having one common end?—I do not object to a Board so constituted; though I do not see the necessity of laying it down as a law that it shall never be otherwise constituted. I approve of the intermixture of *teachers* of different denominations, when practicable, because the teachers being of different denominations will be as it were sentinels placed there, and will give confidence to the parents of the poor children in the neighbourhood, who generally know very little, and care very little, about the religious denominations of the Commissioners, but who may perhaps be uneasy lest, in this or that school, their children may, under the influence of this or that teacher be indoctrinated with erroneous opinions. The object of having teachers of different denominations is to do away with all suspicion of that nature; and it will be remembered that in speaking of the Board, I speak of it as *a purely administrative Board,* having

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an Act of Parliament for its guidance and obliged to comply with that Act of Parliament just as any other administrative Board—such as the Customs, the Inland Revenue, the Post Office, or any other department of the public service.

18182. You do not think the same principle applies to the Board, in order to give confidence to the community at large as applies to a school?—No; I think if the Board is composed of persons of high character, known zeal for the cause of education, anxious to promote it, and able to promote it, it makes no difference whatsoever what religious denomination they belong to.

18183. You referred to religious sqabbles of the Board. Have the goodness to say on what occasion did what you refer to take place?—"Religious" squabbles I did not call them. I did refer to squabbles taking place at the Board, but of course, I can only speak of those the results of which came before the public.

18184. Mention what you refer to?—I remember the time Archbishop Whately retired from the Board with some of his colleagues, on the ground that the principle and practice of the Board with reference to the books to be used in the hours for mixed or general instruction had been departed from in the case of the Clonmel model school, and I believe some other—and departed from by a consent entered into between the Resident Commissioner and the Inspector who had charge of the model school, without any reference to or authority from the Board itself. This I understand was the ground of his Grace's retirement from the Board.

18185. I rather think you are mistaken about that?—Of course you can give your testimony; I am giving mine.

18186. Are you not aware that he retired from the Board on account of the rejection of one of his publications from the list of the Board's books?—I am aware he objected to that—quite aware of it; but in my opinion the intermeddling with the principle of the Board in the Clonmel model school was the main ground of his retirement. That is my impression.

18187. Rev. Mr. *Cowie*.—Do you think the State is bound to provide religious education for the people?—Certainly not.

18188. Do you think the State is bound to provide secular education for those who cannot otherwise obtain it?—I think it is for the good of the State to do so; and so far as it is the duty of the State to do what is for the good of its people, the State is bound to provide it.

18189. Then do you think that all should promote such an object?—I think so.

18190. Do you think the State should provide a good secular education for every child in the land?—Yes.

18191. Would not such a system be carried out efficiently by the State providing and paying well for that secular instruction only?—In my apprehension, it should not only provide and pay for that secular instruction, and for that secular instruction only, but it should take care that the institutions which are erected for the communication of that secular instruction be not applied to any other purpose.

18192. Do you consider education consists only in secular instruction?—Very far from it indeed.

18193. Then ought not every manager of a school to supply to the children the religious instruction which their parents approve of?—I think it is the duty of the parents and the duty of the parent's Church to supply that religious education to the children.

18194. Is it not a matter which is purely in the control of the parent—how his child should be educated religiously?—I should say so.

18195. Therefore, the State really has nothing to do with it?—That is my decided opinion.

18196. And if a system could be devised by which the State secured good secular instruction for every child, leaving the religious question to be entirely settled between the parents of the children and the managers of the school—would not such a system meet your views?—No; the managers of a school receiving aid from the public fund for the school they are carrying on, should be strictly bound to apply that school purely and exclusively to the object for which the money was granted; and in truth it is the duty, in my opinon, of the parent to take care his child is properly educated in religion; and it is the duty of the officers of his Church to assist him in that duty as far as they possibly can; and I should say that, under the wide dissemination of the Sunday-school system in the United Kingdom, there is not only no occasion for introducing into our daily schools what is called religious instruction, but what I should call rather "polemical instruction," or "controversial theology,"—there is not only no necessity for it, but it is a very great disadvantage, as it deprives the State of a great deal of the power it would have for making enlightened, useful, and virtuous citizens.

18197. That may be your opinion; but suppose a large portion of the nation thought dogmatic instruction was an essential and important part of religious instruction, would you exclude them from every benefit of the public grant?—Of course I should, in that case, be out-voted. I have been out-voted many times before now; and I hope I shall live to be in many minorities yet.

18198. Do you think in the state of public opinion in this country that these portions of the community who consider that dogmatic instruction is an essential part of religious instruction should be excluded?—They should provide that instruction themselves, and not call on me and others like me who differ from it to pay the expense of it.

18199. According to your view ought not the State to give every facility for imparting religious instruction to the children according to the wishes of their parents, short of paying for it?—I think I have answered that question before.

18200. Is not that principle essential to liberty of conscience?—I see no objection to it, provided the religious instruction be administered at such a time and place that it shall neither be nor appear to be connected with the National system, and I would add further, not only at such a time and place but by such persons as that it shall not appear to be connected with the National system.

18201. Is any religious instruction given in your schools?—There is.

18202. At what time?—During the hour from ten to eleven.

18203. Did the Board in any way contribute to the building of your schools?—Not a penny.

18204. Does it contribute to their maintenance?—It does so far as salaries and school requisites.

18205. Then you are making use to a certain extent of the means afforded by the State for carrying on religious instruction?—Undoubtedly; but I say that is a system which should be put an end to.

18206. But supposing I were to agree with you on that point, yet if there is an immense proportion of the inhabitants of the country who think otherwise, is it not necessary the administration of the public funds should be so made as to meet the wants of the majority, even though it may be not the most perfect system?—It is the common rule of freedom that the majority should decide.

18207. If that rule were applied to Ireland would not the denominational system prevail?—I think it would not; if you took the unbiassed opinion of the majority.

18208. But we have no means of ascertaining that?—I am sure it would prevail if the opinions of churchmen are to be taken as the opinions of members of their Church, which are very different things.

18209. You say their unbiassed opinions, but we have no means of ascertaining that their expressed opinion is unbiassed?—I wish to say that by churchmen I mean men belonging to all Churches—I did not refer to any Church in particular.

18210. Is it not the fact that the Roman Catholics, headed by their clergy, or guided by their clergy, have

…ation?—They have de… …ake the non-sectarian …t.

…nd in the Belfast model …tion I just now spoke of, …quarter of the year 1866, …ils out of a total of 1,485 at…

… aware if you were to go to …land you would find not a single …child in the model schools?—I am …at.

…re you are aware that that is not a …the way in which Roman Catholics …vice of their clergy?—I give it not as … way in which they submit to their …ecimen of the way in which they … in particular cases.

… special reasons in the case of …mple, the Marlborough-street …tendance, because we are told …ered the children to withdraw; …rong to quote' them as an in… Catholic population preferring …al system?—In the Belfast … were expressly ordered to with… …oman Catholic clergymen attended … day to day, and by express orders …oard had permission to copy the whole of …nd addresses of the Roman Catholic chil… …ery many of the Roman Catholic pupils … attend.

…hen you gave those numbers of children …Belfast schools, do you mean to say that … the number actually in attendance at the …or only the number on the roll?—It was the … on the roll, but it is the rule of the Board …ild who has not been in attendance during the … struck off the roll.

But if a child attended even for an hour, …d it was a school different from what he …and went out again, would not that one …endance be sufficient to keep him on the roll …uarter?—Yes, he would be kept on the roll.

…. Rev. Dr. *Wilson.*—Are not … school-fees …elfast school paid in advance?—They are.

…. Then suppose a child had paid the fees, …ould he be likely to lose the benefit of them by …asing to attend during the quarter?—They might …o so if they were ordered by their clergy to go …sewhere, especially if a gratuitous education were …ven to them in another place.

18219. Rev. Mr. *Cowie.*—Do you think the Roman …atholic people, who constitute such an enormous …jority in this country, are not generally, under the …idance of the clergy, anxious for, and that they do …t demand denominational education?—There are two …ords there which appear to me to be inconsistent—…ne is that they are anxious for denominational educa…ion—one is that they are anxious for it, the other is …hat they are under the guidance of their clergy. …Under the guidance of their clergy undoubtedly they …have demanded it; but as to anxiety, in my opinion …there is no anxiety at all, except in many instances an …anxiety to please their clergy.

18220. Is it not the fact that every candidate for Parliament, either in Ireland or England, who has appealed to Roman Catholics for their votes, has put forward denominational education as one of the things he is prepared to demand?—I am not aware of it, but from your question I presume the fact is so.

18221. Rev. Dr. *Wilson.*—Has your attention been drawn to the addresses of two of the candidates for the city of Dublin, one of whom was successful, and the other defeated, and who both expressed their adhesion to the united system?—No; for a man of my age and position I pay singularly little attention to what is going on in politics.

18222. And that the other candidates thought it best not to give any explanation of what they meant by "freedom" of education?—I know nothing upon the subject.

18223. Rev. Mr. *Cowie.*—To come back to the main point. Do you think in laying down a plan, according to which the funds granted by Parliament for the education of the poor of this country should be administered, the plan should be according to the wishes of the majority or not?—It *must* be in accordance with the wishes of the majority; and if the wishes of the majority are wise it *ought* to be, but if foolish it *ought not* to be.

18224. Who is to decide?—The majority.

18225. Mr. *Stokes.*—Do you approve or disapprove of the distinction between vested and non-vested schools?—I utterly disapprove of it.

18226. Would you desire the Board to withdraw aid from non-vested schools?—I would, immediately.

18227. Would you withdraw aid from schools taught by nuns and brothers?—Yes, and from all other schools taught by clergymen of any Church.

18228. What number of children would you then have left under education in primary schools in Ireland?—I cannot say.

18229. Is that a matter of indifference?—No; it is a matter of very great importance, but it is a thing I have no means of telling.

18230. You have referred to the scheme of the Board having contemplated from the first the formation of model schools: do you recollect, in the estimate published in their second report, what sum of money each model school was to cost on the average?—I have no recollection.

18231. You do not remember that it was something under £720?—No, I do not remember.

18232. Do you think a school estimated to cost £720 could resemble any of the district model schools, as actually erected?—None that I know of.

18233. Do you know what period of time pupil teachers spent in the model schools which were first established by the Board—the district model schools?—No.

18234. Was it not six months?—I cannot tell.

18235. Did not pupil teachers, after passing six months in the district model schools, come up to Dublin to be trained?—I have no doubt many of them did.

18236. Was it not part of the course prescribed by the Board that they should do so?—It is not in any of the rules.

18237. Mr. *Sullivan.*—I think you said cleanliness, order, and morality were matters of vital importance to schools, in your estimation?—I know they are matters of vital importance, and if I had been asked the question, I am sure I should have said so; but I do not recollect mentioning the word morality. Cleanliness, order, habits of decorum and propriety were the things I spoke of.

18238. Do you think they are matters on which the parents of the children are very anxious?—I think that in general the parents of the children in the schools with which I am connected took very little notice of those matters when the children came first. They were very indifferent to them, indeed, and rather looked upon them as bothersome, and complained loudly when a child coming dirty to school was washed or obliged to comb her hair, or something of that kind; but after being at the school for six months, and seeing the improvement effected in the appearance of the children, I believe they all gave in that it was a right good thing, and were very glad it was done.

18239. Do you think morality one of these matters the parents should look to?—I am sure of it.

18240. Do you think they would be justified in removing their children from a school where morality was not taught?—From a school where immorality was permitted or countenanced they certainly would, but I think it must depend very much on circumstances whether direct lessons can be given on morality or not.

18241. Do you think it an important matter for the patron to see to—do you think if a patron does not attend to it he does not fulfil his duties?—I am sure of it.

18242. Do you happen to know the model school at

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Larne, which you said was quite sufficient for the locality?—I did not say anything on the subject; I quoted an extract from the report of the District Inspector, in which *he* said that the schools in Larne were quite sufficient for the wants of the district; but he did not mention the model school, neither did I.

18243. Do you know Larne?—I know it well.

18244. Do you know the school called the model school there?—I do.

18245. Is it in the hands of trustees?—It is in the hands of trustees, of whom my brother is one.

18246. Have these trustees ever on any occasion whatever elected a Roman Catholic as a member of their body?—I cannot say, indeed.

18247. Do you happen to know anything of the school itself, or the manner in which it is kept?—I have been in it repeatedly and always was greatly pleased with what I saw. I may mention that one of my teachers in the Stanhope-street school was a mistress in the Larne model school before she came to me, and I am satisfied she was in very good training, and that she was a thoroughly competent teacher from what I know of her now.

18248. Do you think the people of a district would be justified in removing children from a school in which the *offices* were kept in a condition that would have disgraced the worst back slum of any city in Europe, and in which the writing on the walls of the girls' place was worse than in any city or any part of the world I have ever seen?—If that applies to the condition of the model school at Larne, all I can say is such a thing never caught my eye.

18249. Suppose it did, would it not be a justification for removing the children?—Undoubtedly. It would be a matter for the Inspector to interfere and have set right, and that would have been done immediately if the Inspector had seen anything of the kind; I am persuaded.

18250. Do you not think it is a part of the duty of the trustees and managers of a school to see to that, as well as the Inspector?—Undoubtedly.

18251. Then you would think it a gross dereliction of duty that they did not see to it?—Clearly, if such a thing took place, of which I have no knowledge, nor the slightest suspicion. I never heard of it before, and find it difficult to believe that the facts have been correctly reported.

18252. When occurrences take place with regard to the removal of children in particular localities, must not many things be taken into account beside the mere fact of the [illegible] not the parents or the [illegible] right to look after such [illegible] as you mention took pla[illegible] unjustifiable if they allow[illegible] to attend there, unless rea[illegible]

18253. Rev. Dr. *Wilson*. [illegible] places to which Mr. Sullivan [illegible] think that such a state of thi[illegible] model schools?—I have already st[illegible] cult to believe that it applies even [illegible] am quite sure it does not apply to t[illegible] Belfast, with which I am most famili[illegible] school at Marlborough-street, so far [illegible] opportunity of seeing them. I hav[illegible] writing on the walls of any kind, dec[illegible]

18254. Having regard to such [illegible] parts of the country, even at [illegible] writings seen on the walls occ[illegible] able?—I suppose the last que[illegible] be called privy accommodati[illegible] Unfortunately I have often se[illegible] disgusted with them. But, I m[illegible] stand the first question put to [illegible] commodations connected with th[illegible] for in them I never was. I could[illegible] ference to them at all. I was in th[illegible] not go to these places.

18255. The *Chairman*.—Assuming it to [illegible] to obtain increased local support for school[illegible] see any objection to a local rate of limit[illegible] I think it would be advantageous in c[illegible] tion of the locality to the efficiency of th[illegible] moreover it would take off the appearance [illegible] mosynary education. I think both the app[illegible] the feeling of eleemosynary aid ought to be t[illegible] as much as possible from all educational esta[illegible] in my opinion it is a very bad moral train[illegible] dren to feel they are going to a charity sch[illegible] if there was a tax on the locality it would [illegible] much like it.

18256. F[illegible] Mr. *Cowie*.—Are not almost [illegible] children of this country educated on endow[illegible] am sorry to say such is the case.

18257. T[illegible] can it be a degradation for [illegible] receive aid from the State in the matter of e[illegible] when we are all receiving it—poor as well [illegible] No more in the former case than in the latt[illegible] not so much.

[Adjourned.]

Forty-eighth Day, Dublin, Thursday, November 26, 1868.

Present:

The Right Hon. The Earl of Powis, *Chairman*.

The Right Hon. The Earl of Dunraven, K.P.
The Right Hon. and Most Rev. the Lord Bishop of Meath.
The Right Hon. Lord Clonbrock.
William Brooke, Esq., M.C.
Rev. David Wilson, D.D.
Rev. Benjamin Morgan Cowie, B.D.
James Arthur Dease, Esq.
James Gibson, Esq.
Scott Nasmyth Stokes, Esq.
William K. Sullivan, Esq., PH.D.
Laurence Waldron, Esq.

George A. C. May, Esq., Q.C., D. B. Dunne, Esq., } *Secretaries.*

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Mr. Charles Matthews.

Mr. Charles Matthews sworn and examined.

18258. The *Chairman*.—Of what National school are you now a teacher?—Strabane parochial National school.

18259. To which religious body do you belong?—The Established Church.

18260. What is your classification?—First division of first class.

18261. How many years have you been a classified teacher?—About twenty-five.

18262. Have you been employed in many schools?—Yes. I have taught schools in different parts of the country. I have been teaching in the county of Antrim, the county of Down, the county of Tyrone, the King's county, the Queen's county. I think these are all. I am at present in the county of Tyrone in Strabane.

18263. Have the schools of which you have been master contained much admixture of religious denomi-

nations of the people?—Well, some of the schools did contain a fair admixture. One school, I believe, contained pupils of the Protestant denomination alone; but in all other schools I had a mixture.

18264. What are the numbers in your school at present?—I believe there are about seventy-five on the rolls at present. I was not aware that any returns would be required in that way, and I have not made up any returns, but I answer pretty near the thing.

18265. What are about the numbers of the denominations in your school?—At present I think there are on the rolls four or five—four, I think—Roman Catholics. There are about eight Dissenters. I think there are about twenty-six or twenty-eight Presbyterians, and the remainder belong to the Established Church.

18266. Have the schools in which you have been employed been all under the management of members of the Established Church?—No; I taught one school, the manager of which was a Presbyterian minister—two schools indeed. In the other cases the managers were members of the Established Church, lay or clerical—one lay manager, and a lay patron, Lord Ashtown. The Hon. Charles Trench was the manager of the school.

18267. Are there any documents from the teachers which you wish to put in?—I have a statement here which I was instructed to draw up by the teachers. They passed certain resolutions at a meeting in which they selected me to express their views, and in accordance with the resolutions passed there I drew up this statement, which I wish to read.

18268. Will you read it?—(Reads):—

My Lords and Gentlemen,—The National Teachers of Ulster desire to make the following statement of the grievances under which they suffer and to pray that your Honorable Commission will carefully examine into each particular in detail, and that upon due cause being shown, you will recommend to Her Majesty's Government such remedies as may seem to your Honorable Commission appropriate and effective.

And, first, they have to complain that their present salaries are entirely disproportional to their qualifications and the difficulty of their duties, that they are unsuitable to the importance and responsibility of the services they render to the state, and strangely inconsistent with the liberality of the scale adopted in other departments of the Civil Service of a surely less significant and vital nature than that of Education.—A third class teacher with acquirements equal, if not superior to those of certain other civil officers, receives on the average scarcely one-fifth the salary, while the income of a first class teacher whose attainments would bear favourable comparison with those of many a functionary in the receipt of £200 or £300 a year, seldom exceeds that of a porter or messenger who is only required to be able to read, write, and work the four common rules of arithmetic.—Further, the primary teachers of the sister kingdoms are much better paid for their work, their salaries being on the average, perhaps, three times the Irish teacher's, and yet we hear them complaining; what, therefore, must be the feelings of the latter, your Honorable Commission will be able to judge.

Second—To make matters worse, a portion of the scanty salary allowed to National teachers is sometimes withheld in consequence of a deficiency in the average attendance at their schools, when the circumstance can in no way be traced to any fault of theirs. In the majority of cases where the average has fallen off, the decrease is to be attributed to the Board's having established too many schools, or to some local circumstance over which the teachers have no control. Indeed many of the teachers complain that the very existence of the rule has a tendency to diminish the average, as well as their receipts in school fees; for they say, that when the lower orders of the people come to understand it, they refuse to send their children to school, except upon the condition that they are to be taught free, and even supplied with books and stationery. The true way to keep up a sufficient attendance at each school is not to establish too many. Should a school be required, however, in a poor and sparsely populated district, surely the State aid of the teacher of such a school ought not to be curtailed so as to add another privation to the many which his situation necessarily imposes upon him. The Ulster National teachers would therefore most respectfully beg to request that their salaries from the State, may be made to depend upon their qualifications and efficiency as teachers and not upon average attendance, and they would earnestly pray that the Board's rule on the subject be accordingly expunged.

Third—Your applicants look upon the distribution of good service or supplemental salary as illiberal, invidious and unjust, and calculated to reflect upon their character and efficiency as a body. Only about seven per cent. of their numbers are in receipt of this salary, which was expressly designed "to encourage efficient and earnest teachers to labour zealously for the improvement of their schools." Being fully sensible of its utility in promoting the proposed end, as well as of its effect in forming an inducement to teachers to continue in the service instead of leaving in numbers as at present, being also keenly alive to the depressing influence of the supposition that under the present practice, its attainment is impossible, the teachers of Ulster would pray your Honorable Commission to recommend that good service or supplemental salary be extended to all deserving teachers, and not confined as at present to a few of the most deserving.

Fourth.—That no fixed scale of retiring allowances has ever been promulgated by the National Board is regarded by the teachers as one of their greatest grievances. The Commissioners, indeed, state that they "have the privilege of granting gratuities of reasonable amount to deserving teachers of long standing in their service, when, from old age and infirmity, they are obliged to retire," but only "in particular cases." The plan adopted for carrying this privilege into execution, appears to teachers too fitful and arbitrary. There is no fixed rule upon the subject. In some cases allowances are granted, always miserably small indeed, and inadequate for their purpose, amounting at most to a year's pay for ten years' service, while in other cases claims which appear perfectly unassailable are rejected as of no weight. The teachers feel that there is nothing which they can look forward to with certainty, that there is nothing which they can claim as the guerdon of their services to their country, when after their years of toil in an ill-requited and thankless situation, they have become through old age or infirmity incapacitated for the further discharge of their onerous duties. To remove this canker of discontent, to inspire confidence, and promote the efficiency of the service, the teachers of Ulster would earnestly entreat your Honorable Commission, on the grounds of the services they render to the State, for the sake of the good effect it would have in inducing a worthy class of men to take charge of the schools, in the name of humanity and justice, to recommend that an equitable scheme of retiring allowances be forthwith organized and carried into effect, as in other branches of the public service. They make the request with the more confidence, as the Inspectors, the clerks, the teachers of model schools, and others connected with the Department of Education, have already been placed on the Civil List.

Fifth.—The delay and consequent inconvenience and loss arising out of the present circuitous way of estimating, receipting, and paying the amount of stipend due from the State, often press very severely upon men living on such small incomes as the National teachers, besides being injurious to their feelings, and casting an imputation on their character as men of trustworthiness and respectability. All correspondence relating to the payment of salary is addressed to the so-called managers of schools, and they sometimes, through absence from home, sometimes through the engrossing nature of their personal pursuits, sometimes through carelessness, or worse, are in numerous instances, the cause of great obstruction and much unpleasantness. The teachers would, therefore, beg to request that all communications regarding the payment of salary, be directed to themselves, the District Inspector being a sufficient check, as, in fact, he is the only one, upon the truthfulness and accuracy of the returns. And they desire to declare that it would add very much to the respectability of their position, if the payment of their stipend were placed upon the same footing as in other departments of the Civil Service.

Sixth.—The teachers have reason to be convinced that it is mainly to the Government they must look for the necessary increase to their salaries, and the means of support in old age. School patrons and managers in general contribute little or nothing to the support of their schools. Whatever they had been in the habit of giving is usually withdrawn, on putting their schools in connexion with the Board, or upon the promotion of the teacher in class; and it is to be observed that payments sometimes put forward as local aid to a school, are in reality given for Sunday services, which the teacher is obliged to perform as a condition of his appointment to the school; and indeed he is often obliged to perform these services without any remuneration whatever, as a work of charity, as he is told. As to school-fees, there is a very numerous class of managers who wish to have a very cheap school to offer to the people, claim the right of presenting free pupils, and absolutely forbid the teacher to sue for fees in cases where the defaulters are very able to pay. Of the people themselves many are too poor to pay anything considerable, while others who have the ability will consent to pay only a mere trifle, being under the impression that the teacher is sufficiently provided for by the State. In the absence of a local tax for education, or some very peremptory rule on the subject as conditional of the Government grant, teachers in general are not at all hopeful of any augmentation to their income from local sources. Some teachers would recommend that a certain sum be placed in the hands of the District Inspector to pay in the form of school-fees for the education of very poor children in particular localities, dependently upon the recommendation of the teacher and the regularity of the childrens' attendance.

Seventh.—As a proof of the unpopularity, and contemptibleness of the service it may be mentioned that it is impossible to induce respectable boys, such as the interests of society would require, to accept the situation of paid monitor with the intention of becoming schoolmasters. Nay, even the poorest boys that become monitors hardly ever think of becoming teachers. After they have served a year or two they find themselves in possession of scholarship enough to enable them to go as apprentices to shopkeepers, or take situations as clerks, and, of course, they leave. Nothing else could be expected when it is remembered that in the course of five or six years they are enabled to work up, with steadiness and honesty, to positions worth £60, £80, and £100 a year, and upwards.

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Young teachers are constantly leaving the schools for situations as assistant surveyors, clerks in various offices, excise officers, &c., in which third class men find no difficulty in passing the examinations, and on inquiry at the Constabulary Depot in Phœnix Park it would be found that some are even joining the police force. And what sort of men are offering to fill the vacancies? The statements of the Inspectors as contained in their latest published reports may be consulted upon this point. In many cases females have to be put in charge of male schools, and in general the class of men offering as probationers are of the worst description. The best interests of the country must suffer severely from this deplorable state of things, and the teachers of Ulster would therefore beg humbly to make a few further suggestions for the consideration of your Honorable Commission, which they believe would, if carried into effect, be found beneficial in improving the tone and efficiency of the National schools, and greatly tend to promote the blessings which a well ordered system of popular education is calculated to confer.

They would desire to suggest—

First.—That no person be allowed to take charge of a National school who has not been previously examined and classed, or certificated by a competent Board of examiners. That no teacher be permitted to enter on the duties of teaching, on probation, as at present.

Second.—That in view of the increase of the salaries a somewhat higher scale of qualification for the third class of teachers, than that at present in use be adopted, and that the programme for the first and second classes be extended by the addition of an ampler course of history and literature with a knowledge of Latin or a modern language.

Third.—That some reasonable security of position be afforded to the National teachers. That the rule which gives to managers of schools the power of summarily dismissing teachers, and which is frequently exercised in a harsh and unjust manner, be either greatly modified or, if possible, wholly abolished.

Fourth.—That means be adopted for improving the school buildings which are in general, both in a physical and moral point of view, wholly unsuited to the purposes of education, and that in rural districts means be provided for teaching agriculture, practically as well as theoretically.

Fifth.—That a suitable residence for the teacher be provided in connexion with every school, and wherever it is practicable, a good garden or a piece of ground attached.

Sixth.—That the necessary supply of maps, blackboards, and other educational apparatus for use in the school-room only, be kept up by the State. Teachers in general are obliged at present to provide out of their scanty pittance not only these articles, but also to keep their school-houses clean and in repair, and not a few are compelled even to pay the rent.

18269. How do you arrive at the conclusion that the salaries of English teachers are three times those of Irish?—Well, it has been put forward in magazines on the subject. We have a journal called the *Irish Teacher's Journal*, and it has been stated there, and I have seen extracts from English educational magazines stating that the average income of English teachers is from £90 to £100. The average income of Irish teachers is, I believe, only £33. Scotch teachers are also well paid, I believe as well as the English teachers, at least I have been informed so. I have not been able to investigate the matter very closely.

18270. How do you calculate the average in case of an Irish teacher—by dividing into three the incomes of the first, second, and third classes?—No; by adding the total amount paid by the Government to the total amount paid in school-fees and dividing by the number of teachers.

18271. Are you aware that in England there are a very large number of small parish schools that derive no assistance from the State?—Well, I believe in some cases there are; from the managers, perhaps, refusing to comply with the conscience clause, as it is called, or something of that sort.

18272. As in England it is the large schools that are for the most part under the Committee of Council, would not that make the rate of the scale naturally higher than in Ireland, where there is an immense number of small rural schools under the Board?—Yes; but from the system adopted in paying those large schools, that is, by what is called results, that system might work very well with big schools, but it would be of very little use to small schools, I think.

18273. Mr. *Stokes.*—In calculating the average payments to Irish teachers, do you include schoolmistresses as well as masters?—Well, I should think so.

18274. Are you aware that the average which you have given for the payments in England applies to the masters only?—No; I am not aware of that fact.

18275. The *Chairman.*—Have you any knowledge of a memorial that was presented some time ago by teachers to the National Board, asking for an increase of salaries?—I have heard of such a memorial being presented by the teachers of Belfast. It was sent round to our neighbourhood for signature, and we put our names to the memorial, and forwarded it to the teachers of Belfast, and they asked for an opportunity of presenting it, by deputation, to the Commissioners of National Education, but they were refused.

18276. Are you aware of the answer which was returned to them from the Commissioners of Education?—Well, I think it was to the effect that they would not receive the deputation, and that if they thought they could better themselves, they might leave the service—something to that effect. That is my impression. The teachers are taking them at their word. They are very numerously leaving the service.

18277. Are you aware of the statements made in the answer which was sent to those teachers by the Commissioners, showing the considerable and repeated augmentations which had taken place in various years from the commencement of the system?—Well, I know that. I know that augmentations have been made, from my own personal knowledge; but I never saw the text of the answer to the Belfast teachers published. I know repeated augmentations have been made; but I do not think they are keeping pace with the cost of living in this country, and the general increase of wages in all trades and professions.

18278. The address which you have read speaks of the good service premiums being extended. Will you explain in what manner or in what degree you would contemplate extending them?—As I have stated here, I think every teacher who discharges his duties faithfully, and whose school is well reported on by his Inspector, after a certain number of years' service, should have good service pay extended to him. I have a scale here which I drew out:—That good service salary should commence after seven years. Of course the word good service implies that it should be paid to no man whose service has been bad; but, under the present practice, it is paid only to a few, a very few, of the most deserving. The Board state that they have only got a certain sum to pay away in that way, and they are of course limited in their power to confer it. We would suggest that good service commence after seven years, and be increased by periodical increments till, after fifteen years, a man's salary should have been increased by a quarter's pay, or a fourth part of his class salary.

18279. It sometimes happens that the quarter's payment of the school is delayed for there being some accounts not adjusted between the school and the Board. Are the quarters' payments to the schools delayed when that is not the case?—The cause of delay arises from the circuitous way they have of paying the accounts. First, a set of queries is directed to the manager which he is required to fill up and sign, and which the teacher is obliged to sign. With these queries comes a receipt. It is to be signed and sent back. If the school has not been kept open during the full quarter, or if there is anything to be deducted from the teacher's salary on any account the receipt must be returned unsigned. Then a new receipt is sent back and signed, and then the amount is forwarded from the office; sometimes after very considerable delay, and very often the manager keeps the teacher waiting for weeks before he hands him over the post-office order.

18280. How long after the expiration of the quarter was the last payment made to you?—Well, I do not exactly know, but I think it must have been some five or six weeks. My manager is rather an exceptional case. I would not like to say anything that would reflect upon him. He is the Lord Bishop of Derry, and he continues to be manager of my school under peculiar circumstances, and he is often from home.

18281. Was the delay in the payment of your salary at the last quarter owing to his lordship's absence?—I think so.

18282. Rev. Dr. *Wilson.*—Are you aware that

there are many managers who are absent from their sphere of duty, thereby involving delay in the payment of salary—does that apply to many managers?—Yes; I think so.

18283. The *Chairman.*—In what manner do you suggest that the payments may be simplified or expedited?—Well, there are two ways of doing it. As I have said here, the documents relating to payments might be forwarded direct to the teacher himself. The District Inspector would be a sufficient check on the accuracy of the returns he would make as to the length of time he had been in the school. Then the post-office order might be forwarded direct to the teacher himself. Otherwise the Inspector of the district, perhaps, might pay the salaries quarterly or monthly. Some teachers would like to be paid monthly, as in other departments of the Civil Service.

18284. Mr. *Gibson.*—Would not the Inspector be often out of the way?—Oh, he is generally in the district, and he would have nothing to do but to appoint a day to pay the salary, and I have heard teachers say they would walk miles to get it from him. Sometimes they have to walk miles to their managers, and have to return the same distance without getting it from them.

18285. The *Chairman.*—Do I gather from that memorial that teachers in considerable numbers get better employment in other professions?—Precisely, my lord. I have a list of instances here.

18286. Then do you consider that those employers esteem it a recommendation to a young man that he has been a trained teacher?—He is generally found to make a good clerk. The ordinary National schoolmaster, whether trained or not, is found to make a good clerk. He is a good accountant, and perhaps writes a good hand, and can spell well—even the lowest grade of teacher.

18287. Then so far does the being a trained teacher assist him in improving his situation in life?—I think many adopt the profession for that purpose, and make it a stepping-stone to something higher. I have known instances of it myself. For instance, when the revenue force of police were disbanded, I knew a policeman reading to become a National schoolmaster, and going into a school, and working, until in the course of a year or two he got a situation as clerk of the Petty Sessions, and he is now enjoying a good income. Managers are not very particular sometimes in the sort of men they appoint to schools.

18288. Is it not in some degree an advantage to schools that masters after having taught a few years should obtain employment elsewhere, and give place to younger teachers?—I think it is a great injury to the cause of education that the schools should be constantly kept in the hands of men like those.

18289. Considering the large number of small schools in Ireland under the Board, are not those a class of schools that would be better taught by young men who are seeking advancement, than by persons of more advanced years?—I cannot at all agree to that, my lord. Sometimes those young men when they get a few hours, when they think the Inspector will not be in upon them, study for themselves; they read a little, and very often they put pupils to work sums in arithmetic far on in the book, to practise themselves, when the pupil is losing his time, almost, attempting them.

18290. I think the memorial which you read proposed that no untrained teacher should be allowed to teach in a male school?—Well, I do not say altogether untrained. I think he should be found competent by examination. As far as I am concerned, I would admit them no matter from what place they came, provided they passed an examination as in other departments of the Civil Service, and were found duly qualified to take schools. It would be better, perhaps, that they should serve a time as monitors.

18291. Is not the master examined by the Inspector at his first visit after his taking possession of the school?—He may remain for months in the possession of the school without being examined by the Inspector. The Board say it would save them a great deal of trouble if managers would present teachers for examination before they put them in charge of schools, but the managers do not comply with that request very frequently. Sometimes men who are incapable of conducting the situation after remaining for months in charge of the school have to be turned away.

18292. Why do you attach so much importance to the teacher being examined before he takes possession of the school, instead of being examined by the Inspector on his first visit afterwards?—Well, it prevents the possibility of incompetent men taking charge of the schools, and saves the time of the pupils, and saves the public funds. For instance, if a young man gets charge of a school, and remains in charge of it for five or six months before the Inspector comes; when the Inspector comes he is examined, and perhaps reported incompetent, and he has to be removed; and then, further, as Inspectors are very indulgent in that way (sometimes they do not like to quarrel with the managers), they retain them a further time on probation, and perhaps, after all, they have to be finally removed.

18293. After a teacher is reported, but unclassified, does he get his salary?—Yes; the Board pay him until they give him notice. They say they will give him one month's notice, until he has to finally leave.

18294. Then, if he is reported incompetent, does he get the lowest class salary?—That is called probationer's salary.

18295. Why do you suggest that no probationer should be allowed?—For the reasons I have already stated, my lord. It is a loss of the public money, and the time of the pupils at school, and it is this very class of men that are sometimes put into the schools. It lowers the tone of the service, and gives a bad name to the whole class of teachers in fact.

18296. What interest have managers in retaining incompetent teachers?—Sometimes they put a man into a school from his being a neighbour, and, perhaps, sometimes because they think it a charity; and, however laudable that sentiment may be, it is not for the good of the country, I think.

18297. Are there any ordinary schools under the Board, in which modern languages are taught?—I think very few at present; they attempted to teach it in some of the model schools, but the Commissioners, I believe, found fault with it.

18298. If, as your memorial suggests, a knowledge of modern languages were required for first or second class masters, would not that restrict the number of first and second class masters very much, and so be a very great hardship to them?—I think not; many of the National teachers at present do know Latin, and, perhaps, a little Greek too; and they would find it easy to learn French, I should think, if required. Then, as they get on to be second class teachers, and work up gradually through the divisions up to first division of first class, and get time enough, I think they would be able to acquire a competent knowledge of Latin and French, and that would improve their minds, and make them more beneficial as teachers, and in many ways.

18299. Setting aside the model schools, in how many of the ordinary parish schools under the National Board, do you think that there would be any pupils who would require to learn modern languages?—Well, I think pupils would like it. At my school there are a great number of boys preparing for mercantile situations, and French is generally considered a useful thing to mercantile men; and I have a class of six or seven boys in that school learning Latin.

18300. Are those children the class of persons for whom primary education is intended?—Well, they practically make use of it. I cannot exactly say for whom it was intended. I suppose it was intended for the very poor, but these people make use of it.

18301. And do they pay any school fees?—They do.

18302. Mr. *Dease.*—What class of persons are those?—Shopkeepers' sons, and farmers' sons.

18303. The *Chairman.*—With respect to security

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of position, is it not competent to any master, in making an engagement, to engage with the manager that he should give and receive three months' notice?—Yes, of course it is, when they enter into a contract of that sort, but managers are very little inclined to do so. In one case I had an agreement with a manager for three months' notice, and he attempted to put me out without any notice; I had to resist him. We had a lawsuit on the subject, and of course I defeated him; but he applied to the Board for the rule, and they sent him down in black and white that he had full power to dismiss me, and I wrote to the Board, also, and they sent me the same rule, but I thought that whatever the rules of the Board might be, they could not contravene the laws of the land, and I insisted on my three months' notice.

18304. Were you successful?—I was, my lord.

18305. Do you suppose that a master of known ability or experience would have difficulty in agreeing with managers that he should have a certain definite notice?—Well, if it were attempted it might be arranged. I do not wish to cast a reflection on managers in general. A great many of them are very kind, but there are others who do not agree to give any notice. They want to act I think in a very despotic manner.

18306. Is the profession of schoolmasters at present overstocked, or is there a difficulty in filling many of the schools?—There is very great difficulty in getting properly qualified teachers; and I heard a Head Inspector lately say that he never got a worse class of probationers offering than at present.

18307. Would not that increase the facility of masters obtaining agreements to have a certain notice?—Perhaps it would, but I am very much afraid that if a master were disposed to show any sauciness the manager would not have him at all, or if he were supposed to be anything like an independent man.

18308. What further provision could there be besides that which I have suggested—to give what your memorial terms security of possession?—Well, for the teachers I think it might be arranged very easily in this way. Suppose some office in Dublin was appointed for the purpose of keeping a register of candidates, those who wished to become teachers, and held periodical examinations, and got their names upon the roll; when the manager of a school wanted a teacher for his school he could easily apply at that office for a teacher. He could as easily do so as advertise in the public prints, and he might describe the class of teacher he wanted—third-class teacher or second-class teacher, and with the qualifications of music or anything else he wanted, and specifying the religion if he chose. Then a man might be sent to that manager, and if he did not please the manager, the manager might say "This man does not suit me; I wish to have him removed;" and the Board, perhaps, having another vacancy, could put him into it, and remove him from one school into another—not throw him on the world entirely.

18309. Do you contemplate the schoolmaster being appointed by the Board, instead of being selected by the manager?—The manager would still, after the Board selected them, have a veto on the sort of teacher selected for him, and he could have been removed in the same way. A magistrate or a country gentleman can apply for a force of constabulary in his neighbourhood, and he can get them when required.

18310. Are there many cases, within your own knowledge, where masters are made to pay the rent of their school-houses?—Yes; I have known several cases. When I was teaching at Moville, before I went to Strabane, there was a schoolmistress paying £5 a year for rent. In the town where I now teach, Strabane, there is a very respectable man, Mr. M'Gowan, who has saved some money and purchased some houses, and he keeps the school-room in his own house; and he supplies a school to the neighbourhood, and is very badly treated in return for it. I have also a whole list by me of men who pay rent, and can give you numerous instances, if you so wish.

18311. Rev. Dr. *Wilson.*—Can you state the number of cases, and within what districts?—I have got a list of five in the county of Donegal, seven in Tyrone; and I have got one in Fermanagh; and I am sure there are a great many other cases, which I have not been able to make out; but these being in my immediate neighbourhood I have got.

18312. The *Chairman.*—Will you read your list?—(Reads):—

Strabane, M'Gowan—Rent, Repairs, &c.

1. Miss Doherty, Moville, £5; Cronaboy female, £3; Tullymore, £2 10*s.*—Ardara schools: Ballybofey school pays £4 7*s.* 6*d.*; manager threatened to dismiss him for telling Inspector.

2. Tyrone—Beragh, Tattykeeran, Redangan, Drumlester, Curr school, repaired by Mr. Foster; previously rent-free; owner of ground, and a member of committee, afterwards came to teacher to demand rent. Beragh pays manager £2 12*s.* for "dirty hovel"; M'Fadden, Drumnaboy N. s., Castlederg, £4 10*s.* to manager.

3. Fermanagh—Teacher of Drumharvey pays £3 10*s.*

18313. Do you consider that the circumstance of residences being provided for schoolmasters would add very much to their comfort?—I think it would. There are circumstances where men have to walk five or six miles of a morning, and very many instances in which they have to walk from two to three.

18314. Do you consider that the comfort and convenience of it would be above the mere money-value of the rent?—Well, not exactly comfort. I do not speak for the teacher alone, but for the good of the school. No doubt it would be a convenience to the master; but I am informed that masters are very often late in the morning, having to walk a long distance to the school; and children are kept trembling at the gate; and when they come into the school they are trembling with cold for a long time before the fire can be lighted.

18315. Mr. *Gibson.*—Are those teachers who pay the rent of the schools the actual tenants of the landlord of the school, in respect to the premises for which they pay the rent?—Of course it would appear so.

18316. I want to know whether they actually stand in the relation of tenant to the landlord of the premises?—Yes; they stand in the relation of tenants to the landlord.

18317. Then they cannot be turned out of the school except after notice to quit by them?—Well, as tenants, I suppose so; but if managers refuse to sign their documents, and get them their salary, they are obliged to go out.

18318. Do they pay rent to the landlord or to the patron of the school?—In some cases they pay to the manager of the school; in others to landlords who are not the patrons.

18319. Is the manager in such a case the landlord?—In one case I believe he is the actual owner of the premises.

18320. Can you particularize the case?—Well, I cannot go into the particulars of it. I have received a general statement.

18321. I do not want you to go into the particular tenancy, but the particular case in which the patron of the school is the landlord, and receives the rent from the teacher?—I have shown here that Ballybofey (?) schoolmaster pays £4 7*s.* 6*d.*, and the manager threatened to dismiss him for telling the Inspector that he had to pay the rent. I have Beragh (?) school here, the master of which pays to his manager £2 12*s.*

18322. Mr. *Dease.*—Have you got the names of all the parties?—Well, I do not like to name the names of the managers. I am not authorized to name them; but I believe I could find them out; and I have also an objection to give the names of teachers, because those teachers might be visited with very severe punishment.

18323. The Earl of *Dunraven.*—Do you not give the name of each school?—Yes.

18324. Mr. *Stokes.*—In any of those cases do the teachers or members of their family carry on on the premises any other business, such as keeping a post-office or shop?—I am not aware of any instance of that sort.

18325. Rev Mr. *Cowie.*—Is there in any of those cases a dwelling-house as well as a school-room?—I am not aware of a dwelling being connected with the school-room either. I think it is for the school-room alone.

18326. Mr. *Gibson.*—You have mentioned that the salary would be reduced if the school fell below a certain amount of average attendance. Would you say, no matter what the number of children attending the school was, the teacher of the school should be paid the full amount of his class salary?—Yes; I think so.

18327. Do you not think that the rule of the Commissioners, fixing the number of 35 as the average attendance, in respect to which the teacher should receive his whole class salary, affords some reason to induce the teacher to be more vigilant in looking after his pupils and seeing that they attend regularly?—Well, it may have an effect in that way, but there are many cases in which the average has become reduced from the Board's establishing rival schools in the neighbourhood, and no exertions of the teacher could keep up the regular average.

18328. You are aware that no school can be established in which the average attendance is not thirty?—Oh, yes; they will establish schools for an average of fifteen.

18329. They did that one time during the famine years, but not since?—I think that is their present rule. I am not aware that the rule has been changed.

18330. You have stated that the salaries of teachers had been increased from time to time. I see that in 1850 the first division of first class male teachers had £35. I find that now the salary is £52. There is a difference there of £17. That is nearly 50 per cent. of an increase in that class. Do you consider that inadequate?—Well, it is a very good thing as far as it goes, but not many of the teachers have been able to avail themselves of it.

18331. Why have they not been able to avail themselves of it? Is not this promotion from one class to another open to every teacher who chooses to come forward to the periodical examinations of the Inspectors?—Yes it is; if they are conducting their schools properly.

18332. Is it not right that there should be an inducement to teachers to continue their studies, so as to rise from one grade to another?—Most decidedly, I approve of it.

18333. What is the rate of increased payment that you would propose, in order to get rid of this complaint which you put forward?—Well, I think clearly that the teacher ought to be paid, if he is qualified.

18334. Let us suppose that they are all qualified?—I say that no teacher should be employed under the Board at a lower salary from the Board than £36 a year. No teacher should be admitted to a school but a classed teacher, and he should have, at least, £36.

18335. He has at present £18 in the second division of third class, and £24 in the first division of third class; you think that the first division of third class should be increased 50 per cent., £24 and £12 making £36?—Yes. I would have nothing but one division in the third class—the third class teachers.

18336. You would retain only the first division of third class, that is, the £24 a year and make it £36; that adds 50 per cent. to the stated salary of the first division, and it is 100 per cent. increase on the second?—I would give him £36. I think he ought to have it.

18337. The £18 man, supposing him to be qualified, you would raise up by 100 per cent.?—Yes; I would require a properly qualified man and I would pay him for his work. A common labourer is able to earn £36 a year at present.

18338. Now take the second class. At present the first division of that has £32 and the second £28. I suppose you would have only one class there?—No; I would have two divisions in the second class, and I would make them £42 and £48 respectively.

18339. Now what per-centage of increase is that on each?—Well, the per-centage is not uniform throughout; because I would give the third class somewhat more.

18340. Please tell me what it is—at present the lowest division has £28 and you would make that £42?—It is just 50 per cent.

18341. In the first class would you retain the first, second, and third classification?—No; first and second division only in first class. I think two divisions are quite enough.

18342. The second division has now £44—what would you make it?—I would make the second division £54 and the first division £60.

18343. Then your per-centage becomes smaller as you proceed?—Yes; I should like to try to raise the lower classes and to try to get better men into the service. I do not speak for myself, because I am pretty well off. My school is a good one. I have not much to complain of. My school is worth from £115 to £120 a year, and I do not think I am a bit too well paid. I should like to get more if I could.

18344. Is there not any advancement open to teachers in the appointments to model schools?—I think not. At present they are confining their appointments to those that are trained up about the model schools, the pupil teachers, and assistant teachers. I was nominated for a model school myself, and was passed over for a second-class teacher, when I was first of first.

18345. Are not model schools held by teachers trained under the Board; and therefore teachers trained under the Board may be masters of model schools?—Yes; that is where they are about model schools, and in model schools. I believe it is practically impossible for a teacher of an ordinary school to get a model school at the present day.

18346. Rev. Dr. *Wilson.*—Do teachers of model schools form a large class?—I think they are not a very numerous class of teachers. It is easy to calculate the number of model schools. They are very small compared with the teachers, in general, of Ireland.

18347. Mr. *Gibson.*—Is it not an advantage that a man has still promotion from the third division up to the first, and from the first division up to the model school—the model school salary is £60 at present, is it not?—I believe the head teacher's payment is £60, and goes up to £100.

18348. Is that not a very commendable object for a man's ambition?—But how many model schools are there in Ireland?

18349. Answer the question?—Oh, it is certainly an inducement to a teacher, but they cannot all aspire to it.

18350. But they have all a hope of it?—No, I think not.

18351. Rev. Dr. *Wilson.*—With regard to the teachers of ordinary schools, from your experience of them, do they cherish a hope of such appointments?—Very few of them; they think it is more the pets and favourites about the model schools that get the appointments, than ordinary teachers.

18352. Mr. *Gibson.*—Is it your complaint, or is it your statement, that the appointment to model schools is a matter of favour, and not of recognition of merit, on the part of the Commissioners?—I believe that persons in authority have a notion that if a teacher is not trained up about a model school, and has not learned the routine of it, they would have some trouble with him, and that those who are about, and in, model schools all their lives, make the best model school teachers.

18353. You have said that young men leave the service to be appointed clerks. Is it not quite possible that a very good clerk may have been a very bad teacher?—It is possible; a poor teacher might make a very good clerk.

18354. Are the qualities which would make a good teacher necessary for a good clerk in a merchant's office?—No; I think they diverge very widely.

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18355. Might not a man in a school find teaching irksome, and be very glad to get into an office where he would have occasion only to use his pen?—He might.

18356. Do you think that any arrangement on the part of the Commissioners could prevent the effect of the competition of other occupations holding out inducements to men to leave the service of the Commissioners?—If they made the situation of schoolmaster as good as any other situation, I don't think they would leave it; teachers, in general, seem to be attached to it.

18357. Have you heard of the complaints of the smallness of the pay that exist in the Constabulary, and everywhere throughout the different departments in Ireland, so much so that the heads of the police find it difficult to induce young men to enter the police service?—Still the teachers are going into the police, which proves that the police is more popular, bad as it may be; bad as young men think it, they are leaving the National schools to go into the Constabulary.

18358. There may be a variety of tastes. Some men might rather be policemen than schoolmasters?—But we find that some who have been first-class teachers are leaving schools and taking clerkships.

18359. You say that the Board has established too many schools in some places, and in consequence of that that the teachers are not able to sustain their average attendance?—Precisely.

18360. Now, what restraint would you put upon the discretion of the Commissioners with respect to that matter?—It would be easy to ascertain.

18361. I suppose the schoolmaster and the manager of a school would be rather unwilling that another school should be established within a certain proximity to his own?—Not if there are children enough to fill both schools.

18362. Do you think that the patron of one school already in connexion with the Board should be required to give his assent and approval to the establishment of another school in his neighbourhood before that other is received into connexion?—Well, his opinion might be taken about it. It is not necessary in every case that he should give his assent, because patrons perhaps object to other schools being near theirs.

18363. You have stated that the conditions on which the good service salary is held are a reflection on the character of the teacher. Would you explain?—They state that it is to encourage efficient teachers to labour zealously in their schools. Now, from the number of good service salaries that they award, it would appear that there are very few deserving teachers, when only seven per cent. of them receive that pay.

18364. The *Chairman.*—Does not that arise, as you stated before, from the limited amount at the disposal of the Commissioners for that purpose?—Well, perhaps they would explain it so, and say that they have not it in their power to give any more.

18365. Mr. *Gibson.*—Does not the good service salary depend on the length of time that they have been in the service?—But it begins at eight years, and there are a great many teachers in the service longer than eight years.

18366. And after eight years?—They increase it by periodical increments. They increase it again at twelve, and again at seventeen years.

18367. I think you say that you would have an annual increase of salary after the end of seven years?—Yes; I would give them an increase at seven years. They should get the next increase perhaps after twelve years' service. I have not marked it down on paper, but I should say after twelve years' service. And again after fifteen or sixteen years. The present rule is seventeen years.

18368. Then you would do away with the good service allowance altogether as a special thing, and make it a general rule?—To all deserving teachers. Those who did not conduct their schools efficiently, or upon whom the Inspector reported badly would not get it; but if they are giving good service payments in other departments, the teachers should get good service pay if they conduct their schools efficiently and their moral character is unobjectionable.

18369. Do you think that the present rate of good service salary is not sufficiently increased, taking into consideration also the increase of classification and division, and the rise in the classification of the teachers?—Well, the scale I have proposed is just similar to the one adopted by the Board, a quarter's salary after seventeen years' service. They add a quarter's salary to the amount paid in each case.

18370. Are you aware that in the Civil Service there is no retiring allowance until after at least twenty years' service?—Yes; I believe so. I am not aware of the fact, but I know that after thirty years' service they are entitled to two-thirds of their pay in general. I am not aware that it was altered to twenty years.

18371. Do you consider now that you stand in the same relation to the State as the persons that are actually paid in the employment of the State, holding offices under, we will say, the Board of Inland Revenue?—I would have an ambition to be so indeed.

18372. The appointments are made by the patrons?—By the patrons or managers.

18373. The manager has the power both of appointments and dismissal?—Yes.

18374. You are answerable to the manager for the way in which you discharge your duties as well as to the Board?—Yes; but the manager leaves it very much to the Inspector. The managers don't inquire very much how the schools are going on.

18375. You said you must look to Government only for an increase in your emoluments. Do you think that would promote a healthy state of things. Should not the parents be induced to pay a contribution for the instruction which their children receive from the schoolmaster?—In expressing that opinion, I reflect the sentiments of teachers in general. I think it has a very good effect to make children pay at school. I know that, as far as my own experience goes, I have been successful in making the people pay a great deal more than they have been in the habit of paying. A great many teachers say it is impossible. My managers in general left the matter to myself, and left me at liberty to do what I thought most beneficial for the school and the cause of education. I worked them up gradually until I have, in several cases, trebled, and perhaps quadrupled, the school fees received by my own predecessors. But all managers will not permit that.

18376. Do you not think the Commissioners, in the exercise of a wise discretion, should endeavour to bring about that state of things generally, which you brought in your school?—It might have a beneficial effect, but the teachers think it impracticable.

18377. Would not an indolent man prefer to be under a Government Board, and have a fixed salary, than to have his income depend upon his own exertions?—Perhaps it would be more satisfactory to him. I think an indolent man would rather have a fixed salary.

18378. Do you think the National Board should encourage such men?—No; but I maintain that if we get the salaries we demand, and had half as much added on from local sources, we would not be too well paid. If I were paid £150 a year, I don't think it would be too much for the service I render to the country. I see the good I do, and I see the situations held by others with the duties attached, and I think I would be giving better value for my money than they are giving for their money.

18379. Generally speaking, are parents throughout your district adding to the rate of payment?—In my own experience they are paying better than they did in former times.

18380. You referred to local taxation as being a desirable thing in order to add to the emoluments of teachers?—Yes.

18381. Have you considered that question fully?—

Well, I have not entered fully into it. In that case also I am reflecting the opinions of the majority of the teachers of my district by whom I was deputed to come up here. They say it would relieve them from quarrelling with their manager's opinions about school fees; and they say they would oblige those people to pay who are indisposed at present to do so; and they think that some of it would come out of the pockets of the landlords, perhaps.

18382. If local taxation were adopted, I presume you would not require school fees to be paid?—I believe that is their view.

18383. Then in point of fact you think the whole education administration by the Board should be supported either by the State or by local taxation?—Or by local taxation.

18384. You further refer to the introduction of history and literature into the branches of elementary education in National schools. Are you aware there are peculiar difficulties in connexion with the teaching of history which make it a particularly difficult subject?—Yes; particularly English and Irish history; I am aware of that.

18385. Do your remarks extend to ancient history only?—To history in general. I think there might be a text book got; I think it would be very hard to devise it; but let the teachers study from any source they like, and let the examiners only put particular questions.

18386. Do you teach history in your school?—Yes, it is learned and taught in the school; and those sore points might be avoided.

18387. Do you think teachers would prefer payment of their quarter salaries to come from the Inspectors rather than through the hands of patrons?—As far as I have heard I believe they would.

18388. Would that not impose a large amount of additional duty upon the Inspectors?—Oh, no; I think it would be very slight.

18389. Has not each Inspector about 100 schools in the district?—Teachers suppose that less inspection might do. They don't see the very great necessity of three examinations in the year—three testing examinations. Periodical or incidental visits they consider would answer for some purposes of the inspection system.

18390. Is there any real objection that ought to be entertained by faithful and diligent teachers to having visits from the Inspectors even more frequently than three times each year?—No reason whatever, but they think three examinations in the year useless. The object of Inspectors is merely to test the amount of knowledge imparted in the school. He never shows us how to teach. We get little assistance from him in that way. He merely comes to examine the children and not to give assistance to us. Two or perhaps once a year might be sufficient for the purpose.

18391. When the object entertained by the Inspector is the faithful discharge of his duty, what objection can there be to any number of visits from the Inspector, giving a greater amount of assurance to the public and the Board that the teacher is doing his duty?—None, whatever.

18392. Is it a general complaint that patrons take little interest in the progress of their schools, and pay few visits to them?—It is a general complaint.

18393. Are you aware in Scotland which you mentioned, that the teachers there generally, or a large number of them, are merely teachers in course of preparation for the Church of Scotland—many of them probationers of the Church, or students for the Church who leave teaching when qualified to enter college?—Well, it is possible that may be so. I have known instances—frequent instances of it in the north of Ireland, myself; but these young men are men of higher attainments than those who go into the National schools and prepare for clerkships or other situations. They would be better enabled to discharge the functions of teachers.

18394. Rev. Dr. *Wilson.*—Have you heard that any of those who had been equally well remunerated for their services as others, have never gone into the ministry but continued as teachers?—I don't know a single instance of that.

18395. Was your school visited on the 25th of June last by any of the Constabulary?—I can't say the day, but a sergeant of the Constabulary did visit my school and make a return.

18396. What is the name of it? Strabane Parochial School [18739], Irish-street?—Yes; Irish-street. We have several aliases for the streets there, some call it Church-street.

18397. Is yours a mixed school?—Well, it is not a mixed school in proportion to the number of the respective persuasions in Strabane; but still it's mixed.

18398. Do you know the mixture of the school on the day on which the police made the visit to it, as to the number of children of religious denominations attending it?—I don't recollect it precisely. If I knew such information was required I should have brought the returns.

18399. I see from this record concerning the school that there were present twenty-five children of the Established Church, three Roman Catholics, twenty Presbyterians, and eight of all other denominations?—I think these are about the numbers. I think that is pretty correct.

18400. With regard to the National schools of Strabane Constabulary district, should you say they are a fair specimen of mixed education?—They are generally looked upon as such. Mr. Mahony, one of our Inspectors, looked upon them as a fair sample of mixed schools.

18401. I see there are forty-one National schools returned on this sheet. A mistake is made with regard to one school, omitting that and calculating the number at forty, can you tell me are or were thirty-seven of these National schools out of the forty more or less mixed?—I have not visited the schools, but from observations I heard teachers making in our associations I think that is a correct statement.

18402. Now you have said that you believed the salaries of the teachers are not proportionate to their qualifications?—Precisely.

18403. On what do you base that statement?—I base it on the programme for the Civil Service examination, and on the importance of the relative duties. I have adverted to it in the statement I read, that a first-class teacher, who is required to have a fair amount of scientific and literary knowledge, is not better paid than a porter, nor perhaps as well, who has only to be able to read and write, and have an idea of the elementary subjects of arithmetic.

18404. I see in the journal to which you referred a comparison instituted between the teachers of the country and the police force. Do you think the teachers discharge equally important duties as the members of the Constabulary?—Equally important—yes, and what are far more important duties. I think it is much better to pay schoolmasters than gaolers.

18405. And what is the proportion in the rate of payment?—I believe a sub-constable, who is hardly required to be able to do more than scribble his name, gets £40 a year. The lowest class of policeman is better paid than the middle class teachers.

18406. I see you refer to excise officers, some of whom gradually ascend to the position of divisional officers, enjoying £150 a year. Do you contend the first-class teachers are equal to them in point of ability and information?—They may not have as much knowledge about distilleries, but they are much better scholars.

18407. Is it a general complaint of teachers that there is a great deficiency in the attendance of children at schools and a consequent small rate of payment to themselves, owing to the number of schools in the different districts?—It is a very general opinion.

18408. Do you believe that to be well founded?—From my own personal knowledge, I believe it to be. Strabane is overstocked with schools, and yet there are a great many children walking about the streets—Arabs. I should say a ragged school would be very necessary there.

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18409. In the statement you read you spoke of "so-called managers." Why do you make that statement?—They are called managers and they do not manage the schools. These returns they are supposed to fill up are hardly ever filled up by them. They are sent to the teachers. Managers are supposed to examine and check the books and they never do it. In my experience, they send the papers to the teachers and put their names to them, and think they have done great work.

18410. As a matter of fact, are managers in the habit of visiting the schools, or having the class rolls brought to their own houses to check the returns sent to the National Board Office?—I think, in my experience, they seldom checked them or asked to see them at all. A great many managers would not take the trouble to understand the school accounts.

18411. Does one man in a dozen check them?—I think not.

18412. Is that the general opinion of the teachers?—I believe it to be so.

18413. Does that apply to teachers of all denominations—and to schools under managers of different denominations?—I won't speak for them all. I have some experience of all sorts, and have heard various opinions expressed by teachers of particular denominations. There are some of them more reserved in their statements than others.

18414. You have referred to delay in the payment of teachers' salaries, even in cases where the managers are not absent from their own local spheres of duty, by reason of their keeping the orders in their pockets or in their houses for weeks without meeting the teacher and giving it to him?—I have heard so. I have even heard cases of teachers being insulted when they went to ask for their money—being kept standing in the hall, and afterwards sent away without getting it.

18415. In what way do you propose to limit the power of managers? What would you do on that point?—I have already expressed my opinion upon that point, of the method of appointing and removing teachers; but some other plan might be devised, if it was nothing better than making it imperative to give notice of some sort or other.

18416. In the statement you made to us—are you the representative of the teachers of your entire district?—Yes.

18417. The Province of Ulster?—I am. They selected me at a congress or conference of teachers in Omagh to come here to represent them. All the teachers in that province, I believe, are represented except Belfast.

18418. Are these teachers belonging to the different denominations of the country?—They are.

18419. Do you think they concur with you in the expression of opinion which you have given to-day generally?—They expressed that opinion in resolutions which were carried unanimously.

18420. What means had they of knowing the views which you would express before this Commission?—They passed certain resolutions, on which I was to draw up and found my statement; and, on my oath, I think I have reflected them pretty clearly and accurately.

18421. Now do the teachers generally complain of the relations they occupy towards the managers of schools?—They have been getting more reserved upon that head within the past fortnight.

18422. Who have been?—Some of the teachers.

18423. What do you mean by that statement?—I mean teachers of a particular religious persuasion. I don't wish to enter into particulars; but I believe they have stultified themselves by an act. They had a public meeting here in Dublin, at which a resolution was publicly proposed, stating that the power of the managers should be curtailed. They expressed it so in their local associations, and now some of them don't wish to say a word that would reflect in any way on the managers.

18424. What class of teachers do you refer to?—The Roman Catholic teachers.

18425. Do you mean to say that within the past fortnight they have receded from the position they previously took on that subject?—I do.

18426. I think in your statement you also mentioned the word "drudge," that teachers complained of being a drudge to managers, is that the fact?—It is; some of them are called on to hold Sunday schools, and teach catechism, and other things that should not be their duty, in my opinion, to do; and they look upon it as an imposition themselves.

18427. Now, do they complain of other Sabbath services which they are asked to discharge?—Well, I have heard teachers complain of it; I have heard of a teacher, who is a very wealthy and respectable man, who goes to a good deal of expense in keeping up his school for the neighbourhood, being asked to teach catechism on Sunday, and he being a blunt sort of man said he did not think it was his business, that he was not paid for it; he was then asked to do it as a work of charity, but he still demurred, and his manager told him that he believed he would sweep a certain house for a penny if he were paid for it.

18428. Have you heard, or known yourself, of many managers requiring the teachers to perform duties not connected with the school?—Well, except in matters of religious instruction, or playing music on Sundays.

18429. That is the class of grievance to which you refer?—Yes—and I recollect an instance myself where a teacher was obliged to act as butler on particular occasions.

18430. You have also referred in your statement to the power which these managers have frequently exercised in a harsh and unjust manner, and the teachers demanding the abolition of it—do the teachers you represent continue to demand the abolition of that power?—Well, not all the teachers; I have mentioned a class of teachers who do not wish to say anything that would interfere with the managers in any way. I have a list of cases where that power was exercised in a very cruel way, and led to bad results, too.

18431. Have you ever heard of the rules of the Board being infringed, owing to the mode of religious instruction given in the National schools from time to time?—Well, I heard of one case, but I cannot substantiate it. I heard of teachers, previous to confirmation, being required to teach catechism all day.

18432. In the National schools?—In the National schools.

18433. Do the teachers themselves regard that as an infringement of the rules of the National Board?—Of course they do, but under the circumstances they could not help it, and they were bound to obey; they did not report the case to the Inspector or the Board.

18434. Do you mean to say that any teachers refused to make a complaint in the proper quarter?—I think there are a great many who would not do it. I would not act so; I would resist an infringement of the Board's rules as far as I could.

18435. Is it your experience that managers of any denomination can be said to give religious instruction in these schools to children even of their own denomination?—Not in my experience. I have had experience of that sort in the case of the Bishop of Derry, who is still the manager of my school. When he was rector, and at home, he used to call regularly once a week to examine the children in Scripture, and send his curate on Saturdays to catechise the children of the Established Church; but the present minister never looks into the school—I believe on conscientious grounds—he is a Church Education man.

18436. What is the opinion of the teachers as to the amount of religious instruction given by managers in schools?—I think the pretty general opinion is that they give no religious instruction; that duty is pretty much shoved over on the shoulders of the teachers.

18437. You have referred to teachers being incompetent and unqualified, and yet getting employment under the National Board; is that to any great extent?

—I believe there are very numerous instances of it. The Board's Inspectors in their reports make returns of the numbers that are to be dismissed for incompetency.

18438. In addition to what you have already said, can you suggest any steps by which to raise the general tone and elevate the status of the teachers of the country?—I have mentioned some; to raise their salaries, and prevent teachers getting charge of schools without being duly qualified. I would raise the standard of examination for teachers, and give them several things that would improve their position in society, and thus give more weight to their teaching.

18439. You referred to good service salary, do you think the good service salary should be allowed to a certain number of teachers in any district, irrespective of the number of qualified candidates in that district?—I have already said that a good service salary should be paid to all deserving men, irrespective of district or anything else.

18440. Have you ever known deserving men, owing to some trivial point complained of, perhaps years previously, being deprived of this good service salary?—I have; I have heard teachers express an opinion that they had been very unjustly treated by being passed over.

18441. You have already given an opinion that the payment of teachers should not be liable to reduction, because of the decrease of the population in the various neighbourhoods. Does much reduction often take place owing to that cause?—Some teachers complain that the attendance at the schools has been diminished through emigration and the depopulation of the districts in various ways.

18442. With an undue multiplication of schools, of which you have spoken, a considerable reduction in the school fees has taken place, I suppose?—Of course.

18443. But, in addition, have you known teachers sustain a loss by the withdrawal of this good service salary?—I do not recollect an instance.

18444. Have you ever heard of a case?—I knew a teacher in Strabane who was on the point of it; through the action of the Christian Brothers' schools, his attendance was very much reduced. I believe the Head Inspector was sent to visit his school; but by a very great struggle and extraordinary vigour he was able to work up his school to the number required. If the attendance goes under 35, the good service salary is liable to be withdrawn.

18445. What is the opinion of the teachers as to promotion—whether it should depend on the power of the Local Inspector or the Head Inspector, or, as at present, be direct from the office?—Well, I think it's the general opinion that there should be a uniform standard of examination. Men's minds are so variously constituted that they are apt to take very different views of answers to the same questions as to relative merit; and the person whom one Inspector might think a clever and efficient man another Inspector might not think so clever or deserving. I should think there ought to be an examination board, perhaps, similar to the Board of Examiners of the Science and Arts Department, London, and that periodical examinations should be held by papers alone, and that these should be forwarded to the central body and decided there by a uniform standard; and that the efficiency of the school should be taken from the report of the District Inspector.

18446. From your experience of the country, do you think the parents of children could pay a larger amount of school-fees than they do pay?—I think they could. I see they are able to pay for other things. People can raise money for presentations and other things when they think proper, but they won't pay for the schoolmaster, and for that reason a great many of the teachers suggest that the local rate should be struck, and compel the landlord to pay.

18447. Do you think that if that was done that it would have a beneficial effect on the schools?—If the teachers and managers made a firm stand, the amount might be increased.

18448. Has this matter of school fees engaged the attention of the teachers you represent?—I have heard various conversations about it. Some maintain that the people are too poor to pay anything, and they don't like to hear of it.

18449. With regard to a question put to you, I have now to ask is it your opinion the Commissioners of National Education have ever taken any steps in order to increase the payment by school-fees to the teachers?—They laid down a rule that every child should pay at least sixpence a quarter, but never took the trouble to see that rule carried out. In the case of a school where the master has an average attendance of 45, he received only £1 4*s.* 6*d.* in four years. His manager won't allow him to ask fees. If the managers pulled together with the teachers, the amount of school-fees might be largely increased. A great many sensible teachers are of opinion that the people are able enough if they were willing.

18450. Why don't the managers co-operate with the teachers?—I have already stated that some managers find it their interest in various ways to say they are able to give the people a cheap education.

18451. Specify some of those?—An agent might say to his tenants that they supported a school for them, and a clergyman, for instance, if he were looking for a stipend, might say to the people, "We give you a cheap school, and its little enough you pay us well."

18452. You think that managers in many instances look after their own interest first?—Well, its natural to do so.

18453. Master *Brooke.*—You said that £36 a year was the lowest sum a schoolmaster should take, because that was the rate of wages. Do your labouring men about Strabane earn £36 a year?—I believe they are earning from 14*s.* to 16*s.* a week—ordinary labourers.

18454. Is that the common wages for common labourers in Strabane?—Well, I can't say that; but I believe good labourers could get that in constant employment. I don't suppose agricultural labourers get that. I mean labourers about towns.

18455. About the trades?—About distilleries and factories, and places of that sort.

18456. You said the present Bishop of Derry was once your rector?—Yes.

18457. And during that time yours was the parish school?—Yes.

18458. Who is the present rector?—The Rev. Mervyn Wilson.

18459. And he does not visit you?—No.

18460. Who is your manager?—The Bishop of Derry continues to manage the school, and I believe he is trying to get another appointment for me, to leave the school to the present rector to dispose of as he thinks proper.

18461. He does whatever a manager has to do in the way of forwarding returns?—Yes.

18462. But does not visit your school now?—He does not; it would be impossible to expect it.

18463. And virtually there is no control whatever, as the manager is away?—None.

18464. Rev. Mr. *Cowie.*—I want to see if I have succeeded in getting a complete summary of your views. Am I right in supposing that the teachers of National schools demand more salary—that it should be paid to them directly—that they should get their salaries without regard to the number of children they teach—that managers should have less power to remove them—that teachers should have residences, with land attached to them, if possible, and that they should be placed under the Superannuation Act, so as to have pensions as civil servants of the State?—Yes; that is quite correct.

18465. Is that all?—Well, there are other points about supplying the school with apparatus, keeping them in repair, and about abolishing rents where they exist.

18466. Keeping the schools in repair would only be a relief to managers, because the manager is *prima facie* the person who is considered to pay for the school.

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Is the teacher the person who does it practically?—I had several instances of it myself. On leaving my school at Moville, although it was a school vested in the Board, I had to leave £5 worth of apparatus there. They told me I could not remove it away, and the manager would not give me anything for it.

18467. Mr. *Gibson.*—Who paid for it in the first instance?—I did; I paid for it out of my own pocket in the usual way, at half-price. It was partly the Board's property and partly mine.

18468. Who is nominally the applicant for that supplying of that apparatus from the Board?—Of course the manager has to sign the order.

18469. You supplied the manager with money, and he applied and got the particulars?—I gave a post-office order myself to the Commissioners, but the application was made by the manager. The manager, in all such cases, has to sign the requisition.

18470. Rev. Dr. *Wilson.*—The money was provided by you?—Yes.

18471. Mr. *Gibson.*—Was that fact ever brought before any of the Board?—I don't think it was ever brought before the Board. I did not wish to trouble them about it. I spoke to the Inspector about it.

18472. Mr. *Sullivan.*—What was the value of the apparatus?—I asked only £5 for it.

18473. Did you pay the £5?—I paid £5.

18474. Rev. Dr. *Wilson.*—Give the name of the Inspector you complained to?—Mr. Graham. He is at present in Portarlington.

18475. How long is it since this transaction?—I think it is seven or eight years ago since it occurred.

18476. Mr. *Stokes.*—How many years have you been teaching under the National Board?—Twenty-five years.

18477. How long have you been obliged to seek the aid of those crutches which I am sorry to see you use?—I believe I was reduced to that state at a very early age.

18478. Did that calamity befal you before you went to the service of the Board?—It did; and perhaps had it not been for that, I would have looked out for some more active employment.

18479. What is your income from that school from all sources?—From £115 to £120.

18480. How much do you receive from the Board?—£75, the surplus being an allowance for extra branches—drawing, singing, and sometimes for training monitors.

18481. What is the total?—From £115 to £120.

18482. What is the total from the Board?—About £75.

18483. How many days in the week do you teach?—Six days.

18484. How many hours daily?—I am employed in the school from ten o'clock till four o'clock; but I have to do various matters connected with it at other hours, and on an average I am sure I am employed in the work of the school for at least eight hours daily.

18485. How many hours do you devote to secular instruction?—Five and a half hours.

18486. How many hours do you give to it on Saturdays?—No time.

18487. How much time for religious instruction?—Half an hour on Monday, Tuesday, Wednesday, Thursday, Friday, and from ten to twelve on Saturday.

18488. What payment do you receive for giving religious instruction?—None. There is a foundation for the school. It was left to aid the education of the people of Strabane, but I am not aware that it was left for promoting religious instruction.

18489. As you receive already £75 from the State for teaching secular subjects, and as besides those subjects you give a certain amount of time daily to religious instruction, do you not think that any augmentation of salary to which you are entitled should come from those whom you serve by religious teaching, rather than from the State, which pays you already £75 for secular instruction?—If the teacher is obliged to give religious instruction, he ought to be paid for it. I think he ought to be relieved from it. I think that men engaged in the subject of secular instruction can hardly bring to bear that earnestness of mind and seriousness of demeanour necessary for religious instruction.

18490. What vacation have you in the year?—I have eight or ten days at Easter. My present manager is so indulgent as to give me four weeks in summer when I ask it, and eight or ten days at Christmas.

18491. Are there any National schools in Strabane under Roman Catholic teachers?—There are two.

18492. You have, I think, three Roman Catholics attending your school?—There were three at the date mentioned there.

18493. Have you now more or fewer?—Four at present on the rolls.

18494. Do these children belong to one family, or more than one?—They belong to four different families.

18495. Is there anything peculiar about their cases which induces their parents to send them to your school rather than to schools under Roman Catholic teachers?—I think not. They live in the neighbourhood. I would have a great many occasionally, but they are pretty well watched. As soon as it is known they are coming to the school they are removed through some influence or other.

18496. To what class in life do they belong?—One is the child of a public-house keeper, two others are the children of labourers, and one is a young man who is preparing for a clerkship. He came to me for a short time to get a finishing touch.

18497. Are any of them the offspring of mixed marriages, or are both the parents of these children Roman Catholics?—Yes, I believe the latter.

18498. Do the children live at home with their parents?—They do.

18499. Mr. *Dease.*—The first rule of the Board states that the object of the National system is to afford a combined literary and moral, and separate religious instruction to children of all persuasions in their schools. I wish to have your opinion as to how that object of the Commissioners of National Education is to be carried out in their schools if the teachers are not to give religious instruction?—Well, I believe it is the opinion of teachers in general that the managers, when they are clergymen, should give the religious instruction themselves, or that they should provide substitutes for themselves; and where there are lay managers, facilities should be afforded to clergymen to attend and give religious instruction to the children of their respective denominations.

18500. You have four Roman Catholic children attending your school at present?—Yes.

18501. Have you ever known a Roman Catholic priest come into your school to give religious instruction to those children?—No; he never comes into the school at all.

18502. Are you aware whether he would be allowed to come into the school if he wished to do so?—He would be allowed to come into the school, but I am not aware, it being a non-vested school, whether he would be permitted to give religious instruction: I believe the plain fact is, that the manager has the power of limiting religious instruction, and excluding him if he thinks proper.

18503. As a matter of fact, are you aware whether the Roman Catholic priest, if he wished to come in and give religious instruction, would be admitted by your manager?—I can't say.

18504. Are the grievances that have arisen out of the action of managers towards teachers in their schools generally in the case of lay or clerical managers?—Do you mean the cases of hardship towards teachers?

18505. Yes?—Well, I have heard of one or two land-agents being very tyrannical and arbitrary in their way, but I have also heard the same thing of a good many clergymen.

18506. Had you any teachers from the county Fermanagh attending the congress of teachers to which you alluded?—We had three teachers from Enniskillen.

18507. Had you any from country districts?—We had from the country districts of Tyrone, Sixmilecross, Beragh, and the country about there.

18508. Is any case from the county Fermanagh of hardship on the part of a lay manager included in the list you brought before the Commission to-day? —No.

18509. Mr. *Sullivan.*—State again what grounds you have for saying that the lay teacher is unfitted to give religious instruction?—I can only speak from personal experience. I do not know particular men's sentiments on the question, but I think in order to make religious teaching effective, it should be done in a proper spirit. I do not think from the habits of teachers, and the routine they fall into, that they are well qualified to undertake the duty of religious instruction. They begin very soon to teach it pretty much like any other lesson, and teach it for teaching's sake alone, without making religious impressions on the children.

18510. Then you think lay teachers would not have a proper spirit in imparting religious instruction?—Well, I should think so.

18511. Now, in the cases of parishes, where there are a great many schools, and where there are but few priests, how do you think religious instruction could be given by those priests?—They could assemble them on Saturday in one house and instruct them, or they might employ some pious person in the parish.

18512. How far do you think a child of eight or nine years old ought to be expected to travel for religious instruction?—Well, all that are able to go to the Roman Catholic Church on Sunday, ought to be able to go to a place appointed for giving them religious instruction; and teaching younger children than that would, I think, be useless.

18513. Would you think five or six miles would be a proper distance to take a child of that age during winter?—Well, I cannot conceive that there are many parishes so large as that they would be five or six miles to a central point in all directions.

18514. You do not consider being a schoolmaster incompatible with being a pious person?—No, indeed; I think many schoolmasters are very pious.

18215. In districts of the kind I allude to, who are the parties who could be appointed by, say the Roman Catholic priest to act as his deputies?—I think he ought to be the best judge of that himself.

18516. Just so; he considers he is the best judge, and selects the teacher?—He makes the teacher do it against the teacher's will sometimes.

18517. Suppose he did not compel the teacher, but was obliged to select somebody else in a parish where he had nobody else, what would be the result?—My position is, that the clergy are themselves the best qualified persons, and I think they could find time enough. Clergymen in general complain that they are very hard worked, but I think their work is very easy.

18518. Who are the teachers employed by?—The managers appoint them, and the State pays them in general.

18519. If they are employed by the manager, can he not dictate to them what they are to teach?—Under present circumstances he can; I am sorry to say, he exercises his power of dictation in rather an arbitrary way sometimes.

18520. Was that power of the manager to compel the teacher to give religious instruction one of the points discussed at the meeting to which you have alluded?—No; I am only speaking my own personal opinion now.

18521. Did it come before you?—No; we avoided anything referring to religion, but the teachers generally agree so far as this, that they ought not to be called upon to give religious instruction without being properly remunerated for it.

18522. Then, if they were remunerated, would they undertake the duty?—Well, perhaps some of them would, but for my own part I would prefer not having anything to do with it.

18523. Then it is the want of remuneration rather than unfitness they object?—I have told you I consider from my own experience of the matter, and from watching other teachers sometimes, that they are not fit persons for giving religious instruction.

18524. Do you know generally any country where the teacher is free from that duty?—In America they are not required to give religious instruction.

18525. Are you aware how the case is in England? —I believe they have the denominational system in England.

18526. In Prussia how is it?—I think the clergyman makes use of the teacher there too.

18527. What is the case in France?—I don't know, but I think we are a peculiarly situated people in Ireland, and I think it would be better if the teacher gave no religious instruction.

18528. On what ground? why is it we are so peculiarly situated in Ireland?—Well, we are very much split up in Ireland with regard to religious opinions, and I am sorry to say it is the cause of many an evil thing in the country.

18529. Do you mean to say a Presbyterian teacher, a Roman Catholic teacher, or a teacher of the Established Church, could not give religious instruction to children of his own creed?—If you want mixed education, I think it would be better that the teacher gave no religious instruction.

18530. Your objection then arises from the fact of the schools being mixed?—Yes, partly; and partly from the teacher not being a qualified religious instructor.

18531. The *Chairman.*—Is it your opinion that a master who has to exercise rigorous discipline during five days of the week on secular matters, is not very acceptable to the children as a teacher of religion?—I don't think he is, and I know another thing I observe with regard to it is, that the children are inclined to deport themselves very irreverently when religious instruction commences, particularly the children who come from Sunday schools. They sometimes look upon it as a signal for fun, and from the way the teacher is circumstanced in the daily school, of course he has to make all the children sit down, back a little, and listen to the reading of the Scripture, and the little ones will naturally get uneasy, and raise a row if they can.

18532. Mr. *Stokes.*—What is the average attendance at your school?—About fifty.

18533. What assistance is provided for you by the Board?—I have no assistance whatever. I had eight or nine monitors from time to time, but they all left me, having got appointments. One of them went as a clerk, and expects to get £150 a year.

18534. Then you have now no monitors?—Not one provided by the Board. I have no paid monitors.

18535. The Bishop of *Meath.*—Do you consider the elementary books of the Board adequate for that purpose?—I have not much experience of the present books yet. I think there is some deficiency in the gradation of them. I think they become too hard suddenly. They are not properly graduated.

18536. You would interpolate some lessons in the gradation from one book to another?—Yes.

18537. Do you object to them on any other ground, or would you propose any improvement in them in any other respect?—Well, I know there has been a good deal of objection started to them, but I am disposed to take very liberal views in that way. I am not disposed to be captious.

18538. On the whole in the hands of a judicious teacher, you think they are perfectly adequate to the purposes for which they are designed?—I think a clever teacher might turn them to any purpose.

18539. I am only speaking of a good purpose?— Well, I think they are a fair set of lesson books.

18540. The *Chairman.*—Is it an advantage to the teacher to have a specified set of books, or would it be better to give him some latitude in the selection?—I think it would be better there should be some latitude in that way, to let the teacher use any set of books he

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Mr. Charles Matthews.

considered best, provided, of course, that there was nothing objectionable in them in a religious or moral point of view. I think it would be better that the teacher should have the power of selecting, or the manager and teacher combined, whatever class-books he considered most suitable to his school.

18541. Has the State ever professed to pay the whole salary of the teacher?—No, it is a grant in aid of local salary; but the teachers have not been supported locally to the extent they ought to have been.

18542. In the year 1845, I see by the answer addressed by the National Board to the teachers, the highest salary paid was £20, to the first class?—Yes, I recollect that time.

18543. I see by the same return that that has been raised by six or seven gradations until now the three payments to the first-class teachers are £52, £44, and £38, and that a similar increase has been made in the salaries of the second and third class. If the amount received from local sources had increased to the same extent as that given by the State, would the schoolmasters have much to complain of?—Well, they would be much better off—perhaps if that amount were doubled, and if the locality added half as much more they might be considered as fairly remunerated.

18544. What is the smallest number of children which you consider necessary to keep a school efficient and active?—I think there might be a very fair school where more children could not be got into it, with an attendance of thirty or so. I think there would be sufficient work for a man. In fact, the master would have far more work where he has a school of thirty or thirty-five, than with a larger school, where he has the assistance of monitors, and that is one reason why a poor teacher should not be cut down on account of having a smaller school, when he has, in fact, more work to do, from the absence of monitors, than if his school were larger.

18545. Is it, in the interest of the tax-payer, worth while to pay a full salary for a school that has less than twenty-five children?—What is that place to do for education? Are the people to be left savages? They must have a school, and if the circumstances of the locality are unfavourable, if it is a mountainous district, for example, I think it would be very hard that the people should be deprived of education of some sort.

18546. Mr. *Dease.*—You spoke, amongst the things that would be beneficial to teachers, and also useful for education, of agriculture, and you said agriculture should be taught practically, in more schools than it is at present. Have you had, yourself, any connexion with agricultural teaching in any of the schools where you have been teacher?—No.

18547. Have you any special knowledge of the subject yourself?—In training, I heard lectures on it from Mr. Skilling, the agriculturist.

18548. What was the idea that was in your mind when you mentioned that to the Commission, or had you any special scheme in your mind?—The teachers at the conference in Omagh suggested that many of them could teach agriculture under proper encouragement.

18549. You mean teaching it practically?—Yes, in many places where it is not already taught.

18550. Do you contemplate that for that purpose some land should be attached to the school?—There should be some land.

18551. Have you seen any of the smaller class of agricultural schools; have they come under your attention anywhere?—No.

18552. Mr. *Sullivan.*—Do you think the teachers generally partake of your opinion, that there should be a latitude with regard to the books, that the teacher should have the power of selecting books within a certain range?—I have heard teachers express that opinion, but I cannot say it is the general opinion.

18553. You, yourself, think it would be good?—I think it would be a good thing. I see very nice lesson-books on various subjects, issued by publishing companies in England.

18554. Do you think, as a practical teacher, it would at all interfere with the general system of education, to have different sets of lesson-books in different schools?—Well, it might be an obstacle in this way: the teachers are required to study the lesson-books, and answer upon them at their examination, and if the books were not the same it might interfere with that part of the examination; except they named particular subjects, and let the teacher make up his knowledge from any source.

18555. Would it not be easy to obviate that difficulty?—Yes, by naming the subject, and letting him acquire his knowledge from whatever source he likes, but they think it shows that the teacher will be better able to teach the books when he is intimately acquainted with them.

18556. As far as your experience goes is there much fluctuation of children from one school to another, in cases where there is no change of residence?—Well, in towns they do run about pretty much.

18557. Is that the choice of the parents or the whims of the children?—Sometimes they leave when asked for school fees, and go to another school. Sometimes, of course, they feel offended by something the teacher has done, perhaps he has chided them, or perhaps punished them slightly, and they may take offence at it.

18558. Does that prevail to a great extent?—Well, I cannot say in my school that it does—I find children coming sometimes to my school complaining they were not getting on well in other schools.

18559. Mr. *Stokes.*—Would you say that teaching in primary schools affords a suitable career for an energetic and ambitious man?—Well, I don't think it would for an ambitious man, his ambition must be very limited if it does; but I think it requires a highly energetic man to properly teach a school.

18560. Would you not expect persons of that disposition speedily to quit schools for other careers?—Well, a very ambitious man might, but a highly energetic man will find enough to exercise his energies upon in a school.

18561. Mr. *Gibson.*—When you speak of using different books in the schools, do you not think there should be great care taken lest the books might be subject to some objection in a religious point of view?—Certainly; I mentioned that—I said they should be free from all sectarian bias of any kind.

Rev. James Porter.

The Rev. JAMES PORTER sworn and examined.

18562. Mr. *Sullivan.*—You are a Presbyterian clergyman?—I am.

18563. Of the General Assembly, I believe?—Yes, the General Assembly.

18564. You reside at Kilkenny?—I do.

18565. I believe you have paid considerable attention to the subject of National education?—I cannot say that I have paid very great attention, but I am a regular visitor at the model school at Kilkenny; I go there once a week for religious instruction, except when prevented by other duties.

18566. You give religious instruction regularly at the model school?—Yes.

18567. Are you a patron of any school besides?—I am not.

18568. Have you been, previous to going to Kilkenny?—No, never.

18569. Is your knowledge of the National system

confined to the model schools?—Yes, I should say so. I have not attended to the general system much; my attention has been confined to the model school at Kilkenny.

18570. Have you ever made any objections to the books that were used in model schools?—I did, about the commencement of the present year.

18571. Which books are they may I ask?—The edition of school books published in 1867.

18572. All of them?—To the Second, Third, and Fourth Book.

18573. What is the nature of your objection to those books?—The teaching of some of the passages in those books I looked upon as not suitable for the children that I look after, nor for Protestant children generally.

18574. Had those passages to which you objected a religious character?—I consider so.

18575. To whom did you make your objection—to the Commissioners?—I made my objection by a note in the Visitors' Book of the school.

18576. Did you address any communication to the Commissioners?—No, I did not at first.

18577. Had you any conversation, at any time, with the teachers of the school upon the subject?—No, I had not.

18578. At any time?—No.

18579. Did you ever object in the school itself, in the presence of the pupils or the teachers, to the passages?—I objected, in writing, in the infants' school, and also in writing in the boys' school in the Visitors' Book. In the girls' school I simply pointed to a passage in the fourth book, which the child of one of my hearers had in her hand, and I merely remarked to the teacher who was in charge, and said, "I don't consider that a proper passage in a mixed school."

18580. That was Miss Thorne?—Yes; that was Miss Thorne.

18581. Was that said in the presence of the children?—The class was being trained in reading, but they were under examination by her at the time, they were not reading; nor did I specify the particulars of the passage. I merely pointed to it without specifying what it was to her, or in her hearing.

18582. Did you ever object to them to Miss Loundes?—Miss Loundes was mistress of the infants' school; my objection there was made in writing in the book; it was in the school-room, but at her desk at a considerable distance from the classes that were in charge of her assistants. I had no conversation on the subject in the hearing of any one. What I did was in writing.

18583. What was the passage to which you objected?—The passage in the infants' school book to which I objected was one called the Angels' Whisper—Lover's song of the Angels' Whisper.

18584. You considered that was a passage tending to propagate Roman Catholic doctrines?—It tended to propagate what I would not consider children should receive. It might be very well for a sentiment for you or me to sing who have formed our ideas, but I do not consider it a fit passage to be read in an infant school by Protestant children.

18585. What were the words you objected to?—It is a stanza commencing with these words:—

> "Her beads while she numbered,
> Her baby still slumbered."

18586. Are you aware who it was that compiled the Second, Third, and Fourth Books?—I don't know who compiled the books.

18587. Are you aware who formed the committee that appointed them?—I have no knowledge on the subject whatever.

18588. Did not Miss Loundes tell you they were made under the direction of a Presbyterian, a member of your Church?—No; she never uttered such a statement to me. I did not consider it right to say a word to a teacher upon the subject. Considering that the teachers were there simply to discharge their duty as servants of the Board, I do not consider that they were responsible in any way for those books.

18589. There was an inquiry on the subject?—There was, into charges preferred against me by the Inspector.

18590. Are you aware what were the charges of the Inspector?—I have them from the Inspector in writing, and can lay them before you if you choose. On the 6th of February last I made this minute in the Visitors' Book of the school—"Visited the schools this day. The children were clean and orderly. I examined the school books in use, and I feel bound to state that in my opinion they contain many passages exceedingly objectionable, and contrary to the faith of children of Protestant parents. I would specify Second Book, page 180; Third Book, page 181; Fourth Book, page 29, 172, 173, 338, 352, and 381."

18591. Was this in the infant school book?—No; this was the minute I made in the boys' school. The minute in the other book I don't recollect. I have not got a copy of the exact words. It was not so long as the minute I have read; it only referred to one book.

18592. Was it to this effect:—"I consider a portion of the Angels' Whisper in the Second Reading Book in use in this school, objectionable, and such as should not be found in a book designed for the instruction of children of all creeds?"—Yes, I should say it was to that effect.

18593. You stated you were going to read the report of the Inspector?—Yes. I made those minutes in the books on the 6th of February, and on the 7th of February it appears a report was made of them by the District Inspector to the Board, and there was also a letter written to the District Inspector from the head teacher of the school, a copy of which was sent to the Board, laying certain charges against me of which I knew nothing until a considerable time afterwards, when I was waited upon by the Head Inspector, who informed me that serious charges had been made to the Board against me, and asked me was I prepared to submit to an investigation into them. I said I was prepared to go into a defence of anything connected with my conduct in the school, and I asked him to be good enough to give me a specific indictment in writing stating what the charges were. He said he would do so and here is the specific indictment in writing against me:—

COPY of PASSAGES in letter addressed to the Secretaries of the Commissioners of National Education on the 7th February, instant, by LEWIS HARKIN, esq., District Inspector of National Schools:—

"1. I have received a report from the head mistress of the infant department, informing me that the Rev. Mr. Porter visited her room and expressed to her and to her assistant, Mrs. Carroll, who is a Roman Catholic, his objection to a passage in the Second Book, being the second verse of a poem beginning with the words: 'Her beads while she numbered.' Of three monitresses in the room at the time, two were Roman Catholics.

"2. In his visit to the female school the Rev. Mr. Porter proceeded at once to where the fifth, the highest class, then in charge of Miss Thorne, stood. He took occasion to inform the teacher that there were many passages in the book from which she was teaching that were objectionable; to prove which he took a book from the hands of one of the pupils, turned to page 173 (Fourth Book), pointed to a passage beginning with the words, 'Soon after the good lady made the sign of the cross,' and declared it to be objectionable. At the moment these words were spoken, there stood three Roman Catholic girls of the ages of thirteen, fifteen, and sixteen.

"3. On questioning the head master of the male school, Mr. Ryan, I have ascertained from him that since the revision of the Board's reading books he has been exposed during school hours to the frequent *interpellations* of the Rev. Mr. Porter upon what he conceives to be doctrinal points raised within these books."

COPY of a LETTER addressed to Mr. Harkin, District Inspector, on the 10th February, instant, by Mr. RYAN, head master of the Kilkenny model school:—

"SIR,—At eleven o'clock this morning, and before the classes had been reformed after religious instruction, the

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Rev. James Porter.

Rev. Mr. Porter came into the boys' school-room and asked me in a voice sufficiently loud to be heard by the pupils, to have the Inspector's office opened in order that he might hold a conference therein with the Rev. Mr. Gorman and the Rev. Mr. De Montmorency, two clergymen of the Established Church. These two gentlemen had been giving religious instruction in these schools during the morning. Rev. Mr. Porter had not.

"I told the Rev. Mr. Porter that I did not hold the key of the office, and that over that department I had no control. He then entered the laboratory, and demanded that I would furnish him with a copy of the following books, now in the hands of the children: Second Book, Third Book, and Fourth Book. I now told him that I could not so far interfere with school business as to take those books from the children's hands, and requested the rev. gentleman not to involve me in a discussion with which I could have nothing to say. He then said, 'Do you refuse to procure me the books?' I reminded him that it was outside my duty to furnish books to any visitor, and that it were better that he obtained the books from some other source. He again demanded, 'Do you refuse to let me have the books?' My reply was, 'I do.' He then left.

"During the above neither of the other clergymen entered the room, nor of course had any share in this conversation. But when the Rev. Mr. Porter left me, Rev. Mr. Gorman came in and said that he was requested by some of the parents to examine those books, and asked if I was acting under rule in refusing to furnish copies of the books to Rev. Mr. Porter. My reply to this was that a compliance with the request of the Rev. Mr. Porter would necessitate an interference with the rules of the Board, for which I would be held responsible; but that if the Rev. Mr. Gorman wished I would, after *school hours*, send him a set of the books required. The Rev. Mr. Gorman then left, apparently well satisfied with this arrangement.

"I have the honour, &c., &c.,
"L. J. RYAN,
"Head Master.

"L. Harkin, esq., District Inspector."

18594. On both occasions, then, there were several of the pupils present when the observations were made, according to that statement?—Yes, but the question is, is that statement the fact?

18595. Is it the fact?—It is not.

18596. In what does it deviate from the truth?—It deviates from the truth in saying that I mentioned beads, or cross, or anything of that sort. I never used the terms. I never repeated a word of the passage I objected to to any of the pupils or to any teacher. The statement is untrue in that respect. It is also untrue that I interrupted the business of the school. It is perfectly untrue, and the Board so decided after an investigation of the evidence laid before them.

18597. The *Chairman.*—Did you merely point out the passages to which you objected with your finger to the master or mistress, or do you mean that you named them *viva voce*, but out of the hearing of the other people?—What I did was this: the girls were standing in the class when I went forward and said to one of them, whose name was Martin Smith. "Is that the Fourth Book in your hand?" She said yes, and handed it to me. I turned to the page, and handed the book open to the teacher, pointed with my finger to the passage, and said, "That passage I consider objectionable in a mixed school."

18598. Rev. Dr. *Wilson.*—Was this matter investigated by the Board?—Yes, it was investigated by their Head Inspector, and very much annoyed I was at being exposed to such trouble, which I thought I had no right to be.

18599. Mr. *Sullivan.*—What was the Board's decision in the matter?—After the investigation was closed I heard nothing from the Board for some weeks, and eventually I wrote to know what decision they had come to with reference to the charges preferred against me, and the investigation held, and I received from the Board this reply.

18600. May I ask were you examined on the subject by the Head Inspector?—I was. The investigation occupied two entire days, and a great number of witnesses were examined. I asked the Board to supply me with a copy of the evidence laid before them by the Inspector, and they declined. If I had an opportunity of laying it before you it would show you how the case exactly stands.

18601. Were you not present during the examination?—I was.

18602. All the time?—All the time.

18603. Is the evidence on such occasions given on oath?—It was not so in this case. I believe it is not usual.

18604. Rev. Mr. *Cowie.*—Did the investigation take place at your request or at the request of some other person?—It took place by order of the Board.

18605. At whose request?—I cannot tell.

18606. Rev. Dr. *Wilson.*—Was it at your request?—Not at all.

18607. The *Chairman.*—Was it on the report of the Inspector on the letters he received from the teacher?—I made the minute I have read in the Visitors' Book on the 6th of February. The Inspector reported my action in that on the 7th, and I was waited upon by the Head Inspector sometime afterwards informing me that certain charges had been preferred to the Board against me, and to know if I was prepared to enter into an investigation of them.

18608. Was the letter of the teacher conveyed to the Commissioners along with the report of the District Inspector?—Yes; I understand the letter along with the report of the District Inspector were communicated to the Board.

18609. Rev. Dr. *Wilson.*—May I ask did the Commissioners of National Education lay a series of charges against you and proceed to prosecute them?—Yes; there they are under the hand of their Head Inspector.

18610. Did it occur to you that you should submit to such an examination?—I thought it was a most unwarrantable proceeding altogether on the part of the Board.

18611. Do you regard such a proceeding as that calculated to maintain your position and authority with the children of your communion who were under your charge in the school?—It was calculated to injure me very materially, for the report went through the town that I had interfered with the education of the children, and that I had been abusing Roman Catholic doctrines and practices; and I was very much annoyed indeed—such a report being wholly untrue.

18612. Mr. *Sullivan.*—Now, if you please, give us the decision of the Commissioners?—I shall read it for you:—

No. 3.

2627—68.

KILKENNY DISTRICT MODEL SCHOOL.

Office of National Education,
25th March, 1868.

REV. SIR,—The Commissioners of National Education have had before them the Report of the Inquiry held by Mr. Sheridan, one of the Head Inspectors, into the statements made by Mr. Harkin, District Inspector, as to the interruption by you of the business of the above school, as referred to in your letter of the 12th instant.

We are directed to state, that the Commissioners see no reason to conclude that the business of the school was interrupted by you on the occasion in question; but they regret that you should have made observations in the Visitors' Book, which should have been addressed to the Commissioners only.

We are, Rev. sir, your obedient servants,

JAMES KELLY, }
W. H. NEWELL, } Secretaries.

Rev. James Porter,
The Manse, Kilkenny.

18613. Do you think the latter part of that decision just?—It is just so far as it goes, but it is not full enough, and that was my annoyance with the Board. I thought they should have given a much fuller decision. They did decide upon the charge as to interrupting the teaching in the school; they did not decide on the charge of speaking in the hearing of Roman Catholic pupils or Roman Catholic teachers. I hold that the evidence fully bears out that I did

nothing of the sort. I asked for a fuller decision, but they declined to re-open the case.*

18614. Do you think it judicious for a clergyman, a visitor of a model school, to write observations of that sort in a book open to public inspection, and to speak to the teachers who are only instruments in carrying out the system?—On the Visitors' Book visitors are requested to record such observations as they think fit on the state of the school.

18615. Is it part of the province of the Visitors' Book to contain observations on the books published by authority of the Commissioners?—I could not consider a school in a satisfactory state when the books are not proper.

18616. The books are part of the system and published by the Commissioners?—Of course the books are published by the authority of the Commissioners.

18617. Then in writing such an objection upon the Visitors' Book, there is an objection to the whole system of National education?—No; there is not.

18618. Are not the books part of the system?—I don't see how that would apply, you may find fault with something in the system though you admit that the system is a good one on the whole. I may find fault with my wife but I do not condemn her on that account.

18619. Was not placing that minute on the Visitors' Book in order that the whole public might see it, objecting to an essential portion of the system?—I consider that this edition of the books was a departure from what had been previously satisfactory. The books up to that time I consider were satisfactory. The edition of 1867 I considered should not have contained those passages, and I thought that a violation of faith with the public.

18620. Although compiled by a Presbyterian?—I had no knowledge of that.

18621. Are you not aware that they were selected by Mr. M'Creedy?—I did not know anything of the sort.

18622. Were you told on that occasion that they were selected by Mr. M'Creedy?—No; I was not. I knew nothing of the new edition having been published till my attention was called to them by a gentleman whose children attended the school. I had been from home during the first month of the year, and on returning, my attention was called to the books by a gentleman whose children were at the school. I said, I could say nothing until I had seen the books myself. It was then I first learned that a new edition had been placed in the children's hands—I then obtained a copy from the head teacher of the school. I said, "Will you let me have a copy of the books," and he politely handed them to me. I brought them home and looked over them, and having made up my mind with reference to them, I then went to the school, and on the 6th of February, I made that minute. I only knew that the books were published by the sanction and authority of the Commissioners. As to who compiled them I knew nothing whatever.

18623. Rev. Dr. *Wilson.*—Are you not aware that two of the Inspectors were the parties whose business was to prepare that edition and were paid for it, neither of whom was Mr. M'Creedy?—I have heard that since. I have since seen it in a return of the cost of the edition made to the House of Commons.

18624. Do you think the Commissioners themselves regarded these new books as a part of the system when they have since withdrawn them?—Certainly not.

18625. Mr. *Sullivan.*—With reference to a question put by Dr. Wilson, I may draw your attention to the fact that the Commissioners under their own hand have stated that it was Mr. M'Creedy edited those books—the returns supplied to us state, "Second Book of Lesson, compiled by W. M'Creedy, assisted by H. P. Clarke, esq.?—I was not aware of that; what is the date of it?

18626. There are two books, one is dated 1867 and the other 1865, and there has been no edition of it since. That is the statement made by the Commissioners themselves?—It would not have the least effect on my objection who was the person that compiled the books.

18627. Do you not feel you made a fatal objection to the whole system by showing that no two people can agree upon a work to be read in a school?—I don't feel anything of the sort.

18628. If everyone had the same right and title to object to this passage and to that passage in a book, what would it come to in the end?—If the Board of Education profess not to interfere with the creed of any party, and to publish works that will not trample upon any peculiar views of any denomination, and if they depart from that, then I think they should be brought back to that principle again. That is all I desire.

18629. But if every person was allowed to object after the same fashion in which you have objected, and if the passages objected to were removed, what would become of the books intended for the general instruction of the people—how would it be possible to teach general literature at all if every man could object to what didn't please himself?—I think every man of common sense can understand there is sufficient literature in the world for general purposes without interfering with the peculiar views of any one.

18630. What religious views are contained in the passage at page 188 of the Third Book of Lessons; that is one of the passages you objected to, if I mistake not?—If I had the book before me I could point out the parts——

18631. Here is the book (book handed to witness)?—This is not the proper book—this is the 1868 edition; it is the 1867 edition I object to.

18632. Well, what is the particular passage that you allude to?—It is the story headed "The Dead Ass."

18633. Mr. *Gibson.*—It is the duty of the Commissioners, I presume, to take care that their books should be free from any matter that is objectionable according to the religious opinion of any particular sect or denomination of the people?—I have always so understood.

18634. When you found these books to which you objected in the schools, did you think their being there was the act of the Commissioners and not of the teacher. Was anything done in that school except by the authority of the Commissioners?—Not that I am aware of.

18635. Do you not think now on further consideration that it would have been much better to have addressed your communication to the Commissioners than to the subordinates, by putting it upon the face of the Visitors' Book? I take it that the object of that book is to bring under the notice of the teacher mat-

* The following letter was handed in by Mr. Porter:—

3205—68.—B. O.—21/4/68.

KILKENNY DISTRICT MODEL SCHOOL.

Office of National Education, 22nd April, 1868.

REV. SIR,—Having laid before the Board at the meeting yesterday your letter of the 3rd instant, we are directed to inform you, that the Commissioners of National Education see no reason for re-opening a case which has already been fully considered.

With respect to the head master, Mr. Ryan, he denies that he ever used language calculated to offend you.

We are to state, in conclusion, that the Commissioners invariably decline to give copies of the Reports or letters of their Inspectors.

We are, Rev. sir, your obedient servants,

JAMES KELLY,
W. H. NEWELL, } Secretaries.

Rev. James Porter, The Manse, Kilkenny.

Nov. 26, 1868.

Rev. James Porter.

ters which are under his control, and for which he is responsible, and not matters for which the Commissioners are responsible. I put it to you now whether you do not think that upon the whole it would have been better to have addressed your communications to the Commissioners than to have made the entries in the book in the school?—Well, perhaps if I was going over the same course of conduct again, my experience might have led me to address the Commissioners directly in the first place; but it occurred to me at the time that the readiest way to call attention to the matter was to put it upon the Visitors' Book, which was under the observation of the Inspector, so that he might see it, and see that there was objection taken to the books.

18636. Do you think if you had addressed a letter to the Commissioners themselves it would not have been brought under the notice of the Board, and action taken upon it as promptly as by the course you adopted of entering the objection on the Visitors' Book of the school?—I have no doubt whatever in my mind but that the Commissioners would have attended to the letter and considered it; but I do not believe the action would have been so prompt. I have no doubt they would have attended to it.

18637. On what ground do you form that opinion, that the action in reference to the matter could not have been so prompt?—I form it upon this ground—that attention being called to the matter in the very district itself where the parents of the children would come to understand it, prompt action would thereby be induced on the part of the Commissioners, so as to remedy what was felt to be amiss, as soon as possible.

18638. Would that prompt action have been induced then by the voice of the people in the district more than by your own letter to the Commissioners direct on the subject?—My reason for stating so, and for making the note as I did, was that I was spoken to by several of the parents about the matter of these books and urged by them to take action about them, and I not only made that minute, but it was countersigned by one of the magistrates of the county.

18639. The *Chairman.*—Did you think that by making this entry in the Visitors' Book you were putting yourself less prominently forward in the matter than if you had written a formal letter directly to the Commissioners?—Yes.

18640. Rev. *Dr. Wilson.*—In fact, did you think that it was a matter the Board's own officers should prosecute rather than you should?—Unquestionably.

18641. Mr. *Gibson.*—Do you think the Board's own officers should raise objections to the conduct of the Board in publishing certain books?—No; but I think it would be the duty of the Board's Inspectors to inform the Board of objections which were made.

18642. Rev. Dr. *Wilson.*—Is it not required by the rules of the Board that the Inspectors should take special notice of whatever objections are made in the Visitors' Book, and make them known to the Commissioners?—I would say so.

18643. Mr. *Sullivan.*—Do you think it possible, if your system were carried out, that any book could be written for the National system?—I think it perfectly possible. I think the English language and literature are not so barren as not to afford ample materials for general instruction.

18644. Mr. *Gibson.*—Do you think that every person who objects to any proceedings of the Board, with reference to the system, is at liberty to enter those objections in the Visitors' Book—whether that is a judicious and wise course?—I think if there is a Visitors' Book kept, and a special request made to the public to enter their observations in it, I don't understand the meaning of such a request being made if they are not at liberty to record objections in it.

18645. Rev. Mr. *Cowie.*—Do you think that books employed under the National system should contain no reference whatever to any Roman Catholic customs or views or history?—If the doing so would trench upon the views of any other party of Christian people I think it should not be found in the books.

18646. Are the children attending schools in Ireland to be kept then in total ignorance of the differences between various sections of the people on religious matters?—I would leave that to the clergy of the respective churches.

18647. Would you exclude the history of Europe altogether from the schools and from the books?—Certainly not.

18648. How is it possible to teach people the history of Europe without letting them know that there have been great disputes and wars and discussions upon religious questions, and that the habits and customs of people have varied according to their religious persuasions in days gone by—do you think that no history at all should be taught?—On the contrary, I do not think there is history enough taught in the schools.

18649. With respect to the passage to which you objected—Queen Phillippa making the sign of the cross—suppose it was historically true that she did do so, what objection could there be to the children being taught that as a matter of history?—If Queen Phillippa chose to make the sign of the cross I really have no objection to her doing so, or to any body else doing it if they like, and I did not object to the passage on that ground.

18650. On what ground did you object?—My objection to that passage is, that it is stated by the historian, in connexion with it, that she never did any thing by act or deed to disentitle her to the glories of heaven—that is a statement which, I hold, is not for children, according to my views, to receive.

18651. Then it was not about making the sign of the cross you objected?—Not at all; it was to the other statement. The sign of the cross is neither here nor there in my mind.

18652. Mr. *Sullivan.*—And what is your objection to the passage about the beads?—The stanza I allude to is as follows:—

"Her beads as she numbered
The babe still slumbered
And smiled in her face as she bended her knee;
Oh bless'd be that warning,
My child, thy sleep adorning,
For I know that the angels are whispering with thee."

How do you know it? I don't know it, and to teach a child to say that they know the angels are whispering is what I don't understand.

18653. Mr. *Gibson.*—Do you not believe that there are ministering spirits sent to minister unto the children of God on earth?—Yes; but I don't know what spirit is whispering to you now.

18654. Mr. *Sullivan.*—In the passage which you have referred to—"The Dead Ass"—will you point out what it is you object to there?—It is the spirit of the whole passage I object to; this person made a pilgrimage.

18655. Rev. Dr. *Wilson.*—Who is this?—This story of this dead ass. A certain person went on a pilgrimage to Santiago, and he took his ass with him to help him on his way. He found that if he made this pilgrimage one of his children that was sick would be spared to him. He vowed he would make the pilgrimage. Heaven, it is stated here, accepted the condition. He proceeded on the journey. The ass died. He succeeded, however, in making the pilgrimage and returned, and the story makes it appear that the child was spared to him because he made that vow and pilgrimage. Now I object to the whole spirit of that passage, because of that.

18656. The *Chairman.*—From what author is that story taken, do you remember?—From Sterne, I think it is.

18657. Mr. *Sullivan.*—Do you not think, taking the author into account, it would lead to a precisely opposite result to what you suggest?—The children are not to know who is the author.

18658. Rev. Mr. *Cowie.*—Do you think it possible for any history to be compiled that could be used in the National schools of Ireland?—I don't know; it has not

been tried, as far as I am aware, yet, to compile a history that would be acceptable.

18659. Rev. Dr. *Wilson.*—Do you think it could, when the Commissioners of National Education didn't find themselves competent for the performance of the task?—I don't remember ever hearing that they ever made any attempt at it.

18660. Mr. *Sullivan.*—Don't you think that proves the impossibility of compiling a set of books for a mixed school?—No; I don't see how that is at all; it does not follow that because the Commissioners never tried to do it, the thing is impossible.

18661. If they tried, and found they could not agree upon it?—I am not aware that the attempt has ever been made by them.

18662. Well, that it has not been made by them proves, at least, that in their judgment it was impracticable?—I do not know that.

18663. If the subject was considered by the Board of Education, and they deemed it impracticable to carry such a scheme out, does it not show that, as far as their judgment goes, the matter was, in their opinion, impracticable?—If they tried it, and found it impracticable, it would follow of course.

18664. Rev. Mr. *Cowie.*—Would a true history of Ireland be acceptable to persons of all religions and opinions in Ireland?—No, because the truth is not acceptable to all persons.

18665. Do you think truth should be excluded from the Board's books?—Certainly not, but the fact of it not being acceptable to all should not prevent it being tried.

18666. Rev. Dr. *Wilson.*—Have you in view in that answer a "full" history of Ireland? In other words, don't you think it possible to compile a history so as to give in it the leading facts of history, without offending the prejudices of anyone in this country?—I think that would be possible.

18667. In that answer do you contemplate a full history, or merely a compilation of leading facts?—I don't mean a full detailed history of all the occurrences; that, of course, would be offensive to many parties.

18668. The *Chairman.*—Could you include the account of the Battle of the Boyne in neutral terms?—It ought to be acceptable, because the battle of the Boyne ought not offend any party; it is a historic fact we cannot deny.

18669. Mr. *Sullivan.*—Does history only consist of facts?—It ought to be founded upon facts.

18670. Does it not also consist of inferences or inductions from facts?—Of course.

18671. Do not the inferences generally constitute the most valuable parts of history?—Facts lay the basis for the inferences, and the inferences teach us to avoid errors, and what to follow.

18672. Is it not a fact that it is the inferences in history which are objected to?—Well, if the facts be correct, and the inferences the proper ones they cannot be objectionable.

18673. Is it not the fact that it is the inferences, or inductions from facts, which constitute the valuable portion of history, and which are the portions objected to by persons of different opinions?—If you draw correct inferences from facts, the inferences must be as valid and as valuable as the facts.

18674. Do you know any science in which all the inferences and deductions are found to be correct?—I am not aware; I would not undertake to say they are.

18675. Could you say of any science that all its inferences were true?—I could not take it upon myself to say that.

18676. Are they likely, therefore, to be all correct in history, which is the least advanced of the sciences?—I should say not; I think there is as much incorrectness in history as in any other department of literature.

18677. Must there not necessarily be more?—Well, as histories are frequently copied, one blunder may issue in ten.

18678. Are all the inferences founded on facts of physical science correct?—I don't undertake to say they are.

18679. Therefore, may not the same occur in history?—I have said you may draw a wrong inference; and, further, a closer investigation may bring you to a different conclusion from what the historian set forth.

18680. Consequently, who can be a better judge of the truth of the inference than the person who makes it?—Not the only person, everybody who reads it.

18681. Rev. Mr. *Cowie.*—Do you not consider that history is a very important part of the instruction of the young?—I think it is a very important part; I regard it as such, certainly.

18682. Is it not *prima facie* rather against a system which seems obliged to keep history out of view in its instruction; I mean against it as an effective system of education?—That depends very much upon the circumstances of the country, on the principle that what is lawful may not at all times be expedient.

18683. Mr. *Stokes.*—Was not your action in the matter of these books completely justified by the result?—Yes, in the judgment of the Commissioners, because they withdrew the books, and issued others in their place.

18684. Do you not think that if the Roman Catholics, instead of proceeding through their archbishops and clergy to make representations to the Board and to the Government, had proceeded as you did, by making entries in the visitors' books, they might also have succeeded in their object, and have had the books made more like what they desired to have them?—I know that books were removed from time to time from the Board's list, such as the Scripture Lessons, prepared by Archbishop Whately.

18685. What view do you take of the system administered by the National Board? Do you regard it as a secular system, or as a system of combined literary and moral instruction, with a great deal of religious instruction objectionable to no one, introduced into the books?—I have been always accustomed to further the system of education carried out by the Board as much as lay in my power, and I approved of it, and of the books issued under it, till that edition of which I have spoken.

18686. Is it not the fact that, in the opinion of the Commissioners, the only system they are authorized to administer is one which includes a large amount of religious instruction with secular training?—I understand a large amount of "moral" instruction, as distinguished from what is Scriptural—doctrinal.

18687. Do not the books contain extracts from Scripture?—They do.

18688. Would you concede to any other individual the right which you claim for yourself—to object to, and exclude from any of the books of the Board whatever is displeasing to him?—Certainly; I grant to every man the right which I claim for myself. I don't want to cast my burden upon any other person's back, nor do I desire to force my views upon any other man.

18689. What was the date of the decision of the Board which you read?—The 25th of March.

18690. Did the matter end there?—It did not.

18691. Can you state what further has been done in the matter since the month of March?—Having got this letter from the Board, I asked them for a fuller decision, and some further correspondence then took place. The substance of the answer was, that the Board had already given their decision, after full consideration, and declined to go further in the matter, and would not re-open it.

18692. Rev. Dr. *Wilson.*—Were you one of the parties nominated by the General Assembly to appear as a witness before the Commissioners?—No; I was never nominated, to my knowledge.

[At this stage the room was cleared, and on re-admission the examination was resumed, as follows:—]

18693. How is it then you appear, may I ask you?—I cannot tell that; I received a letter from the Assistant Secretary asking me to appear here.

18694. Rev. Mr. *Cowie.*—Have you resided long in Kilkenny?—Since 1848.

Nov. 26, 1868.

Rev. James Porter.

18695. Is there much mixed education in Kilkenny besides the mixed education of the model schools?—There is not very much latterly; there was a good deal more up to lately.

18696. Have you any school attached to your own congregation?—No, I have not.

18697. Do the children of your denomination all attend the model school?—All that are within a convenient distance of it attend it.

18698. How far have they to come to it?—Some of them have to come four or five miles.

18699. Are they, generally speaking, children of persons in a comfortable condition of life?—Not very comfortable.

18700. Farmers?—Some farmers and some shopkeepers.

18701. Have you many of a position superior to that, such as professional persons—surgeons, or such like?—No, not connected with my Church.

18702. Did you send an answer to the circular sent by us to your opinion of the efficiency of the model schools?—I got no circular.

18703. We asked a number of persons by circular whether they thought the model schools acceptable?—I did not get any circular of the kind. I knew that several persons did get something of the kind, but I never received one.

18704. Is the model school in Kilkenny very acceptable to the people there?—I think it is.

18705. Is the education given there good in the opinion of the people, so far as you know of it?—The people consider it a very good education, and I am quite of that mind.

18706. Do you think that the class of persons attending that school is the class which the State intended to benefit out of the public funds by the establishment of such schools?—I think some of them are rather above that class.

18707. And able to pay more for education than 5*s.* a quarter?—I believe there are some able to pay more than the 5*s.* fee required. I have no doubt there are some there able to pay more, and ought to pay more.

18708. Do you think if some plan were adopted by which persons able to do so should pay more, the school would be more acceptable to the people?—I have no doubt it would be acceptable. It would be acceptable to the parties whose children attend model schools at the present time.

18709. Do you think the people would be willing to form a committee, and take the expense upon themselves of carrying on the school, if the State were to offer them the building?—I think not. We have not sufficient material for that.

18710. Mr. *Stokes.*—Is your chapel contiguous to the model school?—Close to, alongside of it.

18711. Was the chapel or model school built first?—The chapel.

18712. Rev. Dr. *Wilson.*—One witness already examined from Kilkenny says, with reference to the instruction in these schools:—

"I find the tone of the people with whom I have come in contact has altered very much. I find that the youths of my flock, and of other flocks with whom I come in contact, who were educated by the National Board are of a very different temper and bearing from others. There is an independent liberalism which I do not like. I feel persuaded that Fenianism would never have had such a footing in the country if it was not for the influence of the present system of education on the minds of the people. It is a system opposed to all religion."

Do you concur in the opinion expressed by that witness?—I do not concur in it; most decidedly not.

[Adjourned.]

FORTY-NINTH DAY.—DUBLIN, FRIDAY, NOVEMBER 27, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.

Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., } *Secretaries.*
D. B. DUNNE, Esq., }

JOHN GORDON, Esq., sworn and examined.

Nov. 27, 1868.

John Gordon, esq.

18713. The *Chairman.*—Are you one of the Inspectors under the National Board of Education?—I am.

18714. How long have you filled that office?—Over three years.

18715. What is your district?—Galway.

18716. Have you served in any other district?—I have, in Tuam, in the county of Galway.

18717. Did you previously hold any educational appointment in Canada?—I did.

18718. What was it?—Head master of a Grammar school, with the Common schools of the town combined with the Grammar school. What is known in Canada as a Union school.

18719. In what place?—First in Peterboro', and afterwards in Port Hope, in Canada West.

18720. Was your appointment under the Colonial Government, or under some local authority?—Under a local authority.

18721. What was the body that appointed you?—The body was the combined Board of Grammar school trustees and Common school trustees.

18722. How long did you fill that appointment?—Taking both towns, over eleven years.

18723. Should you be able to afford the Commissioners information as to the scheme of common schools prevailing in Canada?—I think so.

18724. Sir *Robert Kane.*—You mentioned that your appointment was made by the combined authority of the Grammar school trustees and of the Common school trustees—was that position a special one peculiar in your case, or is it the ordinary way in which masters of common schools are appointed? Are there usually grammar schools and common schools united?—Not usually.

18725. Then your case was a somewhat special one?—Not my case alone. I was head master of the Grammar school; but there is a provision in the Act whereby the Common school trustees may be united with the Grammar school trustees in special cases where the Grammar schoolmaster is willing to take the responsibility of all the public education in the town. Such was my case.

18726. You had charge of all the teaching in that town, both of the Common schools, or, as we would call them, the primary schools, and of the Grammar schools?—I had.

18727. Is it the fact that a large portion of the

management and control of the schools in Canada is vested in the local municipal or other local authorities?—Universally so, I should say.

18728. Under legislative arrangements?—Decidedly.

18729. And the schools are supported by funds raised by local taxation to a considerable extent?—To a considerable extent.

18730. The control of the schools and the appointment of the teachers are vested in a body of trustees who are elected?—Yes.

18731. By whom are they elected?—By the rate-payers.

18732. By the rate-payers of the district?—Yes.

18733. Does there exist in Canada anything corresponding to the position of what we call the patron of a National school there?—Nothing.

18734. The system of Common schools for primary education in Canada therefore is fundamentally different from that which exists in this country, inasmuch as it is supported principally by local rates, and its management is vested in certain authorities who are elected by the tax-payers of the locality?—It is different in these respects.

18735. No one individual, if I understand you rightly, can exercise the power of appointing or dismissing at his pleasure the master of a school in Canada?—No; such a thing is not possible in Canada. No one individual can do so.

18736. And in case of a complaint, whether for inefficiency or misconduct, being made against a master, what is the mode in which that master can be punished, whether by removal or otherwise?—The charge will be submitted to the Board of school trustees through their secretary, and will be treated in open Board—the local Board being a corporation.

18737. The local Board in each case is constituted as a corporation for the purposes of the school management?—It is.

18738. What is the official title of the school Board, or of those persons who have the authority and management of the school?—The Board of school trustees. In the case of Common schools, the Board of Common school trustees. In the case of Grammar schools, the Board of Grammar school trustees.

18739 Then they may be briefly spoken of where we have occasion to refer to them, as the school trustees?—They may.

18740. In what manner do these school trustees when about to appoint a schoolmaster ascertain his competency?—He holds a certificate of qualification, which is one test; and he is expected to present testimonials from the late Board of school trustees where he may have taught, and from his clergyman.

18741. Is that certificate of competency derived from the examining authority absolutely necessary?—It is, in regard of the Common schools.

18742. Who are the parties that examine for that certificate of schoolmaster?—The local Board, known as the County Board of Public Instruction, and consisting of the Grammar school trustees appointed for the county, and the Local Superintendent, or Superintendents in case of more than one, who correspond to our Inspectors of National schools.

18743. Then the candidates for the certificate of the schoolmaster are examined by those parties and the certificate granted in accordance with the result of that examination?—They are.

18744. Are the masters classified according to their degree of competency?—They are.

18745. Are you aware how the examination is conducted?—I have assisted in it.

18746. Will you describe to the Commission some details of the manner in which that examination is conducted?—The teachers within a Circuit, as it is known, are summoned for examination, just as they are summoned here in Ireland; they are examined one day by written examinations, as here; and on a second day they are examined orally, as here.

18747. You have mentioned that the teachers within a Circuit are summoned for the purpose of examination?—Yes.

18748. Does that answer imply that a person may be exercising the functions of a schoolmaster before he has been submitted to that examination?—It does; to the limited extent of the part of a year during which he may be employed before the time of examination arrives.

18749. Then those examinations are held periodically?—Yearly.

18750. And if a vacancy occurs in the school in the course of a year, the Town Council or the school trustees may exercise their power of provisional appointment, subject to the person submitting to examination, and being approved by the Council of Public Instruction?—Not exactly. The Local Superintendents, who, as I stated, correspond to our Inspectors, have the power to grant provisional certificates which serves till the annual examination.

18751. Then, before the person can at all enter into functions as a schoolmaster he must satisfy the Local Superintendent of his competency?—He must.

18752. And if the Local Inspector reports him competent, he may be appointed by the school trustees provisionally till the time comes round for the formal examination?—He may.

18753. Does not the general Government of Canada contribute, through the Legislature, a certain portion of funds for the maintenance of the educational system?—It does.

18754. To what special object are the public funds supplied by the Government applied in carrying on this system of instruction?—To aid in paying teachers' salaries only.

18755. And how are the salaries of the higher functionaries that are charged with the governmental administration of the system paid?—I should like to understand which parties you refer to.

18756. For instance, is there any person in Canada in any position equivalent to the Board of Education here, or to the Resident Commissioner, Mr. Macdonnell?—There is.

18757. Will you describe the constitution of that superior administration?—There is a Council of Public Instruction for Upper Canada, appointed by the Governor in Council, with one member of the Council appointed as Chief Superintendent of Education, and getting a salary.

18758. Is he the only member of that superior Council of Public Instruction that is paid?—I think so.

18759. Then, immediately under that governmental Council there come the County Boards?—The County Boards.

18760. Do the County Boards exercise control over the Common schools as well as over the Grammar schools?—Only in granting certificates of qualification.

18761. Only in examining and qualifying the teachers?—Yes.

18762. And not over the internal administration?—Unless when united, as in the case of my school.

18763. With a grammar school?—With a common school.

18764. Does the Superior Council of Education in Canada publish any books for the purpose of being used in the schools, similar to our system of education under the Irish Board?—Lately it has, I believe; but not during my time much.

18765. Is it the fact that the books of the Irish National Board were very much used in the schools in Canada?—I should say almost entirely in Upper Canada.

18766. And in your experience do you think that, on the whole, they were approved—that they were considered satisfactory?—I have no doubt of it.

18767. Mr. *Sullivan.*—Have you seen the report of the Superintendent of Education lately made on the subject of these books—the report for last year?—I have not.

18768. Are you aware whether the books are now used there in precisely the form that they are with us, or whether they have not found it necessary to arrange them in great part?—What I am aware of is, that the

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books used when I was there were not the books used when I came to Ireland. We used the oldest editions in Canada.

18769. But you are not aware whether they have not at present been obliged to change them altogether in Canada?—I am not.

18770. Sir *Robert Kane.*—You mentioned that the Canadian Board of Education have latterly published some books of their own?—Yes.

18771. What was the object of that? Was it to substitute them for the books of the Irish National Board?—There were no reading books published in my time. The books to which I referred were arithmetics and geographies, and one grammar, I think.

18772. Will you have the goodness to describe to the Commission the arrangements which are usually made in the schools of Canada West for religious instruction?—We are now talking of the public schools.

18773. Of the common schools?—The arrangements are these: A certain number of hours a day, usually six, are set apart for secular instruction. It is recommended by a late Minute that the schools open and close with prayer. The acting on this recommendation is left to each local Board of school trustees to decide. This is not considered religious instruction, but a recognising of Christianity as the basis of the educational system. The arrangement for religious instruction as such, is fully explained in a Minute passed by the Council of Public Instruction in 1857, which I should like to read.

18774. Read it if you please?—I read from the report for the year 1857:—

"Minute adopted by the Council of Public Instruction for Upper Canada, on the 22nd of April, 1857, and printed on the inside cover of each school register.

"Supplementary regulations with regard to religious instruction:—

"That in order to correct misapprehensions and diffuse more clearly the rights and duties of trustees over parties in regard to religious instruction in connection with the common schools, it is decided by the Council of Public Instruction, that the clergy of any persuasion, or their authorized representatives, shall have a right to give religious instruction to the pupils of their own church in each common school-house, at least once a week after the hour of four o'clock in the afternoon; and if the clergy of more than one persuasion apply to give religious instruction in the same school-house, the trustees shall decide on what day of the week the school-house shall be at the disposal of the clergymen of each persuasion at the time stated. But it shall be lawful for the trustees and clergymen to agree upon any other hour of the day at which such clergyman or his authorized representative may give religious instruction to the pupils of his own church; provided it be not during the regular hours of the school."

18775. Then do you distinguish between religious instruction which is there described as being to be given by the clergymen of each religious persuasion, and the form of opening the school business with prayer, which you described some time ago as being merely a kind of declaration of the Christian character of the school as the basis of the popular education?—I do so distinguish it; it is so understood.

18776. Then that form of prayer with which the school business commences or may commence is in very general terms, I suppose, such as might be made use of by every denomination of Christians?—Yes; so it is said to be. The Chief Superintendent in one of his reports states that the prayers are taken from the common prayers in the prayer books of the Catholic and Protestant Churches.

18777. Are those schools opened to be attended by children of all forms of religious belief?—They are.

18778. Including, for example, Unitarians and Jews?—Including Unitarians and Jews.

18779. Is the making use of that form of prayer at the discretion of the Board of school trustees?—It is.

18780. It is frequently omitted?—Frequently omitted.

18781. In deference to the objections of certain classes who make use of the schools?—It is.

18782. What are those classes that object to the using of that common form of prayer?—I cannot speak from my own experience as to any objection to it. I only know from the reports that it is not used in all schools.

18783. In the schools of which you had yourself the management there was no objection made, I take it?—There was no objection.

18784. Well, from your general acquaintance with Canada and the actual condition of the system of education in Canada, are you aware of the quarter from whence the objection to this form of prayer usually came, and in deference to whose objection it is frequently omitted?—I cannot say that I am aware; I presume that it would be in deference to the Catholic part of the community.

18785. But you are not yourself personally aware of it?—I am not.

18786. Then have you any information that you could give to the Commissioners with regard to the precise position which the Roman Catholic body in Canada West hold with reference to that system of education?—Yes; they, under certain conditions, are allowed to have separate schools.

18787. Do you know if any portion of the Roman Catholic community in Canada West avail themselves of the ordinary common schools such as you have so far described?—Oh yes, they do largely avail themselves. I know from my own experience and from the reports.

18788. And consequently to a large extent the system of education which you have described to the committee is one really united?—It is.

18789. Then in the system of education as you have described it and as it exists generally throughout Canada, the schools are frequented by children of the different religious denominations, including Roman Catholics?—They are.

18790. Does that depend in any degree upon the relative proportion which the Roman Catholics bear to the population of the district?—I think it does in most cases.

18791. In what manner?—I hardly understand.

18792. You state that these common schools in Canada West are attended by children of various religious denominations, including the Roman Catholic?—Yes.

18793. And I ask does the attendance of the Roman Catholics in those schools depend in any degree upon the proportion which the Roman Catholic population bears to the general population of the locality; for instance, in a locality where the Roman Catholics form a large portion of the population do you find that they attend those schools in which united education exists?—In such a case it is quite possible that there would be a separate school, but I do not think that it is at all possible that all the Roman Catholic children would attend it.

18794. The *Chairman.*—Is it the habit of the Roman Catholics in Upper Canada to set up a school of their own whenever they have a sufficient number of children to form a school, or is it only in exceptional cases?—I should hardly say that it is either a habit or an exceptional case, I should rather say an exceptional case than a habit; that is, the schools that are set up and known as separate schools are few in proportion to all the schools in Upper Canada, and are few I should say in proportion to the Roman Catholic population.

18795. Mr. *Sullivan.*—Are there not large grants of Crown lands made for the support of the schools in Canada West?—Yes, grants.

18796. Most of those that are called Common schools are supported not upon the rates of the place but upon the Crown lands granted?—Do you say most of the Common schools?

18797. At least a large portion of the expense?—Not a large portion of the expense, a small proportion of the expense I should say.

18798. Would not the fact that those Crown lands have been set apart for Common schools interfere with the establishment of denominational schools?—I do not think I stated that there were denominational schools established.

18799. Would it not account for the absence of them?—It is not the fact that Crown land money is allocated to Common schools only.

18800. For Common schools?—This Crown land public money is allocated proportionately to the separate schools also.

18801. Would it be allocated in proportion to the different religious bodies?—No; it is allocated in proportion to that part of the religious body which separates.

18802. That separates?—The number who separate.

18803. And in separating would they get their share of the Crown lands?—They always do get their share of the public money in proportion to their school attendance.

18804. Do you say that from your knowledge of Canada West?—Yes, sir, I do.

18805. That in any town where a portion of the people get up a separate school of their own for the purpose of having it under religious control, they get their relative share of the Crown grant and of the public grant?—They do; the Crown grant is the public grant.

18806. Rev. Dr. *Wilson.*—And with that stimulus, may I ask, is there a marked tendency towards setting up separate schools?—My experience in Canada is, that there is not a marked tendency towards setting up separate schools. I should like, with the permission of the Commission, to read part of the Separate School Act with regard to the allocation of the public grant.

18807. Sir *Robert Kane.*—Read it, if you please?—(Reads):—

"The trustees of each separate school shall, on or before the 30th day of June and the 31st day of December of each year, transmit to the Chief Superintendent of Education for Upper Canada a correct return of the names of the children attending such school, together with the average attendance during the six preceding months, or during the number of months which have elapsed since the establishment thereof, and the number of months that it has been so kept open. And the Chief Superintendent shall thereupon determine the proportion which the trustees of each separate school are entitled to receive out of the Legislative grant, and shall pay over the amount thereof to such trustees. Provided always that the aggregate amount of the Legislative grant to separate schools in any one year shall not be greater than the aggregate amount contributed by rates, fees, or otherwise by the supporters of separate schools in the said year."

18808. Mr. *Sullivan.*—Separate must mean religious?—I should think not.

18809. Or does it mean different common schools?—Shall I define separate schools?

18810. If you please?—Originally, separate schools included schools for Protestants, for Roman Catholics, and for people of colour. I, perhaps, will explain it better by reading from the report. I am about to read an extract from the "General Regulations for the Organization, Government, and Discipline of Common Schools in Upper Canada," adopted after mature deliberation by the Council of Public Instruction, as authorized by the 13th and 14th Act of Victoria, chapter 48, section 38:—

"As Christianity is the basis of our whole system of elementary education, that principle should pervade it throughout. Where it cannot be carried out in mixed schools to the satisfaction of both Roman Catholics and Protestants, the law provides for the establishment of separate schools."

The original provision with regard to separate schools is given in the Common School Act of 1850. It has afterwards been modified. It includes separate schools for Roman Catholics, Protestants, and coloured people. I read the provisions of the Act for the establishment of those schools:

"And be it enacted that it shall be the duty of the Municipal Council of any township, and of the Board of School Trustees of any city, town, or incorporate village, upon the application in writing of twelve or more resident heads of families, to authorize the establishment of one or more separate schools for Protestants, Roman Catholics, or coloured people; and in such case it shall prescribe the limits of the divisions of sections for such schools, and shall make the same provision for the holding of the first meeting for the election of trustees of each such separate school or schools as is provided in the 4th section of this Act, for holding the first school meeting of a new school section; provided always that each such separate school shall go into operation at the same time with alterations in school sections, *and shall be under the same regulations in respect to the persons for whom such school is permitted to be established as are common schools generally.*

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18811. Master *Brooke.*—What is the date of that?—1850, 24th July.

18812. Sir *Robert Kane.*—You mentioned, if I recollect aright, that the Chief Superintendent of Education decided upon the proportion of the Crown-land funds that should be made applicable to the support of such a separate school in each case?—Yes.

18813. Now would it be possible to that Chief Superintendent of Education, in case he was a person holding opinions strongly opposed to separate schools, to make that division in such a way as to deprive the separate school of its fair means of support?—I should think not.

18814. Is he not accountable to the Legislature, and to the head of the Government?—He is.

18815. We may consider, therefore, that in his making the decision, he does it as a public officer, subject to public accountability?—Decidedly.

18816. You described the process by which the separate school is founded; a certain number of the ratepayers, heads of families, representing the necessity for such a school, and then a process being gone through of trustees being nominated, and a certain portion of funds raised by taxation for the support of the school?—Yes.

18817. Is it a fact that for the support of a separate school which is erected for the use exclusively of one religious denomination, the persons of that religious denomination wishing that their children should attend that school, must tax themselves for the funds necessary for its support?—They must.

18818. The general community is not taxed for the support of a separate school?—It is not.

18819. Then in fact where there is a double system of education of undenominational schools on the one hand, and denominational schools on the other, there is a co-ordinate double system of taxation, the community at large being taxed for the support of those schools which are available to all denominations, and those persons being specially taxed for the support of the schools which they require for their own special use?—That is so.

18820. Is that the statement of the case?—That is the statement of the case, with the limitation that those who separate are relieved from all tax for the public schools.

18821. In the case of such a school being founded there are trustees elected from amongst the persons who certify that they wish their children to attend that school and wish to have it established?—There are.

18822. Those trustees are elected from out of the ratepayers who tax themselves?—The ratepayers who separate.

18823. Who separate and who tax themselves for the support of the school?—Who are compelled to tax themselves for the support of the schools.

18824. Then the management and control of that separate school is vested in the tax-payers, just as much as the management and control of a mixed school is vested in the tax-payers?—Exactly.

18825. What position does the clergyman of that denomination, whether it be Protestant or Catholic, hold with regard to that separate school?—He is eligible to be elected trustee, and usually will be elected trustee. He has no higher position.

18826. To be elected one trustee?—One of the trustees.

18827. Is it necessary that there should be more than one trustee under the Act?—It is; three trustees in case of a separate school.

18828. Is a clergyman eligible to be appointed a trustee in the case of an ordinary common school?—Yes, he is.

18829. As much so as in the case of a separate school?—As much so.

18830. So that the relative positions of the laity and of the clergy are not different in the case of a

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separate school from the case of a mixed school?—Not at all different.

18831. In the case of the formation of a separate school in a district, does it follow usually that the children of that denomination are entirely withdrawn from the mixed school that they have previously attended?—From my own experience I know nothing of that. I should infer from the published reports that they are not always withdrawn.

18832. Have you ever known any case of very strong representations or very strong pressure being applied to force children to be withdrawn where their parents did not voluntarily do it?—I have not known it from my own experience at all.

18833. The persons who apply for the foundation of a separate school must give a strong practical evidence of their real anxiety for its establishment, by consenting to tax themselves?—They must.

18834. Have you had any experience with regard to the system of education in the United States?—A little experience. I have been in some of their schools. I have read their reports.

18835. In what regard does the system, as established in the United States, and particularly in the New England States, differ from the system you have described as regards Upper Canada?—It differs in two respects; in the one that there is no provision for religious instruction in the school-room after school hours; in the other that there are no separate schools.

18836. Then you consider that in the Canadian system the religious element is more fully recognised and is more fully carried out than in the system of the United States?—I do.

18837. Then you would not consider the Canadian system open to the charge which has been occasionally made by some persons against the American system, of being a purely secular system, without any recognition of religion?—I would not.

18838. Have you any experience or knowledge derived from documentary reading of the system of education pursued in Lower Canada—how far does it differ, if in any degree, from that pursued in Canada West?—I know something of it. The general principles of both systems I consider the same. There may be some difference in the working out.

18839. Is there the same provision for the maintenance of the system by local taxation?—There is.

18840. Is there the same provision for vesting the management and control of the schools in elected trustees?—There is; known in Lower Canada as School Commissioners.

18841. Is there a County Board of Education in Lower Canada, as in Upper Canada?—I cannot say as to that. I think not.

18842. Then in what body is the administration of the schools of Lower Canada vested?—It is vested in a central body analogous to the Council of Public Instruction for Upper Canada, with a Chief Superintendent of Education, analogous to the Chief Superintendent of Education in Upper Canada.

18843. There are, then, school sections, or districts in which there are elective school trustees, similar to those of Upper Canada?—There are.

18844. Then is it your opinion, from your knowledge of the subject, that there is no essential difference in principle, between the management of the school system in Lower Canada, where there is a preponderating Roman Catholic population, and that of Upper Canada, where the Roman Catholic population does not form the majority?—My opinion is that the management is similar.

18845. Is there a separate School Act for Lower Canada similar to that which you described for Upper Canada?—There is.

18846. Or does the same School Act apply to both provinces?—There is a Common School Act, and also a Separate School Act for Lower Canada, differing in some respects from the Separate School Act for Upper Canada.

18847. Can you state in what particulars it differs?—I am not conversant with the Lower Canada Act—all its minute points of difference.

18848. Do you consider that there is any serious difference between the two?—I think not.

18849. Your attention has not been directed to the School Act of Lower Canada?—Not in the direction of the differences. I have rather thought of those points in which they agree.

18850. In what particulars do they agree?—In respect of providing for separate schools in Lower Canada similar to the separate schools in Upper Canada, known there as dissentient schools.

18851. Then, in the case of dissentient schools in Lower Canada, the same formalities are to be observed as to their foundation and as to their management, when founded, as in the case of separate schools in Upper Canada?—They are similar.

18852. Do you know whether in Lower Canada that privilege of founding a separate school has been more fully availed of by the Roman Catholic population than in Upper Canada?—The separate schools in Lower Canada would be rather for Protestants, I should say, than for Roman Catholics, although Roman Catholics have availed themselves of them.

18853. Then, in Lower Canada, owing to the preponderance of the Roman Catholics in the population, the management of the common schools would be, generally speaking, in Roman Catholic hands?—Yes.

18854. But would they still possess the character of being schools to be frequented by all religious denominations, and where the instruction would be of a non-denominational character?—They are of that character.

18855. And it is where a certain number of Protestants would feel themselves inconvenienced in attending those non-denominational schools that they would then separate?—Yes.

18856. And apply for a dissentient school?—Yes.

18857. Have you, yourself, had occasion to see any of the Lower Canada schools?—I have never been in one of them.

18858. Then are you in a position to say on what grounds, generally speaking, the Protestant section of the community would base its demand for separate schools?—No; I am not in a position to say exactly on what grounds, but I should say on similar grounds to the grounds on which a Roman Catholic minority would ask for separate schools in Upper Canada—local misunderstandings.

18859. Do you mean by that to imply that it is not any interference with their religious belief—anything in the educational plan of the school that would induce them to secede?—I should think that the School Acts of both Provinces protect them against any interference in religious belief.

18860. Have you ever heard in your experience of the schools, whether in Lower or Upper Canada, of cases of interference or of attempted proselytism?—I never have heard of any case of the kind.

18861. It does not come forward as one of the topics of discussion in school affairs in Upper Canada?—It does not.

18862. On what, then, do you consider that the demand for a separate school is generally based?—Would you mean by "based," based in assigning a reason to the Government for asking for such a school?

18863. Yes?—No reason is asked. They are not expected to give a reason.

18864. That is to say, they are not expected to put forward any one reason officially?—They are not.

18865. But as a matter of practical experience there must be some reason for a certain number of heads of families coming forward and demanding a liberty to tax themselves for the support of a separate school?—Well, this results in most cases from local misunderstanding.

18866. Personal quarrels?—Personal quarrels, and quarrels at the school Board.

18867. Among the trustees?—Among the trustees, when they happen to be of different religious faiths.

18868. And do you consider that those quarrels

would be independent of the great principles of religious liberty and of fair and equal treatment of the different religious denominations of the school?—I should think so. Perhaps I could illustrate.

18869. If you please?—In the last report which I have, which was issued before I left Canada, that for 1863, there are 120 separate schools, with 171 teachers, Roman Catholics, whereas in the public schools of Upper Canada there are a great many—504—Roman Catholic teachers.

18870. Do you know how many public schools there were in Upper Canada in that year?—Four thousand and thirteen common schools.

18871. What was the total number of teachers?—Five hundred and four Roman Catholic teachers.

18872. Do you recollect the total number of teachers?—Four thousand five hundred and four is the number of common school teachers.

18873. How long was that year, 1863, after the passing of the Separate School Act?—The first provision for separate schools was in 1841.

18874. Then was there an amended Separate School Act of a later date?—A number of amendments; three, I think.

18875. Do those amendments give any additional or greater facilities for the establishment of separate schools?—They are intended to do so.

18876. Then the Separate School Act, which gave the authority to found separate schools, was passed in 1841, and in 1863, twenty-two years subsequently, there have been established in Upper Canada 120 Roman Catholic separate schools?—Yes.

18877. Have there been any Protestant separate schools established in Upper Canada in that time?—There had been Protestant separate schools established, but I think that in 1863 there were none. They had all amalgamated with the common schools.

18878. In the common school, which is frequented by children of different religious denominations, is there any provision authoritatively made for the religion of the schoolmaster?—There is no provision made. It is understood that the trustees who are likely to be of the religion of the majority will appoint a teacher of the religion of the majority.

18879. Then in the common school, if there be a mixture of religions, for instance, if the school was two-thirds Protestant and one-third Roman Catholic as to the religion of the pupils, is there any provision for having a Roman Catholic teacher in that school?—There is no such provision. In fact the religious denomination of the pupils is not taken.

18880. Not recognised?—Not recognised.

18881. You mentioned that the number of teachers is considerably more than the number of schools?—About an eighth more.

18882. Then there is very frequently more than one teacher in a school?—Yes.

18883. Is there any arrangement with regard to the religious denomination of the second teacher, where there is a second?—None; no such arrangement.

18884. Then it might happen that you had a school where very nearly one-half of the children were Roman Catholic, but where the majority were Protestant, and you might leave the teaching of that school entirely in the hands of Protestants?—That is quite possible, and in such a case it is also possible that there would be a separate school resulting from what I have said—local misunderstandings.

18885. But is it not within the power of the local trustees to arrange to have each denomination represented in the masters of the schools?—It is; and it is frequently done; but there is no provision by law for it.

18886. I do not know whether I should be justified in relying upon a report made by the Rev. Mr. Fraser—are you aware that the Rev. J. Fraser made a report upon the school system of Canada and of the United States?—I am.

18887. I will ask you to read the paragraph of that report which I have marked?—(Reads):—

"The provisions applied equally to both sections of the united province, but as from the widely different circumstances of the two cases they were not found equally applicable to both. In 1843 the amended Upper Canada School Act was passed, in which it was enacted 'that in all cases wherein the teacher of any school shall happen to be a Roman Catholic the Protestant inhabitants shall be entitled to have a teacher of their own religious persuasion upon the application of ten or more resident freeholders or householders of any school district, or within the limits assigned to any town or city school. And in like manner when the teacher of any such school shall happen to be a Protestant, the Roman Catholic inhabitants shall have a separate school with a teacher of their own religious persuasion upon a like application. Such application was to be made in writing, signed with the names of the applicants, and delivered to the local superintendent, and was to contain the names of three persons who should be trustees of such separate school. And such school was to be entitled to receive its share of the public appropriation according to the number of children of that particular persuasion who should attend it, and was to be subject to visitation and the other regulations affecting common schools."

18888. Then in what you have read, power is given in every case where Roman Catholics are attending a school where the teacher is a Protestant to apply on that ground to have a separate school founded for themselves in which the teacher should be a Roman Catholic?—Yes; and that is the state of the law now.

18889. And does not that indicate a formal ground of separation which would be put forward in a demand for having a separate school?—It does; but this formal ground is not required by the separate school of 1863.

18890. Would not that demand for separate schools be to a considerable extent met by the arrangement which is so usual in this country, that if there were in a school a teacher and an assistant or two teachers, one of them would be of one denomination, and the other of the other?—Well, that would be recognising a principle that is not recognised in Upper Canada. It would be recognising a necessity for religious persuasion in a teacher in a common school.

18891. Then you consider that the Canadian principle is that the teacher is solely to occupy himself with secular instruction?—I do.

18892. And that, therefore, his particular religious belief lies only to his own conscience, and that the persons attending the school have nothing to do with it?—I do.

18893. Do you consider that a more practically desirable principle to all denominations than that which is acted upon in this country?—It seems to have worked well in Canada.

18894. The number of separate schools established in the course of the twenty-two years is but 120 out of 4,013?—Yes—if I used the phrase "established" it might not be, perhaps, accurate. There were more established, but some went back to the public schools again.

18895. Then do you say that instances have occurred where a separate school has been established at the request of certain inhabitants of the district, and that after some time they found it more desirable to abandon that separate school and to go back to the use of the common school?—Yes.

18896. Have you known instances of that?—I have known no instance. I merely take it from the published reports.

18897. But such a fact is stated in the published reports of the Department of Education?—Yes.

18898. Do your observations in regard to the Canadian system apply to male and to female schools?—They do.

18899. Is there an arrangement for a Sunday school system for religious teaching in Canada?—There is no Government arrangement.

18900. Is there a system of Sunday school teaching carried out by the ministers of religion in the parts of Canada with which you are acquainted?—Yes.

18901. Is that considered as usefully supplying or supplementing the religious education given in the common school?—I should say that it is.

18902. Is it popularly regarded as an element in the religious education of the people?—It is regarded as a necessary element, but with which the State has nothing to do.

18903. In the school system of the United States,

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where the schools are practically secular, the Sunday school system is considered to be very important as supplying religious instruction—is not that the fact?—It is; that is the fact.

18904. Is it considered of the same importance in the Canadian system?—I should think quite so.

18905. Then in Canada the religious element in education is supplied, if I understand you aright, by certain hours and days in the week being appropriated by the school trustees for religious instruction?—Yes.

18906. Not interfering with the secular instruction of the school, and then also on Sundays religious education is given under arrangements that are purely voluntary, but which still are considered as supplementing, in an important degree, the religious education given at the school?—Yes.

18907. Then, on the whole, you consider that the religious element of education is satisfactorily supplied in Canada?—I should think so.

18908. Have you found, from your experience in Canada, the different classes of the population living harmoniously together?—That has been my whole experience.

18909. Do religious feuds or religious differences exist there with such intensity as to endanger the peace or the social concord of the district?—I have never heard of any religious dissensions causing disturbance of the peace.

18910. Do you consider that the united school system has any advantages over the separate school system in promoting that social concord and harmony amongst the classes of the population who belong to different religious creeds?—I should like to modify my answer by knowing in how far you apply the separate school system to only one denomination or to many.

18911. If you consider the school system fully developed, so as to have the Roman Catholic population educated exclusively in one class of schools under Roman Catholic management, and the Protestant portion of the population similarly educated in separate schools under exclusively Protestant management, whether would you consider such a system more conducive to the social harmony and tranquillity of a population, or a system of common schools, where all denominations would meet for secular instruction upon terms of perfect equality?—I can best answer that question by giving my own experience. In the latter of the two towns in which I resided, Port Hope, I had charge of the education in the town for nine years; I had of course pupils from the various religious denominations, including not only Roman Catholics and Protestants, in the ordinary sense of the word "Protestants," but including all the phases of Protestantism that may be found in Canada or the United States; and almost all those various denominations were represented on the school Board as school trustees; and yet I never knew of a religious dissension or a religious discussion at the school Board. I myself was secretary, and attended the meetings, and I should have heard them had they been brought up. I had all the children of the town attending these schools, and none were withdrawn from them in consequence of any suspicion that their faith would be interfered with. This is my own experience.

18912. Have you reason to believe that your personal experience in that regard may be taken to represent the state of things generally throughout the country?—I think it may.

18913. The *Chairman.*—What were your duties with respect to the common schools that were under your charge in West Canada?—The common schools were combined with the grammar school in the same building, with the addition of two primary schools to prepare for the next higher classes in the grammar school. I had charge of the whole—had charge of the arrangements with regard to teaching and examining the pupils; in all respects I acted similarly somewhat to what an Inspector would have done with regard to the common schools.

18914. Had you anything to do with the appointment or dismissal of any of the teachers of the common schools?—Not directly; I was consulted, and no teacher would be appointed without my approval.

18915. Were the masters of the common schools subject to your instructions and suggestions?—They were, directly.

18916. What was the pay of the common schoolmasters in your schools?—It ranged from $700 to about $300, and perhaps the very lowest $250 in rural districts, $5 ranking £1 sterling; $700 the highest to $250 the lowest for male teachers.

18917. Do the children of these common schools all pay school-fees?—No; there are many free schools.

18918. What was the ordinary fee of the highest class who paid?—The School Act limits the fees to a quarter dollar a month, which is a shilling a month, for the highest; and no fees are ever charged lower than six pence a month.

18919. Had you anything analogous to the Irish system of monitors or pupil-teachers?—Nothing.

18920. Was the teaching entirely conducted by adult teachers?—It was.

18921. What was the size of each of the common schools under you—how many boys in them?—The boys' schools ranged from about forty to fifty.

18922. How many teachers would there be for that number?—I don't know whether I am questioned just now about the common schools with separate buildings, and in a separate place, or a common school department in a large school. I will speak of the common school in a separate building; very few of these common schools in separate buildings and in rural sections, are separate for boys and girls; they are mixed schools as to sexes, therefore I could hardly be able to give an example of fifty boys, but fifty of a mixed attendance of boys and girls would be under one master.

18923. What was the general practice of the common schools under your charge as to beginning and concluding with prayers?—We used the form of prayer simply at the opening and closing of the school.

18924. Did the Roman Catholics object to join in those prayers?—They never objected, but they had the privilege of remaining outside until the prayers were over.

18925. Did they usually avail themselves of that?—Not always.

18926. Were there any other schools whose children used to absent themselves from the prayers?—None whatever.

18927. Did the clergy give religious instruction in the schools?—They did not.

18928. Did they confine themselves entirely to Sunday school teaching?—They did.

18929. Was any portion of a week day set apart for religious instruction, as is the custom in Ireland?—No portion of a week day was so set apart.

18930. Did the schools meet five days in the week?—They met on five days only; no school on Saturday.

18931. When any ratepayers supported and established a school of their own, did they pay the ordinary school rate in addition?—They did not; they were exempted from the ordinary school rate.

18932. Mr. *Gibson.*—Were there any restrictions on the use of school-rooms after school hours for religious instruction?—No.

18933. Was there any restriction with respect to the kind of use might be made of school-houses—at whose disposal are the school-houses?—At the disposal of the local authorities, the trustees who built them.

18934. Rev. Dr. *Wilson.*—You have already referred to the United States system of education. I have written to a gentleman whom I met in the States of America, and who is now a professor of a college in this country; and he has given me very briefly the following statement. I shall ask you if you concur in the account given by him. Are the city and country districts divided into school districts on the basis of the population?—Yes.

18935. He also adds, in these districts altogether education is at the expense of the State, a fund being raised by a school tax; is that right?—I should not

say at the expense of the State; I should say a local school tax at the expense of the people.

18936. Do you concur in this statement; the school of the district is managed by the directors of said district, who have the choice of a teacher?—Yes.

18937. And that these directors in their management are governed by the school laws of the State?—Yes.

18938. And that the teacher must undergo an examination by the State Inspector as a condition of his appointment?—Yes.

18939. There are, I believe, also normal or training schools in the States of America?—Yes.

18940. Is there any such arrangement with regard to religious instruction by clergymen as we have in Ireland. In other words are the clergymen of the different denominations allowed to teach religion on the premises?—I cannot speak of the normal schools from my own knowledge as to that fact, but I would infer from what is done in the common schools that they are not.

18941. My question refers to the common schools?—They are not.

18942. No minister of any denomination is allowed to give religious instruction on the premises?—No.

18943. And has each State its primary school, grammar school, and high school graduated and conducted on the same principle?—Yes, I should hardly extend my reply to each State, for there are some States of which I know nothing, and each State legislates for itself in school matters.

18944. But does this principle hold that every child in a State can have the benefit of some measure of education without direct cost, while the tax by which the whole fabric is supported falls lightly on each individual father of a family or head of a household?—Yes.

18945. A gentleman of experience has lately returned from the States of America, and having examined into the school system, he gives the following brief description. I will ask you to speak with regard to it. He says—"The United States and Canada furnish the following particulars relative to the American system of National education and the manner of dealing with the religious question. The religious difficulty has heretofore stood in the way of the National system of education here." He refers specially to England and Scotland. "The Americans have partially got over that difficulty in the way as open to us as to them. Their position is this — that public money appropriated for public education cannot justly be expended on an education which is not public but sectarian. If half the people are Roman Catholics and half Protestants, it is unjust to take Protestant money to build Roman Catholic schools, and equally unjust to take Roman Catholic money to build Protestant schools; but if Protestants and Catholics are both agreed that it is desirable to have their children taught to read, write, and cipher, here is a kind of education which, being desired by the whole country, may be justly paid for out of the public funds. On this position the system of public schools in America is based, which is putting the masses of her people so far in advance of ours in point of education. To say that religion shall not be taught in these schools, is not to say that religion is less important than writing or ciphering, but simply that the public are at one on the subject of reading, writing, and ciphering, while they are at variance on the subject of religion." May I ask does that entirely express your views as to the United States school system?—It does, but I could give modifications with regard to that as regards Canada.

18946. Now, in connexion with the Canadian schools you have been describing, should you say the schools belong to the people or to individual managers in any sense?—I should say they belong to the people.

18947. And not to individual managers, lay or clerical?—And not to the managers, lay or clerical.

18948. On what ground do you make that statement?—On the ground that the people are privileged by law, but not compelled by law to tax themselves for the establishing and for the maintenance of the schools.

18949. Through the representatives of the people you have been describing to us in Canada, what instruction are these teachers expected to give?—Secular instruction only.

18950. Is there no facility afforded to the clergy of the different denominations, or any parties representing them, to give religious instruction in the school-rooms?—Yes, by the minute of 1857, already referred to by me.

18951. To the children of their own communion?—Yes.

18952. Is that during school hours?—Out of school hours.

18953. Never during school hours?—Never during school hours.

18954. Have we any schools in this country analogous to those schools you have been describing in Canada?—I am not quite sure; if I knew beforehand that in the model schools religious instruction is given *out of school hours*, they would be analogous.

18955. You have already told us that the Roman Catholic parents who wish it are permitted to establish separate schools for their children?—Yes.

18956. Are they then relieved from the tax for the public school?—They are.

18957. You have also told us that Protestants have similar advantages—do the Protestants avail themselves of their privilege in that respect?—Not now, in Upper Canada.

18958. Have they ceased altogether in Upper Canada to avail themselves of it?—They have.

18959. Now in a separate Roman Catholic school of which you speak, is there any facility given for religious instruction to children other than Roman Catholic?—No.

18960. Now with regard to this religious instruction in separate schools for Roman Catholic children, at what time must that instruction be communicated?—Out of school hours.

18961. Is that invariably the case?—That is my impression.

18962. Then, I presume, to a very large extent those schools correspond to our non-vested schools in this country?—Yes.

18963. Are there any schools in Upper Canada denominational in the sense in which that word is used in this country?—What is that sense?

18964. That sense is this, that parties are permitted by law or rule to give religious instruction when they please?—There are no such schools in Upper Canada.

18965. You have already told us the parties decide whether the teachers shall, in each case, open or close the business of the day with any religious service—who are the parties who decide in each case?—The school trustees, with the consent of the teacher.

18966. Whom do you regard those trustees as representing?—They represent the people who build the school, maintain it, and send their children to it.

18967. Are the opening exercises regarded as anything but devotional—are they regarded as in anywise giving religious instruction?—No, they are not.

18968. With regard to the separate schools, are the Roman Catholic portion of the population allowed to support a public or a separate school just as they please?—Yes, that requires limitations.

18969. When I say the Roman Catholic portion of the population I speak of them altogether?—Individually they are allowed to support or not to support as they please.

18970. But no Roman Catholic is bound to support a separate or Roman Catholic school as a matter of necessity?—No.

18971. Though his own co-religionists of the municipality may have thought it right to establish such a school?—Exactly.

18972. Now, in what respect does the management of schools in Upper Canada differ from the management of schools in this country?—I have already partially referred to that. They differ in this way. The management of schools in this country is in the hands of individuals, almost always. In Upper

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Canada it is always in the hands of a Corporation, who strictly represent the people as their elected representatives, and are responsible to them for the management.

18973. From your own experience of both, may I ask which you would prefer?—Well, I may have Canadian prejudices, but I like the management as it is in Upper Canada.

18974. On what ground?—On the ground that the teachers should be responsible to the people who employ them, and to whom they are tendering service, and not to any individual.

18975. What is the principle on which the public or separate schools are allowed by the State, keeping in view the average half-yearly attendance in each school?—The Legislative grant is first apportioned comparatively between the separate schools and the common schools on the aggregate attendance at these schools. It is then apportioned to the individual schools on the average yearly attendance.

18976. In order to obtain such a grant, must any sum be raised by local taxation?—Yes.

18977. What amount?—It is necessary that in the case of each school an amount equal to the amount of the Legislative grant be raised by local taxation.

18978. Is there any condition on which this is made, viewed in the relation of the schools to the State?—Yes.

18979. What is that condition?—They are subject to all the regulations made by the Council of Public Instruction—regulations which are made according to law.

18980. Does that apply to both the public and separate schools to which you have referred?—It does.

18981. Will you mention that condition specifically. I refer to the religious element?—Simply that the religious exercises shall not interfere with the general exercises in the school.

18982. How does that operate. In other words, can distinct religious instruction be communicated during the hours for secular teaching in either the separate or common schools?—It is not so intended by the School laws.

18983. Are there any qualifications for a teacher insisted upon. Must each teacher be properly qualified?—All teachers must be qualified. The common school teacher must be qualified in the mode I have already expressed. The separate school teachers are qualified differently.

18984. But with regard to the public schools?—The teachers must be qualified.

18985. Must each teacher hold a certificate of qualification?—Yes.

18986. From what source does he obtain it?—From a constituted Board of examination.

18987. Has that constituted Board of examination any connexion with the local school managers, or is it an independent body?—It is an independent body.

18988. You were about to supplement your answer by a statement with regard to separate schools. Now, is this rule necessary in the case of teachers of separate schools?—No.

18989. What is their position?—Their position is this. A certificate from the local trustees who appoint them, or from Lower Canada, is sufficient to draw the Legislative grant.

18990. What brought about this exception?—There are two assumed reasons, I shall not say they are the correct ones. But what are supposed to be the reasons, are these:—One is that it was rather inconvenient sometimes to bring the authorities of common schools and the authorities of separate schools into contact at all, even in the way of granting certificates. Another reason assigned is that it meets the exceptional cases of schools under religious orders who did not care to submit themselves to examination for certificates.

18991. Your attention has been turned to the Rev. Mr. Fraser's report. Does he not speak of the general state of inefficiency of those separate schools?—He does.

18992. Do parties trace any connexion between the absence of the proper certificate, and the state of inefficiency of those schools referred to by the Rev. Mr. Fraser?—I think it is natural there should be some connexion.

18993. Would this to a large extent apply. I quote from the report, page 257, of the Rev. J. Fraser:—"The separate schools are working great injury to those who adopt them as well as to their neighbours. They disseminate no instruction worth the name of education, and would appear, in some instances at least, to be established as a means of evading the expense of supporting a properly conducted school"?—The former part of that statement I cannot answer from experience.

18994. The *Chairman.*—How can a separate school be the cheapest?—It is made the cheapest simply by cheap teachers being hired. I would not say that this applies to all the separate schools. It must be a general statement.

18995. Rev. Dr. *Wilson.*—You have already told us that in 1863 there were 4,013 common schools in Upper Canada, and only 120 separate or Roman Catholic schools; could you give us, in accordance with the Census, the proportion of Roman Catholics to Protestants of all denominations at that time?—Not exactly. I can give the Census of 1851, if it will be taken.

18996. Is there no later?—I have no later Census of the distinction between the denominations.

18997. Could you give us any information as to the amount of the Legislative grant to the common schools in 1863?—158,073 dollars.

18998. That would be about £31,614?—Yes.

18999. Now, what was the amount to separate schools?—8,075 dollars, or about £1,615.

19000. Could you give us the total amount from all sources in support of the common schools of the country for that year?—The common schools, 1,432,885 dollars.

19001. Or about £286,577?—Yes.

19002. What was the total amount from all sources to separate schools?—33,809 dollars.

19003. Or about?—£6,761.

19004. Now, what was the proportion of local support raised for common schools in proportion to the whole amount expended?—Is it raised locally by the people themselves?

19005. Yes?—For that year they raised seven-eighths of the whole amount expended for the common schools.

19006. What was the proportion of local support or sums raised by the people in aid of the separate schools?—They raised about three-fourths of the whole.

19007. Now, what seems to be the proportion as to the liberality of the people who support the common schools, and those who support the separate schools?—Well, based on that statement, it would appear that the supporters of the common schools relatively raise double the amount.

19008. With regard to the balance for the separate schools, the remaining one-fourth expended?—It is given by the Government.

19009. What is the proportion of the school population at the separate schools?—In the ratio of about one-twentieth to the separate schools, and nineteen-twentieths to the common schools.

19010. What is the proportion of the population Roman Catholic?—Of the population attending the separate schools?

19011. Yes?—About one twenty-fourth of the whole attend the separate schools. I can give the statistics.

19012. Please furnish the statistics?—The whole number of pupils attending the common schools for the year 1863, was 360,808 pupils; the whole number attending the separate schools was 14,900, being less than one twenty-fourth of the whole school attendance.

19013. Three-fourths of the Roman Catholic children would seem to prefer remaining at common schools?—Which three-fourths? I have not given the whole Roman Catholic population.

19014. You refer to schools?—Yes.

19015. What is the proportion of separate schools?

—The separate schools being 120 in all, and the other schools being 4,013. Thirty-three times as many common schools as separate schools.

19016. Can you give us the number of teachers altogether, who are engaged in these separate schools?—One hundred and seventy-one in Upper Canada.

19017. What was the number belonging to religious orders?—Fifty-two in 1863; I speak of 1863.

19018. What was the number of lay teachers in these separate schools?—One hundred and nineteen.

19019. Now, in the same year what was the number of Roman Catholic teachers in the public schools?—Five hundred and four.

19020. The Rev. Mr. Fraser has said, in his report, that the clergy of the different denominations hold aloof from the common school system. What is your opinion with regard to that, from your experience?—I consider that a mistake. My experience is very different indeed. My local experience in the town in which I lived warrants a very opposite opinion.

19021. Can you confirm the result of your own experience by a reference to any official statement?—Yes. It appears from the report of 1863 that there were 341 Local Superintendents in Upper Canada. I have already explained that Local Superintendent means Local Inspector of schools, of whom 151 were clergymen of the various denominations.

19022. They seem to be nearly equal in number to the laymen who occupied a similar position?—Almost.

19023. Do those belong to the different denominations in the country?—They do. I shall give the denominations if you wish.

19024. If you please?—Church of England, Church of Rome, Presbyterians, Baptists, Congregationalists, Methodists, and not ascertained.

19025. Mr. *Stokes.*—Can you give the numbers?—Yes, I can give the numbers. Church of England, 35; Church of Rome, 4; Presbyterians, 65; Baptists, 8; Congregationalists, 2; Methodists, 27; not ascertained, 10.

19026. Rev. Dr. *Wilson.*—May I ask you if you have seen Mr. J. F. Maguire's "Irish in America"?—I have.

19027. What is his opinion of this system which you have been describing?—I can give you his opinion. Shall I read an extract from his work.

19028. Read the extract?—"The educational system of Upper Canada is in every way calculated to develope the intelligence and stimulate the energy of the rising youth of the country. The teaching is practical and comprehensive, and the administration appears to be, as far as I could ascertain, just and impartial."

19029. Has it been regarded by others as one of the best systems of education to be met with?—Yes. May I read an extract from a periodical?

19030. What is the periodical?—*The Month.*

19031. Read it?—

"One of the fairest systems of education, as, it would seem, in the world, is to be found in operation, under the Government of the British Crown, in the "Dominion" of Canada. The Canadian system owes its freedom to the wise and enlightened policy of the Colonial Government, happily unshackled by any pedantry at home."

19032. What does that periodical represent?—I think the English Roman Catholics.

19033. Mr. *Stokes.*—What is the date of the number from which you quote?—March, 1868.

19034. Rev. Mr. *Cowie.*—If the state of feeling in Canada is very harmonious between the different religious bodies, how can the example of Canada be very beneficial to us in dealing with the Irish question?—I cannot answer that question.

19035. It appears from what you have said that the feeling in Canada is considerably different from what it is in Ireland about the question of education. Do you think that?—I do, indeed.

19036. And however much it might be desirable we should have that harmony of feeling, we can hardly count upon having it here at present? Does your experience of Galway and Tuam lead you to the conclusion that there is any likelihood of agreement between the different religious bodies?—Perhaps not; but under the Canadian system, the school management in Galway and Tuam would be in the hands of the majority.

19037. They are at present you mean in the hands of the majority?—They would be under these circumstances. There would be no more ground for difference here than in Canada.

19038. Do people in Canada care to any great extent about separate religious instruction for their children?—Undoubtedly they do.

19039. You say these separate schools were not set up as a rule from any religious differences?—Yes. Perhaps I was misunderstood. I think I put the answer wrongly. I should say the misunderstanding locally would result from religious misunderstandings in the management of financial matters.

19040. Will you explain that a little more, please?—That those differences of opinion which would result in setting up a separate school, would likely be caused by financial misunderstandings between the religious bodies if they were about equally balanced.

19041. Are people rated in different proportions according to their religious opinions?—Not at all. But if, in a Municipality, there were a large number of a different denomination from the majority, they would expect, of course, to have a teacher of their own persuasion appointed to one school, as is natural. Perhaps that would not always be done. Misunderstandings might result as they have done in Canada.

19042. You said they would like to have a teacher of their own persuasion appointed to one school?—Yes, they might.

19043. Does not that show a preference for separate religious instruction?—No, it need not.

19044. Or do you think that it is merely a case of a question of patronage?—A question of patronage? I should say nothing more—for the school hours, both in separate and common schools, are not to be devoted at all, any part of them, to religious instruction.

19045. Rev. Dr. *Wilson.*—In fact the law specially provides accordingly?—Yes.

19046. Mr. *Stokes.*—A passage was read to you by Dr. Wilson, purporting to be from the report of the Rev. J. Fraser, in condemnation of separate schools. Will you be so good as to look at the passage, and see whether it is not merely an expression of opinion of a local Superintendent quoted by the Rev. Mr. Fraser?—It is.

19047. Will you read the passage immediately following?—Yes.

"I have visited the separate schools this year, and found them to compare well with our common schools; but I am sorry to say I cannot speak flatteringly of the progress of the schools in these townships."

19048. Therefore the comparative merits of the two systems of schools is matter of opinion?—It may be. Mr. Fraser also in his report speaks of the inefficiency of the separate schools.

19049. Are there any training schools in Upper or Lower Canada?—There are.

19050. Are the students in training mixed or separate as to religion?—In Upper Canada they are mixed, in Lower Canada they are, I believe, separate.

19051. How are those training schools managed as to the superintendence, moral and religious education, and the intellectual?—I cannot speak of the Lower Canada training schools at all, nor do I know much of the management of the others.

19052. From what funds are these training schools supported?—From State funds.

19053. From State funds entirely?—I should say so.

19054. Under what conditions may separate schools be founded in Canada?—The last provision is the Act of 1863.

19055. Must one of the conditions be, that the teacher of a common school is not of the same religion as those who wish to set up the separate school?—I think not now. Not according to the late Act.

19056. May any ten families who desire it set up a separate school?—Any five who desire it may, if they are Roman Catholics.

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19057. And in Lower Canada, if Protestants?—Yes. I am speaking of Upper Canada just now, as I know it best.

19058. Which of the main creeds are represented amongst the people of Upper Canada?—Taking the census of 1851, as giving the various creeds, we have the Church of England, Roman Catholic, Presbyterian, Baptist, Methodists, &c.

19059. Which of these religious divisions approve of the common school system?—Well, I can hardly speak by denominations in answering that question, I should say the Protestant denominations approve, and the majority—judging from the reports—of the Roman Catholic denomination.

19060. Are not the common schools condemned most emphatically by the Roman Catholic bishops?—They may.

19061. Have you ever heard or seen language such as this proceeding from a Roman Catholic bishop: "Catholic electors in this country who do not use their electoral power in behalf of separate schools are guilty of mortal sin, likewise parents who do not make the sacrifice necessary to procure such schools, or who send their children to mixed schools. Moreover, the confessor who would give absolution to such parents, electors, or legislators as support mixed schools, to the prejudice of separate schools would be guilty of mortal sin?"—Yes.

19062. Is there not a standing quarrel between the Episcopalian clergy and the Superintendents of the common schools?—Not now.

19063. Is your experience more recent than that of the Rev. Mr. Fraser?—Yes, in that particular point; I have the newspaper experience of the early part of this year.

19064. Do you say that the clergy, represented by Mr. Fraser as condemning utterly the common schools, are now reconciled to them?—I think Mr. Fraser does not enumerate the clergymen.

19065. What does he say, please?—"I call it a quarrel, and I hardly think I have used too strong a word. I have before me seven letters on the non-religious common school system of Canada and the United States, by Adam Townley, Presbyter of the diocese of Toronto, 1853, in which the Chief Superintendents' Report for 1851 is called 'an insult to the ministry of all denominations in the province;' and 'a denunciation before the public of those ministers, and that very numerous and intelligent portion of the lay community who venture to differ from his most unscriptural doctrines,' and he is called upon 'henceforth to fight his battle with those who desire denominational schools on honest grounds?'" Adam Townley wrote that, in 1853, and I think that that paper of Adam Townley's is not a correct expression of the opinion of the majority of the clergymen of the Church of England, even at the time; and I am able further, to give evidence of the present year against that. I may just state generally that the present Archdeacon Fuller, of the diocese of Toronto, Archdeacon of Niagara, was the leading opponent of the common school system of Upper Canada. He has lately become a member of the Council of Public Instruction, and has expressed himself publicly, by letter, in the Canadian newspapers, that he has changed his mind in regard to the public schools. Mr. Fraser himself says in a foot note, at page 181, "I think that neither 'England' nor the Church would accept the Presbyter of the diocese of Toronto as an exponent of their views."

19066. You have said that the minute of 1857 gives the clergy of different denominations the right of access to the schools for the purpose of giving religious instruction. Can you say if the clergy ever avail themselves of the right so given?—Seldom, they have availed themselves in isolated instances.

19067. These instances are very exceptional?—Very exceptional. There are some three instances.

19068. Do you regard the Canadian system as a purely secular system?—I do not. It is purely secular as far as State support goes, but it encourages religious instruction by the proper authorities.

19069. Rev. Dr. *Wilson.*—Does the State pay for it?—It does not.

19070 Mr. *Stokes.*—Dr. Gryerson is Head Superintendent?—Yes.

19071. In his report for 1857, as quoted by the Rev. Mr. Fraser, he says:—"In not one of the cities or towns of Upper Canada were there religious exercises or the reading of the Scriptures." Do you consider a system under which, in not one of the schools there is religious exercise, or reading the Bible, to be a religious system?—I should say in the first instance that was not true, in 1865, when I was in Canada.

19072. Do you agree with this statement, made by Mr. Fraser himself:—"What is called the 'religious difficulty' only emerges where the population is divided between Catholics and Protestants, and where the children in the school are mixed in a similar way. In such cases, as we have found almost everywhere else, religious instruction goes to the wall. The susceptibilities both of parents and of owners on the point are so keen that, to avoid offences, that branch of the teaching is abandoned altogether"?—I think Mr. Fraser misunderstood the Canadian system when he spoke as he does there—he presumes, I think, that the State pays for religious instruction. Quite the contrary; and to say that religious instruction goes to the wall because it is not taught in the schools during school hours, is, at least, unkind to the clergy and Sabbath school teachers, whose duty it is to give religious instruction to the children of the people.

19073. The statement is not that no religious instruction is given to the children, but simply that it is not given in the schools?—Just so. I say he has mistaken the broad principle upon which the State aid is given to the schools.

19074. Do you concur in this statement:—"Unhappily there seems to be no middle course between a purely secular system and a purely denominational one. All expedients that have been devised—all compromises that have been advocated appear to me either to result in nothing, or confessedly to break down. What is called the 'religious' instruction given under the American and Canadian system is so faint a tincture as hardly to deserve being called religious instruction at all—it is merely a devotional exercise at the opening and closing of the school"?—No, I do not, and for this reason, that I think there again he is speaking of a State secular system, or a State religious system. He is simply implying, all through, that religious instruction is to be given by the State.

19075. Supposing the Canadian system or something analogous to it, to be introduced into Ireland, with a power given to five families to separate themselves and establish an independent school of their own religion—do you think that any children at all would attend the common schools?—I do. I take Galway as an example, my own district; and if that system was adopted there, I believe the common schools would remain in the hands of the majority. They would appoint their own teachers, distribute their own funds, and why should not these schools in Galway belong to the public system as Catholic schools. Perhaps the Protestants might separate; or many of them might remain by the National schools as they do now.

19076. Would you give to the majority the right not only of appointing the teachers, but of arranging the course of studies to meet their own views?—I would not. The course of studies is arranged for in Canada by the Council of Instruction. That is arranged by law.

19077. But you would give them the power to appoint their own teachers?—Yes.

19078. How would a system arranged in that way differ from the existing system of non-vested schools?—In this way: the existing system in the non-vested schools implies that the teacher within the school hours gives religious instruction to the children, and is responsible to the State for that, instead of to the clergy.

19079. Is not that a matter left to the patrons of

the schools?—My own private opinion is that it is not; in that respect I may differ from others.

19080. Do I understand you to believe it to be of obligation that religious instruction should be given in a non-vested school during ordinary school hours?—That is what I mean, and I take that from the fact that "school hours," by the Commissioners' rules, means all the time from the opening to the closing of the school, and therefore includes the time for religious instruction.

19081. Mr. *Gibson.*—You are aware, I presume, that from the opening of the school to the close of it there is a period for united secular, and for separate religious instruction?—Of course; but the separate religious instruction is part of the teacher's duty.

19082. Mr. *Stokes.*—Are you of opinion that there would be any violation of the rules of the Board in a school in which by the patron's desire no religious instruction was given at all?—I think not, but I think he may desire it to be given if he pleases. That is what makes the difference.

19083. Lord *Clonbrock.*—When a school is about to be set up in Upper Canada is there any defined area for it, or any district assigned to it, or do the parties interested in it meet together and define the limits of the locality for it themselves?—There are defined limits.

19084. Who defines the limits?—The law defines them. The whole of Upper Canada is divided into what are called "School sections."

19085. And must there be a school in each of these sections?—Two or more may be united.

19086. Is it compulsory upon the inhabitants to have a school for each section?—It is not compulsory. There are sections in Upper Canada now where there are no schools established according to law.

19087. Then it is not compulsory?—No, it is not.

19088. It is according to the wishes of the people in the particular district whether they will have a school or not?—It is.

19089. Do they build the school entirely from their own funds, or do they get assistance for building it from the Government?—They build it entirely from their own funds.

19090. They are not assisted by contributions from any general or building fund?—They are not.

19091. But for carrying on the school and procuring of school requisites they raise a rate you say, and what is raised is supplemented by an equal sum from the Government funds?—Not exactly. There is a minimum rate which they must raise. There is a certain amount of money allocated for common school purposes. This is allocated amongst the municipalities. They must raise by local rate at least an equal amount, but they may raise as much above that as they please.

19092. And does the State grant increase in proportion as the local rate increases?—No; the locality must raise the minimum amount, and that is all that is required by law.

19093. The Government grant is the same whatever sum they raise?—It is.

19094. What does the Government grant depend upon?—Is is first divided according to the population of the municipalities, each of which contain a number of school sections, and the gross amount allocated to any one municipality is then subdivided amongst the school sections within its limits, according to their average attendance.

19095. Then the amount of the grant depends upon population?—Upon population.

19096. And not upon the attendance or results of the schools?—It depends upon the average attendance to the extent in the municipality of the sub-division given to each school, which very often includes twenty schools or more.

19097. Then in a municipality that may contain twenty sections, there is not a rate separately for each school, but the rating is for all?—The rating is by municipalities, not by school sections.

19098. And the local boards administer those funds and deal them out to separate schools according to what each is to get?—Yes.

19099. What is the smallest number that would be allowed to withdraw themselves from the common school and start a separate or denominational school?—In Upper Canada five families, and in Lower Canada, I think, twenty children.

19100. In Upper Canada is that limit of five families irrespective of the number of children there may be comprised in each family?—Yes.

19101. And though there may be but one child in each family?—Yes.

19102. And they may set up a separate school for themselves?—They may.

19103. You say that these schools—the separate schools are hardly ever set up on account of religious differences, but generally because of some local misunderstanding or disagreement as to the application of funds?—Yes; perhaps in some cases it is thought convenient to have religious instruction given at the close of the day by the teacher, and that I fancy is common in the separate schools, but is never done in the common school.

19104. I suppose the children attending these separate schools are all of one denomination?—Yes. But allow me to modify that answer "Yes." It is necessary to mention that in Canada it is only Protestants or Roman Catholics who can have these separate schools. Methodists, or other dissenting people, cannot, as such, separate—the term Protestant is taken in its broad sense as distinguished from Roman Catholic. No Church of England people can separate themselves, or Presbyterians, or Methodists. The separatists must separate simply as Protestants.

19105. Protestant or Roman Catholic?—And in Upper Canada, of course, Roman Catholics.

19106. Then the separation can only be on the broad sense of Protestants or Roman Catholics?—On that broad sense.

19107. The *Chairman.*—Do you mean that amongst the twenty children in Lower Canada there should be an actual admixture of denominations?—No; I mean this—that there is no provision for schools analogous to what may be called the Roman Catholic separate school. But if Protestants of *different* denominations happen to be mixed together, they must combine as dissentients in dissentient schools, and therefore the schools cannot be denominational.

19108. Lord *Clonbrock.*—Might not in these schools the children be all of one denomination, and if so, are they not permitted to have religious instruction how and when they please?—No; I think not—they are permitted to have it "how" they please, but not "when" they please.

19109. The same rules, with respect to religious education, then obtain in both the common schools and separate schools?—As far as I understand the subject they do.

19110. How are those separate schools off on the point of expense. They must, of course, cost the ratepayers individually much more money than the common schools, which have much larger numbers?—That is, they must cost more to the individuals who support them.

19111. They are a greater tax on the individuals who start them, than upon the supporters of the common schools?—Yes; but there is this limitation to be given in connexion with that, that not only those who withdraw are allowed to tax themselves for the support of such separated schools, but all others who call themselves supporters of the Catholic schools, being Roman Catholics, although they have no children themselves, may pay their taxes into the separate school fund rather than into the common school fund.

19112. Even though they don't make use of the school?—Everybody is taxed whether they have children or not.

19113. Of course the whole community may join themselves to either a common school or a separate school?—The whole Roman Catholic community.

19114. You say you have known cases where, after

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some time, separate schools did not work so well and have been given up, and the children have gone back again to the common school?—Yes; I have known such cases.

19115. Mr. *Stokes.*—Has that happened on a change of teacher in the common school?—I cannot say.

19116. Might it not result from the death or removal of, say a Protestant teacher, and the appointment in his place of a Roman Catholic teacher, or is there any provision that a Protestant teacher must succeed a Protestant teacher in these schools, and a Roman Catholic a Roman Catholic teacher?—No; there is no regulation in the common school system at all about the religion of the teacher.

19117. It might happen where the Roman Catholic minority have set up a school, that, on a change of masters at the common school, a Catholic master might be appointed?—It might.

19118. In that case the reason for seceding would disappear?—Yes.

19119. Rev. Dr. *Wilson.*—Is the religious denomination of the children taken notice of in the common school?—Not at all. There is not even a roll for the denominations.

19120. So that the system is conducted without reference to religious denominations?—It is.

19121. Lord *Clonbrock.*—You mentioned that fifty children were instructed by one master without any other assistant?—Yes.

19122. Do you think that one master, without any assistance of either an adult or pupil teacher, is competent to pay sufficient attention to such a number of children?—In a graduated school, meaning by that a very large school with fifty children in the same class, I fancy he could teach them very well, indeed; but in a common school, under one teacher, with a gradation of three, or four, or five classes, I cannot think they would be very well taught.

19123. You said there is nothing analogous to our pupil-teacher or monitor system in Canada at all?—Nothing, as far as I know.

19124. May one reason be that boys' labour is valuable there?—Yes; that may be one reason, and possibly there is an objection to monitors on the part of the ratepayers, after paying so heavily for education, that is paying, according to the report of '63, seven times as much for common schools as they get from the State. They may prefer to have their children taught by adult teachers.

19125. Are there any convents or monastic schools in Upper Canada paid by local funds?—I cannot say.

19126. Do the Canadian clergy give religious instruction on Saturdays, to the children, elsewhere than in the schools?—No. On Sundays I presume they do.

19127. Is the religious instruction given in Canada confined exclusively to Sunday?—No. In many cases there are week-evening services at which young people attend.

19128. Where are Sunday schools in Canada generally held?—Either in the churches or meeting-houses of the denomination, or in a building attached to it.

19129. Are there many cases, except in large towns, where there are separate buildings for Sunday schools?—No; then they are held in the school-houses.

19130. Mr. *Stokes.*—As there are no pupil-teachers in Canada, from what class of society are the training schools fed?—They are fed from the most advanced classes in the best schools.

19131. Do the boys pass from the school straight to the training school?—They do.

19132. At what age?—I should say eighteen.

19133. Do they remain in the primary school till eighteen?—Often.

19134. The *Chairman.*—Do you know any cases in which Irish National teachers, who have emigrated, have become schoolmasters in Canada?—Yes.

19135. Do they succeed as a rule?—They do.

19136. Do many English teachers act as schoolmasters after emigration?—Yes.

19137. Are they as popular with the parents or with the ratepayers as the Canadian grown teachers?—Well I think, hardly.

19138. And are they as popular, do you think, with the parents or ratepayers as the Canadian born teachers?—I think hardly; that is, supposing you mean by "they" the English, Irish, and Scotch teachers.

19139. Yes?—Well, I think they are hardly as popular, perhaps from the growing feeling of nationality in Canada.

19140. Do you know of any cases in which difficulty or trouble has arisen from the use of historical books in Canada, from Roman Catholics' objections?—I do not know of any cases, but I can easily conceive that there would be cases—not cases causing trouble, but cases of objection.

Mr. Patrick Gallagher.

Mr. PATRICK GALLAGHER sworn and examined.

19141. The *Chairman.*—What is the school of which you are the teacher?—Drumkeerin, in the county Leitrim.

19142. What body of teachers do you represent?—I do not know whether I may be said to represent all the teachers of Connaught, but I believe I may say I know all the teachers within a circle of a nine-mile radius from my own place.

19143. What is your classification?—Third division of the first class.

19144. How long have you held that position?—Since the year 1853, just fifteen years now.

19145. Have you acted as schoolmaster in many different parts of the kingdom—in many counties in Ireland?—I know some of the teachers who have been in other places.

19146. But have you, yourself, acted as teacher in many other counties?—Oh, no; I have never been a teacher in any county except my own—the county Leitrim.

19147. How long have you been teaching there?—For the last twenty-one years I have been teaching in the same village there—Drumkeerin.

19148. Were you educated in a National school yourself?—No, I was not. My father was a teacher of very humble abilities, and when he had me taught as far as he could teach me himself, he sent me to a better teacher than he was when I was a boy, so that I may say I got none of my education in a National school.

19149. You underwent a training, of course, before you were appointed to a school under the Board?—No, but soon after.

19150. When was that?—In the spring of 1849.

19151. At Marlboro'-street?—Yes.

19152. What was the point which the masters you represent here specially desired you should call our attention to?—Principally three things, which they consider grievancies.

19153. Will you kindly name them?—The three things—one is the insufficiency of the present scale of salaries; the second is the want of pensions for old teachers; and the third point is the amount of rent which they have to pay, some for their school-houses only, and some for their school-houses and residences.

19154. Have you any residence attached to your school?—Yes; my school-house and residence are in one house in fact—the house is a two storied one, one floor is occupied by the school, and the other I occupy for my residence. The house is thirty feet long, by eighteen feet broad, and for that I pay a rent, out of my own salary, of £8 per year. I have that house only for the past four years; before that I had

two houses—one for my residence, and the other for my school; for each I paid £3 a year rent, then I had repairs to make from time to time, which, I calculated, cost another £1, so I may put it down that I have paid for the last twenty-one years a yearly sum of £8 for rent.

19155. Is the landlord to whom you pay rent the manager or patron of the school you teach?—No, he is neither, he is a very humble man—a man in an humble rank in life, who just built this house on a piece of ground he had near the village, thinking he would get a good rent for it as a shop. He was disappointed in setting it that way, and then he let it to me.

19156. Is your school under lay or clerical management?—Clerical.

19157. Roman Catholic?—Roman Catholic clergy.

19158. Lord *Clonbrock*.—You say you paid the rent yourself for that school?—Yes.

19159. Did you set up the school for yourself, and obtain a manager afterwards, or did the manager start it first, and then employ you?—Well, that brings me back to the time when the school was taken into connexion with the Board.

19160. When was that?—In October, 1847. In the month of May, 1847, I became tenant for the two houses I mentioned a moment ago, and then I spoke to the manager.

19161. You first of all, then, took the house and became the tenant?—Yes.

19162. And then applied to the priest to become the manager, and put it under the Board?—That is so.

19163. Did you then at first start the school as an adventure at your own risk?—No; I was a teacher, and taught a school—not a National one—before that. I found I could not support myself by it, then I put myself under the manager in order to get under the Board, that I might be able to earn sufficient to support myself and my family by my occupation.

19164. You rented the school, and opened it, contemplating putting it under the control of the Board?—Yes.

19165. As your own voluntary act?—Oh, yes.

19166. Mr. *Gibson*.—Who forwarded the application for the school being connected with the Board at that time?—The manager.

19167. The *Chairman*.—What is the ordinary amount of rent paid by schoolmasters for their schools?—Well, I should say that mine is the highest, for where the school is away from the village the rent is lower. I would say the ordinary amount would be about £2 a year.

19168. Have you any land in connexion with your house?—No.

19169. Not even a garden?—No.

19170. Is there any reluctance in landlords in your part of Ireland to accept schoolmasters as tenants?—I don't know that there is, but if allowed I will state what occurred to myself within the last month.

19171. If you please?—Feeling that it was a heavy drawback on my resources to have to pay this rent of £8, and knowing that there was a part of the village market-house vacant, in which a school of the Church Education Society was formerly held, I thought it would suit me. The society had used it as a school for some time, then the teacher went away, and the place was unoccupied. The agent was there a few days ago, and application was made to him on my behalf for the school, but he refused to let it unless on the terms of getting a rent for it, and he asked £6 a year. That of course was beyond my means, and so it was refused to me, although I know that the landlord gave that same place to the Church Education Society gratis, and not only that, but also endowed the school, so to speak, by giving £10 a year by way of salary to the teacher. Still it was refused to me for my school, except at the rent of £6 a year.

19172. Is there any system of retiring pensions for aged schoolmasters in any other part of the United Kingdom—in England or Scotland?—I am not aware, indeed, whether there is such a thing or not.

19173. In Ireland are not the schoolmasters the servants of the managers, and not of the State?—Well, that is rather a difficult question for me to answer. Of course we know, as far as education is concerned, we are the servants of the managers and must be directed by them, and take our directions from them, but we know that we get our money from the State, and it is from the State we would expect to get pensions when we get advanced in life and unfit to perform our duties.

19174. Does the State profess to pay the whole of the salaries or only a certain proportion of them?—At first it was intended that the State should pay only a certain proportion, and that the school-fees should be given in addition—I think so—but of my own knowledge I cannot give a precise answer to that question. But I know what school-fees amount to in my own school, having made a calculation the last few days.

19175. What are they?—The average for the last five years is about eight guineas a year—for each of the past two years it was only £7.

19176. Is it your experience that in Connaught the school managers discourage schoolmasters from obtaining school-fees, even from parents who can afford to pay them?—No; as far as I know it is just the other way. The manager, who is our priest, encourages the teacher as much as possible, and always recommends the parents of the children who are able to pay to do so, and encourages the teacher farther by showing him that he is entitled to those fees and should look for them.

19177. Do you think that the children whose parents pay attend more regularly than the others?—I cannot say. The comfortable children are the children generally of farmers; at two periods of the year the attendance of these children is very irregular. These periods are harvest and spring, when they are kept away to lend a hand in farming operations, and it is only children under about five or six years of age, who are no use in that way, who can well come to school at those times.

19178. In "spring" operations do you mean to include anything else besides the setting of potatoes?—Sowing oats.

19179. According to your experience do the children stay away from school capriciously or for good reasons?—I think it is, generally speaking, because they are employed by their parents in some way like what I have mentioned.

19180. Then it would be, you think, for a good reason?—Well, generally I would say so, but those, no doubt, may give rise to their staying away at other times for very little reasons, if any at all.

19181. Do you think that parents generally throughout the country are inclined to keep their children away from school for a small cause or that they are desirous that they should be at school as much as they can possible spare them?—My own conviction is that the greater number keep them at school as much as they can possibly spare them.

19182. Do you think that the opinion of the value of getting schooling for their children is increasing among the Irish peasantry?—I am not prepared to answer that, because I think the Irish peasantry do not yet sufficiently appreciate the value of education for their children.

19183. Do they in small towns appreciate it more than in the country districts?—In the village in which I live the attendance at the school is just as irregular as it is in any of the schools a few miles from the village.

19184. What is the number on your roll now?—About 140 or 142.

19185. About what was the attendance the last day you had school opened?—I can only guess that. I think about 68.

19186. At this particular period of the year how would you account for the absence of the remaining children?—Some of them are very easily accounted for, for the potato digging had not ceased at the time

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I came up, and I believe some of the children were so employed.

19187. Rev. Dr. *Wilson.*—What was the number in attendance on the 25th of June, when the constable counted them?—I don't recollect. I know the average attendance for several years back. I can give that if necessary.

19188. The *Chairman.*—If you please?—The average attendance in 1860 was 67; in 1861, 74; in 1862, 67; in 1863, 67; in 1864, 71; in 1865, 61; 1866, 61; and in 1867, 64.

19189. Have you much admixture of religious denominations in your school?—I will state to you how that is. At present there are about twenty Protestant children on the roll. For some years after my school was put in connexion with the Board—viz., from 1847, to the year 1856, about 30 per cent. of the children on my roll were Protestants. Then the Church Education Society school was got up in the same village, the Protestant children left my school and went there; and while that school was in operation in the village I had only Roman Catholic children. Then when the Church Education Society's school was discontinued the Protestant children came to me again, and to the best of my opinion, I think there are about twenty names of Protestants on the roll now.

19190. Have any differences or questions arisen in this school about the use of religious instruction or the rules relating to it?—Never. Before 1856 the Protestant clergyman used to come and appoint a day for religious instruction. I believe it was not convenient in my place, there was no room in the schoolhouse for separate religious instruction to be given in it, and therefore the clergymen used to take the children up to the church, which was not a long walk, they came back to me again, after the clergymen had finished with them. But within the present year—the rector comes to the school and asks if there are any of his children there, they hold up their little hands, and then he brings them to the upper room in the market-house that I spoke of a while ago, and after they are done there, the children come back to me again.

19191. With regard to the question of pay, you and the masters you represent don't enter into the question of whether that increase of pay should come from the State, or anywhere else, only that there should be an augmentation of pay?—Exactly so. It is, of course, immaterial practically to us from what source it comes; but we desire the increase for the support of ourselves and our families. I think I can prove that necessity from my own experience. My eldest daughter was senior paid monitress, when she had passed through the regular course she was made assistant in my school. While her salary for these places was coming in, I was able with my own resources and salary to support my family pretty well. In the year 1867, last year, she left me, and got married, I have no such assistance since then, and consequently I have not been able to meet my demands as I ought or would like, in fact, I think, as well as I can calculate it, that at present I am in debt about £20 in consequence. If there was one of my children appointed assistant in the school, it would of course relieve me from a great deal of embarrassment. But the salaries are too low. I know there are other teachers who feel the same thing, and that their salaries would not enable them to give themselves respectable clothing and maintain themselves. Some of the teachers may not feel it so much, because they reside with their parents and receive their support with them, and therefore they don't feel the burden as others like myself, who have to maintain ourselves and our families.

19192. Would you and the masters you represent object to your salaries being paid by what is called in England, "results," that is, according to the number of children who would be able to pass an examination each year in certain subjects?—I heard of that way, but I cannot say I understand it fully; those to whom I have spoken on the subject are quite against it, because it would be injurious to education itself.

19193. How is that?—It would lead to a system of cramming which would be injurious to the interest of education. They think that the teachers would be induced to have certain of the pupils prepared up like for show, while others might, in consequence, be neglected. In a school of say sixty children, the greater part of whom would be in the younger classes, the teacher might be led to neglect the larger number in order that he might the better prepare the head class, and thus make more by the school.

19194. Do you think if the schoolmaster was paid so much a head for each child whom he passed in a particular subject, and if the children were passed on from one class to another as they became qualified, that that would not be an inducement to the master to attend to the general body of his pupils?—I don't know how that might be. Indeed I can't say I fully understand the meaning of what is called "payment by results."

19195. What remedy can you suggest for the hardship inflicted on schoolmasters in having to pay rent for their schools, and in paying for the repairs of the school?—I don't know. I think it would be presumptuous in a man like me to make any remarks on that matter. What I meant to do was, just to state that before the Commissioners, as a grievance which we felt, with the humble request that you would be prepared to recommend some remedy for that grievance.

19196. But you are not yourself prepared to make any suggestion about it?—I am not.

19197. The *Chairman.*—Do you think it is any advantage for a schoolmaster to have a garden attached to his house?—It would be some advantage I think; but there are a great many schools where they are at a greater loss than the want of a garden.

19198. How is that—in what respect?—Well, when the children want to go any place, they have no place to go to.

19199. That is, the school wants offices attached?—Exactly, that is what I wished to convey. They are at a great loss some of them for offices for the accommodation of the children, and that is a very great loss.

19200. You think that having proper offices for the accommodation of the children attending the school, should be more insisted upon by the Board than it is now?—Well, I don't know to what extent the Board do insist upon it at present, but in the interests of morality itself I think such a thing ought to be insisted on as much as possible.

19201. Do you think the Board should refuse to take into connexion with it any school which had not proper offices attached?—I don't say that, for the effect might then be, that the Board would refuse to connect the only school in a locality where the children would in consequence be deprived of the benefits of schooling altogether. For instance, if my own school was refused to be connected on that account, it would leave the village without a National school at all, and would deprive me of my poor means of support.

19202. When I spoke of the necessity of a garden attached to the school-house, I meant that it should be for the purpose of enabling the master to get vegetables for his own family use?—Oh yes, that would be a great benefit. I know some teachers who have small farms attached to their places. Indeed, I know one who is after spending between £50 and £60 on the building of a school-house, and he got a grant from Mr. Foster of £30, I think, and the school-house is now a very fine one—it is on his own farm—about five acres of land he has, and he pays a rent for it.

19203. Do you think that a schoolmaster could attend to more than five acres of land, and pay proper attention at the same time to his school?—Well, that would depend very much upon whether he had any one—his wife or child—who would be able to see after the land, and give directions about it while he was occupied in his school.

19204. Are these five acres you spoke of pasture or arable?—They keep some for grazing their cattle, and some part of it for growing oats.

19205. How do they manage the ploughing of that land?—Oh, there is no ploughing done there.

19206. How then?—All by spade labour.

19207. Are those lands held by lease?—No, I think not; the one that I have been speaking of is held by the man as tenant at will.

19208. That is the man who has built the school-house on the farm?—Yes; I can name the school if you like.

19209. Do if you please?—It is Lisacoghil.

19210. The three points on which you and your friends feel aggrieved then are pay, pension, and rent?—Yes.

19211. Earl of *Dunraven.*—Have you got any scale of payment drawn up which you would consider would be sufficient to get rid of the first grievance?—No. But in talking over these matters with my brother teachers, we have spoken together about it, and I may say it is what we all would agree upon, that the lowest salary that the principal teacher ought to receive should be £1 a week.

19212. A third class teacher?—Yes.

19213. The *Chairman.*—Do you think that a master of such a school would be worth to the State £52 a year?—I should say he would be a very bad schoolmaster indeed if he was not worth £1 a week.

19214. But do you think he is a good and efficient schoolmaster for the State if he remained all his time in the second or third class?—Certainly not. He should get up from that; and that reminds me of another matter, which is, that the promotion from class to class, amongst the teachers, is too slow, on account of the number of grades through which he has to go. We would respectfully submit that all these grades should be abolished and even some of the grades in the first class also.

19215. How would you propose them then?—I think there should be only two grades in the first class, and none in the others.

19216. Then you would have four grades altogether, two in the first class, one in the second, and one in the third?—That is it.

19217. What would you propose as the amount of salary for the second class?—We would consider that it would be rather presumptuous for men of our rank to speak of that, but we would suggest, as the lowest payment, £52 a year for third class.

19218. Do you mean by that, £52 paid by the State, or from all sources?—I would say from the State, because the only other source from which we receive any payment is the school fees, and these only range from about £2 to £5 a year. In my school the average is somewhat higher—£8 a year about; but these fees are paid in such very small sums that it would be much more satisfactory for us to have even a smaller sum paid by the State instead. I would myself be glad to take £4 a year from the State, instead of the £7 or £8 I get from the fees.

19219. To take £4 a year instead £8?—Yes. For the £4 a year, if paid by the State, would be paid together and satisfactorily.

19220. Do you receive any local aid from the landholder?—Not a penny, nor do I know of any teacher who does, except one. There is one gentleman who has schools on his property, whether indeed it is his own property or that of the gentleman he is agent for, I cannot rightly tell; and I believe that some of the teachers on that property receive from that gentleman £5, and some, I think, £10. I could name the gentleman if necessary, Mr. Francis La Touche, of Leitrim. Then in the county Roscommon, which is very near to my place, their houses are provided for them, such as the schools on the property of Colonel Tenison, where the teachers tell me that their houses are made very comfortable for them, and they are well encouraged by her ladyship—Lady Louisa Tenison.

19221. How do you account for this difference between the two counties?—I cannot account for it. I can only state the fact that education is patronized by her ladyship, and is not in the county Leitrim.

19222. Have you any definite suggestion to make with respect to retiring pensions?—Nothing more than this, that I think if a teacher was incapable from age or health, of continuing to teach after having given twenty-one years' service to the State, or if he was able to serve for more than that time, say for twenty-five or thirty years, let him remain at his duty, but that on serving twenty-one years he should be entitled to a pension, the amount of which would, of course, be increased if he served a longer time than that in proportion.

19223. Mr. *Gibson.*—Is it a general thing among all the teachers to pay the rent of the schools? You say that the teachers within a radius of nine miles from you, sent you here, is it general for them to pay rent?—I would not exactly say that they sent me, but I know the teachers within a circle of that extent.

19224. Is it quite common in that district for the teachers to have to pay the rent of their schools?—In general. In the parish of Innismagrath, from which I came, it is quite common, but not in the county Roscommon. I can name the schools for which rent is paid.

19225. Do if you please?—These are the schools of Drumkeeran, my own, Shannon View, Shivdellagh, Tullyclevar, Ardvarney, and Tarmon; all the teachers of these schools pay rent for their school-houses, at least £2 each; my own, Drumkeeran, is £8, as I have already mentioned, comprising both residence and school. I know some of the others pay, a little more than £2 a year. There is one school I know, it is a female school, for which the teacher pays no rent, because the house was built by the brother of the teacher upon his own land. He built it himself, and then got the school taken into connexion with the Board. I suppose the building of the house cost him at least twenty pounds.

19226. Mr. *Dease.*—Would you not consider it a great advantage if a dwelling-house and small piece of land were provided for the teachers as a part of the emoluments of their office?—I am sure I don't know. That would be equivalent to charging the teacher rent, if his salary was reduced by that.

19227. That is not what I mean to convey; I mean, if the State was to provide for each teacher, or if some party, other than the teacher himself, was to provide for him a dwelling-house and a small portion of land?—That would be a great boon.

19228. Are these schools which you mentioned within one parish?—They are all, except one.

19229. Is there any large proprietor in that parish?—Yes; I know one, Mr. Montgomery, who was once a Member of Parliament.

19230. Is he a resident proprietor?—Yes.

19231. Are any of those schools on his property?—They are.

19232. Are there other large proprietors?—There are; but they are not resident in the parish.

19233. Is he the principal proprietor there?—I might say he is. There are others there, but I don't know which has the greatest amount of property in it.

19234. Rev. Dr. *Wilson.*—I was under the impression you represented the Connaught teachers here—is that the case?—Well, I cannot say that it is. There are two or three associations who named me as a fit person to come up before this Commission, but I have answered the questions put to me from what is within my own knowledge.

19235. Did these associations of teachers come to any general resolution upon the different topics which you were to bring before our notice?—I believe in Manorhamilton they deliberated, and the result of their deliberations coincided with my own opinion, and was exactly as I have stated that opinion here.

19236. Did these associations put forward any other grievances or statement in addition to those on which you have dwelt?—Yes.

19237. What?—Upon one point, and that is, with regard to pensions, to show that the compensation given by the Board of Education is not sufficient for

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the purpose for which it is intended. As illustrating this, if I might be allowed, I would read a letter which I had from a teacher in Manorhamilton since I came up to town.

19238. Rev. Dr. *Wilson.*—Read it, please?—I will; it is as follows:—

Lurganby, Manorhamilton,
24th day of Nov. 1868.

DEAR MR. GALLAGHER,—I had Mr. M'Gowan here to day. Do you know his case? He taught in Edenville, Kinlough; was forced to resign, after eighteen years' service, on a compensation of £44, which he has spent, and is now in destitution. I told him I would remind you of his case. He said you knew it very well. Hoping you will sleep in Dublin—I never do with the noise. Yours very sincerely,

THOS. CUMMINGS.

Mr. Gallagher,
33, Denmark-street, Dublin.

19239. What was his resignation owing to?—I don't know, but I saw him about two years last August, I think, and he told me he got compensation—£44; he said he was then going to look if he could get some other situation. He was travelling, say southwards, and went as far as Athlone; for I met him afterwards, and he told me he had been there, and had been unsuccessful.

19240. Are there many such cases within the district which you here represent?—That is the only one I know.

19241. How long had he been there?—Eighteen years.

19242. Have the teachers appointed to come up to Dublin held a meeting here since they came up?—I have seen other teachers, and conversed with them.

19243. Have you seen them in connexion with the evidence to be given before this Commission?—I have spoken to them, but not with any view either of modifying my own opinions, or of eliciting opinions to be laid before you. What I have stated here I have told from my own knowledge altogether.

19244. I see by the public papers a statement to the effect that representative teachers were to meet together in Dublin, in order to arrange the points which they were to bring before this Commission—were you at any of those meetings?—I was not.

19245. All your grievances are money grievances, and no more?—These are the principal ones.

19246. Is it true that some teachers complain of the medium through which their payments come?—No; I have heard no complaint about it. Some few years since there used to be longer delay in the payment, but within the present year the payments come correctly enough. I received mine, I think, on the third or fourth of the month.

19247. Then, do we understand that the teachers from Connaught have no reason to complain of delay in their payment by the managers of the schools, either from neglect or from absence from home?—No cause of complaint in their payment.

19248. Have the teachers you represent anything to say as to the powers of the managers as to the dismissal of the teachers?—I think not. I think it is only that the teachers feel that the power rests with the managers; but I have never heard any instance of one teacher being dismissed in an unjust way.

19249. Allow me to read you part of the programme adopted at a meeting of teachers at Omagh lately, part of the programme to be brought before this Commission:—"That the District Inspector being a sufficient check upon the veracity of returns, the Secretaries of the National Board be directed to address all documents relating to the payment of salaries directly to the teachers, and thus remove the source of numerous heart-burnings and delays; and that the rule which gives to any individual the power of peremptorily dismissing teachers from their schools be immediately reversed." Do you or the teachers you represent feel these to be grievances?—We have no practical knowledge of them. I know it would be my opinion that if the money was sent from the office direct to the teachers, it would be injurious to the teacher, for it would be ignoring the manager altogether, and that, I think, would be wrong.

19250. With regard to pay, the payment of school-fees seems to amount to a very small sum?—That is so.

19251. You have said that your school was a mixed school?—It is.

19252. Are there any other denominations in it but the members of the Established and of the Roman Catholic Church?—Only the two.

19253. From how many children do you receive a definite payment, more or less, per quarter?—I know there is a large number of them who pay nothing.

19254. You have said that the landlords don't assist you by making you any special grant?—No, they do not.

19255. Do the managers of the schools?—Not one shilling.

19256. Does your answer apply to all managers, whether clerical or lay?—No; it applies only to clerical managers, of whom I have a knowledge. I know the priests don't pay, but I don't know whether the schools on Mr. Tenison's property receive any payment from the managers or not. I know on Mr. La Touche's property they do.

19257. You say that the managers of the schools in Connaught encourage the payment by the children of the school-fees?—Yes.

19258. What is the nature and extent of that encouragement?—Well, there is a notion abroad among many of the people who are able to pay the fee, but who are unwilling to do so, that their children ought to be educated in a National school free; and it is only when they are forced to do it by being summoned for the amount to the Petty Sessions Court that they pay. Then they complain to the managers, and the managers say to them, "You must pay your school-fees."

19259. Are there many cases in which it is requisite to proceed against them in that way to recover fees?—Not many.

19260. Then, it is only when such cases do arise that the manager interferes?—Yes.

19261. There are not many you say?—No, indeed.

19262. Not more, perhaps, than one in five hundred?—No, not so much as that, I think; the cases are few.

19263. Over and above what you have mentioned, what is the nature and extent of the encouragement given by the managers of the schools to secure payment of the fees?—Nothing more than that.

19264. The success does not seem to have been very great, taking your own school as an example?—No, indeed.

19265. Is there any other National school near you?—There are, I think, ten in the parish altogether.

19266. Ten? How far is the nearest one from your school?—About two miles off.

19267. In case you were compelled to enforce payment of the school-fees from the parents of children attending your school, would you have any reason to fear that the parents would remove the children from your school, and send them to another near you, for the purpose of avoiding payment of the school-fees?—I have heard of such cases.

19268. That they leave one school and go to another to avoid proceedings for recovery of the fees?—I have heard of that being sometimes done. It is one of the last things, however, which any teacher who wishes to have himself accounted respectable would resort to, to summon the parents of his pupils to the court for such small sums. They seldom amount to more than five shillings or so, and any teacher desiring to be respectable and having any regard for himself in the locality, would not like to be seen going into court against the people for such small amounts.

19269. Mr. *Stokes*—How long have you been teaching in connexion with the Board?—For twenty-one years—since the year 1847.

19270. And during that long period has your school never received any contribution from other sources but the Board and those small fees from pupils?—Never.

19271. From the managers or landlord?—No.

19272. Is there any collection ever made for the school in the chapel of the village?—No; there are a great many of the people in the place poor.

19273. Are there any vested schools in your neighbourhood? Are any of the schools of recent foundation, or are they all old ones?—They are not old ones; they are all started inside the time of my own, except one. That one, Tarmon, is established longer than mine.

19274. Is the number of National schools in your neighbourhood increasing?—In my own neighbourhood, Drumkeeran, the number is not increasing.

19275. In the case of vacancies are teachers always ready to accept them, even on the conditions which seem to them rather hard?—Qualified teachers are not ready to accept them, but there are teachers who have never taught schools before, but who, of course, have passed the examination who get them. There is not much inclination on the part of the qualified men to take a new school.

19276. Do you consider the moral and religious results produced in your school as an important part of the effect of the education you give?—I do; I would consider myself a very unfaithful teacher if I didn't try to have a good moral tone pervading the school in all its operations. Of course teaching a mixed school I cannot give as much of the religious instruction as I might desire, but I think a teacher would ill discharge his duty who did not seek to have a tone of morality pervading the children of his school, so far as his duties were concerned.

19277. Could you produce these results without the support and assistance of the managers?—I think not.

19278. You said you didn't understand the system of what is called "payment by results"?—I did. I cannot say that I fully understand the subject.

19279. Have you looked closely into the individual attendance of the children at your school?—I have.

19280. Do you see great irregularity in that attendance?—I do.

19281. Do you think that measures ought to be adopted to promote as far as practicable a more regular attendance?—I think that would be a thing which every teacher ought to feel proud of being proposed, and I think any such measure would be entitled to the greatest support from them.

19282. Suppose the class salary of a master be maintained as at present, and some such scheme as this be adopted—that for each child who attends at the school for at least one hundred days in the year, and comes before the Inspector and passes an examination according to his class—in, say, reading, writing, and arithmetic—the school should receive one shilling for each subject; and that if having passed in those subjects the master is enabled to send the child forward for a further examination on two other subjects such as geography or grammar, as might be arranged, it should receive for every child who passed such further examination another two shillings?—That is one shilling for each child.

19283. Yes, for each child who attended the final number of days in the year and who passed the individual examination—do you think that such a system would improve the master's position, and at the same time raise the attendance of the children at the school?—It appears to me too intricate a subject for me to offer an opinion upon. I can't say that I fully understand it myself, but if I would express an opinion upon it it would be that it is too intricate a question for me to attempt to give a decisive answer to. It is for gentlemen of rank and position to decide what would be for the benefit of the country.

19284. Don't you think that the man who is able to produce a better school is more entitled to a high salary than the master who cannot show the same results?—That might be the case, of course, if all other things were equal; but I can easily see how the good master might not be able to show the same results, although he might have more work than another.

19285. How is that?—I take, for instance, my own school. In such a school a master would surely make more progress, and be able to show more work among his children, if the attendance was more regular, than he could with the attendance so irregular as it is.

19286. Do you consider it just and fair that the man who does less work should have as much salary from the State as the man who does more?—He may do as much work, though from the circumstances of his school, either its position or the attendance at it, he may not be able to show as much results from it. I have to ask the pardon of the gentlemen here, if I have seemed to say anything disrespectful to them in any of my answers; but I intended to be as respectful to them as I could, while I have humbly ventured to express my opinions before them.

19287. The *Chairman.*—We have no reason to think otherwise, and we are much obliged for the candid way in which you are stating your views to us.

19288. Mr. *Stokes.*—Has no account of the system of payment by results ever got into your parish or attracted your notice?—It is only of late it began to be spoken about.

19289. If the means of bettering his position are placed within the reach of the hard-working master, do you think that would remove all fair ground of complaint?—I think so. I would gladly do the work.

19290. You don't think that the idle master should fairly come before the National Board and say give me £52 a year?—No, for I say the idle master should be paid nothing.

19291. You would not object to an individual examination of the children of your school?—Oh, no, I would not.

19292. Rev. Dr. *Wilson.*—I presume that the objection to payment by results in your district is due to the scattered population of the country?—Yes.

19293. And the consequent difficulty from irregular attendance of getting up the children to the required standard, to entitle the school to payment from the results?—Yes, I think so.

19294. But would not a moderate system of payment by results act as a stimulus, both upon teacher and children, and help to secure an attendance?—I don't know that it would. The rural population are so wedded to old habits that I think they would, in any case, have their children at home on these two occasions—the spring and autumn operations.

19295. Mr. *Stokes.*—What would be the consequence of granting pensions to the masters of the schools: would not the masters then withdraw from the school when they had served their minimum time?—I think that would very much depend upon the amount of the pension.

19296. Don't you think it might lead to good men with experience leaving the schools just when they might be most needed, and when they could continue on their duties, although advanced in years, perhaps by getting some assistance?—Well, I don't know that. My own father was seventy-six years of age when he died, and I think after he got to be sixty years old he was not able so much for the fatiguing work of a school.

19297. How old are you, yourself?—I may say I am fifty. I will be fifty in March next.

19298. If it was open to you would you retire now?—Well, I would not like to retire as long as I had health and strength to do the work of my school, for I am fond of my work—to use a well-known phrase "I love my vocation," if I may venture to take the liberty of saying so here, and, therefore, I would not seek to retire while I could discharge my duties—but I would seek to get the question of pensions established, in order that when I became unfit for my work I might have something to support me for the remainder of my days. Of course, my incapacity for duty could be easily ascertained by my physical state, or by an examination of the condition of my school by the Inspector, for he could easily tell whether I had sufficient energy still to give the amount and character of instruction required.

19299. Have you considered the conditions upon which pensions might be granted?—No, I have not.

19300. I think you said a man should be entitled to a pension when he has served twenty-one years?—I did; that period occurred to me, because in some

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parts of the public service that is the time after serving which a man gains a pension. In the army I think that is the way, and in the Constabulary too.

19301. Do you mean that that service of twenty-one years should be continuous—should not be broken by any interval?—I would mean that, but it would not be for me to fix the particulars in such a point as that; you are the best judges of that matter.

19302. Do you think that that twenty-one years' service should be in one school?—Oh, no, certainly not. I think the twenty-one years might be served in different schools.

19303. Do you think that a master who changes his school every six months is as valuable as the master who remains in the one school for twenty-one years?—Well, I feel some difficulty in answering that, because I, myself, am an instance of a master who has been twenty-one years in one school, and the question, then, is tantamount to asking me if I consider myself as valuable, or more valuable, than other masters who have made changes during that time.

19304. The *Chairman.*—Are there many masters who change their schools so frequently as every six months?—I don't know any who do so.

19305. Mr. *Gibson.*—Do you not think that if the people of your neighbourhood knew that you would receive a larger income from the State, if the attendance of the children at your school was regular for at least a certain number of days in each year, they would be induced, on your account, or through your influence to send their children to school more regularly?—I don't think, with all respect, that that is the way a school should be maintained; that would be the result of a mere selfish consideration on the part of the teacher, and I don't think the teacher would like to be placed in such a position. I believe the children should be sent to the school through the influence of the managers. In fact, in the way suggested, the teachers would be simply begging the attendance of pupils, and that is a thing which, if I could at all avoid, I would scarcely submit to.

19306. But do you not think that out of regard for benefiting you, the parents would send the children more regularly?—I don't think any such result would follow.

19307. Mr. *Stokes.*—Have you any other situation besides teaching the school?—I have.

19308. What is it?—I am Deputy Registrar of Births, Deaths, and Marriages. Of course I have only to register these when the Registrar is absent; and he allows me £1 a quarter for doing that. It occupies very little time, and can be done generally after, but sometimes before school hours, so it does not interfere with my school duties.

19309. What do you gain in the year by selling the Boards' books?—That is easily calculated; I have made ten shillings this year.

19310. Have you ever thought whether you might not add something to your income by selling other books or publications besides those of the Board?—No, I have not, it would not pay.

19311. How is that?—The village is so small it would not pay; the people don't buy many books; I don't think £1 a year could be made by it.

19312. Is there no demand for literature of any kind?—Very little, the village is small, and the people don't belong to the class who buy much in that way.

19313. Mr. *Gibson.*—Is there not a fair held in the town?—Yes, there are twelve in the year.

19314. And a market?—Yes, but it is very small.

19315. And do hawkers attend the fairs with books and other things?—They do, but they don't make much.

19316. The *Chairman.*—Do you receive any allowance for long service?—I have an allowance.

19317. How much is it?—At present it is £9 10*s.*

19318. Mr. *Stokes.*—For how long have you enjoyed that well-deserved addition?—I think it is my second year to have received it.

19319. Are there any monitors employed in your school?—Yes, my son is junior monitor since the beginning of the present year; and I am expecting to get my second daughter appointed as an assistant, because I can scarcely get on without that.

19320. Do these children of yours intend to become teachers?—Well I could scarcely say that; one of my sons who did assist me is gone away to a draper's shop in Sligo.

19321. And what is the present one inclined to do—to remain and be a teacher?—I think the younger one is more inclined to follow after his brother.

19322. Are there females attending the school?—There are.

19323. Have you a workmistress in it now?—Not now; my wife used to act as workmistress, that was at the time when my eldest daughter was an assistant; and the Board would not pay both. My eldest daughter then received the appointment of assistant, but has since left; and I believe there is an application made by the manager for me now, for the purpose of having my second daughter appointed assistant.

19324. Who is your Inspector?—Mr. Robinson.

19325. And your Head Inspector?—I believe it is Mr. O'Callaghan.

[Adjourned.]

FIFTIETH DAY.—DUBLIN, SATURDAY, NOVEMBER 28, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. the Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C. } *Secretaries.*
D. B. DUNNE, Esq. }

Nov. 28, 1868.

James Wm. Kavanagh, esq.

JAMES WILLIAM KAVANAGH, Esq., further examined.

19326. Mr. *Sullivan.*—Have you any document to hand in?—Yes. I have fortunately received a copy of the missing letter referred to, in my examination, July 11th, written by me, as Head Inspector, to the Commissioners of National Education, dated Greystones, Delgany, 29th of August, 1856: subject—the projected erection of the Model School in Enniscorthy, just then decided on, by Board's Order. My letter, remonstrating against this Order, is as follows:—

"Greystones, Delgany,
"29th August, 1856.

"GENTLEMEN,—In reference to your letter, intimating that the Commissioners have decided upon the erection of a District Model School in Enniscorthy, I feel it my duty to inform you

that the success of such an establishment, in Enniscorthy, is extremely doubtful, and depends upon so many and such improbable contingencies that, were they all stated to the Board, I apprehend they would hesitate to risk the expenditure of some six or eight thousand pounds upon the undertaking. Enniscorthy has a population of only 6,095 inhabitants, and has several good schools, already. The Convent Female National School is attended by about 500 girls. The Lancasterian Male National School by a considerable number, and there are other excellent schools, in which the Roman Catholic clergy and people feel the deepest interest. Enniscorthy is the diocesan residence of the Roman Catholic bishop, and the late Dr. Murphy, who died in the present month, was quite unfavourable to Model, or to any other than ordinary National schools, for Roman Catholics, under his spiritual charge. I learned his opinions at St. Peter's College, Wexford, some five years past, when I called on his lordship, and that time the controversy respecting the Waterford Model School was active. Considering the possibility, to make no more unfavourable assumption, that his successor, in the bishopric, will hold similar opinions—the small population of the town, the preponderating numbers and influence of Roman Catholics, and the existing educational institutions, which their own zeal and generosity have established, Enniscorthy is not an encouraging site for a District Model School. The Commissioners are already aware that, on the Roman Catholic clergy and the vast weight of the influential parties in Wexford learning that measures were on foot to elicit further opinion on the subject of the establishment of a Model school in that borough, unmistakable evidence was furnished by them that they were quite opposed to the project. The proceedings in Wexford cannot fail to exercise a deep moral influence in reference to the question in Enniscorthy, distant only eleven or twelve miles from it."

At this point comes in the part of the letter which was read on a former occasion by the Rev. Dr. Wilson. All the previous part, which I have just read, he wholly omitted. Dr. Wilson omits "Greystones, Delgany," he omits all reference to the subject-matter of the letter—the name "Enniscorthy," or any reference to it, never occurs, directly or indirectly, to show what the document really is. Thereby totally altering the meaning of the passage quoted, which could be understood only from the context. I now read from the official report of the evidence of the 13th July (Q. 12665), the middle part of that letter quoted by Dr. Wilson, and which follows what I have just read.

19327. The *Chairman.*—Are you reading from the draft of your letter or from a copy?—I am reading from a copy, published in the *Freeman's Journal*, 28th September, 1862, a copy having been then obtained by me from the Board, after I had left the service. Two public letters were addressed by me, at that date, to the Lord Lieutenant. (The witness reads extract of letter given in the evidence, No. 12665, as follows) :—

"August 29th, 1856.

"Looking over the map and bearing in mind the localities of existing model schools and also the feelings of influential local parties on the subject, I am of opinion that inquiries should be made in Sligo (pop. 11,104), as to whether the establishment of a model school is desired by the bulk of the people. Next, in order, in Athlone (pop. 6,218), next, in Ennis (pop. 8,623), next, in Tralee (pop. 9,957), next, in Mallow (pop. 5,436), then, Parsonstown (5,540), then Enniskillen (pop. 5,998). If a line be drawn from Londonderry to Cork, three model schools only lie to the west of it, all the others being eastward, and if a north-east and south-west line be drawn from Fair Head in Antrim to Mizen Head in Cork, and this line would very nearly bisect the island, two will lie to the west of it (Limerick and Galway), and all the others to the east of it. Leinster has the Central Model, West Dublin, Kilkenny, Athy, and Trim schools, and Waterford, Bailieboro', and Clonmel on its frontiers, whereas Connaught has but one such establishment."

I now, my lord, resume the reading of the omitted part of the letter—

"I have thus stated my opinion from a sense of public duty; but I offer no advice on the subject, content with placing the matter before the Commissioners, whose *first intimation* to me regarding the Enniscorthy Model School, was that they expected to commence its erection shortly.

"I am, gentlemen, your obedient servant.

"JAMES W. KAVANAGH, Head Inspector.

"The Secretaries,
"Education Office, Dublin."

19328. Mr. *Sullivan.*—Have you any observation to make on that?—No, under the circumstances, I will make none. With regard to previous parts of my evidence, I beg to remind your lordship and this Commission that a suppressed portion of a report of mine—a general report on the Clonmel Model School in 1851—was produced here in evidence; the very document itself in my own handwriting, was handed to me, and which I identified. I stated to your lordship that I had no objection whatever, that this suppressed portion of my Report should be put in evidence, yet it was withdrawn. This affords further matter of public complaint in the administration of the National Board. This excluded passage was obtained, not through any order of this Commission, as such, but by a private individual, a member of the Commission. The very original document itself was taken out of, or obtained from, a public office, and not a copy; and I understand that this passage may be placed in some part of your proceedings, notwithstanding its having been withdrawn, and not withdrawn at my instance; for here I beg to say I have never written anything in my life, as a public officer, that I am afraid or ashamed to have produced against me. I have also to refer to three other public documents that were produced; one, a letter of mine, addressed to Archbishop Whately, in 1852 (Q. 12462), another, a letter I wrote from London to the National Board, in 1858, after I had left the service (Q. 12453); and, another, a report of mine left in the report book, as an ordinary visitor of the Clonmel Model school, in 1858 (Q. 12610). Not one of these five documents was obtained by any order of this Commission, but were all obtained, either the originals or copies, by a private member of this Commission. I have no further observation to make now on the subject.

19329. Under the early protective rules, what were the practical safeguards for religious minorities in National schools?—Do you mean as to official forms or as to rule?

19330. As to rule?—As to rule—that no child should be compelled to receive, or should even be present at any religious instruction not previously approved of by its parent or guardian—and under this rule, the patron guaranteed to the Board, when he obtained the grant, that he would require his teachers to, or should himself, if necessary, physically and bodily exclude such child, from the school, during the time of separate adverse religious instruction.

19331. At that period did they keep a register of the creed of the children in the school?—No.

19332. When was the register introduced?—It was drawn up in 1855, but not brought into operation, in the schools, until 1st April, 1856.

19333. Was there any objection made to such a registration previous to that?—A great objection was made by the Commissioners, themselves.

19334. What reasons did they assign?—"With respect to that portion of the Order requiring the number of children—distinguishing Protestant and Catholic, we are directed by his Grace the Duke of Leinster to state, that if such account had been required to be kept, he would have declined to accept the office of President of the Board, on such terms."

19335. From what have you read that passage?—From a letter of the Commissioners of National Education, signed Maurice Cross, Hamilton Dowdall, Secretaries, dated 4th July, 1839, addressed to Lord Morpeth.

19336. On what occasion was that letter addressed to Lord Morpeth?—Explaining, through him, as Chief Secretary for Ireland, to the House of Commons why it was the Commissioners refused to supply a creed return, or keep any such religious register.

19337. The *Chairman.*—Will you give the date and number of the parliamentary return to which you refer?—No. 429; Session, 1839.

19338. Mr. *Sullivan.*—Who moved for that creed return?—The late Mr. Henry Grattan, M.P.

19339. Was that the first creed return moved for in connection with National education?—The first in the Commons, but one had been previously moved for, in the Lords. You will allow me to add, that, in the paragraph following the one which I have quoted, a similar statement is made in reference to the other original members then remaining on the Board, all of whom—the Most Rev. Dr. Whately, the Most Rev. Dr. Murray, the Rev. Dr. Sadleir, Mr. Blake, Mr. Holmes, all, save the Rev. Mr. Carlile—were then Com-

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missioners; so that it committed six out of seven of the original Commissioners to this opinion and statement.

19340. Have many other religious returns been asked for since?—Several. One, ordered by the late Earl of Eglinton, (1852), known as the "Eglinton Returns;" another, through the present Earl of Clancarty, (1852), known by his name, also; another, known as the "Butt Returns," (No. 105—1861), moved for by Mr. Butt, when member of Parliament; another, known as the "Monsell Returns," (No. 148—1859), moved for by the Right Hon. W. Monsell; and Major O'Reilly's great returns, (No. 481—1864).

19341. Any others?—Those, I think, are almost all. Some other summary returns, but not so detailed as the ones to which I have adverted, have, from time to time, been moved for.

19342. Mr. *Stokes.*—Was it not part of the original scheme of the Board that the attendance of children at Sunday-school should be recorded and registered in the same way?—More than at Sunday-school—at Divine Service—which could not be done without keeping a creed register; but the Protestant Commissioners objected to it a few months afterwards, and it had to be struck out. The Catholic members assented to it, but the Protestant members refused, on conscientious grounds.

19343. Mr. *Sullivan.*—I think you stated that the creed registration was first introduced in 1856. To what use has it been applied?—It was not introduced quite voluntarily. After the inquiry of 1854 there were instructions sent by the then Government. Lord Granville was the Chairman of the Select Committee of the House of Lords, and founded on those instructions was a creed return; and I am the person that drew up the school register in which the creed return occurs, and the instructions for keeping it.*

19344. Could you point out the several changes that took place in the form of Register, and in the time of the notification of religious instruction on the time-tables of the schools after their introduction?—About the year 1833 there was a sheet introduced called "SCHOOL RULES"—a very inaccurate name, as it was a mere Horarium, or Time Table, of the school, and not Rules. At that time, the division of the classes was rude and simple, and on these rules, or more properly time-table, was entered the extent of time—one *entire* day in the week, and say half an hour or quarter of an hour each other day—when religious instruction was given, either before or after, or both before and after secular instruction. As the development of the system went on, it was found that this vague notification of time was not specific enough, and a revision was necessitated by the change in the rules, in autumn, 1837, made at the instance of the Presbyterians, consequent on the inquiry that had just been held in Parliament.

19345. That change was the breaking of secular instruction by religious instruction—was it not?—Exactly. They said that to have the daily religious instruction before or after school only was a virtual exclusion of the Word of God from the school-hours *proper*, and, for the first time, they were allowed to break the secular instruction *once*, in each day. Then it became necessary, where religious minorities were in the school, to be specific in notifying, on the sheet, the precise time when the religious instruction began and when it closed. So you may take those as the next changes.

19346. And when was the tablet "RELIGIOUS INSTRUCTION" introduced?—March, 1850.

19347. Why was it introduced, and how was it used?—It was found that complaints were arising, especially on the part of Roman Catholics, consequent on the great change that had taken place—what I call the Stopford change—in November, 1847. The Catholics began to complain, and then those changes followed, according as complaints grew louder and louder.

19348. Did any circumstance occurring at that time lead to increased apprehension of proselytism in the schools?—Yes; as soon as the change of November, 1847, upon which I have already been examined, became known, which it did not, fully, for two years, till about the year 1850, the Catholic bishops and Catholic clergy became intensely alarmed, and then those various devices, including notice by ringing a bell, oral notice to minorities, and an interval of a few minutes between the secular and the Religious Instruction, were introduced. In the Council of Thurles that was held in 1850, the matter was brought forward, when the following Decree, under the head "National Schools," was passed by the Catholic, hierarchy, and confirmed by the Pope in 1851, and therefore became binding on the conscience of all Catholics in Ireland. Permit me to read the Decree.

19349. Did they suggest any way for meeting the difficulty?—Yes, but it was not carried out for five years after this, until early in 1856.

19350. But was it a special provision that they suggested?—A provision, while tolerating mixed education, so long as it would last, not approving, but tolerating it.

19351. Now will you read the Decree?—(Reads):—

"In every school frequented by Catholics, let there be kept a book in which shall be entered their names and religion, and let the schoolmasters be bound to see that no Catholic be present at any religious exercise conducted by a Protestant minister, or by any other person, whatsoever, not approved by the Catholic pastor, and let it be the business of the pastor, *ex officio*, to watch lest anything contrary to the Catholic religion take place, in schools of this kind. And, in case that he shall discover anything either in the books or in the teaching, or in the mode of acting of those who are at the head of these schools, about which he will deem it fit to complain to the Board, it is quite necessary that they should entertain his complaint, as that of the spiritual father of the pupils."

19352. Well, subsequent to that, at what period was the Notice System introduced?—In December, 1855, after the revelations of proselytizing practices, in 1854, before the House of Lords' Committee, and the disapproval of the principle of the National system, by the Catholic bishops, in the Council of Thurles, in 1850.

19353. Was this Notice System opposed?—Yes.

19354. Where?—By the Presbyterian body, in Ulster. If the Notice has not been already given in evidence, will you allow me to put it in, as an official form.

19355. Read the Notice?—The Notice is printed, after the manner of a bank cheque-book. The Notice book is like a bank cheque-book, the block copy, or counterfoil remaining behind, after the Notice is torn off. I will read the Notice only, the block being the same:—

"No. ——

"Notice to Parents and Guardians —— National school.

"—— is informed, in compliance with the instructions contained in Rule 16, Section 4, Part I. of the Rules and Regulations of the Commissioners, that —— attended the Religious Instruction given by me, on the —— day of —— 185—, at the time set apart for Religious Instruction, in the above school, this being —— first attendance.

(Signature), "——— Teacher.

"—— day of —— 185—."

The block, remaining on the left-hand side, corresponds to the Notice.

19356. You have said that it was opposed by the Presbyterians?—Yes.

19357. What evidence have you to show that they did so?—Some of the Presbyterians opposed it, *in toto*, on the ground that it was a departure from the principle on which they connected themselves with the Board; but others, while accepting it, under protest, objected to giving the Notice system a retrospective effect, and I will read for you the Order of the Board on this head. One Inspector in particular, Mr. Graham, of Londonderry, rather a Presbyterian district, represented to the Board the argument of the Presbyterians. I do not mean to say that other action was not also taken, but I tell you what was within my own knowledge, that Mr. Graham did especially put it forward, as a breach of faith with the Presbyterians, and a grievance, that the Notice should have a retrospective effect—(that is his complaint)—with respect to children already in school. The Commissioners recognised the force of this objection, and made an Order on it, which,

* The Form of *School Register*, with Instructions for keeping same, will be found among the Returns, &c., furnished by the National Board.

if you please, I will read for you. Will you allow me to read the Circular sending out the forms of Notice first, and then to read the Order.

19358. Yes?—(Reads) :—

"CIRCULAR TO ALL INSPECTORS.

"1st December, 1855.

"As advised to you by our Circular of the 23rd of August last, we forward to your Depot copies of the form of Notice and Instructions to teachers relating thereto, and of whose nature you have been already informed.

(Signed) "MAURICE CROSS.
"JAMES KELLY."

Now, for the Order of the Board :—

"CIRCULAR TO ALL INSPECTORS.

"24th January, 1856.

"With reference to the Notice for Parents lately issued, regarding attendance at Religious Instruction by pupils of National Schools, we are to inform you that this Notice applies only to children who, *for the first time*, shall attend religious instruction by a teacher of a different faith from their own *after the supply of Notices shall have been received by him, and is, not meant to apply to those children who, up to that period, shall have attended such instruction.*

(Signed) "MAURICE CROSS.
"JAMES KELLY."

19359. That was a modification made in the rule of 1855?—Yes.

19360. How did the rule in its modified form operate?—The best way that you can understand how it operated is to take the O'Reilly Returns for Ulster, from a summary of which it appears that in 579 National schools, within the single year 1862, the parents of 4,406 Catholic children, in Protestant or Presbyterian schools, received, or at least were said to have been sent Notices, informing them that their children had attended adverse religious instruction (for the *first time*, recollect) that year; whilst in those 579 schools there were on the roll, that year, a total of 11,435 Catholic children, so that the parents of all the other 7,029 children may have received Notice previously, because the terms are strict, attended religious instruction "*for the first time.*"

19361. What view did the Inspectors take of the rule?—The Head Inspector of Ulster, Mr. Keenan, who entered upon office early in 1855, the year that it came into operation, wrote a report in 1856 giving an account of the failure of the existing rules to protect minorities, which portion was struck out of his general report, but the omitted passages were ordered by Parliament, and you have them already in my evidence on a previous day.

19362. Did the Board of Education itself express any confident opinion as to the effectiveness of the rule for attaining the object they had in view when this Notice was sent?—A remarkable feature in the Board's Reports is that they never made a change which relaxed the original fair rules with regard to protecting minorities, that they did not accompany it by a statement that they believed that no evil would arise from the change. In the Report for 1859, they expressed more than an opinion—they ordered an Inquiry; they got returns from all their Inspectors, and I may say, without any egotism, that the passage is merely replying to my book, "The Catholic Case Stated." I will read the passage from the text of their own report for 1859. It is section 15 of the Board's Report for that year :—

"It has been stated that great numbers, amounting to as many as 70,000 Roman Catholic children, attending National schools of which the patrons are Protestants, are in the habit of attending Scriptural classes in those schools, under Protestant teachers. We have therefore made full inquiry into this matter, and we have ascertained, first, that there are 1,351 National schools under Protestant patrons, and attended by 50,184 Roman Catholic pupils; second, that of the 1,351 schools there are 443 attended by 35,862 Roman Catholic pupils, in which the Protestant patrons appoint Roman Catholics as the teachers; third, that of the 50,184 Roman Catholic children, 1,816 joined in the Scriptural classes under Protestant teachers. We have also found that 409 Roman Catholic children, joined during the time of religious instruction, in reading our Scripture Extracts and book of Sacred Poetry under Protestant teachers, and that three Roman Catholics, at the instance of their mothers and guardians respectively, who were Protestants, received instruction under Protestant teachers in the Protestant catechisms. We have issued a Circular, directing our Inspectors in all cases where they find children of one faith receiving religious instruction from teachers of another faith, to use the utmost vigilance to discover whether any compulsion or inducement, contrary to our fundamental rule on this subject, has been used to cause these children to be present at such religious instruction."

19363. Was the quotation which you gave respecting the O'Reilly returns a few moments ago, from an analysis of those returns?—An analysis carefully made by me; and I may mention to you that I replied to the statement in the Board's Report, for 1859, just read, by drafting the notice of motion calling for the O'Reilly returns the results in which were obtained from the patrons and the teachers of the schools, through the Commissioners, and laid before the House of Commons; and I now leave this Commission and the public to compare the two statements.

19364. Will you put it in?—I now put the Table in evidence.

ANALYTIC SUMMARY of the "O'REILLY RETURNS—1862."

COUNTY.	No. of Schools in Operation, Year ended 31st December, 1862.	Classification of National Schools, according to the Creed of the													
		Patrons.					Teachers.			Pupils.			Religious Instruction Imparted.			
		R.C.	E.C.	Pres.	Official, Model, Workhouse, Gaol, &c.	Others.	R.C.	Protestant.	Joint.	All R.C.	All Protestant.	Joint.	R.C. only.	Protestant only.	Both R.C. and Prot.	None, or No Return.
Antrim, . .	496	75	56	322	22	21	90	386	19	13	75	403	66	311	59	60
Down, . .	356	95	55	191	5	10	103	241	7	15	46	293	85	216	22	33
Londonderry, .	205	58	36	98	9	4	64	132	6	8	6	178	50	112	32	11
Tyrone, . .	302	129	67	86	10	10	170	119	8	20	2	264	70	94	113	25
Armagh, . .	181	75	41	50	3	12	83	95	7	18	2	160	67	77	8	29
Fermanagh, .	132	73	35	15	–	9	95	32	1	7	3	118	35	27	62	8
Monaghan, . .	151	87	35	22	7	–	98	47	5	16	2	131	89	37	19	6
Donegal, . .	282	162	76	33	6	5	183	91	3	39	1	227	133	77	49	23
Cavan, . .	233	198	14	12	7	2	212	18	2	55	–	174	188	16	26	3
ULSTER, . .	2,338	952	415	829	69	73	1,098	1,161	58	191	137	1,948	783	967	390	198
LEINSTER, . .	1,476	1,276	101	6	80	13	1,406	38	32	850	9	617	1,343	21	76	36
MUNSTER, . .	1,489	1,298	84	5	74	28	1,446	23	13	953	5	516	1,405	17	27	40
CONNAUGHT, .	913	741	119	9	33	11	869	37	7	366	3	444	823	27	31	32
Total, . .	6,216	4,267	719	849	256	125	4,819	1,259	110	2,360	154	3,525	4,354	1,032	524	306

Nov. 28, 1868.

James Wm. Kavanagh, esq.

PROSELYTIZING PRACTICES—The "*Notice*" System. (Part I., Section IV., Rules 16 and 17.)

COUNTY.	Against Catholic Pupils.							Against Protestant Pupils.		
	Notices sent to Catholic Parents.			Scriptures, Authorized Version, read by Catholics.		Notices sent, or other Admission of *Proselytizing*.		Notices sent to Protestant *Parents*.		
	No. of Schools.	Notices.	Catholic Pupils on Roll.	No. of Schools.	Catholic Pupils.	No. of Schools.	Catholic Pupils on Roll.	No. of Schools.	Notices.	Protestant Pupils on Roll.
Antrim, . . .	189	1,346	2,969	43	514	205	3,150	40	340	941
Down, . . .	131	767	1,919	63	275	139	2,058	14	169	438
Londonderry, . .	69	532	1,429	36	232	77	1,737	22	172	632
Tyrone, . . .	59	560	1,536	23	110	62	1,658	77	664	2,572
Armagh, . . .	45	278	813	21	103	47	860	13	68	77
Fermanagh, . .	16	135	377	–	–	16	377	51	328	1,468
Monaghan, . . .	20	219	699	–	–	20	699	21	175	293
Donegal, . . .	45	462	1,561	9	96	47	1,584	37	346	777
Cavan, . . .	5	107	132	–	–	5	132	44	240	523
ULSTER, . . .	579	4,406	11,435	195	1,330	618	12,222	319	2,502	7,721
LEINSTER, . . .	5	25	64	3	19	–	–	71	329	461
MUNSTER, . . .	4	14	21	–	–	4	21	81	175	201
CONNAUGHT, . .	7	47	156	3	8	–	–	90	309	565
Total, . .	595	4,492	12,276	201	1,357	622	12,243	561	3,315	8,948

19365. What effect had the publication of the O'Reilly returns?—The effect of it on the Government was publicly manifested. The Chief Secretary for Ireland, the Right Hon. Chichester Fortescue, upon its being produced in the House of Commons by Major O'Reilly, 15th May, 1866, said, in effect:—"Is this the system that Lord Stanley offered to the Irish people in 1831? Is this the system from which was to be banished even the suspicion of proselytism? Clearly it is a *sham*, and no people should submit to it." And the upshot of it was that the Board were obliged to restore, in a modified form, the old rule in force from 1831 to 1848.

19366. What action did the Government take?—They intimated to the Board that they should return to the old rule.

19367. Will you explain this new rule?—When the original rule was in operation, from 1831 to 1848, the pupils were without any religious registration whatever, during which the patron was obliged to corporally or physically exclude religious minorities; but when the Board came to restore the old rule in May, 1866, they had a religious registration before them, and passed the following rule, which I will read to you from the code of 1866:—

"No Pupil who is registered by its Parents or Guardians as a Protestant is to be permitted to remain in attendance during the time of religious instruction, in case the Teacher giving such instruction is a Roman Catholic; and no Pupil who is registered by its parents or guardians as a Roman Catholic, is to be permitted to remain in attendance during the time of religious instruction, in case the Teacher giving such instruction is not a Roman Catholic. And, further, no Pupil is to be permitted to remain in attendance during the time of any religious instruction to which its Parents or Guardians object."

19368. The *Chairman.*—Is that the existing rule?—Part of the existing rule, my lord.

19369. Mr. *Sullivan.*—Did any of the Commissioners themselves oppose the change?—Yes; the Presbyterian element on the Board.

19370. What evidence have you that any of the Commissioners opposed the change?—In Parliamentary Paper (House of Commons, No. 407—1866), I find, under the head of the Commissioners who were present at it—Shall I read the names of all present, or only the names of those who protested.

19371. Read the names of those who protested?—"The Rev. Dr. Henry" (I am reading from the Paper), "the Rev. Dr. Hall, and James Gibson, esq., protested against the change of rule." "Note (under the same head), the Bishop of Derry, in a letter addressed by him to the Board, expressed himself prepared to accede to a change of the rule, and with that view his lordship submitted a proposition which, however, was not adopted by the Commissioners." I have just read the head exactly as it is, in the Parliamentary Paper. The Paper I read from was moved for by Sir Hugh Cairns, then Member for Belfast.

19372. Did any religious body oppose it?—Yes; the Presbyterian General Assembly. There is a Body called the Elementary Education Committee, of the General Assembly, of which some of the Commissioners of National Education are also members. The three Presbyterian Commissioners opposed the change of rule at the Board, while this Elementary School Committee got up a meeting, waited by deputation on Lord Wodehouse, the late Lord Lieutenant, 19th June, 1866, and complained of this change.

19373. What was the result?—The Lord Lieutenant, by Right Hon. C. Fortescue's letter, dated 19th June, approved of that rule, on condition that the Commissioners annex thereto a rider, or proviso, which well-nigh negatives its whole action.

19374. Will you read that rider, please?—(Reads):

"Provided, however, that in case any Parent or Guardian shall express his desire that his Child should receive any particular religious instruction, and shall record such desire in a Book, to be provided in the School, when necessary, for that purpose; this prohibition shall not apply to the time during which such religious instruction only is given. . . . The entry in the Book shall be signed with the name, or mark, of the Parent or Guardian, and the book shall be submitted to the Inspector so often as he visits the School. . . . Such expression of desire may at any time be revoked by the Parent or Guardian, and shall, therefore, become inoperative."

19375. Did the Commissioners, as a body, acquiesce in that rider?—Reluctantly; informing the Lord Lieutenant, by Minute of 22nd June, 1866, that they might feel bound to reconsider the matter and remove the rider.

19376. Did you take any action with reference to that change of rule?—On being consulted by some of the Catholic bishops, I told them that the rider, or proviso, would simply negative the rule, that the only fair provision was the Poor-law statute, which protects the juvenile pauper, and that the ratepayer's child in a primary school should have at least the same protection for his faith which the pauper's child has in a Workhouse, or the juvenile delinquent in a Reformatory.

19377. The *Chairman.*—Can you give the name of that Act, the chapter, and the section?—The 1st and 2nd of Victoria, chap. 56, section 49:—

"And be it enacted that no Order of the Commissioners, nor any bye-law, shall oblige any inmate of any workhouse to attend, or be present at, any religious service which may be celebrated in a mode contrary to the religious principles of such inmate; nor shall authorize the education of any child in such workhouse, in any religious creed other than that professed by the parents, or surviving parent, of such child, and to which such parents, or parent, shall object; or, in the case of an orphan, to which the guardian, or guardians, godfather, or godmother, of such orphan shall object; provided, also, that it shall be lawful for any regular minister, of the religious persuasion of any inmate of such workhouse, at all times

in the day, on the request of such inmate, to visit such workhouse, for the purpose of affording religious assistance to such inmate, and also for the purpose of instructing his child, or children, in the principles of his religion."

19378. Mr. *Sullivan.*—Did you take any public action in view of that change?—Some of the Catholic bishops were so kind as to consult me with regard to the efficacy of the amended rule; I told them, from my intimate knowledge of the practical details of schools, that it would not work, and that the Presbyterian proviso negatives the rule. Finding that some of their lordships misunderstood me, I felt it my conscientious duty, in the face of this, to write a public letter, above my own name, addressed to the Catholic Archbishops and Bishops, warning them of what would occur with regard to the rule.

19379. I think, in your former evidence, you expressed a very confident opinion that the rule would not be observed?—Yes.

19380. And that you proposed to visit the north of Ireland, for the purpose of ascertaining if this had been its effect?—I stated before this Commission, that if I were spared till you should meet again, I would do so; and I have fulfilled that promise.

19381. What counties did you visit?—Down, Armagh, Antrim, Londonderry, Donegal, Tyrone, and the City of Dublin.

19382. Under what patronage are the schools that you visited?—All sorts of patronage, public and private, and of every denomination; but my attention was chiefly directed, I must say, to schools under Presbyterian patronage, to model schools, and also to workhouse schools. I visited altogether, including schools about which I inquired only, about 300 schools, on that special tour.

19383. Now, how far do those, as to the number and class of school, and kind of patronage, represent the average of the schools?—Fairly and fully represent the whole state of the north of Ireland—that is the North East of Ireland, the Plantation District; because, as I remarked before, it is there that religious differences most abound, and that Catholics most need protection.

19384. Will you submit a copy of the new Certificate Book?—Yes; I beg to hand it in—a copy of the Certificate Book of Religious Instruction, framed under the Proviso of the New Rule of 1866:—

Roll No., —— School, —— County, ——
Name of Teacher who gives Religious Instruction, ——
Religious Denomination of do., ——

CERTIFICATE OF PARENT OR GUARDIAN.

[*In case a Parent or Guardian should wish his Child to receive religious instruction from a Teacher who is of a different religious denomination from the Child, or from a Teacher who gives any religious instruction different from that which is in accordance with the creed of the Child, the following Certificate is to be made by such Parent or Guardian.*]

I (1) ——, being the (2) ——, of (3) ——, who is registered by me as (4) ——, in the School Register of the (5) ——, National School, HEREBY CERTIFY that it is my desire that the said (6)—— shall receive instruction in (7) —— during the time set apart for Religious Instruction ——————————.

Signature of Parent or Guardian (8) ——
Witness, if signed by "mark," ——
Dated —— day of ——, 18—.

CERTIFICATE OF TEACHER.

I HEREBY CERTIFY that before (9) —— signed the above Certificate I read aloud to (10) —— the following Rule of the COMMISSIONERS OF NATIONAL EDUCATION:—

"No Pupil who is registered by its Parents or Guardians as a Protestant is to be permitted to remain in attendance during the time of religious instruction in case the Teacher giving such instruction is a Roman Catholic; and no Pupil who is registered by its Parents or Guardians as a Roman Catholic is to be permitted to remain in attendance during the time of religious instruction in case the Teacher giving such instruction is not a Roman Catholic. And further, no Pupil is to be permitted to remain in attendance during the time of any religious instruction to which its Parents or Guardians object.

"Provided, however, that in case any Parent or Guardian shall express his desire that his Child should receive any particular religious instruction, and shall record such desire in a Book to be provided in the School, when necessary for that purpose, this prohibition shall not apply to the time during which such religious instruction only is given.* The entry in the Book shall be signed with the name or mark of the Parent or Guardian, and the Book shall be submitted to the Inspector so often as he visits the school.

"* Such expression of desire may at any time be revoked by the Parent or Guardian, and shall thereupon become inoperative."—*Part* I., *Sec.* iv., *Par.* 15.

And I FURTHER CERTIFY that I believe when the said (11) —— signed the above Certificate (12) —— had a full apprehension of the meaning and force of the Rule, and also of the true intent and object of the Certificate.

Signature of Teacher, ——
Dated —— day of —— 18—.

CERTIFICATE OF INSPECTOR.

I HEREBY CERTIFY that I have examined the Certificate of (13) —— and also of the Teacher (14) —— above set forth, and that I am satisfied as to the genuineness of each.

Signature of Inspector ——
Dated —— day of ——, 18—.

Instructions for filling up the Certificate.

(1) Insert the name of the Parent or Guardian who makes the Certificate.
(2) Insert the relationship of the Parent or Guardian; as,—"Father," "Mother," "Aunt," &c.
(3) Insert the name of the Pupil.
(4) Insert the registered religion of the Pupil.
(5) Insert the name of the National School.
(6) Insert the name of the Pupil again.
(7) Insert, in full, the nature of the Religious Instruction: as —The Holy Scriptures in the Authorized Version—The Roman Catholic Catechism—The Protestant Catechism, &c., &c. *This is to be written by the parent or guardian*; but in case the Parent or Guardian cannot write, it may be written by the Teacher.
(8) The Parent or Guardian is here to inscribe his name. If the Parent or Guardian be unable to write his name, he is to sign by mark; but this mark must be witnessed by some respectable third party.
(9) Insert the name of the Parent or Guardian.
(10) Insert "him" or "her."
(11) Insert the name of the Parent or Guardian.
(12) Insert "he" or "she."
(13) Insert the name of the Parent or Guardian.
(14) Insert the name of the Teacher.

19385. What was the date of introduction of that form?—The close of 1866 and the beginning of 1867.

19386. Did the National Board issue any Minute or any instructions explaining its object?—Yes, an Explanatory Minute; and, I must add, a very fair explanation.

19387. Will you read the Minute?—It is a Minute of the Board explaining the object, as they were starting this new arrangement—a minute of the Board, dated 26th of February, 1867, Explanatory of the New Rule as to attendance of pupils of National schools at Religious Instruction, Parts I. and IV., Rule 15:—"The object of the Rule is more fully to carry out the general principle of the Board, that no child is to receive any religious instruction contrary to the wishes of its parent. Accordingly, the rule first provides for the case where the teacher is Protestant and the child Roman Catholic, or *vice versa.* In this case, the *dissent* of the parent is *implied;* and no religious instruction can be given to a child by a teacher of a different creed, unless the parent *expressly requests* it. But where the teacher and the child are both Protestants, whether of the same or of a different denomination, the dissent of the parent will *not be implied.* In this case religious instruction can be given to the child, *unless the parent expressly forbids it.* In each case, however, the assent or dissent, whether implied or expressed, can be modified by the entry, duly signed by the parent, in the Certificate-book of Religious Instruction. Cases may occur in which the conduct of the teacher, although not coming within the strict letter of the new Rule, is obviously contrary to the general spirit of the National system—as, for instance, *if instruction should be given in the catechism or creed of a different persuasion from that of the child.*" This is the Board's explanation starting the new rule. A copy of it was transmitted to every patron in Ireland, and this document is expected to be retained in the school.

19388. Mr. *Gibson.*—Are you aware that, until the recent change by that rule in 1866 and 1867, it was the received construction upon the rule of the Board, as to the religious instruction, that the patron was not obliged to expel a child from the school?—You are quite right, but only between 1847 and 1866, the latter half of the first thirty-five years of the system.

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19389. The principle acted upon by the Board up to that time was this, that there should be no compulsion of attendance, and no exclusion from the school?—No; that is only true to a certain extent to the period between November 1847 and 1866.

19390. Did any Protestant denomination ever concur in the interpretation that it was incumbent upon them to expel a Roman Catholic child from the school?—Everyone, denomination and individual, that ever joined the Board up to 1847 was bound to do, *and did do so.*

19391. Did not the Board lay it down, authoritatively, that a patron was not obliged to expel a child from a school to which the parent whose duty it was to expel it, if necessary, sent it?—Pardon me, Mr. Gibson, you are quite inaccurate. That is correct from 1847 up to 1866; but wholly inaccurate, as I will prove, as to the previous sixteen years.

19392. From the time that the Presbyterian body joined the Board in 1840 until 1866, the construction invariably put upon the rule of the Board for religious instruction, as the condition on which they joined, was, that it devolved upon the parent to withdraw his child from religious instruction of which he disapproved, but that the patron should not compel any child to attend or to be present at such religious instruction. Do you contradict that statement?—Distinctly.

19393. Rev. Dr. *Wilson.*—You have referred to certain documents which were submitted to you by me on a former occasion. Of one of these you had not a copy then?—Yes; I had copies of none of them. But, I dare say, it is to my letter against the Enniscorthy Model School, 29th August, 1856, that you refer. Of that I had no copy, then.

19394. May I ask had you not a copy in your possession at the time you were under examination here on the 11th of July, 1868?—No.

19395. Had you looked it up previously?—I tried for it, most carefully, and found I had no copy.

19396. Have you any objection to say how it turned up?—I have already stated it in evidence, but I will repeat it for you. In the first place, with regard to the earlier part of your question, it is quite clear that if I had it in my possession before my examination, I would not have applied to this Commission for an order to get a copy of it from the Board, which order was freely given by the Chairman. That is a sufficient answer to that part of the question. With regard to the next, no one could suppose that I would deny that I had a copy of it, or that I would not make due search for it, when I intended to use that document in my own vindication. And, lastly, as to how it turned up, the passage cited by you (Q. 12665), turned up most strangely. It occurs in the middle of a letter on the Enniscorthy model school; while the Enniscorthy model school is never referred to, directly or indirectly, in the passage cited by you. You omitted even where I was living, Greystones, Delgany, as it being a model school, the place might have reminded me of the subject; and it was some time before the possibility occurred to my mind that it might refer to my Enniscorthy letter. I then searched the files of the *Freeman's Journal*, in the year 1862, for copies of two letters to Earl Carlisle, giving an account of the visit I made to the Enniscorthy model school, as being the prophet, it was meet that I should be the historian of its failure. I applied to the Board, just before I visited Enniscorthy, for a copy of my letter, which they gave me. And now you can better understand how it was that my memory was refreshed on the point, and how the copy of the missing letter turned up.

19397. Now, did you not previously refer to that letter, written at Greystones, in the course of your examination?—I may or may not have done so.

19398. Did you, or did you not?—I cannot say, the evidence will tell.

19399. Did you not recognise the connexion between what I read and the previous part of the letter, as portion of the communication which you wrote at Greystones?—I did not. For many days after my examination in July last, I was ignorant of the letter to which your extract might refer, and at length conjecturing that it might form part of the Enniscorthy letter, I went, as a *dernier ressort*, to search the *Freeman's Journal* for a copy.

19400. Now, Mr. Gibson has asked you a question as to the period from 1840 to 1866. Was it not understood that it devolved on the parent to withdraw his child from religious instruction of which he did not approve—You have answered that question?—I have, in the negative.

19401. I now ask you, previous to the year 1840 did it not devolve upon the parent to withdraw his child from religious instruction of which he did not approve?—No; nor subsequently to 1840 not until the year 1848; for, like many other vague questions, portion of Mr. Gibson's statement is correct, and another portion incorrect, with regard to dates. But I confined myself to giving a firm answer to it, that he was decidedly in error when he states, that, from 1840 up to 1848, patrons were not bound to exclude religious minorities from adverse Religious Instruction.

19402. Now, may I ask you as to the change that took place in 1847—in one word, what was the change made in the rule in 1847?—Literally, the answer to your question is, the introduction of the particle "to" into the rule—as you must have literal answers.

19403. A mere verbal change?—The word "Not," a mere verbal change, would, you will admit, alter, totally, any of the Ten Commandments, or an Act of Parliament.

19404. Will you turn to the Report of the Commissioners for the year 1847, volume ii. page 70, and read what they say?—(Reads):—

"Our Secretaries having informed us that they had been frequently consulted, both personally and by letter, as to the true meaning of the following portion of Section 2, Paragraph 3, of the Rules of the Board with reference to religious instruction:—'that due regard be had to parental right and authority; that, accordingly, no child be *compelled* to receive, or be present at any religious instruction to which his parents or guardians object;' and that they deemed it desirable that we should supply them with an authoritative answer to such questions,' we directed them, by a Minute bearing date 18th Nov., 1847, to give the following explanation in reply to all such inquiries, in future:—First, That the true interpretation of the words in question clearly is, that no child be compelled to receive, or *to* be present at any religious instruction to which his parents or guardians object; and that this rule, (in conjunction with the notification in the school-room of the arrangement for giving religious instruction as required by Rule 9, section 2,) has, hitherto, been found amply sufficient for the full enforcement of parental authority; Secondly, that, though all that is required by this rule, section 2, paragraph 3, is that the Patron should engage *not to compel* any child *to be present* at such religious instruction; yet, should the Patron use any means, either directly or indirectly, to induce any child to attend such religious instruction contrary to the desire of its parents or guardians, the Commissioners would consider such conduct inconsistent with the whole spirit of their system. That it was with a view to guard against the possibility of such a case arising that the Commissioners gave the following important explanation of their sentiments in their 11th Report, for the year 1844, dated the 24th day of April, 1845."

19405. That will do. Now, I ask you, having read that, in opposition to the view you entertain, and the interpretation you give, was not the rule one of non-compulsion as to attendance, and non-compulsion as to exclusion?—The passage that I have quoted for you proves my case, instead of disproving it.

19406. First, as to the words of the rule itself, I ask what interpretation do you make there?—A *prospective* interpretation, and not retrospective; and, therefore, no evidence whatever, either for you or Mr. Gibson.

19407. Now, suppose that the meaning was "that no child be compelled to receive, or be permitted to be present," would not in that case the clause "compelled to receive" be worse than useless—would it not be absurd?—I cannot say. I will give no opinion about that, but I will tell you what the Board thought about it.

19408. I want your opinion?—I decline to give any opinion. There is no use taking up the time of the Commission.

19409. Now, if a child were not permitted to be

present at the religious instruction, could there be any danger of his being compelled to receive it? Answer the question?—I decline to answer it, but most respectfully. It does not arise, I assure you, from any want of respect for you or the Commission.

19410. In that case would not the rule have been that no child should be permitted to receive or to be present at the religious instruction?—If you will allow me, Dr. Wilson, I will tell you the circumstances——

19411. Answer the question?—I beg, once and for all, respectfully to decline giving any opinion of my own, outside the facts with which I am perfectly conversant; but if permitted, I will tell you the circumstances that led to this new interpretation, which I think is far more interesting and important.

19412. Then you refuse to give a categorical answer to my question?—I decline to give my own opinion.

19413. Now, do you not think that the rule was framed to show that the child was to be permitted to receive and to be present at religious instruction, but not to be compelled to be present at it?—I am absolutely certain (and I was an officer of the Board, in high position with the Commissioners, and acquainted with their objects and motives) that it was framed and designed with the distinct object of preventing a child from receiving, and even excluding a child from being present at adverse religious instruction—and that that was its sole and proper object.

19414. Was not the rule framed in view of what was customary—children of other denominations being present in another part of the room, during the time that a different religious instruction was being given, without being required to be present at or take part in it?—I know, so far as my official experience goes, that there was no such custom, and if there had been such a custom, it was a violation of the rules of the Board. Instead of such a custom being permitted, when the Presbyterians joined the Board in 1840, in a report written by the right hand of Anthony Richard Blake—I will produce his words—the Presbyterians were warned that no change was made in this rule, and the Temple Meeting-house Board's order of 1833, telling them that it was of the essence of the Board's rules, that the patron should exclude the children of minorities from adverse religious instruction was reproduced.

19415. Was not that rule laid down with regard to such a case as the Temple school-house, to which you have referred, that there should not even be compulsion to this extent, requiring the children to stay or to be present in a different part of the room while religious instruction was going on?—The terms of the letter are so distinct that anyone who can understand the Second Book of Lessons of the National Board, anyone who knows the meaning of the homeliest English can understand it. Mr. Blake wrote the Temple Meeting-house school letter in 1833. When the patron of that school, the Rev. Mr. Love, implied that it was indifferent to him whether the minority remained or not, during adverse religious instruction, the Board told him that it was not indifferent to them; that it was of the essence of the rules that they should previously retire. When the Presbyterians joined in 1840, they were reminded of the same obligation, by reproducing the Temple Meeting-house letter of 1833, which, if the Commission will allow me to read it, will end the whole discussion.

19416. Was not compulsion the thing that was in view in the one case and in the other, and which was not to be permitted?—I do not understand the question.

19417. Now, to make this plain, is it not the fact that the word "compel" was invariably printed in italics?—Not invariably. I am obliged to you for reminding me of it. It was in the code adopted April, 1843, that the word "compelled" was first printed in italics.

19418. Now, I ask you again, was it not that no child should be compelled—keeping what I have already stated in view, was not "compel" designed to apply both to "receive" and "be present at"?—No; there are two grammatical clauses or logical propositions—one, "that no child be compelled to receive," the other, "or be present at any religious instruction," and it depends, entirely, on the ellipsis or otherwise of the word "to," whether the patron was not to compel them to go out, or whether he might not permit, so that he did not compel them to be present, and Archdeacon Stopford's interpretation, or the change made, was the introduction of the word "to," so as to apply the word "compelled" to both clauses of the sentence.

19419. Now, I ask with regard to the word "consent," to which you have already referred, with respect to the attendance of the inmates of workhouses at religious services, are the words "be present at" used with or without the word "to"?—I have already read the section of the Poor Law Act for the Chairman.

19420. Will you answer the question?—Is it a section of an Act of Parliament you want me to read?

19421. You cannot answer the question?—I beg your pardon. I appeal for protection to the chairman. If I am to be treated in this way I must decline to sit here under examination.

19422. Can you refer to the Act?—(Reads):—

"And be it enacted that no Order of the Commissioners, nor any bye-law, shall oblige any inmate of any workhouse to attend or be present at any religious service," &c.

19423. Is the word "to" there or not?—Yes; but, pardon me, the subject matter, religious instruction, is not the same. Religious instruction, we are considering, while this refers to public worship. Allow me to read the whole section, and I will answer your question fully and completely.

19424. Now, I ask you again, is it not used in such a connexion that these clauses must be in the infinitive mood?—(Reads):—

"Nor shall authorize the education of any child in such workhouse in any religious creed other than that professed by the parents or surviving parent of such child."

19425. (Question repeated)?—They may or may not. The grammar admits of either of the two senses, and the two senses are totally different.

19426. Now, does not the word "oblige" in this case, in the Act of Parliament, correspond to the words "be compelled" in the other case?—I think not. One is "to attend" or "be present" at religious *service*, the other "to receive" or "be present" at religious *instruction*. But the child is protected in a subsequent part of the statute, which says that nothing shall authorize the education of the child in any religious creed other than that professed by its parent.

19427. Now, I ask, is not the interpretation of non-compulsion in the one case and non-exclusion in the other in harmony with the uniform practice of the Board, at least in non-vested schools?—No.

19428. Now, is it not in harmony with the language both employed by the Commissioners themselves invariably when setting forth the principles of the system?—In direct opposition to that language and those principles.

19429. Will you turn then to volume one of the Commissioners' reports, page 128, paragraph 35. I call your attention to the language of the Commissioners themselves in the year 1837. Turn to the Commissioners' report, volume one, page 128, paragraph 35?—Shall I read it?

19430. Yes?—(Reads):—

"The principle of the system, and which we consider fundamental and unalterable, is, that the National Schools shall be open, alike, to Christians of all denominations; therefore, that no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and that opportunities shall be afforded"——

19431. That will do. You have "to be present" there, in what mood?—In the indicative mood.

19432. You do not regard "to be present" in that connexion in the infinitive mood, and coupled with "required"—is that your answer?—The two phrases have no connexion. You are mixing up the two, and

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they have no connexion. They do not occur here at all.

19433. (Question repeated)?—My answer is that Dr. Wilson asks me to compare the expression "that no child shall be compelled to receive or be present at," in the Rule, with the words here in the Report, "that no child shall be required to be present at;" and there being no component phrase here analogous in construction or sense to the other, I am totally at a loss to know what he means.

19434. Then do you refuse to answer my question?—I have stated my answer to it. I have quoted the two clauses you ask me to compare; and I am wholly at a loss to know your meaning.

19435. You know the Correen case?—Perfectly.

19436. Now, in the report for the year 1839, page 147, paragraph 21, is it not declared to be compatible with the principles of the National system?—Yes, but that occurs in paragraph 20; in order to understand the question you will be good enough to read much more than you state or than you refer to.

19437. Will you read what the Commissioners say on that page, beginning with "No children are required," and so on?—Yes; with great pleasure. Before I do so, will you permit me to inform the Commission, which might escape attention, that there is an anachronism in the report. It purposes to be the report for 1839, yet it refers to the junction of the Presbyterians in 1840; and if I did not mention this, confusion might arise. Now, I will read it for you. "The school," meaning the Correen typical applicant case.

19438. Begin where the Commissioners say "No children are required"?—No; pardon me, allow me to read the whole of the paragraph, or we cannot obtain the full and true meaning—

"The school," (meaning the Coreeen case), "as your Excellency will observe, is conducted by a Committee *chosen by the parents of the children;* the time for religious instruction is so *arranged as not to interfere with the scientific or secular business of the school;* no children are required to be present at it whose parents or guardians object to their being so, and such children are permitted to absent themselves, whenever their parents or guardians think fit, for the purpose of receiving such religious instruction as they may provide for them. All this, in substance, agrees with the regulations of a school called the Temple Meeting-house School, to which we granted assistance, in 1833, after having explained our views, fully, in a letter, which has since been published with our Reports, and of which the following is a copy——

19439. Have you not——?—Allow me, Dr. Wilson; there is no hope of obtaining the true sense without reading the entire letter. My lord, the letter is the whole story. The Commissioners want to show, in 1840, when they refer to Presbyterians——

19440. I do not wish the time of the Commission to be unduly occupied?—Now, I appeal to any Commissioner——

19441. Master *Brooke.*—Certainly, there is a passage of the letter, marked with italics, which is very important in the discussion?—Exactly; I wish to be most respectful; but the whole pith and marrow of the point, in dispute, is in the italicized passages, referred to by Master Brooke.

19442. There is a change in the italicized passage?—Purposely italicized.

19443. Rev. Dr. *Wilson.*—Now, in that, do not the Commissioners themselves say that "no children are required to be present at it," and "such children are permitted to absent themselves?"—In which paragraph?

19444. And does not all that agree with the regulations of the school called the Temple Meeting-house School?—The whole paragraph is but one, namely No. 21. One portion of it must explain the other, and I will read for you the explanation given by the Board. (Reads) "The rule"——

19445. I shall put a question to you to bring it out in another shape, as to affording a general opportunity for religious instruction. Read the statement on page 148, paragraph 22, from the middle of the paragraph?—Shall I read it?

19446. If you please?—(Reads):—

"In the Temple Meeting-house School the time for religious instruction was from two to three o'clock; but the particular time is immaterial; provided it be, as it is in the present case, so arranged as not to interfere with or impede the scientific or secular business of the school; and that no children shall be required to attend or be present at it, whose parents or guardians object to their being so."

19447. Proceed with the next part?—(Reads):—

"Then, as to affording a general opportunity for religious instruction, children who did not take part in the religious exercises of the Temple Meeting-house School were allowed to absent themselves on Saturday for the purpose of receiving religious instruction, elsewhere; and in the Correen school they are allowed to absent themselves for the same purpose, whenever their parents may direct them to do so."

19448. Yes; the children are allowed to absent themselves, for the same purpose, to receive religious instruction, elsewhere; that is the language of the text. The Commissioners of National Education have made themselves responsible for that statement; will you now read on page 151 the names of the Commissioners?—With regard to the statement——

19449. The names of the Commissioners on page 151?—If you allow me, I will read the names first, (reads):—

"Leinster, Richard Dublin, Daniel Murray, Franc Sadleir, Anthony Richard Blake, Robert Holmes, Richard Wilson Greene, Patrick Bellew, P. Shouldham Henry, Morpeth, Alexander Macdonnell, John Richard Corballis, Plunket."

Now, allow me to show what is their meaning; because the passage, a portion only of which Dr. Wilson has quoted, my lord, is exactly in support of the view that I take of it.

19450. In the report for 1841, page 166, in the paragragh in which the disputed rule is given, read what the Commissioners say, commencing at the middle of the paragraph, "Provided that each school be open to poor children of all communions?"—(Reads):—

"Provided that each school be open to poor children of all communions—that due regard be had to parental right and authority—therefore, that no child be *compelled* to attend or be present at any religious Instruction to which his Parents or Guardians object."

The same meaning.

19451. Proceed?—(Reads):—

"And that the time for giving it be so fixed that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the school affords."

19452. Proceed?—(Reads):—

"We may add, that in very many of the National Schools Religious Instruction is given, day by day, as it may be in all, if the Patrons think proper, by means both of the Holy Scriptures and the approved Catechisms of the Church to which the children receiving it belong; but the times for reading the Holy Scriptures and for catechetical Instruction are so arranged as not to interfere with or impede the scientific or secular business of the School, and no child, whose Parents or Guardians object, is required to be present, or take part in those exercises."

19453. Now, the words are "no child is required to be present or to take part?"—Yes.

19454. The language is not "is permitted to be present?"—No.

19455. Or is "to be present?"—No. It is "*be present,*" absolutely, and not depending on "*compelled.*"

19456. Now, turn to the report for 1844, page 269, paragraph 32. Now, I ask you to read this paragraph which describes what the principle is and has been from the beginning; read the Commissioners' view?—(Reads):—

"The principle of it is, and has been from the beginning, that the National Schools shall be open alike to Christians of all denominations; and that, accordingly, no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove; and that opportunities shall be afforded to all children to receive, separately, at particular periods, such religious instruction as their parents or guardians may provide for them."

19457. Now, is not the language there "that no child shall be required to be present at any religious instruction?"—Yes; a portion of a larger truth, that no child shall be required to receive, and that no child shall be permitted to be present.

19458. Now, will you turn, if you please, to the report for the year 1845, page 325, and read as to the form of lease to be executed by parties granting a site, and state what are the words?—(Reads):—

"And whereas the education of the Poor of Ireland has been heretofore and is now carried on by the said Commissioners, on the principle of avoiding all interference, whatsoever, with conscientious scruples, on the score of religion, and accordingly, the Schools under their control are open, alike, to Children of all religious denominations, and no Child is required to be present at any religious instruction or exercise of which his Parents or Guardians may disapprove."

19459. Now, is not the language still the same—"no child is required to be present at"?—To the extent it goes; but it is not at all incompatible with the other clause. No way contradictory to or incompatible with the obligation to exclude.

19460. Now with regard to the form of lease on page 214, quote the words for me bearing upon the same subject. (Reads):—

"It is the true intent and meaning of these Presents, that where any course of Religious Instruction is to be pursued in any such School, as aforesaid, during School-hours, to which the Parents or Guardians of any of the Children attending such School shall object, an arrangement shall be made for having such Instruction given to those who are to receive it, at a stated time, and in a separate place, so as that no Children whose Parents or Guardians object to their being so, be present at it."

19461. Is not that the same language, showing the principle to be that the parents are the parties to object to their being present and to provide for their children accordingly?—So far as that goes; but it is not in any way incompatible with the other. And I have to remind you that immediately before this a distinction was made, in 1840, between vested and non-vested schools, and that the lease applies only to a vested school.

19462. Now, I ask your attention to the report for 1836—I bring you back to the report of the Commissioners for 1836?—I have considered a subsequent report, namely, 1839.

19463. But I wish you now to go back a little, to the report of 1836?—Certainly, with great pleasure.

19464. I wish you to read on page 112, query 7?—(Reads):—

"What arrangement is made respecting the imparting of Religious Instruction to the Children? State particularly what day or days of the week are set apart for that purpose, and what hour or hours on any other day. State also whether public notification is given of this arrangement, and whether or not parents are left at liberty to withhold their children from Religious Instruction which they do not approve of."

19465. Now so early as the year 1836, was it not in view of the Commissioners of National Education, as it is plain on the face of that query sheet that it was the parents who were left at liberty to withhold their children from religious instruction which they did not approve of?—That was not the view of the Commissioners, and that question does not prove it. If you wish the view of the Commissioners I will give you their own evidence—that of Rev. Mr. Carlile, the Presbyterian paid Commissioner, and of Mr. Blake, a Catholic, apart from that of Dr. Kelly, Protestant Secretary, and of others, before the House of Commons, a year later, as to what was their view, and that of the Board.

19466. In that query sheet, I ask was not the "*onus*" thrown upon the parents of withholding their own children, and seeing that their children were kept away, if they so pleased?—These are obvious civil rights of the parents, quite compatible with the duty of the patron, which was to remove the children, unless the parents had approved of their presence.

19467. Is your own interpretation of that language—that the onus was not thrown upon the parents in regard to the withholding of their children?—My view is that the *onus* was not thrown; that the parents had that right, but besides the parent having that obvious natural right, the patron had an official duty and obligation and that under his hand he signed and contracted that obligation knowingly and willingly, and that years after, the Commissioners (in 1839) italicize, in one of the most remarkable of their reports, that it was of the essence of the rules that the patron, should exclude such children.

19468. To what class of schools had that query sheet reference—vested or non-vested?—Vested.

19469. Are you sure? (Reads):—"Queries to be signed by Applicants for aid towards the building of schools?"—Yes; it is the class of vested.

19470. That on page 112?—Yes; that query sheet refers to a vested school.

19471. Are you sure that referred to the case of a vested school or a non-vested?—To a school vested, because they could not get one to fit up unless they vested it.

19472. Look to page 112 and read query 9?—It is to a vested school—"For aid towards the Building of school-houses," pages 113–116. Appendix G. Report 1836.

19473. (Reads):—"Will you take care that no children be present at any religious instruction or exercise except those whose parents consent to their being so?"—My lord, that query finally settles the question, up to 1839, that patrons were *bound to exclude minorities.*

19474. Do you still maintain that those two query sheets refer to the same class of schools?—No; they refer to different classes, vested and non-vested.

19475. Does not the one refer to non-vested and the other to vested schools?—There was never any such distinction made, from the time the Board was founded until this hour—and the system has been in existence for 37 years—between vested and non-vested schools as to exclusion or non-exclusion.

19476. Give a categorical answer to the question?—I have done so.

19477. Does the first refer to the class of non-vested schools?—No.

19478. And does the second not refer to vested schools? In the second case on whom is the onus thrown?—Both the one and the other refer to vested schools.

19479. So that in your opinion there is no distinction made between vested and non-vested schools?—There is no distinction whatever on this ground, nor was there ever one, from the time the Board was founded until the hour at which I now speak. It is the simplest thing in the world to supply evidence against me, on the point, if such can be done.

19480. Can you supply or produce a case in which the patron of a non-vested school ever was required to exclude or put out children of a different faith?—Thousands; but will you allow me to state the several groups or stages of cases chronologically, and I pledge myself to state none but a very important group or class; or do you ask me to name some particular one—for they are so numerous I wish to comply with your wish, but I am at a loss to know how to answer you in detail. I will begin at 1833, and go on to Archdeacon Stopford in 1847, and prove the accuracy of my statement, at every intermediate date. Name any period within the whole of that space, now, if you like—a fair invitation—and I undertake to prove the patron's obligation to exclude.

19481. I ask you now was not aid from the first freely given in the case of non-vested schools to applicants who expressly said in their applications, that they would do no more than give liberty to the children to withdraw if they pleased?—In the year 1836 one of the query sheets stood thus, and continued so till 1839, concluding with the following pledge at the foot of it:—"We, the undersigned, request the above aid from the Commissioners of National Education, believing the queries to be fully and truly answered, and engaging that the school shall be conducted according to the regulations set forth in our answers," one of these being the question already quoted.

19482. Is it not the fact, that applicants again and again have stated, that they would do no more than give liberty to the children to withdraw if they pleased, and that whenever that statement was made, and not until then, aid was granted?—To entitle the applicant to aid, he had to affirmatively answer

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the following question—"Will you take care that no children be present at any religious instruction or exercise, except those whose parents consent to their being present?" The parent should consent, beforehand, to their being present, and if the parent did not so consent, the patron was bound "*to take care*" that they should not be present—that is, he was to corporally exclude them.

19483. Is that not in the case of vested schools?—Equally in both.

19484. Answer the question?—It is.

19485. Now I ask you again to read the latter part of query No. 7, page 112?—(Reads):—

"State, also, whether public notification is given of this arrangement, and whether or not parents are left at liberty to withhold their children from Religious Instruction which they do not approve of."

19486. In that case were not the parties bound simply to say that parents were left at liberty to withdraw their children?—One is fuller than the other. The two are not the same, yet not conflicting. One is a genus of which the other is a species. If the patron excluded the children, then to compel them to receive religious instruction was rendered unnecessary.

19487. Do you refuse to answer the question?—No; I beg your pardon, I have answered it. One is a genus of which the other is a species. If the patron excluded the children, there was no need for the parent interfering.

19488. Mr. *Gibson.*—Did the General Assembly or the Synod of Ulster enter into any relationship with the Board of Commissioners as a body before 1840?—In one sense they did.

19489. Answer my question?—I am answering it, for I say they did, in one sense.

19490. Collectively?—As a body.

19491. Rev. Dr. *Wilson.*—Have you not already declared here before this Commission that it was not until 1840 that they had any connexion?—My lord, this comes from the loose terms in which questions are put. Both statements are perfectly right.

19492. I ask you, have you not already stated that it was not until 1840 that the Presbyterians became connected with the Board?—I state the same now; but that is different from their entering into relations or negotiations with the Board.

19493. Mr. *Stokes.*—What is the date of the Correen case?—24th January, 1840.

19494. Mr. *Gibson.*—What is the date of the Temple Meeting-house case?—The letter of the Board on the Temple Meeting-house case is dated 25th July, 1833.

19495. Did the General Assembly join before 1840?—No, not *join;* but they entered into negotiations with the Government and the Board, and had relations with them, in August, 1833.

19496. I did not ask you about negotiations?—I beg your pardon, you asked me, just now, about entering into relations with the Board.

19497. Rev. Dr. *Wilson.*—Are you aware that any of the Commissioners of Education entertain a view contrary to you upon this point?—Upon what point?

19498. Are you aware that Dr. Henry, I suppose the senior Commissioner of National Education was examined before the Committee of the Lords in 1854?—I am.

19499. Have you read his evidence upon the subject?—Fully.

19500. Are you aware that he stated in answer to a question from the Earl of Harrowby:—"Is that point now clearly ascertained, and in what way, that in no circumstances is it the duty of the patron to see that the children whose parents object, quit the school when a religious instruction is going on not in accordance with their own persuasion? (Answer.)—I have already stated that the Archbishop of Dublin and Mr. Blake always asserted that the Board never intended to compel any person to put children away during the religious instruction. This was the more readily agreed to, and embodied in our rules in 1842, from such an opinion having existed upon the Board." Then another question is put, 9084:—"In what way is it laid down that it is not the duty of the patron to see to the retirement of the children when the religious instruction is being given? (Answer).—Rule 3 applies to both cases. The patrons of the several schools have the right to appoint such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions, that due regard be had to parental right and authority, and that accordingly no child shall be compelled to receive or be present at any religious instruction to which his parents or guardians object." 9085. "Has that ever received an authoritative interpretation?—I think, from the rule I have read, non-compulsion is clearly implied. I have often heard the late Dr. Murray say that he could not be a party, and I could not be a party, to requiring the retirement of any child during religious instruction.—It is the parent's right to withdraw his child, and the onus is thrown upon him of doing so according to the late arrangement and settlement of the rule. The patron is not to compel the children to retire." Are you aware that that is the evidence of Dr. Henry, one of the Commissioners?—Yes, I have read so; but I am equally aware——

19501. Is that the evidence?—I am equally aware that it is substantially, in fact *wholly* inaccurate.

19502. Was that evidence ever repudiated by any of the Roman Catholic Commissioners, as given by Dr. Henry before the Committee of the Lords?—I am not aware that it was, or that it would be a function of theirs, if one of their members goes before a Commission, and gives evidence, that it would be a duty of theirs to repudiate it. But I will answer your question, simply. Mr. Blake and Dr. Murray were both parties to this rule that so shocked Dr. Henry, and what is more, Dr. Henry himself, was a party to it.

19503. Mr. *Stokes.*—Are you familiar with the distinction drawn by Presbyterians between active toleration and passive toleration?—No; to my mind it appears a distinction without a material difference.

19504. Did you never hear that while they would undertake to be passively tolerant in allowing children to withdraw from religious instruction, they refused to be actively tolerant in sending them away?—Oh, yes; I am aware of that distinction, now that you call my attention to it; but the others from the beginning objected to that.

19505. Do you remember that Dr. Henry, in giving his evidence before the Committee of Lords in 1854, stated as follows:—"I should myself prefer to our present loose and undefined system, a plan allowing religious instruction to be conveyed in accordance with the desire of the patron," and then "indubitably our present system is loose and leads to abuse"?—I quite agree with Dr. Henry, in the latter statement.

19506. In what light do you view the relation between the Board of National Education and the Government of the day?—First, that they are an educational body, promoting education on certain specific conditions imposed on them, and that in the matter of religious instruction their function is eminently protective, in relation to the conscience of the pupils.

19507. Is not the National Board subordinate to the Government of the day?—Yes, to the Lord Lieutenant, as representing the Government. He is the head of the Board.

19508. Is it not true that the representatives of the Presbyterian body arranged with the Lord Lieutenant of the day to impose upon the National Board what was, in fact, a serious change in their system?—They did with Lord Ebrington in January, 1840.

19509. Is it not true that after a time the Roman Catholics, who form the vast majority of this nation, found themselves suffering severely from that and other changes in the rules, and raised an outcry, and that then again pressure was brought to bear on the Government of the day, who induced the Board to revert to the older arrangement in favour of the Roman Catholics?—Yes; the same outcries as had been made before 1840 by the

Presbyterians, when they were depriving Catholic minorities of the right to religious instruction in their schools, thus creating first this distinction between vested and non-vested schools. But the rule of 1847, which permitted proselytizing, was not adopted for Presbyterians, or at their instance, though they have largely availed themselves of it, but for Protestants—I mean for Anglican Protestants, who, in the person of Archdeacon Stopford, opposed the National Board upon this point. The prelates, clergy, gentry, and laity of the Established Church of Ireland presented an address to Sir Robert Peel in 1845, complaining of the very rule the existence of which Dr. Wilson has taken so much useless trouble to try to prove from the official documents cited. They said, in substance, "The law permits the tyranny that the priests of Rome exercise over their flocks, in denying to them the right to read the Word of God. We are obliged to recognise the law; but to make us the spiritual bailiffs of the priests of Rome in enforcing their unjust control over Catholic parents in excluding their children from the Holy Scriptures is a thing to which we will never submit," and this is the essence of the objection to the other rule—that in operation up to 1847.

19510. Mr. *Waldron.*—What was the second occasion?—1847.

19511. When the Government interposed?—No; in 1847 the changed interpretation took place for Archdeacon Stopford, and in May, 1866, the Government, seeing, from the O'Reilly returns, the proofs of the abuse, advised the change, to which I am glad, Mr. Waldron, you were a party; in the year 1866 the Board made a step towards going back to the original principle, in operation from 1831 to 1848.

19512. You stated that that was done under pressure from the Government?—The chief change to which Mr. Stokes refers, that of 1866, was made, as I believe, under pressure of the Government.

19513. I am talking of the second?—The change of 1866 was under pressure from the Government.

19514. What reason have you to suppose that the Government interposed at all on the second occasion?—By what occurred in the House of Commons on the debate on O'Reilly's motion (15th May, 1866), when some of what we call the Liberal members, brought forward the abuses revealed in the O'Reilly returns, when Mr. Fortescue denounced these abuses, asking was this the system from which was to be banished even the suspicion of proselytising, when proselytism on a large scale was proved to be in operation? The Government said that this rule could not be defended, and they negotiated with the Commissioners, asking the change to be made, which, I am bound to say, was made by all the Commissioners, save the Presbyterian minority to which I have already adverted.

19515. Then have you no reason to believe that any steps were taken before that by the Commissioners themselves?—So far as I know, I am not aware of any.

19516. You speak positively to the fact?—So far as I know, Mr. Waldron, I am not aware of any steps.

19517. Mr. *Stokes.*—Would you not think it better that the arrangements under which the National Board administer sums granted for primary education in Ireland, should be defined in an Act of Parliament which no religious body, the Presbyterians or the Catholic bishops, or the Lord Lieutenant himself should have the power to depart from in any way?—I am for such general definition as to principle, but not as to administrative details. I would not be a party, myself, to administering popular education by a body of such a constitution as the Board, without something very like a code, which is not an Act of Parliament, but must be submitted to Parliament before any change can be made in it. For an ever-shifting, ever-changing Corporation like the National Board, I would prefer the sanction of an Act of Parliament.

19518. You are aware no doubt that it has been proposed to appoint a Secretary of State to look after the question of education for Great Britain?—Yes; I should like it, provided it did not lapse into a despotism and the unity, if I may so speak, the forced unity, of some of the Continental systems; and that his business should be mainly to answer questions in Parliament; to lay down the broad general features upon which aid is given by the State, without interfering with the religious economy of any one denomination and to promote education, so as to obtain its highest results, in fact, with the least amount of interference possible, on the part of the Government.

19519. Are not the religious rights of persons in poorhouses, old and young, defined by Act of Parliament?—Almost as well as that can be done, in Ireland.

19520. Do you not think that that is a system which might be adopted with regard to primary schools?—Might be largely borrowed from, and I have already quoted from that Act, in support of your opinion.

19521. What is the point you wish to prove to this Commission at present?—I am here to prove that, from the foundation of the system, from Lord Stanley's letter, October 1831, up to November 1847, there never was a second opinion held by the Board of Education, as such, held by their officers, as such—that the accumulated testimony of the whole institution, by rules, reports, letters, official action, and evidence before both Houses of Parliament, unless an isolated passage is taken—all prove that patrons were compelled to exclude a child from any religious instruction not approved of by its parents. This is my precise position—this my challenge.

19522. Can you lay before the Commissioners proofs of the point which you make?—In 1833 the Rev. Mr. Love applied for aid for a school called the Temple Meeting-house School, in the county Armagh. As you may see in the first volume of the series of Reports of the Commissioners of National Education, page 9. It was, in fact, before the first report was written, which is strange. The Commissioners issued a Document Explanatory of some of the Conditions which had been misunderstood, which document had been drawn up by them, and approved of by Her Majesty's Government. The Synod of Ulster submitted Four Propositions to the Government and the Commissioners in 1833. Upon these propositions the Commissioners make the following Minute, dated 20th August, 1833:—

"The Commissioners having considered the Propositions of the Synod of Ulster thus submitted to them, are of opinion that those Propositions do not contain anything inconsistent with the principles of the System of Education committed to their charge; and, his Excellency the Lord Lieutenant having approved thereof, they will receive applications from the patrons of schools in conformity thereto, and grant aid upon having such queries as they shall deem necessary to put, satisfactorily answered. (Signed), "THOMAS F. KELLY."

And as a foot-note, explanatory of this, they give the case of the Temple Meeting-house School, stating, then, in August 1833, that—

"The following letter, dated 25th July, 1833, addressed to a Minister of the Synod of Ulster, Rev. Mr. Love, will further explain the *previous views* of the Commissioners on the substance of these Propositions. 'The rule that the hour, from two till three each day, except Saturday, shall be employed in reading, and instruction, in the Holy Scriptures, is quite compatible with the Regulations of the Commissioners, provided *that such children only as are directed by their parents to attend, be then allowed to continue in the school, and that all others do then retire.* And with respect to the exercises on Saturday, it also is compatible with their Rules, provided *that those children only shall attend upon that day whose parents direct that they shall join in reading, or receiving instruction in the Holy Scriptures; so that an opportunity be thus afforded for all others to receive such religious instruction, at that time, as their parents or guardians shall provide for them.* As you mention that you occasionally visit the school, to mark the progress, and administer such instruction as the circumstance and capacity of the children may require. the Commissioners desire me to observe, that *it is of the essence of their rules that religious instruction should be given only at the time specifically appointed for that purpose; and that children whose parents do not direct them to be present at it should previously retire.* The Commissioners having thus explained their views, and anticipating that you will conform to them, direct me to signify their readiness to make a grant towards the support of the Temple Meeting-house school, on your returning the paper which I herewith transmit, properly filled and signed.

"I have the honour to be, Sir,

"Your most obedient servant,

(Signed) "THOMAS F. KELLY, *Secretary.*"

Nov. 28, 1868.

James Wm. Kavanagh, esq.

This important letter of 1833 is reproduced, as Master Brooke very properly noticed, in the Report for 1839, at the very time the Presbyterians joined the Board, in January, 1840, lest there should be any misgivings on the point; and not only is it reproduced, but all the force that italics can give it, is put into the Sixth Report.

19523. Mr. *Gibson.*—Is it not the fact that the Synod of Ulster did not adopt the views of the Commissioners of 1833, and refused to put their schools under them till 1840?—Certainly; but not on the grounds supposed as to its having any connexion with this rule to exclude.

19524. Mr. *Stokes.*—Have you any further proofs to adduce?—The Board, commenting on this in the text of their report in 1839, say, in the paragraph following—

"Provided that no children shall be required to attend, or be present at, religious instruction, whose parents or guardians object to their being so."

In 1837, Mr. A. R. Blake, the Commissioner who wrote the Temple Meeting-house School letter, and who states in his evidence that he did so, says—

"Our rule"—

I read from the Report of the Parliamentary Inquiry of 1837, National Education.—Evidence of the Right Honorable Anthony Richard Blake—

"It is so clear, nobody of ordinary intellect can misconceive it. Our rule is, *that they shall go away*, that those children *only*, are *allowed to be present*, whose parents shall *direct* them to be so. Our object, in short, both with respect to Protestants and Catholics, is to prevent tricking the children of one communion into *attendance*, when religious instruction is being given to the others." And Rev. Mr. Carlile, the paid Commissioner, himself a Presbyterian minister, says, in giving evidence with Mr. Blake—"When religious instruction was going on, of the one party, *there was to be no other present*."

That this very explanation, that took place in 1847, arose from an application for aid made by Archdeacon Stopford, stating he would not exclude the children, that the grammatical construction of the words of the rule admitted either the obligation to send them out or permission to allow them to remain, and until the Commissioners, at his instance, interpreted the rule to mean that the patron might permit the children to remain, he did not join the Board. Now, as his application was made in 1844, and an angry controversy on the subject protracted to 1845, and an application renewed in 1847, when the word "to" was introduced to change the meaning, it is as clear as light that the Board could not have allowed such a man to remain under a misapprehension, as to the meaning of the rule, through that protracted and painful controversy. In September, 1847, he formally joined the Board.

19525. Does your experience enable you to say that during those years it was the practice to dismiss the children?—Certainly. One of the Head Inspectors offered to produce to me the very letters written to him, directing him to see that the children were put out of the schools.

19526. Rev. Dr. *Wilson.*—Are you aware it was the experience of other officers that such was not the case?—I am not.

19527. Mr. *Stokes.*—With regard to the Protestant minorities of the South, how were they dealt with?—Invariably put out; particularly in convent schools.

19528. Rev. Dr. *Wilson.*—Is that done now?—Under the new rule I cannot say; but they were not obliged to be put out between 1847 and 1866.

19529. Mr. *Stokes.*—Have you any other documentary evidence to give?—Plenty. With regard to that point, I beg to refer at once to the whole examination in 1854. The late Mr. M'Creedy, as well as myself, gave evidence that patrons were bound to put the children out. So did Mr. Cross.

19530. Mr. *Sullivan.*—Will you read the passage I have marked in the Report of the Select Committee of the House of Lords on the New Plan of National Education in Ireland, Part I., page 68?—Yes, the Inquiry was in 1837. This report was printed in 1838. Mr. Blake was examined in March 1837. Question put to him—

"So that when the Board told the Synod of Ulster they saw nothing inconsistent with the principles of the System of Education committed to their charge in the propositions which that Board had made, they included also the power of telling Roman Catholics and members of the Church of England that in the same schools in which that time was to be given to the Holy Scriptures of the stated school hours, time should also be given for the instruction in the different religions? Mr. Blake answered—'I so meant it and I think the Board meant it, and was bound so to mean it, according to Lord Stanley's letter.'"

19531. Does not that fully bear out the interpretation you were putting on the rules with regard to vested schools, which is the starting point?—It does. This equally applies, however, to both vested and non-vested schools. Under every school-roof the child was to get the following—namely, literary instruction in common with all; protection against adverse religious instruction; and facilities for getting his own religious instruction, from his pastors. The latter two of these were taken away—nothing remaining from 1847 up to 1866 but the secular instruction.

19532. Mr. *Stokes.*—Have you brought down your proofs to the latest year to which you proposed to extend them?—Not to the latest, but I will give you important evidence relative to a previous question of yours. Mr. Blake, upon being questioned by Mr. Gladstone, in the same inquiry of 1837, respecting the Secretary's letter to the Rev. Mr. Love, in the Temple Meeting-house School case, July, 1833, says—

"In point of fact that letter was written by me. The minister (meaning Mr. Love), stated to us what his rule was, and it appeared to be a matter of indifference to him whether the children remained or went away during the time of religious instruction. Our rule is, that the children shall go away, unless their parents direct them to attend. His principle, therefore, did not clash with ours. And, in order to prevent the possibility of mistake, we, in our answer, stated distinctly, 'You may give religious instruction, provided only those children are allowed to be present whose parents direct them to be.' Our object being, for Protestants as well as Catholics, to prevent anything like tricking the children of the one communion into attendance when religious instruction is being given to the other."

Could anything be clearer, Mr. Stokes?

18533. Mr. *Sullivan.*—On what ground did Archdeacon Stopford ask to have the trust deed changed?—Because of two things. In the last revised copy of the Rules, 1843, the changes made by this revision were not introduced into the covenants, as set forth on the face of the trust deed. He asked—"Whether I am to be bound by the summary of the rules in the trust deed I am called on to sign or by the revised rules in force." He also objected to one of the rules, because it was open to either of two interpretations; to one of which he would subscribe, and to the other of which he refused to subscribe.

19534. If the trust deed to which he objected was founded upon previously existing rules, which had been in operation, and that a new set of rules were introduced, there must have been a discrepancy between them. Now, upon what did that discrepancy mainly turn as regards the objection of Archdeacon Stopford?—The objection turned upon two or three points, none of them very material as bearing on our present subject. It was more the principle involved. He wanted to know whether he would be bound by the document which he signed, in which certain covenants were set forth, or by an ever-changing series of rules, outside the document. He said he would give up that one point, however, and rely upon the honour of the Board, but that as to the other, he would not join till the rule was interpreted. He would subscribe to one interpretation; to the other he would not. Many other Protestant managers also refused to submit to it, on this ground.

19535. Is that the rule in which the grammatical change was made to which you referred a while ago?—The rule was "that no child be compelled to receive or be present at." He said he would not compel them "to receive" or "be present at" such religious instruction, but, while he would not compel them to receive, or be present at, he would not exclude them from being present at, and that if the word compel did now apply to both, thus binding him to exclude, he would not submit to the rule. But by the introduction of

the word "to," making both clauses dependent on the word "compel," the whole rule was altered.

19536. Who got that change made?—Archdeacon Stopford. I was Inspector, and afterwards Head Inspector of the District, and intimately acquainted with the whole controversy.

19537. The change proposed was adopted by the Board?—After three years' bitter controversy, during which the Board declined to accept Archdeacon Stopford's interpretation.

19538. They declined at first. Did not the fact of their first declining show that they had a different view of the rule from what they afterwards adopted?—Yes, not only did they decline but they wrote a letter, March 1845, in these terms to Archdeacon Stopford, which letter was drafted by Mr. Blake himself. It stated in substance—

You published a pamphlet imputing to the Commissioners conduct disingenuous and base, namely, that they would encourage you to sign a document binding you to certain rules and regulations, and immediately afterwards alter those rules and regulations. As you have publicly attributed to the Commissioners conduct disingenuous and base, and have never retracted that charge, the Commissioners, as men of honour, and with proper respect for themselves, can have no intercourse with you, nor could you with them, having that opinion. Therefore, we request you to provide some other person to communicate with us, as applicant for aid to the school.

19539. Has that letter been printed?—In the proceedings of the Select Committee of the Lords on National Education in 1854. I give you the substance of the terms of the letter.

19540. Mr. *Stokes.*—Supposing the interpretation of the rules which you support to be quite correct, can you offer any explanation of the fact that the leaders of the Presbyterian body, the Rev. Dr. Henry and the Rev. Dr. Cooke, before the Committee of the House of Lords, gave most emphatically a wholly different account of the transaction, and yet that, during so many years, the Board never took means to set the matter right before the public?—The whole Board, as such, is not responsible for the ignorance of the rules on the part of a member of their body, who had had no experience of the Commission when this occurred. The Rev. Dr. Henry joined the Board, 20th December, 1838. His statement was contradicted by the whole evidence of the time. The Commissioners, in their individual capacity, have no authority with regard to the interpretation of the rules. They could be no authority compared, as I will say, with myself, although I don't wish to be egotistical, upon the meaning of the rule.

19541. Rev. Dr. *Wilson.*—Have you not said that it was not till 1840 the Synod of Ulster joined the Board?—Yes; 24th January, 1840.

19542. How long was the Rev. Dr. Henry a Commissioner previous to that?—*Thirteen months*, only.

19543. Mr. *Sullivan.*—Were not the persons who were most conversant with the original rules, and who were mainly concerned in drafting them, the Right Honorable A. R. Blake and the Rev. Dr. Carlile?—Yes, and Archbishop Whately.

19544. Have you ever quoted the evidence of Mr. Blake and the Rev. Dr. Carlile?—Yes, and both gentlemen were examined conjointly on this question.

19545. Is it not much more likely that the statements of the members of the Board, who had most to do with drafting the rules, should be taken as the expression of the opinion of the Board, respecting those rules, than the statements of a man who joined the Board subsequently?—Yes, whose duties kept him away in Armagh, coming up occasionally to attend the Board—who did not join till after the evidence given in 1835–37—and who could not have had the same opportunities of knowledge on the subject as the other two Commissioners who were examined.

19546. How long were you connected with the Board of Education?—I was appointed head master of the Model Schools in February, 1841. From that time I had the honour and pleasure of constant intercourse with Mr. Blake, and of correspondence with him after he went to England. I heard from him not only the origin and early history of the Board, but also of the proceedings of the Royal Commission of 1826, and of the steps taken with regard to the junction of the Presbyterians. The Presbyterians joined in January, 1840, so that they were only one year in connexion with the Board when I was appointed head master of the Central Model School; after which I was in daily intercourse, for four years, with Mr. Blake and the other Commissioners.

19547. Is what you stated your memory of the tradition of the interpretation of that rule, current at that time amongst the officials of the Board?—It is not merely the memory, but I never heard any other interpretation put upon it by anyone—that is, by anyone to whose opinion I would attach the slightest importance.

19548. Mr. *Stokes.*—The opinions expressed by the Rev. Dr. Henry and the Rev. Dr. Cooke clearly showed what was the understanding of the Presbyterians. Was it not the duty of the Board, on learning these opinions, to institute some inquiry as to the treatment of the Roman Catholic minority in the schools of Ulster?—They did not investigate it till forced by Parliamentary inquiries. The inquiry of 1854 showed the necessity for affording further protection to minorities. In 1855–6 a religious registration was introduced, and also the Notice System. When the Board assured the country, in their Report for 1859, that the system afforded sufficient protection, I replied by drafting the terms of Major O'Reilly's Return, and asking him to move for it. The publication of these returns in 1865, sounded the death knell of mixed education in Ireland. The previous Inquiry of 1854, before the Lords, had revealed, however, the fact of extensive proselytizing in Ulster.

19549. Mr. *Sullivan.*—Was not the interpretation of the rule, as you gave it, one of the chief causes why the Presbyterians held out as a body from joining the Board up to 1840?—It was one of the causes. They had, apart from that, two leading objections. One of these was to the obligation to obtain the concurrence, as it were, of the Roman Catholic clergy, in signing their applications to the Board for grants. They refused point blank, as a body, to do so, upon which objection I have already given evidence, drawn by Lord Derby, from their own answers. They also refused to allow a priest, *as such*, into the school, as a visitor. They objected to a separate day, or two, each week, being set apart, in each school, for separate religious instruction, in order—as Dr. Cook expresses it, to turn out the Presbyterian, and leave only the Popish children, by which the priest would be enabled to occupy the school, and teach his children that the religion of the Presbyterians was heretical. These points were conceded in 1840 to the Presbyterians, but a log was hung about their necks, for they were obliged to exclude the Catholic minority. Mr. Blake put that as a protection—the Temple Meeting-house letter—into the report of their junction. He put that provision in italics, and specially levelled it at the Presbyterians.

19550. All the trouble taken by Mr. Blake in the matter—does it not prove the general view held of the original rule?—Clearly, that it was the only security Catholics had.

19551. Master *Brooke.*—I think you said that Mr. Blake drew the report of 1839?—Yes, he did.

19552. Can you account for the letter which is there reproduced about the Temple Meeting-house school, and *italicising* a very emphatic portion of the letter—can you account for his giving the substance of it in the text of the report in language so different as nearly to justify, so far as the text was concerned, the view Dr. Wilson took of it?—I think if you carefully compare the passages, to which you yourself were the first to refer a while ago, with any words that are in the text, you will find that while they are fuller in the Temple Meeting-house letter than in the text, still that there is nothing contradictory or incompatible between both. I beg distinctly to assure you, from most careful examination, that there is no official document of the Board, from 1840 up to 1847, which is in any way incompatible with what is there stated.

19553. Rev. Dr. *Wilson.*—How do you account for that in connexion with the fact that the Most Rev.

Nov. 28, 1868.

James Wm. Kavanagh, esq.

Dr. Murray, Mr. Blake, and other Commissioners of National Education, in February, 1840, declared that at a conference between the Commissioners and the gentlemen of the Synod of Ulster, in the presence of the Lord Lieutenant, it was neither proposed nor hinted at that there should be any change in the rules of the Board?—I do say, and I undertake to prove, that there was a change made.

19554. How do you account for it in connexion with the statement you have made on the authority of Mr. Blake, when on the authority of Mr. Blake, himself a member of the Board in 1840, the contrary was declared, namely—"That at a conference between the Commissioners and the gentlemen of the Synod of Ulster, in the presence of the Lord Lieutenant, it was neither proposed nor hinted at that there should be any change in the rules of the Board"?—I say that there was a change made on the occasion of the junction of the Presbyterians.

19555. Then you maintain you are a better authority on the subject than Mr. Blake?—I do not, but I maintain that there would be no sense or meaning in Presbyterians joining in 1840, after the bitter warfare they waged for eight years against the system, if some change was not made. It is simply incredible.

19556. Do you mean to say that Mr. Blake or the Roman Catholic Archbishop of Dublin promulgated a statement which was not correct?—They promulgate a statement in the Eight Report (1841), introduced merely in a foot note to Explanatory Document, Section VI., as to pastoral access to all schools for religious instruction (series of Reports, vol. 1, p. 176), which was introduced *as a Rule* in 1843, creating this distinction between vested and non-vested schools, which was the only concession the Presbyterians got, in 1840, namely, to exclude the priest and all Catholic instruction from their schools.

19557. I repeat my question. Do you mean to say that Mr. Blake or the Roman Catholic Archbishop of Dublin promulgated a statement which was not correct—namely, that at that interview it was neither proposed nor hinted at that there should be any change in the rules of the Board?—I beg to say that no official document has yet been produced so far as I know to warrant the statement of Dr. Wilson as to Mr. Blake and the Most Rev. Dr. Murray. Neither is there any fact—none, certainly, in the reports—while the junction of so important a body after so many years of warfare—that mere fact is in itself sufficient to show there must have been a change. I have shown and proved the change.

19558. Are you not aware that I quote from an acknowledged document—Minutes of the Commissioners of National Education?—I simply state that Mr. Blake or the Most Rev. Dr. Murray are not the Commission or the Board. What I have to deal with is their public official acts. There was an interview—not at all, between the Commissioners and the Synod of Ulster, as is alleged, but an interview between the Synod of Ulster and the Lord Lieutenant, the Commissioners having been invited to be present, as many as could attend. Three did attend, Archbishop Whately, Mr. Blake, and Rev. Dr. Henry, to advise Lord Ebrington, as to the official merits of the question.

19559. To show you are mistaken, allow me to read the preliminary part:—"Copy of memorandum sent by the Secretaries to the Most Rev. Dr. Murray, explanatory of what took place at a conference"—from which he was unavoidably absent through illness—"between the Commissioners and a deputation from the Synod of Ulster, in presence of the Lord Lieutenant." The thirteen names of the Commissioners of Education are furnished as having been present when the minute was made. Does that alter your opinion?—No.

19560. Do you alter your opinion when you hear that the same gentlemen made themselves responsible for the following as part of the minute:—"It may be observed that the practice, as regards religious instruction in the school, is, in substance, *mutatis mutandis*, similar to that in many schools under the direction of Roman Catholics"?—My opinion is wholly unaltered. According to the Board's full and correct official statement, in the text of their report to Lord Ebrington himself, it was an interview, not "with the Commissioners," but between a Deputation from the School Directors of the Synod of Ulster and the Lord Lieutenant. The Deputation from the Synod of Ulster applied to the Lord Lieutenant for an audience, and such members (3) of the Board as were able to attend were present "*at his desire*," Archbishop Whately, Mr. Blake, and Rev. Dr. Henry. After the statement by the deputation, and the Lord Lieutenant's explanation, and not till then, Mr. Blake, with the acuteness of a lawyer's mind, said, "We won't answer speculative questions; bring before us an applicant case, of some school for aid, according to your views, stating its 'actual circumstances and rules,' and we will deal with it." The Deputation retired, and Dr. Stewart of Broughshane put forward the Correen case, which school I visited since your last sitting, and upon this typical case the Commissioners decided.

19561. Mr. *Stokes*.—Where was the interview held?—In Dublin Castle, while the Commissioners had their own magnificent Board-room in Marlborough-street, in which to receive the deputation, which fact is a sufficient answer to the point. If an interview were sought between this Royal Commission and the Commissioners of National Education, you having this room, and the National Board having their own office in Marlborough-street, neither would ask leave to hold it in Dublin Castle.

19562. Mr. *Sullivan*.—Is there anything in that minute that was sent to the Most Rev. Dr. Murray inconsistent with the statement that the rules were afterwards changed?—Of course not a particle.

19563. Has it anything whatever to say to the fact?—Nothing. As has been already explained.

19564. Rev. Dr. *Wilson*.—Has your attention been turned to this point—Earl Grey's reply to the propositions of the Synod of Ulster, in which he says—"I have read with great attention the four resolutions extracted from the minutes of the General Synod of Ulster assembled in June and July, 1833, and am happy to say I see nothing in them which may not be agreed to, as in perfect accordance with the general principle on which the new system of education is founded?"—That is quite true; but it is equally true that, even although there was nothing incompatible, yet they did not join till 1840. They held monster meetings against the system, attended, by some 5,000 persons, and established gun-clubs to protect their imperilled Bibles. These and more violent things were done between that time and 1840.

19565. Who are "they"?—The Presbyterians.

19566. Are you not aware that the majority of the ministers of the Synod of Ulster were favourable to the system?—A small majority, yet they did not join. Clergy and elders, there was a majority against it.

19567. Are you aware why they did not—that they were outvoted?—Yes, I have said so just now; the ministers were in a minority, sometimes the elders, but the Presbyterians, as a body, remained out in manful opposition till 1840, without a consideration, or concession.

19568. Mr. *Sullivan*.—Did they not hold public meetings with the Bible carried on a pole?—Yes, and they wrecked about twenty National schools.

19569. Have you any evidence on that subject?—Yes, the late Professor, Dr. Robert Sullivan, in his evidence in 1837 before the House of Commons' Committee, he being then an Inspector of schools, and having been Inspector from the first—from 1832, in the North of Ireland, gives this account, which I read from question 7687, Mr. Wyse, the chairman, being the examiner—

"When did the opposition to these schools commence?"

The answer is—

"It commenced, if I may so say, even before the schools were in existence. As soon as the system was announced by Lord Stanley, meetings were got up in almost every town in Ulster. The great meeting at Rathfriland, at which Lord Roden presided, was the first. The people were led to believe that the Government were about to send round the police to take possession of their Bibles. To this meeting they carried

their Bibles and flourished them over their heads, expressing their determination to die in defence of them. After this meeting, gun clubs were established for the purpose of furnishing the peasantry with guns to protect their Bibles. 7688. Was this connected with the establishment of the National schools?—There were no National schools established, at that time. The system had been just announced, the teacher of the first National school established in that neighbourhood, was expelled, by an armed body, from his school; and the manager—a Presbyterian minister—Rev. Mr. Porter, of Drumlee, assaulted. 7689. Was this in any degree attributable to any portion of the Presbyterian clergy?—No, it was attributed to the effects of the Rathfriland meeting, in the early part of that year. 7690. Was the subsequent excitement produced, in any degree, by any Presbyterian clergymen?—It was, in the lower part of the county, and about Belfast, the opposition was attributed, in a great measure, to one or two Presbyterian clergymen. 7691. Who were those?—I think Dr. Cooke and the Rev. Mr. Stewart took the most active part in opposing the establishment of National schools. The Lagan village school in particular suffered very much from Dr. Cooke's opposition. I beg to refer to my first report of, this—'It opened, as National, on the 1st of November last, under a highly-qualified teacher, and on terms little more than nominal, a penny per week. The names of about eighty children had been given in by their parents, as future scholars. By the machinations and misrepresentations of the Rev. Dr. Cooke, the numbers have been decreased at least one-half. The enclosed letter justifies the language I have employed."

Here Dr. Sullivan puts in a challenge by Dr. Cooke, which I have already put in evidence, and will, therefore, omit it here; but, with your permission, I will continue my reading of Inspector Sullivan's evidence:—

"I would add, in explanation of what he (Dr. Cooke) calls a well-known seditious song, 'Erin go Bragh,' that there is no such song in any of the Board's publications. It is the 'Exile of Erin,' by Campbell, that he refers to; the words 'Erin go Bragh' did not even appear at the head of it, but it is to the same air."

I now read question 7714.

"You stated, in a former answer, that a great deal of excitement had been produced by some Presbyterian clergymen. Have you heard anything of Mr. M'Clelland?—Yes, I have heard a good deal of Mr. M'Clelland. At the meeting of the Synod at Derry, in 1834, there was a discussion and a division in that body, on the subject of National education, and the party opposed to it carried their resolution, by a very small majority of elders; there was a small majority of the ministers in favour of the resolutions, which would have led them to close with the Board. Shortly after this, Mr. M'Clelland, set on, as was generally thought, by others, got up an agitation to deter his brother ministers from voting in favour of the system, at the next meeting of the Synod, in Belfast. The Rev. Kennedy M'Kay, another minister of the Synod, supplied the poetical placards. 7715. Were those placards very violent?—I will produce one which will speak for itself. I have some here, both in verse and prose, against the Board, of a very violent nature. 7716. By whom were those placards distributed?—By the person whose name is attached to them, the Rev. George M'Clelland, Presbyterian minister of Ahoghill, and the Iambics are by the Rev. Wm. Kennedy M'Kay, Presbyterian minister of Portglenone. 7717. Did those placards produce any feeling in the public mind?—Yes, in consequence of them hundreds of people—Mr. M'Clelland himself states upwards of 5,000—congregated. At the head of these mobs Mr. M'Clelland proceeded to all the National schools in the district, and turned the children out of them. 7718. What schools particularly, did they attack?—The schools are mentioned in the placards, to which the Committee can refer. 7719. What occurred in the Laymore school?—The magistrate of Ballymena, Mr. Gihon, manager of the school, got there just in time, with a party of police, to prevent Mr. M'Clelland from getting possession; they then contented themselves by damaging the outside of the house, defacing the inscription, *National school*, which was painted on the wall, and painting crosses and P's on the doors and windows, to denote Popery."

If you allow me to refer you to the placards, which are of a most inflammatory character, and also to the iambics—for they kept a Laureate at the time—the placards and poetry will be found in Appendix No. 6, pages 603–4–5, and 6. House of Commons' Report, National Education, Ireland, 1837.

19570. Mr. *Stokes*.—Assuming your interpretation of the rule to be beyond doubt correct, can you explain how it happened that when the leading Presbyterians declared upon oath before the Committee of the House of Lords, in 1854, that they and their co-religionists misunderstood the rule, and habitually violated it, no action at all was taken by the National Board for eight or nine years after, to repudiate their interpretation and restrain their practice?—I am not able to explain it; I do not think the Commission, as a Commission, I will do them the justice to say, I do not think they are responsible for the inaccuracy of one of the Commissioners. I think they are sufficiently justified by the evidence given by Mr. M'Creedy the Head Inspector. His evidence was quite different, and was a great deal more authoritative than that of the Rev. Dr. Henry, a private gentleman at the head of a college in Belfast, whose official duties engaged his attention, and who merely came up to Dublin at intervals to transact business at the Board. It is only by a miracle, and I do not think a miracle would be wrought in their behalf, that any one of the unpaid Commissioners could know anything of the details of the Board.

Nov. 28, 1868.

James Wm. Kavanagh, esq.

19571. Rev. Dr. *Wilson*.—For what purpose did you introduce this large quotation from the report of 1837?—I read it because I was asked to do so by Dr. Sullivan, a Royal Commissioner. It came quite pertinent to a question raised by you, I think, as to Earl Grey's agreeing to the propositions of the Synod of Ulster, in 1833. Although agreeing, Presbyterians continued to oppose the system up to the year 1840, and opposed with great violence, and I read this extract from a Protestant and Ulster officer of the Board, an old, and I think you will admit, an attached officer; I read his evidence for the purpose of elucidation.

19572. You refer to all this as Presbyterian violence to establish your position?—That such Presbyterian violence was exhibited is incompatible with the fact that the Board agreed in 1833, in the main, to the propositions of the Synod of Ulster, or that there were not strong grounds of opposition, for seven years afterwards, between the Board and themselves.

19573. Was that your object in quoting the foregoing as an illustration of Presbyterian violence?—Decidedly.

19574. Was Lord Roden who presided at the meeting a Presbyterian?—Certainly not; these were Orangemen, chiefly, but, immediately after the Rathfriland meeting, the Presbyterians took it up themselves.

19575. You have said that Mr. Porter was a party insulted in connexion with that meeting?—I did not, Inspector Sullivan said he was assaulted by an armed body; I merely read his evidence.

19576. Was Mr. Porter a Presbyterian?—Inspector Sullivan says so.

19577. Was he a party to the violence, or the party assaulted?—He was rather a victim, it would appear.

19578. Have you not also quoted from the evidence of Dr. Sullivan, that it was not to the Presbyterian clergy the violence of this meeting was owing?—To some of them—he named them—incited by others.

19579. Not to the Presbyterian clergy—not all the Presbyterian clergy?—Some, incited by others.

19580. Are not the words of Dr. Sullivan, from which you have just now quoted, that the violence was not to be attributed to the Presbyterian clergy?—As a body, but he named some violent Presbyterian clergymen. He said they were urged on and incited by others.

19581. After that did you not also quote from the evidence that the violence was to be attributed, in a great measure, to one or two Presbyterian clergymen?—Certainly, to a few. I made no remark, but read it.

19582. Do you still hold that what you read proves your position—that there was great and marked Presbyterian violence?—Clearly; for, at various places, 20,000 or 30,000 assembled at the beck of a Presbyterian minister, and he administered the pledge of total abstinence to them, and that some of them carried guns—that is no passing thing.

19583. Assuming there was violence on the part of one or two, is it proper, as a rule, to speak against a whole body for the acts of two or three?—No, nor for thirty; but it was far more general than I state, as all the evidence in 1835, and 1837, fully proves.

19584. Is there any large body that would escape imputation if this principle were recognised?—I never stated anything from myself, in proof of the violence of Presbyterian opposition.

[Adjourned.]

FIFTY-FIRST DAY.—DUBLIN, MONDAY, NOVEMBER 30, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
WILLIAM BROOKE, Esq., M.C.

Rev. DAVID WILSON, D.D.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

Nov. 30, 1868.

The Lord Bishop of Down and Connor when about to be sworn and examined, said—

The Lord Bishop of Down and Connor.

Previous to my examination I wish to make an observation, with your lordship's permission, because I think it may guard my evidence against being misunderstood, and perhaps to some extent facilitate it by opening up the question. I should wish to express my personal preference for the old National system of education, namely, united secular and separate religious instruction. But at the same time my object would be to extend education to as large an amount as possible to the masses of Ireland, and I should be willing to accept and to adopt another system which I think might, to some extent, be acceptable to the various churches. I do so, not as considering it the best, but as the best under the circumstance to meet the requirements of the country. With these observations I shall submit myself to your lordship's examination.

[*The witness was then sworn and examined.*]

19585. The *Chairman.*—Does your lordship consider that in the present state of the education question in Ireland it will be necessary, in order to attract all those who have hitherto been opposed to it, that the system should assume a more denominational form?—No; I strongly object to the denominational system under every form, and under every phase. I think the denominational system would be highly injurious to the future peace and prosperity of Ireland.

19586. Do you contemplate that in any changes the united secular system should be retained?—I should hope to some extent. Of course the system which I stated I should be prepared to accept and to adopt might drift to some extent into the denominational system, but not more so than the present system of united education. Perhaps it might be more convenient to your lordship and your co-Commissioners if I stated the system which I should be prepared to adopt as meeting, I think, the requirements of the country. The system which I have alluded to, which I mention not as one that I think superior to the National system, but one which I think would in a great measure meet the difficulties of the case, would be a purely secular system, the State merely taking cognizance of the system as a secular system, and supporting the schools in proportion as the secular knowledge of the children resulted.

19587. First, then, assuming certain hours to be set apart for secular instruction, as at present, would you give to the teachers increased liberty of teaching the religion of the patron or the managers after school-hours?—I would not allude to the religious instruction directly or indirectly. I would not prohibit religious instruction. I would not enjoin religious instruction. I would give every facility and every opportunity for the patrons to teach religion at any hour they pleased. I would not have the State take cognizance of the religious element, because that is the element which always, at least here in Ireland, and to a great extent, checks the progress of education.

19588. Should you propose that the National Board should give up all supervision or control over the books used in religious teaching?—As I say, I would not have the State interfere with the religious teaching. That, of course, answers your lordship's question, because, if there be no prescribed religious teaching by the State, of course there would be no books enjoined. But I stated I would give every facility for religious instruction, that is to say, I would only require the secular education to be for five hours a day, and for five days in the week; so that there would be ample opportunities for religious instruction while the State took care that the secular education was the education of which they took cognizance only.

19589. Would your scheme attract any of the supporters of the Church Education schools?—Yes; I think to a very large extent, though not entirely.

19590. How would your system accord with their theory of the power of the manager or the teacher to introduce religious teaching at any moment of the school hours that he pleases?—There certainly would be very great difficulty if persons were determined to introduce religious teaching. But there is no prohibition of religious teaching when it is left an open question, and I think that the patrons or the managers of Church Education schools would have very little difficulty in coming into the arrangement which I propose. But your lordship has called it my system. I should wish again to say that I have only mentioned it as one which I should be willing to accept and to adopt, not as the best system, but as one that would meet the requirements of the country.

19591. In such a system as you have shadowed out, in what manner would you suggest dealing with the model schools?—If the model schools could be kept up in the present system, as retaining, in its entirety and in its integrity, the National Board system, I should prefer it. But if it was found necessary to make a change, I think it would be desirable to see what would be the next best thing if we cannot get exactly what I consider the best thing. I should be very much inclined to hand them over to local committees, principally composed, if not entirely, of laymen and managers for intermediate schools or training schools. If they are not to be kept up under the Board in their present form as model schools, I should prefer to see them handed over to the different localities.

19592. Should you allow any voluntary association to manage these training schools, giving them the advantage of the existing buildings, and paying them, as in England, so much for every trained teacher they turned out?—No; not so much voluntary associations as local committees. And another thing, with regard to training, though they might train teachers, I would not allow them to class teachers, because I think it is very desirable in all education that we should have one uniform standard for the trained teachers, and therefore I would make the model school in Dublin, if I may so call it, a university, granting degrees to the trained teachers, who may be trained where they like or how they like, but I should require them to come up to the model school to be classed; not to reside in

it, but merely to be classed; by which means you would secure a uniform standard for trained teachers.

19593. Do you think that the training establishment in Marlborough-street is efficient in training masters and mistresses?—I have always found it so. I have always found the different masters I have had from the institution highly efficient. Of course there are different grades of masters. If you can afford first class pay you can secure a first class master. If it is a rural school with not so many pupils, probably the means at the disposal of the committee would not enable them to get a first class master.

19594. Supposing any religious body or denomination, Roman Catholic or Presbyterian, or the Church Education Society, were of itself to maintain any training colleges at their own expense, should you see any objection to the State giving them assistance in the same manner as they would in England, proportioned to the number of pupils they were educating and passing?—Provided these trained teachers passed and got their degree from the central model school as qualified trained teachers. I would not care where the teachers got their knowledge, so that they had the knowledge.

19595. If any religious body in Ireland choose to have a denominational training school for their teachers, you would not see any reason to withhold such assistance?—Oh, yes; that would be purely denominational. I would give them no assistance from the State. If they pleased they might have the training school at their own cost and expense—any denomination that pleased. But I would not aid any denominational school, of any sort or kind, with the money of the State, taking cognizance only of the secular education, whether in ordinary schools or in training schools. If any particular body, the Church Education Society, or the Roman Catholics, or any other body wished to have a training school, let them have it.

19596. I understood your lordship to say just now that you would not care where they were trained, so that they passed an examination in Marlborough-street?—Yes; that examination is simply to secure uniformity in the trained teachers, and to test their attainments.

19597. Then should you see any objection to a denominational training college receiving a grant of money for each pupil teacher that passed in Marlborough-street?—I do not exactly understand the question. Do you mean that any local school should, on passing a trained teacher, derive from the State a capitation fund or allowance for that trained teacher—is that the meaning of the question?

19598. Yes?—I do not see exactly the necessity of that. If the present model schools were handed over to local committees for intermediate and training establishments, I do not think there would be any necessity for that. My only objection would be that it makes the training denominational and the education non-denominational, and therefore I should like, if possible, to keep both the training and the education free from any denominational bias of any sort or kind.

19599. But supposing the Church Education Society to fall in with the system suggested by you for their ordinary schools, but to desire to maintain their existing training establishment, should you see any objection to their receiving partial aid from the State, founded on results on the number of teachers they produced and passed?—I should see a very great objection to giving them any special aid from the State. There is a training school in Dublin which, if they pleased, they may take advantage of; if they do not please, they need not. If any denomination, either the Church to which I belong, or the Church to which some of the Royal Commissioners belong, wished to have a special training school for their own denomination, I think they should be at liberty to have it, but to support it themselves.

19600. But assuming that the State only provides for the secular instruction, and leaves the managers to communicate religious instruction at distinct times according to their own manner, why should the mere denominational training be objectionable, supposing the schoolmasters submitted to the rules of the Board as to the secular instruction?—I do not see that the State is called upon to pay for such training establishments when it provides a central one, of which anyone that pleases may take advantage. Besides, the very circumstance of the trained teacher getting a class certificate and being classed is sufficient reward for their labour and for their expenses.

19601. But in England it has been found that training institutions require considerable assistance from the State to enable them to exist?—You see the system in England, my lord, is purely denominational. I wish the system here to be purely secular; and though of course it will to some extent drift into denominational, yet I see a great difference between the State supporting a system as denominational and supporting a system which may drift into denominational.

19602. But I presume you would contemplate that those masters who taught secular instruction during the stated hours should communicate some religious instruction at other hours?—I should not require it; the patrons might require it; nor, as I have said, do I think the State should require it. I would leave it perfectly free. I should like the State only to pay for and support secular instruction, leaving each patron or manager to take what steps he pleased for inculcating religious instruction.

19603. If the model schools were, as you suggest, given over on some terms or other to local committees, how would those local committees be appointed?—Of course there would be considerable difficulty, but as they would have to pay for the schools and support them, I presume those who would contribute would be the parties selected.

19604. They would be local voluntary associations?—Local voluntary associations; but I would not have the State support those model schools beyond a certain extent. If you give over those model schools to local committees, I would throw the burden on them—I will not say the whole burden, but the partial burden. And then I think that would remove the difficulty of selecting the committee, because those who came forward to provide for those model schools, to keep and support them, would be naturally the parties who should have the control and management; though I should prefer, my lord, to have the schools left as they are now.

19605. Lord *Clonbrock.*—Does your lordship think you would be able to get bodies of volunteers in the several districts, who would accept and take charge of the model schools on such terms?—In some places, as in Belfast, you would, but, at the same time I do not wish to alter the present model schools, as I prefer that they should remain; but in case it is desirable to change the model school system, it struck me that that would be the next best thing to do. I should not, however, wish to change them.

19606. The *Chairman.*—But supposing a denominational training school sent up certain pupils to be examined in Marlborough-street, in secular matters, and that those pupils passed, might not they fairly ask the State to reimburse them part of the expense of the one or two years' residence of those pupils while in training?—They get their reward by obtaining an appointment immediately.

19607. But would you throw the whole expense of the training of these teachers or individuals, on voluntary effort?—If you do not please to take advantage of the system which the State provides, and choose to have one of your own, you can hardly turn round and say, "the State should pay for our system." The State provides for a non-sectarian system, and if the people do not like to have that, I can quite understand that they should not be coerced to do so; but then it is not for the State to go and provide another system, when they have provided one which is, I think, free from sectarian bias.

Nov. 30, 1868.

The Lord Bishop of Down and Connor.

19608. Then should you contemplate maintaining any model schools of the Board, except those in Marlborough-street?—I should like to maintain them all under the Board; but the Marlborough-street schools I consider would be indispensable.

19609. But is there not a great feeling, particularly on the part of Roman Catholics, in favour of denominational training schools?—I believe my Roman Catholic fellow-subjects wish altogether to have a denominational system—of course the grounds for it your lordship and the Commissioners have already elicited—but I am only stating what I think would be the fairest and the justest system, and the one least likely to lead to complications; that is a secular system.

19610. Assuming the State not to take charge of the religious education of its subjects in Ireland; provided the masters showed themselves capable of teaching secular matters, why should the State refuse to assist in the secular training of those teachers?—I do not think the State has so much to do with the training of the teachers as with the acquirements of the pupils. I do not know whether the State would regard it as necessary to have trained masters. The State sends Inspectors to examine the schools, and pays those masters, and supports those schools, according to the amount of secular knowledge that the pupils have. I do not think that the State would require any particular trained master, but we should all prefer them, and the natural desire of the patrons would be, and they would find it their interest, to get trained masters; but as far as the State is concerned, I do not think it is bound to do more than look after sound secular instruction, and give facilities for inculcating religious instruction.

19611. Does not the assistance which the State gives to training schools facilitate very much the acquirement of knowledge by the masters?—It certainly does.

19612. Then supposing the State think fit to continue that assistance, might it not leave the religious training of the teachers to be carried out in a manner pleasing to the different religious bodies?—I should like the religious bodies to carry out the religious teaching in the schools or training of the masters in the manner most agreeable to their own feelings and according to their conscience. I do not think the State should take cognizance of it at all. I think we may very fairly leave it to the zeal and faithfulness of the clergy of the various Churches to provide religious instruction, and, if they please, to give that instruction through the masters, and to see that the masters are competent to give it. I wish to guard against approving of any denominational system, but I thought that the system least likely to be objectionable and most likely to be approved of by the various Churches, would be a purely secular system. I am not aware that the Roman Catholics would object to it, and they would have full facilities for inculcating those religious tenets which they hold binding on their consciences and those of their co-religionists.

19613. Do you consider the education given in the ordinary National schools to be efficient at the present moment?—I have not sufficient experience of the schools in Ireland to answer that question. Such schools as have come under my own observation established in my own locality, I consider to be very efficient. But then it is a locality in which such schools might naturally be expected to be in a more flourishing state than elsewhere, on account of the prosperous state of the country.

19614. Supposing such an alteration of system as you have spoken of, to be carried out, should you consider that it would necessitate any changes in the composition of the Board?—Oh, yes; I think there should be a change in the composition of the Board, whether the changes I suggested are carried out or not, because I think that the Board should be purely administrative; for I think that a great deal of the difficulties and objections to the system of National Education has arisen from the alteration of the constitution of the Board and the relaxation of some of their rules. I would make the Board of Education of Ireland purely administrative, carrying out fixed principles and laws, and, therefore, I should not care whether the Resident Commissioner was a member of my Church, a member of the Roman Catholic Church, or a member of the Presbyterian Church. It would be perfectly immaterial, provided his duties were purely administrative.

19615. Then in any changes or modifications of the rules or regulations which might be necessary, from time to time, should you propose that those changes should be suggested by the Board, and submitted to the Irish Privy Council; or in what body should you vest the power of making any necessary alterations?—If there were a Minister of Education, as it is possible such an office may be created, I would vest it in him. If there were not a Minister of Education, I must leave it to the same tribunal which, I believe, exists in England—namely, the Council.

19616. So that if the National Board considered that any changes were necessary, they should report to the Lord Lieutenant their opinion, and any changes made should be made with the direct sanction of the Executive Government?—Well, I can hardly fancy that in my system there would be any necessity for making any recommendation; because it would be a purely secular system, in which you cut off the religious element, which in Ireland, I am sorry to say, has been the element of discord; there would not be any changes likely to occur. It would be a purely secular system, and I cannot foresee any changes which the Board would require. And another thing—I would not prescribe certain books. I should remove that difficulty. I would leave the pupils, under the new system, to get their knowledge from the patron or the master in whatever way they pleased—pretty much as I do with my candidates for ordination. I prescribe certain subjects, but leave them to get their knowledge from whatever books they like. I would recommend certain books, and undoubtedly the books of the National system recommend themselves to a great many patrons. But I would not enjoin certain books.

19617. Should you desire that the Board should retain the power of forbidding any book that they thought objectionable?—Well, that is not, indeed, an easy question to answer. I can hardly fancy that in a great educational system books would be selected in the present day objectionable. I do not know in what way you would consider them objectionable; I do not take cognizance of the religious element, and of course that would not be a matter of objection, and, therefore, matters of fact and of history, I can hardly see, would be open to objection. The Board might be allowed this power; but I consider it should be used in very rare instances; and I consider it would be very seldom that any such instance would occur. I should like to leave education as free as possible, to leave the patrons and managers free to give secular education, in fact, to do what I am afraid there is a great want for in Ireland—to educate the masses of the people.

19618. Do you think that it would be desirable that a part of the payment derived by the school should be what is called in England payment by results?—That is for paying the master?

19619. Yes?—Yes, of course I do. I do not know exactly the English system, but I think it very desirable that the master's salary should be to some extent contingent on the progress of the pupils, but, of course, there should be allowances made. There may be manufacturing districts where children may not be able to attend so regularly as in other districts, and, therefore, there should be considerable allowance. I would not have the rein too tightly drawn, but I would make that the principle.

19620. Seeing that in many cases the local funds contributed by individuals for the maintenance of schools are extremely small, do you think it desirable that a local rate should be instituted to meet a portion of any increased expense of the schools?—No; I think that that should not be, because I think the very

districts in which that would be required would be the very districts in which it would become a hardship—the poor districts; and yet these are the very districts which require free education, and a local rate would then very much check education.

19621. I think your lordship spoke of a uniform qualification for schoolmasters?—I should like to have it.

19622. But are not higher acquirements necessary for schoolmasters in large towns than in the small country towns?—Oh, certainly. That would be regulated by a higher class of masters. I meant, my lord, that there should be a number two class, a number three class, and a number one class. Of course, the masters would be selected according to class—for instance, a first-class master in a little rural district would not probably be so desirable as a master of less qualification, and with equal faculties for imparting instruction.

19623. In speaking of a uniform qualification, your lordship did not mean that there should be only one standard for schoolmasters?—Oh, certainly not—not one standard.

19624. Mr. *Gibson.*—By secular education would you imply that all moral instruction should be excluded?—I did not say a word of excluding any. I said I would neither prohibit nor enjoin it.

19625. But I wish to know what you exactly mean by secular education?—Of course, there could be no secular education in which the moral teaching would not overlie the surface of it; but I would not require the State to take any cognizance of anything more than the progress of the pupils in secular knowledge.

19626. Your lordship is acquainted with the present books of the National Board, our reading books. Do they fulfil or come up to your lordship's idea of purely secular instruction?—Yes; there may be, and no doubt are, some lessons in these books on religious teaching, but, of course, they would not be objectionable on that account.

19627. Would you have these excluded?—I stated previously that I would not require any books; that the patrons might select any books they pleased, provided the pupils had the knowledge. I would not care how they got the knowledge. Of course I should wish them to have certain books. As I state (to give an illustration) in my examination of candidates for orders, I require certain subjects; but they may get their knowledge from whatever books they please. I do not enjoin the books.

19628. Is your lordship speaking now of the training of the teachers, or the general management of the schools?—I am speaking of the schools, not of the teachers at all.

19629. But your lordship is anxious to maintain the united principle in education?—As I stated before you came into the room, my own preference is in favour of the united system of education as originally constituted; but as I feel to a great extent that we can hardly now hope that it will reach the requirements of the country in educating the masses of the people, I should be prepared to accept and adopt another system. I mentioned that before you came into the room.

19630. Supposing that the united principle be still adhered to, do you not think that books in which the sectarian element might be introduced would not be destructive of that principle, inasmuch as they would exclude children whose parents held different opinions, and who refused to allow their children to be instructed in them, all restrictions as to the books to be employed in our National schools being removed?—I would not require them to be used.

19631. Suppose, for instance, that the books published by a Roman Catholic society, by the Christian Brothers, or by the Church Education Society, were taken into any school, would the parents of children objecting to the views put forward in these books send their children to those schools?—No; but I do not think they would have any right, during the five hours of the day to which I would limit the secular instruction, to introduce any books of a sectarian character.

19632. If your lordship withdraws all restriction from the books, would you put denominational books into a school which, according to your lordship's views, is strictly non-denominational?—But I would not introduce denominational books.

19633. That is a restriction?—The restriction is to secular; I should say, perhaps, that there should be books for the use of secular instruction.

19634. I understood your lordship to say that you would not allow even a veto to the Commissioners on the books used in National schools, that you would give unfettered liberty to introduce books that would provide the greatest amount of secular knowledge; I would ask how your lordship would reconcile the introduction of denominational books with a non-denominational system?—I should have expressed myself more guardedly by saying I would take no cognizance of books, provided they were books containing only secular instruction for pupils during the secular hours; and I stated I would require each school to give secular instruction five hours a day, and five days in the week, leaving any other hour and day for such religious instruction as the different patrons or managers might feel bound to give.

19635. Now, my lord, with respect to teachers coming up to be examined in the Central Training Establishment from denominational training schools, do you think that these teachers would be likely to conduct satisfactorily the non-denominational system in ordinary schools?—Of course I am not accountable for what the various teachers might do; I am only stating what I consider that the State should do. If anyone choose to violate the rules or break through the compact I can hardly consider myself liable to any consequences which might arise.

19636. I presume that the system in the denominational colleges would be to have the religious education mixed up with the secular—I suppose that is your meaning of denominational?—I am strongly against a denominational system.

19637. I know your lordship is, but your lordship has been rather, I think, favourable to a system of denominational training colleges?—No; I particularly told Lord Powis that I would not take cognizance of any training colleges for different denominations, but that the teachers might come from where they pleased; I could not prevent the different Churches from training their pupils where they pleased.

19638. Well, then, my lord, supposing a teacher to come up from one of these colleges to be submitted to an examination and to receive his certificate from the Board, do you think he is likely to give satisfaction in the non-denominational school which your lordship thinks the best, being trained under a purely denominational system?—But if he is only to give secular instruction, I can hardly see that it makes the least difference where he has been trained.

19639. But the secular instruction he has been taught to give is a secular instruction which has immediate reference to, and is mixed up with religious dogma?—If it is mixed up with religious *truth* there can be no objection to it.

19640. Rev. Dr. *Wilson.*—From what you have stated, my lord, I presume that your view is very much that which was expressed by the Earl of Carlisle, when he said—"I continue to think it most desirable that in our great imperial community, where its citizens are to play united parts, and discharge united functions, to live, in short, a united life, the preparation for it should be laid in a united education." That is your principle?—That would be my whole object and wish.

19641. So that it is only in view of what you conceive to be the difficulties of the present time that you suggested a secular system?—Certainly; my object is to give the largest amount possible of education to the uneducated masses in Ireland.

19642. I do not know whether your lordship's attention has been turned to the report of her Majesty's Commissioners, appointed to inquire into the schools in Scotland. Dr. Robert Lee, I presume you know, at

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least by name and character, minister of the Established Church of Scotland?—I do not know him.

19643. When examined on this subject with regard to Scotland he was asked this question—"What is your opinion as regards the present system of education in Scotland, the denominational system as it is called—what are its effects?" his answer is, "I have all along thought that it had almost every defect that a system could have, principally, because it was a bonus to sectarianism and to division amongst the people, as it appears to me." Should you agree with Dr. Lee in that opinion?—Perhaps he would state it a little more strongly than I should myself. I object to the denominational system, because it serves to keep up an unhappy barrier between the different religious creeds, and trains them up in antagonism, almost from the cradle to the grave, which I should wish to break down.

19644. In answer to another question he said—"It is also a great waste of public money." Do you think that a denominational system in Ireland would be liable to the same objection?—I could not say that any system which gave a large amount of education would be a waste of public money. I should not like the system, but I should not like to state that it was a waste of public money.

19645. He also stated as his general impression, "that there are a great many parishes in Scotland where there are more schools than are necessary for the population, under the denominational system." Should you expect such a result from the denominational system in this country?—Certainly; where there was a mixed population of different creeds, that must necessarily be the result.

19646. You would not, I presume, in a denominational system, leave out of view the interests of the smaller sects, in the north of Ireland, especially, the Unitarians, Baptists, and Wesleyans, and so on?—Of course not. But when I stated schools confined to secular knowledge, there are cases where I consider the State should step in and solely and entirely support those schools; for instance, in the north, where there are, in many districts, only a handful of Roman Catholics, very often only three, five, or ten, there should be a school kept by the State, a non-sectarian school. In the south and west, where there would frequently be but a handful of members of the Established Church, I think the State should step in and keep up a school for secular instruction, and be themselves the patrons.

19647. Should you approve of the expense of the proper amount of salary necessary for the support of a teacher, and the building of a school, and the keeping of it in order, for minorities of three, five, or ten, either Protestant or Roman Catholic?—I think the State should certainly provide, in certain localities, and be themselves the patrons of small schools in which the minorities would have an opportunity of receiving secular instruction. But under the system which I recommend, that is, secular instruction, that would not arise if the system were carried out, as I believe it would be, in its integrity.

19648. Under a secular system should there be any necessity for providing for such minorities?—There would not be any necessity.

19649. Then your impression is very much that of Dr. Robert Lee in Scotland, when he says in answer to the question "You are of opinion that the school system of Scotland should be entirely secular?"—"Yes; that is my opinion?"—That it is the best system which the circumstances of this country demand.

19650. Now, in answer to another question, "To whom would you trust for the religious education of the children?" His answer is, "To the pastor and the parents." Should you agree in that view?—Oh, of course; the parental authority must be superior to anything else; but I would leave the patrons and managers of the schools to make such provision for the religious instruction of the pupils attending them out of secular hours as they pleased.

19651. And leave it to the respective Churches, I presume, in connexion with this system, to supply direct religious instruction?—It belongs to them without my leaving it to them, as a matter of duty, and a matter of conscience.

19652. I think, my lord, you referred in the early part of your examination to parties who have been hitherto opposed to the system?—I do not know whether I should say that any parties were opposed, but I think it is patent in Ireland that as formerly a large number of the bishops and clergy of the Established Church objected to the National system, so now a large number of the prelates and priests of the Roman Catholic Church object to the system.

19653. I see in the report for 1836, when Dr. Murray was a member of the Board and signed the reports, in the report for 1839 and so on, this statement, "It has been earnestly embraced" (referring to the system) "from the first by the Roman Catholic clergy and laity in particular, and been held by the poor as one of the greatest boons the Government has ever bestowed on them;" and again, in 1842, "The committee are mistaken in supposing that Protestants and Roman Catholics are not mixed and extensively mixed in the several National schools. The union between them would probably by this time have been general if it had not been opposed by prejudices which are now giving way, and as the clergy of all communions must at length see that a system of education tending to union is the only one which the State is likely to support, we sincerely hope that they will think rather of securing such a system for the poor of their flocks than of attempting to have another system substituted for it." This was signed by Dr. Murray, F. Sadleir, and Mr. Blake, well known to be Roman Catholics. Did the Roman Catholic bishops and laity fall in with the system from the first and continue its friends?—They fell in with it at first but they did not continue its friends.

19654. Until a late period?—Until a late period, I think so; comparatively speaking, a late period.

19655. You have stated that in view of the system which you should be disposed to favour, provided any change took place, you would neither prohibit nor enjoin religious instruction as a principle; is that not precisely the principle of the present system?—I do not know that it is exactly, but I am not quite sure.

19656. But in this system to which you refer, should you keep the secular and religious instruction altogether distinct?—I should require five hours a day for secular instruction, and I do not care where they put in the religious instruction.

19657. With regard to the Church Education difficulty, my lord, do you not find that the clergy as well as the laity, are largely giving way, that is, that they are not determined to enforce the principle of introducing the Scriptures into the schools when they please, as formerly?—They are not enforcing the principle; but they are requiring the right to enforce it, which is pretty much the same thing.

19658. Is it really a practical or a sentimental grievance?—A sentimental grievance no doubt.

19659. You should prefer to retain the model schools as they at present exist?—Yes.

19660. You have suggested if a change took place, however, the handing of them over to local committees?—Well I have; if a change took place that would be probably the best thing, but I am only putting it in that alternative, because I highly approve of the model schools; there the system is carried out in its integrity, and there is a guarantee for it.

19661. Keeping this system in view, should you suggest that the model schools should be conducted under fixed rules, and conducted so as not to deprive any children of the advantages of the secular instruction, but without any interference with religious instruction?—I would have no more rules for them than for the others, that is, I would have five hours a day for secular instruction, providing that they should give a large amount of secular instruction, and leaving a sufficient margin for teaching religious truths.

19662. May I ask what parties you have in view as the parties to conduct those; how should the committees be appointed?—I have not turned that over in my mind, but I presume that a good deal would depend upon into whose hands those model schools fell.

19663. You would not resort, I presume, in large cities, to the Corporation of the city to manage them?—Oh, no. I would not have them under a corporation of any sort or kind, or any fixed board of that sort.

19664. Where local parties would not tax themselves for the support of those schools, what should you say in that case would become of them?—Keep them as model schools.

19665. Under the present system?—Under the present system—where I should like to see them all remain.

19666. I think your lordship referred to your Roman Catholic fellow-subjects as preferring the denominational system; is it the demand of the people or the clergymen do you know?—I believe it is the demand of their spiritual guides. I do not think that the people care much about it.

19667. By one of the printed papers placed before this Commission, I see that your lordship forwarded a memorial to the then Lord Lieutenant, some years ago, on behalf of certain clergy and laity of your diocese on the subject of National education in Ireland?—Yes, if I recollect aright, it was to get such a relaxation of a rule as would bring in a larger number of adherents to the system than I found to exist in the diocese. It was an endeavour, in fact, to effect a compromise within the limits of principle to make the system more generally supported.

19668. The rule which they desired to have relaxed was in reference to the use of the Scriptures in National schools?—No; I think it was in reference to a reference to the Scriptures.

19669. Mere reference?—Yes; you have got a copy of the memorial, I see.

19670. Yes; the demand was not that they should have the privilege of reading the Scriptures, but merely of reference to the Scriptures?—If it casually occurred. It is so many years ago my memory may not be quite accurate.

19671. The words are these:—"Explanation to the effect that the rule of the Board was not originally intended, and shall not be enforced, to prevent the manager or teacher of any school from making such reference to any part of the Word of God, as occasions may demand, provided that under the appearance of exercising their just right," &c.?—I think that is very fairly stated. That is the memorial I presented.

19672. It is. Did the Commissioners of National Education, my lord, in your opinion, see the point of the demand made in this memorial, and reply to it accordingly?—If I recollect rightly—as I stated it is some years ago—Lord Carlisle wrote me a letter, and I considered it passed over the question, and I put it again before him.

19673. Your own words are these—in reply to his Excellency, who had acknowledged the receipt of your memorial, you say:' "I must, at the same time, on the part of the memorialists, draw your attention to an error into which the Commissioners of National Education have fallen." What was that error, may I ask?—It is stated a little further on.

19674. Read the words, if you please?—(Reads):—

"We did not seek any modification of their rule with regard 'to the reading of the Scriptures during the hours of general instruction,' but simply permission to make such reference to the Word of God as occasion might demand. Your Excellency will perceive the marked distinction existing between the reading of Scripture during ordinary school hours and the occasional reference to the same in the exercise of what we hope will be considered a just right in imparting that 'combined literary and moral' instruction which is required under the rules of the Board."

19675. You are aware, my lord, that the Commissioners of National Education require the General Lesson, or one of a similar import, to be inculcated in every school during the hours of secular instruction?—I do not believe they do require it.

19676. I will refer to the General Lesson, and I will quote you the rule of the Commissioners of Education out of their own report for 1866, page 63. They say that—

"The Commissioners require that the principles of the following lesson, or of a lesson of similar import, to be approved by the Commissioners, shall be strictly inculcated during the hours of united instruction in all schools received into connexion with the Board, and that a copy of the lesson itself be hung up in each school."

I shall not quote the General Lesson. The mere reference will suffice. The general bearing of the lesson is, of course, impressing the principles of love and charity on all parties?—Very necessary, I should think.

19677. Now, in it are not two texts of Scripture referred to, and the chapter and verse given?—Yes; so I see—a quotation from St. Peter.

19678. Those two texts are referred to, and given in the rules of the Commissioners of National Education. Do you conceive then, my lord, that it would be in accordance with the fact to say that the Scriptures cannot be referred to during the hours of united instruction with a copy of this General Lesson hung upon the walls of the school?—It appears to me that they only permitted reference to what they pleased to quote themselves in the lesson; but they do not permit the teachers to make references such as might suggest themselves to their own minds, because after the letter of His Excellency to me, the Board felt it their duty not to concur in the recommendation I made.

19679. The present mode of education and the mode prescribed by the Commissioners themselves is one that should afford combined literary and moral instruction; are not moral sanctions based on revelation?—Yes.

19680. And is not the moral law summarily comprehended in the Ten Commandments?—Yes.

19681. And it is summed up by the Great Law-Giver himself, when he says of the law, that it teaches "Thou shalt love the Lord thy God with all thy heart," and so on, "and thou shalt love thy neighbour as thyself?"—Undoubtedly.

19682. Now, if moral sanctions are based on revelation, does not this principle, unless there is some specific exclusion of it, *primâ facie* entitle the teacher to refer to the Bible for enforcing morality?—I should have thought so, had I not got that letter from the Commissioners.

19683. And are not the Commandments suspended in every school where the managers desire?—They are not required to be suspended, I believe.

19684. Now, is it not the fact that in such National schools a copy of the Commandments is openly exposed all day in the school?—I am not sure either that is required as a *sine quâ non*.

19685. I think your lordship has already referred to the fact that the reading books contain many references to if not quotations from the Bible?—They contain many distinct and accurate quotations from the Bible, and also references to it.

19686. And I presume those can be used at any time by the teacher?—Are you talking of the present system?

19687. Of the present system?—Of course, any of the books can be.

19688. And unless when objected to—and I have specially in view the clergy and laity of your own Church in this connexion—unless when objected to, cannot the Scripture Lessons and books of Sacred Poetry be used during combined instruction? I had better read the rule of the Commissioners, Part I., section 5, paragraph 7:—"In accordance with this rule the rules as to religious instruction do not apply, except in the way hereinbefore stated, to the Scripture Lessons and the book of Sacred Poetry, or to the matter contained in the common school books, or in any other book the use of which the Commissioners may at any time sanction for the purpose of united instruction?"—Of course, that is, according to the rule.

19689. With regard to the memorial, did not the refusal of the Board of Commissioners of National

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Education, in your opinion, amount simply to this :—"We can give no general permission to use the Bible during combined instruction, because thereby the doors would be opened to gross abuse, which it would be impossible to check?" Should you think that was the main idea that the Commissioners of National Education seemed to entertain when they replied to the memorial?—It is hard for me to say what was in the minds of the Commissioners, but it seemed to me that the Commissioners thought that it would be opening the door to a larger violation of the system than I contemplated in the memorial. I think they thought that others might take advantage of that to introduce the religious element into the secular teaching.

19690. But, keeping in view the fact that in their own reports, and in their own general lesson they refer to the Ten Commandments and to passages of Scripture, should you suppose that they prohibited all Bible reference?—Oh, no; but there is a great difference between the Commissioners, in one or two instances, quoting Scripture, and permitting a promiscuous quotation of Scripture by teachers of various Churches.

19691. Then do you not think that in full accordance with the spirit of the system, reference can be made to revelation, and, unless abused, would not be considered a violation of the rule, or should not be considered a violation of the rule by the Commissioners of National Education?—I am afraid from this answer that I got that no direct reference can be made. Of course, there are incidental references which you cannot prevent being made.

19692. If guilty of a breach of the first table of the law, may not the teacher, in reproving a child, refer to the first, second, third, or fourth Commandment?—I believe he has that permission.

19693. And if guilty of a breach of the second table of the law, striking or lying, or any other, may he not refer to the second part, the fifth, sixth, seventh, eighth, ninth, and tenth Commandments?—Well, I suppose so.

19694. I will ask your lordship one more question upon this point. Should you say that under the present combined system of education, there is ample scope for reference to Divine revelation for the purpose of training the children in the National schools in the principles of morality?—I hardly think there is ample scope when I find here that this modified request, which I made on behalf of the clergy of my diocese to His Excellency the Lord Lieutenant, was denied on the part of the Commissioners. If it was not denied, I should have thought there was ample scope from the circumstances which you have laid before me.

19695. Are not all the principles of morality embodied in these Ten Commandments which are hung up in the school?—I am not aware that they are always hung up in the schools, if they are they do embody them.

19696. Master *Brooke*.—I think your lordship stated that, approving as you do of the National system, the secular system was something that you would be willing to accede to for the sake of conciliating those who are opposed to the National Board system?—Not for the sake of conciliating, but for the sake of bringing in a larger amount of the masses of the uneducated people of Ireland; not for the sake of conciliating at all.

19697. I meant no more than you say?—I desire to make it more acceptable, to make it more general.

19698. Now, with regard to the system which you suggested, do you mean that during those five hours of secular instruction anything like distinct religious teaching should be excluded?—I should make no rule about it, but I certainly think that there should not be any distinct religious teaching during the hours of secular instruction, inasmuch as I only require five hours for secular instruction each day, which would leave an ample margin for any patron or manager to inculcate religious instruction.

19699. I thought your lordship meant to leave them quite free, to say nothing about religion?—I say nothing about religion, but I say there should be five hours of secular instruction.

19700. And afterwards I understood you to say that there should be no religious instruction?—No; I say there should be five hours for secular instruction, and if they bring in another hour, say six hours a day, and put in religious instruction, they may do so if they please. All I say is that the school should be open five hours of each day for secular instruction.

19701. During those five hours, should there be any rule forbidding, for instance, the use of reading lessons taken from the Scripture?—There would be certainly some difficulty in my mind as to prohibiting the Scriptures, but I think that five hours a day should be kept perfectly free from the religious instruction of any creed at all—perfectly free.

19702. Did your plan contemplate that that should be secured by a distinct negative rule forbidding the exercise of any religious instruction during the five hours?—It might require that.

19703. Then, supposing such a rule, it would, of course, exclude from the Protestant schools the use of the Scriptures during the five hours, and it would exclude from the Roman Catholic schools the reading of any Roman Catholic book of devotion or ecclesiastical history, the history of their Saints, we will suppose?—I certainly see that there should be and must be of course, I am afraid, very many difficulties and complications which would arise in carrying out even secular instruction; but by introducing the religious element as little as possible into the system as a system, I think we might, to some extent, overcome them. What I meant to say was this, that I did not think it would be right to say there should be three hours of secular and two hours of religious instruction in the school, or any proportion you please. I thought that the State pays for the education of the children, and that it has a right to require that a certain portion of the time of the children should be occupied in that instruction which it is paying for.

19704. No doubt; but as the object is to make the system as generally popular as possible and to bring in those who have hitherto held out against the plan of the State?—I should like to see such a result.

19705. Might I ask you, with great respect, would not this new system be rather more offensive than the old if there is a positive prohibition of any reference to religion during the five hours?—They might put the religious instruction where and how they pleased, if the masters certified that there were five hours in each day, and five days in each week devoted to secular instruction; and I think I should make no further inquiry. If the master or patron gave a certificate that there were five days in the week, and five hours in the day, devoted to secular instruction, I would not trouble myself about where they put the religious instruction, in the middle or centre, I would make no rules about it.

19706. Then your lordship would have no rule on the subject?—None whatever, provided that the master certified that the school was kept open five days in the week, and five hours of each day for secular instruction; because, as you say, it would exclude a large number of persons. But I have not given such grave consideration to the system, as that I could enter further into the details. I have been shadowing the outline, but I certainly say, that it requires to be gravely considered.

19707. Mr. *Stokes*.—With regard to the exclusion of Scripture, my lord, are you aware that the present practice of the Board does not preclude the teachers from setting texts of Scripture as writing-copies in the ordinary lessons?—I was not aware of it; that is, texts were furnished—not texts which the teacher had selected himself; because there is a great deal of difference in that. You might teach sectarianism if you picked out certain texts, but if it was left in the hands of the Board they would only use texts of that character to which all churches would give their assent.

19708. Have you never heard that a teacher might

use controversial texts as the copies for writing, and yet violate no rule of the Board, and receive no reprimand from Marlborough-street?—I think he should, and that he was violating a rule of the Board; but that is a matter of fact one way or the other.

19709. Is the examination of the Board's Inspectors confined to what would be called the secular subjects taught in the National schools?—Whenever I have been present, it has always been confined to secular instruction taught in the National schools. I do not mean to say it is limited to that.

19710. Would your lordship kindly listen to a description given by Dean Hoare, in 1852, of an examination at which he was present:—"I have heard the children examined very fully in the ordinary lessons in the Fourth and Fifth Books, in the presence of these Roman Catholic clergymen, by a Roman Catholic examiner, the very intelligent Head Inspector, Mr. Kavanagh, and he examined the children so minutely in the lessons on Scripture history in the school, that some of the friends of the school who were not aware that he was a Roman Catholic, thought him a very indiscreet Protestant Inspector, who was going on very dangerous ground. He said before he began, 'I see Roman Catholic and Protestant clergymen present, and I am anxious to examine these children in the outlines of Scripture history, in order to show to all here, and to these clergymen particularly, that they do acquire a considerable amount of Scripture knowledge in these schools by these books.' Accordingly, he examined them not only in the history about the journeys of the children of Israel in the wilderness, the call of Abraham, and so on, but he asked them the distinction between the moral law and the ceremonial law, the purpose of Christ's coming into the world, and the prophesies relating to it. It was as interesting a Scripture examination as I ever happened to hear in any school, with the most intelligent answering I remember ever to have heard." Supposing that amount of Scripture information to be acquired or acquirable in any National school, does your lordship think that anything more is required in the way of teaching Scripture in the ordinary school?—No; it certainly appears to me to meet the requirements which anybody would have a right to make; but I believe those very books you have quoted have been withdrawn from the schools since.

19711. Do you contemplate any change in the present management of ordinary National schools?—If the present system is to be preserved, I do not think that in rural schools I should suggest any change. I am the manager and patron of a school myself, and I do not know that I have any difficulties.

19712. In a matter of such importance as primary education, do you think it is safe to rely upon religious zeal without religious emulation, for securing managers of schools?—No; I think it is very likely that religious zeal might overstep the limits of prudence.

19713. If you rigidly exclude religion for five hours a day from the schools, do you think that the religious persons who almost exclusively are the active managers of schools, would be willing to undertake the duty of management?—No; in reference to an answer which I gave Master Brooke, I think I stated that after consideration, I should not be inclined to exclude it, but I should only require that the master should give a certificate that the school had been open for five hours a day, so many days in the week, for secular instruction. I see there would be a difficulty in excluding it. As I said, I would neither prohibit it nor enjoin it.

19714. Would you desire to see the rules under which public aid is distributed in promoting education, embodied in an Act of Parliament, so that it should be beyond the power of the Government of the day to make any change in them?—Yes; I should like the rules, as far as possible, to be fixed and stereotyped, and therefore that the Board should be only administrative.

19715. With regard to the exclusion of anything like sedition or immorality from the school books, do you think that the power which the Board would always enjoy of refusing any further aid to the schools in which anything so improper should be introduced, would be enough to prevent any chance of the introduction of such books?—I think the common law of the land would punish the introduction of sedition into any schools.

19716. Are you not aware that it has been stated that in the hedge-schools frequently seditious and improper books were used?—No doubt of it.

19717. If the teachers' position were made really a desirable one in point of emolument, and if training were a proof in fact of the improved qualification of the master, not only as a scholar but as a teacher, would not persons be likely to get training for themselves at their own cost, and without going to the State for it, without the necessity of founding training schools for it?—Oh, yes; in answer to the Earl of Powis I said that I was against keeping up training schools; that they might get their training where they pleased, provided they got a certificate from Marlborough-street, which I called a university for granting degrees to the other training schools.

19718. As long as the teacher's position is not one which young men desire, is it not necessary to tempt them into the profession by offering them advantages of training which they otherwise would not have?—I think National schoolmasters are not generally sufficiently or adequately paid to secure a large number of men coming forward. But I think that anything you could do to raise the status of the masters by direct emolument, or by putting them on the Civil Service list and giving pensions after a time, which, of course, would improve the status of the masters, would render greater facilities for getting competent men to seek the office.

19719. Lord *Clonbrock*.—Would you be good enough to state some of the objections that you have against the denominational system?—I think it tends to draw a line of demarcation between Church and Church, more severe and more marked, and I think that the fact of children separated in early life from their fellow-children, simply because they hold different religious views, must necessarily produce in their minds an antagonistic spirit against the religion of those with whom they must mix afterwards. I think that is the tendency. I do not mean to say it is a general thing.

19720. Then do you think that children of different denominations having been brought up at the same school are likely to be better fellow-subjects for the rest of their lives?—I do not say better fellow-subjects, but they mix with kindlier feelings with those who hold different religious views.

19721. Do you think they will have less religious animosity?—I think united education must always necessarily produce less religious animosity, inasmuch as you form friendship with those who have different religious views from your own, and therefore it necessarily softens the asperity which a great many in this country, I am sorry to say, of the different Churches feel one to another.

19722. But practically, do we not find that in that part of Ireland where mixed education prevails most extensively—that is where Protestants and Catholics are brought up together in the schools—religious animosity prevails more in afterlife than probably anywhere else?—I am hardly prepared to admit that.

19723. Is it not so a good deal in the North, that there is more antagonism there, or certainly quite as much as in other places?—But there are other elements working in the North, political elements and party feelings, quite extern from any school instruction.

19724. But, at all events, mixed education does not seem to have moderated that, because a generation has grown up, and children who have been educated under the mixed system have grown to be men?—I am sorry to say mixed education is not so general as it has been. I think the present system is drifting fast into the purely denominational.

19725. So it is in our western part; it is denomina-

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tional simply because there are few Protestants to be mixed. And do you not think that one advantage of the present system is that it may be denominational where a denominational system is more required, and it may be mixed where the advantages of having a mixed system are apparent in any particular portion of the country?—That is only so far denominational because there happens to be one creed predominating that attends the school, but it is not supported as a denominational school. The country does not recognise it as denominational, but supports it as a system of united education.

19726. Under the present system, I believe that the Board are in the habit very frequently of granting, at the request of another patron, a separate school, though, in fact, the one school in the neighbourhood would be sufficient, supposing united education was preferred there?—I am sorry to say the Board have done and do such things, and I think it is an encouragement on the part of the Board to a denominational system.

19727. That is apparently that the Board have found themselves constrained to make the system more denominational in order to carry it on. Now, you say you prefer a purely administrative Board, the rules having been stereotyped by Act of Parliament?—Well, as far as it possibly can be done, because I think it would lead to less future complications.

19728. Then I presume you are not aware that there have been a good many changes in the system since its foundation—a good many changes in the rules?—A good many changes in the rules; and there has been an entire change in the constitution of the Board, which I think is objectionable.

19729. But is it your opinion that those changes which have been made by the Board have conduced to the better working of the system, or the worse?—I do not find that the changes have rendered the system a bit more acceptable to the members of the Roman Catholic Church. On the contrary, I think there is greater opposition, and, no doubt, conscientious opposition.

19730. But is your lordship of opinion that if the Board had made no alteration in their system, the system would have been as extensive throughout Ireland as it is at this moment?—I think so. I think that the very laxity of the Board to try to render the system acceptable, here, there and everywhere, has induced others to make demands which, after some time, have been acceded to. I think if the Board had kept rigidly to the terms of Lord Stanley's letter, and entirely confined themselves to the combined secular and separate religious instruction, there would be probably less disadvantageous feeling, and more education under the Board.

19731. But do you think that the general result of the Board's acceding to those demands, has been to increase or diminish education?—I am not in a position to answer that question. It certainly has not modified the opposition to it. I could not say what the result has been, because I have only a local knowledge.

19732. With respect to the training schools, your lordship appears to think that denominational training schools would be objectionable, as all other denominational schools?—So far as the State is concerned.

19733. And does your lordship believe that irrespective of any governmental encouragment, patrons who are anxious for education should be able to get their teachers trained without State encouragement?—I should hope so. I should think that if the status of the masters were raised and the situation made desirable, there would be a sufficient number of teachers coming forward.

19734. I think your lordship wished that all trained teachers should be tested at the establishment in Marlborough-street as to their fitness?—They should get their certificate from Marlborough-street.

19735. As to their classification?—Not to reside in Marlborough-street, but merely to come up for examination as you would come up to the University.

19736. And that whatever places they might obtain there would be sufficient encouragement for teachers to be trained elsewhere without State interference?—If the position of the master is rendered something better, of course it would give a greater facility.

19737. What I mean to say is, would you prefer that whatever encouragement the Government gave to the training of teachers should be given when they came up to be examined as teachers, but not during the process of training?—Yes; that would be after they receive their certificate. I have no objection after they have received their certificate.

19738. And with respect to the question of books in schools such as you propose, do you propose that the State should have no control over any books at all?—I did not say no control at all. I said I would not prescribe certain books, but of course there must be some control, because, though you can hardly contemplate it, a book of improper character might be found among the elementary works. I think there must be some control; but I do not consider that the books should be those books solely which are published by the Board. Though they are the best, I would not require them to be used.

19739. Irrespective of religious books, do you not think that it would be quite necessary that the State should have control over the books of the system, historical or otherwise?—Very desirable; but if we want to get a system which leads to the least difficulty, the less control the State exercises the better. I think it is desirable, but the more stringent the rules and regulations you make about these things, the more difficulties I foresee to arise afterwards.

19740. There would be no advantage if the youth of the nation were educated to be hostile to the Government of the country?—That would not form my notion of the education of the country.

19741. But would not such a case be possible if the State abandoned any control over the books?—It would depend on the master, for the master might teach orally what he pleased. I would not like the State to abandon it, but that would not overcome the difficulty.

Mr. Patrick O'Callaghan.

Mr. PATRICK O'CALLAGHAN sworn and examined.

19742. The *Chairman.*—Of what school are you a teacher?—Ovens National school, county of Cork.

19743. What is your classification?—First of the first class.

19744. How long have you held that classification?—As well as I remember since the year 1850.

19745. Have you been master of many National schools in different parts of the country, or have you been confined to one neighbourhood?—Only to the one.

19746. How long have you been in your present school?—Thirty years next first of April.

19747. Who is the patron of your school?—The Very Rev. Patrick Canon Murphy, parish priest.

19748. What is the number on the roll at present?—One hundred and forty-six.

19749. What was the attendance at the last day on which you held school?—As well as I remember it was eighty-three, but I am not positive.

19750. Are your children much affected in their attendance by the different seasons of the year?—Very much, as the average attendance will show.

19751. Is your parish exclusively agricultural, or is there any town?—Entirely agricultural.

19752. Is the district from which your children come scattered or mountainous?—Rather hilly, but not mountainous.

19753. Do you represent any particular association of teachers here?—The province of Munster has sent me by a majority of votes.

19754. Did you attend any meeting of schoolmasters at which a selection of witnesses was made?—I have been attending meetings from time to time for the purpose of bringing this matter before the Royal Commissioners.

19755. Have the teachers of your province drawn up any statement which you desire to read?—The statement is my own.

19756. Embodying their views?—Embodying their principal views.

19757. Will you read it?—(The witness read the following):—

Ovens National School,
County Cork.

My Lords and Gentlemen,—I respectfully beg your permission to premise a few observations regarding the evidence I have to offer here to-day. As regards many of the objects of your inquiry, I fear I am unable to afford little, if any, assistance. I appear, as you are aware, on the part of many of my fellow-teachers, to state the principal grievances they labour under as a class, and I do so with an earnest hope that you will make use of the opportunity afforded you of recommending the adoption of such measures as will lead to their removal, and thereby confer lasting benefits, not only on us, but what is of much greater importance, on the cause of Irish Education generally. A few figures will state the case of the Irish National teachers more eloquently than any words of mine. They begin the practice of their profession with a salary from the State of £15 per annum, a number extremely small in comparison with the maximum arrived at, namely, £65 per annum, while their average income from all sources is only about £33 each per annum. It is perhaps needless to remark that with such incomes they can, as a rule, make no provision for old age, and therefore almost their only resource, when compelled by any cause to resign their situations, is the union workhouse. A few words therefore sum up our principal grievances—insufficient salaries, and no retiring pensions. These being removed, few complaints would be heard from the general body. The amount received locally in aid of the State grant is about 1*s.* 1¾*d.* per annum for each pupil on the rolls, or 3*s.* 4*d.* for each pupil in average attendance; and we as a body entertain a strong opinion that there is not much likelihood that this portion of our income can be materially increased.

With reference to the assimilation of the Irish to the English system, by the adoption of what is called "payment by results," the teachers almost unanimously regard it as a measure likely to render their position more miserable than it is at present. The average attendance in each school is only 49·3; at least one half the children attend with great irregularity. It is easily judged therefore what effect the introduction of such a system would have upon our incomes. Our present salaries from the Board, though small in amount, are certain, and paid at regular intervals; they furnish also the only portion of our means that we are accustomed to calculate upon. To render this uncertain, and payable at times far distant from each other, would be simply to render our position intolerable. Few teachers could possibly support themselves and families, if any, for a year, apart from the payment by the Board; and no one acquainted with the subject would hesitate to say that managers are very unlikely to advance sufficient for such a purpose. The introduction of such a system would also be certain to lessen very much the trifling amount at present received in the shape of school fees; it would also make the teacher's income depend, in a great measure, upon the locality where his school happens to be situated—not upon his skill and efficiency, as it does at present. The teacher in a school with a small attendance has to give comparatively as much of his time and labour to the education of his pupils as the teacher in a school with a large attendance. If the smallness of attendance arise from circumstances over which he has no control, such as sparsity of population, or other causes, it is obviously unjust to punish him for them; if it arise from his inefficiency, he cannot possibly, under the present vigilant system of inspection, escape punishment by dismissal or depression. The schools in England in connexion with the State are generally, I believe, largely attended, and the Government grant is only a small fraction of the teacher's income. In Ireland the attendance is small, and the teacher depends for the principal portion of his salary upon the State; therefore there can be no comparison between the two countries, and the system which might be beneficial, or at least harmless, in the one, would be certain to operate injuriously in the other.

The teachers of my province respectfully submit, through me, that if it be deemed expedient to inquire practically what effect such a system would have upon the education of the country, the experiment ought not to be made at their expense and risk. If it be believed that any defects in the present system arise from our fault, and that therefore we are already paid enough, the remedy is obvious. If we are not worthy of more than our present salaries, we are worthy of none at all. But the testimony of the Board's officers, and of other authorities, prove that such is not the case, and that we are, as a rule, faithful and zealous in the discharge of our duties. If this be so, we deserve better treatment than we receive; and I conclude, my Lords and Gentlemen, by again earnestly entreating you so to act that, as far as it lies in your power there will not be added to the numerous troubles and difficulties inseparable from our profession, the soul-depressing thought of our miserably insufficient present means, and an unprovided-for old age.

19758. Assuming the State to think fit to make some addition to the present allowances of schoolmasters, retaining a fixed salary, would the teachers object to such addition being made to depend on results?—It is not competent to me to offer an opinion in that case, not knowing upon what system the payment by results is to be based; but the teachers would much prefer that the present system should be continued, provided that their salaries were respectably increased.

19759. But if the State increases the expense it is at, with respect to the salaries of schoolmasters, is it not naturally in the interest of the tax-payers that it should desire, if possible, to associate that increase with the amount of work done?—I don't see clearly how it affects the tax-payer; but, I believe that if the present system of salaries were respectably increased it would be calculated to lower taxation in a certain degree, by diminishing crime, which is of every day occurrence, and which brings in its tail additional expense to the tax-payer.

19760. If the salaries of the schoolmasters are materially increased, will it not be necessary to increase the amount voted for educational purposes?—I must agree in that opinion, I believe, as far as I see.

19761. And in so far would not that produce an increase of expenditure out of the taxation?—I must say that I don't clearly see the point of withholding an increase from us on that ground.

19762. Do you pay any rent to any person, either for your house or your school?—I pay rent for my own dwelling-house. The rent of the school is paid by the manager.

19763. Does your dwelling-house belong to the manager?—No. It is my own private property. I purchased it and I pay rent for it. I made a certain purchase, and I pay an annual rent besides.

19764. Do you hold a lease?—Yes; for a limited time—ten years hence.

19765. Do you think it would add to the comfort and convenience of the schoolmaster if, whenever a school is established, the neighbourhood were bound to provide a residence for him free?—Most materially. That is one of the points that I have certain instructions from the teachers about.

19766. Are there many instances among the teachers whom you represent of their being obliged themselves to pay the rent of the school-houses?—Yes, many.

19767. Is that a great grievance?—They consider it is.

19768. Is it an extensive grievance—does it apply to many of them?—To a good many. I would not say to the majority, but to a great many of them.

19769. Setting aside the question of the rent of residences, what amounts of rents are exacted for the schoolhouses in those cases?—About from £2 to £3 according to my instructions.

19770. In those cases where such rents are exacted from the schoolmasters, do the school-houses belong to persons of considerable property?—Some that I know belong to neighbouring farmers; and those that I have instructions upon belong, in some towns perhaps, to shopkeepers.

19771. Have they been built by those farmers or shopkeepers as speculations?—As ordinary houses are built, they found it their interest to let them.

19772. Can you suggest any reason why the landowners in different neighbourhoods don't provide a school-house rent free?—I cannot suggest any, because in the county that I belong to the manager generally provides for the payment of the rent out of the parish funds.

19773. Are the schools of which you speak mostly under clerical management?—Oh, yes; those that I am acquainted with myself.

19774. Has a teacher of the first or second class, if he loses one school, a difficulty in finding employ-

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ment in another?—There have been no cases of it under my immediate observation, to my recollection: but I know that it is very rare for teachers to be disturbed, and, therefore, if a teacher is out of employment in one place, he must travel very far to find it in another.

19775. Within your own knowledge are there many teachers unemployed, of good capacity and character?—Not to my knowledge. I know that many of them left the employment of the Board from a sort of heartlessness on account of the insufficiency of the pay, and in the prospect also of the want of retiring pensions.

19776. Does the supply of schoolmasters exceed the demand at present?—No; not to my knowledge.

19777. Have you any pupil teachers or monitors in your school?—Two paid assistant teachers.

19778. What are the rates of pay of those assistant teachers?—Their payments rate generally according to the average of the school; but the usual pay is, for the first of the third division, £24 a year, and for the second of the third, I believe, £20 a year.

19779. Are those assistant-teachers persons who have been trained in the Model school of Marlborough-street?—Not those that I immediately alluded to now.

19780. Where did they get their education?—In the ordinary National schools.

19781. Were they monitors formerly?—No; not those that I have alluded to.

19782. Were either of them trained in your school?—Some that I have in my mind were. One of them is now the principal of a school; but the other two that I have under my own charge now were not trained in my own school.

19783. Is there any difficulty in your part of the country in getting youths to serve as monitors?—Yes, from the very cause that I have already stated. They don't see that there is a sufficient prospect for them; they would rather go into shops, or even into the police—some of them.

19784. I suppose the teachers whom you represent do not enter into the question as to whether any increase to their salaries should come from the State, or from a local rate, but simply desire augmentation?—An augmentation is the first thing that they ask; but the State is the only quarter that they see any use in looking to, so much experience have they had of the failure of local fees.

19785. What proportion of your own school-children are paying school-fees at the present moment?—I am not quite prepared to say accurately, but, as well as I can guess, about three-fourths—that is, rather nominally.

19786. In your neighbourhood does it occur that the managers discourage the schoolmasters from asking fees from the parents of the children?—Not as a rule. As a rule I know the contrary to be the fact.

19787. Do you find that the children who pay attend better than those who come free?—Certainly.

19788. Are there many children in your own school of over twelve years of age?—I should think about twelve or fifteen.

19789. Do you find that after twelve years of age they make much advance?—I do.

19790. Are the children of twelve years of age youths who are staying in the higher class to get a superior education, or are they children whose schooling had been neglected before?—The majority of them are children that ambition a higher education.

19791. Is that for employment under the Board, or for employment in shops?—From two or three causes. In the first place, to raise their own respectability—their own status; and, secondly, to find employment in shops; but the great majority of them do so for the purpose of becoming respectable scholars.

19792. Is there any mixture of Protestants in your school?—Not one.

19793. Then, I presume the rules with regard to religious instruction, and so on, have never caused any difficulty in your school?—Oh! not the slightest. There is no necessity that they should, when the school is exclusively Catholic.

19794. Do you think it is an advantage having one set of books used generally throughout Ireland, or should you prefer that any school might be at liberty to adopt its own books?—I think I would prefer a uniformity.

19795. Are there many children in your neighbourhood that go backwards and forwards to different schools?—Not many, for the reason that the other schools are rather too distant from them.

19796. I suppose you are aware that in England no system of pensions for schoolmasters has been adopted at present?—I understand not at present; but they have some means of making a reserve, that they can fall back on in after years, which we have not.

19797. What means do you refer to?—Good salaries, whereas our teachers of the first division of the first class are at present even in debt, and that to my own knowledge.

19798. Are you yourself receiving any additional allowance besides your first-class salary?—A gratuity of £13 a year for good service.

19799. Do you occupy any land with your house?—One small field containing something more than an acre—perhaps an acre and half a rood.

19800. Is it cultivated or in grass?—In grass at present.

19801. Do you keep a cow?—No, it is too small for a cow. I have sheep on it. I cultivate it occasionally.

19802. Do you cultivate it by spade, or by the plough?—Plough and spade.

19803. And if you plough it, are you obliged to hire labour, or do you get your ploughing done by some of the neighbouring farmers?—I receive it as payment in kind.

19804. Are you able to do the spade work of your ground yourself, or have you to hire labour?—In consequence of a physical defect in my arm, from having broken it when very young, I am obliged to hire labour.

19805. And do you still find the garden remunerative to you?—Hardly. Sometimes it tells well; at other times scarcely. Allow me to correct myself as to that; it is an advantage to me to have it; but I had to pay, as I have already said, a fee of £20 on getting the place from a man who was going to America, and that, of course, reduces the rent of it to me in a great measure.

19806. Then am I to understand that the principal points to which the masters whom you represent desire you to call our attention are, increase of pay, the question of pensions, and increased facilities for obtaining houses?—Yes; and in addition to that, I enter our humble but respectful protest against payments by results.

19807. Some of the witnesses have spoken to us as to the relations of managers with masters; do you wish to represent anything on that head?—Any question that your lordship is pleased to put I shall be most happy to answer.

19808. Have you been asked to make any representation on the subject?—Well, the question has been mooted by the teachers. Some of them have been writing to me, stating their cases as cases of grievances; but as far as my own experience of nearly thirty years goes, I have never known a solitary instance of oppression on the part of a manager, yet the teachers do complain of it. One case of a grievance would permeate nearly the entire body.

19809. Do you think the existing school system could be carried on if the managers had not liberty to choose their masters?—I would not be at all for interfering with the managers, because I don't well see how we could do without them in carrying out the system properly. That is my individual opinion.

19810. Rev. Dr. *Wilson*.—What is the rate of increase of salary, according to the present system that you would suggest to the Commissioners. You have said that the probationer begins at £15, and that the salaries go up to £52 for a teacher of the first division of first

class; what difference would you suggest in the way of increase?—Apart from the probationers, in order to make education, and the position of the National school teacher respectable, and, if I may so say, enviable, I would respectfully submit that a third class teacher ought to have at least as much as an ordinary stone-mason or plasterer in the country. I would respectfully submit that he should commence with £40 a year from the State, exclusive of school fees; and even that would not bring him up to the level of the stone-mason or plasterer, who is in receipt of twenty-four shillings a week in the country, and much more in cities and towns.

19811. Is the stone-mason employed all the year round?—That depends upon circumstances.

19812. Is not the schoolmaster employed all the year round?—I have made an allowance for that. I have not come up to the wages of the mason and the plasterer.

19813. Do you admit the principle of division into several classes?—I think it would tell better if there were only three divisions.

19814. You said that the third class teacher should have £40; what would you give to the teacher of the second class?—I would rather leave that in abler hands than mine. I know that if the Commissioners were to adopt the minimum I have mentioned, they would select a respectable maximum, and therefore I would rather leave that matter in their hands; but if you press the question I will be most happy to answer it.

19815. I think it would be satisfactory to the Commissioners to know what views the respectable body of teachers that you represent have on the subject. Making the classes to consist of first, second, and third, you have said that the third class teacher should commence with £40 a year; what do you say should be given to the second class teacher?—Well, I suppose £60 for the second class teacher, and £80 for the first class.

19816. Would you allow the good service pension to remain as it is?—I certainly would not wish to make it less at any rate.

19817. Then your rate of increase includes the continuance of the good service salary?—I think it a great stimulant.

19818. I think you have stated that the teachers were altogether unable to approve of the increase being made up on the principle of payment by results?—I am not quite prepared on the subject of payments by results; but with regard to the body that I have been in communication with, both orally and in writing, the impression is very much on their minds that payment by results would not suit the country under present circumstances.

19819. What value would you attach to the possession of a suitable dwelling-house with an acre of land as an increase to the teacher's salary?—It would be a most desirable appendage.

19820. What general value would you attach to it over the country?—To a house and an acre of land?

19821. Yes, supposing the house to be one capable of accommodating the teacher, his wife, and four children?—I think according to the view that I entertain of a respectable house, such as I am sure you have in contemplation, I would put it down at £8 a year.

19822. Is your school a mixed one of boys and girls, or does it consist of children of one sex only?—They are all males.

19823. Was it ever a mixed school?—There were two schools. They are now separated by a wall. At one time the female teacher was not considered competent, and I had charge of the male and the female schools for some time, until a competent female teacher was found. That was many years ago.

19824. When did it cease to be a mixed school?—Well, at a fair guess, about twenty-six or twenty-seven years ago; but I am not accurate on that.

19825. Has there been a female school opened in the district since?—It has been re-established since as a female school in connexion with the Board.

19826. Is there also a female school in the same house in which your school is?—Under the same roof but separated by a wall. They are distinct schools but they immediately adjoin each other.

19827. What are the advantages that you think result from having the same books all over the different schools in the country, you said you were in favour of uniformity?—Even for the purposes of the examinations by Inspectors and of classification of teachers, it appears to me to be an advantage in order that the Inspectors should have the same standard—the same programme to go upon.

19828. The *Chairman.*—You think it saves trouble both to the teachers and the Inspectors?—I do my lord; and it is not a saving of trouble alone but it affords an advantage in the way of education.

19829. Rev. Dr. *Wilson.*—You say that the teachers of the province of Munster by a majority sent you to represent them here; was the matter discussed as to whether you or another should come?—Yes, it was.

19830. On what principle was the decision arrived at?—As far as I can understand myself, if you will allow my modesty to speak, it was because they thought I was moderate in my views.

19831. Were there others who had higher views—more advanced views as to the grievances and demands which they thought themselves entitled to make?—I am not quite prepared to answer that question.

19832. Can you give any answer to it; can you say yes or no?—Well I think they had more advanced views in one point. I think they were more stringent with regard to the power of the managers.

19833. In what respect, may I ask?—Perhaps they are more acquainted with the grievances than I have been.

19834. To what were they disposed to object with regard to the power of the managers?—To the arbitrary power of dismissing teachers summarily without due notice, and without an investigation into the cause of their dismissal.

19835. Then was there a considerable number of teachers who felt that to be a grievance in your opinion?—Indeed there was a considerable number.

19836. How was the vote arrived at—was there any vote?—Oh yes; several associations put forward their man.

19837. It was by representation that they acted?—Yes.

19838. Can you state the number on each side that voted as to whether you or another teacher should come to this Commission to give evidence?—Pardon me, I don't well understand the first part of the question.

19839. If the matter was decided by vote can you state the numbers?—Well, I can, I think,—that is to say, if I take each association as a vote.

19840. As represented?—As represented. Well, I think it is about four to one, or at least three to one.

19841. Appointing you?—Yes.

19842. What were the numbers on each side?—I may almost say that I was unanimously adopted. There was one man put up from Kerry.

19843. Can you give us the numbers?—I could after a short time.

19844. You represent Munster; how many associations are there in Munster?—I am not prepared to answer that. I have not statistics at my command to answer that question.

19845. Can you state the number of associations that were represented, and that voted when you were appointed?—A little time would enable me to do so. (Pause.) I have eleven just made out at once, but I think there were more.

19846. Take a little more time?—Twelve.

19847. What was the state of the voting at the decision, do you know; were you present?—No. I was present in Cork. I was chairman of the Cork Association, and I suggested another man myself.

19848. Were you present in Cork when the decision was come to appointing you to appear here?—I was.

19849. What was the state of the voting?—Unanimous, in Cork.

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19850. Have you not just told us a little while ago that you were not unanimously appointed. I am not referring to the Cork Association; I am referring to your appointment as representative of the Munster Associations. Give the state of the vote in that case?—There were twelve associations in my favour.

19851. How many were against you—how many were for the other?—As well as I know, there were only two for the other.

19852. Are you aware whether or not there are any more associations?—There are.

19853. In favour of another party?—No, but that were neutral, or had not time to come up.

19854. You think that the parties representing associations who were in a minority, are in favour of some limitation of the power of managers as to the dismissal of teachers?—I am of opinion that they are in favour of some limitation with regard to it—something, suppose, like the English system; giving at least a month's notice, or something like that, and an investigation into the cause of dismissal. That is the only thing I know connected with it.

19855. The teachers from different districts and different associations in the counties of Limerick and Clare have called on me and stated as amongst their grievances the power of managers to dismiss teachers. Do you regard yourself as representing them?—I do, some of them. Some of the teachers have written to me on that very subject.

19856. Do you sympathize with their views?—Speaking of the managers as a body, I don't think the great majority of them require it. I know there are cases.

19857. Shall we understand that you are here to-day not commissioned to state this to us as a grievance?—I am stating just what I feel to be facts.

19858. Have you heard those teachers speak of the mode of payment of salaries through managers,—do they object to that mode of payment?—No. I think I heard a solitary person saying that they would much prefer that the payment was direct to themselves.

19859. Are there any associations in the southern province of Munster who think so?—No. I never heard it at all from an association; only from some individual.

19860. With regard to the teachers, may I ask are the teachers generally satisfied—I mean the deserving teachers—with the principle on which the good service salary is given?—As far as I am competent to form an opinion, I think they are.

19861. Do all deserving teachers, as a matter of course, obtain that good service salary?—I think it ought to be extended to more of them; that it is rather limited; and that it would be a very great stimulant if it were made more extensive.

19862. Did all the associations, or the majority of them, in the province of Munster, until a late period, put forward from time to time, the statement that the power of the managers as to dismissal was a grievance?—In some cases, I believe it was put forward.

19863. I ask, as far as you know, representing Munster, did the majority of the associations in Munster feel it to be a grievance till a late period?—I was not in communication with the majority of them till a late period.

19864. What is your opinion?—Well, my opinion is, that the great bulk of them—I could not say the majority—were in favour of that opinion.

19865. Can you say why they receded from it?—Really I cannot.

19866. Should you think it a benefit, as representing the teachers of the province of Munster, that that power of the managers as to dismissal should be limited?—In order to meet the cases of grievances that have been put forward I think it would be well that it should be to a certain extent.

19867. Do you, individually, think that it ought to be limited?—With regard to my own individual opinion——

19868. But as representing others, you know; with the cases in view that you have before your mind?—I cannot deny—I don't intend to do so—that several of them, particularly as individuals, have been sending up complaints; but as to the associations as bodies, having given me instructions, they have not.

19869. I have not asked you that question?—I have not understood your question, so.

19870. As representing the Munster teachers, should you give it as your opinion that the power of the managers as to dismissal ought to be limited?—I don't think that it would benefit the cause of education to have it limited, except within the degree of giving the teacher an opportunity of explaining, or at least of knowing why he was dismissed, and an investigation.

19871. Would you limit it simply to the teacher becoming acquainted with the reason of his dismissal?—No; I would limit it so far as that he ought to get a certain amount of notice, say a month, as in England, and a proof of the cause of his removal.

19872. The *Chairman.*—Why does not the schoolmaster, when he goes into the school, bargain that he shall have a month's notice of dismissal?—I never knew a precedent for that. It is not the practice at any rate. I can't account for why they don't do it, but it is not the practice.

19873. If a youth goes into a shop as a clerk, or apprentice, or assistant, does he not bargain for a month's notice?—Not in all cases to my knowledge.

19874. Does he not in many cases?—I am not aware. I am not sufficiently well acquainted with that department of business to be able to answer the question.

19875. Mr. *Stokes.*—If the Board find a probationer to be incompetent, does he not get notice from them before dismissal?—I am not up on that; I don't see the point at all. If a probationer fails, his salary is withdrawn from him, and it is competent with the manager, of course, to dismiss him.

19876. Is his salary withdrawn at once then and there, upon the failure, or is it continued for a certain period after the failure?—At the end of three months, as far as I am of opinion.

19877. Rev. Dr. *Wilson.*—Although you, as representing the Munster teachers, do not feel the power of the managers, as exercised at present, to be a grievance, yet would the Munster teachers be disposed to take advantage of any limitation of this power if made, and think it a boon?—I cannot say for the majority of them, but I know there are some, and many who would wish the power to be limited.

19878. Then the only grievance which you have, as representing them here to-day, is a money grievance?—Not the only ones—the principal ones. That is the way I have put it forward in my statement.

19879. Then you have excepted the class of grievances I have referred to?—Not entirely, I gave you my opinion honestly and fairly, as far as I comprehend it.

19880. What is the number of children on the rolls of your school?—One hundred and forty-six.

19881. What is the average attendance?—It has ranged from sixty to seventy. It got over seventy the week before I left.

19882. Would you regard that as a small or as a fair average attendance?—A fair average attendance at that season, for it was the very terminus of the harvest season.

19883. What has been the amount of your school fees for the past twelve months?—About £20.

19884. Do you regard that as a fair rate of payment for the children of the district?—It is much above the average, but it ought to be more, and a great deal more too.

19885. What class of children attend your school? Have you the children of respectable farmers?—Yes, some, and of the labouring class.

19886. What extent of farms may those farmers cultivate?—Some average about sixty acres; some more, and some less; some so low as twenty acres.

19887. What is the amount of school fees paid by farmers who occupy farms of sixty acres?—I am not prepared to answer that question.

19888. I mean for each child?—Well, according to

his class, suppose he is learning extra branches, 5*s.* or 4*s.*, or 3*s.*, 2*s.* 6*d.*, or 2*s.*, 1*s.* 6*d.*, and 1*s.* 1*d.* per quarter.

19889. Is 5*s.* a quarter the highest amount of school fees received from farmers holding sixty acres?—Yes, the highest amount from any farmer.

19890. Is the place at which you reside a village?—A country place, purely rural.

19891. Is there much fluctuation of the children, if any, from school to school?—No.

19892. Do you think, as representing the teachers of Munster, you could give evidence on that point, whether there is much fluctuation of the children from school to school?—I have no evidence of it from school to school; I know there is a rule between some teachers in some districts where the teachers act on the principle whether they won't receive children from another school without knowing whether they have paid their school fees.

19893. Supposing there are upon the rolls of the National schools of Ireland 900,000 children, should you be surprised if anyone told you that there was an extent of fluctuation of 225,000 children from school to school whose names may be upon the rolls of different schools?—Not only surprised but I would be amazed at it.

19894. Could you without substantial facts put before you credit such a statement?—I could not credit it without substantial facts from what I know of the schools.

19895. In reference to payment by results, you have spoken of the small portion of remuneration which comes from the State in England, do you know what the proportion is in England?—I cannot say exactly.

19896. You have referred to some children remaining at school for the purpose of obtaining a good education in order to raise their local status and become respectable?—Yes.

19897. Do you think the communication between the Irish in America and their relatives at home operates in any measure towards increasing a desire amongst the peasantry of Ireland to have their children well educated?—Several instances have come under my observation from time to time of persons writing home and requesting that the children would be kept at school.

19898. Have many such letters come under your observation?—Not many.

19899. But have you heard that the Irish in America are most anxious their relations in Ireland should be well educated?—Yes.

19900. Are they anxious to have them well qualified to take good positions at home and abroad by their good education?—I think that is the object in view.

19901. Mr. *Gibson.*—What amount of retiring allowance would you suggest, and on what conditions should it be granted? How long have you yourself been in the service of the Board?—Thirty years next April.

19902. Suppose you were retiring what allowance might you receive as a teacher in first division of first class?—After a respectable increase being made in the salary I would consider that two-thirds ought to be what I might expect.

19903. For the remainder of your life?—Yes, after a respectable augmentation of the present salaries.

19904. I think you mentioned salaries of £40, of £60, and of £80—suppose your salary was increased to £80, what retiring allowance should you have?—I think two-thirds of that would be fair.

19905. After what period of service would you consider a man entitled to that?—I think the period ought to be regulated by other circumstances.

19906. What is the time you would fix for which at least a teacher should be in the service before he should be entitled to a retiring allowance?—The same as in the other departments of the Civil Service, beginning at twenty-one years.

19907. Do you think a man should be allowed to retire before sixty years of age?—I don't mean that; I mean that if a man's health was broken down it would be competent to him to retire after twenty-one years' service. If a retiring allowance were granted to me in the morning, though in my thirtieth year of service, I would not wish to retire—nor will I retire while Almighty God spares me my energy to work. That is not the principle on which I wish it to be based. We wish it to be granted in case of incapacity to discharge the duties by reason of infirmity.

19908. With reference to the period of service?—I would fix the minimum time at twenty-one years, and let it fluctuate after that to twenty-five and thirty years.

19909. Do you think it lawful for a teacher to refuse to receive a child into his school because the parent had not paid the fees in another school, or had thought fit to withdraw the child from another school from any cause?—I believe the object of it was to prevent an undue fluctuation.

19910. Do you consider that the teacher has a right to refuse admission into his school to any child who is presented for admission?—With all due respect to you I don't think I am called upon to answer that question. I would not wish to give any answer to the question whether it was right to do it or not.

19911. The right is exercised whether it exists or not?—What I heard occurred in very few cases and was, as I understand, to prevent undue fluctuation.

19912. Master *Brooke.*—You mentioned that you received £20 a year school fees?—Including payments in kind.

19913. How much is your salary, exactly?—£85; made up of £52, £13, and £20.

19914. That takes in the fees?—Yes; £52 is the standard salary, and the £13 is for good service.

19915. That total includes the whole of the emoluments derived from your school?—That embraces all the emoluments derived from my school.

19916. You said the teachers had no refuge when they failed except the workhouse?—Yes.

19917. Do you know any instance of a teacher in a workhouse?—I have been supplied with one instance of a teacher in Kildysart workhouse in the county Clare.

19918. One only?—That is the only one I know of.

19919. With regard to the teachers' salaries being transmitted through the managers, have you ever heard of managers who, from negligence, or temporary absence, or any other cause, put the teachers to inconvenience by delaying the payments?—I heard, perhaps, one solitary case of that; I heard it just mentioned, but not upon any authority.

19920. Then, according to your experience, does the system work well?—I have no fault in the world to find with it, as far as my experience goes.

19921. In your own individual case?—Nor amongst all the teachers surrounding me; they find no manner of fault in the world with the payment by the managers.

19922. What is the reason some persons object to it?—I could not well understand the reasons of individuals; there are some people very fastidious.

19923. But they must have found some difficulty?—Undoubtedly; there must be some individual cases where they find difficulty, but I am speaking of the rule.

19924. What do you conceive to be the advantage of the rule; if a man has earned his money, why not send it to him at once?—I don't see any objection to it; I think he has as much right as any other man earning money to receive it himself, at the same time I have no complaint with regard to the manner in which I receive it myself, or in which the teachers surrounding me receive their moneys.

19925. Now, as to the power of dismissal by managers without appeal, you told us there are some complaints?—There are.

19926. Have you known any instance of hardship?—Not in my whole experience of thirty years I never knew an instance of it.

19927. But you have heard of such cases?—Yes.

19928. Is there anything like a general opinion as to who should have the right to decide the question?—There is no opinion offered in that respect.

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19929. The power of dismissal must be somewhere?—Surely.

19930. Where would you put it?—I don't think it is intended to have the power taken out of the hands of the managers; it is only a mere modification that is asked for by these persons.

19931. You never heard more than a modification of the power asked for?—Never.

19932. What is the modification?—A rule to be instituted whereby the manager should give a month's notice; or in case the teacher should call for an investigation some investigation should be instituted into the cause of his dismissal; that is the way I understand the matter.

19933. I want to understand the ground of the complaints that exist—you say it is only a modification as to giving a month's notice?—Or something to that effect.

19934. That would leave the whole power still in the hands of the manager, only with an interval of a month; but suppose the question was of some alleged misconduct—suppose the manager was persuaded by false witnesses to believe that the teacher was seen drunk—that in some way or other the teacher incurred his displeasure—does the objection apply to cases of that sort, where the idea of the teacher, I apprehend, is that the manager is unjust towards him, and ought not be allowed to dismiss him; are there cases of that sort?—I don't know of any particular case.

19935. You are the only representative we have from Munster. You tell us there is a considerable body of teachers who object to leave so large a power in the hands of managers, therefore, though it is not your own feeling or the feeling of the majority, I expect you to tell me as a candid man what is the feeling of the minority—what do they object to in the power of the managers to dismiss a teacher without appeal upon the supposition he has misconducted himself where he has not?—You have appealed to my candour; I feel my position under the obligation of an oath, and submit it is quite unnecessary to appeal to my candour under the circumstances.

19936. What is the opinion?—All I can understand about it, and that I have instruction upon, and scarcely can I call it instruction, that I have not been furnished with anything from the associations, and from individual members—the only thing I can understand is, that they want some limitation to be put to the arbitrary power of dismissal without showing cause.

19937. Without showing cause. Suppose the cause is alleged misconduct, they wish to have some one to try the question?—Exactly.

19938. Would you have that referred to the Inspector, or to the Board, or to whom?—I think it would be in very good and disinterested hands, in being in the hands of the Board, through the Head and District Inspectors. I am only offering my own opinion now.

19939. You would have no objection to such a rule?—I would not.

19940. You have served during thirty years?—Nearly thirty years.

19941. Your school has been inspected, and I suppose very frequently by Protestant Inspectors?—Very frequently.

19942. And you have not found any difficulty arising from that?—Not the least in the world.

19943. Have you ever heard any schoolmaster object to such inspection?—No.

19944. You have heard that some of the clergy and particularly the bishops of your Church do object to Protestant inspection of Roman Catholic schools?—Well, I believe the only ground of complaint is in the case of mixed schools. But being always in smooth water in that respect myself, I am not competent to pronounce upon the reasons that the bishops put forward in that way.

19945. You cannot imagine the objection?—Truly I cannot, for this simple reason, that during the whole of my thirty years, both my former and present managers were on just as friendly terms with Protestant and Presbyterian Inspectors as with any Catholic Inspectors. Therefore, no case came under my observation to enable me to arrive at a conclusion.

19946. How do you provide for the repairs of your school-house?—The manager gets them done from a parochial fund.

19947. Are they promptly done?—There may be some delays under particular circumstances.

19948. If such a storm as that of last night strips off half a dozen slates and the water gets in—is that repaired as quickly as it ought to be?—Indeed, perhaps not. It is long since there was a case of the kind under my observation. With regard to my own school I know there were repairs delayed for some time because the manager wished to throw off the roof altogether, and to renew it, and he did not grudge to have it a little dilapidated to shame the people into the work. I know there are some cases where the teachers are called on to repair the school-houses, and are left to repair them too.

19949. Is that considered a hardship?—Indeed it is.

19950. If the teacher got a competent sum for repairs, and that they were left in his hands, he would repair quickly, you think?—No doubt for his own sake he would. It would be his interest.

19951. What is the general age of the children leaving school?—That is rather fluctuating.

19952. I think you mentioned already that a certain number in your school are more than twelve years of age?—Yes; some fifteen, and some sixteen years of age.

19953. About how many of the 146 in the school?—I do not think I would be wrong if I said twenty, though I said a while ago twelve or fifteen. I may say that as many as twenty are above twelve years of age.

19954. Do the teachers ever give up their schools without giving notice?—I have never known an instance of it.

19955. Do they consider themselves bound in honour to give notice to their employers?—I think as a rule they do. I think I heard some time ago that a teacher—perhaps feeling that he was aggrieved by the manager, handed him the keys on the spot. That I suppose was through a little temper.

19956. The great majority of the children leave school at about twelve or before twelve years of age?—The great majority are under twelve.

19957. Speaking generally, through what books have they got by that time?—First, Second, and Third.

19958. What proportion of the children do you think leave school without having got beyond the First Book?—Really I do not know that any leave without going beyond the First Book.

19959. Most of them, I suppose, have got to the Third Book before they left?—Yes; I would say the most of those leaving have got as far as the Third.

19960. Some have got no further than Second?—Yes.

19961. They can hardly read with fluency when they leave in the Second Book?—Hardly.

19962. They could not take up a newspaper and read it?—Hardly.

19963. Do many go away not having got further than Second Book?—No; I think they would continue, at any rate till they arrive at Third Book, unless in case of removal from one parish to another.

19964. You think that every child that leaves your school is, generally speaking, able to read fluently?—Some not fluently, but the majority are.

19965. So as to take up a newspaper and read it comfortably?—No.

19966. Of those who go away from school at twelve years of age and under it, what proportion could take up a newspaper and read for the amusement of the family without stopping?—That is putting the question rather far.

19967. Very few perhaps?—Well, I should think about three-fourths of the number by a little culture of their own.

19968. In point of fact, do those who leave you at

or before twelve years of age, do they keep up a love of reading after they go home?—I have reason to fear they do not.

19969. Do you know cases of their entirely forgetting how to read?—I know cases of boys who retired at the age of twelve and forgot how to read.

19970. In these cases what advantage had they from the school?—I think it is an advantage to them in afterlife, supposing they go to their respective churches, to be able to read their prayer books at least, and to write their names—to sign documents. Most, indeed the great majority leaving school, are able to do that. I am afraid I was a little too strict in my answer when I took as a standard the reading of a newspaper. Reading a newspaper is rather a difficult thing for a boy leaving school. He may stammer and break down in it, when he would not in ordinary reading.

19971. What I want to know is about the state of literary education amongst the peasantry—is it on the increase?—Wonderfully.

19972. Do they read in their cabins?—I am perfectly satisfied the great majority do.

19973. What do they read?—They read religious books.

19974. Are there any circulating libraries in your neighbourhood?—No.

19975. Are there any booksellers' shops?—Not in the country. They get them in Cork.

19976. Is Cork the nearest?—Yes.

19977. How far?—About nine miles.

19978. What side of Cork?—Due west, beyond Ballincollig.

19979. Are there any books besides religious books that are read in the cabins?—Indeed there are; I am sure there are.

19980. Give me examples—what you have seen yourself?—Pleasing little novels sometimes.

19981. Where would they get the novels?—Religious novels. Sometimes, for the encouragement of reading, the priest will put a religious novel into their hands.

19982. They get them from the priest?—In rare cases they do.

19983. Where else do they get them—they don't buy them?—They buy books, little histories, the lives of saints; things of that kind.

19984. Is it a common thing for them to amuse themselves in the cabins in the evenings by reading these books?—I am not sufficiently acquainted with the peasantry in that respect to say.

19985. Have you known instances of one member of a family reading a book for the amusement of the others?—If I take my own family I can instance it, but I don't mix so with the peasantry as to be able to answer for them in general.

19986. Mr. *Stokes*.—With regard to the demand of the Catholic bishops for denominational inspection, do you not think it has reference to the denominational system of schools generally which the bishops ask for at the same time that they ask for denominational inspection?—We, as National teachers, don't wish to interfere in that question at all. We would rather leave that to be managed by those whose business it is to manage it.

19987. You have been asked questions on the subject. Are you aware that the Catholic Bishops have asked for the denominational system in schools generally?—I am aware of that.

19988. Was it not in reference to that general demand they asked for denominational inspection?—I presume it was; I cannot give you their opinions.

19989. Did you ever hear of a case of a convent school—I think in Youghal—where the conduct of a Protestant Inspector was complained of?—I never heard it. I have no acquaintance with Youghal.

19990. Would you not regard the moral and religious results of the school as the most valuable consequences of the education imparted in the school?—Certainly.

19991. Do you think the moral and religious results of the school could be calculated on with any certainty unless the managers of the school had complete control of the teachers?—I think it hard to say they would.

19992. Do you not believe there are many causes which would induce a manager to dismiss a teacher, and rightly so, which he would not be prepared to prove before a board of inquiry?—I am of opinion it would be better for the teacher they would be withheld from the light.

19993. Have you ever heard that inquiries held by the Board's Inspectors are not satisfactory?—I don't know of any instance.

19994. Have you not heard that inquiries have often to be repeated—first by the District Inspector, then by the Head Inspector, and sometimes by two Inspectors, before any result can be arrived at?—I am not aware.

19995. In case of an inquiry conducted before the Board's officers, is any oath administered to the witnesses?—Never having been present, I don't know.

19996. Do you know is there any power to compel the attendance of witnesses at such inquiries?—I am not prepared to say.

19997. Do you think if the judgment of the managers were liable to be considered and reversed by the Inspectors that the managers would continue to act in the capacity of managers of the schools?—It would be hard for a teacher to continue under a manager against whom there was an adverse decision.

19998. Is not the teacher the servant of the manager?—To a certain extent.

19999. Is he not in his employment?—I am not aware of an instance.

20000. In whose employment is the teacher?—Though somewhat remotely, I think he is in the employment of the Commissioners of Education, the manager being an intermediate step.

20001. Who appoints the teacher?—The manager, subject to the approval of the Commissioners.

20002. Who dismisses the teacher?—The Commissioners have as much power to dismiss as the managers. The managers may do it summarily. The Commissioners may do it negatively, because they can withdraw the salary, and there is no use in a teacher continuing when the salary is withdrawn. Therefore I respectfully submit the Commissioners have the power of dismissal in that way.

20003. When the Board withdraws the salary, does not the teacher, in fact, retire?—As a matter of necessity.

20004. It is not the Board which dismisses, but the teacher, fearing the loss of his income, naturally withdraws?—But I look upon that as virtual dismissal.

20005. What do you conceive to be the object for which the schools are maintained?—For the education of the peasantry, chiefly of the poorer classes, and to disseminate education throughout the country.

20006. Is not the end to teach the children rather than to find a place for the master?—I think that is comprised in my answer.

20007. Do you not think the payment of the teacher should be regulated by the degree of success which the teacher has attained?—To a certain extent, and I think that to some extent that exists already in the present system of education. The teacher must present the result, and when a judicious inspector comes to examine the school he must see that a certain result has been arrived at by the teacher. That is payment by results in a certain way.

20008. Have you compared or contrasted the condition of the teachers with that of the stone-mason?—Yes.

20009. Does the teacher serve an apprenticeship?—It is much like an apprenticeship that he spent nearly the whole of his previous life at school to attain to the knowledge of teaching that he possesses.

20010. As soon as a lad begins to teach as a monitor, does he not draw some pay?—Yes, something from the Board.

20011. Does the same happen to a stone-mason's

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apprentice?—Yes. The stone-mason demands some fees from the employer for him.

20012. Is it not the case that the parent of the boy pays a fee to the stone-mason when apprenticing him, and that the boy receives nothing for a few years?—Yes. He may pay an apprentice fee or not.

20013. Does not the young stone-mason make greater sacrifices to get into his business than the schoolmaster is called on to give to his?—I think the amount the young schoolmaster has to spend on his own education exceeds what the stone-mason has to spend.

20014. What does a young stone-mason earn as soon as he becomes a journeyman?—I should think what a journeyman receives is about 24*s.* a week.

20015. For how many hours has he to work in the day?—About ten.

20016. Then he earns less than sixpence an hour?—I believe so.

20017. What does the young schoolmaster earn in the year?—The average they begin on is £15.

20018. How many weeks' holidays has he?—That is regulated by the manager. There is no fixed rule on that. It is competent for the manager to make it, subject to the approval of the Commissioners; but, I believe, in general there is a week, and often a fortnight or so, at Midsummer and a fortnight at Christmas—that is four or five weeks as a rule. There may be some more, some less.

20019. He would not be working in his school for more than forty-eight weeks in the year?—No; in general.

20020. How much would he earn in the week, charging forty-eight working weeks?—Divide forty-eight into £15.

20021. Give me the average per week?—Six shillings and three pence.

20022. And how many days in the week does he work?—Six days.

20023. Is there any school on Saturday?—There is.

20024. Is there any secular instruction on Saturday?—In some cases there is, the attendance is small, but the school is open.

20025. But the master is not bound to give any instruction on Saturday?—I don't know whether he is bound or not, but it is done.

20026. Is it universal, or even common, for schools to be open on Saturday for secular instruction?—It is quite common for secular instruction; for a certain part of the day in country schools.

20027. Is it not usual that schools are open for four hours for five days in the week for secular instruction?—It is for more than four hours; it is for five hours.

20028. Does the secular instruction extend for more than four hours?—It does, five hours. Pardon me—allow me to qualify that statement—it is five hours for one half of the year and four and a half hours for the other half.

20029. For how many hours in the week do you give secular instruction in your school?—I give five hours for one half of the year, and four hours and a half for the other half, for five days of the week, and a small portion of Saturday.

20030. Do you give five hours to secular instruction every day?—Yes. Pardon me again, I said for one half of the year five hours, and the other half four hours and a half.

20031. When you say five hours is not that the whole time for which your school is open?—For five days in the week for secular instruction.

20032. Is not part of that confined to religious instruction after the secular?—It is.

20033. It is the rule for you to give five hours for one half the year?—It is.

20034. Don't you give more than some schoolmasters and longer than you are bound to give?—The Board restricts me at least to four hours, but I give more than the Board restricts me to.

20035. Do you think the young schoolmaster receives more than sixpence an hour for his work?—Perhaps he may.

20036. What is your whole salary?—I am after answering that. I believe £85.

20037. Does that include everything you receive?—Everything connected with my school.

20038. Master *Brooke.*—Do you make anything by private tuitions?—Not now; I did many years ago. About perhaps twenty years ago.

20039. What was that worth when you had it?—At one time I was receiving £10 a year from one gentleman.

20040. Mr. *Stokes.*—Have you any assistants in teaching your school?—I have two.

20041. Two monitors?—No; two paid assistants.

20042. Two assistants paid by the Board?—Yes.

20043. Mr. *Gibson.*—What is the time the Board has appointed for religious instruction—is it on Saturday, only?—Not only on Saturday, but after the secular instruction every other day.

20044. Judge *Morris.*—On whose property is your school?—It is built on the property of an adjacent farmer.

20045. Who is the landlord?—A Mr. Hawkes, a gentleman.

20046. Does he live in the neighbourhood?—He does; he lives on the same townland.

20047. Does he take part in the school?—Not the slightest.

20048. In your district, and in the province of Munster, as far as you are acquainted with it generally, are the managers of the schools principally the Roman Catholic clergymen of the parish?—They are, almost so.

20049. Are they almost universally so?—Of course there are exceptions.

20050. I say almost?—Almost universally, indeed.

20051. Now, has that fact, in your opinion, had any connexion with the teachers at their meetings declining to bring forward any complaint against the managers having the complete control of the dismissal of the teachers, the fact that it is the Roman Catholic clergymen are the managers in your district?—I don't know any distinction between the managers of any sort.

20052. Had practically the fact that they are the Roman Catholic clergymen any connexion, do you think, with the decision that the body came to of not putting forward any complaint as regards the managerial system, as you described it?—I know, of my own knowledge, that they have great confidence in the Roman Catholic clergy as managers.

20053. Do you think their non-complaining has arisen at all, in any degree from the fact that the managers in that district are principally the Roman Catholic clergymen?—In order to enable me to answer that question I must say that some of the complaints I have heard are against Roman Catholic clergymen.

20054. Do you think that these complaints would have been taken up more warmly by the body generally if the managers had not been the Roman Catholic clergymen of the district?—I don't think that, because I think the complaints of the managers were made without considering who the managers are, just simply as managers.

20055. What did I understand you as saying to Dr. Wilson that the teachers had receded lately from complaining of the management—from that position?—I don't know that any have receded from it. My own conviction is still as it was—my own conviction is as it was before I was even nominated.

20056. The *Chairman.*—You spoke of the average numbers in those schools being smaller in Ireland than they are in England; do you consider that has arisen from the schools in your neighbourhood being planted too close to one another?—No, I do not; but that the population is decreasing every day is one of the causes; it is the contrary in the other country.

20057. Do you think that if the schoolmasters were to make a practice of asking for a month's notice when they engage themselves to the school, they would have any difficulty in making that custom general?—I don't see any difficulty.

20058. How could it be made objectionable, making

general?—I think there would be no difficulty in making it general.

20059. Then, is not that a grievance which the schoolmasters can, to a considerable extent, remedy themselves?—So far as that part of it goes, they could.

20060. Do you know many cases in which, either through the absence or carelessness of the managers, caused the master's salary to be delayed in its payment?—I never knew an instance of it; an instance might come to my hearing, but I never knew of it myself.

20061. It is not a general grievance in your neighbourhood?—I don't think it is.

20062. You were asked some questions as to the amount of reading that takes place in the cottages; are many newpapers circulated amongst the poor people?—The grown people may buy a certain number of a newspaper and read it for themselves.

20063. Do the people who are working for weekly wages, any of them, take in a newspaper regularly, or buy one of them generally?—They buy one generally, and read it on Sunday or so.

20064. Mr. *Sullivan.*—What is the opinion of the teachers with regard to the subjects of examination for classification?—They think that they are greatly clogged by so many subdivisions of the classes—that it is very disheartening to go through all the grades. It is a very difficult programme.

20065. Do they think there are too many subjects for examination?—Well, really, I am not prepared to answer that question. I am not aware what their feelings are in that respect. The only thing I heard them speaking about is the number of grades for classification.

20066. They would prefer to return to the old system of a fewer number of grades?—Yes.

20067. How many grades do you think would be best?—I think if there was one in each of second and third, and two in the first, it would suit. I am giving my own opinion.

20068. Do you know what the opinion of the teachers would be on that subject?—I think they would agree with me generally on that.

20069. How many must be at present in a school, or in average attendance, to entitle a teacher of first class to an assistant?—Sixty I believe.

20070. Is that the minimum number?—As far as my memory serves me I think it is.

20071. Are you aware what the difference would be between the average number that would get an assistant in a model school, and an ordinary school?—I don't know that with regard to the model schools, but the number in the ordinary schools is sixty for an assistant, and seventy-five for two.

20072. Have you heard any observation made by the teachers as to its being a grievance that a higher average should be required in the common schools than in the model schools?—I have not heard that. The only grievance with regard to the model schools they feel is, that the teacher of the model school is now entitled to a pension, and we are not; and we cannot see the reason.

20073. You cannot see the reason for the difference between the two?—We cannot see the reason why we should not be entitled to a pension.

20074. In your part of the country are there many exemptions made with regard to the fees of the pupils?—That is, the non-payment of them?

20075. The non-payment?—A very large number.

20076. How is that managed? How is it a child in your district becomes exempted? Is it your own act or that of the manager?—I can never press for them. I would be injuring education in the district thereby.

20077. Is it your own act or the manager's?—The manager would rather I would be paid. The parents offer a sort of negative resistance to paying, and if I did summon the parents to the Petty Sessions or Quarter Sessions to enforce the payment, they would withdraw the children and I should become unpopular.

20078. In fact, the exemption is a matter for yourself rather than for the patron?—It is, rather than injure my school, and withhold education from persons for whom it is most intended.

20079. Do I understand that the patron never exempts pupils without consulting you?—As a rule, when he wants to enter the pupil gratuitously, he brings the parent forward in my presence.

20080. And in that case, is any attempt made to compensate you for the exemption?—No.

20081. In your part of the country are many of the schoolmasters receiving extern aid in the form of collections?—Very few. There are some that are receiving subscriptions through the hands of the patrons of the schools, but they are very few.

20082. Who are the parties that generally subscribe in your district?—In my district? not one to my knowledge. There is a Mr. Clarke, a tobacconist, that did so for one year, but he withdrew it soon after. It was not in my school, but in a school in the neighbourhood.

20083. Do any of the landlords in the neighbourhood?—As a rule they do not.

20084. What is the general feeling with regard to the relationship between the teachers in your district and the managers; do they work well together?—In my district they do.

20085. Has it been at all a subject discussed—the relationship of the managers?—It has been raised down in the county of Clare and other parts, in some instances. There were some instances put forward of a grievance they considered they were labouring under.

20086. Taken as a whole in your part of the country, is there any substantial grievance in regard to the relationship between the teacher and the manager?—I am after answering the noble Chairman on that head, that not during my whole experience of thirty years, have I known an instance of it.

20087. Have you ever thought with regard to an increase of pay, whether it would be more acceptable in the form of an actual sum of money, or in the form of a house with some land attached?—In some cases where it would be feasible, the house and land attached would be a very great boon to the teacher, but it is very hard to accomplish that. I think to accomplish that should be by a special Act of Parliament to compel the landlord adjoining to give it, which would be a difficult thing.

20088. Suppose that it was practicable—that it could be done, which would be preferred by the teacher?—That would depend on the locality, often the nature of the soil, the value of the land.

20089. Supposing that in one case you got a fixed sum, and in the other an equivalent in house and land?—I really think that the house and field or garden would be preferable.

20090. Do you think that would be the opinion of the teachers?—I could not answer that question, indeed, because such a question never arose. I am only giving my own individual opinion.

20091. Do you think for the benefit of the teachers and for the schools it would be better?—For the benefit of the schools and the teachers it would be better—for the benefit of the schools more particularly; for I can give you instances of great hardships to teachers where there was no residence, nor even lodgings. I can give numbers of instances. I know a female teacher in the same district whose manager went to the farmers round to get her lodgings—it is not convenient to the farmers to let lodgings—and that teacher had to sleep in the school-room without any sleeping accommodation. Moreover, the very same teacher, the female teacher I speak of, has to travel a distance of about a mile and a half to and from school, for the want of a suitable lodging or house attached to the school. That is not a solitary case.

20092. Then in cases where they have not a residence of their own, is not the general style of the accommodation of the National teachers, when they are obliged to take lodgings, very bad?—Very bad; and in addition to that, you just remind me of another instance too, where some young men, assistant teachers, coming to a locality, find it very difficult to get lodgings. In order to procure those lodgings, they are

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obliged to go to a farmer's house, and pay so much a week out of their scanty pittance, and besides that, they instruct the younger members of the family, thus depriving themselves of the time required for their own improvement.

20093. The *Chairman.*—Are there many female teachers who would be in a position to furnish and keep a house by themselves?—I don't know of any; they are very poor.

20094. Would not the question of providing a house be more a convenience to the master than to the mistress?—It is in illustration of that I give the instances. They are not in a position to furnish the house.

20095. Mr. *Sullivan.*—But would a master?—Scarcely. They would be able to trump up some sort of furniture of a very mean degree, that is, if I am to understand they are to have the houses provided for them. That is the way I understood the question of his lordship.

20096. The *Chairman.*—As regards the question of a house, do you think the advantage is as great to a female teacher as to a man?—I do not.

20097. The majority of female teachers being unmarried women and often young women, is it not more suitable in most cases, and more convenient to them, to be lodgers than house occupiers?—Undoubtedly, provided they could find suitable lodgings.

20098. Mr. *Waldron.*—Do you consider it desirable to have a piece of land attached to the schoolmaster's residence?—I do.

20099. What extent of ground do you think desirable if it was feasible?—I think two acres very desirable, but I think it would be very difficult to secure two acres.

20100. Not exceeding two acres, you think, would be desirable?—The more the better.

20101. Assuming that the house was found for you, and that the piece of land was attached to it, would you consider that the master teaching the pupils agriculture in a small way—that if he was given the land, rent free, it would be an inducement to many teachers to teach agriculture to the pupils?—I do.

20102. Do you think, in that way, a knowledge of agriculture would be very cheaply extended over the country?—I think it would be a very great advantage to the present system of agriculture if it were extended, as it were, insidiously amongst the people.

20103. The *Chairman.*—How much land do you say that a master, having 100 boys in the room, could attend to without neglecting his school?—The time that he would appropriate to the land should be entirely apart from the time that is devoted to the school; it should be so without detriment to the school.

20104. How much land do you think a man with a school of that size could hold without being tempted to withdraw himself from the school too much?—Viewing it in that light I don't think it would be desirable he should hold more than two acres.

20105. Judge *Morris.*—Do the managers of the schools with which you are acquainted often visit them?—As a rule my own manager visits every day—the present manager; the late manager used not to do it as often as that—once or twice a week; but generally the managers do visit the schools very frequently.

20106. In the neighbourhood with which you are acquainted?—In the neighbourhood, as far as my acquaintance goes.

20107. And from what you heard from the teachers, in conversing about it, is it a fact the managers do visit the schools?—Yes, from my associations with the teachers around me in my own district.

20108. When they do visit schools what supervision do they exercise over them?—They stand and listen to a class; some managers will examine it themselves, and see what progress the children have made in their lessons and in order and regularity.

20109. Mr. *Sullivan.*—Have you ever considered the question of teaching the theory of agriculture in the school—of substituting the agricultural Reading Book in place of the ordinary Reading Book?—We have introduced that book lately through the Commissioners. The Commissioners have recommended it, and we have taken up the book.

20110. What is your opinion of the introduction of such a book?—I like it very much for the farming population.

20111. Do you think it will conduce both to teach them reading and give them good views on agriculture?—I am sure it will improve their views of agriculture very much, and will not in the slightest degree interfere with the teaching how to read. They can be as efficiently taught reading from that as from the Third, Fourth, or Fifth Book.

20112. How far does your opinion agree with that of the teachers of your district?—Well, I have not had an opportunity of hearing their opinions on that book. I never had to exchange ideas with any man but one, and it wasn't indeed exchanging ideas with him either, but I happened to go into a school in my vicinity and he was teaching his class at the time, and from the interest he took in the book, he appeared to entertain the same views as I do myself.

20113. The *Chairman.*—Do many boys who have been in the school lose the power of reading and writing when they have left it for two or three years?—Not those that get into the third, or fourth, and fifth class—those that graduate through these don't lose it, they improve on it.

20114. Mr. *Sullivan.*—Those who only reach the beginning of the Third Book—do you think they do?—To master the Second Book that we have at present is no mean thing in reading.

20115. Do you think those going only through half the new Second?—Perhaps not half but two-thirds of the new Second. I think the boy that can master the present Second Book is as competent a reader as the boy that mastered one-half of the old Third Book.

20116. Which do you prefer the newer class-books or the old ones merely as to the gradation of the lessons for teaching purposes?—As far as matter is concerned I prefer the latter, having used the former merely for the purpose of teaching reading. The old are somewhat simpler for a child or a youth.

20117. Don't mind the matter. Do you think the lessons graduate better?—In the old series, yes; as it were dove-tailed better into each other; but I don't say that in condemnation of the present books at all.

20118. Mr. *Waldron.*—Do not fewer forget reading and writing after they leave school, under the new system than formerly?—I think so. Though not having sufficient time to make the experiment, my opinion is that the boy who will master the Second Book, so as to go into the Third, is as good a reader as the boy who went formerly through half the Third Book.

20119. The *Chairman.*—When you give the children religious instruction, do you merely hear some of the catechisms, or do you ask questions in them?—They must get the catechism by heart, and therefore desultory questions arising from that are often asked.

20120. You are in the habit of asking them questions. Is it when they have learned it?—To elicit their knowledge of the questions—that I may satisfy myself that they do know the catechism.

20121. Do you ask questions to see whether they understand the meaning of the answers?—I do.

20122. How many catechisms do you generally teach the children?—One at present. There was formerly an abridgment of that one, and we have done away with that.

20123. What is the name of the catechism?—It is called the General Catechism of the Christian Doctrine, by Dr. Butler, and Fleury's Historical Catechism.

20124. How low down in the school do the children learn the whole of that?—They are all obliged to learn both before they are eligible for confirmation—to know the whole of them.

20125. But now your children that were in the Second Book, how far would they have gone in it?—They would get through the whole of it.

20126. And recollect it fairly by heart?—Yes; but

in the process of time there is a general class for them all, to keep up their knowledge of it.

20127. Does the manager ever give religious instruction in the school-house?—No; in the chapel.

20128. Is that on the Sunday or on the Saturday?—Generally on the Sunday, in the chapel.

20129. Mr. *Waldron.*—How many of your scholars read the agricultural book?—The fourth and fifth class at present. There are eighteen in the two classes, and as many as are present of those two classes read it.

20130. Do they give their attention to it?—They like it very much.

20131. They prefer it to their reading book?—I would not go so far as to say prefer, but they like it very much.

20132. Do you think the advanced portion of the third class could master the Agricultural Class Book?—I have not tried them. I am endeavouring to bring up those in the Third Book to a respectable position. Being a new compilation, it is rather difficult with them at first.

20133. With regard to the local statistics, what time do you occupy every day in keeping them up? How much of your time does it occupy?—Monday is the most difficult day, when new boys are coming in, and whose names I must put on the register and class roll. That occupies more time on that day than any other day, the ordinary time being not more than ten minutes to a quarter of an hour.

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20134. Do the teachers consider it a grievance that they have to fill so many forms?—I never heard of it. I know that formerly, when they were very numerous, they did not think they should be required to fill them without compensation; but the Board have relieved them in a great measure from those statistics.

20135. The *Chairman.*—Do you think the forms are now as simple as they can be?—I could not pronounce an opinion on that, but they have simplified them still in a great degree.

20136. Mr. *Sullivan.*—Is it a practical grievance to be obliged to supply such an amount of statistics as is now done?—I never looked on it as a grievance. I looked on it as part of the regular business of the school, and I complied with the request of the Board.

20137. The *Chairman.*—Part of the machinery of the school?—Part of the machinery of the school, for no school can be well conducted without statistics.

20138. Mr. *Sullivan.*—And the amount you think is not too great?—I do not think it is.

20139. Has that been a subject which occupied the attention of the teachers?—No; it never came to my ears from them, except as I remarked a while ago, that formerly when very large returns were put on us, we thought it was a grievance that we should not be allowed something for it.

20140. You never got any payment for making those large returns?—Not a farthing.

[Adjourned.]

Fifty-second Day.—Dublin, Tuesday, December 1, 1868.

Present:

The Right Hon. The Earl of Powis, *Chairman.*

The Right Hon. The Earl of Dunraven, K.P.
The Right Hon. and Most Rev. The Lord Bishop of Meath.
The Right Hon. Lord Clonbrock.
The Right Hon. Mr. Justice Morris.
Sir Robert Kane, F.R.S.
William Brooke, Esq., M.C.
Rev. David Wilson, D.D.
James Gibson, Esq.
Scott Nasmyth Stokes, Esq.
William K. Sullivan, Esq., PH.D.

George A. C. May, Esq., Q.C., D. B. Dunne, Esq., } *Secretaries.*

Stephen De Vere, Esq., sworn and examined.

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20141. The *Chairman.*—I believe you represented the county of Limerick for some years in Parliament?—Yes, my lord.

20142. Do you act as a magistrate in that county?—Yes.

20143. I believe you are Chairman of the Board of Guardians?—Of Rathkeale Board of Guardians.

20144. Have you given a good deal of attention to the practical working of the National system?—Yes; I have had considerable opportunities in a small way of making myself acquainted with the practical working of the present system.

20145. I believe you have taken an interest in looking after the management of individual schools in the county?—Yes; upon my brother's property in the county of Limerick. I have been for a great many years, almost, I should say, since the commencement of the National system, manager of the school upon that property. Subsequently I became local manager and *de facto* manager of all Lord Monteagle's schools, which were eight in number, and for many years I had the entire management of those schools.

20146. Were any of those schools on the two properties mentioned, schools in which there was much admixture of denominations among the pupils?—In my own school, Kilcornan school, there was a considerable admixture. A good many of the Protestant farmers of the neighbourhood sent their children to the school. I may mention to your lordship that I took a very peculiar interest in the management of that school, and that I generally, for several years assisted in instructing the head class of the school myself.

20147. In that school did you find any difficulties arise as regards the rules of the Board, connected with religious instruction, from the admixture of religions in the school?—None whatever; I found no pressure of any kind put upon the Protestant children, who constituted the minority in the school. There was not a single instance of any attempt either successful or unsuccessful to alter their religious opinions, and my strong conviction is that the association of the Protestant and Catholic children in that school has been productive of very happy consequences in producing union and sympathy between them in after-life.

20148. Were the Protestant children of rather a higher class than the majority of the Roman Catholic children of that school?—No; they were of the same class.

20149. Small farmers?—Small farmers.

20150. Were they families that had been for years in the neighbourhood or that had recently come from other parts of the country to rent farms?—They had been for many many years, for generations, in the district. In some instances they were the descendants of the old palatinate settlers.

20151. Was the teacher in this particular school always a Roman Catholic?—Always.

20152. Were the teachers in all the other schools

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that you superintended Roman Catholis?—They were all Roman Catholics in Lord Monteagle's schools. The proportion of the Roman Catholic to Protestant scholars was very much larger in Lord Monteagle's schools than in Kilcornan school.

20153. And so far as your experience goes that did not make the Protestant families reluctant to send their children to any of those schools?—Not at all. If your lordship will allow me I will mention an instance that occurred in one of Lord Monteagle's schools which was almost exclusively frequented by Roman Catholics. There was a young child, the son of a Scotch bailiff. His father went to Australia with the family, and this child was too young to go. This child was brought up as a Protestant, was adopted by the teacher of one of the schools who was himself a Catholic. That child continued to be educated, got his whole education at the National school, and that child has now received a perfectly good education; and his faith has never been interfered with in any respect in the school. He was adopted by the Catholic teacher and brought up in his family as his child.

20154. What is your opinion as to the results of the system from the commencement to the present time?—They have been on the whole successful. I think they have been eminently successful. I think they have to a most extraordinary degree developed the character and the intellect of the people. I think that the progress that has been made in this country during the thirty years, which is very great, is owing in a very considerable degree to the education that the people have received under the National system.

20155. Is the district with which you are connected one in which the Irish language is much spoken?—It is spoken and understood by the parents, by what I may call the passing generation. It is not understood by the rising generation.

20156. At the time of the institution of the National Board, say in 1832, were there many of the grown people who were ignorant of English?—At that time a generation existed which has now passed away, and that generation, that is, the grandfathers of the rising generation and the fathers of what I have called the now passing generation, almost uniformly spoke Irish.

20157. Were many of them ignorant of English?—Yes, a great many.

20158. Have the National schools had powerful influence in extending a knowledge of English in these parts of the country?—If your lordship means to ask me whether they have had an influence in substituting the English for the Irish language, I should say that they have not had that effect, but that if your question refers me to the greater knowledge of the English language that they have obtained from the better system of education, I should say certainly that they have obtained a greater knowledge of the English language, but not to the destruction or obliteration of the Irish language.

20159. I spoke with reference to adding a knowledge of the English language to the Irish, and thereby opening a wider field of employment for the rising generation?—No doubt that has been the effect. I should wish very much that we could have had that effect without the loss of the old language. I would venture to suggest to the Commissioners that it would be very advisable that the State, which has the control of the education of the country, should make some provision for saving the fine old Irish language from being entirely destroyed and obliterated; whether that can be done through the means of primary education or whether it could be better done by other means I am not prepared to say.

20160. Are you an advocate for the schools being taught in Irish?—No, my lord, I am not.

20161. Have you any personal experience of the model training schools?—No; my experience of the model schools has been confined to a few occasional visits to the model school at Limerick, but I have had no concern whatever with their operation.

20162. Do you consider the country model schools efficient as training schools for monitors or teachers?—No; under present circumstances I do not consider them so. It is a notorious fact that they are not used to a great extent for the training of teachers. It is a notorious fact that the Board is now obliged to employ a great number of teachers who have not been trained, and I look upon that as the necessary consequence of the non-vested system of schools.

20163. In what way does the non-vested system operate in giving employment for untrained masters?—I should rather say, my lord, that the non-vested system is to a great degree inapplicable to the employment of trained teachers. Teachers trained in the model schools are trained for the purpose of conducting schools under the vested system, and not so well under the non-vested system. I should therefore strongly advocate the superadding to the present model schools a system of non-vested training schools, which would rear up a body of teachers who would be more in harmony with the general working of the system in Ireland.

20164. The reason of the falling off of numbers in the model schools, to which you refer, is the dislike entertained to the existing system of them by the Roman Catholic bishops?—Certainly.

20165. Supposing training colleges existed which were satisfactory to the Roman Catholics, would not the masters trained in those schools be equally good either for vested or non-vested schools?—I think that they would be perfectly suitable for vested schools, but I think that they would be better suited for non-vested schools than the teachers who were trained in the existing model schools.

20166. Are not the rules as to secular teaching in the vested and non-vested schools identical?—Yes.

20167. Then what are the points in which you think that different qualifications are either required or sought for in teachers of vested or non-vested schools?—In the non-vested schools, if I am right, a great amount of religious education is given directly under the authority of the managers, and that is to a great extent given by the teachers. I think that the managers of non-vested schools would have, and would rightly have, a greater confidence for the imparting of that distinct religious education in the teachers who had been educated in non-vested model schools under their own inspection.

20168. Do you think that it would be desirable that the State should encourage religious bodies or voluntary associations to maintain training schools themselves, receiving, as in England, so much for each pupil that they maintained, or that passed satisfactory examinations under the Board's examiners?—That is not exactly the system that I should think the best. I should rather prefer that the non-vested training schools should be conducted upon the same principles as the non-vested ordinary schools. If I understand your lordship's question aright, it would be that the assistance given by the State to the non-vested training schools should be in proportion to the number of the pupils sent out who might show capacities for teaching.

20169. Yes. That they should receive so much a year for each teacher who passed a satisfactory examination at the conclusion of the year or half year, and so much for every teacher who obtained a class under the National Board at the conclusion of his course?—I think that that payment by results, which it would be, would be very useful if superadded to a fixed assistance given in the usual way to the school; but I do not think it would be a good way of giving State contribution to the non-vested schools if taken by itself.

20170. I presume that any change in the model schools as regards the training of pupils, to be satisfactory to the Roman Catholics, would require that they should be of a more denominational character?—The non-vested schools, whether model or ordinary schools, partake in some degree of a denominational character, but I must object to the use of the non-denominational as applied to them. The non-vested schools are in fact not denominational schools, because

though they may operate occasionally as denominational schools, yet they are framed upon a code of rules which exclude their being denominational.

20171. How would you suggest that training schools entirely under the management of the State should be established to meet the objections of the Roman Catholic bishops to the present system?—I am not sufficiently acquainted with the practice and rules of the Board to give a very distinct answer to your lordship's question. I should merely say that there should be a permission to all parties that chose to make the application to institute non-vested training schools, under the express condition that those training schools were to be conducted strictly according to the rules of the National system.

20172. Those model schools being non-vested would receive no assistance for building?—Certainly not. I do not think it would be just or reasonable to give State assistance to a structure that might cease to be the property of the State in a very short time.

20173. In whom would you vest the appointment of the teachers and masters of such non-vested training schools?—According to the analogy of the ordinary non-vested schools. I would vest them in the patrons and managers of the schools.

20174. And how do you secure their efficiency as training schools? Would you make the annual payments to them dependent on the favourable report of the Inspector?—I would, of course, recognise the right of the Board of Education to withdraw the grant if the results were not such as justified them in continuing it. That is, I believe, the principle applied to the ordinary non-vested schools.

20175. Should you consider the manner in which that was to be effected a matter of detail to be elaborated in the regulations of the Board?—Undoubtedly.

20176. Do you consider the elementary teaching given by the ordinary schools, in reading, writing, and arithmetic, efficient and successful?—Eminently so. I think it has been proved by the answer that I had the honour of giving your lordship a short time ago as to the results of the system. Those results—those very great results—could never have been accomplished if the system of teaching in the schools had not been essentially good.

20177. Do you consider the operation of the ordinary schools as being satisfactory in improving the manners and behaviour of the children?—Yes. I do not think you can educate the mind without, at the same time, educating the manners. The manners of the people have improved, and I think that their moral character has improved.

20178. In the district with which you are acquainted have the schools had any effect in promoting the greater cleanliness and tidiness of the cottages, or as regards the children's clothes?—It is hard to say how far the improvement that has taken place is owing to the teaching that has taken place in the schools of the system. I am perfectly aware that a very great progressive improvement in those respects is observable in the county. It varies very much in different parts of the country. Now, there is a most extraordinary difference in these respects between the county of Limerick and the neighbouring county, which I am almost equally well acquainted with, which is Kerry. There is 50 years' difference in point of cleanliness and attention to personal appearance with respect to the individuals themselves, and their houses, and the care of their cattle, between the two counties, although they are coterminous.

20179. Which is the most advanced county?—Limerick is much more advanced.

20180. Earl of *Dunraven.*—Would you not say that in the county of Kerry the progress has been proportionate to the backward state it was in when the National system was introduced?—I should say, my lord, rather greater, but they started from a very different point.

20181. The *Chairman.*—Do you consider that the progress which you mention as being so considerable in those two counties is partly owing to the schools, and partly owing to the increased material prosperity of the small cultivators?—I think the increased material prosperity is in a great degree attributable to the education and development of the people's character and intellect, so that in that way my answer to your lordship's question is, that that has been the result, but by indirect means.

20182. Have you any personal knowledge of any of the agricultural schools under the Board?—I have considerable acquaintance with one of what I may call the minor agricultural schools. It is one of the schools upon Lord Monteagle's estate.

20183. What is the name of that school?—It is the Mount Trenchard Model School.

20184. What is the extent of its farm?—I think it is about twenty or twenty-five acres; I cannot speak with accuracy as to its extent.

20185. Is that school popular among the small farmers in the neighbourhood, or is it, as some persons have suggested to us of agricultural schools in general, looked upon as a device of the landlords to raise the rents?—It is not looked upon in that sense at all; but I cannot conceal from myself the fact that as a training model agricultural school for boarding pupils it has been a failure, as well as all the schools of the same class that I am acquainted with.

20186. Do you think any of the neighbouring farmers have taken any hints as to cultivation of their land from what they see done on the model farm?—No, I do not. They have derived immense assistance in draining, and other operations from the friendly advice from the teacher of the model farm. His establishment amongst them in that way has been of very great advantage to them; but I do not think that they have derived much advantage from seeing before their eyes operations upon the model farm.

20187. Is the draining you speak of carried on by the landlord or tenant, or both?—It is carried on by both. There is a united system, the landlord giving a certain contribution to the expense of the drainage. I am speaking now not of drainage upon the model agricultural farm, but drainage upon the surrounding country.

20188. Have those drains been stone drains or pipe drains?—Partly one and partly the other, according to the capability of the country for producing stone. In the parts of the country that produce stone stone drains have been used.

20189. To what causes do you attribute the failure of the agricultural school as a place for training boys?—I think that these minor agricultural model schools—I am not speaking of the great ones, but of the minor ones—are too small to teach scientific agriculture, and I think that they are too small also in proportion to the amount of capital which has been laid out upon their building. I think that the farmers around them say, "This is no example to us, because our capital does not enable us to apply the same means of developing the resources of the ground that we see before us. Therefore this is a thing that though we may admire, we cannot copy."

20190. What is your opinion of the school-farms not exceeding five acres?—If your lordship would allow me to couple that with the question of the teachers' salaries, I think that the two will be best answered together. I should be then prepared to give to the Commissioners my idea of how the deficiency of the salaries may be provided for by a small system of cultivation, under spade husbandry, and particularly of kitchen gardens, in connexion with the teachers' residences.

20191. Do you consider that it would be desirable to give persons having limited interests in lands under settlement, power either to give or to lease sites for schools?—Undoubtedly, my lord; but I would go a great deal further. I cannot conceive a greater evil than that the beneficial effects of the National system of education should be interrupted and impeded by the difficulty of finding sites. That difficulty is not confined to the difficulty arising from settlements. It very often results from the unwillingness of landlords to give sites

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for a system which they disapprove of. In such cases I would suggest that the Board of Education should seek, at the hands of the Legislature, for compulsory power of taking sites for schools, with such qualifications and such restrictions as might be thought just.

20192. Supposing such compulsory powers to be given, what protection would you give to the landowner so that a site should not be taken compulsorily, which might be disagreeable to him in a residential point of view, or be a site unduly valuable, or be a site so situated as to incommode either himself or any of the occupiers under him?—I think the best protection that the landlord would have would be the good feeling and the good sense, and the true economical application of principles on the part of the Board of Education itself. I do not think that the Board of Education would—I feel that they would not—allow a site to be taken that would be peculiarly painful and displeasing to any proprietor; and I feel convinced that they would have too much good sense to take a place that would be peculiarly valuable, because as they would have to pay for it according to its value, it would be very bad economy. Beyond this I would say that the only protection I would give the landed proprietors would be whatever protection the law gives them in the analogous case in which compulsory powers are vested, I believe, in the Government for taking cites for coastguard houses. Whatever the precautions taken in that case were, I should be perfectly willing to apply them to this case.

20193. Are you aware whether those compulsory powers you speak of with regard to taking sites for coastguard stations are peculiar to Ireland, or whether they are the same that exist in England?—I am not aware, my lord.

20194. What is your opinion of the books of the National Board?—I think that the books, on the whole, are very good. I think that the results of the education, in fact, prove that the books are good. I think they may be improved.

20195. I believe the extensive use of the National Board books is not a matter of compulsion, but has been produced by cheapness?—I have always understood that whilst the managers of National schools are not obliged to have any particular books, such as No. 1, No. 2, No. 3, or No. 4, read in the school, and that in that sense the use of them is not compulsory, on the other hand they are not at liberty, as far as I am aware, certainly as far as my own practice is concerned, to introduce other books for the ordinary secular instruction in the school, which have not been approved of by the Board.

20196. Do you think it desirable under the present circumstances of Ireland that the books used should be practically of a uniform character, or that it would advance education if various sets of books were in use?—I should wish the books to be uniform as between school and school, but I should wish a greater variety of topics to be introduced into the books, and perhaps I may say a greater variety of gradations of classification in the books themselves.

20197. Do you consider that it is for the advantage of education in Ireland that the same books should be practically used in all the schools of a neighbourhood?—Certainly.

20198. In the district in which you had the management of schools is there much change of children from one school to another?—No; the children go to the school which is nearest to them. A great number of the children are very young, and it is a matter of very great importance to them not to have very far to go. They usually go to the school which is nearest, but there are instances in which one school attains a higher character for instruction than another; and I generally find that the more advanced children will flock to that school.

20199. Are you aware of any instances of parents taking their children away capriciously from the school because they quarrelled with the master or disliked him?—I have known very few such instances. I should say that any manager of a school who allowed his teacher to conduct himself in such a way as to justify the withdrawal of any children from any misconduct, would be neglecting his own duty very much.

20200. How do you account for the smallness of the number of cases in which a free residence is given to the teacher?—Well, a free residence means a subscription. The local subscriptions are undoubtedly very small; unfortunately they are very small, I wish they were much larger than they are; but the giving of a free residence is just as much the giving of three or four or five pounds a year, as the giving of so much money; and therefore the answer to your lordship's question would be that the residences are not given, because there is not a general habit of giving local subscriptions to the schools. I believe that nothing would so much tend to improve the character and position of the teachers, and to exalt the whole system in its sphere of usefulness as the giving of fixed residences to the teachers; but let the rent be paid by the Board as an addition to the present salary.

20201. Then if the effect of the ordinary schools in improving and advancing the education and intelligence of the population is as considerable as you consider it to be, how do you account for the apathy of landowners and their unwillingness to give residences to the teachers?—They find the system working very well. They are unwilling to subscribe more for it than is absolutely necessary to what they consider the good working of the system. They have in most instances subscribed very largely to the erection of the school, and they are under the idea—I think a mistaken one—that the schools should then be self-supporting, or at least so far self-supporting as that they might be able to do without any assistance but the assistance which they receive from the Board. I think it a mistakable idea, and that if they were to give residences it would be much better.

20202. Do you consider that the comfort of having a residence near the school, and the advantage of a little plot of ground as garden ground, is to the teacher more than the mere pecuniary value of the house and garden?—It is a great deal more to the teacher—I mean to the pocket of the teacher—because he may make more out of that residence and the land attached to it, than he would make by receiving the rent of it into his pocket; infinitely more. But the benefit to the teacher will not stop there. It makes the teacher a fixed person. He is more circumspect in his conduct. He will do more to try to advance himself in the good opinion of those who are around him, and he will take more care to avoid bad company, and to avoid bad habits, because he knows that it would be the entire upsetting of his position in life, having once a fixed position.

20203. Considering that the number of schools in Ireland is now so large, do you think that the Board might advantageously make some stipulation as regards residences with respect to future applications for new schools?—Stipulation with whom?

20204. With the applicants who desire to found a new school?—I should say that that would be a very narrow-minded way of carrying out the object that I have in view. I think that it would be far better that the rent of these residences should be paid for by the State as part of the teachers' salaries, because I think that the salaries that they now receive are inadequate to the duties they have to perform.

29205. Considering the smallness of local contributions in the way of subscriptions of which you have already spoken, do you think it would be desirable that some contribution should be required from the locality by way of local rate?—No; I should entirely object to that.

20206. Why?—I think in the first place that it would make the education unpopular. I think if there was an education rate the people would grumble at it, and instead of looking upon it as a boon, they would look upon it as a millstone tied round their necks. People do not like taxation.

20207. If it were collected like the poor-rate, and fell partly on the owner and partly on the occupier, do

you think it would be unpopular with the small occupier whose children might derive aid from the school?—I think it would be unpopular, and I think it would be rightly unpopular. I think that the true principle of giving support to a State system of education is that it should be done out of the general funds of the State; and as the taxpayer in Ireland contributes to the assistance that is given to the maintenance and the support of education in England, I think that the taxpayer of England ought to contribute to the support of education in Ireland; and looking as I do upon the duty—I mean the duty incumbent upon the State—to maintain a due system of educating the people, I think that that ought to be done out of the general funds of the country, and not by local taxation.

20208. But while the schools in England get only very partial assistance on the part of the State, might not the State in Ireland require that a fair proportion of the total cost of education should be defrayed by local exertion in Ireland?—Your lordship's question opens out a very large subject, that perhaps it might not be advisable that I should enter into. I believe that the circumstances of the past history of Ireland, and the consequences of the denial of education to the people of Ireland, have been such that there is a great educational debt, as I may call it, due by the State to Ireland. I do not ask that the education of Ireland should be exclusively provided out of English funds, but I ask that Ireland, being a part of the great empire, the education of the people, as furnished by the State, should be supplied to a very large degree out of the general taxation of the whole empire.

20209. Do you consider that the Irish landowner is under any position of disability as compared with the English landowner, that would make it unfair to ask from him the same sort of assistance which the English landowner gives to the schools in his parish?—I think that the Irish landlord is generally much less able to pay additional taxation than the English landlord.

20210. Do you think the position of an Irish landowner is such as to throw upon him a smaller obligation than upon the English landowner to do something for the education of the people on his estate?—The Irish landowner has so very much to do in trying to bring up the condition of the country to anything like a parallel with the condition of England, that I think it is not well to put an extraordinary pressure upon him for the education of the people—that is, to remove from the State some of that duty which it has already undertaken.

20211. To what extent do you consider the teachers' salaries require improvement?—I cannot speak from any intimate acquaintance with the details of the matter, but I believe I am pretty right in saying that the salaries are something from £25 to £35. I am speaking of the ordinary country schools. In saying that, I exclude the salaries of the head teachers and of mere probationers. To finish the answer to your lordship's question, I am not prepared to say to what extent in money it would be advisable to add to those salaries, but I am prepared to suggest three modes in which whatever increase the Board should think fit might be effected. Those three modes are, first, paying the rent of a cottage, and attaching to the cottage, in the first instance, a small kitchen garden, say, a garden of from half an acre to three-quarters of an acre of land. That kitchen garden would, under my plan, form a most essential part of the education of the school. I believe that there is nothing that we are more deficient in, in this country, than cookery. The Irish people waste their food because they do not know how to cook it; and they do not know how to cook it because they do not understand, as they do in France and in other places, the use and the value of vegetables, in making their food go far, and be palatable and wholesome. I therefore think it would be a very essential improvement of the social condition of the people to teach them the use of a well-managed kitchen garden. I should make that, at the same time, a source of increased revenue to the schoolmaster himself. I would make it incumbent upon him to instruct and lecture his school in the management of this kitchen garden; and I should require the Inspector of the Board, at all his visits, to take the scholars into the kitchen garden, and to find out whether they understood the management of it. Let it be part of the examination by the Inspector. I would then give to the teacher a premium according to the proficiency of his school in that examination, and to the state of his garden and of his house. The rent of the house being paid by the State, that rent would be withdrawn from the teacher if he did not keep his house and his kitchen garden in such a way as to be a real model of cleanliness and of profitable cultivation to the school and to the country. In that way, I think that I should add greatly to the wealth of the schoolmaster; I should add greatly to his moral position, and I should improve the education of the people of the country. Another way in which I think that a certain addition might be well made to the salary would be this—we will suppose, for argument's sake, that the minimum salary be left as it is; but I would suggest that there should be something superadded to it for the results of the teaching. That should be given in the form of a premium, not merely for the efficiency of the scholars, and for the efficiency of the teaching, combined with the attendance at the school. I would make it the interest of the schoolmaster to encourage good attendance as much as it would be his interest to give good instruction. These would be two of the modes in which I think the schoolmaster's position could be improved. The third would be by establishing non-vested training schools. You will perceive that there is at present a great deficiency of trained teachers. That necessity throws the Board upon the employment of untrained teachers. Those untrained teachers have their salaries according to their classification, so that the result of having untrained teachers is that we have low salaries. Thus, without any increase to the expenditure of the Board, except such increase as would be amply repaid by the increased efficiency of the teachers, you would, by the establishment of non-vested training schools, obtain higher salaries, and a better position for your teachers. Those are the three modes in which I would humbly suggest that the position of the teachers might be improved.

20212. Do you think it would be desirable to adopt a practice analogous to that in England, by which the children are required to advance from class to class in each year, to secure payment for results?—No; I should not think that advisable. A great many of the children are necessarily irregular in attendance. They are obliged to be employed upon their farms, and a great deal of this deficiency of attendance that we complain of is absolutely necessary, and in many instances it is not only justifiable but it is praiseworthy. I do not mean to defend bad attendance as a general rule. On the contrary good attendance is essential, but I think that we have sometimes borne too hard upon parents in requiring constant attendance upon the part of the children.

20213. Do not many of the children in the lower classes remain an unduly long time in those classes?—They do not remain what I should call an unduly long time, considering the habits of the very young children before they have been brought into the school. They have got no instruction, they have got no habits of thought in their own homes before they come to the school, and the little creatures when they come into the school first and are put into the first or even the second class, remain there almost without learning for a long time. That I think is very much owing, my lord, to the want of education in their parents.

20214. Do you think that it might be practicable to put some pressure upon the masters that would cause them to bring the children through the first and second books more rapidly?—No; I do not see any pressure that can be put upon them that I think would work well.

20215. Do you consider the present system of inspection efficient?—So far as I have seen it, I think

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it very efficient and proper. The Inspectors are a most respectable body of men. They do their duty with great zeal and I think with great impartiality.

20216. Are you satisfied with the present system of inspection as a whole?—Perfectly.

20217. Earl of *Dunraven*.—I suppose your attention has been turned to the fact that in some of the model schools there are children who are not considered to be properly objects of primary education?—Yes.

20218. Do you think yourself that that is well founded?—I do not think it is well founded as an objection. I do not think it is a fair objection, because I look upon our National school system as one open to all, and I should be very sorry to exclude any child from the benefits of this great system. I feel convinced that no great abuses can ever arise, because I think that the rich can always get by paying more a better education, and they perhaps wish for a more exclusive education —I mean exclusive in a social sense; and therefore I think that no abuses will ever arise. I may also mention that I know many instances in which the children of what may be called the upper classes of life have been educated in some of the great model schools, and where it really was a matter of economy and of necessity with their parents that they should get cheap education. People are very often not as rich as they are supposed to be; and I have known people in the higher, and professional ranks of life who were extremely glad to get a cheap education for their children in the model schools. I should be sorry to exclude them by any action of the Board or of the Legislature.

20219. Are there any other suggestions with respect to these non-vested training schools which you wish to make to the Commissioners?—No, my lord; I do not think there are any with respect to them. With respect to the ordinary schools I should wish, with your lordship's permission, to make a few additional suggestions. First of all with regard to the books.

20220. What suggestions have you to make with regard to the books?—I have lately read with very great pleasure the revised Fifth Book, and I find in it some lessons on the subject of Irish antiquities and Irish statistics—both Pagan and Christian antiquities. I think that those are very valuable lessons, and I am very glad to see them introduced; but I think the introduction of that species of literary knowledge ought not to be confined to the more advanced classes who read the Fifth Book. A great number of the children leave the school without ever reading the Fifth Book, and they are therefore deprived of this knowledge; and I should be very glad to see lessons in a more condensed and shorter form upon those subjects introduced into the Third and Fourth Books. I think that would be very advisable. I should be also very glad to see some lessons in history introduced into our National school books; I am aware that difficulties have been started, but I do not think that they are by any means insuperable.

20221. You mentioned just now that it would be a great boon to the masters to have these houses and kitchen gardens; do you consider it would be a great boon to them to have small farms?—I should wish to attach to the teacher's little residence a small farm that could be carried on upon the model of the Belgian system of spade husbandry. I do not think it ought to exceed in the most two or three acres, and I should not propose that the State should be put to any expense for it. I think that the payment of the rent of that should be a matter between the teacher and the landlord from whom he took the land. I think that it ought to be brought within the instruction of the school and within the inspection of the Board.

20222. In that case you do not consider that the size of the farm would interfere with the business of the school?—No; in looking at this matter first I was inclined to think that it would be a very dangerous thing, that it would be very dangerous as withdrawing the teacher from his duties, and that it would be very dangerous as making the parents fancy that their children were sent to that school for purposes that really did not belong to their education at all. I think if you confine the quantity of the land to a very small amount, and if you take great care to prevent there being any compulsory employment of the children upon it, the danger may be got over, and the advantages will more than counterbalance all possible objection. In this country we are unfortunately thrown into a condition of husbandry in which, be it for good or be it for evil, we have a great number of small farms. Now we can only get out of these farms by a long process. Any attempt to consolidate those farms by a rapid action will, I think, tend to evil in more respects than one. I believe that as the capital of the country becomes developed the small holdings will naturally become consolidated in the hands of possessors of larger capital; but in the meantime I believe it is our duty to do all we can to make those possessors of small holdings cultivate them as I believe they may be cultivated profitably to themselves. We have got a system to deal with, we must make the best of it, and we must make it work well, not only for the present but for the future.

20223. But in the present state of things I suppose you consider the fact of a schoolmaster having an ordinary farm of ten or twenty acres objectionable?—I consider that persons holding farms between ten and twenty acres if they cultivate them well can live very well out of them, and pay a very good rent for them, and can be very excellent members of society. I believe that as the capital of the country increases, and as its intelligence increases, by a natural process these small farms will be consolidated; but I believe it will be a great many years before they do.

20224. I mean with reference to the schoolmaster himself. It has been stated before our Commission that schoolmasters had, in certain cases, farms amounting to twenty acres, and that they were not objectionable; I want to ask whether you concur in that opinion?—I do not concur in that. I should think it very objectionable.

20225. In that case would not there be a tendency to the neglect of the school business on the part of the master?—Certainly, I should say so.

20226. I suppose in the remarks you have been making you use the statute acres?—Yes.

20227. Have you any other suggestion to make with respect to the books?—I find that our children who have gone through our National school course go to their homes with a great love for reading, we have given them the taste for literature, but we give them no food to supply that taste. I would strongly recommend that there should be lending libraries in connexion with the schools, and that the scholars who had succeeded in passing through the more advanced classes, the advanced scholars who had left the school, should have the privilege of borrowing from that library. The lending library should be in the charge of the schoolmaster, who should be allowed to use it, and the more advanced scholars and those who had left the school should be allowed to use it. I believe that otherwise we shall have created a taste which may become a dangerous taste if it be not fed with wholesome food. At present the pupils who have learned to read have literally no literature for them. They have no means of obtaining any literature except a literature that in many cases does them far more harm than good. I need not recall to your lordship the nature of the story books that are often to be found in the hawker's packs, and I need make no further allusion to much of the cheap newspaper literature of the day, than by saying that I do not think it is of a character to increase the literary knowledge of the children who may read it.

20228. You are aware that the Christian Brothers have established these lending libraries in their schools?—I am aware that they have.

20229. And that they consider it very successful?—I believe lending libraries are successful in all cases, but I would make them a part of the National system.

20230. But as many children leave school before

they arrive at the fifth class, would it not be better not to confine to the fifth class the use of the lending library?—I only mentioned the fifth class as wishing to confine it to those who would really be able to make use of the books that the lending library should supply. If it should be thought more advisable by those who are better acquainted with the subject than I am, to make it fourth and fifth class, I have no objection to that.

20231. With respect to the agricultural schools, have you any suggestions to make to the Commission in the way of alteration?—I have already stated to the Commissioners that I think what I may call the minor agricultural model farms a failure. I think that it would be well to get rid of them as soon as practicable under the existing leases, and I believe it would be well to get rid of the boarding system in those schools at once. Perhaps the agricultural department of the Board of Education might find some means of utilizing the schools, after getting rid of the boarding system. But the boarding system has been such a complete failure, so far as I have had an opportunity of seeing it, that I cannot recommend the devotion of State funds to keep it up.

20232. Do your remarks apply to the minor agricultural schools, or to agricultural schools in general?—When I spoke of the minor agricultural schools I did not mean small patches of land in connexion with the ordinary National schools. I meant the schools which have been established in different parts of the country, which contain apartments for boarders, where there is an agricultural teacher who takes those boarders and employs their labour upon the land. I do not think that that has been of any use. I may mention to the Commissioners that I got a return the other day, unfortunately I have not it with me, but I can speak from memory. I got a return from the Mount Trenchard Model School of the names of the boarders who were educated there from the commencement, and I have traced them out from the time they left the school to the present day; so I can tell you pretty accurately how far the operation of the school has been beneficial, as regards the boarders, that have been educated at it. I think, speaking from memory, the number was thirty-seven or thirty-eight. Of that number seven or eight either became farmers upon their own land, in which case they may be supposed to have derived some benefit from their agricultural teaching, or they obtained situations as land stewards and bailiffs and gardeners, and so on,—only seven or eight out of the whole thirty-eight. The rest have either emigrated or died, or gone into business of one sort or another, but their afterlife has not been benefited, directly at least, by the agricultural training that they got in the school.

20233. To what do you attribute the failure of the boarding system?—I attribute it partly to what I have already stated, that those schools were too large and too small. They are too small for teaching scientific agriculture. They are too extensive for teaching the ordinary farmer how to work upon his own land. What we want is this. We want a small patch of garden land, and spade husbandry, attached to the National school, on the one hand. On the other hand we want some one, two, or three great agricultural colleges. Take Glasnevin, for instance. Have another in Cork, or elsewhere, or make it one if you please. But let the system be this, and you will then have, at the one limit, really scientific instruction given to men who intend to pursue agriculture as a science, and on the other hand you will give an example to the poor which will be really useful and available to them, at the smaller end. That is my idea. It may be right or wrong. I dare say it may be very crude, but my idea is that the agricultural training of the country should be confined to two or three great agricultural colleges, and that an example should be set before the small farmers' eyes in connexion with the National school.

20234. Do you not consider that it would be very important to have the model farms corresponding to the various sizes of farms that exist at present in the country?—I do not think it would, my lord, unless you can place them in parallel circumstances; I do not think that the instruction that you can give to a farmer on a farm of some twenty or thirty acres can be of any use, if he sees that there are appliances brought to bear upon that with which his capital cannot supply him.

20235. I suppose in those agricultural colleges that you propose, there would be different sized farms, as models?—I should be quite willing, my lord, to consider that; and I am sure I might leave it to the discretion and judgment of the agricultural department of the Board.

20236. In the ordinary education of the schools is there any class of subjects that appears to you to be unduly developed in the ordinary teaching?—None strikes me at present; I have suggested the introduction of some historical teaching, and I have also ventured to say that I was aware that objections had been made that the teaching of history would be disapproved sometimes by persons of one religion, sometimes by persons professing another religion, on the ground that the teaching of history was one-sided and was opposed to the religious opinions of those who should make the objection. I believe that that objection can be obviated, and that there would be very little difficulty in constructing elementary historical lessons which would confine themselves to facts, and which would avoid all inferential reasoning from those facts. I have very little doubt that such lessons could be drawn up that would receive on the one hand the approbation of the Board of Education, and on the other hand the approbation of the Catholic clergy and bishops; and I believe that there would be no practical difficulty in so doing. The lessons already published in the Fifth Book prove to me that the view I have taken is correct. I find in the Fifth Book, in one of Judge Longfield's contributions, that he speaks of the assistance that has been given by the State to agriculture in this country as being opposed to the ordinary economical laws. But he says that the previous existence in Ireland of bad laws, which interfered with the prosperity and progress of the country, rendered that necessary. I find this in a book published under the authority of the Board, and thus in a book that I admire, I find a historical allusion to the bad laws under which Ireland was governed. Now, in my scheme of writing history, I propose simply to record facts; I would record the penal laws, but I would not use them as a torch. I would neither on the one hand inflame the passions of the readers by dwelling upon them, nor should I on the other hand attempt to justify them. I would state them as historical facts. I would state also as historical facts, the facts that are now admitted in the ancient history of Ireland, such as the sending forth of a great number of our people to found religious establishments on the Continent. I would also mention the glorious victories over the Danes; I would mention the eminence attained by many of our fellow countrymen in the service of foreign countries; I would mention the wars of the Stuarts, I would mention all those as matters of fact and I do believe, and I have that confidence in the real wish of many persons in the country to obtain and to pursue historical truth, that I believe those elementary lessons could be written so as to secure the approbation of all parties. What I want, and what I believe every fair man wants, is the entire absence of all false colouring in history, I care not on which side it be. There has been false colouring enough on the Protestant side, and there has been plenty of it on the Catholic side; and what I want is truth, and I believe that that truth can be had, and that such lessons can be constructed, and I believe that that instruction, if introduced into our books, would be most useful to the education of our people.

20237. Sir *Robert Kane*.—You mentioned that in one school with which you were particularly connected, there was a large minority of Protestant children?—There was a considerable number.

20238. And in another school a smaller number?—A smaller number.

20239. What arrangement had you in that school in which the minority of Protestants was largest for carrying on religious instruction?—The usual arrangement under the orders of the Board was strictly

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carried out. A notice was put up, stating that it was for religious instruction, and that those who choose not to attend might go away. The time that I speak of was the time when what I may call the Stopford arrrangement was in operation—not the present time. I believe that at the present time it would be the duty of the schoolmaster to exclude the child unless there was a requisition from the parent. Such was not the case at that time.

20240. But practically they left the school-room during the religious instruction of the Roman Catholics?—Yes.

20241. Did they receive religious instruction otherwise?—No.

20242. The religious instruction of the Roman Catholic religion to which you have just referred was given by the schoolmaster who was a Roman Catholic?—The daily religious instruction was given by the schoolmaster, but the Roman Catholic priest very frequently attended and gave instruction in the school himself.

20243. In the school?—Yes.

20244. Was that on the Saturday?—No; he used to attend at the time of giving religious instruction on ordinary days. Practically speaking, on Saturday, the day for religious instruction, the children used to be either absent the whole day, or absent the greater part of the day.

20245. They made it a holiday?—Much so.

20246. And in your schools, generally, have you found that practical co-operation of the Roman Catholic clergy in the giving of religious instruction?—Yes.

20247. You mentioned a very interesting case where the orphan of a Protestant parent had been educated by a schoolmaster who was a Roman Catholic, and educated under his care; in that case did the child remain a Protestant?—Yes; and is so still.

20248. And did you find that the Protestantism of the one or the Roman Catholicism of the other suffered by that relation having been established between them?—Not in the least.

20249. Have you found, generally speaking, that the admixture of religious denominations in the school, or the intercourse amongst the children of the several denominations, arising from their admixture at the school has had the effect of diminishing the strength of their religious convictions, or making them indifferent in the creeds to which they belong?—Not in the least; it has had no effect whatsoever, so far as I have been able to perceive.

20250. Then you do not apprehend any danger from a system of united education as leading to what is termed indifferentism in religion?—I do not.

20251. Your experience would make you not apprehend any such consequence?—I do not. Will you allow me just to say that when I say that I do not, I refer to the primary schools of the country, and not to united education in the abstract. I am now speaking of the primary schools.

20252. I take your answer as strictly limited to the immediate subject of this Commission?—The immediate subject.

20253. In the model schools for the training of teachers, as they are already carried on, I believe the teachers reside at the schools, and are boarded with the masters?—I believe that is so. I have already stated to the Commissioners that I am not acquainted with the details of the working of the model schools.

20254. I was about to ask a question which involved not your personal experience but rather your opinion as to principle. Do you consider that the living together, the boarding together, and the domestic residence together of those pupil-teachers of all denominations is a disadvantage in the arrangement of the model schools?—I think that in training teachers it would be well if the persons who wish to have them trained separately should have an opportunity of doing so. That is, perhaps, the best practical answer that I can give to your question. I would, with the permission of the Commissioners, rather not go into the abstract question of whether mixed or denominational education is the better. I should wish to confine myself to the working of the present system so far as I have been able to see it, and to give to the Commissioners whatever suggestions I can offer, of however little value they may be, as to the improvement of its working.

20255. I should be very sorry to ask you a question which at all went beyond what your own conscience would prompt you to willingly answer; but the question which I asked had reference to your suggestions in your previous examination as to separate training schools for teachers of the different religious denominations. Now the education of the teachers is made up of two things—first of his literary education, and next of his domestic life during the period of his being educated. On the present plan of the model schools both the one and the other are entirely mixed. His education takes place in a mixed school, and his domestic life is carried on in union with other similar pupil-teachers of different denominations. In the denominational schools which you suggest, if I understand you aright ——?—Pardon me, I am sorry to interrupt you, sir, but I never suggested either denominational or separate training schools. I suggested non-vested ones, and I think the distinction very important.

20256. Perhaps I have not quite understood what you said on the last occasion. Would you allow me to ask you how would a pupil-teacher be circumstanced precisely in the kind of training school which you contemplate, as to his living, as to his residence, and then as to his instruction?—Really those are details that I think I cannot in justice either to myself or to the Commissioners whom I have the honour to address, attempt to give. I do not think I can go into the details of how the instruction or how the whole life of the pupil-teachers should be carried out under the system. I have merely proposed that there should be, not denominational, not separate, training schools, but non-vested training schools; and I think the distinction is very important. It is not a mere verbal one; it is one that involves a very large principle. A non-vested school is that which may be separate or may not be separate; it may be mixed or it may not be mixed. It contains within itself the elastic capacity to be the one or the other; but I must object to being supposed to have recommended to the Commissioners separate or denominational schools of any kind. I have not done so. I have recommended non-vested ones.

20257. The answer you have given supplies the information substantially which I was anxious to obtain. Are you able to state, in reference to the non-vested training schools, which you suggested, how they would differ from the present training schools and model schools?—The religious education would be entirely in the hands of the patrons and managers of the school; and I think that under the non-vested system they would be able to train up teachers, in whose teaching they would afterwards have more perfect confidence.

20258. Then, in the case of a non-vested training school, which was under Roman Catholic management, how could a Protestant teacher be trained in that school?—He can be trained in everything except the separate religious instruction given in the school. The secular instruction at the ordinary or united time of giving education would be in strict accordance with the rules of the Board, and I see nothing to prevent it being participated in by a Presbyterian, an Episcopalian, or a Roman Catholic.

20259. Then you do not propose in the non-vested training schools which you suggest to make any arrangement of a residentiary nature?—That is a question which I have not considered. I should be very sorry to give an opinion upon anything that I have not formed a deliberate judgment upon.

20260. You mentioned your anxiety that there should be some measures taken for preserving the cultivation of the Irish language? Do you mean as a spoken language, or do you mean simply as an object of literary and philological study?—I mean as both.

I am aware of the distinction between the written and the spoken language. The written language should be preserved for antiquarian, for literary purposes; and the spoken language I should wish to have preserved throughout the country, because it is a fine language, and because I think it is a pity to lose any great or good thing.

20261. Do you think it is desirable you should have amongst the ordinary classes of any people two languages spoken?—I see no objection to it. I think it is a greater development of intellectual culture. The other day, being in the South of France, and hearing the patois spoken there, which is a kind of unintelligible mixture, as the Commissioners are aware, of Italian and French, with a few words of Spanish, it struck me how much better it would be if they had separate languages and understood them all.

20262. Do you know whether anything is done under the French system in the public schools in the South of France for promoting the cultivation of the Provençal?—No; I have no knowledge at all upon the subject. In throwing out the few observations I did about the Irish language I did so with very great diffidence, and merely wishing to draw the attention of the Commissioners to the subject without presuming or attempting to dictate in what manner it was to be done.

20263. I believe I understood you as not wishing to express any opinion with regard to the question of the system of united education as a whole, or with regard to its popularity?—I think the country is very well pleased with it. I am quite willing to answer any question with regard to the popularity of it, and to its efficiency in the country. I am quite ready to answer any question, in fact, concerning the working of the present system and its effects.

20264. I should like to ask you—but I do not at all press for an answer, unless you wish to give it—whether, in your opinion, there exists any generally strong wish upon the part of the Roman Catholic population for a change from the present system of united education to a denominational system?—I think the population of the country are very grateful for the advantage they have derived from the National system. I think they feel its value, and are fully conscious of the assistance they have received, and that they are very happy to avail themselves of it in every possible way. Whether they would be more happy to avail themselves of another system if it was laid before them, with all its details, administrative and financial, I cannot say. I think that they are very well pleased, very well satisfied with the present system; but that does not exclude the idea of their liking better another which might be offered to them, but which we have not before us.

20265. On the whole is it your opinion that the Roman Catholic population is at present satisfied in a reasonable degree with the nature and working of the system of the National Board?—I think they are deeply grateful for it. I think they are deeply sensible of its great advantages. I think they are perfectly satisfied with it so far as it goes, but I am not prepared to say that they would not prefer another system if it were offered to them. I am really not prepared to say whether they would or would not. I believe that opinions are very much divided on the subject.

20266. In reference to your answer to a question with regard to the circumstances of the model schools being sometimes attended by the children of persons belonging to other than the working classes, is it not the fact that in most of the ordinary middle class schools, the ordinary English education supplied in reading, writing, arithmetic, grammar, geography, and so on, is very inferior to the education that is given in a first-class National school?—I cannot speak from my own experience in that matter, but I have been informed and I believe that it is so. Would you allow me now to suggest, as you have mentioned the subject of intermediate education, an idea has sometimes struck me, by which I think that our intermediate education in this country can be immensely improved. It strikes me that without interfering with the present existing intermediate schools under individual management, and without undertaking any control of them on the part of the Board of Education, the Board of Education might assist them and benefit them very much by sending down from time to time, say once a year, a committee of examiners or Inspectors who should go from one part of the country to another, and who should hold in different central spots meetings or concursus, at which scholars selected from the different intermediate schools should attend and subject themselves for examination, that at these examinations premiums should be given to the individuals who showed most proficiency, and also to the schools from which they came. It appears to me that that would improve the character of the schools, and that it would give them life and energy and bring in mutual competition amongst the existing intermediate schools, without interfering with or without attempting a State control over them; it is possible that the funds for this scheme might be some way or other supplied out of funds which I believe are very considerable, and either unemployed or misemployed to a great extent—I mean those of the endowed schools.

20267. Do you consider that one of the social difficulties that we have in promoting the improvement of this country is owing to the want of friendly intermixture and co-operation between the different classes of society—between the middle classes and the lower classes?—I do feel that most strongly.

20268. Is it not possible that such friendly co-operation, and mutual support and kindliness might be produced by middle class persons occasionally sending their children to the model schools where they can meet and associate to a certain degree with the children of the lower classes?—Quite so. I quite agree with you; I am fully of that opinion.

20269. And that a middle class person who is himself a citizen and taxpayer has a right to avail himself, if he chooses, of the facilities for education which are supplied by the model schools, and to get the benefit of them for his children—does he not in doing so serve the State by promoting mutual good feeling and friendly understanding with the people fully to the extent to which he may benefit himself in an economical point of view, by the cheapness of the education which he gets?—To a much larger extent.

20270. On the whole, then, you do not see any disadvantage to the State or any injustice to the taxpayers from members of the middle classes occasionally availing themselves of the education given in the model schools?—Occasionally and exceptionally, so far from seeing a disadvantage, I see a very manifest advantage, not only from the causes I have already attempted to enumerate, but from those which you have so strongly put.

20271. Under the ordinary conditions of society, is it likely that this class of middle class children going to primary schools would be otherwise than exceptional?—I think that they would be exceptional. I think I have already stated the grounds upon which I thought so.

20272. Is it likely that they would be more than exceptional—that such habits would become general?—No. Anything which could, directly or indirectly, tend to get rid of the miserable system of separation and exclusion which has been the curse of this country, is of inestimable value, and worth ten times more than anything we may pay for it.

20273. Mr. *Gibson*.—Have you considered whether the appointment of paid chaplains in the several model schools at present existing, whose duty it would be to superintend the religious instruction as well of the teachers as the pupils of their respective denominations, would, satisfy, to a large extent, the necessity which you mentioned with respect to non-denominational schools?—That is a question upon which I do not feel competent to give an answer. I do not know what the jurisdiction of those chaplains might be under the rules of the Church to which

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they would belong. I would be sorry to attempt to give an answer upon anything that I do not fancy, at least, that I understand.

20274. You are aware that a principle of the model schools as originally established was, that religious instruction should be under the clergy of each religious denomination?—Yes.

20275. And that in the model schools in Marlborough-street, the chaplains did attend at one time for each religious denomination on one day of the week, and gave religious instructions to the teachers and pupils of their respective denominations. But if there was a system of chaplains, the teachers and pupils would be under a more particular religious superintendence, and these chaplains would have charge of the domestic as well as the public teaching, and in that way the teachers would be under the immediate superintendence as to religious matters and religious teaching of the clergy representing their own particular denomination, so that there would be provision made and ample security for special religious teaching, without at all interfering with the united secular teaching. Have you considered that, so as to be able to express an opinion upon it?—So far as this, that I believe that in connexion with the Queen's Colleges, which we have nothing to do with now, an attempt was made to effect the same purpose through the means of ecclesiastic officers who were, I think, called Deans of Residence, and that particular difficulties of detail arose which prevented the system from working fairly. I am not aware of what those difficulties were. I am only aware of the fact, that the attempt failed, and therefore, in reply to your question, I should say I might fairly assume practical difficulties would arise in the case of boarding training schools which were found to be insuperable in the case of the Queen's Colleges.

20276. I assume that each chaplain would be appointed by regular authority of his own Church, and paid a sufficient remuneration for the amount of time he gave, and the duties he discharged?—I would assume that if a chaplain gave religious instruction in a model school he should be paid.

20277. Would that meet the difficulty?—I am sorry to be obliged to say that, in the absence of information on the subject of what the power or jurisdiction of what these officers would be, I am unable to answer the question any way satisfactory to you.

20278. In those non-vested model schools, I presume the teachers would belong to any one denomination—the denomination of the patron?—such would probably be the case.

20279. Do you think it desirable that teachers who are to conduct a general system of united education, that they should be trained apart from teachers of another denomination—that they should not come into contact with teachers of a different denomination?—We have a choice of difficulties—we must try and do the best we can. It appears to me it is only in that system of non-vested schools we can supply ourselves with the number of teachers that the demand for teachers requires; and without going into abstract questions whether any system would be more desirable, it strikes me this is a system which would be more in harmony with the entire National system, which would transgress none of its rules, none of its regulations, and which would practically work itself out in giving the requisite number of teachers to the schools. It is upon this broad, though perhaps rude, principle I have made the recommendation.

20280. You are acquainted with the process of working of the training establishment at Glasnevin?—Not at all.

20281. Are you aware that the Board of National Education at present has schools to which small portions of land are attached, and to the master of which they pay an additional sum of £5 per annum for their agricultural teaching?—I am aware it has been done in some instances. I am aware of one school in the county of Clare in which it has been done, and in which a small plot of land has been given to the schoolmaster with practical benefit, but I am not aware of its being a general system.

20282. You think it should be extended?—Certainly. I do not know the name of the place—it is a school under the management of my brother-in-law, the Honorable Robert O'Brien, and Lord Inchiquin's estate. It is in the neighbourhood of Ennistymon, the one I refer to.

20283. In the fourteenth report, 1847, of the Commissioners of education there is this section—

"We have published an Agricultural Class Book for the use of the advanced students attending the National schools, which it is intended shall be read by all the pupils capable of understanding its contents. The object of this little work is to explain, in as simple language as possible, the best mode of managing a small farm and kitchen garden. Appended to it are introductory exercises, in which the scholars should be examined by the teachers. In order to render the lessons attractive, they have been thrown into the form of a narrative, calculated to arrest the attention of young readers. This reading-book is not, however, designed as an agricultural manual for our teachers. We suppose to supply this want by the publication of a series of agricultural works, rising from the simplest elementary book to scientific teaching of a high character, and comprehending various branches of practical knowledge, bearing upon the subject of agricultural instruction. We distributed last year, amongst our teachers, a variety of cheap and useful tracts, relating to the best modes of cultivating the soil, and providing against the dearth of food; and we are now engaged in circulating amongst our masters several other elementary treatises on husbandry, recently published under the direction of the Royal Agricultural Society, and containing much valuable information."

20284. In the same report they state:—

"The want of school libraries for the use of the children attending our schools has been long felt To compile a series of instructive and entertaining works adapted to this purpose, would occupy a very considerable time, and require the assistance of many individuals well qualified for compiling books suited to the minds of children. Under these circumstances, we have adopted the necessary steps for the selection of a sufficient number from those already published. Care will be taken that they are unobjectionable in all respects to the members of every religious denomination. We shall buy them from the publishers at the lowest cost, and sell them at reduced prices to such of the managers of our schools as may approve of their being lent to their pupils. We shall also frame regulations for managing the school libraries when formed, which will insure a regular delivery and return of the books."

I need scarcely ask you whether that suggestion in the report of 1847 meets with approval at your hands?—Entirely. The Agricultural Class Book is excellent. I was not aware it had been made. I cordially approve of the second suggestion. I would just remind the Commission that there is a great difference between recommending a thing in a report and carrying it out in practice.

20285. Are you not aware that the National system has had the effect of diminishing very much the number of schools—of certain schools in the country—in which a mathematical and classical knowledge was given in an humble way throughout the district, that the effect, in other words, of the National system has been to shut up a great many schools throughout the country in which there was instruction given in classics and mathematics?—I have heard it said, but so far as I can judge by my own experience I cannot confirm it. My experience goes over a period of over fifty years, and the schools that have been shut up by the National schools were rather what I should call hedge schools. They were schools in which mathematics and classics were not taught. They were schools in which nothing was taught well, and they were schools that we are much better without than with. In my neighbourhood, so far as I can remember, there were none of those mathematical or classical schools to which you allude; but I should be unwilling to think that classical or mathematical knowledge was necessary for the primary education of our people.

20286. Mr. Justice *Morris*.—Are you in favour of the principle upon which the system of National education is founded?—I am very much in favour of the National system. Approving of the principle upon which it is founded, I beg to say that I exclude all consideration of rival systems. Supposing a different system were propounded to me in its entirety, I should then exercise my own discretion upon it; but I take

the National system as it is. I find it a good system, and I give it my hearty concurrence and support.

20287. Then I need scarcely ask you do you consider it an efficient system?—I do, very efficient.

20288. Do you think any system in the present state of Ireland, any educational system, can be efficient which will be disapproved of by the Roman Catholic archbishops and bishops?—I think that will very materially lessen its efficiency.

20289. Are you aware that they are of opinion it can never be efficient?—I am not.

20290. Then do you agree in this, "That no other than a denominational system of education will ever be efficient in Ireland"?—No, I do not.

20291. Are you aware that that is the opinion of one of the Roman Catholic bishops given in this Commission?—I am not.

20292. Having heard now that it is, that in their opinion no other than a denominational system of education will ever be efficient in Ireland, do you still adhere to your opinion that the National system can be made efficient?—I do.

20293. Do you approve of the admixture of persons of different religions in schools?—I have seen it work extremely well. I beg to avoid giving any opinion upon abstract questions which I mentioned to one of the Commissioners who was good enough to examine me. I must confine myself to the duty of giving the benefit, if it be a benefit, of any experience I have acquired of the working of the National system.

20294. Are you aware it is portion of our duty in this Commission to inquire into the system in Ireland, from the mode in which the system is carried out?—It may be the duty of the Commission to put certain questions and it may be the duty of a person answering to give certain answers.

20295. By the Commission under which we are sitting, that is one of the questions to be considered?—I am not aware. I have not seen the document under which the Commission is sitting.

20296. Am I to understand your evidence is merely confined to this extent, that while you regard the National system as being a satisfactory system, you are also giving your opinion as to its mode of working, but that you decline to give any opinion as to whether the National system or any other system would be better?—I decline to give an abstract opinion upon the question whether denominational or a mixed system is better. I decline to do so, because whether the denomination system may be a good or bad one would depend very much upon details, upon the construction of the proposed system, upon its administrative details, upon its financial details, and upon its particular bearing. If a detailed system of that kind were placed before me, I should give my attention to the subject; but if I am asked in the abstract whether I prefer the denominational or the mixed system, I say I come here to give my opinion upon existing facts and not upon the abstract question.

20297. Rev. Dr. *Wilson*.—May I ask you with regard to your own school, in which there was a mixture of Protestant and Catholic children, whether harmony at all times prevailed among the children of that school?—Yes.

20298. I think you have already said that you find the people generally satisfied with the National system of education?—Yes. I guarded myself in using the word satisfied by saying they were grateful for it; that they recognised its benefits, and were glad to avail themselves of it—not saying satisfied in the sense of having come to the conclusion that it was the very best to be had under all probable circumstances.

20299. Do you find the managers of those schools equally pleased so far with the system?—Yes.

20300. I think you have said that for the most part the managers of those schools are Roman Catholic clergymen of the districts?—Yes. During the period I was manager of the late Lord Monteagle's schools, I was the manager and the Roman Catholic priest was not.

20301. But with regard to the schools generally through the county of Limerick, the Roman Catholic clergy are the managers?—I believe in a great majority of cases.

20302. With reference to the model school system you make a distinction between the vested and the non-vested system. So far as education is concerned how does that difference apply in model schools?—In the vested school all the clergy have a right to come in and teach religion, therefore the part of spiritual or religious education in the schools is in the hands of the clergy. That is not the case in non-vested schools.

20303. Then it is only in the matter of religious education the difference applies?—Only in religious education and in that degree of secular education that may be conveyed in religious instruction. There are certain books which are not books of the Board. Under the non-vested system these books might be introduced into the part of separate instruction. They might be partly religious and partly secular books.

20304. In the secular department the style of teaching is entirely the same, both in vested and non-vested schools?—I believe it is. I see no difference.

20305. And the books the same?—Yes.

20306. And the inspection the same?—Yes.

20307. Are there not in all the model schools teachers of different denominations to give religious instruction to children of the denominations to which they belong?—That is a matter of detail which I cannot speak to of my own personal knowledge.

20308. But are you aware as a matter of fact that in those schools where there are teachers of different denominations they give religious instruction, precisely as they do in the non-vested schools, to children of their own denomination?—I see a very strong distinction in the one case—in the case of non-vested schools—a religious instruction is given according to the will and under the authority of the manager of the school. In vested schools religious or spiritual instruction may be given to which the manager, the patron of the school, is no party whatsoever. In fact in vested schools the patron or manager of the school is not the head of the religious department of teaching.

20309. Have not the clergy of all denominations perfect liberty not only to superintend, but to impart religious instruction to the children of their own communion in each model school?—In vested schools, yes, and *a fortiori* in model schools.

20310. Appreciating and valuing as you do united secular education, under the National Board, and the advantages of separate religious instruction, what is your specific objection to the present model school system which affords full opportunities for both by separate rooms and a supply of teachers?—My first most important, specific objection is that it fails to supply the teachers that are required for the schools because the feeling of the country is against it, the feeling of the clergy is against it, and there is no use in fighting with the state of facts that exists, be it right or be it wrong, so it is; and I propose the substitution of a system which is in perfect harmony with the whole National school, and which will meet the practical difficulty in the case.

20311. Then it is to meet the present state of things you propose this arrangement?—I make it to meet the present state of things, and I am far from saying that the objections that are made are not founded in reason and good sense.

20312. In the non-vested training schools which you suggest, should the principle in operation in the non-vested schools be observed?—Yes.

20313. That is to say united secular and separate religious instruction?—That is what I understand by the non-vested system.

20314. In connexion with this scheme proposed by you, should you take care that children of another faith from the majority should in no way be interfered with?—Certainly.

20315. It has been stated by a former witness here, that neither the clergy nor the gentry took steps to have the teachers properly remunerated. May I ask

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what is your experience with regard to that?—Practically I do not think they have taken steps, but that is because they think the teachers are remunerated according to a fixed system, which it is not their office to interfere with. I have no doubt that if they thought they could get their teachers better remunerated by protesting against the present salaries paid by the Board, they would do so.

20316. Are you aware whether landlords are willing or otherwise to grant sites for National schools?—Landlords is a very wide term. Some landlords are, others are not. In the southern parts, generally, the landlords are, and in the southern even Protestant landlords have that liberal spirit that would make them unwilling to deny education to their Catholic neighbours, but I am informed that in the north it is not so. I am informed, though I have no knowledge of my own on the subject, that in the north practical difficulties are frequently experienced in obtaining a site for a National school.

20317. Then, should you say that the cases of landlords refusing sites are exceptional cases?—That depends upon the comparison of numbers between the one and the other. Not having any knowledge of my own on the subject I cannot answer the question.

20318. Would you think it right that the teachers trained in the non-vested model schools should be examined and classified in the general training establishment before being considered qualified to take charge of a National school?—That is not the mode that I should suggest for ascertaining their efficiency. I should rather have it done by examination than by putting them into another training establishment.

20319. Should you, however, regard it as essential that they should be examined and classified by some proper authority?—Undoubtedly.

20320. It has been proposed in view of the denominational system that there should be in each parish two sets, in some three of denominational schools, one with a Protestant manager and a Protestant teacher, and Protestant children, another with a Roman Catholic manager, Roman Catholic teacher, and Roman Catholic children, and in Presbyterian districts with a Presbyterian manager, Presbyterian teacher, and Presbyterian children, and so on. Should we take it that you are totally opposed to any such separation in the education of the youth of this country?—The question really seems to me to resolve itself into this, whether I would prefer to substitute a denominational system of education for the present National system; having already said that I wish to give no opinion on that abstract question, I hope the Commissioners will excuse me from replying to the question that has been put to me.

20321. In the districts with which you are familiar in the South of Ireland are there not many small Protestant minorities whose education under such a system must be either neglected or the children's faith endangered? Or if separate schools were set up for Protestant minorities of four, five, or six children, would not that cause in many cases great pecuniary waste in the matter of building schools, keeping schools in repair, and paying teachers, &c.?—I should think this objection might be very fairly urged against the denominational system, but I am not prepared to say whether it would be valid or not.

20322. For instance, with regard to the county Limerick, the Protestants of Limerick are scattered generally over the entire county?—Yes; they are very much in colonies; they are very much in little squads; they were originally planted from the Palatinate, and they have retained their distinctive character, their distinctive thought, and even their distinctive countenance to the present day.

20323. Does that statement not more immediately apply to the district of Adare? Does it apply generally to other parts of the county—towards Croome, in one direction, and towards Castleconnell in the other?—It applies generally throughout the county. In the neighbourhood of Adare there is a colony such as I have spoken of. In the neighbourhood of Rathkeale, upon Lord Southwell's estate, in my own neighbourhood, there are many such. Plenty on my brother's estate; and even in the west of the county there are as much to be found.

20324. How many denominational schools under the system I have sketched just now ought to be studded over the county?—I am unable to answer that question.

20325. Should you say fourteen would suffice?—I have not turned my attention at all to the substance of the denominational system that you are at present on; consequently, I must be quite unable to work out its details.

20326. It has been stated to this Commission by a gentleman who occupied, and still occupies, a position of influence and authority in this country, in answer to the question, "Supposing the case of a district where there is not a sufficient minority to maintain a school, how would you deal with it?" He says, "I believe that everywhere a school will be found for the minority, and in fact schools do exist for the minority in all parishes of Ireland at present." Do you concur in that opinion?—I have no power of concurring or denying it; I have no experience to tell me.

20327. Does your experience or information accord with his when he says, "I believe that everywhere, either the parish clergyman of the Protestant church, or some Protestant layman has a school for the Protestants in Ireland, and that no child goes to a National school because there is no Protestant school for him?"—My experience has been, as I believe I stated to the Commissioners at first, within a very narrow compass, and I certainly do not feel myself as competent to speak as the gentleman to whom you refer, and who appears to have spoken in behalf of all Ireland; I certainly won't attempt to do so.

20328. I ask you to speak of the parishes in the county of Limerick with which you are familiar?—In the parishes I am aware of I believe there are schools, in the more Roman Catholic districts there are schools in which the Protestants can get separate school instruction if they choose.

20329. In each parish of the county Limerick?—I cannot state that, but in those I am best acquainted with it is so.

20330. Do you know any parishes in which there is no such school?—There is education for the Protestant minorities within what I should call a reasonable distance in every parish with which I am acquainted.

20331. In a school under Protestant management and Protestant teachers?—Yes.

20332. For instance, if I read to you the following statement which I have just received from the report of the Limerick Education Association, which shows that there are fourteen "Scriptural schools," as the association calls them, in the diocese of Limerick, and besides these there are two other Scriptural schools in the county, though not in the diocese, which are attended by Protestant orphans, and that that is the extent of school accommodation for Protestant children, should you modify your opinion?—It would not in the slightest degree modify my opinion, for I have only given my opinion with regard to what comes within my own observation. I referred in my evidence to nine schools as coming within my own immediate observation, eight of these may be said to be in one locality—they are upon one estate; the other is upon a separate estate. There is a Protestant school, a purely denominational Protestant school, within a short distance of that school that is upon one estate, and there is a school, taught by a Protestant clergyman, in the midst of the eight schools upon the other estate. I can therefore say, with respect to the nine schools, or nine school districts, that there are Protestant schools in the neighbourhood, and farther than my experience goes I am unwilling to speak.

20333. Do you know Kildimo?—Yes.

20334. That school had upon its rolls lately, in the male school, three Established Church children and ninety-five Roman Catholic children; and in the female, two Established Church children and 111 Roman

Catholic children; are you aware that there is no school under a Protestant teacher within six miles of that place?—So far from being aware of that, I am aware that it is not true.

20335. What is the nearest point?—There is a Protestant school upon my brother's estate, Sir Vere de Vere, at the distance of about three miles.

20336. What is the name of the school?—It is on the lands of Drumlohan, and I think it is called Drumlohan school.

20337. Do you know Croom?—Yes.

20338. In the Croom school there is a slight mixture, a very small Protestant minority, should you be surprised to learn that the nearest Protestant school is about ten miles off?—I don't know; it is so long away from me I don't know anything about it.

20339. If you heard that within the district mapped out by the Commissioners of National Education for the district Inspector of Limerick about thirty miles by twenty, there were, excluding the city schools, not more than half a dozen Protestant schools, should you modify your opinion as to the extent of school accommodation for Protestant minorities?—I have given no general opinion as to the accommodation for Protestant minorities with respect to those school circles which came within my own experience; no statistical information you could lay before me with regard to the amount of school accommodation in other localities that I am not acquainted with should make me modify the opinion I have given with regard to the localities that I do know.

20340. Mr. *Stokes*.—In the case of the schools with which you were connected, who appoints the teachers?—The managers or patrons of the schools.

20341. I think you stated you were the patron of several schools?—I was. I am not now a patron of any of those schools. I have given up the management of all those schools upon the death of Lord Monteagle. I gave up the management of his schools to the management of his local agent, and having ceased to reside in the neighbourhood of Kilcornan school I appointed a sub-manager, in whose hands I left it. That is the parish priest.

20342. What is the relation of a lay patron or manager towards the ecclesiastical power in reference to the appointment of teachers. There was a time when you were patron of certain schools?—Yes.

20343. As patron you appointed the teachers?—I had the power of appointing and dismissing.

20344. What was your relation then towards the parish priest in the management of the school?—Simply this, that he came in and gave religious instruction in the school. There was no other relation that I am aware of between us.

20345. In what capacity did the priest visit the school to which you appointed the teacher?—For the purpose of giving religious instruction.

20346. Did he go as of right, or upon your invitation?—The school was a school vested in trustees, of which I am the surviving trustee. I believe that in that case he had a right to come in and teach, but that is a matter of detail. The officers of the Board could better answer it than I could. At any rate if he had not the right, I recognised the right, and there was never a question between us about it.

20347. Within your experience do Roman Catholic clergymen object to the appointment of teachers by lay patrons?—I have never known an instance of any objection of the kind. Within my experience there have been none such. I may mention that of the eight schools upon Lord Monteagle's estate, of which I was manager. I was a layman; I was the manager of them, and there was always the most cordial co-operation between me and the parish priest, and I may also mention, that, at the time I was manager of the Kilcornan school, I was a Protestant, and there was no difference between me and the parish priest. That was about twenty-five or twenty-six years ago. There was never any difference between him and me, and then I was a Protestant layman.

20348. Have you ever heard of any objections being taken by the ecclesiastical authorities in such cases?—I have heard of such things.

20349. In the case of such objection, is there not something parallel in the case of a Catholic nobleman or gentleman, who holds as private property advowsons in the Established Church, but is not allowed to appoint clergymen to the benefices?—There are some points of resemblance, and there are some points of difference.

20350. Does your experience extend to schools in the North of Ireland?—Not in the least.

20351. You cannot form an opinion as to whether the National system is successful in the North of Ireland or not?—I cannot, except from the general report which I have already stated, and of the difficulty experienced in some cases of procuring sites for schools, so far as that difficulty exists I think it is a most cruel deprivation of the means of instruction for the people.

20352. What evidence of approval of the National system is given by the influential classes in any part of Ireland?—I think that every resident landlord that I am aware of who knows his duty, and feels his responsibility, visits his schools, and exhibits an interest in their welfare, as has been invariably the case with every good landlord I was acquainted with. I should look upon a landlord who neglected his schools as a man who was neglecting his duty.

20353. Are such landlords common in your experience?—They are common in my county—almost universal.

20354. Would you desire to comprehend a larger number of schools within the range of Government aid. Would you like to include the Church Education Society schools, and in short all schools of primary education?—I should like to include within the arms of the State every school that would conform to the regulations of the system, but no other.

20355. Would you say the Consolidated Fund ought to bear the whole cost of primary education in Ireland?—Not the whole cost. I think it ought to be partly supported by voluntary local contributions and school fees.

20356. I think you said on account of the history of Ireland, and the wrongs which the people suffered, there was a claim to the consideration of Government with respect to the whole cost?—I did say so, and especially upon the ground that the penal laws denied education. They made education penal. Having made education penal, they kept the people ignorant. There is a moral obligation now to restore the balance by giving education to the people.

20357. Would you propose that existing endowments for primary education should be made of more general service in conformity with the improved spirit of the age. Beneficed clergymen we are told are bound by oath to keep English schools. The Incorporated Society has considerable funds for the purpose. The Erasmus Smith Board holds large grants of confiscated lands. All these endowments and others are restricted in point of religion. Would you desire to see the limitation removed by Parliament, and those large endowments made generally useful before you come upon the Consolidated Fund, to support the whole cost of the primary education of this country?—In the first place I don't propose to come upon the Consolidated Fund for the whole cost of the primary education. I only call upon the Consolidated Fund in connexion with school fees and local contributions. With regard to the subsequent part of your question, I should say that, so far as whether endowments, meaning the revenues of the benefices in the hands of the Established Church clergymen are saddled with the supposed liability for education, I beg not to enter into that question at all. That is a most important, and a most difficult historical question. With regard to endowments for schools such as Erasmus Smith's schools and other endowments which you mention, I should most heartily rejoice to see these made available for the education of the country, but as I mentioned in answer to a question from the noble lord, the Chair-

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man, I think I said I should wish to devote these sums to the encouragement of the intermediate education of the country for which, I believe, these endowments were originally intended.

20358. In any attempt to redress the educational wrongs of Ireland would not the first step be to make available the large funds which have been appropriated to primary education, but with a limitation which is no longer in accordance with the spirit of the age?—It would be a step but not the first step. I think the first step is to provide education for the poor. That ought to be done out of State funds and local funds. The next point ought to be the establishment of intermediate schools for the middle classes, and that I think ought to be taken out of the funds of the Erasmus Smith Board.

20359. If sites were taken as you suggest for National schools under compulsory powers, who would build the schools?—The schools, if vested schools, would be built under the authority of the Board of Education, and, as I would suggest, by an architect of their own.

20360. Would the whole cost be borne by the Board of Education?—Yes.

20361. Would the schools be repaired by the same Board?—Certainly; vested schools are always kept in repair by them I believe.

20362. Who would have the management of the schools in that case?—I would apply the same rules as are now applied to all other vested schools.

20363. Are you aware the management of vested schools is not such as to give satisfaction to the Catholic authorities?—I am not aware of that, the vested schools are so few. I have never come across any vested schools, except schools vested in trustees. When you speak of vested schools I understand you as meaning schools vested in the Board in its corporate capacity.

20364. Are you aware that sites of schools have been granted in former times, and that schools have been abandoned in different parts of Ireland?—I believe such to be the case.

20365. Allow me to read the following for you:—

"There is a class of endowments, many of which are not at present in operation, that seems to me to deserve a special consideration. I allude to the very considerable number of endowments consisting of some grants of land in fee-simple, made by proprietors of estates, and devoted for ever to the purposes of education, free of rent. In a great many instances the schools have been closed, the school-houses have fallen into dilapidation and ruin, and are an eye-sore to the neighbourhood. Most of these school-houses were erected in times when it was the policy of the State to promote Scriptural education, chiefly through the instrumentality of the Kildare-place Society; and building grants were made from the Lord Lieutenant's school fund, and other parliamentary funds, on condition that the proprietor should dedicate for ever an acre of land to the school. Without offering any opinion upon the original expediency of these measures, it cannot be disputed that these have, in a great many instances, led the proprietors of estates into positions which they never would have assumed but for the parliamentary grants; and when the grants were withdrawn without restoring the proprietors to their original position, something like a breach of faith, or at least of an honourable understanding, seems to have been committed. In case it should ever be in contemplation to superintend and to supplement the existing endowments at the hands of the Government, the class of endowments to which I allude appear to me to deserve special consideration."

That being the case in many parts of Ireland, before you proceed further to take pieces of land compulsorily from the landlords for schools, would it not be well to make available the grants of land made already and conveyed in fee-simple for primary education?—I think it would, provided they were conveyed in such a way as that the education would be carried on according to the principle of the National system.

20366. Do you not anticipate, as in the United States and England, so here also, in the progress of events, primary education will fall more and more into the hands of female teachers?—I do not, as regards this country, and for this reason, that I think the intellectual development of the women of the country is going on at a much slower ratio than that of the men.

20367. Is not the difficulty of securing efficient schoolmasters for the salaries within the ability of the school managers getting greater and greater every day?—I don't think any difficulty will be found in this country, if we had non-vested training schools.

20368. Looking at the land held by ecclesiastical persons, do you consider that such land is generally well managed. I refer to glebes, and the portion of land held by priests, and so and so?—I think land farmed directly by ecclesiastical persons is generally well managed. The glebes of the Established Church clergy and the little farms held by Catholic priests are generally better managed than those around. There is more capital applied to them.

20369. Do you think land held on uncertain tenure by persons who have no interest in their successors is likely to be well cultivated?—I do, when the good cultivation of the land would bring direct benefit in the shape of premiums from the Board, and the expression of the approbation of the Inspector. I do most distinctly.

20370. But without that particular encouragement, do you think that schoolmasters holding land as part of the emoluments of an office from which they may be removed at any time without notice, would be likely to keep it in good condition?—I am very glad you asked me that question, as it enables me to supply a defect in my previous announcement of the scheme. I should propose that the house and kitchen-garden attached to the house should be held as part of payment to the teachers, and that the moment the teacher was removed from his office he should be also removed from his house and garden, so as to keep it vacant for his successor. With regard to the bit of land to be kept as a kind of model Belgian spade husbandry farm, I specifically mentioned that that should be held by direct tenure from the landlord; that the teacher should pay the rent himself; that the Board of Education should have nothing to do with it further than to inspect its progress, and see that it was used as a model for agricultural instruction in the school, and that the teacher would, of course, be entitled to the same notice to quit, and the same rights as the tenant, with regard to that bit of land, that he would if he held a farm of fifty acres elsewhere. He would stand in the relation of tenant to his landlord, subject to all the rights of a tenant with respect to that; but with respect to the house and kitchen-garden, these he would have as part of the salary of his office.

20371. In lapse of time do you not think the land would be separated from the school under the system which you describe?—No; I think the landlord would take care it should not be so.

20372. Would you debar the master from the privilege of letting the land, if he preferred to do so rather than work it himself?—Certainly.

20373. You would not allow him to let it?—I would not.

20374. With regard to industrial education, are you aware that probably all attempts in that direction, whether with boys or girls, in connexion with primary schools have failed?—I believe they have failed.

20375. I think you mentioned cooking—do you think it likely the qualification of a good cook and a good schoolmistress would be found combined in one individual, and even in a succession of individuals, except you set up a school to teach cooking to schoolmistresses also?—I think you might, if it were made part of the training course in the Training Establishment. We must only go a little further back.

20376. Would you contemplate two teachers—one for cooking and the other for intellectual subjects?—Certainly not. I would make the cookery teaching entirely subsidiary to ordinary teaching. I would be sorry to give it any undue importance, although it is of considerable importance.

20377. Do I understand you to recommend industrial training in schools?—I do, to a certain extent. I recommend agricultural training, and that part of it should be the training and management of the kitchen-garden, and that the management of that should be connected with the teaching of simple rules of cookery.

20378. Do you think parents desire their children to labour with their hands while at school?—Certainly not.

20379. Have you not found parents object universally to their children being put to labour unless paid for their work?—I have.

20380. Do you not think it better to confine the primary school to its proper function—namely, the cultivation of the mind and manners?—I do not. If you allow me to explain what appears a contradiction. I am sure you did not intend it, though you put it as such. I am as much opposed as you can be to the compulsory employment of the industrial class taken from the school upon the land of the teacher. But on the other hand, I am very strongly impressed with the advantages that would be derived from giving agricultural lectures and instruction, partly out of the Agricultural Class Book, and partly as exemplified by example of the kitchen-garden, or to place a book of spade husbandry before them by walking them through it, and lecturing them upon it. I believe there would be a great advantage in that amount of industrial training; but I quite agree with you in deprecating the employment of actual labour of children. It would be injurious to the character of the school. Nothing would induce the parents to believe of any school but that the children were sent to school to make money for the teacher.

20381. Am I to understand your scheme goes no further than literary instruction, upon industrial matters, illustrated by natural objects?—You have put it very clearly.

20382. Lord *Clonbrock*.—With respect to this garden to be cultivated by spade labour, who is to perform that labour?—Whoever the teacher chooses to employ as his labourers.

20383. To employ labourers?—To employ labourers.

20384. Do you believe that in any part of Ireland you know that any bit of ground cultivated by spade labour, paid for, would be likely be a paying concern?—I have no doubt of it at all.

20385. When you paid for labour?—Not the least doubt on the subject. I have had a good deal of experience of it.

20386. Up to two acres of land?—Yes.

20387. And your opinion is that that could be cultivated by spade labour, paid for, and that in the market it would pay?—No doubt it would pay. I should like to see its cultivation in the growth of green crops and root crops. I should like to see the teachers keeping a cow, and feeding that cow from the produce of the little spade farm. That such a thing is possible is not a matter of conjecture, but a matter of history.

20388. Mr. *Stokes*.—When Mr. Charles Buxton was under examination before the Lords' Committee, in '54, he was asked—"Do not you think a system of primary instruction is very incomplete which leaves children entirely ignorant of the history of their own country;" and his answer was—"As a Protestant, I think the less they know of the history of Ireland the better." Do you think that devotion to truth that I was delighted to hear you express has made so much progress since 1854 that school managers in Ireland would be likely to acquiesce in teaching the facts of history, and the facts only in primary schools?—I do. I may also say that I don't at all agree in Mr. Buxton's satirical scoff.

20389. In reference to your system of what you call non-vested training schools, do you contemplate allowing any persons to provide such training schools as they please, and to conduct them as they please, and then to come on the Consolidated Fund for the entire cost of their maintenance?—I should be very sorry indeed to put any expense on the Consolidated Fund for the education of persons who are not properly educated. If the school was not carried out according to the rules of the Board, and if not carried out with a reasonable degree of success, then under the rules which apply to other non-vested schools, I take it for granted the funds of the State would be withdrawn from it. But, supposing it to be carried out fairly, and with reasonable success, I do not conclude that the funds of the State would be misapplied—quite the contrary.

20390. Am I right in supposing that by training schools you mean a kind of double institution, consisting first of a house in which young teachers may be lodged and boarded, and made teachers; to that house, then, would be attached a primary school for children, in which young teachers would be practised in the art of teaching?—I don't think boarding or residence is an essential part of the training school. It would be very useful, and I should be prepared to feel very well disposed towards it. I don't think it an essential part. What I do mean by a non-vested training school is a non-vested school for the purpose of training and bringing up teachers. I believe a boarding establishment united with that, if it could be managed, would be very useful.

20391. Would the non-vested training school which you contemplate correspond with the Marlborough-street school, or with one of the district model schools?—I don't know anything about the Marlborough-street school, and would rather not answer.

20392. With respect to its regulations?—I can't say what the regulations are based upon. The regulations in Marlborough-street school, or in any district or vested school would require certain modifications to adapt them to the non-vested system. I cannot compare them with institutions I am not sufficiently acquainted with.

20393. Are you aware that at the district model schools a small number of youths are trained as pupil-teachers who are lodged while undergoing that training, and after a certain course of two years, I believe they are sent up to Marlborough-street to be trained as teachers, would these new institutions resemble the model school for the pupil-teachers commencing their training, or Marlborough-street, which completes the training of the teachers?—I should say they would have more relation to the district model schools. I would like to leave entirely untouched the question of their ultimate destination in Marlborough-street. I think in all probability arrangements might be made by which their pupils might be accepted in Marlborough-street; but I really cannot answer.

20394. The schools you have in your mind would not differ very much from a good convent school, free, from, perhaps, some restrictions, in which first-class monitors would be trained?—I think they would have quite a different character, being looked upon as special schools for training teachers. A different class of persons would be sent there altogether. I should look upon them as a very different kind of schools from convent schools.

20395. Who would be likely to found non-vested training schools?—I should think non-vested schools to train Catholic teachers would be founded on the application of the principal Catholic clergy, perhaps the bishop and other principal clergy of the place.

20396. Do you think it likely that persons of different denominations would combine in founding a school of that class?—I don't think it at all likely.

20397. Would not in fact the non-vested training schools be denominational?—Certainly not. A denominational school must be denominational. A non-vested school is a school which may be denominational, and may not be. It is a great distinction in principle.

20398. If the Board acknowledges a non-vested training school upon the application of the leading ecclesiastics of a diocese, is it not certain that that institution will, in its working, be a distinctive Catholic institution?—Very far from it; in the practical working I would take it that a sprinkling of members of different religions would attend, provided it was a good school; it would depend on that.

20399. Who would manage such a training school after it had been taken into connexion?—The managers would, as under the ordinary rules of non-vested schools; I speak here under correction. The man-

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agers would be the persons making the application for the school and obtaining the grant.

20400. In the case supposed, the leading ecclesiastics of the diocese?—Yes.

20401. Would you give the Board any right to regulate the admission of young persons to be trained?—No right that they don't possess in the case of ordinary non-vested schools.

20402. Would the right of admission be left to the managers, the ecclesiastics?—Clearly.

20403. Would the Board have any right to direct a particular course of studies?—The Board would have a right to require the use of the books published under the authority of the Board; further than that, the Board would have the power, by their subsequent examination of the pupils, to reject those who were found unfit for teaching or further training.

20404. By what means do you propose that the Board should secure that the persons trained actually take service as teachers in Irish primary schools?—To recommend to the patrons and managers of schools persons that they think fit to get as teachers in those schools, and so far as my experience goes the managers are always very ready, very thankful to accept the recommendation of the officers of the Board.

20405. If young persons were admitted to the advantages of training upon the nomination of managers, would it not be necessary to guard that power of admission against abuse, by securing that the persons trained actually become teachers of schools?—I think not; if they did not show the necessary capacity for becoming teachers, or if any other circumstance made them devote themselves to any other line of life, there is no reason why they should not enjoy the benefit of the teaching they received; I would not compel them to become teachers.

20406. If the training were provided for them at the public cost, do you not think the public have a right to require a return by their taking service in the schools?—I think not.

20407. Have you heard that a similar plan having been tried in England led to many abuses?—I have not.

20408. In England it was found after a while that among young men trained in the training schools at the expense of the State, many became clergymen, clerks, or entered upon other occupations than those of teachers; and we have heard that many trained in Marlborough-street do not become teachers—is not that a waste of public money that should be avoided by some means?—I don't think it is a waste of public money—anything that educates people, no matter what position of life they go into, the money that has been spent in so educating them has not been wasted.

20409. Suppose a non-vested training school is established as you say by the leading ecclesiastics of the diocese, would not the management of such a school be likely to be placed in the hands of "brothers" for the schoolmasters, and of nuns for the schoolmistresses, as the best qualified persons available for the management of works of the kind?—I should think not. I don't think it is at all necessary it should be so, and I don't think it likely it would be so; I think it is more likely they would keep the non-vested training school in their own hands, under their own management, and would not try to transfer their duties to anybody else. But I should care very little in whose hands it was put as long as it was in the hands of people who conformed to the regulations of the Board—who conformed to the rules of the system.

20410. Supposing a non-vested training school under "brothers" and nuns maintained wholly out of the public purse, do you think it likely the British Parliament would continue to vote money to support these institutions for any considerable length of time?—I believe there is enough of justice in the British Parliament to vote money for persons doing great public duties if they do them fairly. If those "brothers," or nuns, or anybody else did their duty fairly and efficiently I believe Parliament would justly give them the pay.

20411. Are you aware that "brothers" are now excluded by an express rule of the Board?—I am.

20412. That justice, upon which you rely, has not sufficed in that particular case to relieve the "brothers"?—I believe they are excluded because they refused to conform to certain regulations of the Board; I believe they have in fact excluded themselves, and have not been excluded by any injustice on the part of others.

20413. Did you ever hear of a case in the city of Cork where the Treasury sanctioned the grant of a site for a school upon condition that it was to be a National school, and yet when the "brothers" built the school the National Board refused to take it into connexion wholly and solely because the brothers were to teach it, although the brothers had two schools under the Board, and carried out the rules of the Board as faithfully as they were carried out in other schools?—I have not heard of that case, and if I had heard it I should have thought it a very unjust act.

20414. I think you gave an opinion against mixed boarding schools?—I said that in training schools with boarding schools belonging to them, I thought the non-vested system would work better for producing the requisite supply of teachers.

20415. In reference to agricultural schools, you said you objected to boarding schools?—I said the boarding agricultural schools didn't work at all; but that is entirely from other reasons. My answer referred to agricultural model schools only.

20416. Did your adverse opinion at all rest upon the difficulty, in boarding schools, of dealing with the moral and religious education of young persons differing in religion from the teachers?—My objection to boarding agricultural schools had nothing in the world to do with religious differences or difficulties of any kind or sort. My objection was this—that young men, the sons of farmers, were taken away from their fathers' houses, for one or two years, at a time of life at which their labour was very important and very valuable to the father; and the father found that after two or three years had been devoted to agricultural training, the advantages were not commensurate with this expenditure. It was upon that ground, and that ground only, I stated my disapprobation of the boarding system in the minor agricultural model schools.

20417. The *Chairman.*—Has it not been an advantage to a small farmer to get one of his children off the land and employed afterwards?—Yes. If quite sure he had even a reasonable ground for hoping that sending him to this agricultural school would provide for him afterwards, but by the statistics I have given of one school I was acquainted with, it turned out that of thirty-seven or thirty-eight scholars educated in it only seven or eight derived any advantage in afterlife, any direct advantage from the education they had received in the model school.

20418. I thought you stated in a former answer that the remainder of those persons found occupation for themselves in commercial pursuits?—Yes, in many ways; but in ways in which they were not forwarded at all by the agricultural education they had received. They would have perhaps learned more that would have been useful to them, in the meantime, at an ordinary school.

20419. Mr. *Stokes.*—Your objection does not lie at all against boarding pupils, but against taking them away from their homes?—That is the objection their parents make. I object to the system—not because it is a bad system, but because it has failed.

20420. Have you never heard of moral scandals and religious squabbles happening in them?—Never.

20421. To go back for a moment to the question of non-vested training schools, I think you said you would limit these schools to the use of the Board's books?—Yes, in the mixed secular instruction.

20422. Do you think it desirable that no choice in the matter of books should be given to managers of schools?—Far from it. I should give a very extensive power of selection to the mangers of schools. They might select this book or that book, or any two or three books, and they might select any reading books

they pleased out of the educational series sanctioned by the Board but they should not have the power of going beyond that series.

20423. Would you desire that the Board should put forth a comprehensive list of books from which the patrons or managers of schools might choose such as they would prefer?—Yes, I think it would be very desirable.

20424. Lord *Clonbrock*.—In the school which you have had the management of, what proportion of Protestants was there—what was the Protestant minority attending in it?—I believe very small—about one-tenth. I believe there were from five to eight Protestant boys, and the general attendance at the school varied from sixty to eighty.

20425. You said there were Protestant schools in the neighbourhood?—Within half a mile of it, or perhaps a quarter of a mile.

20426. Therefore those seven or eight Protestant children preferred coming to your school to going to the Protestant school?—Yes.

20427. It was, probably, the better school of the two?—No doubt.

20428. The teacher was a Roman Catholic you said?—Yes.

20429. You consider that it does not signify, with respect to a school, whether the teacher is a Protestant or Roman Catholic in secular education?—I should be very sorry to say that, for I do consider it to be of very great importance that where there is a great Catholic majority the teacher should be of that religion also; I found my opinion to a great degree upon the necessity of keeping up a public opinion in favour of the school itself; for I believe that, whether rightly or wrongly I do not say, but I believe that public opinion in a locality will not run so much in favour of a school if the teacher were of a religion contrary to the religion of the great majority of the school, as if he were of the same religion as the majority; and besides that, I mentioned that part of the duty of a teacher is to teach religion under the directions of the manager.

20430. You said it was of very great importance that the teacher should be of the same religion as the majority of the school?—Yes.

20431. Does not that imply that the more important it is in favour of the majority to have a teacher of their own religion, the more it must tell against the minority to have a teacher of a different religion?—I think there may be something in that argument; but, after all, in the ordinary affairs of life I think we have to consult for majorities rather than for minorities. What we have to see is that no injustice is thereby done to the minorities.

20432. Now, to come to this long-discussed method which you have propounded as to non-vested model schools. I believe you prefer, or at least approve of the present system of model schools as it exists—in fact, you only propose these non-vested schools, if I understand you aright, because the present model schools are unpopular?—I don't wish to interfere with the present model schools at all, but I would superadd to them a sort of school which would make the whole system work better.

20433. In fact you propose those non-vested schools because the existing model schools have not answered the purpose?—Yes; they are not doing their work.

20434. Do you think the non-vested schools you propose would do away with the objections you see to the present model schools?—I think they would be free from the objections that at present exist to the model schools.

20435. Do you think the schools you propose would obviate the objections which exist to the model schools?—I think you will hear of very little objection to the existing model schools if there were non-vested schools too. At any rate, if such objections are urged, they will lose a great deal of their weight.

20436. The objection manifestly is that it is preferred the two religions should not be educated together. Is not that so?—No; I entirely differ from that opinion. The two religions are educated together in the ordinary National schools, and these are carried on with the entire consent and approbation of the Roman Catholic clergy and the country.

20437. But is not one of the objections, in fact the main objections, on the part of the Roman Catholic ecclesiastical authorities to the existing model schools that the two classes—Roman Catholics and Protestants—are educated together?—The objection is this, that they are educated together in the training schools. I should rather object to the way in which you have put it. The objection is not that the two are educated together, but that the education of the Catholic teacher is not placed in the hands of Catholic managers. That is the objection; but I, at the same time, think they would not in the slightest degree object to their non-vested training schools being employed for the purposes of mixed education if Protestants chose to come to them.

20438. If they could instruct Protestants in Roman Catholic doctrines they would have no objection?—I beg your pardon, I must deny that altogether. That would be so directly in contravention of the rules of the Board that they could not have the folly to propose such a scheme.

20439. You think they have sufficient control over their own people to take away those objections and they would adhere to a system founded on that plan?—I am perfectly aware such is the case, and I have the most perfect confidence and I know that in a case directly in point, which is the management of the convent schools. I know that the nuns who manage them make it almost I may say a case of conscience to strictly adhere to the rules of the Board under which they get their grants. I believe it would be so in those non-vested training schools.

20440. You said also you would give power to the Board to take sites for schools wherever necessary?—Yes.

20441. Are you aware what the objections are very often on the part of landlords to giving sites for schools?—I believe that the objection is that they don't wish to have a school on their property in which the doctrines of the Roman Catholic religion would be taught.

20442. Don't you think it fair that if a landlord establishes a school upon his property he should have a claim and a voice in the management of that school, always assuming of course he had not the slightest idea of interfering with the religious opinions of the children?—Not necessarily if he did not do the duties of manager. The office of manager is not a mere office of honour; the duties are very important, very responsible; I believe if a landlord is not prepared to do the duties of a manager he ought not to be appointed, and ought not seek the position.

20443. But suppose judgment goes against him before he is tried at all, and that he is precluded by the authorities who have the power of opposing him, that the children are not to be allowed to go to the school in which he has any sort of control?—I suppose the case to which you wish to direct my attention is that of a Protestant landlord in the north of Ireland who refuses a site for a National school upon his property unless he himself is to be the manager of the school.

20444. No; I go further than that. I wish to put before you a case in which a landlord not only offered a site, but offered to build the school, and asked the concurrence at least of the priest to help him in establishing it, and declined to have anything to do with the education of the school, which he was prepared to leave entirely to the National school Inspector, assisted, he hoped, by the Roman Catholic clergyman; and yet he was told that it was perfectly inadmissible, unless the school was handed over to the bishop and priest together. Is that your idea of the way in which a landlord should be encouraged to give sites, or assist in education?—I would be very sorry to generalize from a particular case. I should say that if a Protestant landlord offered to give a site for a school, and to

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bind himself not to interfere with the religious education of the children—supposing them to be principally Roman Catholics—and agrees to give them a Catholic teacher, I should think it might be very unreasonable indeed to refuse his offer, but I should be very sorry to generalize from such an instance.

20445. I shall just read you one paragraph from the answer of the Roman Catholic bishop to the application made for his assistance and co-operation in a scheme of that sort. I won't read the whole letter. It is rather long, but I will read one paragraph:—"The selection of school teacher for Catholic children cannot belong to non-Catholics, and if made and enforced by them, it is a violation of the rights of Catholic parents and of the Catholic clergy, and in reality a most dangerous form of religious persecution; and if such selection is made as of right, and enforced by landlords, even Catholic, it is an abuse of power, and oppressive alike to the tenants and the clergy." Do you think that that is the sort of answer which a Protestant landlord who offers to put a school upon his estate, and merely claims to be patron, and have the power of appointing the best Roman Catholic teacher he can find, and of rejecting him if he should see reason for it—that being the only power he claims—do you think that such an offer should be termed "a most dangerous form of religious persecution," and be rejected?—I think the offer was rightly rejected if there was any reason to feel any doubt as to the manner in which that Protestant landlord would carry out his obligations regarding the management of the school. If there was every reason to believe that he would honestly and fairly appoint a teacher suitable to the population to be taught, and that he would not in any way interfere with them, I don't think that answer would have been given, or ought to have been given.

20446. Shall I read you a passage from the application made to the bishop to which the answer was given, from which I have read you a passage:—

"Last year I was anxious to build a school, but before doing so, as the population is Roman Catholic, I felt it right to consult the Roman Catholic clergyman and request his co-operation and assistance in carrying on school business. I stated that I wished the school to be placed under the Board of National Education, that it was not my intention to interfere with the education of the children, which I should commit to a Roman Catholic master, superintended by the National Board Inspector, and, as I hoped, assisted by the Roman Catholic clergymen. But I claimed to be patron of a school built by myself on my own property, and to have the exclusive right of appointing and dismissing the schoolmaster. I added, that as I was most anxious for the Roman Catholic clergyman's assistance and co-operation, I should be guided very much by his opinion, it being far from my wish to retain the services of a schoolmaster of whom, with respect to faith and morals, he might have reason to disapprove."

Is that a liberal offer for a Protestant landlord to have made?—It may and it may not. A good deal depends upon the character of the landlord. I may observe that as against your instance not coming within my own knowledge, I place the instances of the nine schools which all came within my own knowledge, and in every one of which the grant was made upon the application of Protestant landlords and was accepted by the Catholic clergy without any stipulation whatsoever as to the teaching, and simply from a well grounded confidence in the honourable intention of the landlord being honourably carried out.

20447. How long is that ago?—These schools were founded at different periods, some earlier and some later, but the same remark applies to them all, and there are nine instances against your one.

20448. You also proposed that attached to each of the schools there should be a portion of land for a kitchen garden, and I think you said that this was to be a matter between the landlord or the proprietor of the ground and the schoolmaster?—With regard to the spade husbandry farm, and that is what I suggested.

20449. I want to know, then, if the schoolmaster offended, or did anything to offend the manager of his school, and was therefore dismissed, how would the landlord and the schoolmaster settle their differences about the land?—If the patron turned away the master, then the master loses his house and garden.

20450. If he was a tenant to the proprietor of the soil then he could not be turned out as quickly as the manager would turn him out of the school?—Pardon me; no one knows better than yourself, my lord, that if you have a gamekeeper or a gate-keeper, or a steward, or any such class of person, who holds a house and garden as a part of his official payment for doing his duties, and if you dismiss that man from his office, you also at the same time dismiss him from his house and garden.

20451. Clearly so, if it is as part of his payment that he holds them, but I understood you to state that the management about the land should be left between the landlord and the schoolmaster?—I drew a distinction between the house and garden, which he had as part of his salary, and what I may term the little Belgian farm of two or three acres; which was to be matter of agreement with the landlord. With respect to that portion of land he would be entitled to notice to quit from the landlord, and justly, otherwise he would not be able to get the benefit of crops he had sown in the ground.

20452. Would not that then have the effect of separating the farm from the school in the event of the master's dismissal?—During the time the notice to quit was running it would. There is one little anecdote which I can hardly deny myself the pleasure of mentioning, if permitted, for it shows in the particular school to which it refers, the Kilcornan school, the enormous benefit that society, as well as the children themselves, receive. It was in the year 1846, the year of the relief works, and I was asked to become Engineer to the barony in which I was living for the purpose of conducting the relief works during that winter. I found that in all the neighbouring baronies the great difficulty experienced was the procuring of honest officers; they were not to be had. They were enormously paid, and they were bad and very dishonest. I tried an experiment in my locality. I went to my own school, and I went to the top class in it—the Fifth—where there were boys of sixteen and seventeen, and some even eighteen, and I appointed them to these offices, at two-thirds the salaries paid elsewhere to the ordinary check clerks, and said to them I would raise their salaries if they did their work well. I employed these boys through the whole of that winter, and I venture to say there was no barony in Ireland in which so good value was given to the public, and during the whole of the time I never had a single instance of misconduct or defalcation among the boys of that school who acted in that capacity under me.

20453. Rev. Dr. *Wilson.*—Do you think in view of an offer so liberal as mentioned by Lord Clonbrock in a district requiring greater school accommodation, the Roman Catholic bishop is justified in refusing such, thereby depriving the children in that district of the benefits of a good education?—I am very sorry to say that I don't think myself justified in becoming the censor upon the action of other persons. In this matter he may have been right or wrong, but I shall not venture to pronounce any opinion upon his conduct.

20454. But do you think a bishop justified in interdicting the children's attendance at such a school, and so depriving them of the benefit of sound secular education?—On the same ground I must decline to answer that question.

20455. Is it your opinion that Protestant landlords in order to get the children of their tenantry, irrespective of religious denominations, educated, should be called upon to hand over part of their property to the bishops and clergy of any Church, and thereby deprive themselves of all personal connexion with or control over the education of the country?—It is my opinion that it is the duty of persons exercising that great trust which is confided to them as landlords, to do everything that can be done to promote the education of their tenantry and of the people about them; if doing that places out of their own hands any exclusive power of education which they might wish to possess, that is

no reason why they are to neglect the duty of seeing the people properly educated.

20456. And place that exclusive power in hands foreign to their own?—They do not place the exclusive power in the hands of the managers of the schools; they place in the hands of the managers of the schools a power of carrying on the education according to the rules of the National system; that is not an exclusive power.

20457. Is it not exclusive so far as the landlords are concerned?—If the landlord gives the management of the school to another, of course he excludes himself thereby from the management of that school; but he does not exclude himself thereby from participating in the education of the country.

20458. Mr. *Stokes.*—In framing the constitution of a school which is designed to be a permanent institution, would not the Roman Catholic bishop be justified in looking not only to the present liberal landlord, but to the changes which the course of time might bring about when the land would pass into different hands, and perhaps the school experience very different treatment?—No doubt the Catholic bishop, or anyone connected with the education of the county, would be not only justified but bound to look forward to every possible contingency; I say no more than that.

20459. Lord *Clonbrock.*—Even under these circumstances would not the bishop always have the power in his hands of withdrawing the children if there was any abuse?—Yes, no doubt.

20460. The *Chairman.*—Have you had much experience as to undue delay either in instances of building new or enlarging existing vested schools?—Yes, I have had some; I have heard, too, very great complaints on the subject. There are great delays on the part of the Board of Education, even when they agree to enlarge or build a school—great delays, but I do not believe they are so much attributable to the Board of Education as they are caused by the Board of Works.

20461. Do these delays often arise from a delay in supplying the Board of Works with a complete title of conveyance?—I think not, because in the cases that have come more clearly within my own observation no question of title was concerned; it was merely the case of an additional school-room.

20462. What is the name of the school to which you refer?—Kilcornan, county of Limerick.

20463. When was the application for the enlargement made?—I think the first application was made between two or three years ago. Perhaps three years ago.

20464. Is it still outstanding?—It is still outstanding.

20465. Is there any question of obtaining additional land for this?—Not at all; there is plenty of land.

20466. Have the plans for the addition been approved by the Board of Education?—I do not think they have ever been finally approved, but no difficulty has arisen about it. The persons applying for the increase were ready to adopt any plans the Board would order.

20467. Have the plans been approved by the Board of Works?—I cannot state where the delay has arisen, but I am inclined to believe it has arisen with the Board of Works.* I am myself aware that in cases of the repairs of vested schools very considerable delays occur, and that these delays involve great waste. A few slates may be wanted, or a few windows may be wanted, and the non-repair of these things increase the expense, and that in consequence of the delays.

20468. I think there was a plan to put an architect in connexion with the Board of Education to do these duties, and to separate them altogether from the Board of Works. Was not the original plan departed from some years ago?—I am not aware of that. If so it was a mistake.

20469. It has been stated to us by an officer of the Board of Works that the district surveyor has power on his own authority to order trivial repairs, if he was informed they were required, or in his tour through the country, he sees they are required. In the case you mention, do you imagine an application made to the district surveyor would do?—I was not aware that there was that power in the district surveyor.

20470. Do you think that in the case of Kilcornan to which you refer no difficulty has arisen as to procuring the necessary money?—I am sure there has been none whatever.

20471. Do you consider that the schools under the National Board throughout the country have succeeded in avoiding imputations of proselytism?—So far as I have had direct experience of them there has been no imputations of proselytism ever thrown out, but I am perfectly aware that imputations of proselytism have been thrown out and very generally believed with regard to schools in the North of Ireland, which I am not acquainted with personally.

20472. Do you consider that at the present time confidence in the National system is increasing or diminishing?—Very much increasing, and very deservedly increasing. Several cases have occurred from time to time to create a considerable amount of distrust. The system was first of all established on the principles laid down in Lord Derby's letter, and one of the principles laid down in that was the right of the clergy of every denomination to go in and teach in all schools. That was in the year 1832. Well, then, I think it was in the year '40 the change which separated the case of the non-vested from the vested schools with regard to the right of the clergy to go in and teach occurred. That was one of the first causes that shook confidence. I think it did so wrongly and unjustly, because I think that regulation is an essential and right part of any non-vested system; but so it was, that it did excite a certain amount of distrust. Well then after that came the controversy upon the meaning of the rules, which went by the name of the Stopford controversy. There was a decision on the part of the Board which again excited a great deal of distrust in the Catholic portion of the community. Then there was an attempt on the part of the Board to force upon the secular period of instruction the use of certain religious books, Scripture Extracts, and Sacred Poetry, and Christian Evidences, and a few books of that sort which were composed by the late Dr. Whately. That was another cause of distrust. Then came the resignation of Dr. Whately. Dr. Whately resigned his seat in the Board because he was not allowed to carry these books into the secular or forced united instruction of the schools. That again created distrust, because it showed he placed an undue importance upon these books. Then last of all came the publication of Dr. Whately's life. There is no person had a greater respect for Dr. Whately's talents, and I may say for his character, than I had, but I must say that the revelations that have appeared with regard to his conduct on the Board of Education, and his feelings, his objects, and his intentions in carrying out the forcing of his religious books on the secular instruction, formed, I think, a well grounded cause of distrust and dissatisfaction. I felt it strongly myself indeed at the time. Thus I have attempted to give, as shortly as I can, what were the causes of distrust. Almost all these have been removed, and the true interpretation has been put on the Stopford clause. The religious books have been relegated to the period of religious instruction, and the constitution of the Board itself has been remodeled, and, in answer to your lordship's question, I would say the result is that the confidence, so far as I am able to form an opinion, the confidence in the fairness of the Board, and the whole system of education is increasing every day.

20473. Are you satisfied with the constitution of the Board as it stands at present?—Yes, I am perfectly satisfied with it, and should be very sorry to see it changed.

20474. Do you think that having a number of gentlemen from different parts of the country acting as channels of local information is desirable?—I think it is of the very greatest importance. I think that we cannot ever work a system well in this country that does not possess the confidence of the people, and I do

* See Appendix, No. XIII.

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not think that if the Board of Education was placed in the hands of one or two permanent Commissioners who were the paid officers and the stipendiary officers of the State, that there would be that confidence in their honourable fair play towards all parties that would make the system of education popular or successful.

20475. Would it be easy for a Board composed of two or three permanent functionaries to avoid the risk of having their appointments made from political supporters of the Government under whom the vacancy might chance to occur?—I think as long as you have a large board selected all over the country, an unpaid Board, that there is very little danger of Government jobbing. I think if you had a paid Board, and a very narrow one, holding permanent situations, there would be a very considerable danger of Government jobbing, and I think, moreover, that there would be that amount of unelastic State control in the whole system which would work very badly, and deprive it of all personal confidence.

20476. Do you think it would be desirable that changes or alterations in any of the rules and regulations of the Board should be submitted to the Lord Lieutenant for approval or be communicated to Parliament before they were carried into effect?—If there was any necessity at all for applying to a higher power I would wish that they were submitted to Parliament. I think that taking them from the Board of Education to submit them to the Lord Lieutenant is a mere formality, and that it confers no real benefit. If any rule required to be changed, and that there should be an appeal, let it be to Parliament.

20477. Do you think if any changes in the rules had to be approved by the Lord Lieutenant in Council that it would not invest the Government with so much responsibility that it would have to go into the merits of the rules proposed?—I think that if the Lord Lieutenant was really to act as a Court of Appeal in the case, that he ought to go into the case—that he ought to investigate it, and that he would be very ill competent to investigate it, and decide justly on it, to sit in judgment upon the Board of Education whose decision he was to give judgment on. I would rather not leave the decision to the judgment of any Lord Lieutenant.

20478. In England you are aware that changes in the regulations are now laid before the Houses of Parliament at certain times. Do you think it would be desirable to extend that practice to Ireland?—All fundamental changes undoubtedly. Of course the changes your lordship alludes to are fundamental, but incidental questions—the composition of the new books, the revising of any old book—all these may be held to be, in some respects, changes, and yet I would not think it necessary to lay them before Parliament. There are certain functions performed at the head-quarters of education that I would be perfectly satisfied to leave to them as at present constituted, without any higher Court of Appeal.

20479. Do you think that the delays in building and enlarging schools, of which you have spoken, arises from anything connected with education, or do you consider it to be part of a general complaint against the Board of Works for slowness in its operations?—I think it is a slowness; it was like red tapism; I think that it was technical difficulties, delays in office, which might have been got rid of by a little energy, and a little anxiety to get on.

20480. Do you consider, as far as your experience goes, that more delays take place in repairing school buildings, than in repairing other buildings under the charge of the Board of Works?—I think the Board of Works are dilatory in all their works, for sometimes it appears to me it is not the Board of Works, but the Board of doing no work.

20481. If the State, from principles of economy, prefers the repairs to be executed by the Board of Works to permitting special officers of the National Board of Education to do so, do you think that those interested in schools may fairly ask that the processes should be made as simple and as rapid as possible?—Certainly.

20482. Rev. Dr. *Wilson.*—You have said that a change took place which shook the confidence of certain parties in 1840. What was that change?—If I am not wrong as to my date, the change to which I refer is the repeal of the permission that was given to the ministers of all religions to come in as a matter of right, and teach in non-vested schools.

20483. Will you show me when that repeal took place?—I cannot tell you, I cannot refer to the reports of the National Board, but I have no doubt it will be found in the reports.

20484. Can you show me where I shall find the permission?—The permission was included in the original conditions of the schools under Lord Derby's letter, which undoubtedly did contemplate the right of ministers of religion to come into all schools in the connexion of the Board—to come into all schools and teach religion.

20485. Vested and non-vested?—Vested and non-vested.

20486. May I ask when the distinction between vested and non-vested schools took place, in your opinion?—I cannot tell you the date at which the non-vested schools were first established; but, if I am rightly informed, when non-vested schools were first established, the alteration with regard to the right of the clergy to come in and teach was not made—that it was not until some period after the establishment of the non-vested schools.

20487. May I ask where you have got the information, if not from the records of the Commissioners of Education?—I have got it from a friend who has said to me, speaking of the matter, that it was in 1840 this took place.

20488. Are you aware that Bishop Doyle, in 1831, anxious to identify himself and the parochial schools of his diocese with the National Board of Education, addressed his own priests and said they could not unite in making a combined application with others, owing to the existence of *their parochial schools*?—I am not aware of it at all. The only passage I met with in Dr. Doyle's writings on the subject is one in which he expresses himself very strongly in favour of united education.

20489. Perhaps your attention has not been turned to this point, that in December, 1831, Dr. Doyle addressed a circular letter to the clergy of his diocese in which he says:—

"Some years past it would have been easy to combine education and have only one school-house in place of two; not so at present, and time only can effect that union which has hitherto been prevented at great sacrifice and at great expense. I notice this, that you may be enabled in your application or reply to the Commissioners to point out the true and very sufficient reason why, in these dioceses, so well supplied with school-houses, few requisitions for aid to assist schools can as yet be made in that joint manner by Catholic and Protestant clergymen which the Commissioners so justly recommend."

20490. Should you regard these schools built by the clergy and their friends as the beginning of the non-vested system?—Not necessarily. The application may have been that they should be taken as vested schools, and made over to the Commissioners, or the application may have been that they should be taken under the wing, as it were, of the Board of Education, and the property in them, and the responsibility left to the local clergy.

20491. In that case would the schools have been vested or non-vested?—They would be non-vested if the management of them, if the responsibility and the property in them were retained by the parochial clergy. They would have been vested if they made them over to the Commissioners.

20492. Are you aware, as a fact, that in the diocese to which Dr. Doyle refers, the schools were from the first non-vested?—I am not aware of the facts.

20493. If you learned on the authority of the representative of the Board of Works examined before this Commission that in one of these counties in which the schools lay there was only one vested school, and in the other county no vested school, would you regard the schools in the diocese of Bishop Doyle as non-vested schools?—I would think they were.

20494. Should you not say the existence of such schools under the Roman Catholic clergy, the existence of such schools under the Episcopalian clergy, the existence of such schools under the Presbyterian clergy, as an outstanding fact, was the beginning of the non-vested system?—Yes, certainly; I should regard the creation of a certain number of non-vested schools as the commencement of the non-vested system.

20495. Are you aware that it seems to have been the original intention of the Government of the day that all the schools should be built by public money and belong to the State?—I believe it was the intention.

20496. And that in the first year they estimated for 20 model schools, in the second for 500 primary schools, in the third year for 1,000, in the fourth for 1,000 primary schools, and so on, and the Commissioners of National Education were obliged to recede from that position owing to what fact should you say?—Owing to the fact that the feelings of the country were in favour of the non-vested system in which they kept the power of retreating in their own hands, and did not hand over the schools permanently and entirely to State control.

20497. Should you say so much to the feelings of the country as to the fact that the country had already such a large number of those schools?—I should say to the feelings of the country.

20498. Now, can you state the distinction between the vested and non-vested schools?—I should think that an officer of the Board accustomed to these things or technicalities could do it better, but I have no objection to give you my idea of it. My idea of a vested school is a school which is either vested in the Commissioners in their corporate capacity, or vested in trustees upon certain trusts. That the consequence of being so vested is, that every clergyman of every denomination has the power to come into that school at certain fixed hours and give denominational education in religion to his own flock.

20499. To such schools what aid is given by the Commissioners of National Education?—They give salary; they build the school; they give building ground for the school, and they give books.

20500. Would you describe a non-vested school. In other words, what grant is made by the Commissioners of National Education to a non-vested school?—I believe that to a non-vested school no grant is made for building.

20501. Then for what purpose?—A grant is made for salary, and a grant is made for books, and a grant is made for premiums to teachers.

20502. Is there any portion of the school furniture given?—I believe there is. [The room was cleared, and on re-admission the examination was resumed as follows]:—

20503. The *Chairman.*—You have stated the distinction between vested and non-vested schools in one of your answers. Are you familiar with the query sheets issued for each of these classes?—No, not at all.

20504. Mr. *Stokes.*—You are not prepared to say, Mr. De Vere, are you, at what time the distinction between vested and non-vested schools was first made known to the public?—No. I know very little about the history of the proceedings of the Board.

20505. Therefore, any evidence you have given on the matter must be regarded as rather put into your mouth than coming from any knowledge you yourself have?—As to dates, certainly. I have no personal knowledge on the matter.

20506. With regard to the mixed school of which you were manager, what was done with the minority at the time the religious instruction was given to the majority?—They used to go out and play.

20507. Do you think it would be a good thing to require, in cases of mixed schools, a second room for the benefit of the minority?—I consider that it would be a very great advantage.

20508. Mr. *Gibson.*—Supposing a school consisting of only one room—a non-vested school—would not the difficulty be avoided, in a mixed school, if religious instruction were given only on Saturday, and that day only to those children who were permitted to receive religious instruction, came to the school, and the others stayed away?—I don't think that would answer. In the first place, I should be as anxious as anybody that the instruction should be given as much as possible by the clergyman himself. Now, his professional duties may not enable him to call on Saturday, and, I think, if you were to restrict the religious instruction in the school to Saturday only, the practical result would be that for weeks together you would have none at all.

20509. But on the day the clergyman came the other children could stay at home. Would not that do?—I think the better plan would be that there should be a certain fixed time each day, when religious instruction should be given. The clergyman knows that, and he may come and instruct. If he doesn't instruct himself, he deputes the teacher or anybody else he wishes to teach for him, and in that way the religious instruction could be always given, but I think if you were to confine it to one day in the week you would have none.

20510. Wouldn't he teach on that day in the week as well as other days in the week?—He might, but he might be kept away accidentally on that day of the week. I would wish a certain amount of religious instruction given by the authorized teacher of the children to be part of the general instruction every day. I am no advocate for a purely secular system. What I want is a secular system of combined instruction, with a separate system of religious instruction, both blended together as part of the system.

20511. You are aware that under Lord Stanley's letter religious instruction must be given on one day in the week, or portion of one day?—I am aware of that.

20512. Rev. Dr. *Wilson.*—In case of a non-vested school, should you not think the present arrangement of leaving it in the hands of the manager a very good arrangement?—I think it is. I think it works very well.

20513. The *Chairman.*—Is it the custom in Ireland for the clergy of the minority to call at the school of another persuasion to give religious instruction?—Do you mean the Protestant minority?

20514. Or Roman Catholic—either way?—I don't know anything about a Protestant school with a Roman Catholic minority, but with regard to schools in which the majority are Catholics, I never knew of a Protestant clergyman coming in to teach. I never saw a case of it.

20515. Rev. Dr. *Wilson.*—Should you think the manager would be disposed to give the opportunity to the Protestant minister to come and give religious instruction to the Protestant minority?—I would in the case of a vested school; he is bound to do that.

20516. In case of non-vested schools?—In non-vested schools in a great many cases he would object to have religious instruction of a different sort from his own being given in the school.

20517. The *Chairman.*—Have you known of that right being exercised by a Protestant clergyman in a Roman Catholic vested school?—Never.

20518. Have you known of that right being exercised by a Roman Catholic clergyman in a Protestant vested school?—I have no knowledge of any Protestant vested school.

20519. Mr. *Stokes.*—If there was a system of reciprocity, by which minorities might be taught by their respective pastors in the North and South of Ireland, do you think the objection would be likely to come in the first instance from the Catholic side?—I think the objection would be made by both sides, but I think a great deal of the objection would be taken away by having a separate room, as you suggest.

20520. Do you think the Board would be justified in insisting upon a condition of that sort?—I think it would be very reasonable on the part of the Board to require an additional room. I should even say if there was only religious instruction to one class that it would be better there should be a separate room for giving it.

[Adjourned.]

FIFTY-THIRD DAY.—DUBLIN, WEDNESDAY, DECEMBER 2, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH, STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., *Secretaries.*

The Lord Bishop of OSSORY sworn and examined.

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The Lord Bishop of Ossory.

20521. The *Chairman.*—I believe your lordship has for many years taken a great interest in the Church Education Society and an active part in the conduct of its business?—Well, I can hardly say the latter; I have taken a lively interest in the society from the first; I was, I think, one of the first engaged in the formation of the society. I have taken a lively interest in the society, but I have not taken an active part in the conduct of its business. It has not been in my way.

20522. In the early years of the society a very considerable number of Roman Catholics were, I believe, educated in its schools?—There were in the returns not only a much larger number, but I believe a much larger proportion than at present exists or than has lately existed.

20523. Has that diminution arisen from the gradual increase of National schools or from the Roman Catholics entertaining a less favourable opinion of the society than they had originally?—Well, my lord, that is a question that I really could not answer. It refers to motives of other people, and the causes which have given rise to those motives of which I do not feel disposed to speak. There may be a complication of the causes which you have mentioned. There may be some other causes for aught I know, but I wish only to speak of the fact. I ought to add, however, that it certainly has not arisen from any change either in the principles or the rules of the society; for no such change has taken place.

20524. Are the rules of the diocesan branches of the society the same as those of the parent society?—I believe in some instances there has been some diversity. That is to say, I believe under the local circumstances of some diocesan societies there was for a time some relaxation with respect to the religion of the masters. There was, I believe, no other material difference; at least no material difference was ever brought before me.

20525. What do you consider the fundamental principle of the Church Education Society as to its teaching?—The fundamental principle, I think, is derived from the object of the society, as expressed in the second general rule, which is:

"The *objects* of the Society are, to *assist* Schools at present existing in the country, and to establish *new* Schools on an *improved system*, for the purpose of affording to the children of the Church instruction in the Holy Scriptures, and in the Catechism and other formularies of the Church, under the direction of the Bishops and Parochial Clergy, and under the tuition of Teachers who are members of the United Church of England and Ireland."

It may have been made somewhat more distinct in the progress of controversy, arising out of particular circumstances, that brought forth explanations of it, but I think that from the first the fundamental principle was clearly this: that the schools should provide a good Scriptural education and a good Church education for children of the members of the Church. And in Rule 3 it was expressly stated that the instruction in Scripture was to be given daily to all children in attendance who were capable of reading. But from a desire to extend its benefits to those of other communions, the schools were thrown open to all, and a relaxation of the rule with respect to religious education, was made for the purpose of rendering the schools available to others besides Church children. Perhaps I had better state that the relaxation went so far as this, that the children of those who were not members of the Church were not required to take any part in the instruction that was given in the formularies of the Church, but they fell under the general rule that all children in attendance should be daily instructed in the Scriptures.

20526. Is that requirement that all the children in daily attendance should be instructed in Scripture the point which has hindered the society from coming under the operation of the National Board?—Certainly, I should say—I ought, however, to say that there is something in addition to that which did not at first appear; because as the controversy went on it appeared that by the rules of the National Board not only was such daily instruction in the Scriptures prohibited, except under particular circumstances, but that it was also forbidden that there should be, in the hours of general instruction, any reference to Scripture, any quotation of Scripture, and finally that the Scriptures should not appear or be seen in the school during those hours. That, however, was only an addition to the ground of separation between us, but it was a very important one.

20527. Has the fundamental principle of the society with regard to religious instruction been modified at any time?—Not to my knowledge. You will observe that everything I say is from rather a remote recollection of all things connected with the controversy; as there has ceased to be a practical controversy for some time, I have set aside the subject. But I do not know of any modification, or believe that there has been any.

20528. I presume your lordship is aware of the pertinacity with which the Committee of Council in England have stipulated for the maintenance of the conscience clause in all small schools?—I really do not know that I can say that I am. I am, of course, aware of the introduction of the clause, and I am aware that there has been a great deal of controversy about it. But how it is carried out in practice, I really do not exactly know.

20529. Is your lordship aware from the reports of discussions in Parliament of the importance which, of late years, the House of Commons has attached to its maintenance?—I have a general impression that the House of Commons has attached importance to it; but to what extent I do not know.

20530. Does your lordship entertain any expectation that Parliament would ever be induced to relax the principle of protection of minorities which the conscience clause is one method of carrying out, in favour of the existing Scriptural rule of the Church Education Society?—Really what we have to complain of is that protection has not been extended to us who are the minority. But with respect to a relaxation, by the authority of Parliament, of the rule by which

the Church Education Society is excluded from the benefits of what is called the National system in Ireland, I do not entertain any expectation, unless under some very great change in the House of Commons, that anything of the kind can take place. At the same time if such a relaxation were recommended by such a Commission as has been appointed and is sitting now to consider the question, I do not believe then that it would be a hopeless thing that it should be adopted, particularly if it were found that it would operate to make the National system more extensively acceptable in Ireland.

20531. On what principle does the society require that Roman Catholic children should read the Bible in a version not acceptable to their parents?—I am not prepared to say that if that were the only objection that there was to the rule of the Church Education Society that it might not undergo a modification. There is some difference of opinion on that point, and I am not at all prepared to say how it might be decided if it became practically important to decide it. But your lordship is aware that the objection is to reading the Scriptures. I do not mean a general objection to reading the Scripture, but an objection to reading the Scriptures in the schools, as our rule requires it to be read. It is not, I think, particularly to the version.

20532. (Question repeated)?—That was only part of a more general rule and principle; and if I am asked what are the grounds on which we require them to receive religious instruction, whether it is agreeable to their parents or not—I answer that we make no such requirement. They come to our schools which are open to them, with a full knowledge—at least their parents have a full knowledge—of what will be required of them. What I should be asked to account for, I presume, in reference to the fact is, why we do not relax the rule which we have established for the benefit of our children, for the purpose of admitting Roman Catholic children who object to it. If that question is to be answered I have no hesitation in saying that it is because, though we should think it very desirable, and in its place a duty, to give the benefits of education to Roman Catholic children, we feel that is a duty of subordinate obligation, and that the primary obligation is to give the best—that is the best religious—education that we can, to our own children; and that we could not make this relaxation (in our judgment I mean) without impairing, if not defeating, that primary object. That is the reason that we have insisted so strongly on the maintenance of our rule.

20533. Do I understand that the society consider that if they were to allow Roman Catholic children to come into their schools without reading the Bible it would impair the general management and teaching of the school?—We should have a decided objection to doing so even if the only religious education that was given in our schools was the reading of the Bible to which they objected. But we have a further objection which is this, that we claim on the part of the clergyman, or the schoolmasters as representing him, under his direction and control, not merely the right of superintending the religious instruction which is given through the Bible, but at all periods of the day and under all circumstances that may lead to it, the right of referring to the Bible, opening the Bible, and reading out of it, in confirmation of anything that he thinks it necessary to say, whether in the way of condemnation of the conduct of the scholars or in the way of condemnation or approbation of any sentiment or principle that may occur in the books that they are reading; so that our religious instruction permeates the whole of our education, that is, that we claim the right that it shall, to whatever extent it may be found necessary or expedient that it should. We could not therefore admit Roman Catholics unless deceptiously to receive secular education only and not religious education, because during secular education and in the course of it, they necessarily would receive religious education.

20534. Practically in the ordinary conduct of a common parish school is that intermixture of religious instruction with the secular instruction often practised, or advantageously practised?—That is a difficult question to answer. With respect to the extent that it is practised I do not know, because it depends on the character of the clergyman, his confidence in the master, and the number of times he himself visits the school. The clergyman of course assumes the right to go into the school at any time, and in hearing a lesson or in listening to a lesson as heard by the schoolmaster he would claim the right of interposing, and I believe if he felt interested as he ought in the proper management of his school he would actually exercise the right of interposing wherever he saw a necessity. If there were complaints made to him of the conduct of one of the scholars he would animadvert upon his conduct, and if it were right and necessary, as it very often would be, to refer to the Word of God in support of his condemnation of it, he would refer to it unhesitatingly, no matter who were by, whether Roman Catholics were intermingled amongst the Protestants or not. And that we regard as a very sacred right which we not only would not abandon, but not suffer to be impaired in the slightest degree. I should be misleading your lordship and the Commissioners if I held out any other prospect, according to my judgment of what the feelings and principles of the clergy are.

20535. Do you consider it advantageous to the good management of the school that the clergyman should habitually interpose religious instruction at irregular intervals in the middle of periods assigned to other branches of instruction?—It depends on what the branch of instruction is; and the usefulness of the interposition in practice would depend very much on the character of the clergyman, and his ability to interpose profitably; but what we consider absolutely essential is that he should have the right to do so.

20536. Can you suggest any modification of the National system which would enable the supporters of the Church Education Society to join it?—Well, I did publicly suggest a modification of the system, as I believe it may be so called, a good while since, which gave rise to a good deal of discussion; and it is the only modification that it occurs to me would get over the practical difficulty that exists in Ireland.

20537. Would you be good enough to state the principal points of it?—It is very simple. It is this:—that the State should, through the National Board or any other body by which it administers the funds that Parliament votes for primary education in this country, give assistance to all schools in which the secular education that it approves of is given, and in which there is evidence, through its own Inspectors, that it has been honestly carried out. There might be various tests proposed for that. I suppose it might pay a capitation allowance for those who attained a certain point in the scale and so forth; but those are all details. But the principle would be with me that this State aid should be given to all schools as a return for what the State only concerns itself apparently in now—that is, as a return for the substantial progress in secular education; and that with respect to the rules for the religious instruction of the school, the patron should be left to devise them and carry them out.

20538. There are many places in Ireland where there is a religious minority, sometimes Protestant, sometimes Roman Catholic, too small in number to maintain an efficient school of its own; how would you meet the present requirement of the State that the rules of schools, aided by the State, should be such as to enable religious minorities to participate in secular education?—Well, it is not for me to say what should be done for other denominations or what they should do for themselves. The members of the Established Church fall under the description in some parts of Ireland; being very few in number in many small and remote parishes. But I think that when it was made a specific object, sufficient contributions could be obtained to protect them from the danger to

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which they would be exposed. I should look with hope to the exertions that would be made for the purpose of meeting the evil. But I regard it as impracticable that in a large scheme, carried out under very great difficulties, as primary education in Ireland is, any plan which will meet all without these difficulties can be proposed—at least not involve some difficulties in some other direction. All that I can hope is that they can be averted or remedied in the way that I have said, for the children of the Church. With respect to others I have very little doubt that they would find means of meeting the difficulty. But I must leave that to them and to Government.

20539. But, supposing the State to be willing to give the Church Education Society's schools money according to the results of their secular teaching, how would the Church Education Society meet the rule as to the requirement of the schools being made available for Roman Catholics where the Roman Catholics were unable to establish schools of their own?—Well, the State must devise some means of meeting that difficulty for themselves, if the Roman Catholics continue to make the rule of the Church Education Society's schools an insuperable objection to attending them; because, neither with the view of including Roman Catholics among those who receive education from us, nor with the view of obtaining aid from the State will that rule be modified; I may venture to say so, I think, because we have been pretty severely tried upon the subject.

20540. Then am I to infer from your lordship's last answer that you cannot show us how the difference which now exists between the State and the Church Education Society can be accommodated?—If your lordship thinks that what I have said is an impracticable accommodation of the difference, as it is the only accommodation that I can propose, it of course in your judgments, warrants the inference which you drew from it; but I never meant that it should. I think that it is a very practicable, and a very reasonable accommodation. A great deal has been done to render the National system more acceptable to the Roman Catholics of this country, and I cannot conceive how that should render it less so.

20541. Does your proposition amount to this, that assuming the Church Education Society's schools to remain on their present footing, the State should give them aid in proportion to the efficiency of their secular teaching?—I went even further than that, for I suggested that it might be in the form of a capitation allowance for those who attained a certain proficiency in the system, whatever it were, that was adopted by the State, or by its educational organ, whatever that might be. But I at the same time stated that that was one of the details. The general principle was, that there should be aid given for *secular* education. I did not mean to prescribe the course of education which should be given, or the extent to which it should be given in a school to entitle it to aid. Both those points were to be determined by the State itself, and should be the object of the inquiry of the State Inspectors to ascertain in every particular case that the required extent was given; and that being ascertained, a certain amount of aid should be given. The main point was that the State was not to interfere with the religious education given in the schools, not that I think—to protect myself from misapprehension—that plan the most wholesome or the best; but suggest it because it occurs to me that it is the only mode of getting over the very difficult and disadvantageous position in which education stands in this country.

20542. Would that system involve the abandonment, on the part of the State, of the present stipulation that Roman Catholics should be able to receive the secular without the religious instruction?—Most certainly it would.

20543. Would it practically be to adopt the Church Education schools on their present footing, examining them merely as to their secular teaching, and concerning itself with paying for that alone?—Exactly. When I say that, of course I do not mean to cut the State or its educational organ off from an inquiry into the conduct of the school, or anything connected with it, which might render it a proper subject for punishment in the way of reduction of the allowance, or taking its allowance away entirely, or striking it off the list, but merely that the aim of the State should be to obtain and pay for secular education. That is, I say that this ought to be the aim of the State, not according to what I conceive to be the duties of the State, but according to what its present position is.

20544. Would that be to recognise denominational schools as regards the secular instruction they conveyed?—I do not like to adopt the word denominational, because it is used in different senses in connexion with education; and in one at least of these, I should decidedly object to it. But if by denominational schools your lordship means schools in which there are scholars of only one religious denomination, the State does adopt to a very great extent, indeed, such schools, and supports them too; and the result of the plan suggested probably, in some cases, would be to confine the scholars to one religious denomination. It is very possible that that would be the result; and in that event, in carrying out the view that I ventured to throw out, would adopt denominational schools in that sense.

20545. Would your system contemplate giving exactly the same liberty to schools under Roman Catholic management, and assisting them simply according to the goodness of their secular teaching?—Well, that is a point in which, as I said, I feel that I have not any direct concern. But I may say, that I suggest the plan with the full knowledge that that must be the necessary consequence of the adoption of it.

20546. That the same liberty should be given to schools under Roman Catholic management as to schools under Church Education management?—Under the management of all denominations. I am perfectly aware of inconveniences and disadvantages resulting from such a system; but it is only suggested as a plan for getting out of a great difficulty, and I have never heard of any that promises to do it so well. That is all that I wish to say in its favour.

20547. In that plan should you leave unprovided for those small minorities who were unable to maintain a school of their own?—I have in answer to a former question expressed my belief that a provision would be made for such cases by those concerned. But if it were a great object with the State to get over the existing difficulties connected with primary education, and that the adoption of a plan which got over it involved the necessity of giving support to schools that in the abstract might not appear to be proper objects of State care and State reward, I think the State ought itself to make provision for them.

20548. Under your system you would not propose to make any special provision for cases where there might be two or three Protestants on the one side, or two or three Roman Catholics on the other side?—My system—it hardly deserves the name—but my suggestion would make no provision for them, but it would exclude none that might be made, whether by the State or in any other way.

20549. Are there many members holding office under the Church Education Society who now support the National schools on their property?—Not to my knowledge. There are many who support the Church Education Society, who also upon their own property support National schools. When I say many, I know several.

20550. Sir *Robert Kane.*—I believe that, judging from the reports of the Church Education Society, its operations are not now quite as extensive as they were some years ago?—As regards the numbers educated in its schools, its operations are considerably diminished; but the number of schools is not diminished in the same proportion, and therefore its operations may be as extensive in that sense.

20551. As to geographical distribution, the schools remain the same?—Pretty nearly, because the system is very much parochial. It has not altered in that respect.

20552. Has the proportion of the different denominations attending the schools varied in the course of the progressive diminution of the sum-total of scholars?—I should say so. I must say, however, that I may not cost time unprofitably to the Commission, that I am not really well acquainted with details; but I am pretty clear, I am nearly sure that the proportion of Roman Catholics has considerably diminished.

20553. Then, if I judged aright your lordship's answer to the Chairman of the Commission, you consider the Church Education Society now as principally a machinery for the education of the children belonging to the Church of England?—It was always the primary object of the society, as I have already stated, to provide education, such education as we could approve of, for the children of members of the Church, but we not only included the other object—the object of extending benefits of our schools to others—we showed the sincerity of our desire to bestow these benefits upon them by modifying our rules, so as to admit them to the general education of our schools (a part of which is instruction in the Scripture), without requiring their attendance when instruction in the formularies of the Church was given.

20554. To what does your lordship attribute mainly the great diminution in the number of pupils attending the schools?—In a great measure certainly to the diminution of the population. I do not know any other cause that would account for any considerable diminution, except in the case of the Roman Catholics whose attendance upon our school is diminished in a greater proportion than can be accounted for in that way, and that, I believe, has arisen, if you think it necessary that I should give a reason for it——

20555. It is not necessary to go into the details of that; but do you think that the diminution of the population of the country generally accounts for the diminution of the pupils attending the Church Education Society's schools to, in round numbers, about one-half of what they were about twenty years ago?—There may have been other concurrent causes. I have not heard of any in particular. I have not heard of any diminution to any extent arising from the fact that those who ought to attend the schools remained away from any objection to them.

20556. In the plan which your lordship has had the goodness to suggest to the Commission for bringing the Church Education Society's arrangements within the pale of the action of the State, do you consider that that would have the effect of enabling the schools to be conducted more energetically, to increase the number of pupils attending, and altogether to place the operations of the Church Education Society in a more vigorous and extensive position than they now are?—Most decidedly. Our schools are confessedly in many places defective, arising from defective funds. I should hope that that great source of defective education amongst us would be diminished, if not removed, by receiving aid from the State.

20557. And the operations of the society would then become more completely organized?—I do not say that.

20558. And its schools more numerous and better attended?—With respect to the number of schools I am not sure that there would be any increase; and whether there would be any increase in the number of scholars would depend on circumstances. It would not be a necessary result of the change, but I suppose it would be almost a necessary result of the change, that the schools would be better.

20559. At present does your lordship consider that any special influence is made use of for the purpose of inducing Roman Catholic children to attend Church Education Society schools?—Well, that is a very wide question. I have no doubt that the zeal of some men may lead them to exert all their influence very earnestly to get Roman Catholics to attend Church Education schools. There is nothing that can be called special influence made use of by the Society; but as to answering for what may be done in individual cases, I am sure I could not venture to do that.

20560. But putting aside the case of individual zeal, which will occur at all times and in all Churches, your lordship considers that the attendance of the Roman Catholic pupils in Church Education Society schools is voluntary and by the consent of their parents?—Yes; but I am sure their staying away from them is not always voluntary. I do think that there is influence exercised over them, but not so often to induce them to go to those schools as to make them stay away from them.

20561. Then, under the improved arrangement which your lordship suggests, by which the funds of the Society should be assisted by grants given as the result of examinations, probably for the secular instruction, where the State would pay for the secular instruction, have you any reason to suppose that the number of Roman Catholic pupils in attendance would be still further diminished or become less than what it now is?—The tendency of it would be to increase the number, for this reason, that Roman Catholics set a great value upon the benefits of education; and I am sure in some instances, in which they attend Church Education schools, it is because they think, whether truly or not, that they will get a better education there than in the neighbouring National schools. I do not say than in any National schools, but than in the neighbouring National schools. The more, then, that our schools are improved the greater probability there would be of the attendance receiving some accessions in some places from that cause. That is the only way in which I think it would increase or diminish the numbers. I do not think it would have any tendency to diminish the numbers; at least, I cannot see how.

20562. Your lordship mentioned that you regarded as the fundamental object of the system of education the religious education, and that on that ground the reading of the Bible was made the keystone, if I may use the expression, of the arrangements of the school, and that the Roman Catholic children although excused from learning the formularies of the Church of England were still expected and obliged, if they attended the school at all, to join in the reading of the Scriptures in the Authorized version?—I think that both the noble Chairman and you, Sir Robert, seem to misunderstand what the primary object of our schools was. You seem to regard them as schools intended for the nation. They were intended for the nation just in the way in which the Established Church was intended for the nation. But as its members are not commensurate with the population, so the attendance upon our schools is not commensurate with the part of the population who require eleemosynary education. Our object was to meet the difficulty, in which we were placed, by the establishment of the National system. A Rule was adopted with respect to religious education, which, whether rightly or wrongly, we regarded as one that we could not conscientiously adopt, and therefore, whatever were the advantages arising from connecting our schools with the National system, we could not do it. That was our position. We then sought for a modification of this Rule, such as would allow of our forming a connexion with the National system. Upon every ground both of interest and duty our desire was to aid Government in the attempt to extend the benefit of education to this country, provided we could do so consistently with our conscientious views of what our duty was. It was not until we failed to obtain such a modification, that the Church Education Society was formed. Its immediate formation arose out of this fact, that numbers of schools were left without adequate means, or anything like adequate means of support, and that, therefore, new exertions were made to obtain support for them, and very especially in England, to which we resort in such emergencies. Those who sought support there were not acting in concert. They were, therefore, conflicting with each other, and the inconvenience of this state of things, I think,

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first suggested the formation of a society formed of those who held the same principles with respect to religious education, and were to a certain extent in the same difficulties arising from those principles. Then the late Dr. William Trench, after conferring with some of his friends in the country, came up to town with the view of forming such a society, and the Bishops that were in town with the late Primate at their head were consulted upon it, and the Church Education Society was the result. The second fundamental rule expresses what the object of the society was, and that object was such as might be supposed to grow out of the historical origin which I have described. It was, as I have before stated, to provide sound religious and moral education for the children of the Church. But, considering our position as the Church of the State, and considering our relations with our Roman Catholic fellow-countrymen, to whom we cannot do anything like the good that we should desire to do, it was thought, as it always was with respect to Church schools, that part of our duty—not the most important part, but still a part—was to make them as extensively useful beyond our own children as we could do without interfering with what ought to be the primary object with respect to them. That is the history of the society, and that is the history of the rule, and if the rule were read with the knowledge of the history, they would be better understood and more fairly judged. The first fundamental rule merely states what the name of the society was to be, but it is not without its import too, for its name is the CHURCH EDUCATION SOCIETY for Ireland. The second is, "the objects of the society are to assist schools at present existing in the country, and to establish new schools on an improved system, for the purpose of affording to the children of the Church instruction in the Holy Scriptures and in the Catechism, and other formularies of the Church, under the direction of the bishops and parochial clergy, and under the tuition of teachers who are members of the United Church of England and Ireland." And therefore in judging of our rules, they ought to be tried in reference to this test, whether they are proper rules for the schools of a society having this as its primary object, and taking in the other, of extending its benefits as a secondary object—an important object, indeed, but still a secondary one.

20563. I quite understand the position of the society, and that, in fact, the admission of Roman Catholic children is a concession upon the part of the society?—I should rather say that the concession was in the modification of what a strict Church rule ought to be, that is, that the formularies of the Church, as you perceive, though they are to be taught in the school, are not made by any a matter of daily instruction. That was left, I think, entirely to the parish clergyman. All that was provided for on the part of the society was, that the masters should be persons qualified to carry on that instruction under the direction of the clergy, by being members of the Church of England and Ireland, and that that should be the legitimate purpose for the occupation of the school, because the object of the schools of the society was to afford "to the children of the Church instruction in the Holy Scriptures and in the Catechism." I think the concession is rather in not exacting other formularies of the Church from Roman Catholic children in attendance upon this instruction.

20564. Attendance upon the formularies of the Church?—Yes.

20565. The reading of the Holy Scriptures, in the version of the Church of England, is an integral part of the general business of the school?—Yes; not merely the reading of the Scriptures, I should say, but instruction therein, and in that it differs from the Kildare-place society that preceded it.

20566. You have described also, that in the courses of the secular instruction, the schoolmaster and whatever clergyman chooses to visit the school possess the privilege of introducing such references to religious and moral instruction as the subjects in hand, or as he may consider that the occasion calls for?—Certainly; I would go further than that; I would say that it is the duty of the parish clergyman to do so; and by our rules he may do it.

20567. Then, the school must be considered, of course it is, I may say, probably the boast of the Church Education Society, that the school must be considered as being essentially doctrinal throughout the whole of its arrangements?—By no means essentially doctrinal. It is quite essential that no instruction given in it shall be contrary to what we regard as sound doctrine, but it is not necessary that our doctrines should be constantly quoted, but that where a moral lesson is to be given, if the clergyman sees fit, it is to be referred to its proper foundation in Holy Scripture.

20568. But those explanations would be conceived and given entirely in the spirit of the Church of England, necessarily according to the instruction of the school and of the society?—Well, in an important sense they would be given in the spirit of the Church of England, that is to say, there would be nothing in it contradictory to the principles of the Church of England, but it is not necessary that it should involve anything peculiar in the principles of the Church of England; for example, if a boy exhibited a quarrelsome spirit, called names, provoked another boy in the school, he might receive a rebuke on the part of the master for disturbing the order of the school, and there might be an end of it. If the clergyman thought fit to represent to him in what light such expressions of angry temper on his own part, and such a provocation of angry temper on the part of another, was regarded by God, he would turn to the Bible and show him what is said about it there. That is all that I mean. But I do not suppose that he would ever turn to the articles of the Church or to any of its formularies for the purpose of confirming his reproof of the boy.

20569. But still what has been described as the atmosphere of the school, the general feeling and sentiment which would be expressed by the ordinary business and instruction of the school, would be all such as would harmonize with the spirit of the Church of England, and certainly not that which would have any special Presbyterian or Roman Catholic feeling?—Certainly not; but not necessarily antagonistic to either, because we have many common principles, I do trust and hope, and a common foundation, I hope, for them in the Scriptures, so that it might be in perfect harmony with Presbyterian and Roman Catholic principles; but not necessarily. It might also, doubtless, be antagonistic.

20570. Would your lordship then think that an arrangement such as you have proposed, which would increase the vitality of the operations of the Church Education Society, would increase their funds, and give them more means of increasing the efficiency and activity of their plan of teaching, and would afford additional inducements to Roman Catholic children to attend these schools, could be expected to meet the approbation of the Roman Catholic community?—It is obvious, on the contrary, that the effects which have been enumerated, as likely to result from the modification that I speak of in the connexion between the State and the schools that it supports would, so far as they go, have a contrary tendency, and would not be pleasing to a great portion of the Roman Catholic community. But it is not for me to say whether, considering the whole plan, and other consequences arising from it, it might not be acceptable to them. That is, as I said before, for themselves to determine, not for me.

20571. Rev. Dr. *Wilson*.—Does your lordship regard it as of any importance to the interests of the State to have children of the different religious denominations united in the same schools and receiving secular instruction together?—I don't think that I estimate that advantage as highly as other persons do; but I am sure that that advantage, whatever it may be, like other advantages, must be estimated by a proper consideration of what it costs, and what are the means

of securing it. And I think a great deal too much may be sacrificed to the attainment of that object.

20572. You are aware, I presume, that the Commissioners appointed in June, 1824, and who seem to have been unanimous in their report, laid this down as a fundamental principle, that such a system should be established as should unite children of all religious denominations in the same school, except when it should become unavoidably necessary to separate them for the purpose of religious instruction; you are aware of that principle?—I am perfectly aware of it, and aware also of their recommendation that while new schools should be established upon that footing, all the parochial schools in existence, in all of which a Scriptural and Church education was carried on, should be maintained, and the number of them extended by the State.

20573. Can your lordship say how many archbishops and bishops of the Established Church were in Ireland in 1832?—I really cannot. I cannot say what vacancies may have occurred in the body throughout the year.

20574. May I ask were you one of them at that time?—No, indeed, I was not; nor until ten years after.

20575. Are you aware that they approved of this fundamental principle:—"They are, moreover, fully aware of the advantages attendant upon the instruction of children of different religious persuasions in one common school, since it may be expected that the kindly feelings generated, by means of such association in childhood and youth, will spread their influence over the subsequent periods of human life"?—Yes, I think that is a true view of the question so far as it goes; but I think it is only a one-sided view of the question, because I think that those influences which are there described, I think justly, as the proper result of such a union in early life might be counteracted, and more than simply counteracted, by other circumstances connected with this mixed education; if they were to separate at a certain hour when religious education was going on, and if it were to be the subject of discussion amongst them, as it naturally, almost necessarily would be, upon what grounds they separated, and why it was that the children that went away were not to take a part in the religious education that the children that remained received; I can easily conceive that the fact of their being united in the school might lead to wider divisions than their being educated in separate schools.

20576. You are aware, I presume, that the archbishops and bishops also approved of selections from the Scriptures being read in their own schools?—I believe so; I am assenting to what you say as taking it for granted.

20577. I am reading from their document—and that they "objected to the pretensions to exclusive sovereignty put forth by the Church of Rome in Ireland"?—I am sure that the archbishops and bishops did so, but whether on that occasion or not is really more than I know.

20578. Are you aware that in that document put forward by the archbishops and bishops of the Established Church, in the year to which I refer, they asserted and maintained this sovereignty for themselves in the matter of education?—I do not know whether they did or not. You are referring to a document that I perhaps knew at one time, but if I did, it has faded from my mind so much that I am unable to answer any particular question as to its details, and I think I shall be obliged to decline answering, or making an attempt to answer, questions with reference to what I so imperfectly remember.

20579. In the document to which I refer they further state that they do not "affect to conceal their grief at beholding the clergy of the Established Church deprived of the trust committed to their hands by the Legislature of superintending National schools;" may I ask your lordship do you adhere to or recede from this position now, representing the Church Education Society?—I am not sure that I understand the question. If you mean to ask whether I think that the Church ought to have the direction of National education, my answer is, that I think it ought, at least, so far as this—that as the Established Church is chosen as the Church of the State, if its schools carry out its principles, they ought to receive the support of the State. But if, as is plainly possible, it appeared that, in the same way that the Church itself is not commensurate with the population, the Church schools did not supply the educational wants of the population, and that there was no hope of a remedy in that respect, so that they should become, strictly and properly speaking, National schools, then I think the State, in its parental character, ought, within certain limits, to extend aid to other schools. What I mean is this, that though the Church schools had a primary claim upon the aid of the State, others ought, under the circumstances that I have stated, to receive aid as a matter of proper consideration on the part of the State, as the common parent of all. But what we complain of is that, not only was the proper order reversed—that not only were the Church schools not the State schools, but that when the Church schools sought for a portion of the aid that was extended freely to other schools, they were refused any portion of it. This is what we have for a good while complained of.

20580. You are aware, I presume, what the claim of the Primate and Protestant Bishops in 1826 was?—I really am not aware of what the precise claim of the Primate and the Protestant clergy may have been in 1826. But this I am sure of, that, in supporting the Church Education Society—the Church Education Society, which had no existence in 1826—I have acted with the Primate and with the Bishops and Clergy of the Church in the period which has elapsed since the first establishment of the society. And I do not think it would influence either me or them if at another period, if it be so, the Primate, and the Bishops, and the Clergy took a different view of what the interests of the Church were, or what its duty was. I do not know, however, that they did so.

20581. Taking for granted, as historically we are informed that they did, may I ask does the Church Education Society or do its representatives now claim to be the appointed guardians of the education of the country?—I really hardly know how to answer that question. They certainly make no such claim in putting forward the case of the Church Education Society. On the contrary their position, for a good many years, has been—taking as an established fact the existence of the National Board as the educational organ of the State in this country, taking as an established fact also that it is to receive large funds for the purpose of carrying on education according to its principles—the position of the Church Education Society for a long time has been, not claiming a superiority over them, or even dividing empire with them, but claiming support for its own schools.

20582. In all their own schools do they not regard the teaching of the Scriptures in the authorized version as essential, and to be read by all children in the schools?—Well, I have repeated two or three times that they do so.

20583. And I presume that they insist also upon their own interpretation of disputed passages in the Word of God?—Who are "they"?

20584. The manager, and patron, and teacher of those schools?—The office of religious teaching is, in the first instance, in the hands of the parish clergyman. The parish school is his school, and every Church Education school is under him, and it is essential to its maintaining a connexion with the Church Education Society, that he should have the superintendence of it. The Church Education Society confides, of course, the religious education of the children to him. It has been already confided to him without consulting them. Of course it must be left to his discretion. The society cannot prescribe to each clergyman in the country what view he is to take of Scripture, or of his duty in the interpretation of Scripture. That office is intrusted to him, as regards the children in the schools, just as is

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intrusted to him the office of explaining the Scripture to the adults in the Church.

20585. But I presume we are to take for granted that the patrons and the teachers, in explaining or commenting on the Scripture, will take the Thirty-nine Articles as the basis of Scripture instruction, and the form of Church government as established in this country when matters bearing upon that subject are brought before the notice of the children?—I suppose every honest man will speak according to his own principles and to his own views, in any circumstance in which it is his duty to speak at all; but I believe that the principle is generally acknowledged and acted upon in our schools, that the principles of the Church have a different plan in the instruction in Scripture—instruction in Church formularies. Instruction in the formularies of the Church not only is given according to the principles of the Church, but it requires express and repeated statements of those principles. All instruction given in the Scriptures, as it is given by the clergyman, is presumed, of course, to be in accordance with the principles of the Church, but it does not in the same way involve the necessity of putting them forward expressly. On many occasions that would be obtruding them unnecessarily, and giving to Scriptural instruction what it is the practice, I believe, and I am sure it is the principle of the Church Education Society, should not be given to it—that is, a controversial character. There are two modes of teaching Scripture—the one controversial, the other non-controversial. The true interpretation of Scripture cannot be taught, where there is a controversy about it, without taking one side in the controversy. But there are two different modes of teaching the truth, notwithstanding—for example, in commenting upon a portion of Scripture it might be pointed out what its true meaning is without any reference to any existing body of Christians who take a different view of it; or it might be pointed out to the children not only what its true meaning is, but that others adopt a false meaning and teach it. That last would, I think, be contrary to the principle and practice of the Church Education Society. I mean with respect to the Scripture teaching of children generally.

20586. Do you regard a restriction upon the use of the Bible in education as a grievance to the consciences of the clergy—do they regard it as such?—A very great indeed. It is one, in fact, which they would not submit to. That is the answer to that.

20587. In referring to your lordship's pamphlet, where you speak of the position and duties of the parish clergyman as to the religious instruction of all committed to his care, do you include in the "all committed to his care" all parishioners, Roman Catholics, Presbyterians, Wesleyan Methodists, and so on?—Well, I suppose you know that by the form of Institution to a parish, the bishop commits all the souls in the parish to the care of the clergyman. In the sense that he ought to be ready to carry out that charge, his care may be said to extend to all. Practically, however, it extends only to those who choose to submit themselves to him, for we acknowledge the liberty that every man has of separating himself from the Church and taking another guide than the one which she has provided, subject as he is for all his acts to God's judgment for them.

20588. Practically I suppose there is not expected a manifestation of this care on the part of the clergy for those who are outside their own immediate influence?—That depends entirely on their own sense of their duty. Some take a larger view of it, and others a more limited one. I can give no other answer to that question.

20589. Was it not your objection to the system of National education from the first, and is not it still your objection, that you cannot through it extend the benefits of religious instruction beyond the limits of your own Protestant people?—No, that was not our only or our chief objection. What we objected to chiefly was, that we could not, consistently with the rules of the National system, carry out the religious instruction of our own children in the way that we feel conscientiously bound to do. That is our chief objection to the system.

20590. I read from your lordship's pamphlet, page 54, "that the question about the modification of these fundamental rules was likely to arise first, and did, in fact, first arise, from the desire of the clergy to extend the benefits of their schools beyond the limits of their own people." Does that desire still operate upon them?—Most certainly; and the rule that I have so often referred to—the second rule—is framed for the very purpose of enabling them to act upon it.

20591. And is not this desire to extend the benefits of their schools beyond the limits of their own people the result of your position and claim as the National Church?—No. If we ceased to be the National Church to-morrow, I should desire it as much as I do now.

20592. Your lordship says "that such desire should be felt by the clergy was natural and almost unavoidable. The Reformed Church is, as has been often proved, the National Church"?—Now, I must say that I cannot enter into this subject at all. The controversy between the two churches in this country, and, indeed, throughout Europe, is one of 300 years' standing. And our position in this country is one much controverted, and since the origin of the Reformed Church in this country has been much controverted. What I say is, I decline entering upon so large a controversial subject, which I should be very sorry to speak about on my oath.

20593. Does your lordship decline to prosecute the examination into this historical department?—I decline entering into either of the controversies referred to, certainly, as having nothing to do with the question.

20594. With regard to the Church Education Society, you say that it is a conscientious objection that is entertained by the clergy who still stand out against the National Board?—That what is?

20595. That it is owing to their conscientious objection that so many of your clergy remain still opposed to the National system of education?—I do say that the ground that they have taken publicly against it is, that they entertain a conscientious objection to its distinctive rule. But if you mean by the question that I should look into the heart of every individual who has made this objection, whether he has made it upon honest and conscientious motives, and not any others, I must decline making any answer to the question.

20596. Then, under these circumstances, you would make no attempt to account for the frequent changes that have taken place in the line of action pursued by the clergy?—If the question refers to the individuals who have changed on the question, I should positively decline to make any attempt to analyze the motives of individuals, or to express any judgment upon the acts of individuals, which I should think extraordinarily unbecoming in me, and especially as a witness.

20597. Does not your plan enforce in all schools religious teaching of a peculiar character?—Well, I think it is for you to judge whether it does or not. I have stated that it does enforce, by a fundamental rule, that daily instruction shall be given in the Bible, at which all children in attendance upon the school are obliged to be present. It also has a rule that catechetical instruction is to be given in the formularies of the Church in the school, but it adds that none but those children who are children of members of the Church shall be obliged to be present at this institution. To that extent it enforces teaching of a peculiar character.

20598. Does your society, may I ask, regard it as a duty in connexion with its system of education to interfere, if possible, with the faith of other children attending the school?—My society, as you call it, does not regard it as a duty, so far as I know or believe—and I know of nothing that could form a ground for the opinion that it does—to interfere with the faith of other children attending its schools.

20599. Should you regard it as free from the suspi-

cion of proselytism?—I really do not know how any society, or to what extent any society, or any individual, may be free from the suspicion of anything, but I regard it as free from the design of proselytism, either in its forms, or in its rules, or in its conduct, so far as I know of the society. It has not fallen in my way to take an active part in the regular business of the society; but I think I am pretty well acquainted with what its principles and conduct are.

20600. Did I understand your lordship to say that the Board of National Education prohibits daily instruction in Scripture in the schools under its care?—I never said so.

20601. May I ask what is your view upon the subject?—My view upon that subject is, that the distinctive rule of the system would render daily instruction in Scripture impossible in the form in which it is obligatory with us, that is, to all children in attendance upon the school.

20602. Should I understand you to have stated that the National Board of Education forbid that there should be any reference to, or quotation from Scripture, during the time of secular instruction?—Yes; if there were any children present who did not belong to the Established Church, or whose parents made any objection.

20603. During the hours of united secular instruction?—Exactly.

20604. Is there not a General Lesson, as it is called, or one of similar import, suspended on the wall of each National school, and, so far as the General Lesson is concerned, a direct reference to two passages of Scripture?—I believe there is a general rule of the National Board to the effect that you state, and that there is, as you state, a reference to the passages of Scripture in the General Lesson. But what I am speaking of is instruction in Scripture. And I say by that such instruction is forbidden, and something much shorter than instruction; for in the year 1862, as the Commissioners, no doubt, are very well aware, there was an application made, under very peculiar circumstances, to extend liberty to clergymen or laymen patrons of the school to make references to Scripture. There was an application made from the united diocese of Down and Connor and Dromore, presented by the Bishop through the Lord Lieutenant, who was supposed to be, and pretty distinctly intimated, that he was favorable to the application. The application was that the interpretation of the rule of the Board, as regards the reading of the Holy Scriptures, was not to be enforced to prevent the manager or teacher of any school from making such references to the Word of God as occasion might demand during the hours of general instruction; provided that under the appearances of exercising this "just right," as they call it, "no religious teaching of denominational character be introduced;" and an answer to that application was given by the Secretaries under the direction of the Board. The answer was, that with every desire to extend the benefits of the National system of Education, the Commissioners cannot approve of the modification of the rule with regard to the reading of the Scriptures as proposed by the Memorialists.

20605. Does your lordship not perceive from the quotation which you have just now made, that the answer of the Commissioners was not with respect to any reference to the Scriptures, but to the reading of the Scriptures?—(Reads:)—"From making such reference to any part of the Word of God." On the contrary, the Bishop imagined that it was under a misapprehension of the nature of his application that the refusal to grant it was given; and he wrote an explanatory letter to His Excellency, saying: "We did not seek any modification of their rule with regard to the reading of the Scriptures during the hours of religious instruction, but simply permission to make such reference to the Word of God as occasion might demand." And the application so explained was refused. So that the answer of the Board was not only in reference to the reading of the Scriptures, but this subsequent communication with the Board, through His Excellency, made it clear that the prohibition extended to any reference to Scripture during the time of general instruction.

20606. Now, was not the reply of the Commissioners of National Education simply a refusal to modify the rule with regard to the reading of the Scriptures?—The Bishop addressed the Lord Lieutenant again, saying, that the memorialists did not seek any modification of their rule, with regard to the reading of the Scriptures, during the hours of general instruction; that what they asked was the simple permission to make such reference to the Word of God as occasion might demand. "Your Excellency will perceive," he says, "the marked distinction existing between the reading of Scripture during ordinary school hours, and the occasional reference to the same in the exercise of what we hope will be considered a just right in imparting that 'combined literary and moral' instruction which is required under the rules of the Board." This answer given by the Lord Lieutenant was: "I have received an intimation from the Commissioners of National Education that the re-consideration of the proposal made by the deputation from the clergy of your diocese, to which you invited them, has not led them to think that they can see their way to any alteration in the present practice."

20607. Has your lordship visited many National schools?—I was never in a National school in my life.

20608. You are aware personally that there is a general reference to Scripture in the General Lesson suspended on the wall of every National school?—I am not aware of it personally; I have seen the rule of the National Board, directing that that General Lesson should be suspended, and I know that the lesson contains two references to Scripture, but how that alters the effect of the distinctive rule of the Board is more than I can perceive.

20609. Are you not also aware that in all schools where the patrons desire it a copy of the Ten Commandments shall be suspended on the walls of the National schools?—I am not aware of the term of the rule, but if they were as you state I should not *know* what it has to do with the immediate question.

20610. And that all breaches of morals in both tables of the law, the first and second, may by the teacher be brought to the notice of the children in connexion with the Ten Commandments suspended in the school?—I am willing to believe that it is so; but I do not know it.

20611. Should I understand your lordship to say that the Church Education Society did not *require* children to read the Scriptures in the Authorized Version in all their schools?—I did not say so.

20612. I was under the impression that your lordship in reference to Scripture reading said, "I say we make no such requirement;" what was the requirement to which your lordship referred in that connexion?—Well, to answer that would render it necessary that I should remember your question distinctly, which, without intending any disparagement of its importance, I must confess I do not. It can be referred to. My recollection was that you asked me about the requirement of the Church Education Society, whether it required that there should be religious teaching of a peculiar denominational character in its schools—I said that there was no such requirement. That is at least my recollection of the question and answer. If you think it worth referring to the evidence to ascertain whether my recollection is right or wrong you can. But whatever I said, it must be plain that that is what I meant, for I have read out the rule, and I have repeated it more than once—viz., that not merely the reading of the Holy Scriptures but instruction in the Holy Scriptures is to be given daily to all children in attendance who are able to read.

20613. Do you regard the religious instruction in all your schools then as in any sense compulsory or required?—I regard it (that is, the instruction in the Holy Scriptures) as compulsory in the sense in which arithmetic or spelling is compulsory, or any other part of the daily business of the school is compulsory, but I

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regard it as not compulsory in this sense, that no child is obliged to attend our schools; and as far as I know there are no improper means used to induce any children to attend them.

20614. Archdeacon Bell of Waterford was a secretary, I believe, of the Church Education Society?—He was, and I believe he is; of that, however, I am not sure.

20615. Does your lordship concur in the statement upon this point as made by Archdeacon Bell—I quote from the evidence of 1854, where Mr. Cross, Secretary of the National Board, and a member of the Established Church, says:—"In the Church Education schools the reading of the Bible in the Protestant Authorised Version is compulsory. This fact is occasionally denied. But a speech made by the Ven. the Archdeacon of Waterford, who is secretary of this very society here, while on a deputation to Bath, fully proves that no child will be admitted to one of those schools without its parent having previously consented to what must in the case of a Roman Catholic be deemed a violation of conscientious principle. The speech will be found in the *Bath Chronicle* of the 17th of June, 1853, and has been copied into the *Waterford Mail* of the 30th of June, and Archdeacon Bell informed me it is a correct report of his speech. The following is an extract from it:—"If the Church Education Society received money from the National system they would be compelled to receive into the school children whose parents objected to their reading the Scriptures, and they would not have the power either to reject them or to insist upon their receiving Scripture education." Does your lordship concur in the statement made by the Archdeacon of Waterford, as representing the Church Education Society?—I must take leave to say I do not think it is a very convenient way of carrying on an examination, if you want to ascertain my sentiments on the rules of the Church Education Society, to read out another's mode of expressing what these rules involve; and then to read out comments by Mr. Cross, upon what he has said, to the effect that it amounts to an admission that there is compulsory education in our schools; and finally, to ask me whether I agree with the statement or not. I would rather express my own views of the rules of the Church Education Society, which I am prepared to do, or give an explanation of them in my own terms, without being called upon to adopt or reject explanations given by others. And if you allow me, I will now repeat the explanation which I have given. I am perfectly ready to say in what sense religious education is compulsory, and in what sense I regard it as non-compulsory in our schools. It is known, and I have repeated it pretty often to-day, that it is a rule of our schools that all children in attendance should receive instruction in the Holy Scriptures daily. No child can attend our schools without complying with that rule as well as all the other rules; and in that sense religious education may be said to be compulsory in our schools. But the notion that compulsory religious education carries with it, I fancy is this, that a constraint is put upon the scholar, and that he is made to read the Bible whether he will or not at a certain hour. There is no such compulsion as that existing in our schools, because the child comes in with the certain knowledge himself, and with the certain knowledge of his parents that he will be required to do this. He does it, as he complies with every other part of the rules of the school, as a matter of compulsion, in this sense, that he would not be allowed to attend the school if he did not comply with it. In no other sense is religious instruction compulsory; and I think the word "compulsory" suggests a state of things with respect to the schools and the scholars which is not true.

20616. Allow me, my lord, in putting the next question to say, that I should not have made any quotation from the testimony of any witness examined at a previous Commission had it not been somewhat usual before this Commission, and I simply wish now to know from you, as representing the Church Education Society, whether you are disposed to concur in the view given by Archdeacon Bell, claiming power either *to reject* children coming to the school or *insist* upon their receiving Scripture education?—Archdeacon Bell, or any other patron of a school, would be only carrying out the rules of the society in doing so. The effect of the existence of this rule is so far from rendering religious education compulsory that it renders it voluntary, because the parent has thereby distinct notice of what his child will be obliged to comply with; whereas if he were received into the school without any notice it might be afterwards said he was trepanned into a school where he was forced to read the Scriptures.

20617. Does your lordship think that there are many parishes in Ireland in which Protestant minorities are very small, and where an efficient school for such of a denominational character could not be well established?—I am sure that there are many parishes in Ireland in which congregations in our churches are very small, and in consequence our schools must be very small, and I am sure that very small schools cannot be made efficient in any proper sense. But I am sure that in the same way in which it is our duty to attend to the small population of small parishes, and to give them sound instruction according to our views, spiritual instruction, and to provide for them a divine service, according to what we regard to be a pure ritual, in the same way it is our duty to look after the children of those parents, and to provide as far as we can a school for them in which they may receive education according to our principles and their own. And in carrying out this view of his duty I have known a clergyman, who was unable to pay a schoolmaster, carry on the education of the children himself, and I agreed with him in thinking that it was his duty to do so, as he was placed in circumstances in which he had, unfortunately, a great deal of leisure from having very little more occupation of a properly clerical kind in his parish.

20618. The proportion of the Protestant population to the general population of your diocese is very limited, I perceive?—I am aware of the fact.

20619. Are the statistics, as given in "Thom," does your lordship suppose correct—I think five per cent. of the Established Church in Kilkenny and about nine per cent. in Ferns?—Well, really, I cannot answer for the accuracy of such statistical statements.

20620. Pretty accurate, I presume?—Well I wish to say, once for all, that as it is in the power of the Commission to obtain statistical information, with respect to education, from other sources from which it may be more accurately obtained—as the officers of the society, for example, are ready to attend upon the Commission and to give information with respect to what it is their proper business to be well acquainted with; and as I have not informed myself about statistics so as to carry them accurately in my head, and able to answer off book with respect to them, I should beg to decline giving any statistical information. If I thought I should be withholding any information from the Commission by refusing to give it myself I should certainly make the best attempt that I could to give it; but as I know that they can obtain information in a much more accurate form than I could give it I beg to decline making any answers to any statistical questions.

20621. I presume you are aware of the fact that in your diocese, of the Protestant population the far larger number of them are in such circumstances that their children ought not to be attending common schools?—I declare I do not know whether there is or not.

20622. Does your lordship imply that in schools with an attendance of four, or six, or eight children a school can be set up and efficiently worked which should have any claim upon the funds of the State for its support?—Well, any claim that would be effectual as aiding the school, I suppose it could hardly have, but a claim in proportion to its numbers it certainly would have, if the object of the State is to obtain secular education

for its individual members, I presume, and if there were to be for the education furnished to a small population a proportionately small payment. But that question is a mere matter of curiosity, I think.

20623. Should your lordship expect that small schools with an attendance of four or six should be set up in different parishes?—By whom?

20624. By any parties?—They are set up, if there are no more, by the clergy.

20625. Are there not very many parishes in which there are no Protestant schools?—I am sorry to say that there are a good many parishes in Ireland in which there are no Protestants.

20626. But no Protestant schools where there are Protestant children?—No; I think, on the contrary, there are very few. There are not five in my diocese to which that description applies, nor near that number. I take the number as a safe one. At the same time I really will stop here; for I will not answer statistical questions.

20627. You are acquainted with Kilkenny. Have you visited the model school in Kilkenny?—Never; nor, I might add, though you did not ask me, do I visit our own schools. It is not my system to visit schools.

20628. There are several children of the Established Church, I perceive by the statements in the annual report of the Commissioners, who attend the model school at Kilkenny?—If the fact is stated in the annual report of the Commissioners you know upon much better authority than you would if I told it to you, but I believe it is the case.

20629. Could your lordship state at what time it was established?—No; I could not, indeed.

20630. Could you say whether any of the parents of the children now attending the model school in Kilkenny have been educated there?—In the model school?

20631. Yes?—I should think it impossible. I do not positively know, however.

20632. Do you notice amongst the members of the Established Church in Kilkenny "*indifferentism*" in religion to "*an immense extent?*"—Those are questions that I cannot answer at all. What I conceive to be the proper business of this Commission is—at least what I have come for is to give information, so far as I can give, with respect to principles, rules, projects of improvement, and so forth. But as to entering into the general question of Roman Catholics and Protestants and the state of the Protestant religion in different parts of the country, it is a thing that I would beg to decline doing.

20633. I referred merely to a statement that was made to the effect that owing to the instruction in the model schools of Kilkenny there was a considerable amount of indifferentism among Protestants, and "*indifferentism*" to "*an immense extent,*" and I was anxious, if your lordship could, to have that statement contradicted or confirmed?—I neither confirm nor contradict it from any positive knowledge. I do not believe, however, that indifferentism exists to an immense extent or any unusual extent. I should say that I fear there is hardly any parish in Ireland in which it could be truly said that there was a good deal of indifferentism amongst its population with respect to what they ought to be most concerned about. But if there is anything peculiar in the state of Kilkenny in this respect it comes neither within my knowledge nor my belief.

20634. Sir *Robert Kane.*—I had the honour of putting a question to your lordship with reference to whether the Roman Catholic community would be likely to be satisfied with the arrangement which your lordship suggested for promoting the efficiency of the Church Education Society schools, and I should wish to obtain your lordship's opinion, if you have no objection to give it, whether if the Roman Catholic community were willing to withdraw their objections to such an arrangement as you suggest being carried into effect, your lordship, as representing the opinions of the Church Education Society, would be willing to meet their views by arranging not to admit Roman Catholic children to your schools, but to bring your schools to the condition of being exclusively Church of England schools?—For myself I say that I should not consent to that arrangement, and although I hold no proxy from the Church Education Society on the question, my opinion is that it would not consent to such an arrangement. And my conviction further is that if the Society did consent to it, the clergy would not; that the clergy of the country would not consent to maintain schools in connexion with the State, or otherwise, on the condition that a certain child brought by his parents should have the door of the school shut in his face as the result of a rule arising out of a compact with the State, or in any other way. That is my conviction. For myself I can say I would not submit to it. But I think I ought to add, in justice to the society and to myself, that I should not only have no objection, but that I should desire that the utmost publicity should be given to the character of the school and the nature of the education to be given at it, so as to secure, as far as it is possible by any previous precaution, that no child should enter it whose parents should be in ignorance of the nature of the education that was to be received there. I should be not merely willing but glad to consent to such an arrangement.

20635. So that any parent bringing his child to that school, or any child entering that school, should be made perfectly aware that the school was a Church of England school?—Yes, and that the education that was given in it should be perfectly made known, and as much publicity as possible given to it, so as to secure, as far as any previous precaution could render it, that no one could enter it in ignorance of the nature of the education to be given.

20636. Mr. *Gibson.*—I hold in my hand a published charge of your lordship, in the year 1845, and in a note at page 271, I find a statement of what your opinion is as to the views of the Church Education Society, and I should like to hear your lordship explain that opinion, because it startled me a good deal when it first came across me. It is a note in reference to the correspondence between Sir Robert Peel and the prelates?—With the Primate.

20637. You refer to the statements of Sir Robert Peel, in his correspondence, in which he states that

> "It should be explicitly avowed and generally understood as its leading principle [the National system of education] that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians."

There is a reference then to a note, which I presume is your lordship's note, and it says:—

> "In each of his three letters Sir Robert Peel puts forward this fundamental principle, as if he thought that in Ireland it was only acted on in the schools of the National Board; whereas in the Church Education Society it is the principle and the practice to abstain from all attempts to influence or disturb the belief of any dissenting children, Roman Catholic or Protestant, who may attend our schools, and no complaint, so far as I know, has been made of any violation of this principle, even in a single instance."

I understood your lordship to say that in reading the Bible, and in giving religious instruction, it was the duty of the teacher, or whoever gave the instruction, to explain and teach the truths of religion involved in it. I should like to know exactly how that is not an attempt to influence or disturb the religious belief of any dissenting child?—I think, as well as I remember, that the two words, *influence* and *disturb*, should be taken together, and it should not be supposed that I meant there was no attempt to influence the minds of the children, because that would be the same thing as excluding every good and useful influence that could be exercised over them. The two words should be taken together, and the meaning would be then seen to be, I think, *influence* with a view to *disturb.*

20638. I will be happy to receive any explanation you wish to give?—What I mean to say is, that there was to be no attempt made, the object of which was to disturb the religious belief of any child in the school. In that sense I adhere to the statement quoted of what I believe to be the principles and practices of the

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Church Education Society. But that there should be no attempt to inform or guide the mind of the child in a way that might possibly disturb its belief, it would be absurd to assert, and I never meant to assert it. The teaching of Scripture, everybody knows—even the least controversial teaching of Scripture, may have that tendency; and I have known it to have the effect. I have known—not in the case of children, but in the case of grown persons—that simply the reading of the Scriptures has led to a total change in their religious views. That such a change has happened, therefore, as the result of the uncontroversial teaching of the Scriptures in our schools I can well believe, though I must say I have never heard of a Roman Catholic child's religion being changed in any of them. What I meant was, that there are two modes of teaching Scripture—I believe I said this before, or something like it, but I will repeat it—that there are two modes of teaching Scripture, the controversial and then the uncontroversial mode. I suppose there is no doubt that before controversies existed the Holy Scriptures were taught, and if so, they must have been taught without any reference to the controversies that have since arisen. No one will doubt that its true meaning was then evolved by this teaching, but of course the result of it would be that when controversies arose afterwards it had given an impression that was contrary to one side, and in accordance with the other. I believe I am spending a great many words in what might be said in a very few. What I mean is, that there is a controversial exposition of Scripture, and a non-controversial exposition of Scripture. I should wish to take an inoffensive illustration. Suppose the teacher explaining one of the pastoral epistles were to point out the bearing of a passage upon the constitution of the Church, or upon the government of the Church, one man might teach what he believed to be its proper meaning without referring at all to the constitution of a Church that was in opposition to it; and another might add to the exposition "Our Presbyterian brethren take a different view of this passage, but they are wrong." Now, the former is the mode in which I believe the Scripture is intended to be taught, and actually is taught in the general classes in our schools. That is what I meant—that there would be no direct attempt to disturb the belief of any child.

20639. The difference is made up in the words—"there is no direct attempt"—though it may necessarily be indirect in the inculcation of truth?—In many instances in teaching the true meaning of Scripture, the necessary result would be that you would teach one side of a controversy.

20640. If I understood exactly the object of your lordship's observations with respect to the duties of the Established Church, I understood you said that when a charge was given at ordination by the bishop he was bound to give it to all within his charge, and that that included everyone in the parish?—You could not have heard me correctly. I did not say anything about Ordination, in which there is no such charge, but I spoke about Institution, and that when a clergyman is instituted into a parish all the souls of those in the parish are committed to his care. I never meant that that conveyed the right to exercise any pastoral care where the subjects of it refused to receive it, but I believed that it imposed the duty upon the clergyman to be ready and willing to exercise it.

20641. I presume that your lordship assumes that the fact of a child being brought with the full knowledge of the parent to a school where he will be taught from the Bible, implies a willingness on the part of the parent that the child shall receive that instruction?—Yes, if he has full warning of it.

20642. Does your lordship conceive that the obligation of a lay patron is the same or co-extensive with that of a clerical patron in regard to the duty of imparting religious instruction in the schools under his charge?—I, of course, do not conceive that they are exactly the same, because I have spoken of some obligations of a clerical patron in connexion with the ceremony of Institution, which a lay patron does not undergo. But with respect to the question whether, independently of this, there is any, and what difference between them, which I suppose is the purport of your question, I have no hesitation in saying that I think that they are really different, and that the obligations of the clergyman in that regard are more direct and pressing. To what extent a duty of the same kind rests upon a lay patron must depend upon individual conscience, and, accordingly, lay patrons take very different views of their duty in that respect, and we have some amongst the supporters of the Church Education Society who say frankly to us—"We do not take the same view that you do of the nature of that obligation that exists with respect to the religious teaching in the schools, but as you take that view of it, and as it is a conscientious conviction upon your part, we think we ought to support you in maintaining it for yourselves, and we will do so." But that does not prevent some of them from being patrons of National schools in which they discharge another duty, a duty to their Roman Catholic tenantry as they believe.

20643. If a patron be willing to give religious instruction in any school, and appoints a time within which that religious instruction is to be given, is not the patron discharged from any moral responsibility if a parent refuses to allow his child to receive that instruction?—I think the moral responsibility must depend a good deal on the individual views of his duty as patron, provided, that is, that they have been conscientiously formed, and I must refer that to every individual patron. Some take one view and some another. If you ask what my own view would be if I were a lay patron I will give it, I should not think myself discharged thereby from moral responsibility in the case.

20644. Master *Brooke*.—Are there any by-laws suppressed, or any secret rules in connexion with the Church Education Society?—I have never known of any, and if I did, I should call on the Church Education Society to make them public, and if they refused to make them public, I should feel constrained to sever my connexion with it.

20645. Have you heard of any rules except those presented every year at the head of the reports?—Never.

20646. Is there any man, or body of men, who have any right to state what are the opinions or the views of the Church Education Society, other than those expressed in these few pages?—I should think not, except that if a dispute arose about the meaning of some of the rules, the members of the Committee in the first instance, and then the members of the Society would be called on to declare in favour of one view or other: and in one case at least they did so very emphatically, as you know.

20647. I presume your lordship does not undertake to state beyond what you find in these printed rules, the sense, or wishes, or intentions of the Church Education Society?—No; of course if in the last public declaration of the views of the members of the Society in 1860, they had undergone any considerable change, I am tolerably sure I would have been made acquainted with it. I have no reason to think there was any change.

20648. With regard to the benefits that might be supposed to result from the adoption of such a plan as you have suggested, have you considered whether it would be looked upon as a benefit to subject the Church Education Society schools adapted in that system to the State, to the inspection of the public Inspectors of the National Board?—Well, independently of the question of advantage or disadvantage to our schools, I think that the State has a right and that it is its duty, to see that, if they give us money, we should give them value for it. Independently, however, of the State's right in the matter, I think it would be highly beneficial to the schools that they should be subject to regular inspection from well qualified persons appointed by the State.

20649. You would think it would have a very stimulating effect on both schoolmasters and scholars?—I think so decidedly.

20650. Supposing the Inspectors were taken from all denominations indifferently, would you object to the inspection of Roman Catholic Inspectors?—Certainly not, if the inspection were confined to secular education.

20651. In my question, I am looking to the possible benefit that might follow from the adoption of such a scheme as you propose, namely, the State looking only to the secular education, and the mode of enforcing it thoroughly, and leaving the religious education to the patrons or managers of the schools?—I should like as little as possible to make an abstract statement on such a subject, because while I conceive there would be no objection in a general way to Roman Catholics being amongst the Inspectors, and taking their place in examining Church schools as well as others, I can easily conceive that an arrangement might possibly be made, under the peculiar circumstances of the country, which would give a preponderance to Roman Catholic Inspectors, or establish a kind of Roman Catholic inspection, which I should feel called upon to object to. Though there were no reason to object to it when stated in the abstract form, I might find it necessary to object to it in the form that was actually adopted. It would be a great deal better, with respect to such points, to reserve all discussion of them, if the general principle were agreed upon.

20652. What would you suggest with regard to the training of teachers, supposing that such a plan as you suggest were adopted for the public training of teachers?—I believe there are two very good training systems in existence, and I don't see why they should not be both supported.

20653. You would be inclined to support denominational training schools—I mean training schools in the hands of the clergy?—I think if they were adequately supported it would be much more satisfactory to both parties. But, on the other hand, I don't see any insuperable objection when persons of the age of candidate schoolmasters come up to the training school,—that they should be trained together in what would be their proper business as secular teachers, and that they should receive religious instruction together. The education of such persons is quite different from primary education.

20654. Mr. *Stokes*.—Are we to understand that the difficulty felt by managers of Church Education schools in admitting children to the secular instruction without giving them religious instruction does not rest upon a claim to territorial jurisdiction on the part of the clergy of the parish?—I will not say what it rests upon in the minds of others, but I have said that in in my mind it does not rest upon such claims, for I have said distinctly that if we ceased to be the Established Church to-morrow, I should feel it necessary to insist upon the condition just as much as I do now. It is with reference to my own duty as the manager of a school that I insist upon the condition, and not with reference to any power or authority I might have over others.

20655. Possible political changes would not remove the difficulty necessarily?—Not with me.

20656. I think you said, in admitting Roman Catholic children to Church Education schools, it was clearly understood that the parents approved of the kind of education given to the children in those schools?—I think that in what I said upon that subject I was speaking rather prospectively than with respect to the past, however desirous he were to send his child to the school, but I have no objection to speak with respect to the past as well as to the future. I cannot be sure that all Roman Catholic parents who suffered their children to come to the Church Education schools were perfectly aware of the education they were to receive there, but I am perfectly sure from the manner in which the controversy has been agitated, and carried into every corner of the country, that they knew they would have to read the Bible. And, as to the future, as I have said, I should be willing and glad that there should be a full public declaration in any mode that could be devised—supposing even that it was put up as an advertisement in large letters upon the door of the school—which should acquaint every person with the nature of the education to be carried out in the school, and make it certain that no Roman Catholic parent should bring his child there, or suffer him to remain in the school, without being perfectly aware of the education that he was to receive there.

20657. Would there be any objection to such a plan as this, that at every school there should be a book, on the first page of which there should be clearly expressed the rules and regulations of the school, and that the parent, in bringing his or her child for admission, should be required to sign a certificate to the effect that he or she had heard the rules read, and approved of them, and was prepared to acquiesce in them?—I should have a decided objection to that plan, and I will state my reason for objecting to it, and it will be seen that it is not inconsistent with the readiness which I have professed to take every precaution to guard against any mistake in the matter. I think a Roman Catholic parent would find it extremely difficult to do what would allow it to be said that he had under his hand given over his child to the Protestant clergyman for religious education. It would be raising impediments to the exercise of the free will of the parent, to require him to sign in that way. But for the *bonâ fide* purpose of acquainting his own mind with the nature of the education he was about to give his child, there are no means that could be devised that I would not consent to. I may be wrong in the distinction that I make, but I think it has a real ground in the peculiar circumstances of the country—though if it were not necessary I should rather not explain myself further on that point.

20658. In relying on the controversies which have raged for a series of years on the subject, do you think the labouring classes who send their children to Church Education schools, or primary schools in general, would be sure to have heard of the points that have been raised in this controversy?—Well, I am perfectly certain that they never learn them in the same way that persons of education do; but I am perfectly certain also that there is hardly any parish in which the lower orders are not aware of the character of the Church Education schools to the extent that would let them know that their children would receive an education there which their religious teachers did not approve of, because wherever the Church Education Society school is, it becomes a particular question, of course, whether the children are to be sent to it or not; and I don't think the parents are left very long in ignorance of what the education is that is to be received there, though I don't mean that they learn it from controversial pamphlets.

20659. As you think the book suggested would be objectionable, do you see any objection to the simple plan of having the rules, with regard to religion, printed on cards, one of which should be given to every parent that brought his child to the school?—I should rather leave such points to be settled when the time for arranging details comes. But I repeat that I should have no objection to anything which should make a parent acquainted with the system, unless there were something in the mode of doing it which was open to such an objection, such as I have described—something which brought external influence, as made by the Commissioners in any other quarter, of an opposite kind brought before his mind.

20660. Without going into statistical inquiries, to which your lordship has an objection?—I have no objection to the inquiries, but I have an objection to be called on to answer them myself, as though I have in my mind the results which I have drawn from statistics. I do not remember the details.

20661. May I ask if you observed, as a general

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result of the educational census, taken in '61, that while more than nine per cent. of the Established Church were attending primary schools, only six per cent. of the Roman Catholics were attending schools of the same class?—I may have heard of such a result, but it is not upon my mind, and I cannot say whether it is true or not.

20662. Assuming such to be the result of the Census, would it not follow, that in order to bring Roman Catholics to the same educational status with Established Church children, about 150,000 Roman Catholics more than at present attend ought to be found in primary schools?—Very possibly.

20663. May I ask you, in a National point of view, whether it is not more important to increase the accommodation for the Roman Catholic children, than it is for the Protestant children, already in such much larger numbers attending schools?—Undoubtedly, if it were want of accommodation for Roman Catholic children that created the difference that you describe, and I suppose, truly describe, to exist, it would be desirable to increase the accommodation. But I never heard that there was any want of accommodation, or that that was supposed to be the cause of the small proportion of Roman Catholics attending schools.

20664. May I ask what obligation beneficed clergymen take on themselves on institution, in reference to popular education—financially, I mean?—Not any that I know of. There was an old law, under which an oath was administered to them, to the effect that they would keep an English school within the parish. This was generally supposed to mean a free school, but it really meant that they would keep a school for the purpose of teaching English in the parish, and the school was so far from being a free school, that in the very same Act it was provided that they should charge whatever was the customary charge in the same description of schools in the country. It was intended to extend the knowledge of the English language in the country, and it was thought that the clergy, being more immediately under the powers of the Government, they would be more the instruments of extending the language in keeping English schools. They were not schools for the poor. I dare say Master Brooke and others present will confirm this statement. I do not know how the legal profession may be represented here—but I am sure every lawyer, and I am sure the learned judge here, is well acquainted with the Act and its object.

20665. Is that oath, required by the Statutes of Henry VIII. and William III. no longer taken by beneficed clergymen on institution?—A great change has taken place with respect to all oaths, and that amongst others.

20666. Generally, are there not throughout the country large endowments for primary education, which are confined in their operation to children of one sect, or at least to Protestant children?—I believe there are not large endowments throughout the country for primary education, or benefits that are confined to one sect.

20667. Would you propose, in extending State aid to Church Education schools, to continue to schools of the same class the monopoly which they now enjoy, of the endowments for primary education?—I believe I might safely, on their part, say they would give up what you call the monopoly of the endowments for primary education, if the endowments possessed by the other denominations were also thrown into some common stock. But I am answering that question entirely off book, and I am desirous not to be held as giving any fixed opinion whatever on the subject generally. With respect to my own three dioceses, in which there are large numbers of Roman Catholics, the endowments for primary education which the Church enjoys are very small. They consist generally of a house and an acre of ground.

20668. In your lordship's diocese are there any schools maintained by the Governors of Erasmus Smith's Board?—Yes; I don't think there is one in the whole diocese of Ossory. There are seven in Ferns, and two in Leighlin.

20669. In different parts of Ireland is it not the case that the land is held often in large blocks by Protestant proprietors, who have the power to exclude from the district schools the character of which they do not approve of?—Wherever it is held in large blocks by Protestant proprietors, they have the ordinary rights of property, and, I suppose, can exclude what they don't approve of, at least theoretically they can, but hardly practically.

20670. In some of those districts is not the majority of the people Roman Catholic?—Well, in several districts there are certainly large Protestant proprietors, while the majority of the people are Roman Catholics.

20671. Do you not consider the State is interested in the education of all children of the people without violation of religious freedom?—I think it has shown itself so.

20672. In taking Church Education schools into connexion with the system of National aid, would you propose any plan for such districts where there would be no possibility of founding schools on principles acceptable to the majority of the people?—If any real evil of the kind you seem to imagine exists, I think there ought to be a remedy for it of course, but I am not prepared to recognise the existence of the evil, and I am not prepared to say what the remedy ought to be.

20673. Do you ask, generally, for Church Education schools the same aid as is afforded to other schools?—I think there ought to be larger aid. I think there ought to be larger aid on this intelligible principle—whether you approve of it or not is another thing. It is notorious that wherever the population is sparse and few—that whether it is to give religious education to adults, or secular education to non-adults, the cost per head must be considerably greater than where the population is more numerous. The same staff that would educate twenty-four, would be required to educate four, and so on, with respect to other matters. Therefore I say that if it were intended to aid us effectually, and if the mode of aiding generally was a capitation allowance, we ought to receive a larger capitation allowance on principles of justice. But with respect to the objection to aiding our schools, which is founded upon the alleged facts, that our religious rules prevent Roman Catholic children from attending, I wish to remark that this objection is not allowed to exclude Roman Catholic schools from aid in England. On looking over some papers which I thought might bear on my examination to-day, I found amongst others an extract that I made, or rather a note that I made, of the contents of a Roman Catholic publication, with which I think you have some acquaintance—that is, the annual report of the Roman Catholic Poor School Committee for 1851. There was a correspondence between the Catholic Poor School Committee and Lord John Russell, who was President of the Council, with reference to some particular school for which application for aid was made. The circumstances of the school were explained for his lordship's information, and proved to be satisfactory on the whole. However, Mr. Lingen was directed to ask his correspondent, who I think was Mr. Langdale, whether there was any objection on the part of the Committee to introduce a rule by which children of all denominations might be admitted to the schools, with the proviso that the children of parents who conscientiously objected to the particular religious education given in the school might be allowed to absent themselves when the religious instruction came on. And the answer was, that there was no objection whatever to such a rule; but it was added that his lordship would be misled if he thought that thereby those children would escape a Catholic education. And the reason was given in this form—"That the Roman Catholic Poor School Committee profess themselves willing that the children of other denominations should be admitted to their schools, so far as they can be consistently with the preference due to the children of their own communion, and that such other children, if

their parents conscientiously object thereto, shall not be required to attend during the time of catechetical instruction in the doctrines and practice of the Catholic faith, but they state distinctly that religion is the pervading principle of all instruction given in Roman Catholic schools, and a deviation from this would, in their opinion, be altogether at variance with the principle and character adopted in Roman Catholic schools." And in practice the education given in connexion with secular instruction is so much of a peculiarly religious character, that is the ground upon which they object to an Inspector who is not a Roman Catholic.

20674. Are you quoting now from Mr. Langdale's letter to Lord John Russell?—No, but up to the last sentence I believe I have been. I presume that what I find after is what I collected from what followed — that the specific ground on which they objected to Inspectors of another religious denomination —(and it is notorious they did object, and successfully object to any but Roman Catholic Inspectors)— was that an examination in history might involve numerous controversial points in regard to religion. For instance, the character of the earliest sovereigns and the prelates of the Roman Catholic Church of the day, and in this realm are the subject of dispute between Roman Catholic and Protestant historians, and the contest between Henry II. and St. Thomas of Canterbury is given as a general example of that kind. I quote this as from a Roman Catholic point of view, thinking it quite right. But I can see no objection that can be made to our rule that does not equally apply to all that I have been reading. The principle is identically the same in both cases. We too think it necessary that our religious instruction should permeate the entire of our secular instruction, and therefore we claim the right for the clergyman, or the schoolmaster under the clergyman's direction or control, either by referring to Scripture from memory, or by opening the book and reading from it to any extent that he thinks necessary to sustain any moral or religious lesson he is trying to give, arising from any occurrences in the school, or from the contents of the school lesson in which the children are engaged.

20675. Is your lordship aware that the system of Government aid established in England is strictly denominational?—I am aware of that, but, however, I do not think that it has anything to do with the principle of the case. What I meant to say was that from whatever quarter an objection to our rule as to religious education comes, it cannot come from the Roman Catholics, for it is their own rule.

20676. In admitting Church Education Society schools in Ireland to aid from Government, would you free schools already in connexion with the National Board from the restrictions which now limit the religious instruction?—That is a question of detail which I must leave to those who have the power of determining it. I am aware that no escape can be provided from the disadvantageous position in which we are placed that will not involve some difficulty. The particular question is one upon which I have never exercised my mind.

20677. Would you propose that Church Education Society schools should be aided on a denominational basis, but that other schools should be compelled to be mixed?—I should not ask for the exercise of any compulsion whatever on other schools with reference to their admitting scholars of different religious denominations. I should leave the State to deal with that question as it pleases. We are ready to admit all children of all denominations. But if our schools are aided, they must be aided on a denominational basis in this sense, that their distinctive rule *may* confine the school to one denomination, and that rule will not be changed.

20678. Do you propose with regard to other schools to continue the rule which confines instruction to secular matters for a certain number of hours in a certain number of days in the week?—Certainly not. I should not object to the repeal or continuance of it. I should not object to their receiving aid, whether they rescind it or retain it.

20679. Does your lordship contemplate that the managers of those schools be left free to adopt such rules with regard to religious instruction as they may prefer?—That is precisely what is the general conception that occurs to me. No doubt cases might arise in which there might be such decided objections to the rules on moral or religious grounds that the State might be called on to regard them as legitimate exceptions to the general rule, but I would have the general rule what I describe.

20680. Would you desire that the Board should continue to exercise any control over the school books in general use?—Yes, if the Board continued to be the educational organ of the Government, which would require some preliminary discussion—I mean of a practical kind. I don't mean any discussion I should carry on here, but if it were settled under a new system that the Board was to be the educational organ of the Government I think it ought to have some control over the books.

20681. Would you propose to give the Board or the Department of State superintending primary schools any control over the books used in those primary denominational schools?—I should be disposed, decidedly, to give a fairly constituted Board considerable control. I think it very likely that I should be prepared to concede any extent of control that the Roman Catholics would be prepared to submit to. I should be prepared to concede to it. In fact I should think it right to give it such a measure of legitimate control, as would be necessary to give efficiency to its position as the educational organ of the Government. I see no objection to that in the abstract. They might, however, exercise it in such a way that I might feel bound to resist them, and in the last resort to separate from them altogether.

20682. Generally would you be prepared to extend freely and frankly the same advantages to all schools that would be accorded to the Church Education schools upon the suggestion made by your lordship?—Certainly; I don't say that inconveniences would not arise, but the advantages under the actual circumstances of the country, would predominate, and that is all we can expect.

20683. I think I understood you to say that the multiplication of schools beyond the requirements of the localities was an evil in reference to the expense and efficiency of the schools?—So far as the efficiency of a school is concerned it is an evil that it should be small, but that is only one aspect of it—it may be necessary.

20684. You think the advantages more than counterbalance the evils of the multiplication of the schools?—I did not say so. I don't think that the question in the abstract can be settled in either way. I think it might be a matter of necessity in some localities.

20685. Bishop of *Meath.*—May I ask your lordship whether the statement you have made now, with regard to your proposed scheme, would meet the approbation of the Church Education Society, as a body?—Your lordship's testimony on that subject would, perhaps, be as good, or perhaps better than mine. My impression is that it would.

20686. Of course in localities where there is a sparse Protestant population, the number of the children who attend the Church Education schools is necessarily small, and the State might not be able to reach all those cases. Is it your lordship's opinion that the society itself, and its members, from their own resources, would be able to make provision for those exceptional cases?—It is my hope they would, and for this reason, that the funds that now go to the maintenance of schools, would be freed to a considerable extent by State aid, and there could be no better application of them, and none, I think, which would commend itself more to those who contribute from feelings in favour of the Church Education Society, and interested in it as members of the Church, and

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could have no better application of the funds than by making a provision against such results in such localities as your lordship has referred to.

20687. Therefore you don't think that cases of that kind would offer any practical difficulty in the settlement of the question on the basis you propose?—I don't mean to say that they would offer no practical difficulty. But I think it is one that ought to be overcome, and I should hope would be overcome to such an extent as not to hinder the predominant advantages of such a course as I suggest in the settlement of the question.

20688. Mr. *Dease*.—In England, my lord, you are aware that the inspection is denominational. Would it not be possible, and if possible, would it not, in your lordship's opinion, be desirable that it should be so in Ireland? I am supposing that your scheme were carried out, which would be, to a certain extent, if not entirely, a denominational system of education?—I think there is this difficulty which does not arise from the circumstances of the Church Education Society, but from the circumstances of the National system, and its extension through the country,—that the schools of the National system are not denominational in the sense of being composed of one religious denomination, but of several. An objection might naturally arise thence to having Roman Catholic Inspectors exclusively for mixed National schools, while the same objection would more rarely apply to having Protestant Inspectors for Church Education Society schools.

20689. I am supposing that the system of education in the country were to become more denominational than it is now?—I don't look to it ever becoming entirely denominational as the result of what I propose. There are some members of the Church who would of themselves approve of the National system, and others who approve of it under the influence of landlords,—I don't mean any improper influence,—I think even if there was a change, that there are members of the Church who would still go to National schools as they do now. I only throw out that as an objection that might possibly arise to denominational Inspectors.

20690. Does your scheme make it necessity, or leave it optional, for every patron of a school that each child attending a school shall receive religious instruction?—My plan leaves it optional, but if his school were under the Church Education Society it would not be optional.

20691. Mr. *Sullivan*.—Would your lordship object in carrying out that system to a strong conscience clause in reference to the children of other denominations?—Most decidedly I should. I would not carry on a school in this country, or any other country, on the condition that I should shut the school door in the face of the parent who brought his child to receive instruction; but I would receive the child of any parent only on the condition that he complied with the rules I felt conscientiously obliged to adopt.

20692. That is the rule as to religious instruction?—All the rules of the school, but including, no doubt the rule for religious instruction.

20693. Mr. *Stokes*.—Under the Court of Chancery in England there are large endowments for education administered under schemes which provide that every year the manager has to give a certificate that no child has been excluded from the school on religious grounds, and that no child has received religious instruction to which his parents object. Would it be possible for such a certificate to be required from the managers of all denominational schools in this country if they were admitted to National aid?—Well, I don't see any objection,—I am rather taken by surprise by the question,—but I don't see any objection to what I suppose would be your aim—that is, no child had been admitted contrary to the wishes of his parents. But with the opportunity that there would be to raise in the interval objections in the mind of the parent as to the system of education, I should not at all approve, that after the interval of a year, that a parent should be examined as to whether he felt any objection to the system carried on in the school. To avoid the possibility of misconception, I repeat again I should desire that every precaution should be taken to acquaint him with the system; but that he should be brought up at the end of a year to say he was not acquainted with it, would involve a very grave imputation on the manager of the school from which he could hardly protect himself, and is a thing I would not consent to at all, for I am aware how that could be wrongfully given.

20694. Might not a certificate be given without raising any question by the parent at all?—If that certificate were that no child had attended whose parents objected.

20695. First of all that no child is excluded from school on religious grounds, and then that no child had received religious instruction to which his parents objected?—That is a very ambiguous mode of putting it. I have no objection to this, which I think ought to answer every reasonable purpose—that is, that the parent had full means of being acquainted with the religious instruction that was being given before he sent the child, that it was the belief of the manager that he was acquainted with it, and that he did not detain him one day longer than his parent approved of his remaining.

20696. Sir *Robert Kane*.—Your lordship's view is that a parent who sends his child to the school must be taken as acquiescing in the religious instruction which he is forewarned the child would receive?—That is my view.

The Very Rev. William Atkins, D.D.

The Very Rev. William Atkins, D.D., Dean of Ferns, sworn and examined.

20697. The *Chairman*.—Are you a supporter of the National system of education?—Yes.

20698. Are you yourself a patron or manager of any school?—Not at present; not during the last six years.

20699. Were you formerly?—Yes; for many years in the North of Ireland, in the parish of Ramelton, where I was rector for eighteen and a half years. I had two schools under the National Board.

20700. Have you cure of souls in your present parish?—Yes. I have a very large parish, and there are National Board schools in it, but not under my patronage.

20701. Under what patronage?—There is a convent school in which there are 202 children, and not a Protestant; and a National Board school in one of the outlying townlands, at which there is an average of forty or fifty Roman Catholic children, and two Protestants attend it.

20702. What is the population of your parish?—The Church population is 1,152—members of the Church of England—that is under my immediate charge. I have a district curacy separate which contains about 300 more.

20703. To what primary school do the Church children in your parish go?—To a school under the Board of Erasmus Smith, which is no expense whatever to the parish; all is paid by the Board of Erasmus Smith; to an infant school supported by voluntary subscriptions, and a Church Education school supported chiefly by Lord Courtown.

20704. Is the Erasmus Smith school a primary school?—It is.

20705. What number of children attend it?—The average for the year that will shortly close, for the boys, will produce thirty-two; for the girls, twenty-five; and the infant school, which is in the same building, but supported by voluntary subscriptions, will have an average of about twenty-five.

20706. Are the Erasmus Smith schools efficient

and satisfactory to you?—They are not equal to the National schools of which I had experience.

20707. Do you consider that the Governors maintain sufficient inspection?—Hardly. They examine very carefully twice a year—one examination, the time being appointed for it, and the other an examination as it were by surprise, but we generally know the month within which it will occur.

20708. Do you take much part in the teaching or management of the Erasmus Smith schools?—I do; I am at least twice a week there, and my curate is there twice or three times every week.

20709. Do you give religious instruction yourself?—Not myself, but I examine a class now and then. I have adopted the system, and prefer it, of sitting down, and requiring the teacher to instruct in my presence.

20710. Are there any suggestions you would offer to the Commission for making the Erasmus Smith schools more efficient?—Yes; in all schools, and especially in the Erasmus Smith schools, the reading is not sufficiently attended to. Just before I came up, I went through my Erasmus Smith schools, and I found that, though the children were remarkably well prepared in geography and the details of grammar, there was not a child in the school that had not some trouble in reading; reading was not comfortable to him. You could not get a child so practised that he could take up a passage of a newspaper at home and read it. I think that is a great fault in all our Irish schools. And then another suggestion that applies to all schools that I have seen, which was once made to me by a visitor who came to my school—a medical man—is this: He said—"You are always teaching your children the map of Ireland,—the Map of Ireland is exhibited in all the schools—you have it—and your children are led to think that Ireland is a great country. I never see a map of the United Isles, of the British Isles, and every child, naturally by the teacher's inclination, is led this way to magnify his own country; but it would be very useful to have a map to show that Ireland is a small country compared with England and Scotland." I was so struck with the remark, I wrote to Betts for their interrogatory map list, and they had not such a thing as a map of the British Isles. The National Board have a map of the British Isles, but it is the least used. You will see that England, Ireland, and Scotland, are taught to the pupils separately, and the children in the schools, if I may say so, are never taught the relative insignificance of Ireland compared with the rest of the British Isles, and they become better acquainted, of course very naturally, with the towns and countries and rivers of their own island. Ireland is very striking in the map of the National Board, and Betts' interrogatory map when on the same scale as England.

20711. Would you suggest any alteration in the constitution of the Erasmus Smith Board, or the administration of its funds?—No; I am not well enough acquainted with their details.

20712. In your former parish in the North, where you were patron of a National school, was there much admixture of religion amongst the children?—Yes, in all the schools, and there were a great many. I had a large parish. We had National schools in every direction. I had two myself. There was one—a peculiar one—for which there was a grant from the Robertson School Committee, which produced £11 a year, and £2 a year for books. This was left under the will of Colonel Robertson. I got that school in connexion with the National Board, with the help of Archdeacon Goold and other clergymen, and then we got an efficient school. It might form a suggestion that there are many schools for which the bequests are too small, and these schools are managed, perhaps, under the views of the patrons of the schools as to what the terms of the will are. It was a long time thought that the will under which the grant was made for Colonel Robertson's schools confined it exclusively to schools under the Kildare-place Society. At length I got the schools recognised under the National Board, and connected them.

20713. Had you many Roman Catholics or Presbyterians in the schools of which you were patron?—Yes. When I left I had seventeen Roman Catholics attending in the female school. The Presbyterians had a good number of Roman Catholics, and the Roman Catholics had some Protestants. I never knew a district in which the National system was more efficiently worked. In the town and neighbourhood of Ramelton I found the shopkeepers of the different denominations mixed with one another; there was friendly intercourse. But in the town of Gorey, in which there is a convent school and an Erasmus Smith school, no Roman Catholic—I speak of the shopkeepers and the large class of farmers—will mix with the Protestants, and no Protestant with the Catholic, except in the way of business; and in the North of Ireland I found it of use to open a small news-room, to which all classes went to read the papers together and associate together. In the town of Gorey—the principal landlord is a Roman Catholic, Mr. Ram. He and Mr. Vesey, a Protestant, and myself tried to get up a news-room, and could not do so. The different classes would not coalesce.

20714. Sir *Robert Kane.*—In speaking of the predominance of the map of Ireland on the walls of the National schools, I presume you do not mean to underrate the importance of the natives of Ireland being made familiar with the geographical circumstances of Ireland, the names of the rivers, and the principal cities?—No, not at all; but one of the things they ought to know is its relative size compared with England and Scotland, which the single map does not convey to them.

20715. All you mean to imply is that the child in addition to being made thoroughly conversant with the geography of his native land, should also be made aware of the relative position which that country holds geographically to the neighbouring countries?—Certainly.

20716. So that the position of Ireland, as one of the group of British islands, of which I believe there are altogether about 560, should be clearly understood?—Exactly.

20717. But you did not, in any way, mean to say that an Irishman should not be educated in the geography of his country?—I hope I did not convey that. I certainly did not intend to do so.

20718. The place in the North of Ireland you mentioned, and with which you were connected—Ramelton—that is in the county of Donegal?—In the county of Donegal.

20719. When you were so successful in getting up a news-room, and getting the different classes to meet together there, did you find that admixture took place on perfectly equal terms—terms of social and religious equality?—Most perfect.

20720. No idea of domination on the part of one sect or another?—Not the smallest, unless the dominant party was represented by Father O'Donnel who was particularly fond of reading the *Times* when first it came in. I could name the different parties—the baker and grocers, who were Roman Catholics—coming in and looking at the newspapers. The newspapers formed, in fact, a pleasant, and, in my view, an opportunity of useful intercourse.

20721. In that locality had you many Church Education Society's schools?—Yes, on Mr. Hart's property at Glenalla, about four miles outside of the town. I had at first one of my schools under the Ladies' Hibernian School Society, which was managed on the Church Education plan, but that school I transferred to the National Board.

20722. Now, as to the attendance of the Church Education Society's schools, did it include any Roman Catholic?—Yes, always.

20723. How do you think was the attendance of Roman Catholics at that Church Education school obtained? Was it perfectly voluntary on the part of the parents of those children?—Yes; the school was convenient. The female school of which you are asking me, the one under the Church Education

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Society, was a school for young girls — I could not call it an infant school; at the school under the Ladies' Hibernian Society there were much younger children.

20724. But the school on Mr. Hart's property under the Church Education Society?—There were some Roman Catholics in it. It was in a very wild district, and there was no school within three miles of it.

20725. And your attention was not called to any unpleasantness arising from the presence of Roman Catholics?—No; I never had a case of the kind occurring.

20726. Do you find in the part of the country with which you are connected—the classes with which you mix—any decided wish expressed for the establishment of a denominational system as contradistinguished from the present system of the National Board?—Not in the North of Ireland. I think that some of the landlords were in favour of the denominational system. Many regarded the Church Education Society as the best. One landlord particularly, in the North of Ireland, thought so until he saw a Presbyterian school that was about three or four miles out of the town of Ramelton, to which he had been induced to give a subscription of £20, and which was a very successful school; after that he took part with me in putting a school that was in the town of Ramelton, under the National Board.

20727. On the whole, then, your experience of the working of the National Board system in the parts of the country with which you have been connected is, that practically it has been of service?—Pratically it has been of service and successful, and is well adapted to the wants of the country. I think, so far as we can say of any system, that is to a certain degree a compromise, as far as any system can be perfect, I think the National Board system in Ireland is so.

20728. With regard to the system of inspection, do you consider it would be of practical advantage to have a system of inspection rendered strictly denominational?—Under the National Board?

20729. Under the National Board?—I think not. I have never considered the question.

20730. As long as the system itself is not denominational the power of inspection is not required to be denominational?—I think not.

20731. Mr. *Gibson.*—Have you ever made any application to the Board of Education for such maps as you thought were necessary for instructing your children other than those you have mentioned?—I have got them myself for my school. I mean to say they are not generally used through the National Board schools. You will see the map of the British Isles occurs in the list only once. The National Board have three or four sets which they offer to you, and in those the map of the British Isles occurs only in the one set, and is the most expensive. I think a map of the British Isles will cost five or six shillings; a map of Ireland, with the little companion book, is only one shilling and sixpence, and as we look after economy, we buy the three maps of England, Ireland, and Scotland, for four shillings and sixpence, which is cheaper than the map of the British Isles.

20732. Don't you think a map of Europe much more satisfactory than merely a map of the British Isles?—Yes; but a gentleman undertaking to get his pupils ready for the next inspection out of the map of Europe would make an indifferent exhibition.

20733. You gave as an objection generally to the system that it had no map of the British Isles?—That would not be true. They have one map of the British Isles, but I say in the circumstances of their school supply it is so managed that it is a difficult map to get.

20734. Mr. *Stokes.*—Have you examined in geography many children in National schools?—I have.

20735. And have you found them well acquainted with the geography of Ireland?—Remarkably well.

20736. Do you not think that the best evidence they could give of their being well taught in geography is, that they knew well the geography of their native land?—Decidedly. That is not what I complain of; but the fact I complain of is, that Ireland is not shown to be relatively much smaller than England and Scotland. The matter has, of course, occurred by accident. I never might have remarked it myself except that my attention was turned to it by a visitor. I did not claim the remark as an original one, but, on the contrary, that it was made to me by another.

20737. In the depressed condition of the people of this country don't you think it a good thing that their self-respect should be increased even by an exaggerated notion of the importance of their own country?—Certainly not. I don't think by any exaggeration that should be done.

20738. Mr. *Sullivan.*—Would not the map of Europe be quite sufficient to give them that idea of relationship?—Yes; better than nothing; but when we have so good a one of the British Isles why not avail ourselves of it.

20739. Would the map of the British Isles make them as well acquainted with the rivers and towns of Ireland as a map of Ireland?—It would not.

20740. Therefore you would have four instead of three?—I think I would have a map of the British Isles and a map of Ireland.

20741. Are you acquainted with the system of teaching geography in the Prussian schools?—I am not.

20742. And that they there confine themselves to the particular province the child lives in?—That may have been the case under Prussia, but not after they have been all united—after they become united Germany.

20743. Bishop of *Meath.*—Of course you are aware that the present system of National education is not acceptable to the great mass of the clergy in this country, whether belonging to the Established Church or to the Roman Catholic?—I am, and I lament it very much.

20744. Have you thought over any scheme by which the present system might be modified in such a way as to meet the views of both these bodies?—I have.

20745. Would you state it?—The question must divide itself into two branches. Is the National system, as such, to be continued? or are we to have a total change? If we are to have a total change, it may then be asked what would be the change most desirable. I would say, let the State concern itself only with secular education, and let it not interfere at all about religious education. Perhaps I adopt that view for reasons different from those of others. I adopt it on the firm belief that in ten or eleven years the National system would result from our being left free.

20746. You would allow the patron of each school to manage the school as he thought fit?—As he thought fit, and the State to interfere with the secular instruction only.

20747. And how would the attainments of the children and of the schoolmasters be ascertained?—By the same system as the present National Board adopts—by the Inspectors dropping round, and seeing the classes all right, and making examinations, together with examinations at an appointed time.

20748. Have you discussed that scheme extensively with other persons?—With one or two, and found it approved of by both sides. I spoke to some leading Church Education people who I think approve of it, but some National Board men objected more than Church Education men.

20749. On what ground?—That they think the National system should not be interfered with at all. They prefer the system in its present state. To return to the former point. If the National system is to continue, some plan should be devised to give it fixity, you should have no longer a Board of Commissioners. In country districts the impression amongst the clergymen is, that some day or other the National Board will be changed in a way to embrace Church Education schools; and many parties think that those who put schools under the system will find themselves disappointed by changes introduced by the Commissioners.

20750. You think that the constitution of the

Board ought to be changed?—Not the constitution. I would put it into the hands of a smaller executive, and give it the same fixity and determinate form that the English system has. They don't expect any changes in England without going through the process of a revised code. It would be a great benefit to our Irish system if it was managed in the same way.

20751. Lord *Clonbrock*.—Would the same system that you propose as a change in the National system, that of allowing every patron to have religious instruction as he pleases—would not that be diverting the system into a denominational one?—I think it would, at first, but there is a tendency with us all, when we are left free to work, towards the National Board system, the conscience system, and those different changes which we see every day. If you allow me I will give you one or two examples of our doing so in Ireland when we were left free. There is the good example of Trinity College. That institution was placed under the direction and management of Protestant Fellows, and if left to their own inclination, as they started, they never would have a Roman Catholic in it, but as the system worked on they did admit them. Any person might enter the college, Roman Catholic or Dissenter, without being obliged to receive religious instruction; then they opened their Scholarships to Roman Catholics, and I have no doubt, if left free, they will open their Fellowships to them. Let me give you another example. I could call to the mind of the Lord Bishop of Meath a large public school in Cork, which was a private school conducted by two gentlemen. The Protestant curate came once a week, and the Protestants assembled in a separate room, and had religious instruction for an hour or two. The Roman Catholic priest came to the same school. Mr. Hamblin and Dr. Porter, who conducted the school, were both Protestants, and many of the parents of the children were Protestants, and there never was an objection to the religious system of the school. The number attending was eighty or ninety. They had the children separate for religious instruction, and they received together their secular instruction. Again, there is the Kildare-place Society. I think that unfortunately in Ireland the State interfered about ten years too soon on the subject of education. The Kildare-place Society had so far advanced that it sent an immense number of Roman Catholic teachers throughout the country, and if a Roman Catholic child refused to read the Authorized Version of the Scriptures in the schools of that society, he was allowed to read the Douay Version. I mention these things to show that, if we are left free to ourselves on the subject of education, we are not so bad as we are represented to be. There is a tendency to meet the feelings of the parents of the children; and in the Catholic University, I think, it has been observed in one of the speeches of a former President that they had a medical student, a Church of England man, and that his religious tenets were never interfered with. Am I correct in stating that? I only venture to state it from memory.

20752. If a Protestant patron was allowed to give whatever religious instruction he pleased, and how he pleased, do you think Roman Catholic parents would be willing to entrust their children to such a school or to be educated in such a school?—I do. We are apt to take a scientific and refined view of the whole question, that very often never reaches the mind of the country people. I remember asking a person one day "Why do you send your child to my school?" and the answer I received was: "Your master teaches writing and cyphering better than the other masters." Motives of this kind weigh with them, and they send their children to the school to see how they will get on. They have motives and objects we cannot see. Suppose, under the system I advocate, a Roman Catholic sends his child under somewhat such motives for a time to a Protestant school, and suppose at first that child is compelled, each day, to read a chapter of the Bible, the parent after a while hears of this, and begins to think that he purchases the good reading, and writing, and cyphering too dearly, and comes to the master and says, "I don't require my child to be taught your religion." The master refers that to the patron, and the patron says, you must not force, you must not compel that child to read the Scriptures. I have known that to be the result even in Church Education Society schools—that sooner than let the child go away for a fortnight or so, the child would be excused for the time from reading the Bible.

20753. That would be only a negative advantage to the parent that the child would not be proselytized. But suppose that parent wishes a child to have religious instruction, how would you provide for that?—That would be always a difficulty on both sides.

20754. Your opinion is that the system would ultimately work back to the present system of mixed education?—That is my opinion.

20755. Mr. Justice *Morris*.—Whether are you in favour of this total change, that the State should be only concerned about the secular education and leaving the religious instruction to the manager or patron, or the present, with the improvements that are suggested by having fixed rules, which the Commissioners only discuss?—The National Board with some changes. I have as yet mentioned only one fixity and paid Commissioners for the carrying out of that. If I may go on with the evidence I offer, I would add two points more. The Poor Law Guardians ought to be empowered, in districts where there are no National schools under lay patrons, or under clerical patrons, to set up a National school. If a village is in a very bad sanitary state, if it is very badly drained, the Poor Law Guardians have power to drain the streets, and clean things left uncleaned by the inhabitants. I know a case where the Poor Law Guardians used the poor-rate for that purpose, and the Commissioners have approved of it. It does sometimes happen that, through the negligence of the people, there are districts left without schools to meet the wants of the people that are there, and I think that the National Board, in conjuction with the Poor Law Commissioners, should have power to build a school in those districts, and that the religious instruction in those schools should be under the care of the chaplains of the workhouses. The chaplain of the workhouse is bound to go there once a week, and go there on Sundays also, to visit and look after the religious instruction of his people; and the denominational system is adopted there. I am chaplain of the workhouse in Gorey. I never knew of the Catholic or Presbyterian chaplain to interfere with my own people, and if the same system was allowed, as regards the schools, the same chaplains should go out and attend to the religious instruction of the children. I think that is a system that is wanted, and would be a great improvement in the National system. It would absorb a great many of our small schools where there are only seven or eight children attending, and which are denominational schools at present, as there are only a few Roman Catholics in the district, or a few Protestants, as the case may be. Another addition to the National Board system I would be inclined to recommend for adoption in Ireland is a system which has been acted on in England partly. I think it is called Miss Burdett Coutt's system—small schools united under one paid teacher. Suppose there are five or six schools with small averages from ten to twenty (and there are large districts in Ireland where the attendance does not average over that), the schools in that case ought to be looked after upon the English system. That system is, that a first class master is appointed, and is paid £100 a year, and his duty is to go to each of those schools for three hours in every week; the masters and mistresses of those schools are only like monitors under him. He appoints the lessons, and sees that they are learned when he comes next. Our great difficulty is to get a set of small schools, especially in the South of Ireland, to have an average number enough to get a master. I think small schools might be grouped together. I am sure if there were any with an average even of six or seven it would be an advantage if the Board grouped

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them and appointed an efficient master over them. I believe all schools of that class are denominational. Many of them are Church Education schools as well as Roman Catholic; some of them are Presbyterians.

20756. Master *Brooke.*—You mean a circulating master?—A circulating master. It is an admirable system, and perhaps it would be no harm to leave the religious education free. If the National Board became fixed, and if the National Board were supplemented by this kind of workhouse schools, and this kind of grouped schools, I would then prefer the National Board system. There are, besides, what I would call small modifications of the National system, but if those important changes are not to be carried out I say let the State concern itself with secular education only.

20757. Mr. Justice *Morris.*—Are you aware that you are in a very considerable minority amongst clergymen of your own Church in preferring the National system, even with its modifications to the other system of where the State would be only concerned about secular education?—I am in a surprising minority. I am the only clergyman favouring the National system in the diocese of Ferns. I don't know of any other one.

20758. Are you aware that as far as can be calculated the Roman Catholic clergy and the bishops, and members of that Church are, I may say one, in favour of the system in which the State should be only concerned, in secular education, and not interfere with the religious?—I am. I have heard generally they would prefer it. I have not spoken much to any of them, and as I differ so much from the brethren of my Church I have only spoken to a few of them.

20759. How do you think, no matter how firmly you may think your own opinion is right, or can you be of opinion the system can practically work with all the teachers of the great majority of the people in the diocese of Ferns, differing from it, and the teachers of all your own denomination, except yourself—how do you think your system can work in antagonism with all the clergy of your own faith? I am now speaking of the clergy of your own neighbourhood, in the diocese of Ferns, you took that yourself as the illustration of the small minority?—You asked me about comparing my opinion with the clergy in the neighbourhood. I cannot compare my opinion with the clergy living all through Ireland.

20760. You are aware the clergy living all through Ireland who are in favour of the mixed system of education, which excludes religious instruction, are a very small minority?—I am not aware of that. As regards this system of letting the State concern itself with secular education alone, I have no reason to say yes or no for them; but I think the Church Education Society would accept it.

20761. I am asking you about those who approve of the National system—namely, of a mixed system of education in which religious instruction is not to be a portion of the education. Are you aware the clergy of your Church who approve of the National system are a very small minority?—I am.

20762. Has not the National system, from its first establishment, been rather dragging towards a denominational system?—I think not. I tell you my reason. At first sight it appears dragging towards it; but when you take the returns each year of the attendance at the National schools, and solve this problem of how many Protestant children in National schools mix with Roman Catholics, and calculating the fraction that represents that, and then in the same districts calculating the fraction that represents at the last census how many Protestants there are compared with the Roman Catholics, the nearness of the results is astonishing. You must have seen it in the last report of the Commissioners. I think it is ·49 in the one case and ·51 in the other. Suppose Leinster was taken, and that the fraction represents Protestants in Leinster to Roman Catholics in Leinster; or suppose that for certain districts we have the fraction, ·32. Take in the National Board schools in the same districts the proportion of Protestants and Roman Catholics attending mixed schools—schools in which Protestants and Roman Catholics are combined—and the fraction would come out as close as possible; which seems a most satisfactory proof that where Protestants and Roman Catholics are mixed in a district, there the National school system has been successful in mixing them, and mixing them in the proportion which you would expect from the census returns.

20763. Mr. *Dease.*—Where there happen to be two schools in the same district in the one immediate neighbourhood—both being National schools, but one under the management of and taught by members of the Established Church, and the other under Roman Catholic teaching and management—is it your experience that there is any great admixture of religious denominations amongst the children attending those schools?—There is a mixture; but if the schools are within the one district—if the children live so that they could go to either of the schools—if the Protestant has his school, and the Catholic his school—the tendency would be to go to the school taught by the members of their own persuasion—the Catholics, for example, to the Catholic, and the Protestants to the Protestant school. But, nevertheless, so much do the parents depend on the fairness of the National system, that Protestants within the National school district will in some numbers, but not in the exact proportion of the census, go to the Roman Catholic school. I know of a case myself in which I have advised the parents to send their children to the Roman Catholic school—to a school that was under the priest—rather than send them two miles to the Protestant school. I knew the two or three children would be fairly treated—that they would receive the same secular instruction; and I could quite depend that their religious principles would not be interfered with. No doubt they would be obliged to submit to be called nicknames, but not more than are given in any other public school.

20764. Is it not your experience that where there is a choice between schools people will choose as teachers for their children persons of their own religious persuasion?—Certainly.

20765. Rev. Dr. *Wilson.*—Though you belong to a small minority of the clergy of the Established Church approving of the National system of education, may I ask is the number of the clergy in favour of such a system increasing or otherwise?—I think increasing in favour of the National Board.

20766. From your experience in both the North and South of Ireland, can you say is the number of the laity in favour of the National system on the increase or otherwise?—On the increase certainly.

20767. To any extent?—I think so.

20768. Have you turned your attention to the reports of the Church Education Society?—I have very often looked at them.

20769. Do you find the attendance of children in the schools of the Church Education Society on the increase or otherwise?—The attendance is diminishing as well as I remember, but I should not take it upon myself to answer that accurately. I will make one remark on the Church Education schools—namely, that the Roman Catholic children who come to them are taken away at an earlier age than the Roman Catholic children are taken away from the National Board schools.

20770. You say that if a change is to be made in the system of education, you prefer it should be secular, should you say that no religious instruction in that case should be given in any of the schools?—By whom?

20771. By any parties?—In Ireland I am quite sure religious instruction will be given every day. We are a religious people. There is no probability of an infidel school being set up in Ireland. In England they are obliged to protect themselves on that point. When a school is not connected with some religious society, they require that the Authorized Version should be read. I don't think it would be well to complicate our system by putting any such clause as that for Ireland. I don't think it would be understood.

20772. Would you contemplate religious instruction being given either daily or weekly in the schools?—I am quite sure it would be given every day all through Ireland. Certainly in the Church schools, and I am sure the Roman Catholics would give it every day.

20773. Is it in connexion with the non-vested system you have the secular system you refer to in view?—With respect to all, I would say that the non-vested, vested, and Church Education schools all through Ireland. Let the State concern itself only with secular education. I suppose every National Board school, under what I suggest, would continue as now, with the exception that all rules about religious instruction would be cleared out of them. The secular departments should continue as they are now.

20774. Practically, according to your experience both North and South, do the parents desire secular instruction for the children for its own sake, irrespective of religious?—Certainly, and that feeling is growing more and more in Ireland.

20775. Now, having passed, as I did a short time since, a National school which was closed by the manager, a Roman Catholic gentleman, should you be surprised to learn that in that case the Roman Catholic children freely went to a Protestant school at some distance to receive their education?—Not at all.

20776. Although in that case they should be required to read the Authorized Version of the Scriptures daily?—It would not surprise me. It is a proof that the parents do value secular instruction, because they do not send their children there for the sake of religious instruction.

20777. Master *Brooke*.—You remember the Lord Primate's letter of 1860?—I do.

20778. In which he said he wished every clergyman in his diocese would have a Church Education school, and that if the circumstances were such as that he could not sufficiently support it, then he thought they might safely and properly resort to the National Board—that was the purport of his letter, I think?—Yes.

20779. In finding an increase in the number of clergy taking assistance from the National Board, do you not think it is owing to the principle, "My poverty and not my will consents"?—I do not.

20780. You don't know any instance of the sort?—I do not.

20781. You think there is no one who joined the Board since 1860 who was driven to it in that way?—I do not, and I would be very sorry to know any such case.

20782. The *Chairman*.—In the case of the school you spoke of at Cork, at which you were educated, and in which there were a number of Roman Catholic pupils, were the pupils boarders, or exclusively day boys?—Some were boarders. They were chiefly day boys, however. Baron Deasy was one. We formed a friendship in our school class and continued it in Trinity College. I knew Judge Keogh very well. He continued friendly and intimate, and lately in College, meeting my son, introduced him to his son, and handed down the friendship. I mention this as a proof that educating boys of different denominations together does really produce some benefit in Ireland.

20783. Do you know many laymen who were formerly patrons of Church Education schools who now support the National Board?—I know two. The question has been so warm a one in Ireland I don't think many of the gentry have changed sides on it.

20784. Are the younger clergy—those who have been ordained within the last few years—are they more favourable to the National Board than the old ones?—I am sure they are.

20785. Are there many of the younger clergy, as far as your knowledge goes, who are strong advocates of the Church Education Society?—There are some very strong advocates of the society amongst them.

20786. Should you say that amongst the younger clergy the two parties are evenly balanced, or on which side do you suppose the numbers preponderate?—I think they are now evenly balanced, but about ten years ago the excess in favour of the Church Education Society was three or four to one.

20787. Have you ever had anything to do with model schools?—Occasionally, visiting the Londonderry model school. I was examining chaplain to Dr. Higgin, the late Bishop of Derry. I used to reside at the palace at various periods of the year, then I used to go to the model school constantly. That leads me to suggest one thing with respect to model schools. There was a class of pupils attending that I was ashamed to see there. One was the Mayor of Derry's son; another was a wealthy merchant's, and the sons of other most successful people well able to pay £10 or £20 a year for the education of their sons. I saw the son of a great distiller there. I thought it very wrong.

20788. What is your opinion of the Londonderry Model School, as a place for training teachers?—I think it is very good.

20789. At the time you speak of had it a full complement of pupil teachers, or teachers in training within its walls?—It had, I think.

20790. Were there any Roman Catholics amongst them?—Very few, I think, when I left. I don't think there were more than six or seven, even at the model school itself, Roman Catholics. When I left Derry the attendance was very large; but, as a mixed school, it had disappointed.

20791. Was that from the absence of a Roman Catholic population, or did the Roman Catholics go elsewhere?—It was opposed strongly by the Roman Catholic Bishop of the diocese.

20792. Rev. Dr. *Wilson*.—What is the date to which you refer?—1861; end of 1862 I was removed to Gorey, in the county of Wexford.

20793. Mr. *Stokes*.—Do you remember what proportion of the population of Derry is Roman Catholic?—I do not.

20794. Is it not 58 per cent.?—I should think so. Within the walls of Derry, Church of England Protestants are remarkably few. I don't suppose there are 500 Church of England men within what you would call the city of Derry. There are a great many in the neighbourhood in villas, occupying country places, but as to Derry, and the localities likely to supply pupils to the model school, there are few Episcopalians, a great many Presbyterians in the town, and Roman Catholics.

20795. The *Chairman*.—Do you desire, following the analogy of the English system, that any changes made from time to time in the rules and regulations of the Board of National education should be laid before both Houses of Parliament for a specific period before they came into operation?—Certainly; it would be one of the greatest blessings possible for Ireland, no matter what system is adopted after the report of this Commission, whatever it may be, if we were to have fixity, even if it were announced as an experiment for four or five years, giving us a certain space of time within which changes should not be made in the system.

20796. Mr. *Sullivan*.—Is it not that very elasticity that enabled the system to endure for thirty years?—I think there was one change to the non-vested system that had a beneficial effect.

20797. Do you believe that the National system would have existed for thirty years if every change in the rules had, in the first instance, to be laid before Parliament?—I think it would, and that it would have succeeded better after the non-vested system was introduced. That was the great turning point. It was that that led the Presbyterians to join the Board. You have now no idea or perhaps have no information in this Commission of the little meetings held in country districts on this subject—half-a-dozen in favour of the National Board, half-a-dozen of the Church Education people meeting together and then going to the National Board. I was twice on deputations myself. One had no more weight in its object than this, that instead of the notice being, "This is the hour of religious instruction," the suggestion made was, and one in favour of which I voted myself, that the notice should be, "All children present are

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requested to receive the religious instruction that is now offered." That would appear to a great many as if it would relieve their consciences by having invited the children to receive religious instruction often.

20798. Did the Board sanction that change?—They debated it for a week or a fortnight and then rejected it. It would be a great deal better to have nothing of the kind occurring.

20799. You say the turning point of the system was the admission of the Presbyterians, are you aware that that was the turning point or change that alienated the Roman Catholics who formed the large majority in the country—that they were alienated by the very changes that admitted the Presbyterians?—Is that the fact that the Roman Catholics were alienated? Is there not a fair proportion of Roman Catholics under the system?

20800. Are they quite satisfied with the system?—Not on that point I think, but I should say that the Roman Catholics are not dissatisfied with it from the number of children attending the schools, but they are dissatisfied with what appears to be partly reasonable enough, that they are not allowed full permission to teach their religion in the way they like—a similar complaint to that of the Church Education Society. Both complain very much.

20801. That is to say they accept the present system in lieu of a better system?—Yes.

20802. With regard to the Cork school you spoke of, is it not several years since a large number of Roman Catholics were in that school?—It was when I was a school-boy, I think I left it in 1830.

20803. Has the number of Roman Catholics in attendance in it declined?—I am aware that Mr. Hamlin died not many years after.

20804. Were there many Roman Catholics in it after that?—I am not aware.

20805. When there were a great number of Roman Catholics in it were there good Roman Catholic schools to which the Roman Catholics could go?—Yes; two schools, one under Mr. Finnerty, and there was another, in both of which classics were taught.

20806. Were they very superior schools?—Mr. Finnerty's was a very good school.

20807. Was it an exclusively Roman Catholic school?—Well, I was never at it.

20808. Were there not Protestants at it?—There were. The Bennetts I remember were at it. All these were private venture schools, and the desire to have as many scholars as possible introduced the National system.

20809. They had no religious aspect whatever?—They had not, but they were not purely secular, for we had our own religion taught.

20810. In Finnerty's school, for example?—I don't know. There was another school in Cork, a celebrated mathematical school, under Mr. Mulcahy, a Roman Catholic; I was a pupil. It was this unhappy controversy about the National Board put us all on our sharps.

20811. Before this controversy arose, and as soon as Roman Catholics got schools of their own, did they not send their children to them?—They did.

20812. If they had them at the time of the schools you mention, would they not have done the same?—I think so. That does not in any way interfere with the principles I laid down.

20813. Rev. Dr. *Wilson.*—To what changes do you refer as having given satisfaction to the Presbyterians?—I thought—perhaps I may not be accurate—I thought that at first the National Board was assisting schools called vested schools only. After some time they acceded to remonstrances, and introduced what was called the non-vested system, as I remember that was the turning point.

20814. Could you say at what time?—I could not.

20815. Do you think it was to meet the views of the Presbyterians?—I think it was.

20816. Are you aware that Dr. Doyle had in his diocese a number of parochial schools under the clergy of his own Church, which originated the non-vested system as early as 1832? Have you read his circular in 1831?—I dare say I did, but I don't remember.

20817. Should you modify your opinion if you read the following minute of the Board of Education, at a meeting where Roman Catholic Commissioners were present, and where, upon reference to the action of the Presbyterians in 1840, it is stated, "It may be observed that the practice as to religious instruction in the Presbyterian schools is in substance, *mutatis mutandis*, similar to that in many schools under the direction of Roman Catholics;" and that "At a conference between the Commissioners and the gentlemen of the Synod of Ulster and the Lord Lieutenant, it was neither proposed nor hinted at that there should be any change in the rules of the Board?" Should that statement modify your opinion that the change was made to meet the views of the Presbyterians?—Well, I am not sure it would. I was speaking on a subject on which I had not refreshed my memory for years; but is it not an admitted fact that that was the occasion on which the Presbyterians joined? That was what I meant to convey, and I should be surprised if that was not accurate.

20818. Personally are you acquainted with this part of the history of the system?—I am not.

20819. Mr. *Stokes.*—As a friend of the National Board, do you propose to repeal all the rules affecting religious instruction?—All the rules.

20820. Would you leave the managers as free in the choice of their books as you would leave them in the choice of their religious instruction?—I think I would.

20821. Do you contemplate a system of separate training for young masters and mistresses?—No. I would still keep the different model schools available for training in the country just as now. They have their separate religious instruction.

20822. In freeing ordinary schools from restrictions with regard to religious instruction, would you maintain the training schools as mixed?—Yes, that would be absolutely necessary, unless you intended to send out secular instructors only, without any teaching of religion.

20823. If you left the training of masters and mistresses free, do you not think the people of this country would sort themselves into denominations, and support unmixed training schools?—I think they would for a time, but the National system is the true result, and will of itself result, if we are left a little more free to get at it.

The Very Rev. William Warburton, D.D.

The Very Rev. WILLIAM WARBURTON, D.D., Dean of Elphin, sworn and examined.

20824. The *Chairman.*—Where do you reside?—At Elphin.

20825. Have you a parish and cure of souls attached to your deanery?—Yes.

20826. Are you manager of any school under the Board there?—Yes. I am manager of a boys' school, and I had one in the county of Kildare, before I came into Elphin. I have been upwards of twenty years manager of National schools.

20827. What number of children usually attend the school at Elphin, of which you are manager?—There are generally upon the roll from one hundred to eighty, and for many years the average attendance has not gone down lower than fifty-two. It has been up to sixty-five.

20828. Of those eighty or one hundred children on the rolls, what proportion have been Protestants?—At present there are about eight Protestants. Sometimes the number varied by accidental circumstances, a Protestant police constable, with a large family, would be stationed at Elphin, and there would in consequence be a larger proportion of Protestant pupils.

20829. Is there any other National school in the place under Roman Catholic management?—There is.

20830. Is that an ordinary National school?—Yes.

20831. Who is the patron?—The parish priest.

20832. Do Roman Catholics go indifferently to your school and to his?—I think they go in greater numbers to my school.

20833. Is his school in the town?—Yes.

20834. Do they go to one school or other according to their estimate of the respective merits of the teachers?—I think so. When I say I think so many of them go to the Roman Catholic school probably because it is under the Roman Catholic clergyman, naturally enough, but I think that I have generally a greater number than they have.

20835. Has there ever been any considerable opposition on the part of the Roman Catholic clergy to Roman Catholic children coming to your school?—When the present bishop, Dr. Gillooly, was first appointed to the diocese of Elphin he did denounce my schools, but, I must say, he did it in a very fair manner. He said, as I was informed, that he would not object to me as an individual, that he was convinced I acted uprightly and honourably in the matter, but that he had an objection to any school of which the patron was a Protestant. I must add I did not hear him say this, but this is the report I heard, and he did forbid the children to come to my school.

20836. Did that result in the diminuation of the children for the time?—I do not think I lost one.

20837. Did any disagreement arise between you and the Roman Catholic clergy as to the teaching and management of these schools?—Never, the slightest, but this I must say for the Roman Catholic clergy, they knew I carried out the principle of the system uprightly and honourably. I have no doubt that if I had infringed upon it there would have been a disagreement.

20838. Were you for the same years a member in support of the Church Education Society?—Never.

20839. You have been always a friend of the National system?—Yes, always, and before the National system was established I was always of opinion it was the only just and right system under which to conduct the education of the country.

20840. Are you satisfied with its practical working?—Perfectly, so far as my experience extends.

20841. Do you consider the system of inspection efficient?—I do; excellent; at the same time it is a system of inspection that might and does mislead many people; for instance, if an enemy to National schools were to take up an Inspector's report he would say—"Oh, you see how this Inspector finds fault. These schools cannot be efficient." The fact is, the Inspectors take a very high idea of what a National school ought to be. They look for an amount of perfection that I don't think is attainable in the ordinary run of National schools. It is right they should be strict; and it is their duty to find fault, and they do it. It is very just and right they should find this fault, but I venture to say the National schools of England are very inferior in their results to the Irish schools. I went the year before last to the Continent for my health; I was walking with an American on the Alps; I was talking to him a good deal about Ireland and the Irish, and I asked him about the Irish emigrants. He told me the Irish emigrants were better educated than any others, and that they were very clever at keeping accounts, and wrote good hands. Many of them he said got on extremely well as superintendents of stores. I mention this because I think it is indirect testimony to the efficiency of our National schools, from a person who was impartial and competent, for he evidently appeared from his conversation to be a man of business, and likely to be informed on the subject. I don't say they cannot be improved. I am sure everything is capable of being improved, but I think there is a vast number of well-educated young men turned out by them. These young men go to other countries, and get on extremely well there in consequence of the education they received in the National schools in this country.

20842. Do you think it would be a good thing if a portion of the schoolmaster's income depended on the proficiency of the children, according to the system known in England as payment by results?—I doubt it very much. I think it would lead to a system of what I call cramming—at the same time I don't speak positively about it, but I doubt of its being suited to this country.

20843. Do you not think some stimulus is wanting to make the schoolmaster push the children through the First and Second Books?—The schoolmasters have many difficulties to contend with, and require to be looked after; but, as a general rule, they attend very fairly, and are very anxious as far as I have seen to discharge their duties efficiently.

20844. Do you think it would be possible to graduate the lower classes in the schools, so that, as in England, in the lower classes, a child might be expected to rise from one class to another each year?—I have never considered it in that point of view, so I don't like to give an opinion. I have not reflected on the subject; but I certainly think they want a stimulus—not the masters only but also the pupils. In the first place, it is very difficult where children have other occupations to get them to attend continuously. Persons having a knowledge of children are aware that if a boy stays away from school one day he loses not only that day's education, but a certain power of application which spreads over two or three days. Before I condemn the masters, the results of whose teaching are not very satisfactory, I would ascertain the nature of the attendance at their schools; for, if they cannot command the attendance, they cannot produce results.

20845. Has it ever occurred to you to look over the school rules, and see how long children have been in the school before getting a rise in classification?—I don't think I have done that. I have often looked over the books in reference to the attendance. I know the attendance is very irregular. If you compare the total number on the rolls in any school with the average attendance that fact will appear.

20846. Are the parents prone to keep the children at home from any frivolous excuse?—No; as a general rule the parents value education.

20847. Could you say what proportion of the children in your school pay school fees?—Very few indeed; but there was a reason for that. The bishop always resided at Elphin till I came. There was great liberality in keeping schools for children without requiring payment from them, and they got so habituated to it that they almost expected free education as a right, and they were very poor besides, because Elphin is one of those places in which there is what I call no landlord—the Ecclesiastical Commissioners are nominally the landlords; but there are, in many instances, landlords between them and the tenants. The town is very badly circumstanced in that respect, and there is no one to do almost anything.

20848. Do you encourage the schoolmasters to get school-fees from the children whose parents are able to pay?—I desire him to charge anyone able to pay, but not to be strict in enforcing payment; because they are not accustomed to pay. Making them pay, I was afraid might have a bad effect.

20849. Do you think if it were deemed desirable to increase the salaries of schoolmasters the State might ask to have such an increase provided by an educational rate?—I think it ought to do so. Some years ago, I made a proposition to an eminent statesman in reference to this subject. Probably the time had not arrived for it then, but I think it has arrived now—that is, to have a compulsory rate for education. I would arrange it in such manner as to make the laity in the country take an interest in it. My proposition was, to have a certain educational rate. Let the Government make a grant equal to that rate. I would have this within the area of each union. I also proposed to have an educational committee selected, from the Poor Law Board of Guardians. There is always a good deal

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of energy, talent, and ability, I think, going to waste on those Boards, and I think that if they had their attention turned to this subject it would be of great benefit to the country. I propose that a committee consisting of the most intelligent men should be selected. Let the committee be three, four, five, or seven, or whatever number might be thought desirable. Let it be their duty to visit from time to time every school within the union. I would have them visit in such a way that the masters could never know when the visit would be made. For instance, if a member of the committee were passing by one of the schools, going to a fair, he would get down from his carriage and examine the school. I would have them make a report of the state of education in the district every year, and if they liked to suggest improvements well and good. I think by that means you would do what we want very much to effect, namely, interest the laity in education.

20850. Do you think that on the ordinary Boards of Guardians you would get a sufficient number of guardians to pay proper attention to a system of that sort?—I am sure that when they were appointed for the purpose you would. I don't think anyone would like to undertake the duty unless he was officially employed.

20851. Have you had experience of model schools?—I have not attended any model schools. I have a paper connected with a school that I am establishing in Elphin, which I think is the kind of school we want for Ireland. I intend it to be a first-class English school and to have a classical class.

20852. Is that school to be under the Board?—No; it is to be maintained by a bequest made by a Bishop Hodson. We built it under the Court of Chancery, by which the rules were sanctioned.

20853. Will this be an exclusively Protestant school?—No; the terms of the grant are that the school was to be for the benefit of the inhabitants of Elphin and for teaching such of them as are poor, gratis; it was some land left by Bishop Hodson, a bishop of the Established Church, a great many years ago. The land was mismanaged, and let upon a long lease, I believe, with a fine. The lease fell out some years ago, and as soon as it did we brought it under the Court of Chancery, which sanctioned the rules that we are to apply in the working. We had to apply the funds first to procure buildings. The buildings are finished, and just paid for, and we were going to appoint a master about twelve months ago, when my illness and other circumstances obliged us to postpone it. We are now appointing the master.

20854. Who are the trustees?—The trustees are the bishop, the dean, and chapter, and they have the oversight of the funds; but the school is for the benefit of the inhabitants of Elphin town and the teaching of the children of the poor.

20855. Who are the members of the chapter besides yourself?—The archdeacon, the precentor, and I think there are eight prebendaries besides.

20856. Do these receive emoluments?—They receive no emoluments as governors of this institution, but the whole oversight of the funds is vested in them.

20857. Will the school be for boarders?—Our intention is to allow the master to have boarders on his private account if he likes.

20858. When is the school likely to be opened?—Advertisements for the master have been in the papers. I have now, I think, about twenty applications, which we are considering. We had a meeting about a fortnight ago, and we postponed investigating the claims of each master in order to get the very best man we can.

20859. Can you say whether the candidates are of different religions?—No; in fact the chapter will have him a layman of the Established Church. I may say more than that. I may as well mention the circumstances. I myself was very strongly in favour of placing it in connexion with the National Board, but I was outvoted by a majority of one, owing to the accidental illness of one of the chapter, who was not able to take part with us. Still I hope to be able to do it, because I think a great deal of the success of the school would depend upon whether it was connected with the Board or not. I think myself there being a clerical manager the people might very naturally wish to have a material guarantee that we would not interfere with the religion of the pupils, though it is not our intention under any circumstances to interfere.

20860. Have you an expectation that you will be able to make this an efficient model school, acceptable to both religions?—I have, provided we could get it connected with the Board. If we do not, I have very great doubt we should succeed—at least at present. What we may do hereafter is another thing.

20861. Mr. *Sullivan.*—At present one of the conditions for the master is, that he must be a member of the Established Church?—That is a condition imposed by the Chapter.

20862. Mr. *Stokes.*—Will that condition apply to all the teachers of the school as well as to the head master?—No; at present we are only going to appoint one master, but besides the advantage of giving confidence to the people, by having it connected with the Board, we would get the material advantages of increase of salary for the master, books, and inspection. I urged upon the Chapter, "If you are obliged to commit the sin you may as well have the benefit of it." They said they would not force the children to read the Scriptures.

20863. The *Chairman.*—What school fees do you propose charging?—We have not arranged that yet. My idea is to charge for the classical class £4 a year; at the same time we have the power to refuse any one we please to be instructed without charge as, according to the foundation, the children of the poor are to be taught gratuitously.

20864. What would the ordinary school fees be for the primary part of education?—I think it would be gratuitous, because I do not think we could charge the poor people of Elphin anything. In our present National school the nominal charge is a penny a week.

20865. Rev. Dr. *Wilson.*—Do you propose to charge for the higher branches?—We propose to charge where parents are able to pay; but there are so many poor people in Elphin that I think very few of them can be called upon to pay.

20866. Mr. *Stokes.*—Is the school to be worked under the conscience clause?—The Chapter consents that there shall be a conscience clause at the next Chapter to propose a resolution to the effect, that no person shall be compelled to receive or be present at any religious instruction without the consent of the parents, and to post a copy of the resolution in the school.

20867. Rev. Dr. *Wilson.*—Do the rules of the Court of Chancery not embrace that point?—No; the Court of Chancery gives the option of putting it under the National Board, and taking it from the National Board if we please. The following is the rule of the Court on the subject:—

"That it shall be lawful for the Governors, if they think it expedient, from time to time, to place the school so established in connexion with the National Board of Education in Ireland as a non-vested school, so as to obtain thereby the benefits of inspection and assistance in books from said Board, and for that purpose to make any changes in the rules and regulations hereby made which shall be requisite; and it shall also be lawful for the Governors, if it shall at any time or times afterwards appear expedient to them so to do, from time to time to remove said school from connexion with the said Board."

20868. The *Chairman.*—Will you put in a copy of those rules?—I will. I now hand in a copy.*

20869. If you merely charge a penny a week in this school, what will become of the existing school?—It will be absorbed. When we supply education to all the inhabitants of the town, and give it to the poor gratuitously, there is no residuum.

* Copy of the rules as handed in by the witness will be found in the Appendix No. XIV.

20870. Mr. *Sullivan.*—Would you be prepared to adopt the existing rule of the Board—to put out the children from religious instruction?—I answer I consider we are committed to that without joining the Board.

20871. Of actually putting them out?—Of letting them out without putting them out.

20872. By the present rule of the Board no child is to be allowed to remain during religious instruction of a different religion without the express sanction of the parent?—There is not the slightest danger of any practical difficulty—the parents will take care to prevent their children attending during the hours of religious instruction. I am not very prone to look out for theoretical difficulties.

20873. That is the existing rule. Would that be a bar to your joining the Board?—Not a bit, because I know it would make no practical difficulty. A Commissioner asked me a question about the assistant masters, and I think it right to mention that I have always made it a rule, while I had a Protestant master, to have a Roman Catholic assistant, the vast majority of the children being Roman Catholic. Though I was never called upon to do so, yet I thought it was a kind of voluntary concession I ought to have made, and I did it.

20874. Mr. *Gibson.*—Do you think there ought to be any increase in the salaries of the teachers, in order to raise their efficiency and to benefit the schools?—I think that from the way in which those people are paid with whom the teachers are, in general, connected, that the latter are not badly paid, so far as regards the State, but their salaries ought to be augmented by local contributions; and, at the same time, I think it would be very desirable to further raise their salaries in the way of reward, when they deserve it.

20875. You are aware that a good service salary has been allowed to teachers after a certain number of years?—I am aware there is, but I don't know the particulars of it.

20876. What is your opinion about an arrangement by which a teacher should have a residence attached to his school and a small garden?—I think it would be very desirable.

20877. You spoke of a system under the Poor Law Boards, in which a committee would visit the schools at different times?—Yes.

20878. Would you propose to substitute that inspection for the inspection by the Board?—No, nor would I take the schools from under the Board. I should not interfere with the Board, but I would make them, at the same time, inspect for the information of the Poor Law Board. I should not interfere with the government or management of the school.

20879. You think this Committee would discharge the office of an ordinary patron?—Something of that kind. The great object is to create an interest amongst the laity in the education of the people.

20880. Do you think it likely that plan of yours would work, considering the composition of the Poor Law Boards?—I do. I think in every board you would get a sufficient number of intelligent men who would take an interest in that after a while. A Board of Guardians is a very large body. They are the ratepayers of the country and the magistrates. I think you would have a great deal of ability available in that way, and it is a kind of occupation, I think, that when they would get accustomed to it they would take an interest in, especially when it became their duty to report every year upon the state of education in the district.

20881. Have you ever considered the question of having paid chaplains in connexion with the model schools of the Board?—I have not.

20882. Would you object to the principle that there should be a chaplain of each denomination paid for superintending the religious training of the teachers and pupils?—I don't think there is any necessity for it; I think the clergyman of each denomination in each parish will think it his duty to look after the children.

20883. You are aware that the late Archbishop Whately actually paid from his own private resourses a chaplain to attend in the model schools in Marlborough-street for the teachers and pupils of his Church there?—Yes; probably a large place like Dublin might be differently circumstanced; but I think generally in the country it would be unnecessary. I see no objection to it except the expense. In any reference I made to the Inspectors, I did not intend anything disparaging to them. I think they are most respectable, conscientious men.

20884. You said it was their duty to find fault?—Yes; but I would wrong myself if I said a word to their disadvantage. They have a very high standard, and one that is to some extent not attainable.

20885. Rev. Dr. *Wilson.*—In referring to the parties to make a choice of the school committee, should you limit that to the Guardians themselves?—I would. I would leave it to the whole body of Guardians; they would generally select the right men—the most intelligent men.

20886. Should you restrict the parties to be members of the committee to the members of the Boards of Guardians?—I think so; for this reason—they are the representatives of the ratepayers. Suppose you impose a rate of two pence in the pound on the country, that would probably bring in something over £100,000. It would be a very small rate upon each person; but it would be an immense service. I think there ought to be in every Poor Law union in Ireland a superior class school—a first-rate English school, with a classical class. The classics would be required but by a few. There is a certain class of men to whose sons it would be very useful; for instance, a great number of farmers who send their sons to the medical profession—that is a very popular profession amongst farmers for their sons. I would give their sons an opportunity of learning classics in a school in every Poor Law union. Then there is another class to whom it would be very useful—respectable farmers who wish to have their sons Roman Catholic clergymen. I don't see why he should be deprived of the opportunity, especially if he assisted in paying for it. By the rate, you would, I have no doubt, immensely improve the education of the country. There is another thing I proposed some years ago, indeed to two or three Viceroys. Some of those situations now given to county members, if they were placed for competition within a certain area, and all within that area allowed to compete for them; such as situations in the Customs, which the farmers are very anxious to get for their sons; if such situations were set forward for competition it would do more to promote education than you can possibly conceive.

20887. Should you regard that as having a beneficial effect upon the country generally?—I do.

20888. And should you regard the rate as also acceptable to the people?—It is never pleasant to have anything to pay until you get accustomed to it, but when they get accustomed to it, and see the benefits of it coming to their own doors, they would not object to it.

20889. Do you think the burden would be considered a great one?—I think not. A short time ago I gave a lecture at Elphin, as to the means of promoting the prosperity of Ireland. I had an audience of about 200 people, of those there were about 180 Roman Catholics. They took the greatest possible interest in the lecture, and they asked me to publish it, which I did, and they read it with the greatest pleasure, and I have hardly met any man who does not take a deep interest in education, I mean so far as regards the education of his own children.

20890. State briefly what topics you took?—I commenced by noticing the many societies there were in Ireland for the promotion of its interest, and I alluded to the Agricultural and some other societies. I said to get a National association to promote the improvement of the country by education would be more beneficial to them than any of these. I pointed out the advantages of education in a general way, and referred to many persons known from the neighbourhood, who had raised their position in life by education.

20891. Was it in connexion with the National

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schools generally these parties were advanced?—It was in some instances. Then I took occasion to point out the injury Fenianism was doing to the country, I also stated that there was a mine of wealth in Ireland which was hardly opened, and that was in the genius of the people. I pointed out the many persons who had been raised in their own neighbourhood by education. I endeavoured to combat the idea that was abroad, that educated persons from Ireland had not fair play in England. I went to the different professions, and I showed them that we were at the head of the army, the head of the bar, the head of the colonies. They read the lecture with the greatest delight, and I never saw people so interested in anything. If any of the gentlemen of the Commission have any fancy for it, I will, when I return, send them copies of the lecture.

20892. Are you in favour of the system of National education as at present administered in all departments?—I could not be otherwise, because I never found it to fail during twenty years, under most difficult circumstances. During that whole period people were telling me, "It's a failure; we cannot have mixed education." I always had mixed education wherever I was. During upwards of twenty or twenty-five years in which I have kept these schools, I never had a single instance of religious dissension in them.

20893. Were all your schools mixed?—Yes, in the only two places in which I established them. I was nearly fifteen years in one. The only difficulty I had in the first instance was from my own people.

20894. What district was that?—Kilberry, near Athy. At first my own Protestant parishioners, being set on by some people, were very much annoyed. Some of them came to me, and said, "Oh, sir, we hear the priest will come in, and do this, that, and the other thing." I said, "When he does, do you send your children out of the school.

20895. Did you find your own people labouring under great misapprehensions?—So much so that at first many of them took away their children. I took no notice of them. I said "I am very sorry that the children don't come; but that is your affair, not mine." Then they dropped back by degrees, and when they came back, I used to talk to the parents, and they were very much surprised to find none of the evil effects they were led to believe would follow. One poor woman—a good, worthy, strong Protestant woman—she sent her children to the school, and found they got on extremely well, and she said to me, "What is it the clergymen of the Established Church object to in these schools? I can see nothing wrong in them?" I said, "You may be sure I would not establish them if I saw anything wrong in them." I never met anyone practically acquainted with them—any poor person—who found any fault with them.

20896. Yours is a non-vested school?—Yes.

20897. Did you impart religious instruction?—Always to the children of my own flock. Not to any others.

20898. Then you have had considerable experience of imparting religious instruction in that way?—I have had the experience of between twenty and twenty-five years, and never found the slightest difficulty. More than that, I never saw people disposed to make difficulty when they see you go straightforward, and that you don't want to do anything beyond the rules and regulations. I think there is no difficulty in it.

20899. Is it your opinion that religious instruction, to be efficient, should be distinct from secular, and separate and given altogether apart from it?—I think so. All our literature is impregnated with religion, but there is no distinctive religion in it. It is impossible to take any of our modern school books—the books of the National Board—and not to find them impregnated with religion. They must more or less improve the moral tone and feeling of the children who read them, though they are not called books for religious teaching.

20900. That is to say in your opinion the instruction in the National schools is literary and moral, but that the religious instruction is separate and should be separate?—Yes, I think so.

20901. Mr. *Stokes.*—Do you not regard the success of the National school system as worked by you as attributable to the just regard you have always shown to the wishes and feelings of others as you state?—I think so, because the people had confidence that I would not abuse any trust reposed in me. A great deal depends in these matters upon the personal feeling you have with the people about you. Little things very often happen that if a person were disposed to be easily put out, might annoy him, and he might show it. You must be very careful in general to take things good-humouredly and quietly. If any little unpleasant occurrence happens—not to make it worse by stirring it; let it pass by. I think a great deal of the difficulty of working these schools is from the unfriendly, if not the bad feeling, that arises between persons who would be interested in either supporting or opposing them.

20902. In forming your school committees in connexion with Boards of Guardians, do you include or exclude clergymen of all denominations?—They would be necessarily excluded, because they are not guardians. I would not exclude anybody except those whom the law excludes. They are the body of guardians who represent the ratepayers, who pay the taxes, therefore I would confine the committee to them. I would admit on the committee any one who was a guardian, but not any other person whether he was desirable or not in the abstract.

20903. What would be the duties of the committee towards particular schools?—Merely to inspect and to suggest to the Board anything that after inspection they thought fit—and then they would every year make their reports upon the education of the country generally. I think these reports would have a powerful effect upon the masters, and also they would be extremely useful in exciting an interest in the education of the country.

20904. Do you contemplate that the committee should manage the schools?—No, but I would give them permission to give rewards to masters if they thought they deserved them. I would not allow them to interfere with the management of the school, except by recommendations.

20905. How would you administer the rate?—The rate would be paid into a common fund, and then, every year paid to each master in the union.

20906. Do you think the committee should pay to the masters direct, and not through the hands of the managers?—Not the committee, but the Poor Law Union, by a general order, should pay the money to the masters. I think the masters and people should know it was the rate money they were getting Then, the rest of the money would be paid by the National Board, under which the school would be administered.

20907. Would the Poor Law Committee take no part in the administration of the funds raised by the rate for the school?—Except paying them over to the masters. They would be paid by order of the Board of Guardians on the report of the committee. Though they would have no power of interference with the school, yet their observations would, no doubt, have great weight with the institution in public.

20908. Would the rate go to relieve the Consolidated Fund of part of the grant now made for elementary education, or would the rate be in addition?—In addition. My object would be besides improving the present schools, to establish in every union this superior class of schools, so that the advantages of competition and examination would be open to the whole country.

20909. In making additions to the income of schools from funds raised by a rate, would it be desirable that the increase of the income of the masters should bear some proportion to the work done?—That would have a bad effect. In cases where the pupils would not give sufficient attendance you could not expect so favorable results in such cases, but you might superadd to salaries a scale of remuneration in reference to results.

It would not do to starve out the master because he happened to be in a poor district. I would rather help poor districts, but when you had done that you might, as a stimulus to the master, give him a payment for results.

20910. Have you ever in your schools employed female teachers?—I had a female school as well as a male school for all the time till about a year ago. There is a convent school lately built in the town of Elphin. Until that I had a female school. Wherever there is a convent built it absorbs the schools in the whole neighbourhood—not only the schools of Protestant, but of Roman Catholic patrons.

20911. Have you had mixed schools—for boys and girls?—No, always separate schools.

20912. Do you not think in these places in course of time, it will happen that the schools will have to be taught by females?—I don't think the population is low enough for that yet. I can easily conceive a case in which it would be necessary. I think it would be always better to have the schools separate.

20913. Mr. *Gibson.*—I thought in your examination in chief you contemplated introducing this rate only in aid of poor schools?—No, I would have it over the country, to the same extent as the poor law unions.

20914. The *Chairman.*—How long has the convent school you speak of been in operation?—About a year.

20915. Have you any knowledge of the quality of the education given in it?—It is very new at present. Some of the parents tell me they are very sorry the other schools are done up. The convent schools are only commencing. It is not fair to judge at present. Generally speaking, convent schools are very efficient. I do not speak from my own knowledge, but from report.

20916. What is the number of children attending this convent school?—A very large number.

20917. More than 100?—More; I think between 100 and 200. That is very large, unless there is good teaching power. In process of time they will very probably organize teachers, and have good schools.

20918. Are visitors admitted into the school?—Oh, yes, and into the convent. There is a daughter of a friend of mine in it, and I have gone in myself to visit her.

20919. Mr. *Stokes.*—Is it a National school?—It is, I believe. I rather think it is connected with the Board. The Commissioners of National Education are always very considerate in these matters. As soon as my school was closed they sent me the statement which was made to them that the school was closed, and to ask me was it the case, and if I had any objection to a grant. I think this was the convent school. I replied it was true my school was shut up, and that I never had any objection to education being given; on the contrary, I thought it was very desirable it should be given.

20920. Rev. Dr. *Wilson.*—Is it your opinion, in connexion with large schools, whether convent or other, to make them efficient there should be a considerable number of rooms, and that they should be well supplied with teachers?—I think so. If you have not a sufficient supply of teachers the teaching will be deficient.

20921. So far, practically, separate schools?—Yes. If you have large bodies of children unless you divide them you will not carry on education efficiently. I don't speak from experience.

20922. Are they drafted from great distances?—I think not. All the schools within their reach have been absorbed.

20923. To what extent?—Probably not more than a couple of miles. But I cannot speak with any certainty. That is my opinion.

20924. Mr. *Dease.*—Is your school a vested or a non-vested school?—A non-vested.

20925. Is your teacher a member of the Established Church or a Roman Catholic?—Well, I got into great disgrace sometime ago, when I was paraded by a good Protestant in the papers for my toleration; if you do anything of this kind here that is the way you are punished for it. There is to be a school under Bishop Hodson's endowment, which we were to have established this time twelvemonths. I think, it was about the August before I had to part with my master; I could not, as I thought, for three months appoint a Protestant master to take charge of it, and I had my choice of putting it in charge of the Roman Catholic assistant or breaking it up. As I am a practical man I thought it was better to leave it in charge of the Roman Catholic master under the Board than to break it up. And amongst other high crimes and misdemeanors it was charged against me that I had a Roman Catholic teacher—that I "had carried conciliating policy so far as to appoint a Roman Catholic teacher," and that I had excluded the Scriptures from the schools. This was published in a Protestant journal in this town. The truth of the matter was simply this, we were last year to have appointed Bishop Hodson's schoolmaster, I think it was the August before my master left; we arranged to appoint the master last October twelvemonth. The chapter met, we had a long discussion about putting the school in connexion with the Board, I could have carried it then, but they asked for delay; I protested against delay. They said, "Oh, what can a few weeks' delay cause?" We adjourned the chapter. When I wrote to the bishop to ask him to come he was ill; when he got well it was my turn to be ill, and I was extremely ill for five or six months, and very near not recovering. Afterwards I had to go abroad for my health which postponed our operations for a year, and all that time the master was a Roman Catholic, but up to that time I always had a Protestant teacher for the school.

20926. At the time the objection was raised against your school by, I think you said, Dr. Gillooly, the Roman Catholic Bishop, was your school being taught by a Protestant?—It was. It was on that ground he said he objected. When I say that I must add that, as far as I heard, everything he did it was in a gentlemanlike proper way. I have no fault to find.

20927. But as a fact when the objection was raised against your school it was being taught by a Protestant?—It was; but my own opinion is, that if you give the people a good education, not interfering with their religion, and that they have confidence that you will not interfere with it, they won't be prevented by anybody from having their children educated, and that the only way they can be prevented is by establishing an efficient school for them on a different principle.

20928. As has been done by the establishment of the nuns' school in Elphin, which closed the others?—Exactly.

20929. Your school, being a non-vested school, have you given permission or refused permission for religious instruction being given in your school by Roman Catholic clergymen?—I have never been asked permission. The Roman Catholic clergy are in the habit of taking the children up at their own school for catechetical instruction, and they have never asked me to allow them to catechise in mine.

20930. Would you have any objection to giving that permission in case it were asked?—It is better for me not to say what I will do until the occasion arises.

20931. Is it the habit of Roman Catholic clergymen to give religious instruction in non-vested schools, the patrons of which are of the Established Church?—I don't think it is. The Roman Catholic clergymen have their own arrangements for the instruction of their children, and I don't think they want it.

20932. What amount of jurisdiction would you propose to give to Boards of Guardians under the scheme which you have shadowed forth?—I merely would look upon them as visitors and assistants in superintending the schools. Without having any power, they would exercise a great deal of influence no doubt upon the Board by their reports, if their reports were as judicious as I would expect them to be; but I would not give them any power in the schools till the system was established.

20933. Who, under such circumstances, should be

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the patrons?—The Poor Law Board of Guardians would be the patrons.

20934. They would have the appointment of the teachers?—Well, I think myself they would have the appointment, but, of course, any masters that were in being when they commenced their operations, should not be displaced without a cause.

20935. Do you not contemplate the possibility of great practical difficulties arising out of religious animosities?—I think not. I think where practical men meet together these animosities give way very much.

20936. Have not complaints arisen as regards the appointment of teachers in poor law union workhouses themselves from religious questions?—There have been divisions, but when the appointments were made I have not known, in my experience, any unpleasant results. The poor law education goes on very well about me.

20937. Has it not been the case in several parts of Ireland that Boards of Guardians, the majority of whom were not Roman Catholic, while the paupers were exclusively Roman Catholic, have insisted upon appointing non-Roman Catholic teachers to teach Roman Catholic children?—I am not aware of it, but it may have occurred. I know Protestant gentlemen who have appointed Roman Catholic teachers to schools because the children are Roman Catholic. I think myself that spirit would generally prevail. I think the great body of the people, and even the gentry, agree in that opinion. All that is wanted is security and protection for all parties that their religious principles should not be tampered with.

20938. Rev. Dr. *Wilson.*—Have you heard of there being divisions, and close divisions, at Boards of Guardians, even where all the candidates were Roman Catholic teachers?—I believe there are always dissensions. There is nothing in Ireland to be got that there are not people with friends pushing them forward for it. There is ten times as much contention when the doctors come forward. I have known Roman Catholics abuse their priests for supporting doctors. That kind of thing does not depend altogether upon religion. It is merely the competition for some of the good things of this life. I think a great deal more is made of these things than they deserve. I am sure the men who might contend very strenuously for their friends at an election would work very cordially together when the thing was decided.

20939. Mr. *Sullivan.*—Your school is, strictly speaking, a Protestant school, with a conscience clause?—On the contrary, it is more a Roman Catholic school, because eight-tenths of the children are Roman Catholics. The same rules are applicable to all. I have a Protestant master always the head—and always a Roman Catholic assistant master.

20940. In schools of that kind, having the whole management of the school, and the head teacher a Protestant, no difficulty could arise with regard to the National Board?—Except I have been often told I could not have that kind of school, that it was impossible. I never could discover the difficulty of it.

20941. Practically, what is the distinction between your school and any ordinary Protestant school into which a conscience clause would be introduced?—There is no practical difference, because that is the National system—a school with a conscience clause. The principle is very nearly the same.

20942. Is it not the teaching staff rather than the children who are taught that determines whether a school should be a mixed school?—No, I think what is meant in a mixed system is that the pupils are mixed.

20943. You would call a system mixed where all the teaching was Protestant if given to persons of a different religion?—When I talk of the mixed system I mean where Protestants and Roman Catholics are educated together. It is where children of different religions are mixed together.

20944. That is your idea. Would Roman Catholics be satisfied to have the whole teaching and appointment of teachers placed in the hands of persons of another religion?—I think so, where they had confidence in the patrons. A man ought to be satisfied if he has what he wants, namely, education without interfering with his religious views. It would satisfy me, and I think it ought to satisfy everybody. We cannot, of course, control the legislature, but I should say that, if I could, I would insist upon its giving a good education, that nobody could reasonably complain of, and unreasonable complaints I would not attend to.

20945. That is to say, provided you had the appointment of the teachers?—No; I would not put any condition of that kind. That would be according as it would happen.

20946. Would you be equally well satisfied if the patronage in all the schools was in the hands of the parish priest?—Of course I would rather have the management of my own school, but if the school was under the patronage of the parish priest, and I had no school of my own and was sure my children would not be interfered with, I certainly would advise them to attend it. There is a case of that kind at present in my parish. There is a remote part of the parish where there is a policeman, he has one son. There are about 100 Roman Catholic children in the school, he sends the child every day to that school. I took very good care to look after that child, and to inquire whether he was interfered with or not. If he was I should certainly represent it immediately to the Board, and the Board would visit the master with a very heavy penalty. That is the protection we have and ought to have.

20947. But on the whole, you would prefer having the management of the schools, and the patronage of it in your own hands?—I would certainly, but as a citizen I should not have a right to complain if I had not, and that my rights were respected.

20948. To refer to another point with regard to the Boards of Guardians, do you think the Roman Catholics of Ireland would be, or ought to be satisfied with having the whole power of appointment vested in *ex officio* Guardians, the great majority of whom would be of a different religion from their own?—Well, I would meet them on that. I would let the Committee be equally divided. I would do everything that would be perfectly fair. I say make the Committee half Roman Catholic and Protestant. I think you would on every Board find men who would act together, and greatly to the advantage of the public.

20949. There are parts of Ireland where there is not a single Roman Catholic on the Boards of Guardians?—Are there any such? In the North there may be. That would so far interfere with my principle that I could not carry it out. I would then accommodate myself to the circumstances, where I could not have Roman Catholic guardians on the committee I would appoint Roman Catholic rate-payers instead of guardians.

20950. Mr. *Stokes.*—What objection do you see to giving the appointment of teachers to those who would manage the school from day to day?—I don't see any objection to it.

20951. With reference to mixed schools—take the case of a Church Education school attended by Roman Catholic children amongst others—would you call that a mixed school?—I have seen in the paper an assertion that the Church Education schools were mixed. When I talk of mixed schools it is not the teaching but the attendance I refer to.

20952. But do not the Church Education schools remain strictly denominational?—They do. I don't know as to the extent, but I confess I doubt very much the accuracy of the reports as regards the numbers attending them.

20953. Rev. Dr. *Wilson.*—As to denomination, is not that owing to restrictive rules, and to the fact of the society being a Church Education Society?—Entirely. I do not think they have the same mode in Church Education schools of checking the rolls as in National schools. In National schools the master may deceive you, but if he does he incurs great risk of being detected. For instance, a boy's name is put down in the

morning at eleven o'clock. If you visit the school and see the names down, and say where are the boys, I do not see them? That is a case of strong suspicion against the master of a National school. I do not think the Church Education schools have any safeguard of that kind. I met some years ago a clergyman—I may speak of him now, because he is beyond the reach of evil—he died. He told me he was appointed an Inspector for the Church Education schools in his district. He took the returns of the master, shrugged his shoulders, and said "I did not see the pupils." He evidently from his manner did not believe the returns were correct. I think the National Board have taken the best possible means so far as human prudence can go to prevent imposition of that kind; and I believe if anybody in the place was to do it, even a person without connexion with the school, he could merely by constantly visiting the school prevent the possibility of deceit. Any man can walk into a National school no matter what his religion, and see if there is anything wrong. He can write down the number of pupils present on the day of his visit—that may be done every day in the year, and if it were done it would be impossible to have any deception.

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The Very Rev. William Warburton, D.D.

20954. Is the system of inspection of the Church Education Society any check whatever upon the attendance?—Formerly it was not. Latterly, I know nothing about it.

[Adjourned].

FIFTY-FOURTH DAY.—DUBLIN, THURSDAY, DECEMBER 3, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. Lord CLONBROCK.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
JAMES ARTHUR DEASE, Esq.

JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

RICHARD WILLIAMSON, Esq., sworn and examined.

Dec. 3, 1868.

Richard Williamson, esq.

20955. The *Chairman.*—Where do you reside?—In Londonderry, my lord.

20956. What is the office you hold under the Irish Society?—I am surveyor and architect to the Irish Society, and I am county surveyor of Londonderry. I also occasionally, in the absence of the general agent, as occurs at present, act in his capacity.

20957. Have you anything to do either in the management of the estates or in the collection of the rents?—No; I have collected the rents on one occasion, in the absence, as I said before, of the general agent.

20958. What are the duties of your proper office?—The Society seldom do anything of importance which involves any change, in conjunction with the general agent, in the buildings on their estates, without referring the matter to me. Their new schools are all designed by me and my partner.

20959. Are their schools under the Board of National Education?—Their schools are all under the Board of National Education with two exceptions.

20960. Where do the estates lie of which you are the surveyor?—Altogether in the county of Londonderry, and within three miles or thereabouts of the city of Londonderry and of the town of Coleraine.

20961. What is the acreage of the property?—I cannot answer, my lord. The acreage is not very large. Their income is large. I cannot answer that precisely. Some thousands of acres, including the whole of the city of Londonderry, and the whole of the town of Coleraine, which, however, are let away almost altogether in chief rents.

20962. Are there any schools on the estate of a higher grade than the common National schools?—Two, my lord.

20963. What are they?—Coleraine Academical Institution, and what is called Foyle College at Londonderry.

20964. Are they wholly maintained by the Society?—No, my lord, neither.

20965. Do you know that the Society contributes to the maintenance of either?—Yes, my lord, I have a return here which shows it, giving to the school of Coleraine, I think, £200 a year. They gave the Coleraine school for a building fund £100 a year for five years, commencing in 1864. In 1860 they decided upon giving an annual grant to this Coleraine Academical Institution, which was then a new one, and they subsequently agreed to give £100 additional, as well as I recollect. They give £200 a year altogether to the Coleraine Academical Institution.

20966. By whom was this Coleraine Academical Institution set on foot?—By local people; not by the Irish Society.

20967. Is it a place for giving lectures, or is it a middle school?—It is a place for a high-class classical education, as well as for a commercial education.

20968. Are you aware what number of pupils are in it?—The number of pupils is continually on the increase, my lord. I cannot answer you exactly, but I believe it is under 100.

20969. Do you consider the Institution to be in a flourishing condition?—Unquestionably. I speak from local report. The Society occasionally attend their examinations. I ought to have mentioned that in addition to these annual grants that they now pay, at the time of the erection of the buildings for the Coleraine Academical Institution, the Society subscribed handsomely. The exact amount I do not remember. It occurred before my connexion with them.

20970. What are the purposes of the Foyle College?—It was originally a high-class classical school, recently a commercial department has been added. At one time, some thirty or forty years ago, it was one of the most successful in Ireland. A great many eminent men have been educated at it, among whom I may mention the two Lawrences, Sir John and Sir Henry, Sir Robert Montgomery, Bishop Jebb, and some others of almost equal fame.

20971. Was that set up by the Irish Society, or merely assisted?—No, my lord; it was not set up by the Irish Society. It appears from a Blue-book, published some years ago, that there is no record of the Irish Society having subscribed any sum, I think, whatever to the construction of the original building, but they subscribe up to the present time. They first endowed it, 1613, and now pay £350 a year for salaries of one principal and two assistant masters, also five exhibitions to Trinity College of £30 a year each, as well as the salaries of the teachers of the commercial school.

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20972. How many National schools are there on the estates of the Irish Society?—They subscribe to over 100 schools not on their estates or under their own control. There are two on the Coleraine portion of their estates; and two on the Londonderry portion, which are under their own control.

20973. Are they vested or non-vested schools?—Non-vested, so far as I understand.

20974. Were they built by the Society?—Yes; at the Coleraine school the number of pupils was increasing so much that they found it necessary to erect new buildings, which are not yet entirely completed.

20975. Are they in progress?—They are nearly completed, my lord; except levelling ground, and things of that sort, they are completed. They will cost when they are entirely finished, including extras, which always occur in every building, and fittings, perhaps an ornamental railing where there is now a wall, something about £5,000.

20976. How many children are they calculated to accommodate?—They will accommodate at least 500, but that depends on the scale allowed to each boy. At ten square feet for each pupil they will accommodate upwards of 500 pupils.

20977. On what principle did the Society go in selecting the schools to which, as you stated just now, they subscribed, not being on their own property?—That, my lord, is, a good deal of it, involved in I might almost say antiquity. But these returns which I will hand in will give the date of the first occasion on which the grant was made to each National school. A number of them I believe were given as rewards for services to the Society in troublesome litigation they have had.

20978. Are many of them annual subscriptions dating from a remote period?—The first is Lough Foyle College or Londonderry Free Grammar School, 1613. I see also teachers cutting-out work for girls, Coleraine school, 1613.

20979. What sort of amounts are given to each separate school?—Five, ten, and fifteen pounds. About that. There are also Comber parochial schools, which are about ten English miles from Derry, £5 a year.

20980. Are they all situate within the county of Derry?—No, my lord; not all. There are some one or two out of it. There is Moville.

20981. Have the Society property in any other counties but Derry?—None, my lord.

20982. Who is the present head of the Irish Society?—Sir William Anderson Rose, lately Lord Mayor of London.

20983. Is he president for life?—Not nominally, my lord. All the officers, and he as the chief of them, are elected annually. Practically, we all hold office for life, or we, the inferior officers, during good behaviour. Each year we all get a circular announcing that we are again appointed to such an office.

20984. Mr. *Stokes*.—How long have you held your present office?—I have held it more than seven years, and yet I am the oldest permanent officer that the Society has.

20985. Can you tell the object of the annual election to office?—It is part of their constitution that I could hardly go into. I presume it is intended to be in some sort a check upon the officers. It gives an opportunity, if I for instance am corrupt or anything, of raising the question upon that occasion without doing anything invidious.

20986. Is such election directed in the charter?—I cannot answer that. I presume so.

20987. What is the full name of the Irish Society?—It is a very long one—so long that I cannot really remember it. It is the Society of the New Plantation in Ulster in Ireland. It is a very long title. It is in Latin on their seal.

20988. Is it the society of the Governor and Assistants in London of the New Plantation in Ulster in Ireland?—That is it—*Societas Gubematorim*, and so forth.

20989. Is not the Society in substance a Committee of the Common Council of London?—I can hardly say that they are. There are twenty-six members of the court, of whom the governor and recorder are *ex-officio* members. Of the remaining twenty-four one-half goes out each year.

20990. How is the Irish Society elected?—Elected from the common council.

20991. Then no member of the Society except the governor remains in office longer than two years?—None, except the recorder.

20992. Is the Irish Society managed by a constantly changing body of London citizens?—It is, with the exception of the governor. Of course the governor himself has considerable influence over it from that very reason, that he knows more about it, necessarily, he and the officers, than the incoming members.

20993. Does the recorder take any part in the management of the Society?—I cannot answer, but he very rarely attends at their meetings in London; and I am perhaps going a little out of my province in expressing any opinion whatsoever as to their management, I being, in point of fact, the most inferior of their officers except the bailiff.

20994. What officers of the Society are there who, though elected from year to year, are practically permanent?—The governor, the solicitor, the secretary, the general agent, the surveyor.

20995. Where does the secretary reside?—London.

20996. Where does the agent live?—Government House, Londonderry. He is the local executive.

20997. And yourself?—And myself; when there is occasion for any information from me he asks me for advice.

20998. Who is in effect the manager of the Society—is it the secretary?—Oh, no; I should say the governor. The governor has more his own way than any person else. It would be wrong to call him the manager, because he is only one of whatever board of committee may be sitting; but I think I am not going too far in saying that he has more weight than any other individual member, from the permanence of his office.

20999. Does the property held by the Irish Society consist of the city of Londonderry, the town of Coleraine, 4,000 acres of land adjacent to Derry, 3,000 acres near Coleraine, fisheries in the Bann and Foyle, slob, river-bed, &c.?—That is from the report of the old Education Commission, I presume. I do not think there is any other property; and their right to the slob has been contested, but I believe that that litigation is now at an end.

21000. Is this property held under charter of James the First and Charles the Second?—It is.

21001. Is it that portion of the Ulster confiscated property which was considered to be indivisible at the time that the whole county of Derry was parcelled out among the twelve London companies which had contributed funds towards the new plantation?—I believe it was, but I am speaking without any personal knowledge. My knowledge on this subject is substantially gathered from that document you are reading from.

21002. Does it appear that the Irish Society or the Corporation of London ever made any payment to the Crown for that indivisible property which they hold?—I cannot tell.

21003. Does the Irish Society or the London Corporation claim any beneficial interest in the property? No; not now.

21004. Are they not bare trustees for the purposes declared in the charter?—They are understood to be so. I believe that is substantially the case. But, if it be not so, any admission on my part, of course, would not bind them, because it is not a matter that comes within my personal cognizance. But I believe they admit themselves to be trustees.

21005. Did you ever look at the record of the suit between the Irish Society and the Skinners' Company, in 1836?—No; I have seen it, but I have never gone through it.

21006. Are you aware that the Lord Chancellor of

the day, the English Lord Chancellor, the late Lord Cottenham, in the year 1836, defined the trusts?—I have no doubt that what you say is substantially correct, but I have no personal knowledge of it.

21007. Do you remember that the Lord Chancellor then stated, "Those trusts are still continuing. They have still to provide for the Protestant religion, the Protestant establishment of that district; and with the establishment of religion in that district they have also to superintend and take care of that which is closely and intimately connected with religion, and is a part of it—the education of the inhabitants of the district"?—I have no personal knowledge of that document.

21008. Are you not aware that it has been held that the Irish Society is nothing more than a large charitable endowment for the North of Ireland?—I should not say, for the North of Ireland, I am not aware of any circumstances, to lead to that supposition.

21009. For a part of the North of Ireland?—I should say so—that part perhaps limited to their own estates.

21010. Was it not held that the trusts extended over the whole county of Derry?—Some people did maintain that; but the only evidence, that I am aware of, of an admission of that claim, is that there are a few schools not situate on their estate, but situate in the county of Derry, to which they do contribute. Whether that was in consequence of a desire of conciliating the companies on whose estates they are I do not know; but I apprehend that the Society have never done any act to admit that their trusteeship extends beyond their own estates—at least I am aware of none.

21011. Of all the objects of the plantation is not the education of the district the one which seems most to bear the character of a continuing unfulfilled trust?—That would depend altogether on the nature of the charter. There are other things of nearly co-ordinate importance with education.

21012. The *Chairman.*—As what?—The improvement of the land and of the physical condition of their tenantry, as well as their mental improvement.

21013. Mr. *Stokes.*—Do you remember the terms of the charter?—I do not.

21014. Are they not—"Whereas, the province of Ulster in our realm of Ireland for many years, now past, hath grossly erred from the true religion of Christ and Divine grace, and hath abounded with superstition, insomuch that for a long time it hath not only been harassed, torn, and wasted by private and domestic broils, but also by foreign arms; we, deeply and heartily commiserating the wretched state of the said province, have esteemed it to be a work worthy of a Christian prince and of our royal functions to stir up and recall the same province from superstition, rebellion, calamity, and poverty, which heretofore have horribly raged therein, to religious obedience, strength, and prosperity."

21015. Can you state what are the annual revenues of the Irish Society?—This account, published last year, which I put in, makes the total, £21,059 16*s.* 7*d.*, for that year. That includes a balance of £1,454 from the previous year.*

21016. But, omitting the balance?—There were some extraordinary sources of income for that year; for instance—one was, £3,900 for balance of the back-rent of part of Lough Foyle slobs. That is not portion of their ordinary income. I should take their ordinary income to be something about £14,000, at present. It varies, though, considerably, according to the lettings of the fisheries, which are not let for any extended term. The fisheries are now let at something about £1,300 a year more than they were lately.

21017. What are the expenses of management?—They are all detailed in this that I give you; they are very considerable.

21018. Do they come to about £3,000 a year?—Well, I will just give you some items taken from this account. It is very satisfactorily and very fully set out here. There is—to the Corporation of Londonderry, £1,200. In aid of public improvements, building expenses, &c., in Londonderry, Coleraine, and Culmore Fort, and lands,&c., £3,742; incidental expenses, as per general agents' accounts, £202; law expenses from the year 1861 to the present date, £1,361 1*s.* 4*d.* That is spread over a period of seven years, during which two very costly law-suits were going on; one, a law-suit about the slob, from which we have, as stated in a former part of the account, £3,900 recovered; and one about the fisheries of a part of the river Bann, which has now been settled.

21019. Did the Irish Society gain that suit?—They compromised it.

21020. Does not the grant to the corporation of Londonderry come out of the surplus—might it be considered not a necessary expense of the Society?—I take it that the Society are bound for all time to pay it, for I am not aware of anything to the contrary.

21021. Is not that grant made annually by the Irish Society?—It is voted annually.

21022. Have they not always refused to put it on any other footing?—I am not aware of that; but those are questions which the people in the London offices are more familiar with than we can be in Ireland; because it takes place at head-quarters, and we sometimes know only the results.

21023. How much of the expense and management is incurred in London?—Salary of clerk, £204; taxes, £482; law expenses—that of course, £1,700 in this account, with a fraction over.

21024. How much is distributed to the members of the Irish Society?—For their attendance, in this account, £631 4*s.* 3*d.*, at forty meetings held during the year.

21025. Is it usual or lawful for trustees to take payment for the execution of a trust?—I cannot answer.

21026. Is any of the revenue of the Irish Society spent upon elections?—No; at least I could not think it possible.

21027. Not within your memory?—Oh, it is not possible. I am quite sure it is not; nor would they do it. They are men of all shades of political opinion, some of them have strong conservative opinions, and some equally strong liberal opinions. We had last year an instance in Sir William Rose, who was formerly conservative member for Southampton, and Alderman Laurence, who was liberal member for London, until lately.

21028. Mr. *Sullivan.*—Did they not do so?—I cannot answer.

21029. Mr. *Stokes.*—Do you remember when Alderman Thorpe stood for Coleraine?—No.

21030. Were not £3,000 of the trust property of the Irish Society spent on that occasion on a contested election?—I know of nothing connected with political subjects, but I could not nor do I believe that the expenditure of one farthing of their income would either directly or indirectly be sanctioned for any such purpose now.

21031. Mr. *Sullivan.*—What do you say to this from the minutes of the Irish Society:—"30th of March; resolved, that a petition to Parliament against the return of Sir J. H. Brydges, should be prosecuted;" "25th of April; the Society recommended Alderman Copeland as a candidate for the representation of Coleraine, in consequence of which he requested the court to allow the Secretary to proceed to Coleraine to attend the election on his behalf;" "11th May; the Society recommended Sir John Byng as a representative for the county of Londonderry"?—What year?

21032. That is in the year 1831 when the present rules of the Society were made?—I have no knowledge of that. Be that as it may, I am perfectly certain that not one farthing of their money would be now, either directly or indirectly, expended for any political

* The Table handed in by the witness will be found at the end of this day's evidence, marked **A.**

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purpose whatsoever. At the same time, I think it is right for me to mention that I understood that the nature of the inquiry that I was to give information or evidence about was to be with regard to their schools. This is going into matters that are really beyond my sphere of duty, and assumes the appearance of an inquiry into the original nature of the constitution of the Irish Society, and not as to the manner in which they discharge their trust with regard to their schools.

21033. Mr. *Stokes.*—In an inquiry as to the application of the trust is it not necessary to ascertain how much the trust property is?—Yes, if the duties of the Commission extend so far as to inquire as to whether it is trust property at all or not. I do not know what the duty of the Commission is, but I understood it was a Commission purely for eliciting information as regards the subject of primary education.

21034. After the expenses have been met, how is the surplus employed?—I do not know that there is a surplus. I think that they are in debt now.

21035. After the expenses of the Society have been discharged, what does the Society do with the surplus?—They expend it in all those schools that I have mentioned, and in assisting in the carrying out of various public works.

21036. Do they make grants to churches and chapels?—Not to Roman Catholic chapels.

21037. Do they make grants to Presbyterian chapels?—Many.

21038. And to Protestant churches?—Rarely. They do not want it much. They have put an organ and fittings lately into an Episcopalian place of worship on their estate.

21039. Rev. Dr. *Wilson.*—Can you state the amount given *in toto* to the Presbyterians?—I could make out an account for this one year; but they do not allocate any certain sum to each particular denomination. When a member of any Protestant denomination comes before them with any project for improving their existing buildings, or erecting some school-house, or other new buildings when their funds admit of it, they give money, according to no fixed proportion, but according to what they think the necessity of the case, and what they think deserves it most, whether it be Episcopalian, or Methodist, or Presbyterian.

21040. Do they feel themselves bound to give a definite sum to any one person from year to year?—No.

21041. You say they do not give any to Roman Catholics?—I am not aware of their ever having done so.

21042. Is there any reason why?—I presume it must be from the terms of the Charter, but I must again say that I throw myself upon your consideration as to how far, I being bound to answer all the questions you ask me, these refer to the constitution and the trusts of the Irish Society, or to the question of primary education.

21043. Mr. *Stokes.*—Is it your opinion that the Society considers itself precluded by the terms of its Charter from making grants towards Roman Catholic chapels or schools?—I cannot say that, not having read the Charter, but if I may state an impression, I would state that that is my impression.

21044. Does the list of primary schools, which you have undertaken to put in, show the amount of grant to each, and the locality and description of each school?—It does; for instance, it gives the name of the National school, and it gives the amount, and the date of the original grant.

21045. How many grants do you say were made in sums of from £1 to £5?—I did not say any so low as £1. I think £5 is the smallest. There are three grants, I perceive, here of £3, and one of £2 10*s.*, to a school, to which they also give every year a subscription of £7 10*s.*; and one is for a male teacher, and the other is for cutting out work for girls to sew. But £5 is the lowest limit usually.

21046. Who settles the amount of the grant?—The original grant is the one always adhered to. Here is, for instance, "1841—Female day school, £10." I have never known them to alter the original grant.

21047. Do you say that the grant does not vary, so that, although the wants of the place and the merit of the school may change from year to year, the grant to the National schools outside of their own estate does not vary?—No; that is, within my knowledge.

21048. If a school is struck off the list of the National schools, for inefficiency, does the Irish Society discontinue its grant?—I am not aware of any case in which a National school on their estate has been struck off for inefficiency.

21049. Are you not aware of such a case?—I am not.

21050. One of the Assistant Commissioners of the Endowed Schools' Commission reports, "I have found instances in which schools struck off the roll of the National Board, from the incompetency or misconduct of the teacher (and upon grounds which, on examination, I highly approved of), still continued as recipients of the grants of the Irish Society. In such cases the grants were not merely thrown away, but made productive of positive mischief, by enabling the teachers to hold out against the National Board, and by keeping possession of the school-house, to prevent the appointment of proper and efficient teachers. I beg to refer to my report on the schools at Ballougry, Molenan, and Sheriff's Mountain, in illustration of this statement"?—Ballougry school is a very efficient one indeed. May I ask what is the date of that?

21051. The 13th of December, 1856?—That is before my acquaintance with the Society's affairs. One of the first things I was directed by the Society to do on coming into office was to erect new schools at Ballougry, and there are new teachers in it. They have built a very commodious school, not a very handsome one, at an expense of £1,100 or £1,200. About the former school there was some difficulty that I never understood the nature of—about property. It was not the Society's school exclusively. About the nature of that I cannot inform you; the law agent may perhaps.

21052. But since a grant once made by the Society to a school is never varied from year to year, according to your statement, does it not follow that the merit, or worthlessness, cannot be taken into account?—It would be taken into account unquestionably. When I said invariably, I meant to imply that it was not a common case. In one year a grant of £7 10*s.* was increased to £15. But I have no doubt whatsoever that if there was any case of inefficiency made known to the Society they would discontinue the grant to that school.

21053. Does the Irish Society or any of its officers inspect the schools which it aids?—Rarely. I have here a list of statistics, a report which was made out by the Society's order in the year 1864, which gives the details of every school to which they made a grant. It gives the number of pupils and the nature of the management; for instance here:— ————National school, which is in Derry. It is under the National Board and receives £15 annually. There were present on that occasion sixty-four boys and fifty-five girls. And I am prepared to give you, as to each school here, more than a hundred details of that description.

21054. How are those details collected?—By sending round. Their general agent went round himself, or sent his confidential clerk, and collected them on a certain day. Each of them is on a different day. That which I read to you is on the 8th of November, 1863.

21055. Does the Society exercise any control or supervision over the school-houses, or the apparatus, or the teachers of schools, which it aids?—None, whatsoever, except its own school-houses.

21056. Within what area do you say that the Society aids primary schools—I think you said it was rather indefinite?—No, I said they were scattered a good deal over the county of Derry, and two or three of them were in the county of Donegal.

21057. Are there none in Antrim?—I am not aware of any.

21058. Are the grants of the Society to primary schools all given to National schools, or are there any other classes of schools aided?—They give a grant to an Erasmus Smith school, if I do not mistake, in Derry. But there are more of them. There are a great many Presbyterian schools. I cannot tell whether they are under the National Board or not. I find "Erasmus Smith's Sunday-schools, grant of £10." And there are others, I am sure—"Greencastle school, county Donegal."

21059. Are you prepared to state whether the grants are limited to Protestant schools?—I am not prepared to state that they are limited to Protestant schools, because the National schools are open to Roman Catholics; but there are no grants, so far as I am aware, to exclusively Catholic schools.

21060. Can you say what is the character of the religious instruction in the Coleraine school, which is under the Irish Society?—There is a difficulty about that. The Coleraine schools were entirely under the management of the Society until a few years ago, when they were put under the National Board. The Rev. Mr. O'Hara was very attentive to the management of the religious instruction of the pupils; but he is a man of very strong opinions against the National Board, and from the time that it was put under the Board he did not take an interest in it in the same way.

21061. Rev. Dr. *Wilson.*—To what church does he belong?—The Episcopalian. He is the Rector of Coleraine—the only living in the gift of the Society.

21062. Mr. *Stokes.*—How many teachers are employed in the Coleraine school?—I see here put down only five, but I know from recollection that there are six. There is an infant-school mistress, and I believe she has an assistant.

21063. Can you state their creeds?—No; I think they are all Presbyterians.

21064. How far would the following description, given by Mr. M'Creedy, one of the Head Inspectors of the National Board, in 1854, still apply to that school?—"In the town of Coleraine there is on the part of the Established Church one of the largest scholastic institutions, perhaps, in the north of Ireland which is most richly endowed and supported by the Honorable the Irish Society in London, in which gratuitous education is given, and not only that, but a sum of £50 or £60 is distributed, annually, in the form of premiums to the children, and that school is looked upon as almost entirely Protestant in its character, though some of the managing committee are members of the Roman Catholic Church, and some are Presbyterians. That circumstance will account in a great degree for the small number of children of the Established Church in attendance at the school referred to"?—That description would generally, so far as my knowledge goes, apply still, except that I believe, without having any certain reasons to state it as a fact, that there is a larger number of Roman Catholics there now than that would seem to imply. The school has been considerably on the increase within my experience, and I attribute that mainly to the increased facilities for inspection given by putting it under the National Board. There was no person to look after it except the general agent of the Society when he came over, and, of course, his inspection must be very cursory, and not as efficient as that of a trained Inspector.

21065. It was represented to me last summer in Coleraine, that whereas the former buildings of the Coleraine school were substantial and commodious, the Society was rebuilding them, at a cost of several thousand pounds, and this was regarded as a profligate waste of charitable funds: how far was such a statement correct?—I cannot agree to it; for they were continually complaining, the teacher and the committee, of want of ventilation in the old school, and of want of appliances, and of want of class-rooms, and besides, it was a dingy, frowsy old building, and it had been built for a great many years, and in the natural course of events its life was not very likely to be long.

21066. Is there any fixed sum which the Irish Society devotes to the promotion of secondary education?—That is, more advanced education?

21067. Yes?—No; they are at present in debt, but have in contemplation a scheme for increasing their expenditure for it. They have given that sum that I mentioned to the Coleraine Academical Institution, and the sums I have mentioned to the Londonderry Free School, or Foyle College; but for more than a year past there has been felt the want of a sound commercial education for the sons of the citizens of Londonderry and its neigbourhood. Some of them applied to the head master of Foyle College for this, but he had neither the means nor the number of teachers necessary for carrying that out, to such an extent as the Society or the master would desire to see it done. The Society, therefore, entertained the project of establishing a purely commercial school. Shortly after they had considered it and were obtaining information about it, and were negotiating with the present head master for the purpose, a commercial school was established in the town independent of it; that was, I think, in February last. That was nominally not denominational; one of the principal teachers was a Presbyterian, and the other was an Episcopalian, but the denominational element appears to have entered into its management. Since then the Society have completed their arrangements for establishing a purely commercial school in connexion with Foyle College, and under the head mastership of the classical teacher, who is one of the most efficient teachers in Ireland; he has proved himself to be so by his having largely increased the number in attendance at the school. It was thought, in consequence of the sort of antagonism that had been established, or that had involuntarily sprung up amongst the peoples' minds about it, without any direct hostility being intended, that the Foyle College commercial school would be a failure. The Society, however, removed the head master's residence from Foyle College, and converted a portion of his house into a commercial school and library, and that school was opened in August last, at the commencement of the present half year. I happened to be in it the other day and found the number of pupils to be then thirty-five, of whom some were Episcopalians, some Presbyterians, and a small minority Roman Catholics; so the master, Mr. Robinson, told me. The Society further had it in contemplation, or rather still have it under consideration, to make Foyle College altogether their own school; to undertake the maintenance of the buildings, and all the other duties connected with the ownership of the school, in the same way as they do now for the Coleraine primary school. That will involve a considerable expenditure, because it will be necessary to build a residence for the master some place in the vicinity of the school, and to make a considerable alteration in the buildings.

21068. Has there not been a question, are you aware, whether two townlands held by the Irish Society should not of right belong to the Foyle College?—That question has been raised, with what propriety or otherwise, I am not prepared to say. It is a very knotty one, and, in point of fact, there is no certainty that it is the case; but it happens that the entire of the Society's estates lie either on the west side of the Foyle or on the east side of the Bann, with the exception of two townlands which are between these points; and some persons have started an idea, which may possibly be correct, that these two were intended for the endowment of the free school. Be that as it may, however, in 1613 the society appear to have instituted those grants that I have already mentioned.

21069. Is it known, as a fact, that a certain number of acres were appropriated by James I. for a school in Londonderry, and that those acres are not now to be found?—Really that is a question I cannot answer, personally at all events; but it appears to me, if you will excuse me for saying so, it

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must be, no doubt, in the Commission to inquire into it, but I am not the proper person to give the information.

21070. But you know you are here to represent Mr. Greene, who was nominated by the Society to give us information?—As to primary education, but not as to the original trusts of the Irish Society.

21071. Can you tell the amount of grant made by the Society towards the Magee Institute?—I can tell you what they originally contributed towards the erection of the building, and I can tell you from this return what they now give. I think it is £500 a year. In 1865 there is a grant of £250 for the salary of a professor of natural philosophy, &c.; and in the same year there is a further grant of £250 towards general expenses for five years.

21072. Can you say whether, originally, the Society offered twenty acres of land, and, when the land was declined, made a grant of £1,000 or more towards the erection of the Magee Institute?—That is a fact which does not come within my knowledge.

21073. What is the character of that institution?—It is managed altogether by Presbyterians; but it is not necessarily denominational. It is intended mainly for the education of ministers for the Presbyterian Church.

21074. Has any grant ever been made to any Roman Catholic school of secondary instruction?—There is none such, so far as I am aware, in the county of Londonderry.

21075. Did you ever happen to visit the Christian Brothers' schools in Derry?—No; I have seen them.

21076. Are you aware that those Brothers teach a very large number of boys in incommodious rooms, of which all are poor, and the uppermost is scarcely six feet high, insufferably close and quite unsuitable for educational purposes?—I am not aware of that. I am aware that there is, at least, one instance in which a little boy was unwilling to go to the Chapel school—I presume that is the Christian Brothers' school—and preferred to go to the Model school; but his parents and religious instructors would not permit him to go. The National model school is an institution of a most admirable nature.

21077. Are you aware that there are few, if any, Roman Catholics attending that institution?—I am not aware that there may not be many.

21078. Half a dozen perhaps?—I cannot answer that.

21079. Are you aware that that institution has been wholly condemned by the ecclesiastical authorities of the Roman Catholic Church?—Oh, that is a matter of notoriety. Perhaps I should not say "wholly condemned," but that Roman Catholics are forbidden to attend them; but I am not aware that the secular instruction given in those schools has ever been condemned, nor do I think it could be.

21080. But is not it practically the fact that Roman Catholics do not attend?—It is; that no considerable number of them attend. I am speaking of what I have no personal knowledge of—nothing but report.

21081. Is it not the fact that, according to the religious census of 1851, Roman Catholics form 58 per cent. of the whole inhabitants of Derry?—I presume it is; but that is a matter of documentary evidence which you have before you.

21082. Since the Irish Society holds very large funds in trust for the education of the inhabitants, is it your opinion that the educational wants of the largest and poorest portion of the inhabitants ought to be neglected by the Society?—I did not say, on any occasion, that the Society held large funds in trust for education merely; that they hold funds in trust for the benefit of their estate is a fact; but, so far as I am aware, it is not specially for education.

21083. Are you prepared to contravene the decision of the Lord Chancellor, that the trust includes the education of the inhabitants?—Yes, it includes it; to the exclusion, I believe, of Roman Catholics, as you read.

21084. Do you know that the Commissioners of Inquiry into the Corporation of London, in 1854, recommended that the Irish Society be dissolved, and its Charter repealed by Act of Parliament, and that its property be vested in a new set of trustees, whose number and character should be defined in the Act?—That is also a matter of history, of which I have no personal knowledge. But the report is extant, and can be referred to.

21085. Have you noticed that there was a concurrence of opinion among the witnesses from the North of Ireland who were examined before that Commission, to the effect that it would be very beneficial if the whole of the property of the Irish Society were sold, and the proceeds invested for the benefit of the trust?—That is also a matter of history, of which I have no special knowledge. That took place before my acquaintance with the affairs of the Society; but I am quite certain, at least so far as my impression goes, that no such recommendation would now be unanimously concurred in.

21086. And did not the majority of the Endowed Schools (Ireland) Commission recommend in 1858, that "immediate steps should be taken in order that all the funds devoted to education under the Charter of the Irish Society should assume a definite form, and be placed under a system of official management?"—So far as my personal knowledge goes, I do not know; but that is also a matter of history; but, however, if there was any occasion for complaint against the Society on that score, as to supervision of schools, they attempted to remedy it by putting them under the Board of National Education.

21087. The Commission went on to recommend—"That the scattered funds of the Society should be secured for, and concentrated on, a limited number of efficient endowed schools on this foundation in the county of Derry." If the property of the Irish Society were sold, and the proceeds invested as recommended by the Commission at what amount would you estimate the income from the investment?—That is a question which I should require to see their books on; but it would be a very large sum indeed. All their properties are not of equal value. For instance, their interest in the land which is moderately let, and great part of which is held in perpetuity, would be worth quite a different number of years' purchase from that not let in perpetuity, and that let on lease would be worth more than that held at will, and a large portion of their income besides, upwards of £4,000 is derived from the fisheries, and that, of course, would be worth a comparatively small number of years' purchase.

21088. But on the whole, a very large sum would be realized?—A very large sum.

21089. Perhaps you would not be disposed to give an opinion as to how much of this fund should go to support primary education?—That is beyond my province.

21090. Would you recommend that the portion, whatever it might be, assigned to education should be administered by the National Board, or would you confine the application to schools within a particular district, and the administration to some local parties?—I would certainly confine the allocation of the money to the lands of the Irish Society, and to the tenants of the Irish Society, or those who from their vicinity to their schools might be able to derive advantage from them. I think that is part of their trust.

21091. Would you propose that the schools so specially aided should be inadmissible to aid from the general fund, or would you give them a double grant?—Do you mean from any State educational fund?

21092. Yes?—If I am to state my private opinion, I should like that the Society should have the control of everything of that nature on their own estate, so that they might not on the one hand get credit for the good done by any public body that might have the school under their control, or on the other hand, that they might not fall under the censure that might attach to the acts of any such public body.

21093. Would you propose that such schools should get aid from the Irish Society trust, and from the National Board grant, also?—That is the case at present. That is a matter of policy that the Society themselves and Parliament would have to decide, and not I.

21094. Does it not give a great advantage to the ordinary schools aided by the Irish Society over other schools?—So far as the procuring of inspection, it does, and so far as it is increasing the incomes of the masters and mistresses, it does. But inspection is the thing that we want.

21095. Have you any arrangements for inspection by any officer of the Society?—Mr. Greene goes occasionally through them, and satisfies himself that everything, so far as he sees, is going on properly; but he cannot be supposed to interest himself so much, at least if I were in his place I would not interest myself so much in the teaching power of the different teachers, male and female, as the Inspector whose business that is solely, and who is accustomed to that and nothing else.

21096. Do you think that there is no officer of the Society qualified to carry out technically an efficient inspection of the schools?—Of course either Mr. Greene, or perhaps I might take upon myself to say that I should be quite capable of doing it; but it is not the turn of one's mind to do it; but if either of us set about making up our minds to study it, we, of course, could do it; but it would be much more efficient and satisfactory to have it done by men whose sole business it is. The society might, I believe, have put the management under the supervision of the Church Education Society's Inspector, or the Erasmus Smith's schools; but they thought it would be more Catholic to do as they have done. The Court intended at least to include in their scheme of education members of all religious denominations.

21097. Master *Brooke*.—Then do you contribute to no Church Education school?—The Pump-street school is, I think, a Church Education Society's school. It is under the management of the dean. "Glendermot Church school"—I have no doubt that that is not a National school, from my knowledge of the opinions of the rector; and then here is the Erasmus Smith's, which I read. At all events their grants are not confined exclusively to schools under the National Board.

21098. Rev. Dr. *Wilson*.—You say that a very large number of your schools are under the National Board of Education?—Well, a very large number of the schools that we subscribe to. What we consider our own schools are those upon our estate, which we ourselves take the management of.

21099. And they are not under the Board of Education?—They are, with the exception of the Coleraine Academical Institution and Foyle College, which are secondary education schools.

21100. Have you yourself personally visited those schools?—Yes.

21101. All, or most of them?—All.

21102. Can you speak of them as to their general efficiency?—As to some of them I can.

21103. What is your opinion as to the character of the education imparted—the secular instruction?—I have a very high opinion of it indeed in most of those cases in which I know anything about it.

21104. Can you say from personal knowledge whether the schools are of a mixed character as to religious denomination?—They are. There is no reason why they should not be, but of course the majority, the vast majority, are Presbyterians and Episcopalian Protestants.

21105. And are there any Roman Catholic children attending those schools?—Some.

21106. What is the character of the local management—under whom are they placed usually?—Foyle College is under local management, at least there are trustees. The bishop, and dean, and chapter are trustees; but until lately they have exercised, so far as I know, no supervision over the management of Foyle College except the appointment of a teacher when a vacancy occurred. Latterly they have been exerting themselves more, the bishop especially, in endeavouring to induce the society to take up those schools themselves and put them under the control of a body consisting jointly of members of the Episcopalian clergy and of some public persons in Derry, irrespective of religion, of some ministers of the Presbyterian Church, and of some members of the Irish Society.

21107. In the question I have put to you I have in view specially the schools for primary education?—Foyle College has recently, as I have mentioned already, commenced to give a very good description of primary education. That commenced last August.

21108. In reference to the question with respect to the model school in Derry, can you say whether there are many Roman Catholic teachers in Derry Model School?—I cannot answer that; but I believe they are almost exclusively Roman Catholics.

21109. You have not visited it, I suppose?—I have on occasions of examinations and that sort of thing.

21110. Mr. *Gibson*.—I believe, however, the society are liberal towards the model school in Derry—they give a subscription. That should be certainly mentioned. I believe about £50 a year, for premiums?—Yes; in 1864 they agreed to give a grant of £50 a year to Derry Model School for prizes. Those are called "The Irish Society's prizes."

21111. The Irish Society has been extending its liberality more largely of late years, has it not, than it was formerly in the habit of doing?—I cannot say that, nor do I believe it.

21112. The demands of the place have risen upon them considerably?—So far as I know, they have for many years done what I always considered they were bound to do: spent all their income. But it is a fact that their income has increased and will continue to increase from the natural course of events, and of course they will have more money to give away.

21113. If they get more and spend more it may be assumed that they are more liberal?—Not that their intentions are more liberal, but that their means are larger.

21114. The society do not act upon any restrictive principle in the distribution of the grants?—No; except so far as that I am not aware of any money having been ordered for any purely Roman Catholic purpose. It may have been, but I am not aware of any instance of it since my appointment.

21115. Do they contribute generally to Sunday schools?—They contribute to a considerable number of Sunday schools, both Episcopalian and Presbyterian, and also Wesleyan schools. They contribute to Sunday schools of all Protestant denominations. They do not contribute to the Independents. They do not want anything from them, at least I do not remember that they do.

21116. Mr. *Dease*.—Can you inform the Commission of the proportion of Roman Catholics, members of the Established Church, Presbyterians, and others that form the tenantry of the society?—I could not. The greater portion—the larger amount of the population is in the two towns of Derry and Coleraine. The rest of it is all a rural population—purely rural—and I should think that in the rural districts the population is mainly Protestant.

21117. The *Chairman*.—Established or Presbyterian?—Well, the Presbyterians are in the majority generally, and I presume that they are on our estates also.

21118. Mr. *Dease*.—Are schools that are exclusively Roman Catholic the only ones to which the society has not contributed?—There are some local denominations—the Independents, for instance—I do not know whether they have ever asked for aid. But so far as my knowledge goes, during the time that I have been an officer of the society no Roman Catholic body has ever applied to them for any grant. My impression is that they would not take it.

21119. In those cases in which aid has been given

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to the Church schools or Sunday schools, in what way is it given? Is it simply a sum of money handed over to the parties who manage those schools and which they are allowed to expend in education in whatever way they think best, in aid of what they may have already?—Yes, altogether.

21120. You exercise no control over them?—Not directly; save that we had this statistical return prepared some years ago to see how far those grants were well disposed of. But neither we nor any person for us visit those outlying schools to which grants for primary education are given. That is intrusted altogether to the management of the National Board, and to the local patron or manager of the school.

21121. Has any similar free grant of money on like terms been ever offered to the Roman Catholic body?—I do not believe that any offer has ever been made of any grant to a school belonging to any particular denomination. When any particular body, whether educational or otherwise, stand in need of a grant, when they think they have a claim on the society, they come and ask them. We have applications for grants from ten miles away, within my recollection, for schools; and I am quite certain that the society has never offered anything to any denomination whatsoever, but when it has been asked from them they have considered it, and if they thought it was a proper case for the expenditure of some of their trust-fund they would give it. I do not think that any Roman Catholic body has ever applied.

21122. Mr. *Stokes.*—But there is no rule which would prevent the Society from granting aid to a Roman Catholic body if application were made?—There is no rule that I am aware of. There is nothing in the standing orders that I see that makes any such order as that. The only thing that would ever be considered would be, I presume, in reference to the charter to ascertain if it was right, and how far they were not bound by the charter; and I have no doubt that if they were not constrained they would subscribe to Roman Catholic schools.

21123. If a grant were asked for a Roman Catholic cathedral, which is likely to be one of the finest buildings in Derry, do you consider the Society would entertain that application?—I am quite sure they would, unless they were restrained by the charter. I know they would not at present, because they are in debt, as I said already.

21124. Mr. *Sullivan.*—Are you aware whether any application has ever been made to the Irish Society either at Derry or Coleraine for aid for a school conducted by Catholic bodies?—I am aware of no such instance. I am always present with the Visitation when they come over each year—what they call the Visitation of the Society—that is, usually sixteen or eighteen of the Court of twenty-six usually come over, and I hear all the applications. As far as I ever heard, no application has ever been made from a Roman Catholic body.

21125. Has your attention been directed to the complaints in the Derry papers and some others, that the Irish Society never makes any grants of that kind, and of their illiberality in that respect?—I do not remember that I have ever seen any articles of that kind, but I have no doubt of it. It is sometimes the fashion of certain of the papers to abuse the Irish Society, because they want to get something out of it, and they do occasionally make complaints approaching to that.

21126. But does not the fact of such complaints having come within your knowledge show that it is because the people of the locality know that it would not be given that they do not ask it?—I do not know that is the case.

21127. Do you not think that, in a place like Coleraine, where the Roman Catholics are very poor, they would be likely to apply to the Irish Society for aid, if there was any chance of getting it?—I do not know that they would be likely to apply to the Irish Society for aid.

21128. Under any circumstances?—Under any circumstances.

21129. Why?—I think that the same course of reasoning that induces them not to accept grants from the National Board would operate in this case also. That is my own impression, but I have no justification for it.

21130. You know the town of Coleraine, I suppose? Quite well.

21131. How many Roman Catholic schools are connected with the National Board in the town?—I cannot tell that. I know nothing of any of the schools except the model school and our own.

21132. Are you aware how many persons of each denomination attend the public schools of Coleraine altogether?—I am not aware. We have 420 on the list for our own school. But those are matters that are printed and published in the returns.

21133. But still it comes fairly within the kind of information that the Commissioners expect to get from the agent of the Irish Society?—If I had been aware that I should be asked statistics of the population I should have prepared myself.

21134. What proportion do you think the Roman Catholic children actually attending school in Coleraine bear to the others?—I think they are in the majority.

21135. In Coleraine?—I should think so.

21136. Are you aware how many National schools there are in Coleraine, in the town, attended solely by Roman Catholics?—I am not.

21137. Are you aware whether there are any other Catholic schools in the town of Coleraine, except those connected with the National Board?—I am not aware whether there are or not.

21138. Then why did you say that the very same causes which prevented them joining the National Board would prevent them taking aid from the Irish Society, if the fact is that all their schools in Coleraine are connected with the National Board?—I do not say that is the fact. You asked my opinion and I gave it.

21139. But, if you have no doubt that there are no schools attended by Roman Catholics in the town but those connected with the National Board, does that affect your opinion on the subject?—I do not know that there are no schools in the town of Coleraine but those connected with the National Board.

21140. But suppose you were told that that is the case, and that there were no schools in Coleraine attended by Roman Catholics, except those under the National Board, would that alter your opinion as to the causes why they have not applied to the Irish Society for aid?—It would, materially, so far as Coleraine is concerned, entirely alter it.

21141. The *Chairman.*—What made you think that there would be, on the part of the Roman Catholics, an indisposition to accept assistance from the National Board?—That is a thing that is a matter of notoriety more than anything else. It is a fact, I believe, that the Roman Catholic hierarchy prefer denominational education to mixed education, and that is my reason for saying it and my only one.

21142. Mr. *Sullivan.*—Are not all the present schools of the Roman Catholics in the north of Ireland, except some Christian Brothers' schools, under the National Board?—I am not aware of that. The reason I say so is that it is a matter of notoriety in Derry that it is not desired that the Catholics should attend the model school, which is unquestionably a most excellent one.

21143. But that does not affect the real point at issue, which is this, that all the schools attended by the Roman Catholics in the north of Ireland, except the few who attend the Church Education Society and the Christian Brothers, are connected with the National Board?—That is a matter of which the members of this Commission are infinitely better judges than myself. My opinion is not entitled to much weight or value on that point.

21144. But still I may put this question to you—is it not a matter of notoriety in the north of Ireland, amongst all classes, that if they were to make that application they would be refused?—I think it is the

impression that they would be refused. If so it is because they have an idea that the charter did not empower the society to make that grant. But I am very certain of this, that the society would make grants and large grants—at least I believe they would make large grants—if they had the power to do so, and if application was made to them.

21145. The *Chairman.*—Is it the habit of the society to make grants towards the building or enlargement of Roman Catholic places of worship?—I have never known an instance of their having made a grant for a Roman Catholic place of worship.

21146. Rev. Dr. *Wilson.* — Have you ever known an instance of their being asked to do so?—Never.

21147. Mr. *Stokes.*—Grants have been made to Presbyterian churches in Antrim?—Not in Antrim. None out of Londonderry. I am sure not indeed. There was one made to a meeting-house in Donegal, but it was on the verge of their estate, and it was a meeting-house that many of their tenants attended.

21148. I think you mentioned the Coleraine Model School?—I have not been much in it.

21149. Have you watched the working of that school at all?—Never at any time.

21150. Have you heard of any scandal in that school which caused, some time ago, the removal of a number of the teachers?—I have heard some such rumour vaguely.

21151. You expressed a great deal of surprise that Roman Catholics felt a disinclination to send their children to such a school—would the scandal, with which it appears you are more or less acquainted, lessen that surprise?—Do you speak now of the Coleraine school?

21152. The Coleraine school?—I did not talk about Roman Catholics not attending the Coleraine Model School; I have no knowledge of that; it is of the Londonderry school I spoke.

21153. Did you not understand that the Londonderry school and the Coleraine school were condemned by the authorities of the Roman Catholic Church?—I understand that model schools generally have been condemned by them.

21154. Mr. *Sullivan.*—How far do the operations of the Irish Society extend?—Almost exclusively to the county of Londonderry.

21155. Are they not bound by their charter to maintain schools in all the places where the other companies have estates?—No; some of the other companies made an attempt to establish that principle; but whether it is a fact or not I cannot tell.

21156. Have they any in any of the other counties to which the estates extend?—We have no schools in Londonderry not on our own property; but the society contributes to some schools in Donegal.

21157. And any in Tyrone?—I think not. Greencastle—that is one in Donegal. Innishowen, Shrovehead, and Moville, are also in Donegal. Carrigans, in Donegal, and a Sunday school. Ture, in Donegal. Those are the only schools outside the county of Londonderry.

21158. Then when the estates were divided, and the other companies got estates in the different counties, did the original principle of the charter fall into abeyance altogether?—They did not; the London companies did not get estates in any other county except Londonderry.

21159. Only in Derry?—Only in Derry.

21160. Then on whom has the liability fallen to maintain the schools in other counties?—I cannot tell, but, so far as regards schools for secondary education, there are royal schools in most of the other counties, as of course you all are aware. There is Dungannon Royal School, Portora Royal School, at Enniskillen, the royal school at Cavan, the royal school at Armagh, the royal school at Raphoe.

21161. But I suppose you are aware that there is no money whatsoever coming out of those estates to any royal school in the county of Londonderry?—There is no royal school, properly so called, in the county of Londonderry.

21162. The county of Londonderry is the county, of all others, where the greatest amount of confiscation took place, and where there is the least amount given for education?—I do not say so; I say that the amount subscribed by the Irish Society for education, primary and secondary, in the county of Londonderry, is largely in excess of that granted for any other county.

21163. Do you know what the actual income of the royal school of Dungannon is?—I know something about the rent of the lands; I also know something about the income of the teachers. I presume you mean the amount expended?

21164. Expended?—The amount expended by the Irish Society for educational purposes is largely in excess of what was expended for Dungannon Royal School some years ago, when I knew much of it.

21165. What was the actual return by the Endowed Commission?—Will you allow me to supplement my answer by saying that from this return it appears that for the year 1867 the amount expended in Londonderry, and some schools throughout the county, was £1,602 12*s.* 5*d.* for educational purposes, and in the Coleraine division of the county £697 10*s.*, making altogether £2,300 or thereabouts. I should think that our society gives at least double what is given by the other body. We pay £2,300 a year besides our large outlay on buildings.

21166. Mr. *Stokes.*—Did I understand you to say that the Irish Society made no grant towards the building of a Presbyterian meeting-house in the county of Antrim?—I am not aware of any such instance.

21167. Will you allow me to read an answer given by Alderman Humphrey, who, I think, was Governor of the society:—"It has been alleged that you have given money out of the plantations which were originally instituted—for instance, in the county of Antrim. To what amount was that done? We may have done so now and then. A poor Presbyterian clergyman may have come to us, and applied for a donation for building or improving a chapel. We have taken that into consideration, and given donations for those purposes?"—There has been no such instance within my knowledge, so far as my seven years' connexion with the society extends.

21168. Rev. Dr. *Wilson.*—Do you regard that as a *bonâ fide* statement that such a grant was made for such a purpose in the county of Antrim?—No; the answer is loosely worded, but it certainly admits of any person drawing that inference from it.

21169. Mr. *Stokes.*—Would it, in your opinion, be a proper administration of the trust funds of the Irish Society that so long as there was a Presbyterian chapel in the county of Antrim, or any other county, by which the surplus funds of the society might be absorbed, so long the poor Roman Catholic children living on the estate of the society would have no claim for assistance towards their education?—Every claim if the charter did not preclude it, and I should for my own part most gladly see them contribute to every Roman Catholic charity as well as any Protestant one.

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The Very Rev. Laurence Canon Toole.

21170. The *Chairman.*—Will you state the Roman Catholic diocese to which you belong, the chapter of which you are the Canon, and the situation of any parochial charge you may have?—I am connected with the diocese of Salford, comprising the hundreds of Salford and Blackburn, the cathedral and chapter of St. John's, in Salford, and the church to which I am attached as clergyman is St. Wilfrid's, Hulme, Manchester.

21171. What are the Roman Catholic schools under the Committee of the Privy Council with which you are personally connected?—Those known by the names

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of St. Wilfrid's and St. Alphonsus'—two sets of schools.

21172. Are you manager of them?—Yes.

21173. Do you correspond on behalf of the St. Wilfrid's school with the Committee of Council on Education?—I do.

21174. What number of children have you on the books of those schools?—About 900.

21175. What is the average attendance out of that number?—I can tell the average attendance for last year by referring to papers. The average attendance in St. Wilfrid's boys' school for the last year was 215; in the girls' school it was 140, and in the infant school 253; in the St. Alphonsus' school, the average attendance is about 200.

21176. Are those children exclusively of the poorest class of the population?—Exclusively so.

21177. Do any of them pay school-fees?—They all pay school-fees, or have them paid for them.

21178. What are the various amounts that are charged?—From one penny to fourpence.

21179. Is that according to the condition of their parents, or according to the subjects that are taught?—It is according to the condition of the parents, the subjects are the same through the whole school, according to the arrangement of the Committee of Council.

21180. Are those the poorest children who receive assistance in their payments, and do all the children pay in advance?—On Monday or Tuesday mornings they pay for the week.

21181. Then there are none admitted absolutely free?—I have to pay for them sometimes myself, or to find the money for them, still we have to refuse numbers who say they cannot pay. There is another reason for refusing to admit them sometimes; it is that we find when they are paid for by others, they do not attend regularly, and become a nuisance in the schools.

21182. Are the teachers in those schools ordinary teachers, or are they connected with any monastic body?—The teachers in the boys' school are ordinary teachers, certificated under the Committee of Council, assisted by pupil teachers. The teachers in the girls' school and in the infant schools are ladies connected with a religious community.

21183. What is the name of that community?—The Institute of the Blessed Virgin. They came originally from this neighbourhood, Rathfarnham.

21184. Are they an exclusively educational body?—They have been so from their foundation in the reign of James I.

21185. Are they a body that prevail much in England?—No. They have only two large houses in Manchester and York. The house in York is a very old one.

21186. Are those nuns teaching in Manchester English or Irish generally?—Some are English and some are Irish. The principal teachers in the poor schools are English. They also are certificated.

21187. Are your masters remunerated by fixed salaries, or do they get the whole or part of the children's pence?—They have a fixed salary.

21188. Have you practically found it desirable to make weekly charges from the poorest people?—It is the practice, as we are obliged to provide sufficient money to entitle us to the grants from the Committee of Council.

21189. Do you find that having to make the payment in advance increases the value set by the children and parents on the education given in the schools?—It does, but in many instances it must necessarily act to the exclusion of some children; but if we find that the children have really good parents, who would endeavour to keep them at school, we do our utmost to obtain the money for their education.

21190. We have been told by some witnesses before this Commission that in some parts of Ireland managers discourage teachers from requiring money payments from the children. Is that a policy which you are at all disposed to practice in Manchester?—No, by no means. If I had to devise a great National scheme for the education of the poor, I would make it entirely free; but in our present condition it is a policy we could not follow, or else we should have to find the money ourselves. For the extreme poor I think it ought to be entirely free.

21191. In managing the affairs of the school, with whom do you correspond?—The Secretary of the Committee of Council.

21192. What are the relations of your school with the Catholic School Committee?—I have no relation or connexion with them whatever, except that on two occasions I obtained some grants from them for building. On one occasion I obtained £200 towards a building, and on another occasion £50; that is all the connexion I have had with them, except to contribute towards the committee.

21193. Does the committee exercise any authority or control over your schools?—None whatever.

21194. Have you any members of the Church of England or Protestants attending the schools?—There may be a few, but they are so few that we never notice them. There may be four, or five, or six. We formerly had a greater number, perhaps about three times that number, but there are now so many Church of England schools built around mine that the Protestant children go to their own schools.. I think there are nine Protestant schools in my neighbourhood.

21195. Are any of those children the children of mixed marriages?—In places like Manchester a great number of the children are the children of mixed marriages.

21196. Are there any special reasons why those children come to your schools?—None, except that it is the will of the parents. The schools have a good reputation, and the parents send their children to them thinking them to be good schools.

21197. Do you find that the present regulations of the Committee of Council hinder you in religious teaching?—Not in the least. It is perfectly free.

21198. When the Government Inspectors examine the schools do they examine in anything but secular teaching?—Nothing else. There is no inquiry upon any other subject.

21199. Have you ever had any experience of any schools in which, from a considerable mixture of Protestants, the conscience clause was a substantial matter in the management of those schools?—I believe my present schools are capable of holding 1,100 children. They have always been professedly Catholic schools, and I have not known any instance where there were any considerable number of Protestant children in such a Catholic school. If there were such a state of things as this, that a small number of poorer Catholics were obliged to go to a Protestant school supported by the State, or a small number of Protestants obliged to go to a Catholic school supported by the State, then I should say that in both cases there ought to be an exemption for the minority who are thus compelled to go there, from what I would term direct religious teaching.

21200. Do many of the children of your congregation go to Protestant schools?—They do occasionally to schools round about us. Parents are very whimsical sometimes, and our population being principally the Irish poor, they are not in good circumstances, and we are obliged to keep the fees down as much as possible to meet their circumstances, then, when they get better off, they are so whimsical that they think that a higher priced school will produce a better article. However, after being away for six months or so they come back to us again. That is very common.

21201. Have any cases of disputes as to conversion and interference with religious belief arisen between you and the managers of the Protestant schools?—Never.

21202. Have such questions arisen between you and the parents of those few Protestant children in the schools?—Never; because they send them by their own free act, and they can take them away by their own free act.

21203. Do you think the existing conscience clause in England interferes with the efficiency of the religious teaching in the schools?—No, because I think the conscience clause would be applicable principally in remote country places.

21204. Are there any periods of the day at which you make the Protestant children leave the school on account of distinctive religious instruction?—No. We make no difference, the act being voluntary on the part of the parents to send the children or not, and I consider it a great objection to introduce into a school, if we can avoid it, the knowledge of two different religions, or make exceptions in the school. With whatever few Protestants there may be we go on as usual, say the same prayers, and use the same hymns and catechism; they are not required to learn the catechism, but they hear the lessons. We take no particular notice if they don't know it.

21205. They are present, and hear whatever religious instruction goes on?—Yes, whatever goes on.

21206. And this with the knowledge of, and without any objection from, the parents?—So I presume.

21207. Has the religious instruction so communicated, in any instance tended to change the belief afterwards of a child when he left the school?—I don't know that it has. I don't know of any instance.

21208. What is done with respect to those children of your congregation who attend the Protestant schools. Are they sent away at any hours for separate religious instruction?—No, I don't think they are. I never heard of it. The schools they generally send them to are, first, the New Jerusalem schools, and secondly, the Unitarian schools in Lower Mosley-street. That is a very large school kept by the Unitarians, in which there is no distinctive religious teaching, and I believe there is not any in the New Jerusalem schools. These are the two principal schools in which there are Catholic children. They may go to others for a motive for a few weeks, and then come back to us.

21209. Has it ever occurred, either to the Roman Catholic bishop or yourself, to forbid the children of your congregation going to particular schools on account of the amount of religious instruction given in the classes?—Yes, as long as we have good schools I should forbid them, if they listened to me, and remonstrate with them. I think it my duty to watch over them and take care of them. I should forbid them to go to any Protestant school.

21210. I think you said a certain number did go to Protestant schools?—Well, it is in opposition to my will, and against my wish.

21211. Rev. Dr. *Wilson.*—Have you reason to believe that there is a large number?—There is not a large number. It is something perhaps, like the number of Protestants that may occasionally come to us. There may be three or four in a school, or perhaps a larger number in the Unitarian school.

21212. The *Chairman.*—You can understand they would prefer to come to your schools, but have cases arisen in which you or the bishop have felt it necessary to interpose in active opposition to Roman Catholic parents sending their children to Protestant schools?—We have had no active opposition except by words of remonstrance and counsel. One great ground of excuse that they have for sending their children to the schools I speak of is based on that which is such a prevalent idea here in Ireland, arising from the peculiar condition of the education of the poor—namely, if there is no religion taught in the school that was the ultimate good they had to expect. Having traced the history of opinion here, from the time when the schools in this country were called the Kildare-street schools, and met with such active opposition on the part of the Catholics, I find a general idea prevails, that as long as there were schools like the mixed or National system, in which there was no direct religious teaching, except under some peculiarly stringent rule, that was all the Catholics could hope or look for. Now, that idea pervades those from Ireland, who are in England, and it is one of the great evils we have to complain of, because it has led to a want of what I should call religious principle. It has depraved the minds of many of the people. I do not mean to say it has, in any morally culpable way demoralized them, but it has produced, I should say, a great stratum of insincerity. Having first learned perforce to undervalue the rights of conscience they find it advantageous in many instances to employ that undervaluing in life afterwards. There are many instances of that.

21213. You mean that they look merely to the goodness of the secular education given in the schools?—They have been led to look also to any interest—any temporal interest that will present itself to them. As to the goodness of the education, our schools are as good as those of our neighbours. My aim has always been to have, and I think I have tolerably succeeded in having schools that stand as high as any in Manchester, as is shown by the reports of the Government. Still, if the parents can persuade themselves that there is no religion taught in another school not Catholic, they will often take the children away, and send them to that other school. I hold that religion taught in a school—taught to the poor in a school, is not merely taught by the direct instruction and words of the catechism, or by the explanations given of it by the clergyman, but, that the whole surroundings of the place constitute a part of it; just as in the case of a family, where the young receive instruction in respectability of character, and a sense of propriety, from the domestic arrangements, and from the life and conduct of parents, even more than from verbal counsels; so it must be in a school. The true religious teaching is in every action there, and at every moment it must pervade the atmosphere of the school.

21214. Had you anything to do with the discussion which took place between the Committee of Council and the Catholic School Committee, in arranging the terms upon which Roman Catholic schools should be submitted to Government inspection?—Nothing.

21215. Mr. *Stokes.*—Did you take any part in the discussions on the bill proposed for Manchester and Salford some years ago?—Yes; I was examined before the Committee of the House of Commons, where the principal question was in regard to religion and education. It was a part of that scheme not only to require that if any of the religious denominations would open schools they should be such as to satisfy the conditions of the Committee of Council, but, that the local board, which it was proposed to establish in Manchester, might open schools on the simple condition that the Bible was read in them. I objected to that, for this reason, that it would give the local board an undue advantage for what, in want of a milder term, I would call proselytism; it would enable them, at a cheap rate, and without much expenditure of money, to go into the poorest neighbourhoods, which are composed of the poor Catholics from Ireland, and open schools there. We, the Catholics, on the other hand, could not open schools in such neighbourhoods unless we could provide an expensive, well fitted up and well-ventilated building, satisfying the conditions of the Council; though they might open a school in any warehouse-room on the condition of reading the Bible in it.

21216. Was that scheme promoted by Sir John Pakington, Sir J. K. Shuttleworth, and many other influential persons?—No; it was promoted by Canon Richson, of Manchester Cathedral, but it was defeated.

21217. Do the Catholics of Manchester generally take the view that you have put before the Commissioners?—I believe so.

21218. How long have you been manager of primary schools in Manchester?—About twenty years, and about ten years in full connexion for all the departments of my schools, with the Committee of Council.

21219. Have you had experience of the management of schools under the Old Code, administered by the Committee of Council?—I came into connexion with the Committee, as I have stated, about ten years ago.

21220. Were your schools not connected before the introduction of the Revised Code?—Yes; the revised code is only about four or five years in operation.

21221. Under the Old Code did not the Privy Council grant salaries to masters directly, and to pupil teachers?—They paid for the pupil teachers, and supplemented the salaries of the masters. If I remember rightly, that was the rule.

21222. Did not the aid which the master got under

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the Old Code go directly to him from the Council office?—Yes, directly to him.

21223. Under the Revised Code how is the school aided?—First, by a payment for the average attendance; and secondly, upon the number of passes obtained, each child being required to pass in three points.

21224. Which of the two systems do you prefer?—I prefer the latter.

21225. Will you give your reasons for that preference?—Yes. In the first place, I see it complained by some that there is a falling off in the intelligence in the school. I do not believe that. I see a geater activity in the schools than before; because, a great deal of the examination, formerly, necessarily consisted in show and display, hence, those who were of a superior ability and sharpness of understanding were more prepared and qualified for the examination. The teacher himself, or herself, also performed the part of the examiner, in the presence of the Inspector. The child was familiar with the voice of the teacher, and with the manner of putting the questions. In the meantime, great numbers of slow and sluggish children that were a sort of drag upon the master, were left behind—not presented, and kept in the background, and the report depended on the general appearance of the school. Now, everything is substantial. There is not so much sought for. There are the three tests—reading, writing, and arithmetic, and each child passes through an examination. It is short, but effective, and gives greater satisfaction both to me, as manager, and to my teachers.

21226. Do you and the teachers who act under you find any difficulty in preparing the children for individual examination?—None whatever, because from the first day in the year to the last the object is, to have them prepared. Of course there may be a little more earnestness a week or two before the examination; but unless the work be carried out during the year they cannot be up to the mark at the end.

21227. Do you think the present system beneficial in the cases of backward children?—Most certainly; I will mention an instance in point. I know that formerly some boys in the school, even of those who were in ordinary attendance, were kept in the back ground; but now, although I find that last year the average attendance in the boy's school was 215, yet the number presented for examination was 219. We presented a larger number for examination than there was of average attendance. If a boy makes his attendance 200 times in the year, and has left the school, and obtained employment he is in some instances brought up for examination.

21228. Do you think that the Revised Code has had the effect of securing a more regular attendance?—I think it has. It must have done so, I think, although I could not speak to the matter positively. For this reason—that the master's or teacher's interest consists in having the children at the school; for if they do not attend regularly the teachers have their work to go over again, and that must tell on the result at the end of the year. The recommendations on the teacher's certificate depend on that.

21229. Financially, how do you find that the new system works for the school?—Quite as well, if not better than the former one, still though we get quite as much aid as we did from the former system, I should like that it was extended, financially.

21230. Are you clearly of opinion that the system introduced by the Revised Code is an improvement on the old one?—I think it is. Indeed I am certain it is, short as the time is that the new system has been in existence.

21231. Do you speak with regard to the children and teachers, and the managers of schools?—I speak with regard to the children in the first place, then, as to the teachers, they are satisfied with it, and I do not know that they require anything more than to be satisfied. They know what they are doing, and what they have to do, and, lastly, for myself—I have had the greatest satisfaction from the system.

21232. Do your schools in St. Wilfrid's comprise a department for boys, one for girls, and one for infants?—Yes; the boy's school is sixty-four feet long by forty-five feet wide. The infant school is sixty-two feet long and thirty feet wide, and sixteen feet high. The girl's school which is over it is the same size, though being a half open roof it is twenty feet high, and is very well ventilated, and great as the number of children attending it are I see no objection to bringing so many children together. The rooms are well ventilated, and you never see the children asleep. They have good fresh air.

21233. What teaching staff do you employ in the boy's school?—A master, assistant master, both certificated, and five pupil teachers.

21234. Where did you procure your head master?—From this neighbourhood. When I wanted a master I applied to one of the Inspectors here, asking him if he could recommend me a good master. He told me of one, and on his recommendation I accepted him. The master came to me in October or November in 1858, stood examination for his certificate in the Christmas following—took his certificate under the Committee of Council, and has been with me since.

21235. Has he given you satisfaction?—Perfect satisfaction.

21236. From your observation of him and the information he has given you, have you formed any opinion of the National system as it exists in Ireland, compared with the system in operation in England?—From my own observation, and also from what I have heard from him, I must say that I not only prefer the system we have in England, but I do not like the system that is here. I must in the first place say he is not only a man of considerable ability, but of natural respectability of character besides, and I am confident from many things I have heard from him, that I should not like to have some of the teachers who pass here in the training schools. What I deplore so much in that mixed or irreligious system—I will not say irreligious, but unreligious system—is that it has its effect, and must have its effect upon the masters. One of their duties during the exercise of their profession must be to suppress and cushion the profession of religion which ought to be the great motive in a man's life, and to imprint it upon children, that it is a matter to be put on or put off, as occasion may require, instead of being one which should pervade every thought and every action.

21237. Was the assistant master brought up in your own school?—The assistant master began his education, I think, in our school; he became a pupil-teacher, served five years, and took a Queen's scholarship, went to the training college, and came back to me, and has been with me two years.

21238. Do you think the career of that young man is a good example of the usefulness of the system in England, embracing the training system?—I think it the most perfect evidence of it. He was the son of poor parents—a boy of considerable intelligence, and now a man of high respectability.

21239. Do all the pupil-teachers, employed in your school, live in your parish, or in the neighbourhood?—Yes.

21240. In Ireland you are aware that those who are called pupil-teachers are boarded in the model schools, and in England that system does not prevail?—No.

21241. You said, I think, that the average attendance of boys in one school was 215?—Yes. The number "present at all" in the school was 450, and the average attendance 215.

21242. How many did you present for examination?—219.

21243. Has every one of those boys so presented for examination made at least 200 attendances in the school?—Every one of them. I have the registers here to show it.

21244. Can you say how many of the boys passed in reading, writing, and arithmetic, respectively?—Yes. There were 219 presented for examination, and in the three classes there would be 657 points for passing, in those there were only five points failures.

In a special class of forty-nine, for grammar, there was one failure.

21245. Has the school been examined several times under the revised code?—Ever since the revised code was introduced, which, I think, was in 1862 or 1863.

21246. Has the school been examined by different Inspectors?—By two.

21247. Have the results been pretty uniform?—The same in both cases. I think we got off a point or two better the last time.

21248. Is it one of the conditions of the revised code that every child presented for examination shall advance from class to class, or from standard to standard, as it is technically called, every year?—The same child cannot be presented in the same standard in two successive years. They must go on.

21249. Do you find any difficulty in producing that advance?—None whatever, because when they can pass satisfactorily in one standard, they are always ready for the next one.

21250. Have you brought with you, amongst other documents, a copy of any report on the schools which you could put in to show the exact particulars?—I have my portfolio here with the reports from the Secretary of the Committee of Council.

21251. Would you allow the Commissioners to look at them?—Yes, with pleasure. There are reports for each year, commencing with the year 1863, when we were first required to keep a portfolio.

21252. In speaking of the portfolio, is it a particular portfolio that must be kept in every school?—Yes. Each school has its own portfolio.

21253. What is the use of the portfolio?—To keep the documents sent from the Committee of Council; the reports and the correspondence we may have with them, on any important points connected with the system.

21254. Is it required that all the official correspondence should be kept in the portfolio?—Yes, on all important points, I think.

21255. You said that the girls' school and infant school were taught by nuns?—Yes.

21256. Do they teach in any other school besides St. Wilfrid's?—No; those do not in any public school in Manchester, except St. Alphonsus'. In their convent they have large boarding and day schools.

21257. What is the St. Alphonsus' school?—It is a school under the same management. It is about half a mile from St. Wilfrid's.

21258. Do the nuns teaching in the two schools live together?—Yes; they belong to the same community.

21259. Do you find it a convenience that they should do so?—Yes; a very great convenience.

21260. Would you think any rule objectionable that confined nuns of one community to teaching in one school?—I could see no advantage in that.

21261. Would it not be a hindrance to you in your work if they were not allowed to teach in more than one school?—Certainly; if I had half a dozen schools I should like to have the nuns in each, and I should consider it a great advantage, because as they have no individual interest in the matter, their living together, and being able to communicate freely with each other, would be for the public good.

21262. Are you aware that under the rules of the National Board, nuns belonging to a particular convent are not allowed to teach in more than one school?—No; I was not.

21263. Is it a rule that would commend itself to your judgment?—No.

21264. Have the nuns who teach in your schools passed examination for certificates of merit?—Yes; all of them.

21265. Do you see any objection to that requirement of the Committee of Council?—It is painful to them when they are already professed nuns to have to come out and pass the examination. Ladies of respectability had to sacrifice a great deal of feeling in going to a distance to compete at a public examination, but we now have some who having served their pupil teachership, and taken their certificate at the close of their two years in the training college, embrace the religious life, and, of course, as all their examination is over, they have nothing further to do than to show their certificates and receive upon them that commendation which is attendant on the examination.

21266. Do many of the convents in England find subjects qualified in the way you have described? I mean trained teachers?—Yes.

20267. Amongst those examined is there competition?—No; not strictly speaking, because the examination is all in writing.

21268. Looking at the matter from a State point of view, is it not the fact that when all persons fulfil the same conditions, the State is freed from inquiring whether any person is a brother or a nun?—I cannot see what reason the State should have to make the inquiry; so long as the persons fulfil the conditions of having competent knowledge, competent schools, and had received the State approbation of their qualifications. I cannot see what the State has to do in inquiring into private religious position.

21269. If, as in Ireland, nuns are not examined, and do not receive equal emoluments, does it not become necessary for the department of State to inquire as to their position in religion?—If the State does not give any emolument I do not see what title it has to inquire; but, if it does inquire, then to withhold emolument from them would, I should say, be exceedingly unjust. If they produce a good result in a school, and instruct the children of the poor as efficiently as it is done by any others, I should hold it to be exceedingly unjust to deprive them of a fair remuneration for it on account of their religious character.

21270. Supposing the State should require persons to prove their qualifications generally as teachers by undergoing an examination, then would you say it was unjust to exclude from State aid any nuns who declined to undergo examination?—No; I should say the State ought to have a guarantee for the fitness of the persons whom they pay.

21271. Do you not regard the examination passed by nuns as one more sacrifice in the cause of charity made by ladies who devote their whole lives to good works?—I consider it as such.

21272. Can you tell what religious instruction is given in your school?—I have the time-tables for the three departments here; they will show.

21273. Will you put in these time-tables?—Yes (the time-tables were handed in).*

21274. At what hour is catechism?—9¼ to 9.40; religious instruction from twelve to half-past twelve—that is in the nuns' school. One of the clergy—there are three with me—goes on Monday from three to four to give an explanation of the catechism.

21275. That explanation is given by you or one of your clergy?—Yes.

21276. Are you satisfied with the opportunities afforded to you as a priest for furnishing religious instruction to the children?—There is no hindrance whatever.

21277. Do you find the time given to religious instruction interferes with the progress in secular knowledge?—Not in the least. We satisfy all the conditions at the close of the year.

21278. What reading books do you use in your schools?—I have a set of them here (books produced).

21279. What books are they?—Burns', of Portman-street, Portman-square, with the exception of the first one, an infant school primer, Gregston's and Berkeley's.

21280. How long have you used these books in your schools?—From the time of their being published. We used the predecessors of these books, the Catholic school series, from the time they were first published; formerly, on account of their great cheapness, we used the books of the Irish National Board.

* The time-tables as handed in by the witness will be found at the end of this day's evidence, marked B.

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21281. Which set do you prefer?—This set, considerably; because, as I said before, the religious training of the children depends not merely on the few words of counsel or doctrinal instruction that may be given now and again, but consists properly of the general entourage of the school. We have in these books no parading of religion, but at the same time they have a proper tone. There is nothing in them at variance with what we hold to be truth. One difficulty in the way of our procuring books is, and it is a peculiar difficulty in England at present, that much not formally opposed to us yet is indirectly opposed to us through the extent of the prejudices, want of Catholic knowledge, or peculiar ideas of those who compile school books. In fact, the books are made for Protestants as ours are made for Catholics.

21282. Do you highly value the freedom which you, as manager of the school, enjoy in the choice of the reading books?—Most highly. It is sometimes necessary to have a variety of books. If I find a book that is not injurious, or that I do not consider injurious, I do not care by whom it is published, we may admit it and I take it. To give an instance, there is one of Nelson's school series; I use one of these in the Sunday-school. There are good lessons in it; there is nothing objectionable to Catholics in it. I use some of Longman's series. It is well to have a variety in the reading, that the children may not have the same forms of words committed to memory.

21283. Do you find the children acquire the art of reading quite as well by the use of the books you now employ, as they did when you used the Irish National school books?—Yes, these books are much better in composition.

21284. Can you say whether the Inspector finds practically any difficulty in examining schools in reading owing to the variety of the books which may be used in the different schools?—That I cannot speak about, for I only know of my own schools. The Inspector must know better, but I think from the form of the examinations he cannot find any difficulty. The Inspector has the book before him. He tells the child what page to read from, and the child does so in his presence.

21285. Have you brought with you the school registers kept in your school?—I have (register produced).

21286. These are the registers for a complete year?—Yes, and here is the admission-book. The examinations schedules are in the end.

21287. Is there any form of registry which is of obligation in schools connected with the Privy Council?—None.

21288. As long as the schools register the facts required by the Privy Council may they keep what form of books they like?—As long as they register the the matters required by the Privy Council we may keep what forms of books we please.

21289. I think you said that to entitle a child to be presented for indiviual examination to the Inspector, the child must have made 200 attendances. What constitutes an attendance?—Half a day.

21290. What period makes up half a day?—Generally from nine to twelve, or from two to four or five, or to half-past four o'clock. Ours is from nine to half-past twelve, and then from about half-past one to about half-past four.

21291. In order that the child may get credit for an attendance, must it not be at least two hours under instruction?—The rolls must be called a certain time before closing of the school, and the children must be there at that time.

21292. Is not that time two hours?—I think it is, but I cannot speak about it exactly. That constitutes one of the first questions put by the Inspector going into the school.

21293. Is the attendance of children in your schools marked every day?—Yes.

21294. Is that a point to which the teacher pays very strict attention?—Yes.

21295. Does the teacher put a mark for the present as well as for the absent?—I cannot say. I think he leaves a vacancy for one. One of the great points to secure the efficiency of a school when we are under the impression that we have a good teacher, is to leave him as free as possible with a responsibility to account at the close of the year.

21296. What is the number of your parishioners?—I should say about 10,000. We can approach it only by calculation.

21297. How many children do you calculate should be under instruction in your schools?—From an examination of the statistics of the census I calculate that, in Lancashire, the children between three and thirteen or three and the end of the twelfth year are one-fifth of the population. Therefore, I estimate the children in my parish at about 2,000. I have school accommodation for about 1,300 in all the schools.

21298. Is that accommodation completely filled?—No, the 2,000 includes persons of every class. There is a number sent to school at a distance. Numbers are half-timers employed in factories. Young females in domestic employment, and numbers of negligent parents whose children don't attend any school.

21299. Does the system of public aid, administered by the Privy Council, enable you to provide education for as many children of the labouring class as may reasonably be expected to go to school, or is there any part of your parish which, from poverty or the want of means on your part is necessarily neglected?—There is a part of the parish in which there is a considerable body of people, amongst whom it would be beneficial and desirable to have a school—if that school could be well supported. The parents are poor and heedless—do not care to send their children to the present schools which are at a little distance. St. Alphonsus' school, of which I have spoken, is partly in that neighbourhood. It is only an infants' school, so does not go higher in instruction than the second standard. Still it does much good by training young children to a fondness for going to school before they are six or seven years of age. Hence, a higher school or department in the same neighbourhood would be desirable, if the aid given by the Privy Council would make it possible.

21300. Is it poverty of means which prevents your establishing it?—Yes.

21301. Though you regard the system of the Privy Council as efficient and good in the schools to which it has extended, would you say it does not reach the residuum—the lowest class?—It most certainly does not reach it sufficiently, and hence we have what is called, in London and Liverpool, the Arab population. We have not so many of that class in Manchester. It is because there is no means of reaching that class, there is so great an Arab or vagrant population. In consequence of that a system was devised, known as the ragged school system, under which boys are taken in and supported who have been committed by magistrates. I think that that is nothing more than an attempt to supply a defect by an evasion of the conditions of the Committee of Privy Council. I don't think that is beneficial except on a very limited scale, to individuals or to the community, because I can say the effect of it is to relieve some of the most careless parents of the town of the charge of their children and throwing the cost upon the public purse.

21302. Do you see your way to making any suggestion calculated to remedy that imperfection in the Privy Council system?—If the Privy Council would extend the means for providing schools in certain localities. In the neighbourhood I speak of it is impossible for me to build a school. I could not provide the means, yet it is very much wanted. If the Committee of Council would do that and supply salaries of teachers more generally, or admit teachers of a lower class or rank, who would not expect so great a salary as a certificated teacher does expect.

21303. Can you give any information about training schools for Catholic masters or mistresses in England—are they separate or mixed in point of religion?—

Separate; as exclusively Catholic for us, as exclusively Church of England for them, as exclusively Wesleyans, Methodists, and Independents, and so on, depending entirely upon the religious community to which they belong.

21304. Do the teachers trained in them, when they come out and teach schools, give satisfaction to the managers in point of character, attainments, and efficiency?—The only one I had from them was the assistant master I speak of, with whom I am heartily satisfied. I never heard of anyone who had a trained master from Hammersmith training school complain of him.

21305. Have you had teachers from the Liverpool training schools for mistresses?—Yes; three teachers at present in the girls' and infant school, are from the training school at Liverpool.

21306. Do they bear a high reputation?—Perfectly satisfactory. One of them, like the assistant master, served her apprenticeship with us.

21307. Rev. Dr. *Wilson.*—You have already said that fees are paid for children in attendance at your schools?—Yes.

21308. Should I understand you to say that if you had a choice in the case of the poor children, you should prefer to have no payment of fees?—Yes; I think that the system of National education intended for the great body of the labouring poor ought to be free, so as not in the first instance to have any impediments in the way of the parents sending their children to school, and in the second place, not to make distinctions that are very often painful.

21309. Do you not trace a connexion between the irregularity of attendance to which you have referred, and the non-payment of fees in the schools?—Yes; I think that those who pay are the more punctual in attendance, because the parents are anxious to see them get an equivalent for their money, and hence I would associate with the scheme for the gratuitous education of the poor, compulsory attendance, making allowance for considerations as to health or family difficulties.

21310. And you expect that such a scheme would be easily carried out?—I don't see why it could not be carried out here as well as in other countries.

21311. Can you state what is the proportion between the payments received by you for your schools from the Committee of Council, and from your own school fees?—Well, it perhaps comes closely up towards one-third between what is paid and what we have made up, it is generally estimated that in a good paying school the fees are about one-third of the grant. I find, from the report of the deputation that waited upon the Duke of Buckingham, about last January, from the Social Science Congress, that they stated there were certain schools in which the school-fees were only one-ninth, therefore, as these schools were in poor neighbourhoods, they could not get sufficient money to be equal to that required by the Committee of Council for the grant. It would be too great a tax upon the charity of others, and there are not persons to pay it. That is one of the difficulties of our position. A school placed in that position with us has a certainty first of being poor, and therefore not capable of making its way, and secondly, of forfeiting what it would be entitled to for the work it had done from the Committee of Council, and thus make its poverty still greater.

21312. Then I understand the proportion of fees in your schools is smaller than throughout England generally?—Generally, it will be so in Catholic schools.

21313. In reference to your teacher, should I understand you to say he had learned to undervalue the rights of conscience?—No; I say the system must necessarily do that which sometimes leads men to suppress or keep under control their just convictions even in the proper walks of life, it must necessarily have that effect. I said my teacher was a man of high respectability of character, great firmness of mind, but these we could not expect in every man, and the system under which a man is trained must necessarily have its effect upon him.

21314. Have not the persons belonging to your town, educated in National schools in Ireland, for the most part been educated in schools under Roman Catholic managers and Roman Catholic teachers?—I should suppose they have.

21315. I presume the religious instruction would be fairly attended to?—That is direct religious instruction, but I make great distinction between the direct religious instruction, and the indirect religious instruction. I think it is a great injury in the education of youth to make religion something like a travelling rug on a cold day, a thing to be put on for the occasion, and then to be laid aside as useless at other times.

21316. But under the management of Roman Catholic clergymen in Ireland in National schools not vested, may they not have religious instruction every day?—I suppose they may—with the actual working here I am not acquainted. I can only speak from the inference I draw from the system, and what I know it must necessarily be.

21317. And in vested schools every day also given by the teacher?—I don't know what you mean by the word vested.

21318. Your teacher you say came from this neighbourhood?—Yes.

21319. What place, may I ask?—I think Swords.

21320. Was he recommended to you by an Inspector of schools?—Yes.

21321. Which class?—Well, really I don't know.

21322. Under the Board?—Yes.

21323. An Inspector of the National Board of Education?—I asked some person if he could tell me the name of any respectable Inspector here upon whose judgment I could rely.

21324. Had he been a teacher in Ireland before going to Manchester?—Yes; I think he was at Swords.

21325. Do you know his classification?—No; but it was much higher than in England. If I remember rightly the Inspector told me he was preparing for the first-class examination.

21326. Was he a trained teacher?—He was.

21327. Do you consider that an advantage in his teaching?—Of course I consider a trained teacher an advantage as far as the school system goes. Trained skill in a profession must always be.

21328. Will you be so kind as just to describe a day's course of instruction in your own school in Manchester, briefly?—I hand you the two school time-tables, which will tell you.

21329. Your schools are strictly denominational?—Strictly denominational.

21330. What is the character of the secular instruction?—Reading, writing, and arithmetic for the whole school, according to the standards as laid down by the Committee of Council, the table of which you have in their reports.

21331. Up to what age do children usually attend your school in the two departments?—They cannot stay after thirteen, because there is no grant for them after thirteen.

21332. The girls?—The same. They more generally leave us about eleven years of age. The half-time factory work comes in about eleven; where the parents are very poor they generally go off to get to that work.

21333. The books you use, I presume, you regard as strictly denominational?—You may take the word denominational in two senses, that is as enforcing a catechism, or as a book of religious dogma. You may take denominational in a wide sense as not containing anything adverse. For instance, the "Treatise on Natural History" might belong to any school, if there be not anything adverse to Catholics in it; so far I should hold it to be denominational; so far suitable, the same in lessons, scientific or historical, or indeed on anything.

21334. Should you say the ordinary reading books contained anything adverse to the known views of Protestants of different denominations?—Not directly

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or unduly adverse. We leave out of consideration Protestants and Presbyterians altogether. We look to our own affairs.

21335. Is this book (book three) adapted to the standard, a book in daily use in your schools?—Yes.

21336. And read by all children, whether Protestants or Catholics?—Yes, if a Protestant sends his child to the school of course it is his own voluntary act.

21337. On page 28 I see an account given of the mass. Should you think that in accordance with Protestant views?—We don't take Protestants into consideration. In conducting the school we leave them to themselves to teach and to mind their own. We mind and teach our own.

21338. You regard this that I refer to in the Third Book as Catholic Doctrine?—If it is about the mass. Yes.

21339. Mr. *Stokes*.—In fact you no more regard them in the school than you would regard them in church when preaching a sermon?—No more.

21340. Rev. Dr. *Wilson*.—Then in your schools is there a blending of the religious instruction with the secular throughout?—If there be an opportunity, or a necessity arising from any object lesson, or any other lesson in the course of the day, we are not silent upon it, but bring it in. In fact we illustrate it in any way we can by pointing out their duty to God, or pointing out truths of religion. For instance, when the clock strikes each child stands up, makes the sign of the cross, says a little prayer, or repeats a verse of a hymn.

21341 At all times of the day religious instruction may be communicated in that way?—It is in the atmosphere—in the surroundings of the place. There is nothing anti-Catholic in it, and therefore it is Catholic.

21342. Be so kind as to state the relative proportions of the religious denominations of the people of Manchester?—The general population of Manchester and Salford I suppose now to be about half a million. Of these we can only estimate the Catholic population from the number of our baptisms. Now, when we come to consider the number of baptisms, in reckoning upon the ratio we take, we have, in the first place, to make great allowances. The ratio of births to population is shown by the census to be, in our neighbourhood, one in thirty. If we took one in thirty for the Catholic baptisms, it would give us a number far above anything we are certain we have. Hence, I hold, after consideration of the matter, that from nineteen to twenty is quite sufficient to multiply by, and that would give us perhaps from 85,000 to 95,000 Catholics in Manchester.

21343. In coming to the average, have you calculated baptisms for twelve months?—Yes.

21344. What is your opinion as to the state of education in Manchester, speaking generally?—I think education in Manchester is very fair. Of course there is great room for improvement, but it is not at all behind other towns and places. The higher class education in Manchester generally stands very high.

21345. When I was in Manchester some short time ago I was informed, on what I presume to be high authority, that denominational education had left the rising generation in a very neglected condition in that entire district—should you concur in that opinion?—The opinions you would hear there depend a good deal as to the reliability upon the parties you get them from. There is a party there called the secular education party, who are the proprietors of a school in Jackson's-lane. That was a professedly secular school. They maintain that all the blame was to be thrown upon religion; others, upon the other hand, maintain it is the religious element that has done so much good in Manchester. The Education Aid Society sent persons round, and they professed to report upon the great number of children that were left without education. This report attracted considerable attention, and the clergy of the Church of England undertook to investigate the truth of the report, but I never heard what was the issue of it. They took returns from my school. I should think the number of those entirely neglected was over-estimated.

21346. My authority was a gentleman who has a high estimate of the value of religious education. His opinion was, that there were thousands of children of a school-going age being brought up in total ignorance in Manchester—is that your opinion?—No; I don't think you will find thousands of children in Manchester who had never been to school. It is the fault of their parents if they don't go to school. There is school accommodation for a considerably greater number of children than those who do attend.

21347. Mr. *Sullivan*—But, even if that were the case, would it be logical to attribute it to the fact that religion was taught in the schools?—Most illogical.

21348. Rev. Dr. *Wilson*.—Can you state the number of Catholic schools in England?—I cannot.

21349. Or the average number of Catholic children in attendance at those schools?—I cannot.

21350. Mr. Vere Foster is regarded as somewhat of an authority in this country upon matters of education. Allow me to read for you his statement as regards the comparative popularity with Catholics of the English and Irish systems:—"The Catholic population of Ireland is four and a half millions, and the Catholic population of Great Britain is one million and a half. The average attendance of Catholic children in the National schools of Ireland is 257,000, and if the Government system in Great Britain were only equally popular with the Government system in Ireland we should expect to find one-third of that number of Catholics in attendance upon the schools there, which would be about 90,000. But what is it? It is only 45,000, so that the English system is not as popular with Roman Catholics as the National system is in Ireland. It neither permeates the country so well as the Irish system, nor is it so popular with the Catholics." May I ask do you concur in the statement made by Mr. Vere Foster?—As to his figures, I cannot say anything about them, but as to his reasoning, I think it most fallacious. In the first place he leaves out of consideration the difference that there is between Ireland and England, and the difference between the condition of the Catholic population in Ireland and the Catholic population in England. First, the children up to thirteen years of age have no employment in Ireland. Therefore there is nothing to withdraw them from school. In the next place, the greater portion of the population of Ireland is agricultural; therefore there are not the attractions to withdraw the children from school. It is more easy for clergymen and schoolmasters to induce them to attend. But the Catholic population in England have a thousand employments open to them. For instance, one morning I walked into my own school, and I found fourteen or fifteen girls gone. "Where are they gone to? To artificial flower making." What school in Ireland would lose fourteen or fifteen girls of a morning by artificial flower making? We have an attendance of only 215 out of a total on the roll of 450. Mr. Foster takes the difference between 215 and 450. That is in the boys's school, while in the girls' school I have 340 present during the year, and 140 in average attendance. There is another 200 there. In the infant school 550 on the roll during the year, with an average attendance of 253. There is a difference of 300. I have given you a difference of 700 between the number on the rolls and the real average attendance, upon which Mr. Foster bases his calculations. Those children have not attended a sufficient number of times to qualify them to be entered into the average attendance, but that does not show they don't appreciate the school and system, and have not come within their range. Therefore I consider that gentleman's reasoning entirely fallacious, and that it is merely to make out a point.

21351. In your opinion has denominational education in England been a success or otherwise?—It has been a success most certainly. It is training up a better and more informed class of persons; and I could

only wish it were more widely extended for the purpose of doing a great deal of good.

21352. I presume you are aware it has been stated on good authority that there are some thousands of parishes into which England and Wales are divided, where it has not yet penetrated?—I am merely speaking in connexion with the Catholics. The parishes to which you allude then will be those in which there are neither Catholic nor Dissenter in the remote parts of the country, where the only church in the place will be the Church of England, and perhaps the system may not have entered there in very poor parishes. In fact on looking over the reports of the Inspectors and other documents you will find there are complaints of that kind, and they complain that they cannot adopt the system on account of the great requirements of it to which I have alluded before.

21353. Now, you have observed, I think, that there has been considerable improvement since the introduction of the revised code in the departments of reading, writing, and arithmetic?—As far as my experience goes there has been.

21354. Have you noticed any serious drawbacks notwithstanding?—I don't know any drawback except that perhaps they may not know the north, south, east, and west of a map, or a little geography, which formerly were taught amongst the higher classes. They may know a little less of the analysis of sentences or parts of speech, but there is no other drawback that I know of.

21355. Is the system under the revised code calculated to awaken the intelligence and train the understanding of the children?—I think it is, and for this reason. In the first place you must consider what the poor are and the cause of their poverty. One great cause of poverty must necessarily be the lower degree of intelligence that is amongst them, otherwise they would have a greater facility in rising from their condition. An intimate acquaintance with them brings you to the knowledge of that. You find great numbers of them incapable of calculating or foreseeing anything. Therefore, there is a lower degree of intelligence, taken generally, amongst them. Still there will be those that have a higher power, and the revised code places a certain degree of literary attainments, if you may dignify it by the name, within the reach of every child that is subject to it and kept to it. Many of them, of course, will forget it in a very short time, because they are careless. It is hard work to impart it to them; it is drilled into them. They will forget it in a short time. Others of a higher intelligence may have learned less in school than they would have learned under the old system; yet as they have the power of mind to improve that which they have got and retain they improve afterwards, and go on improving on it. The amount of education that you can give to a poor man's child in 200 half days in the year such as it is given to great numbers, and in the greatest economy of adult minds brought to bear upon it, must necessarily be very small, and, therefore, much of it must be lost afterwards, and those to whom it may possibly be profitable, will start from the point they have gained there, and acquire, by their own self-culture afterwards what it is desirable they should have, the further attainments which is the wish of the country they should possess.

21356. Is it your experience it leads to the practical neglect of dull children?—No, on the contrary, I maintain it is advantageous to the dull children, because they are worked up to a point; the dull children were left behind before. Now, all must be worked up to a point. I have in my own school 219 children presented for examination, with an average attendance of 215, and only five failures out of 657.

21357. Do you think culture, mental elevation, should be kept in view in the rising generation?—Yes, it ought and for this reason—that reading, writing, and arithmetic are only the means for culture. If the child has these three branches imparted to it it has the foundation; now, my idea is, that the only intellectual cultivation you can give to the children of the poor is a religious and moral training; give them in addition to that one in accordance with sound principle, the means of acquiring more reading, writing, and arithmetic, and if they have the mental power within them it will develope itself afterwards as you would wish.

21358. Should I understand you to say that you do not concur in the following statement of Dr. Morrell:—"The watchword of the present day is to pay by results; but if the results we pay for present no available mental growth, it is a serious question whether in afterlife they will not entirely fail of the purpose at which all primary education is supposed to aim—the culture and the elevation of the individual"?—No; I don't believe any great mental growth on matters of science is within the reach of such children as the poorer class of society.

21359. May I ask, in addition to the general religious instruction which pervades the entire of your system, do your teachers give any direct dogmatic teaching in your schools?—They may in the doctrine of the blessed Trinity—the great leading doctrine,—they may speak of these, but they do not formally give dogmatic instruction, except the nuns in the girls' schools, who explain the mysteries of religion, the sacraments.

21360. I refer to the teachers in the boys schools?—They don't; they teach the catechism, and give incidental explanations; but the more formal explanation is given by the clergyman.

21361. May I ask what catechism is used?—The ordinary Catholic catechism of England, a penny catechism, called "The Abridgment of the Christian Doctrine."

21362. Do you occupy in relation to your people the position very much of parish clergyman, though not technically so?—Yes, Missionary Rector of the Church is the ecclesiastical title I hold.

21363. Should I understand that you give in your schools direct religious instruction?—Yes.

21364. How often?—Once a week, besides the Sunday school.

21365. What time do you occupy?—From three to four o'clock each day.

21366. And have you others to assist with yourself?—I have.

21367. What is the character of it?—It is a general address to the whole school; a part of the catechism is taken; if it is the sacraments I explain the number, the reason of the sacraments, so as to make them understand what they have committed to memory.

21368. Is that the amount of the religious instruction given to the children in your school per week?—No; because we have them in the church besides in the evenings.

21369. Mr. *Stokes*.—You have already said there is daily religious instruction?—Yes, you have it shown in the time tables.

21370. Communicated by the ordinary teachers?—By the ordinary teachers. The catechism is taught, and explanations are given on it by the religious teachers.

21371. Rev. Dr. *Wilson*.—Should I understand you to say that the ladies connected with convents here, whose schools are under the Board of National Education, labour under a hardship, if, in producing a certain result, though not examined as other teachers, they should not have certain benefits?—I don't think I said that, as I understand you to put the question. My answer, if I remember rightly was, that if I considered the ladies connected with the convents did their work as efficiently as other teachers and were the recognised and preferred teachers by the parents of the children, that it was an injustice towards them to deprive them of that remuneration for the support of their schools which others would receive.

21372. In your answer do you take for granted the religious ladies are the only parties giving instruction in these schools?—That is what I understand to be the case in their schools. I know in some few I have seen in Ireland the schools are attached to and in the convents.

21373. Are you aware the ladies vary in their attendance in these schools, and with a considerable

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number attending to give instruction from day to day none may be present more than an hour or two in the day?—I don't know that. I am speaking of it as I would of our English schools, all other things being equal. I hold that the Government of a country like ours, where there are such various forms of religious belief, should leave us to our own affairs, and not regard our mode of acting, provided we do not act in a way injuriously to the State, and provided we do act beneficially for the State as much as others do.

21374. Mr. *Stokes.*—In England is it not required of religious persons holding certificates and teaching schools, to be as constantly present and employed in their schools as other certificated teachers?—There is no distinction whatever. A nun holding a certificate in England must attend her school to the moment, as well as any other teacher; she may have the same fault found with her, and the same consequences must follow.

21375. Rev. Dr. *Wilson.*—Are you aware that in Ireland there is nothing to prevent one of these ladies receiving a first class teacher's certificate, provided she passes the examination?—I don't know the details of the system here; I only know its great leading features.

21376. The ladies occupying similar positions in England conform to the examination rules?—Yes.

21377. And you are aware that in Ireland they do not conform?—Yes.

21378. Are you aware that in Ireland convent schools under the National Board have a large staff of monitresses, in addition to the ladies engaged in teaching?—I am not; but I suppose there must necessarily be monitresses or pupil teachers. I don't know the peculiar arrangements.

21379. And that these assistants or monitresses are remunerated for their services, over and above the capitation grant made to the ladies of the convent?—No, I don't know the details of the system.

21380. May I ask are you aware the capitation grant is made for each child, irrespective of age, attending those convent schools?—No, I am not.

21381. And that in some convent schools children are admitted under three years of age?—That may be; for instance, we have them sometimes in our own school under three years of age—the infant school.

21382. And I understood that some are to be found asleep in a cradle or bed in Ireland?—The French have a very beneficent system of schools called *la crèche*, where poor people employed in labour, instead of locking the child into a room at home, take it to the infant school where there is a small bed prepared for it; the mother is relieved from the care of the child and also from anxiety, and the child from all danger. I wish we had such institutions in greater abundance and could afford to keep them.

21383. Are you also aware that while you say in England children leave school at thirteen years of age pupils in Ireland are found in attendance at convent schools above eighteen years of age?—Yes; and I think therein lies the fallacy of Vere Foster's argument founded on the figures which you have quoted, and which figures I think should lead to the very opposite conclusion. In the figures you quoted there are included all attending school from even under three years of age up to eighteen years of age, and that with your schools in every part of the country. All these are counted against us, with a population scattered through the country, very few in some places, and in many districts no Catholic school at all, whilst, where we have schools, chiefly in the towns, the children attending them are between the ages of four and thirteen. Unless in the case of an infant school, there are scarcely any under four years of age, and infant schools are very scarce articles with us.

21384. Mr. *Stokes.*—Is there not this further element to be considered, that an "attendance" in an English school requires the presence of a child during a certain number of hours, whereas in Ireland the teacher marks the attendance if the child be present at all?—Yes; I didn't know that was the system in Ireland.

21385. Rev. Dr. *Wilson.*—For the most part your schools are in very large cities and in the centres of population?—By no means; for one great effort of every priest in England is to have a school attached to his church. Our churches are very few in England, but wherever there is one the first great effort of the priest is to have a school attached to it; he may be too poor to have it in connexion with the Committee of Council, but if it is possible to do it he will.

21386. As a matter of fact, are they not the great centres of population which furnish you with large numbers of children for your Catholic schools?—Certainly, because the great body of our people in England are the Irish poor; they are attracted necessarily to the great centres of population, for in them there is a greater variety of employment for themselves and their children.

21387. With us we have so few cities the children are scattered over the island, and many in very backward districts?—That may be. We are few in England, while here the Catholics are the nation.

21388. You are not allowed, I presume, to present any child for examination for payment by results under a certain age?—Six or seven years of age. I think they must be, for examination in the first standard, six years of age.

21389. Do their lordships take any notice of the accommodation necessary for a specific number of children in the school?—Most certainly they require eight square feet, or else eighty cubic feet for each child.

21390. May I ask are they very strict in carrying out their regulations on that subject?—Yes, they are. I have already stated to you the size of the school. The school referred to there was that which is now entirely a boys' school. It was a boys' and girls' school at that time, divided in two. Now the school is sixty-four feet long and forty-five feet wide. The average attendance in that school is 215, whereas I think you will find, by squaring the numbers, it would accommodate between 400 and 500. The girls' school at present, with an average attendance of 140 children, is sixty-two feet long and thirty feet wide, and according to their requirements, will accommodate something like 200; the infant school the same. The infant school is only open one year and three-quarters.

21391. Has your attention been turned at all to the report of Lord Taunton's Commission with regard to middle-class schools in England?—I have the report, but I don't know I have directed my attention particularly to that. One of the Assistant Commissioners was in our neighbourhood, and he applied to me to know if he might examine the ladies' boarding school. We threw it open to him, and it appears he has some remarks on convent boarding-schools in Lancashire. That was Mr. Bryce.

21392. Is the religious difficulty, in your opinion, in England a real or a sentimental one?—I cannot say what you mean by a real or a sentimental difficulty.

21393. Does it involve any practical difficulty so far as the attendance of children in the school is concerned, and receiving education in the different schools?—It must necessarily where there is not a school of the denomination to which a child belongs. If you know anything of England you know that the great bulk of the common people are perfectly indifferent, except there be some no-Popery cry, or something of that kind got up, and then they are exceedingly zealous.

21394. The Commissioners to whom I refer say:—"We are confirmed in this opinion by the fact that our evidence appears to show that the difficulty which we are discussing is not nearly so great as it might appear at first sight. There are certainly some schoolmasters who profess themselves unable to manage a school unless the religious instruction is compulsory upon all the scholars; but the great majority of those whom we examined on that point, including some of the best and ablest, appeared to find no practical difficulty in exempting from denominational teaching those whose parents desire them to be exempted. And Mr. Bryce, after examining carefully into this matter in his district (Lancashire), came to the conclusion that what is commonly called the religious difficulty was

altogether unreal, or one which was generally settled with ease by the exercise of common sense or mutual forbearance. Mr. Stanton reports that in no case did he find any instance of any master, whether he were Churchman or Dissenter, priest or layman, who expressed any but the most tolerant views on this subject, and who did not labour rather to widen than to contract a restriction. There are, no doubt," say the Commissioners, "occasional cases of hardship, but it does not seem impossible to prevent these by defining the rights of the parent on the one hand, and of the schoolmaster on the other, in such a manner as almost to remove all real ground of grievance." Should you be disposed to concur with the Royal Commissioners and with the gentleman whose statements are so made, and on which they base their report?—What question do you base on that extract?

21395. Should you be disposed to concur in the propriety of that part of the report of the Commissioners?—As far as it may have appeared to Mr. Bryce, I have no reason whatever to object to it, but you must remember that Mr. Bryce is there speaking merely of the various shades of Protestantism when I am speaking of denominational education. I am speaking of the denominational education of Catholics as contradistinguished from Protestants and the various shades of Dissenters, which I look on as so many species of the same genus. Between Catholics and Protestants I take a great difference; the bases of the two are different, and hence they cannot be blended together.

21396. Are you not aware they held this principle of their report should apply even if all denominations, Protestants and Catholics, attend such schools?—I am, and I don't think it is advantageous. There were not many Roman Catholics amongst those schools. Those are the middle class schools, in which there are various shades of Protestantism.

21397. Should you say the right of the parent rests on the principle that he must be responsible for the religious instruction of his child?—Yes; I think the parent is responsible, he has the right of claiming religious education for his children and saying what it ought to be. The State has not any right in that.

21398. And that every child, as a day scholar, should have a right to withdraw from the teaching to which he conscientiously objects?—Yes, and in schools where we are obliged to have a conscience clause, and in consequence of the small number of persons in the neighbourhood professing certain forms of religion, their children are obliged to go to a school of a different denomination. For instance, in some parts of England Catholics and Dissenters in a Church of England school, and in some parts of Ireland, as in the South, Protestants in a Catholic school, and in the North, Catholics in a Protestant school. I should say that it should not merely be a permissive matter for the parent to withdraw his child, but that there should be a compulsion upon the teacher to exempt the child. You must remember that where the poor are in the minority there is a great temptation to yield to the influence of the majority to the violation of their consciences, and thus bring about that want of firmness of mind and respectability of character which we see in too many instances because the sacredness of conscience has been violated so easily and so frequently with material advantage.

21399. In your own schools could you so eliminate the religious element from the secular instruction as that the faith of the Protestant child should not be endangered by receiving your religious instruction?—I don't know what danger the faith of the Protestant child might incur, but I could not so eliminate it from the teaching that the Protestant child who was in the school could not hear the instruction. I don't wish to take notice of the child itself, if he does not belong to us, but the child might learn to have afterwards a very different opinion of Catholics from that in which they are usually brought up, ignorance of Catholics, and misrepresentations of Catholics.

21400. Did I understand you to say you approved of a conscience clause in schools for middle class education where Catholics could attend?—No, I think the middle class can take care of themselves. I merely ask it for the protection of the poor where they are exposed to temptation from their poverty and the influence of greater wealth and greater numbers of other denominations.

21401. Are there not children of poor Protestants in cities in England as well as of poor Catholics?—Yes, of course.

21402. Should not you be disposed to reciprocate the conscience clause?—No, for this reason, the same necessity can never arise. In a large city there will be a variety of schools of different denominations to which the denominations can respectively go. I can see no reason for a conscience clause, except in such places where the professors of any form of religion are so few or so poor that they cannot provide for themselves, and therefore are obliged to have recourse to the State-supported schools. In such cases the State should interfere and protect the rights of conscience.

21403. When the late Commission was appointed did the body you represent admit the Commissioners sent to inquire into your schools?—Of the body I know nothing. I told you that when I heard that Mr. Bryce applied to the nuns for permission to visit the schools, I said by all means let him come in, and examine the schools.

21404. I see in the appendix to the report, the first volume, page 680, a correspondence between the Government and the Honorable Charles Langdale?—That is in the poor school inquiry. That is not the one you read from just now.

21405. Did you refuse to admit the parties appointed by this Commission to examine into the state of your schools?—I do not remember at present about that.

21406. Are you aware that the parties representing you refused to receive the gentleman who was named by the Duke of Newcastle's Commission into your schools for the purpose of examining into their state and efficiency?—I do not remember it, but I am told it was so; but personally I never did. That I can say.

21407. Mr. *Sullivan.*—Your school is not directly connected with the school committee except in getting a grant, as stated, once or twice from that body?—In no way whatsoever.

21408. But the action they would take would not bind you or influence you in any way?—In no way further than if there was a wish expressed by my ecclesiastical superiors, of course I should conform to that.

21409. But as a matter of fact your ecclesiastical superiors did not impose any such wish?—I do not remember it, although I have the whole of the Duke of Newcastle's reports, I never noticed that in it.

21410. Mr. *Stokes.*—Do you not remember that there were no Roman Catholic gentlemen upon that Commission—that the Catholic Poor School Committee made a demand upon the Government for the appointment of a Catholic Commissioner, and when the demand was refused they said the schools should be closed against the Commission?—I do not exactly remember.

21411. Rev. Dr. *Wilson.*—Are you not aware of the following statement on the part of the Government, in explanation of or in reference to the matter—I quote from volume 1, page 680 of the appendix to the first report of that Royal Commission:—"The instructions to the Assistant Commissioners enjoin upon them in the strongest way a rigid impartiality *in collecting facts*, and a most entire abstinence from any expression of controversial feeling"?—I am not aware of that.

21412. Should you not regard that as satisfactory?—I cannot say, and it is very hard for me to answer from a passage read from a book that way—that I don't remember yet all the circumstances connected with it.

21413. Mr. *Stokes.*—Do you remember by any chance that the Assistant Commissioners were expressly directed to examine as to religion under that Commission?—I do not remember it.

21414. Mr. *Gibson.*—In a district where there is a

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very large poor population, the majority of one denomination intermixed with a small minority of a different religion—if I understand you right you said in those districts you think the conscience clause was desirable for the sake of this small poor minority?—I say so, and that not merely a conscience clause, as we have it, proposed and objected to by some—a conscience clause that would entitle a child to be exempted if the parent would require it, but I would have one that when the Protestant child was entered, for instance, in a great Catholic school as a Protestant, where it was necessary to have a conscience clause in consequence of no second school—or when a Catholic was entered in a Protestant school, in like circumstances, I would have it incumbent upon the teacher to exempt the child from direct religious instruction. You cannot exempt him from what would be incidental, from what arises from the books or the general tone of the place, but I would have him exempt by express orders to the teacher, and in the same way with a Catholic in a Protestant place, the mixed system is anything but a mixed system itself, for you never can find a Catholic teacher in a strictly Protestant neighbourhood in the school, nor a Protestant teacher in a Catholic neighbourhood in the school.

21415. Then your exemption extends only to distinct religious teaching in the school?—Yes.

21416. But if the system was such that from the ordinary books used in the school it was impossible for the child not to receive religious teaching contrary to that which the parent desired, the child would then be exposed, of course, in such a school to be taught the religion of the majority through the books?—Yes, I hold that to be unavoidable, unless it be to the injury of the majority. That is an accident. I would guard against the accident as much as I could, but I would not feel myself bound to injure the great majority in the religious instruction and training that is due to them for the sake of the minority, and in such a case as that, if it were fairly carried on, I should say the child acquired religious knowledge rather than religious persuasion, because there would be nothing done to indoctrinate the child except what is inseparable from the elements of the school itself.

21417. But by the attendance of a Catholic child in a Protestant school such as you have described, or of a Protestant child in a Catholic school, would the child not insensibly be exposed to have the religious opinions taught it by its parents interfered with?—Yes, undoubtedly.

21418. How could the reading book, for instance the Standard Reading Book, be read by them, the Third Reading Book for instance, without their receiving Catholic doctrinal instruction?—The same way as in the other schools, I say, that appears to be unavoidable.

21419. What was the effect then of the conscience clause in such schools as you speak of?—Is it not quite nugatory so far as preventing religious proselytism?—No, because there may be a special instruction attending the development and enforcing by argument and explanation, or by what might be called argument by illustration, or any other means you please, particular dogmas. It is against that I would have the conscience clause.

21420. I take it for granted when the children read the ordinary lesson books that they are taught to understand, or that it is the duty of the teacher to explain, what is in these books. It therefore becomes the duty of the Catholic teacher to explain to the Protestant child, being in the minority, the peculiar doctrines of the Catholic religion, so far as they occur in the reading books?—Not to explain to the Protestant child, but to explain in the presence of the Protestant child.

21421. Necessarily the Protestant must learn whatever is taught to the Catholic child?—Yes, and the same way in a Protestant school the Catholic child must be taught Protestant doctrines.

21422. Do you not think it a safer system by which the reading-books of the school could be completely expurgated from matter which would affect religious feelings of either Protestant or Catholic children?—That is only coming back to the simple secular system, in which you remove the name of God and prayer, and all such things, from the school.

21423. But the conscience clause, according to your statement, appears to me, with great respect, to be completely nugatory, because with that conscience clause you do give religious teaching, not directly but indirectly, so that the child must take it up?—Yes, that is what I say, but I cannot see how that is to be avoided under the circumstances. The grievance is in the great variety of religions; there is what is to be lamented; but I cannot see that the majority ought to be ignored for the sake of the few. An accident of the kind must be mitigated as much as possible, but cannot be altogether removed.

21424. In a community so exactly balanced that neither of them *per se* could have a school—a distinctive school—is the conscience clause in that case to become nugatory with regard to one or the other, or else does it not amount to a denial altogether of instruction to the child of the parents who do not wish to submit their child to the influence of this indirect teaching?—According to my idea, the objection you make would not apply in such a case at all, because, if the community was so exactly balanced, they would each have a school. The only case in which I see that the conscience clause would be legitimate, and where it would be so advisable, is, where there is a preponderating majority of one religion, and the other unable to provide themselves; but whenever it should come that the others should be able to provide themselves with a school, then I think they should have a school also.

21425. Do you think that a conscientious parent, Roman Catholic or Protestant, could avail himself of a school having such a conscience clause, knowing that his child should be exposed to learn doctrines to which the parent had a conscientious objection?—I do know this, that there are parents obliged at present to send their children to such schools without the protection of a conscience clause. In how many parts of England are there where Catholics are few in number—suppose five, ten, or fifteen Catholic families in the parish, and there is no school except a school attached to the Established Church, and there is no education for the children except what they get there, and there is no conscience clause—it is a grievance of their position; but I do not see how human law could relieve them from the grievance of their position there, without doing the injury to the children of the majority, by preventing them getting religious instruction, according to the religion of their own parents and the clergymen of the place.

21426. Do you not think it the duty of the State to take care that every child belonging to the State should be able to receive secular instruction without having his religious opinions interfered with?—I think it is the duty of the State not to do anything to interfere with religion, and to protect them as far as possible; but that it can protect them in every case, even to the extreme of indirect teaching, I think that an impossibility. You might as well stop the principle at once as attempt to do it.

21427. But this conscience clause which I was accustomed to think, in England amounted to protection, appears to me, according to what you have explained, to be no protection, so far as the books are concerned of the school, which are quite denominational, and teach the child denominational doctrine?—I have already said there was a difficulty there; but I could not say, without injury to the greater number, I object, because I hold religious training to be a very important thing—most important. I cannot see any way of remedying that, going beyond the direct religious teaching, without doing an injury to the greater number.

21428. And then, suppose the country were divided unequally, and there was a large majority Catholic, and a small minority Protestant, or the great majority Protestant, and the small minority Catholic, on that principle the conscience clause being in all the

schools, and each school teaching distinctive religious doctrine in its books, each child of a minority would be actually exposed to have its religious opinions interfered with necessarily, as a matter of necessity, under the system which you think is absolutely unavoidable?—But, after all, then it would depend upon the conduct of the teachers. The very case you suppose is a real one; it is a real one in Prussia—in Rhenish Prussia. The great majority of the people there are Catholics, and the schools are Catholic, and are in the hands of Catholic teachers; but the Protestant children attending them are exempt by law from attendance upon religious instruction. It is in their books and ordinary daily life a child sees and knows what is going on amongst the Catholic children; but the religious instruction of the child is not interfered with. When the Protestants of that place become numerous enough to have a school for themselves, it is provided for them. The case exists already there. The same thing exists in Protestant Prussia; the Catholics are in a minority in many places. The State provides a school for the majority, and they have a Protestant master; and if the time comes round when they require by the law a school, that school is provided for the Catholics. The Catholic children go to it till such time as they are able to have a school for themselves. These things are inevitable. I cannot see that religion is to be shut out from the poor, or that majorities are to be deprived of that to which they are entitled for the sake of the minorities.

21429. But with great respect, the question is not whether the religion should be shut out altogether. That is not the question, with great respect; but the question whether religion should be taught at all times. Under your system it is taught at all times, for it is taught in your books, which constitute the daily pabulum of your schools, and it is taught separately at particular times, when the children get religious training, so that at all times you speak of there is religious instruction; but in the schools affording proper protection, the religious instruction is confined to particular times, set apart, so that the question is not whether we are to have no religious education at all?—If we were to argue the matter we should not agree there, because my ideas of religious training are not limited merely to the religious instruction of children. I could give you my ideas of religious training in a little paper I have. I consider it is a part of the business of the school altogether, to train children religiously.

21430. Mr. *Stokes.*—Have you any experience of Catholic schools in England worked under the conscience clause?—No; I would advocate it in a great national system, but there is no conscience clause applied in England, as far as I know, except to the Church of England, in looking for building grants in such cases as that we speak of.

21431. The *Chairman*—I believe there is a Roman Catholic school at Talacre, in Flintshire, with a conscience clause. Do you know anything of that case, and is that an exceptional one?—I do not know of it, and if it be it must be an exceptional one. I know this, that at the Congress of the Social Science Association, held in Manchester, the subject of the conscience clause was spoken of by Canon Durnford, of the Manchester Cathedral. He complained of its application to the Church of England alone, and wanted to know why Wesleyan Methodists and Roman Catholics were not subjected to it also. Mr. Bruce, the Chairman of the Educational Department, gave this as the reason. You claim, he said, to be the National Church, and to have the education of the nation entrusted to your hands. You have no right to indoctrinate the children of the fewer or of the poorer of other religious denominations that may be mixed up with you. On the other hand, the Wesleyan Methodists and the Roman Catholics, when they build a school, build it for their own denomination, and, therefore, it would not be fair to impose such an obligation on them. If you claim to be put upon a level with them yourself, in what you consider a disability, you bring yourselves down to a level with them as mere sects in the State. I do not remember the case you allude to, and it must have been an entirely voluntary act on the part of the managers, whomsoever they may be.

21432. Rev. Dr. *Wilson.*—Should you approve of a great national scheme such as that indicated by you in the answer, with a conscience clause?—In such cases.

21433. For all England?—I could not approve of it in large towns where there is every opportunity of children going to school exactly belonging to their own denomination.

21434. Are you opposed to a system of united education?—Yes, I am.

21435. On principles which will fairly protect religious denominations?—I do not think there are such principles.

21436. Although you receive State aid for the support of the Roman Catholic schools out of a common fund contributed to by other denominations?—We receive no more than any other denominations. We receive it on the same terms.

21437. Master *Brooke.*—If there be such an exception as you suggest, the conscience clause in such a case would exempt a poor Protestant child from a lesson in your Catechism?—Yes.

21438. And that alone?—Yes.

21439. In such a school as that would you consider it necessary to entirely dismiss this series of books which is penetrated with that Roman Catholic doctrine, and adopt some series free from the mixture?—I think that the question you put is already answered in practice, it has just occurred to me in our workhouses. In our workhouses the Catholic element, is of course, the minority. When a child is entered in the workhouse the word Catholic or Protestant, as the case may be, is put opposite its name. The Catholic child has to take its chance amongst the Protestant element in the school, but it is exempted from direct religious teaching, and from going to church services, and so on, so that the conscience clause is really there in existence. The books there are as much, if I might use the word, impregnated with Protestant principles, as those of which we are speaking are impregnated with Catholic principles, and the Catholic child takes its chance amongst them and is in an unfavourable position; but I do not think we have a right to insist that the Protestant children shall not have their religious education for the sake of the Catholic children—we are, I may say, in an unfortunate position, and we must only make the best of it, and hope for better times.

21440. Mr. *Gibson.*—And these children are in danger of proselytism?—Most undoubtedly; and the most we can do is to mitigate the evil as we try to mitigate every evil that permeates society.

21441. The *Chairman.*—But you consider that a sort of involuntary proselytism?—It may be, directly or not. It may be so to an extent. I hold that in mixed education, an indifference to religious doctrine and religious dogma is the consequence of it. Now, as I do believe there is religious truth I hold there ought not to be an indifference to dogma or to doctrine. If there be no truth; if they tell me there is to be no heed taken of dogma at all there is no such thing as truth. If there be no such thing as truth, what is all the noise about. But I do maintain that there is positive religious truth, therefore dogma, and therefore it is necessary to be inculcated upon those who have to believe it. Mixed education underrates what is the basis of all religion, because faith and belief is the foundation and source of all religion. If you once destroy that, religion is merely a matter of fancy dependent upon any person's constitution or habit.

21442. Mr. *Gibson.*—There are six days in the week during which men go about their ordinary business, and there is one day in the week, the seventh, which is specially, by the Divine appointment, devoted to religion. Do you think it is contrary to that principle that men, in the course of imparting education, shall

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set apart a certain time for undogmatic teaching—for teaching what is truth, but not dogmatic truth—teaching the truths of science—teaching the truths connected with general knowledge, and yet, that during the day there should be a certain time set apart for distinct dogmatic teaching. Does that argue indifference. Does it not rather say there is a time when you are to learn arithmetic, and learn writing, and learn mathematics, and a special time to be set apart to special teaching—admitting that there is nothing to be taught contrary from any writing—but I set apart a particular time of the day to distinct religious teaching, do we, therefore, show indifference to religion?—I do think that you produce an indifference in the mind of youth by it, because, although there be six days for labour and one day for rest, and one day for the special service of Almighty God, there are not six days to be devoted to the world and only one to God. As youth is, or ought to be, the time of education, and training, and of the development of the mind, and commencing and preparing the man for what he is to be afterwards, I do think it ought not to be indoctrinated upon him from the very beginning that he is only to think of God upon one day of the week, and that his duty to Him does not enter into his every hour of life; and when I said dogmatic teaching, I did not mean to make it appear that the whole teaching of religion consists in dogma; it is the foundation; it is the first part of it as it were. I use the argument to show the necessity of attending to it if we believe there is such a thing as religion, and as truth, and such a thing as falsehood.

21443. Mr. *Dease.*—How are your teachers paid. I mean to say are they paid through the managers—or do they receive their money direct from head-quarters?—No, through the managers—I pay the head master £110 a year.

21444. Is that portion of what is paid to the teachers by the State sent to you and transmitted by you to the teachers?—There is no part paid directly by the State to the teachers, as the ordinary phrase is, we are paid by results—so much for the average attendance of the children, and so much for the results of their examination. That comes into the school funds, and whatever that may be, I must provide the teacher's salary. That goes so much towards teaching and so much towards the expenses of the school.

21445. Does it make no difference in the amount of payment the teacher gets whether there has been a good result of the examination or a bad result?—It makes no difference whatsoever, except in this respect, that if it is a bad result we discharge the teacher.

21446. Mr. *Sullivan.* — What do you pay your second teachers?—£75 a year. £110 to the first master and £75 a year to the second master, and the pupil-teachers of five years' apprenticeship range from £10 to £20, increasing £2 10*s.* each year.

21447. Mr. *Dease.*—Then the State does not deal with the teacher but with the manager?—Yes; it simply deals with the managers.

21448. And pays the manager a certain sum of money, if a certain educational result is produced?—Yes.

21449. And if the educational result produced in the school does not amount to the same money value as the money to be given to the teacher, you or the local parties suffer for it?—Yes; and the Committee of Council requires a certain staff, not only a room of a certain size for a certain number, but a certain teaching staff to be kept up as the minimum, and if you have not got that staff they deduct so much from you. For instance, in last year, the first year of the infant school, we had not pupil-teachers, and therefore the object was to have competent persons who will pass their examination for pupil-teachers. If we get them, and they successfully pass their examination at the end of the year they count as pupil-teachers. If not, and we have not a sufficient number of qualified persons, then we lose so much of the grant. One of the girls failed in her examination for which we had £7 10*s.* deducted; for although she was idle and careless, we paid her as a monitress during the year; but because she was idle and careless she failed in her examination and we suffered a loss of £7 10*s.*

21450. In the girls' school taught by nuns is the mode of payment exactly the same?—Yes. So much a year.

21451. And your relations to them as teachers are the same as your relations to the male teachers?—Just the same, and they have the same obligation of attendances. They must be certificated teachers, and if we have, as we often have, an assistant who is not certified from the nuns, she does not count in the Government estimate at all and she is entirely supernumerary. For instance, where the teaching staff was of the number required by the conditions of the Committee of Council any number of nuns who were teaching as assistants would be so much additional assistance to the schools, but no additional advantage with respect to the grant.

21452. Are monitresses paid for in nuns' schools?—We have pupil-teachers there. There is no difference between the school taught by nuns and any other school, except the nun's dress—her skill in teaching and her dress. The books and all the entries she has to go through, the same duties, the same hours as if she were an ordinary teacher.

21453. Is there a special grant under the English system for pupil-teachers in nuns' schools?—No; there is no recognition of nuns on the part of the Council at all. They do not know of their existence. She may be Sister anything you please, but before the Council she is only Mary Smith.

21454. Do you get any advantages from the State in the way of books or school requisites?—Not now. Formerly we received book grants, but they have been discontinued and when we received book grants we had the same freedom in the selection of books that we have at present. The Committee of Council issued a list of books any of which you might order, and those Catholic books are put upon the list amongst the others. Some schools might take them, and others might not, when they did give grants, but now they do not.

21455. You described certain religious practices as taking place in your schools at stated hours. Are not those religious practices similar to what are in use in the Catholic colleges, at which the sons of the higher classes of English and Irish Catholics are educated?—Just the same.

21456. These are practices that the educated Catholics, who pay for the education of their own children, think desirable in the education of Catholic youth?—Yes; it is merely a recollection of the presence of God, reminded by the passing of time, when the clock strikes.

21457. The *Chairman.*—Do the Protestant children in these schools join in making the sign of the cross when the clock strikes?—I do not think they do. We should not require them. I don't think they take that much notice; but I always found that any Protestants from Ireland always knew how to make the sign of the cross, and say the Hail Mary. In England they know nothing about it.

21458. Mr. *Sullivan.*—Does the State make any advance for building schools?—When persons make an application for funds for building schools they can have them, but the schools I have are built upon the property belonging to the Church, and, therefore, I did not undertake to make a conveyance of the land, or put it into the power of the State, so that it could be at any time claimed on the ground of public money having been paid for it.

21459. What conditions does the State impose upon managers of schools who ask for building grants?—They must, in the first place, approve of the site, and see that there is a necessity for the school in the neighbourhood, and a necessity for the school for that denomination in the neighbourhood. Hence, if I were to undertake and build a Catholic school in any part of Manchester, where it was well known there was scarcely a poor Catholic residing, and applied for public money for that it would be refused. In the next place they must be satisfied with the tenure of the

land, with the quality of the building, and all this must be settled before the grant is made. Then the grant given, I think, is 2*s.* 6*d.* per square foot for the accommodation.

21460. That is a given sum?—A given sum. Formerly they gave 4*s.* per square foot, but now it is only 2*s.* 6*d.*

21461. What lien does the State hold over a school built in that way?—None whatever. It is vested in trustees, and is enrolled.

21462. The *Chairman.*—When schools are conveyed to trustees, is not the dedication of the property to educational purposes secured in perpetuity?—Yes, that is what I say by trust-deed, and the trust-deed is registered, but the State claims no proprietorship in it.

21463. Mr. *Sullivan.*—Is there any covenant in the lease for keeping the school in repair?—I suppose there is, but as I never built under a Government grant, I cannot speak of the details of the lease.

21464. Are you aware whether in such a lease there is any clause connected with the religious observance of the school?—There is none. I suppose it would be specified to what denomination the school belongs.

21465. I think you stated you enjoyed perfect religious freedom in the schools?—Yes.

21466. Is there any time fixed by the rules of the Committee of Council for religious instruction?—No; that is entirely by our own arrangement.

21467. The State, in fact, knows nothing of it?—Knows nothing of it.

21468. Then, the Inspectors make no inquiries whatever upon the subject?—None.

20469. Now, with respect to the application of the denominational system to country places, where the population is sparse, and where the number of people belonging to any one particular denomination may not be sufficient to form a school, how would you meet the case?—In England that is necessarily the case with reference to the Church of England, because there is a church, and pretty nearly a school, I suppose, in every parish in England; whilst the Catholics are in some places so few that they are, perhaps, miles from a chapel, and have no school, and, therefore, they must and do go to the Protestant school. I say in such cases I would have protection for them against direct religious teaching. I should not expect or suppose that the whole of the religious teaching that might be indirectly in the elements of the school books should be shut out from the poor Protestants of the Church of England, merely because there were five, six, or ten Catholics there, but that those Catholics should be exempted from what I term direct religious teaching. And the same thing should be done in other similar cases. If, for instance, the denominational system was established in Ireland, and if in the South of Ireland there were a few Protestant poor not able to provide themselves with a school, and obliged to go to a Catholic school, or be without education, they should have the same protection there.

21470. Under the circumstances pointed out, would you be satisfied with such a conscience clause with regard to direct teaching?—Yes, I would; because I hold the principle of doing as I wish to be done by.

21471. How would you meet the argument which is sometimes urged, that the religious instruction is a question for the parents and to be conducted at home, and not a portion of ordinary school business—how would you meet that in the case of children of poor parents?—By the fact that it is not done at home amongst the poor, and that in their constant daily employments and cares of life it is all but impossible that it should be. With too many there is nothing of religious teaching, as we see and know, by the lives they lead; there is, therefore, no other means of religious training, or teaching, or discipline for the children of those poor except that which they get in school. In the families of the wealthy they do not depend upon school for religious teaching, and yet they are most unwilling to subject their children to the risks of the mixed system; still they have a home teaching. There is, again, a literature for the children of the wealthy; there is even now coming out a child's Bible for the children of the wealthy, but for the children of the poor there is no teaching except what there is in the school. If it takes so many years, and so much depends upon the character, as to the son or daughter of a respectable man, on the good domestic teaching he or she may have had when young, what is the poor man's child to depend upon for that training? His passions are as strong, his temptations are as great, indeed they are more so than those of the other child; therefore, unless you supply the want, that the condition of our society has brought upon the poor, of religious teaching, unless you supply it in the schools, there is no other means for it; and half an hour in the day merely for such teaching, leaving religion out of consideration at all other times, or appearing to eliminate it altogether at other times, is not sufficient.

21472. Is not the moral training of the great mass of the poor population entirely or almost entirely dependent upon or connected with the religious training they receive?—Most certainly it is so; religious training is to the poor, moral training, and science, and intellectual expansion, and intellectual development, and all else that others derive from so many other sources. Religion is the only abstract or spiritual science that you can bring to bear upon their minds. It has been held, I know, by some, that you cannot impart religious instruction to them; well, I find there is a Mr. Gibbs, an inspector of that name, I think, who in last year's report says he has found out that it is not impossible to teach children religion. Well, we have all known that; I learned it myself when I was a child. It is not impossible to teach it to a child, and it is the only abstract science on which you can really base intellectual expansion for the children of the poor.

21473. Do you think you can so far separate dogmatic religious teaching from the moral teaching for the poor in the schools as is done in the National system of Ireland?—I do not think it at all desirable; on the contrary, I think it exceedingly fallacious, because the whole of the moral system must rest upon dogma, and to teach science or any branch of knowledge without teaching the basis upon which it rests is a fallacy, and therefore the very foundation of it is dogma, because it is in that religious truth consists. Why is there such a variety of religions except that it is taken for granted there is religious truth. If it be a matter of indifference, all the rest is mere chance; it is merely a civil service.

21474. With reference to a statement you made that you preferred a system of National education free for the poor, I wish to ask you where would you draw the line of demarcation between those who should pay and those who should not?—That which is drawn at present; when there are persons labouring with their hands, or of such humble circumstances in life that they are not in income raised higher than those labouring with their hands. I think I explained that already.

21475. Would you propose to combine the class who pay nothing with the class who pay a small sum in the same schools?—Well, I do not think that could be done, because where there are two extremes of society they do not mix together. Schools for those capable of paying would not have to be provided, they can always provide for themselves. For instance, the estimated expense in the public schools in England is 30*s.*, taken generally. That is supposed to be covered by 9*d.* a week. If a person can pay 9*d.* a week for children he can provide a school easily, but it is for the children who cannot afford to pay more than 1*d.* to 3*d.* that I would provide. It is these I would have exempted, because I would have a National rate made for the purpose of providing education for the poor and those who are not capable of paying for their children in a superior school where they would have to pay 9*d.* to 1*s.* a week—should have the education provided for them out of those taxes, and allow them to be as much entitled to the education that they receive there, and to the protection of the school, as they are entitled to the protection of the police and of the army for the taxes which they pay already. They themselves would be contributors.

21476. Would you call upon the State to contribute

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anything in aid of the education of those who could pay nine pence a-week?—No; I would not propose to do so.

21477. Do you know the system of Rhenish Prussia?—No; except from having read Mr. Kaye's letters on the subject; I know it from that, but I do not know anything more than that, but one of my fellow-clergymen in Manchester is a German from Rhenish Prussia. He told me something connected with it, but no particulars. In Prussia and in Switzerland, poor as it is, they seem to undertake the whole expense of educating the people.

21478. That is by a local rate?—I think so.

21479. Is anything done in the education of priests for the English mission to make them conversant with school matters, as is done in the German schools?—No; nothing.

21480. Do you think that would be desirable?—I think it would be very desirable. Unless a person has a particular fancy for it or a liking for it it is very great drudgery.

21481. With regard to our books, do you think it is desirable that all the books in the schools of a nation should be the same?—No; I don't think it would be desirable they should have one type of mind everywhere.

21482. Do you think it a disadvantage to have only one set of books?—I do.

21483. Point out what you consider the evil of only one set of books?—You would have only one type of mind, one set of subjects alone known amongst the young, and whenever they heard an opinion expressed by anyone they would hear nothing but what they themselves had learned in the schools. Speaking of limiting intellect, I think it is a most effective way of doing it, as far as school books could do it.

21484. Has it not also a very great effect in limiting the production of good school books, and preventing improvement in the methods of teaching to have only one set of school books stereotyped?—Yes, I think it is injurious to the production of books. Were the competition or ingenuity of skilled teachers allowed to find expression we would have a chance of much better books. I have no objection in addition to the ordinary books to take books from any source, provided there is nothing anti-Catholic in them.

21485. You stated that you used the books of the National Board in your school formerly?—Yes.

21486. And found them inferior to the books you use now?—Yes.

21487. In what way?—They were not as interesting to the children. To use a common expression with reference to books—they were dry.

21488. Are not the selections in the class-books of the National Board rather above the intellectual status of the children under eleven years of age, as a rule?—Yes, many of them are.

21489. Have you had any experience of their use in the schools—have you personal experience as to the difficulty of the children understanding them?—No; I think not.

21490. Are you aware that the Prussian Government have followed your system, and have put an end to all extracts from what are called the classical authors, in consequence of the inability of the children to learn to read from them?—No, I am not.

21491. I think you stated the children could not remain in the school after thirteen years of age?—Yes.

21492. If they choose to remain in the school, and their parents are prepared to pay for them, would the managers of the school offer any objection?—No; only they cannot be examined. There is a sort of additional class, a sort of seventh standard lately admitted, but I do not know the exact bearing of it. We have none up to that, but ordinarily, up to the adoption of that seventh class, they could not be presented for examination, and, therefore, there would be no Government allowance for them.

21493. So that the school would, under those circumstances, be unable to keep them?—Be unable to keep them—that is if there was a number of such.

21494. If a few boys showed considerable aptitude, showed very superior talent, there would be no objection to their remaining in the school, provided they made up what the Government grants would supply for others?—Yes, or even without that. That is frequently the case where a boy leaves school and gets a situation, then loses that situation and comes back to school again. He keeps up the little he has learned, and sometimes pays and sometimes does not pay.

21495. How is the present system—taking the period of leaving the school at eleven or twelve—how far is the present system successful in enabling a large number of those who have passed through it, to read, on leaving the school?—On leaving the school every child knows how to read according to the standard it is in. The present Revised Code is so short a time in operation, that it is hardly to be said to have passed over a school life, but every child that passes at the end of a year, is able to read at the end of the year according to the standard it is in, and next year at the next standard, and so on.

21496. In the six standards, when would you say a child would be possessed of a sufficient knowledge of reading, to take delight in reading ordinary books or newspapers?—The fourth or fifth; but for newspapers they would require the sixth standard.

21497. With regard to the question put to you by another Commissioner, as to the small number of Catholics in the schools in England, is it not the fact that the Catholic churches are generally to be found in the great centres of population, and where only there are Catholic schools?—Oh no; because through the country there are many Catholic churches, through Lancashire, and in many small country places. Of course, a great number of them, and the great churches, are all in the large towns, but all through the country there are numbers of churches.

21498. I speak of England as a whole?—Yes; in some counties there are scarcely any.

21499. So that the returns for Catholic schools rather refer to the great centres of population than to England as a whole?—Yes; and these returns, according to the statement which was quoted here, must put our position most unfavourably, for in taking the whole of the actual attendance, we merely count an average day's attendance, and these are contrasted with the numbers of what we should call present at all in the Irish schools.

21500. In Ireland they only take the average attendance likewise, and it was only the average attendance in Ireland that was compared. But is England to be compared to Ireland, where there is scarcely a parish without a school?—The circumstances are so widely different, that there would be no possibility of fair comparison.

21501. Does it not require a certain density of population, and a certain amount of wealth in the locality, to enable the Catholics to get up a school?—Certainly.

21502. So that a large number of Catholics may be scattered through other schools in various districts, and yet are not counted in that average?—Yes.

21503. And who would be likely to attend Catholic schools if established?—Most gladly would attend them.

21504. From that point of view no argument can be drawn as to the desire of the people for one system rather than another?—No; I consider that a fallacy.

21505. Mr. *Stokes*—Did not the Catholic population in England suddenly increase about the time of the Irish famine?—Yes; and decreased afterwards.

21506. Were not the Catholic clergy and laity of England suddenly called upon at that time to build a number of school-houses and churches, at a rate which they could not meet without spreading their exertions over a great number of years?—Yes, they were, and the influx from Ireland has been a great pressure upon us always.

21507. Is not the number of schools constantly on the increase still?—Yes.

21508. With regard to a school built with a grant from the Privy Council, can you say whether the trust deed of such a school does not include a man-

agement clause, providing for the management of that school?—I cannot say, as I did not take any building grant, I am not conversant with the details of the deed.

21509. Do you remember that the management clause of such a lease or deed provides for a School Committee, of which the priest holding faculties from the bishop, is *ex-officio* chairman, that that committee appoints and dismisses the teachers, but that the priest has power to suspend any teacher upon any moral or religious ground, and to remove any book from use in the school of his own authority, with an appeal to the superior ecclesiastical officer?—I believe there is some regulation of that kind, but I am not conversant with it. I was just going to say that in my school there are two managers besides myself, but still all the appointments are in my own hands, and I may get inspection perhaps.

21510. Is the inspection of Catholic schools in England denominational?—No; the inspection is not denominational.

21511. Are your schools open to inspection?—No; except by our own Inspectors, appointed by the Committee of Council and approved of by the Bishop.

21512. Does not that regulation make the inspection denominational?—In that sense it makes it denominational, that there are none admitted to our schools except Catholic Inspectors approved of.

21513. Do you consider that in working a system in which the Government merely takes cognizance of the secular part of the instruction, it is necessary to appoint denominational Inspectors?—I should think in our state of society, for our interests, it would be highly so.

21514. Do you think your denominational Inspectors are not as strict in reporting or reflecting on anything amiss in your school as any other officers of the same class would be?—We sometimes think they are more strict—that they show less mercy to us.

21515. Why do you think it important to retain that provision?—Because I think that in our state of society there is so much of what I would call vulgar prejudice against us—such a tendency on the part of those who are not acquainted with us, to see things in a wrong light, and understand things in a wrong way, that we should be liable to all sorts of misrepresentation, or else, on the other hand, be so partially passed over that we should not be kept closely enough to our duties.

21516. Has your experience of Protestant gentlemen employed in similar duties, such as Mr. Bryce, for example, led you to suppose you would experience any difficulty in working your school if it was inspected by an officer who did not belong to the Catholic Church?—Mr. Bryce was the only one I became acquainted with in that capacity, and Mr. Bryce asking a favour might be different from a person coming as a right, and who would not be of the same courteous disposition.

21517. Did your school receive aid from the Manchester and Salford Educational Aid Society?—Several of the children were partially paid for.

21518. Did not that payment confer upon the Society a right to visit your schools?—To go into the schools and ask if the children whose names were on their books attended.

21519. Were the officers who visited on the part of the Society Roman Catholics?—No; they were merely messengers sent to ask a question. They had no authority except to receive an account. They had no right of inspection or examination. It was a condition that they were to comply with the conditions of the Privy Council with reference to inspection. If the Educational Aid Society gave support to a school not under the Council, they claimed the right of inspection and examination, but where the schools were under the Privy Council Committee, we objected, unless they accepted the decisions of Her Majesty's Inspectors, and therefore the only persons who ever came from the Society were messengers, to inquire whether such and such children attended or not.

21520. Did you ever hear of cases in which managers of Catholic schools found difficulties to arise from inspection by Protestants of the Education Aid Society?—No.

21521. Rev. Dr. *Wilson*.—Have you ever heard that in this country Protestant Inspectors are quite pleasing, so far as the discharge of their duties is concerned, to the managers of another faith?—I have never heard anything on the subject.

21522. Have you any experience of Protestant Inspectors?—No.

21523. Your Inspectors are all Roman Catholics?—Yes.

21524. And must be approved of?—Yes; by the Bishop—by the Catholic Poor School Committee.

21525. Does the State in no way take cognizance of their fitness for their office?—The State appoints them.

21526. Must they be previously approved?—No; subsequently.

21527. The *Chairman*.—Do members of male monastic orders pass examinations in England as teachers?—Yes; there are only two monastic orders of teachers. One, the Christian Brothers, that you have here in Ireland, but they will not submit to examination, and therefore they never can become extensively employed in England. We could not carry on schools such as we have without Government aid, and as the Christian Brothers will not submit to examinations they cannot be employed. The others are a Belgian Brotherhood that came over here, and I believe that they, of course, felt under disadvantages on account of the language, when they came here; but some of them, I believe, have lately taken certificates.

21528. Mr. *Stokes*.—Did you ever hear that the Marist Brothers, the Presentation Brothers, and the Brothers of Charity, have undergone examination?—Not that I know. They are not in my neighbourhood; I am speaking of those in my neighbourhood. There is an Irish Christian brotherhood there for over forty years; but they never took certificates, and never were under Government.

21529. In stating there are only two religious communities, you must be understood to confine your observations to Manchester and neighbourhood?—Yes.

21530. The *Chairman*.—When you speak of persons who work for their livelihood with their hands being entitled to get education for their children free, do you extend that to the skilled artisans receiving high wages?—Yes, because there is a difficulty that has not been alluded to, with regard to a family. These men may easily pay for one child; but if they have four, or five, or six, it becomes a heavy matter to pay for all. They might be able to pay for one, and yet not be able to pay sufficient remuneration for the support of a school for four or five children.

21531. Would you propose that none should be asked to pay who are unable to pay 9*d*. a week?—I propose that none who are not able to pay should be asked to pay, who claim to be exempt.

21532. Mr. *Sullivan*.—In case of a fitter at an engine shop, or a moulder or iron puddler, or any of those persons who earn high wages, are they not much better off than clerks and persons who are said to occupy a superior position in society?—I suppose in many instances they are, puddlers especially, and they would be able to pay.

21533. Yet, if you were to draw the distinction from labour, you would include them in the non-paying class, and exclude those with lower salaries or wages who do not use their hands, except with the pen?—I should consider a poor clerk as much entitled to exemption from payment as the field labourer.

21534. I understood you to mean labour by the hands?—Yes, or persons receiving remuneration only, such as labour by the hands would earn.

21535. Rev. Dr. *Wilson*.—Are there not some professional men who are expected to maintain a good position in society whose payment is not equal to that of the moulder?—Unfortunately there are; but often

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such a man has more to spare in the end than the moulder has.

21536. The *Chairman.*—Do you consider that payment by results has a tendency to lead to cramming in a school?—No; they cannot cram, because the children they have to deal with will not be crammed. It is nothing but constant training and hard work that can make them up for it. There is no such thing as neglecting the children one half of the year and then cramming the other half. Boys or girls will not be crammed in the first place, and in the next place teachers would have double trouble. They could not do it. I do not know any instance of even extra hours. They change the quality of the work in some degree. For instance, the examination of the upper class is in writing. A child has a blank sheet of paper, and a sum is put before it in arithmetic, and it is required to work this upon paper without having a slate or a second copy, in order to acquire habits of neatness, as of course we cannot go to the expense of paper all the year round, several quires of paper are divided, and they work on it for some weeks before, in order that they may be skilled in putting down neatly upon the paper the work at the examination. That is the only form of cramming we adopt.

21537. If it be objected before us against a proposal to introduce some sort of payment by results in Ireland, that it has a tendency to produce cramming in a school, should you concur with or dissent from that conclusion?—Dissent from it. If the examination be such as we have, they could not cram.

21538. Mr. *Sullivan.*—But would it not be a very good thing to cram, so as to enable them to read and write?—I would call it cramming for a child to get a passage off by heart.

21539. I mean reading, such as the Inspector would require, or writing well from dictation. Would not that be a desirable object whatever way it was attained?—That would be learning.

21540. I intended to ask you a question with regard to the examination of nuns and the members of religious orders. Do you see any real objection to it in case the teachers were to be paid, not only by the results, but also by a fixed salary?—I think it could be done very satisfactorily. It appears to me if the examination was made in writing, as the examination is conducted with us, and especially if the Inspector who superintended the examination did not require them to leave their convents. I know there must be an additional difficulty in Ireland from what we have in England. The religious teaching order here expressly instituted for the poor is the order of the Presentation. They have vows of enclosure, and they cannot leave their enclosure without special permission, and it is very much against their will. If therefore, the Inspector who makes his visit should take his papers over and give such a time for the answering of the question, it appears to me there could be no objection whatever to their taking a certificate. But if they have to go into a room into the presence of a number of persons to write partly and be examined orally in other parts, it would be highly objectionable; and they would not, I think, submit to it; but I think in doing a great and good work as they do by training the children here, it is a very great pity they have not some facilities given to them for obtaining a qualification, and that they are not entitled to the same remuneration as any other person.

21541. Is there not this difficulty in carrying out a large measure by the State—that if the minister who administers it makes an exception in favour of one body it breaks down his rule, and he has to make exceptions in cases where it would be injudicious to do so?—Of course, that is one of the difficulties of legislation always, but that being so great an element in the education of this country, and so useful, and this country being so peculiarly circumstanced I do not see any other case which could be effected by an exception of that sort.

21542. The *Chairman.*—Would it be consistent with the regulations of that body for the members of several houses to come together for examination, so as to save a waste of labour and time on the part of the Inspectors in examining two or three individuals in different places?—That occured to me in giving the previous answer, but I did not like to volunteer an answer, knowing so little about it. It appears to me it would be easy to obtain a dispensation for the purpose of letting a number of each religious order be assembled together as in England, and there be examined with that due regard to their feelings and their position that they claim.

21543. Mr. *Stokes.*—Would you think it a wise regulation to put at once upon the list of qualified teachers all the religious above a certain age who were certified either by the Inspectors or other competent authority to have been usefully engaged in schools as teachers of primary education for a certain number of years?—I should certainly say it is one of the best titles to a certificate they could show.

21544. Then you think if that were done all younger members without any hardship might pass examinations, such as you describe within the walls of their own houses?—Yes, and in such a way as the Chairman has mentioned.

21545. Mr. *Sullivan.*—I think I gathered from you that in England there is no recognition of the religious character of the masters or mistresses of the schools?—None whatever.

21546. Do you think it would be desirable that in Ireland also, members of religious communities should be examined, so as to place them on a footing of equality with other teachers, and not have their competency called in question because of their religious character?—I could hardly answer that question, for, as I said before, there are such exceptional circumstances here that I do not know how far exceptional provision for them could be made.

21547. I am speaking as to the general principle, as to whether it would not be desirable to get rid of all objections on the score of their religious character by placing them on the same footing as other teachers?—I am confident they could not do it. Ladies accustomed to the retired life they lead, and to the form of life could not go into a room and be subjected to the examination. The examinations here are not exclusively in writing.

21548. That is a question of detail, and not principle?—Yes.

21549. Mr. *Stokes.*—Among the schoolmasters who suffered from such a panic at the introduction of the revised code, do you think the industrious and efficient men are now satisfied with their position under the system of payment by results?—I should think so. I know my master is pleased with it, and would not have a change on any account.

21550. Is it your opinion that the deserving men have suffered a loss by the change?—I do not know. I only know the salary of mine went up.

21551. Rev. Dr. *Wilson.*—As to the religious ladies, do they not make a special vow to teach as part of their duty?—Different orders are instituted for different purposes. The one I have in their vow have devoted themselves to the education of youth. They were instituted originally in the reign of James the First, and the order has lived on from that time to the present. Instituted by an English lady for the purpose of extending the benefit of education to young ladies, and hence until they came to me they never were employed in the instruction of the poor, except when Cardinal Cullen required them to have schools in Dalkey, near Dublin, and now they have one at Rathfarnham, and he required them to keep poor schools as well as boarding schools in other places. But the Sisters of Mercy—the Presentation Nuns—peculiarly Irish institutes, are extensively devoted to the poor.

21552. But in their teaching is it not the religious rather than the secular element they are bound to keep in view?—Yes, but when they undertake a school they do both, and do them most effectively.

[Adjourned.]

A.—TABLE referred to in Mr. WILLIAMSON'S Evidence, page 921, question 21015.

A GENERAL STATEMENT of moneys received on account of the Honorable the IRISH SOCIETY, being the produce of their Estates, Fisheries, &c.; together with the Expenditure of the same, from the 5th day of February, 1867, to the 4th day of February, 1868.

RECEIPT.

			£	s.	d.
Balance of last year's account,			1,454	16	11
Derry and Liberties,	£6,073	0 10½			
Coleraine ditto,	1,905	2 8			
Culmore Fort and lands, &c.,	820	3 6			
	8,798	7 0½			
Less abatements to tenants,	137	3 1			
			8,661	3	11½
For fisheries on account of rent, 1867,[2]			4,436	5	7½
Quit-rent from the Ironmongers' Company for three years to 25th March, 1867,			34	0	0
Quit-rent from the Skinners' Company for three years to 25th March, 1867,			52	0	0
Cancelled grant (Ann Jordan),			10	0	0
Loans,			910	17	4
Amount of various law costs received,			898	11	1
Fee-farm grant, differences of rent, &c., for 1867,			2	1	8½
For balance back rent of part of the Lough Foyle slobs,			3,900	0	0
For amount received on account of one year's rent of part of Lough Foyle slobs, 1867,			700	0	0
			£21,059	16	7½

EXPENDITURE.

PERMANENT PAYMENTS, CROWN RENTS, &c.:

Bishop of Derry for fisheries, and tithes of fisheries, &c.,	241	16	10
Corporation of Derry, annual allowance,	83	10	8
Quit-rents to the Crown,	192	3	10
Tithe, or rentcharge, Derry, 1867,	145	0	3
Marcus Gage, for house, &c., Coleraine, 1867,	40	8	10
Poor rates, Derry, 1867,	133	1	1
Poor rates, Coleraine, 1867,	51	1	0
Society's office in Derry, one year's rent, &c.,	45	0	0
Income-tax allowed sundry tenants, 1867,	305	9	10½
County cess,	65	1	9½
Assessed taxes,	42	3	2
	£1,344	17	4

DONATIONS to SCHOOLS—LONDONDERRY, CULMORE, and COLERAINE:

LONDONDERRY:—

Date of original grant.		£	s.	d.
1613.	Lough Foyle college or Londonderry free school,	200	0	0
,,	First master of ditto,	75	0	0
,,	Second master of ditto,	75	0	0
1846.	No. 5 Exhibition (to Trinity College) from ditto, John M'Neely,	30	0	0
,,	No. 1 Exhibition (to ditto) from ditto, Thomas Magee, 1½ year,	45	0	0
,,	No. 2 Exhibition (to ditto) from ditto, Vacant,	—		
,,	No. 3 Exhibition (to ditto) from ditto, Thomas Dickson,	30	0	0
,,	No. 4 Exhibition (to ditto) from ditto, David Kennedy,	30	0	0
1826.	Poor school,	30	0	0
,,	Presbyterian first congregation male school,	20	0	0
,,	Ditto female school,	20	0	0
1830.	St. Columb's National schools,	20	0	0
1835.	Pump-street female school,	20	0	0
,,	Racecourse-bog schools,	15	0	0
,,	Ballymagrorty schools,	15	0	0
1836.	Dean and curates' Sunday schools,	10	10	0
,,	Shantallow National schools,	10	0	0
,,	Glendermot churchyard school,	10	0	0
,,	Erasmus Smith's Sunday schools,	10	0	0
,,	Coolkerreagh schools,	10	0	0
,,	Willsborough schools,	5	0	0
,,	Fawney Cross schools,	5	0	0
,,	Cabry schools,	10	0	0
1837.	Presbyterian first congregation Sunday schools,	5	0	0
,,	Greencastle schools,	10	0	0
,,	Great James-street Sunday schools,	5	0	0
,,	Caw schools,	10	0	0
,,	Balteagh schoolmaster £5; Balteagh schoolmistress £5,	10	0	0
1838.	Infant schools,	20	0	0
,,	Ennishowen, Shrovehead, and Moville schools,	5	0	0
,,	Tamlaghtfinlaggan Parish schools,	5	0	0
,,	Tamlaghtfinlaggan Parish, for five Sunday schools, 20s. each,	5	0	0
1841.	Clooney female day school,	10	0	0
,,	Ballyratten schools,	5	0	0
1842.	Waterside National schools,	15	0	0
,,	Lower Cumber Parochial schools,	5	0	0
1844.	Presbyterian third Congregation Sunday schools,	5	0	0
1845.	Presbyterian fourth Congregation Sunday schools,	5	0	0
,,	Carrigan's male school,	3	0	0
,,	Carrigan's female school	3	0	0
1865.	Carrigan's Sunday schools,	3	0	0
1845.	Teacher of Rosnagallagh school (Margaret Curry),	12	10	0
,,	Tura schools,	3	0	0
,,	Wesleyan Sunday schools,	5	0	0
1846.	Clarendon-street Reformed Presbyterian Sunday schools,	5	0	0
,,	Presbyterian second Congregation Sunday schools,	5	0	0
,,	Derry and Raphoe Diocesan school for Deaf and Dumb,	10	0	0
1846.	Waterside Reformed Presbyterian schools,	10	0	0
1856.	Waterside Reformed Presbyterian Sabbath school,	5	0	0
1847.	Lisnamuck National schools,	5	0	0
,,	Tierkane National schools,	5	0	0
,,	Corlecky National schools,	5	0	0
,,	Maghera National schools,	5	0	0
,,	Drung National schools,	5	0	0
,,	Carrick ma Quigley National schools,	5	0	0
,,	Carrowbegs National schools,	5	0	0
1850.	Industrial school, or Working Association,	20	0	0
1852.	Strand-road National Day school,	7	10	0
1856.	Strand-road ditto, Teacher of cutting-out Work,	2	10	0
1853.	Tullyheron female National school,	5	0	0
,,	Derry National female school,	10	0	0
1854.	Glendermot Church Sunday school and Lending Library,	10	0	0
,,	Rossnagallagh Wesleyan Methodist school,	10	0	0
1856.	Rossnagallagh Wesleyan Methodist Sabbath school,	5	0	0
1855.	Racecourse Presbyterian Sunday schools,	5	0	0
1856.	Derry Reformatory Ragged school for boys,	10	0	0
1858.	Cloghore or Greerstown school,	5	0	0
1864.	Muff school,	5	0	0
,,	Derry Model school for Prizes,	50	0	0
1865.	Primitive Wesleyan Society Sunday schools,	5	0	0
,,	Trustees of Magee College: salary to Professor of Natural Philosophy, &c.,	250	0	0
,,	Trustees of Magee College: towards general expenses for five years,	250	0	0
1867.	New Ballougry school, sundries,	2	12	5
1866.	Ditto schoolmaster, from January 1st, 1867, to January 1st, 1868,	15	0	0
,,	Clooney-terrace Presbyterian day schools,	10	0	0
,,	Ditto Sabbath schools,	5	0	0
,,	Creevagh Sunday schools,	5	0	0
		£1,602	12	5

CULMORE:—

1837.	Culmore schools, one year,	15	0	0

COLERAINE:—

1613.	Schoolmaster of the Society's school for boys,	70	0	0
,,	Schoolmistress of the Society's school for girls,	40	0	0
1867.	First assistant teacher Society's male school, half year,	10	0	0
,,	Second ditto ditto ,,	5	0	0
1613.	Teacher of cutting-out work, school for girls,	30	0	0
,,	Allowance for fuel at Society's schools,	20	0	0
,,	Premiums for boys,	10	0	0
,,	Ditto for girls,	10	0	0
,,	Rewards for boys,	5	0	0
,,	Ditto for girls,	5	0	0
,,	Secretaries of Society's schools,	16	0	0
,,	Incidental expenses, &c., of Society's school for boys,	30	0	0
,,	Ditto ditto ditto for girls,	30	0	0
,,	Lending libraries for the Society's schools,	10	0	0
1832.	Bohill and Ballyclaber male school,	15	0	0
,,	Ditto female school,	10	0	0
1835.	Killowen female school,	12	0	0
,,	Ditto premiums for children,	5	0	0
,,	Cranagh-hill school,	5	0	0
,,	Coleraine infant schools,	50	0	0
,,	Coleraine parish-church Sunday schools,	5	0	0
1846.	Altikeeragh school,	3	0	0
,,	National schools,	5	0	0
,,	Fermoyle Sunday schools,	5	0	0
,,	Wesleyan Sunday schools,	5	0	0
,,	Killowen National schools,	5	0	0
,,	Ballyrashane Agricultural National schools,	5	0	0
,,	Tulland's Sunday schools,	5	0	0
1847.	Camus Macosquin schools,	5	0	0
,,	Desertoghill Parochial schools,	5	0	0
,,	Desertoghill Parochial Sunday schools,	1	0	0
1851.	Castle Roe schools,	5	0	0
1852.	Aghadowey school,	5	0	0
1853.	First Presbyterian Sunday schools,	5	0	0
,,	Second ditto ditto,	5	0	0
,,	Third ditto ditto,	5	0	0
,,	Garvagh National school,	5	0	0
1856.	Dam Head school,	5	0	0
1858.	Dunmore Church Educational school,	5	0	0
1859.	Coleraine Congregational Sabbath school,	5	0	0
,,	Coleraine Free Evening and Ragged schools,	10	10	0
1860.	Coleraine Academical Institution,	100	0	0
1862.	Articlave school, near Castlerock,	5	0	0
1864.	Coleraine Academical Institution, for five years,	100	0	0

CHARITABLE DONATIONS—LONDONDERRY and COLERAINE.

LONDONDERRY:—

1820.	Indigent Room Keepers' or Ladies' Penny Society,	40	0	0
,,	Infirmary,	30	0	0
1830.	Female Penitentiary,	20	0	0
1840.	Derry and Raphoe Additional Curates' Fund Society,	10	0	0
,,	Cathedral Choir,	20	0	0
1835.	Aged Woman, formerly pensioner of the late Hon. Mrs. Knox,	2	0	0

Dec. 3, 1868.

Richard Williamson, esq.

LONDONDERRY—*continued*:—

Date of original grant.		£	s.	d.
1838.	Derry District Farming Society,	10	10	0
1846.	Irish Society's Tenants' Farming Society, for Premiums,	25	0	0
„	John Platt, Annuity,	20	0	0
„	Robert Martin, ditto, half year,	2	10	0
1850.	Joseph Watson, ditto,	2	10	0
1856.	James M'Monigle, ditto,	5	0	0
1862.	John Price, late Master of the Erasmus Smith's school ditto,	3	0	0
1853.	Derry Primitive Wesleyan Methodist Society,	5	5	0
„	Chemico Agricultural Society of Ulster,	5	5	0
1854.	North-West of Ireland Agricultural Society, for Premiums,	25	0	0
1856.	Derry Young Men's Christian Association,	10	0	0
„	Derry Young Men's Literary Association,	10	0	0
1865.	Derry Protestant Orphan Asylum,	25	0	0
„	Samuel M'Clintock,	108	8	2
„	Mrs. Mary M'Clintock,	103	0	3
1867.	Londonderry Coal Fund Donation,	10	10	0
„	Mary Wright, ditto,	2	0	0
„	R. Martin, ditto,	5	0	0
„	Ann Jordan, ditto,	10	0	0
„	Ann Reed, ditto,	5	0	0
„	Greencastle Life Boat, ditto,	5	5	0
		£520	3	5

COLERAINE:—

1836.	Clothing for the Poor,	15	0	0
1838.	Coleraine District Farming Society,	5	0	0
1846.	Ditto for Premiums,	25	0	0
1842.	Church Choir,	5	0	0
1864.	Coleraine Church, for Organist,	15	0	0
„	Coleraine Mechanics' Institute,	5	5	0
1865.	Coleraine Library, grant of books (Donation),	5	0	0
„	Margaret Canning (Annuity),	30	0	0
1867.	Coleraine Relief Fund (Donation),	10	10	0
		£115	15	0

GENERAL AND INCIDENTAL EXPENSES AND CHARGES—IRELAND:

	£	s.	d.
Corporation of Londonderry, the Mayor, Recorder, and other officers, 1867,	1,200	0	0
In aid of Public Improvements, Building Expenses, &c., in Londonderry, Coleraine, and Culmore Fort and Lands, &c.,	3,742	18	8
Incidental Expenses, as per General Agent's Account, &c., 1867,	202	13	0
Law Expenses from the year 1861 to the present date,	1,361	1	4
Salaries—General Agent, and Deputy Vice-Admiral, Surveyor, Bailiff of Culmore Fort and Lands, &c., and others,	1,115	14	8
Visitation Expenses, 1867,	557	16	10
Surveying Expenses,	40	0	0
Purchase of Property in Derry and Coleraine,	2,575	9	3
Loans repaid,	352	0	3½

GENERAL AND INCIDENTAL EXPENSES AND CHARGES—ENGLAND:

Salary of the Clerk, £127 10*s.*, and Porter's Wages, £76 10*s.*,	204	0	0
Taxes, Coals, Gas, Printing, Stationery, Advertisements, &c.,	482	14	7
Law Expenses,	631	11	1
Salaries,	400	0	0
The Governor, Deputy Governor, and twenty-four Assistant-Governors, for their attendances, &c., at forty Meetings held during the year,	631	4	3
Loans repaid,	1,000	0	0
Interest,	254	16	4
Balance in favour of the Society,	2,011	18	2
	£21,059	16	7½

Examined and compared with the Accounts referred to in the within Account; and we find the Balance to be £2,011 18*s* 2*d*. in favour of the Society. As witness our hands, this 4th day of February, 1868.

WILLIAM ANDERSON ROSE, Ald., Governor.
FRANCIS WYATT TRUSCOTT, Deputy-Governor.
JOHN CARTER, Ald.
FREDERICK KENDALL GLOVER.
GEORGE ROBERT BENGOUGH.
JAMES BUTCHER, Deputy.
RICHARD NATHANIEL PHILIPPS.
JOHN SYMONDS.
THOMAS SYMONDS.
JOHN ANDERSON COTTON.
SAMUEL STRAKER.
MUNGO M'GEORGE.

DURIE MILLER, *Secretary.*

IRISH CHAMBER, GUILDHALL,
February 4th, 1868.

The Very Rev. Laurence Canon Toole.

B.—TIME TABLE referred to in Very Rev. LAURENCE CANON TOOLE'S Evidence, page 931, question 21273.

TIME TABLE.—ST. WILFRID'S BOYS' DAY SCHOOL—1868.

Class.	9 to 9¼.	9¼ to 9¾.	9 to 10¼.	10¼ to 10⅝.	10⅝ to 11.20.	11.20 to 11.35	11.35 to 12¼.	12¼ to 1¾.	1¾ to 2.	2 to 3.	3 to 4.	4 to 4¼.
1st.	Prayers and Singing.	Religious Instruction.[1]	Examination of Home Exercises.—Class Rolls.	Grammar.	Writing or Book-keeping.	Recreation.	Reading and Explanation.	Dinner Time.	Class Rolls.	Tables and Arithmetic.	Spelling and Dictation, or Drawing.[2]	Dictation of Home Exercises.—Prayers. Dismissal.
2nd.				Grammar.	Writing.		Reading and Explanation.			Tables and Arithmetic.	Spelling and Dictation, or Drawing.	
3rd.				Tables and Arithmetic.	Reading with Explanation.		Writing and Dictation.			Arithmetic.	Spelling and Dictation.	
4th.				Tables and Arithmetic.	Reading, &c.		Writing and Transcription.			Arithmetic.	Reading, followed by Spelling and Transcription.	
5th.				Tables and Arithmetic.	Reading, &c.		Writing.			Writing of Nos. up to 20, and Arithmetic.	Spelling and Reading.	
6th.				Tables and Arithmetic.	Spelling and Reading.		Writing.			Writing of Nos. and Arithmetic.	Spelling and Reading.	

NOTE 1.—A special Religious Instruction is given by one of the Clergy from three to four on *Fridays*.
NOTE 2.—*Drawing* is taught from three to four on *Tuesdays* and *Thursdays*.

TIME TABLE for ST. WILFRID'S GIRLS' SCHOOL.

Class.	9½.	9.40.	10½.	11.	11½.	12.	1½.	2.	2½.	3.	4.
1. Standards V. and VI.	Prayers, Catechism, and Tasks.	Reading.	Copies.	Dictation.	Arithmetic.	Religious Instruction.	Reading.	Arithmetic.	Dictation.	Sewing and Knitting.	Dismissal.
2. Standard IV.		Dictation.	Reading.	Arithmetic.	Copies.		Arithmetic.	Reading.	Dictation.		
3. Standard III.		Reading.	Dictation.	Arithmetic.	Arithmetic or Copies.		Reading.	Reading or Arithmetic.	Dictation.		
4. Standard III.		Copies.	Reading.	Dictation.	Arithmetic.		Arithmetic.	Dictation.	Reading.		
5. Standard II.		Arithmetic and Tables.	Writing.	Reading.	Reading.		Writing.	Arithmetic.	Reading.		
6. Standard I.		Reading.	Arithmetic.	Writing.	Reading.		Reading.	Reading.	Arithmetic or Writing.		

NOTE 1.—Special Religious Instruction given by one of the Priests, every Monday from 3 to 4.
NOTE 2.—Drawing Lesson from 2 to 3 on Tuesday and Thursday.
NOTE 3.—Class Rolls marked, 10½ A.M., 2.10 P.M.

Average attendance for past year, . . . 140
No. presented for examination, . . . 128
No. present at all during year, . . 340

TIME TABLE.—ST. WILFRID'S INFANTS' SCHOOL.

Class.	9.10.	9½.	10.10.	10.40.	11.10.	11.25.	12.	12½.	1½.	1.45.	2.20.	2.50.	3.20.	3.35.	4.
1st.	Prayers and Catechism.	Reading.	Transcription.	Reading.	Singing and Exercises.	Arithmetic	Instructions, or Sacred History.	Prayers and Dismissal.	Repetition of Catechism.	Reading.	Writing.	Sewing and Arithmetic.	Tables.	Singing and Exercises.	Prayers and Dismissal.
2nd.		Writing.	Reading.	Arithmetic		Reading.				Writing.	Reading.				
3rd.		Reading.	Arithmetic	Reading.		Writing.				Reading.	Writing.				
4th.		Arithmetic	Reading.	Writing.		Reading.				Writing.	Reading.				
Infants on gallery.		Reading.	Object Lessons.	Play-ground.		Counting.				Alphabet.	Writing.	Play-ground	Counting.		

Average attendance for past year, . . 253
Number presented for examination, . . 250
Number present at all during year, . . 550
Class Rolls marked at 10½ A.M., 2.10 P.M.

FIFTY-FIFTH DAY.—DUBLIN, FRIDAY, DECEMBER 4, 1868.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

The Very Rev. JAMES BYRNE, A.M., Dean of Clonfert, sworn and examined.

Dec. 4, 1868.

The Very Rev. James Byrne, A.M., Dean of Clonfert.

21553. The *Chairman*—Where do you reside, Mr. Dean?—In the county of Tyrone, near Omagh.

21554. Have you any cure of souls connected with your deanery?—Not connected with my deanery, but I have a cure of souls as rector of a parish.

21555. What parish?—The parish of Cappagh.

21556. In the county of Tyrone?—In the county of Tyrone.

21557. What are the circumstances of that parish as to mixture of denominations?—About one-half of the population is Roman Catholic, and the other half equally divided between Presbyterians and Episcopalians.

21558. Are you manager of any schools in the parish?—Yes; I am sole manager of three schools, and joint manager of a fourth.

21559. With whom are you joint manager of the fourth?—With Major Ellis.

21560. Is he of the Established Church?—Yes.

21561. What number of Roman Catholics attend

Dec. 4, 1868.

The Very Rev. James Byrne, A.M., Dean of Clonfert.

your schools?—About a fourth, I think; about ten or a dozen in each.

21562. Are there other Roman Catholic schools in the parish under Roman Catholic management?—Yes; several.

21563. Are they contiguous to yours?—The nearest is about two miles from mine.

21564. Do the Roman Catholics who attend your schools attend because they are more conveniently situated to them than the schools under Roman Catholic management, or from any preference for the master, or the instruction in your school?—I think both causes operate.

21565. Do many of your parishioners, or of the Presbyterians attend the Roman Catholic schools?—A few. There is one Roman Catholic school at which I learned the other day there were twenty Episcopalian children in attendance.

21566. Was that from the convenience of situation or from any personal reasons?—Well, it is a strange thing, and at first I could not understand it, because the model school is equally convenient to them, and the only explanation I can give of it is, that they think that at the model school they should be better dressed. I thought that the model school would supply the want of all my own people that were within reach of it, but that difficulty certainly does operate in keeping children from it, and, in consequence, I suppose, those children found the Roman Catholic school preferable, for they do not attend the model school.

21567. Were you ever connected with the Church Education Society?—When I first went to the parish there were some Church Education schools under my patronage, but, from the first, before I took orders, I had accepted in my own mind the principle of the National Board.

21568. Have you found any difficulty in your schools in carrying out the regulations of the National Board with respect to religious education?—None whatever.

21569. Are you satisfied with the result of the teaching of those National schools upon the children educated in them?—Well, I am not at all satisfied, but I believe that the imperfection of the result arises from the bad attendance of the children rather than from any defect in the system.

21570. Do you think it would be desirable that in order to promote the attendance of the children, a portion of the money paid by the State to the schools should be according to results?—I should be afraid of that, because I think it would operate unequally on the different religious bodies, for in general the Protestant schools are small in numbers, and there would be a larger amount earned in that way by the Roman Catholic schools, and I think it might be a source of jealousy and disunion in the country.

21571. Setting aside that reason, do you think it would have a useful effect in stimulating masters?—I do not think it would add in any important way to the stimulus that they already have, because if their school falls below a certain average, their salary is reduced; and also, there is this practical point connected with it, that when their school is considerably above the number required, they can then insist on school fees, so that it is a very great point with teachers of schools to have their schools well attended.

21572. What proportion of the children of the schools under your management pay school fees?—The amount is very small. I think in my own schools—in the two that are immediately in my own district of the parish, there is not more than a couple of pounds a year, as well as I remember, paid to each.

21573. Do any of the landowners in your parish give subscriptions to any of the schools?—Yes, to the school of which I am joint patron there is a large subscription given from the MacMahon property.

21574. Have any of the schoolmasters in your parish free residences given them?—Only one, I think—only one out of those four schools. But in the Mountfield school, of which I am joint patron, there is a residence if the master chooses to occupy it; but he has preferred to take another house in which his father and mother are with him. There are really then two schools with free residences.

21575. Do you think it would be an advantage to the schools and to the masters if residences were more generally provided for them?—Oh, I think that everything that will increase their gains is a most important advantage.

21576. Is there a model school in your parish?—Yes.

21577. Do you pay much attention to it?—Yes, I take an interest in it. However, I have such great confidence in the system of carrying out secular education as I have stated, that I don't feel it very incumbent on me to look after it; but the religious instruction is attended to by me and my curates.

21578. Do you consider the education given in the model school efficient?—Of course there is the same difficulty in it as in the other schools—the bad attendance of the children; but I believe, so far as the system itself is concerned, it is as good as can be desired.

21579. Do you consider the system of inspection good?—I do.

21580. Do the monitors or teachers who are trained in your model school turn out efficient masters afterwards?—I have heard no complaint of them. I have had no experience myself, indeed, nor can I say much from personal knowledge.

21581. Have you had any experience either of the agricultural schools or of the small school gardens?—No; I have no personal experience of them.

21582. Are there any points in which you desire any material change in the National system?—The only point that strikes me is the very obvious one that the children of parents of the upper classes, attending model schools, ought to pay for their instruction as much as they should pay in a school of private enterprise. I think that that would operate in two beneficial ways. It would prevent what I consider a misuse of the State funds in educating those who are able to pay for their own education; but it would also have this other effect, that it would prevent the model schools from supplanting and excluding as they do at present schools of private enterprise.

21583. Is not that an administrative reform which might be made at any moment by the Board?—Yes, I think so.

21584. Do you think the opinion expressed now is one generally entertained by the gentry and clergy in the country—the opinion that the richer people, who send their children to the model schools, should pay higher fees?—I think it is, except by those who are interested—who are inclined to take advantage themselves of the present system.

21585. Do you think that the working of the National system has tended at all to promote cordiality between people of opposite religious opinions?—I could not say. One should be able to contrast the present state of things with what it would be under any other system, in order to form an opinion on that. I believe that, judged in that way, it has a most important effect.

21586. Sir *Robert Kane.*—Then am I to understand your answer as indicating that you have formed an opinion that the National system of education tends to promote social and friendly feelings amongst the class of people who resort to those schools?—I meant that if what is generally called the denominational system were substituted for it it would have a disuniting effect, and that we should soon see the benefit that we at present derive from the National Board—in the way of preventing disunion, at least.

21587. You mentioned that in those schools of which you are manager there is a certain number of Roman Catholic pupils?—Yes.

21588. Are there Roman Catholics in each of the four schools?—Yes, in each one of the four schools.

21589. And does that intermixture of religion, in your experience, lead in any way to inconvenience or collision amongst the children or their families?—No; not in the least.

21590. Have you any reason to suppose that it leads to any improper subordination of religious feeling or indifferentism in regard to religious matters?—I have never observed any such effect.

21591. How is the religious instruction given to the Roman Catholic children in those schools?—All those schools are non-vested schools, so that there is no religious instruction given to the Roman Catholics.

21592. You are the sole patron of three of those?—I am sole patron of three.

21593. Is there any Roman Catholic master in either of these schools?—No.

21594. Are any of those schools large enough to allow of an assistant master?—Yes; there is an assistant in the Mountfield school.

21595. Is that assistant also a Protestant?—Yes.

21596. Would you, as patron, object to any Roman Catholic person, clergyman or other, going into those schools and attending those schools for the purpose of giving religious instruction to the Catholic minority that attends it?—Well, I really do not think I would. The question was never put to me. There was at one time a proposal made to have a Roman Catholic second master in the school of which I am joint patron, and Major Ellis had a strong feeling against it, and very much in consequence of that feeling of his we declined it. At the time that that request was made he and I certainly agreed; he understood that it was my wish, as well as I understood that it was his wish, that the second teacher should be a Protestant; but still it is a point on which, in my own mind, I have always wavered very much; and I would not, myself, I think, have any objection to it. There is one thing that a clergyman must always consider, particularly in the North of Ireland, that is, the effect which any act of his would produce on his own people; and I might be deterred from acceding to the request for fear of offending my own people.

21597. What proportion of Roman Catholics were in that school of which you spoke?—I could not speak positively, but I should say perhaps about a third.

21598. About one-third of the whole school?—Yes.

21599. Was any proposition ever made to you by any Roman Catholic clergyman or other to allow religious instruction to be given?—There was a request made to me by the Roman Catholic parents of children attending one of my schools to instruct my own teacher to teach the Roman Catholic Catechism, and that request I refused, because I did not like to ask him who was a conscientious Protestant to teach religious doctrine which he did not believe; but there never was any request made to me by either a Roman Catholic clergyman or any Roman Catholic to give religious instruction to the Roman Catholics.

21600. How far is that school from any school under Roman Catholic managers?—About an Irish mile and a half, I think.

21601. Then, do you think that it was the greater convenience of attending that school that induced those Roman Catholic children to frequent it?—No; I think that in that particular case what brought them to the school was rather its superiority.

21602. Do you think then, that Major Ellis, whose feelings you have just stated to be strongly Protestant, exercised upon the parents of those children any direct influence to induce them to send their children to that school?—No, I am sure he did not.

21603. Was he their landlord, generally?—He is the agent of the property—managing the property.

21604. Do you think that the fact of being the agent did not operate materially in bringing those children to the school?—I could not say. I am sure that he himself did nothing; and I am sure also, that their attendance is sufficiently explained by the great excellence of the school. It is the best school in the parish, except the model school.

21605. In the Roman Catholic schools, the schools under Roman Catholic management, you mentioned that there was a certain number of Protestants in attendance—Protestant children?—Yes; at some of them.

21606. And in one of the schools so many as twenty?—As twenty on the rolls.

21607. Now, is there any provision that you are aware of, for the religious instruction of those Protestant minorities?—Yes; it is a vested school, and my curate attends regularly to give them religious instruction.

21608. Under whose management is it—who is the patron of that school?—The patron is the Roman Catholic priest, the parish priest.

21609. But your curate attends?—My curate attends to give religious instruction to the Church children.

21610. With the approval of the priest?—With his full approval; of course that could not be withheld, but with the most friendly willingness to make every regulation to suit his convenience.

21611. Does that instruction take place in the school?—Yes; I think in the school itself, there is no other apartment.

21612. And is it your opinion that that co-operation and mutual tolerance of the Roman Catholic clergyman and of your curate will set an example to the families of the children who are connected with that school?—I believe a most salutary example.

21613. Is not that one of the advantages which may be expected to result from the general diffusion of the National system of united education throughout Ireland?—Yes; I think so.

21614. In your general experience of the country do you think that that is a result which is gradually taking place?—I really cannot say. It is so very difficult to trace social effects from fine causes of that kind, that I cannot say that I have observed it as a fact. I have always thought, indeed, that in the neighbourhood of Omagh there was a great spirit of liberal feeling—I do not mean politically, but a feeling of liberality towards those who differ—and I certainly have always thought that that arose in a considerable degree from the influence of the clergy around; for it so happens that almost all the clergy of the Church in the neighbourhood of Omagh are supporters of the National Board. I think I might say that in the neighbourhood of Omagh I have observed a salutary effect of that kind.

21615. Are there any Roman Catholic children attending the model school in Omagh?—There are twelve, I think.

21616. Amongst the masters in the model school in Omagh are there some Roman Catholics?—Yes; the third master is a Roman Catholic and the head mistress is a Roman Catholic, and I think the assistant in the infant school also.

21617. Do you know whether religious instruction is given by this master and mistress to the Roman Catholic children who are in attendance?—I do not think there is any religious instruction given to the Roman Catholic children.

21618. You yourself and your curate supply religious instruction to the Protestant children of the Established Church?—Yes, to the children of the Established Church; and the Presbyterian and Methodist ministers attend to the children of their communions.

21619. You mentioned that in your opinion those persons of the middle classes who sent their children for instruction in the model schools, should pay at a higher rate, something like what they should pay in private schools for that instruction?—Yes.

21620. Do you think, however, subject to that payment, that the presence of those children and the admixture of a certain amount of middle class children with the children of the poorer classes is a disadvantage in those schools?—No; a very great advantage. I think it acts beneficially both on the masters and on the children. It raises the social status of the teachers having the instruction of those children; and it exerts a civilizing influence on the children of the poorer classes.

21621. Then, subject to the payment of properly arranged fees, do you think on the whole that the model schools should be open to the children of the middle classes to attend if they think fit?—Certainly.

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21622. You mentioned that when you first went to your parish in Tyrone there were some Church Education schools in the parish?—Yes.

21623. What became of those—are they still in operation?—No; they had a miserable struggling existence for a long time—one of them at least for a long time—but it died out completely when the model school was established.

21624. They do not now exist?—They do not now exist.

21625. The other school?—The other Church Education school was the Mountfield school, it was a Church Education school when I came to the parish, but owing very much to discussion of the question, Major Ellis, who is the manager of the estate, accepted the principle of the National Board, and then the school was put in connexion.

21626. And you believe that on the whole the clergy of the Established Church in the district to which your parish belongs are favourable to, or at least willing to acquiesce in the maintenance of the National system of education?—Well, at the present time the rector of Omagh is strongly opposed to the National system of education, but he has only lately come, and his predecessor took a kind of middle course. He had schools of his own under the National Board, and yet he did not seem quite to approve of it. The rectors of the three parishes around the parish of Omagh are all supporters of the National Board, and in that way an influence has certainly been exerted by them.

21627. Is it not natural for the clergy of any Church to look at the subject of education from a somewhat professional point of view?—Yes; I think so.

21628. And in that way they come to demand a system of denominational education?—Yes; I think it is so natural as to be almost inevitable.

21629. In such a system of denominational education, demanded by and in the interests of the clergy as a profession, would there not be a danger of the secular education, which should be given to the child as a citizen of the State, being unduly subordinated to the inculcation of mere religious dogmas?—Well, secular education could not be too much subordinated to the communication of religious truth, unless in attempting to infuse religious dogma into it some evil effects were produced. I believe that, in the case of Ireland, a denominational system of education would have the effect of so infusing religious idea and religious dogma into secular education as that that secular education would have a most disuniting effect on the nation.

21630. And therefore a system which whilst giving due importance to religious instruction and maintaining its position in a perfectly unequivocal manner might still secure secular instruction from interference, and provide that every department of secular instruction should be fully and independently taught in the school; such a system would be preferable to a purely denominational system, under which the practical government of the schools would be placed in the hands of the clergy?—I believe that the present system is very preferable indeed to a denominational system, in consequence of the evils that I spoke of.

21631. Master *Brooke*.—May I ask you what is the amount of religious instruction that your Protestant children receive in your schools?—The Authorized Version of the Scriptures read daily, and weekly instruction in the Church Catechism.

21632. That is on the Saturday, I suppose?—No; not on Saturday, because Saturday being the market day there is a very small attendance, but on different days in different schools.

21633. And who communicates that instruction?—The ordinary routine of it is done by the teachers of the schools, but they are visited by me and my curates, and when we visit we give instruction.

21634. That of course is carried on at a separate hour?—Yes; at a separate hour.

21635. Is it before or after or in the middle of the secular instruction?—After.

21636. At the end of the day?—At the end of the day.

21637. How long is the school open for secular instruction?—From ten to half-past two.

21638. And then the Roman Catholics are dismissed?—Then the Roman Catholics retire.

21639. And then comes the half-hour for reading the Scriptures?—Yes.

21640. You have already told me that Roman Catholic children receive no religious instruction?—They receive none in connexion with the school.

21641. Now in those Roman Catholic schools where some of your Protestant children attend, their religious instruction you told me is provided by one of your curates?—Yes.

21642. How often does he go?—He goes I think weekly.

21643. That is once a week?—Once a week I think. He is a very steady man in performing his duty; and I think I may say that unless something occurs to prevent him, he goes once a week.

21644. That is the first instance I think I may tell you, as far as my experience goes, that has occurred in this investigation on this Commission, of a Roman Catholic clergyman admitting a Protestant clergyman; and therefore I want to ask is there any peculiar reason why that was done?—Oh, not the least.

21645. Had you any conversation with the Roman Catholic clergyman on the subject before the visit was made?—I had not; but my parish is divided into three districts, and this school is not in the district under my immediate charge, so that the curate has sole charge of it, and he it was that spoke to the Roman Catholic priest in making the arrangement.

21646. Have you a Protestant school in that district?—Yes; in that district, but at some distance—at a considerable distance. I should mention that the model school which is in that district is quite sufficiently near to those Church children to attend it.

21647. There is no school under your own or your curate's peculiar management?—Not in that part of the district.

21648. I asked you, in order to lead to the question, whether there was any mutual contract between the Roman Catholic clergyman and your curate, as to mutually visiting the schools?—There was nothing of that sort—not in the least; for I have no vested school under my patronage. This is a vested school.

21649. This was a vested school?—Yes.

21650. In that particular case it was a vested school where your curate had a right to go in?—Yes; as a right.

21651. Do you know any instance of a non-vested school where a clergyman of a different denomination visits?—No; I do not. I know a very singular instance of a non-vested school under the patronage of a Church clergyman in which the master is a Roman Catholic. The only master of the school is a Roman Catholic; and he reads the Authorized Version of the Scriptures with the few children belonging to the Church that attend it. If you wish I shall mention the circumstances of that school.

21652. If you please?—It is a part of the parish inhabited almost altogether by Roman Catholics.

21653. Of your parish?—No; in another parish under a friend of mine.

21654. Mr. *Dease*.—Will you mention the name of the parish?—I would rather not.

21655. Master *Brooke*.—You mentioned Major Ellis as the agent of the property; who is the landlord?—Sir Beresford MacMahon.

21656. Now, at ten o'clock your schools begin I believe?—Yes.

21657. And continue until half-past two with secular instruction; during that period there is a total silence on the subject of religious instruction; there is no sort of religious instruction given, I presume, during that period?—None; as religious instruction is defined by the rules of the Board.

21658. Then there is some religious instruction not covered by the rules of the Board?—Certainly; there

is religious instruction in the reading books of the Board; there is religion very frequently in the admonitions of the teacher.

21659. That you think is competent?—Certainly; in the reproof of any fault; in the drawing attention to the lesson that is always hung on the wall.

21660. Would you consider it competent for the teacher during that time to refer to the Scriptures, and state that he was quoting from the Scriptures, as a ground for his reproof?—I should consider it within the spirit of the rules of the Board, that the teacher should refer to the Scriptures without actually reading them—that he should refer to them on moral questions.

21661. You object to what is called the denominational system. I presume you would call the system of the Church Education Society a denominational system?—Yes; I should call any system a denominational system in which there was no conscience clause, as it is called.

21662. You say that the teaching in such a school must have a disuniting effect. Will you explain that further?—Well, I think what I stated was, that the secular instruction in the form which it would probably assume, must have a disuniting effect; that provided it assumed the form which I think probable, it would certainly have a disuniting effect; and my meaning was this:—I believe that, in the present state of religious feeling in Ireland, if there were a denominational system established, there would be separate reading books employed by the different denominations, and I believe that these reading books would be impregnated with religious dogma; and, with the distinct ideas that spring from religious dogma, that the various denominations would start early in life with radically different views of things and of social relations.

21663. But would it be wise for the sake of union, as the hoped for result, to leave out the inculcation of those dogmata which distinguish the separate creeds?—I think that the present reading books are very highly preferable to what I believe would arise under such a system; and from them religion is not absolutely excluded.

21664. May I ask you, as you had two Church Education schools in your parish, do you not know something of the books used there?—Yes.

21665. Did they in any respect seriously differ from the sort of education that you give in the half hour a day, or in the weekly lesson that you give your children?—I am speaking now of the secular instruction—the secular reading books.

21666. But do those secular books give different instruction on religious matters from that which is communicated by yourself?—I believe not; and my observation refers rather to the working of a denominational system under the Roman Catholic Church, because I believe that the clergy of the Roman Catholic Church are led by the very principles of their church to insist more on dogma, and to mix up dogma more with the ideas of social duty than any Protestant Church. My observation referred rather to the effect of denominationalism on the reading books in Roman Catholic schools.

21667. Then you object to denominational schools mainly from the apprehension of the teaching of the Roman Catholic denominational schools?—In reference to its action on the school instruction, I do mainly refer to the Roman Catholic schools, but that is not my only objection to denominational education. I think there is an equally strong objection arising from the oppression of religious minorities under a denominational system.

21668. Rev. Dr. *Wilson.*—May I ask what meaning you attach to the last statement you have made—the oppression of religious minorities under the denominational system?—I mean that in localities where the numbers of a religious body are so few that they cannot have a school under a patron of their own denomination, they would be forced to receive religious instruction to which they object—forced on pain of being uneducated altogether.

21669. Has your attention been turned to another scheme (denominational) of this sort, that in each parish, say, in the South and West of Ireland, there should be a school under a Roman Catholic manager, and a Roman Catholic teacher, and with Roman Catholic children; and another school with a Protestant manager, Protestant teacher, and Protestant children—what do you say in regard to such a denominational scheme as that?—I should object to that for two reasons, in the first place I think it would act unequally. The plan, as I apprehend it, is that whenever there are schools belonging to the different religious bodies, then there need not be a conscience clause. The application of that rule would act unequally in this way. Wherever there is a Church school there will also be a Roman Catholic school, in consequence of the universal presence of the Roman Catholic population; so that the Church schools would all of them have a privilege which the clergy regard as a privilege, of dispensing with a conscience clause; but it is not the fact that wherever a Roman Catholic school exists, there is also a Protestant school; so that the Roman Catholic clergy would not all of them have the same privilege which they prize so highly—if I make myself understood, that is one objection that I have to it; and another objection is, that it would take effect, notwithstanding what I have just stated, in so large a number of instances, that it would break up the education of the country altogether into the denominational system. You would have different Inspectors for those denominational schools, and the members of the joint Board would, according to their own persuasion, find themselves interested, some in one class of those schools, and some in another, and the tendency would be to break up the Board into two different Boards, and ultimately to generate a thoroughly denominational system. That is my second objection.

21670. Are you acquainted with the South and West of Ireland to any extent?—I am a native of the southern part of Leinster.

21671. From your acquaintance with that portion of the country do you concur in the testimony of the late Archbishop of Dublin when he stated that in many parishes the Protestant minorities were so small that an efficient school could not be maintained for them?—Yes, I believe so.

21672. In connexion with that you have referred to the Church Education schools in your neighbourhood as maintaining for some time a struggling existence; do you regard that as necessarily connected with small schools, that their existence must be a struggling one?—It did not arise so much from the smallness of the numbers in attendance as from the deficient pay of the masters, owing to the poverty of the Society.

21673. Do you think that where the minorities are small, and a school maintained for them, there must be more or less of a deteriorating influence both upon the master and on the school itself?—Certainly.

21674. Should you think it desirable, for the sake of secular education itself, that a system should be established necessitating the multiplication of small schools, and necessarily inefficient schools in the country?—No; I think the multiplication of schools beyond what is absolutely necessary has a most deteriorating influence.

21675. In answer to Master Brooke, you have stated that the denominational system would have a disuniting effect; did you refer to the effect in this way, that representatives of the different denominations must necessarily have rival schools in each district?—No; but I referred rather to the different tone that would pervade the reading books.

21676. But would not such system necessarily create rival schools in each district?—Well, I would not apprehend much evil from that.

21677. I think you stated that personally you should have no objection to a Roman Catholic teacher in a school as an assistant, but that you felt it your duty to consider the effect produced upon your people in regard to such an appointment?—Precisely.

21678. I presume that you would think it fair that

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Roman Catholic managers should keep the same point in view in the appointment of teachers in schools under their management?—Certainly.

21679. In the case of such schools where the Protestant minorities would be small, and the teachers Roman Catholic, should you be satisfied with the protective rules of the Board, that Established Church children should attend such schools for their secular instruction?—I would much rather have a school for them in which religious instruction would be provided for them. But, in the difficulties of the case, I would accept that as the best solution.

21680. You say in reference to a certain school that you think its superiority induced the attendance of Roman Catholic children?—Yes.

21681. In what did the superiority consist?—In the excellence of the secular instruction, the master being a first-class, and in all respects a remarkably efficient teacher.

21682. Should you think it proper that any child should, on the ground of religious denominations, be prevented from enjoying the best educational advantages to be had in schools supported by the funds of the State?—Certainly not.

21683. Are the Roman Catholic population in your neighbourhood generally satisfied with the existing system as a united system of education?—As far as I have the means of knowing, they are.

21684. May I ask in your schools have you had much experience in imparting religious instruction to your children?—Yes, I have.

21685. And noticing the best mode of making it effective, I presume?—Well, it was my duty, and I hope in some degree I did it.

21686. Now, is it your opinion that religious instruction, to be efficient, should be distinct from the secular, and given at a separate time?—I cannot imagine how it would be given if not distinct from the secular.

21687. Should you regard it as at all an advisable or right thing that religious and secular instruction should be interwoven and left to be given by teachers, whether judicious or injudicious, well qualified or otherwise?—Certainly not. It would be impossible to give it with sufficient distinctness in that way.

21688. Lord *Clonbrock*.—Has it ever occurred to you whether it would be possible for the State to acknowledge only secular education, and to inspect and to pay for only secular education, leaving the religious element out altogether, to be dealt with according to the patrons of the schools?—That is the present system of the National Board, and I think it is the best solution of the question. If I understand the question under the present system of the National Board, the inspection refers altogether to the secular instruction, and to it alone; and to the patron is allowed the privilege of having what religious instruction he pleases, or none if he pleases.

21689. Yes; but that is not my question. I want to know, supposing in the schools the religious element was left to be dealt with according to the wish of the patron, and that the State paid no attention to that, but merely required a good sound secular education, and paid in proportion to that education, you think that such a system as that would answer?—I think that it is highly important that the teacher of the school should give religious instruction, because otherwise I am afraid it would not be given with sufficient regularity, and therefore I think it is highly important that the patron should not only have the absolute power of determining what religious instruction should be given, but that also, in order to secure its being given he should have the appointment of the teacher, and the power to dismiss the teacher. That secures that the religious instruction which the patron wishes to be given shall be given, and I think it is highly important in any system that may be constructed, that some such security should be retained for the religious instruction being given daily.

21690. Yes; but in the case I am supposing the patron would naturally see that his teacher should give religious instruction, and, in fact, would take care that it was done; but do you think that the State could support a school without interfering in any kind of way, letting the patron give whatever religious instruction he may, and to every one he pleases, and the State merely concerning itself with the secular education?—No; I think the State is bound to protect minorities, which it can do only by interfering thus far with religious instruction, namely, insisting on a conscience clause.

21691. I think you said one of the greatest evils of denominational education—one of the evils at least—would be that the Board would have separate Inspectors, separate Inspectors being necessary; do you think that that is absolutely necessary—that supposing there were denominational schools, so far as the State were concerned the inspection of those schools might be conducted equally—that one Inspector might inspect the school of another denomination?—I believe that the practical working of it in Ireland would be that the Roman Catholic schools would be inspected by Roman Catholic Inspectors. I believe that any other plan would cause very great dissatisfaction, and would be an offence which could not be justified.

21692. And why should it give dissatisfaction if the State would merely inquire that the children were satisfactorily educated, and would not go into the religious element at all?—I believe that the Roman Catholic hierarchy are conscientiously impressed with the duty of having secular instruction thoroughly penetrated with religious ideas, and that that being the case they would require Roman Catholic Inspectors.

21693. Well, that being the case do you think it practicable, where there is such a large majority of Roman Catholics, if such is the feeling of the Roman Catholic clergy, to maintain an education of the sort you advocate against the conscience, and against the whole influence of that hierarchy?—Yes; it is found to be practicable.

21694. You say that the Roman Catholics in your neighbourhood are perfectly satisfied with this system?—As far as I have the means of judging they are perfectly satisfied.

21695. Have you reason to believe that they would prefer the system that exists now to a denominational system?—I do not know that if you put the question to them they would know what answer to give exactly. I *do* not know that they have any opinion on the subject—at least as far as my knowledge reaches, which is not very extensive.

21696. Then the fact is that your view is that the present system works advantageously for the country, and that you do not wish to see any alteration?—Certainly.

21697. Mr. *Dease*.—Are there many Roman Catholics attending your schools?—There are about one-fourth in three of them, and about one-third in the fourth—of the whole number.

21698. Are there any other National schools within what you would call reasonable reach of the Roman Catholic children attending these schools?—Yes.

21699. Then there would be no practical difficulty in the way of those Roman Catholic children going to the other schools, supposing that they thought them preferable to yours?—In one case there would be no practical difficulty whatever. In another case the Roman Catholic school is at an inconvenient distance. I have altogether four schools, and I may say that in the case of two of the four there are Roman Catholic schools sufficiently near, and at a convenient distance, and in the case of the other two inconveniently remote.

21700. Your schools, I think, you stated, were, with the exception of one, non-vested schools?—They are all non-vested.

21701. I think you have already stated, in answer to another Commissioner, that you have never known an instance of a Roman Catholic clergyman giving religious instruction in a non-vested school of which the patron was a Protestant?—No; I have never known it.

21702. Have you never known an instance of an application being made for permission to do so?—No; I have never known it.

21703. Have you ever known an instance of an Established Church teacher teaching young Roman Catholic children the Roman Catholic Catechism—the converse of the case which you stated?—Yes; I think I have. My impression is that there are many such cases. I cannot exactly call to mind whether any such case came under my own immediate knowledge.

21704. Supposing that in one of your own schools it were desired by the parents of the Roman Catholic children in attendance, your teacher being a member of the Established Church, that he should teach them the Roman Catholic Catechism, should you have any objection to his doing so?—Yes. The case did occur, and I asked my teacher what he thought of it, and he said that, being a conscientious Protestant, he certainiy had an objection to teaching a doctrine which he did not believe; and we agreed between us that I should refuse the Roman Catholic parents what they requested.

21705. You stated that, in your opinion, it is desirable that teachers of schools should give religious instruction, inasmuch as there would be a difficulty about the pupils receiving a sufficient amount of it unless it were given by the teachers of the schools?—Yes.

21706. Would there not then be, in your opinion, fewer pupils throughout Ireland left without religious instruction given by the school teachers under a denominational than under a mixed system—for this reason, that under a mixed system, so many pupils not of the religious denomination of the teacher, are necessarily excluded?—Yes; I think so. I think there would be fewer children left without weekly religious instruction. There is a less amount of religious instruction under the present system than there would be under the denominational system. I mean when I say a less amount that I agree with you that there would be, under the denominational system, fewer children left uninstructed in religious teaching in connexion with the school.

21707. In reference to another answer that you gave to one of the Commissioners, may I ask you whether we are to understand that your preference for the mixed system arises from the fact that it gives to you, as the Protestants, all that you desire, while it deprives Roman Catholics of what they wish for?—No, but because it is the best for the country.

21708. A statement has been made by another witness, a high legal authority, and a member of the Church Education Society, to this Commission, that there is no district of Ireland in which the members of the Established Church are the minority, where they have not a Protestant school accessible. Does your opinion coincide with that expressed by that gentleman?—No. I certainly have not such exact information on the subject as to be able to speak confidently, but my opinion does not coincide with that.

21709. Mr. *Stokes.*—You have expressed a strong feeling, I think, that religious minorities deserve the protection of the State?—Yes.

21710. Is it your opinion that that protection should be carried so far as to prejudice the interests of the majority?—No.

21711. Do you think that religious minorities in England and Scotland are entitled to equal consideration with the religious minorities in Ireland?—Certainly, where they exist.

21712. It is your opinion that Protestants, whether in the majority or minority, are entitled to more consideration than Roman Catholics?—Certainly not.

21713. Are you acquainted with the general population of the town of Omagh?—Yes; I think it is something about 4,000.

21714. Is not the majority of them Roman Catholic?—I think so.

21715. Are not the Roman Catholics poor, generally speaking?—Not in Omagh.

21716. Do they not form the poorest portion of the population?—Well, I suppose they do, even there.

21717. Who is the landlord of the property over which Major Ellis is agent?—Sir Beresford Mac Mahon.

21718. Is there any difficulty on that property in obtaining sites for schools under Roman Catholic management?—I am not aware of any.

21719. You have never heard of any?—I have never heard of any.

21720. You have expressed surprise that many of your children do not attend the model schools?—Yes.

21721. Does the remark apply to both sexes, boys equally with girls, or to one sex more than to the other?—Not to one sex more than the other; I think not.

21722. Are you satisfied with the management of the model school?—I am, with the one exception that I mentioned, the children of the comfortable classes who ought to be obliged to pay, as I said before.

21723. Are you satisfied that the management of the model school in your locality should be conducted here in Dublin?—I see no bad effect arising from that.

21724. Have you ever heard that there existed among the population an objection to the teachers, or to any of them?—Of the model school?

21725. Yes?—I never heard.

21726. Would you yourself say that married women separated from their husbands under circumstances reflecting disgrace upon either party, would be proper persons to be presented on the responsibility of the State as models to the girls and young women of the district?—No; certainly not, if it reflected any disgrace on her. But, in the case to which you allude, I do not know that there is the slightest slur on her character; and, in justice to her, I must ask leave to say that the cause of the separation, so far as I have understood it, was the fault of her husband.

21727. Are there not more such cases than one to be found in the model school at Omagh?—Yes; but without any disgrace whatsoever, that I ever heard of, on the character of the teachers.

21728. Do you consider it desirable that young persons in school should be tempted to gossip about those set over them as the victims of vices which prudent parents generally conceal with the utmost care from the knowledge of their children?—I think it most undesirable; but I do not see any connexion between the question and anything in the Omagh model school.

21729. The *Chairman.*—Is it common for clergy of the minority to give instruction in school-houses under adverse management?—Well I know, in my own experience, of only one or two cases.

21730. One being your own curate?—One being my own curate.

21731. Is it not the general custom of the country for a minister of one denomination not to go into a school belonging to another?—The general custom? I think so, owing to the way in which the clergy of the Church have, in so large a proportion, held aloof from the National system of education altogether. At least that is partly the reason.

21732. Do you know any case in which a Roman Catholic priest gives instruction in a school-house belonging to a Protestant manager?—No, I do not.

21733. The Lord Bishop of *Meath.*—May I ask whether you are quite satisfied with the National system in its existing state?—I am, quite satisfied.

21734. You have no modification to recommend in the way of improvement?—No; I have directed my thoughts to several modifications that have been proposed, but I always concluded in favour of the present system in preference to them all.

21735. Are you satisfied with the books issued for the use of their schools?—Yes, at least I think that they are as good as we can have, in the present state of the country.

21736. Do you think that any additional books are required?—It never struck me that there were.

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21737. Do you think that the books, as they exist, are graduated with sufficient attention to the wants of the children?—Well, I have always thought so.

21738. Mr. *Gibson.*—Had that school to which you referred in your answer to Master Brooke, been ever in connection with the Kildare-place Society?—I think not.

21739. Are you aware whether it was the practise under the Kildare-place Society, for the same teacher to hear the reading lesson either in the Authorized Version of the Scriptures, or in the Douay Version, according to the wish of the child?—It is my impression that it was so; and I may mention that when I came to the parish of Cappagh, there was a National school there, under the patronage of the rector, in which the teacher was a Roman Catholic, and he gave religious instruction to the Protestants. I understood that he had been an old teacher under the Kildare-place Society, and it was in that way that his presence there was accounted for.

21740. Were you acquainted with the Kildare-place Society, or was it before your experience?—It was before my experience.

21741. I think you referred to the books of secular instruction as being a most important element in the united system, as administered by the Commissioners?—Yes.

21742. If the books, as you stated, were permeated with the teaching peculiar to a particular creed or denomination, the attendance of a child of a different creed at that school would, I need scarcely ask, affect his religious belief, so far as those secular books were concerned?—Yes, I think so.

21743. Now, I have here a book which has been prepared, called "Burns' Standard Reading Book, adapted to the requirements of the Revised Code, and containing exercises in writing, spelling, and arithmetic. Book Third." Look at that lesson on page twenty-five, the part about the Mass. Look over it. (Witness looks over the part of the book indicated.)

21744. This lesson represents a dialogue between Mary, a Protestant child, and Kitty, a little girl who has learned her Catechism well at school:—"Mary.—I often wonder, dear Kitty, why you go to Mass on Sundays. It seems so foolish to attend a service which you cannot understand. Do tell me a little about it. Kitty.—Not understand what the Mass is, Mary! Why, do you know that I have been going to school now for three years. Indeed, I know all about the Mass, thanks to our good, kind teacher. Mary.—Why, it is in Latin! Kitty.—Yes, Mary, but that makes no difference, as you will see if you think. You know we are told in the Bible how the High Priest used to offer sacrifice before all the people. Very few could hear his words, but they knew what he was doing, and they joined their intention with his. So when I hear mass, though I do not know what the priest is saying, I understand what he is doing, and I will make you understand, too, if you like." I presume that is altogether a controversial work?—In my opinion, yes; that goes into the dogmas of a distinct church.

21745. This is a secular book?—Yes; a secular book.

21746. Suppose this book was used for school instruction would a conscience clause, allowing the child to retire during the period of catechetical instruction, be of any service whatsoever?—I believe of no service whatsoever. At least it would not effectually prevent what the conscience clause was meant to guard against.

21747. Do you think that a book such as that if used in such a school would prevent Protestant children from attending at that school to receive secular instruction?—It ought to have that effect.

21748. Could a conscientious parent send his child to such a school as that without endangering the faith of his child?—I believe not.

21749. Sir *Robert Kane.*—In reference to the question put by Mr. Stokes as to the promotion of certain teachers in the Omagh Model School, have you ever heard that those matters have been inquired into by the National Board?—I never heard.

21750. You are not aware?—I am not aware.

21751. Are they matters of which the National Board authorities ought to become cognizant?—While living there in the neighbourhood I never heard anything connected with the circumstances alluded to which reflected the least disgrace on the two women in question. I should not suppose that if that were so, if there were really nothing affecting their character, it would be necessary to investigate the circumstances.

21752. But do you not think that if there were anything affecting their character the National Board would not hesitate or neglect to institute a proper inquiry into it?—Certainly. I am sure they would not have hesitated to inquire.

21753. And you would therefore be disposed to conclude from the circumstance of no inquiry that you know of having been instituted, that persons officially responsible for the moral character of the masters and mistresses do not see any occasion for inquiry?—If no inquiry has been instituted, I should infer that there was no occasion for such inquiry on account of the known diligence of the Inspector who has the management of the model school.

21754. Do you consider that the duties of a clergyman in relation to the children of his parish belonging to his religion are limited simply to the school-house, or to giving that proportion of religious instruction which can be communicated in school?—No; certainly not.

21755. Is not religious instruction usually given by the pastors of the different religious denominations to the children of their flocks on Sundays after church time, in Sunday schools or otherwise?—I know it is by the clergy of the Established Church, and I presume it is by the clergy of other denominations.

21756. Does not that very effectively supplement such religious instruction as can be given under the arrangements of the schools?—It does; and yet I should consider it very desirable that there should also be daily religious instruction, but where, on Sunday, instruction is given, I could not regard the children by any means as being left uninstructed.

21757. Then, in cases where, owing to any peculiar circumstances, a difficulty might arise as to the religious instruction of the minority of the schools, would it not become still more the duty of the pastors in charge of those children to look to their religious instruction being given on Sundays and at church?—Yes; and I presume that would make them anxious about those children.

21758. Would not the pastors generally of every denomination feel it their duty as ministers of religion to attend to such instruction?—Yes; I believe so; certainly.

21759. Mr. *Stokes.*—Did you understand me as reflecting on the character of the teachers?—As reflecting upon something that people might injuriously gossip about.

21760. Did I not in the case which I put describe the teacher as a victim of the misconduct of others?

21761. Mr. *Gibson.*—I should have read a little more from the book which I quoted a short while ago:—

"Mary.—You will be clever if you can do that, Kitty, but you may try. Kitty.—When the priest comes out to say mass, and stands inside the altar rails, I make the sign of the cross. When he begins to speak I try to think that I am going to be present at the very same sacrifice that was offered on Mount Calvary, when our Lord died on the cross. I think that his body and blood are going to be offered to God for his honour and glory, for a remembrance of his death, for obtaining pardon of all our sins, and grace for me and for the whole Church."

I should have gone on to read that at the time; but I presume your answer is the same, that it is purely controversial and proselytising?—Yes; that is what I should expect under a denominational system.

21762. Mr. *Stokes.*—Do you say that Protestants

who learn what Catholics really believe in controversial matters must of necessity abandon their own religion?—I believe that reading books in which the reasons for those doctrines are given, and given exclusively, would have a tendency to lead them to abandon their own religion.

21763. The *Chairman.*—Is there any other point which you wish to bring under the notice of the Commissioners?—I would like to make an observation on the demand that is made for the denominational system, apparently by all parties in the kingdom. It is very frequently said that it is absurd to withhold that system when both the Roman Catholics and Protestants are calling out for it. Well, I believe that that fact is very much exaggerated, and that the feeling does not prevail amongst the laity of the different communions to the degree in which it appears. I believe that the desire for denominational education is rather a clerical idea, and I infer that with reference to the Roman Catholic Church, from the fact that it originated with the hierarchy, and that until the hierarchy expressed an opinion for denominational education the members of the Roman Catholic Church appeared perfectly content with the present system. And I believe that with reference to the Established Church, the fact is the same—that it is merely an expression of clerical opinion. I won't say merely, but that it does not pervade the laity to such an extent as would at first appear. That at least is my private opinion; and if such is the fact, that desire ought not to have much weight with the Government, as to the measure of education that they would adopt. Because, although in general it is most necessary for the Government to observe the wishes of the people, that arises from the fact that the people are the best judges of what suits themselves. And if this demand for denominational education arose from the laity, and were general through the country, then I think it ought to be respected, because the people ought to know what best suits themselves. But if it is principally a clerical demand then it is different.

21764. Do you think the lay subscribers of the Church Education Society are generally in favour of mixed education?—No.

21765. Lord *Clonbrock.*—Do you think that any person of either religion, Protestant or Roman Catholic, would be equally satisfied with instruction given to his or her child by a person differing from them in religion—that the parents are indifferent on that subject?—No, I think the laity would be most anxious that their children should be instructed by teachers of their own religious belief.

21766. If that is the case, does not that rather tell against your opinion that the laity are indifferent on this education question?—No; I do not believe that the laity wish for a removal of the conscience clause. That is what I mean.

21767. Under a conscience clause you think they would be indifferent as to whether the teacher was of their own religion or not?—Certainly not indifferent. Under the present system they have teachers of their own religious belief whenever the number is sufficiently large to have a school at all. And under the present system, where their number is not sufficiently large to have a school, they are protected. So that I would suppose they prefer this system—not from indifferentism, but, on the contrary, from their anxiety about the religious welfare of their children.

21768. Am I to understand from you that they are equally satisfied whether the teacher is of the same religion with them or not?—Well, under the impossibility of having a teacher of their own religious belief, they value very highly the privilege of their children being secularly educated.

21769. That is, they would rather have that education than none?—Than none; or than the education in which they would be obliged to receive religious instruction contrary to their belief.

21770. Master *Brooke.*—Do you conceive that inspection is an important element in the prosperity of the schools?—I do, very important.

21771. Have you observed that a school left entirely to the master, in which no gentleman, or lady, or clergyman takes any interest is very efficient?—The inspection which I consider to be highly important, is a really efficient inspection, such as is given by the Inspectors under the National Board, or by officers of that kind.

21772. I referred in my question to the daily or almost daily visits of some person who feels a lively interest in the school?—I think it is very salutary.

21773. Do you think the want of it deprives the school of a salutary influence and encouragement?—Well, I don't know; one of the best schools in my parish, it is under the patronage of the Roman Catholic priest, and it certainly has the best teacher; it is most efficient, and it is never visited by anyone.

21774. But the teacher is the best?—Yes.

21775. That is an exceptional case?—I think that the benefits of the patronage of the gentry are very much exaggerated; it is salutary, but I think the benefits are very much exaggerated.

21776. Are you aware that the Inspectors of the National Board constantly complain of the want of zeal and energy on the part of managers of schools under the National Board?—I was not aware.

21777. Also, that in some cases where Church Education schools have flourished under difficulties, the Inspectors of the National Board have said that it was owing to the zeal of the local patrons who visited the school and looked after it?—I think visitation from house to house, and the influence of a gentleman or lady in urging parents to send their children to a particular school, has a most powerful effect, and no doubt their presence in a school exercises a salutary influence.

21778. Or such attention on the part of the clergyman?—Yes.

21779. Who amongst the members of the community are the most likely to discharge that important function—are they not those who take the liveliest interest in the religious condition of the people?—Yes.

21780. The whole body of clergy of all denominations, and such laymen and women as take a lively interest in the subject?—I think so; they are the most likely.

21781. Don't you find that those persons who take the most lively interest in the progress of the children are the persons pressing for denominational education?—I think so.

21782. Then suppose I admit the fact you have stated that the majority of the laity are quite satisfied with the non-denominational system, on the other hand you would, I suppose, be willing to admit that the majority of the active patrons of schools, would be best pleased with the denominational system?—You would have the advantage of their support and patronage such as it was, but I believe that advantage would be infinitely outweighed by the evils that would arise.

21783. That is a point on which sincere men may fairly differ; I mean the relative weight of these conflicting considerations?—Certainly.

21784. Rev. Dr. *Wilson.*—Where those schools of the Church Education Society have been well attended, have any extra inducements been held out to induce children of another denomination to attend; to Presbyterians or to Roman Catholics?—None that I knew of in my parish.

21785. Has there been any kindness extended towards the poor children of these denominations, in the way of clothing and money, from time to time?—Well, as I said before, I had very little experience, for the schools did not live very long after I went there. But I am not aware of anything of the kind.

21786. Should you expect those clergy of the Established Church who took an interest in the Church Education schools previously, and have since identified themselves with the National Board, to continue their zeal and attention for the education of the poor in the National schools?—Certainly, if they gave their adhesion to the National system.

21787. As a matter of fact can you say they do?—Certainly.

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21788. Lord Bishop of *Meath.*—What do you mean exactly by the denominational system?—One, I mean, in which there is no conscience clause.

21789. A modification of the National system has been put forward upon high authority, of which this is an outline—that the secular education should be provided, directed, controlled, and enforced by the State—religious education to be provided and directed by the patron, clerical or lay, of each school. Do you think that such a modification would be likely to get rid of the objections that are made to the National system as it at present exists?—Yes.

21790. Would such a system as that which I have just sketched be likely to meet with general approbation in the country?—I think not, for I think it would be generally felt that the option of having a conscience clause, or not having it, should not be left to the patron.

21791. Mr. *Gibson.*—Are you aware of any considerable body of Protestants in Ireland having lately made a declaration of adherence to the principle of united education?—I am.

21792. Is your signature to it?—I signed that declaration.

21793. Do you happen to have a copy of it?—Yes.

21794. Will you have the goodness to produce it, and give an analysis of the signatures?—The document is produced. It is a declaration in favour of united secular education by members of the United Church of England and Ireland. There are 2,754 signatures.

21795. Lord Bishop of *Meath.*—What is the date of that?—April 9th, 1866.

21796. Mr. *Gibson.*—Give the analysis of the signatures?—The Lord Primate of all Ireland, one; the Lord Justice of Appeal, one; noblemen, 45; bishops, 5; deputy-lieutenants, 146; justices of the peace, not deputy-lieutenants, 636; clergymen, 733; professional men, country gentlemen, and merchants, 800; miscellaneous signatures about 387. Total, 2,754.

21797. Mr. *Stokes.*—Is there a religious analysis?—No. They are all members of the United Church of England and Ireland. Shall I read the declaration?

21798. Mr. *Gibson.*—If you please?—It is as follows:—

DECLARATION.

"We, the undersigned members of the United Church of England and Ireland desire to express our earnest hope that the principle of united secular education, as opposed to the denominational system, may be maintained in Ireland; without pledging ourselves to an approval of the National system in all respects, we entirely admit the justice and policy which protects scholars from interference with their religious principles, and thus enables the members of different denominations to receive together in harmony and peace the benefits of a good education."

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The Very Rev. LAURENCE CANON TOOLE, of Manchester, is further examined.

21799. Master *Brooke.*—I felt interested in the account you gave of your schools at Manchester, and I wished to ask you on one or two points. I see from the tests you put in that out of fifty children in the female school there were but two who were in their thirteenth year and but three in their twelfth year, all the rest were under eleven, and some considerably under eleven. Is that the case in the boys' school also?—Yes; the same. I have here the class tests of the boys' school, and you will see much the same on it. The boys may perhaps be kept a little longer at school. The girls of that class frequently find employment in nursing and other little domestic works, and they are perhaps generally removed from school rather earlier than the boys in the same rank.

21800. Have you the corresponding sheet for the boys?—Yes. (School tests handed in.)

21801. I see that only five out of fifty are beyond eleven years of age?—You remember, I said yesterday that sometimes boys after having been employed return to the school for a time. These cannot be claimed for in the grant.

21802. But still they are in this list?—They come in that list, but they are exempted afterwards.

21803. But upon the whole they are somewhat more advanced?—They are older. Boys often remain longer for the reason that I say—that there is no such ready employment found for them in domestic work.

21804. You said something yesterday about a legal provision that led to a great number leaving the school about eleven years of age?—They are admitted as half-timers into the factories at eleven years of age. They are not admitted as full-timers till thirteen years of age. When they are half-timers the factory master is obliged to send them to school for half a day. They generally keep a school in the factory for the purpose, so as not to send them out.

21805. In fact, they are transferred?—They are transferred from one school to another.

21806. I wish to ask you about a matter that is very important with reference to our task here—that is, how much information you can generally get into the mind of a child that leaves you at eleven or twelve years of age?—The facility of reading, writing, and arithmetic, which, as I stated yesterday, I consider to be the means of afterwards acquiring further knowledge.

21807. Do you find, in fact, that they read with facility when they leave you?—Yes.

21808. Could they take up a newspaper and read it?—If they remain until the sixth standard they can. A clever child in the fifth or fourth standard is worked on each year successively. Of course the education is much better grounded the longer they are over it. If we were to take them superficially through what they might possibly do, then they would cease to have any claim upon the school after.

21809. A child that went to you at six years of age, and left at eleven, and was promoted every year, would be able to reach the sixth standard?—Yes, the fourth year.

21810. It was the general course, I think, you said, to promote in every year?—Yes; we have a large infant school now, and that gives great advantage. I mentioned an instance of a boy only seven years of age, and he is now in the third standard in the boys' school. He reads well. He was a year and three-quarters in the infant school. In the first three-quarters he was put into the first standard. He was rather too old for the gallery, as we call it. In the second year he was in the second standard. There is nothing higher than the second standard in the infant school. He begins now in the third standard, in the boys' school. He is not eight years of age. In four years he will be only eleven years of age, and he will have completed the whole course to the end of the sixth standard.

21811. I would rather hear about the dull children than the clever ones. They try the system more?—Of course the children who are dull are worked on so as to be capable of passing at the end of the year, otherwise we forfeit for them; and the test of whether the whole school is worked on or not rests entirely upon the result of the examination. Hence, taking the boys' school, I think, if I remember rightly, in the last year, when the number in average attendance was something about 215, or, perhaps, a little more than 200, the grant from the Committee of Council to the school was £106. Now, if you divide one with the other, it will show how nearly we approach to 12*s.*, which is the highest that can be got.

21812. I think you said that unless the child passes into the higher standard he is not paid for?—If the child fails in either of the points of his examination that point is not paid for, and the child, whether he fails or not, must pass on into the next standard next year. If he fail again he is merely an unprofitable article in the school. For example, though he fail in standard three, he cannot remain in it—he must go on to standard four, and the master must have him prepared to pass in standard four next year, otherwise he is no benefit to the school.

21813. Mr. *Stokes.*—Has not the manager a right of withholding from an examination a dull child whom he does not consider prepared to pass in the standard?—Yes, but still I know it is our practice always to put them forward. I don't know what may be the practice with others.

21814. A child who has failed in standard two—you are not obliged to present that child in the following year in standard three, because you need not present him at all?—We are under the impression we must put him into standard three; but there is no remunerations from the State for him until he passes.

21815. Master *Brooke.*—Are you able at all to follow the career of the children after they leave you?—Very rarely in such a place as ours. Very rarely in a great town.

21816. What do you consider would be the state of literature, if I may use the expression, amongst the children who leave school at those early ages. Is there any general taste for reading amongst them?—Very little. In numbers of instances the children, after being away for a year or two, come back to the night-schools, where they find the consequences of their negligence. Under the revised code they must attain a greater certainty, or a greater positiveness in the results of reading than under the old system. When thoughtlessness or the negligence of parents causes the children to neglect the teaching, and they become aware of the loss after they are what they call free, some of them return to the night-school to try and recover what they have lost. Of course, many have sufficient skill to keep up what education they have received.

21817. Are the night-schools under your superintendence for adults?—Yes; those in the day-schools are always under thirteen years of age, otherwise the State has no interference with them; so those in the night-schools are over thirteen years of age. From thirteen to fifteen years of age they are careless—then they begin to get industrious again.

21818. Is there anything like an institution of lending libraries?—Yes, we have libraries in the schools. The books are chiefly given out in the Sunday school.

21819. Are they made use of by pupils who have left the school?—Yes.

21820. They are at liberty to come?—Yes, and those who leave the school generally come to Sunday school; and those who have any taste for reading take out books, both boys and girls.

21821. Do many of them avail themselves of their privilege?—I cannot say the number, for I leave that in the hands of the teachers. There are perhaps 400 or 500 volumes in each library.

21822. I think you said yesterday that you considered reading, writing, and arithmetic, important as a mechanism for the future acquisition of knowledge, and that the moral and religious advancement of the mind were the only results you looked for, or rather the only results you could reasonably expect to achieve in your schools?—Yes.

21823. That would make you more anxious that the moral and religious training should be diligently looked after, to make the most of it?—Yes; because, unless we attend to that very early, so as to make a good impression on them, we cannot hope to strengthen them against the temptations of a great town, and the inducements to carelessness and negligence to which they are continually exposed, for we hardly ever see them after.

21824. One of the lessons in one of the books you mentioned as being in use in your school, the Third Book, contains the dialogue upon the Mass. How do you deal with that in the case of Protestant children?—When I was asked yesterday if there were any Protestants, I said there were a few. I asked the question in the school sometime ago, and I was told there were two, or three, or four. I can only say, as I said yesterday, we don't think of them at all.

21825. They read on like the rest of the children?—Yes; and they have their own schools within fifteen yards of ours to which they can go.

21826. That is their protection. They may go to their own schools?—Yes; if the parents wish to send them. If a Catholic parent sends his child to a Protestant school, it is his own act if the child be indoctrinated in the Protestant religion, where the Catholic is at liberty, and has power to send his children to a Catholic school, but instead of doing so, sends them to a Protestant school. I don't see that in the Protestant school they should make any change in the mode of teaching their own children on account of the presence of a few Catholics; so also I don't think we ought to be called upon to make any change in the teaching of our religion to our children because a Protestant chooses to send his child to the school, when he has a school of his own near at hand; but if there be only one school, and that a State-supported school, in the neighbourhood, and that there is a minority of religious denomination in the neighbourhood, not able to provide themselves with a school either on account of their fewness, or their poverty, or on account of both, then in such a case there ought to be a provision for the protection of those who are helpless.

21827. You would exempt them only from the direct religious lesson?—Yes.

21828. You would not weed out such a passage as that on the Mass?—No; because I think that most important for our own people.

21829. I think you said you were not under any control by the Catholic Poor School Committee?—None; not in my school.

21830. May I ask whose control do you acknowledge?—None but the Committee of Council.

21831. I mean Ecclesiastical?—None but my own, in my own parish, in my own place; there is no further control than that, and the control of the Committee of Council.

21832. Are you in any way connected with the Jesuits' Society?—Not at all.

21833. The ladies who teach in your school you said belong to the same body as the nuns now established at Rathfarnham?—Yes; those who in this country are generally known as Loretto nuns; but Loretto is not the name of their order. It is merely the dedication of their houses.

21834. What is their correct style?—"The Institute of the Blessed Virgin for the Education of Youth."

21835. They are connected with the Jesuit body?—Not at all.

21836. You have not heard that?—No; and I know they are not, for the Jesuits have nothing whatever to do with us.

21837. I can give you some information on the subject, though I am not a witness. I have visited the convent in Rathfarnham within the last month, and I was very kindly shown through it, and I found hanging up, a communication of privileges from the General of the Jesuits at Rome. It was regularly signed and framed, and hanging up in one of the rooms?—That may be; but they are not in any subordinate way connected with the Jesuits. Whether the General of the Jesuits in Rome may have any power conferred on him of granting some spiritual privilege, and may have done so there, I don't know. I have not the least idea of what you refer to; but if it be what I suppose, that is, merely the granting of a favour, that does not argue that the nuns are in any further connexion or communication with the Jesuit order, or dependent upon them, or in subordination to them, no more than they would be to any person who had performed any act of kindness

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whatsoever for them. I positively state that they are not in any subordination or ecclesiastical connexion with the Jesuits. What they call their religious rule, as far as some of the principles of government among themselves exist, these are in a greater or less degree based upon the general rule known as the Constitution of the Jesuits, which provides almost all modern communities. It is looked upon as a sort of perfection of discipline in internal government; but further than that they have no connexion with them whatsoever. They are subject to the bishop of the diocese.

21838. The document is there. I assure you it is a communication of graces and privileges. It is a regular printed form or lithographed form with blanks that may be filled up, and the blanks in this one are filled up with the name of the community in Rathfarnham?—Yes, it may be probably something of this kind. Several of the religious orders have peculiar devotions that they originate or that are attached to them. The Jesuits have one of the Sacred Heart of Jesus, and they have the power of granting community in prayer—community of association in that devotion—a participation in the spiritual privileges attached to it; but I, who have nothing whatever to do with the Jesuits, only being a member of the Catholic Church along with them, may have the same from them, but I have no subordination or connexion with them whatever beyond that of a common faith.

21839. Mr. *Stokes*.—Are you well acquainted with the history and rules of the community?—Yes, very well acquainted.

21840. With regard to the position of nuns as teachers in schools, is it not the fact that the Committee of Council look only to the managers as having the sole power in the schools?—Yes, so much so that the masters engaged by the managers and the pupil teachers are articled to the manager.

21841. Where nuns teach in schools are they not equally under the control of the managers as other teachers?—Yes, just the same.

21842. Has not the manager the power of removing nuns in the same way as he has of removing other teachers?—Just the same.

21843. Are there not cases in which secular teachers have been succeeded by nuns on the one hand, and nuns have been succeeded by secular teachers on the other, just as the managers may from time to time think best for the education in their schools?—Several; I know several instances in which I could name them.

21844. Where such changes take place, is the Privy Council made aware that the school is taken from or given to nuns?—No, the Privy Council have nothing to do with that. The Privy Council is informed that there is a change of teachers—that Mary Smith is succeeded by Mary Jones, but nothing further. She must of course, be a certificated teacher, and the Committee of Council refer to their registry and see whether the teacher is a qualified person.

21845. Do you not consider that arrangement very desirable, as relieving the State from all responsibility of inquiry about religious persons, and leaving religious communities free from all interference on the part of the State?—Exceedingly desirable and beneficial. The perfect freedom we have is most satisfactory, and I am sure there is no injury to the work of the State; on the contrary, that they are sure of more excellent teachers for the children, and of a greater amount of good being done.

21846. Do you consider that if the Privy Council Office made payments directly to the teachers, so as to encourage in the teachers the notion that they were civil servants, the education of the people of England could be conducted with equally good results morally and religiously?—I don't think it would, because they would lose what I would consider the independent position of the local manager, and as the local superior is often the real owner of the place, he, if he were ill disposed, would be able to give a great deal of annoyance. I saw a letter this morning in a Dublin paper which reminds me of that very matter. A teacher claimed to be made in a great degree independent of the authority under which he is employed. The effect I consider would be such as I have seen stated in some instances to have occurred in France, where the teacher is completely independent of the clergyman, and where, though his life was immoral and the principles he inculcated upon the children were destructive of religion and injurious, of course, to what the clergyman held to be their welfare, yet that teacher might set that clergyman at defiance, and continue to do mischief under the protection of that independence he was supposed to have of the clergyman. In the letter I referred to yesterday, written by Mr. Kay, on the subject of the schools in Switzerland and Germany, he states that the teacher and the school are the assistants of the clergyman in the religious training. That must be, of course, a great advantage, but under the supposed system you have just suggested where the teachers would be, in a manner, independent, they could never be calculated upon as being the assistants of the clergyman, for they might, from any whim of their own, set themselves up in hostility.

21847. Rev. Dr. *Wilson*.—Are you aware whether there is any practical difference between the position of managers of schools in Ireland and managers in England?—I don't know the peculiar position of minorities in Ireland further than I stated yesterday. Practically I don't know it. I only know it theoretically from the reports and facts that have come to my knowledge at various times.

21848. In England are you obliged to supply a large portion of the funds for the payment of the teachers in your schools?—Yes, we must find it.

21849. Can you state the proportion of all the schools in England?—There is a general rule. We must find at least as much as the grant. The larger the school the more you have to find.

21850. So that in England the managers are responsible for a large portion of the payment to the teachers?—Yes.

21851. Are you aware that in the Irish schools the managers are not responsible for providing any portion of the payment for the teachers? If the teachers in Ireland are paid by the State, as I understood from you yesterday, of course the managers are not responsible?—If the schools and books are maintained and provided by the State there is nothing to be responsible for but good government and good conduct.

21852. Sir *Robert Kane*.—In that French case to which you referred, with whom would the dismissal of the ill-conducted schoolmaster rest?—I suppose with the Minister of Education or Religion, or whatever central authority appointed him. It is the resistance to this system of schools which has existed so long under the name of "liberty of instruction;" that is, that the State should not administer the instruction as well as provide the funds.

21853. In such a case would not the representations of the clergyman with regard to the bad moral conduct of that teacher, receive attention?—Really, I cannot say; but in this case, as reported, and as I read it, they did not receive attention, because that was the ground of complaint, because the parish was still disedified by a man of immoral life being retained there. I merely saw the case as reported and commented upon, and I know that such was made the grounds of complaint from the party of which Count Montalembert was one.

21854. In the schools which you conduct in Manchester are you subject with regard to management to the bishop of the locality?—Not at all; we are entirely independent.

21855. Then you stand in the same position as a lay manager of a school?—Just the same.

21856. And you are only in relation with the Committee of Council?—Yes; if I were guilty of any ecclesiastical negligence, or guilty of any ecclesiastical misconduct, or that there was any complaint against my manner of conducting the schools, or of negligence on my part with regard to religious instruction, I should, of course, be liable to be spoken to, or inquired from, by my bishop, but further than that, not.

21857. Would that interposition of the bishop in your management of the school regard you as the clergyman, or as the school manager?—Merely as a clergyman; just the same as he might call me to account if I neglected to preach to my people on Sunday, or if I taught false doctrines to them.

21858. It is simply in the relation of clergyman to bishop?—Simply in the ecclesiastical relation.

21859. The Inspectors of Roman Catholic schools such as yours, are all, I believe, in England, Roman Catholics?—All of them.

21860. Have the bishops any part in their nomination?—I stated yesterday the bishops had, but I believe that was a mistake. The Inspectors are selected and nominated by the Committee of Council, with the agreement, or accord, or approbation, whatever you prefer to call it, of the Catholic Poor School Committee.

21861. Do you say it is not directly from the bishops?—Not directly from the bishops. The Poor School Committee is the medium between the Catholic body and the Committee of Council.

21862. Do you consider that the denomination and character of inspection is absolutely necessary for carrying on the system of primary education, such as exists in England?—I cannot say whether it be essential or not. I think it exceedingly desirable, and I know that it is very much praised by us.

21863. Has it, so far as you know or have heard, worked thoroughly well in England?—Perfectly well for anything I know to the contrary. I don't know any objection to it. It gives us confidence when our schools are visited by a Catholic Inspector, for he is a person whose religious feelings are in harmony with ours, and who sees and understands and knows what we are. This is important to us. He knows the peculiar tone of feeling with regard to Catholics; and how constantly we complain that we are not known or understood, or regarded, except in a very hostile way. With such an Inspector we are free from that. I said yesterday, when Mr. Bryce was quoted, that every gentleman was not like Mr. Bryce; therefore we avoid the possibility of any thing unpleasant by that arrangement.

21864. Does the Inspector report on religious instruction?—No, nor does he inquire into it.

21865. His functions are exclusively limited to the secular instruction?—Exclusively; and I believe it is the same in certain schools connected with Protestant denominations also. I think it is the same in some of those, that there is not a necessary inquiry into religion, but I am not sure. For instance, the Inspectors of the Church of England schools are distinguished from the Inspectors of Wesleyan schools, as the Inspectors of Church of England schools inquire into the religion of their schools.

21866. Were the functions of Inspectors so confined to secular instruction, would you consider it a grievance for the State to do away with the denomination and character of inspection, and to send yearly a Protestant gentleman to inspect your schools?—Yes; I should hold it so.

21867. Are you aware that the Commission which has recently reported upon the subject of primary education in the British Islands has recommended that inspection should not be denominational. I refer to the Duke of Argyle's Commission?—I don't know that. I stated yesterday that many of those questions with reference to denominational education, denominational inspection, ought to be regarded differently when you speak of or consider Protestantism in its various bodies or various shades of doctrine, and when you consider the difference between Protestants and Catholics. There is a general agreement amongst Protestants, whilst between Protestants and Catholics there is an entire disagreement of first principles.

21868. Where the whole instruction in a school is permeated with the religious element, which I believe is the case in your school, does it not become extremely difficult for the Inspector to report upon the secular instruction, unless, at the same time, he can appreciate and sympathize with the religious element, which forms so important a portion of it?—No; because the examination of the Inspector has no reference, and bears no reference whatever to the religious instruction. His examination consists of inquiring into the writing, the reading, and the arithmetic. If there be a special class for examination in grammar, or in geography, or in reading, when the child comes forward, the Inspector tells the child what page to read from. If the child reads satisfactorily it is marked. If his writing upon the slate is satisfactory it is marked. If he does a sum in arithmetic satisfactorily there is a mark. It is marked that the child has passed in the three points. If the examination be in English grammar, the children are called, one with the other, and examined in the grammar. Of course no religious matter comes directly into any of these subjects, and therefore the Inspector has nothing to report upon respecting religious instruction.

21869. Do you think the independence of the Inspector is sufficiently secured by the process of their being subject to the veto of a religious body?—I think the Inspectors are perfectly independent. It is not so much a veto as that there shall not be named a person who may be objectionable. There is no veto. I think it is an agreement that the person appointed by the Committee of Council shall not be an objectionable person. The Inspector is perfectly independent. He owes no allegiance whatever to the Poor School Committee. To the Committee of Council only is he accountable, and I must say that, once he is appointed, I don't see what further the Poor School Committee have ever to say to him. They merely have to assent to his appointment at first. They merely see that the person is not objectionable, and he is perfectly independent, as he ought to be.

21870. You attach considerable importance to the fact of the Inspectors being denominational, and you consider it useful for promoting the success of the system of education?—It was so considered and so resolved on by our superiors. When we first consented to come into connexion with the Committee of Council, and neither my position nor any thought I have given to it would give me any title whatever to say anything to the contrary, and I can only say that all I have heard express themselves on the subject are satisfied with matters as they are.

21871. Mr. Justice *Morris*.—Can the second order of the Roman Catholic clergy establish a school without the provious permission of the bishop?—Yes. We know, without having it expressed in every case, that it is the wish of the bishop, if a school be not already in existence where the priest is, that he shall establish one as quickly as possible. And all that is requisite is this, that when a clergyman wishes to establish a school, of course he must endeavour to raise the funds, and he asks the bishop's permission to make collections for the purpose, which permission is never refused.

21872. I do not refer to a permission to collect funds; but do you ask his permission in consequence of his being a bishop, to establish a school?—No.

21873. It is the course of conduct consistently with Catholic doctrine, as explained by some bishops here, that the bishops decide altogether upon questions of education, to the total exclusion of the second order of the clergy?—But that is not a question of education; it is a question of school-building.

21874. Of having schools, and of the mode of conducting them?—That is a question merely of school-building, where there is a tacit assent. We stand in need of schools; we know it is the wish of the bishop that we shall have schools wherever we can, and therefore there is no occasion to ask him "shall I, must I, ought I have a school?" We know already what the answer will be. But if we go to him and say—"My lord, it is very desirable we shall have a school in such a place." If he thought not he would say—"I think not." But the school being wanted, the priest would say—"I suppose I am at liberty to collect for that purpose?" He says—"Yes." You just now made use of the word "doctrine." You mean "discipline," I presume.

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21875. No, I mean doctrine?—I don't see what it has to do with doctrine. The bishop of another diocese has a perfect right to say to his clergy, you must not think of building a school till you ask me. That is matter of discipline. Our bishop does not say anything of the kind. He is only anxious that we should have a great number of schools, and he leaves us to ourselves.

21876. Did I understand you aright to say that you, as manager of the school, managed it without being under the jurisdiction or control of the bishop?—I cannot see the point of the question. Do you mean that I am not under the jurisdiction of the bishop, or that that particular act does not come under his special cognizance?

21877. Had you ever the management of a school under his jurisdiction?—As a priest, serving in one of his churches, of course I am entirely under his jurisdiction. My act there as manager is that of a clergyman acting under his jurisdiction, but I don't submit each individual act that I do to him. I am a person in a position. I have the general management of the whole parish in my hands. If I do anything contrary to law I am liable to be called to account; but unless I do something contrary to law I am not.

21878. But, in imparting education, and of course, religious education, in your schools, you are aware that the bishop is the exclusive authority to decide upon the system of education?—No; I don't know what you mean by a system of education of imparting religious instruction or religious education in the school. I am, of course, subject to the bishop and the Church that I shall not instruct in or teach anything contrary to Catholic faith or morals. As to my mode of doing it, of course, just as there is a difference in the style of language of two different men, the bishop has no control over the style of language a priest may use or his manner of putting his arguments. So he has no control whatever over the special forms of instruction. He could not possibly have it. Every man must be allowed to act his own way.

21879. How is that consistent with the doctrine of the Catholic Church, that the bishop is to be the judge of the system and the mode of giving education?—If you would show me the passage—because I know that sometimes words are so misunderstood or misapplied—if you could show me the passage, so that I might take it in all its bearings, I could give an answer. I could not give an answer to a question put in so abstract a form, and yet embracing so much.

21880. Is it one of the decrees of the Council of Trent, or in the Catechism of Pope Pius, which are generally considered to contain the rules governing the Catholic Church, that the bishop is to be the exclusive person to decide on teaching without any interference whatever on the part of the second order of the clergy?—What do you mean by teaching?

21881. Religious teaching in a school?—Of course the bishop is the supreme teacher, because it was to the Apostles the first commission was given. Therefore the bishops amongst us, who hold these powers, they have the supreme power of teaching, and we are accountable to them for it.

21882. Then it results in the fact that you are accountable to the bishop?—In every organized society the subordinates are always accountable to their superiors, I presume.

21883. But in this case it does not arise from superiority of degree merely, but from the fact of its being a doctrine of the Church?—No; it arises from the superiority of degree and the function attached to that. You must know that the second order of the clergy are merely persons who are invested with a portion of the functions belonging to the higher order, or the Episcopate. Therefore the supreme jurisdiction rests with them. We are their assistants in the work.

21884. Mr. *Dease*.—Is not the state of the schools and of education in the parish invariably one of the matters into which the bishop inquires of the clergyman of the parish on his visitation?—Yes, on the visitation.

21885. You, I presume, as the clergyman, recognise the bishop's authority to raise the question, and to sift it as far as it is desirable?—Most certainly.

The Rev. John M'Menamin, P.P.

The Rev. JOHN M'MENAMIN, P.P., sworn and examined.

21886. The *Chairman*.—What is the parish of which you are the priest?—Stranorlar, in the county Donegal.

21887. Have you any schools under your management connected with the National Board?—I have six schools in the parish where I am at present in connexion with the National Board.

21888. Have you any admixture of Protestant pupils?—There is some admixture of Protestant pupils in some of the schools.

21889. To any extent?—No, except in one school. There it is about one-fourth of the whole. In the other schools I may say they are exclusively Roman Catholic.

21890. Is there any school under Presbyterian management in your parish in connexion with the National Board?—I believe not.

21891. Is there any school belonging to any other society or body?—Yes; the Episcopalians have their schools in connexion with the Church under their own management and direction; and there are schools partially supported by the principal landlord of the place, Sir Samuel Hayes, from private grants, from what source derived I don't know; and the Presbyterian body have also a school of their own. I cannot be perfectly certain that it is not in connexion with the National Board, but I think it is not.

21892. Is your school, in which you say about one-fourth of the children are Protestants, in the neighbourhood of any of these other schools?—No; it is not; it is about a mile and a half from any of the other schools.

21893. In that school where you have this admixture of religions, do you find any trouble or difficulty in carrying on the school, on account of the rules of the National Board relating to religious instruction?—I am only about a year and four months in the parish; and after I was appointed to the parish, I found this practice going on, that the Catholic teacher was teaching the Protestant Catechism and the Protestant version of the Bible to the Protestant children.

21894. During separate hours?—Yes, by direction of the parents of the children.

21895. Then, during the time he was so occupied with the Protestant children, what were the Roman Catholic children doing?—They had left the school, I think, at the time.

21896. Was this done every day, or only one day in the week?—I cannot say how many days in the week it was done. It was unknown to me at first. When I heard of it I objected to it, thinking it was not right for a Catholic teacher to be giving instruction in books in which he did not believe. I found also, on speaking to him, that he had a conscientious objection to it himself while he was doing it; and I think the reason why he submitted to it at all was, that the attendance at the school was not very large; and he was afraid that if he did not do it the children might be withdrawn, and he would suffer, by his salary being reduced in consequence of the rules of the Board requiring a certain minimum of attendance to secure the salary. I believe that was his motive.

21897. Were most of these Protestant children paying school-fees?—I think not; some were and some not, but the school-fees altogether are very trifling.

21898. Does the practice continue?—When I objected to it he discontinued it. In fact, I think, he understood or began to think it would not be pleasing to me before I met him at all, and he had discontinued it without any particular instruction from me.

21899. Are you in favour of the present system of

the National Board?—No, neither in all its details and bearings, nor in the system itself; of course, to a certain extent, we have favoured it by adopting it, but that was because it was the only one we could avail ourselves of. We would almost have had no education if we had rejected it. I am not in favour of what is called the mixed system, if it could possibly be avoided. I would much prefer that the children of my own religious denomination be instructed by a Catholic teacher—taught exclusively by themselves.

21900. Setting aside the question of model schools to which different objections apply, are you in favour of the denominational system for the ordinary primary schools?—Decidedly; and I believe that is the universal feeling of the priests of our diocese.

21901. Supposing any changes were made in that direction, what provision would you suggest should be made for small Protestant minorities where they are not sufficiently numerous to maintain a school of their own?—There would be a difficulty always in some localities about that; but, I think, if this system were introduced, viz., that a person getting up a school, and having the management and care of it, could have his own people trained up in his own way by religious instruction, and by the introduction of books of a superior stamp to those we have in the schools at the present time; and that there was a rule made that the Protestant children should never be allowed to be present when religious instruction was being given by a Catholic teacher—nor Catholic children allowed to be present at religious instruction given by a Protestant teacher—I think it would obviate a great deal of the difficulty. I would not like to make it so exclusive as to prevent any child having an opportunity of getting education; I think it would be right they should have the opportunity, but guarded so that there could be no interference with the religion of any child.

21902. Do you think you could so divide secular and religious instruction that a Protestant child could learn to read, write, and cipher, while at the same time you could communicate sufficient religious instruction to your flock?—Well, I think so; I think there would not be much difficulty in doing that.

21903. Have you ever been connected with districts of the country where Protestants are in the majority and where Roman Catholics are in the minority, and so unable to maintain schools of their own?—No, I was not. I officiated for fourteen years in the parish of Kilbarron, at Ballyshannon; I was afterwards, for six years, the administrator under the late Dr. M'Gettigan, in the parish of Letterkenny. Subsequently, for about six years, I was parish priest of the united parishes of Raphoe and Convoy—there the population is very much mixed. About a year and a half ago I was transferred to my present parish of Stranorlar, which is just lying alongside the parish of Convoy. In all these places the different religious denominations had schools of their own, and there is less of admixture in the schools of my present parish than there was in any of the others. I should say that I find every year that the Protestants, especially the Presbyterians, are uniting themselves with the Board more than they did formerly, and are getting up schools of their own, and under their own management, and are endeavouring to draw their own children to their own schools, as far as practicable. And thus the system is gradually becoming more denominational.

21904. And as far as your experience goes do you consider that the schools are gradually acquiring in many places a more denominational character?—Decidedly. That is my experience in all parts of the country.

21905. As far as your experience goes do you think education in mixed schools has the effect of making the children indifferent in religious matters?—I think it has; and I think besides it can scarcely be carried on with perfect safety. I would give one instance that came to my knowledge, not personally, but came to me from a Catholic Inspector in reference to a school conducted by a Presbyterian teacher. He was teaching a class by direction of the Inspector in the school, the majority of the children were Catholics; the lesson he was teaching was in the Second Book, and this passage occurred —"And Abraham built an altar, and worshipped the Lord." The Inspector caused him to explain the lesson to the children, and the explanation he gave was this—that altars were *formerly* required for the purposes of worship—for sacrifices. That, of course, implied indirectly that altars were not *now* required at all—that such things were not in existence for sacrifice; and the Inspector told me that he believed the teacher was a very conscientious man, that he did not intend, directly or indirectly, to inculcute anything that would appear to be erroneous to any of the children, and that he believed it was from ignorance of the Catholic doctrine. He told me that was his impression.

21906. Would a casual explanation of that sort remain on the minds of the children, or shake their belief?—They might be so young as that it would make no impression on them, but I know such impressions do rest on the minds of children, and they retain them. Of course by other instruction those impressions may be removed. I know that from my boyhood days I always looked up with a great deal of respect to my teacher. And I know when children respect their teacher they imitate him in his very tone and manner—his mode of expression and mode of thoughts as far as possible, and a teacher has a decided influence upon them. I speak from my own knowledge.

21907. Do you think the regulations of the National Board are sufficient to prevent proselytism in the schools?—I do not think they are. I think the instance I have already given shows that. The rule of the Board still leaves an opening for proselytism, and practically it may be carried on in some schools by the teachers. And although certificates are required to be signed by parents or guardians, it is not a sufficient safeguard in certain cases, for it gives the teachers an opportunity of inculcating erroneous doctrines, if I might call them so, at least contrary doctrines. It gives them an opportunity of instructing children in principles contrary to their creed and faith.

21908. Do you consider, as a matter of fact, that there are many cases now in which there is a deliberate desire of proselytising, either on the part of teachers or managers of National schools?—I don't think the teachers wish to interfere much, if there was no pressure put upon them. I think they would rather get rid of the difficulty and the onus of teaching religion at all. That is my impression.

21909. Do you think there are many managers who are using decidedly the National schools as an instrument of proselytism?—I cannot directly speak from my own knowledge. If I were to draw an inference from one fact, I have observed Presbyterian ministers denouncing strongly the Catholic bishops for asking separate education, and in their public speeches insisting very strongly on the necessity of united education, while these very gentlemen are getting up schools as fast as they can for the purpose of having separate education, or having schools under their management where there were schools under Catholic priests. They either dreaded there was some danger of their children attending schools under Catholic priests, or as is generally believed by Catholics, they desired to have schools under themselves, for the purpose of proselytism; but that is mere inference. I cannot speak of direct cases.

21910. Mr. *Sullivan.*—Have you any objection to mention the name of any of the persons who are acting as patrons in the county Donegal, where they built schools in that way. Can you mention any particular person?—I know one instance—that of the Rev. Oliver Leech, of Letterkenny.

21911. Rev. Dr. *Wilson.*—In what parish is Letterkenny, may I ask?—Conwall.

21912. Mr. *Dease.*—Have any serious difficulties arisen in consequence of the present mode of training teachers that is adopted, or have you any suggestion to make as to an alteration of that system, that would be acceptable to the Catholic body?—I think the teachers are at a great loss from the want of training—I mean the

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Catholic teachers. I think it would be a great advantage if they were trained, and I presume, you are aware, gentlemen, that the Catholic bishops have prohibited Catholic managers from sending their teachers for training, and I think the teachers have sustained a loss from not getting training, and the only way of getting out of the difficulty would be if there was a separate training establishment for the Catholics. I think it would be advantageous to them and would add to their efficiency.

21913. Do you find, practically, the efficiency of the teachers in the Catholic schools has been affected by the fact of their not having had training. Would you prefer in a school of your own to have a trained teacher to an untrained one?—I would, decidedly; and I would not only say if there was a training establishment for the Catholic teachers they should be trained for six months or so, as at present, but I would increase the time to ten or twelve months at least, for I think it would add much to their efficiency.

21914. Are there any special points of objection to the school books, the books now in use by the National Board, to which you could call the attention of the the Commission?—The books, in the first place, exclude everything that bears upon Catholicity in any way. The child whose reading is confined to the school books, knows nothing of his Church,—nothing of its history—nothing of the Catholic world, beyond the mere locality in which he lives, nor of the history of his country, past or present. All that is shut out from him, and he is deprived of anything connected with the history of the Church,—or history of the Irish Catholic people, when they go abroad. He has no opportunity of knowing anything whatever of their success or failure, or their position in foreign countries, and I think that is a great want. I think to have Catholics properly brought up, they must from infancy be imbued with the spirit of the Catholic religion. I think it must be positively inculcated upon them, and I think mere negative training, such as they get from the books in the National schools, can never make them good, practical Catholics. It leaves them, so far as the teaching goes, entirely blank, and everything connected with the Church, and appertaining to it, they have no opportunity of knowing anything in the schools. It shuts out from them every kind of history, and I think that is injurious to them in afterlife. They grow up ignorant of history, until they begin with reading newspapers, and periodicals, and very often violent articles; and they adopt those isolated one-sided views without due reflection, and I think it drives them very often into evil associations, and combinations, and fits them to become the dupes of designing and evil companions. I think it has a bad social effect upon them in afterlife, because they have no knowledge of history to enable them to weigh matters, and form a fair judgment. They are led away by bad impulses as it were, when the light of day breaks in upon them. The present school books cannot prepare a boy for the middle or higher class schools.

21915. Have you any personal knowledge of the books that are in use in the Christian Brothers' schools?—I have never read them all attentively. I cannot speak of the merits of their whole series of books. We have no branch of the Christian Brothers in our diocese.

21916. There is a practical difficulty I believe—is there not, in getting Christian Brothers' schools established in some districts?—Yes, there is a great difficulty, first, in the building of schools and residences for the Brothers, and then in getting the annual support for them, and also from the insufficient supply of the Brothers.

21917. I suppose, taking it altogether, that part of the country from which you came, county Donegal, is one that as regards the Roman Catholic residents in it, may be called a poor part of Ireland?—Very poor. That is too well known.

21918. And very few Catholic residents in it except of the quite poor people?—They are generally altogether of the poorer class.

21919. Have you any remark that you wish to make to the Commission, as regards the position or salaries of the teachers, or as to whether or not you consider them adequate?—I think the teachers are very inadequately paid. In our county the teachers get very very little in the shape of school-fees, from the great poverty of the people, except from perhaps, £3 to £6 or £8, and it is only in rare instances it would amount to £6 in the entire year. They depend entirely—almost exclusively — on the salary from the Board—and that salary is quite insufficient, I think, to encourage a young man, or induce a young man to remain in connexion with the Board, and I know young men who have got a fair education, will prefer to emigrate, unless they are labouring under some bodily defect.

21920. Has it come under your notice that the teachers are dissatisfied with their position in other respects, besides what they consider inadequacy of salary. Have you ever heard teachers complain, individually or collectively, of what they consider the capricious exercise of power on the part of managers?—I have observed that in the *National Teachers' Journal.* The teachers have established a sort of journal of their own, supported by themselves, and I see there that the teachers are anxious that they should be made either officers of the Board of Education directly, or, at least, that they would not be liable to be dismissed without cause proved against them. I have heard also from some teachers that it is a sort of general feeling, and I have heard it too from Inspectors.

21921. Do you consider, so far as your knowledge of the matter extends, that this complaint of the teachers is founded upon justice?—I don't know any good reason they have for it. I have, since I first became connected with the National Board as manager, had about thirty-five teachers under me. I have been always anxious to promote their interest whenever I was able to do it, in the way of getting a residence or assisting them, I did it, and I never dismissed a teacher but one. I summarily dismissed one teacher, and I would have been sorry to establish the case by proving it before any tribunal. I may mention the circumstances. I had ascertained beyond doubt that a young teacher had become a member of an illegal society—a Ribbon society—and I could not tolerate such a person as teacher of the children, and I thought that being under my patronage, and going amongst the young men of the neighbourhood, it would have an injurious effect, and was calculated to appear to have my sanction and countenance, and I therefore thought his conduct should be stamped with my disapprobation. I felt it necessary to dismiss him. If I had been obliged to show cause against him, I would have had great difficulty to give up the name of the informant, and also to get him to come forward and prove it, and I know I would have ruined the character of the young man, independently of marking him out for public prosecution. Another instance of the same kind occurred, not under myself, but under a manager in an adjoining parish. That was a still more delicate affair. There were two schools together—a male and a female school—and both teachers were young unmarried persons, and the manager became satisfied that a sort of intimacy was growing up between them. He found that the male teacher was visiting the apartments of the female after and before school-hours, and that this was regularly going on for some time. To get rid of one of them was a matter of necessity, and the manager took steps for that purpose. He had admonished them previously, but he wished to manage to get rid of the difficulty without doing anything prejudicial to either party. He found there was a female school in an adjoining parish vacant, and he applied to the manager of that school to receive the female teacher, he did so, and neither party suffered in character or otherwise. If the manager had gone before any board of inquiry and established his case by proofs, it would have been ruinous to both teachers.

21922. Do you think an individual hardship is likely to arise to a teacher from the fact of the manager having the power, without any notice, of dismissing

him from the school?—So far as my knowledge goes I never knew, nor did it ever come under my notice, from teachers or managers or any party, that any manager dismissed a teacher in that arbitrary way, unless as I said where there was some great necessity for it.

21923. Lord *Clonbrock.*—Would you or anybody else like to accept the office of manager if you understood the teacher was not subject to your sole authority?—I don't think the school would work so well or so efficiently. If a rule were established depriving us of such authority, we should have to do the best we could; but I don't think any manager would like it, and I should think besides that it would not work well. I think the fact of the teacher being under the control of the manager makes him attentive to his work and dutiful, and makes him attend at all proper hours. I will give an illustration perhaps of that, where I met a slothful, negligent teacher. I found he lived a mile and a half from the school—that he was not in the habit of going to the school until nearly ten o'clock, and that the children had no means of knowing when he would arrive. I heard from the parents that the children were kept waiting under the rain in very cold weather, and the teacher would not come in time. If he had acted up to the rules he should have been there at half-past nine. The children were kept starving in the cold, half naked and barefooted, and the result was that they would not come out then until near eleven o'clock. When I understood that this was the case, I made it my business to go promptly to the school for several mornings, to see if I could try and catch him absent. He found that I was watching him, and he attended to the school, knowing that I could dismiss him. I believe if the teachers were entirely from under our control, and that we could not dismiss them without proving glaring causes against them, they would not be so attentive.

21924. Mr. *Dease.*—Do you think any advantage would arise from the fact of the manager being obliged to give a month's notice or a month's salary to the teacher as is done in the case of other servants?—Perhaps, as a general rule, there would be no inconvenience in it, and not many managers would object, but I think I have given cases where it would be inconvenient to be under the necessity of doing so.

21925. You would have the option or alternative of giving a month's salary instead of a notice, supposing you did not want to keep him?—I think managers would have a decided objection to be obliged to pay a month's salary out of their own pockets. We have too much to do already.

21926. I do not mean necessarily that the money should be paid out of the manager's pocket. Don't you think it would be fairer to the teacher that he should not be in the position of possibly being obliged to go away on a Monday morning without any previous notice? Would it not be fairer that he should be sure either of receiving a month's notice, during which time he could look for another place, or that he should receive a month's salary?—And that to be paid by the Board?

21927. I am putting it without saying who is to pay it?—I object to the manager paying it, because we have to do more than we are able. In many cases in the country we have to build the schools at our sole expense.

22928. The *Chairman.*—Why not give the same notice to a teacher as to a domestic servant?—It is not necessary, even in every instance, for a domestic servant. If a domestic servant commits a gross breach of duty, it is not necessary I think to do it. I can scarcely realize any manager being so harsh as to dismiss a teacher without remunerating or admonishing him. I cannot imagine any manager dismissing a teacher summarily without good cause. I don't think such a person is to be found. For my part I would be sorry to do it.

21929. Mr. *Dease.*—Have you known cases where difficulty has arisen in obtaining sites for National or other schools?—I have partially referred to that already; because I said that in many instances in our county we are obliged to build our own schools at our sole expense, and keep them in repair, because we could not get leases from landlords of such tenure as to enable us to get grants from the Board. In some cases, where the landlords would not give leases, not wishing to identify themselves with the system, they would give a sort of permission, or at least connive at building schools on their property. I built two schools on the property of Colonel Connolly, on his Ballyshannon estate in that way. I spoke to the agent, who was in favour of the system, and could get no lease for the reason assigned.

21930. You consulted the agent?—The agent told me—"If you want to build a school, you can go and do it, and if I throw down the school, I will indemnify you for your loss." There was no school thrown down, but considering the poverty of the place, it was difficult to have them built.

21931. Have you ever met a case where an individual, being a large landed proprietor in a district, having an objection to—we will suppose the National system of education—refused sites for schools, and, by so doing, prevented National schools being erected on his property, and thus deprived a considerable district around of the possibility of having a school?—Yes; I knew a landlord who would not allow it—Sir Samuel Hayes and his father, the late Sir Edward Hayes. I wanted to build a school in a remote district, in the last parish I was in on his property, but I would not be allowed. I wanted to build a good school, one that would cost £50 or £60. There was a large number of families in the district. They belonged partly to my parish, and partly to the adjoining one. The priest of the adjoining parish offered to join me in building a school. There was no school, public or private, National or otherwise, within three and a half miles in any direction to this group of people who lived away in the middle of the mountains. We were anxious to get a school for them, and I applied to a tenant to be allowed to build a school on his farm. He said he would most cheerfully grant it, adding, "I have a number of children, and it would be a great boon to me." I met afterwards the agent of Sir Samuel Hayes, and I told the circumstances to him, and asked would he sanction it. He said he would not say, but he would consult the landlord; and when I met him again, he told me he could give no permission. The landlord on the adjoining property was an absentee. He was not living there, nor was his agent, and we took our chance, obtained permission from a tenant farmer, and built a school on the other landlord's property, that of Mr. Pratt, of Kingscourt, in the county Cavan. We built it without asking leave, and it has not been disturbed.

21932. If it had so happened that the property you allude to had been even greater than it was in extent, and had embraced a district of many square miles, as is not uncommon in mountainous districts, would not the result have been that the entire population of that district would have been absolutely deprived of education?—It would, but I do not see any remedy. If the property had extended further I could not have built on it, and there never was a National school built on it, except in two instances where tenants who had leases granted sites.

21933. Do you think that that right of practically depriving the population of education is one that ought to exist?—It is very harsh at all events, for of all the people in the country it is people circumstanced as the poor people to whom I have already referred who should be provided for, and I think when the Government undertake to educate the population at all, it is those who ought to be looked to first.

21934. Lord *Clonbrock.*—If a landlord was to propose to build a school on his property, on the condition that he should be patron of that school, would you accept such an offer as that. I am now speaking as to his interference with religious education, but supposing he proposed to introduce a school on his property, and appoint a Roman Catholic master, and wish to be patron of his own school, would you accept the offer?—It would depend very much on the character of the landlord, so far as I would go. If he were a

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liberal, tolerant man, I would not see much objection. If he were the reverse he would have the power to cause his tenants to attend the school, and he might introduce things that would be objectionable, and he could change the teacher at pleasure.

21935. I mean that it was under the National Board?—Yes, even under the National Board. I know a school where the landlord is manager and patron. The teacher is a Presbyterian, but the people all around are his tenants—his farm labourers and his dependents, and, as a fact, several of the Catholic parents have gone in, and signed the usual certificate required by the Board, authorizing a Presbyterian teacher to teach Catholic children the Protestant Catechism and the Protestant version of the Bible; and I believe that that is owing to the fear the people are under, and the apprehensions they are under of the displeasure of their landlord and employer. I think your proposal is liable to abuse in that way. I cannot of course go into the motives of any party, but I state the fact, that if the people were free, and knew what they were doing they would not allow their children to attend the religious instruction in the manner I have stated.

21936. Rev. Dr. *Wilson.*—Is that a National school?—Yes.

21937. And are those children receiving the instruction with the consent of the parents?—Yes. It is not in my parish, and I had a delicacy in making very particular inquiry. I would scarcely think it fair to go into another clergyman's parish to rake up a thing of the kind. It is only a few weeks since it came to my knowledge. I had no opportunity of seeing the clergyman of the parish, or of knowing that he was aware of what was going on, but I am aware of the fact.

21938. Lord *Clonbrock.*—Supposing the patron had appointed a Roman Catholic teacher to his school, and that the school was under the protection of the National Board you would not anticipate much evil to arise?—No, not so long as the Roman Catholic teacher was there, and provided the rules of the Board were adhered to.

21939. Of course you are aware that there have been objections even notwithstanding such a proposal as that, and that Protestant patrons are not readily admitted by the Roman Catholics?—I think they are generally admitted with great suspicion. It depends very much on the character of the gentleman in question.

21940. In this suspicion that prevents you accepting Protestant proprietors as patrons of schools on their property, do not you think it a great hindrance to sites of schools being given on those properties?—I am not aware it was ever refused on that ground—at least that reason was never assigned to me. I applied in three instances. I applied, as I have told you in the case of Colonel Connolly, and he was politically and in principle adverse to the system. That was the reason assigned by the agent, and he thought if he privately, and in private life gave sites and leases for the building of schools under the Board it would be an inconsistency.

21941. As a matter of fact do not you think that a proprietor has a very fair claim to ask to be patron of a school he builds himself?—I think he has some claim if he built it himself, but I think if I have to build a school, and collect the money, I would have an objection to any other being patron of the school.

21942. Mr. *Dease.*—The cases I was asking about were the cases where no further aid was given than the letting of the site?—Neither sites or leases would be given in the instances I have given, nor were any National schools sanctioned by the landlords, or erected by themselves.

21943. Do you think that the right of absolutely preventing education when it was of no pecuniary loss to himself, is a right that ought to be left in the hands of any individual?—I think if we had a law to compel a landlord to give the ground at a fair rent, more schools would be connected with the Board, and a better class of schools—in some localities, and more comfortable than they are now. If there was a compulsory clause it would be beneficial in that way, and I do not think a proprietor should have the power of depriving the people or any portion of them of an opportunity of receiving education.

21944. Lord *Clonbrock.*—Suppose an arbitrary law were introduced would it not be just that the opportunity should be given to a landlord to be patron of a school built on his own property?—If he applied for a school he might build it, but to get children into a school where the district is entirely Catholic, it would depend on the character of the man whether the children could be entrusted under his management, with all the safeguards of the Board as at present.

21945. Mr. *Dease.*—I think you were at one time in the parish of Convoy?—I was.

21946. Was there a school there—an agricultural school or a school to which land was attached, and where agriculture was professed to be taught?—Not in the parish of Convoy. There was at Conwall, Letterkenny. There was an agricultural school at Convoy, but it ceased to be an agricultural school about ten or twelve years before I went to that parish at all. The agricultural department had been entirely given up, and it was only a literary school in my time.

21947. You know nothing of the working of that agricultural school?—Nothing whatever, for it had been given up before I went there.

21948. Do you think it would be a beneficial thing to the position of the teachers if they were to get a house as portion of their salary or as portion of any addition they might get to their present salaries?—Yes; undoubtedly.

21949. Do you think it would be desirable to have a small portion of land added, say two statute acres?—Yes. It would tend very much to enable them to support their families.

21950. You don't see any objection to their having so much land?—I do not. I could not see any objection at the present time. I have never known any injury to result from it in some few instances where the teachers had residences, and a small piece of land attached. The only question that at present would suggest itself to me is that in a case where a teacher had misconducted himself it would be more difficult to remove him, but I think if the manager had control of the house he could make terms with the teacher by making him a weekly tenant at a nominal rent, and even if he never exacted it, he could put him out.

21951. If the manager reserved the right of depriving the teacher of the house at any time of the year, would it not be desirable that there should be a written agreement entered into between both parties before entering on the land as to what the teacher should be paid for growing crops or improvements in case of dismissal?—Yes.

21952. Something like the tenant right question?—Unquestionably; if the land is under crop the teacher should have the benefit of it.

21953. Don't you think that the scale on which the teacher's remuneration should be calculated, should be all settled beforehand, and not left for settlement when the time comes for separation?—It would be better to have the whole thing settled beforehand. It would obviate all difficulties, and they would be more likely to part in peace.

21954. Mr. *Waldron.*—Would you think it desirable for the interests of the children that there should be a piece of land attached to the school?—A small portion of land would not interfere with the efficiency of the school one way or other. I know of instances where the teacher has been enabled to get a piece of land, and I think on the contrary that it gives him a stake in the place. He was anxious to manage the bit of farm at hours separate from school hours, and he found that he was as it were tied down to the place, and took an interest in being popular, because he would not have the same advantage elsewhere.

21955. Do you think he might teach agriculture in a small way to the pupils?—I don't think he would be of much advantage in that way. I know instances

where farms were established by the Board, in connexion with ordinary schools, and they turned out a failure, they have dwindled away as if of no value.

21956. Were they managed in another way?—They were managed under the sanction of the Board, and the teachers paid something for them.

21957. As agricultural teachers?—Yes, as agricultural teachers.

21958. What I contemplate is having a piece of land attached to the dwellings of the teachers, and I want to know do you think it would be desirable if that were done that the children should be shown the process of agriculture?—It would be useful to them, but I think, generally speaking, that teachers, unless specially instructed on the subject, are not in any way in advance of the farmers of the country.

21959. It might be arranged through the Inspectors of the Board that the teachers should be compelled to adopt more improved systems of agriculture?—If the farms were provided for them, free of rent, something of that kind might be done. The children might get improved tastes and habits in the management of a little garden, and in keeping their cottages in better order. It might be useful, but I think for the general management of farms it would be of little use.

21960. Mr. *Stokes.*—At what time do boys leave your school?—The hours generally throughout the country are from ten to three for literary education.

21961. At what age do they quit school?—There is scarcely any standard for it. They leave generally at very early ages, unless in some instances where the people are in better circumstances.

21962. Can you say what proportion of boys in school are over thirteen years of age?—At some seasons we have a considerable number in attendance—say in the winter time, over thirteen years of age—but in the spring and autumn, and throughout the summer season, there are scarcely one in twenty over thirteen years of age.

21963. Do you not find, as a matter of experience, that in order to make useful, skilful labourers, boys must take to practical work at an early age?—I think as a rule they are obliged to work quite too soon at present in our part of the country. I think the poverty of the people makes them put their children to hard work too soon, and it proves injurious to them in afterlife.

21964. Is it your opinion that the boys leave school too early in your district?—Precisely, and put to hard work too early and too young. From the time they are able to do anything whatever they are put to hard work in some shape. The elder branches are employed on the farms, if they have any, or are kept herding cattle in the fields; and I have seen them employed under ten years at particular periods of the year. Those children generally return to the school at the winter season.

21965. What mischief do you find resulting from persons quitting school early and taking to labour?—I think, as we term it in the country, the bone and sinew of the boy is tender, and when he is put to very hard work it stunts him in his growth, and it affects his constitution in afterlife.

21966. Short of that cruelty?—It is not exactly cruelty, but generally speaking, the boys are hired out, and a great many are so hired or sent out very young, both girls and boys. They are hired in the fields with farmers, and are subject to great cold. They are badly clothed—they have to undergo great cold and fatigue, and many contract diseases which ruin them in afterlife.

21967. Have you ever heard it said that Irish labour is the worst paid and yet the dearest in Europe?—Yes, I have heard it.

21968. Have you heard that state of things attributed to the late period at which boys quit school, and take to work?—I never heard that. From my experience I think they are put to work too early.

21969. Lord *Clonbrock.*—You being an advocate for education, and not for taking children too young from school, and put to work, should you be an advocate to insist on them going to school?—I don't think the compulsory system in that way would work with us at all. I believe, if you made it compulsory for a great number of the people to send them to school, you would have to clothe them, and feed them up to a certain age, to the age that they are compelled to attend school in some other countries. The government would have to feed them, and clothe them to boot.

21970. You mentioned that in one of your schools you had a considerable number, or some number of Protestants?—I could not say the number. I think there was about a fourth of the whole number.

21971. How many are there in the whole school?—I suppose the average for the year would be about forty—at some periods more, and some less. Our schools in the country fluctuate much as to their attendance. I know one school, and at two periods in the year the average would be from twenty to thirty, and at another season of the year, it would reach from seventy to ninety. It fluctuates so much.

21972. You stated that a Roman Catholic teacher was teaching a Protestant minority with the Protestant version of the Bible, and so on?—Yes.

21973. And that he ceased doing that from thinking that it would not be pleasing to you. By his withdrawing that teaching did the children go away?—I believe not in that instance. He has never told me it was the case, and I did not make special inquiries on the subject.

21974. Was there a Protestant clergyman in that neighbourhood?—Not immediately in the neighbourhood.

21975. I presume there was in the parish?—Yes.

21976. Was his residence a long way from the school?—About three miles. It was situated at the very outskirt of the parish. It was partly attended by the children of my parish, and partly by the children of the adjoining parish.

21977. It was non-vested?—No; a vested school.

21978. Did the Protestant clergyman ever attend at the school to give his parishioners religious instruction?—Not to my knowledge.

21979. He might have done so, if he pleased, under the rules of the Board?—Certainly. The rules of the Board require that he should have an opportunity of doing so.

21980. You say you greatly prefer the denominational system?—I think that would be the general feeling, to have at least a system that a person establishing a school would be free to introduce books of his own selection, and choose the carrying out the religious instruction to his own satisfaction.

21981. In one question you told us you thought there would be no difficulty in providing a sort of conscience clause for minorities, where they are to be found?—I think it would be desirable if there was a conscience clause—but I cannot speak positively of the working of the conscience clause in England, not having resided there—but, I believe, it gives general satisfaction. I have seen a reference to it in a work that was published last year. I have not been in the schools in England.

21982. I am talking of the protection. You think there would be no difficulty in having protection for children?—I think not. If there was such a clause and strictly enforced.

21983. In answer to another question you told us that a tone of religion should go through the whole of education, and that a religious tone was imbued from the teaching, almost imperceptibly, as in the case of Abraham and the altar?—Yes, I said so.

21984. I want to know exactly how you would propose to separate secular from religious education that the religious minority would be protected?—Well, of course, I said there would be difficulties, and there will be always difficulties in this country, where one creed will be sparse and others numerous; but I think the difficulties might be lessened, and the majority would be able to train the children according to their satisfaction, and according to the principles of their creed, and I don't think the minority would be interfered

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with. They could be put away at the time of religious instruction. So far as my schools are concerned, I would be unwilling that teachers or others should attempt to tamper with the religion of any child. I would give an instance of what I did in a non-vested school. The teacher was a Catholic, and the parents of some children asked the mistress of the school to teach them in the Protestant Catechism, and the Protestant version of the Bible. She had a religious difficulty or scruple in doing so, and she consulted me. I directed the parents of those children to select a more advanced pupil of their own creed, and I would afford them time in the school, or set apart hours after the ordinary school hours; that the Catechism could be taught by such pupil, but not by the teacher, because I thought if she took the Catechism into her own hand, and began to teach it, it afforded her or any teacher an opportunity of putting a construction on it that might not be in accordance with the real teaching the child should get according to its creed. I would not tolerate, so far as I knew, any low interference of that kind, or any tampering with the children. I would think it a mean thing.

21985. There would be a difficulty from having a child imbued with the moral and religious tone of the instructor?—It is impossible, under all circumstances, to shut out all danger.

21986. Mr. *Gibson.*—I believe there are two Presbyterian places of worship in Stranorlar?—There are.

21987. It is rather a Presbyterian district?—It is just what we call a mixed locality. There are a good many Presbyterians in one portion of the parish. There are scarcely any in the other portion. The lower portion coming into the good land of the parish, is very much Presbyterian. But the mountain district is chiefly Catholic.

21988. I think you said the Presbyterians were rather drawing off from the Board?—No; I think they are rather drawing towards the Board. They are establishing schools, under their own management, in connexion with the Board, and making the system more separate. It is separating one denomination from another still more. That is what I meant to convey. I don't know whether I conveyed it accurately or not.

21989. In your own parish I find there are six schools; they are all under Roman Catholic management?—They are all under my management.

21990. And the only National schools in the parish?—Yes.

21991. In that parish, therefore, although there are two Presbyterian places of worship, there are no schools under Presbyterian management?—Yes, in that particular parish; but I could instance other parishes in which they lately built several schools.

21992. You know the town of Letterkenny very well?—I do.

21993. Has there not been very lately an infant school opened there under the immediate patronage of the bishop?—Yes, there has been.

21994. Now, where did the children attending that school go before the school was opened?—A great many of them, I think, were attending no school at all.

21995. Well, others of them?—Others were attending the ordinary National school in the town, for there still is a female National school in the town beside it. Some of them attended what we call the poor school at the convent, and which has been given up.

21996. How many Presbyterian places of worship are there in Letterkenny?—There are two.

21997. What school is the oldest established in the town of Letterkenny? The oldest school in the town?—Well, I really cannot answer you. The oldest National school is the one that is under the management and control of the bishop. It was built in the year 1834; at least it was opened in connexion with the Board in 1834; it is the oldest National school in connexion with the Board in Letterkenny.

21998. I see in Letterkenny that there is a male National school and a female National school?—Yes, these are the schools I am referring to.

21999. Vested in the Roman Catholics?—Yes, there is one, No. 2, vested in the Presbyterian patrons; and then there is the workhouse school in connexion with the Board.

22000. There would appear, therefore, to be actually three?—Yes, but the workhouse school is not open to the public.

22001. Not including one lately opened by the Roman Catholic bishop of the diocese?—These are the only three schools in connexion with the Board. There is another school not connected with the Board.

22002. I am only speaking of those in connexion with the Board?—Yes, there are three in connexion with the Board.

22003. Well now, how long is it since these schools were opened near the convent?—In the year 1834, about thirty-four years ago.

22004. Where is Rev. Oliver Leech's school that you say has been lately opened?—It is on Mr. Pratt's property. I cannot tell you the name of the place at present. It is Carravaddy, or somewhere on the road to it. I think it is called Cullion, or some sub-denomination of that kind. It is near a place called Carygawly, between Letterkenny and Carravaddy.

22005. Letterkenny is a district where the Presbyterian population is pretty numerous?—Yes, they are pretty numerous indeed.

22006. Rev. Dr. *Wilson.*—Is this school yet opened which has been begun by Mr. Leech?—No it is not opened yet. It is, I think, only in progress of building.

22007. You say it is being built out from Letterkenny. How far from Letterkenny?—Something, I think, about a mile.

22008. How far from any other National school?—About a mile and a half in the opposite direction.

22009. Is there a fair Presbyterian population in that district?—Well, it is mixed.

22010. A mixed population?—About half and half.

22011. Are you in favour of the National system, or not?—I do not approve of the present system, and I think I said that very early.

22012. In your own neighbourhood at present there are no schools under the National Board with Protestant managers?—Not in my parish.

22013. Now, you were previously a parish clergyman, I understand, at Convoy?—I was, sir.

22014. Were the schools in the neighbourhood mixed schools?—No, there was very little admixture in the National schools there.

22015. Under whose management were the National schools at Convoy?—There were certain schools under my management when I was there, and some of them under the management of Presbyterian clergymen, and some of them under the management of Protestant clergymen.

22016. Could you mention how many schools were under the management of Roman Catholic clergymen?—I think seven were under my management when there.

22017. How many were under the management of the Episcopalian or Established Church clergymen?—Two.

22018. Could you name them?—There is one at Raphoe.

22019. But I am speaking of Convoy, which is in a different parish from Raphoe?—I think there is only one there.

22020. Is there one at all?—There is.

22021. What is its name?—The Rev. Mr. Martin—and the name of the school—it is on the road between Convoy and the mountain, and is called Aughygalt National school.

22022. Did any Roman Catholic children attend?—Surely not, because there was a school of our own at the chapel, about half a mile from it.

22023. Now, you say there were seven schools in the parish under Roman Catholic management. How many under Presbyterian management?—In the parish of Convoy?

22024. Yes?—I think two.

22025. Name them?—One in the town of Convoy, and another in a place called Corradowey. I think Corradowey is in the parish of Convoy.

22026. Are you sure it is in the parish of Convoy? I believe it is. I am in a difficulty about the boundary, because both parishes were united under my administration, and the union of parishes went under the name of Raphoe.

22027. Mr. *Sullivan.*—Are you speaking of the ecclesiastical parishes or the legal ones, or the missions over which the priests are placed?—I have tried to answer as near as I can as to what is called the legal division, but I am not perfectly satisfied as to the legal division of that school of Corradowey; but I think it is in the legal parish of Convoy.

22028. Rev. Dr. *Wilson.*—Then the latest returns from the National Board state that there is not one school in the parish under a Presbyterian minister, the Rev. Mr. Wray having some time ago died?—He must be a long time dead. He was dead long before I went to the parish. The gentleman there now, for nine or ten years, is the Rev. Mr. Beatty, and there are two schools in the parish.

22029. Do you acknowledge his school as furnishing a fair sample of mixed education?—There were at times a considerable number of Catholic children attending it, but they have left it by degrees when other schools were provided for them.

22030. Are we to understand that the Presbyterians were not the only persons who provided schools simply to meet the necessities of the case?—Certainly; I have no concealment about that. The priests generally adopted it in that part of the country. We were the first, generally speaking; I don't say it was exactly to meet the necessities of the case, but the convenience of the people.

22031. Mr. *Stokes.*—Is there not this difference, that Catholics do not profess to approve of united education, and Presbyterians do profess to approve of it?—Yes, of course, they do; and I only instance the case because between their public and private conduct there appears an inconsistency.

22032. Rev. Dr. *Wilson.*—Are there many Presbyterians in the parish with which you are connected?—There are a good number.

22033. What should you say is their relative proportion to the other denominations?—I have no statistics that I could refer to with any degree of accuracy. The parish of Stranorlar is something like the parish of Convoy. I am not sure whether in the legal division there are the parishes of Stranorlar and Kilteevock. But in the parish that is under my charge, I would say about one-third, perhaps, are Presbyterians. I do not think it is more.

22034. Could you give us the proportions in the district in which you were previously located?—That is in the parish of Convoy?

22035. Yes, and Raphoe?—They would be somewhere about the same proportion—between one-third and one-fourth.

22036. Could you say in all these districts how many schools there were under Roman Catholic management?—In each district?

22037. Yes, in each district?—I think there were seven under Roman Catholic management.

22038. How many?—I should say seven, taking the parishes of Raphoe and Convoy together. I have stated in my late parish there were seven schools under my patronage in the united parishes of Raphoe and Convoy.

22039. And how many under Presbyterians?—In the two parishes?—I think five.

22040. Could you name the five?—There was one at Ballyhooley, another in Raphoe town, another at Corrowdowey, another at Convoy, another established about two years ago at a place called Glenmaquin.

22041. You are referring to the two parishes?—Yes; and when I mention that there were seven schools in my parish, then I, of course, include all the schools in the two parishes, or in the union.

22042. With regard to Presbyterians establishing schools under their own management, and having regard to the mention of Ballyhooley, may I ask is that a school lately established under Presbyterian management?—No, it was established a great many years ago.

22043. Could you say how many?—I suppose over twenty years ago. It was not always open as a school.

22044. Should you be surprised to find it was upwards of thirty years ago?—I should not. I was not living there when it was opened, and I have no dates to direct me. I said I thought it was upwards of twenty years.

22045. With regard to Letterkenny, what is the proportion of Presbyterians in Letterkenny, in the districts with which you are familiar?—The parish in which I officiated took in parts of two parishes, and did not embrace the entire parish. It was a sort of district attached to the Roman Catholic chapel; the mountain district was under another clergyman.

22046. But take Letterkenny as a district by itself, ministered to by Roman Catholic clergymen, what is the proportion of Presbyterians?—It might be something like one-third, taking the district in which I officiated.

22047. You have already stated that in the town of Letterkenny there are two Presbyterian ministers?—Yes, sir.

22048. What is the proportion of the Presbyterian population in the town of Letterkenny—In the town itself?

22049. Yes?—I could not just tell exactly now. It is only a random guess. Something about one-third in the town, as well as in the whole district. Scarcely one-third. I do not think it is one-third.

22050. How many schools are in Letterkenny under Presbyterian management?—Only one, I think, in the town; I am not sure. I will not say whether there is a male and female school, or a mixed school. I never was in the school, and I cannot say as to whether the males and females are taught separately or not.

22051. With regard to Stranorlar, will you give me the same particulars?—About one-third. I do not think they amount to one-third. Perhaps of Episcopalians and Presbyterians there would not be more than one-third of all.

22052. How many schools are in Stranorlar under Roman Catholic management?—In the entire parish?

22053. Yes?—Six.

22054. How many under Presbyterian management?—None in connexion with the Board.

22055. Under those circumstances should you think it a very unreasonable thing, considering that the National system is administered so largely denominationally, that a Presbyterian minister should ask to have the management of a school?—Certainly not. I have no objection at all to it. I do not complain of it at all.

22056. Are the schools under Roman Catholic management, with which you are familiar, fairly mixed?—No, there is scarcely any mixture at all, except in the school—Dowey school—to which I before referred.

22057. Are you referring to your present parish?—Yes.

22058. Could you give me the particulars as to the religious denominations of the schools in which you are manager?—That is the exact number attending them?

22059. Yes?—I cannot give the exact number. All the schools are attended exclusively by Roman Catholics, except one, and that is the school of Dowish.

22060. Now, I find by looking to the previous report of the Commissioners of National Education, to which I have referred, that these schools were all mixed more or less. If not mixed at present, where do the minority, formerly attending these schools, receive their education?—There are other private schools that I have referred to already. There are the Church Education schools. There are two schools in the parish supported by Sir Samuel Hayes by some kind of private grant—I do not know where it is derived from, and these schools are in operation in central districts.

22061. I suppose, then, on the day the Constabu-

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lary visited your schools, in the month of June last, they found no mixed attendance of children?—They might have found one or two, but they were very few, if any at all. I have never found the scholars of other denominations attending any of the schools but one.

22062. Mr. *Sullivan.*—Does your observation apply to Stranorlar or to Convoy only?—I am speaking of the present parish where I am—Stranorlar.

22063. Rev. Dr. *Wilson.*—You said a certain Presbyterian teacher in a school, where the majority of the children were Roman Catholic, gave a certain interpretation of the word "altar"—was he asked by the Inspector to give an interpretation?—As I understood from the Inspector, he, merely wished to see his system of teaching, and asked him to teach a class in his presence. I don't think the Inspector asked him anything, but stood by and let him teach as he thought fit.

22064. Did the Inspector object to the interpretation given?—I do not know, but he merely mentioned the fact in conversation, and afterwards in a letter to me.

22065. Would you be so kind as to name the Inspector?—If it is necessary I will, but I would rather not. I will tell you the school, if you like. It is called Drumfad. I cannot tell you the locality in which it is, whether in the Lagan district near Derry, or in western part of the county.

22066. Then it is not in your district?—No.

22067. It is a matter which you simply heard?—Yes; I told you I had heard it, but I cannot doubt my authority.

22068. What religion was the Inspector?—He was a Catholic.

22069. Do you know what year it occurred in?—Within the last five or six years.

22070. Do you know the name of the teacher?—I do not know the name of the teacher, but the name of the school was Drumfad.

22071. Now, you have said that the Presbyterian ministers have been denouncing the bishops for their advocacy of denominational education?—Well, I think they did.

22072. May I ask you what you mean by denunciation of the bishops?—Oh, condemning their policy for being adverse to what they consider to be the interests of education. I speak in reference to their language at their public meetings at Belfast—some of the public meetings of their Assembly, as they call it.

22073. Do we understand you to say they indulged in the use of any violent language, or personal remarks of the bishops?—Well, they spoke in a way certainly not very respectful of them.

22074. Could you give me the words?—I could not repeat the words at the present time, but the tendency of them was designating them what they called Ultramontanes, and other charges of that kind, as well as I remember. I could not refer to the speeches in particular.

22075. Do you regard that as denunciation of the bishops?—Well, I think in the acceptation of the word at the present time it is somewhat contemptuous.

22076. Do not many of the Roman Catholics themselves indulge in that term towards the policy of the bishops?—I think some of them do, but do not generally attach the same meaning to the word.

22077. When Presbyterians use a word adopted publicly, used by Catholics themselves, they can scarcely be said to denounce the bishops?—It depends very much on the context in which it is used, and the circumstances in which it is used. The same word may be offensive at one time, and in other circumstances it would not be offensive at all. All depends on the meaning attached to a word, and the known intention of the person using it.

22078. You have referred to denunciations in Belfast, when did those denunciations begin?—I cannot tell exactly, but the speeches to which I refer, have been delivered within the last five or six years.

22079. Now you have traced a connexion between the denunciations of the bishops and the Presbyterians getting up schools in your district "*as fast as they can.*" Will you mention the number and names of the schools got up since?—There was one got up by Mr. Leech near Letterkenny, another in a place called Glenmaquin, in the parish of Raphoe. It is under the patronage and management of the Rev. Mr. Morris, of Manorcunningham.*

22080. Any other?—Well, I cannot name any others at the present time.

22081. In this connexion may I ask you what other National schools are at Glenmaquin?—There is one National school under Catholic management within less than half a mile of this school on one side of it, and another National school somewhat about three quarters of a mile on the other side under our management—under Catholic management.

22082 Is it largely attended?—The attendance was never large in either school.

22083. And at what time was this school at Glenmaquin got up?—About two years ago. It is scarcely two years since it was opened.

22084. But you say that irrespective of the connexion you have been tracing between the denunciation and the establishment of those schools the necessities of Letterkenny do not warrant a new school?—Well, I think there may be some necessity for a new school, perhaps, in Letterkenny district, that is nearly a mile or about a mile from Letterkenny, but in the Glenquin district no such reason could be assigned, because there were two schools within an Irish mile of each other before, and it is now planted between them.

22085. You have said already that the Presbyterians were getting up such schools in consequence or in connexion with these denunciations "as fast as they can"—do you regard *the instance* which you now give as proof of as fast as they can?—If I remember I said wherever they could; if I used the words in that sense, I used them inadvertently.

22086. Then you render it, wherever they could?—Yes.

22087. But you say that in the large districts to which you have referred, if they had chosen they could have got up a larger number of schools?—They might have had more schools for that district earlier than they had, but now it is difficult to get them up, because others have been erected under other management.

22088. Are you not aware that the first schools under the National education system were in that part?—I am not aware in my district.

22089. Are you not aware that Ballyhooley was one of the first?—Yes.

22090. And that the present one in Raphoe was one of the first?—Yes; there was one good school established in Raphoe.

22091. So early as 1832?—I cannot tell.

22092. Now, may I ask you if you ever heard the Roman Catholic laity, or any of them, themselves express dissatisfaction with the demands of the bishops?—No, not in my part of the country, I never did.

22093. Do you know of any cases in which the Presbyterian managers employed Roman Catholic teachers?—No, I do not.

22094. Or in which the Roman Catholic managers employed Protestant teachers?—No, I cannot name any at the present time; the idea did not occur to me, and I do not know an instance of it.

22095. May I ask are you satisfied with the books of the National Board of Education?—I am not.

22096. Then should you propose that the books of the National system, or a system of education of which you would approve, should be more permeated than at present with Catholic doctrine?—I think there should be permission in schools exclusively Catholic to use Catholic books more freely.

22097. And would you make an exception in other places?—I would be more careful there, certainly.

22098. How could you be more careful, unless you had a different system of education; should you pro-

* See Appendix, No. XV., for letters from Presbyterian clergymen with reference to Presbyterian schools in Donegal.

pose, under any circumstances, a different system of education for one set of schools from another?—I think there should be permission given for the introduction of books exclusively Catholic for the use of Catholics.

22099. What do you mean by exclusively Catholic?—That is where none are attending but Catholics; the rule is as rigid in its application where a Protestant of any religious denomination never enters as where they are mixed. In our convent schools the application of the rule is as rigid as in any other place or school.

22100. Your district is largely Roman Catholic, with a small Episcopalian population?—Yes.

22101. Are there many parishes in your county of Donegal in which the children of Episcopalians of the poorer classes who attend National schools are, of necessity, very small?—There are a good many parishes where they are very small.

22102. Where not more than half a dozen could attend a school at a convenient distance?—I suppose there are some places, in some parts of the diocese, that I am not fully acquainted with, where that may be the case.

22103. What provision would you make for children of the Established Church so circumstanced?—I think if they have to attend in these schools, when anything exclusively Catholic, or connected with Catholic teaching, is introduced they should be at full liberty to go away, or there should be a clause obliging the teacher to remove them or send them away.

22104. But, provided you have education permeated largely with Catholic doctrine, how could they possibly be protected?—Let these books be read at different times, and let the parents of the children have the right to object to their children being asked to read any books to which they have an objection.

22105. Do you propose to relegate such books to times for religious instruction?—It might be done so where the schools must be of mixed attendance.

22106. In all cases where Protestants attend a school, would you confine your books to the National Board books?—I should like that the National Board books would be more historical in their character, and give the boys and girls some more knowledge of the world about them, and of their own country. They are very limited at present as to the knowledge they impart.

22107. I wish you to keep in view the provisions you would make for small Protestant minorities attending your school. What books would you substitute for the present books if you had the matter in your own hands?—I would not take that upon me. I have not gone so much into the nature of the case as to suggest any books published, but there would be a difficulty connected with it in the instance to which you refer.

22108. And what provision would you make for such a case?—I speak chiefly in reference to cases where, practically, the schools are of one entire class or creed, and no other. I say the rule is as rigid in its application as anywhere else.

22109. Have you not acknowledged that your district is a fairly mixed district?—Yes, but not the schools.

22110. And in such a case would you propose to cut up the entire district into denominational schools—Roman Catholic, Established Church, and Presbyterian?—They are practically so already. There is only one instance where there is anything like a fair admixture at the present time in the schools.

22111. You adhere to that opinion, after having given us already an account of the small number of schools under Presbyterian management?—I think the number of schools under Presbyterian management is clear proof that the system is denominational in practice.

22112. But I refer to all the districts with which you have been familiar as a clergyman, where you have been doing duty?—I think they are generally so. I think, as a general rule, they are so.

22113. You object to the books, that they do not contain anything calculated to give Roman Catholic children an idea of the Catholic world—that they do not teach Catholicity or the history of the Church, or faith, as fully as they ought. Did I understand you to say that the Government was the party who had undertaken to educate the people?—I suppose that the Government have undertaken to educate them through the National system.

22114. Do you think it is the duty of the Government to teach Catholicity to the children in the National schools?—That is another question altogether.

22115. But will you answer it, please?—The first one is a practical one, which they actually do, and it would be a different question, of course, what would be their duty.

22116. But it is one of your objections to the system and I wish to know your opinion of the duty of Government?—I do not object to the system because it does not teach it, but I object to it because it is not even permissive and excludes it.

22117. Do you not object to the books because they do not contain the information that you want?—And because no other books will be allowed except books of that stamp. It is not permitted to introduce other books.

22118. Will you answer the question whether it is the duty of the Government to introduce such books?—That might lead to a great deal of discussion, and I do not know what practical good might result if we discussed the question.

22119. We shall not discuss it here. I will receive a short answer to the question?—I rather think it is not the duty of the Government to provide religious instruction in that way; but Government should not prevent others from supplying the deficiency.

22120. Are the Protestants to have the books interwoven with Protestant doctrine?—Of course, if they desire it.

22121. Do you regard the Catholic children as wholly deprived of every opportunity of becoming acquainted with Catholicity?—So far as the system is concerned it has that tendency certainly.

22122. But I presume that Roman Catholic clergymen and other intelligent persons in connexion with their Church, devote a great deal of their time to give instruction in that way?—We must do it.

22123. Is there anything to hinder them imbuing the people with a spirit of Catholicity from the pulpit?—A great deal of difficulty from the poverty of the people, and the necessity they are under to engage in the service of others, and the difficulty of getting them together on Sundays. Very often the children of the poor people are kept herding cattle on Sundays as well as on other days, and it is difficult to get them together for the purpose of instruction. Many of them are hired with Protestants and Catholics, and of course they are kept at the duties of their particular avocations very often on Sundays.

22124. Do not the same duties hinder them receiving literary instruction in schools?—They are capable of receiving a certain amount of literary instruction, whilst they would not be able, in a short time to receive and acquire sufficient religious instruction.

22125. Are not your teachers all Roman Catholics?—They are.

22126. And the managers of your schools largely Roman Catholic?—They are.

22127. What is to prevent the managers and the teachers from giving religious instruction to the children at their schools?—We try to do that as far as we can.

22128. You regard the Church, I presume, as bound to look after her own children?—Yes.

22129. And as such you teach your children their catechism from their youth?—Yes.

22130. Do you believe it is not a fact that they are as well taught in Roman Catholic doctrine as Protestant children are in Protestant doctrine?—Well, I could form no comparison. I never had an opportunity of inquiring into the religious education of the Protestant children attending schools in my neighbourhood. I cannot speak at all about the relative proficiency of one to the other.

22131. Do you regard it as of great importance that the Roman Catholic should be acquainted with the history of the Church?—Yes.

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22132. And learn what is going on in the Roman Catholic world at all times?—To a certain extent they should know all about it.

22133. Do you not think it would be dangerous to keep them apprised of the doings of the Catholic world just now?—I think not. I think it would be much safer for them to learn the doings of the Catholic world from calm, well-digested history, than learn them from partisan newspapers, and other sources, as they will be sure to do.

22134. Do you not believe that the main duty of the State, representing all parties and denominations, is to aid in teaching the children the three leading branches of reading, writing, and arithmetic, and fit them as citizens for the discharge of their duty?—Oh! that is certainly a duty—a very important duty; but I think it is equally an important duty to have the children brought up practically good Christians in whatever creed they may belong to, and it is difficult under the National system to bring up Catholics practically in the duties of their religion.

22135. Now, do you regard that as the duty of the State or the duty of the Church to bring up children in the creed to which they belong?—Oh! I think it is the duty of the Church. I answered that before. But I think the State should afford facilities in the discharge of that duty.

22136. Mr. *Sullivan.*—How many Catholic churches are in your present parish?—Only one.

22137. How many schools?—There are six National schools under my management.

22138. What is the greatest distance anyone has to go to the church?—There are a few families in my parish that have to go six miles.

22139. Have many of them to go four?—A good many of them have to go from four to three.

22140. With regard to the schools themselves, what is the greatest distance anyone in your parish has to send children to any school?—Some have to send them two and a half miles or two miles, but these are the people who live at one end of the parish, detached from the rest of the parish, in a mountain district, and there never could be a sufficient number brought to form a school if they were not brought together in one place.

22141. As a general rule what is the distance?—About a mile or a mile and a half.

22142. If you were to give all your religious instruction to the younger children in the church would you get children from the whole of your parish to the church on Sunday?—Certainly not. It would be a total impossibility for many reasons; first, from their poverty and nakedness; and secondly, because they are employed upon the Sunday often in the service of others.

22143. Is it not desirable therefore that instruction should be given by some one in the different schools scattered over the parish?—Yes, and we have religious instruction given to them after hours; but that is not sufficient in my opinion.

22144. Is not the proper age for giving elementary instruction in religion the same age as that which is best adapted for secular instruction?—It is, so far as impressing it upon the memory.

22145. Is not that very important?—That is important, but there is a great deal more than merely impressing it on the memory to make it valuable for the children.

22146. Is not the proper time for giving religious instruction when they are at school?—Yes, that is the proper time; at least it should commence with that age.

22147. How many of your schools are vested?—Only two.

22148. And the others are non-vested?—Yes.

22149. The State allows religious instruction to be given in the vested schools, and you are at liberty to give it in the schools that are built at your own expense?—Yes.

22150. Does the State in giving that permission undertake to teach the Catholic religion or the Protestant religion by allowing a school-room to be used for religious instruction?—Well, it affords the opportunities, but it does not provide for the instruction, or make it in any sense imperative.

22151. Is it not one of the rules of the board that facilities should be given for instruction?—Yes, that is the rule of the board, but it must be voluntary on the part of the children to receive it, and the services of the religious instructor must be gratuitous.

22152. In giving permission to use the school that religious instruction should be given at some time, does that not imply that the books also should be used?—The books are provided at the expense of the school. They are—they are provided at the expense of the children.

22153. Then, if the patron of the school had the right of selecting his books, to employ in the case of a Catholic school Catholic books, would the State have anything to do with the matter one way or the other—would the State be under the duty of providing Catholic religion for Catholic pupils when the patron pays for his own books?—Certainly not. I think not.

22154. That is, in the ordinary religious instruction?—Yes. The difference between the book case and the case of religious instruction is that the Board strictly requires that an opportunity will be given in one case for religious instruction to the children of any denomination who may ask for it. And in reference to books, they strictly prohibit any books but those which they choose themselves, and they will give no permission for any books beyond them.

22155. What I want to get out chiefly is this—if the rule were altered with regard to these books, and if the books became in certain cases Catholic and in other cases Presbyterian or Protestant, the State would not thereby undertake to teach any religion?—It would not, as under the present rule in reference to religious instruction the State requires that permission be given and facilities afforded for that purpose; but that does not imply that the State undertakes to teach religion, neither would it undertake to teach it in permitting the requisite books for that purpose.

22156. Are there any convent schools in your present parish?—None; none in the diocese but two—one at Ballyshannon and the other in Letterkenny, and the one in Letterkenny has no school in connexion with the Board.

22157. When you were at Letterkenny was there a school in connexion with the convent?—The nuns were appointed teachers in the school at Letterkenny, but the Board would not permit them. They continued to teach for twelve months, but got no salary.

22158. What order of nuns are they?—The same as those at Rathfarnham—of the Loretto order.

22159. Their duty is to teach the high classes?—Yes.

22160. And they have a school of that kind?—Yes.

22161. And where was the convent from which the nuns came who taught?—About 100 yards away, and the school is situated on their own ground.

22162. On what ground did the Board refuse to allow this salary?—When I was appointed to the parish of Letterkenny I found that the nuns had been recently introduced there a short time before I was appointed, and I found that for the first and second quarter there was no payment coming, as was to the other schools in the district, and I wrote to know the reason, and the reason assigned by the Board was that "they could not be recognised or admitted as teachers in *vested* schools."

22163. Oh, that very school was a vested school?—It was, and it appeared to be a very unsatisfactory answer, for, on looking over the published reports of the Commissioners for the previous year, I found fifty-two vested schools with nuns actually teaching in them, and receiving salary. Well, they stated they could not do it; they could not pay salaries to nuns in vested schools; and when I discovered this in the public report I wrote to the Board to ask was I correct in my inference as to the number of schools actually taught by nuns receiving salaries, and if so, how they could reconcile it with the answer previously given.

22164. What answer did you receive?—They an-

swered that my inference from the public report was true, but that they had ceased to affirm the rule some years previously, and that from that period forward they would not admit nuns into vested schools.

22165. How is that school vested—in trustees or in the Board?—In local trustees.

22166. Did the trustees propose to buy up the Board's interest in the matter?—It was very peculiarly circumstanced. The only trustees named in the deed of trust were dead, and no trustees had been ever appointed to succeed them since.

22167. In what position is the Board now as regards that school?—They still claim the right over the school, and the control over it, and it is still in connexion with the Board.

22168. And how is it that no successors to the original trustees were appointed?—Well, I do not know. The local parties took no interest in it, and the Board was negligent, or overlooked it, and no trustees were appointed.

22169. Since then have you made no attempt to get up a convent school in the town?—There was an attempt made at one time, but the convent was very small, and could only accommodate a small number; and it did not succeed well, and was given up. They have got up a school for boarders, and a middle-class school for day children, and the rest of the children are attending the National school conducted by a secular teacher since the nuns were turned out of it.

22170. If you were to build a school alongside the present one, out of your own funds, and the nuns of the convent were to teach, the money would be paid for teaching in that case?—I presume it would; the rules of the Board would entitle them to payment.

22171. The sole reason for making the exception was, that it was a school once vested in local trustees?—That was the objection made, but I thought it was a very unfair objection made by the Board, and I believe it would scarcely be a legal ground for their refusing if it had been well tried, at least I was told so by a distinguished lawyer whom I consulted on the subject. The school was built in 1834, and at the earlier stages in all instances, where a grant was made to build a school, a printed form of the rules was sent down with the query-sheet, and one of the questions to be answered by the applicant was would he conform to the rules of the Board, and a printed copy of the rules was sent to him, and he should distinctly answer that he did, or the application would fail; and I think in the earlier stages every single person applying for a grant believed he was only binding himself to the rules then sent him, and to no others.

22172. In fact, you believed you were only bound by the covenants of the lease?—Yes; or rather, I should say, by the covenants and agreements entered into antecedent to the execution of the lease. And it is a remarkable fact, that since I made my objection, and since I charged them with a breach of faith in the matter the Board has ceased to send the Form and Rules as before.

22173. In fact, any change made subsequently should not be binding?—I thought it should not be retrospective, and that there should be a distinct copy of the rules furnished, in order that the applicant might know to what he is to bind himself; and I considered it should bind both parties alike.

22174. Who pays the ground rent of that school?—There is no ground rent.

22175. On whose ground is it situated?—The late bishop was the proprietor of the ground. When the school was built he was the owner in fee-simple, and he had conveyed his right and interest in the property to the nuns at the time I am speaking of.

22176. And they of course would have had to eject the Board?—There might be expense and trouble and difficulty about the matter, and the nuns never undertook it, or any other person for them.

22177. If the nuns ejected them, and got possession of the school, it would become non-vested, and then would they not be entitled to receive aid from the Board?—If they got the place into their own possession, and opened the school, they would be enabled to receive aid certainly.

22178. Do you not consider that an anomalous condition of the rules of the Board?—It appears to be so certainly. The lease was for thirty-one years or three lives. The lives are surviving. One was Her Majesty the Queen, the other was His Royal Highness the Duke of Cambridge. I do not recollect the name of the third party, but I believe it is the Marquess of Kildare. There were three lives I think in the lease.

22179. Is there any other point in relation to the conduct of the National Board towards nuns that you would wish to mention?—I think nuns are very unfairly paid by the Board, for example; for teaching from seventy-five to 100 children, of the regular average attendance, they would be paid only £20 a year while ordinary lay teachers might be paid from £70 to £100 a year for teaching the same school with exactly the same number of pupils.

22180. Are not the lay teachers subjected to examination? Are they not paid also upon their personal qualifications?—Generally they are, at least the scale of payment depends less or more upon the examinations and proficiency.

22181. If you take the lowest scale of payment in which there is no examination required, and compare the payment in that case alone with the payment of the nuns, how would it be?—It would be about a third more than what the nuns would be paid.

22182. Do you mean in the case of the lowest paid teachers?—The lowest paid female teacher would get £14 a year if able to command an average of twenty to twenty-five children.

22183. In the case of a nun's school having only from twenty to twenty-five children, have you any idea of what amount they would get?—I think only £10.

22184. Then, between that and what you have just stated, there is not so much difference?—Of course not, but the increase of salary would not be in proportion to the numbers in attendance or the efficiency of the school.

22185. Must there not be a distinction of this kind always between very large schools in towns and small schools in rural and country districts, and in order to maintain schools in such districts, must not a certain sacrifice be made by the State?—Of course, but whether lay teachers be in the same town with nuns or not, they would be paid better, even for teaching a school equal in numbers.

22186. But is there not this element of classification entering into the question; would there be any objection, in your mind, to the principle of the nuns and religious orders making an examination, and claiming their salaries in the same way as lay teachers do?—I think the nuns would not like, as a rule, to be subject to an examination of that kind, at least except in their own convents. I know there are some orders of nuns who are not at liberty to leave their convents for any purposes unless under extraordinary circumstances, and by a special dispensation.

22187. Now that university examinations are carried out by peripatetic Commissions, suppose the difficulty about leaving the convents was got over, and the examinations conducted by written papers in the convents themselves, would that obviate the difficulty in any way?—I don't suppose the nuns would object to that, at least they would not have the same amount of difficulty.

22188. Would not that greatly simplify the matter by getting rid of the whole question about religious orders, and putting all upon the one basis, so that the State should not have to inquire whether the teachers were nuns or not?—I think so. I think the question for the State would be simply to look to the work done, and how it was done.

22189. Is it not always desirable to have as few rules with regard to classification of persons who are to act as teachers as possible?—So far as that goes I think so.

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22190. Suppose there was a Minister of Education, would he not be bound to carry out his rules irrespective of exceptional cases—rules that he would propose, for example, in the House of Commons, should he not make them equally applicable to all teachers, irrespective of their other functions in life?—I don't know what the duties of a Minister of Education would be, I think we have nothing of the kind in this country.

22191. I mention him as an example, but the question is the same, whoever the person may be who performs the functions of such an office. In Ireland it is the Chief Secretary who discharges the duty in the House of Commons. Would it not be desirable, no matter by whom the matter was being dealt with, that all differences between monks and nuns, and lay persons, with regard to the discharge of the duties of teachers under the State should be got rid of as far as possible?—I think so.

22192. Rev. Dr. *Wilson.*—You said, I think, that the ladies in the case you mention had the school for twelve months?—Yes, or upwards.

22193. For the children of the poorer classes?—Yes.

22194. Did they give it up at the end of the twelve months?—Yes, the Board insisted upon their being put out of it, and threatened law proceedings if they would not leave. They then retired.

22195. Did these ladies continue teaching the children of the poor?—No; they had no house to teach them in, and they were obliged to confine themselves to teaching children of the higher classes.

22196. Is the school still used for teaching under the National Board?—Yes; it is a double school—both male and female teacher. I would have tried the law in that case, from the advice I got, were it not that the male teacher occupied a portion of the house. He was for a long time the teacher; he was a most efficient man, and he got leave to retire shortly after, and received retiring compensation of £125. I saw that I could not contend the case of the nuns without victimizing him, and exposing him to the risk of losing his retiring allowance, which would be to him a grievance and an injustice, and I had to submit.

22197. If you had a good case now against the Commissioners should you be disposed to make it?—If I were in the position to have the Commissioners plaintiffs, I could defend the case at much less expense than if I were the plaintiff. I could have fought the battle at that time much more advantageously than now.

22198. Under whose management is the school now?—I don't know whether it is the bishop or his administrator who is returned as manager.

22199. How many teachers are there in the school?—A male and female teacher. It is a double house.

22200. Is the attendance large?—I cannot say now. The male school was closed last year for some time from want of a teacher. I don't know how it is working.

22201. You have said that in vested schools the parties must conform to the rules. What was the rule of the Board on religious instruction in the case of vested schools?—The leading rule now is, in the first instance, that Protestant children are not to be permitted to be present while the Catholic teacher is giving religious instruction, and *vice versâ.*

22202. What are the facilities afforded to ministers of different denominations?—The rule is, that there must be an opportunity afforded for ministers or others where the children or parents or guardians will require it, that there must be an opportunity afforded at certain times for giving religious instruction in the school.

22203. Mr. *Sullivan.*—If the nuns were teaching would you have objected to carry out that rule?—Certainly not. I would have given the opportunity before or after school-hours.

22204. Rev. Dr. *Wilson.*—In a vested school?—Yes.

22205. In the case of a non-vested school, yourself being the manager, and ladies teaching under your management, should you extend the same privileges to ministers of other denominations?—If necessary I would. I was never asked for any permission of the kind. I never, therefore, had an opportunity of granting it or refusing it. If any clergyman asked me, and said he felt it necessary, or if any persons came and said "will you permit this, and we will take care that the school-furniture and books will be taken proper care of, and if injured will be repaired," I would have given an opportunity for it, even in a non-vested school.

22206. Would the bishops and clergy of your Church be disposed to act on that principle?—I don't know. I cannot say, practically, what they would be disposed to do, because I never knew an application to be made where a priest was a manager; in any of the schools I have ever been in such an application was never made to me.

22207. Did the same rule to which you have referred in the case of vested schools, of the ministers of all denominations having facilities to give religious instruction, apply to vested schools from the beginning?—I cannot answer you very positively on that. I know it does since the year 1850, the date at which I first became a manager of schools.

22208. Mr. *Sullivan.*—In any case where a number of Protestants of any denomination attended a school under the management of a priest, in your part of the country, have you reason to believe that if they wanted facilities for religious instruction they would be refused them, even in non-vested schools?—I think under ordinary circumstances, they would not be refused. They would not be refused unless there was some apprehension that it would give rise to bad feeling, unless in fact, there was some special ground for a refusal, but I never discussed the matter with any priest. I cannot say positively what they might do, but my opinion is they would not ordinarily refuse.

22209. Rev. Dr. *Wilson.*—Referring to what you regard as the unfair payment to the nuns for teaching, are you aware that the ladies themselves are not engaged in teaching for more than a short time each day?—I am not; on the contrary, I think they teach as long in their schools in connexion with the Board as any other teachers I know. There are some instances where they employ teachers and pay them; but they have to pay those secular teachers out of their own funds.

22210. Should you be surprised if you heard, on the authority of Catholic as well as Protestant Inspectors, that the nuns do not teach in many cases more than a few hours a day?—That may be. If they get their work efficiently done by lay teachers approved of by the Board, that would be an additional reason why they ought to be paid as the teachers of any other school.

22211. Are not these ladies paid by capitation grant?—Yes; but it is very niggardly.

22212. In addition, are there other payments made to their schools?—Not that I am aware.

22213. Are you not aware they have all the advantage of first class monitors under the Board?—Of course; but any payment made on their account, is made directly to the monitors, as in all other schools.

22214. Do they receive the highest rate of payment?—I think only on the same scale as in any other school.

22215. Are you not aware that these first class monitors receive a much higher rate of pay?—They receive a higher rate of pay than other monitors, but not higher in convent than in other schools.

22216. Of 140 first class monitresses under the Board receiving this high class pay, are you not aware the convents enjoy considerably more than half?—Some may or may not, but the same monitresses would get the same payment in any other school.

22217. Mr. *Sullivan.*—Is it not the case that the convents have been efficient in bringing out such monitresses?—I believe so. If I recollect rightly, in the reports of Commissioners some years ago, it was stated that the convent schools, as a class, were the most efficient schools in Ireland.

22218. Rev. Dr. *Wilson.*—Is it not the fact that it was the very large rather than efficient schools that obtained the appointment of first class monitresses?—It is a proof of the efficiency of the schools.

22219. Are you not aware these convent schools receive large sums for cleanliness, order, for music, drawing, and work, over and above the capitation grant, and the payments to first class monitresses?—They don't receive one penny more than is paid to any other school under lay teachers, where the same claims can be established; and I do not think the Board can be charged with any partiality towards nuns—quite the contrary. These will be paid for music in the same way, and even work-mistresses will be paid in mixed schools.

22220. Do you speak of these things as matters within your own knowledge?—Yes, I could instance a convent school to which a great deal of what you say does not apply. About twelve months ago a branch of the Sisters of Mercy were brought to Ballyshannon. They brought together a large school. They have no monitresses there except monitresses they picked up from amongst their own children and qualified. They have no other monitresses appointed in the school, but what any other school could have. They get a certain number proportioned to the average attendance, two hundred or three hundred, or something of that kind. If the teacher were a secular teacher the same number of monitresses of the same standing would be appointed to it and get the same payment. Yet the nuns there have very little to support them and are very poorly paid —in fact, they receive nothing for their own labours but the allowance under the capitation grant.

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22221. The *Chairman.*—Do you know of any cases in which Roman Catholic clergymen give instruction in schools under Protestant management?—I do not.

22222. Do you know of many cases in which Protestant clergymen attend to give instruction in schools under Roman Catholic management?—I don't know any instance of it. I was never applied to for permission by any clergymen.

22223. Mr. *Sullivan.*—In your district are there many of the schools under the Robertson bequest?—There is one in the town and parish of Raphoe, it is at the same time a National school. There are some others which I cannot name at present.

22224. Are the schools under that bequest generally connected with the National Board?—I don't know, of my own knowledge, any but the one school.

22225. That is, to a very large extent, a Protestant school?—As far as I know it is an exclusively Protestant school. I know that some years ago I heard there were some Catholics going to that school because there was an inefficient Catholic teacher in the National school under the Catholic manager. That teacher died and a first-class man was appointed, and now they have all gathered to him.

[Adjourned.]

FIFTY-SIXTH DAY.—DUBLIN, SATURDAY, DECEMBER 5, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

JAMES WILLIAM KAVANAGH, Esq., further examined.

Dec. 5, 1868. James Wm. Kavanagh, esq.

22226. The *Chairman.*—Are there any documents referred to in your former evidence that you wish to put in?—Yes, my lord, there are four. These are—First, an Analysis, by Provinces, of the number of schools, the total number of pupils on the roll, and also the average number; the total daily attendance, and the average daily attendance in each school; the whole amount of grants, in salaries, premiums, and otherwise, to the schools, and the average grant to each school; and also a ratio of total grants, on the basis of the percentage of the payments in the four provinces, assuming those to Munster as the basis (100).

22227. Mr. *Gibson.*—What does that refer to?—On the face of the document it is headed "Provincial *Analysis, &c. . . . Report of National Board, 1866.*"

22228. What year is it for?—The year 1866 alone, being the last available.

22229. Extending from what time to what time?—A whole single year.

22230. And from what document is it taken?—It is an analysis of the last report of the National Board, that for 1867 not being out yet, save the text only.

22231. From what document is it compiled?—The summary tables, the provincial analysis of school attendance and grants, in report of National Board for 1866.* The next document I beg to hand in is a copy of a Parliamentary Return—a copy of the O'Reilly Return —No. 390 of the year 1864, with a column added by me, giving the average State grants per pupil, reduced to a centesimal basis (assuming the grants to Catholics as 100), according to the creed—management, or

* Provincial Analysis of SCHOOLS, ATTENDANCE and GRANTS—Report of National Board, 1866.

PROVINCES.	No. of Schools in Operation, 1866.	No. on Rolls.		Average Daily Attendance.		Per cent. of average Number in Attendance to Total on Roll.	State Grant.		Ratio of Grants for same number of Pupils; those to Munster being taken as 100.
		Total.	Average per School.	Total.	Per School.		Salaries, Gratuities, &c., from State.	Total per 100 Pupils in Daily Attendance.	
							£	£ s.	
Ulster, . . .	2,382	317,457	134	102,623	42·8	32·	89,910	87 12	125
Munster, . . .	1,576	241,518	155	95,597	60·0	39·	67,038	70 2	100
Leinster, . . .	1,466	201,750	143	72,118	49·2	34·3	58,211	80 14	115
Connaught, . . .	1,029	150,094	146	45,887	44·6	30·5	32,500	70 16	101
Total, . .	6,453	910,819	141	316,225	49·	34·7	247,661	78 6	—

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patronage of the schools; thus, Established Church, Presbyterian, Dissenting, and Catholic.*

22232. The *Chairman.*—Is there any further document you wish to put in?—Yes; I now beg to hand in a Return giving an account, under the several heads of grant, in salaries, &c., in the year 1862 to Model schools, with the average cost per pupil in each of them; in Ordinary schools under first-class teachers, under second-class teachers, under third-class teachers, and under probationers, and under all grades taken together; and also in Convent schools, with a short table added, from myself, to make the other items more intelligible. The Return is compiled from a Parliamentary Paper, (App. No. 3), No. 157—1864, moved for by Sir Hugh Cairns, M.P.

MODEL, ORDINARY, AND CONVENT FEMALE SCHOOLS, 1862—ATTENDANCE AND GRANT PER PUPIL.

Female Schools, Year ending 31st December, 1862.	No. of Schools.	No. of Pupils. On Roll. Total.	On Roll. Average per School.	Average Attendance. Total.	Average Attendance. Per School.	Average per Pupil from Grants, Year ending 31st December, 1862. Teachers' Salary.	Paid Monitors.	Premiums.	Industrial Instruction.	Total.	Ratio of Grants per Pupil; those to Convents being 100.
						s. d.	*s. d.*	*s. d.*	*s. d.*	*s. d.*	
Model Schools, . .	49	9,598	195·8	4,290	87·5	24 $6\frac{3}{4}$	11 4	0 $3\frac{1}{2}$	0 4	36 $6\frac{1}{4}$	500
Ordinary Schools under I. Class Teachers,	224	34,035	151·9	12,510	55·8	15 $7\frac{3}{4}$	2 $9\frac{1}{2}$	0 $8\frac{1}{4}$	0 $5\frac{1}{4}$	19 $6\frac{3}{4}$	271
II. Class, ,, .	496	64,329	129·6	23,001	46·5	12 $7\frac{3}{4}$	1 $6\frac{3}{4}$	0 $4\frac{1}{2}$	0 $7\frac{1}{4}$	15 $2\frac{1}{4}$	210
III. Class, ,, .	766	82,682	107·9	28,327	37·	10 $10\frac{1}{2}$	0 $7\frac{1}{2}$	0 $2\frac{1}{4}$	0 $5\frac{1}{4}$	12 $1\frac{3}{4}$	168
Probationers, . .	149	14,282	95·8	5,050	35·2	—	—	—	—	—	—
I. II. III. Class and Probationers, .	1,635	195,328	118·8	68,868	42·1	12 $2\frac{1}{4}$	1 4	0 4	0 $5\frac{3}{4}$	14 4	198
Convent Schools, . .	129	68,566	531·5	28,009	217·3	4 1	2 5	0 5	0 3	*7 $2\frac{3}{4}$	100

Female Schools.	Per cent.	No. of Pupils. On Roll.	Present.
49 Model, .	4·2	9,598	4,290
1,635 Ordinary, .	68·1	195,328	68,868
129 Convent, .	27·7	68,566	28,009
1,813 Total,	100·	273,492	101,167

* Nuns, themselves, received only 4*s.* 6*d.*, viz.:—4*s.* 1*d.* Capitation, and 5*d.* Premiums.

Fourth Table, on the subject of grants, is taken from Table II. of Grogan's Return, of grants to Convent schools, under the heads of Capitation, Premiums and Gratuities, Industrial Instruction, Paid Monitors, and total. It is No. 430 Session 1864, and refers to the years 1860, 1861, 1862, and 1863. Its importance, in connexion with my past evidence, lies in this, that it shows that a considerable amount, now more than half, of the grants given to Convent Schools is not received by the Nuns. They are only the channels through which it passes to Paid Monitors, all of whom are appointed directly by the Board, through the Inspectors, to which the Catholics of Ireland strongly object, as a grave invasion of local rights, secured under Lord Stanley's early system.

GRANTS TO CONVENT SCHOOLS—1860–3.

Year.	Average Daily Attendance.	No. of Schools.	Grant from National Board. Capitation.	Premiums and Gratuities.	Industrial Instruction.	Paid Monitors.	Total.
			£ *s. d.*	£ *s.*	£ *s. d.*	£ *s. d.*	£ *s. d.*
1860	25,571	124	5,199 12 1	324 5	301 0 0	2,219 9 8	8,044 6 9
1861	25,377	128	5,588 4 11	521 5	301 1 8	2,891 6 8	9,301 18 3
1862	28,008	129	5,715 12 11	577 5	351 11 8	3,499 3 7	10,143 13 2
1863	30,406	134	6,181 5 4	785 5	434 8 4	4,459 0 1	11,859 18 9

* TABLE compiled from O'REILLY RETURN (No. 390—1864) of amount per pupil, in daily average attendance, during the year 1863, paid in Salaries, Gratuities, Premiums, &c., of all descriptions:

In National Schools under Management of Patrons of	Salaries.	Gratuities, &c.	Total.	Ratio of Grants; those to Catholic schools being taken as 100.
	s. d.	*d.*	*s. d.*	
Established Church,	16 $1\frac{1}{4}$	$5\frac{1}{4}$	16 7	120
Presbyterian ,,	15 $7\frac{3}{4}$	$5\frac{3}{4}$	16 $1\frac{1}{2}$	117
Dissenting, &c., ,,	13 $1\frac{3}{4}$	3	13 $4\frac{3}{4}$	97
Roman Catholic ,,	13 5	$4\frac{3}{4}$	13 $9\frac{3}{4}$	100

From the above return is excluded all schools under official and united management, as Model, Workhouse, Gaol, Asylum, &c.

22233. Mr. *Dease.*—Have you any other document to hand in respecting that portion of your evidence relating to the late Right Rev. Dr. Doyle?—Yes. The name of the late illustrious Dr. Doyle, Bishop of Kildare and Leighlin, having been largely referred to in my former examination of the 13th July; and several questions, numbered 12484 to 12495, having been put to me, founded on the supposed leaning of that great prelate towards mixed education, I beg leave to supplement my answers with the following brief extracts from Dr. Doyle's "Life and Works." In one of his celebrated letters on the state of Ireland, pleading for a great and liberal scheme of public education, he says (I read from volume 1, page 356)——

22234. Mr. *Gibson.*—Is that Fitzpatrick's Life?—Yes. He says:

"Do we wish or require to be intrusted with the public instruction? No. We wish only that the portion of it which regards ourselves be intrusted to us. We do not desire to put our sickle into another man's harvest. All we require is that you observe the commandment of Christ—'Whatever you wish that men should do to you, do ye also to them in like manner.' You would not confide the instruction of your children to us. Do not oblige us to intrust ours to you. As to the State bestowing aid, we feel indebted for it. We will be grateful for it. We shall not even think, if you will, that the State exists, only for the good of the people—that we are its subjects—that we pay its taxes, supply its luxuries, bear all its burthens, fight and die for its aggrandizement or glory. We will waive all right to the public money of the State, and like Lazarus will wait, expecting the crumbs. All this we will do: only do not afflict us, by interposing your authority between us and our children. Do not estrange from us the minds or affections of our little ones, or teach them from their infancy to regard the stranger as entitled to their confidence. Do not intimate to them that their Parents or Pastors are unfit to train their minds, or inform their hearts, or introduce them to the world. If you think to seduce them from the faith in which we have suffered and into which we have been baptized, avow it, and tell us, and we will retire with them into the desert and tell our misfortunes to the rocks; or we will cease to beget children in our bondage, and let our name be forgotten and our race be extinguished."

22235. Mr. *Gibson.*—What is the date of that?—It is in his Seventh Letter (Letter of J. K. L.) on the State of Ireland.

22236. Have you the date?—It is about the year 1825 or 1826. I cannot tell the precise date.

22237. That was during the time of the agitation about the Kildare-place Society?—Yes; certainly.

22238. Then it was long before the establishment of the National Board in 1831?—Certainly, five or six years. On the subject of the primary schools of his own diocese, Dr. Doyle, in a circular to his clergy, in giving directions for fitting up parochial schools, says——

22239. The *Chairman.*—Give the date?—I think it was the year 1825. He says—

"In all these Schools, Religion shall be the first and last occupation of the child—to raise his pure hands to Heaven, as it is the first duty assigned him by his Creator, so shall it be the groundwork of all the instruction he may receive. Religion shall not be banished, like some dangerous infection from our Schools. A child shall not be taught to hide the Summary of the Law of God, to commune with Heaven by stealth, to deceive some petulant Inspector, and shield his piety, by a lie. No. In our Schools Religious Instruction shall be the *basis* of Education, and this Religious Instruction will embrace whatever can contribute to mould the heart to virtue, to subdue the thoughts, to regulate the affections, and prepare the mind of the child for that world, full of danger, into which, on leaving School, he is obliged to enter."

22240. Mr. *Dease.*—As the first extract you read from Dr. Doyle's "Life and Works," applied to a period anterior to the introduction of the National system, what was the object of reading it, and how do you apply it to the object of the present inquiry?—Dr. Doyle there lays down, *ex cathedra*, Catholic *principles;* without reference to any system, any details, or any scheme of school management. He sees apprehension of the Catholic children being estranged from their Catholic pastors owing to the inferior part they are entitled to take in the matter of education, and he points to the dangers connected with it. It is principles that Dr. Doyle deals with, and not systems or details, and therefore his solemn utterances are of importance, at all times.

22241. Rev. Dr. *Wilson.*—You have referred largely to the opinion of Dr. Doyle in the years 1825, 1826, and 1829. Was the National system of education at present in operation in view of the public at that time?—Clearly not.

22242. Was Dr. Doyle in favour of the new system of education introduced in 1831 at any time?—Favourable to the new system as then projected?

22243. Did he show in any way his approval by practical action?—Yes.

22244. In what way?—By a Circular to his Clergy, telling them to enter on the experiment.

22245. Did he ask them to place their schools under the National Board of Education?—Yes, with the alternative, as he says, "that should we be again doomed to disappointment, we are not as dumb dogs that know not how to bark. We can readily exclude the Commissioners, their books, and their agents from our schools."

22246. Have you ever said that Dr. Doyle approved of the system so far by practical action, and of model schools, as projected by the Commissioners of Education?—No; Dr. Doyle never approved of the Model Schools of the Board.

22247. Have you ever said he hailed the establishment of model schools in connexion with the National system of education?—No, never. I will tell you what I did say. He could not have approved of the District Model Schools, first opened more than fifteen years after his death.

22248. It is satisfactory to me if you answer the questions. He never did, you say?—He never approved of the Board's Model Schools.

22249. Did he approve of the principle of the system of which they form a part?—He not only approved of "*Model Schools,*" but had model schools in his own diocese for the training of the teachers.*

22250. I refer to his approval of the model schools as projected by the Commissioners of National Education?—The Commissioners did not *project* the model schools at the time Dr. Doyle wrote his letter. (Question repeated.) Dr. Doyle's letter is dated the 26th December, 1831. The Commissioners first met as a Commission, on the first day of that month. They first sat to consider grants or receive applications, at the end of January, 1832, so that a National school did not exist until February, 1832. Lord Stanley's letter contains no reference to *State* model schools, or a project for State model schools. He proposes *a* model school in Dublin, meaning a *training* school. Dr. Doyle never wrote anything on the subject of National education after the system was brought into operation.

22251. Who was the first party to indulge in attacks on the scheme of training of teachers, model schools, and so on?—I cannot say.

22252. You cannot say? Have you ever said?—No; not in the terms of your question, certainly.

22253. Have you ever said that while a certain party opposed the scheme Dr. Doyle approved of it?—I am not aware.

22254. Will you recognise your own words in the following:—

"Thus it is evident that the local model schools, instead of being a new idea or a new feature in the National system, have, from the beginning, been the means to which the Commissioners looked, and on which they confidently relied, for giving completeness and entirety to their system of training teachers; and it may not be unworthy to notice that one of the first attacks made on the scheme was by the Bishop of Exeter, in a speech in the House of Lords, a few months after its promulgation; while within two months of the issuing of Lord Stanley's letter, empowering the consti-

* See Dr. Doyle's "Rules and Regulations for Schools, &c.," already quoted by the Witness in his Evidence, Q. 12290, page 516.

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tution of the National Board, Dr. Doyle forwarded a circular, instructing his clergy to place their schools under the new Board, and in which his lordship states:—'The rule which requires that all teachers henceforth to be employed be provided from some model school, with a certificate of their competency, will aid us in a work of great difficulty—to wit, that of suppressing hedge schools, and placing youth under the direction of competent teachers, and of those only.'"

Do you recollect that?—Perfectly, and in that, there is no inconsistency whatever; but I would ask your lordship to request Dr. Wilson to say from what he is reading. I ask the authority for that document. Is it a public or a private document?

22255. Do you acknowledge that as part of your unpublished report, to which reference was made by you on a former day?—I deliberately withdraw any assent I gave to its recognition, until it is put in, conformably with the law of evidence, whether as a public document or a private letter.

[At this stage the room was cleared. On returning, the examination was resumed as follows:—]

22256. The *Chairman.*—Will you look at that paper, and say if it is in your handwriting (paper handed to witness)?—It is.

22257. Rev. Dr. *Wilson.*—Do you acknowledge the portion I have read as part of that document?—When I identify it. (The witness reads the portion.)

22258. Have you identified that as part of your own document?—Yes.

22259. Can you say at what time it was written?—I think it is part of a general report referring to the Clonmel Model School, the year 1851. I say that from memory.

22260. Are you sure it referred to 1851, or to a much later period, 1854?—I believe, trusting to memory, that the report refers to the year 1851. I find nothing in the part of the document before me, internally, to lead me to decide, but that is not of the slightest consequence.

22261. Does your memory serve you with regard to the writing of that document—the preparation of that document?—No.

22262. Are you aware that the document furnishes internal evidence that it refers to model schools, and that the report must have referred to 1854?—So far as I am concerned, it is perfectly immaterial.

22263. Was not your object to show that Dr. Doyle approved of the united system of education and model school training, while the Bishop of Exeter was opposed to it?—It is impossible I could have so meant. Never at any period of my existence did I mean anything of the sort just stated. I never thought, much less wrote that, in reference to Dr. Doyle's opinions.

22264. Who were the parties specially opposed to the model school system?—The Catholics are now very much opposed to it.

22265. Who were the parties you had in view as specially opposed to the model school system?—In the year 1854 the Catholic opposition had assumed a formidable shape in a few localities, and was appearing and gathering in others.

22266. Who were the parties you had specially in view when you prepared that document?—I cannot say, as the whole Report is not before me.

22267. Were they the Roman Catholic bishops?—Certainly not.

22268. Did you ever charge the parties to whom you referred in that document with being insincere?—No. But produce the document.

22269. Or say that their toleration of the National system, so far as it means mixed education, is merely seeming, and not sincere?—I don't think I did.

22270. Have you ever said that the Commissioners neither exercise nor claim any privilege or authority over these schools beyond that which their rules and regulations grant to the managers of the ordinary National schools?—I am certain I did, and I now repeat it.

22271. And that the rules and regulations practised in every National school are those which, without alteration or modification are carried out in every model school?—I now repeat the same, and it is existing at this instant.

22272. Have you said that to anyone not the slave of prejudice and dishonesty these schools themselves should commend themselves, and the rules and regulations of the schools?—I may have said it. I don't recollect. But I am quite certain I would not say it now.

22273. Have you not said that the opposition to model schools is in reality because of opposition to the cause of united education generally?—I firmly believed it, and believe it now.

22274. You do not regard these schools as a new feature of the system?—One of them is as old as 1833. You constantly confound district or local model schools, spread over the country, with the one central training school—therefore there appears to be a conflict between your questions and my answers, and an irrelevancy with regard to my answers that this will explain. Dr. Doyle was most favourable to a training school.

22275. Do you regard these schools to which you refer in that document, as a new feature of the system?—District model schools were a new feature of the system, dating from 1849, whilst the system dates from 1831.

22276. Have you ever said they were not a new feature of the system?—Never in the sense you state.

22277. Have you combatted the views and met the objections of the bishops in a masterly argument upon the subject?—Never of the bishops.

22278. Have you advocated and approved of them as good training schools?—I approved of them never more strongly with regard to the excellence of character of the secular instruction aimed at in them than I have done in portion of my examination before this Commission. I ask you, again, to read the whole document.

22279. Mr. *Stokes.*—Is it a complete one?—Not at all. It is only an unpublished portion of a long general report on the Clonmel model schools, for 1851.

22280. Mr. *Sullivan.*—Is that the suppressed part of the report now before you?—It is.

22281. Is the remainder of the report in print?—The remainder was published for 1851.

22282. What preceded and what followed that portion?—This is a portion of a long report upon a single model school, and this portion was omitted by the Commissioners for reasons of their own.

22283. Do you consider that another example of mutilation of reports?—Clearly.

22284. Rev. Dr. *Wilson.*—I ask the witness to have the kindness to read this document?—With pleasure I will bow to your lordship's decision. Is the document to be read on the condition that I shall be examined on it with regard both to this and to the remainder of the report? I respectfully decline to read it, if that is not done.

[At this stage the Commissioners adjourned for a short time. On resuming, the examination was continued as follows:—]

22285. The *Chairman.*—Can you state to the Commissioners of what document this paper is a portion?—I am satisfied that it is a portion of my report on the Clonmel model schools for the year 1851.

22286. Has the whole of that report been published?—The remainder of the report has been, but the passages, the fifteen or sixteen pages of manuscript in your lordship's hands, have not.*

22287. Referring to your letter of the 5th of November, in which you give to the Commissioners a list of certain schools which you had visited, and in which you say you found violations of the new rule of 1866, what rule do you refer to?—Rule 15, sec. 4.

22288. At what date did you visit the Portadown school?—The 8th of September, 1868.

22289. Did anybody accompany you?—No.

* The entire Report, including the portion published by the Commissioners of National Education, in the Appendix to their Report for 1851, and the portion then omitted, will be found in the Appendix to the Evidence, No. 16.

22290. Was the manager present in the school, or only the teacher?—The teachers only.

22291. Was this a boys' or girls' school?—A mixed school of boys and girls, a very large one, having 220 boys on roll, and 171 girls, or a total of 391.

22292. How many Roman Catholics were on the rolls?—Forty-three, out of a total, on the rolls, of 391.

22293. Do you know what the religious denomination of the principal teacher was?—Presbyterian.

22294. What is the infraction of the rules as to religious instruction which you observed?—Religious instruction was going on, during the time of my visit. I remained during the whole of its continuance. I entered the school at half-past nine o'clock, when the scholars were assembling. Religious instruction begins at ten o'clock, and lasts till a quarter to eleven daily, and consists of reading the Scriptures and repeating the Catechism, meaning the Shorter Catechism of the General Assembly. When it was ten o'clock, the children went off to their Scripture classes, and the assistant teachers took them in charge. Meantime, as it was important to me to economise my time, I said to the teacher "Though I know it is, strictly speaking, a violation of the rule—though I have no authority to remain here—I came here for a particular purpose; and you will, I am sure, have no objection to let me examine the official books." He did. I went down through the school. He invited me to examine one of the Bible classes. I did so, and was rather pleased with their answering. I found two Catholic children present at the early part of religious instruction, not receiving or taking part in it, but present in the room. He said the Catholics were accustomed to thus drop in. I wholly acquit the master of having any design on the Catholic children. I believe him to be an honest and a respectable man. He said the children come in and go about, but were not forced or compelled. But the master, under the rule, was bound to put them out.

22295. Rev. Dr. *Wilson.*—He said that?—No, I say that.

22296. Are the closing words of your answer your own, or the master's?—My own; I am stating to you what the master's *duty* and *obligations were.*

22297. That is, you instructed the master as to his duty?—No, but I inform the Commissioners that there was a violation of the rule, consisting in this, that the teacher allowed the children to be present, though not, I think, with any bad or evil design; and that it was the master's duty, under the new rule of the Board, to put out the Catholic children, during the time he was giving Protestant religious instruction.

22298. The *Chairman.*—Can you state whether those two children were present at the beginning of religious instruction, or whether they came in late, while the religious instruction was going on?—They merely dropped in; the teacher stated, as a practical schoolmaster, that it could not be avoided, and appealed to my knowledge of schools, in proof.

22299. Is there any class-room or other department to which such children could resort while religious instruction was going on?—Yes, there is.

22300. Mr. *Gibson.*—What was the time mentioned in the Time Table for religious instruction?—Ten to ten three-quarters o'clock, daily.

22301. Am I to understand that these children were not in the school at the beginning of religious instruction?—I cannot say; but they were there *during* the religious instruction. I called attention to the fact of those Roman Catholic children being there, and the master, fairly, went into an explanation—they were there, before me, during the time of religious instruction.

22302. Did the master volunteer the statement?—No, I questioned him very closely about it; but he frankly volunteered the explanation, how it could not be avoided.

22303. You said you yourself took a class and began to examine. Were these children in your Bible class?—No, not in the Bible class.

22304. Where were they in the school?—In the school-room.

22305. What part of the school—at the fire?—I don't know whether there was a fire or not. They were in the school-room, going about, within hearing of, but not receiving instruction. But they were present in the room. It is almost the mildest form of violation that could occur under the rule.

22306. Can you tell the names of these children?—No, I would not ask anything of the sort.

22307. Mr. *Stokes.*—Are you certain it was a Presbyterian school?—I heard so from the master.

22308. Rev. Dr. *Wilson.*—Are you sure it was under the National Board?—I don't think I should be asked that question, having been for twenty-four years connected with the National Board and as Head Inspector, visiting National schools in every county in Ireland.

22309. Were these children receiving any part of the instruction communicated?—None, whatever.

22310. How far were they removed from the class under instruction?—They were going about, freely, amongst the desks, and through the alleys of the school, but taking no part whatever in it, but the teacher was bound, under the rule, as there was no certificate authorizing their presence, to put them out. There was no further violation than that. As these profess to be protective rules—and it was the special object of my mission to ascertain how far they are practically protective or not—it is my duty to expose their violation. It is not a question about the two children only, because the whole forty-three Catholic children on the rolls are similarly exposed.

22311. Who were giving religious instruction?—The several teachers, including six assistants and monitors.

22312. Was the principal teacher present?—He was beside me the whole time of my visit.

22313. Did he allow the children to be moving about freely through the classes while religious instruction was being given?—He did, two children.

22314. Now, as I presume you regarded that as a violation of the law, did you call upon the manager of the school to make any representation about it?—No; it was no business of mine. I neither had nor assumed any authority, whatever. I was a mere private gentleman.

22315. The *Chairman.*—Did you make any entry on the visitors' book of your visit?—I left the date and my name, there and in every public school that I visited, in the North of Ireland.

22316. Master *Brooke.*—In bringing charges of violation of rule against a particular school, do you not see the necessity of enabling the Commission to identify the particular locality?—Yes, if I could have anticipated that the school could not be readily found in the Board's Reports. Which is it more likely that a mistake or difficulty of identity, as to names of localities, would occur in the Board's Report, as to this one of several National schools in Portadown, or that a visitor of my kind, who gives all the details, dates, teachers, and numbers present, obtained on a visit made to the school within three months, could be mistaken, as to its being, or not being, a National school?

22317. Are you able to give the name of the street in Portadown, in which the school is?—I am not. It is attached to the leading Meeting-house, not far from the railway, and within two minutes' walk of the chief hotel. The name of the school is, I find, Edenderry, Roll No. 6593, Parish of Seagoe, co. Armagh.

22318. The *Chairman.*—Did you visit a school in Queen-street, Lurgan?—Yes, I did, on the 8th of September; the same day that I visited the other in Portadown.

22319. Is the roll number 8779?—That is the school, Queen-street, Lurgan, parish of Shankhill, co. Armagh.

22320. Under Presbyterian management?—Yes.

22321. How many Roman Catholics were either present or on the rolls the day you visited it?—This is a mixed school of boys and girls, and on the rolls, that day, there were fifty-four boys and sixty-three girls, or a total of 117—and of these 117 children, sixteen are Roman Catholics.

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22322. Do you know what denomination the principal teacher was?—Presbyterian, I think.

22323. Rev. Dr. *Wilson.*—Are you not sure?—Not certain, nor does it affect the information I have to give.

22324. The *Chairman.*—Did you observe any violation of the rule with regard to religious instruction there?—Yes, very serious violations of the spirit, and of the letter of the rule, also.

22325. Will you describe them?—First, the Catholic parents are canvassed by the teachers to sign this Certificate Book, which is a violation of the whole spirit of the rule of 1866–7. The Commissioners issued the following Minute, already given in evidence (Q. 19387), explaining the object of the rule:—

"The object of the rule is more fully to carry out the general principle of the Board, that no child is to receive any religious instruction contrary to the wishes of its parent."

Which clearly implies that patrons or teachers are not to send for the parents to canvass them, nor ask them do they consent to this, that, and the other. I may mention that this—to take an illustration from railway life, is shunting from the old Notice System to the new Rule of 1866, in order to bring all the Catholic children that between 1847–1866, had been under proselytising practices, contrary to the whole spirit of the system, within the operation of the new Certificate Book, for the purpose of legalizing, under the new Rule, of 1866, the improper practices secured under the old one of 1847–1866.

22326. Were you present in the school while any religious instruction was going on?—Certainly.

22327. Were there any Roman Catholics present?—Yes.

22328. Mr. *Waldron.*—What was the date of the Circular?—It was forwarding a Minute of the Board dated the 26th of February, 1867, explanatory of the New Rule of 1866.

22329. The *Chairman.*—Will you state what you observed with reference to those Roman Catholic children?—I found three Roman Catholics out of the sixteen on Roll, present at the time of religious instruction, which was being given while I was in the room. This, in itself constitutes no violation of the new rule of the Board; but when I came to inquire into the Certificates and how they were obtained from the parents, I ascertained that the teacher asks the parents to sign the Certificate Book. She had been assistant under the late teacher, who did so, by direction of the Patron.

22330. From whom did you acquire this information?—From the principal teacher, Sarah A. Cosgrow. Six mothers and four fathers signed their names or their marks, chiefly the latter, to Certificates authorizing their fifteen Roman Catholic children to receive the whole or portion of the course of religious instruction given in the school, that course being exclusively Protestant.

22331. Would that be a certificate which would be revocable under the rules by the parents?—Certainly. In the Proviso (Q. 19,553), it is stated that such expression of desire may, at any time, be revoked by the parent, and such revocation renders the Certificate inoperative.

22332. Were there any Roman Catholic children present, unduly, as in the last-mentioned school?—No; they were present under the authority of the Certificates.

22333. Your point in this case is, that, in your opinion, the parents were unduly canvassed to sign?—The parents were canvassed by the teacher, by direction of the manager of the school. And now I am to state what was the social class of children, and what was the inducement to the parents. The school, though attached to the Methodist church, is under the patronage of a Presbyterian clergyman. It was known as the Ragged School, up to about two years ago; the children got food in the school—a meat and soup dinner, daily, and porridge every morning; but the funds of the school having gone down, they are now reduced to bread, at mid-day; and they also get clothes, at half price.

22334. Did the teacher state to you that she canvassed the parents, by direction of the manager?—Distinctly; and told me the very terms in which she did so. Thus, for illustration, "Mrs. So-and-so, do you wish your child to have all the advantages of the school?" "To be sure I do." "All the advantages?" "Certainly." "Religious instruction, and all the advantages of the school. If so, you are to sign your name here." "I cannot write." "I will fill it for you, and we will get some one to sign it." The trap is, "*all* the advantages of the school," which any parent would understand to mean the usual common literary advantages of a school. This is the trap for the unfortunate parents. Some of these children are illegitimate—waifs of the immoralities of a large manufacturing town. I must say, that in the worst days of Souper and proselytising societies in Ireland, I never met with a much worse case than this.

22335. Mr. *Sullivan.*—According to the rule of the Board, is it not the father should sign?—The rule of the Board is, that if there is a difference of creed, then the father must sign, but if it is well known to the teacher that the parents are of one creed, and that there is no hitch or difficulty about it, he certainly would accept the mother's signature; but, in a case of mixed marriage, it would be illegal.

22336. Mr. *Gibson.*—Did you apply the word "canvassing" to the fact of the teacher in the school asking that question of the mother, when the mother brought the child to her?—I do.

22337. Did the teacher go to the house?—The teacher sent to the parents, in the case of those that were on the roll at the time the new rule came into operation, which is explained by what I have described before—"Shunting" from the old to the new rule—whilst in the case of new entries, the teacher had an opportunity of canvassing the parents, if they came with the children, which they rarely do, to enter them. As a general rule, the parents were sent for.

22338. Do you apply the word "canvassing" to the fact of the teacher asking the question of the parent?—I do apply it.

22339. That is what you call canvassing?—I do call it a species of canvassing.

22340. You said it was canvassing—now you say it is a species of canvassing?—Certainly; because there are different grades of canvassing. Sending for a parent is one of the worst forms of canvassing.

22341. What time of the day did you go to that school?—About three o'clock. I was there from three to half-past three o'clock, while religious instruction was going on.

22342. Did you look at the Time Table to see what hour religious instruction was for?—Yes; I always do that.

22343. Those parents you say the teacher sent for; had they their children at the school before the new rule came into force?—Some of them had.

22344. Did she send for all the parents of all the children in the school?—No; I did not say that she did.

22345. What parents did she send for when the new regulation came in force?—The teacher told me she was not long in office, as principal teacher—that she had been assistant before—that the parents were sent for by her predecessor, and that she followed the same practice with regard to the new comers since, as she knew that the late teacher was directed to do so by the patron.

22346. The *Chairman.*—Was there anybody with you at the school?—Oh, no, my lord; but I met the patron, twice that day, in the town.

22347. Mr. *Gibson.*—What is the name of the patron?—The Rev. L. E. Berkeley, who, I think, had been a witness before this Commission.

22348. The *Chairman.*—Had you any conversation with him?—None, whatever, my lord.

22349. Mr. *Dease.*—With respect to the mothers who signed, are you aware whether they had husbands who were available to sign, or whether they were widows?—The teacher told me some of their children were illegitimate.

22350. Were there any other Roman Catholic chil-

dren attending that school, besides those whom you found at religious instruction?—Yes. I found only three Catholics present at religious instruction, out of sixteen on the roll; but there is a great difference between the number ordinarily present, and the number on the rolls. Sixteen on roll would give five accustomed to attend, daily.

22351. For how many of the total number of Roman Catholic children whose names were on the roll had their parents signed Certificates?—I found ten certificates, altogether, in the book, extending to fifteen children. I found sixteen on the roll; but the chief point, with regard to this case, as the first example of the sort, is the use made of this new rule. It is only going from the Notice System to another still worse, with documents to legalize a practice that I believe to be contrary to all fair play, with regard to the state-aided public primary schools of the kingdom.

22352. Mr. *Gibson.*—Is not the teacher bound to see that the parent fully understands the nature of the Certificate?—The teacher is bound by the rule to do so.

22353. Can he do so without asking questions?—Certainly not. But, in the first instance, the question should not be asked whether the parent would or would not sign. It is contrary to the whole spirit of the rule of 1866.

22354. Rev. Dr. *Wilson.*—Is it the duty of the Inspector of the district, to see that the rule is observed?—It is eminently his duty, to this extent. He is to examine the Certificates signed by the teacher, and having examined them, in any way he thinks fit, he is then to attest the fairness of the entry. How is it to be done? It is impossible the Inspectors could properly test each case—absolutely impossible. Suppose the signatures are forged, of which I will be able to produce evidence, here—is the Inspector to go about the country, over a radius of three miles round, and question parents with regard to the authenticity and genuineness of the signature? It could not be done.

22355. You said in the case of those sixteen children, that they were all accustomed to attend?—No.

22356. What did you say?—I said I found Certificates for fifteen children on the Certificate Book, and that there were sixteen on the rolls. Therefore, the whole sixteen might be said to attend, though I found but three Catholics present, undergoing religious instruction, while I was in the room. I called attention to the difference between the number on the roll and the number present. Therefore you are to take for granted that the others do attend.

22357. So that, even with the inducement you referred to, there is not now a full attendance?—I don't know anything about the attendance, beyond what I have stated.

22358. Taking the three children whom you found present as a standard?—I don't know that that has anything to say to it. I found three present, and sixteen on the roll. That is not unusual. I visited, 8th September, one of the lowest seasons of the year.

22359. So that the inducements to which you referred have not increased the daily average attendance?—That was only for a day.

22360. Taking the three Roman Catholics as an example?—Visiting the school for a day, surely does not enable me to say what was the daily average attendance, with regard to Catholics.

22361. Was there anything peculiar in the character of this school?—In what respect.

22362. In any respect?—Oh yes, very peculiar.

22363. Did you know or hear of anything peculiar in the case of this school?—I did not know of the existence of the school until I went into it, by mere accident.

22364. Did you discover anything peculiar in the history of the school?—The only point in its history I inquired or cared about was whether there was any material inducement given to Roman Catholic children to falsify what their Church teaches, and what they believe, and I found that there was.

22365. You have referred to three?—I have enumerated them.

32366. In convent schools do you find clothes given and food given—inducements of that kind given?—Yes, but only to "the household of the faith."

22367. Is that a proof that the design in convent schools is to proselytise?—It is absurd to talk of Catholics proselytising Catholics—it is to the household of the faith relief is given in Convent schools. If I found the same, in a Presbyterian school, I could not object to it.

22368. The *Chairman.*—Do you allege that the gifts of food and clothing were given specially to Roman Catholics?—No; they were given, generally, to the poor, but by these the destitute Roman Catholics were tempted to publicly falsify the teaching of their Church—in other words, to become hypocrites; there is no other name for it, for no Roman Catholic believes in the scheme of religious instruction propounded in Protestant schools.

22369. Mr. *Gibson.*—Should they refuse to give food and clothes to Roman Catholic poor children in the school?—No; I don't think they should.

22370. Rev. Dr. *Wilson.*—Are there in that school Protestants of different denominations who receive food from day to day?—I understood all the poor children received it, without reference to religion.

22371. Should you think it fair that Roman Catholic children should be refused food, while others received it?—No; I think the food ought to be given to all who need it—that the poor ought to be assisted, quite irrespective of whether they are Christian or Pagan. But I believe that the special object of this relief was to allure the Roman Catholic destitute, to trade on their wants, and get them to attend the school, and falsify their religious principles, by joining in a course of religious instruction which they disbelieve.

22372. Do you charge that on the school, because it is under the National Board, or because it is under the management of a Presbyterian clergyman?—I would say the same, if I found it done by Roman Catholics, against a poor Protestant minority, just as heartily as I would say it against the West Connaught Mission Society.

22373. Are you aware this was a Ragged School previously in existence, and not connected with the National Board?—I am not aware of it. Perhaps it was. Its antecedents nor its mission do not concern me beyond my present object.

22374. Are you aware that when it was established, even as a ragged school, and not connected with the Board of Education, its principle was that of non-compulsion?—It only shows the absurdity of supposing that the school has been made better by the connection, for, like the devil in the Gospel, "the second state of that man is worse than the first." It is as bad as, nay worse, than when it had not the supposed protective rules of the National Board, with the addition that Roman Catholic ratepayers are now taxed to support it as a "*souping*" school.

22375. Who is the Inspector of the district?—Mr. Roantree is the Acting-Inspector.

22376. Had you any communication with him?—None, whatever.

22377. Is he a Roman Catholic?—He is.

22378. Can you give the name of the teacher to whom you have referred?—Sarah A. Cosgrow.

22379. Can you give the name of her predecessor?—No; I don't see the name on my notes. The person referred to by me was her immediate predecessor.

22380. Do you mean to say the Teachers violated the rule by asking the Parent to sign the Certificate?—I do. The Board's Minute implies so.

22381. Should you not regard it as fair, in case of doubt on the part of the teacher, that she should question the parent in reference to signing the Certificate?—She should no more ask a question than under the Poor Law Act, which I put in evidence on the last day I was examined (Q. 19377.) The creed registration of the child should be final and complete.

22382. Should you be disposed to think Roman Catholics would act in precisely the same way?—I am certain Roman Catholics would so act, and the one solitary case of seeming exception that I found would

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have been the first brought forward, if I were allowed. It occurred at a Catholic school in this city—a case of one Protestant child who was taught the Catholic catechism, under a Certificate regularly drawn up by the legal guardian in charge of the child. I would bring it up with the same firmness as in the other case, to show the failure of the rule to protect minorities.

22383. You said the parents were canvassed—how were they canvassed?—By deceitfully asking them, "Do you wish to have all the advantages of the school for your children?" Any parent would naturally understand this to mean the general instruction of the school. The teacher acknowledged to me the very form of expression she put to the parents—"Do you wish to have all the advantages of the school for your child?" "Of course I do." "The most important reading lesson we have is the Bible lesson in the morning. Do you wish for all the advantages?" "I wish my child to have all the advantages." "If so, sign this." That which they sign is a difficult legal document, full of long hard words, which the people don't understand.

22384. That is your opinion of the new rule of the Commissioners of National Education?—Yes, that the part of it to be read to parents is a difficult document.

22385. Do you not think that the teachers and Inspector are most anxious to have the children protected, and that it is owing to this anxiety they send for the parents, or visit the parents, and read for them the document to ascertain their wish on the matter?—I can answer only from the facts that came before me.

22386. Do you express a doubt upon the subject?—I have no doubt whatever that, in every instance, I may say, that came under my notice, of a Catholic parent signing this Certificate Book, by name or mark, to have his child taught an opposite religion, that it was obtained through misunderstanding, bribe, trick, or deceit of some form or other.

22387. In visiting this school what question did you put to Miss Cosgrow on the subject?—Such questions as drew out the information I have given.

22388. Did you demand of her how her predecessors had got the signatures?—I asked her to explain to me her own course of action with regard to it.

22389. What explanations did she give?—She stated that she followed precedent—that her predecessor did so and so, while she was assistant to her principal, and that the latter did so under the direction of the patron.

22390. Did she say she was assistant when the new rule came into operation?—She stated she was assistant when the new rule was in operation, and gave me that account of its action.

22391. Did she not state she had been assistant previous to the new rule coming into operation?—I think I understood her to say that it was within her time the rule did come into operation, and that the teacher acted so and so, by direction of the patron.

22392. Did she tell you her predecessor had sent for the parents in order to read the rule to them?—I understood her to say so, distinctly.

22393. Did she tell you who caused her to send for them?—The patron, she told me.

22394. Are you sure she could not have named another party?—I am sure she did not name another party.

22395. Are you sure she did not name the Inspector?—No, she did not.

22396. Are you sure she did not say that the Inspector, who was a Roman Catholic, came into the school as soon as the new rule became law, and finding Roman Catholic children there, told the teacher to send for the parents and read the rule to them?—But, if the Inspector did so, he wholly misapprehended the spirit, drift, and design of the new rule.

22397. Did she tell you this?—She did not, nor did I ask her. I hear it now, for the first time.

22398. Did you endeavour to leave upon her mind the impression that you were a Royal or Assistant Commissioner?—I did not. The thought never entered into my mind. I never was a candidate for either office; and with respect to that of Assistant Commissioner, I don't think it is an office I would be very likely to accept.

22399. Did you find out that the requisite notice was sent to the Roman Catholics who told their children to remain?—She told me they were all Noticed, under the old scheme; that is in my notes, and that "all stayed." These are the very words in my notes.

22400. You have already acknowledged that when the new rule was introduced the patron told the teacher to send to those Roman Catholic parents and see if they would give their consent?—Yes, I so understood, from the teacher.

22401. Positive and express?—Yes.

22402. Did they give their consent?—I cannot say.

22403. Did you inquire?—I have a distinct statement on my notes, "All noticed under the old scheme—all stayed."

22404. Was not that action on the part of the manager a proof of honesty and integrity in carrying out the new rule?—Of the very opposite, I think.

22405. Was there any other way to acquaint the parents with the change of rule?—He should have been perfectly silent on the subject. The very fact of being registered, as in the workhouse, "Roman Catholic," was quite enough. They should not be asked "Are you willing to become a Protestant?" It is a contradiction in terms, on the very face of it.

22406. Did you inquire whether the teacher asked the parents to notify their permission by signing the Certificate, and that if they wished their children to retire they had only to express that wish, and the children would be permitted to do so?—I don't know that I asked any question about it. I found ten certificates of Roman Catholic parents authorizing their children to get different forms of Protestant religious instruction, and I inquired how did these come there.

22407. Did you ask the teacher if she did not, at the same time, inform the parents that their not doing so would not prevent their children from receiving the full benefit of secular instruction?—I don't know that I asked; I cannot say.

22408. Mr. *Sullivan.*—Are the two cases which you give under the two classes of tampering with children in the school—are they the only cases you could bring forward?—Not at all. There are cases all over Antrim, all through Belfast, in Down, and over the country, in most of the places I visited.

22409. Then they are selected as examples?—I beg your pardon. The way his lordship came to take them up was from the order of my tour. The first town I went to was Portadown, and on the same day I went to Lurgan. It would be my itinerary, to go in that order; to follow the list before his lordship, would repeat the same abuses, over and over again.

22410. Rev. Dr. *Wilson.*—Having been asked to give in a list of cases, did you not put in this list those you thought best for your purpose?—Not at all. I merely took them in the order of my journal, now before me. I hand you the journal from which I copied them. I picked them out here and there. I gave them in the order of my route from Portadown to Lurgan, then to Belfast, and so on, through Down and Antrim.

22411. The *Chairman.*—In the list which you have given in, are there any other cases which are like this case of Lurgan, confined to the question of canvassing?—Yes, my lord, numbers of cases. In Academy-street, Belfast (two schools), Correen, Broughshane male, Eliza-street (Belfast), Galgorm male and female, Guy's, (3 schools, Ballymena,) Donaghadee, No. 2, Killaghey, co. Down, &c., Charlotte-street, and St. Anne's, (Belfast).

22412. Male and female?—Yes.

22413. Mr. *Gibson.*—These are Established Church?—Yes, I believe so; newly come over to the Board.

22414. The *Chairman.*—What was the date you visited the Fountain-street female and infant schools, at Belfast?—The 9th of September.

22415. How many Roman Catholic children were

returned on the rolls?—In the female school, of 143 on roll, four are Roman Catholics; patron the Rev. William Bruce, assisted, by a ladies' committee. In Fountain-street Infants' school, under the same patronage, there were 174 on roll, of whom four are Catholics. In each school, the Catholic children came in during religious instruction, and are left to sit, or to go about. So far as I know and believe, there is no active instruction given to them, merely their passive presence in the school, which is a violation of the rule, there being no Certificates.

22416. Mr. *Stokes.*—That comes under the class of the Portadown school?—Yes.

22417. The name is the Edenderry school?—Yes. With regard to the Fountain-street school, I wish to make a remark. I spoke, to several of the Roman Catholic clergy of Belfast, wherever I found abuses of this sort, and a Roman Catholic clergyman told me he visited these schools, for the purpose of looking after the juveniles of his flock, but that he could not repeat his visit. He was assailed by the children singing songs, and using offensive language which I would rather not repeat—in coarse terms that I would rather not put in evidence. The Rev. Mr. Brennan, administrator of St. Malachy's, Belfast, informed me that he visited these schools, looking after the members of his flock; he found a few Catholic children there, but the other children cried out to them, when the priest entered "Look at your father." I asked Mr. Brennan was this meant in the literal, and natural, or only in the spiritual sense, and he said, "in the natural sense only." The children set up singing, "I won't be a Nun," and other songs in the school, and not wishing to give occasion for strife or to create unpleasantness, he said he should not wish to repeat his visits to a place of the sort.

22418. The *Chairman.*—Were you present in this school while any religious instruction was going on?—I am not sure that I was. It does not appear in my notes, and I wish to be cautious. It does not affect the question however. I took the material notes that I wanted.

22419. How did you ascertain the children were in the school during religious instruction?—From the two teachers, mother and daughter—very respectable women.

22420. Were there any other rooms attached to the school into which the children who arrived before the religious instruction was concluded might have gone to shelter?—Yes, there were.

22421. In this case is your allegation simply confined to the presence of the Roman Catholic children in the schools?—Yes, the new rule is made inoperative, which requires them to exclude Catholic children, in the absence of any Certificate from their parents.

22422. Mr. *Gibson.*—When did you commence this visitation?—Early in September.

22423. Will you tell me what day you left Portadown?—I left Dublin Monday, 7th September, and visited Portadown (Edenderry) school, and those in Lurgan on the 8th.

22424. When did you return?—I was just one month engaged in Ulster, apart from the time I spent in Dublin, before and after, on same mission.

22425. When did you finish this northern inspection?—I finished the inspection of the north in a month.

22426. Give me the date?—Saturday night, 3rd of October, on which day I visited twelve schools, in Tyrone.

22427. You were engaged in it from the 7th of September to the 3rd of October after?—Yes, and afterwards resumed same inquiry in Dublin.

22428. You say you left Dublin on the 7th of September and returned on the 3rd of October—were you away the whole time?—The whole time, in Ulster.

22429. How many days were you actually engaged in visiting the schools?—Every day that the schools were open, and sometimes on Saturday.

22430. Were the schools open six or five days in the week?—Some of them six days, and I made inquiries even on Sundays, but not always visiting the schools.

22431. I mean visiting the schools; then there were four weeks in which you visited the schools, six days in the week, making twenty-four visiting days. Now the hours of religious instruction, what are they?—They vary.

22432. You examined the Time Tables on the walls?—In every school.

22433. Can you tell me generally or particularly the hours for religious instruction?—In some schools there is no religious instruction; in most Protestant schools the religious instruction opens the business; in Catholic schools it more generally closes it.

22434. How many are there in which there is no religious instruction?—I suppose there are twelve to twenty, chiefly evening and mill schools.

22435. Ten or twelve schools in which there was no religious instruction?—I think if evening schools be included, I was in about twenty altogether that had no religious instruction—at least that number.

22436. What time was it you went to these schools?—At every hour of the whole time the schools were open.

22437. You went only during the hours of religious instruction?—I beg your pardon, you quite mistake.

22438. You went to ascertain whether children were present at religious instruction?—Not at all. That was one object, but a minor one, altogether.

22439. Did you go at other times than the times for religious instruction?—Certainly, at all times.

22440. How many schools did you go to at the times of religious instruction?—I don't think I was in more than five per cent. of the schools during the times of religious instruction. They are the exception, and not the rule.

22441. Twenty schools you say give no religious instruction?—Yes, mostly evening and factory, but also some day schools.

22442. How many schools did you visit altogether?—I visited in round numbers 300—I was either in the schools, inspecting them, visiting them, or inquired on the spot, in the locality, about that number of schools.

22443. I ask you how many schools did you visit?—Upwards of 200, and in the other sense about 300, including those that I inquired about.

22444. You visited upwards of 200—how long was your visit to each school?—It varied from a day or two to a few minutes.

22445. How many occupied a whole day?—Very few.

22446. How many?—I cannot tell you, nor is it material.

22447. I think it material, answer me?—I cannot; you ask me to answer questions, off-hand, that no one on oath could answer without more preparation than you have given to me. I will go from cover to cover, over my note book, and give you the fullest information, in detail.

22448. How many schools did you occupy an entire day visiting?—Very few.

22449. Have the goodness to tell me how many?—I will go through my notes to ascertain. I am able to say the only schools I recollect spending a whole day in are the Londonderry model schools, the Newtownards model schools, and the Belfast model schools—in which I was portions of three days.

22450. The Belfast model school?—I was there portion of three days.

22451. I want the entire?—I am giving you, in detail, the names of the schools.

22452. You tell me you were an entire day in the Belfast model school?—I was, portions of three days.

22453. Were you one entire day?—I think so, and portions of two others.

22454. Rev. Dr. *Wilson.*—From what hour to what hour?—From the opening on one day to the close, and on other days till long after the close.

22455. Mr. *Gibson.*—You say you were in the Derry and Belfast model schools. Were these the only schools in which you were an entire day?—I think they were the only set of schools to which I devoted a day exclusively.

22456. I am not speaking of a set of schools?—I

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spent an entire day, from ten to three o'clock, in no individual school—that is no single department, no roll number.

22457. Then I am to take these two schools out of the 200 schools you visited?—No, it does not follow. For example, even if I did take these two sets of schools, there are six roll numbers connected with Belfast—boys', girls', infants', evening, maritime, and agricultural schools. I am not asking about the roll numbers?—But that is the question—excuse me—school, officially means roll number, with me.

22458. I asked you how many schools you visited for an entire day each, you told me Derry and Belfast model schools. I ask did you visit any other schools for an entire day?—I correct my answer, by saying I mean by "school," a "department."

22459. I mean schools in the common sense of the term—you have explained as to the Derry and Belfast model schools?—Then my answer is not correct. School, as I understand, and as I wish you to understand me, school means roll number—means "department"—thus if there are boys, girls, and infants, there are three schools, though you might suppose only one. Therefore Derry model school is not *a* school but *three* schools. I did not, therefore, in this technical sense, devote an entire day to visit any one school.

22460. Did you occupy a whole day in visiting all the schools in "Derry model school?"—I did, an entire day, ten to three o'clock.

22461. Did you take an entire day in visiting all the schools in the Belfast model schools?—No entire day, because I did more work, and even in the case of the Derry schools I visited the convent schools in the evening.

22462. Did you devote an entire day to any school or sets of schools?—I did not devote an entire day.

22463. By a day I mean the usual school hours?—I did not.

22464. You could not visit "a school" when it was broken up—so I take it your day's work extended to five hours from the opening to the close?—In the strict sense you are quite right. I gave an exclusive day, in the sense in which you now put it, to no school.

22465. I don't mean a day of twenty-four hours, but a school day, from the opening of the school to the close of it—I want to know how many schools you visited, beginning at the opening of the school and taking the sets of schools?—From the time I commenced this inspection, till the time I closed it, there was no day that I was on inspection, in the sense you now state, that I did not visit more schools than one.

22466. Mr. *Stokes.*—When you said you visited 200 schools in your tour, did you mean roll members?—Roll members—departments, just as I have been saying throughout my evidence.

22467. Not separate institutions?—No.

22468. Mr. *Gibson.*—I want to know how many entire days you occupied in visiting any set of roll members or sets of schools?—I have answered the question.

22469. Did you devote an entire day to visiting the Derry schools—to the three schools. Did you devote an entire day to the Belfast model schools? You have not told me any other school or sets of schools which you visited during school hours. How many other schools or sets of schools did you occupy a day's school hours in?—None; I did more work, each day.

22470. The *Chairman.*—With regard to the Nelson-street school—what is the allegation you make in that case, as to infraction of rules?—The Certificate Book of religious instruction is not in the school. Of ninety-eight children on the roll, only one is a Roman Catholic, and that child attended the religious instruction, with the others. Further, there are three Protestant Dissenters in the school, and they learn the Shorter Catechism of the General Assembly, which is a violation of the rule of the Board, there being no Certificate authorizing it.

22471. Mr. *Gibson.*—Under what manager is the school?—The Rev. Dr. Knox.

22472. The *Chairman.*—Do you allege that in this case a single Roman Catholic received religious instruction without the knowledge or consent of the parents, or that it received religious instruction in the absence of the proper forms in which it should have been entered?—Both one and the other. I also allege that three Protestant Dissenters—not Presbyterians—learn the Shorter Catechism of the General Assembly with a similar absence of either parental approbation or a Certificate.

22473. How did you ascertain that the single Roman Catholic in this school was receiving religious instruction contrary to the wish or knowledge of the parent?—From Alexander Erskine, the teacher, who was appointed there, in the previous month, only.

22474. Do you know how long the child had been in the school?—No.

22475. Rev. Dr. *Wilson.*—There was no Certificate book in this school?—No.

22476. Whose duty is it to supply it?—The Board's, through the office, or through the Inspector.

22477. Who was the Inspector in the district?—I don't know which, Mr. M'Ilroy's or Mr. Molloy's district, I did not inquire.

22478. Did you inquire?—I did not—not in the school. It is in either of the two.

22479. Quote the rule of the Board violated in the case of the three Protestant Dissenters learning the catechism which you have mentioned?—"Cases may occur in which the conduct of the teacher"——

22480. From what are you reading?—The Minute of the Board, Explanatory of the New Rule, 26th February, 1867. "But where the teacher and the child are both Protestants, whether of the same or of a different denomination, the dissent of the parent will not be implied—in this case, religious instruction may be given to the child, unless the parent expressly forbids it."

22481. Do you say that was violated in the case of the three Protestant children learning the catechism?—When I have done reading it, you will, likely, not ask me—"Cases may occur in which the conduct of the teacher, although not coming within the strict letter of the new rule, is obviously contrary to the general spirit of the National system—as, for instance, if instruction should be given in the Catechism or Creed of a different persuasion from that of the child." Do you now desire to ask me any question?

22482. Yes—is that rule violated?—Yes; obviously.

22483. Quote again the closing words of that rule? "As, for instance, if instruction should be given in the Catechism or Creed of a different persuasion from that of the child." The children are registered Protestant Dissenters, yet they all learn the Shorter Catechism of the General Assembly.

22484. The patron of the school is the Rev. Dr. Knox?—Yes.

22485. Is the teacher a Presbyterian?—Yes.

22486. In what way is the closing part of the rule violated by these Protestant Dissenters learning that catechism?—In being taught the Catechism or creed of a different persuasion from that of the children.

22487. Is the catechism to which you have referred a catechism not received by Protestant Dissenters?—I cannot say, nor will I go into that question.

22488. Is the creed of those Protestant Dissenters different from the creed of the Presbyterians?—It is so entered, in the National school Register.

22489. Are you aware that is not a Presbyterian catechism?—That may be. I have given its usual title.

22490. Are you aware it is a catechism compiled by Protestants of different denominations?—That may be. Inform the National Board of their agreement.

22491. That Independents learn it—that Baptists learn it?—That they are made to learn it, I now repeat.

22492. That the Wesleyan Methodists have moulded a new catechism on the basis of that catechism?—That may be.

22493. Does that alter your view?—Not at all.

22494. Should I understand you to say the Roman Catholic child was receiving religious instruction contrary to the wish of the parent?—Yes.

22495. Were you told in so many words?—No. I

asked the teacher whether he had authority from the parent, and he said not.

22496. Did you not say that Alex. Erskine informed you the child was receiving instruction contrary to the wish of the parents?—I cannot say he did.

22497. Do you adhere to these words?—Not at all, I simply say that the teacher told me he had had no relation whatever with the parents of that child, and therefore the rule was violated in the absence of this—and even if he had authority, it should have been given in the official Scriptures of the school, the Certificate Book, under the hand of the parent.

22498. Mr. *Sullivan.*—The teacher told you he had no authority?—That he had no communication with, or interview with the parent, therefore he cannot have had his authority. That is a violation of the rule—and next, even if he had had that authority, it should have been recorded in the Certificate book, no copy of which was in the school.

22499. Then your statement with regard to that school is twofold—first, that the children were receiving instruction without the authority of the parent; and next, that there was no register of approval kept?—Yes.

22500. The *Chairman.*—Was that paper you quoted from, strictly speaking, a rule of the Board, or an extract from a circular letter?—A Circular Minute, more important, perhaps, than a Rule, for it is explanatory of the rule, and a copy of it was sent to every school in the kingdom.

22501. Mr. *Sullivan.*—That accompanies the Certificate Book of Religious Instruction?—I should say it does, now.

22502. Rev. Dr. *Wilson.*—How long was that Roman Catholic child in the school?—I cannot say.

22503. Did you inquire?—No.

22504. Had you reason to believe the child was at the school previous to Erskine's appointment, as teacher?—I cannot say.

22505. Did it not occur to you to make inquiry, on that point, in a special case?—No, I confined myself, strictly, to the fact that the child's name was on the roll, that he was in attendance, and present at religious instruction, without a Certificate.

22506. Did you ask the teacher if he had found the child attending religious instruction when he took charge of the school?—I cannot charge my memory about that; it does not appear on my notes.

22507. Have you not stated that Erskine was a newly appointed teacher?—I have. He was appointed the 3rd of August, 1868, and I visited the school 22nd September.

22508. The *Chairman.*—What did you find on visiting Ballymacarret school?—On the roll of the school 243 pupils, of whom six are Roman Catholics. I found no entries in Certificate Book. The teacher, Mr. Ferguson, informs me that one or two of the Catholic children, who are able to read, are sent out, during religious instruction, which would be a compliance with the rule, but that the rest are allowed to remain. I found that the Head Inspector, Mr. Fleming, had visited the school a little before, and it is his especial business to see whether the inspection, by the District Inspector, is efficiently done or not. Yet the teacher distinctly states that Mr. Fleming never asked to see the Certificate Book, and never asked a question, with regard to the operation of the new rule.

22509. Mr. *Gibson.*—Who is the patron of the school?—I did not look who is the patron. Mr. M'Clure, M.P., built it. It is one of the many excellent schools built by Mr. M'Clure, that lie along the road from Belfast to Hollywood. It is beside Mount Pottinger, a rising suburb of Belfast.

22510. Rev. Dr. *Wilson.*—Did you ask for this Certificate Book?—Yes.

22511. Had you any right to see it?—No.

22512. It is not intended for the public?—No, but the public may see it.

22513. What is the religious denomination of Mr. *M'Donnell, the District Inspector?—Catholic.*

22514. What is the religious denomination of Mr. Fleming, the Head Inspector?—He is registered as a Catholic.

22515. How do you know that Mr. Fleming did not examine the book, when there?—I have distinctly set forth on my notes, on the authority of the teacher, that Mr. Fleming did not see it, nor ask a question about it.

22516. Had not Mr. Fleming full access to all the books in the school?—Certainly.

22517. Could he not examine all the books without consulting the teacher?—He could, but not without his knowledge.

22518. I refer to the books in the teacher's desk?—The teacher distinctly tells me that Mr. Fleming never asked a question on the subject of the new rule or its working.

22519. Could he not see the books without asking the teacher?—Of course, he could.

22520. Mr. *Sullivan.*—When the Inspector visits the school, is it usual to open the desk of the teacher, and examine the books, without asking a question of him?—Not at all. It would be a piece of rudeness. The Inspector introduces himself, if his first visit, and the teacher produces the necessary books to him.

22521. Mr. *Stokes.*—Has the Head Inspector, on visiting the school, to fill up a particular paper or form?—No, he is merely required to enter, in the common visitors' book, the date of his visit, and the number of children he found present.

22522. Are there not particular items of information which he has to report to the Board in Marlborough-street?—He has a printed form of note-book, in which he enters the answers, upon all these points.

22523. Does that note-book refer, in any way, to the register of parents' permissions?—I have not seen the new form of note-book, and cannot say whether it refers, in terms, to the Certificate Book, but it must refer to it, in spirit. He is asked, particularly, whether the rules are observed or not. It is a special portion of the Head Inspector's duties, and must be so, particularly as to the new rule. The teacher is required to hand, to every Inspector, on each occasion of his visit, this Certificate Book for examination. My evidence goes to show that the Board does not afford protection, under the rule, to minorities, when the inspection is of this very loose character.

22524. The *Chairman.*—What have you to state as to the New Road school?—That, at the date of my visit, there were on the roll 208 children.

22525. What date?—The 24th of September.

22526. How many Roman Catholics?—Four of the 208 were Roman Catholics.

22527. What is your allegation in this case?—That these four Roman Catholics were not sent out of the school, during the time of religious instruction, but allowed to remain, contrary to the rule.

22528. Were they boys or girls?—I cannot say which. It was a mixed school. The master, Arthur Black, told me they were sent out, as required by the rule. His assistant, Margaret Woods, said she leaves them in, that they are not sent out, but that she puts them to settle caps and do other things about the school, during religious instruction, and until it is over. But, on bringing master and assistant together, the master stated he was not aware of the practice of his assistant.

22529. What children did you find in the Killaghey school?—But one Roman Catholic on the roll, at the time, but I found three Certificates, and the teacher admits, distinctly, that he canvassed, and asked the parents. And where inspection would be useful in checking serious irregularity, as in Donaghadee, No. 3 school, in the other part of this parish, inspection failed; whilst here, where the Inspector had done his duty, and cancelled an irregular Certificate, his action was neutralized, because the teacher did not carry it out. Thus, six weeks had elapsed, and the child continued nevertheless—and on the day of my visit, was present during religious instruction, and taught in the Authorized Version, before my face, in the school.

22530. *Had this child, of which you speak, got a* Certificate for partaking of religious instruction?—

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Through the mother, to receive religious instruction; the Inspector finding, however, that this was illegal, not being from the father—the legal parent—he cancelled it, and wrote across it, "cancelled Certificate, not being from the father."

22531. Then do you represent that subsequently to that Certificate having been cancelled, no other had been got from the father?—No inquiry, whatever, was made, nor should there be, for, that instant, the teacher was bound to put out the child, there being no Certificate. There was then no authorization; the date the Certificate was cancelled the teacher should have put out the child. Yet for six weeks, between the Inspector cancelling the Certificate and my visit, the child continued to attend—and was undergoing religious instruction before me, while I was in the room. On questioning the master, as to this irregularity, filled with honest indignation, he said—"I never put out a child, in my life, though I have been seven and thirty years under the Board, and never will."

22532. Am I to understand you as stating that no certificate from the father had been got subsequent to the Inspector cancelling the one from the mother?—None; there was no other obtained.

22533. Mr. *Gibson.*—Was the father alive?—So I heard.

22534. Rev. Dr. *Wilson.*—Is he alive or not?—I cannot say.

22535. Did you inquire?—I conclude, from the grounds of cancelling the Certificate, and also from my notes, that he must have been alive, at my visit.

22536. Mr. *Sullivan.*—Is it necessary you should inquire to establish that infraction of the rule?—Not at all. The violation is independent of that fact.

22537. Rev. Dr. *Wilson.*—Was there a violation of the rule in the mother having signed the Certificate instead of the father? Read the portion of the rule applying to that:—

"In case a Parent or Guardian should wish his Child to receive religious instruction from a Teacher who is of a different religious denomination from the Child, or from a Teacher who gives any religious instruction different from that which is in accordance with the creed of the Child, the following Certificate is to be made by such Parent or Guardian."

22538. Do you regard the mother as a parent?—Yes.

22539. Has the Inspector, under the rules of the Board, the power of cancelling the certificate?—Certainly.

22540. Read the rule?—"Certificate of Inspector" at the foot of every individual Certificate in Book, "I HEREBY CERTIFY that I have examined the Certificate of ———, and also of the Teacher ———, above set forth, and that I am satisfied as to the genuineness of each.

Signature of Inspector ———.

Dated ——day of ———, 18—."

22541. Do you say that by what you have read the Inspector has a power of cancelling the Certificate?—Certainly.

22542. Is it not the duty of the Inspector simply to report the violation of the rule to the Board?—It is; but the Inspector has an earlier duty to do. Allow me to state——

22543. Must not all the action in the case be taken by the Board?—Not at all.

22544. Mr. *Stokes.*—What do you think the Inspector, being a rational being, would do, on finding the Certificate not regular?—He would withhold his signature, to say the least; and the fact of his withholding his signature deprives the Certificate of authority, the Teacher's signature being merely temporary and provisional, pending the visit of the Inspector; it is the *visé* of the Inspector that gives validity to the Certificate.

22545. Would he not, finding it wrong, cancel it?—Certainly, as was done in this instance.

22546. Mr. *Sullivan.*—Any Certificate, dating from before the visit of the Inspector, and not signed by the Inspector at that visit, is not that Certificate, by the rules of the Board, invalid?—Presumptively—the authorization is only temporary and provisional, until the Inspector comes to inquire into the *bonâ fide* character of the signature, including the parent's legal power, and his entire comprehension of the act done.

22547. Rev. Dr. *Wilson.*—You said the teacher admitted, distinctly, he canvassed the parent?—Certainly.

22548. Did he use the word "canvassed?"—"Asked them" were the words.

22549. Is the statement you gave in evidence just now, true or not?—Certainly; quite true.

22550. Have you not acknowledged he used the word canvassed?—I never said he used "the word" canvassed. He said he asked them. I have, on the face of my notes, "Asked them." The word "canvassed," from the beginning, is mine, descriptive of solicitation.

22551. Have you not distinctly stated that the teacher distinctly said "he admitted he canvassed"?—I have said it, and correctly; I meant the same as asking.

22552. Why do you put words into the mouth of the teacher, that he did not use?—I may say six or half a dozen, indifferently.

22553. Mr. *Dease.*—Are you aware of what became of the other Roman Catholic pupils that had been in attendance at the school; whether they went into another school in the neighbourhood, or what became of them?—I have nothing, on my notes, about them.

22554. Do you know whether there was a school under Roman Catholic management within reach?—There was not. In no part of Ireland did I find the Roman Catholic element weaker than along there—in, and about Donaghadee—along the coast, by Millisle, opposite Scotland, and, inwards, towards Newtownards, and Lough Strangford. There are not Catholics enough to form a school in any of the rural districts, but there are nearly enough in Donaghadee, where, doubtless, a Catholic school will soon be established.

22555. The *Chairman.*—Are there any other violations of the rule which you have not already enumerated, respecting any of these schools?—Several; but I will take one, if you please, where a Certificate was forged, in Donaghadee, No. 3 school, Roll No. 8753; Patron, the Rev. Wm. Skelly, Presbyterian minister; teacher, John Milliken, Presbyterian; visited the 25th September. I found eighty-one pupils on roll, of whom five were Roman Catholics.

22556. What did you discover as regards the Certificate?—I found, from the third Certificate in the Book, Mary M'Vey, the mother of Mary M'Vey, certifying her desire that her daughter Mary shall read the Authorized Version of the Holy Scriptures. This Certificate, purporting to be signed by this woman, Mary M'Vey, is really signed by the teacher, Milliken. On examining the Certificate, I asked the teacher, "Did Mary M'Vey, the mother of this child, write that," pointing to the signature. He said "Yes." "Did you read the Rule, below, to which your own name is attached, and explain it to her?" "I did." "Where?" "In this school." I had no doubt, whatever, that her name was written by the teacher. I looked through the Report book, the Register, and the other books, and from his handwriting, I had no manner of doubt of the fact, but I was not about to convict the man on presumptive evidence of that sort. I said—"Is this girl, Mary M'Vey, here to-day?" "Yes, sir." "Point her out to me, quietly, in the school." He did so. "I want this child to come away with me, for a while." "Yes." I said, "My child, where do you live?" "Down the town." "Is it far away?" "No." "Is your father at home?" "No, he is working in the brick fields." "Is your mother at home?" "She is." I took the child by the hand, went to the house, found the woman in, sat down, and questioned her as to her children and the school. "Can you read or write, Mrs. M'Vey?" "No." "Was any book read to you, in the school, by Mr. Milliken?" "No." "Did you give Mr. Milliken any authority to put your name to any writing?" "No." "Will you be good enough to come down with me to the school?" I told her I was inquiring into how the Catholic children are doing in the schools, telling her frankly who I was, and the object I

had in view. She at once said she would come with me. We went down to the school. I told her, on the way, that she was not to speak disrespectfully to the teacher, and to be perfectly quiet and well behaved. I went in to the master. It was play hour. I said to him, "It is better to leave the children out at play," which he did. There were then no persons in the room but the teacher, the woman, M'Vey, and myself. I had warned the master of the serious nature of the inquiry, and to be very cautious what he would say—that I was about to give evidence, on the matter, before the Royal Commission. I invariably stated that, whenever I saw a necessity—for I am incapable of representing that I was this that or the other—simply that I was a witness before the Royal Commission, having volunteered a mission with regard to it. "Mrs. M'Vey, can you read or not?" "No, sir." "Did you sign that paper there, with your name to it?" "No, sir." "Was this book read to you?" "No, sir. I never saw or heard of that book till this moment." I then wrote across it—"I, Mary M'Vey, hereby certify that I never saw this book, never heard of this book, never signed this book, or authorized anyone else to sign it, on my behalf." I then got the teacher to read the statement to Mary M'Vey that I had written, and I signed it, "Jas. W. Kavanagh," put the date, 25th September, 1868, and made her affix her mark to it; and that document remains in the book, as Certificate No. 3. I then took one of the last blank leaves of the Certificate Book, which I made the master remove, having first made a complete transcript on it of the Certificate of Mrs. M'Vey. At the bottom of the copy, I got the master to sign "I am the so and so Milliken, above referred to." I will put this in evidence. I cannot give it in to-day. I could not find the copy this morning. The teacher removed the leaf with a penknife.

22557. Mr. *Gibson.*—The man himself confessed the signature was not her handwriting, and that the statement of the woman was correct that she never signed the book—never heard of the book?—That the mother never saw it, never heard of it, never signed—and could not read or write.

22558. He stated all that was correct?—Strictly true.

22559. And he said he was the man above referred to?—Yes, and the woman signed with her mark, in his presence, after I caused the teacher himself to read my writing to her. I have further, in connexion with this, to say that the Head Inspector was there the very day before my visit.

22560. Who is he?—Mr. Fleming. He remained there from eleven to two o'clock, and never asked one question, with regard to the operation of the rule.

22561. Mr. *Stokes.*—Did the master offer any explanation?—None, whatever. He said he had misbehaved, and that he would not like it to be done to his own child. So that, in this case, the Head Inspector failed to discover, even to inquire into what a stranger detected in the first five minutes of my visit, and, thereby, failed to protect the minority. In the other end of the parish, Killaghey school, where the Inspector did his duty, by cancelling an irregular Certificate, the teacher failed to carry it out. So that there is no protection for the minority in either case.

22562. Rev. Dr. *Wilson.*—Did you make any representation to the patron?—Not at all, it was no business of mine. I did not go to the north of Ireland for that purpose.

22563. For what purpose did you go to the north of Ireland?—To make inquiries about these matters. Not to remedy them in any way.

22564. Was it of your own motion?—Of my own mere motion.

22565. Had you arrived at any conclusion before you entered on this work?—I had arrived at the very conclusion which my visit confirms.

22566. Whose agent were you in executing this mission?—My own.

22567. If I heard you were the agent of other parties it would not be correct?—It would not, but that is not the only inaccuracy you must have heard about me.

22568. Should it be an inaccuracy to say you went to the north of Ireland as the agent of the Catholic bishops?—Certainly; I was not their agent. The idea and determination to go there originated with myself.

22569. Not paid in any way for that purpose?—They sympathized in my mission, and everywhere I went amongst the bishops I got *carte blanche* with regard to their own schools. That was natural—I was not going into Ulster a common stranger.

22570. Was this teacher long in charge of this school?—Only since 1867. He was only twenty years of age. He was appointed in 1867.

22571. What time in 1867?—I cannot say.

22572. Did you make any inquiry as to whether he found this child receiving religious instruction in the school when he came?—It originated within his time, and only lately; the mother told me so.

22573. Answer the question: did you learn that he found this child receiving religious instruction in the school when he came?—It was he who first brought the child under religious instruction.

22574. Do you say she was not receiving religious instruction in the school previous to his taking charge of it?—I say she was not. And the father of this child, before he went to work every day, warned the mother not to allow the child to go till eleven o'clock, till after the Bible lesson was over. The father, a strict Catholic, warned the mother to see that the child would not go till after the Bible class.

22575. Mr. *Gibson.*—Were the father and mother of different religions?—No, both Catholics.

22576. Did you learn that the teacher himself said to the child—the child should not receive religious instruction without the consent of the mother given?—I heard no such thing.

22577. Were you told the child had said to the teacher the mother told her to attend and receive religious instruction?—I am certain the mother did not. I asked the child and mother, and I am certain the child was not told to attend to get any religious instruction.

22578. Could it be possible the teacher should have said to the child, "Let the mother come and signify her wish on the subject?"—I cannot say what might have occurred in that way.

22579. Did you hear that the mother came to the school and signified her wish that the child should receive religious instruction?—I did not hear that. I heard that a conversation had taken place with regard to it between the teacher—which aggravates the case—between the teacher and the mother. It was this. The mother said:—"My child has nearly the Second Book off, can nearly repeat it from end to end. I don't think she is doing well in her reading." "That comes," said he, "because she is not in the best reading lessons in the school." "What is that?" said the mother. "The Bible."

22580. Did the teacher say he had the Certificate filled ready to be signed by the mother?—No, he stated no such thing. Anyone could see that the handwriting in the body of the Certificate and the name were the same.

22581. Did you think yourself justified in dealing as you did with the Certificate book of the school?—Certainly. I did not remove the leaf. I was most cautious to get the schoolmaster to take his penknife, cut it out, and mark on it to what it referred.

22582. The *Chairman.*—Are there any other classes of infraction of the rule that you have to allege with respect to schools?—Oh, yes. In several of the schools they filled the Certificate book by anticipation, but on the book being sent, or the parent brought to the school, or word sent to the parent, the parent refused to sign it. The teachers acted vicariously for the parent, save putting the signature to it for him. There are several certificates incomplete, without signature.

22583. Mr. *Gibson.*—Was there any date put to these inchoate or unsigned certificates?—There was not, generally.

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22584. The *Chairman.*—I suppose those cases in which the parents declined to sign the Certificates which had been previously filled up, would prove that in these instances, at least, the parents had exercised an independent judgment?—Yes.

22585. Mr. *Sullivan.*—What have you to say relative to Broughshane school?—In this case I commit the Patron, the Inspector, and the Teacher. The Broughshane schools are about two miles to the east of Ballymena. They are remarkable schools in the history of the Education question. The late Rev. Dr. Stewart, a distinguished Presbyterian divine, was patron of the two schools at Broughshane, and also of the celebrated Correen case, which led to the junction of the Synod of Ulster in 1840.

22586. What class of school is Broughshane?—Non-vested

22587. What is the general appearance of the establishment?—I was very much disappointed with regard to it. It is in a most dilapidated state, but it is a palace compared with Correen, under same patron.

22588. Rev. Dr. *Wilson.*—Are you referring to more schools than one?—Broughshane male and female.

22589. Mr. *Sullivan.*—Will you proceed with your statement?—In Broughshane male school, I found 101 boys on roll—of whom three were of the Established Church, 11 Catholics, and 87 Presbyterians and others. The religious instruction consists of reading and exposition of the Scriptures; also repetition of psalms and questions from ten o'clock to half past ten o'clock daily—on Saturday from ten to twelve o'clock. This last is a technical word, on many of the Time Tables, for the questions of the Presbyterian Catechism that are assigned as a rote lesson. Eleven Roman Catholics, in that school attended the entire course of religious instruction. Mr. Browne, the late Inspector, told the teacher to call on, that is, to canvass the parents; the teacher called, but they refused to sign the Certificates. The teacher brought the Book to them, but they all refused.

22590. Was there no Certificate entered in the Book?—None whatever—a perfect blank—yet the children continued the whole time, ever since the Certificate Book came out—as if it was not in existence—to attend the whole course of Religious Instruction in the school, just as under the old Notice System.

22591. Mr. *Gibson.*—At the time of religious instruction?—At the time of Religious Instruction, daily.

22592. Mr. *Sullivan.*—Was the patron aware of what was going on in the school?—Yes, the Teacher told the Patron that he had canvassed the parents, and even brought the book to them to their houses, to try and obtain the signatures of the Catholics, but that they all refused. He asked the patron what was he to do. Rev. Mr. Robinson, the patron, told him not to heed it; that he thought the rule was about to be changed by the General Assembly.

22593. By the General Assembly?—Yes.

22594. Not by the Board?—By the General Assembly; these are his words.

22595. Rev. Dr. *Wilson.*—Which rule?—The new Rule of 1866, requiring Certificates.

22596. Mr. *Sullivan.*—Were all the Catholic children on the roll of the school supposed to be attending the religious instruction?—All, without exception.

22597. Mr. *Gibson.*—What was the date of your visit?—29th of September.

22598. Mr. *Sullivan.*—What complaint have you to make of the inspection?—I complain of Mr. Browne, for having directed the Teacher to canvass the parents, and stimulate proselytising—which it was the very object of the rule to prevent. I complain of the successor to that same Inspector.

22599. What is his name?—Daniel M. Wilson, for never having made any inquiry on the subject, and thereby rendering perfectly useless, the protective action of this new rule—leaving the Catholic children in the same state they were in, under the old Notice System.

22600. Have you any reason to suppose the new Inspector was acquainted with the act of his predecessor?—I cannot say. It is very near, only two miles from Ballymena, his residence; and on the 3rd of March, 8th of April, and 24th of July, 1868, Mr. Wilson visited; while in the years 1866 and 1867 Mr. Browne made as many as eleven visits; yet the whole fourteen visits, by both Inspectors, failed to give any protection to the Catholic minority.

22601. That is a case in which the teacher, the Inspector, and the patron are engaged?—Yes; all concurrently showing that the rule is a perfect nullity, a thorough sham; a sham still worse than the Notice System, which it was devised to correct.

22602. Rev. Dr. *Wilson.*—Is your reference to the male or female school?—To the male.

22603. Mr. *Gibson.*—You used the word "canvass" as your interpretation of what was done?—I always do so, advisedly. None of the teachers, I may say, once for all, used the word to me. I use the word.

22604. As your simile?—Description.

22605. Rev. Dr. *Wilson.*—In what capacity did you represent yourself when you visited the school?—As a visitor, merely, on my entrance.

22606. Could you not have represented yourself as either a Royal Commissioner or one of the Assistant Commissioners sent by the Royal Commission to visit the school?—I am utterly incapable of making any misrepresentation as to who I am. A Royal Commissioner I am known not to be, and the office of Assistant Commissioner I would not hold.

22607. Mr. *Gibson.*—Will you answer the question—Do you say no?—Never, there or anywhere else, and I particularly request I may not be asked the question again.

22608. Rev. Dr. *Wilson.*—Were you alone on your visits to these schools?—No; I was accompanied, that day, by the parish priest of Ballymena.

22609. Have you any reason to believe he could have represented you as a Royal Commissioner, or as sent by the Royal Commission to gain information?—I believe him to be incapable of stating a falsehood, or of being disrespectful to me, in such a matter.

22610. I submit here, my lord, two affidavits signed by the teachers of the Broughshane schools, and forwarded to me unsolicited, without my knowing anything of it—forwarded to me by the patron of the schools, during our late series of sittings. *Witness*—You will please to give me the affidavits to read.

22611. I want to have them read. *Witness*—I will read them, with great pleasure.

22612. What is the name of the teacher of this school?—Edward Davidson, trained in 1865, classed second division of second class; a Presbyterian.

22613. I hand in now merely the affidavit of the teacher of the male school. *Witness*—You will please allow me to read them, that I may be examined on them.

[The affidavit is read by one of the Secretaries as follows:—]

"Petty Sessions (Ireland) Act, 1851, 14 & 15 Vic., cap. 93.

(Form A. d.) Solemn Declaration.

Complainant. } Petty Sessions District of

Defendant. } County of

I, Edward Davidson, teacher of Broughshane Male National School, do solemnly and sincerely declare that on the 29th of September, 1868, about the hour of twelve o'clock in the day, a person in the appearance of a gentleman, accompanied by Priest Lynch, of Ballymena, and signing himself "James W. Kavanagh," visited the Broughshane Male National School, and that he either said he was one of the Commissioners of Primary Education, or that he was delegated by the Commissioners of Primary Education to obtain information for them. I cannot remember which of these two things he said, but I declare (*sic*) that he said one of them, and that owing to this representation of himself, my time was taken up and the business of the school interfered with in a manner which I should not have allowed. And I make this solemn declaration, conscientiously believing the same to be true and by virtue of the provisions of an Act passed in the sixth year of the reign of his late Majesty King William IV., chapter 62, for the abolition of unnecessary oaths.

(Signed), Edward Davidson.

Made and subscribed before me, this 27th day of October, in the year 1868.

(Signed), Alex. Davison,
Justice of said County.

22614. The *Chairman.*—Can you explain how you could have conveyed to the teacher the impression that you were employed by this Commission to make inquiries?—I could not explain an absurdity—an impossibility. No one could, my lord. Neither in that, nor in any other school, nor elsewhere, have I ever said or done anything to warrant such an impression or opinion.

22615. Mr. *Stokes.*—Do you not think that as the teacher understood the manager of the school to say that the rule as to religious instruction was about to be changed by the General Assembly, when probably the statement made by the manager was that it would be done through the influence of the General Assembly, in the same way he misunderstood what you said about being a witness before this Commission and misinterpreted your words as signifying you were a member of the Commission?—I don't attempt to explain it. With regard to the first part of the statement, I understood the man to say—not that the General Assembly was going to make the change, but that it would be made through their influence. Nothing occurred, there or elsewhere, since this Commission was projected, that would lead any human being to suppose I had any connexion, whatever, of an official character, with the Commission. On the contrary, any allusion made to it was that I was a thoroughly independent witness—as, I trust, I have proved myself—having no connexion with the Commission, but as a voluntary witness, for the Catholics of Ireland. It is impossible I could have said anything warranting language of that sort, used by the teacher.

22616. Mr. *Sullivan.*—May you have said that you intended to bring matters connected with these schools before the Royal Commission?—In the most explicit terms, I told the man, that my object was to see the working of certain schools in the north of Ireland, with a view to bring it before the Royal Commissioners—I avowed it.

22617. Are you not known to Presbyterian teachers in the north of Ireland as an avowed enemy of the system?—Everywhere, I hope.

22618. Is it not perfectly well known, consequently, that your relations either to the National Board or to this Commission are of a kind that could not lead to such a mistake?—No one in Ireland who knows anything of the subject, could make such a mistake about me.

22619. Rev. Dr. *Wilson.*—How long is it since you ceased to act as an Inspector of the Board?—Ten years and upwards.

22620. How long is it since, as an Inspector, you visited the north of Ireland?—My last visit was in 1857.

22621. Did you ever meet this Davidson as a teacher in a school in the course of your inspection?—No. I understood, so far as I recollect, that he had seen me in Dublin. And from the very fact of the trained teachers through Ireland, spending some time in Dublin, and I being pointed out, passing and re-passing through Marlborough-street, when visiting the schools—recollect I have gone there frequently—there are very few men better known to the National teachers, although I am ten years disconnected. Almost all the trained teachers know me.

22622. Do you undertake to swear that all the teachers trained in Marlborough-street know you from your occasional visits?—I did not say that.

22623. Do you undertake to say that Davidson knew you?—No; but I undertake to say that he told me, on visiting his school, that he had seen me in Dublin.

22624. From the moment you went in?—No, after a little time, he said so.

22625. Was it when you brought yourself to his knowledge?—No, incidentally as I went along. He said, "I saw you in Dublin." Before I was many days in Belfast, my visit and its object were known all through the whole town, and in the adjoining counties. Mr. M'Ilroy, the Inspector, met me at the train, in Coleraine, and said he followed me through the schools; and asked me did I find many abuses.

22626. In reference to this school, did you say to the teacher that he should take the Roman Catholic children by the neck and put them out?—I dare say I did, and I am sure I have done so, in some cases, in order to express, strongly, the obligation of the rule—"put them out by the neck"—it is a very common expression, bodily and corporally. It is very hard, of course, for conscientious Presbyterians to do that.

22627. You inquired whether the Inspector, at his last visit, asked for the religious instruction certificate book?—Certainly.

22628. What did the teacher say?—He told me that Mr. Wilson, his Inspector, had never asked for it.

22629. Could the Inspector have seen such a book without asking for it?—He could; but, in so small a room, not without the teacher knowing that he had seen it.

22630. Do you adhere to your former statement that it would be regarded by any teacher as rude on the part of the Inspector or other officer of the Board to go to the desk without asking the teacher for the books?—Except the teacher was by. The usual and proper mode is to salute the teacher, introduce yourself, go to the desk, and get the necessary books in his presence.

22631. As a matter of fact are not the Inspectors usually well acquainted with their teachers?—In due time. They are not gifted with a higher degree of second sight than anyone else.

22632. Are you aware of it as a fact that they don't usually ask the teacher for the books, but go and take them?—That depends on taste. If the Inspector was long in the district he might do so; but that cannot apply to Daniel M. Wilson, who came there this year.

22633. In that case, how can the teacher tell whether he has looked at the book or not?—The rule of the Board requires that the teacher shall submit the Certificate Book to the Inspector, so often as he visits the school, and that rule was violated three times, this year, in the case of Daniel M. Wilson.

22634. Are you aware the teachers to whom you refer regard with indignation the charge you make against them of canvassing?—I am perfectly indifferent, in what light they regard it.

22635. Are the parents in the habit of coming to the schools with their children?—Rarely, and only in the first instance, if they come at all.

22636. Is it not difficult for the teachers to get the necessary information even for registering?—In cases of mixed marriages there is a difficulty, but not if the children have brothers or sisters already at school.

22637. Who is the responsible party to register—parent or teacher?—The parent, but the teacher can do it if he knows the creed from brothers or sisters of the child having been there before, and that there is no conflict about mixed marriages or otherwise.

22638. Did you think of calling on the patron of this school to see what explanation he would give?—I would no more think of calling on him than of calling on the Inspector, Mr. Wilson, on the subject. That was the business of the Inspector—not mine.

22639. Should you regard the patron of this school as a gentleman who would honestly and faithfully carry out the views of the Board?—I know nothing whatever about him, except his name being on paper before me, as Rev. A. Robinson, Presbyterian minister, Broughshane.

22640. Should you be surprised to learn that in a communication addressed to me on the 28th of October, when we were last sitting, the patron should say this:—

"I beg to say that I repudiate with indignation and scorn the insinuations of this gentleman, that I or any teacher under me ever attempted to kidnap any pupil. For fourteen years I have been manager of some seven National schools. In many things I have been doubtless remiss; this, however, I can safely say, that while my schools have been mixed in the truest and fullest sense of that term, I have never attempted to interfere with the religious views of any Roman Catholic or Episcopalian child. Roman Catholics here could and would testify that they have no fear of the children being tampered with at any of my schools. In all good faith I have endeavoured to carry out the new rule of the National Commissioners regarding religious instruction. I am a member of our Church's Committee on Primary Educa-

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tion, and I can prove that I was one of those who took no objection to the new rule of the Commissioners. I held, on the contrary, that it was in nowise inconsistent with the original idea of the National system, viz., united moral and secular and separate religious instruction. I have told my teachers that if any parent objected to his child receiving religious instruction they should put that child out of school during the time of such instruction, even though the child should desire to remain, and I have given as my reason that I would not in any way encourage parental disobedience. I may say, besides, that, I am not aware of any Roman Catholic child who had been at any of the National schools under my care, leaving the Roman Catholic faith and joining my Church. I have heard, and I think that it could easily be proved that not a few Roman Catholic children who had been taught in the denominational schools of the Church Education Society, have left the Roman Catholic faith, and are now nominally, at least, in connexion with the Church of England. Presbyterians and Roman Catholics are living here in many, if not all, the amenities of social, and I might add, Christian brotherhood. This result might be traced to a variety of causes, but most certainly one of them, and not the least influential, is the mixed system of National education.

"I have heard that exception has been taken to teachers calling upon Roman Catholic parents, and inquiring if they would or would not object to their children attending the religious instruction. Now it ought to be borne in mind that the teachers did so only in the case of those children of Roman Catholics who previous to the introduction of the new rule were attending their schools and receiving with, at least the tacit, if not the expressed consent of their parents, religious instruction. Those parents knew nothing of the introduction of this new rule—it was necessary to inform them of it. To have expelled the children from a religious instruction that hitherto they had been attending with the consent of their parents, and which still the parents might desire them to attend, would have been a proceeding as harsh as unjustifiable. The teacher in going to the parents and acquainting them with the new rule, and asking them if they desired their children to attend or to absent themselves from religious instruction adopted at once the natural and rational course."

Having read that portion of a letter, dated 28th October, does it induce you to modify your statement?—It makes the case much worse, most of it is so contrary to fact—as I undertake to show.

22641. Mr. *Sullivan.*—Before you do so, I will ask you did you use the word "kidnap" at any time?—Never.

22642. In that letter, does he not give an interpretation of the rule of the Board, according to the old rule, and not according to the new one?—Clearly. The interpretation of the Board is that the *dissent* of the parent is *implied*, whereas he takes it that the parent must expressly object.

22643. Rev. Dr. *Wilson.*—In this letter does he not specifically refer to the new rule?—Yes; but he both misapprehends and misrepresents it, if he knew the words of the rule.

22644. Mr. *Sullivan.*—In his description of the rule does he not mean the old rule and not the new rule?—Certainly. The moment he got the Certificate Book and the explanation he was bound to tell the teacher to send the Catholic children out of the school.

22645. Have you any other observation to make on that letter?—He says it is the happiest example of mixed education, that is, Catholics taught in Presbyterian schools by Presbyterian teachers, not merely secular instruction, but that they have their faith interfered with, taught in a religion hostile to their own, at the expense of Catholic ratepayers. That is the happiest example of mixed education, according to Rev. Mr. Robinson. He says, many social amenities, the result of mixed education, exist in that neighbourhood into which military had to be brought but a few years ago, in order to save the lives of Tipperary navvies, Catholics, who were working there, on the railway.

22646. The *Chairman.*—Was the ordinary business of the school suspended for any time at Correen?—No.

22647. Was the Rev. Mr. Lynch present with you at Correen as well as at Broughshane?—Yes, because he is parish priest of the place.

22648. Was the mistress at Correen in any way obliged to show to you the book in which the Inspector makes his observations?—Not to me. I did not see it nor ask for it.

22649. Did you not see the Inspector's observation book at Correen?—No. I heard the Rev. Mr. Lynch ask for it. The teacher objected to give it. I told the Rev. Mr. Lynch, in an under tone, that he had no authority to demand it. He said he would ask for it. I said I can be no party to that. So the inquiry went on. The priest asked, "Where is the Observation Book—I don't see it on the desk?" "It is in my own house." "Well, if your house is not far away, you might go for it." She went for the Observation Book but failed to bring it. I had no connexion whatever, with the matter. During the whole time, I was guarded against violating the rules of the Board, which would have been a special want of good taste on my part, so that I never asked a question, but one I was entitled, by the rules, to ask.

22650. Mr. *Gibson.*—Do you say you never violated any rule of the Board?—I do.

22651. Let me read this rule to you. It is in the Regulations of 1866:—

"As the religious instruction of the children given in the school-room is under the control of the clergyman or lay person communicating it with the approbation of their parents, the Commissioners can give no liberty to any visitor, whether clergyman or other person, to interfere therewith or to be present thereat."

Did you violate that rule?—Certainly not. I was never present at religious instruction, unless with the express permission of the teacher giving the instruction.

22652. Has the teacher any right to allow any person to be present?—He has. I gave no religious instruction, in the school in Portadown. I merely heard the Bible class on the invitation of the teacher, the same as any other intellectual lesson.

22653. The *Chairman.*—Was that examination of the Bible class an examination that could be conducted according to the rules of the Board during the time of secular instruction?—Certainly.

22654. Rev. Dr. *Wilson.*—What were they reading?—One of the books of the Pentateuch, and I examined them on history and geography only.

22655. Mr. *Gibson.*—During religious instruction?—Yes.

22656. And you, being neither manager nor teacher, made that the occasion for secular instruction?—It was a secular portion of religious instruction.

22657. What right had you or the teacher to alter the order?—The teacher being the person giving religious instruction gave me permission to remain at the desk and continue my inquiries examining the statistics of the school, and that is the meaning of being present during religious instruction.

22658. Rev. Dr. *Wilson.*—Should the teacher, being a Protestant, not have thought it strange, knowing your religious denomination, that you should take part in religious instruction?—He knew perfectly well my religion.

22659. The *Chairman.*—In either of these schools, Broughshane or Correen, was the mistress threatened to be reported when she declined to produce the Inspector's Observation Book?—Not by me, nor in my hearing or presence. Nor do I believe she was. It could apply only to the Rev. Mr. Lynch. It cannot apply to me, from what I have said. I told the Rev. Mr. Lynch he had no authority whatever to get the book. I don't think, after hearing this, that the Rev. Mr. Lynch would make use of any threat of the sort. That I did not do it is certain, for I did not ask it. That I did not hear it is equally certain; and further—I discredit it, for the reasons I have assigned.

22660. Was any charge made publicly in this school that the managers and teachers were violating the rule of the Board?—I stated to each of the teachers in each and every instance where I found a violation of rule, what it was, and the extent, but did it in an under tone, never stopping the business, never taking any authority upon myself, but simply saying I would report it, as a witness, to the Royal Commission.

22661. Not publicly?—Never. I am incapable of conduct of that sort. I would just as soon think of misconducting myself in the patron's school as in his drawing-room.

22662. Did you use such an expression as this—"An end must be put to the kidnapping of Roman Catholics?"—It is not a word of mine. I don't think I ever used the word, in connexion with this question.

22663. Do you consider that representations of that sort made by Mr. Robinson to the National Board must have been made from erroneous apprehension?—I am certain, from the nature of the case, I never used the word kidnapping. The children were in the school, passing from the Notice System to the present rules—that is not in the sense of "kidnapping." I would not apply the term. I never did; but I am sure I might apply a more odious expression.

22664. Mr. *Sullivan.*—Have you any statement to make with regard to the Correen school?—There were seventy-eight children on the roll of that school, of whom three were Roman Catholics; and after twenty-nine years' operation this is the condition of the mixed education of the great "Model," or typical Correen case. I found several Certificates, one of them a remarkable one. The parent's name was put to it by anticipation, but none of the blanks in the body of the Certificate filled up, to say whether or not it was the Koran the parent authorized his children to be taught or any form of Christianity. The signature was put to a blank Certificate. It is like putting one's name on a blank bill stamp.

22665. Rev. Dr. *Wilson.*—You read it blank?—Yes, but with the person's name attached.

22666. What was the name?—Hugh M'Carry.

22667. Mr. *Stokes.*—As some reference has been made to the happy effects of united education in the neighbourhood of Ballymena, I wish to read for you a statement made by a very respectable schoolmaster reared in that neighbourhood, and ask your opinion of what he states on that subject:—

"I think it necessary to state for the better understanding of the position of a Catholic P. T. while in a model school, that in the elementary National schools of Ireland the pupils scarcely ever get any positive instruction in religion—in explanation of prayer, commandments, sacraments, &c., neither Catholic nor Protestant clergyman taking so much interest in the religious instruction of the pupils as I find they do in England, when they have the sole charge of their own schools. In fact, religion comes to be a very secondary matter in the mind of the pupils, when they see so little notice taken of it by their teacher or clergyman. This, instead of making Catholics and Protestants more charitably disposed towards each other, makes them more inclined to religious controversy, endeavouring to make them find out the weak points in each other's creeds, neither party knowing in what true religion consists—making it more a polemical study than a motive for the guidance of their actions.

"This will account for the fact that when I entered Ballymena model school in 1850, at the age of eighteen years, I was unable to explain the Lord's prayer.

"Ballymena Model School.

"The teaching-staff consisted of the master, Mr. John Given, three Catholic, four Presbyterian, and one Protestant pupil teacher. The master never interfered in our religious belief. No instruction in religion whatever of any sort given to the pupil teachers—might pray or not as we liked. The Protestant joined with the Presbyterians in the master's room at night prayers. No morning prayers whatever. Two or three times I took the Catholic pupil teachers into the dining-room at night to say our prayers, but were interrupted by the others when their prayers were over, so gave it up.

"For the Catholic pupil teachers there was worse than a negation of religious instruction, for though the master never interfered, the whole air of the place was non-Catholic. Craig* said to me shortly after entering, that I was admitted because I was a 'Romanist.' First time I heard the term applied to a Catholic. Had many polemical debates with the Protestant pupil teachers, such as the 'Celibacy of the Clergy,' with Beatty;* 'the Infallibility of the Pope;' 'the Inspiration of the Bible,' with Hewston;* about 'Holy Water,' with Lamont.* Brought to task by Craig* for studying Zoology on Sunday—he saying the Bible was the only book for that day. Protestant pupil teachers often whistled party tunes. On Ash-Wednesday, after coming from church, was asked by the school children did I get a rub with the burnt stick, meaning the ashes. The evil influence exerted on Catholic pupil teachers is heightened by the bigotry and prejudice of the town's-people. An instance of their feelings may be gathered from a copy of a placard announcing a sermon in one of the Presbyterian chapels:—

Popery,
A Modern Invention;
The
Anti-Christ of Scripture.
A Lecture by
The Rev. Dr. Stewart,
In Wellington-street Church,
On Sabbath evening, 23rd March, 1851.

From the above it may be easily understood that when I left after the expiration of my year's pupil teachership, I cared less for religion than when I entered."

22668. Do the statements in that letter concur with your own information?—Entirely; and I beg to remind you that Rev. Dr. Stewart, the lecturer, was the patron of the Broughshane and Correen schools, an early and powerful opponent; but, since 1840, an ardent supporter of the National system.

22669. Rev. Dr. *Wilson.*—Are you aware how many years since Dr. Stewart departed this life?—Eleven years.

22670. At what time did I understand you to say the Inspector visited the Broughshane male school from the 8th of May till October of this year?—3rd March, D. M. Wilson; 8th of April, D. M. Wilson; 24th of July, D. M. Wilson.

22671. With regard to this Correen school, you have said that the Rev. Mr. Lynch is the parish priest of the district. How far is Correen from Ballymena?—Three to four miles north-east of Ballymena.

22672. You have referred to Correen as not typical—at least as not a very good type of mixed education. Is the district Presbyterian or Roman Catholic?—Presbyterian, chiefly.

22673. Does it afford material for mixed education?—Not as ample as other localities.

22674. With regard to the Roman Catholic minority, how could you provide for secular instruction independently of the united system of education?—It could be provided for by a mixed system of education, but not open to the abuses I have described.

22675. You could not expect Roman Catholic children to walk to Mr. Lynch's school?—I could not.

22676. You referred to a blank certificate? Did you make special inquiries regarding that?—The man M'Carry was illiterate.

22677. When his children came to the school did anyone come with them?—I cannot say.

22678. Did you inquire?—No.

22679. Did you learn that they entered themselves as Presbyterians?—No. They are on my notes as Catholics.

22680. And that the teacher discovered the mistake and sent for the father—did you learn that?—No.

22681. Did you learn that on the 5th of September he signed a blank certificate, with a mark, to save trouble of coming back, saying to the teacher not to fill it up till he would think over it and send her word?—I heard he said he was not prepared then to say what he would have them taught. Under these circumstances it is perfectly clear he ought not have been asked to sign the document, the body of which was not filled up.

22682. Was he asked to sign?—He must have been. It was signed.

22683. Did he not subsequently give authority for it to be filled up?—I know nothing whatever of that. It was blank when I visited on the 29th of September.

22684. Should you be surprised to learn that the very next day he gave the authority to fill up the certificate?—How could it surprise me, when, as you say, it occurred after my visit?

* Pupil teacher.

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22685. Had you no part in ordering the teacher to get the observation book?—None.

22686. Where was it?—I heard her state it was in her house.

22687. Did she assign any reason for its being there?—The school was in such a wretched condition from rain. It was worse than some of the most wretched schools I ever visited in the poorest part of Connaught.

22688. Mr. *Sullivan.*—Is this the famous Correen school?—Yes. The rain pouring down, tablets nailed or pinned to the wall. Some windows built up and the shutters permanently closed, the glass being broken. Further, it did not bear an inscription. I don't know whether the Inspector, Mr. Wilson, reported that or not.

22689. Rev. Dr. *Wilson.*—Did you make any inquiry?—I could not make inquiry. You don't mean to say I am to call to Marlborough-street, and ask to see his report.

22690. Mr. *Sullivan.*—Was there no inscription up?—A tradition of it. The bead, or the lower lath of the board that bore the inscription only remained.

22691. Rev. Dr. *Wilson.*—After the testimony you have given of the Inspector, I suppose you should not be surprised to learn that he reported on the school in May, that it was badly supplied with requisites, and that there was no inscription on it?—I am very happy to hear that he did.

22692. Did the teacher go for the observation book?—She did.

22693. Did she bring it back?—I think not.

22694. Did she assign a reason?—She said the box or something or other was locked. She was a rough poor woman, deformed, wanting her right hand, and in wretched circumstances, and I did not like to see her put about.

22695. Should it be true that she was spoken to roughly on that occasion by either you or Mr. Lynch?—I have already stated that I never spoke roughly to any teacher. I did not speak roughly to her, on the contrary, I felt deeply for her. I never demanded the Inspector's Observation Book since I left the Board's service, except on the Catholic patron's authority. I had *carte blanche* as to these schools.

22696. Did you or Mr. Lynch interrupt the school by putting questions?—I did not.

22697. Did he?—He did; but only by asking the children as to their supply of books.

22698. Did the teacher remonstrate?—The teacher said something against it. He asked the children whether the books were their own or not, in order to see the extent to which the school was supplied with books, finding especial observation and sharpness on the part of Mr. Wilson, Inspector, with regard to his own National schools in this respect.

22699. Did the teacher say that if Mr. Lynch interfered in any way further, she would report it to the Board?—I did not hear it, but she might have said it.

22700. Mr. *Sullivan.*—What salary did the teacher in Correen get?—She has £20 a year from the Board. The fees amount to £3 1*s.* 3*d.* The creature keeps a night school that the young men and boys and servants in the neighbourhood attend, from seven till nine o'clock two nights in the week, for one penny a week each.

22701. Her day school is a mixed school?—Yes, she is rough in her manner, and her qualifications are of the very humblest kind.

22702. Rev. Dr. *Wilson.*—Is it not in a very remote district?—It overlooks one of the richest valleys, that of the Braid, in Ireland. You being a native of the place, I compliment you upon the cultivated and affluent appearance of the neighbourhood.

22703. Mr. *Deane.*—Was the Rev. Mr. Lynch in the habit of visiting this school?—I think he was accustomed to go there. He and I were old acquaintances. He has been connected with the Board since its foundation, and is one of the best informed clergymen on the subject in the province of Ulster. I am sorry the Commission has not had the benefit of his important evidence.

22704. Has he schools under his own patronage?—Five in the town of Ballymena, and Crebilly, Roll No. 8, a vested school.

22705. Any within reach of the Catholic children attending the Correen school?—No. In Broughshane a landlord refuses, or rather hesitates to grant a site for payment, for the education of his children; Mr. Lynch is trying to get up another school there.

22706. Is there a sufficient number of Roman Catholics for a school?—Scarcely. When I visited Ballymena in 1853, Mr. Lynch had a little struggling school, not having an attendance sufficient to warrant a grant. In 1868, instead of having no National school, I found a slated house with two admirable schools just by his church, and he has three other schools in Harryville, all of their own kind, as to fabric, style, and fittings, not inferior to the district model schools. They cost him £1,800.

22707. Are his schools attended exclusively by Roman Catholics?—Exclusively; and just beside them Presbyterian schools attended exclusively by Episcopalians and Presbyterians. Mixed education is totally disappearing. It is a mere question of time until we see the last of it.

22708. Rev. Dr. *Wilson.*—I understand you to have just said that all the other schools in Ballymena are unmixed—did you say that?—I said that just by Rev. Mr. Lynch's schools, at Harryville, are Presbyterian schools, that may be said to be unmixed.

22709. Do you know how many schools there are in the town of Ballymena connected with the National system?—I think I do.

22710. How many?—Guy's, three; the Rev. Mr. Lynch has five National schools; Harryville (two Presbyterian), three model, and the workhouse—fourteen in all, and all visited by me.

22711. Exclusive of Mr. Lynch's?—Nine, exclusive of the Rev. Mr. Lynch's.

22712. Are there not nine, including the three departments of the model school?—There are.

22713. Are you not aware they are mixed schools?—There are nine, including the workhouse. I was there too. Some only are mixed, and very sparingly so.

22714. Are they not all mixed schools, with more denominations than one?—There is no mixed school—no substantial mixture, with a religious minority of even five per cent. in the whole town, excluding the workhouse.

22715. Is there a single school, with the exception of the Rev. Mr. Lynch's, in which there is not a mixture of children of different denominations?—I think there is.

22716. Name it?—In Guy's female school, out of ninety-one on roll, there are two Roman Catholics. In Guy's infant school, out of 187 on roll there are five Roman Catholics. In the male school, there are two Roman Catholics out of 143. In Harryville boys' there is but one Catholic in eighty-six. In the female school, with seventy-nine, there is no Catholic—which proves the accuracy of my memory that some of them were not mixed—and no mixed school in the town, save the workhouse, has five per cent. of a religious minority.

22717. But though that school has no Roman Catholic child, how many Episcopalians are there in it?—I understand a mixed school to be one with Protestants of any denomination and Catholics.

22718. Understanding a mixed school to be a school in which there are children of different denominations, no matter what denominations, are not all the schools in Ballymena mixed?—In that sense eight of the thirteen are.

22719. How many of the pupils in the schools are Episcopalian?—I made no inquiry.

22720. Did Mr. Lynch state to you that Catholic children did not attend schools under Protestant teachers?—I don't know that he did make such a statement. I knew what the facts were, from inspection, quite as well as he did.

22721. Was he surprised to find six or seven Roman Catholic children attending one of the mixed schools in the town?—Not with regard to the few in Guy's. He was always friendly to those schools.

22722. Or Harryville school, where there is one child immediately adjoining his own schools?—The only school that surprised him, somewhat, was the boys' school at Broughshane. His surprise was not so much at Catholics attending it, as that, without his knowledge, such shocking abuses could go on with regard to his flock. If you call these ones, or twos, or threes, among hundreds—if you call that united education, you might have hundreds of schools mixed by one child going to each school once in thirteen weeks, to have his name put on the roll.

22723. Mr. *Stokes.*—Would not cases of mixed marriages, or of Catholic orphans living with Protestant relatives, in many parts of Ireland, explain the presence of a few Catholic children in Protestant schools?—In many places the reason you assign would suffice to explain it, but not in Correen.and such places in Ulster, where Catholics are weak, because there is a general gravitation of Catholics into towns in Antrim and Down.

22724. Mr. *Sullivan.*—Are there not cases of children of gentlemen's gatekeepers or other servants?—I have given you one just now. In Galgorm the parents who go there, and sign certificates are dependent upon employers in the neighbourhood.

22725. Persons more or less under compulsion to send their children?—Yes.

22726. Mr. *Gibson.*—Do you know of any compulsion?—I consider it compulsion if a landlord supports a school and expresses a wish that his tenants will send their children to it. It is the same sort of compulsion I saw lately at an election in Ireland—"You will vote as you like, but recollect I am your landlord."

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22727. Rev. Dr. *Wilson.*—Is it not the fact that when the Rev. Mr. Lynch was with you he was ignorant of the very existence of some Roman Catholics and of their residences?—I don't recollect a case of the kind.

22728. Were you with him at Parade?—Yes.

22729. Do you know the case of the M'Garrys there?—In Parade, of seventy-one pupils on roll there was not a single Roman Catholic in the school.

22730. Were you with him at that school?—I found a Dissenter, James M'Cary, parent of Samuel M'Cary, certainly not a Catholic, sign the Certificate Book to have his son taught the Authorised Version of the Bible, by the master, Lamont,

22731. When Mr. Lynch heard the name of M'Garry, did he not say he must be from Cushindall, as there are people of that name there?—I did not hear it.

22732. Did not the teacher say they were all born in that locality?—I know nothing of it.

[Adjourned.]

Fifty-seventh Day.—Monday, December 7, 1868.

Present:

The Right Hon. The Earl of Powis, *Chairman.*

The Right Hon. Mr. Justice Morris.
Sir Robert Kane, F.R.S.
William Brooke, Esq., M.C.
Rev. David Wilson, D.D.
James Arthur Dease, Esq.

James Gibson, Esq.
Scott Nasmyth Stokes, Esq.
William K. Sullivan, Esq., PH.D.
Laurence Waldron, Esq.

George A. C. May, Esq., Q.C., D. B. Dunne, Esq., } *Secretaries.*

The Rev. James Tobias sworn and examined.

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Rev. James Tobias.

22733. The *Chairman.*—What offices do you hold in connexion with the Wesleyan body?—I am the secretary of their Conference, and at present chaplain to the Dublin garrison. That is my direct ministerial appointment.

22734. Is that an appointment under the War Department?—No, it is sanctioned by them, but the appointment is direct from our own Conference.

22735. Are you the minister of any local Wesleyan congregation?—No. My appointment to this garrison is thus sanctioned by the Horse Guards—on its being notified to the authorities there by our church's officials, a letter is dispatched to the Commander-in-Chief in Ireland informing him that I am authorized to minister to the spiritual wants of the Wesleyans in the garrison, and of that letter a copy is forwarded to me.

22736. How long have you been secretary to the Wesleyan Conference?—Seven years. Previously I had been in a subordinate office in relation to it.

22737. Do the Wesleyan body maintain any primary schools of their own, separate from the Board?—They do.

22738. How many schools in connexion with the body are there under the Board?—I cannot tell.

22739. Is the number considerable?—It is.

22740. Rev. Dr. *Wilson.*—Are you prepared to speak to the Commission or to give evidence to it as to either the statistics or history of your connexion with the Board?—Not at all, as I perhaps ought to be, for the truth is I have taken exceedingly little interest in either topic. My work has lain in a different direction almost always.

22741. In what capacity is it your friends have desired you should appear before this Commission?—To give as well as I am able their views on what National education is in its present working in this country, and what it ought to be.

22742. And that, I presume, owing to your official connexion with the body?—Yes, I imagine so.

22743. Then, shall I understand that in stating your view as to the opinions of that body on the subject, you represent generally both the clergy and the laity?—Precisely.

22744. May I ask you then do you approve of the present system of National education in this country?—No, if you put it in that form.

22745. Nevertheless you connected your schools with the system some years ago?—Several; perhaps the majority now.

22746. The schools which are not called mission schools I presume?—Precisely. The mission schools are in our own hands altogether.

22747. May I ask you what led your body to adopt that line of action?—I believe the simple fact that it was the best system of National education that was extant, and we hoped that it might be better.

22748. Should we understand you to say that you did not, even when you joined the Board of Education, approve of the system in all its parts?—Yes, I am quite free to say that.

22749. What are the parts to which you specially refer, of which you did not approve?—Its strong tendency, as we believed and believe still, to denominationalism.

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Rev. James Tobias.

22750. In what way did that tendency, in your opinion, manifest itself?—To take our own case, which is, I suppose, the best one—at least the one with which I am best acquainted—that they allow us to become the patrons of schools; and I cannot see how a school can have an honest, conscientious, earnest man of any denomination as its patron without that school becoming more or less denominational in its working.

22751. In other words, is it your opinion that the Commissioners of National Education have been administering the National system denominationally?—They have been driven to that, I believe.

22752. Anything else in the system to which you take special objection, as a body, in connexion with it?—I don't know whether I can say that, as a body, we object to it, and yet I am persuaded that there is a very strong opinion amongst us, pretty widely spread, that the very constitution of the Board itself tends to denominationalism.

22753. In what way?—As being formed of active members of various denominational Churches.

22754. In your answer do you imply that these parties who are on the Board are appointed as representatives of the Churches?—I take it so.

22755. Well, with regard to the Board of Education, should you, as a body, prefer a change in the present mode of administration?—Undoubtedly.

22756. In what respect?—I am quite free to say that the prevailing opinion with us is, that National education, taking that to be an education as administered and managed by the State, should be purely secular, and administered simply by a Government staff, without respect to all denominations.

22757. Have you in view a large Board or a small Board?—I should certainly prefer a small Board.

22758. Is it your view that such a Board should have fixed rules for the management of the system, and be guided accordingly?—Of course I should think so—officers of the State governed by settled rules.

22759. Do you object to the present Board on the ground that a large number of its members are not able to give the necessary attendance for the administration of the system?—No, the other is the objection that weighs most amongst us.

22760. You say you prefer a secular system—that is to say, that the Commissioners of Education should direct their attention more to the secular element? Do you intend thereby that religion should be excluded?—I do.

22761. Altogether from the schools supported by the State?—Yes.

22762. The *Chairman.*—When you use the word excluded do you mean that religion should be forbidden to be taught in the school-houses appointed by the State, or that it should be confined to after hours?—I cannot see any objection to clergymen or pious laymen being admitted to instruct the pupils after school-hours. I speak simply of the hours prescribed for National instruction, and from them I should exclude religious teaching.

22763. Rev. Dr. *Wilson.*—Is it your opinion that a good system of education is one in which the religious element can be altogether severed from the secular?—It is my opinion certainly.

22764. And that the teacher paid by the State should confine himself simply to secular instruction?—Certainly; I am decidedly of that opinion.

22765. How would you provide religious instruction?—I would leave it to the Churches to do their own duty.

22766. Do you think the Churches are in a position to discharge their own duty in that respect?—Certainly, if they are worth anything they ought to do that.

22767. Does there exist the religious zeal to induce the Churches to look after the religious interests of their children?—Whether you call it religious zeal or not, there is zeal for certain creeds or churches sufficient to animate them.

22768. I presume you don't know enough of your own schools to be able to say whether or not they are to any appreciable extent mixed schools as to religious denominations?—Yes; I can say they are to some appreciable extent mixed.

22769. From your acquaintance with the laity of your own Church, do you think, speaking generally, they are in favour of such a system of education as we have at present?—You put rather a difficult question to me. I am free to say the more intelligent of the laymen are decidedly in favour of such a system of education as I have endeavoured to sketch. But I should suppose that a large number of men would be stirred by the old cry that was raised about the Bible, and so on.

22770. Is that a growing feeling do you think amongst the educated laity of your communion?—Undoubtedly.

22771. You placed your schools under the Board and became connected with it so late as 1860, I understand?—Yes, at least then; but I think there were individual schools connected before that. I know of one, at least, much earlier than that.

22772. Approving, I presume, of the leading principles of the system of united education?—Yes.

22773. Had you any direct correspondence with the Commissioners or the Resident Commissioner on the subject?—Yes, there was direct correspondence.

22774. Was there an understanding come to between the Commissioners and the Wesleyan body?—Yes.

22775. Negotiations, I presume?—Yes.

22776. Should you regard, then, any departure from the principles of united education as a breach of faith with you, either on the part of the State or of the Commissioners were they to fall back on the denominational system of education?—Undoubtedly I should.

22777. Was it on the understanding that the system should be maintained as one of united secular and separate religious instruction, that as a body you joined it?—Certainly.

22778. Were you led to believe when identifying yourselves with this system that it was one likely to be maintained in this country?—Yes, or we should hardly have laid out so much money as we have in endeavouring to co-operate with it.

22779. A good many of the poorer classes of children attend your schools?—Yes.

22780. And are you perfectly satisfied as a body to conduct your schools in such a way as not to interfere with the faith or the religious views of any portion of the community?—Yes. We hope we are prepared to treat others as we desire to be treated ourselves.

22781. Have you any additional statement to make with regard to your views?—I don't know that I have. I think you have elicited from me the opinions which are entertained.

22782. Have you any document to put in?—I have in my hand a copy of correspondence betwixt a former chairman of our education committee and the Commissioners of National Education.

22783. Should you be disposed to put in that document as expressing the views of your body?—No, but I am willing to place it before you as containing the correspondence and the terms on which arrangements were made betwixt us and the National Board.

22784. Do you wish that document to appear in connexion with your examination and to be printed?—I have no objection to that, but not as conveying the opinions of the body now.

22785. Is that the correspondence which took place between your body and the Commissioners of National Education at the time you identified yourselves with the system in 1860?—Yes. It commences November, 1858, and is the correspondence which led to a more extended connexion betwixt us and the National Board. As I say, there had been instances previously of schools being connected with the National Board.

22786. Then that is a historic document as to your connexion with the Board at the time?—Yes.

22787. Should you feel bound by that document now and adhere to the statements contained in it?—Yes; as long as the Board is true to the system it gave to us then, although I am free to say while we

accepted that as the best we could get, we could very well wish a better.

22788. Now in what way could you wish a better? Have you in view any other system, any change?—Oh, dear, yes; I do hope we will come to that. I hope our friends in England will give up their notions of denominational education. They are I know in England disposed to favour it.

22789. The *Chairman.*—The Wesleyans of England?—Yes, my lord.

22790. Mr. *Dease.*—Can you account for the difference of feeling between the English Wesleyans and the Irish Wesleyans on that point?—I think I can.

22791. From what do you suppose that it arises?—That which will serve their purposes in England, considering their strength and the manner in which parties are balanced there, would be seriously in our way in this country, where we are comparatively feeble and where parties are not at all on an equal footing as to strength.

22792. Do you mean that your numbers are not sufficiently strong in this country to enable you to have the same power of managing your schools that your body has in England?—I do.

22793. Rev. Dr. *Wilson.*—But, keeping in view the system of secular instruction that you prefer, should you not be satisfied, no matter who were parties immediately in charge of the school?—Oh yes; if a purely secular State education be carried out I shall not be afraid of who will have charge of the school.

22794. In anticipation of any change in the system of education in this country have you any opinion to offer?—No; I cannot say that I have any opinion to offer beyond what I have stated. We fear the present system, because we see it tending, as we think, steadily and constantly towards denominationalism. We, some of us, think that we saw the very germ of all that in the original constitution of the Board, and we have seen since then the tendency growing. We fear that, and we wish education to be free—really free. We think, some of us, that we, clerics, have no more business with teaching children, giving them an ordinary secular education, than we have with teaching them trades, and we are as much afraid of our own clerics really as we are of others. It seems to be a weakness in those of us who get into the pulpit that we will dogmatize wherever we go.

22795. Mr. *Gibson.*—You have stated, I think, that you were the friend of an entirely secular educational system?—Yes.

22796. As a part of that secular instruction, I presume that you would require that the State should exclude from it all books which should contain references in support of the views of any particular denomination?—Certainly.

22797. The books you think should be free from any religious bias which could touch the conscience of any particular creed?—Yes.

22798. Now you have stated also that you would not be averse to religious instruction given at a separate time in the school-house, if I understand you?—No; I should not be averse to that.

22799. Now what protection would you give to the minority of the creeds attending that school that their religious views should not be interfered with—would you allow those of an opposite creed to attend at the hour given for religious instruction outside the school-house—or what means would you take to protect the minority in each particular school?—I should expect that religious instruction would be kept so completely separate from secular teaching that the master of the school would have no control over the pupils when the secular instruction had closed, and that all the pupils would then be perfectly free to stay for religious instruction or to go.

22800. Do you approve of that rule of the Board, made in 1866, by which a Roman Catholic child going to a Protestant teacher was obliged to have the express written sanction of the parent, in order to entitle him to receive religious instruction from that Protestant teacher?—No; I do not.

22801. Well, then, what protection would you give to the parent that his child should not receive instruction of a religious character while attending that school, during the hours devoted to secular instruction?—I should suppose the control of such a Board as I hinted at and their directions to the masters would be sufficient protection in those hours. After the school had closed I should expect the parent to watch over his own child.

22802. Then you consider that the duty of keeping back a child from such religious instruction would devolve upon the parent, and not on the teacher?—Precisely.

22803. Now you have stated that the majority of your own schools were under the Board, but not your mission schools?—Not our mission schools.

22804. Will you state the distinction between your mission schools properly so-called, and your ordinary schools; which would make it desirable that the one should be under the Board, and the other not under the Board?—There is no distinction in the working of them. There is no distinction in the class of men whom we place as masters; no distinction with regard to them as to where we get them. The simple distinction betwixt them is, that these mission schools where there is a supplement to the fees required, have that supplement granted them from our Mission Fund, one of our Church's funds. In the other case, the supplement to the fees comes from the National Board.

22805. Have those mission schools any religious character separate and apart from the ordinary schools?—They have. We expect in them our catechisms to be taught.

22806. As a part of the ordinary instruction?—Yes.

22807. And therefore those schools would not, properly speaking, form a part of the system of completely secular instruction?—No; certainly not. But I think we should soon give them up if good secular schools were established in the country by the State, and be very glad to do it too.

22808. I think you stated that you objected to the constitution of the Board, inasmuch as it consisted of a number of persons of different denominations?—I did.

22809. Do you not think that the presence of those who hold different religious views is necessary as a protection against the introduction of any measures that may be exclusively in favour of one particular sect?—I am afraid the experiment has not proved that it has been sufficient.

22810. You object to the constitution on principle?—I do.

22811. Now, supposing that each member of that Board did his duty faithfully, would it not be a security to the public at large of different creeds, that no interference would be made with the religious views of any of the children in the schools, if they had on that Board representatives, if I may so speak, of their particular views, to watch over their particular interests—supposing that they did their duty, according to the theory of the Board?—According to the theory of the Board; but then members of the Board may have their own views of their duties to their flocks.

22812. Lord Stanley in his letter, which forms the original constitution of the Board, says this:—

"The various reports of the Commissioners of Education recommended a system to be adopted which should afford, if possible, a combined literary and a separate religious education, and should be capable of being so far adapted to the views of the different religious persuasions which divide Ireland, as to render it in truth a system of National education for the lower classes of the community. For the success of this scheme much must depend on the character of the individuals composing the Board, and on the security thereby afforded to the country, that whilst the interests of religion are not overlooked, the most scrupulous care shall be taken not to interfere with the peculiar tenets of any description of Christian pupils. To attain the first object it appears essential that a portion of the Board should be composed of men of high personal character, and of exalted station in the Church; for the latter, that it should consist of persons professing different religious opinions."

Dec. 7, 1868.

Rev. James Tobias.

Now, has that statement of my Lord Stanley your concurrence or not?—I have no doubt of my Lord Stanley's excellent intentions, but I have of the sufficiency of the means he adopted to attain his end.

22813. Can you suggest any other means now by which the end would be more likely to be attained?—If you would first be kind enough to define what end you aim at.

22814. Your system is thus a purely secular instruction for all classes?—Given by the State.

22815. Given by the State, and superintended of course by some executive?—Of course.

22816. And you object, as I understand, to the executive consisting of persons of different creeds?—I do object to it consisting of persons of different creeds who are unpaid agents, and uncontrolled, therefore, by the Government. I should wish them Government officers.

22817. Will you state exactly what your plan is, because that is what I am desirous to get at?—I have already, in a reply to a question addressed to me by Dr. Wilson, stated that I should desire a small Board appointed by the Government of paid officers, who should be as thoroughly State commissioned officers as the colonels of Her Majesty's regiments, to use an illustration from my own department of work just now, and as directly under the control of the Government.

22818. Do you think that the public at large would have as much confidence in that Board as in a Board constituted according to Lord Stanley's original views?—I believe in a very short time they would have more—much more.

22819. The *Chairman.*—Do you think if such a Board consisted of two or three Commissioners, that either of the two great religious sections in Ireland would be satisfied if the members of that Board were all Protestants or all Roman Catholics?—I do not suppose they would be satisfied immediately, but I do believe that in a short time they would become satisfied—the public would. Whether the clergy of the Churches would is another question.

22820. Would the Wesleyan body be satisfied?—That we should.

22821. Mr. *Dease.*—If they were all Roman Catholics?—Yes, even so. We should trust three State officials—Roman Catholics, lay-gentlemen, accessible to public opinion, and under its control, as we do not such a Board as it now exists.

22822. The *Chairman.*—Should you propose to carry out your system, to abolish the existing compositions of the office having two secretaries of different religious opinions, and having Inspectors of opposite religious opinions?—I would say, my lord, freely, that the question of religious opinions should not enter into the qualification of men for such offices at all.

22823. Do you consider that the National system of education is now more denominational than it was at its first institution?—I do—in its operation rather, perhaps, than in its constitution.

22824. Does the present state of the system impede the working of the Wesleyan schools under the Board?—Does your lordship mean impede our free action in those schools, or the extension of our work in that department?

22825. Does it impede the free action of your body or the efficiency of the instruction communicated in the schools?—No, my lord; I am not aware that it does, materially.

22826. Then what is your practical objection to the existing state of things?—That Churches obtain a power over National education in proportion to their numbers, and that they get an influence over National education, which Churches ought not to have at all, as such.

22827. Do you consider that any of the changes which have taken place in the National system of education have been prejudicial to the Wesleyans?—Any of the changes that have taken place in the working?

22828. Yes?—I do.

22829. Have the Wesleyans any representative on the National Board?—No, my Lord; that has been refused to us.

22830. Do the Wesleyans think that their interests have suffered from want of having such representation on the Board?—I am not sure that we have. We think that we have suffered in our status; but whether we have really suffered in the practical working of the system is another question. I do not suppose that one representative, which is the utmost that we could have expected, could have served us very materially.

22831. Mr. *Waldron.*—What is the estimated number of Wesleyans in Ireland, can you tell?—We report above 20,000 members of society; but if you multiply that by five it would be probably near the number of our adherents.

22832. But do you not know more nearly than that the number in all Ireland?—No; we do not number any except what you may call the members of our society; an inner circle within the Church.

22833. Then the outside number, according to that estimate, would be about 100,000?—About 100,000 of our immediate adherents, and we have very many beside who hear us occasionally, and might be called adherents.

22834. Judge *Morris.*—In your body, the Wesleyans, do many consist of what may be called the poorer classes?—Yes, a large portion.

22835. Are the Wesleyan body, particularly in any part of Ireland, portionably rather than in another, or are they scattered all over the country?—Yes, they are scattered all over the country, but we are stronger in some parts than in others.

22836. In what parts?—In Ulster, chiefly—above all, in Belfast and Portadown.

22837. Do not all of that portion of the Wesleyan body in the other three provinces, Leinster, Munster, and Connaught, belong to what you may call the middle classes?—Oh, not all; but the proportion of poor is not so great in those provinces as in Ulster.

22838. Mr. *Dease.*—You have stated that you would let the Churches do their own duty in the matter of education; upon whom would you throw the onus of deciding in the case of any particular Church what was the duty of that Church?—Now, that is a hard question. May I answer for our own Church?

22839. If you please?—I cannot answer for others. We should have it agitated in our local congregations, and it would come up to our Conference, probably, in due time—to our annual Conference, having first been agitated in local circles. We should then lay down the rules there. But I think we know our duty already in that matter without further discussion.

22840. And supposing that the notion of duty held by your body differed, as in point of fact it does differ from that held by the Roman Catholics, with whom would you leave the right to decide what was their duty, and what was the duty of the Roman Catholic Church in this matter of education?—I am not solicitous to teach that Church what is its duty. All I should be solicitous for would be that the State should take care that its officers should do their duty, and not suffer their duty to be meddled with by any Church; and then let the Churches look after their own interests.

22841. If the decision come to on the matter of education by the State were adverse to what the Roman Catholics believe to be their duty, how would you meet that case?—Am I expected to answer that question?

22842. I should like an answer to it, because it seems to me to be a very material question, but if you do not wish to answer it I shall not press it?—Surely not. I cannot be asked that I should say what the clergy should do or what the State should do. If it came to a collision the weaker would have to go to the wall—that is all.

22843. I do not press the question. You have stated as a maxim that you are willing to adopt that you would treat others as you would wish them to treat you?—Most decidedly.

22844. Would you consent to modify that maxim

so far as to say that you would treat others as they wish to be treated?—No.

22845. Mr. *Waldron.*—Did I understand you to say that your body was unfairly treated by the Board of National Education?—Oh, I would not say unfairly treated. They have kept faith with us. I do not recollect that I stated that.

22846. I thought that in a previous answer you conveyed that you thought that justice had not been done to them. Then you don't mean to convey that you think you have suffered in that respect?—I am very free to say that we know the Board to have permitted others to do things which we have not asked for certainly, but which we believed they would never have permitted us to do.

22847. But you have not been refused anything?—We have not tried them. We are a quiet people rather, and take the good that we can get.

22848. Mr. *Gibson.*—You are aware that the appointment of a Commissioner does not rest with the Board itself, but with the Government of the country?—I am aware of that.

22849. Mr. *Stokes.*—Can you say whether the Wesleyan schools are chiefly vested or non-vested?—They are non-vested chiefly.

22850. Are many of them connected with meeting-houses?—I cannot say. I have stated at the outset that I am not at all well up in our statistics.

22851. And can you say whether they are all under exclusive Wesleyan management?—Yes, all our schools are under Wesleyan patrons, lay or clerical.

22852. Will you tell the meaning in which you spoke of denominational schools or denominationalism?—Education coming under the control of the several Churches of the land is what I understand by denominationalism in education.

22853. Would you call a school which in reference to religion bears a distinctive stamp a denominational school?—If you mean by a distinctive stamp a distinctive stamp derived from religious practices or ideas I say yes.

22854. Are you aware that the Board of National Education has always regarded schools such as those under your management very much in that light?—No, I am not aware, but I suppose they do.

22855. Will you be so kind as to read paragraph 29 of the Sixth Report of the Commissioners?—(Reads):—

"We are aware, of course, that schools in which the patrons themselves provide religious instruction for children only of a particular communion, leaving it to the parents or guardians to provide it for all others, bear in some degree a peculiar religious aspect. All schools of such a description, when connected with Presbyterian meeting-houses, appear to us to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion; and to these we have been, from the commencement of our labours, granting aid, having first communicated with his late Majesty's Government on the subject, and being sanctioned by it in doing so. Indeed, all schools in general which are under the direction of persons only of one communion, may be considered to bear a distinctive stamp; but although we are required to give a preference to applications signed by persons of different persuasions, we are not required to restrict it to cases of that description."

22856. Does not that extract show that 30 years ago the Board regarded that branch of their system which has received the largest extension, and to which the Wesleyan schools chiefly belong, as bearing a distinctive stamp in reference to religion, and being so far denominational?—Yes.

22857. Do you object to the teaching of your own religion in schools?—I do, most decidedly.

22858. Is that a positive objection, or has it relation to the possibility of other religions being taught in other schools?—It is a positive objection of my own, and I know it to be by many others amongst us.

22859. Supposing that all the inhabitants of this country were Wesleyans, would you say that their religious teaching should still be excluded from schools?—No, I suppose not; for then we should have the masters all Methodists.

22860. Is it because the majority differ from you in religion that you raise the objection?—When I said "I suppose," I meant to imply that in such a case as that which it requires a considerable power of imagination even to entertain as a supposition, we should have it all our own way; we should not be troubled with difficult questions; but in the state of the country I strongly object to even our body, or to any Church, conveying religious instruction in the schools.

22861. Would it be a misrepresentation of the case to say that Wesleyans are willing to make a little sacrifice in order to inflict a great loss upon the Roman Catholic majority of their fellow-countrymen?—We believe it would be a gain to all parties.

22862. The *Chairman.*—Are the teachers in your National schools either exclusively or principally belonging to your own body?—Principally, not exclusively; I think. But again, I must admit my want of acquaintance with the working of the system.

22863. Do the Wesleyans take any pains to rear up a set of schoolmasters of their own body in Ireland?—Of late years we have been doing so, my lord.

22864. What means have you taken to effect that object?—Getting them introduced to the model schools as monitors and paid teachers.

22865. Do you devote any part of your own educational funds, or any of your own religious funds, to forwarding the education of these young people?—We do.

22866. In what manner?—We have in Dublin an institution in which they are boarded and brought into use as teachers.

22867. Are they taught in your own institution or are they boarded with you and taught in Marlborough-street?—In that institution they are taught and trained as teachers. That was in connexion with our missions; and they are intended for our mission schools. There are also some of our young people in the Marlborough-street training schools.

22868. What number of teachers are trained in your establishment?—But a small number indeed. I cannot say how many.

22869. Are they male or female?—Male teachers. All that Mr. M'Millan, who was with you the other day, was competent to give, and I suppose did give.

22870. Rev. Dr. *Wilson.*—Your attention has been called to Lord Stanley's letter to the paragraph which says that the Board should be comprised of men of high personal character, and of exalted station in the Church. Now, was not the intention of Lord Stanley shown in the appointment of a small Board at first?—I believe so.

22871. Are you aware that the Board was a small Board, composed of seven persons?—I really am not aware of the number, but it was small as compared with its present form.

22872. And of those seven persons, but one Protestant and one Roman Catholic of exalted station in the Church, and one Presbyterian clergyman and four laymen?—I believe that was the constitution of the Board. I think it was, as well as I can recollect.

22873. There was not then the principle recognised of an equal number of Protestant Commissioners on the one side and Roman Catholic Commissioners on the other—are you aware of that?—It seems not.

22874. Is it not plain that there was not then the same desire as to balancing religious interests, which has come to be the principle of the Board latterly?—Yes; so it strikes me; in fact it seems to me that Lord Stanley's original ideas have undergone many modifications in the working, and, as I think, in every case for the worse.

22875. Now, on looking to the last report of the Commissioners of Education, I perceive that there is no person of exalted station among the Commissioners, belonging to either the Protestant or the Roman Catholic Church on the Board; would you in that case say that the Board is at present conducted on the

Dec. 7, 1868.

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principle of Lord Stanley's letter, quoted by Mr. Gibson?—Certainly not.

22876. Do you think, now, that the system has been thirty-seven years in existence, the same necessity exists for the Board representing Churches?—I think not.

22877. Especially when many of its members cannot and do not give their attention to its business?—I think not. I think my lord made a mistake when he adopted that idea of Church representation in the Board of National Education.

22878. And when, in connexion with the religious element, discussions are supposed to be frequent at the Board, and protests numerous; does that confirm you in your idea?—Quite so; the whole history of it since.

Mr. Tobias's Letter.

124, Tritonville-road,
Dublin, 23rd February, 1869.

My Lord,—I had, several weeks since, the honour to be examined before the Royal Commission on Primary Education in Ireland, in which you preside. I then expressed some opinions and made some statements regarding which, in my want of experience in the mode of such inquiries, I expected further questioning, and as they now stand in the proof copy of my examination, they therefore seem to need some explanation. I have no wish to occupy further the time of the Commissioners with such explanations if what I now communicate may in any way be attached to the report of my examination. If not, I certainly do desire to present myself again before your lordship and the gentlemen associated with you; but in the hope that what I write will be permitted to appear as I desire, I proceed—

I. In justification of my reply to Question 22800, I offer the following copy of a letter which I received some time since from one of my brother ministers:—"My dear Mr. Tobias,—On this subject of united education I call to mind two facts, and note them now lest they should escape me at another time. 1. There was an attendance at Eliza-street of nine Roman Catholic children. The priest called one day and asked to see the register, which he examined. The following week all the Roman Catholic children were withdrawn from the school. The teacher apprised me of the fact, and I told him to take no notice but proceed with his school teaching as usual, giving attention to his scholars. In the course of a few weeks the children were back again to the school.

"2. As to the new rule requiring the parent to certify in writing in the book provided for the purpose in the school his wish that his children should attend religious instruction—the teacher being of a different creed—there were three Roman Catholic children at Willowvale attending religious instruction at the wish of the parents verbally expressed to the teacher. When this regulation came into force he was obliged to prohibit their attendance, and the parents would not write and sign in the book what they had expressed verbally, and what I have no doubt they really wished.

"The priests of whatever denomination are the disturbing element."

II. In corroboration of my statement made in answer to Q. 22846, I instance what any member of the Commission may see if he shall pass from the Drogheda railway station down into the town. Across the front of a large building stands the inscription, in large letters—"St. Mary's Convent Schools," and over the door of entrance thereto, in much smaller—"National Schools." Or if any member will take the trouble to drive out by Dorset-street to the Drumcondra-bridge he will see on the front of a school-house there—"St. Francis Xavier's Female National School." Now we Wesleyans should not attempt to set up a denominational distinction over a National school, for beside that, our dull wits do not enable us to grasp the grand absurdity of a sectarian National institution; we desire to be loyal to the principles of National education, while it is evident the patrons of these schools feel themselves at liberty to override them.

III. And, lastly, I am compelled by facts to qualify my reply to Q. 22847. Our fair claim for a representation on the Board of Commissioners of National Education has been evaded, and the proportion of pupil teachers which the rules of the Board would assign us in the model schools has not, though demanded, been granted us in some instances. I name the Enniskillen Model School.

I have now, my Lord, earnestly to request that your Lordship will take such steps as may be necessary to connect in the report of the Royal Commission these explanations with what already appears there under my name.

I have the honour to be, my Lord,
Your Lordship's obedient servant,
(Signed,) James Tobias, Wesleyan Minister.

To the Right Hon. the Earl of Powis,
Chairman of the Royal Commission
on Primary Education in Ireland.

James Wm. Kavanagh, esq.

James William Kavanagh, Esq., is further examined.

22879. The *Chairman.* — Have you any other instances in which you allege violations of the rule of the Board in the cases of those schools we have been going through?—There are some other classes of cases. Your lordship will observe that a large number of the parents referred to are mothers—in general they are all mothers; and a remarkable case occurs in a school in Belfast, where there are as many as seven children in the school, Roman Catholics, the father a Roman Catholic, the mother a Presbyterian, and the seven children were authorized by the mother to receive Presbyterian and Protestant religious instruction, which is manifestly contrary to the provision of the Poor Law Act on the subject, and contrary to the law and the practice of the Board.

22880. When you say "the law of the Board," do you refer to any printed rules or regulations, or to that law which you referred to the other day?—To the creed Register of the School, as first introduced in the year 1856. I mentioned to you that it was I who drew it up, and in that creed register of the school I laid down the civil law with regard to religious registration—that the father is the legal guardian of the child, next to him the mother, and then the nearest natural or legal guardian, in the ordinary Poor Law sense. And where there is any difference of creed, the person having the first legal right must be got to register the religion of the child, in the first instance. The Inspectors are fully aware of that, as you see in the case where Mr. M'Donnell, the Inspector, cancelled the Certficate in Killaghey School, county Down. I give this as a case in point, in support of that view.

22881. Is that creed Certificate, to which the Notice was appended, a document that still remains in force?—In full force, without any change since 1856.

22882. Then do I understand that the next class of infraction would be that the Certificate is signed by the mother, she not being the proper party during the life of the father?—And the mother being, in this case, of a different creed from that of the father and of the children.

22883. Does the fact of the father and mother being of different creeds make any difference?—Oh, very great my lord. In the Explanatory Minute by the Board, already in evidence, they say "*the* Parent," meaning the legal parent, that has authority.

22884. I observe that in the School Register the language is, "When a child presents himself for admission into a school, it is most desirable he should be accompanied by either parent, the father if possible." Does not that admit that the mother is competent to register, if the father, from absence or occupation in business, is unable to attend?—Clearly; but the Teacher should make inquiry, if he has any apprehension that there is a difference in religion between the Parents; and if your lordship will be good enough to read the remainder of the paragraph, you will see pro-

vision is made for that, when you come to the subject of religious registration.

22885. I do not observe in this notice on the School Register or in the Minute of the Board of the 26th of February, 1867, any special rule for the case in which the parents of the children are of different religions?—It is implied in the words with regard to the registration. It was I who drew up the direction, and it is implied therein.

22886. Under the circumstances, can you contend that even in the case of the Parents being of different religions, the mother's signing the Religious Certificate is an infraction of the literal rule of the Board?—Not merely of the literal rule, but of the spirit of the rule, and even of the known civil law of the land.

22887. Mr. *Gibson.*—What is the name of the school you last referred to?—Charlotte-street School, Belfast. Roll number 6833. Visited the 11th September; teacher, Alexander P. Miller, absent; assistant, Lizzie Steel, in charge. Name of the mother, Eliza Jane Curliss. She authorized her children, James, William, Robert, John, Mary, Ellen, and Catherine, under her signature, by a mark, dated 29th April, 1868, to be taught the Holy Scriptures, in the Authorized Version, the father being a mechanic, absent at his work, and a Roman Catholic. The patron of the school is the Rev. Dr. Knox, a well-known and respected Presbyterian clergyman.

22888. You are reading your own notes, I presume?—Oh, certainly.

22889. All those matters do not appear in the Certificate?—I am told, and it was my duty to ascertain, many things that do not appear in the Certificate.

22890. The *Chairman.*—Will you point to the words in "Rule 2, Registration," on which you rely in support of your position that, in cases of mixed marriages, the father ought to sign the Certificate for Religious Instruction?—The Instructions for keeping the Register of all National schools have been in existence since the year 1856, drawn up by me, approved of by the Board, and never altered from that date up to the present, stand thus:—

"When a child presents himself for admission to the school, it is most desirable that he should be accompanied by either Parent, the Father, if possible, or if not by a Parent, then by an elder brother or sister, a grand-parent, uncle, aunt, or, in the case of an orphan, by its nearest natural or other legal guardian. It is from one of these that the religious denomination of the child must be ascertained, and, when once registered, it must not be changed on the Register except on the application of the Parent, or of such natural or other guardian as may be *legally authorized* to direct such a change."

The words "legally authorized" are italicised, in order to clearly indicate the meaning. The Law of the land, in this behalf, is referred to here, and the Father, by the Law of the land, is the legally authorized guardian, the mother in the absence of the father, and so on, in different degrees, well known to the legal gentlemen here present.

22891. Assuming your interpretation of the law to be correct, would not the first part of the rule, allowing the mother to Register the child, if the father is unable or unwilling to come, be contrary to the law?—Oh, no, so long as the teacher knows that the parents are of one religion and that there is no difference of creed in the family—in fact the teacher is not bound, at all, to make inquiry or to insist on the parent coming, if he has satisfied himself—it is in order to make the thing perfectly clear, and to call attention to the only hitch or difficulty that could arise, namely, where there is conflict with regard to the religious belief of the family. Mr. Dease, as Chairman of a Board of Guardians, knows well the law on this matter. Unfortunately, in Ireland, these things are constantly arising, so that the law of the case is well known.

22892. According to your understanding of the law, can a mother legally act as parent during the life of the father?—A mother cannot decide the religion of the child during the life of the father, while the child is under age.

22893. Can a mother register a child, legally, according to your view of the law?—Oh, certainly, if she registers it for the father, and in the father's creed, but only as the father's agent.

22894. Would she be legally authorized to direct a change of religion even if the father consented?—If the father consented she would; then she does it for the father, and, clearly, not as from herself.

22895. What are the schools to which you refer under this head?—Charlotte-street, Belfast; roll No. 6833; patron, the Rev. Mr. Knox, Presbyterian minister; seven children of the one mother, she being a Presbyterian, and the father a Roman Catholic.

22896. Are there any other schools under this head?—No, I have no other to give on this point, but I can give you another remarkable case—that of the Eliza-street school, Belfast, Rev. Mr. Vance, patron. I find a certificate from John Smith, father of William Smith, a Roman Catholic, authorizing his child to be taught "the Spelling Book *or* the Authorized Version of the Scriptures." If you will excuse the use of the word, I would say that is one of the dodges made use of for trapping the children—it is a school bait, put on the Certificate, to catch the unfortunate Catholic parents.

22897. Mr. *Gibson.*—What denomination does Mr. Vance belong to?—I think he is a Wesleyan or Methodist.

22898. Rev. Dr. *Wilson.*—Which is he—a Wesleyan or a Methodist?—He is a Wesleyan.

22899. Now, can you not assign any fair reason for the fact of a mother going with her child to school, and the father not going, without any imputation of motive?—I can, clearly.

22900. What reason?—The father being occupied; but, if so, the greater the necessity for the rules being rigidly carried out, in the case of mixed marriages.

22901. You have said that in the case of mixed marriages the teacher should make inquiry?—Yes.

22902. May I ask how is the teacher to know that it is a case of mixed marriage?—I have only to say that it is invariably done in the Central Model School, and all the Model Schools in Ireland, where there are superior officers of the Board acquainted with the law of the institution.

22903. Where is the rule instructing them to inquire?—It is implied, clearly, in what I have read.

22904. Point out the rule instructing the teacher to inquire?—The instruction is implied in the directions for registration.

22905. Give the clause?—"It is from one of these (meaning the Parents or Guardians) that the religious denomination of the child must be ascertained; and, when once registered, it must not be changed in the Register, except on the application of the Parent, or of such natural or other guardian as may be legally authorized to direct such change."

22906. Mention the specific clause instructing the teacher to inquire?—It is implied in this—for as only the particular parent has power to *alter*—so it is only *that parent* had power, originally, to register. One is implied, as a logical consequence, of the other.

22907. How is the teacher to know the case of a mixed marriage?—He is to ask is there such.

22908. Where is the law empowering or instructing the teacher to know it?—Not to know it; but to inquire. It is implied in what I have read, and I have simply to state, as a matter of fact, that in every Model School in Ireland, it is so done.

22909. When is the teacher to inquire?—When the child first comes to the school.

22910. Where?—In the school, when the parent comes.

22911. If he is in doubt where is he to go?—He is to make every inquiry he can; for example, from other children in the neighbourhood, or to suspend the registration, for some days, until he satisfies himself on the point. If he has a reasonable doubt, he should not register, until he satisfied himself.

22912. How is he to satisfy himself?—By local inquiry.

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22913. Is that to be at the father's house, if necessary?—If necessary, certainly.

22914. If he inquires at the father's house, according to your own view, is not that canvassing?—Certainly not. Pardon me; it is for the purpose of *registering the creed* of the child—which is a very different thing from tampering with him, to know what religious instruction he will consent to.

22915. The *Chairman.*—Have you any other classes?—There is a very remarkable case here in Academy-street, Belfast. There are two schools, the Academy-street Mixed School, and the Academy-street Infants' School, immediately off Donegal-street, in Belfast. In the Academy-street mixed school, I found one hundred and eleven pupils on the roll, of whom sixteen were Roman Catholics. In the Academy-street infant school, I found eighty-two on the roll, of whom eighteen were Roman Catholics, making thirty-four Roman Catholics, in both—one of the largest numbers I met, in any school in Belfast, for mixed schools are fast disappearing.

22916. Who is the Patron?—The Rev. Hugh Hanna.

22917. Mr. *Gibson.*—You give these as a sample of mixed schools?—No; I mentioned that incidentally. I say there are very few such schools in Belfast—there are only two or three worth noticing.

22918. Mr. *Dease.*—Are these schools in the borough?—Yes, immediately off Donegal-street. I found some Certificates filled in the school by Roman Catholic parents—some few, none, I think, in the boys' school, and but three or four in the girls' school. The master is quite a young lad, about nineteen years of age—a young man named Campbell; he had just been appointed from the Newtownards Model school. When asking him why the Roman Catholic children were allowed to remain during religious instruction, he pleaded the short period he was in office, and his want of knowledge of the parents. He stated that the Inspector, Mr. M'Ilroy, had been there, lately, and had paid one or two visits, urging him to look up obtaining the signatures and Certificates from the parents; and referring me to the mistress of the infant school upstairs, who is much longer in office, for further information. The mistress is a respectable married woman, Mrs. Houston, four years in office in the school, and, therefore, intimately acquainted with its working. When questioning her to know why Catholic children were attending at religious instruction, with scarcely any authority by Certificate or otherwise, she stated she sent for the parents, but that they would not come—that several of them were mothers of illegitimate children; that they frequently came to the school asking to have the very names of the children changed; and she said to me that I evidently must be a stranger in the locality, and not acquainted with the morals of the neighbourhood. I asked her what was the particular nature of the locality, and she gave me the names of a number of streets, which I will put down, or not, as your Lordship wishes, where the best characters are not—seven or eight streets in the vicinity. She told me other circumstances with regard to the school, parallel for which, I believe, does not exist in the three kingdoms: but I may simply say, she stated that the whole neighbourhood was immoral.

22919. Is your allegation in this case, with respect to the mixed and the infants' school in Academy-street, that some of the children attended without proper Certificates?—Nearly all of them without any Certificates, and the mistress gave this explanation, stated before, as her apology, for violating the Rule.

22920. Mr. *Stokes.*—Why, if the fathers were not available, did not she take the Certificates from the mothers?—She said she found difficulty in getting the mothers to come; and she also stated that, at the instance of her patron, she was accustomed, for a while, to make a house to house visitation, until those visits became so thoroughly revolting to her, that she had to give them up.

22921. Rev. Dr. *Wilson.*—Did you approve of the suggestion or advice given by Mr. M'Ilroy in this case?—I wholly disapprove of it. I believe Mr. M'Ilroy is an honest and conscientious officer. I met him at the train, and he asked me did I meet many cases of the sort. He stated he was doing his best, and that he believed it part of his duty to get the Certificates, in that way. It was, however, a mistaken view of his duty; but I do not at all believe he had any bad or sinister design in it. It was merely a misconception of the rule and of his duty.

22922. The *Chairman.*—Have you any other classes?—Not a class, but as it would appear most of those were cases of Presbyterian schools, I think it only fair to say I have one or two others. In the St. Anne's male and St. Anne's female schools in the town of Belfast, formerly Church Education schools, but which have recently joined the National Board, I found two Certificates in the female school, in which, out of eighty-two children on the roll, there were seven Roman Catholics. These two were obtained by canvassing, also.

22923. Mr. *Dease.*—Only two out of the seven Roman Catholics had certificates?—Yes, there were only two Certificates, while there were seven children attending religious instruction.

22924. Is your statement this, that there were, in point of fact, five Roman Catholic children attending religious instruction given by a non-Catholic and without Certificates?—Yes, seven were attending religious instruction, while I found only two had Certificates.

22925. That is, there were five without certificates?—Yes.

22926. Mr. *Gibson.*—You use the word canvassing in the same sense that you stated before?—Yes.

22927. Rev. Dr. *Wilson.*—Did you ascertain how many of those seven children had been receiving religious instruction previous to the school being placed under the Board?—No, I made no inquiry on the point.

22928. Mr. *Dease.*—How long was it since this school became a National school—you said it had been a Church Education school?—I don't think it can be more than about a year a National school.

22929. Have you any further cases?—In the school of Ballybofey, part of the town of Stranorlar, in the county Donegal, a Roman Catholic school, the patron being the parish priest, Rev. Mr. M'Menamin, I found three Protestants on the roll, but not attending religious instruction. There was no Certificate Book in the school. I bring this rather as a charge against the Inspector, for not supplying a copy.

22930. The three Protestant children were not attending religious instruction?—No, not in that case; but I did find a case in this parish, in Dublin, of a Protestant child attending Catholic Religious Instruction in a Catholic school, and I particularly request his lordship will allow me to bring it forward.

22931. Rev. Dr. *Wilson.*—Did you learn that in many cases there were Protestant children attending Roman Catholic schools under similar circumstances?—No; not one single instance save this—and in this the child had left the school before my visit. I visited numbers of mixed schools, in Ulster, under Roman Catholic management. I inquired, particularly, into the working of the schools in that respect, and in no one instance, in the North of Ireland, did I find any abuse. I did find one in a National school in Cardinal Cullen's parish, and I bring it forward with great pleasure, to show fair play on both sides.

22932. The *Chairman.*—Where did this special case occur which is not included in the list furnished to us?—In St. Patrick's school, in this parish, Roll No. 9707. It is a remarkable case. The father of the child—a Protestant servant man, named Daniel, was living away, and he left his daughter, Margaret, with a woman named Sinnott. This woman, very properly, registered the child as a Protestant, but she went to the school, some time after the registration, and gave a Certificate that Margaret Daniel, the child under her guardianship, should receive instruction in the Roman Catholic catechism and prayers. This Certificate was dated 12th March, 1867, but as soon as the father, or some one else, found it out, the child was taken away, and she had left the school three weeks, at the date of my visit. This was the only instance I met in my

whole tour, where a Protestant pupil received Catholic instruction in a Roman Catholic school—or that I found anything like it.

22933. I think we understood from you that the cases you gave to us were not the only cases which you had observed, but samples of different classes of cases taken from a larger number?—Yes; for example, I will give you two cases, here in the city, that came to my knowledge, since I sent in the list. There are two schools near you here—one in Bolton-street, the other in Dorset-street. I visited these schools on the 17th of last month. The one in Dorset-street is held in a private house, upon the hall-door of which, being the only entrance to the school, you find a zinc plate inscribed, in large characters, "Orphan School; Presbyterian Church, Ormond-quay." Of sixty-eight children on the roll, the day I visited, fifty-three were Presbyterians, thirteen Established Church, and two Wesleyans or others. The course of religious instruction in the school is from 10 to 10.30 A.M., daily, with the exception of Wednesday, when it is from 10 to 11 o'clock, and the Rev. J. J. Black, the Patron, attends; the matter of the religious instruction being reading the Authorized Version of the Scriptures, hymns, prayer, and the Shorter Catechism. There is a Certificate Book in the school, but there are no entries in it, and all the children receive a common religious instruction. The thirteen Established Church children and the two Dissenters learn the Authorized Version of the Scriptures, prayers, and hymns, to which there is no objection—at least to the hymns and to the Authorized Version, but there is to the Catechism; it is a violation of the rules of the Board, there being no Certificate.

[Adjourned.]

Dec. 7, 1868.

James Wm. Kavanagh, esq.

FIFTY-EIGHTH DAY.—DUBLIN, TUESDAY, DECEMBER 8, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

The Very Rev. Monsignore LAURENCE FORDE, P.P., V.G., sworn and examined.

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Very Rev. Monsignore Laurence Forde, P.P., V.G.

22934. The *Chairman.*—What are the ecclesiastical offices you hold?—I am parish priest of a suburban parish, and am one of the vicars-general of the diocese of Dublin.

22935. Are you able to speak generally of the views entertained by the Roman Catholic ecclesiastics as to National education?—Well, not any more than as a matter of general information. I don't fill a representative capacity in any way. I am tolerably conversant—from meeting and speaking with them—with the views entertained by a great number of the episcopacy and other clergy of my own time of life and position.

22936. Have you much experience yourself as a manager of the efficiency of the secular education given in the ordinary National schools?—I cannot say that I have. My occupations are of a character that take me a good deal away from the details of the working of my parish, and the duties of it are therefore discharged in some measure—perhaps even a considerable measure—by my curates or assistants.

22937. How many schools have you under your management?—I have nine. I am speaking of my management as a parochial clergyman, because I don't at present fill the office of official manager of the schools under the Board. I have two schools at Blackrock, two schools at Stillorgan, two schools at Bootersstown, two schools at Dundrum, and a school at a place called Kilmacud.

22938. When you say you have "two schools," do you mean one boys' school and one girls' school?—Yes.

22939. Is there any admixture of religion in the scholars of any of those schools?—None practically that I am aware of. There have been, I think, during the time I have been connected with the parish, and for a great portion of that time I have been connected with the schools also as official manager, not more than four Protestants in all the schools, and those only for a very short time.

22940. What was the practice with regard to those children at periods of religious instruction?—Well, they were under peculiar circumstances. With regard to one of them, the master sent, as a matter of course, the official notice to the parent that religious instruction was given at such and such an hour, and that the child should be therefore requested to absent himself, and I suppose, as a matter of course, the child did withdraw. Two of the children were in a vested school at Stillorgan, and my attention was drawn to the matter principally at the time—the time when Major O'Reilly moved for a return in the House of Commons, which the House of Commons granted. Those two children were receiving Roman Catholic religious instruction from the schoolmistress by the direction of the children's parents. The fourth case was rather a curious one also. The child's father was a Protestant; the child's mother was a Catholic. The child himself was about twelve years of age; he was a Roman Catholic also; but I believe at the time he entered the school without the cognizance of the father. The schoolmaster drew the attention of the curate to the matter at the time, and the curate told him to observe the usual rule, and to send the child out during the time of religious instruction. Subsequently, however, the father of the child himself came to the school, and he did not formally state that the child should be educated as a Roman Catholic, or given religious instruction, but he gave the master instructions to teach the child how to serve the Roman Catholic Mass, so that the master very properly looked on it as equivalent to a consent to the child's receiving religious instruction, and since that time the child has been brought up in the school as a Roman Catholic like any of the other children.

22941. Do you find that the rules of the Board as to religious instruction impede you in giving sufficient religious instruction in the school to the children?—Practically, as the schools are perfectly denominational, they impede me very little; because the schools are principally in the hands of teachers who have my entire confidence for their probity and correctness of life and capability of giving instruction, and also in the hands of religious sisters—that is, a number of them. The principal schools give a type and a character to all the other schools of the parish,

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even where they are not directly under the care of religious, and the result is our schools are conducted practically as if they were denominational schools.

22942. Do you consider the secular instruction given in National schools generally efficient?—Well, I cannot say I am a very good judge; but from all that has come under my own observation, I really think the teachers attempt too much, and that they try to make the instruction of vastly too varied a character in the more advanced stages of their courses, and in the elementary course I think they aim too much, if I may use the expression, at philosophical or theoretical instruction, and therefore a good deal of practical knowledge, such as reading, writing, and things of that kind, is lost to the children by too great a straining after knowledge of rules and principles.

22943. Do you think sufficient pains is taken in general to press the children forward through the First and Second Books?—I really am not competent to give an opinion on the matter. As I said before, a good deal of my attention is taken up with affairs outside my parish, and the result is that when I do attend the schools (and I seldom pass a week without going once or twice, and even oftener, into some of the schools) it is principally the religious aspect of the question I interest myself about.

22944. Do many of the children in your schools pay school-fees?—In the schools under the National Board—that is, in all my schools except one—I must say the fees are very badly paid.

22945. Do you encourage or discourage the teachers in obtaining fees from those whose parents can afford them?—We encourage the teacher so far as leaving the fees to himself as a remuneration; but we would certainly object most strongly to the teacher enforcing those fees in such a way as to interfere with the working of the school, or keep any child away for want of paying his weekly penny. I have a return here of the fees for one of the quarters of this year, and they are really scarcely worth mentioning, considering the number of the pupils. One of my schools has somewhere about 280 children in daily attendance for the quarter, yet the school-fees are not more than £2 8*s.* or £2 10*s.*

22946. Do you think it desirable that the schoolmaster should be paid in part according to the progress made by the children after examination, in some such way as what is called payment by results in England?—So far as the teacher is concerned—if it would give him a better remuneration than at present—I certainly would desire it, though I can't say I ever looked into the question under that point of view. The advantages of inquiring into and passing judgment on the condition and working of a school by results is a matter I had more or less under consideration; but in quite a different point of view than as bearing on the mere payment of the master. Under this view I have never gone into the system, nor considered how it would work in detail; but I suppose it is quite possible to devise some complex system provided with checks and counter-checks, which would increase or reduce to a fair and suitable amount a sum which otherwise, that is, if allocated on a single principle exclusively, would be found insufficient or excessive. I do not know if I have explained myself sufficiently on this matter.

22947. Do you think the amount of local contributions given to schools in Ireland is satisfactory?—Well, in many points of view, to me it appears very unsatisfactory. I would be glad to see the people, or the body to which each school belonged, able to contribute very largely indeed, because I think it would render the schools more independent of Government control and less dependent on an external element than they are at present; but, at the same time, we must take the state of the country into consideration. The people, who contribute the extra payment for our schools, are very heavily taxed, not only for social and public purposes but also for the support of their own clergy; in fact, everything that is done, whether building schools and churches, or supporting their clergymen, is done by the voluntary contributions of the people; so that, under all the circumstances and speaking from my knowledge of my own parish, I think the people contribute very fairly towards the support of the schools.

22948. Do you think that if it were found expedient to increase the teachers' salaries it would be desirable to raise some part of such addition by a local rate?—I am not sufficiently versed in public matters to give my opinion on the practical bearing of that question. As far as I have an opinion on such matters I am very much in favour of local government of every kind. I think the people themselves know best what is wanted in their immediate locality, and take more interest in it. Whether it would have other bearings I do not exactly see at the present moment, and I do not like to give a general opinion on the subject. I often have thought of it as a possible and feasible way of getting rid of a great many of the difficulties of the question of the amount given by the State, by Government or from external sources, were more or less contributed from the locality and under local control.

22949. If a local aid were raised should you consider that it ought to be raised like the poor-rate—partly from the owner and partly from the occupier?—Well, really, I don't know. I think, as a rule, everything in the long run comes out of the land, or is the product of personal industry. I think one way or other the owner of a house, the owner of a property, or the owner of a farm will get as much as he can for his house, land, or farm which he sets, and if he pays part of the taxes himself, it comes out of the land or the industry of the occupier in the long run; so that whoever paid it in the first instance it would not alter the matter very much. I would always like, however, that the payment of the schoolmaster should be brought home, as near as possible, to the people who have a direct interest in the school. For instance, the owners of the property where I live are principally large landed proprietors, who are not Roman Catholics, and I think it would be more reasonable and more congruous if the Roman Catholics themselves supported their schools, and in that way the appeal being made to the occupier and not to the owner would, perhaps, be preferable; but, as I said, I don't think it matters much so far as pressing the tenant or actual occupier is concerned, because in the long run it comes from the land or the industry of the occupier; the tenant pays for support of himself and family and other necessary expenses, and all he can spare beyond that he gives in the shape of rent to the landlord.

22950. Have you any experience of model schools?—No, my lord, I have never come into personal contact with any of them.

22951. What are the principal grounds on which the Roman Catholic authorities object to the model or training schools at present?—I think they object to them, in the first place, because they are more necessarily and from their constitution, so to speak, connected with the Board than the other schools; they are all the property of the National Board; they are all governed more directly and immediately by the National Board; the appointments in them altogether rest with the authorities of the National Board; and on account of the fact, whether it is intended or not, that these schools are frequented by a higher class of pupils the theory, so to speak, or the principle of mixed education, comes into more real operation, or is likely to come into more real operation in the model schools than in the ordinary schools. I suppose there are a great many other reasons that may in the course of the examination suggest themselves to me; but these have struck me, at the present moment, as the most obvious. The control of the ecclesiastical authorities is little or none—none at all in fact of a direct character—over the model schools.

22952. As regards the ordinary pupils of the model schools—not looking on them as places for training teachers—are you opposed to mixed education of that class?—Certainly.

22953. As regards the teachers, who are trained in

these model schools, are you opposed to mixed education?—Yes. I think that it is, if possible, even more important that the teachers should be trained denominationally than the children of the lower classes who are afterwards subjected to their training.

22954. Are there any particular changes which are desired by the Roman Catholic authorities in the present management of the ordinary schools?—Of course I can only speak for myself or rather from my own knowledge of what the ecclesiastical authorities wish; but I think they are very much discontented with the present state of the ordinary schools, the restrictions that are imposed on the religious teaching in them, and their general condition. They certainly would wish to have the schools recognised by the Government or National Board as being in theory what they are in reality—denominational schools.

22955. I think you mentioned that in your schools, which are practically denominational, the rules of the Board created very little impediment to your teaching?—Very little impediment to our teaching generally—so far I intend my answer to apply. We have, in the schools I frequent, abundant opportunity for carrying out that part of mental, or rather moral training which consists in devoting a certain amount of time to religious instruction of a very superior and unexceptionable quality; and so far it is true that I am not impeded at all in my schools; but there is more, a great deal more, that we look upon as necessary, quite as essential as the mere matter of religious teaching. We consider that religion should be instilled into the mind by practical exercises as well as by theoretical instruction—that religious training consists to a great extent of religious practices, which, though they may be small and almost unobservable, are interfered with by the rules of the Board. These would not be interfered with if the schools were denominational, and if the opinion of the Inspector were delivered merely on the results, and the schools commended or censured according to the amount of secular education imparted. I would have the Inspector report on the actual progress made in the school, without obliging him to inquire what the children were doing from morning till night. At present a great portion of the Inspector's time is taken up in objectionable and offensive inquiries—whether this or that small religious observance during school-hours is an infraction of the rules—whether they occur at such times or are of such a nature as to prevent Protestants from coming to the school and getting the benefits of the secular education imparted. Such questions, in my opinion, do more harm than good. They are annoying and troublesome; useless, because, as a matter of fact, there are no Protestants there; and they are merely worrying the teachers; and, as far as these questions penetrate down to the pupils, they create unpleasant impressions on their minds, which, I think, might be avoided if the Inspector merely reported on the results of the secular teaching in the school.

22956. Can you suggest any change which would leave the Roman Catholics more at liberty in their teaching and yet would preserve to Protestants in those places where a Protestant school cannot be maintained, access to schools for secular education, bearing in mind also the strong desire always shown in Parliament to protect religious minorities?—It all depends on the point you start from. If you take as your starting point that Protestants must attend a Roman Catholic school, or *vice versâ*, of course I or any person of ordinary sense could suggest a great many things that would be less oppressive on the consciences and religious principles of the majorities than what exists at present; but, at the same time, I must say I am altogether and conscientiously an upholder of the principle of denominational education, and I consider the other principle perfectly unsound and inadmissible.

22957. Are there many places in the north of Ireland where Roman Catholics would be unable to maintain a school for themselves?—I have no very accurate knowledge of the state of any part of the country, except that with which I am immediately concerned; but, as far as I have learned from others there are few places in the north where the Catholics could not shift for themselves.

22958. Do you think there are many places in the south where Protestants could not shift for themselves?—I am quite certain they are very well able to take care of themselves everywhere.

22959. Then practically is it your opinion that it is not a matter of very grave necessity to provide for minorities?—As far as my own local knowledge goes, it really appears to be more or less ridiculous in point of fact, and would push to very ridiculous conclusions in point of logic for a system to be upheld which exists merely in theory and not in practice. I have seen a return showing that in Dublin we have attending schools under Roman Catholic or clerical management, 24,000 children, in the year 1866, and out of all that number there were not more than six or seven Protestants, and I believe four out of these six so-called Protestants were Jews.

22960. Master *Brooke*.—Is that in the city of Dublin?—Yes.

22961. Does it take in the suburbs, Blackrock or Booterstown?—No; the city merely.

22962. The *Chairman*.—Are you aware that in England the Roman Catholic schools under the Committee of the Privy Council are examined by an Inspector simply in secular matters?—I believe that is the rule; and that, even though he must be necessarily of the same religious persuasion as the patron or the children of the school, he is not allowed to ask any question connected with religious matters.

22963. Do you think a similar arrangement would work well in Ireland?—Of course when you speak of an arrangement, a person should have the whole plan before him before he could pronounce how it would work; but, at the moment, I see no objection to that arrangement. On the contrary, I think it would be very desirable that the religious inspection should be conducted by persons having the confidence of whatever religious community the school belongs to, and that the secular education should be under the control of the Inspector.

22964. If a system such as that should be established in Ireland, under which the Inspector would examine only into secular instruction, would you think it necessary that the Inspector should be denominational?—I think in all cases it would smoothe matters very much. An Inspector who does not belong to the denomination of the school he has to inspect is liable to mistakes—he is liable to misconstrue matters which he notices, and may possible be led into great misapprehensions, and sometimes great misrepresentations of what comes under his observation. I think it is most desirable in that point of view that he should be of the same persuasion as the school he is inspecting.

22965. Have you found the style or mode of examination in your existing National schools varies at all according to whether the Inspector is a Roman Catholic or a Protestant?—Well, I do not as a rule go to the schools while the Inspector is examining. Other clergymen do so, but I have particular reasons of my own for not attending on those occasions. I hold strong views on the whole subject of education. My position obliges me also to let nothing pass that requires to be rectified, and this would bring me perhaps into disagreeable collision with the Inspector or the Board if I were always present. When I hear what is done I pass judgment on it, and if I find anything not exactly as I think it should be I take means to have it rectified, but as a rule I do not go to the schools when the Inspector is present examining.

22966. Rev. Dr. *Wilson*.—Speaking of the teachers whom you know, do you regard them as efficient?—Well, my teachers are some of them members of religious communities and some of them are secular teachers.

22967. May I ask first are all the female teachers of your school religious?—No.

22968. Exclusive of them what is your opinion of the lay teachers male and female as to efficiency?—I

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always try to get the best I can, and I must say I have no fault to find with them—they do their business very well.

22969. Where do you get the male teachers?—Two of them I may say I did not get at all; I found them in the parish before me. Two more came since I came to the parish; I advertised for them. One of the gentlemen that I got, when he came to me to Blackrock school, was not at all in connexion with the Board. I believe he had been more or less in training in past time but had severed his connexion with them. I find him a very efficient teacher.

22970. What is their classification?—Do you speak of the teachers I engaged myself, or all of them.

22971. All of them?—One of my teachers is first of first class, another of them is I think the same. He is certainly first class; I do not know whether he is second or first of first—I scarcely think he is first because I don't think his salary is more than £44 a year, and I believe first of first class obtains a higher salary than that, but I know he has been studying and improved his classification since he came to me. The other teacher has a lower classification—I fancy he is either third of first, or first of second.

22972. Then your teachers are all high class teachers?—All high class, except one teacher whom I got six or eight months ago, and found highly efficient and successful. When he came to me I think he was first of third class, and that he became second class afterwards. He is now first of second.

22973. Which do you prefer, a high or low class teacher?—Well, all my teachers are very efficient, and I must say I don't object to my low class teacher any more than to the higher class. A good deal depends on the previous condition of the school and on the class of pupils that attend it. If a school has for a long time enjoyed a teacher of high classification, who takes an interest in his work and advances the boys, I think it would be an injury to such a school to take away the high class teacher and give them one of a lower qualification; whereas a school which has for some time been in a backward state and from other circumstances not so efficiently carried on as other schools—the master for instance being changed frequently, looking perhaps for a better place on account of the smallness of the population not furnishing a sufficient salary or for other reasons—I think under such circumstances a lower class teacher, if otherwise competent and industrious, would perhaps be more efficient than one of a higher qualification.

22974. *Ceteris paribus* and viewed just as teachers, which would you prefer—a first or third class teacher?—Well, I always like to get the best article I can. If the first class teacher does not suit—if he does not answer my requirements it is easier to get a second class in his place than it would be if a second class teacher did not suit to procure a first class teacher in his place—so I always try and get the best I can.

22975. The parents of the children as a rule pay a very small amount of fees?—Very small.

22976. Can you say what number of children attend all your schools?—The exact numbers I cannot state—I can state the per-centages of attendance.

22977. Do you know the numbers on the rolls of your schools?—I did not bring with me the memoranda giving the numbers, I have merely got the per-centages of attendance. In the Dundrum male school for instance, we have an attendance of 71 per cent.; while the number actually in the school from my knowledge of it varies from 80 to 90, and sometimes goes up as far as 95, and close on 100; and as these numbers represent 71 per cent. of the number on the roll, I may not be far wrong in giving about 110 as the number on the rolls of that school. In the female school in the same place only 62 per cent. attend. In Booterstown male school, though I have the best and highest class teacher I find he is only able to bring up the attendance to 57 per cent. In the same way Blackrock male school, though having a high class teacher is only able to show an attendance of 62 per cent., while the female schools being conducted by religious are able to bring 80 and 74 per cent. respectively of their pupils to the schools. I have a school that is not at all under the Board and I have an attendance of 200—it may be 210 or 220 in summer, and 200 in winter—and nearly every one of the children is in permanent daily attendance.

22978. Referring to the schools taught by male teachers, how can you account for the diminished attendance in some compared to others?—I really do not know. I am not a very acute deducer of conclusions from facts; but if I would venture a surmise, it would be that in a suburban district which is very much frequented in summer, and not so much in winter, there is a good deal of opportunity for children getting small employment, which varies very much with the number of visiters. I think the result is that the children get bad habits; they would rather earn 6*d.*, 4*d.*, or 3*d.* a day than go to school, and that gives them the habit of absenting themselves frequently, and then when the visiters go away, the bad habit acquired during the summer continues during the winter.

22979. Do you think as a general rule the parents would, for the sake of the children, appreciate education more if they paid school fees?—All I can say is, that in the school I have referred to in my parish, which is conducted altogether by religious ladies without any connexion with the Board, the constant permanent attendance varies very little from the number on the roll, and ranges from 200 in winter to 210 or 220 in summer. Nearly every pupil is in constant daily attendance and the ladies are not only very rigid in exacting the fees, but also very rigid in fining the children for occasional absence; in fact they would not allow a child who has remained away a day or two from school to return without paying a fine of 4*d.* I need not say that this is done, not with the idea of making money from the school, because the religious spend more money on the school than anything they could possibly get by it, and everything got in the school goes towards the support of it. I believe that people will value more the education which they pay for than that which they get gratuitously.

22980. To what religious order do those ladies belong?—The order of the Sacred Heart.

22981. What is the highest amount of fees received by them from the children?—The amount of fees goes up to about £10 a year.

22982. I mean the amount for each child?—The lowest is 1*d.* They vary according to the scale of education they are getting.

22983. Are there any so high as 5*s.* a quarter?—Oh, nothing like 5*s.* a quarter; probably at most 2*s.* 2*d.* a quarter, or 2*d.* a week.

22984. From your experience with regard to schools conducted by ladies, would you say that education would be better appreciated generally by the community if the parents of the children paid for this education, more or less?—I think in a matter of that kind results are brought about by a variety of causes. I should say myself that the school I refer to is practically better conducted, and gives a better education, and I think is appreciated in the district.

22985. I wish you to answer, not conveyed in relationship to any particular school, but as a general principle, do you think education would be more appreciated if parents usually paid school fees?—All I can say is, that it is a popular saying amongst managers of schools, and many priests and clergymen say so also, but I really have not studied it much.

22986. Do you think it would be promotive, for instance, of a better attendance?—I think that would depend very much on the character of the population. My most populous schools are in the neighbourhood of Blackrock. If you were to try to exact school fees there, where the population is very poor, you would shut up the schools, or at all events reduce the number to about one-third. Besides, I fancy there is an impression abroad—I consider my observation justified by the results even in my own parish—there is an impression abroad amongst our people that if the State pays for anything they, the people, ought not to pay. That

idea is, I think, abroad very much among the poor. They look on the schools as subsidized by the State, and that they are not called on to pay anything in addition.

22987. I infer from what you have said that in your districts there is a considerable variety in the social standing of the parents of the children?—A good deal. There is a great deal of poverty in one district, that of Blackrock; the other districts I do not think are so variable.

22988. Dundrum is in your district?—Dundrum is in my district, and there certainly there is not so much poverty, but it arises from local circumstances; the district is more rural in its character, the people of it are more comfortably circumstanced than in other places where there is much more poverty.

22989. Are there any children of parents whom you would call fairly off, in attendance at your schools?—No; I should say none at all almost.

22990. Any children of respectable shopkeepers?—Very few.

22991. You have some of them, I presume, at Dundrum?—No; the only instances I know of are principally about Booterstown. There are two or three there that if there was a moderate priced pay-school in the neighbourhood would probably go to it.

22992. You have said that you encouraged the teacher to get as large an amount of school fees as possible. What is the character of the encouragement?—I did not say I encouraged the teacher to get as large an amount as possible. I said as far as allowing the teacher to keep the fees was an encouragement I encouraged him to do so. On the contrary, we very often, both myself and the assistant clergymen —not rebuke, because we have no occasion to do so— but suggest to the teacher to admit children gratuitously where there is any difficulty at all about the payment, and from the returns I have here, the vast majority of the children are educated without any payment at all.

22993. The character of the encouragement is permission to the teacher to take moderate fees where the parents can afford to pay them?—Yes; I am told that in many places the managers themselves appropriate the fees and pay them out again as part of their supplemental payment to the teacher; or expend them in paying for school requisites or improving the accommodation of the school. We do not do that. We allow the teacher to appropriate the fees.

22994. Are the managers with whom you are acquainted in the habit of taking any practical steps to encourage the parents to pay school fees?—I should say not, at least I am not aware that they take any steps to encourage them to pay fees; the great object is to encourage parents to send their children to the school. The question of the fees I think they rather leave altogether to the pupil and the master.

22995. In answer to the Chairman's question, with regard to minorities in the north, you said there were few places where the Roman Catholic minorities could not shift for themselves; what is the character of the shifting that would satisfy you?—I mean to say that if we had a denominational system in place of the present system, I am pretty certain the zeal of the Catholic clergy for the proper education of the children committed to their care, and the zeal of the people in seconding them—in fact the conscientious obligation they would feel to provide education for them—would ensure their getting a school sufficient to warrant their receiving a subsidy from the Board.

22996. What size of school as to attendance of scholars do you think would warrant a subsidy?—I don't know. I don't think the question would arise so far as the Roman Catholics are concerned in any part of Ireland, because there is no part of Ireland, north, south, east, or west, where there is not quite a sufficient Catholic population to give a very sufficient attendance for a well conducted school.

22997. What would you say would be a sufficient attendance?—I am not saying now what would be a merely sufficient attendance to warrant a subsidy in case of extreme necessity, but I think a school of thirty-five or forty ought to be a very good school, and with a school of that kind there need be no scruple whatever in awarding a subsidy. In that sense I say the Catholics would certainly be able to shift for themselves, for they would always be able to get up a sufficient number to entitle them to a subsidy from the State.

22998. Would you not say there would be little necessity for shifting, in fact no such element in the case, if there were thirty-five children in the school?—I am not aware that I used the word shifting. I don't know whether it was I introduced the word, or whether the noble Chairman introduced it; but I certainly never contemplated that it would be at all necessary for the Catholics to make an extraordinary effort in any part of Ireland in order to get up a school under the denominational system. Viewing the question in the abstract—and supposing the case of even a very small minority of Catholic children—if you could imagine a locality in the north of Ireland, which I don't believe exists, in which there were not more than ten or twelve Catholic children, and where the State would say "we will not give a subsidy to so small a number" the tendency of my observations is this, that I should be very well satisfied to leave the twelve children in that locality to the zeal and conscientious exertions of the local clergymen and take the denominational system for the whole of Ireland, because I am sure that in the very few exceptional cases—if such there were—the children would be perfectly safe in receiving a good education, and that they would be secured from the danger of frequenting a school not of their own persuasion, by the zeal, activity, and watchfulness of the local clergymen.

22999. Considering the amount of clerical duty to be discharged by the local clergyman, irrespective of school teaching, or looking after children in the schools, do you think where the people are so scattered he could give sufficient attendance to those children?—I think it would all depend upon the manner in which from the circumstances of the place the question would present itself to the mind of the local clergyman. If from the circumstances of the place it became a matter of leading importance, and of leading necessity with him, I am certain the clergyman would work the matter up and secure the children from going to a school where their faith would be in the least imperilled —I am quite sure of that.

23000. Viewing this matter under any circumstances would such a case involve the necessity of those children going to a Protestant school under a Protestant teacher?—I was pointing out that that is the danger the Catholic clergymen would have to guard against. For instance, if the State refused a school for eight or nine children of the Roman Catholic persuasion, there would be an obvious danger that they would for want of a Catholic school be placed in the temptation of going to a denominational school of another persuasion. The tendency of my observations is, that I would feel perfectly safe in relying on the zeal of the clergyman as a guarantee against that result.

23001. Do you mean that he should prevent their attending a school under a Protestant teacher?—Oh, certainly; that is what I mean.

23002. As a matter of fact do you know much of the North of Ireland—for instance, the counties of Antrim and Down?—No. I have already said I know very little of them.

23003. Would you be surprised to learn that the Roman Catholic bishop of that district has acknowledged that there is a considerable number of such Roman Catholic minorities as I have alluded to?—I really do not know. I do not wish to make any observation on what any person, especially one in a higher station than myself, may have said on a subject of that kind.

23004. You know Mr. Kavanagh, I presume?—I know there is such a gentleman.

23005. May I ask did you hear he was lately in the North of Ireland investigating the matter of Catholic minorities and the management of schools

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generally?—I heard it incidentally, as a part of another matter which came under conversation—not as a thing in which I was concerned in any way, or in which I was supposed to be interested in the least.

23006. Taking one instance which he mentioned in the county of Antrim, he stated that in all the schools round about Ballymena, and distant from it one mile, two miles, and even taking a circle of four miles, there were very small Catholic minorities, in some cases three or four or at the outside six children; that taking Ballymena as a centre the schools radiating from it in all directions to a distance of four miles, including Broughshane, Correen, and Cullybacky, were attended by Catholic minorities of three, four, or at most six children—what provision would you make for Catholic children so circumstanced—do you think it possible a clergyman could provide for them?—Well, I must decline following the examiner into questions of localities, and names I really know nothing about. I am quite sure I should be able to devise some means if I were sufficiently aware of the locality and circumstances of the place; I would do the best I could, but I must decline giving an opinion on what does not at all concern me.

23007. If such cases instead of being few were in the northern counties very numerous, would not that have the effect of making your position more difficult still?—I don't admit that I should be in a difficult position at all. I have already said I am not sufficiently aware of all the circumstances of the case. If you take one element out of a case and present that element alone to us, you may of course make it very difficult to pass an opinion upon it that would be at all in harmony with the views you hold on the general subject, whereas if a person interested in carrying out his own views on the matter, had the whole case before him, and not one isolated element of it, he might be able to show a very appropriate way in which his principle or view might be applied.

23008. With regard to the model schools, you have stated that the opposition of the bishops to them is owing to the fact of their being more immediately connected with the Board?—With the Commissioners of Education; perhaps I should have expressed myself more strongly than saying they are more immediately connected with the Board.

23009. In what way are they more immediately connected with the Board?—For instance, they are the property of the Board, and vested in the Board; they are governed by the Board, the Board is the patron of them. The result of that is, that all the modifying influences that the local managers and patrons, who are not the Board, exercise in eliminating or neutralizing what I believe to be the essential evils of the mixed system are not applicable in the model schools, whereas they are elsewhere.

23010. Are the clergy of your Church very busy in eliminating the matters to which you refer, and which you consider wrong in the mixed system?—I don't know exactly what you mean by the phrase "very busy;" they watch over the schools, they have a constant and almost daily care of the schools when they are conveniently situated, and I know some of them are very near the clergyman's residence, or near the church, and I am quite sure that, without being what you call "very busy," they do manage to eliminate the evils of the mixed system to a considerable extent. It is not such a difficult thing as you may imagine to eliminate its evils where the schools are practically denominational.

23011. What are the evils?—The evils are, that where you have a mixed system you cannot recognise any religion. I think education must be based on religion and on the recognition of it. Mixed education is not only conducted without religious instruction, but without the religious practical element being introduced into it, and I am quite sure that system of education is injurious. The clergy eliminate these particular evils almost completely.

23012. In what way?—By having the schools denominational in reality.

23013. Do you mean to say they make any effort to exclude children of other denominations?—No; there is no such effort necessary, because the clergy of other denominations are, I suppose, just as anxious to have the children of their congregations under their control as we are.

23014. In managing the schools do they observe the rules of the Board?—I can only answer for myself, that I observe the rules of the Board. However, I must say that I observe them, stretching them at the utmost extent I can, in favour of religious education. If I were to observe the rules strictly, viewing them as I view them, I would not allow nuns into my school; for I think their presence is an infraction of the rules of the Board.

23015. Are not the rules governing the model schools precisely similar to the rules under which ordinary National schools are managed?—I have stated to his lordship that I have come very little in contact with the model schools, so that I can speak very little from personal acquaintance with them, but I think in the matters I have pointed out they decidedly are not. For instance, in the case I contemplate, the parish priest is patron of his schools and owner of them, as such he can appoint the religious instruction he believes in himself, and in which he is bound to instruct the children under his care. In the model schools the Board take no care at all of that. I think, therefore, it makes a great deal of difference whether the Board is the patron or whether I am patron. It also makes a difference whether I am owner of the school; for, if I am owner, whatever I do, I do it with the consciousness that I am owner, and that at any time the Board interfere with me in the management I can exclude them, and take the care of my own schools.

23016. As owner of your schools would you consider yourself bound to admit a Protestant minister of any denomination, to give instruction to a small Protestant minority?—I will give you my own opinion merely, on a matter which, I believe, is one of practice, and, therefore, apart from a question of principle, you will find persons, according to the circumstances of each locality, inclined to give different opinions. My own opinion is this: so fully am I convinced of the necessity of denominational education that I would not have anything to say to a school in which a clergyman of another persuasion was allowed to give religious instruction. I would not have that spectacle placed before the children of whom I had spiritual charge. I think it would be a most injurious practical lesson to give them.

23017. Shall we take it you are opposed to the vested system?—Most certainly. I dare not be anything else. It is my duty as a Roman Catholic clergyman to keep my schools under my own control and in my own possession. In fact, it is the strength of our position. If we gave up that point we might transfer the education of the children altogether into the hands of the State.

23018. Can you state how many vested schools altogether are in the hands of the Roman Catholic clergy and laity in Ireland?—I do not know, but I believe a very small proportion—probably about one-sixth of them.

23019. You don't object, I presume, to either clergy or laity of other denominations being patrons and managers of non-vested schools?—That would depend altogether on the circumstances in which I was placed; for instance, I should be very sorry that a Church of England or Presbyterian clergyman should be patron or manager of my schools, but I have not the smallest objection to their managing their own.

23020. You have no objection to their being patrons and managers of their own schools?—None whatever.

23021. With reference to the model schools, one of your objections is that the appointments rest with the authorities. Who are the authorities?—I take it the Board.

23022. On what principle do you object to the Commissioners of Education being themselves the patrons and managers of a few schools in the country?

—I think the question is altered by your putting it in that form—"patrons and managers of a few schools." If there were merely a few schools like other ordinary schools, the question is one thing; but if you add the words, "a few schools, being model schools," it makes a very great difference. I think the model schools being intended to be the principal schools in the country, any objection which at all applies to the Board or the State educating the people, applies with still more force to these schools; therefore, any objection I had on the subject at all would be principally to the model schools. I would not call them a few schools; I would call them, if they could be brought into use the principal schools in the country.

23023. As a matter of fact, in those appointments have not the Commissioners of Education dealt very fairly towards all parties?—Do you speak of the appointments in the model schools?

23024. Yes; I speak of the appointments in the model schools to which you referred as one ground of your objection?—I view the appointments as practically vested in an authority in which I have no confidence. As to what appointments they have made, that is a matter of fact, and I have already stated that I am really not conversant with the appointments they have made. I believe, however—at least I have no reason to disbelieve what I have heard—that there is one most objectionable feature in the appointments. They take very good care always to put over the infant school, even where the children are principally Roman Catholics, a Protestant or a Presbyterian mistress. I think that is most objectionable and unfair.

23025. Can you say how many model schools there are in the country?—I do not know. They are a class of schools I have come very little into contact with.

23026. Can you say how many Presbyterian head teachers there are in the model schools of the country?—I spoke of the head teachers of the infant schools.

23027. As a matter of fact, have not the Commissioners, in appointing teachers of different religions, been exceedingly generous towards the Roman Catholic denomination?—Speaking to a Commissioner of Education, I am, of course, not as conversant with the details of the matter as he is. I must say, however, it is believed they have not been; the public opinion is that they have not.

23028. You are not acquainted with the statistics, I presume?—No.

23029. With regard to model schools, you are aware, I presume, of the opposition of the bishops to them?—Certainly.

23030. And the pastorals of the bishops?—Yes.

23031. I see that the Bishop of Galway issued a pastoral on January 3rd, 1863, in reference to the model schools at Galway, where he says—"While we feel in justice bound to say that we would not on any account be understood as conveying any censure on the personal conduct of the Catholics of either sex employed in the teaching department of the model school—nor, indeed, does the consideration of their personal good or bad qualities affect in any way the merits of the case—we cannot too strongly reprobate the principle of placing infant Catholic children under the charge of a Presbyterian mistress, whose presence and teaching, even without the slightest intention on her part, must be ever calculated to instil into their susceptible minds a spirit of religious indifference." Am I to take it that you concur in that sentiment?—I have already stated that I do not wish to pronounce any opinion at all—in fact, I made it a rule with myself when coming into this room to decline, as far as I am allowed to do so, giving any opinion—on the acts or words of the bishops of the country. They can answer for themselves; and as for the individual statements or facts they may refer to in their pastorals, or their evidence, as the case may be, they know all the circumstances of the case under which they speak. To eliminate a passage from a pastoral, or to select a sentence from a bishop's evidence, and ask a person his opinion on that, is simply asking an opinion of an isolated circumstance, without giving the party an opportunity of duly weighing the whole matter which the prelate may have had in his mind. On this principle I wish to be allowed to decline giving any opinion on the acts and words of my superiors. If you wish for my opinion on any subject, put it in a distinct way, and I will give it, as far as it is worth having, on any matter you wish to ask me.

23032. You have referred to Presbyterian teachers in model schools. Do you think such a statement as this by the bishop is fair towards any such teacher—"Nor can we conceive how any Catholic mother possessed of a particle of religious faith, of well-regulated feeling, of maternal love, or with any regard for their future happiness—since a female without religion is but a moral monster, a pest and scourge of society—could for a moment hesitate to withdraw her infant daughters from such unholy influences and place them under the charge of these consecrated spouses of Christ, where not alone the principles inculcated upon them and the edifying example they behold, but the very religious atmosphere they inhale is redolent of virtue and female purity." Should you regard this language as justifiable towards the teacher, simply on the ground of her being of a different faith?—I am sure the bishop will answer for himself, if asked. I have already declined respectfully to do so.

23033. What is the opinion of the Roman Catholic clergy as to the National system of education?—My opinion is that the clergy, so far as I am acquainted with them, agree thoroughly with myself. I am not here as representing them; I am here to give my own opinion; but so far as I know them, they consider that it is a system founded on an unsound principle, and that if it could be carried into effect in the way intended by its originator, I believe the present Lord Derby, that the mixed system of education, would uproot the Catholic religion in this country, and substitute indifference in its stead.

23034. Should we understand from your answer that there are a number of the clergy of a different opinion?—I am not aware that I have said anything to that effect.

23035. You are not aware that in many dioceses many of the clergy are opposed to the bishops?—I am not at all aware of it. I am perfectly sure they are not opposed to the bishops. The position which the clergy and bishops have taken up is perfectly clear and intelligible, without supposing that any one differs from the other in their view of the principles bearing on the subject. They accept the fact forced on them as an experiment—not exactly, in my opinion, as an experiment, for I think there never was need of a test to prove what I am convinced of, namely, that the system is unsound, and founded on unsound doctrinal principles, so that I do not even look on it as an experiment,—but as a necessity.

23036. After parish priests are appointed I believe they are to a large extent independent of the bishop with regard to removal—not removable as curates are?—As far as the mere matter of their not being removable at the mere will of the bishop, or for reasons of general policy connected with the diocese, there is that difference.

23037. I believe the curate of each parish clergyman is not of his own selection or appointment?—Well, practically he generally is, at least I speak of this diocese. If a parish priest wishes for the assistance of a particular clergyman as his curate, and the latter wish to serve in that particular parish, the arrangement would generally be ratified by the archbishop; at the same time the bishops have the appointment—it vests in the bishops.

23038. The appointment of the curates in the different parishes is vested in the bishops by law?—Yes, by the ecclesiastical law of this country it is.

23039. Have you heard that in many cases the Roman Catholic clergyman and his curate hold opposite views on the subject of education?—Certainly not in many cases. I have not heard of any case, in fact. The whole difference on the subject would always be a difference within the proper limits of the respect an inferior would have to a superior, and the

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respect one gentleman would have to another—it would only regard the practical expediency of introducing a school in a certain locality. It is quite possible a parish priest might have such strong views on the subject of the abstract dangers of the system that he would not allow a National school into his parish at all, while his curate might say, not in remonstrance even, but as matter of conversation—"Well, really, after all, where the population is altogether Catholic, where you are sure to be patron of the school yourself, where you can direct and superintend the religious instruction, where you can withdraw your connexion with the Board at any time they interfere with you, and where you can have the school practically a denominational school, with the mere drawback of being obliged to use certain books, my opinion is you might waive the matter of principle for the time being, and in consideration of your inability to take the more expensive system—say of the Christian Brothers—that you might try the experiment of the National school in your parish." Possibly a curate might speak in that way to his parish priest, or *vice versâ*, but that would not involve the least difference of opinion on the merits of the system.

23040. Have you not heard of many parishes in which the curate adopts the views of the bishop, and the parish priest upholds the mixed system, and approves of it?—I have not; and excuse me if I make an observation: I think that is perfectly beside the question we are discussing at the present moment. It appears to me I have already stated that, as far as the outward external facts are concerned, there may appear to be differences of opinion not only between parish priest and curate, but between different members of the hierarchy on the subject. I have also said that the position of the bishops and clergy towards the National system—and I mean not only of the bishops and clergy in general, but of anyone in particular amongst them, is perfectly plain and intelligible without at all supposing that any of them approves or ever has approved the principle of the mixed system of education.

23041. Are you not aware that in many dioceses, as far as they can, many of the laity are opposed to the bishops in matters of education?—I am not very well acquainted with the state of other dioceses. In this diocese I am not aware of any such difference of opinion.

23042. In whose interest was the present system of education, professing to be a united system, introduced?—Professing to be a united system, and with that element in it, it could scarcely be introduced in the interest of any religious body; but certainly as a practical measure, the National system being introduced at a time when the merest elementary education had not been given in Ireland, or could not be had by Roman Catholics, except at great risk, if not the sacrifice of their religious principles, it certainly was at the time and to that extent a benefit to that particular religious persuasion. They were the poorest part of the community; they were the persons most exposed to temptation on the score of religion; they were the most destitute in the department of education before; they had kept away from the only sources of education which had previously been afforded them, at great temporal sacrifices for the sake of their religious convictions. The door was opened to them of the National system, which in three-fourths of Ireland was practically a denominational system, and so far they certainly received a benefit; I do not deny it.

23043. By practically denominational, what do you mean?—That is to say, the schools are not mixed.

23044. Would you be surprised to learn that in the National Board's Inspector's district of Limerick, out of seventy-six schools one-half are mixed, having children of different denominations?—I would be surprised at almost nothing I hear. At the same time I have said I do not know much of any district outside my own. Allow me at the same time to make a general observation, there is such a way of making up the reports and returns that a school may very often appear to be a mixed school which is really not mixed at all. For instance, in my school, if the Inspector happened to come in where perhaps one Protestant might be on the roll of perhaps 100 boys—and when that boy might perhaps remain on the roll for only a quarter of a year, and, as really happened, not attend for more than four or five weeks—if the Inspector came during that time he would report it as a mixed school, but no one in his senses would call it a mixed school, nor is it one in reality.

23045. Would you regard a school in the Limerick district as mixed, where the majority of the children were Roman Catholics, with a few Episcopalians, and a few Presbyterians, would you call that a mixed school?—I don't like to speak of any schools that I do not know myself.

23046. Are you aware that for several years after the introduction of the National system the Roman Catholic clergy and bishops approved and took advantage of it?—At the time it was introduced I was very young in my career, and I really cannot speak with accuracy on the matter. I believe, however, as a matter of fact and from all I have heard on the subject, that the Catholic prelates and clergy did avail themselves very extensively of the facilities given by getting grants; at the same time allow me to observe another thing with regard to the schools at this period; it is very generally believed, I cannot say with what truth, that the Board at that time was very anxious to extend its operations over the country, and was anything but rigorous in requiring the accurate fulfilment of what I call the abstract conditions of its support.

23047. Would you adopt the term applied by another witness to the Commissioners, that they are a squeezable body?—I decline altogether to answer that question. The phrase is what you may call a cant one, and therefore a witness applying the word may apply it under a great variety of significations.

23048. Is it your idea that they were at least an easily influenced body at the time?—That is certainly my impression from what I heard.

23049. Have not your clergy still a large number of schools in connexion with the Board of Education?—Certainly; for instance, I have myself nine schools in my parish, eight of which are in connexion with the Board.

23050. Was the present Primate once the parish priest of Dundalk?—You speak of the Archbishop of Armagh—he was; I know that as a matter of history.

23051. Are you not aware that he once testified that the laity of the Church with which he was connected were in favour of the National system of education?—Well, I don't know what the details of Dr. Kieran's evidence were. I believe he was examined in a Parliamentary inquiry, but throughout my career I have taken very little interest in the details, the facts, the various tests and inquiries made with regard to the system. I had my mind made up on the merits of the subject from the beginning of my career, that it was an unsound system, and I cared very little for hearing or knowing the various attempts made to patch it up or alter it in one direction or another. With regard to the practical working of it as far as I came in contact with it, with the drawback of the books which I always of course had a strong objection to, I found it to be practically a denominational system.

23052. After all, your experience is limited?—Of course I said so from the commencement. Everyone's personal experience is, of necessity, limited; I may add, however, that I am not very young in the ministry, and Vicar-General of the most populous diocese in Ireland, and that few ecclesiastics, not themselves members of the hierarchy, have a better opportunity in the ordinary course of life of hearing the opinions and views of leading ecclesiastics than I have.

23053. Mr. *Gibson*.—If the State paid a stipend to chaplains of the different denominations for each of the model schools, allowing the appointment of the chaplains of the Roman Catholic Church to the bishop of the diocese; so that parties approved of by him would have special charge of the religious instruction as well

of the pupils in the schools as of the teachers in training, at a particular hour set apart for religious instruction, would that go to any, and if so, to what extent to obviate your objections to the state of religious education in the model schools?—No; I am afraid it would go a very short way, if any; because, unless the system were radically and fundamentally reformed, unless those schools were, so to speak, in their substance and management satisfactory to the religious body to which we belong, I think the chaplain would be looked on by many of us rather as a lure or a bait—if you could suppose a clergyman could occupy such a position—rather than as any real advantage, because the influence of a chaplain, where he is put to administer a bad system is certainly very slight. His influence must be of a religious character, and the whole tendency of the system is to make religion a very secondary affair.

23054. Surely the presence of a minister of religion, having special duties to discharge with reference thereto, having to watch over the religious culture of the young men in the school, could not in any respect deteriorate the authority or weaken the influence of the religion that he teaches?—I think the effect would be to inspire a false confidence in many persons who are at present deterred from sending their children to those schools by reason of the condemnation of the bishops and clergy, and who would say, when they found a Roman Catholic chaplain appointed, "What harm would there be in going there? If model schools were such bad places the bishops would not have appointed chaplains to them."

23055. You are aware that since these schools came under the special censure of the bishops there have not been Catholic clergy in attendance on them?—That is the case, I believe.

23056. Would you push your objection to the system so far as to say you would not consider it desirable that Protestants and Catholics should mingle together in the same school to learn the ordinary branches of mercantile education, such as mathematics, or reading, writing, and arithmetic, it being specially provided, and special care being taken, that while they are so mingled together in mixed education, their religious principles shall not be tampered or interfered with?—I certainly think that when persons of different religions are brought together for what are looked upon as merely secular purposes, it involves the omission of a great deal of influence, which is much more necessary than any secular instruction, and that, therefore, it could not be done without a sacrifice of matters of much more importance.

23057. How are men to come together as members of the same State in afterlife if they are taught in their early life that they must shun and avoid each other during the period in which young people are generally brought up in school together; and that during that time they are to be indoctrinated during the whole period with the express dogmatic teaching of a particular Church, how are they afterwards in the ordinary duties of life to mingle with each other, as they must do in a country like this, where there are people of opposite creeds?—As a matter of fact you find in social life in this country very little asperity among the gentry and trading classes between persons of different religious persuasions. When their duties or interests in the various relations of social life bring them together they are found kind, civil, and polite to each other. I find, as far as my experience goes, that the more persons are educated in their own religion the more I find them on terms of kind and amicable intercourse with persons of a different religion, while, on the contrary, those who aim at observing in their social intercourse the principles of the mixed system—being afraid of treading on each others toes, so to speak, are always uneasy and unpleasant, as a rule, when brought into contact in public life. As a matter of fact, our schools are denominational in this country for all classes. A Roman Catholic gentleman, for instance, does not send his son to a mixed school when he can send him to an exclusively Roman Catholic school, and, in the same way, no Protestant gentleman will send his son to a mixed school, if he can send him to a Protestant school. With all this there is no *teaching* that they must shun and avoid each other; it is simply taken as a matter of course that they are not to go to the same school any more than to the same house of worship; because next to the church the school has, and ought to have, the greatest influence in producing religious impressions.

23058. The State is the *parens patriæ* while the father is *pater familias*. The duties of *parens patriæ* and of the *pater familias* are two different things. Do you regard them as the same?—These are abstract propositions with regard to the functions of the State on which I offer no opinion.

23059. Do you insist that the duty of the State as *parens patriæ* is the same as the duty of a *parens familias*?—I think the duty of the State is to interfere as little as possible with each man's individual rights. I am not very fond of the principle of giving anything like a predominant power or influence to the State at all. I think the less it interferes with the concerns of individuals the better. Let the State protect every person in his rights and then it will best discharge its duty as *parens patriæ*.

23060. If a father desired to send his child to a mixed school should there be no protection afforded to that child, such as is afforded in the schools under the National Board—do you allow a parent to have the right to send his child to a mixed school if he prefers it?—When I referred to the practice of parents in the matter, I spoke of it as a matter of fact.

23061. I don't speak of it as a matter of fact at the present moment, but as a matter of opinion, I want to know whether you acknowledge the right of a parent to send his child to any school he likes?—I do not acknowledge the right of any person to do wrong.

23062. I am not putting it in that way—I want to know this—whether you acknowledge the right of a parent to send his child to any school that appears to him to be a suitable and proper school?—I really do not understand the question. If you ask me what I think the duty of a parent is I can tell it you.

23063. I cannot make it plainer to you?—Then I must adhere to my former answer, that I do not recognise the right of any person to do what is wrong.

23064. I am not assuming that the parent does what is wrong?—I state my opinion, that a parent does a wrong thing when he sends his child to a mixed school, if he can avoid doing it. If the school be conducted on unsound principles, whether religious, social, or political, or be otherwise a bad school, the parent simply makes a grave mistake in considering it a suitable school, and should be amenable, were he to insist on carrying his views into execution, to the control of the respective authority.

23065. You say he does wrong if he has an opportunity of sending his child to a Roman Catholic school, when he sends it elsewhere. I wish to know if he cannot send his child to a Roman Catholic school, is he wrong in sending it to another than a Roman Catholic school?—That must always be an individual question for the party himself.

23066. It arises out of your previous answer?—Yes; but in each case it must be a question for the individual. I should be sorry to say that peculiar circumstances may not arise in which it should be lawful for a parent to send a particular child to a particular school which happened to be a mixed, or even a Protestant school, for the attainment of a certain object, which was perhaps necessary for his career in life, and which could not be obtained elsewhere. I should be sorry to condemn any particular case that may arise, on a general principle. Every case must be considered on its own merits. The general rule is, however, that it is wrong for parents to send children to schools where they cannot get religious education, and they cannot get it in mixed schools.

23067. Assuming that your views were adopted by the State, and that in all the National schools throughout the country there was pure denominationalism, that

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the Roman Catholic schools would teach to the whole extent of the teaching of the church according to the doctrines of the Council of Trent, or any other standard of doctrine you could choose, and that the Protestant, both Episcopalian and Presbyterian, in the adjoining schools, or in the schools scattered over the country, teaches also his views as a part and a parcel of ordinary education, will not each school become as it were a particular seminary—using the word in no offensive sense—of the particular views and creeds of each denomination?—I cannot well understand what is meant by being a seminary of particular views.

23068. Well, a seminary?—As far as religion is concerned it is quite right it should be so, and I should be very sorry it should not be so. As far as particular views on social and public matters are concerned, I am not aware that there are any particular views peculiar to one denomination more than another.

23069. I am not speaking of social matters at all—I am speaking of distinctive religious opinions?—Certainly denominational school would be places where nothing but particular religious opinions would be taught, and so far they would be, if you like to call them so, seminaries of particular religious opinions, but I take it they would not be exclusively seminaries of religious opinions because there would be secular instruction at the same time.

23070. You would not think it right to give the secular instruction without the other?—I would not give secular instruction without giving the other. We draw a wide distinction between instruction and education. We do not think we discharge our duties as clergymen or religious educators by merely instructing the people. On the contrary we set to work all the influences—some of them very notable and observable and some of them apparently rather influential from their constant use—all these influences we set to work, of which the Roman Catholic church avails herself, in producing a good moral effect on her children. It is not a question of instruction—it is a question of religious influences—and we certainly would have our secular instruction accessible also to those religious influences. For instance, if in reading a passage of a book, an opportunity offered for the instructor to make a good moral remark, a good religious remark, it would be quite proper that he should be able to make it. Short prayers by which the children are taught to recollect themselves from time to time, and to recall the presence of Almighty God, requiring a small pause from studies, scarcely perceptible but very influential in forming the habits of the Roman Catholic—these and many other such things we insist on being, more or less according to the skill of the instructor and the persons having charge of the school, mixed up with the work of instruction whether religious or secular. It is not a question merely of instruction, it is a question of religious instruction and of secular instruction well savoured with religious influences.

23071. May there not be secular instruction savoured with religious influences, and yet these not be distinctive dogmatic influences?—There is scarcely a religious influence we exercise that does not spring from a dogma or is not based on it, or which may not be made, in one shape or another, a question of dogma. If you question the propriety of it, you at once raise a dogmatic question—you raise it from the sphere of practice to that of dogma and theory.

23072. Are you acquainted with the Bridgewater Treatises?—No; I have heard of them—nothing more.

23073. You speak very favourably of infant schools, you think them a powerful agent in forming the minds of the young; so much so, that you would not allow any Presbyterian teacher to take charge of your infant school?—Certainly not.

23074. Do you think that a female Presbyterian teacher, having a box of lessons on objects in the school, having a good knowledge of natural history, and having a few objects of natural history would not be able to teach a good deal of the wisdom and goodness of God to a child without touching on anything that would offend the most sensitive Roman Catholic?—I should not like the best trained teacher that ever issued from any school to undertake the task.

23075. I did not ask what you would do?—I am merely giving my answer. I would not permit any female teacher of a religion different from my own to undertake to touch on religion at all.

23076. Master *Brooke*.—You said that in Dublin, among the 24,000 children in Catholic National schools there were but six or eight Protestants altogether?—From six to ten. I cannot say for certain, but not more than ten.

23077. Does that hold good also in the eight schools you yourself have under the Board—have you any Protestants in them?—During the whole period of my connexion with the schools we have had, to the best of my recollection, but four Protestants, and one of them I cannot say he stopped even a month in the school. Of the others, two stopped a long time in the school, I really don't know whether they are in it or not at present, as I have ceased to be manager of the school—but they received religious instruction from a Catholic mistress and of a Catholic character at the request of the parent. The fourth instance is that of a boy, who was, for a very short time, in a certain way concealing his religion—that is to say, he was a Catholic, but he was afraid of his father knowing it. The mother came in and directed him to be registered as a Catholic. I believe the schoolmaster demurred, and asked instructions from one of the curates—the curate told him to act according to the regulation of the Board in the case and send the child out of the school. In a short time the father came and requested that the child might be taught to serve Mass; so that took the case out of the class of Protestant children altogether. This reduces the Protestant children to three, during the six years I am connected with the schools—one of these left in about a month's time, and the other two got Catholic instruction.

23078. You did not send these two boys out?—They were two girls, I think. It was an infant school—a school of male and female infants. The mistress directed the attention of the parent to it at the time, who said she wished the children to get Catholic instruction; of course that put an end to the whole question.

23079. In schools where none but Roman Catholic children attend, I suppose you are at liberty to introduce the observances you have been speaking of?—I feel myself very much at liberty. Experience has shown me how far I can go; beyond that point I am not solicitous to extend, because it would bring me into collision with the Board, up to that point I have no difficulty in carrying it on—it is the settled practice in the parish, not only as long as I have been there, but before.

23080. You have short prayers and ejaculations when the clock strikes, and things of that kind?—Yes.

23081. And that is the usual practice in the school?—It is.

23082. When the Protestant came into your schools did you think it necessary to alter the arrangement?—I should distinguish between school and school. Where the observances I have mentioned are best carried out, it is where the teachers are religious; because they set the example themselves, and the children get into the habit easily—in the secular schools they are not so much attended to. I don't think the question arose in the school where those children came.

23083. Of course those schools are open to any Protestant children who come to them?—Of course.

23084. Suppose four, five, or ten Protestant children came to one of these schools claiming secular instruction, would you consider yourself bound rigidly, during the time of such instruction, to abstain from any such observances?—I would consider myself bound to keep my bargain, and, of course, I would keep it—that is to say, if I got a grant on certain conditions, of course I would keep my bargain, but I would be very sorry to have to do it. If I had a school where there were ten Protestants and thirty or forty Catho-

lics—though practically I do not find that Protestants come to the schools, for they do not like the aspect of a Catholic school, where the priest comes in and out as if the school was his own, and of course that prevents Protestant children from going there; just in the same way as Catholic children would not like going to a Protestant or Presbyterian clergyman's school—but, if such a thing as that happened, I would see what was best to be done, and probably get up another school; for I would not have anything to say to a school so mixed as to deprive it of the character of a Catholic school.

23085. What is the hour of your special religious instruction in those schools?—It varies in different schools; generally twelve o'clock, I think.

23086. It is in the middle of the day, then?—Yes, in the middle of the day.

23087. In that case, if a Protestant child attended the school he would have to be turned out?—The case, as I have already said, has not arisen.

23088. You said there is one case?—Oh, that case has ceased to exist long ago. The one *bonâ fide* Protestant in the school left in about a month's time.

23089. While he remained at the school was he turned out every day?—I really do not know. I take it for granted that the rules were observed, because the master referred the matter to me at the time. It is four or five years since it happened, and I cannot remember every small circumstance of that kind; but I take it for granted I adhered to the rule I adopt, of observing any bargain I make—I know that I told the master to give the proper notice, so that the child might be looked after by the parent; and I am quite sure, as the master is a conscientious, upright man, very much esteemed by the Board as well as by myself—I am quite sure he did not wilfully violate any of the rules of the school.

23090. Suppose it was a very wet or cold day, I suppose the child himself would not be very grateful to the Board for a rule that would put him out into the cold?—It would, of course, be a great inconvenience.

23091. Is there a second room?—No.

23092. Then the only resource would be to put him out into the rain and storm?—Yes.

23093. The result, I think, of your general impression of the system is that you tolerate and make use of such schools under the National Board as are practically denominational?—That is, as a matter of fact, what I do. I am not saying or wishing it to be implied at all that I am satisfied at being obliged to act in that way.

23094. I quite understand that—I meant only that class of schools which is under the management of Roman Catholic clergymen and the teachers all of your own faith, and the property of the school-house such that you can consider it your own, if you are driven to it—but now I put the case of a Protestant landlord with a large Roman Catholic tenantry who builds a school for their benefit, and appoints Roman Catholic teachers, and only Roman Catholic teachers—would you sanction that school, he having the sole power to appoint the teacher with the approbation of the Board, and the power to dismiss the teacher?—As a general rule of course, I would say the clergyman ought not to encourage a school where the teacher would be appointed by a Protestant, even though that teacher should be a Roman Catholic—at the same time it is hard to give a general principle to govern all such cases; of course there might be exceptions, for instance if the Protestant gentleman of property who gives a site for a school be a gentleman of exceedingly kind and liberal opinions, and free from all suspicion of any proselytizing intention, I should say circumstances of that kind would modify very much the action of the Roman Catholic clergyman. There is another circumstance, however, which would modify it much more, the possibility of his withdrawing his children at any future time when there would be any necessity from the school. For instance, in my locality the Catholic population is pretty numerous—we have a large percentage of local gentry well able to contribute. I might though theoretically and on principle I am so thoroughly opposed to the system—still I might be more inclined to tolerate a thing of that kind, than a person who would not have so clearly defined an opinion in opposition to the mixed system as myself, and for this reason, that if anything went wrong with the school I would find very little difficulty in building another. All these circumstances will influence every individual case. A clergyman is often driven to admit of, and tolerate for the time, what he really cannot help.

23095. The rule therefore would be rather to discourage such a school, but exceptional cases may arise to justify your supporting it. Suppose any of the teachers in such schools were Protestants, what difference would that make?—I can only speak for myself, I would at any cost try and teach the school myself, and devote my own house to it, sooner than allow the mixed system to become practically used in any school of mine—I would rather open the school and teach it in my own house myself, if I were driven to that extremity.

23096. You expressed a strong opinion in favour of denominational inspection; I think you said an Inspector of different faith might make mistakes or labour under misapprehension with regard to some of the observances of the school, and that difficulties might arise in that way—can you give me any instance of such misapprehension, or do you know any instance—because you are aware the National Board has adopted a system of non-denominational inspection, and that they have Protestant Inspectors of Roman Catholic schools, and Roman Catholic Inspectors of Protestant schools; are you aware of any fact that would support your condemnation of that system?—Well, I don't remember at this present moment, but it is a thing that is very probable, and must easily happen.

23097. I have asked almost all the teachers that have come here, both the teachers and the Inspectors examined before this Commission. I have asked them whether they have ever known any difficulty to arise from an Inspector of a different faith coming into a school—by a different faith, I mean different from that of the majority—and the answers I received were, as far as I remember, in the negative; that they never knew any difficulty to arise; therefore, as I know the clergy of your church have strong opinions on the subject, and insist that the Inspectors should be denominational, I am anxious to know the grounds of their opinions.—I may say, in the first place, I do not think I have said anything that would justify so strong a word as "insist."

23098. You are quite right, you have not, but some of your brethren have spoken very strongly about it; we had two bishops here who urged it very strongly; in fact, made it a *sine qua non*. In England the principle is acted upon?—Really, I have not gone into the consideration of the question. There is, however, one very obvious thing may happen, especially in our schools connected with religious sisterhoods; it may and I know has happened, that an Inspector of another persuasion has sometimes shocked the feelings of the children and of the clergymen, who might be present, by not treating those ladies with the same respect that a Roman Catholic Inspector would have done. That is just an instance that occurs to my recollection at the moment. A Protestant Inspector cannot have the same appreciation of Roman Catholic practices. I am speaking now, of course, of a system in which Roman Catholic observances would be allowed to be carried out in the schools. I would have denominational schools and Roman Catholic influences brought to bear on the ordinary work of the education of the children, and, as a matter of course, these practices would come, more or less, under the observation of the Inspector. I can see nothing at all strange in supposing that a number of these practices might be misinterpreted by one not supposed to know their full purport and meaning. The case stands at present in a different position, because ordinarily speaking Catholic practices

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are eliminated from the daily and ordinary teaching, and, therefore, when the Inspector comes to look at a school nothing of the kind comes under his observation, and, therefore, the danger of misapprehending, under the present system, does not appear so striking; but I have known it to occur that a Protestant Inspector has not appreciated Catholic feelings and opinions as correctly as a Roman Catholic would have done.

23099. Does any other reason occur to you—any other objection to the employment of Protestant Inspectors?—Supposing the denominational system established, under which the Christian Brothers and Sisters of the Catholic Church would be engaged in the work of teaching, I cannot see how an Inspector of a different religious persuasion could avoid misapprehending and misconstruing a great number of things he would see. I cannot see how he could avoid it.

23100. His only object would be to inquire into the secular instruction—he would have no right to interfere or ask questions concerning the religious instruction—his inquiries would be purely confined to secular instruction?—I will give an illustration. Suppose while the Inspector was there the church bell rang twelve o'clock. The children would all rise and recite the Angelus—the three-fold annunciation of the mystery of the Incarnation, with a suitable prayer after it—which is a daily practice with every devout Catholic. The children would all rise or kneel down according to the day, to recite this prayer. A Protestant Inspector would be gaping about while this was going on—he would not know what was doing—he might probably be standing with his hat on.

23101. You must suppose at least that they are gentlemen, and not boors?—Well, I can assure you I speak of what has happened. In a Catholic school where a Protestant Inspector is present, and where a religious observance is suddenly brought into play, it would be almost impossible for him to avoid making some mistake. At the same time I am not aware that I said anything to justify the strong expression "insisting."

23102. I think you said that if the rules of the Board were strictly carried out the nuns ought not to be permitted to enter a school?—I think so. I have always considered that a nun is a very strong "religious emblem." There are no nuns except of the Catholic persuasion; they wear a certain habit, they carry their beads, their crucifix, and other things about them, which I take it a child would not be allowed to wear in the same school.

23103. You think the admission of convent schools to the participation in the benefits of the Board was a departure from the system?—I am not prepared to say that. I am only mentioning an instance which has often occurred to me and others, that the Board which was so stringent in reproving a child, for instance, for making the sign of the cross, would be so inconsistent as to tolerate the presence of a nun in the school. It is one of those practical contradictions plainly arising from a system which with great respect I say, is at war with itself.

23104. I think you stated you obeyed the rules of the Board, stretching them as far as possible in favour of religious education?—Yes.

23105. Give me some instances of that stretching?—For instance, I would have prayer in the morning, on beginning the school.

23106. I am asking you as to actual practice?—I do not speak of the actual practice in the school at present, which may vary in details. I referred particularly to the school I was engaged in myself when in an inferior position in the Church—we used to begin our work in the morning with a prayer, referring our actions to Almighty God, and begging God's blessing and assistance during the day. We made it a rule also to have the "Angelus" recited—we managed that by having religious instruction at twelve o'clock, and beginning with that prayer. Religious instruction then went on for the regular time, and then at the close of the school we generally concluded with some hymn, a litany, or invocation of that kind, to wind up our work by reference to Almighty God. That was what we generally did. Well, of course, I did all these things as acting at the time for the patron of the school who could order the religious instruction. I am not saying that if an Inspector came in he might not according to his judgment have said, "This is too much of a good thing, and practically I don't see how you can expect that Protestants in the neighbourhood would come to this school." An Inspector might take that view of it. In that sense I went as far as I possibly could in favour of denominational principles.

23107. Did you introduce in your reading classes any other books than those of the Board?—At the time I speak of I had no authority to do that, as I was merely representing another. We kept the most objectionable of the Board's books out of the school, and did not allow the children to use them, such as the "Evidences of Christianity," and books of that kind. We kept them away from the children, but I had no authority in the selection of books at all at the time.

23108. Have you since done so—are there, in fact, any other books used?—I cannot say I have. In my parish the system has got into a traditional way of administration in which no practical difficulty is found. The masters know our views—the mistresses and the nuns know our views, and they have their own views on the relative merits of different portions of those books. I suppose they leave out some parts and dwell more on other portions of them, according as they are more or less in favour of our particular views on the subject of mixing up religious influences and instruction. I have, however, in the monitors' classes, where the children are prepared by special instruction, outside the jurisdiction altogether of the Board, for the duty of monitors directed that the geography and history should be those of the Christian Brothers. I supplied these books myself to them in place of the Board's books.

23109. You have read the histories of the Christian Brothers?—I have read them, that is, I have looked into them, and, one way or another, I am acquainted with the greater portion of them. They are a religious body I have great confidence in, and I would read much more of the books I would suspect than of their books. I have not much time to read anything outside my business. I read a great deal more of other books than I do of the Christian Brothers' books, having great confidence in them, and because also I am satisfied from their being so much used, with the cognisance of the bishops and priests through the country, that if there was anything objectionable in them it would be very soon observed and altered. I cannot say I have a complete knowledge of the contents of any books of the class we are speaking of. When I take up a book for the purpose of estimating its merits as a book of instruction for the young, whether geography or history, there are certain portions I turn to and see how they are treated. For instance, in a geography I turn to see how Spain and Italy are treated, and am sure either to find something unpleasant, very unfair and offensive to the feelings of Catholics, or, on the contrary, something very fair and inoffensive. The general tone of a book may always be tested by reference to a few passages in it. For the rest, we have such confidence in the teachers that we do not feel it necessary to have a very accurate knowledge of the books, if they come to us on good authority.

23110. What is that class of monitors you say are not under the control of the Board?—They are instructed by religious sisters who conduct the school at Blackrock; their residence is about a mile and a quarter from it, at another school and convent which are under my own particular care at present at Booterstown.

23111. That is at the Cross avenue?—Yes, near the Cross avenue. Those sisters have, of course, a number of monitors, or young children of more promise than others, preparing to be monitors or instructors, or preparing to enter the training school at Baggot-street, and afterwards to become mistresses of schools elsewhere, through the influence of the religious sisters. I found

that they had the books of the Board for this purpose of special instruction. I did not remonstrate, because I did not consider it a case for anything bearing the shape of remonstrance but merely suggestion. I said to them, "in this case you are perfectly free to do as you like, and I am surprised you do not use the Christian Brothers' books. There is no expense in getting a few copies of them; there is no restraint on the part of the Board, therefore I will supply you with the Christian Brothers' books in place of these."

23112. That was done?—It was; I supplied the books myself. I do not say they have altogether thrown out the Board's books, or that they use exclusively the Christian Brothers' books. I supplied an element that I thought was wanted, and the presence of which, I think, is an improvement.

23113. I suppose your ninth school, the one not under the control of the Board, is the school at Mount Annville?—Yes.

23114. That is a newly-opened school?—It was in operation previously for many years in other buildings in the neighbourhood, and under the Sisters of Mercy, but it has since been taken up in other buildings by the community at Mount Anville.

23115. You say about 200 children attend it?—Yes; about 200 girls.

23116. Has that thinned the school at Dundrum?—It has thinned it considerably, but not so as to reduce its efficiency very much.

23117. Do those ladies use the Christian Brothers' books?—They use them, I believe, in the most advanced classes; in the minor classes they use the Board's books. There is always an advantage in the Board's books that they are got more cheaply, even at the full cost price, than the Christian Brothers' books.

23118. Mr. *Stokes*.—Is it within your recollection that the National Board, from its first commencement, has aided schools taught by nuns and brothers?—Well, I believe, as a matter of fact, from hearsay recollection, that in the commencement, perhaps from the very commencement—I have never heard to the contrary—they gave aid indiscriminately to nuns, to Christian Brothers, monks, as they called them, and to secular teachers. At least I am aware that Christian Brothers have had schools at a very early period in connexion with them, and I am not aware whether they continue so or not up to the present day. If they do it is only in one or two instances.

23119. Do you not know of any schools under the Presentation Brothers which have been aided from the very first?—Oh, yes, there are schools, I believe, in the dioceses of Kerry and Cork.

23120. Do you recollect whether that aid was extended to schools under nuns and brothers after communication with the Government?—Really I am not informed on the details of the arrangement between them.

23121. And do you remember that those schools were regarded as bearing a distinctive stamp, and in some respects denominational schools, from the very first?—I have my suspicion on the matter; but I can scarcely say, for matter of fact evidence, and giving evidence in which I should like, as much as possible, to record merely facts. I have my impression that they were so from the commencement, because I believe it is true that the Board was rather lax in the commencement in enforcing the stringency of its rules; and the result was that Catholic instructors, priests and monks and others took largely advantage of the grant when other religious persuasions kept aloof.

23122. How many schools, under your management, are taught by nuns?—Only two at present in connexion with the Board.

23123. Are the rules of the Board in the main observed in those schools?—Well, I should say so. They may be as far as the teachers are concerned, and perhaps also as far as the managers are concerned a possibility of giving a wider or a more stringent interpretation to some of the provisions of the rules, and there may be diversities so far that if an Inspector came in he might possibly object to what another Inspector would not object to, and what the nun, who would be superior of the school, and teacher might think perfectly lawful and within the regulations of the facilities afforded by the Board.

23124. Are you familiar with the rule of the Board which debars nuns living in one convent from teaching more than one school aided by the Board?—A question that arose in my parish at a time when I was not connected with it was the occasion of the rule being made—or at least the Board got the credit for making it—at the instigation of one of the Commissioners at the time, who shortly after disconnected himself from the Board—the late Dr. Whately. The parish priest found it necessary to remove the children of the parish from a school at the gate of Redesdale demesne, which had been previously tolerated or allowed by the parochial clergy, and had gone on in a certain sense rather satisfactorily. At a later period, however, some of the ladies of the Archbishop's family, I believe, came to give instructions in religious matters which were objected to, and the parish priest removed the children from the school, and he at once erected another school with very little trouble. It was first attempted to get that school under the Board, and to have nuns teaching, which the Board refused to allow, making the rule at that time that they would not give grants to convent schools except the nuns resided on the spot. The result was, that the parish priest did not seek to have the school connected with the Board, and carried it on, having the nuns conveyed to the school every morning, a practice which continued till the school, as I have observed, was transferred to the ladies of the Sacred Heart at Mount Annville.

23125. Is that rule observed in the Blackrock school?—The Blackrock school did not come under the operation of the rule, because the Blackrock school at the time had nuns coming from the central house in Booterstown. The old practice was already in operation, and still continues as the Board did not require the rule to have a retrospective effect.

23126. Then, if it were alleged, as it has been alleged by a witness in this room, that there was a violation of rule in the teaching of that Blackrock school, that statement would be mistaken?—That would be a mistaken statement, as I understand the matter.

23127. A Presbyterian minister who gave evidence told us that he saw reason to object to the books of the Board at a certain time, because the reading lessons included "The Angel's Whisper" and "The Dead Ass;" are you apprehensive that if Inspectors who are not of your religion visited your schools they might, perhaps, find something equally objectionable in the schools, and might by their representations give rise to trouble?—Well, really I do not know; if you speak of the books, of course between the Inspectors and us the question does not arise at all, the books being already books of the Board; when the Board sanctions them, we get them and we use them. Therefore the Inspector scarcely could raise any question with us on the subject of what might be in the books; with regard to the other practices it might depend very much on what you might call the special taste or industry of the Inspector. I do not think that he would find many things that he could object to. I am not aware myself, at present, of how far the Board has enforced the rule that, I think, however irregularly, it endeavoured to enact against what they call mental prayer and mental offering. I know that it is a practice in the school; and if an Inspector endeavoured to remonstrate, I should have to fight the question with the Board, which I think I might on very fair principles.

23128. In the denominational system which you advocate, do you contemplate leaving the manager of each school free in the matter of reading books?—Well, I think it is necessary—not only in the interest of religion but also in the interest of good education, that there should be free trade in the matter of books; I think the less restrictions that are placed on those who have the care of schools the better. People go to the school where they get the best article, or the article that pleases them best.

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23129. If the managers were left free in the choice of books, would they not be likely to choose some books which, at all events, included some lessons of a distinctly Catholic character?—Are you speaking of the present system?

23130. I am speaking of the denominational system, which I understand you to advocate?—Oh, I should say as a matter of course that as far as a book on secular matters can have an exclusive character, I take for granted that these would be the books selected if they were within the compass or the means of the manager or patrons of the schools.

23131. If a school so conducted were inspected by Protestant Inspectors, would it not be necessary to give general instructions to such officers that they must not take notice of the substance of the lessons read, but must confine themselves to characterizing the reading?—Well, I should say that would be the only course open to them. They could scarcely extend their observation further at least than the surface. Other matters, as I stated, would be such as they would be very likely to misapprehend and misconstrue, and which they could scarcely be considered to be good judges of.

23132. I think you stated that you considered it as a very great safeguard that you kept in your hands the property of the schools?—Yes.

23133. You describe the schools as "your own"?—As our own. That is the strong point of our position.

23134. Will you tell me what you mean when you call the schools your own—do you contemplate converting them to other uses than education?—Oh, not in that sense of the word; but I would contemplate having always the power of disconnecting myself from the supreme governing body of education, if I may use the expression; in case of a collision that I could not see my way through, in a Catholic or religious sense.

23135. Do you not see the possibility of the State building alongside your school a far more pretentious building and carrying it on with a larger staff of teachers than you were able to supply in yours; how would the property, being in your hands, act as a safeguard?—Well, in the first place I am not arguing on the hypothesis that the State is going to educate the people at all. I do not consider it at all the function or the duty of the State to take in charge the education of the people. On the contrary, both on religious and political and social grounds, I would object most strongly to the State having anything to say to the education of the people more than contributing the funds and supplying the present emergency. Of course if the State took upon itself as a principle that it should educate the people, and that it was a principle that they should carry out at all costs, I could suppose the Government or the Board representing the Government, doing so foolish a thing as erecting an opposition school quite close to a very good school already in existence. But I take for granted that, ordinarily speaking, such a foolish thing would not be done. If it were done, of course we should only have to keep the children to ourselves—to use our influence and put before them the value of the religious education they get with us in comparison with the secular and indifferentistic, so to speak, education they get elsewhere.

23136. Does not your safeguard really lie in the influence of the clergy on the parents rather than in the holding of the property of the schools?—Oh, yes; it directly lies very much in the influence of the clergy over the parents. But I need not say that it makes a very great difference whether the schools belong in their own right to the clergy or to persons having the confidence of the clergy, or to the State. If the State get possession of the schools, they would really have no reason for holding them except the claim to the function of educating the people, which I think is at variance both with religious and political freedom.

23137. As long as the clergy possess the influence, or anything approaching the influence, which they now enjoy in directing the children and their parents as to what schools are suitable for education, do you see any great danger in having the property vested either in the Board or some other official person who would be a bare trustee holding the property for Catholic education, and with the obligation of keeping the premises in good repair?—Of course I should always see the strong objection that when a controversy or a difficulty would arise, in the solution it makes all the difference in the world whether the school is mine or the school belongs to the State. I would have the possession of the ground, and be the owner of the place, and the education of the children need not have to be suspended on account of the difference of opinion that arose between me on the one side and the representative of the State on the other; whereas, if it was the representative of the State who held the school, I should be put to the door then, as they say, and I should have to look after a new school, and in the meantime the State would have unavoidably possession of the children.

23138. Are you satisfied that you could prove your title to the property in the schools?—My own title personally I am quite satisfied that I could not; but I am quite satisfied that those with whom I act, or whom I represent, could prove their title. They built the school, they were legal owners of the ground it is on, and the property is vested in trustees who hold it for purposes of religion, of which I am the recognised agent.

23139. The trustees, in your view, would have no power of alienating the property or converting it to any other use?—The way the matter happens is generally this—a certain portion of ground is taken for the purpose of building a Catholic church, a Catholic dwelling-house for the clergy, and a Catholic school, or it may be taken merely for the purpose, as it happens in the case of Blackrock, of building a Catholic church; but there happens to be ground enough remaining for building a school, and the parish priest erects a school on it, and he vests the property in trustees, sometimes with, and sometimes without any explicitly expressed definite object in the deed of trust, but merely for the perpetuation of the trust and handing down of the property. Generally speaking, our deeds are merely deeds for the purpose of holding and transmitting the property. The specific trust need not be mentioned in the deed, whether it is for the purpose of a school or what it is for. It is merely that the ground is vested in, say, the Roman Catholic Archbishop of Dublin, the parochial clergyman for the time being, and some other clergyman, or perhaps layman, for general religious purposes. The school is vested, the property is vested, but it is merely for the perpetuation of the trust, because the law does not recognise us as corporations sole.

23140. How many years' prescription have you in Ireland?—Really, that is a subject that I have those vague ideas about that people that are conversant with worldly matters will have, but I could not speak with any accuracy on the subject.

23141. It is not accurate, is it, to speak of the property of the schools as your own?—Well, I do not speak of it in the same way that I would call my house my own. It is not my own in the sense that I can dispose of it; but it is mine in the sense that so long as I am agent or representative of the Church and of religion that I am master there. I am, as the French say, "*chez moi.*"

23142. Is it not held in trust one way or other for education?—Well, I cannot say if you went into a court of equity in what way a lawyer would complicate matters for us, and would make it apparent, for instance, that I should have no right to alienate the property of the school to another religious purpose, and for this very reason it is not desirable that our trust deeds should be too specific in the expression of the purposes of the trust. Under the Board, there are three several distinct ways of holding these schools. There is, first, the vested school under them directly. There is, secondly, the school vested in trustees for the purposes of the National Board. Now, in none of these cases would the clergyman have the influence he has when the school is simply vested in the Most Rev. Paul Cullen and the Very Rev. Lau-

rence Forde, and some other person, they taking care, as soon as one of these parties died, to renew the trust and convey it on to three trustees still, merely for the purpose of handing down the property for religious, or even general educational purposes.

23143. Do you think that in a non-vested school, held in the way that you describe, the priest has more power than he has in a vested school within the trusts expressed in the deed of the vested school?—There is this difference at least, that in the latter case, even when the school is not vested in the Board, but in trustees, for the purposes of National education, the priest is not free to adopt any other system. In the case of a school held as I describe, we could not, of course, use the property exclusively as our own; and I never intended that we should call it ours in that sense; but, practically, we have the real influence when the school is built by the Catholic clergyman, that the school belongs to him, or rather the trustees hold it for him, and the Roman Catholic clergyman, for the time being, and thus he will always be, as usual, at home in his school as he would be in his church. That is the way I feel about the matter, at least, and I believe there is a good deal of substantial ground for the feeling also.

23144. Would you call the church his own?—I would not. In the most Catholic system I would not call the church his own. I mean to say, that in a country where the Catholic Church is acknowledged as a corporation, I would not say the church belonged to the Catholic priest.

23145. Does not the church belong to the parish?—I would merely use it, as the Catholic priest for the time being, as the manager of a public institution. I could not say that everything used for church or religious purposes belongs to the priest for the time being, for we know it does not, of course it does not; for he could not convert it to other uses, he could not make a dwelling-house of the church. Even legally, I suppose any parishioner could file a petition in the Court of Chancery, and oblige us, by law, to keep our churches always applied to the purposes for which they were originally built. In that sense they do not certainly belong to the Catholic clergy, for the time being, but they belong to the Catholic Church as a body, resembling or simulating, as far as it can, by means of legal machinery, the functions of a corporate body, which it is not recognised to be in this country, and as such, in that way they would exercise a much more conclusive influence over the disposal of the schools than they would if the schools were either vested in trustees, for the purposes of the Board, or vested in the Board itself.

23146. Suppose the schools to be vested by a deed which set out the trusts in a way which would be quite approved by the Catholic ecclesiastical authorities, would you say that such schools were not as well held as the schools held under the indefinite trusts which you describe?—Well, I really do not know. That is a legal question; and very naturally in a country where we found for so many centuries the law the representative of a power antagonistic to us, we gave it "as wide a berth," to use a seaman's phrase, as we could. I suppose there was a certain policy in doing so. But if everything were conducted *bonâ fide*, and in a religious sense, I should say that a deed such as you describe —and I suppose there are a good many deeds in which property is conveyed for the purpose of building a school for the religious intents and purposes of the Catholic community—would be a very safe form of deed to execute, provided the ecclesiastical authorities were allowed to decide in doubtful or disputed cases what should be considered religious purposes or otherwise. The tribunal to which such questions should be referred would make all the difference in the world.

23147. Would it not be even safer than the laxer mode of holding?—Well, I think the laxer mode of holding would be always amenable to a petition to the Court of Chancery, I take it, under any circumstances; so that even the lax way of holding it would be safe; for instance, if it happened that I was the sole surviving trustee of the property of my church and my school, as I might call them, and supposing I died without a re-conveyance of the trust, the property might in the first instance fall into the hands of my natural heirs; but they would be always liable to a suit in equity, and would unquestionably be obliged to give the schools back to the purposes for which they were originally intended.

23148. You stated, I think, that you were not prepared to go into the general question of the management of model schools which have been condemned by the bishops?—I have; I could not go into the question of the detailed personal management of any of them. I have only hearsay information as to their working. With regard to their statistics I know very little. At the same time I know the general principles on which they are founded, and the general grounds of objection to them.

23149. Since these district model schools, as is notorious, have been condemned by the combined action of the Catholic bishops, do you consider the appointment of teachers to these schools to be a benefit or a wrong to the persons appointed, supposing them to be Catholics?—Well, each person is the best judge for himself of what is a benefit to him or what is not. Religiously speaking, I think it certainly places the Catholic who is appointed to the school in a very false position. In that sense it is certainly an injury to him. As far as the influence of those who direct the religious matters of the country is a matter for his consideration, it may be a material injury to him also, just as it is now a material injury to a young man to be trained in a model school; he cannot get employment in a Roman Catholic school managed by a Roman Catholic priest, if he have been trained after a certain period—I believe since the year 1862—I do not know the exact date. That is an injury to him certainly, not only in a spiritual but in a temporal point of view.

23150. Taking a model school where the teachers as well as the children are excluded from the sacraments by the authorities of the Church, would you say that the Board can answer the objections of the bishops by putting in Catholic teachers to serve in that school; would that be making the matter better or would it be making it worse?—It would certainly not mend matters on the general aspect of the question. In an individual case it would be hard to determine whether the bad Catholic or the Protestant would make the worst teacher for Catholic children. It would be a choice between alternatives, both so bad that neither could be accepted. Considering the grave and fundamental objections there are to the model schools, I do not think that anything that could be done with them except making them denominational, would at all satisfy the scruples of the Catholic body on the subject.

23151. Does it not strike you as a cruel wrong, spiritually, towards individuals, for the Board to continue to appoint young Catholics to positions where they cannot follow the dictates of their religion?—Well, it is a hard-hearted thing if you like to say it; but boards are not supposed to have hearts at all. It is an unpleasant thing, and it certainly places them in a very false position, and injures their temporal prospects, also, so far as they expect to realize them by teaching in schools under Catholic management or Catholic guidance.

23152. Have you any complaints to make with regard to the manner in which the Board has treated Dublin National schools under Catholic management?—You speak of the ordinary schools?

23153. Yes?—Nothing strikes me as to the way the matter of general education is treated. Their relations with the Board, as far as I know of them, are as nearly as possible limited to purely financial matters, and the question would, therefore, mean whether they give them a sufficient allowance from the public funds or not, and in that point of view I certainly think that they treat the schools in connexion with religious bodies unfairly. They get better teaching, generally speaking, better results as regards the children, and there is a

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larger teaching force, of a superior quality engaged in producing those results; yet certainly the payment or compensation is not in the same proportion, or anything like the same proportion, that is awarded to secular teachers. It is, however, not easy to answer the question in general terms, or by reference merely to the fixed scales of remuneration, because very often the Board do very liberal things, whatever their object may be in it; they are sometimes very liberal in the disposal of their money; they have plenty of it, I believe, to dispose of, and they do a great deal for us sometimes in that way, but it is generally by something which you may call a side-wind, that they manage to do it. For instance, they will not give us assistant teachers in the nuns' schools, but they give us a number of pupil teachers and monitresses, with more or less salary; but these are mere occasional things according to the policy of the moment. They sometimes deal more liberally, and sometimes they are harder to be managed. Very often it appears one influence is in the ascendant, and at other times another influence is in the ascendant, and the action of the Board is very much according to the predominating influence of the hour.

23154. Do you recollect that at one time the Board professed an intention to pay particular attention to the schools in Dublin, so as to make the buildings really good, and provide them with increased facilities for education?—I do not remember.

23155. Do you agree in the opinion which has been expressed before us that the school buildings in Dublin are amongst the most wretched in the kingdom?—I am not very familiar with the buildings themselves; we have some very fine schools, and others perhaps not so. The fact is, you know, we generally do the best we can to set the school on foot, and the first step we take, if we have not a building sufficient, is to hire one, and we place the school, if possible, in connexion with the Board, and get on as well as we can, until we are able to build a better school. Except the schools of the Sisters of Mercy, the schools of the Sisters of Charity, and the Christian Brothers' schools, I am not very conversant with the appearance or even the localities of the schools generally of the city of Dublin.

23156. Do you think there is any reason to believe that the ordinary National schools have been allowed to fall into their wretched condition in order that the children, especially the Catholic children, may be driven to attend the schools in Marlborough-street?—Well, I should be sorry to impute a motive. My attention was never drawn before to the subject in itself, or in connexion with a motive. My attention never was drawn to the condition of the ordinary schools of the city in that point of view, and still less was it drawn to it in connexion with the motive suggested or which you indicate. You must observe, too, that as we claim to be the owners, in the sense explained, of the schools, and as we refuse aid from the Board in making them better than they are achitecturally, except on terms which the Board has decided not to admit, it would be scarcely fair to hold the Board accountable, or to attribute to any feeling on their part, the inferior architectural character of our schools.

23157. As Vicar-General, have you no special acquaintance with school buildings in the city of Dublin?—No; as Vicar-General my business would be to interfere in purely exceptional cases that might be brought before me, either for the purpose of advice or for the purpose of redress, if anything was going wrong.

23158. Have you ever been led to compare or contrast the National schools of Dublin with those of Belfast?—I have never been in Belfast but once or twice for very short visits.

23159. You could do it by reference to the reports, to see the number of the schools and the aid they get. Are you aware whether, under the system as administered by the Board, it is more profitable to set up a number of small schools than a few large schools, because the payment of the teachers is drawn wholly from the public funds, and a greater number of teachers would be employed in numerous small schools than in a few large schools in the same neighbourhood?—Well, as I have said, I have formed my own opinion of the whole system very early, and that may be probably one of the reasons why I do not attend very much to the various causes of complaint or observation that arise from time to time. I believe I heard the observation you are after making—that the North, and Belfast in particular, was more liberally dealt with than other parts of the country.

23160. With regard to the attendance at Marlborough-street or any other model school, is it not a principle of morals generally that of two evils it is lawful to choose the less, and may not attendance at a model school, even under the management of the Board, be a less evil than complete ignorance?—It depends on the quality of the evils. Certainly—as I said in reply to a former question—there are cases where there is a predominant and overwhelming evil that should overrule every other consideration, and every case of individuals must stand on its own merits. With regard to the evils in the case you mention, on the one hand you have a certain amount of ignorance, and on the other hand you have real religious risks to be encountered. Well, some will say that it is better to submit to that amount of ignorance or combat it with more imperfect means, than encounter a religious risk which they deem extreme. On the other hand, if you can suppose the population or children of a country in general to be so totally inaccessible, through ignorance, to religious influences, as that the minister of religion could make no hand at all of them on account of their ignorance, there might be a case for being more tolerant in admitting a system where a certain amount of risk would have to be encountered, and guarded against; and I am satisfied, that whether right or wrong in their application of this view, that they were considerations of this kind, and not any approval of the system in its merits, that induced any Catholic prelates, who, in the earlier discussions on this subject, appeared in favour of the National system to support it. It is this same principle that rules in morality the decision of all cases where there is a certain amount of moral risk incurred, as in certain occupations, lawful in themselves, but then containing well-known elements of moral danger, in consequence of their liability to be abused through personal frailty. For instance, in the case of a young man going to the surgical profession, or the navy, or anything of that kind, all of which, of course, more or less involve risk to morals; and a parent, when selecting a profession for his son, has to decide whether it is a wise or proper thing to send him to such and such a profession. Well, there is the consideration of the necessity of his devoting himself to this or that profession on the one hand, and of the dangers on the other hand. These considerations enter into all questions of the kind, and the cases are generally ruled accordingly by the prudence of the individual and his advisers. I do not know whether I explain myself?

23161. Quite?—It is what Catholic divines call the doctrine of the rule they apply to the toleration of what may be looked upon as material occasions or dangers of sin. For instance, everybody knows that there are professions that are more dangerous for persons to enter into than others; there are trades even that are very dangerous; for instance, the trade in spirituous drink and things of that kind are very dangerous. Persons contract very bad habits in them; and still you cannot always, on account of these dangers, say—"You are obliged under pain of incurring the anger of Almighty God, to abstain from that trade, when it is the very means of supporting yourself." You must try and neutralize and reduce these dangers to their minimum by religious exercises and other influences, that is the way in which we deal with cases of the kind; and I suppose the same principle can be applied even to going to a model school in an individual case; although I apprehend—inasmuch as there can be no very urgent

necessity for seeking in a model school what can be as well had elsewhere—that the urgency of such a case will generally arise from the unfair pressure of external influence. However, in any case that I should hear of, until I should have well examined the circumstances, I would not judge at once and condemn a person harshly because I heard that he happened to be in a model school, or even in a much worse place. I should have to know his motives and reasons, and the emergency which led him unto it, and a variety of other matters which would rule the decision of the individual question.

23162. Does it not follow from what you have stated that the attendance of Catholic children at the model schools, be they few or many, does not stamp the model schools with any particular approval, but only indicates that the attendance involves less evil than the staying away?—It does; but I do not think, as a practical fact, that the attendance at the model schools has any sanction at all, as there is really no general necessity for attending them for purposes of ordinary instruction.

23163. If the interference of the Crown or the Government as *parens patriæ* is to be invoked, would you not say its power should be applied to making available, in the first instance, the great endowments existing in this country for education, so as to include the majority of Catholics in their benefits who are now excluded from all participation in them?—Well, I would rather discuss the question, leaving out altogether the element of the position that is assigned to the Crown or the Government; because I am, from habit of thought and early training inclined to restrict Government or State interference in ordinary affairs to the lowest possible degree; I would therefore rather discuss or speak of the question irrespective of that element. I think it is the duty of any person—and therefore perhaps even more than any other person of the State, as commanding more means—in authority or possessing the power to do so, to redress an urgent evil that is pressing either on an individual or on the community, and therefore, just as in times of famine, or in times of pestilence, I would call on individuals and corporate bodies, and above all, on the State for exceptional exertions; so I would call on the State in this country for exceptional and great exertions in the way of extending and diffusing good education, considering the real necessity that exists for it, and the great disability that prevails throughout a large majority of the population of this country, to provide themselves with it; and in particular when we consider the various historic causes that led to that condition of things, I think the duty, so to speak, of the State to provide for the emergency is greater than even it would be under ordinary circumstances. I use the word "duty," because I distinctly decline to say anything in favour of admitting the right of the State to educate. I think it may have a duty but not a right or specific function for that purpose. Therefore, of course, if you allow me to continue, I consider that anything the State might do to render useful endowments that are already existing, and over which it possesses legitimate control, or contributing to the diffusion of free and religious education would be an undoubted benefit, and more than in any other country, a duty, I think, on the part of the State in this country.

23164. In the denominational system which you approve, would it be necessary or desirable to establish separate training schools for masters and mistresses?—That is, denominational training schools?

23165. Yes?—Oh, certainly.

23166. Have you thought on this system of training in such denominational training schools?—Really, not in detail. My business never lay in that direction, and therefore I never viewed the subject of the details of the training in itself. My business never habitually lay in the direction of marking out educational courses, especially of a secular kind, in any way.

23167. Can you say whether the State should provide premises to be used as training schools for Catholic masters and Catholic schooolmistresses?—Of course, holding to my own views on the subject of the great advantage and independence it gives us to be the owners of the institutions themselves, I prefer that we should find the premises ourselves, if it were possible. We always have to meet great difficulty in this country from poverty and want of means.

23168. Who would be the managers of such institutions?—If I were establishing training schools I would take the elements we have at hand; I would give the training schools, those that I should have the control of, in preference to any other bodies to the Christian Brothers, and to the religious communities of nuns. At the same time if a system were devised which would involve the appointment of secular trainers, and secular instructors, of course, I would not absolutely refuse it. I must add, that a great deal would depend on whether those secular training schools were the exclusive training schools of the country or not; because I think that the existence of a number of well managed religious training schools would always tend to exercise a controlling and corrective influence even over the secular ones; and therefore I should have less objection to the establishment of secular training schools where they would be co-existent with others of a religious character than if there were no others but themselves.

23169. Would you leave the management of the denominational training school to the priest in whose parish it happened to be built?—Well, I never thought on the question—of course the parochial clergyman would have a good deal of inspection and influence in religious matters in it; but I certainly would not advocate as a necessary part of any system that I should devise that he should be a secular instructor or that he should even, except where he could produce just reason; have a predominant influence in arranging secular instruction. It is quite possible that even clergymen that are remarkably well informed on clerical and other matters, would make a very bad hand at devising the purely secular education of a training school. I would very much rather leave it in the hands of persons that I should have full confidence in, than take it into my own.

23170. Is there not a wide difference between an ordinary parochial school established as a place for the instruction of his parishioners and a training school extending to a large circle of schools, embracing perhaps a diocese or a province?—Of course in the working of it and in the requirements of studies there is a great difference.

23171. Must there not be a somewhat different management devised?—Well, I should say so. I do not exactly understand the drift of the question.

23172. Are you not exclusive manager of the parochial schools in your parish?—Yes, in religious matters, or such as are connected with religion. In the official sense of the word I am not at present "manager" of any of them.

23173. Supposing a denominational training school to be established in your parish, would you say that you should be manager of that also in the same way that you manage your own schools?—Well, I consider it possible that my neighbours might object to my having the management of a school that had such an influence over their schools as well as over my own.

23174. Have you considered any scheme of management?—Well, not in any detail; but it is a matter which on our part would present no difficulty which might not be arranged in a quarter of an hour's reflection. Of course it quite obviously strikes one at once the general principle of the arrangement would be that the religious management should vest in the bishop of the diocese.

23175. Such a training school would no doubt fall under the special jurisdiction of the bishop as one of the charitable institutions of the diocese, would it not?—Well, putting it in the point of view that you put it in now, a great deal would depend on the terms of the foundation of the institution itself, to what extent the bishop would control it. The bishop, according to our law, has a general inspective right nearly over

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every charity, to see that the trusts are fulfilled; and it would be his duty to call parties to account for not fulfilling the trust; and in that sense it would certainly fall under his jurisdiction if it were an ordinary charitable foundation. Of course if it were a foundation of the State, I suppose the State would take care of itself and would give the bishop very little control over the material or financial details.

23176. And is it your expectation that the State will found denominational training schools?—It would be my wish that the State should contribute to the foundation of training schools in sufficient number for the wants of the country.

23177. If the State contributed funds towards the erection of training schools, do you not think that it would certainly require that all such schools should be placed in trust in a defined way for the special purpose for which the public money was contributed?—I suppose if the State were making a permanent foundation for all future time to come, the State would take care that it should have sufficient control to mind the funds and see that they were properly applied. But I must say that I am thrown completely outside my line when once you introduce the element of the State into the question at all. I think the State should limit its work as much as possible to the contribution of money, and to seeing that that money was properly spent. This would be obviously all that would be needed in cases where the State did not supply the buildings, but merely contributed on a certain system to the support of them as training institutions.

23178. Do you remember what is known as the Fortescue letter?—Yes—on the training schools—I think I do.

23179. It appears to have been contemplated by Mr. Chichester Fortescue in that letter—that the different religious bodies should take upon themselves the duty of providing premises in which the young persons would be trained?—I have no doubt that they would do it as far as the work would be intrusted to them.

23180. Would that be done by a general collection throughout the diocese, do you think?—Well, as a matter of fact, I do not think there would be much need of that. The religious bodies would work for themselves, and raise their own buildings. For instance, the Sisters of Mercy would very probably devote a portion of their premises at once to the purposes of a training school, if they got a sufficient assistance from the State to support the pupils. There would be no question of a collection in the diocese at all in such cases. There would be a question merely of the voluntary act of the religious association devoting itself to the work of education as a work of charity, and giving up a portion of its premises already built for the purpose of schools, and devoting them now exclusively to the purposes of training schools. Even when some additional expense should be incurred, the religious bodies would probably prefer undertaking it themselves to accepting means of meeting it from the diocese, which would thus so far acquire some property claim on the institution. That is one form in which the project would be worked out. Again, the Christian Brothers have very large schools under their charge, or belonging to them. For instance, there are very large schools and a residence in Westland-row. These buildings are purely parochial. They have been built by the parish. Very possibly these buildings would be converted into training schools: there would be the other side of the question. There the parish owns the schools, and uses the Christian Brothers as instructors. In that case the Christian Brothers would not be giving up a part of their premises, and the parish or diocesan authorities would, I dare say, be at the cost, if necessary, of enlarging and increasing the present premises in Westland-row, and thereby making them fit to be used for the purpose of a training school. Lastly, the Christian Brothers have large premises, with which I suppose you are acquainted, in their possession in the neighbourhood of Richmond-street. If they gave them up for the purpose of training schools, it would be the first case again—that of a religious body giving up a portion of its premises for that purpose.

23181. In the case of a denominational training school started in the way you suggest by a religious body, what extent of annual support should you expect the State to contribute towards the maintenance of the establishment?—That would altogether depend on the circumstances, but I do hope that the time will come when the Irish Catholic public will not be so dependent on the State for support as they are at present, because I have a jealousy of State interference in the matter at all if it could be avoided. I hope the time will come when we shall not be so dependent as at present. We should require a very considerable sum just now, sufficient at least to support the pupils, and to supply the requisites of the school. We should do it, however, at a much cheaper cost than the model schools do it at present.

23182. Would you expect the public purse to contribute the whole or only a portion of the cost of the maintenance?—Well, really I cannot say that I have considered the question in that way. As I said I should be glad if we could do without the State altogether, and I should expect them to contribute nothing at all if we did not want it. At present I should expect them to contribute all we wanted for rendering the schools efficient, and merely that because they would be supplying the necessities of the country, which I think they are under a special obligation bound to supply.

23183. If the State supplied the whole cost of maintaining institutions managed by nuns at their sole discretion, do you not think it likely that in the course of time public opinion across the water would be excited against such institutions in a way which would render their existence precarious?—Well, I do not know. Public opinion is a very variable quantity, and it sometimes takes a very sudden impulse in one direction, and sometimes in another. I believe at present the tide is setting rather in our favour. I do not know how long it may continue so.

23184. You think that the public opinion of the English people is in favour of Catholic institutions?—I think they are in favour of doing what is just and fair. Indeed I will say more—I think they are in favour of redressing the grievances under which the population of this country have laboured for a long time, and of doing what is fair and just.

23185. Is it not proposed to redress grievances by pulling down rather than by building up?—Well, one special grievance they are applying, I think, that remedy to.

23186. Do you think that the House of Commons would continue to vote the funds necessary for a training school under the Christian Brothers?—Really, Mr. Stokes, you are examining me in a line in which I am very incompetent to answer. I can form a very poor opinion of what the House of Commons may do. It would, however, be in the interest of the general public to meet the necessity of training institutions in the cheapest and most efficient way possible.

23187. Do you not think it wiser, from your own point of view, as well as upon general principles which influence others, that the Catholic body, if they succeed in obtaining from the Government denominational training schools, should annually contribute a portion of the expenses out of their own funds towards the maintenance of such institutions?—Well, I think that that would be a fair view for the British public to take of it. But, at the same time, if it can be shown the public that the Catholic body could not do it, and that it was in a great degree the fault of the public that the Catholic body were not able to do it, I think it would be a balancing consideration. At the same time, I am not prepared to say what effect it would have on the House of Commons or the public mind of England. I am only saying what I think fair and just myself.

23188. Do you not think it desirable that this education question should now be settled in such a form as is likely to be permanent; so as to leave open no irritating questions on points likely to arise from year

to year in voting the annual sums required for Irish education?—It would be satisfactory if it were. At the same time few arrangements are permanent now-a-days. With regard to the question of funds, which we are dealing with at this moment, I have already stated that I should be very glad to see the day when we should be perfectly independent of the State, if possible, meanwhile, however, till that day should come, every year I should be very well satisfied to have a change in the estimates and the sum reduced, if it should appear that we were able to contribute more than previously in proportion to the allowance of the State. I look upon State interference as a matter of necessity only, and that it is the duty of the State, as long as it is necessary, to supply what is required for the education of the people, up to a certain point at least.

23189. Do you think the Catholic body would be satisfied if no contribution at all from the public purse were made towards the training of masters and mistresses?—Well, as a rule, no person likes to pay if he can get another to pay for him, and so far the general public would naturally prefer the State should pay to payment by themselves; but, I think, at the same time, that thoughtful men viewing the real merits of the question would probably incline as much as I do myself to the opinion, that education conducted irrespective of State interference, and therefore irrespective of State funds, is preferable to education with State intervention and State funds. I may observe that I do not think it is likely to be a very practical question in our day, because certainly I am afraid that we shall be very dependent for many years to come on the public purse.

23190. Have you ever given any attention to the view which the law takes of the mixture of religion in education, especially in endowed schools—your attention has never been called to it?—No.

23191. I want you, if you please, to be so good as to listen to a decision given in the Court of Chancery by one of the Vice-Chancellors, and to say whether your opinion agrees with it. It was a case in which endowments not expressly given for education were to be applied for school purposes. It was proposed that the school should be open to the children of parents of all religious denominations. Instruction in Scripture was provided daily, the school being closed on Sunday, and no mention was made of the religious creed of the master and mistress. Vice-Chancellor Knight Bruce laid down in decided terms that—

"It might be a question whether or not any part of the funds ought to be devoted to the purposes of education at all, but that if any part were so applied religion must be considered; for that any scheme of education without religion would be worse than a mockery. In my judgment this scheme does not provide for what I am able to consider religious instruction at all. If education, of course including religious instruction, is to be provided for, I apprehend it must be according to doctrines and principles of the English Church. I do not think it necessary to declare that either the masters or teachers should be clergymen; but that the masters, mistresses, and teachers should all be members of the Church of England, and that no other course of religious instruction should be adopted than such as is in conformity with the Church of England."

It was afterwards agreed that the masters and mistresses should be members of the Church of England, and that on every Lord's Day the master should give instruction in the liturgy, catechism, and articles of the Church of England to such of the boys whose parents were in communion with that Church; all the scholars to go twice every Lord's Day to church, but the children of those who were not in communion might be excused by any two trustees giving a written note. Does that view of the Vice-Chancellor that religion is an essential part of all education, agree with the sentiments which you hold on the subject?—Oh, certainly; I think I have indicated that sufficiently by the tenor of my answers.

23192. Rev. Dr. *Wilson*.—And that other parties not approving of that religious education should be excused?—I am not aware that there was anything in the passage read by Mr. Stokes with regard to other parties being excused.

23193. Mr. *Stokes*.—You do not approve of obliging any children who are not Catholics to attend Mass on Sunday?—Oh, certainly not.

23194. Rev. Dr. *Wilson*.—Should you approve of a system giving liberty to parties to be excused whose parents did not wish them to join in religious instruction?—I think Mr. Stokes asked me specifically whether I agreed with the opinion of the Vice-Chancellor that religion should be the basis of education, and I said that I did.

23195. Mr. *Stokes*.—I read this:—"All the scholars to go twice every Lord's Day to church, but the children of those who were not in communion might be excused?"—Of course they should be excused.

23196. Rev. Dr. *Wilson*.—Should you apply that to the matter of religious instruction?—I do not like dealing with mixed communities at all where religion is concerned. I would rather have every religious denomination pursuing its own religion perfectly untrammelled by mixture with any other.

23197. Having approved of that principle as to the attendance in church at religious worship, should you apply the same principle in the matter of religious instruction in schools?—I have already objected to having Catholics and Protestants mixed up in the same school for the purpose of education. If there be unfortunately a school where there are Protestants and Catholics mixed that way, I think the question might be put in a less vague way and with the same practical results. I think I could answer it if it were put in a less vague way.

23198. Having indorsed that principle, so far as attendance at religious worship is concerned—will you indorse the same principle with regard to religious instruction in the case of minorities, either Protestant or Catholic, attending schools?—I have not indorsed an opinion at all, or answered at all with reference to that portion of the extract which had reference to the attendance at religious worship. I simply answered, in reply to Mr. Stokes, that I thoroughly approved of the judgment of the Vice-Chancellor of England, that religion should be the basis of all education; my answer had no reference whatever to the portion of the extract which referred to the provision that children should not be compelled to go to Church service on Sundays if their parents objected.

23199. Now, what do you say on that point?—I certainly would not approve of forcing any child to attend religious service contrary to the wishes of its parent.

23200. Well, would you give the child liberty to withdraw?—If the drift of your question is to find out my opinion on the relative merits of the different methods that have been devised from time to time by the Board for securing the non-enforcement of religious instruction on children of different persuasions, I can give my opinion clearly on that.

23201. I am simply speaking of the point brought out in that decision?—Is it the machinery that you wish to have my opinion on?

23202. I repeat a question I put to you a moment ago. Having indorsed that principle, so far as religious worship is concerned, will you indorse the same principle in the matter of religious instruction in the case of minorities, either Protestant or Catholic, attending schools?—I answer that the question refers to the substance itself, or it refers to the machinery adopted for the attaining of the effect. If you ask me do I indorse the opinion that children ought not to receive religious instruction contrary to the wishes of their parents, I say, certainly not; they ought not. If you ask me whether the mere matter of parents signifying their assent or dissent in a certain form is the best way of preventing proselytism, I suggested that the question might be proposed less vaguely, and with more definite reference to what appeared to me to be the object of the question, namely, to give my appreciation of the relative merits of the different means that have been adopted at different times by the Board, and by those who have had relations with the Board, to prevent re-

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ligious instruction being given to children of different persuasions; because you are aware that the Board has altered its mode of acting with regard to that in various ways. In the beginning it was understood, according to the rule of Lord Stanley, that it was to give combined secular and separate religious instruction, no child being allowed to be present at religious instruction, other than that of the child's own faith, so that even the suspicion of proselytism might be removed. After some time an agitation was set on foot, which resulted in the adoption of what was called the Stopford rule or clause; and then, I believe, the practice adopted by the Board was to oblige the parents to object to the religious instruction which their children received, otherwise the teacher or other religious instructor was at liberty to allow the children of a different persuasion to remain present during the instruction. Latterly the rule is that parents must signify, in writing, their assent to the religious instruction the children get; so that, of course, if you ask me my appreciation of the various modes of preventing proselytism, I do say that the last is the only efficient and efficacious means of doing it.

23203. Mr. *Sullivan.*—In Prussia, where the system is strictly denominational, the parish school is governed by a small board or committee, of which the parish priest, in the case of the Catholic schools, is the *ex officio* president. There are four other members, and they form the committee who regulate the school. Have you ever thought of the advisability of having schools in Ireland placed under similar conditions?—Never very particularly. I never turned my attention very profoundly to the consideration of it; every question of this kind is involved in so many practical considerations that you would have really to devote a considerable time to taking them all into account before pronouncing your opinion as to how the system would work. For instance, a person would have to ask in that case would you get a local board who would act with the Catholic clergyman in the matter. Many people would say that the laity in the neighbourhood are perfectly well satisfied when they contribute their offering for the support of the parochial schools, and that you could scarcely get that board to assemble. That is a consideration of altogether a practical nature and bearing; and many other considerations of the same kind would have to be taken into account before you could decide whether this or that system would prove of real practical utility to the country. How it works in Prussia I do not know. As a rule, indeed, boards, I believe, generally do not work well in this country, and I am afraid that the parish priest would be left very much to himself.

23204. In that case he would not be worse off than he is at present—would he? He could act alone?—Well, I suppose so far as leaving him independent, it would be more apparently satisfactory to him and more in accordance with the principles of our Church in these matters; but so far as the practical result of the determinations come to from day to day, it is quite possible that he might even be better advised for having a sensible layman near him to point out considerations and suggest views that possibly might never come into his head if he were left in the perfectly unrestricted control of the school.

23205. But, as a general rule, would not the existence of three or four persons interested in the school be likely to conduce to the better working of the school than where there is only one who has a great many other things to attend to, even if they only gave an occasional half hour to it?—As a general rule I think that the parish clergyman has much more time to attend to the school than many persons you could name who would be members of a board, except a paid board, whose duty it would be to assist him. I am perfectly sure that the board would share the fate of all other local boards—it would fall into the hands of the parish priest and perhaps one person who would have a hobby or taste for looking after the matter; but as a rule, a board, I think, in this country would not be productive of any good effect.

23206. Why should it be effective in Prussia, and not here?—Oh, really, I do not know. I never lived in Prussia, and I do not know much about their institutions.

23207. You were asked did you think that the Roman Catholic laity held opinions different from those of the bishops and clergy. Now, what do the Roman Catholic laity themselves do when they are sending their children to school?—They always send their children to Roman Catholic schools.

23208. Are the exceptions where they do not very numerous in this country?—Certainly not. I know some very strong advocates in theory converse and suggest reasons—in a friendly way, of course, not in a controversial or polemic way—in favour of the mixed system at present subsisting; yet at the same time, when it comes to a question of practice, they send their children to Catholic schools always.

23209. As a matter of fact, have not the advocates of the mixed system since repudiated the same principle as applied to the intermediate schools to which they might send their own children?—Well; I really can scarcely say that they have repudiated it, because they have very little opportunity of sending their children to schools that do not exist. I speak of the upper classes of society and the middle classes who would have a choice of schools. They never think of sending a boy or a girl to any school but one of their own denomination, and if possible they have them taught by religious and nuns.

23210. Has your attention been called to a meeting on the question of intermediate education in Cork, where the principle was repudiated by the advocates of the mixed system in primary schools?—Yes; I believe there was a meeting there some years ago, at which I think the Rev. Dr. Croke spoke; and I believe that the feeling of that meeting which was got up, and convened at a time when there was a question of getting up a Government system of intermediate education, was altogether in favour of the view that the Catholic bishops and priests took of the question. They were altogether in favour of denominational education, and against the introduction of the mixed system.

23211. With respect to the priests being satisfied with the ordinary schools at present under the National system, does that satisfaction arise rather from the fact that they are in their own hands practically, than from the principles of the system itself?—It certainly did arise from their having, first, no choice but to deal with the state of facts that they have before them—that they could do nothing else than deal with the Board, and secondly, that they are really the owners of the schools, and being masters there, they can neutralize the evils which they all recognise in the mixed system. Certainly their satisfaction does not result from any acquiescence in or approval of the mixed system.

23212. Does not the same argument apply to the case of the bishops and clergy who have availed of the system, but *not* approved of it—must not a distinction be drawn between availing of the system, and approving of it?—Yes, I have always, from the very commencement of the examination, held that view upon the matter, that the bishops and priests who have appeared to tolerate the mixed system in this country, tolerate it because practically it was not mixed, and they found it to be a denominational system.

23213. Then when the bishops, and the Catholic laity as well as the bishops, in any particular district, or taking the whole country into account, adopt that system, and appear to tolerate as it were and cling to it, is that a proof, that they have adopted that system upon principle, or rather, is it not that they think it the best system under the circumstances that they can get?—I am sure they merely tolerate it as the best system they have been able to get under the circumstances. They hope for what they believe to be a better system, and if they did not consider it to be such they would not try for it; because few people try for what they believe to be unfavourable; and it is decidedly

the case, that they merely tolerate the system as the only thing they have been able to get, and their toleration of it does not by any means imply their approval of it.

23214. Do you think it wise of the Government to attempt to carry out a system which is not adopted heartily by the great majority of the people?—Well, it is contrary to a primary principle of legislation that law ought to be accommodated to the manners and prejudices of the people. There is no other legislation or system that will get on except one that is in harmony with the general feeling of the population.

23215. Sir *Robert Kane.*—You mentioned in the course of your evidence that the National system has been and is at present very extensively used in this country, with the co-operation if not the approval of the Roman Catholic hierarchy?—Yes.

23216. Now, it has been so for the last thirty-seven years I think?—Perhaps not so long. I do not know the exact date—about the year 1836 I believe.

23217. For upwards of thirty years?—Yes.

23218. Now, do you think that Catholicity has lost any of its hold upon the feelings and belief of the Roman Catholic people in that interval of time?—So far as the National system is concerned, I do not think religion has suffered in this country from the toleration or the co-operation which the bishops and priests have afforded to it. I think, on the contrary, that the National system, or the education of the people, obtained through its means, has placed religious influences very much more within the reach of the poor than they were previously. As to the general question, whether religion is more powerful in the country now than twenty, or thirty, or forty years ago, probably sentimental religion—if I may use the expression—is perhaps less powerful than it was in those times, whereas substantial religion, arising from people being well grounded in the knowledge and principles of their religion—has very much increased in the lower orders; and in the upper orders I think the advantage on the side of religion, with the progress of education, has been immense.

23219. Then, on the whole, do you consider that the result of the National system, with the amount of co-operation which it received from the Roman Catholic bishops and clergy, has been beneficial to the country on the one hand, and to religion on the other?—The state of the people, with reference to religion, I think more satisfactory now than it was then. At the same time I should be slow to call it a result of the National system. I consider it the result of religious influences, which were more within the reach of the people on account of their being better instructed in elementary branches of knowledge. For instance, when I came out a young man to discharge the duties of a clergyman, I very often met very ignorant persons, unacquainted with what we understand as the "principal mysteries of religion"—devoid of Catechetical instruction on the Sacraments, and a variety of other details of our religious doctrines. Well, in those days, I really had no option except to look for a Christian Brother or for a Sister of Charity, if the person happened to be a female, or to take the case into my own hands, and give oral instruction to the party, which, considering his employment in earning his daily bread, his want of punctuality, and a variety of other circumstances, was a long, and a tedious, and a troublesome business. Now I have very little to do except to hand him a Catechism, and mark out for him a chapter, and say, "Read that well, and become acquainted with it, and come to me, and I will give you some further instruction beside what you have already acquired." Of course religion is much more accessible to the people now than formerly, and in that way the result is more satisfactory.

23220. I gather from the general current of your evidence that you consider that education, as to its administration and management, should be entirely under the control of the ecclesiastical authorities?—The ecclesiastical authorities should be always able, by their influence, to secure the purity of faith and morals, and also to ensure the exercise or introduction of religious influences into education; in fact, the general guardianship of faith and morals; and what you may call the management of the various details of Catholic practice, which influence education in a sense favourable to religion, belong to the clergy and to the bishops, and they, whatever system is adopted, should be able to ensure that all these would be perfectly secured.

23221. In saying that, do you draw any distinction, or would you recognise any distinction, between the department of secular instruction, connected with the ordinary business of life, and the religious education?—I consider that, as far as secular instruction is concerned, the direct conveyance of the secular instruction does not belong to the clergyman *vi officii* any more than to any other person. He is often, not generally speaking, but often, as competent as secular persons to deal with secular matters, and act as a secular instructor, but he is not so in virtue of his office; but the authorities of the Church and their agents should be placed by any system in a position with regard to the working of the system, which would guarantee that into the secular teaching nothing contrary to Catholic faith or morals, or to the interests of religion, or detrimental to the spiritual welfare of youth of the Catholic religion, should be introduced; so that, with regard to the distinct religious teaching and to religious practices, of course that would be the direct and proper office of the Catholic Church in the matter of education. With regard to the merely secular department, it would be more of an inspective—more of a controlling character. It should be always in the power of the representatives of religious authority effectually to remove anything, even in the secular teaching, which would be in opposition to the teaching or practice of the Catholic Church.

23222. The position of the State with regard to education, you mentioned, should be limited absolutely to supplying the necessary funds for carrying it out?—Well, it is hard to embrace, in a general proposition exactly the exact expression of the distinctive authority that may be attributed to either the State or the church, or to any other influence in education. On that subject I have spoken rather with reference to my own individual views than to any objective doctrine that I suppose to exist on the subject.

23223. Would you recognise in the State the power of verifying the quality and the extent of the secular instruction by positive inspection?—If the schools were built and endowed by the State I would give the State the same authority and influence in each particular school that I would give a private individual who would endow a school for a specific purpose, and place the ecclesiastical or the religious management of the school perfectly in the hands of the ecclesiastical authorities; but I do not recognise in the State either any function for teaching or any capacity for teaching. In fact, I consider that the teaching would not be a bit the better any more than the providing by large contracts of goods for the army, the commissariat, or anything else of the kind for being managed by the State. And therefore I should consider that the State would be just as bad an instructor as I would consider that it may be a bad gunmaker, a bad contractor for forage for the army, in which the State often makes mistakes by not following the ordinary rules of commerce. I think freedom and liberty from restraint is as sound a principle in education as it is in trade. This, however, is a matter of opinion. Practically, if you allow a private benefactor the privilege of arranging, within certain limits, the secular teaching of a school founded by him, you cannot refuse it to the State.

23224. But, looking at the State as personifying the aggregate of individuals where the money is raised by the taxation of those individuals, and where it is then given out by the State as the representative of the taxpayers for certain definite purposes, would you not admit it to be the province of the State to see that the money was properly applied, and that the results at-

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tained were equivalent to the expenditure?—I have already observed, in other parts of my examination, that I looked upon the action of the State in the matter as exceptional and transitory, and I hoped that it would not be necessarily permanent to a great extent. I have also stated that I should allow the State the same privileges that I should allow any private person who would endow a school, to secure results conformable to the views they would have in founding the school. But I should be sorry to see a state of things in which the State founded all the schools, and had the control and direction of education in all the schools. I think it would lead to very bad results, politically, socially, and religiously.

23225. If, as you mention, the direction and control of the religious instruction was freely accorded to the Church, with the power of seeing that nothing in the secular instruction, or in the books used for secular instruction, was either antagonistic to, or inconsistent with religious principles, would you require that the inspection of purely secular subjects should be conducted exclusively by persons of the religious denomination to which the school belonged?—You speak of mere secular instruction?

23226. Mere secular instruction?—Well, it would be most desirable that it should. At the same time, I would not object to the contrary as long as we should be under a denominational system. I think that there would be many things misunderstood by an Inspector of another religious persuasion or belief, in the very lessons that he would be examining the children in, and that, of course, it would be a sort of a lifeless exhibition, without soul, without character in it, if he was to confine himself merely to the purely material object of the reading lesson, for example, that would be before him.

23227. But in looking to the purely secular results of instruction, must he not confine himself to the actual formal reading, writing, and so on?—Yes; but suppose the Inspector were examining a pupil in a reading lesson—it strikes me that the meaning of the passage would have a great deal to say to the merit of his performance as a reader, and that in order that his performance should be appreciated, the meaning of the passage should be understood by the examiner. Now, take the case—we are speaking of a denominational system—of a word treating of a subject bearing on the distinctive religious belief—take a history, a geography, or even a spelling book, in which allusion was made, or the meaning of a word given of a peculiar or what would be called a sectarian tendency—all these things, I think, should be understood by the Inspector, in order to fit him for the discharge of his duty; and he could not be expected to understand them if he were of a different religious persuasion as well as he might otherwise.

23228. Then, on the whole, you consider it indispensable for a denominational school, that the Inspector should be of that denomination?—I did not say indispensable.

23229. But you prefer it?—Oh, much prefer it.

23230. In whom would you vest the appointment of the Inspector?—Well, that would be a matter of detail. If he be a person whose business it is to represent the interests of the Board as a public instructor, and to ascertain the results of mere secular instruction, I have no objection to vest the appointment of the Inspector in the Board.

23231. Would you require his appointment to be approved by the ecclesiastical authority of the denomination to which the school belonged?—Well, I do not know that it would be absolutely essential to an Inspector, that he should be approved in his capacity of Inspector, but he should be, I think, approved as an unobjectionable person, as a person who would possess the confidence of the ecclesiastical authorities, that in the discharge of his office of Inspector he would do no mischief, that he would not go beyond his duty. I believe that, in England, the system is for the Inspector to be appointed by the Privy Council on Education. But, I believe, they always require the approval of the bishop. I am not really acquainted with the system, but I think it is as I state.

23232. Practically it comes to that, but would you consider that that approval was necessary to a greater extent than that he should be a person of acknowledged moral character and position to whom no objection could be fairly raised?—I think the judgment of a person's moral character would certainly depend on the religious authority, because a person might be highly objectionable in a religious point of view, and still the Board might not at all consider him, merely humanly speaking, or materially speaking, a person that was not in every way fit. It would secure the harmonious action of the whole system, if both parties were consulted, and it would certainly be a deplorable thing if the Board were to send in, say, a person who was known not to live according to the strict rules of his religious persuasion. It would be a matter of bad example to children to have a person whose religious conduct were not altogether in harmony with the doctrines and teaching of religion, placed in a position of influence and authority over them.

23233. Then substantially you would have the Inspector nominated by the public authority, subject to the ecclesiastical authority?—Certainly; subject to the approval of the ecclesiastical authority.

23234. Now, have you had much experience of the State education in Catholic countries on the continent?—Well, I cannot say that I have had anything like detailed experience. I know pretty well how things go on in several Catholic countries, but detailed experience I really have not. It never was my business to make myself familiar with the details.

23235. Then you would not be able to speak on such a subject from your own personal knowledge?—No, I would not.

23236. The Christian Brothers to whom you referred in the course of part of your examination, are they in this country under the Government of the bishop in whose diocese their school is situated?—Well, I should say they are. That would be merely a legal point in the nature of their constitutions. I am not familiar with the text of these, and therefore cannot say with great certainty; but for all practical purposes they are subject to the ordinary of the diocese in which they reside. They have a central authority which removes the members of the society back and forward, for instance puts this subject in one place or another according as his services are required, and as personal considerations might lead the authority to dispose of a subject sometimes in one place and sometimes in another. But once they are residing in a certain locality, I should say, I know in fact that they are subject to the ordinary of the diocese in all matters just as anybody else.

23237. Then in case of their schools being taken as part of a denominational system, and of their schools being made use of as training institutions, do you think that no practical difficulty would arise from the *quasi* independence or partial independence which they appear to have?—Well, I do not know that any practical inconvenience would arise, because their independence would simply amount to this, that a subject who might be considered very useful in a model school in Dublin might be considered by his superior more useful for a model school elsewhere, and might be taken away to the regret of the locality in which he had been engaged previously, and perhaps to the advantage of the other locality. But once they are settled in a place they are not independent of the local ecclesiastical authorities. As far as the question of their undertaking the different training schools, I take for granted, speaking in general terms, that they would undertake it; but at the same time no one has authority to compel them or to speak for them but themselves in that matter. They would very naturally give the subject a good deal of anxious deliberation before they would come into contact with any external power that would seek to control their views of education.

23238. Do you consider that all persons seeking to become teachers in schools should be tested as to their

capability before being allowed to exercise that office?—I take for granted that their capabilities should be ascertained in some way or another as a matter of common sense. As to their being tested by an examination, that would be also a matter of necessity if their competency could not be otherwise ascertained. But I take for granted that no person is put into the office of teacher without being tested for it practically or otherwise. Every one who employs a teacher ascertains that he is able to do his work for him, and Christian Brothers, I am sure, will not put a person into a school to teach until they first ascertain for themselves whether he is fitted for the office or not. In the same way the Sisters of Mercy, or other religious sisterhoods, will not set a sister who may have other capabilities of a very high order—to teach unless they know she is able to do it.

23239. If the State paid a contribution to the salary of the master or mistress, what guarantee should the State take for the proper capacity of that person?—I should say that it is their business to fix the guarantee. The ordinary straightforward way of deciding on the qualities of a person is by examination.

23240. Should you see any insuperable difficulty in testing in that way the teaching powers of the members of religious orders, in case they were extensively made use of for the function of teaching at the expense of the State?—Well, in general, I do not see any insuperable difficulty. A great deal would depend on the manner in which the tests would be applied, and the parties who would apply them. For instance, I would see greater difficulty in applying the tests of capacity to a community of religious ladies than to a community of religious brothers. I see a great deal more difficulty also with regard to religious ladies in applying tests by way of oral examination than by way of written examination. At the same time all these things would be matters of detail, and I am sure that with a disposition on the part of the external controlling educating body, on the part of the State, to make everything as little objectionable as possible to the parties they would have to test, and, on the other hand, with the wish of the religious bodies to make themselves as useful as possible in prosecuting the work of education, a satisfactory adjustment would be arrived at.

23241. You do not see any difficulty in principle which would stand in the way of that arrangement?—No; I do not.

23242. You mentioned that you look forward to a time when the Catholic body will be independent of the management of the State?—No; I desire it.

23243. And that at present you contemplate deriving from the internal resources of the Catholic body at least a proportion of the funds to be applied to educational purposes. Now, where those funds would be provided by the Catholic body at large, by the Catholic laity of the country, would you contemplate the laity or any representation of the laity, taking any share in the management of such educational establishments?—Well, I contemplate the possibility of it, but certainly not the probability, because my experience is altogther the other way. We are very anxious to see the laity themselves about our schools, that they should visit them, and examine the children, and exert their influence in various ways over them; but they seldom or never set foot in them.

23244. Do you recognise that as a right on the part of the laity, or merely that you would allow them?—Well, as matters stand at present, certainly not as an organic right, because the question has never arisen, nor has any system been adopted in detail for the securing or regulation of it.

23245. Then, in case of the establishment of a large system of denominational education, in which a proportion of the funds would be raised by a kind of voluntary assessment amongst the Roman Catholic laity, would you be prepared to admit as a matter of right the co-operation of the laity in the administration of those institutions?—Oh, certainly; I would consider the question with reference to a local corporation of laity on the same principle that I would treat the question in its entire extent. If I should have no objection to allow the Government Board certain rights of inspection and control in return for the subsidy they would give, why should I have an objection to allow similar rights to a local board? But the matter should be considered in detail and the plan set forth, and then we should be better able to give an opinion on it; but in the abstract I should, in the supposed case, look upon the laity as partially the founders and benefactors of the institution, and as such I should conceive that there is nothing inconsistent with principle in allowing them a certain amount of control and inspection in the secular department of the education.

23246. Would not such an arrangement by which the clergy would be brought into direct and thorough co-operation with the best portion of the laity be preferable, even in a religious point of view, to a system in which the clergy would hold as an isolated position entirely?—As a matter of fact, I do not think it would. I must say that I find myself always the better of a little advice from lay people, and I find the laity and myself get on much better together when we are brought into contact whether on public business of one kind or another, whether church building, or school building, or school supporting, or anything else of the kind that brings us together. I think it serves both parties. But, as a matter of principle, I think that the religious instruction and care of the children should be altogether in the hands of the clergy; as, with regard to the merely secular education, I have also already stated in my examination that I think the clergy would be very usefully and very beneficially assisted by the opinion and advice of the laity.

23247. Would not that come very nearly to the institution of the kind of school committee which Dr. Sullivan referred to as being locally established for each school in Prussia?—Yes; but I do not think the results, either to the school or to religion in general in the parish, would be altogether of a beneficial character. The position would be a difficult one for both parties which, however, might be diminished, if leaving to the parish priest the every day exercise in regard of the schools of his pastoral functions, the authoritative superintendence in the name of religion were vested in an episcopal delegate. I repeat, too, what I stated in reply to Dr. Sullivan, that practically I do not think the thing would work, for we do not find that the laity have time to mind these things. It is a mistake to imagine that the clergyman, because he has a great many other important avocations, has not time to attend to education. A clergyman looks on the education of the young in his parish as one of his most important duties, and therefore he must look after it, and he is accountable to his superiors if he do not. With regard to the laity, we know that their occupations are of a very engrossing character and of a very constant character, and my experience moves me to the conclusion that they would not attend with any effect every time there would be a meeting for the purpose of the management of the school. I am quite satisfied they would not.

23248. But even if the heavy pressure of their ordinary business did throw upon the clergymen the trouble of managing the whole of the school affairs under ordinary circumstances would it not be well that they should retain their right in any special circumstances they thought required it, of co-operating with the clergyman?—I really do not know. I think I should be disposed to say that a right of interfering always, which would not be exercised or but seldom and on exceptional occasions, would give rise to want of harmony of views, to contentions, and to difficulties between the clergy and the laity that do not exist at present. I should prefer that they should attend regularly and co-operate harmoniously from day to day or from week to week with each other, rather than that they should have an abstract right of interfering every day and never exercise it, except perhaps on an occasion that would

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call for it less than other occasions. Suppose the clergyman is in the habit of conducting the school in a certain way for years, if not with the active co-operation, at least with the consent of the members of this board, who never attend, but who are merely satisfied to leave it in the hands of the clergyman; well, it would be a very unpleasant thing, if a person becomes a member of that board, who chances to have a hobby or crotchet in some other direction, and he tries to interfere and regulate everything according to his own view, and to interfere with the progress of a machine that may have been working very satisfactorily for years. I think the proposed plan would give rise to difficulties of that kind which would be unpleasant; but in principle I do not see any objection to the laity interfering, and co-operating, and assisting and controlling to a certain extent the secular education on a small local scale, any more than on the entire surface of the question, by the operation of a board representing the State, or some external influence. If I would give it to the State Board in general, I would allow it as a matter of principle to the local board in particular.

23249. In the case of the denominational system as established in several parts of the Continent, the provision generally is that whenever the commune or parish is large enough to have more than one school the schools should be denominational; if the parish or commune is large enough to have two schools, that one of these schools should be Catholic and the other of whatever Protestant denomination is there; but in the case of a small commune where there is only a population sufficient to make one good school, that in such case the children of all religious denominations should have access to that school; and in that case there is a provision for their religious instruction being given separately, in a separate part of the building, and it is made the duty of the clergyman of each communion to give instruction to the children of his own communion. Would you consider such a provision as that applicable to those parts of Ireland where similar small minorities of certain denominations are placed?—If you had the schools constructed in that way I should consider the provision not only not inapplicable, but the only one applicable. But at the same time I consider the question of education in another point of view. I consider that the mixing of children of different denominations in early life is bad on principle, and that separate religious instruction in that way conveys in itself a bad impression. What you describe is the least objectionable form in which the National system, as regards mixed schools, has ever presented itself; that is the form set forth in Lord Stanley's first letter, in which he provided for combined secular, with totally distinct religious instruction. That is, I think, the least objectionable form in which the system has presented itself; but at the same time I do think that it is still an objectionable form; for the very fact of presenting to the minds of children two forms of religion, each of which claims in theory to be the correct and true road to salvation, and still at the same time, each of which is obliged by external circumstances to pay an outward deference to the other, which the children feel in their conscience is only due to their own, must, I think, produce a bad impression on the children, and lay in that early part of their lives the very first seeds of indifferentism, or the idea that a person can very well go to heaven without any particular religion at all; and that you thus remove gradually, one after the other, the various, what are called, points of difference between religions, and reduce religions to one general form of Deism.

23250. But still you are inclined to think, if I interpret you rightly, that if the general system of the country were denominational, and that the population, as far as possible, was parked out into Catholic schools on the one hand, and Protestant schools on the other hand, still where there were any outlying balances, if I may use such an expression, that as a mere matter of practical administration the principle might be adopted of applying to these residues of the population the united system as an exceptional arrangement?—I think it would be useful and good in this sense at least, that it would be placing the question on its true basis; it would be a recognition on the part of the State that denominational education was the right thing, and that the contrary was to be considered a case rather of exceptional necessity than of recognised usefulness. This alone, would be a great advantage, because it would at once deprive those persons who are fond of promoting and propagating the mixed system as such, of all motive for doing so; because if there go out from the Committee or Board an officer of the Board, and that the object of that Board is understood to be the enforcing and propagating of the mixed system of education as the best thing through the country, you will find that every Inspector and every officer under the Board will, to a certain extent, make himself the apostle of that system. This is a great evil in itself, and is done away with when the Board faces the facts that it has to deal with, and says, "We recognise that the right system of education for the public, of whatever persuasion they are, is denominational education." Once you have that principle recognised on the part of the Board, you gain a great practical benefit, because you at once do away with all motive that Inspectors or other officers of the Board may have, or think that they may have, to urge the abstract value of mixed education on the people.

23251. In that sense the arrangement would be very good?—It would be an improvement of the present system; but I must decline to state how far my objection would be insuperable or otherwise to allowing schools of that kind at all; because they might be placed in circumstances in which it would be tolerable for Catholics to go to them, and they might be the very reverse; and all that must depend on persons who know the local circumstances and exigencies. On the other hand, I should say in general that I would much rather have a school in which there were a few Protestants, whom I would do my best to protect by a conscience clause, if there could be one sufficiently stringent provided, and have my school a Catholic school. I would much rather have that than allow a few Catholics under my care to go to a numerously attended Protestant school. That I have an insuperable objection to, and I think I would face any difficulty rather than allow it.

23252. The arrangement you would prefer under these circumstances would be to have in such a locality where, we shall say, there were two-thirds Catholics and one-third Protestants—a school which would be still a Catholic school, but with a stringent conscience clause protecting the religious principles of the minority?—I prefer the arrangement that you speak of in a school where there would be two-thirds Catholics and one-third Protestants; but before making an arrangement for permitting one-third of Catholics, where there was one-third members of my flock, to go to a school where there were two-thirds of Protestants, I would go to any trouble and expense, if expense were needed, and exertion, to instruct those ten children, say, in a school of thirty, or get them instructed—to instruct them myself or get them instructed—rather than send them to a school, no matter what conscience clause there was, where there would be two-thirds Protestants.

23253. In answer to a question you referred to the case of persons who, although advocating the system of united education as applied to the working classes or to the lower orders of the people, avoided availing themselves of its advantages when it came home to their own families or to their own class?—Yes.

23254. Did you not at the time refer rather to the case of persons sending children to England to boarding schools, as you mentioned, or to conventual schools in this country, rather than to the use of ordinary day schools?—Well, I had not the distinction present to my mind at all at the time. My experience of what families do certainly has more reference to boarding schools than to day schools, for this reason, that nearly all persons of the upper classes whom I know send their children to boarding schools. I have not in my parish, as I suppose you are aware, Sir Robert, a denominational day school for the upper classes;

what they do in the city of Dublin I really do not know.

23255. But do you not recognise a distinction between a boarding school where the domestic life is to be considered, where the child stands in circumstances similar to actual life in his family, and a day school, where he would only go for a few hours for the purpose of obtaining merely secular instruction?—Well, it might be a consideration in the mind of the parent that would make him feel less free to send his child to a mixed boarding school than to a day school. But, at the same time, I think the broad fact is there, that we have no such thing as mixed boarding schools; we have no such thing as even mixed day schools, as far as I can ascertain, for the education of people of the middle and upper classes. We have such things as schools conducted by masters who are exclusively Protestant, and schools conducted by masters who are exclusively Catholic; and, of course, I am aware of a few cases in which parents have sent their children to schools conducted by Protestant masters; but, at the same time, I do not think that they do it ever from any approval of the mixed system, but, I think that whenever they do it, it is because these are generally schools where there is a training for competitive examinations, and things of that kind, that they think they cannot get so efficiently elsewhere; and, as success in these examinations is often the turning point in a young man's life, a Catholic parent may say, "I would much rather send my child to a Catholic school if I could; still what can I do in this case. I do not think there is a Catholic school in the city of Dublin where my child can be successfully prepared for his examination."—(I am merely putting an hypothesis; I am not offering an opinion on the merits of the schools; but this is the process of reasoning that goes on in the mind of the parent.)—"Such a master has a great celebrity, and his pupils have always passed very well at the competitive examinations for Woolwich and Sandhurst, and the various places that it is an object for a young man in life to gain admission to." And the parents, balancing between the two considerations, may say, "In God's name we will run the risk and send the child; we hope that the master will not be unprincipled enough to make any bad impression on him; and the good impressions he receives at home will neutralize any harm that may be otherwise done." Whether the fact is of frequent occurrence or not I cannot say, but I take it for granted that when it does the reasoning process that I have described is what takes place in the parents' minds.

23256. What would be your opinion of an educational plan such as I shall try to describe to you? If the State, or the public authority of the State, said, "we will not interfere with or take any notice of religious instruction at all; we shall merely look after secular instruction; we shall pay, as it is termed, by the results of examinations in the subjects of secular instruction; and we shall leave to the manager of the school to deal with religious instruction absolutely as he likes, and he may have it of whatever denomination he belongs to or prefers, or not have it at all if he likes; we shall simply give the public money for those subjects, which we considered to be the elements of purely secular education; and we shall be willing to contribute in that way to the support of any school, whether conducted by Catholics or Protestants, or conducted by persons who are neither Catholics nor Protestants; we shall pay equally to each upon the results of examinations?"—So far as you describe the matter it strikes me that it would be practically a denominational system; if you further ask me my opinion on the subject, I will say that if the State dealt with managers that would say—"I prefer the mixed system of education in my school, and therefore I shall try to get Protestant and Catholic instruction for them, and make it as palatable as I can for all classes in that way," I simply think that the money that would be allocated for schools of that character would be wasted, as no person would go to them. The schools that you propose to be erected, would be either Protestant or Catholic.

23257. Yes?—And therefore would be denominational.

23258. Yes, but if the State expected that result, if the result came?—Oh, I thought you asked my opinion if the State proposed this plan, and my opinion would be that that would be the result.

23259. I ask you this, whether you, in your experience as manager of schools, and from your knowledge of the feelings and principles of the Church, would object to such a scheme, or be disposed to receive it and act upon it?—Unless there be something in it that I do not see at first sight, I must say that I do not think there would be anything to object in it; because I should get all I want, and others would get what they want. I would get what was most conducive for the secular instruction of the people under my charge, and would not care what other people got. I should be very glad that others got what would make their schools comfortable and efficient.

23260. Mr. Sullivan referred to a meeting held at Cork on the subject of intermediate education?—Yes.

23261. You were not present at that meeting?—Oh, no; I was not at it. I have even but a very faint recollection of it.

23262. Are you aware that the meeting to which reference was made was broken up by the entrance in very large bodies of a class of persons who were not those, that would be likely to avail themselves of intermediate schools?—Well, I have no very distinct recollection of it. You help me a little in the recollection of it, but the thing, so to speak, created no very distinct impression on my mind. I am willing to admit the fact, if you say you have a more distinct recollection of it. I remember distinctly the names of the clergymen, the Rev. Dr. Croke and the Rev. Mr. Barlow—who addressed the meeting, and took a leading part in neutralizing its object. How it terminated, beyond a very vague recollection that is brought into my mind, I really cannot say.

23263. Are you aware that it was a meeting of the middle classes of Cork of such a position as that their children would be likely to attend intermediate schools?—Well, not from any historic recollection, except of the names of the two clergymen. I take it for granted, as it was a meeting for the purposes of intermediate education, and to consider the details of the matter, that the parties were of that class of life that you describe, but from a distinct historical recollection of what I then read of the meeting, I have no recollection at present.

23264. But do you consider that any conclusions should be drawn from the final result or resolution of that meeting, as the meeting was invaded by large bodies of the lowest population in Cork and the platform nearly upset, and the persons who originally convened and constituted the meeting expelled from the building?—No, I should be slow to draw any conclusion, at least I should do it hesitatingly, from the resolution of any public meeting on any subject whatever, so far as it comes from a meeting, observe; and in particular, my conclusions on the subject of the esteem in which mixed or denominational education is held in this country are not derived from the resolutions of meetings at all. They are derived from my own observation of the manner in which parents deal with their children. With respect to a great number of those even amongst the laity who are supposed to favour in their conversation mixed education, I think that their views can be explained in the very same way that the views of the Catholic clergy and bishops are explained. They take a practical, and, so to speak, expediency view of the matter. They are doing the best with what they have before them. They may not distinguish as clearly as persons who are in the habit of thinking more precisely, though, perhaps, less practically, between the questions of principle and practice—as lawyers, for instance, or ecclesiastics might—but I think it amounts to the same thing. I am perfectly satisfied that the laity in Ireland would, if they got a fair option and chance, prefer immensely the denominational system of education to the mixed system; and I may add, that I do

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not think that, circumstances being alike for all systems, they could, as it seems to me, generally, have any other opinion on the abstract question, no matter what the practice may be in individual cases, which, as I said, must always be adjudicated on by a very accurate survey and consideration of the various circumstances in which not only each class but each individual is placed.

23265. Is it not possible that an individual, although recognising the superiority of denominational education as an abstract principle, and feeling it to be in a religious point of view more commodious, may still feel himself bound as a citizen of the State and studying the practical circumstances in which the population of the country are placed, to believe that on the whole the united system of education is more practically useful, may be made consistent with the requirements of religion, and on the whole is more deserving of support?—As a general question I certainly think not.

23266. The *Chairman.*—Supposing denominational schools existed over the country where there are sufficient children of two different communions, and that, as you suggested, in places where the minority were not able to maintain a school, a single school were maintained with a conscience clause, how would the conscience clause work with reference to those little religious observances coming in at stated hours, short prayers, and so on, to which you referred before, and to which you seem to attach considerable importance?—I think the question is one of course that, put in that way, refers to a Catholic school in which there would be a minority of persons of another religion. I never would contemplate the elimination of those practices. I should simply say that the minority should manage to put up with the inconvenience, that they should not be offended with everything they would see, or with everything that others would say in their presence, as long as the things were not in themselves offensive, and that they should look upon it as if they were unfortunately placed where there was a bad climate or any other material disadvantage.

23267. That they should stand by, passive spectators?—That they should either stand by or sit, just as they pleased themselves. I would not ask them to go on with any of those religious observances. Where I had a few children of different religious persuasions I would always try to make the occasions of observing the duties of religion as little frequent as possible; as I think it is a bad lesson to give children at all, and one which weakens the power of religion over them, to see persons, whether as masters, mistresses, clergymen, or others, whom they are obliged to have every sentiment of respect for, not of one view on what they all pretend to think the most important of all subjects. I think it must make a bad impression on them.

23268. Could you separate the secular and religious instruction sufficiently to give those Protestant children what the State would consider sufficient security?—Well, I should say that it would be impossible. I really was never placed in the position of being obliged to consider it much. If I had to mind or to take care of a school of the kind I would try to conduct it with as little offence, if the word is a proper one, to the children of another persuasion as I possibly could; but that is all I can say of it. I wish to have nothing at all to say to schools of the kind.

23269. Looking at the jealousy with which Parliament has maintained the conscience clause in England, do you think you could satisfy the requirements of Parliament in Ireland?—I really do not know even the wording of the conscience clause; so that I am not competent to give an opinion on the subject. I think the strong point of our position in the question is, that the people that require education are mainly Catholic, and that there is really no practical difficulty in getting up, in ninety-nine cases out of one hundred, Catholic and Protestant schools, and that the legislature and the Government should face the facts as they have them, and deal with them accordingly, rather than be conducting for the sake of a few isolated exceptional cases a system which is altogether disadvantageous from beginning to end, and which is not in harmony with itself or with the wishes and feelings of the people.

23270. Must you not also consider that the Parliament that votes the grants and holds the purse strings is in its majority Protestant?—Yes, but I think they ought to do justice to all classes.

23271. Would not that fact make them tenacious of obtaining security for Protestant minorities?—Well, I suppose it would. We are in the habit, in this country at least, of finding all parties that are in a position to control matters, very well inclined to protect Protestants, and to give them every possible advantage they can. When we find it so in this country we should not be surprised to find it was the case with the Parliament in England either. But, at the same time, we view the matter as it is in itself, and look for what is just and fair. We do not ask to interfere with the religion of any person, but we think that we have a right to the free exercise of our own.

23272. Mr. *Sullivan.*—Suppose in that case a practically denominational system were carried out, would there not be Catholic minorities to be protected in the north, where there are no schools for them, and Protestant minorities in the south, where there are no schools for Protestants?—Well, that is a question of statistics, but I believe the cases would be very rare and exceptional.

23273. But applying it only to the case where the minority would occur, how would you meet that case?—It would be always a question of what you consider a sufficent number to constitute or to admit of the establishment of a separate school for them. Of course according to the different view you take of that point you either restrict or extend the difficulty very considerably. I have thought over the matter, and the only remedy I should say for it would be to give the allocation of portion of the grant to the heads of the religious persuasions, to help according to their wishes the various localities according to their local wants. If there were Protestants in a locality where they could not well form a school with the ordinary resources of support, let them get some assistance from some central fund. But I really have been always led to think that the cases were purely exceptional, and it is very hard to deal with them. Neither Parliament or Government can possibly deal with the question in a strictly logical spirit, because in the end if there be only one person of a particular persuasion in the locality, you have got to upset the religious teaching of the entire neighbourhood for the sake of that one person. It is a great deal better that such a family should be subject to a little inconvenience in going and setting up somewhere else, just as if they could not find land to live on and should go elsewhere. If it were logically the duty of the Government or Parliament to protect minorities they should protect individuals, and I think that leads to absurdities.

23274. Rev. Dr. *Wilson.*—Are not there a few Protestant policemen scattered over the south and west of Ireland who could not be so easily dispensed with in certain neighbourhoods from time to time?—I think a Catholic policeman is quite as good as a Protestant one in any neighbourhood, and that he will act as faithfully and is quite as deserving of confidence, no matter what neighbourhood he may be placed in.

23275. Then you propose to restrict the Catholic Constabulary to the south and west, and confine the Protestants to the north?—No; you will recollect I am not proposing a system at all. You give me a system, and I am stating my opinion of it. I have not proposed it. I am not proposing a system for the education of the few Protestants there may be in the country. I am only stating what I think the Catholics have a right to. They are the poorer population of the country, the most deprived of resources, and most thrown on themselves, and that I must say by causes not altogether out of the control of the governing powers, that were, at least, if not those that are. These are elements that ought to be taken into

consideration, and I think that the Catholic body ought to get a large amount of consideration and support on that account. If we adhere to strict principles in some cases only, and do not adhere to them in all we shall find that people will attribute the views we support to other reasons than a mere wish to advance the interests of education.

23276. Mr. *Stokes.*—Supposing that in removing all the regulations which restrict religious teaching, Parliament were to require from every school a certificate that no child had been excluded from the school on account of his religion, and that no child admitted had been forced to learn a religion contrary to the wish of the parent, should you, as manager of several schools, be able to give a certificate of that kind—that no child had been excluded from the school on account of religion?—Should I as manager of my own schools? Certainly; but, at the same time, I must be allowed to add, that if the system were practically a mixed system, I should not be able to give that certificate; in other words, that I would not co-operate with that system. But, as a matter of fact, no Protestant child ever thinks of coming to my schools, because there are Protestant schools in the neighbourhood, and no Protestant child wishes, ordinarily speaking, to be instructed by Catholic instructors, and *vice versa.*

23277. If all restrictive rules were waived, would not you naturally avail yourself of the freedom that you and other managers would enjoy to conduct schools in accordance with your own views, religious and otherwise?—Well, I certainly should.

23278. In that case you would not see any great objection to that certificate which I mentioned?—Well, there are two ways of excluding a child from school; you will exclude a child either by shutting the door and saying "this is a Catholic school, and you are a Protestant and cannot come into it;" or you will exclude a child of Protestant parents by carrying on practices in school to which Protestant parents would have a reasonable objection. Now, I must say that, without consideration, I do not see any way at once of carrying on a really Catholic school to which a Protestant parent would have no objection.

23279. That second exclusion would be perfectly admissible probably, but do you not think that it would be an advantage for the Government to exercise no supervision at all in the matter?—Would they not be exercising a supervision by the very fact of asking this certificate?

23280. You do not agree with me in thinking that that would be merely one step towards extending the protection of the State to all citizens, without any oppression of the majority?—Well, I must say that, as far as I understand the question, it would be rather mistaking the action of the instructor and mistaking the action of the State than anything else, because practically the case is thus:—the school is either a Catholic or a Protestant school, and if it is a Catholic school I do not see how a Protestant would have any wish or inclination to be in it, and if a Protestant school, it is the other way; so that I cannot see any practical use of that certificate. I do not understand the machinery of which it would form a part, in fact.

23281. The machinery would act in this way, that in order that the school might annually draw the stipend of the master and the other allowances to which, after examination, it was found to be entitled, that certificate must be produced from the manager of the school, and that if the manager would not give it, then he would forfeit his right to the grant?—But, except it be as an expedient, I really do not see any other utility that this condition would have; because what purpose would this certificate serve? If I am to get my grant for a denominational school, what is the use of the Government requiring any further certificate about it. If it is a school that gives a good secular instruction, and the Government sends in an Inspector to see that the money is properly spent in giving a good secular instruction, I do not see what utility there is in requiring this additional certificate from a school which is understood to be purely denominational.

23282. Do you not consider it an advantage to get rid of the necessity of forming two classes of schools, one in large places where there may be Catholic and Protestant schools, and the other in the small places, where the population could only sustain one school, and that without necessitating an inquiry on the part of the State, as to the wants and wishes of the population?—Well, it strikes me that if the wants and wishes of the population are considered, the State merely withdraws more out of the question by it, so to speak, and leaves people to deal with it themselves; but I do not think the morality of the question is altered by it at all, because if you suppose certain duties to belong to the State, which I do not admit, they ought to look their duties straight in the face, and discharge them, and not try to get out of them by throwing the responsibility on individuals.

23283. With respect to those religious practices which you spoke of, are they commonly carried on in the schools under secular teachers?—Well, I should say more or less they are. At the same time, it is almost impossible for a person so little gifted with powers of description as I am, exactly to describe, or explain them, or show the effect of them. I can give you a passage delivered by a gentleman better capable of description than I am, at a meeting held in Dublin, who dealt with the subject very graphically in advocating the necessity of allowing these practices publicly in schools. He concluded with this observation which I think is very forcible. After describing the various ways that those little appliances and influences may be brought to bear, he speaks in this way:—

"I am convinced that the influence of this religious atmosphere is more powerful, more penetrating than the influence of religious instruction, strictly so called, or of controversial teaching, or of learned lectures. Put a Protestant child into the midst of Catholic pupils, and let him be surrounded by Catholic practices; speak to him not of religion, never hint a word of controversy; and in nine cases out of ten the child, of his own free accord will become a Catholic. Yet this is the very influence we are forced to banish from our own schools, by the system of mixed education."

So that every Catholic child in these mixed schools loses an amount of religious influence which would be practically sufficient to make a Catholic of any Protestant child.

23284. Can you say, as a manager of schools under secular teachers, whether in these schools the Angelus is always said?—Well, I cannot say always—that is always in every school; but I take it for granted it is said in all of my own schools.

23285. Rev. Dr. *Wilson.*—Is that a matter of fact, do you know?—As a matter of fact, I have already told the Commissioners that I cannot speak for the daily action of my schools. I am engaged in other matters of ecclesiastical administration, and I am not the official manager of any of my schools at present, so I really cannot speak as to the matter of fact. That was the rule of the parish when I was a curate in it, nearly twenty years ago, and a good many of the same clergymen are there, and the same traditionary management was, I know, continued during the interval, and since I returned as parish priest, and I take for granted the same practices are still observed.

23286. And should I understand you to say that the same practices are generally observed in National schools throughout the country?—I do not know of National schools throughout the country; but I know this, that in Catholic schools under Catholic management throughout the country, without speaking of any particular or definite practices, there is a sufficient amount of religious influence brought to bear during not only particular hours in the day, but also during the entire day, which is very powerful in maintaining that Catholic atmosphere about the children.

23287. Our reference is just now as to these practices. Can you speak decidedly on that?—I have already stated that I am not gifted with sufficient powers of description even to go through, in any

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creditable way, a list of those practices. They are influences that are certainly at work in all Catholic schools more or less, and where they are at work they exercise a powerful and a lasting effect. We cannot use these influences to the same extent at all in our schools, as at present conducted, as we could if they were purely denominational schools; but we cannot eliminate them altogether from our schools, for the very presence of the clergyman is an influence in itself; and the very fact of seeing the clergyman there as a superior person in the school, not as the servant of anybody, but in the position which religion gives to a clergyman, as most respected on account of his religious character—the fact of the children seeing the clergyman before them in that capacity is in itself a religious influence.

23288. But just to come to the one point. Should we understand you to say that in the ordinary National schools throughout the country, under Roman Catholic management, the practices to which you have referred—the Angelus, say, at twelve o'clock—are observed?—I have already said that I know nothing of what the ordinary daily practices are in schools throughout the country.

23289. You have stated that since the condemnation of the model schools by the bishops that Roman Catholic teachers are placed in those institutions in a false position spiritually?—I did not use the word "spiritually."

23290. I thought I took down correctly what you said. What did you say on that point?—I do not recollect, but I am certain those are not the words I used.

23291. And, then, should we understand you to say that they are not placed there in a false position spiritually?—They are certainly placed there in a false position towards their religious superiors.

23292. In what way?—They are placed in a position of favouring and assisting in carrying out a system which they know is not only not approved of by their religious superiors, but positively condemned.

23293. But if they do not feel it to be a system condemned in the forum of their own conscience?—That is exactly the very reason why I objected to your introducing the word "spiritual" in the matter. I introduced the word "religious" because we have in our religious system the distinction very clearly marked out between the forum of each one's own conscience, which is spiritual, and the external responsibility he has towards his religious superiors and the relations that he has towards them.

23294. I should not have used the word if I was not under the impression that you used it?—At the same time will you allow me to complete my answer by saying that a Roman Catholic considers himself in the forum of his own conscience, subject to the guidance and direction of his religious superiors.

23295. In this matter?—In this matter.

23296. And if so, how should you account for the fact that there are so many Roman Catholic teachers in the model schools, and pupil teachers, conscientious persons, and in full communion with the Church?—I do not believe that there are very many. I believe that they are there under very strong temptation; and as to the amount of communion with the Church, whether it is full or not, I must leave that question to be answered by the local ecclesiastical authorities. I do not know whether they are in full communion or not; but I know this, that they are looked upon as being in an exceedingly difficult position for conscientious Catholics to be in.

23297. Have you reason to believe that those teachers themselves regard themselves as in a peculiarly unfortunate position?—I may assure you, sir, I do not know how they regard themselves. They may consider themselves, according to their way of viewing things, as very fortunate, because they get perhaps large salaries.

23298. But in connexion with that, did I not understand you to say a short while ago that there was a positive injury to young men in being trained in those model schools?—I said something of that tendency, and I repeat it.

23299. But is there not a positive benefit to those young men in receiving good salaries?—But you are referring to different parties altogether. It may be a great advantage to teacher A to get a large salary as master of a model school, and it may be a great disadvantage to pupil teachers in training, B, C, D, F, and all the rest, who are, by being trained in a model school, put outside the number of those who can be after a certain date engaged by the managers of nearly all the schools throughout the country.

23300. If so, how do you account for the fact of so many of these young men filling up the vacant places in the model schools, and coming in when the vacancies arise?—I don't know. That is a question for each person to decide for himself. I take for granted that present good has a great influence in any person's determination; and if he gets a good situation in the model school he is rendered so far independent of the prospects that would await him if he had to take his chance in the ordinary schools of the country.

23301. If there is a positive disadvantage to young men, and a certainty of sustaining injury, would not that soon tell upon the entire community, and deprive the model schools of the supply of young men?—It has told on them. If you speak of teachers, that is one question, and if you speak of pupil teachers, that is another.

23302. Are there any persons excluded from the sacraments owing to their teaching in these model schools?—I am not in contact with any of the model schools and therefore I cannot say from my own knowledge.

23303. Did I understand you to say that since the condemnation of the model schools they were excluded from the sacraments?—No, sir, you did not. I did not say it. I really do not know what the Church discipline of each locality is. The authorities are very circumspect and very prudent, and they regulate themselves altogether in the discharge of their own functions in that matter according to the circumstances of the place. It may be a very correct, and proper, and advisable thing to enact severe penalties and enforce a rigid rule in one place and very inadvisable in another.

23304. But is not the system uniform and under one head?—What system, pray?

23305. Your own system?—Certainly, but it is not an iron rule that binds every person to think, and to act in the same way, regardless of circumstances, just as if they were all parts of a machine moved by one spring.

23306. Would it be on the ground of conscience that the teachers or parties going to these model schools to be trained would be deprived of the sacraments?—It would be for the violation of a law or ordinance of the Church. It is not with reference to an individual conscience that laws or general regulations are made. If you ask for the general principle by which ecclesiastics conduct themselves in the exercise of their authority, it is what St. Paul says in speaking of the authority of the Church, that "it is given for the purpose of edification and not for destruction." That is a principle that guides us very much. If we find that a rule is sure to be the occasion of its own violation by being too stringent or too strict, we are cautious how we make it. If we find on the other hand that the rule is likely to be an efficient deterrent from committing wrong, or going in the way of danger and wrong, we make it with less hesitation.

23307. Well, then, in its operation is it the result of expediency?—Is what?

23308. The application of that principle?—Certainly not; it is the result of a wise discretion and of careful deliberation in each particular case of the obligation of the particular ruler of that portion of the Church.

23309. If conscience operates in the matter how is it that it applies on one side of the river and not on the other?—Well, I really cannot undertake to explain the matter further.

23310. For instance, if the teacher of a model school in Derry were deprived of the rites of the Church in Derry, and could get those rites by crossing the bridge

to the Waterside?—I really do not know. You must consult the authorities of Derry for that.

23311. With regard to such a locality as Limerick, where the influence of the Catholic bishop and clergy is opposed to the model schools, should you say that the teachers there were likely to be deprived of the rites of the Church?—I know nothing of Limerick.

23312. Should you prefer that children should attend any of the model schools in this country to their stopping away from school altogether?—Well, in the present circumstances I should prefer their stopping away, because their stopping away in the present circumstances would be altogether a voluntary act of their own. They have other schools to go to; therefore I should prefer very much at present their stopping away altogether to their going to a model school.

23313. But should you think it a legitimate exercise of clerical authority to prevent their attending?—Oh, every person who exercises authority must think for himself.

23314. But should you, may I ask?—I am not in authority, and have not a model school, so that you will excuse me from giving an opinion on a matter of the kind.

23315. May I ask is there any necessity that they should stop away?—What do you mean by necessity?

23316. There are some Roman Catholic children who attend model schools?—Very few.

23317. Is there any necessity that they should stop away?—I really do not know. If you tell me the model school, and introduce me to the party, I will speak to the party, and give him my opinion.

23318. Let us take the case of Limerick. The Limerick model school is a little out of the city, and the children to go to it require to pass the convent school, and a necessity does not exist in that case. How do you account for their passing the convent school and going to the model school?—I suppose because they like. I really do not understand why. They are free agents, and they pass it by if they choose to disobey the advice they get; and that is all about it. No person imagines that all Catholics do everything that they are obliged to do. We should be a very happy community indeed if we did.

23319. Mr. *Stokes*:—May it not be concluded from an observation of the different cases up and down the country, that the consideration which weighs with the bishops in reference to those model schools is that where there is no suitable place such as religious schools for the education of the children, they may extend a larger toleration to the model schools than they do where there is a good school for them; as for example—you know Trim—at Trim there is a convent school, and the bishop of the diocese I understand has prohibited girls from going to the model school; but there is no suitable school for the Catholic boys, so the attendance of boys at the model school is still tolerated. Would not that be a general explanation of what appears to be a curious difference in the treatment of different places?—That would be a general explanation. That principle operates to a certain extent here in Dublin, even. We have a model school here in the neighbourhood, and two or three of them in Dublin. Well, some of them are very much under the ban of the clergy. All of them are comprised in the general disapprobation of them, but we do not wish to say to the people,—that is, by a general rule,—"You will be committing a sin, you shall be refused the sacraments, if you send your child to that school"—until we have provided sufficient opportunities for their going elsewhere. And we are doing this, thank God, very rapidly, and when the proper time comes I suppose we shall take the proper action. We find our people very willing to obey us, and to take not only our strict instruction, but even our counsel and advice, but we should be very slow to give a command that would place a parent in the difficulty of saying "we have no school to send our child to." That is, in fact, what I meant when I observed that the Church "does not use her authority for the purpose of destruction, but for edification." It means, too, what is frequently conveyed by the familiar phrase, that it is frequently "easier to lead than to drive." It is a matter for the ecclesiastical superior to determine which he deems the best course, and the most likely to succeed.

[Adjourned.]

Dec. 8, 1868.

Very Rev. Monsignore Laurence Forde, P.P., V.G.

FIFTY-NINTH DAY.—DUBLIN, DECEMBER 9, 1868.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
JAMES GIBSON, Esq.

SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., } *Secretaries.*
D. B. DUNNE, Esq., }

JAMES DUFFY, Esq., sworn and examined.

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James Duffy, esq.

23320. The *Chairman.*—Were you the publisher of a book written by Mr. Mahony: a book compiled by him, one of the Inspectors of schools under the National Board?—I do not know whether he is an Inspector or not, but he was not at the time I published the book.

23321. When was the first edition of that book published?—I think about twenty years ago, in 1848.

23322. On the title page of that edition what was the Christian name or initials of Mr. Mahony?—C. Mahony.

23323. When was the second edition published?—The second edition was published this year.

23324. What are the initials in that second edition?—It is D. Mahony in this one, I suppose by mistake. I think it must be a mistake of the printer.

23325. Mr. *Gibson.*—Are the books the same in their text?—The same.

23326. The preface the same?—No; the preface is not the same. The preface to the original one was too long, and I considered it useless and put it out of the second edition.

23327. The *Chairman.*—Some reflections were made upon the fact that the two editions had different initials of the Christian name, as if it had been desired to destroy the identity between the two editions?—No, that is not the case. It was purely a mistake of the printer, and it escaped my notice in correcting the proof-sheet.

23328. Is the change of letter a thing for which Mr. Mahony is at all responsible?—He has nothing whatever to do with it. I never saw Mr. Mahony from

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the time the first edition was published, nor was I aware of his residence or anything connected with him from that to the present time.

23329. Sir *Robert Kane.*—Does the copyright of that book belong to you?—Yes, sir.

23330. And in bringing out the second edition you did not think it was necessary to communicate with Mr. Mahony?—I lost sight of him for twenty years, and I did not know where to find him. He was then a student in Maynooth College. From that time I never heard of him.

23331. As a matter of fact you did not communicate with him in regard to bringing out the second edition?—No.

23332. Was the only object in modifying the preface in the second edition the mere abridgment?—I did that myself. I considered the other preface too long and useless, and I left it out of the second edition, but Mr. Mahony had nothing to do with it.

23333. It was not for the purpose of retracting or modifying any opinions expressed in the previous edition that the change was made?—No, sir.

23334. And Mr. Mahony was quite unconscious of any such alteration?—He knew nothing whatever about it. If I wished to communicate with him about it I did not know where he was. I did not know he was living at all.

23335. You had originally purchased the copyright of the book from Mr. Mahony?—Yes, sir.

23336. So that his property in the book ceased altogether?—He had nothing whatever to do with it then.

23337. Mr. *Stokes.*—Is the Commission distinctly to understand that Mr. Mahony did not revise either the title page or any part in the second edition?—He did not. I never saw Mr. Mahony from shortly after the first edition was published. I never saw him since. I never had any communication with him, nor did I know where he resided.

23338. Master *Brooke.*—The second preface was written by yourself?—No; it was abridged. There was a long dissertation in the first one, on historical matters, and I abridged it in the second edition.

23339. It was substantially his writing, the short preface?—Yes; I might have put in a word here and there to connect some portion of it, but nothing more.

23340. Rev. Dr. *Wilson.*—Are we to understand that anything done in the way of abridgment was purely your own act?—Purely my own act.

James Wm. Kavanagh, esq.

JAMES WILLIAM KAVANAGH, Esq., further examined:—

23341. Rev. Dr. *Wilson.*—In reference to your letter written from Greystones, should I understand you to convey the impression, or seek to convey the impression that the Commissioner who produced it obtained it by some dishonourable means?—Not dishonourable, in relation to the Commissioner, so far as I know, but eminently dishonourable in relation to the parties who supplied it to the Commissioner.

23342. On the 28th November, when you were here—on Saturday week—in answer to my question, you testified thus, "all the previous part which I have just read he" [Dr. Wilson] "wholly omitted. Dr. Wilson wholly omits 'Greystones, Delgany,' he omits all reference to the subject-matter of the letter—the name 'Enniscorthy,' or any reference to it never occurs, directly or indirectly, to show what the document really is; thereby totally altering the meaning of the passage quoted, which could be understood only from the context," and so on. Now, was there any design, do you think, on the part of the Commissioner, in omitting any parts of that letter?—I think, *prima facie*, any one who would hear the letter, in its full details, read, after he had heard the mutilation and garbling, could have no second opinion that it was made to place me in the position of recommending the erection of model schools, whereas the real drift of the letter and its whole object was urging that a model school should not be established in the particular place, Enniscorthy, but incidentally, I say to the Commissioners that there are many towns where you have not inquired whether the model schools are desired or not. Try, in these few places named, and if the model schools are desired, why then establish them.

23343. On the 13th of July, instead of attempting in any way to take you unawares, did I not, before quoting the letter, or a portion of it, which I read, supply you with the date?—A date, in an active official life of a quarter of a century, could be of little service to me, in fixing the subject of a letter, written more than twelve years ago.

23344. Should we understand you to say you did not discover the letter and the character of the letter the moment I referred to it in July last?—I do not think I should be asked the question, I have so often and so distinctly stated that I was wholly ignorant of what the real subject matter of the whole letter was, when that portion of it was read by you.

23345. Had you not previously before this Commission, in regard to that very letter, supplied us with the date, which date I gave?—I did not catch your question.

23346. Had you not previously, before this Commission, with regard to that very letter, supplied us with the date?—No, not with the precise date—with the year, only.

23347. Do you not recollect saying, on the 11th July, "I beg to remind you that I applied to the Board, through their secretary, for the letter, but the letter is not produced"?—No, I do not think I said that. It must have been a misprint in the proofs.

23348. Again, "I applied to this Commission for it, and Lord Powis was kind enough to order the letter?"—Very true. That is what I did say; and there must be a mistake in the other.

23349. Same day you said: "Ten years ago I published this letter in this book of mine, that they could not go back from the promise they had made?"—That is, the Board's Order, on my letter, refusing to abandon the project.

23350. Do you recollect upon that very occasion you also stated, in answer to Dr. Sullivan, "I was then living that summer at Greystones? There was no bishop of the diocese. The bishop, Dr. Murphy, had just died, and without consulting any person, such was my knowledge of the locality," and so on?—I did state all that, and all of which is true.

23351. Do you not recollect on the 13th July, one of the first questions I addressed to you was this, "do you recollect writing a letter on the 29th August, 1856?"—I dare say you asked me the question. What is the answer, please?

23352. "I cannot recollect," was your answer. "Read the letter, and I will answer?"—Quite right.

23353. Do you not recollect immediately after I began to read your letter, and before I questioned you in reference to it, you interrupted me by declaring, "My missing letter! my missing letter!" or words to that effect?—I may have done so; but I beg to tell you, once and for all, if by this sort of questioning you want to get out of me the admission, contrary to fact, that I was aware, when you read the passage, of the identical letter from which it was detached, that your time and the time of the Commission is lost. I beg to state, solemnly, that I did not know then, nor for days after the letter was read, to what subject it referred. That will close my examination on the point, and I trust you will not ask me again.

23354. Do you recollect you immediately recognised the letter as your own, of the date and time and object indicated, as explained by your answer that very moment?—No answer that I gave, or could give, or that I can ever give, could explain what you have now said. I knew nothing, whatever, save the date of the letter, or rather of the extract from it.

23355. Mr. *Stokes.*—Would you like to have a copy

of the letter?—No, thank you, Mr. Stokes, my memory is very clear on the point.

23356. Rev. Dr. *Wilson.*—Having read the portion of the letter giving you the date, I put to you the question, "Did you write that?" and your reply is, "I am proud of having written that letter. I am obliged to you for exhuming it?"—Yes, I did—a very proper answer to give, perfectly consistent with my whole life. I added more, that is not reported—if these people want you to evangelize them, in the way of education, go there, but if not, shake the dust from your feet and depart that town. From my boyhood these have been my opinions, and I have never modified them, never departed from them.

23357. Now, do you not recollect saying on the 28th November, when here, "You omitted even where I might know, for I was living at Greystones, Delgany, and it being a model school, the subject might have reminded me of it; and it was only when time brought this to my mind that I thought this might be the case, and I went to the *Freeman's Journal* office, and searched the files of the year 1862 for copies of the two letters that I wrote to the Earl of Carlisle, giving an account of the visit I made to the Enniscorthy Model School, being the historian of its failure as I was the prophet of the same"? And in answer to another question which I put—"Did you not recognise the connexion between what I read and the previous part of the letter as portions of the communication which you wrote at Greystones?"—your reply was, "I did not, and for many days after I was thinking of what it might be, and it was only in the case of its being part of the Enniscorthy letter that I went as a *dernier ressort* to try in the *Freeman's Journal* for it." To which do you adhere, your evidence of July or your evidence of November?—I do not know anything in the two statements that conflicts. Place, in proper form, the two statements that appear to you to conflict.

23358. Mr. *Gibson.*—There was some little difference of opinion between you and me, and I wish, if possible, to have it reconciled?—So do I, if it can be done, and it will not be my fault if it cannot.

23359. I put this question to you—"From the time the Presbyterian body joined the Board in 1840 until 1866, the construction invariably put upon the rule of the Board for religious instruction, as the condition on which they joined, was, that it devolved upon the parent to withdraw his child from religious instruction of which he disapproved, but that the patron should not compel any child to attend or be present at such religious instruction." Do you contradict that statement? And you said "distinctly?"—"Decidedly" is my answer, I think, Mr. Gibson.

23360. If I modified that question in this way—from the time the Presbyterian body joined the Board—from 1840 until 1866—the construction put upon the rule of the Board for religious instruction by that body, as a condition on which they joined, was, that it devolved upon the parent to withdraw his child from this instruction of which he disapproved, and that the patron could not compel any child to receive or be present at such religious instruction—would your answer be the same?—I could not answer such a question.

23361. Then I shall ask you a further and an important question. You are aware of the Correen case, I presume?—Yes, and I have inspected that school lately.

23362. The Correen case is dated January 24, 1840. Up to that time had the Presbyterian body, as a body, connected themselves with the Board?—Not as a body. They attempted to connect themselves, in 1833, but did not succeed.

23363. It was on the results of that application that they did connect themselves with the body?—Yes.

23364. I will have to read this communication. I think it right to tell you that is only part of it?—I would rather have it in full, if it is put in it at all.

23365. It is addressed to the Commissioners of National Education, and signed by Robert Stewart as patron of the school. The name of the school is Correen. It is situated in the townland of Correen, in the parish of Skerry, barony of Lower Antrim and county of Antrim. "The times for reading the Holy Scripture and for catechetical instruction are so arranged as not to interfere with or impede the scientific or secular business of the school, and no child whose parents or guardians object is required to be present, or take part in those exercises; and no obstruction shall be offered to the children of such parents receiving such instruction, elsewhere, as they may think proper." Is that passage before you?—Yes.

23366. Now, was not that the rule or the statement rather upon which the application for aid was granted by the Board of Commissioners, and which was to be the model, if I might so speak of future applications to the Board from members of the Presbyterian body?—It was the application, but it is the *decision*, or Board's Order, on that application, by the Commissioners, that is to be the model of all future ones, not the *application*, itself.

23367. Do you mean to say this was not known by the name of the model application?—Yes, amongst Presbyterians.

23368. Was this Correen application not known in common parlance as the model application of the Presbyterian body?—Typical, we will call it.

23369. Answer the question, yes or no?—I have answered it.

23370. No, you have not, with great respect. I want to know whether you cannot say that this was called the model application upon which the applications from the Presbyterians were to be framed?—So it is called, but I want to distinguish between the application, as such, and the decision on it, which alone bound both the Board and also the parties who accepted aid under it.

23371. From the time this grant was given upon this application was the query sheet ever sent to the patron of the school making the application?—Not from about this date, but it did not arise at all, as a consequence of the Correen case.

23372. Answer the question?—I have answered it.

23373. I ask you to answer the question. Was the inquiry sheet ever sent to the patron of the school after that date?—I can give no answer but what I have given.

23374. Was it after that date always sent to the Inspector and not to the patron?—Yes, but not as a consequence of that Correen application. From 1831 to 1839, applications for aid were decided on by the Board, without any visit or report being made by the Inspectors, arising, mainly, from the inadequacy of the staff to reach on that class of duty. But, after February, 1839, when twenty-five Inspectors were appointed, and a local corps regularly organized, all applicant cases had to be referred to the Inspector who visited, verified the grounds alleged for aid, and reported his opinion of the merits. This change took place the year before the Correen application.

23375. Do you consider that Dr. Cooke's words would be a proper and reliable matter of evidence as to what the body at large intended, at all events when they connected themselves with the Board after the date of this Correen application?—I do say that Dr. Cooke is an honourable and reliable witness in any matter connected with the question generally, but his evidence is not of the slightest weight in my mind compared with rules and reports that bind the Commissioners, and that bind Dr. Cooke, and all other patrons.

23376. Did the General Assembly or Synod of Ulster ever bind themselves otherwise than in this Correen application, that no obstruction should be offered to the children of such parents receiving such instruction elsewhere as they thought proper?—They did bind themselves to exclude the children.

23377. At what time?—At the time they joined the Board, in January 1840.

23378. Subsequently to the date of this Correen application?—As an essential condition of obtaining aid in the Correen case, they joined with the rule of the

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Board staring all applicants in the face, but especially brought out into relief, such as before or since it never had been, in order to let the Presbyterians know that this obligation to exclude was of the essence of the rules binding them.

23379. Was it not stated again and again that the Presbyterian Church was bound only by the principle involved in this Correen case—"no obstruction shall be offered to the children of such parents receiving such instruction, elsewhere, as they think proper?"—If you allow me I will read the view the Board took of it.

23380. Please answer the question either yes or no, and then say anything you like?—I am a bad authority as to what the General Assembly said, did, or understood, except so far as public documents are concerned, but I know what the Board did say, and it is to that I will address myself, as the real evidence.

23381. Now, I hold in my hand a letter, which appears to have been published on the 1st February, 1840, a short time after the Correen application. It is addressed by the Rev. Henry Cooke to the pastors ruling Presbyters and Churches of the Synod of Ulster. "Reverend fathers,—That our school committees followed their own regulations agreeably to the Synod's four propositions, and are bound by them and them alone, and not by any other whatsoever." Will you contradict that statement?—Point blank.

23382. Now I must read again. The Synod's propositions to which he referred were four, and I will read the third, which is the only one bearing upon this subject. "That all children whose parents and guardians shall so direct, shall daily read the Holy Scriptures, during the period, but that no compulsion whatever be employed." That was the proposition submitted?—That is their proposition, but there is not, and never has been any contradiction or conflict between that proposition and the more important one of the Board which includes that proposition.

23383. Mr. *Stokes.*—Are you of opinion that the National Board paltered with this question in a double sense?—I am certain they did not, until 1847. If I am allowed and that three or four point blank questions are put to me, I engage by official documents, in fifteen minutes, to settle the question.

23384. Master *Brooke.*—Upon that point I confess my mind is quite unsatisfied when I compare the statement of the rule in the year 1838, in the 5th Report, page 133, with the alterations of that same rule in the year 1842, in the 9th report. Compare these two, and tell me can you suggest why the Board changed in so remarkable a manner the expression of that rule. In the year 1838, the rule was this. It is the 3rd section of the second division as to religious instruction, "That where any course of religious instruction is pursued in a school during school hours, to which the parents of any of the children attending it object, the manager shall make an arrangement for having it given to those who are to receive it at a stated time or times, and in a separate place, so that no children whose parents or guardians object to their being so shall be present at it." An arrangement must be made so that no children whose parents object to the instruction shall be present at it? Now that would have been a difficult thing for the Synod of Ulster to swallow with their expressed views; and in 1842, the next time in which I find any statement of the rule, I find it altered into this ambiguous form, "The patrons of the several schools have the right of appointing such religious instruction as they think proper, provided the schools be open to children of all communions; that due regard be had to parental right and authority; that accordingly no child be compelled to receive or be present at any religious instruction to which his parents or guardians object," and so on. We have heard about Archdeacon Stopford refusing to accept aid from the Board until that passage had been explained in his own sense; and it was obviously a most ambiguous sentence; and totally different from the direct plainness of the rule published in 1838. Under that ambiguity, there would seem to be sufficient reason for the Synod of Ulster to adopt the construction most favourable to their own view; therefore I ask you who stand up for the integrity of the conduct of the Board, in this matter, to tell me how you explain that alteration?—The rule, quoted by you, was introduced in May, 1838. In the previous year, 1837, Mr. Blake, one of the original Commissioners, the Rev. Mr. Carlile, another of the original Commissioners, and Dr. Kelly, the original secretary, were all minutely examined, on this rule, as to exclusion of minorities, before the Select Committee of the House of Commons, on Education, Ireland. Mr. Gladstone is the examiner, and Mr. Blake, in answer to his question says:—The question is 1,475.

23385. I am quite aware that that establishes my first proposition, that in 1838 the Board were clear and express on the subject; but what I want to know is why they changed from the clear and express statement which would have been a protection to the children into a very ambiguous statement, under which a different system was brought in, by the Synod of Ulster? —Now, that being granted, as indisputable, as to the obligation, in 1838, to exclude, we come to the Board's account of the connexion of the Synod of Ulster, in January, 1840, which you will allow me to read. In the whole of the reports, from first to last, up to the time I am now speaking, there is no instance in their entire proceedings, of anything in clearness, in emphasis, in distinctness, like that account of the Presbyterian junction, as a religious body, with the Commissioners, on the Correen case, in January 1840. Mr. Gibson has brought forward what I will call the *model application*, but it is not the terms of the application we are to discuss, but the Board's decision upon the application, and the Commissioners describing the result of that application say——

23386. What are you reading from?—The Board's 6th Report, for 1839—giving an account of the junction. The application made by the Rev. Dr. Stewart, of Broughshane, is set forth in *extenso*, and the Commissioners say in the text of their own report, paragraph 21:—

"The school, as your Excellency will observe, is conducted by a Committee *chosen by the parents of the children;* the time for religious instruction is so *arranged as not to interfere with the scientific or secular business of the school;* no children are required to be present at it whose parents or guardians object to their being so, and such children are permitted to absent themselves whenever their parents or guardians think fit, for the purpose of receiving such religious instruction as they may provide for them. All this, in substance, agrees with the regulations of a school called the Temple Meeting-house School, to which we granted assistance in 1833, after having explained our views fully in a letter, which has since been published with our Reports."

23387. The Temple Meeting-house letter is then quoted, on the same page. The paragraph bearing on the patron's obligation *to exclude* is:—

"The rule that the hours from two till three of each day, except Saturday, shall be employed in reading and instruction in the Holy Scriptures, is quite compatible with the regulations of the Commissioners, provided *that such children only as are directed by their parents to attend, be then allowed to continue in the school, and that all others do then retire.* And with respect to the exercise on Saturday, it also is compatible with their rules, *provided that those children only shall attend upon that day whose parents direct that they shall join* in reading or receiving instruction in the Holy Scriptures, *so that an opportunity be thus afforded for all others to receive such religious instruction at that time, as their parents or guardians shall provide for them.* As you mention that you occasionally visit the school to mark the progress and administer such instruction as the circumstances and capacity of the children may require, the Commissioners desire me to observe that it is the essence of their rules that religious instruction should be given only at the time specially appointed for that purpose, and that children whose parents do not direct them to be present at it should previously retire."

Can this be said to agree in substance with Dr. Stewart's proposal?—I say you are to take the Correen application as binding the applicants only. But, in the decision of the Commissioners, in this case, they state that they entertain the same views that the Board did, in 1833, in the Temple Meeting-house case, which Mr. Blake explained somewhat more than two years

before, to the House of Commons, that when the Rev. Mr. Love, patron of the Temple Meeting-house school, 1833, said it was perfectly indifferent to him whether the minority went or stayed, it was very material to the Board, and that the children should go, and, therefore, the Board not only told him it was a rule but of the essence of the rules, to exclude religious minorities, and in the face of that emphatic declaration, the Presbyterians joined. This report of 1839, dated April 1840, includes the proceedings of January, 1840. The whole world then saw that the Presbyterians and the Board were alike bound, as men of honour, by what is stated in the Sixth Report. If the applicant and the deputation say they did not go in under that rule and declaration, I say they stand before the world as men utterly dishonourable, and that they have broken faith with the Presbyterian body.

23388. Mr. *Gibson.*—The Presbyterian body?—Yes, sir. It is a purely hypothetical case that I put.

23389. Master *Brooke.*—Take the converse of that mode of argument. Dr. Stewart writes a letter stating the course of his school, in which there is not a word from beginning to end as to exclusion of children, but merely a permission to depart. Mr. Blake was the writer of the Report for 1839, in which he states the purport of that application in the 21st paragraph, giving very faithfully and fairly the substance of Dr. Stewart's application :—"The time is so arranged that no children are required to be present, and such children are permitted to absent themselves." That is a very faithful statement of what the Presbyterians asked. Then he goes on to tell, not the Presbyterians, but His Excellency that that is exactly in substance the same as what was laid down in the letter of 1833, so that the Presbyterian body might fairly say, Mr. Blake, instead of binding us by these strong terms of Mr. Kelly's letter of 1833, tells us it is to be considered as meaning no more than what we asked for through Dr. Stewart, patron of the Correen school. Mr. Blake in asserting that these two are the same in substance, abandons the peculiar strength of the letter of 1833; and admits that Dr. Stewart's terms will serve the purpose as well. And then follows the next version of the rules published in 1842—and it is so very ingeniously altered that really any person may take one sense or the other sense from it as he pleases; and, therefore, Archdeacon Stopford insisted on having it determined one way or another, protesting he could not make up his mind upon the ambiguity?—The words "that no child be compelled to receive or be present at religious instruction," you admit, existed in 1843. You admit that there was no change up to 1847 in the words, but that during the year 1847——

23390. I cannot admit that?—I assert that the form of words, "that no child be compelled to receive or be present at," introduced in April, 1843, whatever the meaning of these words was, continued up to 20th January, 1848. In December, 1844, Archdeacon Stopford asked for an interpretation of these words. They were open, grammatically, he said, to two meanings, to one of which he would bind himself, and to the other he would not—that is, if the word "compel" governed only the first clause of the sentence, he would agree not to compel anyone to be present. If the word "compel" governed both clauses of the sentence, he would compel no one to receive or to be present at; but if the second clause was absolute, and independent, and not governed by the word "compel"—"compel to receive, *or be present at*"—if it meant, in fact, that he was to put out the child, *he would not submit to it.* Now, if the Board had any doubt, whatever, as to the true meaning of the prohibition in 1844 or 1845, it was the simplest thing in the world to tell an intelligent and an able man, son of a Protestant bishop, that the meaning did not involve the obligation to exclude. Instead of that, they cast contumely, I may say, at the end of the discussion, upon Archdeacon Stopford. The Established Church Protestants of Ireland refer in the following manner, to this rule :—In May, 1845, less than two months after the Board's refusal to interpret the rule for Archdeacon Stopford, so as to withdraw the patron's obligation to exclude minorities, a petition was presented to Sir Robert Peel, Prime Minister, signed by nine Protestant prelates, headed by the Lord Primate, 1,700 clergymen, 33 peers, 1,632 influential landlords, and the petitions of 60,000 persons supported the claim for aid for the Church Education schools. The following passages will suffice to show how rightly and how generally understood was the obligation of patrons to exclude Catholic children from Protestant instruction where the Catholic parent had not assented to the presence of his child :—"That parent has no right to require others to be his instruments in enforcing an unlawful exercise of his authority over his child. They could not recognise such an exertion of parental authority as if it were lawful, and lend their assistance in enforcing it. So that, even if it were voluntarily exerted in forbidding the Bible to be read, our clergy could not consent to bind themselves in giving effect to such an unlawful command. But when they regard the parent as himself in bondage to the usurped authority of the Church of Rome, and as not exercising his own free will, but obeying, as a passive agent, in binding the same yoke upon his children, the duty of refusing to co-operate with him is still clearer. The clergy may be able to do but little towards delivering their Roman Catholic countrymen from such bondage, but they can, at least, keep themselves free from the guilt of becoming instruments in rivetting its claims upon them, and this, accordingly, they resolved to do." On the 9th of June the Prime Minister, in an able letter, reiterated the general purport of the rules of the Board, amongst others that "no child be compelled to receive or be present at any religious instruction to which his parents or guardians object," and, regretting the necessity of rejecting their application, declined acceding to the change proposed in this respect. Do you suppose for a moment that a body of men constituted such as the National Board, containing eminent prelates of the Established Church, eminent and loyal Protestants, that they could allow such a body of men to labour under the delusion that these men laboured under? They had only simply to say you are not bound to put out the children; you are only not to compel them to receive or compel them to be present at Religious Instruction. That was in 1845. How did the meaning of the words change from that, in 1847, when the Board stated, not that the interpretation was retrospective, for the Commissioners never said it was a retrospective meaning, but that *henceforth* non-exclusion was to be deemed the true interpretation. Archdeacon Stopford is the best exponent of these views, and he published a pamphlet, giving an account of the change, which he succeeded in effecting. Writing about the change at the close of 1847, just after it had been effected, he stated in a letter to the Protestant clergy of the diocese of Meath, written and published with the approbation of the bishop, his father :—

"The Board had themselves raised the question" (as to the interpretation of the rule). "They had formerly gone beyond the most objectionable sense of this rule. They had affirmed that it was of *the essence* of *these rules.*" [These italics copied from his own pamphlet.] "*That the patron should exclude from religious instruction* all who were not actually directed by their parents to remain." (Letter on the Temple Meeting-house School.) "And when a proposition for aid to a school ('the Correen,' see sixth report), in terms corresponding to the favourable construction of this rule, was put before them, they republished, as being substantially the same, that letter to the Temple Meeting-house School, putting in italics the two most objectionable parts.'"

Against this interpretation Archdeacon Stopford says:—

"To us" [the Protestant clergy] "the difference of interpretation *in point of principle* was very great."

"We cannot carry into effect the parents' prohibition. This we cannot do." "We cannot undertake to perform" [a wrong act] "for the parent."

"We feel bound to leave a child's religious instruction in the hands of his parent, although he abuse it. We cannot make the abuse our own act."

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"This was one of 'the two things we judged essential. Had they then (in 1844) been granted to us, we would have acceded; being refused, we remained separate. Having (in 1847) obtained, we accept them; were they not granted, we should yet remain apart."

Here is the true historical account of it from the man who got the change made in September, 1847.

23391. All that could not bind the Presbyterians in the least, for their arrangements had been made in January, 1840?—It is as clear as light, that as there was no changes in the rule, and as they refused for three years to give the interpretation sought by Archdeacon Stopford, that in this account you have the true interpretation of the rule.

23392. I say, then, that the compact between the Presbyterians and the Board took place in the month of January, 1840; that it is stated in two paragraphs of the 6th report of the Commissioners, namely, paragraphs 19 and 20; and paragraph 19 contains, in full, the letter from Dr. Stewart, the patron of the Correen school, and states the rule thus, "The times for reading the Holy Scriptures, for catechetical examination, are so arranged as not to interfere with, or impede the scientific or secular business of the school; and no child, whose parents or guardians object, is required to be present, or take part in these exercises; and no obstructions shall be offered to the children of those parents receiving such instruction elsewhere, as they may think proper." Not a word more. That is the Presbyterian proposition. Another paragraph contains the determination of the Board upon it: "It appears to us that the rules of the school for which aid was thus sought, were compatible with the principles of the National system. We, therefore, granted the desired salary of £8 a year, and a stock of books." Not a word of reference to the letter of 1833, but simply on the ground that Dr. Stewart's letter is an offer which the Board accepts as being compatible with their principles, there is a closed agreement, under which the Synod of Ulster accepts aid from the Board. How could they be afterwards affected by any interpretation, or discussion which the Board might put forward to other parties? They had got their bargain closed, and Mr. Blake, three months afterwards, in April, coming to tell the Lord Lieutenant and the public what had been done. He goes on in paragraph 21, and states that he considers all this, in substance, to agree with the regulations of the Temple Meeting-house School. I cannot see how that could be reconciled with accurate statement. It appears to me to be very unlike the regulations of the Temple Meeting-house School, but that was his allegation. That could not bind the Synod of Ulster in the least, nor affect them. They had got their compact closed, as I understand, and so it continued until 1866?—Will you allow me to reconcile my answer with the statement quoted by you from the report—"It appears to us that the rules of the school, for which aid was thus sought were compatible with the principles of the National system." I quite agree with the Board, nor is there any conflict or contradiction unless it can be shown that there was something incompatible—which there is not—because the applicant here, as in the Temple Meeting-house case, says that the children are allowed liberty to withdraw. That, surely, is not incompatible with the principles of the Board; but the Board turn round and say to the Presbyterian Synod, in 1840, as they said to one of that body before in 1833, the Rev. Mr. Love, your application is compatible with the rules of the Board; but, outlying this, a duty devolves on you: in addition to this repudiation of compulsion, you are obliged to put out the children. The few words which you have quoted from paragraph 20, are, you will see, Master Brooke, only the brief preamble to the long and detailed statements set forth in paragraphs 21 and 22, comparing the Correen case of 1840 with the Temple Meeting-house case of 1833, the letter or Board's order upon which, drafted by Mr. Blake, who writes the sixth report, is published. Mr. Blake, accounting for it, in answer to Mr. Gladstone, said:

"The minister stated to us what his rule was, and it appeared *to be a matter of indifference to him whether the children remained or went away* during the time of religious instruction—*our rule is that they shall go away;* and, in order to prevent the possibility of any mistake we, in our answer to his letter, state distinctly that he may give religious instruction, provided those children *only are allowed to be present* whose parents *shall direct* them to be so; our object is, in short both with reference to Protestants and Catholics, to *prevent tricking the children of one communion into attendance when religious instruction is being given to the other.*" Again, Mr. Blake said, under further examination:

"1477. You would not be inclined to say that the mere absence of dissent constituted an assent sufficient for the purpose?—I should not consider the absence of dissent as a sufficient justification.

"1478. The absence of dissent may have arisen from ignorance?—Yes; I have heard, for instance, within a few days that in a school in which there is a Roman Catholic master, an *attempt* was made to teach the Roman Catholic catechism *in the presence of* Protestant children: a direction has been made to make strict inquiry into it; it did not come to us as a complaint; *if that were done I should recommend the man to be dismissed.*"

Can you produce, in the same amount of words, anything clearer than that?

23393. Will you read what the same Mr. Blake said in 1840?—I want to supplement that evidence, given in 1837, so as to prove continuous identity of views and rule up to 1848. If I take the words "that no child be compelled to receive or be present at any religious instruction"—whatever the meaning of that clause is; and that these words were never altered until 1848, it is clear, by all the laws of evidence and of interpretation, that when the words remained the same, that whatever interpretation of them was stated by the Commissioner who drafted the rule, and who was the most active member of the Board, must be accepted as the true interpretation until they were altered at the close of 1847.

23394. I think your statement too strong, and you have never yet answered my question. If that be so, how do you account for an alteration of the rules in 1843, the first publication of the rules after the arrangement with the Presbyterians? How do you account for their having changed the rule of 1838, which was a clear rule, comparatively clear at least, into an ambiguous rule, under which the Presbyterian body might have considered they were at liberty to continue their course? Why did they make that which was clear ambiguous, if they had not a purpose in giving the Presbyterian body some sufficient ground for joining the Board on their own terms?—I beg to say that you are under a mistake. I did not say that the rules were not changed, but that the prohibition expressed by the words "that accordingly no child be compelled to receive, or be present at any religious instruction to which his parents or guardians object," was unaltered. I repeat my statement that this rule from December, 1831, to November, 1847, or a period of sixteen years, underwent no change, in the sense of relaxing the obligation to exclude, while this important portion of the words of the rule, the subject matter of our conversation, "that no child be compelled to receive or be present at," never underwent one tittle of alteration, transposition, or change, from April, 1843, to December, 1847. My point is that these words underwent no alteration.

23395. You have not yet told me why the Board—I have no right to ask you, for you are not answerable for the conduct of the Board—but as you stand up as its champion in the particular transaction—I ask you the question why they deserted the plain ground in 1838, and got into ambiguous ground in 1843, which ambiguity actually furnished a plausible and fair ground of argument to the Presbyterian body continuing to act as they got leave to act in the case of the Correen school?—My answer to that is, that the ambiguity was one arising from looseness of style, one not detected till the subtle astuteness of Archdeacon Stopford called attention to the two-fold interpretation to which, from construction, the phrase was open; and when the change of interpretation was demanded by

him of the Board, they gave it reluctantly, and after a controversy of three years. It is imputed now that there was not a change of rule, but merely of interpretation. The rule of December, 1831, as well as the rule of 1838, stared Presbyterians in the face; and at the very interview with the Lord Lieutenant, in the Castle, January, 1840, Lord Ebrington, in explicit terms, informs them, "that no children should be required to attend or be present at religious instruction, whose parents or guardians disapproved of their being so." This is identically, though not *verbally*, the same as the prohibition in the code of 1843, save the substitution of "*compelled*" for "*required*" which you suppose to be a change, namely, "that no child be compelled to receive or be present at," and thus I show that that rule stared the Presbyterians in the face when they joined in January, 1840, with that rule, continuing in 1843–'44–'45–'46–'47, without the slightest modification, transposition, or alteration, and therefore that there was no change of rule or even change of interpretation made for them, but I do not know nor say what the Presbyterians understood, or alleged they understood by it, for that is entirely a domestic question for themselves, into which it would be improper for me to enter.

23396. Mr. *Stokes.*—Are you aware that it has been stated on competent evidence that the members of the National Board were not agreed amongst themselves about the interpretation of the rule?—I never heard that there was any doubt, in official circles, as to the rule between 1840 and 1847. I was Head Master of the model schools 1841–1844; Inspector in 1844–6, and Head Inspector in 1847; and the simple fact is, that I would have felt it my bounden duty, during that time and during the whole period from 1831, to protect the minority, by requiring the patron to exclude the child, unless the express assent of the parent was given for the child to be present.

23397. Did you ever read the evidence given by Dr. Henry on that point?—I have read all the evidence given in both houses of Parliament on the subject since the Board was founded.

23398. Do you not remember his stating that the rule was ambiguous, and was variously interpreted by members of the Board?—I read that, but the evidence of Mr. M'Creedy is of ten thousand times more value. He was Inspector and Head Inspector in Ulster—from the north of Ireland himself—a man of acute mind, and well acquainted with the working of the system, from 1837.

23399. Master *Brooke.*—In forming your opinion about the compact with the Presbyterians, have you taken into consideration the statement in that same 6th report in which is stated what the Lord Lieutenant stated to the deputation of the Synod on the 24th of January, when such members of the Board as were able attended—"that the National schools must be open to children of all religious denominations, nevertheless, that the patrons of each might have such religious instruction given in it during school hours as they thought proper, provided such an arrangement was made as that the instruction so given should not interfere with or impede the literary business of the school, and that no children should be required to attend, or be present at it whose parents or guardians disapproved of their being so?"—It supports my statement, for I find the very words of the rule imported into the summary answer of the Lord Lieutenant, "that no children should be required to attend or be present at it whose parents or guardians disapproved of their being so." It only strengthens the case made by me. I beg to inform you who the Commissioners present were—Archbishop Whately, Mr. Blake, and Rev. Dr. Henry, the two former had been on the Board from its formation, while Dr. Henry had been only a year a Commissioner. It was Mr. Blake that inspired Lord Ebrington's answer to the deputation from the Synod, and we are to interpret the statements in it in the light of his whole action and evidence on the subject.

23400. "These explanations," the report says, "were deemed so far satisfactory, and it was arranged that an application should be made to the Board for aid towards some one school, the actual circumstances and rules of which should be stated—that the Board should come to a decision upon it without waiting in the particular case for any previous reference to their Local Superintendent, and that whatever was done by the Board on it should be done also upon every other similarly circumstanced." This language of the Lord Lieutenant there is in the very words of the rule afterwards adopted in 1843. Now, see how the Presbyterians construed it. The arrangement was that an application should be made to the Board. Upon that understanding there comes the letter of Dr. Stewart, which adopts their own interpretation of that ambiguity, and states it without the least ambiguity. It states as plainly as possible their interpretation of the matter in the way I have already mentioned, and that was deemed satisfactory by the Board. The Presbyterians having an ambiguous rule proposed to them, adopted their own interpretation, stated that interpretation, and that interpretation of theirs so stated without ambiguity was held according to the 20th paragraph of the report to be satisfactory?—In reply, I repeat that the words of the rule are included in one of the three or four statements made by the Lord Lieutenant under the advice of Archbishop Whately, Mr. Blake, and the Rev. Dr. Henry, the three Commissioners present at the interview—and these three only. And if there could be any doubt as to the meaning, it is set clear in the report written two months afterwards by Mr. Blake. The proof I give you that Mr. Blake wrote it is the evidence of Mr. Macdonnell before the Lords' Committee in 1854; he states that Mr. Blake wrote it. They had the rule of 1831 and of 1838 before them. The Lord Lieutenant quoted and applied the rule, which differs in no particular (except that the word "compelled" is put for its equivalent "required") from the rule of 1843, the words of which never underwent the slightest change, transposition, or modification until the close of 1847. I read the following passage from the Redcommon (county Meath) application made by Archdeacon Stopford, 20th December, 1844:—"The rule which ought to stand in the place of the clause to which I object is paragraph 3 section 2 of the copy of the rules you"—meaning the Inspector, Mr. Coyle—"presented to me." The trust deed, considered as a legal document, ought to be free from all ambiguity, the meaning ought to be put beyond question." There is a sentence in the rule above referred to, which does not seem sufficiently definite for a legal document. The sentence to which I allude is as follows:—"That no child be compelled to receive or be present at any religious instruction to which his parents or guardians object." This, as I understand it, might mean either that no child be compelled to receive or be compelled to be present at, or it might mean that no child be compelled to receive or be present at, and soforth. There is an important difference between the two constructions of the sentence. I would bind myself to the former. I would not bind myself to the latter. I do not know to which construction I should be legally bound, if the rule were inserted in the deed, as it now stands. I would not, therefore, undertake to sign such a deed, unless the construction of that sentence were so altered as to put its meaning beyond all possibility of doubt." This application for aid to Redcommon school, near Navan, is dated 20th December, 1844, or nearly five years after the Presbyterian junction. Now, so far from the Board assenting to the interpretation he desired to put upon it, what do they say? At a meeting of the Board, the following being the members present, the case was decided:—Archbishop Whately, Rev. Dr. Sadleir, the Marquess of Kildare, Baron Greene, the Rev. Dr. Henry, and Mr. Macdonnell, the Resident Commissioner, the only Catholic Commissioner present being his Grace Archbishop Murray. The final decision of the Board on that application, may be understood from the following extracts from the letter addressed to the Venerable Archdeacon Stopford:—

Dec. 9, 1868.

James Wm. Kavanagh, esq.

"Education Office,
29th March, 1845.

"Sir,—Your letter affords ground, in one part of it, for inferring, or at least for suspecting, that it would be, in your opinion, not altogether unjustifiable for a person to receive a grant from the Board, while concealing his objection to some of the rules, and designing, afterwards, to disregard them in practice.

"The Commissioners, therefore, feel that they can anticipate no cordial and efficient co-operation from you, in the management of any National school, but rather mutual distrust, continual disputes, and, perhaps, troublesome litigation; and this feeling is strengthened by the circumstance of your having openly, in a pamphlet, imputed to the Commissioners conduct the most disingenuous and base.

"No confidence, whatever, can reasonably be felt in the persons on whom such imputations are deservedly cast, or in the author of such imputations, if they are groundless. On either supposition, therefore, it is most undesirable that parties so circumstanced should have any dealings together.

"The Commissioners accordingly direct us to say that if you wish to have a National school established for the benefit of your tenantry, the application must be made, and the whole management of it conducted by some other persons, between whom and the Commissioners the requisite degree of mutual confidence and sincere co-operation may be reasonably hoped for.

"(Signed), "Maurice Cross,
"James Kelly."

23401. Mr. *Sullivan.* — Now, will you read from the evidence given by Archdeacon Stopford before the Lords' Committee in 1854, on National Education in Ireland—read from 4538?—Yes. I see that Viscount Hutchinson (Earl of Donoughmore) is the examiner:—

"Will you have the goodness to state what were the grounds of your objection, and how they were removed previously to your joining the Board?" Answer—"The objection in point of principle, which I had was to the rule, which appeared to me to require that the patron of a school should be made the instrument of a parent in removing his children from religious instruction. I was ready to assent to the principle that I would not compel a child to remain, but I would leave it to the parent to withdraw his own child; but I could not bind myself in every case to remove the child as the parent might direct me. I could not be the instrument of the parent for carrying out his will, where I thought it was wrong. It appeared to me that the rule of the Board did involve such an obligation; it was capable of either construction, and the Board declined to say which construction was the right one, and until they should do so, I could not put my school into connexion with them. That was the main objection which I had, in point of principle. Then there was another in point of expediency; it appeared to me that the non-vested system, with which alone I was willing to connect myself, was not intended to be permanent, and, without some security for its permanence, I was not willing to connect myself with it. Those were the two chief points which prevented me, for some time, from connecting my schools with the Board. 4539. Previously to putting your schools under the Board, did you receive from them any satisfactory explanations?—I did, after the lapse of about a year and a half; at first, they declined to give me any explanation; but after the lapse of about a year and a half they gave me satisfactory explanations, on both those points. 4540. [Lord Beaumont.] That is to say, in the first case, they stated that it was not obligatory upon you to turn a child out, merely because you knew that its parent objected to its remaining during the time of religious instruction?—Yes. 4541. So that it does devolve upon the parent himself to withdraw his child, and he could not claim from you the right of your letting the child to leave the school for him?—Yes, that was the explanation given. 4542. You felt that to be perfectly satisfactory, upon the first point?—Yes. 4543. With regard to the second point, had you an assurance that the non-vested system was to continue?—I had. 4544. [Earl of Desart] —Do not you think that some of the clergy of the Established Church are labouring under a similar apprehension to that which you yourself laboured under, previously to your giving your adhesion to the Board?—I do not conceive that I laboured under any misapprehension. 4445. You put a different interpretation upon the rule to that which was given by the Board?—No, the rule was altered to meet my views."

23402. Do you not think what you have just read fully bears out the statement that Archdeacon Stopford was under the impression the rule had been changed?—Yes, in the clearest manner.

23403. Rev. *Dr. Wilson.* — You have quoted the words of Archdeacon Stopford—"the rule was altered to meet my views." Now, should you regard his opinion or the opinion of the Commissioners themselves as preferable on that point?—The Commissioners themselves, as a body.

23404. You regard them as men of honour and men of truth?—Yes, and Archdeacon Stopford also.

23405. Now, when the question was raised by Archdeacon Stopford, did the Commissioners say that the rule implies exclusion by the managers, or that that idea was a mistake, or anything to that effect?—No.

23406. Do they say the wording is even doubtful or capable of two interpretations, and "we will make it plain?"—No.

23407. Do they not seem to be surprised that it should be supposed to be capable of two interpretations?—Yes; I always understood that the Board attached but one interpretation to it.

23408. What is that interpretation?—That the patron must not compel the child to receive religious instruction—nay, more, that he must compel the child to be absent therefrom, unless there was express assent on the part of the parent.

23409. Will you read from the 16th Report of the National Education Commissioners, the Report for the year 1849, as to the explanation of the rule respecting religious instruction, sec. xii.—71, page 30?—I have read it. It is inserted twice in my evidence, upon two distinct occasions, already.

23410. Will you read it now?—I will, but I felt bound to inform the Commissioners of the fact of the repetition:—

"Explanation of rule as to religious instruction. We have recently issued an important order on the subject of religious instruction, to which we beg to draw your Excellency's attention. In our report for 1847, we stated that our Secretaries having informed us that they had frequently been consulted, both personally and by letter, as to the true meaning of the following portion of section two, paragraph three, of the rules of the Board, with reference to religious instruction. 'That due regard be had to parental right and authority; that accordingly, no child be compelled to receive or be present at any religious instruction to which his parents or guardians object;' and that they deemed it desirable that we should supply them with an authoritative answer to such questions. We directed them by a minute, bearing date, 18th of November, 1847, to give the following explanation in reply to all such inquiries, in future."

23411. Read the first and second paragraphs following?—

"First, that the true interpretation of the words in question clearly is, that no child be compelled to receive or to be present at any religious instruction to which his parents or guardians object, and that this rule (in conjunction with the notification in the school-room, of the arrangements for giving religious instruction, as required by rule nine, section two), has hitherto been found amply sufficient for the full enforcement of parental authority. Secondly, that though all that is required by this rule (section two, paragraph three) is, that the patron should engage not to compel any child to be present at such religious instruction; yet, should the patron use any means either directly or indirectly, to induce any child to attend such religious instruction, contrary to the desire of his parents or guardians, the Commissioners would consider such conduct inconsistent with the whole spirit of their system."

23412. Did not the Commissioners of National Education in that year in connexion with "the Stopford rule," as it has been called—did they not say the true interpretation of the words clearly is, that no child be compelled *to be* present at?—Yes; but the same persons who so stated, allowed Archdeacon Stopford to remain under the delusion, if he laboured under one, in the correspondence extending over the years 1844, 1845, '47. And to the close of 1847, allowed that important body, the Established Church of Ireland, nearly all their prelates, their clergy, their territorial magnates, and 60,000 of the laity to labour under a similar delusion. I leave you to come to whatever conclusion you like respecting the conduct of the Com-

missioners of National Education, if you believe that they did do so.

23413. The Commissioners themselves having said the true interpretation clearly is, "that no child be compelled *to be* present at," and having also said their rule has hitherto been found amply sufficient, is it not clear their interpretation of the rule has been always uniform?—Excuse me; no words can be clearer than theirs—"In reply to all such inquiries *in future*." Had the meaning of eleven simple words, "that no child be compelled to receive or be present at"—changed during the period of controversy—had their import altered within the three years in question?

23414. Was not the design of that interpretation to remove misconception from the mind of Archdeacon Stopford and similar parties?—Quoting the Royal Commission of 1812, the object was to facilitate, protect, and promote that very proselytizing—and that, in the very middle of the famine—for it was in 1847—even the suspicion of which Lord Stanley intended should be banished from the schools.

23415. Is not the object of the Board, which I state, implied when they say in connexion with the true interpretation of the rule that the rule has hitherto been amply sufficient for the purpose?—I have answered it fully. The meaning of a few simple words had not altered in the years in question, and then the Commission, with the Archbishop of Dublin at its head, and numbering amongst its members the most eminent men, allowed those conscientious Protestants to be scandalized for such a number of years, under misapprehension, and thereby debarred them from giving in their adhesion to the Board; surely, that is what no one will believe.

23416. Are you not aware that the Rev. Dr. Henry, in his evidence in 1854, in answer to query 9077, says—"At the time the Presbyterians presented their Correen case the principle was clearly recognised by the adoption of that case;" "that the patron has the liberty of giving religious instruction to all who will accept it, that it is perfectly non-compulsory; there is *no compulsion* to be used, either to induce children to remain, or to *compel* them to *retire?*"—The answer to that is to be found in the text of the Board's report, within less than three months of the adhesion of the Presbyterians, setting forth that it was of the essence of the rules to exclude these children.

23417. When did Mr. Blake cease to be a Commissioner of Education?—At his death; 9th January, 1849. I am obliged to you for reminding me to state that he was not in Ireland when the change was effected, having resided in England for three or four years before his death.

23418. Are you not aware the Rev. Dr. Henry testified for his colleagues, and in their absence, for the Archbishop of Dublin, Mr. Blake and others, that they always declared that was the meaning of the rule—non-exclusion?—The answer to that is to be found in the emphatic, clear, and distinct statement of Mr. Blake himself, in reply to Mr. Gladstone, in the statement of the Rev. Dr. Carlile himself, paid Commissioner, a member of your own body and of the Synod of Ulster, and in that of Dr. now Judge Kelly, secretary, in their evidence before Parliament. For the Rev. Dr. Henry I have the highest personal respect, but what could he know about the rules and regulations? If you oblige me to tell you I will give my reasons.

23419. With regard to the use of the word "directed" on page 147, vol. 1—"Provided that such children only as are directed by their parents to attend, be allowed to continue in the school, and that all others do then retire." Does the word "directed" imply more than the significance on the part of the parents, of their sanction that their children should attend?—The evidence of Mr. Blake is clear on that point.

23420. I wish for your own interpretation?—My own interpretation is, that they were obliged to put the children out—to turn them out—"*that all others do, previously, retire.*"

23421. Does the word "directed," in your opinion, involve more than a signification of assent on the part of the parents that the child should remain?—No. If such direction or approval be not given, the patron must put the children out, for the dissent is implied, and the assent must be given, actively.

23422. Must it not, as part of the same history, be explained by Dr. Stewart's application, to which it refers?—Dr. Stewart's application, surely, could not bind the Board. It is, as the sixth report says, "the decision the Board should come to, on it," that we must look to for the special law of the case. Another source of misapprehension or fallacy is the opening statement in the Report, that "the rules of the Correen applicant case were compatible with the principles of the National system"; that is, he engaged not to compel; but the system required that, *and more.* He said it was immaterial to him, as Mr. Love had said before, whether the children went or stayed. But the Board told Dr. Stewart, of Broughshane, in the Correen case, in January, 1840, what they told Mr. Love, in the Temple Meeting-house case, in July, 1833, that *it was "of the essence of the rules that they should previously, retire."*

23423. The *Chairman.*—Can you show the Commissioners the answer to the Rev. Dr. Stewart, in which the Commissioners of National Education say that certain things are of the essence of the rule?—If your lordship will be kind enough to look to the Report for 1839, the sixth report, in which the history of the Presbyterian junction is given, though it occurred in 1840, if you will look to paragraphs 17, 18, 19, 20, 21, and 22, you will find the history of the case in those paragraphs, the Temple Meeting-house letter, in which that statement italicised, occurs, included.

23424. Can you show to the Commissioners the answer to the Rev. Mr. Stewart, in which the Commissioners of National Education say that certain things are of the essence of the rule?—I have not the answer, but the report clearly implies that this letter was read or sent to him. Your lordship's question is a very important one. If this letter in the report was not sent as a direct personal reply, or what was equivalent to it, to Dr. Stewart, it is only a public document and not a personal one with regard to the case. There is one mistake made, you will see at once, and which has led to a good deal of confusion—application by a party for aid cannot bind the Commissioners. An applicant states, I will conform to so and so, all of which are required by the rules; but there may be other things besides. You are to look to the Board's Order making the grant, and which includes all the conditions. The terms of the application cannot bind; it is the Board's order, deciding upon the application, that binds both parties.

23425. What would the Board's order, according to the application, say to Mr. Stewart, as to certain things being of the essence?—It would appear from these paragraphs, to which I refer, that they must have said to him, in sending him a copy of Mr. Secretary Kelly's letter, of the 25th of July, 1833, which they reproduce here, as they said to the Rev. Mr. Love, in 1833: it appears to be immaterial to you whether the children remain or go; but, from the first, it has ever been of the very essence of our rules that they shall, previously, retire, bringing out into bold relief, by emphatic scoring, the Patron's obligation in the several passages of the letter.

23426. You assume they sent him a copy of the Temple Meeting-house letter?—I am bound to assume that.

23427. Are you in a position to state as a fact, that they did send him a copy of the "Temple Meeting House letter?—I am not; and it is an important question you raise; but it is implied there, signed by the thirteen members of the Board.

23428. Rev. Dr. *Wilson.*—Must not the term "directed" as part of the same history be explained by Dr. Stewart's application, in which he says, "that no child whose parents or guardians object is required to be present?"—No child, from the beginning, could be required to be present, whether his parents objected or

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not. All parties agreed, that if they sought aid, no one was to be compelled to attend religious instruction.

23429. Answer the question?—I have answered it, to the best of my power.

23430. I repeat the question. Must not the term "directed," as part of the same history, be explained by Dr. Stewart's application, in which he says "that no child whose parents or guardians object is required to be present?"—My answer is that the expressions, "assent," "allow," "direct," and "not forbid," "not to compel," and so on, were altered, from time to time.

23431. Then, will you not undertake to answer the question I have put?—I think I have answered it. Will you be kind enough to repeat it.

23432. [Question repeated].—They are totally different, in meaning, "directed to attend," and "whose parents object."

23433. Do you regard that as an answer to my question?—I do, that the two are totally different.

23434. Must not the same term "directed," as part of the same history, also be explained by the statement of the Commissioners in paragraph 21, where they say, "No children are required to be present at it whose parents or guardians object to their being so, and such children are permitted to absent themselves, whenever their parents or guardians think fit, for the purpose of receiving such religious instruction as they may provide for them?—There is a wide difference in meaning between the two expressions. There is a radical change made—the difference between directing them to be present and not objecting to their being present. The two things are quite different, as explained by Mr. Blake.

23435. Do you regard that as a categorical answer to my question?—Most certainly.

23436. The *Chairman.*—Did I understand you aright on a former day to say that the object of the rule as to religious instruction was to give the child the same security that the Poor Law Act gave him?—Yes, my lord, was, or ought to be the object. The rate-payer's child in a state-aided school ought to have his faith as well protected from assault as that of the pauper child in the workhouse.

23437. Will you look to the 49th section of the Poor Law Act?—I do so.

23438. "That no order of the Commissioners nor any bye-law shall oblige any inmate of any workhouse to attend or be present at any religious service which may be celebrated in a mode contrary to the religious principles of such inmate." Would it not be necessary, in construing that sentence, to read it as meaning that no order shall oblige any inmate to be present at?—It would.

23439. Can you put any other interpretation on these words?—None.

23440. Do you observe, my lord, that the subject matter there is attending religious service, and do you see as you go down lower, when it comes to religious instruction—"Nor shall authorize the education of any child in such workhouse in any religious creed other than that professed by the parents or surviving parent of such child?"—Do you see how emphatic it is, when it comes to religious instruction? There are no equivocal clauses or doubts—"receive or be present at" are altogether excluded, and the words are absolute and unqualified—"Nor shall authorize the education of any child." One is Divine worship and the other is religious education.

23441. Should you say that the education of a child in an antagonistic creed was being carried on by the simple fact of its being allowed to remain in the room while other children were being taught it?—If within hearing of the instruction. The act expressly censures it—"Nor shall authorize the education of any child," and so on.

23442. Will you look at the words of the rule of 1842?—I do so.

23443. "That no child be compelled to receive or be present at religious instruction." If that rule were framed by a person who had before him the clause in the Poor Law Act, or if it were laid alongside the words in the Poor Law for the purpose of comparison, would not such comparison lean to the conclusion that it also was to be read in the sense of compelled to be present at?—It might, by uneducated persons, but the grammatical construction in both, in the Rule and in the Poor Law Act, is not analogous. There is a difference, for Archdeacon Stopford said that the Rule was open to either construction; but it is important to know that this rule was framed and these words set forth before the passing of the Poor Law Act, which was not enacted until late in 1838, and that may alter your view of the question.

23444. The first place where I see that rule printed is in the report for the year 1842?—But, my lord, the distinction conveyed by those words occurs earlier. The distinction between "receive" and "be present at," and "attend" and "be present at," is as old as the Temple Meeting-house letter, 1833, and is set forth in the text of the Board's report for 1837, as a consequence of the change of rule then made for Presbyterians. Those words that you have referred to occur earlier; you will find that the Lord Lieutenant included these words—"be required to attend or be present at"—in January, 1840, addressing the Presbyterians; but the words, "that no child be compelled to receive or be present at," in that precise verbal form, did not occur, in point of fact, before the passing of the Poor Law. The terms of the Poor Law Act are much more satisfactory, and I beg to say that in the discussion, 1866, with regard to the new rule, the returns of the National Board show that they leave out "compelled" and insert "receive;" just as in the Poor Law Act. When they were altering that new rule in 1866 Lord Kildare proposed to retain the word "compelled;" but, on amendment, by Judge O'Hagan and Lord Chancellor Brady, the word "compelled" was left out and "receive" put in, as in the Poor Law, thus supporting your lordship's view; the words were loose as compared with the Poor Law Act, "that nothing shall authorize the instruction of a child."

23445. Rev. Dr. *Wilson.*—Are you aware that there were protests from several of the Commissioners declaring that there was a thorough alteration of the rule as to religious instruction in 1866?—A thorough alteration of the Rule of 1847, and I have already given in the names of the three Presbyterian Commissioners who protested against it. I fully agree with you that it was a fundamental alteration—that is, the altered rule of 1847, was restored, to a great extent, to what it was originally.

23446. The *Chairman.*—To which clause of the Poor Law Act do you refer when you say it was altered to make it conformable to the Poor Law Act?—The 49th section. Those rules, you will see, ought to have been far clearer. I admit, with your lordship, that the grammatical construction was doubtful, and should not occur in so important a document, and it would appear that the Commissioners are now of the same opinion, for, in the discussion at the passing of the new rule of 1866, or rather the restriction of the old rule that subsisted from the beginning up to 1847, when the Marquess of Kildare proposed to retain the expression "compelled to receive or be present at," an amendment was proposed and carried that instead of "no child shall be compelled to receive," &c., that the words "no child shall receive" be substituted.

23447. On the 28th of November, in answer to Mr. Sullivan, question 19343, you say "private instructions were sent by the then Government, through Lord Granville, the chairman of the Select Committee of the House of Lords, and one of these instructions was to make such a creed return." What do you mean by the term private instructions, and how were they sent through Lord Granville?—Earl Granville was chairman of the Select Committee of the House of Lords, on National Education, in 1854. At the conclusion of that inquiry several draft reports were submitted to the Committee, amongst others, one by Lord Granville, one by Lord Monteagle, one by Right Rev. Dr. O'Brien, Bishop of Ossory, and one, I

believe, by either Lord Clancarty or Lord Donoughmore. The committee did not agree on a report, but these draft reports nevertheless appeared. Lord Granville being a leading member of the then Aberdeen Administration had communications with the Irish Government here on the subject, founded on which a letter was sent through General Larcom, the Under Secretary, which letter you will find here in returns that you have ordered, from the National Board. I will quote the date of the letter—Minute of the Board, September 26, 1854. "The Secretary lays before the Commissioners the suggestions forwarded for their consideration by His Excellency the Lord Lieutenant, in a letter of the 2nd September, from the Under Secretary, amongst which are the following." Then the different changes of rule suggested, some twenty of them, are there given. The Commissioners then set about recasting the whole code at the close of 1854, and early in 1855, when very serious changes were made.

23448. Read the words relating to creed registration?—They are not here. It is not stated in terms, but it was an instruction conveyed to me from the Board. The Commissioners then took up the code and recast it, which occupied a considerable time. "Ordered further, that copies of the old and of the revised rules, with an explanation as to the nature and extent of the alterations and additions made therein, be forwarded, *confidentially*, to Earl Granville, Earl St. Germans, Lord Monteagle, and the Marquess of Lansdowne, and that they be also furnished with a copy of the suggestions by the Government, arising out of the parliamentary inquiry of 1854, and with a memorandum showing how each case has been disposed of." And in connexion with this, I have to state to you that I received verbal instructions from the Board, through Mr. M'Creedy, then my colleague in the Education Office, to draw up account-books, clear and simple forms of account-books, rolls, daily report, and register, and in which instructions it was set forth, for the first time, that we were to introduce a creed-register. Under these circumstances, I drew up the school register which you have already had in evidence.

23449. Mr. *Sullivan.*—On a former occasion I asked you with respect to the rule as to religious instruction in vested and non-vested schools, and I think you stated that there was no such distinction made in the early days of the Board. Am I right in that?—Yes, up to 1840 there was no such distinction, and no such distinction was made in the Rules until 1843, (set down as for 1842) when it was first distinctly stated in the Board's rule the distinction between vested and non-vested schools.

23450. Will you read from the report of the Select Committee of the House of Commons, that sat in 1837 on a "Plan of Education (Ireland)," an extract from the evidence of the Rev. James Carlile, in reference to convent schools, question 989, put by Mr. Gladstone?—Yes, the Rev. Mr. Carlile, a Presbyterian, was the paid or Resident Commissioner of National Education, from 1831 to 1838. I read:—

"Mr. Gladstone.—In the visits you paid to schools under the superintendence of Roman Catholic religious bodies did you observe anything in the appearance or conduct of the schools, or the conduct of the teachers, likely to discourage Protestant children from attending?—The nuns have a peculiar dress. It will be seen, at once, they are of a Roman Catholic order. Some of the monks have a peculiar dress, but I am not aware that it is anything approaching to a clerical dress. Others are clothed without any peculiarity. 990. Do you consider that a circumstance unfavourable to the attendance of Protestant children?—Rather. I should think. 991. Should you yourself feel any objection to making a grant for a proposed new school of that description?—I do not know that I should, while, at the same time, I do not regard these schools as so thoroughly and perfectly adapted to the National system as other schools totally unconnected with any particular religious body. 992. Do you think that though possibly, you might consider it right to enter into connexion with them where they did exist, with a view to prevent their being rendered more exclusive than they naturally are, still it would not be desirable to encourage the formation of new ones?—I should not like to see them spread, in connexion with the National Board. 993. Do you think that, in any case, a religious body, having a school in connexion with the Board, would be disposed to afford the use of their school-house for the purpose of separate religious instruction to Protestant pupils?—They are bound to do so by the rules, and they must come under an engagement to do so, if required. 994. Do you mean where the school was part of the nunnery itself?—We require an engagement to that effect, in all cases, without exception. 995. Therefore, supposing a Protestant clergyman, willing to give religious instruction to the Protestant children who might be in attendance in the school, should require the use of the school, at a particular time, for the purpose of giving Protestant instruction, you conceive the religious body would be bound to afford the use of the room?—They would be bound to do it, or we should strike off the school."

23451. The Rev. Mr. Carlile was one of the original members of the Board?—He was connected with the Board from its formation until some time in the year 1838.

23452. Did he not fulfil the same functions as the Resident Commissioner does now?—Those functions, and a great many more. Besides Paid Commissioner, he was compiler and editor of most of the books. After he ceased to be Paid Commissioner, he was head of the Normal Institution, as Professor of Education.

23453. He was fully cognizant, therefore, of the principles upon which they acted in regard to religious instruction?—Principles and rules; and his evidence on that examination was not merely founded on the rules and regulations, but also on the very fact of a tour he had just made inspecting schools in Ireland, nunneries included, immediately previous to his examination.

23454. What inference do you draw from his evidence, with regard to the question as to any difference in the rule that existed between the vested schools and non-vested schools prior to 1840?—No new inference; but one I have been acquainted with since first I was connected with the Board—that, from 1831, it was obligatory on the patrons of schools, vested and non-vested equally, to afford a convenient time and place, *in the room*, for the separate religious instruction of all children, of whatsoever denomination, frequenting the school.

23455. After the rule was changed to meet the case proposed by Archdeacon Stopford, did the Board ever acknowledge that any evil result followed from that change of rule?—It is not for Archdeacon Stopford, but for the Presbyterians that that change was made; the Board never acknowledges that any evil follows from their subversion of any portion of the system. Lord Derby, himself, was however one of the frankest and clearest in acknowledging, in a remarkable speech made, in 1858, in the House of Lords, that evil, when he said, "I, for one, regret that on the representations of some parties, that what was secured under the original rule, namely, opportunities for giving religious instruction to minorities, has been withdrawn, and that, in point of fact, in the largest number of schools, but one religious denomination can receive religious instruction."

23456. After the O'Reilly returns were published, did not that passage, which I shall ask you to read, show that the members of the Board themselves admitted that the change had been productive of ill consequences?—I will first read. The Lord Chancellor suggests at a meeting of the Board, 15th May, 1866, that the resolution proposed by the Marquess of Kildare, namely, the new rule of 1866, should be introduced by the following words: "It appearing from a return furnished to the House of Commons that a large number of children are in the habit of attending religious instruction given by teachers of a creed different from that of the children themselves, the Commissioners, under these circumstances, have felt themselves called upon to reconsider their rules regarding religious instruction." The return referred to here is the O'Reilly return, which I asked Major O'Reilly to move for, in reply to the unfounded statement of the Board—that there was no proselytizing going on in their schools—and here is an admission, by themselves, that the O'Reilly returns prove what I stated.

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23457. Subsequent to that meeting did the Board make any proposal with regard to the new rule?—The new rule was proposed by the Marquess of Kildare, in terms that you will see in the document before you. An amendment was proposed, merely as a preamble, in the terms I have read to you, by the Lord Chancellor, and an honest and frank preamble it is, to that new rule. The rule was subsequently modified, in the way that I have pointed out, altering the words "be compelled to receive" for "receive;" as referred to in the chairman's remark a while ago; and the rule was thus passed, 15th May, 1866, to try and correct the evil working of the old "Notice system," in the terms of the rule, as it is in the Code of 1866. Three of the members of the Board having objected to the passing of that rule, namely, the three Presbyterian gentlemen, Rev. Dr. Henry, Rev. Dr. Hall, and Mr. Gibson, and a deputation, from the General Assembly, having waited upon Lord Wodehouse, now Earl of Kimberley, remonstrating against the new rule, Lord Kimberley wrote to the Board suggesting that a proviso should be added, such as that suggested by the deputation that waited upon him.

23458. Will you read the minute from the Board referring to that?—"Minute of the Board, June 22, 1866. Read letter, No. 5164, year 1866, from the Right Hon. C. P. Fortescue, Chief Secretary for Ireland, stating that the Lord Lieutenant would be prepared to sanction the change of rule regarding religious instruction, as conveyed in the Secretary's letter, May 23, if a proviso in some such form as follows be appended to the new rule, 'Provided, however, that in case any parent or guardian shall express his desire that his child shall receive any particular religious instruction, and shall record such desire in a book to be provided in the school, when necessary, for that purpose, this prohibition shall not apply. The entry in the book shall be signed with the name or mark of the parent or guardian, and the book shall be submitted to the Inspector, so often as he visits the school.' Read letter, 5448½, year 1866, from the Rev. Dr. Henry, expressing his opinion that the above proviso will have a beneficial effect, and that it should be adopted by the Board. Ordered, that the words of the proviso submitted by the Chief Secretary be approved, inserting after the word 'apply,' seventh line, the following words, 'to the time during which such religious instruction only is given, and that the notice of such expression of desire may, at any time, be revoked by the parent or guardian, and shall, thereupon, become inoperative.' Ordered further, that the Lord Lieutenant be informed that the Commissioners have passed the following resolution, in connexion with the question under consideration:—'That, whereas the rule adopted by the Board appears to the Commissioners to furnish the most efficient means of guarding from the suspicion of proselytism the system of separate religious and combined secular instruction, the Commissioners accept, in deference to the wishes of the Lord Lieutenant, the proviso suggested in the Chief Secretary's letter, in the hope that it will not interfere with the practical operation of the rule. The Commissioners, however, will feel it to be their duty to propose a repeal of the proviso, if the rule, so modified, should prove, in any manner, inadequate for the accomplishment of its object.' Minute, 3rd July, 1866. Read letter, No. 5598, year 1866, from the Right Hon. C. P. Fortescue, Chief Secretary for Ireland, conveying the Lord Lieutenant's approval of the new rule in regard to religious instruction, with the proviso as suggested by His Excellency, and the addition suggested by the Commissioners."

23459. Do you think that that statement or proviso is judicious?—No, I believe that it has the effect, as proved by the evidence I have given as to my recent tour in the north of Ireland, and in some schools in Dublin, of completely frustrating the intended action of the rule.

23460. Do you think the Board were wise, therefore, in passing the resolution?—Very wise, looking to the experience they had of the Notice System in the North of Ireland.

23461. Previous to 1840 what was the rule with regard to applications whether for the building of schools, or for aid for their support, as to the persons making the application?—It is not a rule but a suggestion, a strong recommendation contained in Lord Stanley's letter, recommending the Commissioners to look with particular favour on applicants for aid to either class of schools, namely vested or non-vested, where the application proceeds from clergymen of both denominations, Protestant and Catholic, clergymen of one denomination and laymen of another, or laymen of both, and the Commissioners, up to 1840, did act on this recommendation, and even published, from time to time, an analysis of the applications, showing the numbers of them that were signed by applicants under each of these three different categories.

23462. That is, the suggestion became by practice a rule?—A rule that a decided preference was given, and in the original regulations of the Commissioners that were framed within the first month of the existence of the Board, December, 1831, I think you will find it is there adopted as a rule. If you will allow me, I will read it. It comes under No. 7 of the original regulations that were framed so early as the 13th Dec., 1831. It was a sort of provisional Code, consisting of seven rules.

23463. Will you be good enough to read it?—"As one of the main objects of His Majesty's Government is to unite, in one system, children of different creeds, and as much must depend on the co-operation of the resident clergy, the Board will look with peculiar favour upon applications proceeding either from, 1st, Protestant clergymen and Roman Catholic clergymen, conjointly; 2ndly, a clergyman of the one denomination, and a certain number of laymen of the other; 3rdly, of laymen of both denominations."

23464. The *Chairman.*—Are you aware of any instance of an application from a member of a single creed having been postponed because any available funds were absorbed by joint applications?—I do not recollect an instance of the sort; but all through the earlier period of the proceedings of the Board, the Commissioners state what I am telling you. The preference was practised up to 1839, and then given up, in deference to Presbyterian opposition.

23465. But you cannot state any case in which that rule was put into operation?—I cannot.

23466. If that be so, do you consider that that rule, as long as it existed, was a practical bar to Presbyterian applications?—They felt that it was, for Mr. Gladstone examined Dr. Cooke on that very point, upon which I have already given evidence. It was asked whether it was an objection they had to connect themselves in applications, with other Protestants, such as of the Established Church, or only with Roman Catholics. Dr. Cooke and several others distinctly stated that the objection was to connect themselves with Roman Catholics, and further, that the State had no more right to ask him or the Presbyterian body to consult the priests of the Church of Rome, as to what they were to do with their schools, than the Elector of Saxony had, when he asked Luther, who had intimated that he was about to become a Protestant, whether he had consulted Cardinal Cajetan.

23467. Mr. *Sullivan.*—Will you read from the report of the select Committee of the House of Lords on National Education, Ireland, 1854—Mr. Cross being the witness and the Earl of Derby being the examiner?—Question 117, the Earl of Derby asks—

"That was for the purpose of encouraging combinations of different religious denominations establishing schools?—Yes. Are you of opinion that the alteration which has been made in the practice of the Board, by attending to individual applications, has had the result of diminishing the amount of that combination, and of making the schools more of a separate character than they were before?—The effect has been, certainly, to place the schools more under the management of individuals of different religious persuasions; but I think there is nothing in the fact, even though it be admitted, to prevent united instruction, although the result has been that schools under Roman Catholic patronage are principally attended (especially in Roman Catholic localities) by children of that persuasion. In the North of Ireland,

where the population is more mixed, you will find, by the returns furnished to Parliament, that there is a much larger amount of mixed education than in the other three provinces."

And at No. 116, Viscount Hutchinson says—

"You were understood to state that it was only after 1840 that you entertained applications from single individuals?—There were many, I have no doubt, previous to that date, but the general rule was, that if they came from persons of different religious denominations, they should have the preference in case the Board could not aid all."

23468. Will you give the summary as given in the report of the evidence?—Yes, Mr. Cross handed in the following tabular summary, in 1854, showing the classification of all the schools, according to the creed of the patrons:—

SUMMARY.

Province.	Number of National Schools in Ireland under the patronage of											Total.
	Established Church.		Presbyterians.		Dissenters.	Roman Catholics.			Work-house Schools.	Commissioners of National Education.	Religion not stated.	
	Clergy.	Laity.	Clergy.	Laity.		Jointly with Protestants.	Clergy.	Laity.				
Connaught, .	15	79	6	–	1	12	373	80	21	–	1	588
Leinster, .	33	73	3	2	2	8	900	87	31	11	1	1,151
Munster, .	12	75	2	2	–	16	791	39	45	5	1	988
Ulster, . .	94	225	483	189	30	12	736	71	21	12	2	1,875
Total, .	154	452	494	193	33	48	2,800	277	118	28	5	4,602

23469. How far does that table bear out the united system as far as patronage is concerned?—My best course is to allow Mr. Cross to answer. To question 120, I find he then answers, in 1854, the founder of the system—

"The Earl of *Derby*.—Do I rightly understand the return which you have now read as showing that the whole number of schools under the *joint* management is only forty-eight persons of different religious denominations?—Up to the date specified in these returns, there are very few schools under *joint* management; and I should add, that as far as my experience goes, those under joint management have given the Commissioners more trouble than any others, for they found it very difficult to unite parties of various religious communions."

23470. That was the state of things in 1854?—Yes.

23471. How far do the O'Reilly returns make out that the system in 1862 was more successful in that point?—Now, it was remarked, a few days ago, by Mr. Gibson, in reference to a return, that I quoted, from a Parliamentary paper some years back, that the question this Commission has been appointed to consider is not what was the state of National Education then, though in point of history it is important for you to know what it was in all stages; but I will supplement that summary of 1854, by a far more minute and important one of the year 1862, after the system had been thirty years in operation, showing what was the result of united education under four great categories:—No. 1, Joint Patrons; No. 2, Joint Teachers; No. 3, Joint Pupils; No. 4, Joint Religious Instruction, I mean separate religious instruction for two or more creeds in the one school. I think it will afford you a faithful picture of the united system in its main features.

	Schools.	Per cent.
I. *Patrons:*		
Catholic, . . .	4,267, or	68·7
Established Church, . .	719, or	11·6
Presbyterian, . . .	849, or	13·6
Dissenters, . . .	83, or	1·3
Joint Creeds, . . .	42, or	0·7
Official—Workhouse, Gaol, Asylum, and Model, .	256, or	4·1
Total, . .	6,216	100·

So that, excluding the official schools, the Poor Law, gaol, asylum, and model, we find that there are only seven schools in a thousand, after thirty-one years, that enjoy joint management, and as Mr. Cross rightly said, in 1854, these give more trouble than I suppose fifty times the number, under individual or denominational management. We have under the head—

	Schools.	Per cent.
II. *Teachers:*		
All Catholics, . . .	4,819, or	78·0
,, Protestants, . .	1,259, or	20·3
Mixed, ...	106, or	1·7
Total, . .	6,184	100·

	Schools.	Per cent.
III. *Pupils:*		
All Catholics, . . .	2,360, or	39·1
,, Protestants, . .	154, or	2·5
Mixed, ...	3,525, or	58·4
Total, . .	6,039	100·

I am sure that the friends of united education must feel highly delighted to see such a large number, namely—the majority of the schools, 58·4 per cent., having a mixture; but it is an utter delusion. When we come to analyse it, we find it is what is called the fallacy of composition. Now I will take the lower grades of religious minorities, one by one—

	Schools.	Per cent of the 3,525 Mixed Schools.
Religious Minorities:		
One Catholic pupil on Roll, in year, in	62	436, or 12·4
,, Protestant ,,	374	
Two Catholics ,,	70	416, or 11·8
,, Protestants ,,	346	
Three Catholics ,,	51	313, or 8·9
,, Protestants ,,	262	
Four Catholics ,,	34	216, or 6·1
,, Protestants ,,	182	
Five Catholics ,,	47	188, or 5·3
,, Protestants ,,	141	
Six to nine Catholics ,,	132	455, or 12·6
,, Protestants ,,	323	
One to nine Catholics ,,	396	2,024 or 57·4
,, Protestants ,,	1,628	

I take the small minority, *nine* on Roll, which gives a mixture of *three*, in daily attendance, so that upwards of 57 per cent. of the so-called *mixed* schools have minorities of three, two, one, or less, daily. But if you further deduct 256 *official* schools; workhouse schools, where no one goes by choice; gaol schools, where persons go by compulsion; lunatic asylums schools, whose inmates have no option, one way or the other; and model schools, where persons go by special attraction, no pretence of mixed education remains.

23472. With regard to those schools that have only one or two of a different religion attending it, how many children on the roll are required to give a mixed attendance?—Fortunately we can better understand

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the question now, than any time before. We have settled that it takes *three* pupils on the roll to give *one* in attendance, therefore you are wholly to reject, as proving no necessary but only a casual mixture, the ones and the twos, for you must get three on the roll to secure a daily attendance of one. Therefore, two cannot count, in proving a mixed school.

23473. That is, so far as the statistics of roll returns are concerned?—These are the roll returns applied to a year, but really, as you now understand, going back over fifteen months.

23474. And of course is confined to the statistics upon the face of the National Board's books?—Yes.

23475. Will you now take up the fourth category?—The fourth category applies to the separate religious instruction given in the schools. Under Lord Stanley's system you should expect a second religious instruction in every school where there was a second religious denomination; but so far from that, Catholic instruction only is given in 4,354, or in 70·1 per cent. of the schools. Protestant instruction only is given in 1,032, or 16·7 per cent. of the schools. Both Protestant and Catholic teaching is given in 524, or 8·4 per cent. of the schools, chiefly official schools, workhouses, jail, model, &c. None is given, or there is no return, as to 306, or 4·9 per cent. of the schools, making a total of 6,216 schools.

IV. *Religious Instruction:*	Schools.	Per cent.
Catholic, only, . .	4,354 or	70·1
Protestant. only, . .	1,032 or	16·6
Both Protestant *and* Catholic,	524 or	8·4
None, or no Return, .	306 or	4·9
Total, . .	6,216	100·

If you desire it I can give you an analysis of the schools, of 1867, showing their condition five years later than 1862; but there are no similar minute returns of this kind, later than the O'Reilly returns. I can give you important returns, however, with regard to the distribution of mixed schools, in 1867.

23476. Will you give that?—With pleasure. I have a table before me of mixed and unmixed schools in 1867.

23477. The *Chairman.*—Is that compiled by yourself?—Compiled by myself, from the report of the National Board, for the year 1867. This is an analysis of 6,382 schools, grouped in five categories of mixed and unmixed schools.

MIXED and UNMIXED NATIONAL SCHOOLS, 1867.

Class or Group.	Schools in operation.		Creed of Teachers.	Creed of Pupils on Roll.								
				Catholics.			Protestants.			Total.		
	Number.	Per cent.		Number.	Per cent.	Average per School.	Number.	Per cent.	Average per School.	Number.	Per cent.	Average per School.
1	2,365	37·1	Catholic, . .	360,887	49·0	152·6	–	–	–	360,887	39·5	152·6
2	2,649	41·5	„ . .	333,565	45·2	125·9	24,814	14·2	9·4	358,379	39·3	135·3
3	132	2·0	Mixed, . . .	13,228	1·8	100·2	14,825	8·4	112·3	28,053	3·1	212·5
4	197	3·1	Protestant, . .	–	–	–	19,867	11·3	100·8	19,867	2·1	100·8
5	1,039	16·3	„ . .	29,481	4·0	28·3	115,864	66·1	111·5	145,345	15·9	140·
	6,382	100·	Totals and averages,	737,161	100·	113·9	175,370	100·	27·4	912,531	100·	143·

In the first group there are 2,365 schools under Roman Catholic teachers, being only 37·1 per cent. of all the National schools in Ireland. These 2,365 schools are attended by 360,887 children, all of whom are Roman Catholics. That number forms 49 per cent. of the 737,161 Catholics attending all the schools, which on an average is 152·6 Catholics to every one of these 2,365 unmixed schools, these forming 39·5 per cent. of all the children on the rolls, of the whole of the 6,382 National schools. In 2,649 other schools, under Catholic teachers only, or 41·5 per cent. of the whole of the schools, there are 333,565 Catholic children, being 45·2 per cent. of the whole of the Catholic children, and an average of 125·9 Catholic pupils in each school, mixed with 24,814 Protestants, 14·2 of all the Protestants attending the schools, or 9·4 Protestants in each school, making a total of that sort of mixture of 358,379 Catholics and Protestants, or 39·3 per cent. of all the children in the National schools in Ireland. The next group of schools we come to are the schools under mixed teachers, of which there are only 132, or 2·0 per cent. of the whole, attended by 13,228 Roman Catholic children, or 1·8 of all the Roman Catholic children, mixed with 14,825 Protestants, or 8·4 per cent. of all the Protestants, making a total of 28,053 Protestants and Catholics, or 3·1 per cent. of the whole attendance in National schools. Now, we come to the first group of Protestant schools, those under an exclusively Protestant staff, 197, or 3·1 of all the schools, attended by 19,867 Protestants only, and no Roman Catholic, or 11·3 per cent. of all the Protestants in attendance, or 2·1 per cent. of all the children in all the schools. Lastly, we come to the fifth category—schools also under a Protestant staff only, 1,039 schools, or 16·3 per cent. of the whole, attended by 29,481 Roman Catholics, or 4 per cent. of all the Roman Catholics, or an average of 28·3 per cent. Roman Catholics to each of those schools, mixed with 115,864 Protestants, 111·5 in each school, or 66·1 per cent. of all the Protestants in the schools, making a total of 145,345 children, Protestant and Catholic, in those schools, or 15·9 per cent. of all the children attending the schools, being a grand total of 6,382 schools, classed into these five categories, attended by 737,161 Roman Catholics, and 175,370 Protestants.

23478. Mr. *Sullivan.*—All these numbers represent roll numbers?—Yes, roll numbers, the total number on the roll for 1867.

23479. Have you any further statement that you wish to read with regard to the existence of the religious rules?—No, not at present. No defence, whatever, can be put forward by statesmen, or by educationists, for applying the restrictions of a mixed system of education to the first and fourth categories, namely, 2,365 Catholic schools, attended by Catholics exclusively, and 197 Protestant schools attended by Protestants exclusively, these two classes of schools having about 43 per cent. of all the pupils in them. It can hardly be defended, the minority being so small in the 2,649 other Catholic schools, with small minorities of *nine* Protestants on the roll, that the rule can be legitimately applied to restrict the religious instruction of all the other children—while the same principle, as to extreme minorities, is, *mutatis mutandis*, applied to 1,039 Protestant schools, with extreme Catholic minorities. Omitting all these, then, the only schools you have to legislate for are 132 mixed schools, chiefly model, workhouse, gaol, and lunatic asylum schools.

23480. Have you any statement to hand in, in order to complete any portion of the evidence with regard to the rules for religious instruction?—I have not. I think to-day's evidence is sufficient. I refer to the

statements made by me, in my letter of 1854, already put in evidence, so that, up to that time, the Commissioners had scarcely given any purely educational or scholastic attention to the main business assigned to them, namely, the education of the people; that the Board, at their meetings, the staff of the central office, and the Inspectors, had much of their time occupied looking after rules that, in great part, are wholly imaginary in their application; if you accept the existing state of things, as set forth in this table. It is the result of an experiment, after thirty-seven years' operation, or more than the lifetime of a whole generation. The people have settled down, as regards education, into the attitude you see, in relation to one another. There is no such thing, practically, as mixed education in any substantial way in Ireland; and, where it exists, it is an unmixed evil, as my recent tour in the North proves.

23481. I ask you to look at this copy of a letter, on the subject of National education in Ireland, addressed to the Chief Secretary for Ireland, Right Hon. E. Cardwell, M.P., by certain members of the House of Commons, under date 10th of August, 1860—Parliamentary paper 212, year 1861?—I do so.

23482. Read the paragraph of that letter, stating the opinion of those members of the House of Commons, with regard to the fact of the Rules of the Board having been changed.—

"The changes made in the system of National education have been very numerous. That, in their cumulative effect, they have had a gravity not anticipated, when each of them was successively made, will now be denied by few. That, through them, the system has been affected, in its *fundamental* principles and its *essential* characteristics, is a fact, not merely conceded, but willingly and warmly asserted, in pamphlets and public speeches, by various Protestant clergymen, and especially by Archdeacon Stopford. These gentlemen affirm that, but for the changes in question, they could not conscientiously have joined that system; but that, owing to them, they now enjoy opportunities of inculcating on children in their schools, not of their own faith, those religious doctrines which they hold specially precious—opportunities even more favourable than those formerly accorded to them by the Kildare-place Society. In their evidence, given before Parliamentary Committees, and in that given by Mr. M'Creedy, Mr. Carlile, and other persons connected with the administration of the system, similar statements are reported. Now, the institution of National Education in Ireland, upon the withdrawal of the grant to the Kildare-place Society, involved a compact of no ordinary character. From it *even the suspicion of proselytism* was to be excluded, and in it was guaranteed a principle no less sacred in the political than in the moral sphere, viz.: that "we should do to others as we wish others to do to us"—a principle for which the prelates and the people of Ireland had long contended, in vain. The successive changes to which we referred were, in several cases, urged by their respective advocates as experiments, and their full effects could only be ascertained by experience. They were, with few exceptions, made in direct opposition to the original principles and provisions of the system, as compendiously set forth in Lord Stanley's letter. You refer, expressly, and on several occasions, to that document, as the exponent and authoritative standard of the National system. 'The principles of that system' you state, 'were clearly laid down by the Earl of Derby, in the well-known letter addressed by him to the Duke of Leinster, in the year 1831;' and, further on, you justly remark, with reference to certain grievances, which we lament, 'the principles recorded in Lord Derby's letter appear to afford no opening for any such complaint;' you proceed, 'if any ground for it exist, in practice, the members of any Church are entitled to bring their grievances under the notice of those in authority. From whatever quarter such a representation might proceed, it would not fail to receive the most careful attention. It, certainly, would not fail to do so, when made by the spiritual pastors of by far the larger number of pupils receiving education in the schools.'"

(Signed),

CASTLEROSSE.
R. MORE O'FARRELL.
JOHN FRANCIS MAGUIRE.
W. H. F. COGAN.
LAURENCE WALDRON.
JOHN ESMONDE.
O'CONNOR DON.
JOHN LANIGAN.
D. O'CONNELL.
EDWARD M'EVOY.

We are, &c.

O'DONOGHUE.
W. MONSELL.
G. GAVIN.
JAMES M'CANN.
JOHN A. BLAKE.
GEORGE BOWYER.
JOHN BRADY.
JOHN DALBERG ACTON.
J. POPE HENNESSY.

23483. Does not that passage, supported by the names of nearly all the Roman Catholic members of the House of Commons, show that, whether rightly or wrongly, the Roman Catholics in Ireland were under the belief that the fundamental rules of the system had been changed?—Not only they believe it, but they indicate the grounds that convinced them of it.

23484. The *Chairman.*—Do you consider that when the scheme was first being organized, the provision that the minority should receive religious instruction in the schools was one to which much importance was attached?—The greatest, my lord, as the Circular of Dr. Doyle, already cited by me, proves; because, with a poor population like the scattered agricultural peasantry in Ireland—I speak especially with confidence with regard to Roman Catholics—no weekly instruction by Sunday school, given in the chapel, no appeal from the clergyman, by a sermon once a week, even if he could confine his sermons to simply catechetical instruction, for the children, would ever ground a large population, like the Irish people, in the summary of the Law of God, as they have it in their Catechism, or train the children in habits of Christian piety.

23485. It has for a considerable number of years I believe ceased to be a custom of the clergy of the minority of either side to frequent opposition schools for that purpose?—In no school under Protestant management in the North of Ireland that I went through, did I find one instance. In one vested Roman Catholic school, in Donegal, not only was there opportunity afforded, as there should be, under the rule, but I grieve to say that the Roman Catholic teacher taught three catechisms—Catholic, Anglican, and Presbyterian—in three corners of the school-room—a most reprehensible practice.

23486. Was it ever a practice of the clergymen of the minority to go into an opposition school-room, and communicate religious instruction?—It was, my lord; but never, I must say, to any great extent. There was that distinction recognised as to schools, especially from the time the Presbyterian body joined. It was acknowledged that, from that to this, the system was denominational; and although it was open, under the rules, to men of my sort, to go in and exercise the rights of visitors, persons have almost the same hesitancy to go into a denominational school, of a different creed, as they would to go into a church not their own.

23487. Might I understand that such a power was only exercised in a small degree at first, and soon ceased to be practically employed at all?—You are quite right, my lord, in so understanding it; and in the year 1854, when asked the same question that your lordship asks me, I stated that after all my experience in the four provinces of Ireland, as District and Head Inspector, I never knew one instance of an extreme minority where it was availed of, by clergyman or layman, to go and give religious instruction—even one.

23488. Then, at the time that distinction was made between vested and non-vested schools, the privilege given to the patron of non-vested schools was practically one which he enjoyed beforehand?—In point of practice it was as you state, up to the recognition of that distinction for the Presbyterians in 1840; but, my lord, there is a great, an immense difference, between depriving persons of a right, if they chose to exercise it, and depriving them of that right in deference to another body. In point of principle it makes a very great difference.

23489. In point of practice was it of any great moment?—Not of any great moment, my lord, in point of practice.

23490. As far as the minister of religion was concerned it was a restriction?—It was; it was a denial of a right that no one deplores more candidly or manfully than Lord Stanley himself.

23491. In respect to the patron, it was a change in favour of religious liberty?—Not at all. Quite the contrary. It was a change made in deference to the conscientious objections of the Presbyterian body to allow the school to be closed on a day in the week, to let the Roman Catholic priest occupy the room, and

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teach a doctrine that they disapproved, under the shelter of the school.

23492. Rev. Dr. *Wilson.* — Might Roman Catholic children, if they chose, attend on and receive religious instruction given by a Protestant teacher in National schools at any time from 1832 to 1837?—The term "religious instruction" may mean either their own religious instruction or adverse religious instruction. I understand the drift of Dr. Wilson's question to mean, might Roman Catholic children, from 1832 to 1837, attend non-Catholic religious instruction, given by a Protestant teacher in a National school, if the children chose. I say not. It was never a question at all of the children—it was a question of the parent.

23493. Then, if the parents chose to allow their children, might they attend on such instruction?—No; they should direct them to attend; and there is a great difference between *allow* and *direct*. They should, beforehand, direct them.

23494. Do you regard Lord Stanley as a good authority upon that point?—I regard Lord Stanley, by his letter, to be an authority, but not much outside of that.

23495. Did you not quote, just now, statements by Lord Derby as authoritative, or are you not disposed to rely on them?—I rely on Lord Stanley as an excellent exponent of his own letter, and that it was perfectly competent to Lord Stanley to say whether a certain change of rule was a departure from any portion of that letter or not.

23496. Should you regard an extract from a letter of Lord Stanley, read before a Committee of the House of Lords, of which he himself was a member, by a witness, as an authoritative document?—I should receive with respect anything coming from Lord Stanley, but so far as the question is concerned, I would not take Lord Stanley — I would take nothing but the rules and regulations of the Board, and no Government, no statesman, or no individual Commissioner—nothing but the rules and regulations, and the reports and official documents of the Board.

23497. When were the rules and regulations of the Board enacted in which you place such confidence—what was the first time?—From December 1831 up to 1847.

23498. Should you not regard Lord Stanley as a fair exponent of the principles of the system which he introduced?—Certainly, with regard to the principles then, and now, and always; with regard to the principles, but as to rules and regulations, he is no authority, whatever.

23499. Before a Select Committee of the House of Lords in 1837, Mr. Carlile read an extract from a letter of Lord Stanley, which will be found on page 104. Read the extract beginning with "But there is not," near the close? (Reads):—

"But there is not nor ever was any objection to the reading of the Scriptures, or the giving of any other religious instruction on days and hours to be specified by the local patrons, to those children whose parents chose that they should attend. Those days and hours, however, must be specified, in order to remove from the mind of the Roman Catholic parent the possibility of a suspicion that his children may be influenced to join in studies of which he does not approve; nor is there any objection to the application of the term 'school hours' to these portions of time, provided they are distinguished from the hours of universal and necessary attendance."

23500. Does not that language show Lord Stanley's view to be that all along in the history of the system, Roman Catholic children might attend from 1832 to 1840, and receive religious instruction from a Protestant teacher, and in a school under a Protestant manager, and that if such children should absent themselves it was at their own option, and the result of the action of their parents, and not of the managers and teachers? — I am astounded, Dr. Wilson, with the greatest respect for you, how anyone could put forward that mere extract from Lord Stanley's celebrated letter to the Presbyterian deputation, in 1833, in support of the statement you make, as the full answer, then given, by Lord Stanley, when the system had only just been launched, proves the very contrary.

23501. I am quite satisfied?—Allow me to connect it with the sentence before it—"text by context" is an honest Protestant mode of interpretation. Lord Stanley reviewing the proposition made by the Presbyterians, to have a Bible class during the ordinary school hours, for combined, or united instruction, says, "those hours, be they more or be they fewer, will be allotted to other studies, and in them, of course, neither a Bible nor any other book can be employed to which the parents or guardians of any of the children could object on the ground of religious scruples. To introduce the reading or hearing of any such book, during the ordinary school hours, viz., those during which the children of all denominations are expected to attend, would be a palpable violation of religious liberty of conscience." Lord Stanley was astounded at anyone proposing such a thing.

[Adjourned.]

SIXTIETH DAY.—DUBLIN, THURSDAY, FEBRUARY 11, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

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Henry M. Pilkington, esq., Q.C.

HENRY MULOCK PILKINGTON, Esq., Q.C., Honorary Secretary of the Sunday School Society for Ireland, sworn and examined.

23502. Master *Brooke.*—I understand you have drawn up a paper containing the substance of what you propose to offer in evidence?—Yes, I have drawn up a paper.

23503. Will you have the kindness to read it?—

"I have been Hon. Secretary of the 'Sunday School Society for Ireland' since the death of Mr. James Irvine last year, and I have been elected a member of the successive committees in each of the last nineteen years—since the 10th April, 1850. I am acquainted with the working of the Society.

"It was formed in 1809 'for the purpose of promoting the establishment, and facilitating the conducting of Sunday schools.'

"It is not limited in its operations to any one denomina-

tion of Protestants. It assists members of the Established Church, Presbyterians, Methodists, and other Protestant denominations.

"The Committee endeavour to carry out the objects of the Society by supplying the managers of schools with 'suggestions for the forming and conducting of Sunday schools,' published by the Society; roll books to enable the managers to record the names, number, and attendance of the pupils; class books for the teachers, that they may have the names, residences, and attendance of the children in their respective classes; a book called 'The Absent Scholars' Report Book,' to secure as far as possible the visiting by the teachers of the absent children; alphabets and spelling cards; spelling and reading books, published by the Society; Bibles, Testaments, concordances for the teachers; portions of Scripture; tickets for rewards, with Scripture subjects and calendars of Scripture lessons for the year.

"These are given either gratuitously or at reduced prices.

"Since 1823 no assistance in money has been given.

"The Committee employ travelling agents, who, so far as our means enable us, are sent to visit the schools, and who report the state of the schools visited, to the Committee.

"The Society is entirely supported by voluntary contributions, including grants of Bibles and Testaments, from the Hibernian Bible Society, and the British and Foreign Bible Society.

"The income of the Society for the year ending 31st March, 1868, consisted of £1,652 7*s.* 5*d.* in money, and £1,024 17*s.* 7*d.* in Bibles and Testaments given by the Hibernian Bible Society, and the British and Foreign Bible Society, making in all £2,677 5*s.*

"In the first year of the Society there were only two schools in connexion with it, attended by 87 scholars; and so far as the Society has been able to ascertain, there were then only eighty Sunday schools in Ireland.

"In this year there are 2,495 schools connected with the Society, containing 197,259 pupils, and 18,131 gratuitous teachers; of the pupils 129,927 are reported as reading the Scriptures.

"From the returns forwarded to us from 1,963 schools, it appears that 77,689 of the pupils were receiving instruction in week-day schools; and taking these returns as the basis of the calculation for the remaining 532 schools, which have not supplied the information on this head, we estimate that of the 197,259 pupils, 98,743 are receiving instruction in week-day schools, thus leaving 98,516 attending Sunday schools only. But of the whole number attending the schools 50,956 are above the age of 15 years, who perhaps could not be expected to attend daily schools, which would leave 47,560 children under the age of 15 years depending for their instruction entirely on the Sunday schools. I find that this proportion has remained nearly the same for several years, as the following table will show:—

TABLE A.

	Year ending 31st December.				
	1864.	1865.	1866.	1867.	1868.
Total Number of Scholars,	198,287	195,097	194,172	195,823	197,259
Proportion attending Daily Schools,	97,513	97,424	95,349	96,383	98,743
Receiving instruction in Sunday Schools only,	100,774	97,673	98,823	99,440	98,516
Above 15 years,	54,668	52,032	50,800	51,120	50,956
Under 15 years,	46,106	45,641	48,023	48,320	47,560

"The accompanying table marked B shows the number of schools, pupils, and teachers in each decade since the formation of the Society, showing a large increase up to 1839, and some decrease since that period.

TABLE B.—NUMBER of SCHOOLS, SCHOLARS, and GRATUITOUS TEACHERS in connexion with the Society at different periods.

November, 1809, the Society established.—In 1810 only two Schools in connexion.

Year.	Schools.	Scholars.	Teachers.
April, 1819,	762	81,114	–
Jan., 1829,	2,283	185,490	16,837
1839,	3,006	226,650	21,828
1849,	2,936	224,171	20,108
1859,	2,690	216,216	19,658
1869,	2,495	197,259	18,131

"The table marked C gives the number of schools, pupils, and teachers in each of the provinces on the 1st January, 1869.

TABLE C.—The numbers for the year ending 1st January, 1869, as above, stand as follows in the several *Provinces*:—

Province.	Schools.	Scholars.	Teachers.
Ulster,	1,647	148,667	13,097
Leinster,	430	29,133	2,954
Munster,	229	10,693	1,316
Connaught,	189	8,496	764
Total in connexion as above,	2,475	197,259	18,131

"So far as I can judge from the reports to the Society, this decrease has been caused partly by emigration, and partly by the establishment in 1861 or 1862 of another Sunday School Society in Belfast, connected with the Presbyterian Church.

"The numbers are again increasing, the year ending 31st December, 1868, showing an excess over the preceding year of 1,436 pupils, and an increase of 3,087 over the year 1866.

"I may observe that the Society was never more efficient, and never more needed than it is now.

"In the year 1868 we issued the several Bibles, Testaments, and other Sunday school requisites, mentioned in table D.

TABLE D.—ISSUE of BOOKS in the year 1868.

	Gratuitous.	At Reduced Prices.	Total.
Bibles,	9,498	8,506	18,004
Testaments,	8,614	905	9,519
Spelling Books and Reading Books,	14,312	1,110	15,422
Portions of Scripture,	–	979	979
Concordances,	–	252	252
Registers, Roll Books, Class Books, Hints and Suggestions,	3,315	2,167	5,482

In addition to the above, there was a large issue of Scripture Tickets, Scripture Subjects, and a Calendar of Scripture Lessons.

"As to the effects of the Sunday school system, I think I may say that, in the country parts of Ireland at least, the children who attend Sunday schools may be distinguished from those who do not, by habits of order and cleanliness, and by a better occupation of the Sunday. It causes an increased attendance of both parents and children at public worship. There is an affectionate bond of union established between the children and their teachers, which tends to bind together the different classes of society, the effect of which is felt not merely while in the school-room, but during the week—and not only while the relationship of pupil and teacher continues, but through life. Of the permanence of this union we have frequent examples—letters having been sent to us by teachers, which had been received from former pupils, written from India, America, Australia, and various other parts of the world, referring with gratitude to the Sunday schools in which the writers had been trained."

23504. With reference to the remarkable fact which you have stated, that nearly 50,000 Protestant children have no means of instruction whatever but what are afforded by the Sunday schools, may I ask is writing taught in the Sunday schools?—Never to my knowledge. We make no condition. We don't inter-

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fere with the internal arrangement of the schools. Upon making inquiry and upon looking through the reports I found that at an early period of the Society's existence, after it was established, in 1809 and 1810, writing was occasionally taught. I have reason to believe it is not taught in any Sunday school now.

23505. Of course arithmetic is not taught?—It is not taught. The schools are entirely for religious instruction. The teaching of spelling and reading is merely with a view to enable the teachers eventually to give religious instruction.

23506. Then, there are 50,000 children learning only to read and not receiving instruction in any other branches of education?—Yes. Of course I speak, in all this evidence, from the returns given to our society, which I have every reason to believe are correct.

23507. Have you ever attempted to investigate the causes why so large a proportion of children as 50,000 are not sent to week-day schools?—Frequently. In the province of Ulster, where, as you may observe, the greater number of our schools are, the children are employed in manufactures. Some years ago Scotch houses employed numbers of females in embroidery work. That has been reported to us frequently as the cause of their not attending week-day schools. That is not so much the case now; but still the numbers are very great that do not attend any week-day school. As to the boys, there is a great deal of employment both at manufactures and upon farms in the North of Ireland. You are aware there is a great deal of flax culture in the North, as well as of manufactures, and the boys are employed at these.

23508. Have you reason to think that a considerable number go into life without any knowledge of writing or arithmetic?—It is very possible that some of those that are returned to us at a particular time as not attending any day school, may have previously attended week-day schools for a short time. But they certainly go into life very imperfectly educated, and many, I am sure, without any education except what they receive in the Sunday school. It is a constant complaint of our correspondents that they cannot get attendance at the week-day schools; for many of the managers of Sunday schools have week-day schools also.

23509. It is part of the system to create a very lively interest between the teachers and the taught and to follow the children to their homes?—Yes, I have stated to you that one of the books we issue is an Absent Scholars' Report Book, in which the teacher is expected to report the cause of absence, and that he has visited the children. Of course it is desirable that as far as possible that should be carried out.

23510. The *Chairman*—What proportion of these children do you suppose have never learned to read before they came to the Sunday schools?—I cannot answer your lordship that; I cannot say they have never learned to read, I can only answer from our returns. I have the form of our returns, showing the information which we require from the managers of our schools, and that matter does not enter into it. The questions which we require to be answered by each person who applies to us for aid are these:—"How many scholars are there on the books? How many scholars usually attend? How many of the scholars ON THE BOOKS are reading the Bible or Testament? How many of the scholars ON THE BOOKS are above the age of fifteen years? How many of the scholars ON THE BOOKS of the SUNDAY school attend any daily school? How many teachers attend the school?" and so on.

23511. Is there a large demand upon your stores for the alphabets, books, and cards, used for teaching elementary branches?—A very large demand.

23512. I think I understood you to refer the number of children in the North of Ireland who don't attend daily schools to the facility with which they get employment in manufactories?—Yes.

23513. How would you explain with respect to the other three provinces the fact that so many children do not frequent week-day schools?—In the other three provinces our numbers are comparatively small. Although the numbers in the other three provinces enter into our calculations, yet you will observe from the tables I have read how small they are. Whilst we have 148,667 children attending our schools in Ulster we have only 8,496 attending our schools in Connaught. Our schools are intended for Protestants, and, of course, they have not anything like the same demand upon them in the other provinces that they have in Ulster.

23514. Are you aware whether many of the children attending your schools also go on week-days to either National Board schools or Church Education schools?—I am not aware. We don't ask that question. We have given the proportion who attend week-day schools of some sort—we don't ask what schools.

23515. Rev. Dr. *Wilson*.—You say your Society is not limited to one denomination of Protestants?—Yes.

23516. So far in connexion with Protestants it is a catholic institution?—It is.

23517. How is your committee appointed?—Our committee is appointed annually.

23518. From the subscribers?—From the subscribers.

23519. Is any note taken of the proportion of the different Protestant denominations as to the membership of the committee?—No. I dare say if I were to go over the names of the committee I could tell, but I have it not upon my mind. I have the names here.

23520. Your Society it appears, gives assistance to Presbyterians, Methodists, and other Protestant Dissenters, as well as to parties connected with the Established Church?—It does.

23521. Does your Society also, as a matter of course, recognise as entitled to membership of the committee parties connected with these denominations?—We have had a member of the Presbyterian Church on our committee. I don't think we have had a Baptist or a Methodist whilst I have been on the committee.

23522. Had you not a Presbyterian Minister on your committee till last year?—No. The last Presbyterian Minister on our committee was the Rev. Dr. Hall.

23523. Did he cease to be a member?—Yes.

23524. On what grounds can you say?—Yes I can. He ceased under these circumstances. I think it is five or six years ago. Some two or three years before that, he had been elected a member of our committee.

23525. And had acted as such?—And had acted as such, and advocated our cause at our public meetings. I cannot be very accurate as to the date; but some five or six years ago, he became a Commissioner of the National Board; and inasmuch as the National education question is a party question almost, I may say, in this country, and as a great number of our supporters had very strong opinions upon that question, it was determined by a majority of the committee, on a division, that he should not be re-elected at the next annual meeting.

23526. Then do you regard the National education question in this country as a party question?—When I say a party question I mean it is a question upon which parties are very much divided—I don't mean parties in the sense of political, but numbers of the Church of England clergymen who are our supporters are strongly averse to the National system, and a great many of our supporters are favourable to it. I was one of those who wished Dr. Hall to remain.

23527. Your subscribers and supporters include both those favourable to the National system of education and those not favourable to it. Should you have supposed that a committee managing the Sunday school should not recognise this as an element at all in the case?—My own opinion was that it should not be recognised as an element, but I thought the rest of the committee had good reason for wishing that a person should cease to be a member of the committee when he became a member of the National Board. I think his continuing on the committee would have injured the funds of the Society. I myself, and several members of the committee, thought we should disregard it.

23528. The Society does not regard all the members of the committee as bound to hold the same opinions on that subject?—Certainly not.

23529. Did not Dr. Hall differ on other questions as well as the education question from many of your subscribers?—I think it is very likely he did.

23530. Should I understand you to say that before your Society came into existence there were any Sunday schools in Ireland?—As far as we can ascertain there were eighty. One of our questions is, "When was the Sunday school established?" When we find it stated in answer to that question that the Sunday school was established at any early period, we take a note of it, and having the correspondence extending over sixty years, I think we may conclude we have the dates of the first establishment of all the Sunday schools.

23531. You could not say to what body those eighty Sunday schools belonged?—I could not.

23532. You assist the Sunday schools under the management of the different Protestant denominations. Could you state the amount given to Presbyterian Sunday schools?—I could not. I could have done so, perhaps, if I had got notice that the information would be required.

23533. Methodist Sunday schools?—No. I could have done so if I had known I should be asked; but I should state that I could only do it by asking the officers of the Society on the subject. Our books would not show it. We don't ask the religion of the parties. Every person applying for aid in the first instance for a new school must refer to some person known to us, and that is a guarantee that the applicant is a party we ought to assist. We don't ask the religion of the applicant.

23534. Could you give the Commissioners any information as to the number of Sunday schools under Roman Catholics at any time?—None, whatever. I have no means whatever of knowing. Our schools are intended for Protestants.

23535. Do you think emigration would largely account for the diminution of scholars from the year 1849 to the year 1859?—I know emigration has been stated to us as the cause. I have looked over the reports from our correspondents with a view to this examination, and I find that emigration has been given as a cause of the diminution of the numbers of children attending the schools from very shortly after 1849.

23536. The diminution has been greater during the last decade from 1859 than during the previous one?—Yes, it has. I think that is not altogether occasioned by emigration, but by the establishment of the Sunday School Society in Belfast connected with the Presbyterian Church.

23537. The Sunday School Society in connexion with the Presbyterian Church is designed for all Ireland?—I don't know; but I think it is.

23538. Do you note the religious denominations of the children attending your Sunday schools?—No.

23539. Mr. *Waldron.*—Do you print and publish a report annually?—Yes; annually.

23540. Have you got a copy of your last report?—I have. The time for printing the report for the past year will be in about a month.

23541. The Lord Bishop of *Meath.*—Can you say what proportion the number of Sunday schools under your society bears to all the Sunday schools in Ireland?—I could not state the proportion. There are a great many Sunday schools not supported by us. A great many, originally brought into operation by our society, and the managers of which can now do without our aid, and they very kindly don't ask us for aid, knowing that our funds are extremely small. I know there are a great many Sunday schools not connected with us.

23542. Mr. *Stokes.*—Do your returns enable you to tell how many of the 50,000 young persons who now attend Sunday schools only ever did attend day schools?—No.

23543. Did all the 50,000 at some time or other attend more or less at day schools?—It is possible; not probable.

23544. The Lord Bishop of *Meath.*—Have you made any analysis of the returns, so as to ascertain the religious denominations of these 50,000 children?—I have not.

23545.—Mr. *Waldron.*—Could you ascertain that?—I hardly think it could be made. We should assume, in the first place, that a Presbyterian school had none but Presbyterian children in it, a Church of England school none but Church of England children. We should resort to the accidental knowledge of the officers who happen to be a long time in office to ascertain it.

23546. Mr. Justice *Morris.*—You don't make any record as to the religion of the scholars except that they are Protestants of some denomination?—None.

23547. The *Chairman.*—Are there any buildings in Ireland used exclusively as Sunday schools and not as week-day schools connected with your society?—There are. We have no school buildings belonging to us, but frequently in a building used for a day school, a Sunday school is held also; but in hundreds of cases Sunday schools are held in private houses—in hundreds of cases they are held in out-houses. It is not merely to clergymen we make grants. Laymen also manage Sunday schools under the society in a great many instances.

23548. Are any of the Sunday schools held in schools which are connected with the National Board?—I am not aware. I never heard.

23549. Are there any held in Church Education schools?—There are. We have a great many beneficed clergymen of the Church of England who have Sunday schools, and get grants from us, who have schools under the Church Education Society also.

23550. Mr. *Sullivan.*—I see spelling books mentioned in the last report as No. 1 and No. 2—what books are they?—They are published by the Sunday School Society.

23551. Have you had an opportunity of comparing them with the elementary books of the National Board?—I am acquainted with the elementary books of the National Board. We revised these books recently.

23552. What class-book of the National Board would your No. 1 book compare with?—No. 1 is a spelling-book. It is for the first lessons in reading. It contains short words.

23553. No. 2 book—what would that compare with?—No. 2 is a little further advanced.

23554. Would that go as far as the Third Book of the National Board?—No; it is difficult to institute a comparison between them; inasmuch as our society is for religious instruction, our books are exclusively for religious instruction; therefore our reading-book is taken exclusively from the Bible.

23555. My reason for asking the question is that I see by the report that 1,889,000 copies of No. 1 and 2 Book have been issued by your society, and if No. 1 and 2 Books are not equal to No. 3 Book of Lessons of the National Board it would imply that the larger proportion of the children are scarcely able to read. Would I be right in drawing that conclusion?—I think a large proportion are unable to read.

23556. The *Chairman.*—Is it that they have lost the power of reading, or that they never possessed it?—I think they never possessed it.

23557. Master *Brooke.*—Do you mean to say that in the Sunday schools, generally speaking, the majority of the children are not able to read?—I don't say the majority, I say a great many—not the majority. Perhaps I ought to limit it. The majority of those who don't attend any other school.

23558. Mr. *Stokes.*—In the 50,000 young persons not attending day schools do you include those over fifteen years?—No. There are 98,516 who are reported to us as not attending day schools; of these 47,560 are under fifteen.

23559. Master *Brooke.*—Do you know whether there are any Roman Catholic children attending the schools?—We have no means of knowing. They are intended for Protestants. Independently of the returns I have heard of a few, but they are very few I believe.

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23560. The *Chairman.*—Are you able, by referring to papers, to state the exact number of those children who are able to read?—Yes. Out of the 197,259 attending there are reported to us as able to read the Scriptures 129,927. That leaves 67,332 who are not able to read the Scriptures, and, probably, that means not able to read at all.

23561.—Mr. *Sullivan.*—What are the ages?—These are of all ages who attend.

23562. Mr. *Stokes.*—When children are able to read the Second Book do they then take up the Bible?—They then take up the Bible.

23563. The *Chairman.*—Do you attribute the existence of this large number of children who are unable to read the Bible wholly to the amount of occupation for young children which the manufactures of the North of Ireland afford?—Not by any means wholly, but in part. Partly to the poverty of their parents, who are obliged to employ them in ordinary agricultural labour, and partly to carelessness as to education, but principally to poverty, and in the North of Ireland to the employment afforded by manufactures.

23564. Mr. *Sullivan.*—Have you any means of distinguishing the provinces in that?—I have the provinces distinguished as to the number of schools, the number of children, and the number of teachers; but I have not the provinces distinguished as to the numbers who can read. If you wish for the return, it is likely I could get such a return made out.

23565. If it were not too much trouble, I would be glad to have it?—I shall do so in a few days.*

23566. Rev. Dr. *Wilson.*—Your scholars are, for the most part, in the northern province of Ulster?—Our largest numbers by far.

23567. Is the proportion of scholars in the province of Ulster, attending the Sabbath schools, who cannot read, large?—I have just stated that I am not at present prepared to divide into provinces those who can read and those who cannot.

23568. Have you heard that in many districts of the North of Ireland, owing to landlords not granting sites for National schools, children have been deprived of the advantages of a secular education in many districts?—I never heard of it.

23569. If such a state of things existed, would that largely account for the numbers of children who come to Sunday schools unable to read?—I should suppose it would. It would be one way of accounting for it. I never heard of it.

23570. You are not acquainted with the district of country near Moira?—I am not at all acquainted with it.

23571. Or parts of the county Donegal, near Letterkenny?—I have passed through it, but I am not so well acquainted with it as to be able to say anything about it.

[Adjourned.]

Sixty-first Day—Friday, February 12, 1869.

Present:

The Right Hon. the Earl of Powis, *Chairman.*

The Right Hon. the Earl of Dunraven, K.P.
The Right Hon. and Most Rev. The Lord Bishop of Meath.
The Right Hon. Lord Clonbrock.
The Right Hon. Mr. Justice Morris.
Sir Robert Kane, F.R.S.
William Brooke, Esq., M.C.
Rev. David Wilson, D.D.
Rev. Benjamin Morgan Cowie, B.D.
Scott Nasmyth Stokes, Esq.
William K. Sullivan, Esq., PH.D.
Laurence Waldron, Esq.

George A. C. May, Esq., Q.C., D. B. Dunne, Esq., } *Secretaries.*

Feb. 12, 1869. The Right Hon. Alexander Macdonnell, Resident Commissioner of National Education, is further examined.

Right Hon. Alexander Macdonnell.

23572. The *Chairman.*—With regard to the constitution of the Board, do you think that, in the first instance, the system could have been established successfully without a consultative or representative element in the Board?—I believe, my lord, it is agreed on all hands that in the formation and moulding of the system it was absolutely necessary there should be a fair representative Board for that purpose, and that it would never have done to have had merely two or three Commissioners, however able those men might be, for moulding the system.

23573. Do you think that, in fact, such a constitution as that of the Irish Poor Law Commission would not have met the object in view?—It would not. But even there the Chief Secretary and the Under Secretary, I believe, are always part of the Board.

23574. But practically they do not interfere with the ordinary working?—No; not much.

23575. Do you think it desirable that that consultative element should be continued?—I feel so confident about it that if it were not to continue I should never think for a moment of remaining at this Board.

23576. What was the number of the Board at first?—Seven.

23577. When did the first increase of this number take place?—I think in 1838.

23578. Was that in consequence of a representation made by the Board that the existing number of members was not sufficient to form the requisite commitees?—It was.

23579. What is the number of the Board at present when full?—The number is twenty.

* The following table was subsequently supplied by Mr. Pilkington:—

Table showing the Number of Children attending Sunday Schools connected with the Sunday School Society for Ireland; the Number of these attending Week-day Schools; the Number above 15 years of Age; and the Number reading the Scriptures, in each of the Provinces—*1st January*, 1869.

——	Ulster.	Leinster.	Munster.	Connaught.	Total.
Total No. of Scholars on Lists of Sunday School Society,	148,667	29,133	10,963	8,496	197,259
No. of Scholars attending Week-day Schools,	52,041	13,627	6,559	5,462	77,689
No. of Scholars above the age of 15,	40,432	6,263	2,186	2,075	50,956
No. of Scholars under the age of 15,	108,235	22,870	8,777	6,421	146,303
No. of Scholars reading the Scriptures,	97,678	18,540	7,830	5,879	129,927
No. of Scholars not reading the Scriptures,	50,989	10,593	3,133	2,617	67,332

The returns made to the Sunday School Society give the number "reading the Scriptures"—there may be some able to read not included in the return as "reading the Scriptures."

H. M. Pilkington, Honorary Secretary.

23580. How long is it since the members of the Board were equalized as regards religious professions?—They were equalized in 1860.

23581. Taking the various numbers of the Board of which you have had experience, ranging from seven to twenty, do you consider that, provided the religious numbers were evenly balanced, some smaller number than twenty would be in any way more convenient?—I do not think that there would be any convenience at all in reducing the number from say twenty to fifteen or ten. I think the number twenty is in all respects not at all too large.

23582. You do not find that it introduces too much uncertainty in the deliberations of the Board or creates a difficulty in coming to a decision?—Not at all, my lord.

23583. Do you consider now that the rules under which the Board acts have been pretty well fixed by long practice and precedent that the consultative business on which it is necessary that the opinion of the full Board should be taken requires such frequent meetings as once a week?—I don't think it is nearly so necessary as it was at the commencement of the system or even ten or fifteen years ago. I think that the rules are now from long experience much more understood, that fewer difficulties with regard to the common questions arise, and except when there is a very important case, it is not nearly of so much consequence to have a large Board summoned as it was originally.

23584. Do you think it is satisfactory having weekly meetings of a large number of the members who either from their occupations or from their distance from Dublin cannot attend?—I think there is no inconvenience now, when all our common rules are so well understood, and so few difficulties arise in the entire working of the system. There would be no objection to having fortnightly instead of weekly meetings. We have only fortnightly meetings during the summer. It is only in the winter, when the town is full, and a great number of the Commissioners reside in Dublin, that we have the weekly meetings. And I do not see that there would be any sensible inconvenience if the meetings were always in future to be fortnightly meetings, reserving always the power of summoning special meetings whenever the case required.

23585. When you say "fortnightly meetings" do you mean that, strictly speaking, or twice a month?—Twice a month.

23586. Do you think your present system of weekly meetings has no tendency to throw the consultative business into the hands of two or three members?—I never observed any tendency of that sort. The weekly meetings are, generally speaking, attended by a considerable number of the Commissioners whenever there is a matter of any importance. It is sure to be known by the programme, and the communications of different sorts to the members who are not present, that an important question is before us, and they attend. There are about ten members who attend pretty regularly—some of them extremely regularly.

23587. Do you find that the system of weekly meetings impairs the control of the Resident Commissioner over the detailed administration of the office?—Not in the slightest. The only fault I could find with the working of the Board in that respect is that they are too much inclined to throw a great deal of power and responsibility on myself. Far from wishing to exercise that power themselves, their tendency always has been to be over kind and indulgent to me.

23588. And, taking the opposite side of the question, do you find it a protection and safeguard to yourself as Resident Commissioner to be able to bring the decision of important questions before the whole Board, instead of having to form an individual judgment on them?—It is a very great assistance and relief to me that such is the case.

23589. Does it relieve you of any undue pressure from any particular section or party?—No doubt; but above all I find that when I come to lay an important matter before a number of first-rate minds, many of them persons who don't enter into the common routine management of this place, but who come fresh from the world and from great affairs, that it is of the greatest importance to be assisted by them in my judgment upon these things, and I have constantly been bound to give up my first impressions in deference to the sounder judgment these gentlemen have passed upon the case. Many of them are members of the judicial bench. A great number of our most important questions are with regard to the conduct of our Inspectors, of our Head Inspectors, and of our teachers—cases that involve the fining or dismissal of these persons—and it is of the greatest importance to me in many of these new and difficult questions to have the opinion of four or five of the very wisest men, I conceive, that exist in the empire in the decision of such cases.

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23590. If the working head of the office were a political officer, as in England the Vice-President of the Committee of Council is, do you think that, in the circumstances of Ireland, it would still be desirable to keep up a Consultative Board such as exists at present?—I think it would be exceedingly desirable, and I am sure that if the Chief Secretary, or whoever was the political chief of this Board for the time being, were a wise man, he would be most anxious to have such a little parliament as this to consult on every important case that arose. There are about ten gentlemen who attend pretty regularly here.

23591. Rev. Dr. *Wilson.*—Is it not the fact practically that the Committees are composed of yourself, as Resident Commissioner, and the officers connected with the establishment here, for the practical working of the system?—No doubt.

23592. Rather than of yourself and the other Commissioners?—No doubt; everything that is done in these committees being done in such a way as that any of the other nineteen Commissioners can know what is done.

23593. By having such a large Board, you say you feel yourself personally relieved from considerable pressure from parties outside. On the other hand, is it not the fact that, owing to the Board being representatives of religious denominations, personal pressure is brought to bear on these Commissioners, and through them on the Board generally?—No doubt there must be something of the sort. I think it is extremely fortunate it should be so. I think that unless there were persons who represented every section of the country, that approves of this system, it would be exceedingly difficult for us to know what were the true opinions, feelings, and interests of all the various sections that support the system.

23594. What do you mean by approving of the system?—Who believe that the best system that can be established in Ireland is the present united system of education.

23595. Do you still think that that is a very large class, viewed in relation both to the Roman Catholic population of the country, and the Protestants of different denominations—that a large class continue to approve of the mixed system of education?—I believe that the great majority of the Protestants of this country approve thoroughly of the present system of education established in this country. I believe that nine-tenths of the Catholics of Ireland look on it as the greatest blessing that has ever been conferred by England upon Ireland. I believe that; I entirely agree in the sentiment which I have heard more than once uttered by the great and good Archbishop Murray, and I believe that that is the general opinion of nine-tenths even of the Catholics of Ireland.

23596. So that if parties had stated in evidence before us anything to the contrary, you don't concur in that opinion?—I believe that great numbers of those persons who consider this to be by far the greatest blessing ever conferred by England on this country, would, if they had the power, establish a system more in accordance with Catholic opinions, but they feel that is out of the question, and they know practically the present is the best system they can obtain.

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23597. Now, owing to the pressure of which we have been speaking, brought to bear, perhaps, upon the Commissioners personally, and then upon the Board as a united body, may not the rules sometimes be strained, and certain privileges granted to members of particular bodies which would otherwise not be conferred?—I do not believe there is anything of the sort; I believe there has been as great justice and fairness in administering this system as is almost possible in any human affair. I should like to have any particular cases brought forward, having been for thirty years connected with this Board, I am not aware of a single case having been conducted in a dishonest or jobbing spirit. Almost every eye in Ireland, the greater number hostile, has been directed upon us, and I don't know of a single job proved against us.

23598. So we are to take it that this Board of National Education will not 'wink at any undue stretching of the rules of the Board by any manager or teacher of schools?—I am sure they would not, if the thing was proved before them. They cannot do more than that.

23599. Now, suppose sometime such pressure is brought to bear, and as you feel it to be a relief to yourself having so large a Board to aid you in that matter of pressure, do you not think that could be much better obviated by a few fixed and definite rules from which there would be no departure?—We have a code of rules which are printed, and which are observed. If you mean that the system should be reduced to a code which would be stereotyped, and never altered under the altering circumstances of the age and of Ireland, I should entirely disapprove of that. I should never be a party to such a thing.

23600. But to be altered only after sanction by Parliament?—I think that would be very inconvenient. I think Parliament would not be the proper place for discussing such subjects. It is far better these proposed changes should be first regularly discussed here, and after all the opposition offered by the minority to them, at last carried, and then Parliament consulted with regard to the propriety of these changes.

23601. Do you not think such a course as I have indicated would give greater security, and at the same time satisfy the public mind better?—I think it is very likely that part of the public mind that approved of the system, say in 1840 would infinitely prefer to have that system as they say crystalized and stereotyped, but I think the great majority of the country that do not wish to have the system crystalized, but to have it expanded and improved according to the growing circumstances of the country would look upon it as a fatal mistake.

23602. Are the Commissioners practically acquainted with the working of the system as a body?—They understand a great deal about it. They cannot understand it near so well as their Head Inspectors, and Inspectors. I myself have been a Commissioner for thirty years, and I never would pretend for a moment that I understood the education machinery one-tenth as well as our Head Inspectors, and many of our Inspectors and officers here; but I think that I am capable myself, still more, many of the members of the Board, much superior to myself in understanding, of coming to a right decision with respect to any question likely to arise after consulting our various officers.

23603. Do the Commissioners as a body read and see the reports that the Inspectors send up to the office?—I think very seldom. The annual reports are published, and they can see them.

23604. But not as to the practical working from week to week?—No.

23605. May not the Chiefs of Inspection with the Secretaries and yourself be the only parties really practically acquainted with what is going on throughout the country in connexion with the system?—I think there are several of the Commissioners who know a great deal of the practical working of the system—not near so much as the Secretaries do, and the Chiefs of Inspection, and even as myself.

23606. I presume that the statement of Mr. Cross in 1854 applies to the Secretaries and the Commissioners at the present day. He said, "I take the responsibility with regard to any reports laid before me, determining whether they should be submitted to the Board or not. It would be impossible for the Commissioners to deal with the many thousands of reports which are sent in," and so on?—There is a great deal of truth in that. If there is any report that involves anything of importance or difficulty, the Secretary would of course bring it to me, and I would bring it before the Commissioners if I thought it required to be considered by them.

23607. Mr. Cross at that time, as an experienced officer of the Commissioners, was very strongly in favour of a smaller Board you are aware—have you any idea why he was?—I don't remember at the present moment that he was. It is always to be remembered that Mr. Cross was a great friend and supporter of Archbishop Whately's views, and at the time that examination took place was exceedingly anxious to show that the Board had acted wrongly in opposing the views of Archbishop Whately.

23608. I believe you do not concur in the opinion of Mr. Cross that a large Board, not nearly so large as the present, should give place to a smaller and more responsible one, and that the system could in that case be carried out with greater despatch, uniformity, and vigour?—I don't think I ever expressed an opinion to that effect.

23609. That was the opinion of Mr. Cross in which I presume you do not concur?—I don't think I ever agreed to anything of that sort.

23610. Mr. Cross was an efficient officer, and acknowledged to be such, and well acquainted with the system?—Well acquainted with the system, certainly.

23611. Now, with regard to the administration of the system, what is the present Board presumed to do in administering the system as a Board?—Whenever an officer is to be chosen—any Inspector to be chosen, or Head Inspector to be chosen, or advances to take place amongst the officers of the Board, the Commissioners are always consulted, and often take an active part; and whenever an important question arises with respect to dismissal or punishment of any officer they are consulted, and take an active part in the business.

23612. We may understand then that practically the system, so far as the Commissioners are concerned, is administered by yourself and Secretaries, and Chief of Inspection?—That the routine administration of the system is carried on in that way; but whenever, even in that routine administration, anything of importance or of a novel nature takes place, we are always bound to consult the Board, and do so.

23613. Do you recollect that even in 1854 Mr. Cross suggested that the Board would be all the better for fixed rules to guide them in the administration of the system?—I don't recollect that he did. I am sure he must, because I knew his great object at that time—I dare say most conscientiously undertaken by him—was to show that the Board had acted very erroneously in removing from their system the book of "Christian Evidences," published by Archbishop Whately.

23614. Are you not aware that his statement took a wider range than that, and referred to the whole system?—I dare say, but I believe the circumstance that led him to that view, was the circumstance I now allude to. I never before that time heard a hint uttered by any person connected with the system, that it would be desirable to diminish the number of the Commissioners. I never heard the slightest hint that it would be desirable to do away with the representative Board, and to have a strictly official Board put in their place, until we ventured to differ with Archbishop Whately on that all important question of united religious instruction, or what the Catholics call "generalized" Christianity. Archbishop Whately had introduced a book called his "Christian Evidences" into our schools, and as soon as the Catholics came to consider that question, they were to a man of opinion that it was a great mistake so

to have introduced it, and they were totally opposed to anything like a generalized Christianity being introduced into our general teachings in the schools. That was a great question. It was a question that agitated us for a long time, and we came to a decision at length that it was a very unwise thing to have anything like the "Christian Evidences" as a school book here, and we expelled it from our system, and then Archbishop Whately retired.

23615. Would not your statement show that it would be better to have fixed rules on that, and on other branches of the subject, so as to prevent those disunions and divisions?—I think it would have been most unfortunate if at the time the Board were reduced to make the experiment of introducing the "Christian Evidences" into our system, there had been a fixed rule to that effect, and that it would have been impossible for us to alter that rule. It was infinitely better perhaps that years should elapse, for us and the public, to consider that question, and then at length to come to a strong clear decision that the book ought to be removed.

23616. You say you have not heard a great demand for a diminution of the numbers of the Board. Have you heard any demand for increase?—What I said was that until Archbishop Whately left the Board, and disapproved of its proceedings, I never heard a hint given that the Board was too numerous, and I never heard a word that the Board ought to be entirely abolished, and some two or three paid Commissioners put in their place; and I am perfectly certain that if such a suggestion had been made by me to the Government, before Archbishop Whately left this Board, Archbishop Whately would have gone at once to the Lord Lieutenant of the day, and said that either he must leave the Board, or that I must be removed from it. This I say with confidence; and after he left the Board there arose all this cry for doing away with the present Board, and placing some two or three paid Commissioners in their place; and that cry arose at first from Archbishop Whately's friends, and then got revived, if you remember, in 1860, and why? because, in 1860 Mr. Cardwell, with consummate wisdom and justice, decided that this Board should henceforth consist of not two-thirds Protestants, as up to that time it had, but of an equal number of Protestants and Catholics. As soon as that act was decided upon by the Government, from that moment the Protestants of the north of Ireland called out for a paid body.

23617. A witness on a former day referred to a rumour that a new officer was about to be appointed in connexion with the Board?—I know nothing of him beyond this, that I am exceedingly anxious that such a person should be appointed; and I believe you have, in the very masterly memorandum drawn up by one of the wisest men in Ireland—Judge Longfield—a recommendation to that effect.

23618. Have you heard a rumour to the effect that some persons suppose it desirable to have a second paid Commissioner?—Yes.

23619. Is there any party in view specially?—Not that I am aware of. I have a party in view that I think the best man in Ireland for it, and if you wish me I will name him. I don't think it very desirable to be cross-examined on the point, but I am ready to tell my whole mind on that and everything else if you wish.

23620. What is the principle operating on your mind with regard to such a selection?—I think it exceedingly desirable that there should be a second paid Commissioner, now that the business of the Board is so very largely increased, indeed it has very nearly quadrupled since I was appointed. I think in choosing that second paid Commissioner, the chief object ought to be to select the best man you can, in point of fitness, for the office; and in judging of that fitness, I do think it is of great importance to consider whether he is a Protestant or a Catholic; for inasmuch as one paid Commissioner is already a Protestant, it would be well to have the second paid Commissioner, if thoroughly fit for the situation, a Catholic; the more so because I know that when I was appointed, Lord John Russell had written to this effect to the Lord Lieutenant, Lord Fortescue—"That if a colleague was appointed to me, that colleague ought to be a Catholic." That letter you can get by calling for it at the Castle. It was written in 1839. It was a very important document.

23621. Do you think this duality either of paid Commissioners or of officers ought to be?—If I were legislating in the Republic of Plato, I dare say I should be opposed to the principle of duality; but legislating in this country, I think it exceedingly wise in general to legislate in that spirit.

23622. Do you not think it desirable that if you had a second paid Commissioner to represent a religious denomination, there should be a third to represent another religious denomination?—I should be too happy to see it, if the Treasury did not object to a multiplication of officers. I should be too happy to see it, if I could find the possibility of trimming the boat under these circumstances. If I could see the possibility of having a paid Commissioner a Protestant of the Church of England, a paid Commissioner who was a Presbyterian, and a paid Commissioner who was a Catholic—if I could see these three appointed, and the country not protesting against it, as being outraged by such an arrangement—I should not find any difficulty about having even three. I am sure of this, however, that if you appointed, as would be a fair thing, probably, if you regard anything like proportion of numbers, two paid Commissioners Catholics, and one Protestant, almost every Protestant in the North of Ireland would look on himself as greatly injured by such an arrangement. Still more, if the arrangement was one Roman Catholic and two Protestants, one of whom should be a Presbyterian, and the other a Church of England man, I am sure the Roman Catholics of Ireland, who form four-fifths of the population, and whose children form 738,000 out of 913,000 in our schools, would feel themselves infinitely more outraged by such an arrangement, and with infinitely more reason.

23623. With this principle in view, would not the appointment of one for each of the three denominations be a useful change? In other words, don't you find the Presbyterian and Episcopalian Commissioners as often divided in opinion as the Roman Catholic and Protestant Commissioners on this Board?—I don't think there is any need of three. If you could have three without outraging the feelings of the people in a very important manner I see no objection to it.

23624. What answer do you give to the first part of the last question (question repeated)?—I think it might be fair if the Treasury approved of it, and the country approved of it, which is much more important. I think it desirable, in a certain sense, to have three, of whom one should be Roman Catholic, and two Protestants; but I am sure the country would entirely object to such an arrangement, and never would assent to it.

23625. As a matter of fact, do you find the Protestant—using that in the general sense of the term, the Protestant element of the Board—differing occasionally from the Catholic element of the Board in opinion as to the administration of the system?—I think there is a great deal of harmony between the two.

23626. And do you not sometimes find the Presbyterian and Episcopalian members of the Board opposed to each other in opinion also?—Very little—not much; on some occasions they do differ.

23627. Would not the result of such an arrangement be the appointment of a paid Board of Commissioners?—That is, supposing there were three paid Commissioners?

23628. Yes?—I say nothing of the sort, but, on the contrary, I should think the representative Board would even then be necessary. I think it exceedingly desirable—nay, absolutely indispensable that the representative Board should continue, because if there was

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only one of the three paid Commissioners who were governing the education of the country, a Roman Catholic, it would be absolutely necessary to have a representative Board, to see that justice was done to the Roman Catholics.

23629. With fixed rules guiding the parties in administering the system, how could injustice be done to any body in the case?—We have fixed rules, but those fixed rules are rules that are not stereotyped, and may be, as they have been, altered from time to time. If you wish to know why it is impossible at present to have a fixed code that would remain unaltered, I tell you I never recollect a time when there was less of definitiveness in the system than there has been during the last eight years. A series of changes; in my opinion, most salutary changes, have taken place within the last eight years, and instead of the system having arrived at a definitive shape, it is still, as I told you in a former examination, in its infancy. It has not reached its maturity by any means. It is still in a state of development and growth.

23630. What do you suppose the definitive shape to be?—I am not a prophet. I cannot tell that. All I know is that there is one immutable principle that never has been altered, and never can be, and that is, that every school should be open to Christians of every denomination, without the possibility of proselytism; with every facility for separate religious education; with every facility for united education that the people can avail themselves of.

23631. May I ask what you aim at as the definitive shape in connexion with which you think it is desirable to retain this large Board?—I am not able to tell you that, I have not the means of giving an answer to such a question. All I know is that there are a great number of changes, which in the course of time I have no doubt will be adopted with regard to the changing circumstances of Ireland. But we must never suffer the great fundamental principle to be altered at all in future times any more than in past time.

23632. In the early history of the Board were all the Commissioners resident in or near Dublin?—I think every one of them resided in or near Dublin.

23633. Master *Brooke.*—The Duke of Leinster was a Commissioner?—He resided near Dublin.

23634. Rev. Dr. *Wilson.*—Should you not regard it still as a decided advantage to have the Commissioners resident in or near Dublin?—Quite the reverse. I hold it is of great importance that many of the Commissioners should be connected with other parts of Ireland, and in that way I should be able to know what were the interests and feelings and opinions of people in every part of Ireland, and of every class—always requiring that there should be a sufficient number of Commissioners resident in Dublin to carry on the business of the Board from time to time.

23635. Did you not regard it as an advantage to have the Commissioners resident in Dublin—at a certain period yourself as a member of the Board—in your evidence?—I forget such a point as that. It is very possible, sir, that twenty years ago I might have said it was a great advantage to have them resident; but if the question had been asked if there should be an addition made to the number of Commissioners you have now, and who are resident in Dublin, and would you think it desirable to have men appointed who do not reside in Dublin, but who are connected by property, religion, or personal interest with other parts of Ireland, I should not have been such a fool as to have said it was not desirable.

23636. In 1854 you acknowledge that even the Commissioners of that day—much fewer in number—were not familiar with their own minutes and acts as a body?—I have not the slightest recollection of saying such a thing. I am sure if I said such a thing it would be incorrect.

23637. Much more may we not expect the same now, the Board being so much larger and many of the members living at considerable distances from headquarters?—A larger number reside in Dublin now than resided in it at that time. There is a larger portion of them who know everything connected with our system now than there was then; but I take for granted there are some members belonging to the Board who, not residing in Dublin, have not that intimate knowledge of our minutes or daily proceedings that the seven who belonged to the Board at that time might have had.

23638. Rev. Mr. *Cowie.*—Have you considered what would be the consequence of the proposal which has been made from the liberal side of the House, and which was also taken up by the Duke of Marlborough and the late Government, of appointing a Secretary of State for Education?—I have never considered it. I certainly consider it very undesirable that there should be one Minister of Education in England who should have the entire management not only of the English education but also of the education of Ireland. I think it would be extremely difficult to get any person who would be able to so clearly understand everything connected with Ireland and Irish education that he would be able to exercise an adequate control over everything relating to this Board and education in Ireland.

23639. In that case would not this be the probable distribution of duties:—That the Minister of Education would be responsible for the whole empire, and there would be some permanent Under Secretary who would be answerable for the Irish branch of the work, as well as one for England and one for Scotland?—I have never considered the question sufficiently to be able to give a decided answer.

23640. But if the House of Commons determined to have these things brought more directly before them—that seems to be the way in which it will eventually come—in that case would you still think it necessary to retain the consultative Board here as advising the administration?—I am sure it would be highly desirable. I can see no objection to having an Under Secretary under a Minister of Education in England—an Under Secretary who should reside in Ireland—who should take a constant part in the proceedings of the Board here, and should have an opportunity of consulting twenty Commissioners here. I think it would be a very fatal step if the Board were to be done away with and the whole supreme direction of education in Ireland were handed over to any Under Secretary.

23641. In the case which I suppose you would be the Under Secretary?—I should in that case immediately resign. I am now seventy-three years of age. It is wholly out of the question my thinking of such an appointment. Some first-rate man in the prime of life should be appointed to the office; he would require a very vigorous mind indeed, and very great powers to perform the duties well. If such a man were sent over I should of course resign immediately. Such a man as that with the admirable staff of Secretaries and Chiefs of Inspection and Head Inspectors we have here, and with this Board of twenty persons drawn from every religion and every class of society to consult with either weekly, fortnightly, or monthly, could, I conceive, govern the education of Ireland satisfactorily.

23642. If such a change were to come, should you consider that such an Under Secretary should be permanent, or should be a political or parliamentary Under Secretary?—I think it would be better, on the whole, he should be permanent, and if permanent, non-political. I think it would be unnecessary that that gentleman should sit in Parliament; because I conceive that being here acting as Under Secretary, and being acquainted with every matter of importance going on from day to day, he would immediately infrom his chief, the Minister of Public Instruction, on everything important that would come before Parliament connected with public instruction in Ireland. He would be far more available for that purpose than if a political character, and that he had to leave the business here for half the year and live in London. Besides which, it would be very important that he should feel that he should be a person who would know his destiny was to be Under Secretary here, and that he should

devote his whole mind and heart to the business of education, and think very little about politics.

23643. If such an office should ever be created it would dispose of the question whether there should be a permanent paid Board, for the Under Secretary would take the responsibility, and occupy a post equivalent to that of Resident Commissioner now?—I think that would do. I think that if an extremely able, and especially a young man not over forty at most, were appointed to the situation, and that he had under him persons who are thoroughly acquainted with business, the Secretaries, the Chiefs of Inspection, and the Head Inspectors—I think he would be able to carry on the business of education in Ireland without any second paid Commissioner.

23644. Now, in the interim, with respect to the questions brought before the Board, you have told us that the patronage is in the hands of the general Board of Commissioners?—The patronage has always been exercised by the Board itself. The Governments, both Conservative and Liberal, have never in a single instance interfered with our distribution of the great number of places under us. About £60,000 a year is expended by the Board in the payment of various officers, exclusive altogether of the teachers, and to every one of these situations the Board directly appoints. And what it would be extremely desirable for your Commission to inquire into, would be to know whether during the thirty-six years that this Board has lasted there has been a single instance of even a suspicion of a job in the appointment of a single officer. It is notorious that the Commissioners, with hardly a single exception, have never appointed a person in the most distant way connected with themselves, and I doubt very much whether there is any office in England, in Scotland, or in Europe, where anything could be mentioned more creditable to an office than this circumstance.

23645. Next to the question of patronage comes the dismissal of officers—is that always referred to the Board at large?—The question of dismissal of teachers comes first before the Sub-Committee, and the Sub-Committee report to the Board that such a person ought to be dismissed. If there is any doubt on their minds at all with regard to the propriety of dismissing him, the case is brought fully before the Board.

23646. Is the record of proceedings always read at the Board, or does it merely be there for consultation?—Merely for consultation and the general result mentioned, that such a dismissal has taken place. But whenever there is any case of importance, any case where a reasonable man could have any doubt of the propriety of the dismissal, we should always bring it forward; and one of the most important duties we have to perform here in the Board is to deal with cases of the dismissal of Inspectors or teachers.

23647. Although both the appointment and dismissal of officers refer in fact to the organization of the office and the working?—Yes.

23648. The *Chairman.*—Who dismiss the clerks?—The Board.

23649. Would the Sub-Committee?—No; we should never venture upon such a thing as the dismissal of a clerk or an Inspector. Wherever there is the slightest thought of dismissing an Inspector, the case is brought forward before the Board, and an inquiry held into it, generally by a Head Inspector, or by a Head Inspector, assisted by an Inspector. The whole of the evidence is taken down with great care, and the entire case is laid before the Board. There it is we have a great advantage in having some of the ablest judges in Ireland as Commissioners. They take a great deal of care in judging of these cases, just as much as if they occurred in their own courts.

23650. The Earl of *Dunraven.*—Is it not the fact that in many cases they take the reports home with them?—Constantly.

23651. And not merely form their judgment upon them at the Board?—That is so. Whenever there is anything of importance or difficulty we get such a man as Judge Longfield, or Judge Fitzgerald, or Lord Chancellor O'Hagan, or the Ex-Chancellor Brady to read over the evidence. Mr. Brady took a most active part in such inquiries.

23652. Rev. Mr. *Cowie.*—Looking back, can you say generally whether the recommendations of the Sub-Committee for the dismissal of officers have often been reversed by the Board?—I think very seldom. The Sub-Committee never ventured to recommend dismissal or non-dismissal in the case of officers like clerks in the office or Inspectors. They leave that entirely to the Board.

23653. In such a case the officer would be suspended pending the consideration of the Board?—Yes, for anything serious.

23654. The only other questions that can come before the Board seem to be matters of principle in the administration of the system?—Questions very often arise about the construction of a rule.

23655. Exactly. That would be a question of construing the law under which you act?—Yes.

23656. Now, supposing a code of instructions were drawn up like the Revised Code in England, and laid on the table of both Houses of Parliament, and that no alterations should be made in it without—a full consultation of the Board—the result of their consultation being approved of by the Lord Lieutenant, and also laid on the table of the Houses for a month before they could be acted upon, as in the case of the "Revised Code," do you think such a system would work—that your system has arrived at such a state of maturity that it will bear the application of that strict rule to it?—All I know is, that the system has not at all arrived at its maturity. I think such a thing could be done now with more comparative safety than it could have been done twenty years ago; but I do not think that even now it would be desirable, to have the system reduced to a strict code such as you mention, and which could not be altered without the intervention of Parliament itself.

23657. Just to correct a phrase. It is not the intervention of Parliament, because it is a sort of tacit consent that is given. A minute of the Committee of Council in England having been on the table of the House of Lords or of the House of Commons for a month, and not challenged by any member, may be acted upon?—If it is not to be matter of constant discussion in Parliament—if it is to be laid in that way before Parliament, I don't think there would be objection to it.

23658. Would it not give a great security? For example, you sometime ago altered the rule about religious instruction, or at least the construction put upon it has been very much discussed?—No doubt.

23659. Was that thoroughly well known, and open to challenge from any person interested in the question of Irish Education in the House of Commons before it was done?—I don't think the thing was generally known in Parliament.

23660. Would it not be an advantage that before you made any alteration of that kind, one especially that would provoke discussion, that there should be an opportunity for everyone to challenge it, and the Minister in Parliament should answer for your Board, and say—the reasons for this alteration are so and so? Then it would be known to the public, and it would come before them with much greater ease, and the change would be made more satisfactory to the public?—I think in that case nothing but good could have arisen from its being laid before Parliament, that such a change had been proposed by the Board here; for I am sure as soon as it was laid before Parliament there would have been an immense majority for the change, and the opposition to it in the North of Ireland would at once have been put down.

23661. Would there not have been this additional advantage, that people generally are willing to submit to what Parliament has approved of, but are not willing to submit to alterations made by what they call an irresponsible Board, or at any rate, though they must submit, they do it unwillingly?—I think it would give in most cases a considerable additional sanction to our rules if any change of rule took place

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in that manner. It might be said on the other hand, that this Board being a permanent Board, and though representing the general feeling of the country, not representing at all its fluctuating opinions, there might be a greater security for the just administration of the system if it was left entirely to this Board, than if submitted to the House of Commons, which changes in its composition, sometimes Conservative, and sometimes Radical. I have no fear of that sort myself, but that is the view would be taken by many people.

23662. But the confidence you have in the decisions of the Board in such matters would rather lead you to think that if their reasons were expressed by some able exponent of the system in the House of Commons to anyone who objected, probably the public would be better informed of the reasons for the change, and it would pass more smoothly?—No doubt—and I am not aware of a single change that has taken place in the National system, that if it had been brought before the House of Commons and thoroughly and calmly discussed, would not have been approved of.

23663. Mr. *Waldron.*—Was not this matter brought before the House of Commons by Sir Hugh, now Lord Cairns?—The question he brought forward was a very important one. It related to the number of monitors. We have 3,300 monitors. We had at first only two classes—junior and senior. We added, in 1864, I think, another class, which we called "first class monitors," consisting of 150. The monitors generally cease their monitorial life at seventeen. We found we lost a great many of the best of them in consequence of their being too young to be accepted as teachers. It then struck us that it would be a great improvement to the monitorial system—upon which the whole success of our system depends—if we could bridge over that gulf, and that we appointed another class, called the first class monitors, who should consist of the very best of the 3,300 monitors, and should be continued for two years more as first-class monitors at payments rising from £15 to £17 a year. That was one of the wisest things ever done by the Board. It was opposed most vigorously by nearly the whole of the Protestants of the North of Ireland. They sent over a deputation to Parliament to resist it. Sir Hugh Cairns took a very active part in trying to fix blame upon the Board for venturing to do this.

23664. Rev. Mr. *Cowie.*—On what ground may I ask?—The ground, I believe, was this, that it was considered to be a mere trick of the Board here, in order to have the greater number of these increased monitorships given to convent schools. It was well known that the convent schools, being 140 in number, having most excellent training going on in them, they would have the greater number of first class monitors, which they have. The majority of the 150 we have belong to convent schools, and very properly belong to them. That was the great ground of opposition.

23665. The fact that this was brought forward in Parliament, and discussed there, did that aid you in carrying out your plan or not?—I have no doubt it did. The moment it was discussed, and people came to see how thoroughly just it was to have an additional link of our monitorial system, such as I describe—as soon as Parliament decided in our favour—the opposition ceased; and it having been urged over and over again that this would be the destruction of the system, we have never heard a whisper of opposition to it since, as far as I know.

23666. Mr. *Waldron.*—Was not the question of the change of rule, as to attendance at religious instruction, brought before the Lord Lieutenant by a deputation from the North?—Yes, before Lord Kimberley.

23667. And through the newspapers the public came to know of that change?—Yes.

23668. Rev. Mr. *Cowie.*—Do you call such a question as that the establishing of a new class of monitors, a question of principle or a question of detail?—I think it is a question of detail chiefly. I think it would be a very wretched thing to say that twenty men, selected as we are here, for carrying on the education of the country, were acting against everything like principle in venturing to appoint that additional small class of monitors.

23669. Then the duties of the Board I make out now are twofold—patronage and dismissal of officers, I call that one; and then the question of altering the rules when any great principle is involved; would you leave any matters of detail below that to the Board?—When anything detailed is at all of a novel nature, or if it is a thing likely to attract public attention, and to appear important to the public, we always feel it is our interest and duty to bring such a case before the Board, but there are not many such cases.

23670. If you bring cases of detail before the Board, is it in order to strengthen your decision?—Very much, and to guard against the possibility of its being supposed that we are anxious to increase our own discretionary power. We feel that for our own security it is part of our duty to bring forward every case of importance.

23671. As a rule is it not better the administrators of a system should be distinctly responsible for the whole of their conduct of the system, and that they should not be able to shelter themselves under the Board?—I think I have never in my life observed any disposition on our part to shelter ourselves by referring cases to the Board. Where I felt that there was any doubt on my own mind, or where I felt that sensible men might doubt with regard to the propriety of the decision of the Sub-Committee, I have always felt the wise thing would be to mention it before the Board. I do not think the performance of our duties here has been at all weakened by the circumstance that the Board might act as a breakwater to us; I don't think we have been actuated by any feeling of that sort, I am sure I have not myself.

23672. Your evidence before the Commission on the question of the constitution of the Board tends to this point—to leave things alone. Is that a fair representation of it?—I should be very favourable to having a second paid Commissioner. In other respects I think the system is working very well, and I am not prepared to recommend any change at all except the one which I have mentioned.

23673. Then with respect to the Board itself, do you think that the present number is the right number?—I should not be at all afraid—supposing the Wesleyans were to become a very numerous body, and to have a great desire to have a representative upon the Board, of course it would then be necessary to have an additional Roman Catholic—I should see no objection at all to having twenty-two Commissioners.

23674. Considering that four-fifths of the people are Roman Catholics, and one-fifth Protestants, why do you say one-half the Board should be Catholic and one-half Protestant?—There has been a feeling always in Ireland that inasmuch as very recently the whole power of the State was in the hands of the Protestants, and only recently that the Catholics were admitted into any considerable part in the government of the country, that it would be perhaps best at first to have the principle of what is called duality adopted. And we are always to remember that though four-fifths of the people are Catholic, the great majority of the educated portion of the community is unhappily still Protestant, and that being the case, I think that for the present the country will perhaps willingly submit to a fair equality in all respects between Protestants and Catholics in the administration of a system like ours.

23675. With respect to the appointment of Inspectors, the Board is restrained very often I suppose from appointing the best man, because they must nominate Roman Catholics to Roman Catholic vacancies, and Protestants to Protestant vacancies?—No doubt every Roman Catholic vacancy must be filled by a Roman Catholic, and every Protestant vacancy by a Protestant.

23676. Does not that rule sometimes tend to prevent the selection of the best man for the office?—There may be many cases in which we could find a

better man if the rule did not exist, and I look forward with confidence to soon see the time when the whole thing will be thrown open to public competition.

23677. Is it not so now?—No. There is competition between candidates of one religion and between candidates of another. But I trust that very soon the Roman Catholics will become so nearly equal in point of education—in the middle class—to Protestants that we may fairly leave all these things open to public competition between Protestants and Catholics indiscriminately. That time most Roman Catholics think has not yet arrived. If a fair competitive examination were to take place for every situation under the Board between Protestants and Catholics, there would be no fear that justice would be done between them even now. But we must always remember it is only very recently Roman Catholics have enjoyed the blessings of a good education. Their collegiate education is still lamentably below that which we Protestants enjoy. But such is the advantage of having to select the intellectual cream out of 4¼ millions as against having to select the intellectual cream of 1,250,000 people that, even now, Catholics would be able to hold their own. In the cases of the clerkships in the office here, which are open to competition for both Protestants and Roman Catholics, the Roman Catholics have, I believe, without exception in the last six cases, one after another, obtained the office.

23678. Did that require any nomination, or was it perfectly free?—A nomination took place.

23679. By the members of the Board?—The members of the Board have four candidates Catholics, and four Protestants; and these are chosen by each party, the Protestants and Catholics, as fairly as they can; each being very anxious, of course, that the vacancy should be filled by one of their own Church. A great deal of care is taken in the selection of the candidates.

23680. They are examined by the Civil Service Commissioners?—Yes.

23681. Lord *Clonbrock.*—I gather from what you have said that it is your opinion that the present system, which allows of modification or alteration of the rules of the Board, is superior to one which pledges the Board absolutely according to fixed rules?—I do. I think, on the whole, it is better not to have rules entirely fixed.

23682. And that it would not be very possible, even at this moment, to frame any set of rules that would not want alteration at a future day?—I think so.

23683. Is it your opinion that it is very much owing to this system which allows the modification of the rules that education has been able to spread itself so much as it has done of late years, and that if you had been confined to fixed rules there would not have been the same spread of education?—I think if we had been confined to fixed rules from the first, education would not have spread nearly so much as it has done.

23684. You have said you approve of the system which allows a large number of Commissioners from different parts of the country—that you consider a large Board superior to a small Board?—I believe so.

23685. I suppose the Commissioners who live at a distance from Dublin are not in the habit of attending the ordinary routine meetings of the Board?—The members living at a distance don't attend so regularly as the others.

23686. But in case of any proposed alteration of any rule of the Board there would be notice of such intention or proposal given to every member of the Board?—To every member notice is always given.

23687. And every member would have an opportunity of giving his opinion and voting on the subject?—Quite so.

23688. It follows, you are pretty sure, that by the fact of having a large number of Commissioners you can ascertain the feelings and wishes of the country on the subject?—Yes.

23689. And that you think highly desirable?—Yes, highly desirable.

23690. The *Chairman.*—At the meeting of a large Board does the Resident Commissioner take the chair, or what is the arrangement made as to who shall preside?—There is no regular chairman. At the time the Board was first established, as your lordship is aware, the Duke of Leinster was appointed by Lord Stanley's well-known letter. But as soon as the Duke of Leinster retired from the Board it was decided that it would be better not to have any chairman.

23691. Is the office of chairman of the day given as matter of compliment to the person highest in rank, or in what manner is the chairmanship arranged?—We have no chairman at all. Very generally some person of very high rank sits in a particular seat, but he has no particular duty to perform as chairman. The Secretary attends, and the Commissioners sit round the table, and there is no chairman.

23692. Is it the custom to put the Resident Commissioner into the chair?—Never; on the contrary, I always make it a point to have my name, as you will observe, placed last on the list of the Commissioners who attend.

23693. Lord Bishop of *Meath.*—Is it not the fact that the great mass of the Roman Catholic population, especially the Roman Catholic hierarchy, are at present dissatisfied with the working of the National system?—I have already explained what I think on the subject. I believe that at the present moment the Roman Catholic hierarchy would prefer, on the whole to have a strictly denominational system established to the present united one. I believe that, on the other hand, the great majority of the people of Ireland are extremely well satisfied with the system as it stands. They will not oppose their clergy in this matter, but I believe that the vast majority of them think this system is the greatest blessing that has ever been conferred upon Ireland by the English Government.

23694. Then the objections raised by the hierarchy and those who agree with them are objections against the system and not against the way in which the system is worked?—I believe, as I said on a former occasion, that if you were to call any of the Roman Catholic bishops before you and ask them whether, assuming that the present principle of the Board was to be continued—that of united education as opposed to denominational—they would prefer a paid State Board or the present Board to govern the system of education, I believe they would infinitely prefer the present Board.

23695. Supposing changes were made in the system itself so as to accommodate it more to the wishes of those objecting, would any corresponding changes be necessary in the constitution of the Board?—Supposing there was established a denominational system which would give exclusive education to the Catholics of Ireland, and a denominational system that would give a like education to the Protestants, I take it for granted that, in that event, the present Board must be abolished at once, and that the persons to administer each of these two denominational systems would be either a Board consisting exclusively of Protestants and another Board consisting exclusively of Catholics, or a State Board to administer both.

23696. So that the approbation of the present constitution of the Board is based upon the assumption that the existing principle of National education is to be maintained in its integrity?—Quite so.

23697. Sir *Robert Kane.*—You mentioned that you thought the establishment of a denominational system of education in this country would necessarily involve the abolition of the National Board for the administration of the system as it now exists?—Certainly.

23698. On what ground have you formed that opinion?—Supposing there was a denominational system for the education of Catholics, and another denominational system for the education of Protestants, it would be impossible to have a Board for the administration of the two systems, consisting half of Protestants and half of Catholics. I take for granted that men like myself, utterly opposed to the denominational system, who consider that denominational education would turn the country into two hostile camps with regard to education, and make them hate

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each other much more than they have ever done before—could not take part in the administration of such a system for a moment. I take for granted that almost all the Protestant members and all the Catholic members would object to administer the one a strictly Catholic system, and the other a strictly Protestant system, of education.

23699. Then, your opinion is based upon your belief that the existing members of the Board, being persons friendly to the system of united education, would not feel themselves competent to take part in the administration of a system based on the denominational principle?—I don't think they could.

23700. But it was not anything connected with the practical administration of the system you referred to?—It seems to me monstrous to suppose that a Board like ours, consisting of ten Protestant gentlemen and ten Catholic gentlemen, could administer a strictly Catholic and a strictly Protestant denominational system.

23701. You would compare it somewhat, I presume, to a change of Government—that when a new system was adopted it should be administered by persons who believed it was the best system?—Of course. The Catholic denominational system, I take for granted, if it be governed by a Board like this, would be placed in the hands of a Board of ten or twenty Catholic gentlemen to administer, and the Protestant system in the same way in the hands of ten or twenty Protestant gentlemen.

23702. Two Boards would be required?—No doubt.

23703. Do you think the different sections of Protestants would act together to carry out such a system in one Board?—I think it is extremely likely you would find that the Protestants would differ very much in that respect, that they would not approve of one mixed Protestant Board carrying on the whole of Protestant education of the country; and you are always to remember that, while there certainly would be one Catholic Board, and another Protestant Board at the very least, and possibly three Protestant Boards for the administration of the Protestant education of the country, there would also be another and most important Board—which is not to be forgotten—namely, a Board consisting of persons who would administer those schools which would still adhere conscientiously to the mixed system. There would be a very large number of people still who would conscientiously prefer our present mixed system to any denominational system; and it would be most unjust to deprive them of the liberty they now possess of having united education.

23704. Am I to understand it is your opinion that even if the denominational system were established by the State, that there would still be found in the country a certain proportion of people who would persist in preferring the united form of education to the denominational, and who would ask the Government to leave certain schools where united education would still be carried out?—To be sure. I believe there is a vast number of intelligent people in the country who, if the system of denominational education were established, would demand that, in common justice, they should be allowed to carry on their schools as before, upon the united principle.

23705. Then you would look forward in case of the establishment of the denominational system to the constitution of four Government Boards to carry out respectively the Roman Catholic system, the Anglican Protestant system, the Presbyterian Protestant system, and the united system of education?—I don't see what else could happen. Instead of having a Board like our present Board, they might, some, or all of them, prefer having paid Commissioners—paid either by their own Churches or by the State. I don't suppose the State would tolerate such a thing as paying some twelve or fourteen Commissioners for that purpose. It is very likely they would leave the administration of each of these denominational systems to each of the Churches.

23706. Rev. Mr. *Cowie.*—Is any such arrangement necessary for carrying out the denominational plan in England or Scotland?—I don't think you have the same sort of denominational system there that people are calling for here.

23707. Sir *Robert Kane.*—Do you not think it likely that an attempt at the organization of denominational education with such a many-headed system of Boards as you have described, would be likely to end very soon in the absorption of all the administration in the hands of the Government, and the management of education being placed under one responsible governmental head, as it is in England?—I think the thing would be attended by such difficulties if each Church had a separate Board for the administration of its own denominational system, that in the end it is very likely the Government would absorb the whole of the education of the country into its own hands.

23708. Would you consider that on public grounds and in the interests of education desirable?—I would not.

23709. Are you aware that some witnesses who have appeared before the Commission, have stated as an objection to the present constitution of the Board, that it is too easily influenced by external pressure, and that its decisions as to its rules are frequently made on insufficient grounds, and without due consideration?—I am not aware that evidence to that effect has been given; but I have no doubt that a great number of people think our rules have been changed too readily, and often changed for the worse. I say this, however, that I do not know a single change that has taken place in our rules from first to last, that can be said to have been carried without full consideration, and hardly a single change has taken place, that the public have not fully sanctioned in the end. It would be very important to produce cases where the rules have been changed, and the public have given a verdict against that change. I don't believe in a single case, we ever made an alteration of rules, that upon the whole was not in the end approved by the public. There were some declarations as to what the rules of the Board were which we thought it wise after full experience to alter. But in the end, and as the system now stands, I should like to have a single case brought forward where a rule of the Board has been unwisely made, or a single declaration of the Board that has not been approved of ultimately. It is a very strong thing to say, but I am not aware that any great measure or any change of rule has been adopted which has not turned out to have been well considered and beneficial to the public.

23710. Would it not then strengthen the position of the Board, and tend to create more public confidence in its decisions, if proposed changes in its rules were advertised as it were for a month, by being laid before the Houses of Parliament, before coming into operation?—I answered a question to that effect from the Rev. Mr. Cowie, that I could see no objection.

23711. Would it not be quite consistent with the present constitution of the Board, and with the present mode of transacting the business of the Board, to allow such a regulation, after having been adopted by the Board, to be sent forward for the consideration of Parliament, by laying it on the tables of the House before it would come into operation?—It is possible such a course would be desirable. I am, however, sure it would have prevented us in many instances from adopting wholesome changes of minor importance that took place, and improved the system day by day very much. It would be, I think, very difficult to draw the line between changes which are fundamental and those which are matters of detail.

23712. If the change of rules to be laid on the table of the Houses of Parliament before coming into action not to be limited to changes involving the principle of the system of education or making serious changes in its general nature, but not affecting matters of administrative detail, do you think there would be any practical difficulty in applying such a principle?—We are bound to make no change in a fundamental rule of the Board without consulting the Executive. That is our rule, and I can see no valid objection to giving

the sanctioning power to Parliament instead of the Executive.

23713. A delay of a month in bringing an important change into action wouldn't be likely to make a serious difference in the final result?—No.

23714. Master *Brooke.*—Suppose what is called the denominational system should take this shape, that the Board of Education should have nothing to do with religion, distinctly repudiating interference with religion, leaving that altogether to the patrons of the schools, the Board concerning itself only with securing the giving of a good secular education, would not that arrangement entirely remove the difficulty you have suggested of a variety of Boards?—It would get rid of that difficulty, but land us in a thousand other difficulties. It involves the whole question, whether the Government were right in establishing for the poor of Ireland a system of united as opposed to denominational education.

23715. But all your troubles have arisen out of the restrictive rules?—All our troubles, and all the good we have effected for the country.

23716. Do you think the schools in general are not denominational schools?—Certainly. There is not a school from the Cove of Cork to the Quay of Derry, of the 6,600 schools which we have, which is not strictly a non-sectarian school.

23717. Nominally?—Not only nominally, but really from one end of Ireland to the other. Amongst the whole of these 6,600 schools, there is not a word said, or a thing done, from ten o'clock in the morning till three o'clock in the day, during the time of secular instruction, that gives offence to any Christian of any denomination, and in every one of them the books of the Board inculcate non-sectarian and Christian feelings.

23718. Are you aware that nearly every Roman Catholic clergyman examined before us, including two bishops and two canons, have said that they hold to the schools of the Board, because they are practically in their hands denominational?—Practically in this way, that they have in a great many of their schools none but Catholics attending them, from the physical circumstances of the country, and also, because in every one of these schools, while not a word of sectarian teaching can take place during secular instruction, in every one of them religious instruction agreeable to the consciences of the children, and of the pastor, is carried on daily; so that in reality the beauty of our system is that it unites in a most remarkable manner the advantages of the denominational system, with the great advantages of the united and non-sectarian system. It is strictly secular in one way, as much so as if the secular system was established, in other words, that during four or five hours a day, nothing but secular instruction is given. It is intensely religious so far as the separate religious education of the people is concerned, because in every school in Ireland almost, Protestant and Catholic, religious instruction takes place daily. In the North, scriptural instruction takes place in every one of the 800 Presbyterian schools, and Roman Catholic instruction is given in the Roman Catholic schools, so that in reality the system combines in the happiest way, all the advantages of the strictly religious, and the strictly secular system of education.

23719. Do you think the great object of promoting united education is answered by a state of things in which the great majority of the Roman Catholic schools have only Roman Catholics, and the great majority of the Protestant schools only Protestants?—I am aware that there is a vast amount of united education taking place in Ireland. Eighty-nine per cent. of the Protestants attending the schools, are in schools attended by Catholics. The amount of united education has risen very nearly to the maximum it is capable of attaining, namely, of having the whole minority attending mixed schools. If the whole minority were to attend mixed schools they could not carry the thing farther so far as they are concerned.

23720. That would depend a good deal on the figures?—Certainly.

23721. A good deal of evidence before us goes to considerably diminish the result about which I am sure you have satisfied your mind. The practical result with regard to Roman Catholic schools, appears to me, at least from the evidence, to come to this—that the Roman Catholic clergymen were attached to the system, because they found it, and made it practically denominational, and some went so far as to say that they would not continue in connexion with it, were it not that they found it practically denominational. That being the case within the circle of their experience, I was asking you whether that was exactly reconcilable with your assertion just now, that you had attained to the highest degree the object that was contemplated by you originally, namely, united education in Ireland?—I think that united education has been carried to a far greater extent than any reasonable man could have expected, and considering the difficulties thrown in its way, I am surprised it has risen to so great a point as it has done.

23722. Have you not, in fact, contributed a good deal towards that very result which several of the clergy said they had attained to, having a practically denominational system, under the name of a united system. Have you not contributed to that result by, in many cases, aiding schools in the immediate vicinity of schools previously in existence in order to enable the clergy to come into connexion with you?—We have. This is a most important point. We have in many cases given grants to schools of one persuasion when National schools in the immediate neighbourhood that were maintained by persons of another persuasion existed. Thus, for example—when the Presbyterians joined us in 1840 there was a vast number of applications from them for schools, the children attending which could have received education in Roman Catholic National schools in their immediate neighbourhood, and a question arose, and was very fully considered, whether it would be wise to refuse National education altogether to the children in those 400 or 500 Presbyterian schools unless they went into existing Roman Catholic schools under the Roman Catholic clergy, or allow them to have separate grants for their own schools, they always being required to prove that the attendance at each of these schools was at least thirty, and that the school was administered according to our rules. We decided that it would be most unwise towards those Presbyterians, most unwise as regarded the true interest of the country, if we said —"You must either take no means of education from us, or attend those Catholic National schools already existing in your districts." I believe there never was a wiser decision come to than was aimed at by the Board on that matter. In the same way a greater change took place of a still more important sort in 1860. At that time we found there was a growing demand on the part of the Established Church children to attend our schools. The radical difficulty of attending our schools was this—they could not conscientiously go in most instances to National schools existing in their several neighbourhoods that were governed by the priests and taught by Catholic teachers, because they could not get religious instruction in these schools, and they had various objections to going to any schools but their own. Their attendance in nine-tenths of the schools in the West, in the middle, and the South of Ireland, did not average more than I believe twenty or fifteen. We saw clearly either those children must be cut off from all the vast advantages of a State system of education, or that we must modify our rules; and the great difficulty of the Roman Catholics with respect to our modification was this, that they have always thought the protection involved in having an average of thirty was almost indispensable for their security. Inasmuch as if the average of thirty was required, then the priest, in almost every case where he had not confidence in the Church of England applicant school, could at once prevent its being taken under the Board, because by no possibility in most cases could the attendance be more than twenty or fifteen. We weighed all those conflicting difficulties. It was one

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of the most difficult questions we ever had to deal with. In particular, I felt that the poor Church of England population in the West, South, and middle of Ireland were losing all the good of education in consequence of not being able to avail themselves conscientiously of our National system, and I induced the Roman Catholic members to yield upon the point. I never can but feel deeply grateful to them for doing so. They allowed us to alter our rule, and from that time the modified grant is given to meet the circumstances of the Protestant population in the three Roman Catholic provinces of Ireland. There are 330,000 Protestants in these Catholic provinces, and I don't think any large proportion of them would possibly ever avail themselves of the various blessings of that State system of education unless that rule was modified. Let every one remember when great objections are brought, and very naturally, to the unnecessary multiplication, in some cases, of National schools, that Presbyterians of the North never could have availed themselves of our system if we had strictly enforced the rule that no school was to be taken into connexion if near to an old existing National school, and there was no likelihood of the 330,000 Protestants in the West, middle, and South of Ireland availing themselves of the advantages of the system, unless these modified grants were made. I am extremely happy you asked the question, because it enabled me to explain how it is that in both these cases we made grants to smaller schools than we originally contemplated.

23723. I may take the liberty of saying I entirely approve of the wisdom of the proceeding in both cases. But was it not a death blow to the united system?—Quite the contrary; because if we refused grants to the Presbyterians in the first case and the Church of England schools in the other we should have rendered more venemous and inveterate than ever the opposition of Protestants in Ireland to our system. The great thing was to win them round to the system. As soon as they are won round to it, depend upon it they will soon come to see the advantage of the larger school in the neighbourhood giving a far better education than any small school can to the children attending, and that perfectly free from the possibility of proselytism or interference with religious opinions. When they come to find the difference between these schools they will eventually attend the large school. That is the only way to win them. But don't attempt to bring them forcibly *sub jugo aheneo*. Win their confidence, and in the meantime give them a far better education. That is the true way to win them over.

23724. You have a Protestant school at one side of the street and a Roman Catholic school at the other side of the street, but do you think that ultimately that arrangement will promote the cause of united education?—At present it does no harm to the Catholics, but good; because it creates a small competition with the Protestant school—with yours, perhaps. You, perhaps, as a Protestant gentleman, give your constant attention to and your money to assist it. You are able with only twenty children attending the school to give a far better training than the poor priest in his poor school of fifty children. Your school will eventually excel the Catholic school if they don't endeavour to keep up to your system of teaching. They are the better, therefore, of that competition, and so also are you enjoying the great advantage of having inspection, cheap books, salary, and a thousand other advantages arising from your availing yourself conscientiously of the State system at present; and eventually I have no doubt that one of the schools will melt into the other, and that you will have one great school carried on upon perfectly just principles.

23725. Hitherto you had mentioned instances only of concessions of that sort made to Presbyterians, and to members of the Established Church, but has it not been also done in the case of Roman Catholics?—Just the same. The only difference is this, that we Protestants are sprinkled over various parts of Ireland. Except in Ulster we are scattered. Even in Ulster—Protestant Ulster, as it is called—the majority of the population are Catholics, by some 30,000 or so. Always remember that.

23726. Do you remember a case at Castleknock, where the Rev. Dr. Sadleir had a large school under your Board, filled with Roman Catholic children. The Roman Catholic clergymen built a school within a stone's throw of his; you took his school into connexion with the Board also, and Dr. Sadleir's school was immediately emptied. That was, I presume, done from a similar motive?—There we took it into connexion, because it was not only a school largely attended——

23727. It was no school at all?—It is first brought into existence, and we find it is attended, not merely by fifteen or twenty, but probably by eighty or ninety children. Our rules are observed in it. We cannot say to that gentleman, because the Church of England clergyman has a school near to you, you must send all the Catholic children to that school. That is not the way to govern the country. Give the option, and avoid endeavouring to coerce the majority of the people. There we gave grants to both schools. Supposing it to have been a Roman Catholic school that existed there, and that the Rev. Dr. Sadleir could not conscientiously send his children there, and could not get religious instruction given to the children there, and that he established a school himself, which was attended by forty or fifty children, how could we refuse aid? No; we could not. We acted with great wisdom in that respect.

23728. You said a little while ago, that you wished to have any case brought forward which might be a test of the wisdom of the changes of the Board. Now, I wish to ask for some explanation about the changes that took place with regard to the rule of religious instruction. Now, the rule up to 1840—I think that was the year—stood thus?—1840. The junction of the Presbyterians took place in 1840.

23729. Up to that time the rule, as stated in the report of 1838, which is before me, was this:—"The managers are to make an arrangement for having religious instruction given to those who are to receive it at a stated time or times, and in a separate place, so that no children, whose parents or guardians object to their being so, shall be present at it." That was a rigid negative and exclusion of all children from all religious instruction of a different denomination from their own?—They were extremely anxious that the children should not attend such instruction. It is not positively said. It shows there was a great anxiety existed in the Board from the first that children should not receive religious instruction from a teacher not of the same faith as the parents. There is no doubt about that.

23730. That was still more rigidly expressed in Mr. Kelly's letter in the case of the Temple Meeting-house school, for the same letter—it has been several times before us—which was written in '33, "provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and that all others do then retire"?—Certainly. That was quoted in the report of 1839, describing what took place. The Temple Meeting-house case occurred not in that year, but in 1833; and certainly, so far as we can collect the meaning of the Board from the letter sent from their office, and not from the actual rules and reports of the Board, we must admit the letter shows that in 1833 the notion of the Board was that no child should be allowed to receive religious instruction which its parents objected to. That was the true meaning of the rule expressed thus:—"So that no children whose parents or guardians object to their being so shall be present at it." I think myself the original view of the Board must have been that no child was to be allowed to receive any religious instruction to which its parents objected. There is equally no doubt that when the junction took place between the Presbyterians and the Board in 1840, it was distinctly understood that nothing farther should be insisted on in such a case, but that there should be no compulsion, directly or indirectly, to get a child to attend. Oddly enough, while they were actually

recording the fact of that junction taking place upon the principle, as Dr. Wilson well knows, that that was the leading idea that actuated the parties, they mentioned this Temple Meeting-house case, which seems to be quite at variance with the very decision the Board had come to in the Correen application, and on the junction of the Presbyterians—I was just then appointed to the Board—I said to Mr. Blake and the Archbishop, "It seems to me you are quoting a case which is entirely at variance with all that you are doing." They did not agree, however, with what I said, and they said, "You don't understand our rules." That letter states as clearly as can be that in case a child receive religious instruction from a teacher of a different Church to his own, it would be against the rule of the Board.

23731. You have in some measure anticipated what I was coming to. That was the next point I meant to ask you about. When the meeting took place in the presence of Lord Ebrington, His Excellency was pleased to state—this is the third point he mentioned—I read from page 145 of the report of 1839—that according to the fundamental principles of the system the National schools must be open to everyone; and again, that no children should be required to attend or be present at it, whose parents or guardians disapprove of their doing so?—You see that is at variance with the Temple Meeting-house case. The Temple Meeting-house case goes farther. It not only says they shall not be required to attend, but they shall not be permitted to attend. All Lord Ebrington there states is, they shall not be compelled. That was when the Presbyterian junction took place. The Presbyterians submitted entirely to the justice of the rule, that no child should be compelled to attend.

23732. Mr. *Stokes*.—How many ecclesiastics have seats on the Board at present?—Two; the Rev. Dr. Morrel, and the Rev. Dr. Jellett, who has been lately appointed.

23733. Is one of these a Presbyterian clergyman, and the other a clergyman of the Established Church?—Yes.

23734. When did the last Roman Catholic ecclesiastical member of the Board leave it?—Dean Meyler was the last member. He died, a member of the Board, in 1864.

23735. Can you say why no new appointment of the same class has been made?—I believe the Roman Catholic clergy are unwilling to take the appointment.

23736. Do you remember what proportion of managers of National schools are priests?—A very large proportion. As nearly as possible two-thirds of the number are Roman Catholic priests. I think we have about 2,300 managers altogether, and I think about two-thirds of them are Roman Catholic priests.

23737. Looking to the large number of managers who are priests, and considering the importance of securing public confidence, do you think it desirable to have Roman Catholic ecclesiastics on the Board?—Exceedingly desirable.

23738. Does not Mr. Stanley's letter show that the Government, in constituting the Board, contemplated appointments of that kind?—Quite so.

23739. Is there any objection at the Board to receiving colleagues from the Roman Catholic ecclesiastical body?—On the contrary.

23740. In your opinion, should the action of the Government Board of Education be confined to one class of primary schools?—I think it ought to be confined very much to the primary education of the country; and I know that it would be a very dangerous thing if one were required to take any considerable part in the administration of the middle class education. It is extremely desirable, I think, to avoid that under the present circumstances of Ireland, but equally wise, I think, to encourage in every one of our 6,600 National schools the attendance of the artisan class, and such of the middle class as are anxious to attend. I believe that in no respect are our schools doing more good than in giving education to the wealthier portion, if I may so say, of the humbler class.

23741. Regarding educational endowments as public property, might the superintendence of the Government Board be extended to endowed schools for primary education?—I don't think there could be any objection to that. I have never considered the question. I don't see any objection to it.

23742. Would it not be a public advantage that endowed schools for primary education should be inspected by the officers of your Board, whose reports would be confined to secular subjects?—I think it would be very desirable, if the persons who govern those endowed primary schools were anxious for inspection.

23743. Could the action of the Board, as now constituted, be extended to this class of schools without any difficulty?—Yes.

23744. As a matter of public policy, would you not think it desirable this subject of education should be regarded as a whole, rather than be dealt with piecemeal by Parliament or the governing authorities?—I don't understand the subject to give an off-hand opinion upon it.

23745. Looking at the abuse to which all endowments are liable, do you think it would be a step of wise public policy to give the administration of endowments to your Board, so far as they are devoted to the promotion of primary education?—I don't see any objection to that.

23746. You have said, that the great majority of the Roman Catholics of this country approve of the National system?—I consider they approve of it in this sense, that they are very happy they are enjoying it. I do not pretend to say that if they had the power they would not prefer some system of a different sort. I have heard Archbishop Murray say distinctly that he did not pretend to say that this was the most perfect system he could conceive, or if he had the power would wish to establish, but that what he would say was this, that it was working admirably well, and that it was the greatest blessing Ireland ever had conferred on her by England.

23747. Is there not one particular class of schools which illustrates more than any other the system which you desire to establish in schools?—I think the model schools are the schools in which a great deal we wish to see established is carried out even now more practically than in the generality of other schools, even where the population is mixed. The model schools at one time exhibited a very fair specimen indeed of united education—that is, about two-thirds of the attendance was Roman Catholic, and one-third Protestant. The Roman Catholic attendance has fallen off very much of late, on account of the opposition offered by the Roman Catholic clergy to the schools. There is still a very tolerable attendance; I think about one-fourth of the attendance in the model schools are Roman Catholic. There the education is better than in the generality of National schools, and there is an ample opportunity not only given but enjoyed of having religious instruction. All these things give to the model schools a great superiority over other schools.

23748. Leaving out of account the few model schools in Dublin, Dunmanway, and Trim, which enjoy a kind of temporary toleration, is it not the fact that the attendance of Roman Catholics at the other model schools throughout Ireland is extremely small in proportion to the number of Roman Catholics inhabiting the localities where these model schools are established?—Certainly.

23749. Have you looked at the system under which Government aid is administered to Roman Catholic schools in Great Britain?—I do not clearly understand it.

23750. The Government system there is administered by a Board on which no Roman Catholic ever had a seat, at the same time the Catholic schools are perfectly satisfied with the aid which they receive, and with the form in which that aid is administered. Do you think the same happy result might be attained in Ireland, if a similar system was established here?—If you allow

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the managers of all the schools in Ireland to give any religious instruction they please in these schools, and to force it upon the pupils attending, and require nothing from them at all except that they give a certain reasonable amount of secular education, of course I conceive it very possible that a Board consisting exclusively of Catholics, Protestants, or Presbyterians, or a Board which had very little religion at all, might govern such a system as that very well, for they would be excluded from almost all trouble in conducting a really useful system of education. But when you have a system established here for the general good of the country, and that a united system, I think it of extreme importance that that system should be governed, not by a Board exclusively Protestant or Catholic, but by a Board consisting of Protestants and Catholics both. The Government has, with profound wisdom, decided upon having a united system of education for the people of Ireland; because they know that if they now create a system of denominational schools, nothing but mischief can arise from it. They have decided upon establishing a united system, and have thought it quite necessary, for administering that system, to put it into the hands of, not exclusively a Protestant or Catholic, but a very mixed Board.

[Adjourned.]

SIXTY-SECOND DAY.—SATURDAY, FEBRUARY 13, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C.,
D. B. DUNNE, Esq., } *Secretaries.*

The Right Hon. ALEXANDER MACDONNELL further examined.

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23751. The *Chairman.*—When the model schools were first established were they established with a view of being places where an additional number of masters and teachers might be trained, or a place where masters of common schools could come and see the operation of the schools under the National system?—Both objects were held in view at the time we established these model schools.

23752. Which object should you say at the present time is that which the Board most desire the model schools to discharge?—The chief object that the Board have in view is to exhibit in these model schools the most perfect way of carrying on popular education in Ireland—to exhibit, at the same time, an admirable specimen of the mixed education of Protestants and Catholics in these schools—to supply a considerable number of persons tolerably well prepared for the first steps in our teaching establishments as teachers of the ordinary National schools; and lastly, we are exceedingly anxious that as many of the teachers in the school district as can should visit these schools and should benefit by seeing the superior mode of teaching which is carried on in them.

23753. What provision do you make to enable teachers of common schools to visit the district model schools?—We don't pay their expenses. They know we are very anxious they should visit these schools and profit by their example, but we do not supply any pecuniary means for their visiting the schools. Generally speaking, these schools are in large towns—in towns in which there are a great number of ordinary schools. For example, I think there must be nearly 100 schools in and around Belfast, all within short walking distances of the excellent model school in that town. The teachers of these schools can take what hour they choose, and I have no doubt do very largely benefit by seeing what is going on in the model schools there.

23754. What opportunity has a teacher who is himself engaged in a school some miles off from the model school of coming, visiting, and attending in the model school?—The model school is generally open on Saturdays. The ordinary National schools are very often closed on Saturdays. They could with very great ease go and see what was going on on Saturdays at all events; and I have no doubt that if the managers of schools were asked by their teachers to give permission to visit the model school in the neighbourhood they would readily and properly give permission to do so.

23755. If the teacher of an ordinary National school comes to a model school to examine its working and profit himself, does he report himself in any way to the managers or teachers of the model school?—No, not necessarily.

23756. Is any notice taken of him by any teacher of the model school?—Not that I am aware of.

23757. Is any record kept when any such persons visit?—No, I don't think there is. It might be very desirable to us to encourage the visiting to the model schools in each neighbourhood constantly. So long, however, as these model schools are disapproved of by the Roman Catholic clergy, I dare say it will be extremely difficult to make any arrangement such as you mention.

23758. Is not the teaching in all model schools, as compared with the number of pupils, very much in excess of the teaching which any ordinary National schoolmaster can expect to give in a school under him?—Greatly, and necessarily so, inasmuch as we have two objects. The first is to exhibit a kind of teaching in those model schools far superior to what can be reasonably attained in ordinary National schools; and secondly, we are anxious to train up in the model schools a great number of young men called pupil-teachers, not merely to be teachers in the school, but to become teachers in future of ordinary National schools. In Belfast, where, as is well known, we reduced the number of monitors at one time, I believe there is a teacher of some kind—a principal or assistant or pupil teacher, or paid monitor to every sixteen children. That is far greater than we ever can have in our ordinary National schools, but I don't know that it is much more than what it is desirable to have in a model school like that in Belfast, regard being had to the double object of having excellent education given in that school and to training young men to become in future teachers in National schools.

23759. Does it often happen now that teachers of ordinary National schools get promotion to model schools, or is not the tendency rather to promote pupils of model schools to be teachers of model schools

as a separate class?—There is not any rule laid down on the subject. I am sure what ought to be done, in order to work each school perfectly, would be to consider each model school a model school not of a particular town or school district, but a model school of the nation, and to draw the teachers into that model school from the whole of the 8,300 teachers we have, according to their merit, and to have as little regard as possible to anything but downright merit.

23760. When a vacancy takes place in any of these provincial model schools, is it filled up direct by the Board?—It is filled up by the Board.

23761. On the recommendation of the Inspector?—The Inspector gives his opinion. That is submitted to the Head Inspector who is consulted; then it comes up to the Chiefs of Inspection and myself in subcommittee, and then at last the Board directs who shall be the teacher.

23762. I presume the original recommendation of the Inspector would be limited to persons within his own district of whom he has a knowledge?—Knowing those best he would naturally be governed by that; but the Head Inspector, being at the head of ten districts, he has to look of course to the merit of the teachers in all the ten districts, and the Chiefs of Inspection here know perfectly well the character of all the teachers in Ireland; they have the means of judging very well upon the subject, and they often consult the professors here, who have trained several teachers, upon the test.

23763. After the ordinary Inspector, who has charge of the model schools, has suggested names for any vacant appointment in a model school, does it often happen that the Head Inspector submits other names to the Board also, with the original names so recommended?—They agree together on the subject. Then their recommendation is sent up to the Chiefs of Inspection here, and they consult together with the Secretary, and myself. There is the most perfect impartiality on the subject. But what I should say is that we have to look much more than we have hitherto done to selecting the teachers, both principals and assistants of model schools, not from the teachers of a particular district, but from the great body of 8,300 teachers that are under us.

23764. With regard to the different practising schools in Marlborough-street, some of which are for a large number of children, and some of which are for a very small number of children; how is it decided into which of these schools applicants for admission are put?—The professors entirely control that matter, the Commissioners themselves don't interpose. I have never heard of any kind of unfairness being shown in the selection of particular schools for the pupils.

23765. At present, I believe in Marlborough-street the masters and the mistresses who are in training, are boarded in an establishment in which Roman Catholics and Protestants live jointly?—Quite so, my lord. That has been the practice ever since the establishment of the boarding-house here. Catholics and Protestants have from the first been boarded and lodged together, sleeping in the same dormitories, living at the same table, and teaching during the whole day together, and attending lectures together. There is, however, a certain number of teachers who come to be trained here, who are called extern teachers, persons who do not lodge within the boarding-house of the Commissioners, but who live at their own expense in the town.

23766. To whom do they report themselves, or under whose control are those externs?—I think there is very little control exercised upon them. We are content to know that they attend regularly here, and that their conduct is excellent while here. I don't remember any case of any complaint of misconduct having been before the Board.

23767. If it were more palatable to Roman Catholics that Roman Catholic teachers should reside in boarding-houses by themselves, still taking part in the common instruction, would that, do you consider, interfere with the system of the Board?—I think it would scarcely take any effect upon the efficiency of our teaching. I am bound to say that, as far as I have known, the united life of both Protestant and Catholic teachers here, has been carried on with the most perfect harmony and success. I should be very anxious that they should continue not merely to live together and lodge together from morning till night, but even live in the same lodging-house together; because there is nothing in my life has given me so much pleasure as having seen for thirty years Protestants and Catholics from every part of Ireland, of every race, trained in perfect harmony together in our lodging-houses. So far as I remember, I have never known a single religious quarrel taking place amongst those Protestant and Catholic teachers, of whom thousands and thousands have been educated together here.

23768. At the same time, however, must we not accept it as a fact that, from whatever reason, the Roman Catholic authorities are becoming more and more adverse to that combined teaching?—That is so. For many years they have become more and more opposed to that combined life, and as soon as we ascertain that that is a settled view upon their part, it appears to me we have nothing for it but to yield like men of sense on the subject—to give every facility for combined and united life here, and allow those who cannot conscientiously avail themselves of that combined domestic life, to live separately so far as the lodging is concerned. If I could see any proof that those persons who do not sleep in the same dormitories are not as well educated and as well fitted to carry on our National schools as those who are I should have every objection to adopt the proposed change, but I am convinced it would not make any serious difference in the mode of carrying on their schools in afterlife, to allow such option to the teachers.

23769. The question of comparative efficiency is one that, upon examination, is soon put to a practical test?—Necessarily.

23770. Are you aware that in England there are no training establishments wholly maintained by the State?—I have heard so.

23771. Are you aware that the establishments under which the Roman Catholic teachers are trained, are maintained by that community with partial assistance from the State in England?—I am not aware what the practice exactly is.

23772. If the Roman Catholics, or any section of Protestants, desire to maintain training schools under their own exclusive management, do you think it would be contrary to the work of the National Board that if each of these establishments was examined by the Board's Inspector, they should receive assistance from the Board proportionate to the number of pupils that were in residence, and had passed the proper examination?—I think that what would be entirely in accordance with the principles of our system would be this,—that if there was a training establishment in any part of Ireland—let us take Kerry or Donegal, in which the Catholic clergy could not conscientiously avail themselves of the training that takes place in our present training schools—it would be a perfectly legitimate thing, and entirely in accordance with the principles of our system, if we allowed the Roman Catholics to establish a model school consisting of a large number of pupils, taught exactly upon the same principles upon which our National school is taught, with a large number of teachers, assistant-teachers, and pupil-teachers. That school might be partly built, if it were necessary, at the expense of the Board, or if a non-vested school, entirely by the local parties. The house in which the pupil-teachers lodged, should be carried on entirely at the expense of the locality, the State itself confining its assistance and endowments to the model school connected with that boarding-house. I think that if the boarding-house was carried on under exclusive Roman Catholic management and control, and excluded from it all Protestants, that the maintenance of such an institution would be contrary to the general principles of the National Board. What really is desirable, and what I believe would be quite sufficient to satisfy the wishes of

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nearly all the Roman Catholics of Ireland upon this point, would be to have a great model school carried on strictly upon the principles of united education, to have excellent teachers appointed by the managers, and a corps of pupil-teachers appointed according to the number of pupils in attendance, these pupil-teachers to be lodged in a separate building provided, not by the State, but by the particular Church to which they belonged. That is what is proposed in Mr. Fortescue's letter upon the subject. He made a clear distinction between a boarding-house where the domestic life was to be carried on according to the strict principles of the managers, and the National school which should consist of at least 150 pupils in average attendance, and be carried on strictly in accordance with the principles of united education.

23773. In England the National Society, which is the society in connexion with the Established Church, has training schools for masters and mistresses at St. Mark's and Battersea and Whitelands. The Roman Catholics have colleges at Hammersmith and Liverpool. These have assistance from the State proportionate to the number of pupils whom they pass at each examination. Do you think it would be impracticable to extend that system to Ireland?—I think it would be better not to extend it to that extent. I think in Mr. Fortescue's letter all is done which the circumstances of Ireland require, and imperatively require at present, in order to assist the National system. I think it would be carried out better not to endow with any fund from the National funds a boarding-house which was exclusively intended for the domestic education of a particular sect.

23774. Then, as I understand, your own opinion would be not to go beyond separate boarding-houses?—Separate boarding-houses with model schools connected with them, carried on strictly in accordance with the principles of the National Board. I believe if that were done it would give the most entire satisfaction to the great bulk of the Catholic clergy; and that in a short time we should see a vast increase in the number of trained teachers in Ireland—a great want, and which must be apparent to everyone who knows that out of 8,300 teachers at present employed in the service of the Board of Education, there are nearly 5,000 utterly untrained.

23775. Lord *Clonbrock*.—Do you not think it possible the State would assist several religious bodies in maintaining schools, reserving the right to see that the pupils educated in them should pass an examination in secular subjects, of which the Inspector should report satisfactorily?—No, my lord. I think it would be against the principles of the National Board to give a grant to any school for a training establishment that was not *bonâ fide* open to Christians of every denomination in Ireland.

23776. Mr. *Sullivan*.—You would maintain the training establishments for all denominations?—For all denominations.

23777. And endowed by the State?—In the existing central establishment here.

23778. Do you not think that would be an injustice to those who would refuse to send their teachers there that the mixed system should be endowed, and the unmixed system not endowed?—I think it is perfectly fair when a training establishment is open indiscriminately to Christians of every denomination, that it should then be endowed.

23779. Am I to understand you as saying that would be really a satisfactory solution of the difficulty, and that it would be accepted by the majority of the Roman Catholics of Ireland?—I think it would. Anything else would certainly be a violation of what I conceive the principles of united education to be.

23780. Lord *Clonbrock*.—You say that the model schools have a much larger number of pupil-teachers and monitors in proportion than there are in other schools?—Yes.

23781. Do these pupil-teachers and monitors ever qualify themselves sufficiently to be able to go straight from the model schools to take charge of common schools?—We find a good number do, and I believe a person who has gone through monitorships and pupil-teacherships under our Board, is infinitely better suited to be at the head of an ordinary National school than the generality of teachers were twenty years ago.

23782. Rev. Dr. *Wilson*.—You don't regard the model-school system as a new feature of your system?—It has existed more or less from the first.

23783. And it was very early in contemplation?—It was.

23784. Both by the Government of the day, and by the Commissioners who regularly administered the system?—Certainly.

23785. From the first, I believe, as the first volume, page 20, by which I find that the Commissioners had in view the establishment of model schools?—Certainly.

23786. In the report of 1835, they say—"We are of opinion that in addition to the general training institutions, thirty-two district model schools should be established, being a number equal to that of the counties of Ireland; that these model schools should be under the direction of teachers chosen for superior attainments, and receiving superior remuneration to those charged with the general primary schools, and that hereafter candidates for admission to the training establishments, should undergo a preparatory training in one of them." That seemed to be the primary object?—Yes.

23787. Can you say whether it's the usual course for the Head Inspector to submit the names of parties to be appointed to situations in model schools?—Generally speaking both the Inspector and Head Inspector are consulted upon the appointment of teachers and assistant teachers.

23788. Are many appointments made in that way?—I believe so.

23789. Should you say it's the general rule to appoint more through the professors and others connected with the Marlborough-street institution?—We take all these things into consideration. In every case we are anxious to obtain information with respect to the superior fitness of our teachers from the Professors, Head Inspectors, and Inspectors connected with the particular school, and from our Chiefs of Inspection here.

23790. It has come before this Commission from a representative of the teachers that the teachers in the country consider themselves precluded from any hope of these appointments. Do you regard that as well founded?—I don't think it's well founded. I have no doubt at all that the teachers hitherto, and head masters, have been drawn too much from particular districts. My own opinion has always been this—I have not been able to carry it thoroughly into effect—that these appointments must be considered the great prizes for all our best teachers—that they should be open to competition without regard to anything at all but merit, and that instead of their being drawn from particular districts, that the appointments should be open to all our teachers throughout Ireland. I further think that that is due not merely to our 8,300 teachers, but equally due to the particular school itself. Our experience of gaining eminent ability is infinitely increased by having the rewards given amongst our best teachers, instead of being confined to a few in a particular district. At present there are about 190 teachers in model schools; 75 only are Roman Catholics, and the rest are Protestants. That is not a safe state of things.

23791. What is the number of teachers in the model schools?—Altogether nearly 200. The whole number of our teachers being 8,000, of whom four-fifths nearly are Catholics; it is not a right proportion.

23792. Do you think you are correct as to the proportion of Roman Catholic teachers?—I do; they are nearly four-fifths.

23793. Rev. Mr. *Cowie*.—Will not the number of Roman Catholic teachers in model schools continue to diminish under the present prohibition?—Certainly; because most of those in the model schools were in before the prohibition and are not compelled to leave, but the new ones, appointed after the prohibition, are under very strict disabilities. I am not aware that the pro-

hibition has hitherto prevented any meritorious Roman Catholic from accepting the situation; but, I am sure of this, that prohibition must diminish exceedingly the number of meritorious Roman Catholic teachers.

23794. Rev. Dr. *Wilson*.—But, as a matter of fact, the number of Roman Catholics looking forward to these appointments is not diminished?—I do not think it is.

23795. You always find a sufficient number applying and looking forward to such appointments when vacancies arise?—A considerable number apply; I would wish in future that they should be open to competition, and that every meritorious teacher in Ireland, whether Protestant or Catholic, whether coming from the north or from the south, should be able to compete for the vacant situation.

23796. Regardless of religious denomination?—Yes.

23797. Should you not consider that a good principle to apply to the whole system?—I have always thought so; as I said yesterday, I look forward to see the time when our inspectorships will be thrown open to competitive examination between Protestant and Catholic. As I said yesterday, there was a very powerful reason why the Roman Catholics could not accede to that plan, inasmuch as we, Protestants, had for centuries monopolized entirely the highest education of the country, and it was only recently Roman Catholics were enabled to get the higher education, but now they will very soon be able to compete successfully with us.

23798. I presume if you had this religious or denominational element more eliminated from the system throughout, it would be better for the Commissioners administering the system?—It would be materially better to eliminate it as much as possible; it never could be eliminated from the governing body, for this reason—it is impossible for the governing body to administer the system well without knowing the feelings and interests of the three or four leading sects in Ireland; this cannot be known, except by persons substantially representing these several sects.

23799. Be so kind as to explain a little more fully what you mean by conducting the non-vested model schools you have indicated, strictly on the principles of united education?—Supposing the model schools we are now speaking of, which are to be connected with the boarding-house where the pupil-teachers are to be lodged; that school, whether vested or non-vested, must be carried on exactly as your own ordinary National school is. It must be open to Christians of every denomination. Nothing must be taught there from ten in the morning, when the school begins, until three o'clock, when it closes, that can give offence to any person of any denomination.

23800. So that with regard to education and teaching throughout the day all parties should be admitted without any infringement of their conscientious feelings?—Precisely so.

23801. You have indicated *that* as Mr. Fortescue's plan to some extent or altogether, may I ask was ever a similar plan submitted to the Commissioners of National Education?—Not that I am aware of. However I think I have long had in my own mind—long before Mr. Fortescue thought of it—that the only way of saving our existing model schools would be—this occurred to me as soon as the Roman Catholics became opposed to the principle of our model schools—to give to those parties who could not conscientiously avail themselves of these model schools, were they Protestants or Catholics, the power of having model schools such as Mr. Fortescue suggests in that paper. If I might be allowed to go a little further, I would say I can conceive nothing that would go further to attach the Roman Catholic Church to the National system, and confer a great blessing upon the people of Ireland, than to have some thirty or forty such schools. Conceive a school of that character established in the county of Donegal or the county of Kerry, or any other county, in which there should be an average of 150 pupils every day, with that great staff of excellent teachers, with that training house supported entirely at the expense of the local parties; I believe that in that school would be found a far more efficient education, both for the humblest and the poor artisan class, and the higher rank that are occasionally in model schools, than in any almost that exists at present. I believe it would be found in the wilds of Donegal such a school could be established under Bishop M'Gettigan, in the boarding-house of which there would be fifteen pupils selected from the cleverest lads in his diocese. I have no doubt, a great number of the sons of the leading farmers and shopkeepers, pupils of the school, would reside in that house, and that the fifteen pupil-teachers educated there would be able to get admirable instruction in the evening along with this superior class of pupils. A great benefit would be derived by the pupil-teachers by being brought into connexion with the others. Remember always that our teachers are drawn from the peasantry of the country. Though they are exceedingly clever, their ideas and habits are much coarser than those of the persons above them, and that the benefit of being lodged in such a house for two years along with a higher class of pupils, who would be attracted to the model school, would be that at the end of the two years, when they went out to teach, they would be lifted up greatly above the level at which they were when they first entered the training establishment. I believe that in England it has been found necessary to have the pupil-teacher trained for a long time in the training colleges for the express and excellent purpose of giving to these lads of humble birth a higher tone than they otherwise could possibly have.

23802. The Commissioners reserve to themselves the right, I believe, of abridging the annual reports of the Inspectors?—Yes.

23803. Do you not recollect that about the year 1858, one Inspector furnished his annual report containing certain recommendations, which part of that report has not been published, and which recommendations were taken into consideration by the Commissioners?—I do not remember it.

23804. Do you recollect whether a report of Mr. Keenan for 1858 was abridged?—There was a report in one year abridged, the abridgment of which I objected to, and it was mentioned in Parliament that I had objected to this abridgment.

23805. Part of it was expunged?—Yes.

23806. Were the recommendations similar to this plan of Mr. Fortescue?—I think not; I think the report that I allude to was a report in which he referred to the great extent to which Bible reading had been carried on, on the part of Roman Catholic children in National schools under Protestant managers. I do not recollect our ever having abridged anything in a report of Mr. Keenan's in respect to training-houses such as we are now speaking of.

23807. Will the Secretaries furnish to this Commission a copy of the abridged or omitted part of this report, the minute of the Board upon the subject, and the names of the Commissioners present when it was considered?—No doubt, if you be kind enough to put in writing what particular report you refer to.*

23808. Mr. *Stokes*.—Has that report ever been presented to Parliament in answer to an order of the House of Commons?—I do not think it has ever been asked for. I do not know what particular report Dr. Wilson alludes to.

23809. Rev. Mr. *Cowie*.—I should like to ask you a question about a subject on which we were yesterday. Suppose an opponent of the present Board were to say, that having on the list persons of considerable position in the country, whose names give the Board in fact its weight, and also the names of other persons who are not so eminent, but derive their eminence from being on the Board, is it not likely that on most occasions your Board would be attended by those who derive importance from being members of the Board, and not so frequently be attended by those who give importance to the Board, and that, therefore, there is a danger that the management should fall into the hands of a clique?—

* The unpublished portions of Mr. Keenan's Report here referred to will be found in the Appendix to Evidence, No. XVII.

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I think the danger of its falling into the hands of a clique is not great. We have about ten members who attend pretty regularly here; of these, just about six are Protestants, and four Roman Catholics; of the six Protestants, three are Presbyterians, and the other three are Church of England; the remaining four are Catholics: of these Catholics there are always about one-half consisting of very eminent men. I do not see that there is any fear that the power of the Board will fall into the hands of a clique.

23810. The Earl of *Dunraven.*—Is it not the fact that the members of the Board who attend generally are precisely the men who are most eminent in their own positions?—I think the eminent members of the Board attend pretty often. Some of our most eminent members cannot attend very often, for example, the Lord Chief Baron and Mr. Justice Fitzgerald; but this I know, that whenever there is any question of real importance, these gentlemen are always ready to be present, and give us their best judgment and assistance. The great protection against the Board falling into the hands of a clique is, that the ten who attend regularly, consist of persons of the three leading denominations, who differ a good deal in religious opinions and in politics, and with regard to other matters, from one another.

23811. Rev. Mr. *Cowie.*—Does the attendance of these ten members who come regularly arise from their own free choice or from some arrangement made at the Board?—From their own free choice, but that free choice is supplemented a good deal by the circumstance that the Church to which the Commissioner belongs would certainly expect him to take an active part in the administration of the system.

23812. Sir *Robert Kane.*—In the case of the establishment of denominational residences attached to training schools to which you referred just now, do you consider that after such establishments were in existence, providing for the wants of the several religious communities, that there would still be any sensible proportion of the managers of schools who would wish for teachers trained in institutions of a more united character?—I think for a long time there would be, and very likely there would always continue to be, a very considerable number of persons who having availed themselves of the new model schools under local management would come to our central training establishment to complete their education. It would be a very long time before there could be any considerable number of the new establishments created. I think that the first effect of such establishments would probably be to increase largely the number of Roman Catholics who would come up to be trained in Dublin, because I should expect that the generous treatment of Roman Catholic feeling on the subject would break down in a great degree the strong prejudice that now exists against our model schools, and that a great number of persons who now decline to attend would then avail themselves of our training. I have no notion that there could be for many a long year a great number of such establishments as are contemplated in the Fortescue letter. I should expect that every year the love of united education would become greater and greater as soon as the generous policy of that letter would be carried into effect.

23813. Do you consider that the establishment of such denominational residences, attached to training schools, would be limited to distant localities in the country and would not take place also in Dublin?—I think very likely there might be such even in Dublin, and I can see no harm at all in it.

23814. Then, as part of the carrying out of the arrangement stated in Mr. Fortescue's letter, you would think it possible there might be here in Dublin, under the direction of religious authorities, residences for masters in training, who should get their actual instruction in the central establishment here, but live by themselves under a system of religious discipline?—The Roman Catholic teachers who come up here would, in many cases, I have no doubt, be lodged in religious houses in the town, and I can see no evil in that. I would rather myself that they continued to live together with their Protestant fellow-students in our central establishment; but if they could not conscientiously avail themselves of that, I should be very happy to see religious houses provided by their own Church for them. Supposing in the case of the students of the Queen's College in Cork that, in addition to the advantage which they receive of an excellent education during the whole day in the college, their parents wished them to lodge in houses provided by their respective Churches instead of in common lodging-houses, I can see no objection to that being done.

23815. Are you aware that the statutes of the Queen's Colleges contain a provision for the establishment of such denominational residences under the direction of the authorities of their respective Churches?—I am not aware of it, but I am very happy to hear it. I think it would be a very good thing if there were such establishments.

23816. You would not contemplate in any case—I would gather from a former answer of yours—that any public funds would be given for the support of the denominational residences?—That is part of Mr. Fortescue's plan, that the training-house itself should be built and supported by the local parties. They would, no doubt, have a great advantage in training up fifteen or sixteen pupil-teachers, who would lodge there. They would have probably £20 a year for the support of each pupil-teacher, which is what we always give in the case of our own model schools.

23817. In the arrangements for the residences of pupil-teachers at the present time is there not a sum of £20 a year paid towards the support of those pupil-teachers?—We support altogether the teachers undergoing training in the central establishment. In the district model schools we give £20 a year to such of the pupil-teachers, male and female, as are not accommodated in the domestic establishment. In the minor model schools there is no residence, and we give to each pupil-teacher £20 a year, which we propose to give also to the class of persons attending model schools under the local management. Whether that £20 is employed by them in paying their expenses at a common lodging-house, or whether it is bestowed by them upon the persons who board and lodge them in a house provided by their parents or pastors, is a matter of no importance to the State.

23818. Then you would not consider the payment of £20 a year to these few pupil-teachers who would live in denominational boarding-houses as an infringement upon the principle you have stated, of the State not contributing to the support of these houses?—Not in the slightest, any more than if I contributed that £20 a year to the owner of a common lodging-house. I would not consider that was infringing the principle of National education.

23819. That is you would not give £20 a year to the lodging-house, but you would give it to the pupil who would go into the lodging-house?—Yes, and if it appeared that that was more than what the State ought to pay to that pupil for his support then there would be some objection to give that sum to him, but if it is precisely the sum we should give to that pupil if he chose to live in a common lodging-house in preference to such an establishment as that which we now contemplate, I do not consider that such payment would, in the slightest degree, infringe upon the principle of National education.

23820. You would not propose to make any regulation which would force any Roman Catholic pupil-teachers to reside in such denominational lodging-houses?—That question has never arisen. When it does we should deal with it.

23821. What would be your own impression about it?—My own impression would be to give perfect liberty to the teacher to go either to that lodging-house provided by his bishop, or to another, but I am sure of this, there is no pupil-teacher in Ireland of the Roman Catholic persuasion who would not infinitely prefer going into the common training-house provided by his Church than going into an ordinary lodging-house.

23822. You mean he would prefer the denominational training-house?—Yes. The advantage would be so great. The pupil-teacher would then be lodging with his fellow pupils. He would have an excellent education, probably both religious and secular, given to him by persons carrying on the establishment, and he would be living with, I believe, a superior class of people, quite independent of the pupil-teachers themselves. I do not believe the theoretical evil you are guarding against would in practice occur. If it did I should be inclined to say, do not compel the young men to go to that house, and I think that would be the general feeling, but I do not believe that one case would occur in a thousand. *De minimis non curat lex.*

23823. You mentioned in reply to a former question that these denominational boarding-houses should be supported at the expense of the locality. Did you mean that in the sense of the numbers of that denomination in the locality or by any system of assessment?—No assessment at all. It would be utterly contrary to my sense of justice. For example, if I myself had £10,000 a year in a part of Ireland where two or three such establishments existed, I should most liberally contribute, though a Protestant, and perhaps as strong a Protestant as most people, to these establishments. I should consider I was doing a great thing for the majority of my countrymen, and for the Protestants themselves in so doing; but I should altogether object to a compulsory rate for the support of such denominational establishments.

23824. Am I right in supposing that you will consider that if even in Dublin there were organized denominational residences for masters or pupil-teachers who would be trained in the schools here, these denominational residences being under the authorities of the Churches to which the teachers belonged, and in harmony with their ideas, it would still be necessary to completely supply the wants of the country, to preserve the system of united residences such as you now have at Glasnevin and in George's-street, where persons who do not so clearly see the religious or denominational residences, might be able to live together as they now live in these boarding-houses I have named?—I am decidedly of opinion it would be a most unjust thing to put an end to the present united life that exists for all such teachers, Protestant and Catholic, whose parents wish them to be educated together, and lodging in the same house. I think it would be most unjust to do away with that on the supposition that Protestants as well as Catholics were not anxious for such united life.

23825. I believe it has been already testified by some witnesses, that united life has been carried on in your boarding-houses with harmony, and without any apparent dereliction of religious habits or duties?—I think I stated yesterday, as strongly as I possibly could, that nothing in my life had given me so much pleasure as witnessing for thirty years Protestants and Catholics from every part of Ireland, and every race, coming up to be trained at a time of life when passions and prejudices are strongest, and living together in perfect harmony, without a single religious quarrel having taken place during those thirty years. That, together with another fact I wish to bring under your notice: during the whole of that time I have seen thousands of children in the schools from five years to sixteen or seventeen years of age, and I have never observed, though constantly moving amongst them during the day in their play-grounds or in the school, a single blow struck by one of those pupils. I maintain that if Burke and Montesquieu were alive at the present moment, and these two facts were brought before them, they would regard them as most remarkable proofs, if true, of the astonishing power of impartial and beneficent government over human creatures. I doubt if there is any country in the world that has ever exhibited anything more remarkable in that way. But, while I say that, God forbid I should prevent four-fifths of my fellow-countrymen who conscientiously wish to have a different sort of training provided for their children,—God forbid I should stand in the way of their wish. It is a conscientious wish, and the result of our opposing it is what you see, that out of 8,000 teachers nearly 5,000 are untrained; and no man who knows what the meaning of an untrained teacher is can doubt that it would be an immense blessing if we could in some way or other increase the training power.

23826. If the facilities you have described for training the teachers under a system of residence and religious discipline satisfactory to the Church authorities were carried out, do you think it would be then necessary to continue the employment of absolutely untrained teachers at all?—It would take a long time before we could get rid of untrained teachers. By degrees the teachers would become more and more trained, and in twenty years or so, instead of having nearly 5,000 untrained teachers, as at present, nearly the whole of the teachers will be trained. You must proceed by degrees. The evil is a great one. No one who knows the difference between a trained and an untrained teacher in teaching the First and Second Books can doubt that every sort of effort should be made by us, that conscience will admit of, to diminish the number of untrained teachers. We know very well that 45 per cent. of the attendance in the National schools are in the First Book. I believe that learning the alphabet and First Book takes very nearly two years under the common method of teaching. I believe that when the art of teaching and all its appliances are thoroughly understood by trained teachers the length of time taken in mastering the First and most difficult book would probably be diminished by one half. What is the responsibility we undergo if we diminish the number of trained teachers by refusing to consent to such a plan as is now before us. I also must say this, that, supposing the objections to united training proceeded, not from the four millions and a quarter Roman Catholics, but from the one million two hundred and fifty thousand Protestants, the objection to Mr. Fortescue's plan would never be listened to by the Protestants of the empire.

23827. You think then that some of the opposition, perhaps a good deal of the opposition to Mr. Fortescue's plan, originated in its being looked upon as a concession to the Roman Catholic party?—I believe that was the chief objection. It is an objection that not only proceeded from the Protestants, but it proceeded from them because they thought it was unfavourable to united education. That was the main idea they had in their minds.

23828. Rev. Mr. *Cowie.*—Could your plan do anything towards helping the Kildare-place training school?—I am afraid not, because it is the very essence of Mr. Fortescue's plan that there should be a great model school carried on entirely upon the unsectarian principle, and separate entirely from the domestic life of the boarding-house attached; but the Kildare-place model school is carried on upon denominational principles.

23829. Then you do not contemplate any plan of admitting teachers to certificate by examination only without having been trained in some place you recognised yourselves?—I should be delighted to give certificates to teachers educated in any way, whom the State directed us to examine, and whom we found upon examination to be thoroughly well fitted for the trade of teaching.

23830. Without insisting upon their having been in any training school designated by you?—I think so. If the State were anxious, we should examine teachers educated in any manner whatsoever, who wished to devote themselves to the profession of teaching. I can see no objection at all to our being called upon by the State to examine those teachers, and to certify as to their fitness in point of knowledge and of teaching power, as tested in our schools here. I have never considered the point. This is an off-hand opinion, but I am inclined to think it would be the just thing.

23831. If the Roman Catholic authorities were to set up a training school of their own, and send off their

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pupils, when they thought them prepared, to a general examination in Dublin, you would see no objection to receiving them and granting them certificates, if competent?—I should be delighted, so far as I understand the question, to acquiesce in such an arrangement.

23832. But as I understand you, you see a difficulty in subsidizing any such institution?—I could not be a party to that.

23833. The *Chairman.*—Has it not occasionally happened that teachers, trained in Kildare-place, have come before the National Board, and passed as teachers in their schools?—I believe a great number of what were Church Education schools have from time to time been put under us, and that teachers trained in the Kildare-place schools have become National teachers. We are very happy to receive them.

23834. Sir *Robert Kane.*—When the teachers from the Church Education schools came to you, did you not before admitting them to examination, keep them under training and instruction for some time in your own establishment?—No; where a Church Education school is placed under us, as often occurs, our Inspector examines the school and the teacher, and if he finds the teacher is capable of carrying on the school, we don't inquire where he was trained, we admit him.

23835. Mr. *Sullivan.*—He would be counted amongst the untrained teachers?—Yes.

23836. Sir *Robert Kane.*—Do you class him?—We class him of course. As soon as he becomes a teacher of the National Board, he is in the usual course of things examined by a Board, consisting of the Head Inspector and the Inspector, and they place him in whatever class they find him worthy of.

23837. Mr. *Stokes.*—Are you aware that the Catholic teachers who take service in model schools are thereby precluded from obeying the precepts of their church in many cases?—I know very little with regard to that question. I believe that a great number of them find it difficult to be admitted to confession, in consequence of their being teachers in model schools.

23838. In any such case are not the temporal interests of the teacher placed in direct antagonism with his spiritual duties?—It is for the teacher to consider that question, I am unable to advise upon it.

23839. So far as the National Board forces a system of that kind, would it not be true to say that it adopts the practice now considered hateful, of the old Charter schools, and bribes Catholics to abandon their religion?—I have never known a single instance of a Catholic teacher who held a situation in a model school, as principal or assistant, I think, except one, who ever became a Protestant, and I believe that as a body they are eminently attentive to their religious duties.

23840. Rev. Dr. *Wilson.*—Was it established as a fact that in that one case, it was owing to connexion with the National system of education the change was effected?—Not in the slightest degree. I know a good deal about the case.

23841. Mr. *Stokes.*—Are you acquainted with the meaning of the phrase current amongst Roman Catholics, "out of the Church"?—No.

23842. Are you aware that in order to be in strict communion with the Catholic Church, a Catholic is bound to approach the sacraments once a year, at Easter?—I believe that is the rule.

23843. Are you aware also that these Catholic teachers who take service in model schools are not able to fulfil that condition, and therefore are, so far "out of the Catholic Church"?—I don't understand the subject enough to give an opinion upon the question. All I know is that I believe them to be a most exemplary and religious body of people, both male and female—the Catholic teachers in our model schools.

23844. Sir *Robert Kane.*—Do you consider a mastership in a model school to be a civil employment?—Entirely so.

23845. Under the civil Government?—Yes.

23846. Do you consider the civil Government should take cognizance of religious penalties imposed on the fulfilment of civil duties?—As far as possible I think they ought to abstain from taking any cognizance of such things. I quite admit that if it appeared, after long experience, that the Roman Catholic Church would not admit within it persons who accepted situations under us in our model schools it would be a most lamentable state of things, and that I should be very sorry indeed to place such a temptation before any of my fellow-creatures. I quite admit that.

23847. Mr. *Stokes.*—Is it not a fundamental principle of the National system to treat Catholics fairly, and to afford them opportunities of education without violating the dictates of their religion in any way?—No doubt that is our wish.

23848. Would these new training institutions you contemplate, correspond to the district model schools or to the central establishment here in Dublin?—Both. They would be like the model school in Dublin, and very like the district model schools also. In both there would be always a great model school carried on upon the strict principle of the National education system, and there would be persons employed as pupil-teachers, who would have the means of being lodged comfortably.

23849. Is it not the design of the district model schools that the young persons who are living there should at a subsequent period be brought to Dublin to complete their course?—It is desirable. It is not necessary. I think a person thoroughly well educated at a district model school, and who passes through the whole monitorship and pupil-teachership course is able to carry on a school very well. It is, however, exceedingly desirable, and is always wished for by the Commissioners, that such a person should complete his training in Dublin.

23850. What I wish to ask is whether the young persons trained in the new institutions would be liable to be called to Dublin to finish their education?—Certainly they would not be required to come.

23851. Suppose of the two classes, Protestant and Catholic, one class refuse to come to Dublin while they had the opportunity of doing so, would that class be placed at any disadvantage?—Suppose there are Protestant and Catholic model schools under local management, and that a pupil-teacher who had been for two years in the Protestant model school, in addition to the long training he had received previous to the completion of his education, then came up and received a crowning education at the school in Dublin for half a year or a year, and that the Roman Catholic did not receive the same training, the Roman Catholic would not have the same advantages no doubt.

23852. Is that part of the plan contemplated in Mr. Fortescue's letter?—It is not touched upon at all, but, no doubt, Mr. Fortescue would hope that the pupils educated under this new plan might in many cases complete their education here. He intended that if they did so they should have full liberty of attending all the training that takes place here during the day, and at night, instead of being lodged with the Protestants in the training establishment, they should have full liberty of lodging elsewhere.

23853. Is it not a well-known fact that Catholic teachers are not permitted to come to Dublin to finish their training?—A great number still come. The number has diminished very much. I can remember when four-fifths of the teachers in training were Catholics; now there is only about the same number of Catholic teachers in training as Protestants—somewhat less; I believe two or three less. The relative number has diminished very much within the last ten or twenty years.

23854. Is it not true that in coming to the central training school such teachers disregard the wishes or transgress the orders, so to speak, of the bishops of their Church?—I imagine there is a general prohibition, and we know that the number of Catholic teachers who come to be trained here has lamentably diminished.

23855. With the new institutions which precisely, would be the scene of training, would the training take place in the boarding-school, or day school?—The training would take place as in the Normal schools here. Our professors of training do not give any train-

ing instructions in the boarding-house. Their business begins in the morning, and continues till late in the evening—five or six o'clock, but after that time the teachers in training are left to their own studies in the training-house.

23856. I understood the proposed institutions would consist of a boarding-house and a school—I ask you where the pupil-teachers would be trained—is it in the sleeping apartments, or in the elementary school?—The training we should profess to give them would be a training to fit them to be teachers, and that training would be carried on from ten o'clock in the morning until they retired to rest.

23857. Part of the training would be given in the boarding establishment and part in the elementary school?—Part of the life of the pupil-teachers would be carried on, of course, in the boarding-house, and I have no doubt a great deal of good would be derived by the pupil-teacher from the superintendence his Church would give him during his training.

23858. Who would be responsible for the training of the pupil-teachers? Would it be the head of the training establishment or the master of the elementary school?—The master of the elementary school. He would be selected by the persons who conducted the whole establishment. He would be carefully selected. In case a Roman Catholic, he would probably be selected by the bishop of the diocese for the purpose of being the teacher of the school and the trainer of the pupil-teachers during the day.

23859. Do you consider the master of an ordinary elementary school to be qualified to form the character, raise the tone of feeling, and cultivate generally the minds of the pupil-teachers who would be placed in these new training schools?—I have no doubt that between the excellent education they would get in the elementary school, and the life they would lead together in the boarding-house, the minds of the young men would, in the course of two years, be formed admirably well for their future life.

23860. Would you not think it possible a conflict might arise between the persons responsible for the boarding establishment and those who conducted the elementary school as to the line to be adopted in particular cases for the training?—I don't think any conflict would arise. The teacher would be selected by the persons who had the management of the boarding establishment; he would be superintended by them, and I have no fear at all that there would be anything like a conflict.

23861. Would the head of the boarding establishment have the appointment of the teacher of the elementary school?—I conceive the person who would superintend the boarding establishment would be a person named, in all probability—in case a Catholic—by the bishop of the diocese or by the parish priest, and that that person would have the management of the training establishment. Suppose it was the parish priest, he would, very likely, as manager of the school and also as the general conductor of the training establishment have the appointment of the superintendent of that establishment and all the teachers.

23862. Mr. *Sullivan.*—Then the training school that would be contemplated under Mr. Fortescue's letter would differ from the existing model schools in the fact that the teachers would not be appointed by the Board?—The teacher would be appointed by the manager.

23863. It would be like an ordinary non-vested school?—Vested or non-vested, the patron appoints the teacher.

23864. Mr. *Stokes.*—Do you think such an institution would be in any sense parochial?—I don't think so.

23865. How would you secure the attendance of children at such elementary schools?—All we should have to see to would be that there would be an attendance. I have no fear but that there would be plenty in attendance. We could not continue our grant unless there was the requisite number of children in actual attendance.

23866. Do you not think it highly probable that unless the school were placed under the parish priest the children would in time be found not to attend the school, and the whole system of training would fail?—The moment the attendance failed we should withdraw our grant. I suppose in every case the parish priest or the bishop of the diocese would organize the establishment.

23867. Would you think it right to encourage persons to spend large sums of money in establishing training schools which would be likely to fail?—I think failure would be extremely unlikely.

23868. Did you ever hear the history of the Kneller Hall training school?—I did.

23869. That was one of the rocks on which it split. None of the local clergy had authority. Would not that failure be more likely to occur in Ireland than in England?—It is most unlikely that any of these schools contemplated in Mr. Fortescue's letter would fail in regard to attendance. Those schools that would be Catholic would be under the protection of the bishop of the diocese and the priest of the parish. If in 1869 they were attended by 150 children, they would be almost certain to remain so.

23870. Who would find the money to start such institutions?—I don't think there would be very much money required. The building of the house would not require a very large sum, and the school would support itself; a school of 150 children with a large corps of teachers.

23871. Rev. Mr. *Cowie.*—Would you build the school?—Sometimes we should, and sometimes not. It would entirely depend upon the circumstances of the case. Supposing there was a school already existing that might become a model school. Supposing that the conductors of the school preferred on the whole to have it what is called non-vested, they would build it. Supposing they saw no objection to the principle of vested schools, and demanded the usual allowance towards the building, we should give two-thirds of the whole amount. In many cases they might prefer, on the whole, to have a non-vested school, because, as you know, parties carrying on non-vested schools, are not required to allow pastors of other persuasions to give religious instruction in the schools.

23872. Mr. *Stokes.*—Would you require the domestic arrangements to be such as to satisfy the regulations of your Board with regard, for example, to the cubical contents of air supplied to each dormitory?—No. We should require them to have the school area requisite for each child. With regard to the boarding-house itself, we certainly could not expect it to be carried on with all the amount of comfort of the lodging-houses of the central model establishment.

23873. The estimate in England for building a training school is £150 per student's accommodation. Would your new training schools, do you think, cost anything like that sum?—I should think not.

23874. Do you not think it necessary in having teachers trained that they should be properly housed in all respects with reference to decency, and everything of that kind?—Very desirable; but we might with great safety leave that to the discretion of the persons who would establish these training houses.

23875. In your existing district model schools, is there not a difference of treatment between the male and female pupil-teachers?—There is. We have no means of giving lodging to the female pupil-teachers. They have to live outside the establishment. In all the district model schools the male pupil-teachers are lodged in the house—the females lodge outside, and get an allowance of £20 a year each.

23876. You are not responsible for the lodging of the female pupil-teachers?—We are responsible in this way, that if we heard of any misconduct we should examine into it. Everything of that sort is closely watched.

23877. Meantime what you do is to allow them £20 a year?—Yes.

23878. Do you not think the same plan might be adopted with reference to the new training institutions,

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without requiring further, that is to say, to offer certain good elementary schools, which might come up fully to the mark of the Board, so many places of £20 a year each, leaving the managers of the school to board pupil-teachers, while in training, subject to your regulations?—That would simplify the proceeding very much; but I imagine you would not find that plan acceptable to the Roman Catholic Church in Ireland. I believe they would infinitely prefer to have their young people trained during the day in the model school, and living together under the superintendence of their clergy in lodging-houses selected by them for that purpose.

23879. Would not the plan I suggest leave them wholly unfettered, so that wherever they pleased they might found such institutions, and if not convenient to raise the money to found such institutions they might make other arrangements acceptable to themselves?—I have no doubt if it were the expressed wish of the Catholic clergy that there should be the option left, either to lodge their young people in lodging-houses, selected by themselves, or outside, that the National Board would be happy to give that option.

23880. Do you find that the training of the female teachers, dealt with as you describe, gives as great satisfaction as the training of male pupil-teachers in model schools?—I believe it does; I never heard that there was any sensible difference; at the same time, I have no doubt that on the whole there must be, if one were to examine closely into it. I have no doubt, the circumstance that the young men every evening after their work, pursue their studies together, under the direction of the teachers of the school, must give them a greater advantage in pursuing those studies, than if the same persons were left to lodge in any house in town without any such assistance. At the same time, I do not believe there is so great a disadvantage in the case of the young women who now lodge in private houses, I believe their education goes on very well.

23881. Has it not been reported by several of your Inspectors, as the practical result, that a larger proportion of the female pupil-teachers become afterwards school teachers, than is the case with the male pupil-teachers boarded in the houses with the masters?—I believe the fact to be that throughout Ireland there is a greater tendency on the part of females to take to the trade of teaching, and that they are becoming more and more relatively numerous every day as teachers. It is far more difficult for them to get any other sort of employment. The employment is far more grateful to them, I believe, than it is to the males, and the males have far greater facilities of pushing their way in life. In America, where some twenty or thirty years ago, there were comparatively few female teachers, they are now becoming a great deal more numerous than the males.

23882. Mr. *Sullivan.*—Do you consider the Roman Catholic bishops, and the Roman Catholics generally, would be satisfied with the arrangement that has been proposed, according to which an expensive central establishment would be maintained for the small number?—I think they would rather see the central establishment done away with altogether, but I believe if it is not to be done away with, of which I conceive there is no chance at all, they would be extremely gratified by having model schools of their own, under their own management.

23883. Would it be a permanently satisfactory arrangement that would merely give a certain sum of money to each individual teacher, to lodge where he liked, and give no contribution whatever from the State to those religious bodies, who would maintain training houses, while the State paid a very large sum annually for the maintenance of a particular system of training, do you think that would be a complete and permanent solution of the difficulty?—I don't know that it would be a complete solution of the difficulty. I know it would be a diminution of the apparent hardship. It would go far to reconcile the Roman Catholic Church to the present system of education.

23884. Is it desirable that every settlement of the education question, or attempt to settle it, should be done by instalments in this way—that each time there is an outcry there should be a certain instalment given, and a certain arrangement made, which must lead to a re-opening of the question?—I should like any settlement of the question which would satisfy as much as possible the whole country, Protestant and Catholic, provided the great principle of united education was not touched. But, putting aside the theoretical question, which is the better mode of educating the people, is it not desirable this question of education should be so settled that it would not be continually re-opened?—It would be very desirable, but I believe if we are to attempt to solve the difficulty by giving great grants of public money to a large number of establishments, such as you are now speaking of, for the domestic life of the teachers in training, you would find that the people of England and Scotland, and the Protestants of Ireland, would be entirely opposed to such a thing, and that would be no solution of the difficulty. It would solve it for one party, and re-open new sources of opposition from others.

23885. But is not that exactly the point that I put, that it is the pressure of the great majority of the empire that keeps the matter from being finally settled to the satisfaction of the great majority of this country for whose benefit the system was originally established?—It is the conscientious feeling I conceive of the great majority of the people of this country that in future no grant of public money should be given in this country for the denominational education of any portion of the people, be they either Protestant or Catholic.

23886. Quite so—for the denominational?—The grant would be for strictly denominational education if the money was given by the State for carrying on the domestic life of those sixteen students under the superintendence of their own clergy, and the exclusive education of Catholics.

23887. If the same benefit were accorded to all other denominations would the State in that case be supporting any particular religious institution?—In each case it would.

23888. Would these institutions for training teachers be really religious institutions?—Such institutions as you contemplate would be exclusive institutions; they would be carried on entirely by the clergy of the particular denomination, and they would be attended exclusively by persons of one Church.

23889. Would not the same be the case with the particular schools purposed to be used as training schools, would they not in point of fact be denominational in the full sense of the word?—They would be denominational very often in attendance. They would sometimes be exclusively attended by Protestants or Catholics as the case might be; but they would be open to Christians of every denomination, and the whole system of education from morning till night carried on with perfect security to either Catholics or Protestants who might attend the school.

23890. Rev. Mr. *Cowie.*—In the course of inquiry into the model schools, certain cases have come before us in different parts of the country where scandals have arisen in connexion with pupil-teachers, have these been always brought up to the Board, do you suppose?—I believe always. The number of such cases is very few, they hardly ever occur, and I believe that as a body our pupil-teachers are remarkably pure in their conduct. I think it is almost impossible to conceive there could be much immorality taking place in any one of these twenty-six district model schools which are viewed with so much jealousy by the Roman Catholics, which are disliked often by Protestants, and which are examined most closely by every sort of person—I think under such circumstances there could be very few cases which would not be made known.

23891. Do you feel confident any such cases would have been sure to have been brought up to the Board?—I think so.

23892. Mr. *Stokes.*—Will they reach the Board before positive proof has got into the hands of the Inspectors?—A case occurred the other day in one of our model schools. A case was reported to us that a

girl—an assistant teacher there—had been lodging in the house with a widower, who was the owner of the house. She was reprimanded for that, and directed to find a lodging in a more convenient and becoming place. She went to another house, and our Inspector very properly ascertained where she had gone to, and finding it was a house still less fitted for her—it was not inhabited by persons he approved of—he reported the matter, and she has been dismissed from the school. This was brought immediately before the Board.

23893. Looking at the probability that the young Catholic pupil-teachers admitted to the new training schools would in most cases be boarded by Christian Brothers and by nuns, or, in short, in religious houses of one sort or another, do you not think it would be a safer attitude on the part of the Government to say, "We will not make ourselves responsible for the places where you board—we will provide you with a sum of money, and board where you like"—that is, in the new institutions?—If it was approved of by the Roman Catholic Church I think there would be no objection. It would simplify our proceedings, but I believe the Roman Catholic Church would object altogether to such an arrangement.

23894. Why should they object?—They would much rather the young people would lodge all together in houses approved of by them, and of which the managers should have the appointment of the superintendents.

23895. But if all the regulations were left in their hands quite independently of State control, could they not found such houses as they would prefer?—Certainly.

23896. Why, then, should they object to such an arrangement. Supposing we have a training institution under Mr. Fortescue's letter, with fifteen young men Catholic pupil-teachers, the question is, where they shall board. It is proposed, I understand, for this Board to make itself responsible in some respects for the house where they will board. Knowing as we do full well they will be boarded with Christian Brothers, we will say, is it not likely an arrangement of that kind will excite prejudice—will be brought before the House of Commons, and lead to acrimonious discussion. Whereas, instead of the Board making itself responsible, they could say, we will provide you with £20 a year, board where you will, provided we are satisfied it is a suitable boarding-house—the Catholic bishop would provide the house and you would not be responsible for any religious arrangements that would offend the prejudices of Protestants?—It would be much more convenient for us if such an arrangement were acceptable to the Catholic church. If they prefer that to the plan sketched by Mr. Fortescue, I am sure I should be too happy it would be adopted. I rather think the Catholic church would not approve of that plan.

23897. The *Chairman.*—Originally, was it not intended the model schools should be of moderate size, and of a very inexpensive character?—Certainly, it was.

23898. When did the more expensive plans begin to be adopted?—We never had any district model schools established till 1849—the first was opened about 1849. The plan was sketched, I think, in 1846, but the first built were in 1849. They proved to be a great deal more expensive than the Commissioners on the first institution of this Board had contemplated.

23899. Did the ideas of the Board become expanded, or do you lay the fault on the Board of Works?—I think it was that our notion of the nature of these district model schools expanded—became much larger.

23900. Have the Board had much pressure from the model schools to raise the standard of education in the upper classes in those places where a large proportion of the pupils are children of persons in comfortable circumstances?—I don't think there has been any pressure of that sort; generally speaking, where persons of a somewhat higher description than usual send their children to model schools, the schools are such as a higher kind of education would naturally be given in, as in the Belfast and Dublin model schools. The schools being very large, and the teachers very well paid, not only by the State, but by the fees of the pupils, they are of a higher description; they give a higher education, and are more likely to attract persons of a somewhat better class in life.

23901. Naturally those schools in populous places would contain a larger proportion of pupils of the upper classes; but what I wanted to ascertain was whether the Board were asked to countenance, or did countenance, the conversion of such schools into what are practically middle-class schools?—Never.

23902. Or has it ever been their practice to discourage the poorer classes from attending if they could pay a penny a week?—Never.

23903. Rev. Mr. *Cowie.*—Have you ever had any demand for classical instruction to be given in model schools?—Yes; there has been a very great movement in Ireland in favour of engrafting classical education upon the National system. I have no doubt at all it could easily be done, especially in model schools. I have no doubt there could be 400 or 500 schools in Ireland, like the parish schools in Scotland, in which a very considerable amount of rough classical education could be given to children attending the schools.

23904. Has there been any demand to have modern languages taught?—Yes; the classical education and the modern languages would be confined to such pupils as attended the higher classes in the school, and were anxious for education in classics and French. The condition upon which that higher education would be given would be that it should not interfere in the slightest degree with the elementary education.

23905. Have you never had demands made upon you to separate the children of the poor from the children of the rich?—Never, and I don't believe that in the government of these schools there has been the slightest partiality shown to the rich or to the poor. I believe there is practically the same advantage for both poor and rich. These schools as well as the ordinary schools have not been confined to the destitute poor, but are open to others. We hear a great deal about wealthy people and professional persons sending their children to these schools, but I believe the whole number is very small, and while the education is a great benefit to them, it has done no injury whatever to the poor.

23906. Mr. *Stokes.*—Was not the foundation of separate middle schools contiguous to model schools contemplated in the scheme you originally drew up?—It was. I was very anxious I remember in old times that we should be allowed to try and introduce middle class education in the immediate neighbourhood of our central school. It would have been necessary to have had a separate grant for the purpose. I believe that whereas the middle class education of Dublin is lamentably bad, that if we had been allowed to found an excellent half commercial or half classical school in the immediate neighbourhood of this place, and have employed as the teachers in that school in a great degree the *elite* of the teachers trained here, we should have been enabled to exhibit an excellent specimen of middle class education.

23907. In the original scheme for the foundation of district model schools do you not remember it was proposed that the site should be half an acre—not ten acres as in Enniskillen, but half an acre, which was supposed to give enough of space for a middle class school contiguous to the model school?—I don't remember that.

23908. Rev. Dr. *Wilson.*—Has this demand for classical education been confined to model schools alone?—Not at all. As I mentioned, there is a great demand for it in other National schools, and I believe a greater improvement could not take place in the education of the people of Ireland than if we were allowed to select some 400 or 500 of the best National schools where the teachers should by degrees become acquainted with classics, and where a rough classical education, such as is given in the parish schools of Scotland, should be given to children who reach the Fourth Book, and whose parents wished them to receive a

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classical education. Of course, the classical education must be so conducted as not in the slightest degree to interfere with the education of the really poor.

23909. Can you say whether there has been of late an increase in the number of young Roman Catholic persons coming up for training?—No; I imagine there has been a great falling off on the whole.

23910. I mean for last year compared with the previous year?—The Catholic teachers and non-teachers, taken together, averaged 75 per cent., or three-fourths during the five years before the prohibition. They averaged 50 per cent. during the last five years, and the attendance is growing less.

23911. Can you state what it is this year in comparison with previous years?—This is the note that has been made for me:—Of the persons (male and female) trained during the five years ending December, 1862, the Catholic teachers—*i.e.*, principals and assistants—averaged 66 per cent., or two-thirds. During the following five years, ending December, 1867, the Catholic teachers averaged only 34 per cent., or one-third. Average for 1868, 34; average at present (spring 1869), 31. Number of Catholic clergymen who have allowed their teachers to come up for training this session, 20. Number of Catholic teachers who have come up against the wishes of their managers, and have lost their schools in consequence, 6. The Catholic teachers and non-teachers taken together averaged 75 per cent., or three-fourths, during the first five years, and 50 per cent., or one-half during the last five years. It is a very lamentable fact. It shows very clearly that instead of the Catholics being starved into submission to our central training establishment they are becoming every day more disinclined to send their teachers to the central establishment.

23912. Rev. Mr. *Cowie.*—Has not the whole number of persons in training been diminishing?—No; we have only the means of training 300 per annum in this place, and that number is kept up, because, in consequence of the falling off in the number of actual teachers—for whom, no doubt, this training was originally intended—who come to be trained, we have, I think, very properly, given training here to pupil-teachers, and other persons we believe are anxious to become teachers, and are fit for it.

23913. Mr. *Sullivan.*—So that, as the matter stands, very nearly 20 per cent. of the whole of the persons in training during the past year being Catholics are non-teachers, and therefore independent of the managers of schools for the time being?—Very many of the persons who are now in training are persons who are not teachers of National schools.

23914. So that for the time being 20 out of the 50 per cent. of Catholics in training can hardly be counted as acting contrary to the wishes of the clergy?—Certainly there is a great number of them not connected with any National school at all. There is also a great number of Catholics who come up here to be trained who are the teachers of schools under lay Catholics, and there is also a very considerable number who are teachers of National schools of which the managers are Protestants.

23915. Rev. Dr. *Wilson.*—Enjoying that freedom, does it not show their willingness to avail themselves of good training?—I am quite sure, if left to themselves, they would infinitely prefer to come. But I am equally certain that if left to themselves, and if they had the power of going to such training houses as are contemplated in Mr. Fortescue's letter, this reverence for the Church would lead them to prefer decidedly the latter place to the present training schools. With regard to this important question of the model schools, I was called upon at one time to draft an answer to the memorial of the Catholic prelates, addressed to the Government against model schools. Although that draft was not adopted finally by the Board, yet, as it expresses my honest and deliberate opinions upon the subject of the model schools, and the question of united education, I should like to read it for you now, and put it in evidence. I will read it from a parliamentary paper, 1340, ordered by the House of Commons to be printed, 25th July, 1867. It is as follows:—

"Two proposals are made to the Government by the Roman Catholic prelates in their letter addressed to Sir George Grey. The first is, that in future all the Roman Catholic schools, which at present are attended exclusively by Catholics, should become strictly denominational. The second is, that all the model schools at present conducted by the Board should be at once abolished.

"With regard to the first proposal, we are directed by the Board to state that it would be entirely opposed to the fundamental principles of the National system, and would ensure its certain and speedy ruin. The demands made by the Roman Catholic prelates in their Memorial to the Irish Government in 1859, were substantially the same as are contained under this head in the present letter. The answer given by Mr. Cardwell to that Memorial is equally applicable to the present demands. To that masterly State Paper we beg to refer his Excellency as the best answer that can be given to the present proposal.

So long as it was generally, though erroneously, believed that united education under the National system was a failure, that it was a plausible, but a visionary scheme, it is not surprising that many sensible men were not unwilling that it should be abandoned. The experiment has, however, now proved eminently successful. In the province of Ulster, containing about two millions of people, and which is the only part of Ireland where the Protestants and Roman Catholics are found in nearly equal numbers, the mixed schools form 86 per cent. of all the National schools.

"The proportion of mixed schools as compared with those attended by children of only one denomination is constantly increasing throughout Ireland. Thus, for example, in 1859 there were 80,127 Protestants, and 215,213 Roman Catholic children attending mixed schools during the single quarter ended 31st December. During the same quarter in the year 1865, there were 103,593 Protestants and 239,890 Roman Catholics, receiving united education in National schools. Of the entire Protestant pupils educated during the year under the Board, more than four-fifths are educated in mixed schools.

"Compared with the number of Roman Catholics attending National schools under Roman Catholic management in which Protestants are educated, the Protestant pupils are admittedly often few in number. In the south, middle, and west of Ireland, where the Protestant poor are in the country districts scattered almost everywhere, but nowhere collected in large numbers, three or four Protestant children will often be found in National schools amongst ninety-seven Roman Catholic pupils. This fact has usually been produced as a proof of the total failure of united education. But, surely, the smaller is the minority of Protestant pupils in a National school, the more do they need that that school should be accessible to them, as it is impossible for them to be educated in a school of their own Church; and the more do they require in the existing National school the protection of our rules against proselytism or injustice of any kind. Where the minority amounts to twenty or thirty, they can to a great degree protect themselves from injustice. But the rules of the Board not only protect the minority of two or three from being oppressed but effectually prevent the 97 from being oppressors. They are bound to do and to say nothing within the walls of any National school from year's end to year's end that can give pain to a single child of a different faith from their own. If the Protestant minority are thus saved from all interference with their religious faith, the Roman Catholic majority are, at the same time, habituated to the constant exercise of true practical charity; and they do, in fact, exhibit the most scrupulous regard for the feelings of those who differ from them both in religion and in race.

"Great as are the advantages of united education in a country circumstanced like Ireland, the Commissioners could not conscientiously support it, were it proved to be less favourable than denominational education to the sound secular education of the people, or could it be proved to endanger the faith of the children. But what is the fact? United Education has been established in Ireland for thirty-four years. The secular instruction enjoyed under it is admitted to be superior to that enjoyed by the poor of almost any other nation. And the people, Roman Catholic as well as Protestant, who have been educated in National schools, are confessedly as religious and as moral as any in the world. The very persons who denounce the National schools as 'Godless,' and as unfavourable to the Roman Catholic faith, are the loudest in asserting, with perfect truth, that the Catholic poor of Ireland, educated as they almost entirely have been during the last thirty-four years in National schools, are the most devoted and the most moral Roman Catholics in Europe.

"The success of the National system, especially with respect to united education was, for a long time, impeded by

the opposition of the members, both clerical and lay, of the Established Church. Had they from the first zealously adopted the system in a noble spirit of impartiality, its good results, great as they have been in spite of all opposition, would have been infinitely greater. To substitute for it any Protestant system, or to endeavour to work the present National system in an ungenerous and sectarian spirit, is now proved to be impossible. Now, therefore, is the time when, if the Government firmly resists all attempts to abolish united education, we may confidently expect that the great bulk of the Irish landlords will employ upon the National schools on their estates those large sums of money, and, what is of far more importance, those benevolent feelings which have hitherto been, in too many cases, wasted upon the maintenance of schools that can never be accepted by the great majority of the people of Ireland.

"With regard to the second proposal of the Roman Catholic prelates, that the model schools of the Commissioners should be forthwith abolished, the Commissioners direct us to say that, even if those schools were for the time exclusively attended by Protestants, that circumstance would not form a valid ground for their abolition. These schools were from the first regarded by the founders of the National system as an essential part of it. They were warmly supported by the two Roman Catholic primates, Archbishop Murray, and Archbishop Crolly (names that ought never to be mentioned by the friends of impartial education and religious peace in Ireland without reverence and gratitude), and they were at first denounced by the great majority of the members of the Established Church. And yet the Board, trusting that time and reason would mitigate the opposition of their Protestant countrymen; convinced that, while the model schools greatly benefited the Roman Catholics who attended them, they could not possibly injure the Protestants who declined to do so; never thought of abandoning these schools in consequence of Protestant opposition. At present the case is somewhat reversed. About a half only of the pupils are Catholics. The schools have indeed been denounced by the Roman Catholic bishops; but there is no portion of the National system so cordially and so universally approved of by Protestants as are the model schools. The Protestants now see that, without these model schools it would be impossible for the future teachers of the 6,300 ordinary National schools to be trained from early boyhood for their calling; that without these schools no perfect models could be exhibited throughout Ireland of the best methods of popular education; above all that no other examples approaching to them in excellence could be presented to the people of Ireland of the advantages of united education, and of the best means for carrying it into effect. Could it indeed be proved that these model schools, however beneficial to Protestants, were injurious to the faith or to the secular education of the Roman Catholics, who either attended or declined to attend them, the Government might be justified in abolishing them. But no one can with truth assert that they are, in any respect, injurious to Roman Catholics. The most that can be said against them is, what is to be deeply deplored, that they have been denounced by the spiritual guides of the great majority of the people of Ireland, and that, in consequence, they have been, in many cases, deserted in a great degree by the Roman Catholic laity. The Commissioners, however, trust that this opposition will gradually decline, as has been the case with respect to that of the members of the Established Church.

"Had anything approaching to compulsion, or dishonest inducements, been held out to the attendance of Roman Catholic pupils at these schools, much might be said against them. But so far from this being the case, the Commissioners have never refused to endow, in the immediate neighbourhood of a model school, a well conducted rival school under Roman Catholic management, though well aware that it had been established for the express purpose of drawing away from the model school the Roman Catholic children attending it. And for so doing, the Board has incurred the severe censure of many of its warmest Protestant supporters.

"So long, however, as these model schools continue to be, as they now are, amongst the best examples in the world of sound secular instruction, free from all danger of proselytism—so long as they are crowded with children anxious to be educated there in preference to all other schools—the Commissioners will continue to support them on the same grounds of justice, and of public good, that have induced them, at all hazards, to support their Roman Catholic convent schools against the vehement opposition of the Protestants of Ireland, who do not avail themselves of these schools, and who regard them as entirely unsuitable for united education.

"ALEX. MACDONNELL."

23916. Mr. *Sullivan.*—Is it not the fact that a considerable number of the persons at present being educated in the Central Training School, neither being teachers nor likely to become teachers, the State is, therefore, educating a very large number of people without any prospective benefit for the expenditure?—I think it is almost certain that all, or nearly all, will become teachers. I believe the great majority of them are pupil-teachers, and other persons who have been in National schools and are anxious to become teachers, and for that purpose they request permission to receive training as teachers.

23917. Rev. Mr. *Cowie.*—Have you any security whatever that the persons, living in your establishment here, will become teachers?—No security, except the strong probability that they will.

23918. Rev. Dr. *Wilson.*—I presume your district and other inspectors usually discover, from speaking to the young parties, what their design is, and on that understanding they are recommended?—Yes.

23919. Mr. *Sullivan.*—About 20 per cent. of the whole number of Catholics at present in the institution have no hope as long as the present agitation against the system lasts—of getting schools?—A great number of them could get schools under Protestant patrons living in Catholic parts of the country, and who appoint Roman Catholic teachers to their schools. I think there are altogether about 400 schools under Protestant managers, in which these managers appoint Roman Catholic teachers.

23920. Would that number of schools be really sufficient to absorb 20 per cent. of the persons trained annually?—In addition to these there are all the schools under lay Catholic management, and I do not believe the lay Catholic managers object to teachers trained here.

23921. There are 30 per cent. of the total number of Roman Catholics also sent up by that class of managers, and by Protestant patrons?—Yes. It may still be very difficult for the young Catholics who are trained here to get schools.

23922. Rev. Dr. *Wilson.*—In addition to Roman Catholic lay managers absorbing a number of your trained teachers, does not the fact you have already mentioned of several Roman Catholic clergymen allowing their teachers to come up for training prove their willingnesss to accept trained teachers?—I understand a good number of Catholic clerical managers allow their teachers to come to be trained.

23923. And who thereby express their preference to teachers trained in connexion with your Board?—Certainly.

[Adjourned.]

SIXTY-THIRD DAY.—DUBLIN, MONDAY, FEBRUARY 15, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

Feb. 15, 1869.

Right Hon. Alexander Macdonnell.

The Right Hon. ALEXANDER MACDONNELL further examined.

23924. Mr. *Sullivan.*—Will you have the goodness to read these two paragraphs which I point out for you in Lord Stanley's letter?—Yes. "For the success of the undertaking much must depend upon the character of the individuals who compose the Board, and upon the security thereby afforded to the country that while the interests of religion are not overlooked, the most scrupulous care shall be taken not to interfere with the peculiar tenets of any description of Christian pupils. To attain the first object it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the Church; to attain the latter, that it should consist of persons professing different religious opinions."

23925. How far does the Board as at present constituted carry out the view expressed by Lord Stanley in the passages which you have just read?—In one respect the Board as at present constituted does not fully carry out his wishes—that it should consist partly of ecclesiastics of high position.

23926. At the commencement I think there was the Primate of Ireland—the Protestant Archbishop of Dublin, and the Provost of Trinity College, representing the Church of England?—Yes.

23927. Dr. Murray, the Catholic Archbishop of Dublin, represented the Roman Catholics, and Dr. Carlile, a Presbyterian, represented, as paid Commissioner, the Presbyterians. What is the representation of the Church of England now on the Board, so far as the clerical element is concerned?—Mr. Jellett, is the only clergyman of the Church of England who is a member of the Board. He is a very distinguished Fellow of Trinity College.

23928. And as to the Roman Catholics?—There is no Roman Catholic ecclesiastic on the Board.

23929. And as to the Presbyterians?—There is the Moderator of the Synod of Ulster, the Rev. Dr. Morell, and the Rev. Dr. Henry, President of Queen's College, Belfast.

23930. Then in fact since the first establishment of the Board there has been a gradual declension in the grades of the clerical representation as to two of the Churches. The representation of one of the Churches has vanished altogether, and the representation of another has come down from the Primate, an Archbishop, and the Provost, to a Fellow of Trinity College?—We had lately a bishop of the Established Church. The late Bishop of Derry was a member of the Board till his death. Since that time there has been no bishop appointed by the Government to fill his place, but the Rev. Dr. Jellett has been put into the vacancy.

23931. The Rev. Dr. Carlile withdrew in 1838?—Yes.

23932. He was succeeded if I recollect rightly by the President of the Queen's College, Belfast, Dr. Henry?—Yes.

23933. Dr. Carlile had I think, two nephews on the inspection staff?—Not that I am aware of.

23934. Dr. Beilby and Mr. Carlile, were they not his nephews?—I don't know in what relation the persons you name stood to him. Their appointment took place before my time.

23935. Had the Rev. Mr. Carlile, besides being a paid Commissioner, acted also as the compiler of the books, and professor of education?—Yes.

23936. And a nephew-in-law of his assisted in the preparation of the books, and acted as head master of the school, Dr. M'Arthur?—I am not aware whether there was any relationship at all between them.

23937. Were Dr. Henry's expenses paid in coming to the Board, as a member of it, when he became President of the Queen's College, Belfast? Did he not spend a good deal of his time from one cause or another in Dublin?—He was a good deal in the neighbourhood of Dublin, after he became President of the Queen's College Belfast.

23938. And a very constant attendant at the Board?—He was.

23939. I find in a return for the year 1858, that he attended twenty-four ordinary meetings, and nine special meetings in that year. Now were all his expenses while living in Dublin paid out of the funds of the National Board?—When he came from his residence in Belfast, to attend the meetings of the Board he was paid at the rate of £5 a visit. I think that was the practice.

23940. Even when he resided for a considerable time in Dublin, and did not come from Belfast?—Not that I am aware of. He was not paid at that rate then; it was when he came from Belfast he was paid for his travelling expenses, and his personal expenses while in Dublin, at the rate of £5 each visit. The same sum was paid to Bishop Denvir, who was Roman Catholic Bishop of Belfast, and who had in the same way to come from Belfast to attend our meetings. It seemed to be a reasonable sum to give.

23941. Would there be any objection to giving a return of the money paid to the several members of the Commission for travelling expenses from 1838, the date of Dr. Henry's appointment?—If you put in a paper requesting that a return of that sort should be given, I should think it could be done.

23942. When the report of the Commissioners appointed to inquire into the Queen's Colleges was drawn up, recommending that the Presidents should reside in their colleges, there was a considerable falling off was there not, in the attendance of Dr. Henry at the Board?—I am not aware that there was. Possibly there may have been. I think Dr. Henry resided pretty regularly for a long time even before the inquiry took place.

23943. I find that the year before the inquiry he put in thirty-four visits; in 1861, fifteen attendances; in 1862, there were thirteen; in 1863, the number was ten, including special and ordinary meetings; in 1864, he attended thirteen ordinary meetings, no special meeting; in 1865, he attended twelve meetings; in 1866, he attended eleven, and the number declined to three in 1867?—He did not attend anything like so constantly of late years as he did in preceding years.

23944. On the recommendation being carried out in

his case was not the Rev. Mr. Hall appointed for the purpose of replacing him on the Board?—I don't think it was in consequence of Dr. Henry not attending so often as he formerly did that Dr. Hall was appointed. Dr. Hall was appointed at the time when there was a considerable increase to the number of Commissioners, and it was thought that inasmuch as the number of the Roman Catholic Commissioners had been largely increased, it would be but equitable that there should be an increase in the number of Presbyterian Commissioners.

23945. The present representative of the Presbyterians is Dr. Morell, who succeeded Dr. Hall?—Yes, he is a representative.

23946. He has a brother on the inspection staff?—Yes.

23947. His expenses are also paid?—Yes; I need not add that his brother was appointed long before Dr. Morell had any connexion with the Commissioners, and what I stated on a former occasion was, that there never had been, except on one occasion, during the thirty years I have been here, a single officer appointed by the Commissioners, who was in any way connected with the Commissioners of Education.

23948. What explanation can be given of the fact, that there are only two Commissioners besides the Resident Commissioner upon the Finance Committee? Is the Finance Committee appointed by the Board generally?—Any Commissioner who chose to attend the Finance Committee here would be very welcome if he did come, but generally speaking, no Commissioner attends.

23949. The only Commissioners whose names I find in the return before me here as having attended on the Finance Committee besides the Resident Commissioner are the Rev. Dr. Hall and James Gibson, Esq. Are those names returned because of their having happened to attend or because they were appointed members of the Committee?—It was merely because they attended. In truth it very seldom happens that any Commissioner does attend except the Resident Commissioner.

23950. Then these gentlemen are not nominated upon that committee?—There is not any regular nomination.

23951. The *Chairman.*—Do you understand it to be what is called an open committee?—That is what I always understood—that any Commissioner could, as a matter of right, be present whenever he chose. They never or very seldom do attend.

23952. Mr. *Sullivan.*—Does the same rule apply to the sub-committee? I find the name of only one member of the Board returned as having attended the committee—the Rev. Dr. Hall, who put in two attendances in 1866. Has he been returned merely because he was the only Commissioner who did attend?—Yes.

23953. Are notices sent to the different members of the Board of the meeting of these several committees?—No; the Board is well aware that these sub-committees transact a certain amount of routine business. Any Commissioners who are willing to do so may attend, but they seldom or never do.

23954. The *Chairman.*—Do these sub-committees meet at fixed periods before each Board meeting?—I am always on the spot, and am always ready to meet in sub-committee the Secretary, Chief of Inspection, Accountant, or whoever else has business to be performed.

23955. Mr. *Sullivan.*—Is not the whole business of the Education Commissioners really transacted by these committees?—Very much of it is; everything of a routine nature, as I think I explained several times, is transacted by these sub-committees. Everything that comes before these sub-committees, that is of importance, is referred specially to the Board.

23956. I find given here, as an example of the programmes, the one on the 26th of March, 1867, and in that programme is the following:—"Report of Finance Committee; ditto of Agricultural Committee; ditto, Sub-Committee; Inspectors' Bills of Work, Office Bills of Work, Clerks' Attendance Book; Reports on Central Model Schools; Reports on Training Houses; Reports on District Schools." Number 10 on the programme is letter 29,467 from the Rev. Dr. Henry; also from the Rev. Dr. M'Cosh on the subject of the introduction of classics, &c., in the Belfast Model Schools. The actual business transacted I find was only No. 10. What became of the remaining nine matters which really comprised the work of the Commission?—All these things were brought before the Board. Any of the Commissioners could have examined into them if they pleased.

23957. Do they ever examine into them?—Very seldom; they take it for granted that when we don't bring forward a case, as being one of importance, that they ought to examine thoroughly into, that we have decided upon it, and decided fairly. I conceive that if we were to present a great number of those routine matters it would be impossible to get the Commissioners to go into them. Their whole time would be consumed in deciding upon matters that I think every one will admit the Chiefs of Inspection and the Secretaries, assisted by myself, would be able to settle much more satisfactorily, than if there was a Board of twenty persons to examine into all these details with which they were very little acquainted.

23958. Then so far as the actual Commission itself is concerned, the whole work of the committees is transacted by the Resident Commissioner, and one or two Presbyterian Commissioners?—These one or two Commissioners scarcely ever attend; practically speaking the whole routine business of the Board is transacted by the sub-committees which consist of the chief officers of the Board, assisted by myself.

23959. Rev. Dr. *Wilson.*—Has the Rev. Dr. Hall been a resident in this country for the past eighteen months?—I think it is about eighteen months since he left for America.

23960. And ceased to be a Commissioner?—And ceased to be a Commissioner; an admirable Commissioner he was, if he could attend, but he could not take part in the routine business of the Committees; he had more important business to attend to.

23961. Mr. *Sullivan.*—Then as a matter of fact the Resident Commissioner, the Secretaries, and the Chiefs of Inspection do all the real work of the Commission?—All the routine business; whenever there is anything of importance it is our duty and I need hardly say it is our interest to bring that important matter specially before the Board.

23962. Are such matters as the fining clerks or reprimanding Inspectors invariably brought before the Board?—I cannot say that reprimands invariably issue from the Board, but I am sure in all important cases they do. It very seldom happens that an Inspector is fined, very few instances of that sort have occurred. Whenever an Inspector is to be seriously punished in any way, especially when he is to be fined, removed from his district, or deprived of his office, the case would be immediately brought before the Board, who would enter fully into all the circumstances.

23963. Has any dissatisfaction been expressed by any of the Commissioners at the manner of stating the subject upon the programme?—I am not certain there may not have been some case of that sort. I am aware it has very seldom occurred. I don't remember any case myself.

23964. Is it in the power of the Secretaries to so arrange the programme that the members of the Board are not able to judge of the importance of the question, seeing that they attend very little to the details?—The Secretary who draws up the programme, comes to consult me with regard to the matters that ought to be placed upon it. I do my best to see that the programme is fairly arranged. I should very much like that any instance was produced in which either a Secretary or myself have used any improper means in drawing up the programme.

23965. Has any statement ever been made that the habits of the different Commissioners are so well known as to the times and seasons of their attendance, that

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the programme is in fact arranged to meet particular cases?—I have never heard a charge of that kind made, and I am perfectly sure such a thing would be utterly dishonest.

23966. Is the name of a Commissioner entered as present at the whole of a day's proceedings, although he may have dropped in to see another member, and soon after gone away?—If he attends at all, his name is entered.

23967. Then, when there is an entry of attendance it does not always imply that the member whose name is so entered really attends at all the business of the Board on that day?—No, it does not. It is possible a Commissioner may have attended only a short time, and have been entered as being present. The statement that he was present does not imply that he was present the whole time the business was in course of transaction.

23968. The Earl of *Dunraven*.—Are not the entries made according to the usual mode of entering the names of members attending a Board?—I have never heard of any other plan being adopted.

23969. Mr. *Sullivan*.—In 1854, when the rules were about to be recast under the advice of the Government, was there not a committee appointed, consisting of the Rev. Dr. Henry, Mr. Gibson, and Dr. Andrews, three Presbyterians; Mr. James O'Ferrall, Judge Longfield, and the Resident Commissioner?—Yes.

23970. Do you consider that to have been a fair and adequate representation of the Roman Catholics, bearing in mind the gravity of the duty assigned to the Committee?—I think it would have been more desirable if a greater number of Roman Catholics could have attended. I am not aware that we could get a Roman Catholic gentleman at the time who could have attended regularly. Mr. James O'Ferrall was a most intelligent and most devoted Roman Catholic. He attended regularly, and watched everything as vigilantly as possible. I think that on that, as on many occasions, the Roman Catholics placed great reliance on the thorough integrity and judgment of Judge Longfield, for example, and were quite certain he would never have allowed anything to be done on that occasion against the interest of Roman Catholics. The Catholic members had some confidence also in myself.

23971. Allowing that the most implicit confidence would be rightly placed in both instances, but looking merely at the feelings of the public outside, what do you say?—I think it would be desirable on all occasions to have as fair and adequate a representation of every element as possible. For that reason I was always exceedingly anxious, as is well known, to have the number of Roman Catholic Commissioners increased one-half.

23972. At the time at which this Committee was appointed was it not the fact that the majority of the Roman Catholic members were so circumstanced either as to position or otherwise, that they could not attend the Board at all?—It would have been very difficult for many of them to attend. Mr. James O'Ferrall, so far as I recollect, was the only Roman Catholic member who had sufficient time at his disposal to attend constantly to the working of the Board.

23973. Has that anything to do with the remarkable fact that, out of the forty-four members who had been on the Board from the commencement, twenty-two were lawyers, and that of the present Board of twenty, no less than twelve are lawyers? I would wish to know whether lawyers devote more time than other people to the subject of education?—The reason why there are so many Roman Catholic lawyers on the Board I think is this—that a very great proportion of the highly educated lay Roman Catholics in this country are lawyers, and that it would be extremely difficult in Dublin to get ten Roman Catholic Commissioners, a large proportion of whom should not be lawyers. They are very much occupied, no doubt, with their profession, whether Judges or advocates, but they are always ready on important occasions to come here and give their whole attention to any critical case that may arise, and I doubt very much whether it is not the interest of the Roman Catholics that they should be very largely represented at this Board by distinguished Roman Catholic lawyers who reside in Dublin.

23974. The *Chairman*.—With whom does the responsibility of the appointment of Commissioners rest—with this Board or with the Executive Government?—Wholly with the Executive Government.

23975. Mr. *Sullivan*.—When the Board was reconstituted in 1860, was there any difficulty in getting Catholic members for the reconstituted Board?—I don't think there was. I think Mr. Cardwell used his best exertions to get large numbers of Catholic gentlemen to become Commissioners, and that he succeeded without much difficulty.

23976. Is not the difficulty of getting members increased by the fact of the difference of opinion existing amongst Roman Catholics, especially the Roman Catholic bishops and the Board?—Of course it is greatly increased by that. Were it not for that difficulty we should have a successor to Archbishop Murray, in an archbishop or a bishop.

23977. Rev. Mr. *Cowie*.—Is it within your knowledge that Roman Catholic prelates have been invited to join the Board?—Dr. Denvir was on the Board, but he found it necessary to retire from the Board.

23978. On account of the opposition of his own Church?—Yes; and I conceive there has been everything done on the part of the Government—it was their interest—it was their duty if possible, to get a Catholic prelate to sit here, but I am perfectly certain it was impossible for them to get one.

23979. Rev. Dr. *Wilson*.—I presume that was owing to some action of the bishops themselves?—I have no doubt it was—that they conscientiously object to allowing any of the Roman Catholic prelates to assist at this Board, administering as it does a united system of education.

23980. Mr. *Sullivan*.—Can any explanation be given of the increasing numbers of protests on the part of the Presbyterian Commissioners within the last five or six years as regards the decisions of the Board?—During the last eight years there have been many questions before the Board, on which the Presbyterians took a different view from the majority of the Board, and it was very natural when they did so they should wish to state the reasons which induced them to differ from the majority.

23981. Rev. Dr. *Wilson*.—Did not Commissioners of another denomination very often join the Presbyterian members in their protest?—Yes; the Bishop of Derry very often did.

23982. Mr. *Sullivan*.—Judging from the evidence given before the Committee of the House of Lords in 1854 by Archbishop Whately, Master Murphy, Dr. Denvir, and others, is it your opinion that the members of the Board agreed in principle, or believed in the possibility of a really mixed system being logically and consistently carried out?—I think so.

23983. Notwithstanding the evidence in 1854?—I think so.

23984. It was stated to the House of Lords Committee by Master Murphy, a member of the Board, that he would not for one moment think of sending his child to a Protestant school. Have you known any Commissioner or leading officer of the Board ever do otherwise than what Master Murphy stated he would do with respect to his own children?—I take it for granted that what Master Murphy meant was, that with regard to middle-class education, he, as a Roman Catholic gentleman, on the whole would rightly prefer sending his son to a Roman Catholic classical boarding school rather than send him to a school that was under Protestant management. I think that is what he meant.

23985. You think what he said had no reference whatever to the system administered by the National Board?—I think it was an entirely different question he was considering. I think he spoke with reference

to middle-class classical education carried on in middle-class schools, and that he did not at all imply that he, as a Roman Catholic, disapproved of a Catholic attending a National school where he would be taught, not by a Catholic, but by a Protestant who acted with perfect impartiality between Catholic and Protestant. In the latter case a child lives at home; his domestic life is carried on entirely in his father's house. In the case of a public middle-class school, a child is taken away entirely from the father's home, and is placed under a teacher, and lives entirely in the teacher's house; and I can well conceive that both Protestants and Catholics might, on the whole, prefer very much that their children should be brought up in boarding schools in which the teachers were of their own persuasion. I don't take that view myself; but I am quite sure great numbers of most excellent people are of that opinion—that it is greatly preferable the education of young men of the middle and upper class ought to be given in public boarding schools, where the teachers are of the same persuasion as the parents.

23986. The *Chairman.*—Did the Commissioners ever take into consideration what steps would be necessary to give practical effect to Mr. Chichester Fortescue's letter as to establishing a new class of training schools?—They confined themselves very much to considering the plan in general, and having on the whole approved of the general scheme they waited until Government should decide whether they would grant a sum of money for the purpose, and then intended to draw up—assuming the grant of public money was given for the purpose—a plan for carrying Mr. Fortescue's scheme into effect.

23987. Had they been moving on the subject after they received that letter?—They had.

23988. Did they hold any meeting on that subject after the letter had been sent approving the proposal contained in Mr. Fortescue's letter?—I don't think they did. It was after they consulted on the subject of the letter, and on the whole approved of its contents. I don't think they had any further consultation on the subject.

23989. Do you recollect whether many meetings were held on the subject before the answer to Mr. Fortescue's letter was determined on?—There were several. There was a great deal of discussion on the subject.

23990. After the answer had been sent to Mr. Fortescue did any further communication take place between the Irish Government and the Board on the subject?—Not with the Government, but we signified to the succeeding Government—to Lord Mayo. We drew his attention to the fact, that we had approved of Mr. Fortescue's letter, and we consulted him whether upon the whole he would think it desirable to carry the project of that letter out. There was very little correspondence on the subject. I wrote to Lord Mayo to remind him that we had decided in favour of the letter, and suggested to him the propriety of his considering whether it would be desirable to carry the contents of that letter into effect.

23991. Did he instruct you as to whether the Government desired you to pursue the subject farther?—He did not.

23992. Did the subject drop from that time?—Yes. We sent in our estimate with regard to it, and that estimate was not introduced into the estimates for the year, and Government seem not to have thought it desirable to furnish the means of carrying Mr. Fortescue's letter into effect.

23993. Could you put in a copy of the estimate you forwarded to the Chief Secretary, showing the total expenses and the various items?—Yes, my Lord. It is contained in the parliamentary paper I have here furnished as a return in answer to an Order of the House of Commons, 25th July, 1867.

23994. Do any of the persons connected with the Central Training School here receive pay from the Science and Art Department?—The teacher of the Normal school does. The professors do not receive anything.

23995. Does the school itself receive assistance from the Science and Art Department?—Some of the teachers receive assistance.

23996. Are you able to state whether any of the individual teachers receive money from the Science and Art Department themselves, or whether it is carried to the credit of the Board?—It is not carried to the credit of the Board. They receive it themselves.

23997. Rev. Mr. *Cowie.*—Do you think it advisable that persons in the pay of the State should receive remuneration from two different departments for the same thing?—I think, that in case we were unable to pay adequately for education of that kind, and that the State under some other agency offered to pay more generously for it, that it would not be wrong in us to allow the teacher to receive both the small compensation we give for it, and the more adequate sum that is given otherwise.

23998. Would there not be a difference in such cases between model schools, where you profess to supply everything, and ordinary National schools, where the teacher employed his spare time in doing more than you require of him?—I think a distinction ought to be drawn between the two cases; but, I think, it is very possible, that in most cases there might be nothing unwise in allowing the teacher to receive our very small compensation, as I believe it to be, for teaching this subject, and the more ample compensation the State gives under another form.

23999. Rev. Dr. *Wilson.*—Is there not an additional stimulus given to teachers and scholars, and is there not work done owing to this remuneration, which your Board could not undertake to supply?—I think so.

24000. The *Chairman.*—Are the classes and studies carried on in the model schools in connexion with the Science and Art Department, carried on to improve the teachers in training, or for the improvement of the ordinary pupils in the practising schools?—For the improvement of the pupils.

24001. Has not that a tendency to convert primary schools into middle schools?—Not more, my lord, than I think is desirable. I think that so long as the peculiar functions of a primary school are fully carried out, that it is very desirable there should be a somewhat higher education given to a more advanced class in our schools, especially the model schools, and in a considerable number of the larger and better National schools throughout the country.

24002. With regard to the complaints made by the ordinary masters of the insufficiency of their salaries at the present time, do you consider that their complaints are well founded?—I think that the teachers of Ireland are, on the whole, inadequately paid. Their salaries have been much increased, no doubt, of late years, but still they fall short of what one would desire them to be.

24003. Do you consider that to be the case with respect to the teachers in the first and second class as well as with respect to the teachers in the third class?—I think the teachers in the first class are tolerably well paid; the second class also tolerably paid, but still I think it would be desirable that a higher payment should be given to the best of our teachers than is given even in the first class or second class.

24004. What is the lowest salary which you would consider as a sufficient salary for a teacher who is second of third?—I should think it very desirable that a person who is second of third should have at least £20 a year. I should think it very desirable that the probationers and the teachers in the lower grade of the third class should not receive so large a sum as would hold out an inducement to managers to appoint favourites of their own to these situations, and that if you paid them much more than about £20 a year it might hold out too strong an inducement to managers to appoint persons not quite worthy of the situations.

24005. Then at the present moment you would not be prepared to recommend an increase beyond £20 a year?—Not a larger increase. I think you ought to consider the probationers and second grade of third as nothing more than apprentices. Every person who is

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at all fit to become a teacher can, with ease, if he is attentive to his studies, rise to be at least first of third. The great object ought to be to make every situation as high as first of third and upwards as good as well can be, but with respect to those below, not to pay them more highly than they are at present paid.

24006. If the salary of the lowest class—namely, that of second of third, was increased, would it be reasonable for the State to stipulate, on the other hand, that no person should be allowed to continue more than a certain number of years as a teacher if he failed to rise above that class?—I think it would be perfectly fair that the same rule we enforce with regard to the probationers should extend in the second year to the teachers that are in the second grade of the third, and to say that unless they rose to the first grade of third they should be removed from our service.

24007. Mr. *Sullivan.* — Do you consider, from the experience you have had here, that the average teacher of Ireland would regularly rise to first of third?—With great ease. I believe that a person who does not rise to first of third is either incompetent from want of talent as a teacher, or that he must be a lazy, idle man.

24008. There would be no danger in putting the standard as high as that?—I think none whatever. I think it would be very desirable.

24009. Mr. *Dease.*—Do you consider that the engrafting of agricultural education upon literary education has on the whole been beneficial?—I think so far as it has gone it has been very beneficial. It has fallen very far short of what the friends of agricultural education expected at first. It has fallen short of it in this country, and I believe in almost every other country where the experiment has been made. I believe as far as it has gone it has been highly beneficial, and I am sure it might be carried on to a far greater extent than it has been.

24010. Do you think it desirable it should be still farther extended?—A great deal farther; instead of having only 120 schools—I think that is the number in which agricultural instruction is provided—together with literary instruction, we ought to have, and could have, if we had the means of carrying out the experiment successfully, about 500 schools throughout our 6,600 schools, in which agricultural should be thoroughly united with literary education.

24011. Then, in extending the number of these schools, would you propose to extend them downwards, if I may so say, rather than upwards—would you increase the number of ordinary agricultural schools, or the number of the larger establishments?—I think on the whole we ought to confine our larger establishments as much as possible, to a certain number that might exhibit specimens of agriculture on a large scale, and above all that would furnish rewards to the teachers and pupils in the smaller schools. The great thing would be to multiply, as far as we reasonably could, the number of small agricultural schools.

24012. Do you consider the fact of holding a small portion of land, upon which to exemplify the modes of scientific agriculture for the pupils, is likely to interfere with the literary efficiency of the school, by withdrawing the teachers attention too much from the literary department?—I think not. I think that in the case of all those teachers who are plain, sensible men, without much talent, they would be able to carry on the common National schools as literary schools very effectively, and at the same time attend to the cultivation of their little farms. I think that the men who are decidedly intellectual would find it to their advantage, and would infinitely prefer cultivating their own minds rather than their little farms, and such persons as these ought not be urged or encouraged much to attach farms to their schools; but the great bulk of our teachers are, and always will be, plain, sensible, homely people, and they would in most cases be able to carry on the National schools very effectively, and at the same time attend to a garden and two or three acres of land attached to their schools.

24013. Do you think it would improve the status of the individuals, their comforts, and, perhaps, their respectability, by giving them the means of employment at all times, and lessen their inducements to go about to public-houses?—It would in every way conduce to the respectability and to the improvement of their habits.

24014. Would any great difficulty be likely to arise from a teacher holding land, from the possibility of his being removed, as every teacher is liable to be removed at the will of the manager or patron of the school?—There would be a difficulty about that wherever the teacher had his little plot of ground, and was removed, or wished himself to get a better school. There would be some difficulty about giving him compensation for his improvements, and transferring the place to his successor.

24015. Do you think it would be possible, and if possible, desirable that the Board, before taking any school on its list of agricultural schools should insist upon there being a specific preliminary agreement with regard to matters of that sort, entered into between the teacher as tenant and the owner of the land he was going to farm?—It would be absolutely necessary.

24016. Do you see any practical difficulty in the way of drawing up a preliminary agreement that might meet every case that could arise?—I don't see an insuperable difficulty. The great difficulty I can see in working the thing would be to get a sufficient number of small pieces of land attached to the schools, and which would necessarily form part of the school premises. It might be very difficult in a great number of places, and, therefore, it would be a very silly thing for us to attempt to make it anything like a universal rule that there should be a school farm attached to every school.

24017. Lord *Clonbrock.*—In case of such an arrangement as we suggested, would it not be absolutely necessary for the Board to have an Inspector who would go down in case of the removal of a master and fix at once the amount of compensation to be given to the master going out?—I suppose the Agricultural Inspector would be of great use in settling matters of that sort.

24018. For the Agricultural Inspector to settle matters upon an inspection of the land that was about to be given up?—I think that might be done.

24019. Mr. *Dease.*—Do you consider the amount of agricultural inspection you have at present for the number of agricultural schools in existence sufficient, or would it be sufficient in case the number was increased to the extent you contemplate?—It is quite inadequate even for our present number of agricultural schools. It would be utterly inadequate in case the number was extended.

24020. Has it ever occurred to you that it would be possible to combine duties, in the cases of the agriculturists at the principal establishments—such as Cork and Limerick—so as to make them both superintend the farms, with stewards under them, as they now have, and in addition take charge of a certain district as sub-inspectors under the direction of the Agricultural Head Inspector?—I think that plan would work exceedingly well. We are now making an experiment of that sort at Cork. We have sent Mr. Boyle to the head department at Cork. We intend he should have a skilful young steward under him, able to attend to all the details, which he himself would be unable fully to attend to while visiting the surrounding group of schools. I am sure he would be able to combine the two duties very well. Probably the performance of the one duty would fit him the better for the performance of the other.

24021. Do you think that could be extended to other places where it might be deemed necessary to have extra inspection for such schools?—I have no doubt if it succeeds at Cork, as I confidently believe it will, we might adopt a similar plan in other places.

24022. And that might be done without any great increase of expense?—Certainly.

24023. Are you personally acquainted with the working of the Belfast model farm?—I am not. We have always found it has been one of the most expensive of our agricultural establishments.

24024. I suppose you are aware it has been a very losing concern from first to last?—A very losing concern. The land is very unfavourable for general agricultural purposes. It is a very stiff clay, fitted for making bricks. It requires a great deal of expenditure to bring it to anything like a state of good cultivation. From that circumstance—and, perhaps, from others—it has been a losing concern.

24025. The rent is very high?—Very high, being in the neighbourhood of one of the largest towns in Ireland.

24026. Are you of opinion that any model farm should be retained, where it seems practically impossible to make ends meet?—Though I think the great object of the model farms under the Board is to train agriculturists, yet certainly it is exceedingly desirable there should not only be good places for the education of future farmers, but also that the farms should be remunerative. I think the public always look with just suspicion upon every agricultural experiment, where there is a dead loss.

24027. The land of the farm at Belfast being what it is, do you consider there is any sufficient quantity of land in Ireland of about the same kind and quality, to make it at all desirable that that farm should be retained as an example of the proper mode of tilling that sort of land?—I don't think there is.

24028. Do you think it would be in any way injurious to your agricultural system if that establishment were to be altogether given up as a model farm?—We thought when urged very much by people in Belfast to have an agricultural school in their immediate neighbourhood, it would be a very great advantage to have the teachers and the pupil-teachers, employed in the model school, boarded and lodged at the farm; and that the pupil-teachers should be able to see the improved mode of agriculture carried on at the same time that they were receiving superior literary education.

24029. Is it not a fact that the farm being at a distance from the model school, no practical instruction in agriculture can be given to any except a very small class, those who may happen to be resident pupils, and a certain number of teachers in the model school?—That is so.

24030. Mr. *Gibson.*—Is it your opinion it would have been possible to get in the neighbourhood of Belfast sufficient quantity of land for the model farm on more moderate terms?—No, I think we got it cheap. It was rather a good bargain when we got it.

24031. Lord *Clonbrock.*—Don't you think the fact of a model farm not paying its expenses, is hostile to your system of agricultural instruction, inasmuch as it is apt to throw discredit in the eyes of the public upon the system of agriculture pursued?—No doubt, that is so.

24032. Mr. *Dease.*—At one time there was a good deal of public disapprobation of this agricultural system. Are you of opinion that the system is working at present better than it was working some few years ago?—It is working a great deal better now. The farms are in far better order. They are under our own management. If we lose a little we gain a good deal, and there is a good deal of improvement going on since Mr. Baldwin was placed at the head of the agricultural department.

24033. Rev. Dr. *Wilson.*—In reference to a statement made on Saturday with regard to small schools in the south and west of Ireland under Protestant managements in connexion with the Board, do you believe they are numerous as a class?—They are increasing.

24034. Can you say, exclusively of cities, how many such schools in the south and west are under Protestant managers and Protestant teachers?—I can't say off-hand; but of this I am sure, that the only way in which the 1,500 or 1,800 Church Education schools, which now exist in Ireland, will ever come to adopt the National system, and receive the great benefits of the parliamentary grant, is by our giving modified aid to such of these schools as apply for assistance.

24035. I don't refer so much to projected action as to the matter of fact. Is it not the fact that the number of such schools, exclusive of cities, is extremely small?—I believe the number is still small.

24036. Is it not a matter of fact, that in almost every National school in the west and south-west of Ireland, exclusive of cities, a Protestant minority is found in National schools?—The Protestant minority in National schools is very small in the south, middle, and west of Ireland.

24037. But it is found in each school?—The number is very small. Out of the 330,000 Protestants sprinkled throughout the Roman Catholic provinces of Ireland, there are only about 18,000 in our schools, and the average attendance is only about 8,000.

24038. Are you aware whether it is the fact or not that in each school a small minority is to be found?—Not in each school.

24039. In nearly every school?—No. Of the National schools in the three Roman Catholic provinces of Ireland there are about one-half of the schools in which you will find a sprinkling of Protestant pupils, varying in number from two or three to eight or nine. In the North of Ireland the mixed attendance is much larger both on the part of Protestants and Catholics in those schools where the majority are of the other persuasion.

24040. Lord *Clonbrock.*—Do I rightly understand you to say that in half the rural schools in the south and west you will find Protestant minorities?—I think so. Out of the 913,000 pupils attending National schools I believe there are about 520,000, a majority of 140,000 that are attending mixed schools. Of these a very large number are in the Roman Catholic provinces.

24041. Rev. Dr. *Wilson.*—In stating the proportion of Roman Catholic teachers in the model schools throughout the country a few days ago, what number did you mention?—I understand there are 74 Roman Catholics, and the remainder of about 194 are Protestants.

24042. Are you aware that according to a late return of the total number of head masters, there was but one Episcopalian, but there were fifteen Roman Catholics, and eleven Presbyterians?—I am aware the majority of the principal teachers are still Roman Catholic, but what I wished to mention was, that of the whole body, 194 principal and assistant teachers, only 74 are Catholics, while, as we all know, four-fifths of the National teachers of Ireland are Roman Catholics.

24043. Is not the number of Roman Catholics ninety-four instead of seventy-four?—Seventy-four is the number that was given to me when I was inquiring about it.

24044. And of the head mistresses seven are Established Church, two Presbyterian and nineteen Roman Catholic?—I think that is very likely. I spoke of the teachers altogether, principal and assistant.

24045. So that the large number given to other denominations is connected with the assistants?—No doubt, the majority of the principal teachers, both male and female, are, I believe, Roman Catholic.

24046. Sir *Robert Kane.*—Do you think that the comparatively small number of Roman Catholics in the lower ranks of the teachers of the model schools, arises from Roman Catholics having been of late years debarred from accepting these situations owing to ecclesiastical penalties?—I do not; I do not think that hitherto the Roman Catholic teachers have been prevented practically from accepting situations in the model schools on account of the repugnance of their prelates to their attending these schools; I believe the proportion now is very much the same proportion that existed before the prohibition in 1862.

24047. Then what may be the reason of the remarkable predominance of Roman Catholics in the higher

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ranks of the service, and such a marked predominance of other than Roman Catholics in the lower ranks?—A very large proportion of the model schools as you know are in Ulster, which is in a great degree Protestant, and especially in those parts of Ulster where the Protestant population predominates. But wherever there is a school in the Roman Catholic part of Ulster or in the Roman Catholic provinces of Leinster, Munster, and Connaught, it is natural the majority of the head teachers should be Catholic.

24048. Do you think these circumstances explain the difference?—Not entirely; I think it depends chiefly upon the circumstance that so large a proportion of the schools are placed in the Protestant parts of Ulster.

24049. That might appear to explain the fact of the majority of Protestant teachers in the schools generally; but do you think it explains the fact of the large majority of the head teachers being Roman Catholic?—It is certain you must have one Roman Catholic teacher in every model school in Ireland, because everywhere there is a large Catholic population. Whereas in the south of Ireland, where there are very few Protestants, it would be very unjust to be appointing Protestant principal teachers, and yet it would be very wise and just, even in those model schools, although but a small number of Protestants attend, to appoint some Protestant assistant teachers.

24050. Mr. *Stokes.*—Is it the intention of the Board to maintain the rule that in every department of every model school there should be a teacher of some grade or other professing the Catholic religion?—I think it would be desirable, where fit Roman Catholic teachers could be got, that in almost every model school under us there should be a Roman Catholic teacher in each department, both male, female, and infant, because in every part of Ireland there is a large Catholic population.

24051. Are there not some exceptions of that rule in practice?—I have no doubt there are some exceptions. It is very difficult to carry it out completely; but there ought to be a desire to have a Roman Catholic teacher in each department of a model school where there was a large Catholic population in the neighbourhood of the school.

24052. May not all the teachers, except the female monitors, be brought from a distance?—They may be brought from a distance, and often are. I think there has been a tendency to give somewhat of a preference to a distinguished teacher who belongs to the district in which the model school is placed.

24053. But the position of a model school in Ulster surrounded by a Protestant population would offer no difficulty to the appointment of a Catholic teacher coming from a distance?—No.

24054. Have you followed the public utterances of the Roman Catholic bishops on this question of elementary education?—Not very much; I don't pretend to be intimately acquainted with all their views on this subject.

24055. Is it any part of the impression upon your mind in reference to the matter, that the Roman Catholic bishops have changed the position which they occupied in reference to elementary education?—I think that at the commencement of this National system the Roman Catholic Church was a great deal more favourable to the National system than it is now. I think the opposition to it has increased very much since the lamented deaths of Archbishop Murray and Archbishop Crolly.

24056. Did not the institution of the National Board result from the inquiry made by a Royal Commission in 1824 and 1825?—Chiefly from the inquiry of 1828. There was an inquiry in 1825, in which the late Mr. Blake took an active part. After that came the celebrated Committee of the House of Commons in 1828. The next step was Lord Stanley's letter, which was entirely founded upon the report of the Committee of 1828.

24057. Do you remember the terms of the petition presented by the Most Rev. Archbishop Murray and other Roman Catholic bishops to the House of Commons in 1824, which is understood to have led to the inquiry started in that year?—I remember seeing the document.

24058. Allow me to read some passages from it for you:—

"EXTRACT from PETITION presented to the HOUSE of COMMONS by the Most Rev. Archbishop MURRAY and other Roman Catholic prelates in 1824.

"That in the Roman Catholic Church the literary and religious instruction of youth are universally combined, and that no system of education which separates them can be acceptable to the members of her communion; that the religious instruction of youth in Catholic schools is always conveyed by means of catechetical instruction, daily prayer, and the reading of religious books, wherein the Gospel morality is explained and inculcated; that Roman Catholics have ever considered the reading of the sacred Scriptures by children as an inadequate means of imparting to them religious instruction, as a usage whereby the Word of God is made liable to irreverence, youth exposed to misunderstand its meaning, and thereby not unfrequently to receive in early life impressions which may afterwards prove injurious to their own best interests as well as to those of the society which they are destined to form. That schools whereof the master professes a religion different from that of his pupils or from which such religious instruction as the Catholic Church prescribes for youth is excluded, or in which books and tracts not sanctioned by it are read or commented on, cannot be resorted to by the children of Roman Catholics, and that threats and rewards have been found equally unavailing as a means of inducing Catholic parents to procure education for their children from such persons or in such schools; that any system of education incompatible with the discipline of the Catholic Church or superintended exclusively by persons professing a religion different from that of the vast majority of the poor of Ireland cannot possibly be acceptable to the latter, and must in its progress be slow and embarrassed, generating often distrust and discord, as well as a want of that mutual good faith and perfect confidence which should prevail between those who receive benefits and those who dispense them."

Are not these statements perfectly conformable with the attitude now assumed by the Roman Catholic prelates?—Precisely so. I was aware that was the case, and that, in the abstract, the Roman Catholic Church all through, both before and after the establishment of the National system, much preferred the notion of a strictly denominational education. They found that it was impossible to obtain denominational education—they found a system of education called the National system established in 1831, and I believe they were extremely pleased for many years with it and to a great degree satisfied with it, though it never came up entirely to their wishes, any more than, I daresay, the National system comes up to the expectations of our Protestant theologians, who would much rather have a scriptural system established if they could. I believe what has taken place is that, whereas for the first fifteen years after the establishment of the National system the Roman Catholic Church was, on the whole, very well satisfied with the practical working of the system, they have, during the subsequent fifteen or more years, become gradually more and more disinclined to it.

24059. Rev. Dr. *Wilson.*—Is it not the fact that for years Archbishop Murray and Dean Meyler were as friendly to the system professing to be a mixed system of education, as any other Commissioners were?—They were very favourable to it, and worked it with perfect justice.

24060. Mr. *Stokes.*—Do you remember the remonstrance presented to the Board in April, 1850, by Bishop Haly?—I do not.

24061. It is not within your recollection that Bishop Haly in that document, stated that he had "become recently aware that the rules of your Board now applicable to what you term 'non-vested schools,' afford, under Protestant patrons, such facilities for proselytism, as to render them unsafe for Catholic children to resort to;" and he expressed his "surprise and regret that you should have broken faith with the earliest supporters of the Board, and justified to our Catholic population, the distrust and suspicion with which they regard any act of the Government, which, with the

apparent design of benefitting them, interferes with their education in religion?"—I don't recollect he did so. I know that that complaint has often been made.

24062. Rev. Dr. *Wilson.*—Is there any foundation for it?—I think that a great number of very fair Roman Catholics thought that we had departed somewhat from the letter and spirit of Lord Stanley's original letter, in making certain concessions, as they were called, to the Protestants of Ireland; but I am sure, that whatever may be thought of those concessions, they have worked very little real injury to the Roman Catholics of Ireland.

24063. Mr. *Gibson.*—These concessions were equally available to Roman Catholics as to Protestants?—Some of these concessions, I believe, the Roman Catholics would now be very sorry to see withdrawn.

24064. Rev. Dr. *Wilson.*—Did not the Protestant and Catholic Commissioners concur in the statement, that these concessions were not departures from the fundamental principles of the system?—The feeling of the Commissioners at the time of the junction of the Presbyterians was, that on the whole no change of system had taken place. It was more a declaration of the general principles of the Board, than any change of system whatsoever.

24065. Sir *Robert Kane.*—So far as you are aware of the attitude taken by the Roman Catholic episcopacy of Ireland on the subject of education, do not their claims extend to university and secondary education, just as much as to primary education?—Entirely so, I understand.

24066. Is it not a claim in principle that the whole education of the laity of their Church should be carried on in every respect under the exclusive direction of the ecclesiastical authorities?—So I understand.

24067. And the claim with regard to primary education, conveyed in the extract from the petition which has been read by one of the Commissioners, is only an expression of that general claim in reference to that particular department of education?—Yes.

24068. Rev. Mr. *Cowie.*—Is it not wise that all such questions should be left to be settled between the Roman Catholics and their own clergy; that the State should leave such questions to themselves to settle, without interfering at all?—I am not prepared to say so.

24069. Do you think the function of the State should be to interfere between the Roman Catholic laity and their clergy?—I think the function of the State should be to judge whether the denominational system of education, or a system of united education, is desirable for a country circumstanced as Ireland is,—that the State has not only a right to do so, but is bound to do so, and that we have been saved from innumerable evils by the State wisely and justly undertaking to say we will pay for the united education of Protestants and Catholics who choose to be educated together; we will pay for that education out of the taxes of the State that are paid by Christians of every denomination, and we will not pay any money for denominational schools.

24070. I understood you to have allowed on former occasions that if four-fifths of the people were so obedient to those who direct them in these matters that they could not avail themselves of the system laid down, it would be wise on the part of the Government to reconsider their plan, and to try and give them the means of education more or less on their own plan?—I should myself, speaking as a citizen, do everything I possibly could, consistently with my notions of justice, to meet the wishes of four-fifths of my fellow-countrymen; but if I found that the wishes of these four-fifths, if carried out, would be utterly destructive of their well-being, and of the whole community, I should resist them.

24071. Rev. Dr. *Wilson.*—Can you say as a matter of fact that four-fifths do acquiesce in those proposals?—I am far from thinking so.

24072. Have not committees of both Houses of Parliament sat on this education question and resolved upon a united system?—Yes.

24073. Has there been any hint on the part of any of them that there should be a departure from that principle of combined secular education for this country?—I believe the more the subject has been discussed that good and reasonable men have become more and more impressed with the necessity of maintaining a united and unsectarian system of education in Ireland, and resisting the attempts to have a purely denominational system established in its place.

24074. With diversity of opinion on the subject amongst the Roman Catholic portion of the community, should you think the State justified in aiding the views of the bishops in opposition to the view of the people on the subject?—I am not prepared to answer that question.

24075. Bishop of *Meath.*—Knowing as you do the opinions of the Roman Catholic hierarchy of this country, and believing as you do what the opinions of the Roman Catholic laity is, do you think that the present system of united education, as administered by the Board, ought to be maintained?—I am clearly of opinion that it ought to be maintained, and that it still is regarded by the Catholic people of Ireland very much in the same way as I have already mentioned to the Royal Commissioners, it was regarded by that great and good man, Archbishop Murray. He has said more than once to myself, that though the National system was not a system that seemed to him to be perfect, or the one that he, if he had the power, would establish, yet that he considered it the greatest blessing that had ever been conferred upon the people of Ireland by the English Government.

24076. But taking the existing state of things—not transferring ourselves to Dr. Murray's day, do you believe the system ought to be maintained?—I do; I feel that as strongly now as I did when Dr. Murray spoke those words.

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24077. Judge *Morris.*—You are a barrister?—Yes.

24078. And a Roman Catholic by religious profession?—Yes.

24079. Have you considered the question of the National system of education in Ireland?—Yes, I have to some extent. I have not had much opportunity of observing its working personally, but I have considered it a good deal with reference to the policy of the Roman Catholic Church, and the question of university education led me into a good deal of investigation as to the other question of primary education.

24080. Have you had many opportunities of collecting the opinions of the Roman Catholic laity on the subject?—I have continually for years had my attention drawn to the question generally. I have conversed with Roman Catholics continually on the subject, and sought their opinions about it whenever I had an opportunity.

24081. Have you formed any opinion as to whether the National system of education was one that was much valued by the Roman Catholic laity?—All my inquiries on the subject led me to the conclusion that the laity generally attached a great deal of importance to the system—believed that it was a very great boon to the country. They felt a good deal of difficulty as regards the position of the Roman Catholic clergy on it—the position which a large portion of the clergy, especially in later times, have taken up towards it, was a matter which I have constantly discussed with them. The expressions which I have constantly heard were to the effect, that if the priests could only be reconciled to it, everything would go well. That seemed to be the constant source of regret, that the priests did not work with the system as well as my interlocutors would like from their own experience of it.

24082. Are you under the impression that the sys-

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tem is favourably considered even yet by the Roman Catholic laity as far as you are conversant with it, or by at all events, a great number of the Roman Catholic laity?—Yes, I think so. I think that the feeling as far as I have been able to observe amongst Roman Catholics amongst my own profession for instance, and amongst others whenever I had an opportunity of conversing on the subject, was that the object of the friends of Ireland should be to conciliate the clergy personally, so as to get rid of what they consider unreasonable objections to the present system, and that to maintain the present system in its integrity was a most desirable object. That is always the impression which what they have stated to me left upon my mind as to their conviction.

24083. Well then, if that be so, how do you explain the present very great opposition that has sprung up now, or lately sprung up, against the National system of education?—We must consider the sources of that opposition. The expression of that opposition comes chiefly from the clergy and the Roman Catholic episcopacy, and from a certain portion of the members of Parliament, as well as from a certain portion of the public men who are more or less identified with them. The policy of the Roman Catholic Church for some years has been to grasp education everywhere, to take the entire control of education into their own hands, and in Ireland their power, and their own traditions and the hold which they have upon the people give them opportunities for that which they have not in other countries. They have been endeavouring recently to use these advantages to the very utmost—to take the whole control of popular education into their own hands if possible. I attribute it to what is popularly called, for want of a better term, Ultramontane influence in the Church, combined with the anti-state feeling in the country. The national feeling of the country has for many years looked with suspicion upon anything emanating from the Government. The fact of the State having anything to do with the National Board has been from the commencement a difficulty for the National Board. Thus everything that can be reproached as coming from the State, stands at a certain disadvantage in this country on account of old traditions and old associations. The clergy partly share in that feeling—the lower ranks of the clergy—and the higher ranks of the clergy, anxious from their particular views to take advantage of everything to secure their own power, have I think acted upon and made use of that feeling, so as to produce this opposition which you speak of at the present time.

24084. Are you aware from any public documents of the claim that is asserted by the Roman Catholic bishops in Ireland as regards the education of the people?—I have seen many statements on this matter. There is a letter from the Irish bishops to Mr. Cardwell in 1860, and it is about the most complete summary of their views that I know of. The claim is plainly put forward in the pastorals of the bishops. It amounts to a claim to the control of the education of the people in all matters—practically, it is admitted, in everything. The way it is generally put is to control them in all matters affecting faith and morals, but it is stated by the more candid advocates of that view, and admitted—as of course it must strike anybody acquainted with religious discussions that it must be—that there is no production of human intellect, no operation of human intellect, that cannot be regarded as having some effect upon the question of faith and morals, in one way or another. Therefore, the more outspoken advocates of the claims of the clergy will admit that they must have an absolute authority over all branches of education.

24085. Then possibly we might take Cardinal Cullen as an outspoken advocate of what is required, and I shall read you an extract from his pastoral when he was Archbishop of Armagh:—

"As to the duty of teaching faith and morals, these subjects must have a direct or indirect connexion with the various departments of human knowledge, and the exercise of the Divine commission must certainly extend to the supervision and control of every system of education proposed or instituted for children of the Catholic Church, lest in any particular department of human knowledge they should be infected with errors or opinions at variance with their faith, so that the Divine commission given to the Apostles implies a positive duty imposed exclusively on them to teach."

Do you consider that a fair representation of the claims in the way in which you have put them—namely, that in teaching, faith and morals is undoubtedly connected with every department of human knowledge, or that, to shorten the statement very much, that they claim an exclusive authority in all teaching?—Yes, I think that is the fair inference from the passage you have read, which is one of many passages to the same effect.

24086. Well now, are you aware—I presume you have to some extent studied the subject—that the Roman Catholic Church possesses this authority which they claim here in any part of the world?—No; I do not know of the existence of such a power in any country that I am at all acquainted with. In those countries which I profess to have any knowledge of at all—Germany and France, and especially France—I know they do not possess it, though I know that on the Ultramontane side we continually find these foreign countries referred to as possessing systems of education which it would be an advantage to Ireland to obtain. Thus at page 15 of the report of the meeting of the bishops on Catholic Education, December, 1867, it is assumed that if we had the system of education existing abroad, the wants of the Irish people and the wants of the bishops upon that question, or those things which are assumed by the bishops to be the wants of the Irish people, would be satisfied.

24087. It is essentially desirable to get the assistance of the Roman Catholic clergy to work the National system?—Yes, I consider it would be a very great advantage, indeed, if they could be got to work the National system. But I think that under any circumstances we shall have that advantage to a great extent. I would not like to see the National system given up for the purpose of getting the assistance of the Roman Catholic clergy on their own terms in the education of the country. I think that the National system has so many recommendations to the people, that under the circumstances of this country the clergy must co-operate to a certain extent in carrying it out. Though they may not co-operate as fully as we would wish, they would be obliged to acquiesce in the people taking advantage of it to a great extent. You will find in the literature on the subject, which you are more familiar with than I am probably, that in many parts of the country the necessity of State aid is freely admitted—that the system of education cannot exist without the aid of the State. The only question is, upon what terms the State considers itself bound to give that aid. From what I have been able to observe of the people, they feel that this system of education is a most advantageous thing for their families. The people, from what I have heard of them, are most anxious—I have known several instances of it myself—to be allowed to send their children to these schools. They will send them, and they continually send them, and if there were no other schools in the neighbourhood a large portion of them would send their children to the National schools, in spite of any denunciations the Church might issue against those schools. I do not think the clergy are in a position to offer anything like efficient schools in rivalry to the State schools, and that, not being in that position all through the country, they would be obliged to acquiesce in the people taking advantage of these schools. Then, of course, the question remains whether the designs of the clergy are so opposed to a system of good education as to justify the State in disregarding their wishes upon these subjects, and relying upon the necessity of the country to accept a State system of education. I venture to think, and I think it is the feeling that has found more or less expression amongst the Roman Catholic body, that the purpose and tendency of the predominant

party in that Church is so mischievous to education in general, that it would be the duty of the community to resist putting education into their hands. The only means at present of resisting that is through the legislative action, and unless the legislature can see its way to adopting the views or books of the Roman Catholic clergy, I do not think that they would be justified in applying the funds of the State to carry out the Roman Catholic system of education on the ultramontane theory to a large extent in this country.

24088. Now you have heard, I dare say, that a good deal of the National system, practically, is changed into a denominational system, practically?—Yes.

24089. That is, that most schools—the greater number—are confined practically to those of one religious denomination, and that, in that sense, they are denominational. If that be so, practically, what advantage do you think is to be derived from its being held to be theoretically a mixed system?—In the present condition of Catholic opinion in this country, there is still a very great advantage. A Roman Catholic writer on this subject,* who published a pamphlet some years ago, says frankly that one of the chief advantages of the National system is its non-recognition of the control that the Roman Catholic bishops claim over education, and that simply in itself is, I think, a very great thing, and one worth clinging to tenaciously. When we take into account the necessity for completeness, the craving for completeness, which the ultramontane system always exhibits, to be told that, even theoretically, the National system is beyond the control of the bishops, is an important thing indeed. The present system—assuming that it to a large extent is denominational—is still a system—trace it back to its head—under the control of the State. It is a system the working of which is examined into by the State, and by the officers appointed by the State, irrespective of the control of the Roman Catholic episcopacy. These are facts totally abhorrent to the ultramontane mind; and the fact that the ultramontane party in this country are obliged to carry out their attempts at propagating their opinions under such disadvantages as that, is a very great advantage to the nation, and to the Roman Catholic Church, in my mind; though, of course, the interests of the Roman Catholic Church is a secondary consideration with regard to this public matter. I think if we examined into the demands put forward we shall see that one of the most important things they ask for is the power of limiting the inspection, more or less, and the appointing of denominational inspectors. Whilst we have the inspectors appointed, irrespective of religion, we have a most important advantage in the present system, therefore, even though the present system may be practically, in many of the schools, denominational, I think it has still advantages of very great magnitude for the future of this country.

24090. We have heard apparently very reasonable arguments in favour of a strictly denominational system, derived from the advantage of a surrounding of the religious feeling—to attach to and intertwine all religious and secular subjects—in fact, that they are so intertwined that it is impossible to separate them. Have these arguments occurred to you, and if so, have you considered whether they are sound, or whether they are to be modified?—Yes, I have considered these arguments very much. They made a very great impression upon my mind when I began to investigate this subject, and I think they are likely to make a very great impression upon anybody who is earnest about religious matters; but I think, in the prominence given to them, we are liable to forget what the real purpose of education in relation to a school system should be; of course, education in a general sense, must include religious and moral training, but I think the special function of school education is to train the mental faculties, to train the judgment and the reason, and accustom them to know their own powers, and how to exercise and adapt them to the business of life. I do not think that need be in the slightest degree antagonistic to the purest and most virtuous religious training. I do not wish in any way to see religious influence excluded from school. I think any pure or virtuous teacher, or any person who is really caring to teach, will exercise a certain amount of religious influence, a certain amount of moral training over his pupils, and that irrespective of all questions of denominationalism. But I think the very prominence given by the advocates of these changes to that question, of surroundings, shows how dangerous a body they are to give the regulation of our system of education to; because these surroundings are evidently what they intend to appeal to, not to the reasoning faculties, not to strengthen the judgment in any way, but to operate rather upon the feelings and to give them a prominence, which, in a system of school education as regards training the intellect and energies, I think would be exceedingly dangerous, and would necessarily interfere with the proper business of school education. I think that the effect of dwelling upon this, and of putting the selection of school books into the hands of those who dwell upon these accessories of education, would be to interfere with the science of education. Again, in another point of view, I think that the perpetual introduction of this detail of religious observances, will tend rather to formalize religion than to create genuine susceptibility to its influences. The class whom you should expect to see the primary school education of the country administered by would be more or less an humble class, and I would not like to see demanded of them elaborateness of detail about religious observances, which, I think, would have a bad effect upon religion, besides interfering with their other work.

24091. Well, these claims of the Irish episcopacy, which you have already referred to, you seem to think are of comparatively recent introduction?—Yes; I believe they are of very recent introduction. There was, when the National system was first established, or very shortly after it was established, a certain portion of the Irish episcopacy, who entertained very high notions of episcopal prerogative in questions of education. The chief representative of them was the present Archbishop of Tuam; but their line was not at all the line that has been since taken. The party that then opposed the National system was a minority of the Irish episcopacy, opposed to the late Roman Catholic Archbishop, Dr. Murray—a party that might be called, from high church opinions of episcopal authority, the national party. They were not a party acting as the predominant party in the Church does now, in such distinguished harmony with the views of the predominant party in the Church on the Continent—not acting with the distinctively Papal party on the Continent. But this party was in a minority for a number of years, and fought a very resolute battle against Dr. Murray's party, but on grounds, as I say, different from the present grounds, and relying much more upon the national feeling in the matter, than on the mere clerical feeling of the Roman Catholic party. Since about 1852 there has been a most marked change in the character of the Roman Catholic episcopacy in this country. I should think it is chiefly attributable to the greater necessities of the Papal party and the Roman court, the larger hopes the condition of Ireland inspires in them, besides various other influences. As far as I can ascertain, as a matter of fact, the old mode of the election of bishops has fallen very much into disuse, and many of the later bishops have been nominated by the Court of Rome; in regard to the mode of election—as the Cardinal himself was to the See of Armagh. In these recent times, the Roman Catholic episcopacy, since Cardinal Cullen's accession to the See of Dublin, have acted in almost complete union in a particular direction, and have used much more the Continental style of expression about Church authority. As I have said, the approval of the episcopacy never was expressed absolutely in favour of this

* "A Free Inquiry." By John M'Evoy. Dublin: Webb. 1866. Page 76.

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National system; but the active and predominant party, previous to 1852, was supporting the State system of education in this country.

24092. Well, but now, assuming that the people—I mean by the people the great body of the people—back up the bishops in this view of it that they have propounded now; this extreme view we will call it if you will, which course must legislation take in such an event?—Well, I do not think the Legislature can abdicate the functions of the Legislature. It cannot undertake to make itself merely a registry office of the views of an external body. It must exercise a certain function of judicial discretion as to its own acts. If the Legislature disapproves of the course which the people take, why it may govern the country as a sort of despotism, but it cannot abdicate, to any external body, its own functions as a legislature. For instance, in this case. If it is so, which I do not admit for an instant, that the Irish people are united in demanding a pure ultramontane system of education, the British Parliament is not bound, merely upon that demand coming from the Roman Catholic bishops in the name of the Irish people, and supported by the tacit consent of the Irish people, to concede it. That would be making the parliamentary tribunal for Irish education the body of the Roman Catholic bishops of this country—it would be giving up the functions of the Legislature to the Roman Catholic bishops of this country. The plea, of course, put forward for such a demand is, that Parliament is Protestant, and that the people of this country in the majority are Roman Catholic. In that state of affairs the only solution for the advocates of that view is to demand distinctly the repeal of the union, if they maintain that a Protestant legislature cannot legislate for a Catholic country, not to ask the Protestant legislature, on account of their being incapable of dealing with certain questions, to take their directions from an external body with no constitutional responsibility. That would seem to me to lay the foundation of the most terrible tyranny that could well be conceived. But I do not, of course, admit that that is the state of affairs in Ireland.

24093. But although you may not admit that that is the state of affairs, you are aware, of course, of the great power of the Roman Catholic bishops, aided by that of the Roman Catholic clergy of the second order?—Yes.

24094. And you are aware that they have formed very decided opinions on the subject, and, I presume, are ready to go certain lengths in support of them. How would you meet that difficulty?—As a matter of fact, I will say they have formed those opinions, and say nothing about whether they ought or ought not to have formed them. As regards the amount of political influence they are likely to bring to bear, I know their political influence is very considerable in this country; but I do not think it is likely to increase. I think it is rather likely to diminish. The great source of their political power in this country is the national antipathy between the Churches, and that the people look upon the priesthood as the only national organization left, and as consecrated by centuries, as their only protectors against troubles in old times. When the people begin to realize the present more, which they are beginning every year to do, that power will gradually diminish; and I think there are indications that the clergy themselves feel that it will diminish. The feverish anxiety they show to take advantage of the present power convinces me that they feel it will not be very long left them in this country. Then the anxiety of Parliament to meet this question is due not so much to a fear of that power, or to a recognition of the power of the Roman Catholic people here, as to a feeling that they ought to do what is right by the Irish people. That is the great source of danger to this system, that the most of the English politicians will think that they ought not to withhold from the Irish people what they want. What I am anxious, and those who think with me are anxious that they should see is, that it would be merely giving the Irish people a thing that they do not ask for, though it is asked in their name, and which is sure to be most mischievous to them in the long run. The parliamentary power of the bishops at present is, in certain places, very marked; but it is not sufficient to control the legislature, if the legislature understands that it is the power of the bishops and the clergy, and not the actual choice of the people themselves. From the peculiar circumstances of the country, the political power of the Roman Catholics has fallen into the hands of the clergy and the bishops alone, and therefore a large number of the Catholic members of Parliament are the mere nominees of the bishops. They are selected by constituencies that are content practically to allow the bishops and clergy to be the electors of those constituencies.

24095. *Lord Clonbrock.*—But how is the Parliament to get at what you suppose to be the wishes of the Irish people. If the request is made to Parliament in their name, and Parliament has no contradiction, of course they are bound to assume that the people acquiesce in it. How would you propose that Parliament should be made acquainted with the wishes of the Irish people?—Well, this very Commission is one of the means by which they are endeavouring to do that. Also the study of the actual condition of the Catholics of this country is another means. We must take into account the very small number of the Roman Catholic body, compared with the clergy and the lower classes who are likely to act and express themselves in public on this question at all. The great difficulty of the Roman Catholic body in this country is, that they are comparatively without a middle or upper class. There is a small select upper class, but there is comparatively no middle class, compared with the enormous majority of the Roman Catholic masses who actually fall into the hands of the clergy, and follow them, and are led by them.

24096. Mr. *Gibson.*—I suppose you consider the functions of the State in a mixed community such as ours are very different from the functions of the Church. You draw a distinction between the duty of the Church and the duty of the State?—Oh, certainly. The widest possible distinction.

24097. The hope of the Church is of course to promote its own particular views, and the object of the State is to consider the wishes of the greatest number in reference to the particular object upon which it legislates?—Yes.

24098. Sir Robert *Kane.*—You have, I suppose, made yourself acquainted with the various documents, probably, or with many of them, in which the Roman Catholic episcopacy promulgate their views upon educational questions?—Yes; I have read a good many of them.

24099. In those documents, besides touching upon educational matters, is it not usual for other subjects of public interest to be referred to and commented upon?—Yes; certainly. They generally discuss the three great political questions considered by that party—the Church, the Land, and the Education questions, and also continually any other political questions that are supposed to be interesting to the Roman Catholic body.

24100. So that in your opinion, although the intervention of the authorities of the Church to direct the conduct of the people, in regard to the Education matter, is based upon the impossibility of separating the question of faith and of morals from the question of secular instruction, that does not limit or prevent the ecclesiastical authorities from discussing with equal force and equal authority questions of purely civil and political government?—No, certainly not. You will find all through the pastorals, for a number of years, the fullest discussions of political subjects. In fact, as a general rule, one would consider that the mere religious matters connected with the Church, find a very small space in them indeed. It is only at particular periods of the year you find much space given to those things. The general tone of these pastorals is that the present prospects of the country, and the political and

social condition of the people, are of paramount importance to all the rest in it, and they accordingly lay great stress continually on these political questions in all these pastorals. I may just mention that these pastorals of the bishops have been described by a rather favourable critic, Lord Dufferin, as State papers. They are rather political papers, in a certain sense, than papers on Church matters.

24101. Then is it your opinion that the bishops carry, or seek to carry, into the discussion of these purely political questions, the same authority which their sacred office gives to them in regard to the education question?—Certainly; I have not the slightest doubt that that is the prevailing purpose of the majority of the bishops, at least the tendency of their teaching, and, I may say, the purpose in many of them. The school which they specially represent at present—the majority of them represent—was specially designed to rid the Church of the control of the State in every respect.

24102. Do you mean in regard to civil government?—In regard to civil government and everything connected with civil affairs. The most distinguished exponents of these opinions of course are to be found in the magazines and pamphlets of the ultramontane party in England and in Belgium; but all the pastorals of the bishops here, without absolutely stating the propositions in the same distinct terms, fall in with the theories of those more scientific expounders of ultramontanism, and I believe have a direct tendency to train those who abide by these pastorals, who take their opinions from these pastorals, to adopt, finally, the very extreme views of the Continental ultramontane party.

24103. You mentioned in answer to a previous question that the mode of election of the Roman Catholic bishops in this country had been to some extent altered of late years, and had become a matter of personal nomination by the supreme authority at Rome, independent of the form of election which formerly prevailed?—Yes.

24104. That you believe to be the case?—Yes. There is the undisputed instance in the case of Cardinal Cullen himself being nominated to Armagh. I have heard that there were also three other instances in more recent times.

24105. In these pastorals and other official documents emanating from the Roman Catholic bishops, have you found any distinct line of demarcation drawn between the authority which they derive from the supreme head of the Church, in his spiritual capacity, and the authority which His Holiness exercises as chief of the temporal government of the Roman states?—No; I think the tendency in these pastorals is to confound the civil and pontifical jurisdiction of the Pope as much as possible together. The great difficulty in dealing with these questions is the total absence of lines of demarcation of that kind. There are, for instance, certain rights of the Church—certain duties imposed upon the Church by its position as a Church, to denounce what it may consider injurious to civil society, what it may consider as having a vicious tendency; but how far that duty is to go—how far individuals are to sacrifice or submit their own individual opinions, and part of what they may conceive to be their rights, in deference to those denunciations of the Church, is a matter upon which conscientious Roman Catholics are left, in this country especially, quite in the dark. In countries governed directly by the canon law—there is a sort of constitutional liberty reserved within the Church to Roman Catholics; but in this country it is a fact, I believe, that the Roman Catholic Church does not consider the canon law as operative at all, so that the Church really exercises here, confessedly, a despotic power, and the Church, in my opinion, and I think I am borne out by the authorities, is really a constitutional system; but really here the authority of the Church is without any constitutional safeguard whatever. But, with reference to this episcopal election matter, a certain remnant of constitutional privilege remaining in the Irish Church, is in itself dying out under the influence of ultramontane authority.

24106. Then you think there is nothing in the language, or in the conduct of the Irish episcopacy to protect the laity from the authority which is now exercised, or sought to be exercised, in regard to the matter of education being extended into other departments of civil government, and seeking a sovereignty of such entirely on the supreme authority of the Church?—No, nothing at all. I think the tendency is quite the other way—to lead the people to forget that there are any safeguards of the kind at all. The tendency is to lead the people to look as much as possible to the Church, and to the exponents of the Church opinions for their opinions on the subject. I find nothing in the teaching of the Church in modern times to educate the people to guard against what church history teaches us to be the natural tendency of the clerical mind, to usurp authority.

24107. From your observations and knowledge of the country, do you consider that the united system of education has, or has had, any tendency towards mitigating the state of religious excitement and religious and political discord which did unfortunately exist in this country for so long?—Well, I can hardly say I am sufficiently familiar with the schools, and with the working of them. I have met many Roman Catholics educated in these schools, and been very much gratified indeed by the tone in which they spoke of their co-religionists. As far as my limited observation goes, I have known many instances, I may say, in which I thought I could trace a very much better and enlightened tone of sentiment to this National system of education; but I would rather decline to express any general opinion on the subject.

24108. Would you feel competent to express any opinion whether a system of denominational education in which the children of the different religious communities would be separately educated, and the direction of their studies controlled solely by the heads of their respective churches, that that would involve any chance of tending to make these persons in after-life consider themselves different communities, with antagonistic feelings and interests, and so tend to introduce the elements of civil discord into the country?—I have not the slightest doubt that the success of the present movement, on the part of the Roman Catholic body, in regard to education, would have that tendency; not the slightest doubt. I believe that those who are pushing it are seeking a result of that kind, which they consider necessary for their particular views. They consider that religion, as they look upon religion, is not existing in a pure state unless people are in that state of passion and earnest feeling which excludes any treaty with their neighbours differing from them in religion at all. That is the direct tendency and aim—I do not say of everybody connected with this movement—but of the thinking heads of the people who are really founding the system which the party here are carrying out. Their object is to carry the war of religion into every department of life, and enlist everybody in the battle to the utmost.

24109. Do you think, then, that this movement in favour of denominational education is made with a view of establishing an *imperium in imperio* in which some four-fifths of the people of Ireland would exist under the government of the heads of the Church, with powers of civil authority not derived from the British Constitution?—Yes. One of the main sources of this present agitation about education has been this, that the predominant party in the Church feel themselves losing ground all over the world—in Italy, Austria, France, and everywhere else. In Ireland they find they have a hold upon the masses of the people; but under those circumstances I have already referred to—the peculiar history of the country, and the old associations, and the habits of the people to associate them with the last remnants of their nationality in old times. The clergy find that here they have such a hold upon the people as they have nowhere else; and the clerical party in the Church, and many

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enthusiastic leaders of Church opinion in this country, hope to see the day when revived and predominant ultramontanism in this country shall send forth missionaries to recover ultramontane sway upon the Continent, and in the meantime hold this country as a nursery of ultramontane action.

24110. Rev. Dr. *Wilson.*—Freedom of education is a phrase with which you are familiar?—Yes.

24111. What is your definition of freedom of education?—I look upon freedom of education as a power of the individual to get what I consider an education free from the absolute control of any particular faction or party in the State.

24112. Is freedom of education enjoyed so long as parents are subjected to extern influence—that of the clergy—and coerced to send their children to schools of which they do not approve, and to keep them away from the schools that they would prefer?—No, certainly not.

24113. If parents are not free to choose the schools for their children can there be in your opinion true freedom of education?—No, I think not. One of the greatest dangers we have to guard against in Ireland is that the State should put it in the power of the clergy to practically interfere with the free choice of the parents. One of the complaints that was made in the letter to Mr. Cardwell, a complaint on the part of the Roman Catholic episcopacy is that the State dealt not with the bishops but with the parents of children. The bishops say "The Board condescended to treat with those who know little of the requirements of a religious education, and are incapable of resisting their power or penetrating their designs." That is their way of stating the complaint that the State looks to parents instead of looking to them, whom they consider the proper exponents of the parents' wishes.

24114. Then the State undertaking so largely to support schools by the funds of the State, you should not consider the Church entitled to control the education given by the State?—No, certainly not. I may just say as regards that, the real issue is whether the State undertaking to apply the funds and books, must exercise some judicial decision as to whether it is a proper system of education or not, and they are not justified in delegating that function to any body external to the State.

24115. It is said that the Roman Catholic people of this country demand denominational education. You do not agree in that opinion I understand?—No.

24116. Should you deem it more as a demand of the clergy and the bishops than of the people?—I regard it specially as a demand of the bishops, supported to a very great extent by the clergy and to some extent acquiesced in by the people.

24117. You have spoken of the tacit consent of the Irish people. Does that in any way imply acquiescence in the views of the bishops?—I do not think they understand what the views of the bishops are. They are not qualified to reason upon these subjects themselves. They have no middle class to speak for them, and they really do not understand what is going on. When they are ordered to leave a certain school, if the priests have a good school to send them to, probably a large portion of them will go, but I think if the priests have not a good school to send them to they will stick to the National School.

24118. Is there any other reason to account for the people's silence generally?—I think there are two other strong reasons—first, that there is great distrust of the people for anything coming from the State, and I hope that is an evil that will diminish from year to year; secondly, there is a very old feeling of wishing to stand by the clergy as much as possible.

24119. Speaking of the clergy, have you any reason to believe that the second order of the clergy are not in full accord with the demands of the bishops?—I think the second order of the clergy do not enter into the remote designs of the Ultramontane party at all. Amongst the priests, there is a very genuine national spirit, and they do not at all understand what many of the bishops are driving at—what the episcopal party proper are driving at. I look forward one day, sooner or later, to see, amongst the working clergy in Ireland, a very important party to support independent opinions in the Church.

24120. I think you have said that, to some extent already, the political power of the priesthood is on the decline. Do I understand you to say so?—Yes, I think so. I mean to say it shows signs of decay. I think its actual operation at present is stronger and more powerful than ever it was. Its actual operation at the last election was very great, but it is brought forward in an open way. It is exercised in a way utterly independent of lay support, which must bring about its own ruin before long. There is, in such a confession of its independence of lay support, a distrust of lay interference which leads me to the conviction that the priests themselves feel that in the present state of things their hold is likely to relax.

24121. Now, has not this opposition, of the Roman Catholic laity, exhibited itself lately in the south and west of Ireland, as well as in the north, which may be regarded as more Protestant?—Yes. I have seen some instances of it, but I cannot say that I have observed in the south much exhibition of opinion. I am not familiar with the south.

24122. Have you found a large number of the practical Catholics of the country—men of position—ready to follow the example of the educated members of their own faith, and to break with the bishops on this subject of education?—No; I have not found many of them ready to break with the bishops on this subject of education. I do not think that many Catholics like that. I find that all I have conversed with, almost without exception, have expressed to me their strong opinion of the grievances of the action of the bishops; but I do not think, for reasons I have stated elsewhere, you will find the mass of the Roman Catholic laity disposed for a long time to break with the clergy. I should like permission to refer you to an examination of the position of the Catholic laity in a paper of mine in *Fraser's Magazine*, because I think the silence of the Roman Catholic laity has been often misunderstood in this country. It has reference specially to the question of university education, but it has a direct bearing also upon this other question.

24123. Read it, if you please?—It is published in *Fraser's Magazine*, for April, 1868, in an article entitled "How to save Ireland from an Ultramontane University;" and the passage to which I wish to call your attention is the following:—

"A consideration of the real position of independent Roman Catholics in Ireland will at once supply a satisfactory answer. The gentry and moneyed men of this religion are, in truth, a mere handful compared to the ignorant priest-led masses, full of all the animosities of old persecutions, of all the enthusiasm of an oppressed nationality. They are but a slight crest upon those surging billows. Too few in numbers, and too scattered to assert the leadership of their co-religionists, they are utterly powerless in any Roman Catholic movement if opposed to the priests. If they want seats in Parliament, for instance, how do they obtain them? Only by the licence of the bishops. The very instance I have already referred to in the early formation of the Catholic University illustrates this. The eminent laymen originally associated in the matter have been put aside, and no one has ever inquired why. To compare Ireland to any of the Continental Catholic countries is absurd. In no country of Europe, except Ireland, is the division of creeds practically coextensive with the division of classes. To reproach the small section of Roman Catholic gentry and men of education with not resisting their clergy, within their own body, is most unjust. No doubt if they could all be inspired with sufficient enthusiasm to make a stand, shoulder to shoulder, they could do great service to religion and their country; but if they were to act in such a spirit, they would show more clearness of vision, more loftiness of purpose, and higher resolution than any similarly circumstanced class have ever exhibited. Let us go to any ordinary grand jury-box, and observe the five or six Roman Catholics to be found among its twenty-three occupants (I should say out of Ulster, for in that province we should hardly find a grand juror of this religion). One or two of these five or six are men of large estate and ancient

family; the rest are new men of small fortune and recent origin. What have these people in common except their belonging to the faith of the crowd? They differ among each other in education, in habits, in social position, in mental structure. They are among, but not yet of, that landed aristocracy which has been so long associated with the predominance of another Church, which is still legitimately powerful by its rank and wealth, amongst whose members are still to be found lingering some of the sternest traditions of a bygone supremacy. Is it reasonable to expect that men so circumstanced will undertake an active conflict with their own clergy? Where are they to find sympathy to support them in the combat? Certainly not among the ignorant peasantry, not among the struggling professional men who are trying to get into business through the patronage of the clergy. Are they to seek it among their Protestant neighbours who cannot comprehend the real issues, who cannot enter into their feelings as Roman Catholics? But such a crusade is not only improbable it is impossible. So small a class cannot produce within its own limits the requisite amount of thinking power, cannot acquire the learning necessary for such a conflict. This reproach ignores all the conditions that are required for the formation of a power calculated to operate effectively on public opinion. But though this class is thus powerless, acting merely within sectarian limits, in conjunction with their countrymen of other creeds, they become an invaluable agency. The development and complete assimilation of this class in a political point of view to the rest of the community is indispensable as a protection to the public from Ultramontane aggression. The more they are united with their countrymen of other creeds, and the more complete the equality is, the more influential do they become in uprooting from the minds of the people those prejudices upon the existence of which the Ultramontanes depend for their success."

24124. Then are we to take it as a matter of fact that there is a large educated class anxious to co-operate with their Protestant fellow-countrymen for the general good?—Yes; I think so.

24125. The demands of the Church at present are for the education of the people free from State control. With the Church "free" to educate what has been her fidelity and what her success in Italy, Spain, and Southern Germany, and can you state whether or not in Naples, where the power of the clergy over the people was greater than perhaps in any other country in Europe previous to the fall of the King of Naples, the per-centage of the people capable of reading and writing was the smallest in Europe?—I cannot now.

24126. Do you believe this to have been the state of the case—"The richest endowments held by the Church in this century were in what constituted the kingdom of Naples. And it appeared in the census of 1864, that there the per-centage of those who could neither read nor write reached the figure of 80." I find this in a pamphlet you wrote, page 22. Is that a correct statement?—Yes.

24127. When did the Roman Catholic bishops of this country begin to discover their mission as educators of the people?—The time when they put forward these prominent claims to assume the education of the people was, I think, in 1850. From 1850 to 1852 was the time their claims first came forward in this prominent way as to exercising the sole control of education.

24128. What are, and should you be disposed to recognise under any circumstances, the Church's royal rights?—I do not recognise the claim to royal rights. That is a term applied by the ultramontane advocates to what they put forward as the rights of the Church to control the action of the State. And it is curiously stated in some of the controversies about Belgium, and is an instance of how cautious we must be in taking the teachings of that school in one place as applicable to another. They state that in a country where public opinion is divided to some extent, the Church might be justified in sacrificing its royal rights for the time being, in deference to the exigencies of the period.

24129. Did the Roman Catholic Church in this country ever accept the united system of education, do you think?—I consider that practically it was accepted.

24130. About what time?—About 1839, I think.

24131. And so late as 1840 or 1850?—Yes; down to 1852. Down to the Synod of Thurles it was accepted.

24132. Was it so recognised by leading ecclesiastics of the Roman Catholic Church in this country?—Yes; Dr. Murray was a member of the National Board, and I think Dr. Croly also, the Archbishop of Armagh.

24133. Do you think the people of this country may be prejudiced against the system owing to its administration by a Government Board, considering the history of the country, &c.?—Yes, I think so. I think that is one of the dangers which the Ultramontane party have taken advantage of as much as possible.

24134. Are not the prejudices of the people, so far as they exist against this system, owing more to the fact that the Board is a Government creation than to their opposition to mixed education?—I have not the slightest doubt of that. The same evil is operating to some extent on the Queen's University.

24135. Have you any apprehension that if the demands of the bishop were granted, freedom of education would be interfered with?—I have the strongest apprehension of it. You will find ground for it in the measures adopted by the Church to withdraw the people, ignoring their liberty altogether, and Cardinal Cullen has himself, in a recent pastoral, led the way, and held out a sort of threat of the withdrawal of the sacraments from people participating in mixed education. He says:—"Do not these authoritative words show that the parents who immolate to Moloch not the bodies, like the Jews, but the souls of their children, and who expose them to lose their faith and the hope of eternal salvation are unworthy of the favour and sacraments of the Church? Do they not also prove that confessors cannot with a good conscience give them absolution as long as they refuse to fulfil their parental duty by providing a Catholic education for the offspring committed to their care?" A passage of that kind coming from an ecclesiastic in such a position as his Eminence holds, has a direct tendency to train a certain number of the people, and prepare them for the most extreme measures as soon as the authorities of the Church find themselves strong enough to use them. Dr. Derry, of Clonfert, in March, 1865, actually announced in a pastoral that those who were guilty of sending their children to the Queen's University could not be admitted to receive the holy sacrament of the Eucharist of Penance whilst they continued in their disobedience.

24136. You do not think it desirable to increase the teaching power of the Church?—No; it is a great mischief.

24137. Is it the desire of the Roman Catholic bishops to keep the Catholics separate from the Protestants in this country. Have you reason to believe it so?—Well, I do not know as to individuals. The direct tendency of the teaching would be to sever them. I think I may say that the predominant party are anxious to keep the Roman Catholics separate from the Protestants.

24138. You have, I think, emphatically said that the religious education of the people is of vast importance, and should be attended to. Whose business is it specially to attend to this department of education?—The clergy.

24139. Has not the Roman Catholic portion of the community of late years made most praiseworthy exertions on behalf of the education of the people?—Yes.

24140. In building school-houses, supplying teachers, and managing schools?—Yes.

24141. Are you acquainted with the schools of the Christian Brothers?—I have visited one, and I know some of their books.

24142. Do you know what their special function is as teachers? What is their design as teachers in the country?—I have always understood that they were intended to some extent to carry out the Church views of education in opposition to this system of National education.

24143. But having existed previous to the estab-

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lishment of this system of National education, are you aware that their special function was to attend to the religious education of the young?—Well, I do not know much of their early history. I only know that I find that in the country, where Christian Brothers' schools are instituted, pressure is put upon the National schools.

24144. In the case of the Christian Brothers, and the ladies devoted to the education of the people, would not their religious education be well provided for?—Yes, I should think it would.

24145. And that there is a field for them to develop their talent in that department?—Yes, I think they would be well engaged in it.

24146. Should you not suppose that the education of the youth of the country would be better attended to by that arrangement?—Yes, far better.

24147. Is it your opinion that there is a large and steadily increasing number of the intelligent and leading Roman Catholics whose views are not in accord with the bishops?—Yes, the number is increasing.

24148. Would it be just or right in your opinion for the Government of the country to aid the bishops in their efforts to dictate and control the education of the people?—No, certainly.

24149. Rev. Mr. *Cowie.*—Do you think holding the views you do with respect to the opinions of the clergy, it would be much better that our system should be one of purely secular instruction, and that the State should have nothing to do with religious instruction at all?—Well, I am not prepared to say that the State should not make some sort of provision for religious education—should not encourage religious education to some extent.

24150. Would you have the teachers give religious instruction or that the ministers of religion should give religious instruction?—Only the ministers of religion.

24151. Should the teacher be forbidden to give religious instruction?—Only as far as may be necessary to provide against proselytism. Every step should be taken to do that, but I am not prepared to lay down any general rule upon the subject. Everything in the way of protection from proselytism would be most essential to the beneficial working of the system of education, especially in this country.

24152 Is it not a fact that five-sixths of the schools of the country are under the management of the Roman Catholic priests?—I think it is not quite so much. I think it is somewhat under three-fourths.

24153. In that case does not the religious instruction and the secular knowledge of the children of the country come within the influence of the Roman Catholic priests everywhere?—Yes.

24154. Is there any means you could suggest to us by which the children could be protected from that?—No; I do not wish to see the State step in between the people and the priests, and take the people forcibly out of their hands; the priest exercises his authority in the parish school, but he exercises it knowing that he does so under the control of the State, more or less, and he is obliged to confess that to the public and to his parish, and that is a most important thing.

24155. I do not think there has been any scheme before us that would diminish the power of the State in any of the schools—even in the supposed alteration of rules, still the State would hold the purse, and that gives the power?—I do not know what the schemes before you may be, but I know one of the schemes proposed has been the appointment of inspectors on denominational grounds.

24156. That has been suggested by one or two witnesses, but it has not been proposed?—That, for instance, I should have considered a retrogression.

24157. Can there be any necessity for appointment of denominational inspectors when the inspectors never make any inquiry about religious instruction?—I suppose the inspector would not speak of religion at all. But I know many Roman Catholic clergy would like the denominational inspectors. This question I put much in that form to a clergyman, and he could not give me any distinct objection for some time; but he mentioned that one Friday the inspector happened to come round, and during the inspection he happened to eat his lunch before the pupils, and this consisted of a sandwich of some kind of meat, and he considered that that would have a bad effect before the pupils, seeing a person clothed in authority who did not comply with the provisions of the Church.

24158. Judge *Morris.*—With respect to the question of the Rev. Mr. Cowie, that it was only mentioned by one or two witnesses that the inspectors should be denominational, let me read this passage of Bishop M'Kee on the subject:—"The denominational system is the only one suited to the system of the country, the only system in harmony with the religious feelings of the people, the only system that would secure the cordial co-operation of the recognised religious teachers and the great majority of the people of Ireland; but that would require that the Board, that the training schools, that the books, that the inspectors, and the local managers, should be denominational." Now, with that passage in a report sent by that bishop to this Commission, and the voice of the bishops, do not you think that there is a demand that the inspectors should be denominational?—Certainly, from all I know outside this Commission that is one of the principles that will be proposed.

24159. You recognise that the bishop says it will never secure the cordial co-operation of the recognised religious teachers, by which he means himself and his brethren?—Yes.

24160. Rev. Mr. *Cowie.*—Do not you think that the true remedy for the present difficulty is for the State to assume a position of this kind, that it has nothing whatever to do with anything but the secular instruction of the citizens, and for that it will pay liberally?—I do not think that would offer any remedy to the present difficulties, for I think the secular instruction is what the clergy are just as anxious to get control over as the religious instruction.

24161. Then, according to your views, it seems we must leave the people uneducated altogether; because if the State cannot interfere even to give secular instruction, it seems that we come to a dead lock, and that the whole system must cease?—I think we would come to a dead lock, were it not that the common sense of the people would supply the remedy. If the State maintains its position the people will follow it. They have something to gain in supporting the State, and they will practically relieve the State of the difficulty by supporting it, and the clergy will be compelled sooner or later to follow.

24162. I find from your description of the schools, and as we have heard it from the chief parts of the country, that three-fourths of the schools are at present in the hands of the parish priests, and that so far the schools, though called united, are denominational to a great extent, practically though not nominally?—I believe that is so from the circumstance of the population being divided so much according to religion in various districts. I still think that the control exercised by the State in this way through their Inspectors, and through the action of the Board is very beneficial.

24163. Do you think that there is any expectation that the Government will abandon any part of the control it exercises through the Board or through the inspectors?—I think there is very strong hope amongst the clerical party—very strong anxiety on the subject.

24164. Lord *Clonbrock.*—Though this system becomes denominational in certain cases where there are priests' schools, yet do not you think it is very different if the priests administer the system, even if he administers a system confessedly denominational?—Yes, a vast difference.

24165. Rev. Dr. *Wilson.*—Besides, in every National school under the management of Roman Catholic priests, with Protestant minorities in attendance, is there not a rule of the Board, practically a conscience clause, protecting the rights of these minori-

ties?—Yes; and I think that in itself has an immense moral effect against the pernicious influence.

24166. Mr. *Gibson.*—Is this rule of the Board not a great lesson of toleration, which is most important in a country like this?—Yes, I think so; and so far as my limited observation goes, it seems to produce a very practical result.

24167. Then the protection of the Government against interference of that kind is a matter which would be altogether lost in the denominational system?—Yes.

24168. Mr. *Dease.*—Have you offered your evidence to this Commission as an individual Roman Catholic, or in a representative capacity?—Merely as an individual Roman Catholic, acquainted with the state of Roman Catholic opinion.

24169. Judge *Morris.*—But in giving your evidence you are not delegated by any body?—No.

24170. But in giving it as an individual Roman Catholic, do you believe you express the opinions of a great many educated Roman Catholics?—Yes, I have no doubt that I do; but I do not mean to say I come forward here to represent them specially.

24171. Mr. *Dease.*—Are you aware of any demand made by the Roman Catholic bishops in this country with regard to education, going beyond what has been already granted by the State to the Roman Catholic body there and to every religious body in England?—I think there is an enormous difference in the demands made by the Roman Catholic bishops here, because the English system is founded entirely upon the voluntary aid of the localities.

24172. I am speaking merely as to the influence that the clergy and the bishops exercise in this country over education. Are they demanding anything more than the Roman Catholic bishops of England already possess, a power recognised practically, under the English system?—Practically, I do not know that they are, if you make allowance for this, that they require the State here to undertake the whole cost.

24173. I speak of their demand simply as to the religious power of controlling the religious education of Catholics?—So far as I am acquainted with the English system they are not. But the English system must be considered in this way. In the first place the Roman Catholic body there is a very small body, and its general effect upon the nation is of very small importance, and in the second place the State has adopted the denominational system there as a part of the terms upon which they obtained the voluntary aid.

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24174. The *Chairman.*—Does the Committee of Council in England enter into any direct or official communication with the Roman Catholic bishops there with respect to their own dioceses or as a general body?—Well, I am not acquainted with the English system, but I have certainly heard that they do not enter into any communication with them as an official body.

24175. Are you aware that the organ of the Roman Catholics, dealing with the Committee of Council, is the Catholic Poor School committee?—I have heard that.

24176. Lord *Clonbrock.*—You think that the system pursued in England, owing to the small numbers of Roman Catholics, forms no analogy to this country—that the numbers are so very different?—Yes; it is a totally different question there. They are a small sect, and, of course, in the general working of the system concessions may be made.

24177. And that system permitted in England, is permitted by no Roman Catholic country in Europe?—In all important matters it certainly is not. I may mention while on that subject that a popular mode of pressing this question is to assume—and I think that even Mr. Myles O'Reilly has occasionally spoken of the foreign system of education, as if they gave the Church certain rights of which the Irish people are deprived—but when we come to discuss the question with the bishops and those who speak out their views on the subject, they admit, and there is nobody acquainted with the literature on the question, in Germany and Belgium, but will know that the Church is not at all in the position there which the bishops wish to see it in here. They are ready to claim certain things for the Church as existing here, as if these were things which the Church was finally content with in Belgium, but when they come to discuss the question of Belgium and Prussia, they at once say that the Church there is only gradually getting possession of some of its rights, so that the notion that giving the clergy anything that exists in Germany or Belgium will satisfy them, seems totally without foundation.

[Adjourned.]

SIXTY-FOURTH DAY.—DUBLIN, TUESDAY, FEBRUARY 16, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

The Right Hon. MOUNTIFORT LONGFIELD sworn and examined.

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Right Hon. Mountifort Longfield.

24178. The *Chairman.*—I believe you were for some years one of the Judges of the Incumbered Estates Court in Ireland?—Yes, about sixteen or seventeen years.

24179. How long have you been a member of the National Board?—From fifteen to sixteen years—from 1853.

24180. Do you think that in the early days of the institution of the system of National Education it could have been carried on successfully if it had not been administered by a representative Board?—I think it could not. I think the adversaries would have been strong enough to destroy it—that the Board would probably have fallen into some mistakes, and also that they would not have been strong enough to resist even when they were in the right.

24181. Do you consider that it is still desirable to maintain that description of Board?—I do. I may add that its representative character has been very much increased since its original constitution. The Board has been increased in number with a view to the balance of the different religious parties.

24182. Do you consider the equality of numbers which exists between the two great divisions of religion in this country on the Board to have been satisfactory out of doors?—I think so, as far as I am able to judge.

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24183. Do you find practically that the number of twenty is too large a Board for considering the various business which comes before it?—I have not found any inconvenience to result from the number.

24184. Have you not found the numbers unwieldy or to create uncertainty in its policy?—No, I never found that to be the case. I may add that it is an advantage, because it enables the feeling of every party in Ireland to be felt in the Board.

24185. And also of every district, the mountainous as well as the rich?—Well, that has not been looked to in the constitution of the Board, but all the members know that the poor people are the most to be considered. I do not think that there has been any regard paid to the district from which a member came. I never heard any question discussed in which a dispute could arise between the mountain and the plain.

24186. The ordinary business of the office is, we understand, practically administered by the Resident Commissioner?—A great deal of the business of the office is administered by him; but the business of the Board is administered by the whole Board, with of course considerable assistance from the Resident Commissioner, who knows more than any of the other members. But we have the power of overruling his decision, not of overruling it strictly, but of voting in the other way—and then he is in the minority. Permit me to state what I consider the business of the Board. It is to determine what officers should be appointed, what classes of officers; to appoint those officers; to regulate the duties which they have to perform, to punish them or remove them if they do not perform their duties sufficiently; to select the books which are to be read in the schools, and to determine what schools are to be taken into connexion with the Board, and on what terms. All these acts are done by the Board at large.

24187. Setting aside any question connected with religion, and considering it merely as a question of administrative regulation, do you think it better to have an office under a single head as the Resident Commissioner is, or a dual head, like, for instance, the Irish Poor Law Board?—Well, I think a single head or a board like ourselves are the two best. I do not see any object in having more than one, unless you have a board.

24188. You would not advocate a second paid Commissioner simply as an improvement in the machinery of the office?—I do not think it would improve the office. It would not do much harm, but I do not think it would do much good either.

24189. Do you attach importance to the maintenance of the dual secretaries, one representing each creed?—I think it is required by the feeling of the country, but otherwise it would not be of great importance. I think it is very desirable that a person of whatever religion he is, either of the two great religions into which Ireland is distributed, should have a person with whom he could confidentially talk, and let his weaknesses be known as well as his strength, which he could not do if he had to meet a person on whom he would look as belonging to the adverse side.

24190. That any sentimental grievances may be treated in a sympathetic spirit?—Yes; and even if it is a weakness, that it may be imparted to a person who will give that sympathy.

24191. With respect to the clerks in the office, I think we have understood that persons are appointed by a competitive examination irrespective of religion?—No; not irrespective of religion generally. In most cases we select I think, whether it is what is called a Protestant vacancy or a Roman Catholic vacancy, and then we select out of the men proposed by those, by competition.

24192. Does that extend to the clerks in the office or merely to the Inspectors?—My impression is that with regard to the clerks in the office we look also to their religion to try and keep a balance.

24193. Is the balance of religion sought to be maintained amongst the clerks in the office?—We seek to maintain it, but among the Inspectors we insist on maintaining it.

24194. Have you ever considered which would have been the preferable constitution of the Board—the existing constitution, or the having as the head of the office a Parliamentary officer like the Vice-President of the Committee of Council in England?—Yes; I think our present constitution works rather better. I think that our Resident Commissioner, who is a man of considerable ability and devoted to the cause, feels himself the advantage of being surrounded by equals instead of by a Board under him to which he could dictate.

24195. You prefer the existing system to maintaining the Board as the colleagues and council of a Parliamentary chief?—If he was to sit in Parliament he could not do his duty at the Board, and he would not have as much influence as the present Resident Commisioner, because the influence that arises from knowledge and attention to business is very great, and would be wanting then. If he did not attend in Parliament it would be giving another name and not much more.

24196. Do you think it would be an advantage if any changes made by the Board in the rules were required to be submitted to both Houses of Parliament for a certain time before they were put into execution, as is now the case of the minutes of the Committee of Council on Education in England?—No; we have a rule that is, I think, as good as that, and works better. They must be submitted to the Lord Lieutenant, and get his approbation if they are important rules. I know there are cases in which changes and things are submitted to both Houses of Parliament within a certain number of days after the meeting of the session, and I believe no member ever looks at them then. In the Landed Estates Court I know we had to do that with our rules, and I have never heard that any member of either House ever read them or saw them.

24197. Is it not a great security to persons who have to deal with the system, to know that by any change in the rules being laid before Parliament, practically changes will only be made once a year, at a known time?—No; I do not think that is of very much importance. All classes are so well represented at the Board, that it is not likely that any change would ever be made which would offend a large class; and when such a change is proposed, it is brought in very slowly. We meet perhaps a dozen times at a week's or a fortnight's interval before the change is made.

24198. Have not the various changes which have taken place in the rules regarding religious instruction been considerably distasteful to different classes in the country?—Yes; the changes have been, I think, generally distasteful to one class.

24199. Which class?—I think many of the Presbyterians were displeased with the changes that were made.

24200. Which is the change to which you refer?—Some changes that were made with regard to convent schools, giving them increased privileges, and also some changes that were made requiring the parent's written consent before a child could receive any different religious instruction from his parents.

24201. Would it not have diminished the amount of ill-feeling and controversy in the country, if those changes relating to religious rules had been published, and, if needful, discussed in Parliament before they were acted on?—Indeed I do not think it would. They are discussed immediately after if they are important enough. When I say that I do not think it would do any good, I do not think it would do any harm, for I have not the slightest objection to the change being made.

24202. When any changes in the rules are submitted to the Lord Lieutenant for his approbation, is that done formally before him in Council, or in what manner is his opinion or approbation conveyed to the Board?—It is sent to him through the Secretary—not sent to him in Council. The Council is not like the Cabinet in England—a body to advise the Lord

Lieutenant. They do certain formal acts chiefly, and some judicial acts, but for his advice they are never called I imagine.

24203. Do you think it would be an advantage if any changes in the rules, great or small, were submitted to the Lord Lieutenant in Council in the same manner as schemes proposed by the Ecclesiastical Commissioners in England are submitted to Her Majesty in Council?—Well, I see no harm in it. I do not think that it would do any good. I think they would just pass them, and it would take up some more time from the Council. I do not think they would ever object to that.

24204. Might not some advantage be obtained by such a measure, from its forcing the Irish Secretary, for the time being, to make himself personally acquainted with the changes proposed?—Yes; I think the more the Irish Secretary knows of the business the better, and it might have that indirect advantage.

24205. I presume you would not consider it desirable that any important act of the Board should be done without the full concurrence of the executive government?—Oh, certainly not; and that is provided for by our rule, which enacts that no fundamental change shall take place without the consent of the Lord Lieutenant.

24206. But who is to judge what is a fundamental change—there is no separate class in your rules specified as fundamental rules?—No, but something must be left to the good sense and good feeling of the body; and, for instance, if a large body of the members thought it a fundamental change, it would be yielded to.

24207. May not grave discontent be created by what apparently is a trifling change, as well as one of a more sweeping character?—Indeed, it would be very hard to say what change might not lead to discontent. We try to avoid it. I never heard any change objected to as a grievance to any class. I may observe that the change which the Presbyterians objected to certainly did not affect a single Presbyterian child.

24208. As many of your members live at a distance, and others are much occupied with other duties, do you think that the existing practice of the Board of meeting as often as once a week is desirable?—I think meeting less frequently would do well, but it works very well in this way: there is a great deal of formal business in which we know that no reasonable difference of opinion can exist, and we get through that; and then when there is anything of importance we adjourn it until we can get a pretty full Board, so that any member of the Board is reasonably certain that nothing on which he can have any strong feeling will be disposed of in his absence.

24209. Are the agenda papers of each meeting uniformly sent to all members of the Board some days before?—Yes; that rule of sending a programme was adopted very shortly after I became a Commissioner.

24210. Is it also the custom to send to each member a copy of the minutes of the last meeting?—Yes; that is also sent, and if any member wrote to request that a particular subject should be adjourned till he could attend within a reasonable time it is always complied with.

24211. Do you think that the existing practice affords sufficient security against the business falling into the hands of a small minority of the Board?—I do; I never heard any intimation that it had that effect.

24212. Were you a member of the Board when the rule was passed that no more monastic schools should be admitted?—No; that was passed long before I became a member.

24213. Are you aware what the reasons were which induced the Board to make that rule?—It was considered that those schools must be essentially schools for the purpose of teaching a particular religion, and they were struck off before I became a member of the Board, and the only change that was made since I became a member was to extend an indulgence to them by allowing old monastic schools that had ceased to be monastic to come back to us again—no new schools to be made.

24214. Why was it considered that the male monastic schools were of a more denominational character than the female convent schools?—Well, I believe it was merely a balance of convenience. The female convent schools were among the best schools in Ireland, and it was a destructive thing the striking off of any of them, whereas the monastic schools were, and always will be, rather rare, and it was considered that it might be safely done. It was not a part of the original constitution of the Board to exclude them.

24215. Do you consider that exclusion is to be justified on its merits, or that it is the effect of the prejudice of the day?—I would rather myself not exclude them, but as I believe Archbishop Murray was a party to excluding them, I cannot consider it should be deemed a bad rule. I would not exclude them myself. I have to add, that it was thought that the ladies of the convents are much more amenable to law and to regulations than monks are, who may wander about in any manner without any inconvenience; whereas the ladies always remain pretty much in the same place, and may be relied upon to obey our rules.

24216. Were you a member of the Board when the regulation was made that no monastery or convent should have more than one school attached to it?—I was.

24217. And what was the reason for that limitation?—Well it was thought that otherwise they might destroy all the schools in their neighbourhood by having a number of affiliated schools all round them called convent schools, and the strong measures that were sometimes taken to prevent children from going to other schools made the Board at the time feel it necessary to put that limitation on, to have only as many convent schools as there are convents.

24218. Was that limitation adopted unanimously by the Board?—I do not remember any disagreement to it.

24219. Do you consider that is a limitation which ought to be maintained permanently?—I see no harm in the limitation. I am rather against every limitation myself. I would rather leave it to the people to say what schools they would go to; but I would not propose myself an alteration of that rule; but if the Roman Catholics felt any displeasure against the rule I would not oppose their rescinding it, and they are strong enough in the Board to do so.

24220. The Earl of *Dunraven*.—In the paper you were so kind as to send to us, you state that "the appointment of a second paid Commissioner, so that one should be a Roman Catholic and one a Protestant, would combine all the advantages expected from a small paid Board with those which are secured by its present constitution." Do you make that remark with reference to the amount of routine business that there is which makes it desirable to have a second paid Commissioner, or is it with reference to the feelings of the country?—It is partly with reference to the feelings of the country; and wherever there is only a person of one religion, persons of an opposite religion will not like very often to confer with him confidentially; and also it would certainly give some relief to the existing Commissioner who, I think, has more work than his successor would like to take.

24221. I suppose in fact the routine business at present is much larger and greater than it was some years ago?—A great deal. A great deal of the routine business is necessarily done by the two Secretaries and the two Chiefs of Inspection.

24222. Is the present general attendance of the Board such as to represent fairly the interests of the different religions of which the Board is composed?—Indeed I believe it is.

24223. There is no particular preponderance of one over the other?—I do not think there is any preponderance that is felt.

24224. So that in fact the large number of the present Board is no disadvantage in that respect?—No;

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we have the advantages of a small Board in practice, because the Board is a small Board as it meets.

24225. But is it not a fact that out of the number that generally attend the majority of that number are constant attendants?—Yes.

24226. So that practically there are at least half a dozen members who are constantly in the habit of attending?—Yes, they do more of the business in that way than the rest; but none of them would go on with an important measure in the absence of the others. I have known, for instance, when there would be no Roman Catholic at all present, and a matter brought forward in which their feelings or interests might be concerned, we have said at once, "We had better put off this till we have an attendance of Roman Catholic members;" and the same would be done with regard to Presbyterian or Church of England members.

24227. Then, as regards the practical working of the present system of education, I suppose we may say that there are half a dozen members of the Board who are thoroughly conversant with it?—Yes, I think there is that number.

24228. Rev. Dr. *Wilson.*—In your paper you have stated what you regard as "the peculiar fundamental principle of the National system." What is it, may I ask, in your opinion?—That there should be no interference with the religious opinions of any of the pupils.

24229. Do you approve of that fundamental principle?—Yes.

24230. And desire its continuance?—And desire its continuance.

24231. Do your co-Commissioners, as a body, desire the continuance, do you think, of that principle?—I believe the majority of them do.

24232. Is there a minority, you think, who would prefer denominationalism though administering a united system?—I am not able to speak for any of them, but I believe there are some who would prefer a separate school for children of their own faith.

24233. Now, what would be the result of a different system in Ireland in your opinion?—That the minority would do without education, and that the majority would get a very good education as at present.

24234. That in some cases, I presume, the faith of that minority would be endangered, or the children obliged to resort to an inferior school?—One or the other, I think, would take place.

24235. Do you find ecclesiastics more difficult to deal with in reference to religious rules of the Board than any other class—I mean ministers of the different denominations?—Yes.

24236. What is their natural disposition in this matter?—Their natural disposition is to consider very much, I think, the peculiarities of their own creed and their own class as the thing to be most attended to.

24237. You seem to think that the Commissioners of National Education are well acquainted with the affairs of the Corporation which they administer. Do you adhere to that opinion, or is that your opinion with regard to the Commissioners?—I think a great many of them are. There is every shade of opinion on the Board. There are some Commissioners who do not often attend, and they require a good deal of information to be given them on the spur of the moment.

24238. From whom do they obtain that information?—From the secretaries or the other Commissioners present.

24239. Which Commissioner do you regard as best acquainted with the rules and the administration of the system?—Our resident Commissioner beyond measure.

24240. And on whom are, in fact, all the Commissioners, more or less, dependent for information as to the administration of the system?—I do not feel myself dependent upon anyone. I have the rules. I have the reports, and I do not think I could be easily misled. I might forget particular rules or facts, but I do not think I am dependent upon anyone.

24241. Now, in your paper you say, "every important matter, and every case not already settled by precedent is brought before the Board?"—Yes.

24242. After nearly forty years of its existence, what important matters have you in view in such a a statement?—Any moment a question might arise, and does arise, which parties think is different from anything that has taken place before.

24243. Any, you consider?—Yes.

24244. So that there is nothing by precedent or analogy to settle the question?—Often that is the case.

24245. Can you mention any such cases?—Well, on the last occasion, some gentlemen wished to have religious education given twice a day, and in the middle of the day, and it was found, I believe, after, I believe, more than thirty years or so, we had no rules to meet that case exactly, and yet we thought that it would be quite subversive of the discipline of the school to permit it.

24246. Now, you have referred also to every case not already settled, and you say that "no officer can be appointed or dismissed, promoted or degraded, rewarded or punished, except by a vote of the Board?"—Yes.

24247. "And all the officers are required to consult the Board before their final action in any matter of novelty and importance." Does the Board itself frequently alter its decisions?—Yes, sometimes; not frequently; but sometimes it does.

24248. And does the Board retain in its own hands the power of fining teachers or officers?—Yes.

24249. In many cases have those fines been remitted—in the case of teachers, clerks, inspectors and others?—I should think they are sometimes.

24250. Has it happened that officers dismissed have been reinstated and restored, either to their former or to some other branch of the service?—That has happened; not very often. I remember it happening to a sub-inspector, or inspector, who was dismissed, and afterwards made schoolmaster.

24251. What was his name?—I may be mistaken in the name, and should not like to put it in a blue book.

24252. Can you furnish to this Commission, through you, the minutes of the decision of the Board in 1862, in reference to Mr. M'Auley, once an inspector of National schools?—I can get them furnished to the Commission, but not, however, through me. I will apply, and get them for you. There were two persons, I think, of the name, one an inspector and one a professor, and I do not know which you have in view.

24253. The inspector. The professor was M'Gauley; but it is M'Auley I refer to?—Very well.

24254. You will be kind enough to have it put into form, and have it put into connexion with your evidence?—I will have it sent to the Commission as a separate document. I have no objection whatever to its being furnished to the Commission; but I do not wish to hand it in as something that I know.

24255. Well, in the first place this officer was dismissed the service?—Yes.

24256. As it was supposed, on very good grounds?—Yes.

24257. Through whom was it that his case was reconsidered by the Board—through whose influence—I do not mean through what Commissioner's influence, but through what extern influence was it done?—I do not think there was any extern influence.

24258. Was not a memorial presented, requesting the Board to reinstate this officer?—I believe there was.

24259. From whom did that memorial come?—I am not able to tell the names to it. I will get the memorial.

24260. Can you tell any of the names?—I do not think I could tell any single name to it.

24261. Do you recollect whether Archbishop McHale's was one of the names?—I do not. I am inclined to think he was not; but if accurate knowledge is wanted I will get it with perfect certainty.

24262. The *Chairman.*—Is it an unusual circumstance for a memorial to be presented to the Board in

favour of any body who has been dismissed?—I believe it is the invariable practice. I do not remember ever a case of a dismissal in which there was not a respectable memorial got up requesting us to rehear the case.

24263. Rev. Dr. *Wilson.*—In the meantime will you furnish this Commission with the minutes of the decision of the Board and the memorial to which you have referred?—Certainly.

24264. You do not approve of what you call in your paper "the rival system," that is, a small paid body of Commissioners of Education?—No, I do not.

24265. You say that, "under the present system, all the business is, in fact, transacted by responsible men well acquainted with the most minute details," and so on. Who are they?—They are, the Resident Commissioner, the two Secretaries, the two Chiefs of Inspection.

24266. Now, leaving out the Resident Commissioner, whom you have named, do the public or the Government know those Secretaries and Chiefs of Inspection as responsible men?—No; I do not think they do. They consider us responsible, and we will take care that they shall not lead us into any scrape. They are responsible to us, and we are responsible to the public.

24267. But, to a considerable extent, should you not regard the Commissioners as in the hands of their own officers?—Less, I believe, than in most Boards.

24268. You say that "those men practically do the chief work" and that "it is of little consequence whether they are called 'officers' or 'Commissioners'"?—Yes.

24269. Do you adhere to that statement?—Yes.

24270. Are the officers of the courts of law the responsible men?—No; they are responsible for their own business, but not, of course, responsible for what is done outside their own offices.

24271. But are not the judges the parties held by the Government and the country as reponsible for the proper administration of the law?—They are responsible for the cases that they try themselves, but they feel a very quiet mind about any mistakes that are made in the offices.

24272. You also say that "there is over these officers a body of men called the Commissioners, who, to a considerable extent, represent the interests and feelings of the general community?"—Yes.

24273. What is the benefit of having a body to represent those interests and feelings?—Because the acts of the Commissioners are likely to affect the interests and the feelings of the community, and it is, therefore, important that the Commissioners should know what those interests and feelings are.

24274. But are not the interests and feelings of the community greatly divided with regard to the acts of the Commissioners?—They are very much, and therefore, it is desirable that every class should have a representation.

24275. And do you think it either a necessity or a desirable thing to have a large body to represent divided feelings?—I do.

24276. Are not the fundamental principles of the system both few in number and easily understood?—They are few in number, and, in most cases easily understood; but a number of cases occur on the line which cause a good deal of difference of opinion.

24277. The *Chairman.*—Are they always easily applied?—Not always easily applied. I think a fair man could find no difficulty in complying with them; but if a man takes the rules to spell out how much he can do adverse to the spirit without violating the letter, it is not always very easy to say what is to be done.

24278. Rev. Dr. *Wilson.*—Part of your statement is, "When any important step is to be taken, its effect on the interests and feelings of every class is felt, and represented at the Board." To what important step do you refer, for instance, and how does that apply? I could mention several. We had, for instance, discussions about how far the practice of making the sign of the cross in schools at stated hours could be continued or not. It evidently would be very prejudicial to the minority of Protestants to have them marked out five or six times a day in presence of their school-fellows as omitting a religious observance. Now, though I think that that practice ought to be discontinued, and voted for its discontinuance, I would not do so if the discontinuance was felt as a grievance by a great number of my fellow-countrymen; and therefore it was very important that our opinion should be fortified by a very large body of the same religion in our Board who supported us in carrying out the rule.

24279. Since the increase in the number of Commissioners, has not the board-room itself been the scene several times of divided feelings?—Certainly.

24280. And numerous protests?—Certainly.

24281. You say that, "In a large Board, composed of unconnected members, there is no danger of a system of mutual concession," and so on; and "It is difficult to prevent a tacit understanding of this kind from growing up among a very small body of men, where the common employment which brings them together engrosses a considerable portion of their time." Now, should you apply that as a general principle?—I think that the spirit of the *bureau* is very apt to prevail amongst a small body of men who are supported by the system which they are administering.

24282. Should you apply that to the Poor Law Commissioners?—There is danger of it there.

24283. Are they not a small Board?—Yes.

24284. Are they not distinguished at once by fairness, impartiality, uniformity of interpretation of their rules, and firmness in their administration?—They are a very respectable body. I have a very high opinion of them; and I knew them on one occasion to be obliged to rescind a vote that they gave, in consequence of a particular feeling not being represented at the Board. They dismissed a chaplain for what they conceived to be misconduct; and they were obliged to reinstate him. That could not happen in our Board.

24285. Have you not rescinded decisions to which you have come?—Oh, yes; but not in obedience to a popular cry. If such a case came before our Board the chaplain would have been so well represented that we should have conceived it was a case in which it would have been most proper, on the whole, to let it pass.

24286. Sir *Robert Kane.*—Could you meddle with a chaplain?—We would meddle with a chaplain; but we should do so after very full consideration, and letting the gentlemen of his own persuasion consider his case most fully.

24287. Rev. Dr. *Wilson.*—How many chaplains have you?—We have none. We have two chaplains that we do not pay; but we have what is equivalent to chaplains in the same spirit. A great number of clergymen of different religious persuasions are patrons of schools.

24288. You say that, "The Resident Commissioner forms a connecting link between the officers of the institution and the Board of Commissioners." Whence the necessity of this connecting link. Could not such a link be equally established if there was a small Board of paid Commissioners?—Of course. The largeness of the Board, and their being unpaid, makes it desirable to have this connecting link.

24289. You say, "He sits on every committee, and attends every meeting of the Board." Who compose the committee?—They are committees selected on particular occasions.

24290. From what body?—From the Board at large.

24291. What are your committees?—Well, I have been on book committees, on committees for revising the rules, and on agricultural committees. Those are the chief committees, and the only committees, I may say, on which I have been.

24292. I think you have given us to understand that the committees consist, for the most part, of the Resident Commissioner and the officers?—The ordinary routine committees consist of the Resident Com-

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missioner and the officers; but there are special committee men when there is any special object to inquire into.

24293. You also say, that "through him all the chief officers learn the feelings and opinions of the Board," should not their acquaintance be with the rules and practical details of the system, rather than with the feelings and opinions of the Board?—They are acquainted with the rules and practical details without the interference of the Commissioners. They learn them by custom and by reading the rules; but other matters they know only by their being pointed out to them by the Commissioner. I do not know that I have made myself understood.

24294. Are not the rules fixed?—They are.

24295. Of course subject to alteration?—Yes.

24296. But are not the feelings and opinions of the Board a varying quantity?—I do not think the feelings and the opinions of the Board vary much; but different questions arise which bring in new feelings and opinions.

24297. Should you not regard it as quite enough for the officers to be made acquainted with the decisions of the Board?—No, because cases may arise in which the officer may not know that there has been a decision exactly bearing on the subject, and he confers with the Resident Commissioner, who tells him that the practice ought to be so and so.

24298. But the Commissioners surely do not leave it to any one of their body to communicate simply orally their finding—do they not give a finding in writing?—Wherever there is a decision made, the officers can know that.

24299. In fact, under a divided Board, with divided feelings and interests, may not the officers be often placed in difficulties?—The officer is in no difficulty if he acts according to the best of his judgment—that is, a reasonable judgment.

24300. That is, if he acts according to the rules?—Of course; according to the clear rules, or according to a doubtful interpretation if he acted according to the best of a reasonable judgment.

24301. But if he seeks to act in accordance with the feelings and opinions of a Board who are divided, do you not conceive that he is placed in a difficulty?—If he violates the rules he is.

24302. You also say that "the Board can never fall into any mistake from ignorance of its rules, or of the facts to which they are to be applied." Has the Board never fallen into a mistake from ignorance of its rules?—I do not remember any occasion on which it has done so.

24303. Do you know the late rule passed in 1866?—I do not know it by the name of the rule of 1866.

24304. In reference to religious instruction?—Yes, I do.

24305. You are acquainted with that rule?—Yes.

24306. And the nature and extent and bearing of it?—Yes.

24307. To what officer do the Commissioners specially look for its interpretation?—We do not look to anyone for its interpretation. If the rule is violated, the violation comes before us, and we interpret it.

24308. Have you ever yet given a decided interpretation of your own rule of 1866?—Of course not, because our object is to give a rule which does not require interpretation. If we gave an interpretation, that interpretation should be the rule.

24309. Have not managers of schools and others from all parts of the country requested the Board to give them an interpretation of their own rule that they might know how to conform to it?—Whenever a question is asked of us, *bona fide*, we answer it, but we do object to persons, as it were, cross-examining us on questions not likely to occur, in order to get our opinion on all possible cases. We think when the case occurs it is time enough for us to answer it. If we thought there was any reasonable doubt we would answer; but we rather avoid that kind of correspondence.

24310. Has there never been a reasonable doubt expressed to the Commissioners with regard to the interpretation of that rule?—I do not remember such a case. There may have been such a case, and if there was, we should discuss it, and an answer would be given.

24311. Did not Lord Antrim make an appeal to the Commissioners to know how he should act with regard to that rule, whether it compelled him to forcibly expel a child?—I do not remember the question. It may have been asked when I was in the country.

24312. Then are you aware that he did not obtain a specific answer from the Commissioners as to how to interpret or apply that rule?—I am not aware of anything about it. If it ever took place it was while I was absent. I was absent a good deal of the year 1868, at the Commission in London, and whatever took place then, I was not aware of.

24313. May I ask again, to what officer, under the circumstances, would the Commissioners specially look for a fair and proper interpretation of that rule?—To no officer. They would interpret it themselves.

24314. And why have they not done so—why have they not given a specific answer?—I do not remember the facts at all.

24315. Are the chief officers themselves acquainted with the rule, and do they agree as to its interpretation?—I never heard a difference of opinion amongst them; but if they disagreed we should then feel it necessary to give an answer to our officers.

24316. But have the officers themselves not frequently appealed to you for a uniform interpretation? I do not know that they have frequently done so. But it has sometimes happened that an officer has asked us what has been done in particular circumstances, and we always answer him.

24317. Have not this rule, and the interpretation, and the application of it, given rise to more correspondence than anything else since the passing of the rule in 1866?—I believe it has given rise to a good deal of correspondence. I am not able to compare the amount with the correspondence on other subjects.

24318. Can you, as a Commissioner of Education, give an interpretation of that rule?—I think I can.

24319. The words of the rule are these:—No pupil, who is registered by its parents or guardians as a Protestant, is to be permitted to remain in attendance during the time of religious instruction, in case the teacher giving such instruction is a Roman Catholic; and no pupil, who is registered by its parents or guardians as a Roman Catholic, is to be permitted to remain in attendance during the time of religious instruction, in case the teacher giving such instruction is not a Roman Catholic. And further, no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object. Provided, however, that in case any parent or guardian shall express his desire that his child shall receive any particular religious instruction, and shall record such desire in a book to be provided in the school, when necessary for that purpose, this prohibition shall not apply to the time during which such religious instruction only is given. The entry in the book shall be signed with the name or mark of the parent or guardian, and the book shall be submitted to the inspector, so often as he visits the school." Supposing a Roman Catholic child should come to a school, the patron of which is a Protestant, and the teacher a Protestant, and insist on remaining for the religious instruction, the Authorized Version of the Scriptures being used, does your rule bind the teacher to expel that child by force?—I think it does.

24320. Supposing that there is a Protestant of one religious denomination, as the teacher, giving religious and Bible catechetical instruction, does your rule bind him to expel, or put out by force a child of another Protestant denomination?—I think it does not.

24321. Is that the interpretation of your rule, do you think, which would be given by the Commissioners?—I think it is.

24322. Then, for instance, should you approve of this as a record by one of your officers:—"The teacher, John Blaney, who is a member of the Established Church, gives catechetical religious instruction

to the pupils of the Presbyterian Church, without having obtained the written authority for so doing from the parents of such pupils. This practice is contrary to the rule of the Board; and the inspector is requested to see that teacher observe the rule in future." Is that a correct interpretation of your rule as signed by one of your officers?—I do not know whether it is signed by one of our officers, but I should consider that not a correct interpretation of the rule; because my opinion is that it was intended merely to relate as between Protestants and Roman Catholics, and not as between Protestants of different denominations. I never heard that any jealousy existed between different denominations of Protestants. They had no objection to the instruction being fairly given.

24323. Are you not aware that many Protestants think that the differences between them and the Unitarians, for instance, as to religious dogma or faith, are as great as between Protestants and Roman Catholics?—They do.

24324. Would your rule authorize a teacher, a member of the General Assembly of the Presbyterian Church, to give religious instruction in the Bible and Catechism of the Church, approved of by the Church, and sanctioned by the Church, to a Unitarian child?—I think the rule would sanction it, if the child did not stay away, or the parent keep him away. A Unitarian parent would have little objection to it. They are not at all suspicious as a body.

24325. Then you adhere to your opinion that the record, which I have just now read, is not a proper interpretation of your rule?—Yes; I disagree with it.

24326. Then the record which I have read is signed by P. J. Keenan, Chief of Inspection. Your interpretation differs from his interpretation of the rule?—It does.

24327. Then I presume you agree in the interpretation given by Mr. Bole, District Inspector:—"The entry made by Mr. Keenan on last page appears to have been made under a misapprehension, as the Board's rules do not require certificate of parent where the catechetical instruction is in accordance with the faith of a child of one Protestant denomination, the teacher being of a different Protestant denomination. —William Bole, District Inspector. 9th September, 1868." You agree in that interpretation?—Yes. That is, I think, what I have stated.

24328. Then follows this certificate:—"I certify that the above are correct extracts from the 'District Inspector's Observation Book of Tonduff National school.' —James Boyle, Presbyterian Minister, Manager of Tonduff National school. 9th February, 1869?"—I see no reason to doubt it. I did not intend to express a doubt about it when I said I did not know whether it was signed by one of our officers or not, but merely that I did not know anything about it. I agree with the second and not with the first.

24329. Now, with an officer of such experience as Mr. Keenan giving such an interpretation of your rule, is it to be wondered at that any manager or teacher should have difficulty in interpreting that rule of 1866?—Certainly it shows that we did not frame the rule as well as we perhaps might have done.

24330. You say that "the appointment of a second paid Commissioner, so that one should be a Roman Catholic and one a Protestant, would combine all the advantages expected from a small paid Board with those which are secured by its present constitution." Has not the one paid Commissioner so discharged his duties, that already are enjoyed all the advantages expected from a small paid Board with those that are secured by its present constitution?—I think so. There has been no discontent felt; but I think he is overworked.

24331. Has he not given full satisfaction to the Roman Catholics?—I think he has.

24332. And often at the risk of not satisfying the Protestants?—Yes.

24333. Now, if one-half of the Board is Roman Catholic, and that that one-half is thoroughly united, and that the Protestants of the different denominations upon the Board are divided, and belonging to different sections of the community, why should the second paid Commissioner be a Roman Catholic when one-half of the Commissioners are already Roman Catholics?—He would count as one of the ten Commissioners. Mr. Macdonnell counts as one of the ten Protestants. The Roman Catholic paid Commissioner would count as one of the ten Roman Catholics; so that it would not alter the relative power in the Board. It would merely give what I think I have already mentioned to the Chairman, a power of conferring with persons of his own religious persuasion, which might be deemed of some value.

24334. Substantially has not the officer indicated already the power and privilege of conferring with those of his own denomination in addition to the fact that Mr. Macdonnell has given full satisfaction to the Roman Catholics?—He has.

24335. Mr. *Gibson.*—Do you think that the appointment of a double secretariat, one of the secretaries being a Catholic and the other a Protestant, is likely to conduce to the unanimous working of the system, in which all parties should feel equal confidence in the persons at the head of affairs?—do you not think that one secretary being an honest man, and anxious to discharge his duty fairly and consistently, would be as efficient and likely to carry out the intention of the Commissioners as a double secretariat, one secretary being a Roman Catholic and the other a Protestant?—I think that one would do the business as well; but in order to get the confidence of the public, and to be in intimate correspondence with them, it is desirable that there should be two.

24336. Do you not think that it is a very desirable thing in this country that Catholics should feel confidence in Protestants and Protestants in Catholics, and that Protestants and Catholics should not look on each other as men watching each other, and each anxious to steal a march on the other?—I think it is desirable that that should exist; but it does not exist.

24337. Is it wonderful that it should not exist when in a great public Board it is assumed that Catholics cannot be trusted and Protestants cannot be trusted, but that each must watch his neighbour?—No; I think they are more likely to have confidence in men of any opposite creed when they are not compelled to have that confidence in them when they are told "you shall have a secretary of your own religion if you wish to confer with him."

24338. That being the case then how far would you carry that principle because there are differences of religion amongst some classes of Protestants? The Unitarian and the Trinitarian Protestants feel jealousies and sectarian differences arise; and where would the end of it be?—It is all a matter of degree—just as far as it is necessary in order to secure the easy working of the system. I hope the day will come when it will not be necessary.

24339. Do you think that the double secretariat is likely to bring about that, so far as you can form an opinion?—Not in my time, I am afraid; but I think things are tending to that.

24340. Master *Brooke.*—Has the Lord Lieutenant ever practically interfered with the rules that have been laid before him?—He has never been consulted except on one occasion, and I think he showed that he took a great interest in the rule on that occasion.

24341. Do you mean in 1840?—No; there was no necessity for consulting him then; but in 1866, in reference to the rule that I have been examined on.

24342. That is the only instance you remember of interference on the part of the Lord Lieutenant?—I believe that is the only instance that took place.

24343. Was not that rule of 1866 suggested by Mr. Fortescue; did not the suggestion actually come from the Government?—I believe it was, but that, of course, would not exempt us from the necessity of submitting the rule in its exact terms to the Lord Lieutenant; and I believe the correspondence led to some changes in the rule until it was finally fixed upon.

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24344. The Lord Bishop of *Meath*—You said that you would not regard merely material advantage in referring these questions to the Lord Lieutenant in Council as compared with referring it to the Lord Lieutenant personally?—No.

24345. Would you be kind enough to say why you think not?—Because I do not see any advantage. The Council is, in fact, a larger body than the Board, most of the members knowing nothing about the rules and not likely to give any attention to them.

24346. You are aware, I dare say, that important questions are referred beforehand to a Committee of the Privy Council in order to report to the Council itself. Would not that be desirable in a case of this kind?—I think it is better on the whole that the Lord Lieutenant should choose what advisers he may take. When he is called upon to act it is on his responsibility as representing the nation at large.

24347. May I ask your opinion upon a scheme that has been laid before this Commission? A scheme of this kind has been suggested that the State should concern itself merely with the secular education of the children in the primary schools, leaving it to the patron of each school to give religious instruction just as he pleased, at all times and in all ways that he desired, the State taking care, by means of its Inspectors, that the secular education should reach the standard that it considered necessary. What is your opinion of that as compared with the existing system?—That it is not suited to the state of Ireland, because it would not make any provision for the minority. Where there was a large body of persons of one religious persuasion, the minority would have no choice, except to go to no school, or to a very indifferent school, or to be subject to the religious teaching of the clergy of a different persuasion.

24348. Supposing the case of those small minorities was provided for by voluntary associations, would that objection lie?—It would prevent it from being quite so mischievous, but it would not prevent it from being unjust, that a school should be supported by the State, which the minority would not be permitted to attend—substantially not permitted, because they could only attend on a condition which was wrong. I do not think that a person receiving money from the State for the support of a school has a right to put a condition on any child, which would make it improper for that child to attend the school.

24349. You are aware that the two largest religious communities in this country seem to advocate a plan of that kind, that they agree so far?—I am not aware of that. The clergy on both sides naturally like it; it is certainly more convenient to them to be free from all restrictions.

24350. Then you do not think that that scheme meets the views of a large portion of the laity on both sides?—I think not. I think that the laity on both sides are satisfied with the present system.

24351. Lord *Clonbrock*.—You have stated that the Inspectors under your Board were Protestants and Roman Catholics?—Yes.

24352. And that vacancies are filled up from each persuasion as they occur?—I think so.

24353. Now, in the districts to which those Inspectors are appointed, is there any reference made to the religious belief of the majority of that district in sending a Protestant or a Roman Catholic Inspector; or do you send Protestant and Catholic Inspectors indiscriminately?—Nearly indiscriminately.

24354. You were asked to what body the changes in the rules were displeasing, and you mentioned that they were displeasing to the Presbyterian body especially?—That was the body that chiefly objected to the rules, I do not remember many protests.

24355. But were there not other changes made at an earlier time which were the means of reconciling that body to the system which it now adopts?—There were some changes made before I was a member of the Board, which I believe reconciled them to some extent to the system.

24356. But at the present time we might say that the Presbyterians, as a body, more approve of the Board than perhaps any other denomination?—Yes; I think they give more cordial support to the Board. I may add that when we made the rule originally relating to religious instruction, there were protests against the rule by both sides. The Presbyterians, I believe, to a man, protested, and the Roman Catholics protested; but the Church of England who held the mean between them, tried to make the rule as accommodating as possible.

24357. Then the greatest objection to the system at the present moment are the Roman Catholics I suppose?—I think so.

24358. More than any other body in the State?—Yes; they seem to object to it more.

24359. Would you think it desirable that a change in the rules should be submitted to Parliament, say for a month, before it is carried into effect?—I see no use in it, and no great harm either.

24360. You prefer having those changes submitted to the Lord Lieutenant?—I think so, because I think anything submitted to the Lord Lieutenant meets a practical solution at once from a responsible person, whereas the matters submitted to Parliament, as far as I know, lie dead letters there.

24361. But does it not occur to you that the Lord Lieutenant, and perhaps the Chief Secretary also, generally represents one particular party in the State, and that it would be more desirable to have such changes of rules submitted where all parties were represented, as in Parliament?—Yes, but the Lord Lieutenant generally represents the same party as the majority of the House of Commons represents, so that I do not think that there would be much difference in the result.

24362. But the public and the Board would know that any change they were about to make would be subject to be challenged in Parliament by any party whatever?—But it is subject to be challenged in Parliament, and our conduct is challenged in Parliament very often.

24363. But that is after you have decided upon something?—Yes.

24364. But would there not be a difference, and would you not be safer if your contemplated changes were challenged before they were absolutely made?—Yes; but I think we are safe enough, and I am not afraid; but of course it would make us safer.

24365. Mr. *Dease*.—Have the Roman Catholic laity ever expressed publicly their preference for the present system of education over such a one as that alluded to by his lordship the Bishop of Meath?—I am not aware that they have ever done so. I do not think that they have ever expressed a preference.

24366. I understood you to state your belief that they do not hold that opinion?—Yes.

24367. May I ask you on what grounds you found that belief?—I do not think they have taken any part against our schools except where it appeared necessary for political objects. I think that there are reasons why at present the Roman Catholic laity would naturally not wish to take any step that appeared hostile to their clergy, and very properly so; but I think that their not taking any steps hostile to us is a very strong ground.

24368. Is it not a fact that the Roman Catholics of the class that I presume you allude to—I presume you allude to the better and more highly educated classes—is not it a fact that they adopt the denominational system in the education of their own children, invariably?—So do Protestants. I think every man would prefer the denominational system for his child to a general one.

24369. And why not then for his neighbour's child?—Because I think, in the state of Ireland, it is impracticable. Substantially all the advantages of a denominational sytem are given at present, because—I will take the case of a priest who appoints his own teacher absolutely. We do not interfere with him at all provided he is a proper man. He may have all

his Sunday for religious instruction ; he may have one day in the week entirely and exclusively devoted to religious instruction ; and he may have an hour in every other of the five days devoted to religious instruction, and that is as much as anyone would wish to have. Our rules only say that we shall not give it so as to interfere with the secular instruction, and thereby deprive others of their rights.

24370. Would it not be desirable, if it were possible to do so, to make the system of State aided education entirely acceptable to the bishops and clergy of the various Churches in the country?—Yes ; I think it would be, if they would accept it.

24371. Do you think it would be possible to carry on continuously any system of education in Ireland to which the Roman Catholic bishops and clergy objected very strongly on conscientious grounds?—If they objected on conscientious grounds, I do not think that it would be possible or desirable to carry it on.

24372. Have you known of any difficulties arising in regard to the agricultural schools on the removal of the teacher, in consequence of claims by him as a tenant against his landlord for compensation for improvements made during his tenancy?—I think we had one or two cases.

24373. What has been the action of the Board in regard to those cases?—Well, to treat him with as much liberality as we could do without robbing the public funds—to consider everything very favourably, and to take a very merciful view of the case.

24374. I am not speaking now of the cases where the teachers have been the tenants of the Board, but where they have been tenants of a landowner in the neighbourhood—either of the manager or of any landowner who has given the use of land for agricultural purposes for the school?—We could not interfere at all if he was the tenant of another man.

24375. Would it be desirable for the Board to make the acceptance of some principle which would guide future possible arbitration on those occasions a preliminary to granting aid to an agricultural school?—Yes, I think it would ; and whenever we find any litigation or trouble caused by our leaving a loophole for it, we try to stop that in all future contracts. We are made wiser by experience, but we never had any very severe trouble in that respect.

24376. Do you think that supposing those schools were extended in number, some such scheme as that which I have suggested would be beneficial in some measure in introducing into those particular districts where the schools might be a sounder feeling on the subject of dealings between landlords and tenants, in the way of showing that it is possible to be just to the one without being unjust to the other?—Yes, I think it would be desirable ; but there would be a good deal of difficulty in it, because the landlord of course would not submit to our rules.

24377. Why do you suppose that he would not submit?—I do not think it likely that he would. I think that the landlord would make his lease and say "I will carry it out myself, and appoint my own arbitrators if I have a dispute."

24378. What I suggest is simply that there should be an arrangement, a written agreement, entered into that a certain amount of enjoyment, or a certain cash payment in case of non-enjoyment, or something of that kind should be entered on by both parties, landlord and tenant, leaving the Agricultural Inspector of the Board to act as arbitrator in case of a dispute. Do you think that any landlord who is letting land for the purpose of an agricultural school would be likely to object to an agreement like that?—I do not think that a dispute ever arises between a teacher and a landlord of a school. The teacher does not lay out any money in permanent improvements. It is the duty of the Board to do that, if they think it is necessary to be done.

24379. The *Chairman.*—What business has the Board to encourage teachers to take model farms under other landlords than itself?—I am not aware that the teacher does take farms ; but we take farms and give them to the teachers. We take farms with the intention and the avowed intention of giving them to the teachers, but I am not aware of any instance in which a teacher is himself with our privity a tenant of any one else but ourselves.

24380. Lord *Clonbrock.*—Mr. Dease was comparing a system under which a teacher has land with that of an ordinary tenant. Now, it strikes me that there is no analogy between the two cases, and for this reason—the teacher holds the land exactly, or ought to hold the land exactly, while he holds his teachership, and therefore might be called upon at any slight notice to give it up. Well, in such a case as that I think it would not be difficult to frame some agreement by which he should receive compensation for growing crops if he has to give up his land at any moment ; and the question would be whether your Board could not frame some rule of compensation in that way, or is it to be left to the Agricultural Inspector to say what payment the teacher ought to receive?—That is what I understood in saying that we should treat him most liberally ; but it is rather new to me—I did not know it before—that the teachers in any number hold farms under anyone but the Board. If so, we have not anything whatever to do with them.

24381. Mr. *Sullivan.*—Has the subject of the manuals for teaching geography belonging to the Board come recently before the Commissioners?—Yes ; I have a proof of the first part of it now before me for correction—not for correction in the sense of correcting the press ; but it was referred to Professor Jellett and to myself to read over the book to see was it a suitable book—and the first part of it is now before me.

24382. What was the reason that the book was left in the condition it was in for so many years?—I believe there is no reason ; it is like a thing undone when there is no reason for its being undone, but in the press of business they did not make improvements fast enough.

24383. I find from the returns of the Board that the sales of that book for ten years are scarcely £200, whilst the sale of a book belonging to one of the professors, who is recently dead, or rather two books that correspond to a great extent—two books on geography—of the Board, in the same ten years, amounted to £7,893 8*s.* 9*d.*?—I think that is a reasonable proof that the public considered those books better than ours.

24384. It was not the public, but the Board?—The Board do not dictate what books they are to try. The schoolmaster gets books according as he thinks the pupils want them.

24385. Is there any connexion between the fact of this enormous number of books purchased by the Board of one of their professors and the disgraceful state in which the books on geography were left for a series of years?—It may have been that they did not consider the book on geography a good book, and, therefore, bought the other in preference.

24386. Then, why is it that that book has been recommended to the teachers in training as the book from which they were to be examined?—The only account I can give is that it was considered the best when it came out, and that in the press of business we did not keep up to the standard of geographical knowledge, and we are now doing it.

24387. Then, in that case you admit that the Board, to a certain extent, allow books beside their own to be purchased in preference to their own?—We always do that. We do not require that our books shall be bought.

24388. Is it an open market then to the public?—Yes.

24389. Absolutely?—Yes ; they would sanction any book on geography that is not an improper book. Unless we see something to object to in it the schoolmaster may teach from it.

24390. But are the printing and publishing public aware of that fact?—I believe they are.

24391. Then, is it your opinion, with a book here

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of one of the professors of the Board, of which the large number of 28,000 copies were purchased in ten years, that if the market were clearly open to the public, that large numbers of copies of that book would be bought?—I think one of the professors of our Board wrote some books that were very well adapted to the use of the schools at the time, and that they got into great circulation; and perhaps his connexion with the Board may have had something to do with the great sale, in consequence of which we have rather leant against any book that a professor of the Board wished to write; and several instances, I may say, have come before the Board in which we have rejected a book and discouraged it in consequence of its being written by an Inspector or professor. We would rather that they would not write books.

24392. Then, is not that unjust to the professors and teachers?—No. What we consider is this, that an Inspector has nearly enough to do in his proper business, and that if a book is written by an Inspector it goes out with an unfair advantage over other books. It exposes him to the risk of being thought a little unfair in examining too much out of his own books, and discouraging answers that are correct in themselves but deviate a little from what he says; and in that manner we think that the business will be better conducted if our Inspectors do not write books. It is not unfair to the Inspector, because he takes the office with that condition.

24393. Who is it that prepares the programme for the teachers in training?—It is prepared, I fancy, by the Head Inspectors and the chiefs of inspection, but, of course, submitted to the Resident Commissioner.

24394. Then, they are the parties who are responsible for recommending the books to which I have drawn your attention, for I find in the returns of the Board those particular books recommended to the teachers, the word "recommended" being in a footnote in reference to them?—Yes, we never made an alteration, I think, in our programme; but when we feel very strongly that a book is bad, we then take steps to substitute a better book in its place.

24395. Then do you think that your statement that it is fully open to the public applies really to the case; where the Board recommends to the teacher that this is the book in which he is to be examined, will he be likely to go and purchase another one?—I think that the book recommended is a considerable advantage; but it is open to the public—to all, except the teachers, of course.

24396. But is the teacher to whom the book is recommended, and who is taught in it, and who has much to gain by using it in his schools, likely to go and take another book that has had no connexion with the Board?—I think he is far more likely to take the book recommended, and, of course, his object is to pass a good examination; and it ought to make us very anxious to recommend the best books.

24397. Then, practically, the author of those books has had, for a series of years, a practical monopoly of the school-book trade of Ireland?—No; I think that is going too far. He has had a great advantage in the sale of books to a particular class of pupils. He has had a great advantage in the sale to that class of pupils.

24398. Does not Mr. Thom enjoy the same monopoly as regards the printing?—No; it is put up, I fancy, by contract, and whoever makes the best offer for the contract has, during the duration of the contract, a monopoly. If anyone chose to underbid Mr. Thom we should be very glad of it, and it would be our duty to take his offer.

24399. Mr. *Gibson.*—Are you aware that other publishers than Thom have published, and do publish, our school-books?—Yes; there has been a correspondence on the subject, and we were obliged to permit others to publish our school-books. As soon as we buy the school-book and pay for it, it is open to the whole world to publish it.

24400. They undertaking to make it conformable to the standard?—Yes.

24401. Mr. *Sullivan.*—When a new book, or a new edition of it, is resolved upon by the Board, is it sent to some printer to be set up in type?—Yes.

24402. Is that put up for competition, and offered by contract before it is set up?—If a person has published, as, for instance, in the present case, a geography, he puts it up, if he likes to put it up, at his own expense, and, of course, we do not interfere. Whether it is put up by contract or not that is his look-out.

24403. And who pays for the expense of setting it up in type?—He does.

24404. Then the bill which was exhibited here by the accountant of the Board of Education, amounting, for the setting of a small book, to more than £280, which was paid by the Board—that was a mistake?—That must have been some book that we were editing ourselves.

24405. Then I suppose that applies to all the books that you are editing yourselves?—Yes.

24406. And in that case it is sent to the printer and set up?—Yes.

24407. Is that open to the public to present their estimates for?—Not open to the public in that particular case; but I think our plan is this, that we have contracts which are open to the public, extending over a particular space of time, and then each individual piece that we send out is sent to the printer that obtains the contract.

24408. And when a book is sent to the Commissioners in order that they may revise it, and the printer who has set it up is paid for setting it up, and for all the corrections, he has actually a monopoly in his hands?—He has a great advantage over anyone else; but anyone else may print it also.

24409. But is it likely that anyone else will compete where one man's expenses of setting it up are covered?—In point of fact, they do sometimes.

24410. This book is a long time in use?—It is known to be a good book.

24411. In the case that came before the Commission, the cost of setting it up exceeded the cost of producing many thousand copies of it?—Yes; but that is, I must say, an expense which never could fairly be thrown upon the printer, because that expense is not only the expense of publishing the book, but it is the expense of assisting us to compose it.

24412. And then is not that an argument against the Board being publishers at all—they cannot be fair to the trade?—If we could get good suitable books for the use of the schools without publishing, I think it would be better; but I do not see anything unfair to the trade, because everybody that uses any trade, gives an advantage *pro tanto* to the particular person with whom he deals. If I am publishing a book myself, I go to a publisher and give him an absolute monopoly so far as regards that book.

24413. But is it the business of the State to do so?—No, and as far as possible we avoid it; but if we think it is best for us to write a book, I do not see how we can avoid it.

24414. Is not the result of the Board writing and publishing books at all that it stops the production of school books in Ireland?—I do not see why it should stop the production in Ireland more than in England, because the books are equally open in both countries.

24415. When the Board are the publishers of their own books, are not the teachers more likely to take the Board's books than others?—Yes, they are.

24416. And therefore no person would be likely to compete with the Board?—I do not say that they will, but I say that there are several educational courses published in England and Scotland also, that are very good.

24417. I refer to Ireland. Is there any chance for any person outside the Board to turn his attention to the production of school books, and to do it successfully?—I think there is. I think if a person wrote a good school book, he would partly have an inducement to write that school book in the hope that the Board would take it up, because if we found it was a good school book, we should at once enter into negotiations

with him to furnish us with a great number of copies of it.

24418. Does that apply to reading lessons?—It would apply to everything that we thought fit.

24419. In fact, would you give up your present system of having one uniform book, if other books of a good quality were produced?—Yes, we should leave it open, which we do. But I do not think it necessary that the same reading lessons should be taught to every child.

24420. Do you think it is desirable that they should?—I do not see any good or any harm in it. They have merely the same things in them. One reading book would put cat before dog, and another dog before cat. They are all substantially the same—every reading book for a child.

24421. You stated, I think, that one secretary would do the business of the two. Would not the secretaries answer better if there were no chiefs of inspection—is there any use for those officers at all?—I think there is. I think the secretaries, without the chiefs of inspection, were rather overworked, and unable to do the whole business. There are a great many reports every week by inspectors, and it is very desirable to have two very laborious gentlemen to read over those reports, to make *precis* of the reports, and to call the attention of the Board to anything material in them.

24422. Might not the duties which they now perform be dispensed with by a better reorganization of the whole system of the offices?—No; I think that the chiefs of inspection perform offices which must be performed by somebody, and which are numerous enough to employ one hardworking man at least.

24423. Rev. Mr. *Cowie*.—The Bishop of Meath put to you a proposal which has come before us. I will ask your attention to a modification of that proposal which has also come before us, that the demands made by the Roman Catholic Bishops for denominational education might be met by a concession of this kind that in large places, places where there is more than one school supported by the State under Roman Catholic management and under Protestant management, the restrictions in such cases might be removed, keeping all other schools which are maintained in localities which admit only of one school supported by the State, to the present strict system of the conscience clause—that greater facilities might be allowed to them in giving instruction in the first class of schools, while the conditions of the Board are not waived in the second class. Do you see any objection to that system or is your objection to that as strong as to the other?—By no means; there would be some difficulty in working that system, but I think it would be free from the objection because the minority would be found then to support the school. But in point of fact I regard the grievance of want of religious instruction as very slight, because as I have mentioned already there are two days in the week, Sunday and another day, and in addition to that an hour every day of the other five days, on which religious instruction can be given; and that is as much religious instruction as any clergyman would wish.

24424. Would there be any great difficulty in working this system, which made this change in the regulations of the Board under your present management?—No; I think not; it could be worked; I should not be afraid of it.

24425. The *Chairman*.—How would you guard against cases which might arise of a minority school being maintained by some zealous individual for a few years and then by his removal or death, lapsing?—I would apply the modification which is suggested only to those cases in which the minority was numerous enough to have a school supported for it by the Board. In point of fact, nearly all the expenses of most of the schools are supported by the Board.

24426. Mr. *Stokes*.—Has there been any case of an inspector of the National Board who was for several years, at all events, suspended, who is now again at work under your Board?—I think not. I should be very much surprised and disappointed if that took place.

24427. I think you expressed a very favourable opinion of schools taught by nuns?—Yes.

24428. Assuming them to teach schools unusually well, is it not a matter of public policy to encourage them to teach as many schools as possible?—I think we encourage them to have as many schools as they can teach judiciously.

24429. We have been told that the limitation of the nuns to one school under a particular rule of the Board was brought about by an objection taken by the late Archbishop Whately. Is that the case?—No; I have not sat at the Board with Archbishop Whately.

24430. Do you remember the history of that change in the rule?—I think it crept in. I do not think it was ever either opposed or much discussed; but the peculiar nature of the teaching by the ladies in the convents themselves, and all that appeared to make it a proper regulation.

24431. Do you think that lay teachers are not able to stand their ground against the competition of nuns, without protection?—I think they could if there was no superior influence at work. I think if the people were left perfectly free it would be the case.

24432. Were not monastic schools taken into connexion with the Board from its first institution?—Yes.

24433. Did not the Government acquiesce in that relation between the Board and the monastic schools?—Yes.

24434. Do you think that the exclusion of monastic schools from aid is calculated to excite a feeling in the breast of the people of something approaching to persecution, and so alienate them from your Board?—I do not know that it has had that effect. I certainly would not call not getting money from the State persecution.

24435. But if, of two persons, one received money and the other was refused money, would not the latter regard it as a serious grievance?—It is a disadvantage to him, but he will not submit to the terms.

24436. If the monastic schools were willing to take your rules, would you admit them to aid?—I do not know what the Board would do. I fancy that they are not very anxious to come under the Board. The only change made in my time was to enlarge their powers, as I mentioned before, which I was very glad to do.

24437. I think you stated that you did not consider it of the essence of your system to impose a particular set of reading books?—Yes.

24438. Is there any example in any one of the 6,000 schools under the Board where another set of books is employed?—I fancy that our own reading-books are so good and so cheap as to exclude other reading books.

24439. Do you think that there is no other reason for the exclusive employment of those books, but simply their superior merit?—Our giving them cheaply, of course, must assist that very materially; but it is desirable that, if we are to have books in the schools, they should be limited to a certain extent.

24440. Do you agree with the opinion expressed by the Resident Commissioner that there is a religious tone which pervades all your reading-books?—I think there is.

24441. Do you think that that religious tone is likely to be acceptable to the majority of the people of Ireland?—I do. I think the people of Ireland are, on the whole, a religious people; and the greatest pains have been taken not to allow a single thing in that could offend anyone's susceptibility.

24442. Are you aware that the Roman Catholic bishops have, by solemn resolution, expressed a preference for purely secular books, excluding common religion as set out in the reading books?—I am not aware that they objected to any particular parts in it. Of course, it might destroy our books altogether if we were to have books written that would not show that they were written by a person who believed in the Supreme Being; and I think that in that case the objection would take another turn. In no case can

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you please an adversary. All we can do is to give no just cause of displeasure.

24443. Are you acquainted with the reasons which induced the Government to appoint one paid Commissioner, and only one?—I am not aware; it was part of the original constitution, and it was thought very desirable to have some constant attendant, and accordingly, that there should be a Resident Commissioner, but of course the Resident Commissioner must be paid. Mr. Carlile was first.

24444. Do you remember that the report of the House of Commons, upon which the National system was based, recommended apparently that the whole Board should be salaried?—I do not remember that in the report. It may have been.

24445. The recommendation runs thus:—"The Board of Education should be appointed by the Government, receiving salaries, and holding their offices during pleasure, all persons being eligible without religious distinction." Do you think that the objection which might have arisen on making a second appointment, in the person of a Roman Catholic, had anything to do with the limitation of the paid Commissioner to one?—No; I do not know all the circumstances of the matter, but I do not think that had anything to do with it.

24446. Does the paid Commissioner occupy in any sense a position inferior to the other Commissioners?—No, certainly not; and he is superior in rank to most of them. There are only three who are superior in rank to him.

24447. Why is his name always put last as a Commissioner?—I think it is from his own very great indisposition to take his natural place. Of course he puts himself where he likes; but in rank he is superior to all I think but two or three noblemen.

24448. Mr. *Gibson.*—The resident Commissioner signs, I believe, as the organ of the Board, the minutes after being confirmed?—Yes.

24449. You have stated that the books were open to the whole world?—Yes.

24450. I presume that that was taken as an inference from the fact that our books are not compulsory?—And we had a correspondence on the unfairness of having books with so large a circulation, as was almost necessary for our books, and a particular printer having the printing and publishing of them. The Treasury took it in hands, and they directed then that the whole world should have the power of printing our books. Of course it was only for the nation, and not for ourselves, that there was any monopoly, and that was a matter for the Treasury to consider. We pay for the copyright, and it is, of course, with the money of the nation, and then the whole nation enjoys it, and not a particular board.

24451. The books in the use of the Board, must, of course, be in conformity with the general principles of the Board, as to secular education?—Yes.

24452. And in reference to that qualification, their choice of books is, of course, limited accordingly?—Yes.

24453. And every book which is taken and used for the Board, must comply with those conditions?—Yes.

24454. Lord Bishop of *Meath.*—I understood you to say in reply to Mr. Dease, that if the Roman Catholic bishops and clergy conscientiously and strongly objected to the present system of National education, you did not think that it could be carried on?—I do not think it could.

24455. We have had before this Commission, very strong, and I have no doubt, most conscientious statements of objections to that effect. Am I to understand, therefore, that you consider that the present system cannot be maintained, assuming the fact of strong and conscientious objections?—I distinguish between an objection conscientiously obtained and a conscientious objection. One means an objection founded on conscience; the other means only an honest objection. Now, I think, that though they honestly object to the system, it is not against their conscience, as clergymen, because the system was approved of and carried out by the late Archbishop Murray, who was a perfectly fair representative of the Roman Catholic Church; and that no bishop can say that his conscience, as a fact, is violated by supporting our schools. But it is quite a different thing to say "I conscientiously object to this book of arithmetic, I do not think it a good one;" but that does not mean that my conscience is affected by it.

24456. That makes us the judges and the interpreters, then, of what they mean—it makes us the judges of a conscientious objection?—Yes; we must either judge of that or be their slaves; because, otherwise, all that a man has to do, or a large body, is to say, "My conscience is against that; you must not do it."

24457. Then if "reasonable" were substituted for "conscientious," would it express your meaning—a reasonable and strong objection?—Yes; "conscientious" was what I was asked about, but that word would do as well.

24458. The Earl of *Dunraven.*—Are the objections of one or two individuals to be taken as the objections of the whole body?—Certainly not.

24459. Are there not in many dioceses in Ireland National schools with Roman Catholic priests as managers, and with their express sanction and good wishes?—Certainly. I consider Archbishop Murray's presence a perfect security against anything contrary to the real principles of the Church being introduced.

24460. Rev. Mr. *Cowie.*—Do you consider also that Archbishop Whately's presence expressed the views of the Church of England?—I think it showed that there was nothing in it contrary to the Church of England or he would not have been a member.

24461. Did not the Church of England actually dissent from it, and carry on a separate system of schools ever since?—The Church of England did not. A great many members of the Church of England did.

24462. Rev. Dr. *Wilson.*—And do you not find them acquiescing in the views that he held?—A great many of them do so.

24463. Earl of *Dunraven.*—In the case of the Church of England the great difficulty is, that they do not join the Board, and in the case of the Church of Rome that they do?—Yes; in greater numbers.

24464. Sir *Robert Kane.*—In answer to the Rev. Mr. Cowie, you mentioned your opinion that the system of having denominational schools in such places as allowed of there being two schools could be carried out as a substitute for the present system?—I think it could.

24465. In such denominational schools, would you contemplate that persons of a different religion from that in which the school was classed should be permitted to attend the instruction of the school?—Certainly. My opinion is, that if such a school was established, the proper way would be to say, "We shall look to see that you get a good secular education and nothing else, except, of course, to prevent anything immoral."

24466. And would you not recognise the school as being avowedly and officially of one religion or the other?—No; I would recognise nothing in it except that it was a proper secular school; and the secular education is the only thing I would look to.

24467. Leaving to the manager of the school to do as he liked in regard to religious instruction—to give it or not to give it, and that at any time that he chose?—Yes; that is my impression of what would be the case, if I understood the question rightly.

24468. Would you contemplate the inspectors entirely ignoring the question of religious instruction in visiting the schools?—Certainly; that the inspector should merely examine the children, and find out how many hours in the week were devoted to secular instruction, and see that they made proper progress, and of course should look to the cleanliness and tidiness of the school, but not to look to religious matters at all.

24469. Do you think that such schools would be

entirely free from any proselytizing influences in this country under present circumstances?—I should hope so; because, if I understand the question, such schools would only be established where the population of the opposite religion was so large as to enable them to have a school for themselves.

24470. What number attending the school would you consider would entitle them to have a separate school?—I should say that it ought not to be permitted, unless the opposite party could muster a school of 80 or 100.

24471. Then practically it would be limited to the larger towns?—I think to Cork, Limerick, Waterford, Belfast, and a few other towns.

24472. But is it your opinion that such a system would be impracticable as applied to the country generally—as regards schools in minor districts?—I think quite impracticable. I consider a small school a bad thing. A good education cannot be given to the poor in very small schools.

24473. The *Chairman.*—What number do you think there ought to be in the school to keep it on foot?—I should like the number to be not less than eighty. That would imply about forty-five of an average attendance.

24474. The Rev. Mr. *Cowie.*—Is not the rule of the Board that thirty is the smallest number which they recognise as forming a school?—That was the rule, but we have modified it within the last three years, and we give a minor grant to a minor school.

24475. Sir *Robert Kane.*—To less than thirty?—Yes; we pay not according to the size of the school, but according to the classification of the master, and then we permit more masters and assistants if it is a larger school; and in case of a school falling below thirty, then we will pay a sum to the master, but not the salary which his classification would entitle him to.

24476. Then why would you object in a country locality to the formation of a denominational school containing a small number of pupils, say ten or fifteen, in order to provide for the educational wants of a minority in that district?—But it is the denominational school that would be taken by the large body. It is the large body that I am afraid of.

24477. You say that at present you allow schools to exist in which the number of pupils falls below thirty?—Yes.

24478. And in some cases they may perhaps fall below twenty?—Yes.

24479. Now, if you allow such schools to exist at present, why would you not contemplate allowing them under a denominational system, for the purpose of supplying the educational wants of a small number of persons of a particular persuasion—why would you require a school of eighty or a hundred in a district where at present you would allow a school of twenty?—I did not make my answer clear. What I meant was that we should, if possible, have a school of eighty or one hundred for the minority. It was to protect the minority that I would allow the majority only to have a denominational school where there was a minority strong enough to keep up a good school for itself.

24480. Then, in order to allow that minority to have a school you calculate that there should be a majority, amounting to 80 or 100?—No; I am again unfortunate. The majority, of course, would be large enough; but what I consider is this, I would not allow the majority, the dominant party in any town or village, to turn the whole of its own school into a denominational school. I would see that enough of children were left to support another school, that other school being denominational or not, I do not care which.

24481. And in all places in the country, where there could not be a sufficiently large minority to justify the Board in giving them a school, would you require the school in that district to be open to all denominations?—Yes.

24482. Mr. *Stokes.*—What is the minimum attendance now required to draw a grant from your Board?—Thirty is the attendance required by our rules, but we have, chiefly, I believe, to accommodate Church of England schools, permitted a small grant to be made to the smaller schools.

24483. Without any minimum limit at all?—Except to reduce the grant, unless they have enough. We hope and trust that those schools will die out, and that there will be none of them.

24484. Lord *Clonbrock.*—Am I to understand from the evidence you gave awhile ago, that in your opinion the present hostility of the Roman Catholic hierarchy is not sufficient ground to justify or entitle the State to make any fundamental alteration in the present system?—Except so far as I have approved of what was proposed by Mr. Fortescue's letter, which would give them every benefit, which they have not at present; I would give them nothing that would hurt anyone else.

24485. When I said fundamental change, that means changing the present system from mixed to denominational?—Yes; I think so.

24486. Earl of *Dunraven.*—What do you particularly allude to as Mr. Fortescue's letter?—Permitting them to have denominational training schools—that chiefly.

24487. Rev. Dr. *Wilson.*—The Roman Catholic bishops have largely availed themselves of the National system of education?—They oppose now our training schools.

24488. But I speak now of the system as a whole?—Yes.

24489. And they have a very large number of schools under the present system?—Yes.

24490. Earl of *Dunraven.*—I suppose you mean denominational residences, as attached to the training schools?—And training schools entirely under the control, if they choose, of Roman Catholic bishops, subject only to our inspection, and certain regulations.

24491. Rev. Dr. *Wilson.*—They have been recognising all along in connexion with the system, parental authority?—Yes.

24492. Is not parental right acknowledged by the law of the land?—Yes.

24493. Do you not then regard, under these circumstances, the legitimate sphere of the clergy to be that of advice and not of coercion?—That of advice.

24494. Does the law anywhere recognise the right of anyone to go between the parent and his child?—No; but it recognises the right of the parent to take any adviser or director he thinks proper.

24495. You regard the position of the bishops, I presume, in connexion with this matter, more that of expediency than of principle, seeing that they have been so long identified with the system?—Yes; I consider that it is a serious disadvantage to our schools, that we have not a sufficient number of trained teachers.

24496. Now, would not a denominational system in which there would be a school in a parish under Roman Catholic management, with a Roman Catholic teacher, which the Roman Catholic children should attend, and a school under a Protestant manager, and a Protestant teacher, where the Protestant children should attend—would not such a system interfere with the free exercise of parental authority, and deprive parents of the privilege of selecting the best school for their children?—No; it would not deprive parents of the privilege of selecting the best school, but it would hold out a great inducement to a parent sometimes to select the worst; but still his parental authority would not be interfered with.

24497. But even in selecting the best school he might endanger the faith of his children?—Yes; and that is the reason I am in favour of the present system; at the same time, with regard to training, I think it is of such advantage that we should have trained teachers, that we should have training schools supported by the State, though under the control of the bishops in a great measure.

24498. Rev. Mr. *Cowie.*—Supposing denominational training schools were established, there would be, I think, no difficulty in inducing them to adopt a con-

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science clause of this kind, that no child should under any pretence whatever receive religious instruction from a person of a different religious denomination from his own?—But if they did that, it is our school then.

24499. Then supposing the school composed completely of Roman Catholics, they could introduce as much devotion as they pleased if it was denominational; but at the same time, if any Protestant child came there, they would be obliged to exclude him from all religious instruction?—I think that that would not work for this reason, that the child who caused such a change in the school as that would in one way or other be hunted out of the school; and I say the same thing of a Roman Catholic child in a Protestant school. I will take it now that there are no Protestant children in a Roman Catholic school where religious instruction is given three or four times a day, and scattered through the day. Two Protestant children come in, and the whole system is changed. I say they would not be allowed to remain in the school. I do not say how it would be done, but I know enough of the world to know it would be done.

24500. But would it not be such an exceptional case that it really is hardly worth considering?—But that is the very point. They would not be sent to the school, and they would be deprived of the privilege of going there. On the contrary, now at the convent schools there are several Protestant children attending, as being the best place where they can get a good education, and they have not had any interference with their religious convictions.

24501. Mr. *Gibson.*—If the secular teaching given was largely interlarded with dogmatic teaching, do you think that a conscience clause in such schools would be of any use whatever?—None whatever. I do not think that a conscience clause in such schools could work.

24502. Supposing that the secular instruction in such schools should be so largely mixed with dogma that a child could not receive it without its adherence to the faith of its parents being endangered, would there be any use of a conscience clause?—None; for principles opposite to those of its parents would be insinuated in its mind almost without its knowledge.

24503. Therefore, while nominally receiving only secular instruction, the child would be receiving religious instruction also?—Yes; I think there are only two systems possible, such as ours and such as Mr. Cowie's. You can have no others in Ireland.

W. H. Newell, esq., LL.D.

W. H. NEWELL, Esq., LL.D., further examined.

24504. The *Chairman.*—Have you now, as secretary, anything to do with the discipline and working of the model schools at Marlborough-street?—Nothing.

24505. Were you formerly connected with them?—Never.

24506. Had you formerly any supervision of the working of any of the district model schools?—Yes, I had of all in some degree. When I was district inspector of course those where I was stationed were directly under my control, and as head inspector they were also more or less under my control, and also when I was chief of inspection. Again, now, as secretary, I exercise a certain amount of control over them.

24507. In what district of country?—Everywhere through the whole country.

24508. Except Marlborough-street?—Except Marlborough-street, and if any irregularity was reported from Marlborough-street it would be my duty as secretary to look into it, and to lay it before the Board, but I could not exercise any control without the sanction of the Board.

24509. At the period when you were serving as district inspector and head inspector, was the idea of the model schools, which the Board were desiring to carry out, principally that of places for training teachers, or of superior ordinary schools for teaching ordinary pupils?—I think the Commissioners had the two objects in view from the first, and have still. They have pronounced them in their reports as preliminary training schools—that is, for pupil-teachers, and they are also examples of the first-class day schools.

24510. At the present day, to which idea would you attach the greater importance, that of training schools for masters, or of places for communicating instruction to ordinary pupils?—They are both of such vast importance that I could scarcely say which is the greater. I think they prove more effective as day schools latterly than as training schools, but as training schools—preliminary training schools—they have produced the very best teachers in the country. These are afterwards trained at the central department, but without being trained there, lads so well instructed are quite as capable of managing ordinary schools as men who had a training there, but had not the advantage of training in the model schools.

24511. What are the different classes of youths in the male training schools that you would look upon as inchoate masters?—Lads who had served in the office of paid monitor, or who, from their superior answering in the ordinary schools, have been selected for the office of pupil-teachers in the model schools. They must go through the ordeal of an examination, and they are generally selected from their aptitude for teaching, and perhaps from personal appearance and neatness of exterior, so that they have all the preliminary qualifications required for a teacher.

24512. Is a pupil-teacher of a higher grade than a monitor?—Yes.

24513. Must a pupil-teacher pass through the preparatory grade of monitor?—Not necessarily. If there was a vacancy for a pupil-teachership there might be candidates from any classes in the district, and the most eligible of those on examination, would be selected, whether he had served as paid monitor or not.

24514. Practically, have the paid monitors a great advantage in the examination?—I think they have a very great advantage.

24515. Practically, at present is the competition for pupil-teacherships confined amongst the paid monitors?—No.

24516. When in a district model school there is a vacancy for a pupil-teacher, is the fact of that vacancy communicated to all the schools within the inspector's district?—No. The inspector generally knows where he can find an eligible candidate, and if he has two or three competent ones, he determines which is the most eligible, either from previous knowledge or by competition. Examinations are not frequent.

24517. Practically, have the children of a common school any chance of becoming pupil-teachers?—It is generally from the common schools that they are selected.

24518. I mean an ordinary National school—not ordinary pupils of a model school?—It is generally from the ordinary National schools, and not from the model schools that the pupil-teachers are selected.

24519. When once a pupil-teacher gets into a model school has he not a tendency to confine his desire for employment to model schools?—By no means. He comes there to receive instruction and information upon the best methods of teaching, and he is then desirous of being transferred as soon as he gets charge of a school.

24520. At what age is a person allowed to become a pupil-teacher?—About sixteen.

24521. How long does he continue as such?—For two years he may continue.

24522. Is he allowed, if he chooses, to come up to Marlborough-street?—As a rule, he is not allowed, until he has charge of a school. If he is an eligible

lad he is brought up before getting charge of a school, but the rule is that he must have charge of a school before coming to Marlborough-street, which is the training school for National teachers, and a pupil-teacher is not necessarily a National teacher.

24523. Then a pupil-teacher who desires to improve himself must get a school, and then absent himself from it for training?—That is the practice, for about six months' training.

24524. Do you consider the present system of training the monitors and pupil-teachers in the district schools effective?—I think it is very effective.

24525. Do you desire it should be materially altered, or that the length of time they may be trained should be increased?—I think the two years ample.

24526. Are you prepared to express your opinion as to whether the six months in Marlborough-street is sufficient?—I am one of those who always thought the six months quite sufficient for the teachers when they pass through the model schools.

24527. Do you consider it sufficient for those who have not passed through the model schools?—As a rule I do. If a teacher comes up fairly prepared, with a reasonable amount of literary information, and has a natural aptitude for the profession, I think he acquires a sufficient knowledge of the organization of schools, and the best method of school-keeping, in six months, and after that, it would be rather a loss of time for him to remain.

24528. Do you not think it would be better for the teachers, as a body, if the time at Marlborough-street were twelve months?—I don't think it necessary, and, besides, such an arrangement would take a much longer period to train the teachers coming forward.

24529. Do you not think the improvement in the teachers would counterbalance the diminution in their numbers?—I think not. My reason is this, that they do not come up here to acquire literary information—that is a secondary object. They are supposed to have acquired sufficient literary information before coming. It is to acquire the method of communicating that information and the art of school-keeping that they come, and any man who has an aptitude for his profession can fairly learn that in six months. I always presume that teachers come up respectably qualified.

24530. Is not the time for which the teachers go into your schools very trifling?—I think in the training department there is not a sufficient proportion of the time spent here devoted to practice in the schools.

24531. Does the time which a teacher spends in the practising of the school amount to more than a week?—I am not sure, but it must be more than that.

24532. Isn't the time as limited as that?—They are teaching every day. They teach some classes every day, either in the large school, or in the others. The practising schools, or schools which are supposed to represent the rural schools of Ireland, have an attendance varying from forty to sixty, eighty, and one hundred; and the object of the teachers being in these schools for a week is to see the method in which it is conducted—the time table, classification, and so on, and not to acquire a knowledge of teaching which is acquired in the large schools from drafts.

24533. How much time does a teacher spend in the small or large practising schools?—I am not certain. I have not looked into that, but I would say it is not as much as it might be, because it would be better to spare some time from the professorial lectures, which are not profitable to men who are not well prepared for them.

24534. Is not the teaching in the model schools in Marlborough-street altogether professorial?—Too much so, I think.

24535. Rev. Mr. *Cowie.*—As distinguished from catechetical. Is there any catechetical examination on the lecture?—There is a catechetical examination on the lecture.

24536. Always do you say?—I think not always. I am not often present. It is not necessary I should be; but I inquire into it, and I think a great defect in the training is, that there is not more of what I would call special instruction, and as it were "grinding," or preparing the teachers in the very elements of their business.

24537. The *Chairman.*—Is there any periodical inspection of the model schools in Marlborough-street, by any of your inspectors or head inspectors?—None.

24538. Is there anyone head of the model schools in Marlborough-street?—I have always regarded the two professors as the heads.

24539. Are the two professors selected on the same principle as the secretaries—that of representing opposite parties, or opposite religions?—Yes, I think so.

24540. Do you think that dual headship a good system for a large school?—I always thought it a bad system.

24541. Do you think it desirable to have a chief or principal of these schools, making the professors merely the conductors of their several departments, and making the principal responsible for the general organization and discipline of the establishment?—That is, to have only one head.

24542. Yes, one head?—I do.

24543. How long have any of your model schools been connected with the Department of Science and Art?—I am not sure how long. Not many years.

24544. Can you state what officers there are in Marlborough-street who are receiving payment from the Department of Science and Art?—The head master, Mr. Joyce, has at present two classes; and the master of drawing, Mr. Smeeth, has classes.

24545. What remuneration do they receive?—According to the scale laid down in the rules of the department for those pupils who pass the examination.

24546. Is it payment by results?—Yes. There are three classes in the first grade—first, second, and third classes, payment being £1, £2, or £3 for the first year.

24547. Does that go into the pockets of the teachers?—Entirely; and so also do the fees that they receive.

24548. What communications took place between your Board and the Department of Science and Art before the regulations were established allowing your teachers to become connected with the Department?—There was no communication between the Board as a Board and the Department of Science and Art. At least I never heard of any.

24549. Did the Department of Science and Art invade your Board without notice, and deal with the teachers themselves?—They deal with a committee which is chosen by the teachers, quite irrespective of the Board of National Education.

24550. Then have the Board of National Education no control or knowledge of what is doing in those classes?—They can have a perfect knowledge of what is doing in those classes through their professors and through myself, who am chairman of the Committee this year—the first year I have served; but there is no report made on the subject.

24551. What is the Committee of which you are chairman?—It is a Committee that is required by the conditions for placing a school in connexion with the Department of Science and Art. The Department requires the Committee to consist of at least five members, of whom they shall approve.

24552. Who compose the Committee?—There are myself, as chairman, the two professors, the assistant professor, and Mr. Young, principal of the infants' school. I had no occasion to act with them as yet. I have had nothing to do but see that the communications go in proper form.

24553. When was the Committee first established?—I think this Committee was first established towards the end of November last.

24554. Then it is a scheme just set on foot?—So far as I am concerned it is. There was a different Committee last year. The Department always communicate with the Committee.

24555. Who was the chairman last year?—I don't know, as I had nothing to say to it.

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24556. Is this organization among the officers of the National Board going on without being brought under the notice of the National Board?—I think so. It has been going on for years. I know that the Resident Commissioner is aware that the Department of Science and Art has classes in connexion with the model schools throughout the country, with the central model school in Marlborough-street, and also in connexion with many ordinary schools. The total number of National schools last year in connexion was forty-one.

24557. Is not this rather an informal way of doing business?—It may be informal, but there is nothing in the principles or in the teaching in connexion with the Department that is not in consonance with the principles of the National Board.

24558. Do the Board get any return showing what their teachers are receiving from any other department?—The Department of Science and Art sends to the Committee a printed paper, showing the results—the number of successful pupils from each school, and the amount, of course, that is payable for each.

24559. Does that enable the National Board to see at once what each of their teachers gets from the other department?—It would enable them so to see.

24560. Did any formal communications come in the first instance from the Committee of Science and Art, to know whether the National Board was willing that their officers should undertake the duties, and serve the Science and Art Department?—There may, but I never heard of it. If so, it was before I became secretary. The schools were in connexion some years before I was appointed secretary.

24561. What is the connexion between the Science and Art Department and the district model schools?—The same as it is here. A committee is appointed with the approbation of the central department, and all the rules and regulations are quite the same in one school as in another.

24562. May we understand that your opinion would be against the prolongation of the period of training in Marlborough-street, but in favour of the training establishment being put under a single head?—Yes, that is my opinion.

24563. Are there any other changes of importance with respect to the training schools in Marlborough-street that you would desire to suggest?—I think that the teachers should receive more personal instruction from teachers of an humbler class than the professors, and less professorial teaching—that they should have "masters of study," as they are called in France, to superintend their studies; to instruct, examine them, and catechise them.

24564. Does it often happen at the present day that teachers of ordinary National schools get appointments as principal or assistant teachers in district model schools?—Yes, very often. Whenever there is a vacancy they are selected from the most eligible teachers, either in the special class, or perhaps from the ordinary class, or from amongst the best schools in the district.

24565. Is there not rather a tendency to promote monitors or pupil-teachers out of the model schools themselves, and to make a sort of separate caste?—I think not at all. There are some head inspectors who set their faces altogether against it, and desire to give only a moiety of the appointments to teachers of model schools. I think the remark applied a good deal to Belfast, where they have managed to keep the appointments among themselves. However, it is a large school, and there are very eligible persons in it; but I don't think the observation applies to any other schools. The appointments are not very numerous.

24566. Rev. Mr. *Cowie.*—Are you aware that one-half, or more than one-half, the female teachers in model schools must have been appointed before being twenty-three years of age?—I can understand that.

24567. They could not have had experience in other schools?—I meant that they had been educated at other schools, and trained afterwards, because we have few teachers in charge of model schools, or assistants in model schools who have not been trained.

24568. As I understand the Chairman's question to be, it is whether the appointments were given to deserving teachers who have earned their spurs in other schools?—I think they are.

24569. According to your returns, it appears that the greater part of the female teachers who have been appointed to the situations in model schools were appointed before being twenty-three years of age. In that case could they have earned their spurs in other schools?—A female teacher may be appointed at seventeen. We will say she is appointed at eighteen, and is, perhaps, a year or so in charge of a school. She then comes up to training here, and she distinguishes herself in training, and she is then transferred from the training school to the first vacancy in a model school, as assistant, if she would prefer being assistant in a model school to returning to her own.

24570. I was speaking of the head teachers in female and infant schools?—As to head teachers, the same thing would apply.

24571. Rev. Dr. *Wilson.*—The parties so appointed are supposed to possess superior qualifications?—Yes.

24572. There are head teachers of female and infant schools, generally two in each model school?—Yes; there are twenty-six infant school principal teachers in Ireland, and twenty-seven head mistresses.

24573. The *Chairman.*—Have any of those had from five to ten years' experience as teachers of ordinary National schools?—Some of them have had more; but not many, I should think, have had ten years' experience. Many of them have had five. If they had only one or two years' experience, and came to be trained in the special class for two years, they certainly would have received sufficient experience to entitle them to take charge of a model school.

24574. Mr. *Sullivan.*—Is it not the general rule that the teachers of model schools are generally selected from the special class of paid monitors and not teachers?—The special class is selected from the ordinary class, according to the superior abilities and attainments of the persons in that class.

24575. That was in former times?—It is the same rule still.

24576. At the present time how many of the class trained at Marlborough-street were actually teachers?—I cannot answer. I believe a return of that has been made. I think, with a very small exception, they were nearly all teachers, but perhaps not in charge of schools.

24577. Were twenty per cent. of the whole brought up non-teachers?—I don't know. It is easy to ascertain. It is a question of numbers.

24578. Is it not a matter of fact that since the influence of the Roman Catholic bishops was brought to bear upon teachers you have filled up the vacancies with persons who are not teachers, in order to keep up the number?—When there were vacancies we have brought persons who intended to become teachers, and pupil teachers and paid monitors to fill up the class.

24579. Have you not brought in some that were not paid monitors, recommended by the Commissioners?—Yes, but they were recommended because they were to be trained for schools, and many of those have obtained schools since.

24580. And those are generally the persons you recommend for the model schools?—I think not. I hardly ever knew of an instance of a person being transferred from the ordinary training class to a model school.

24581. Mr. *Stokes.*—Is there any case of a head teacher of a model school who was not trained at all in Ireland?—I remember only one case; there may be more. The teacher of the infant school in Londonderry, I think, was never trained, but she is a very superior woman.

24582. Do you remember the head teacher of the girls' school in Newry?—I do not.

24583. Would you not consider it would be a wrong upon trained teachers in Ireland to bring over

teachers trained in England?—No. We send trained teachers to England; I hope you don't consider it wrong.

24584. Sir *Robert Kane.*—Are you acquainted with the line of payment which is enforced now in England with regard to primary schools—that is as to payment by results?—I have paid some attention to it.

24585. Have you ever considered the applicability of that system to the schools in this country?—I have. I consider that in a modified form it could be beneficially applied, and I have written a paper on that subject, which I put in in evidence the last time I was examined here.

24586. I shall merely ask you is there anything you would wish to add at present to what you have already testified upon that subject?—Simply this, that I had written that paper a short time before this Commission brought me forward to be examined, and I did not know they would wish to make use of it. I have consulted some of the most practical inspectors in Ireland about it, and I asked them to test the system in their districts. In every instance I have received the most favourable reports. They have shown that it can be worked beneficially for the interest of the schools, and that it would raise the income of the teachers considerably. I have some of their remarks here, if it is thought necessary to read them.

24587. Rev. Mr. *Cowie.*—Would that be at any great cost to the State?—It would be at the cost that I have set down. I made an estimate of it.

24588. What would it be according to your own estimate?—At present the grant is £370,000, and this would raise it to about £400,000 at once, and it would not be likely to exceed £500,000, carrying out the scheme in its fullest scope.

24589. You told Sir Robert Kane that you had the thing practically tested, and I want to know whether the estimate you made of the addition was borne out by the experiment?—The Inspectors did not go into the question of the estimate, but they said it would have the effect I represented of improving the condition of the teachers generally. According to my estimate, with the improved condition of the teachers, it would cost for each child educated about 4*s.* more than it costs at present.

24590. Rev. Dr. *Wilson.*—They tested your plan of which the estimate forms a part?—Yes; without any reference to the estimate.

24591. Sir *Robert Kane.* — From the communications you have had with Inspectors and teachers through the country since you were last under examination, you have been led to conclude that the system of payment by results could be practically and conveniently carried out in the country?—Yes; retaining a personal salary, so that the teacher may have something like a professional status, because if you deprive him of the personal salary, and resort to the system in operation in England of payment by results only, I think the condition of the teachers would be much worse than it is now.

24592. Are there any observations which you would wish to read to the Commission on the subject?—I would take the liberty of reading what has been said by Mr. Molloy, of Athy, who tested the matter in three schools.

24593. What is Mr. Molloy?—The District Inspector at Athy, and one of the most intelligent in the service. He says:—

"In order to test the working of the scheme with reference to the grading of ordinary schools, I examined three schools in accordance with it. Each of the schools selected fairly represented a large class. Of course, as no notice of the visit was given, 75 per cent. of the pupils on rolls were not in attendance. The result, therefore, in each case can be regarded only as an approximation. It convinced me, however, that the scheme would effect an improvement in the weak points of the schools, at the same time benefiting the deserving teachers. The first school had a mixed attendance, under a master classed III'., without any local aid except school-fees, latter amounting to £7 or £8 per annum, the teacher's whole income from school being £32. Heretofore this school barely escaped censure. Occasionally it might be said to be 'moderately effective.' With the inducements held out by the scheme this teacher could readily raise his income to £43. The second school was very favourably circumstanced as regards teacher's emoluments. Male school under a teacher classed I'., in receipt of good service salary (£13), with local endowment (£15), garden plot (10*s.*) and fees (£13), making total income of £93 10*s.* I cannot say that this teacher's school ever fully satisfied me. The junior pupils commonly fell short of what might be expected, while the seniors appeared to engross teacher's attention. The scheme would compel this teacher to improve the lower classes in the essential subjects, while teacher's comparatively high income would not suffer if he exerted himself to make the grade of his school correspond with his class. The third school (female) was under a mistress classed II'., with local endowment (£15), free residence (£5), and fees (£4 12*s.* 6*d.*; total, £50 12*s.* 6*d.* It has hitherto been efficiently conducted. Without difficulty second grade could be attained, so that teacher's income would be, by scheme, raised to £63 12*s.* 6*d.* I furnish the details of the examination in each case, in order that it may be seen whether I have deviated from the proposed plan in any way."

That is the testimony as to three schools, and everything is given in detail.

24594. Is it your opinion that there is nothing in the present administrative arrangement of the Board inconsistent with the adoption of a system of partial payment by results?—Certainly, none that I can see.

24595. A plan of primary education has been more than once referred to by witnesses at this Commission, which would, to some extent, be substituted for the present system, and which may be stated to consist in the State entirely ignoring the subject of religious instruction, and looking solely to the secular teaching in schools—paying for that secular teaching on a scale somewhat such as you have described—payment by results with partial salary, and leaving it to the managers of the schools absolute liberty to have or have not religious instruction, and that instruction conducted according to any form at any time that they may decide. Do you consider that that system would present any advantages, in an educational or in a public point of view, over the system now in operation?—I think not, if I understand the question aright, because such a system must be a denominational system. You say that the patrons may give religious instruction whenever they choose, and how they choose, in the system that you describe. If so, it would be practically from that point of view a denominational system, and therefore exclusive, which, I think, would be a most unfortunate thing. I think any system in the country should be strictly undenominational, and mixed so far as possible—such a system as we have at present; and I think that system should be applied, not only to Ireland, but to the three countries. In England, in the conscience clause, they are approaching it. In Scotland, from time immemorial, non-compulsion has been the practice, so that they are ripe for a change; and in the last report on the inquiry into the schools in Scotland, a non-denominational system is approved of.

24596. Do you consider the tendency of feeling among those persons who are conversant with educational matters in Great Britain, is rather towards a united system of education, and from the denominational?—I think it is certainly towards a non-denominational system, for I cannot look at the conscience clause in any other light. I see the bill, recently sketched out by Mr. Bruce, was in favour of a non-denominational system. That is the principle acknowledged in all the government institutions in this country, and I don't see why it should not be applied to schools as well.

24597. Would you consider that the Commission in recommending, or the Government in adopting, a system such as I refer to, which is practically denominational, would be running contrary to the tendency of thought amongst the population of these countries?—I do.

24598. Do you consider that notwithstanding the

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strong representations that have been made in favour of the denominational system by the ecclesiastical authorities of the several churches in this country?—I do, decidedly. I think that the mixed system of education is the best adapted to this country; and I think if you adopt a denominational system of education, you will only create sectarian animosities and embittered feelings, and you will undo what you have been doing successfully, or partially successfully, for the last thirty years.

24599. Do you consider there would be any scope for sectarian animosity or bitterness with regard to religion if each denomination had its own school to go to, where it would be separate from any contact with others, and where all their religious observances would be carried out?—It is hard to say how you could have those schools to any extent generally through Ireland. The cases where you would have such schools would be exceptional, in consequence of the mixed character of the population, and by establishing a school of that kind in a district where there was a small religious minority, you would practically exclude the minority; and my notion is, that every ratepayer has a right to send his child to any school supported by the State without let or hindrance. In that case he could not without violating his conscience, so he would have to let his child go uneducated.

24600. What is the smallest number representing a minority, which you would consider the State justified in providing schools for?—That is a matter of opinion. The rules of the Board require an average of thirty children to entitle a school to full aid, but they give modified grants to smaller numbers—down to fifteen. They give inspection and books to a school of fifteen, and for a school of twenty probationer's salary. There are two-thirds of a probationer's salary for fifteen.

24601. Might not minorities, when they have any sensible magnitude at all, be provided for by such small schools?—Small schools are generally inferior, and have bad teachers, and you do a wrong to the minority by giving them a bad teacher. If you left it a non-denominational school, free to all, they have the same advantages, and the children are bound together in harmony and unity, which is certainly most desirable in this country.

24602. Do you consider that the denominational system, if carried out in such a manner as that would have any financial advantages over the present system?—It would have many financial disadvantages, for it would lead to the multiplication of schools. You must have a school for each sect, whereas if you carry out the mixed system carefully, you need not have so many schools, and therefore the mixed system is a cheaper system to the State in any country than the denominational system.

24603. Which would you consider preferable, a system under which the State would ignore the consideration of religious instruction, and concern itself with the imparting only of secular instruction, or a system under which the State would recognise the necessity for religious instruction, but impose a conscience clause for the purpose of protecting the faith of the minority?—I prefer the system with the conscience clause. I consider the National system in Ireland as one great conscience clause. It is a system which I consider, both in the abstract and in practice, the best as it now stands.

24604. Do you think it desirable on the part of the State to secure a certain religious element in the course of study carried on in the schools?—The State does not in the present system undertake to secure religious instruction to the children, but it affords every facility for doing so, and I think that is all required of the State to do. I think the State is not bound to provide religious instruction. I think if it provides a good secular instruction, and leaves the religious instruction free, that is all that is required of it.

24605. Rev. Mr. *Cowie.*—Is it not the opinion of many supporters of the system that they do secure a great deal of general religious instruction?—Practically it is so. There is general religious instruction permeating our reading books, but that is in almost all reading books used in schools; but separate special religious instruction is not provided for by the State. It is given either before secular instruction or after secular instruction, or it is given intermediately.

24606. Do your Board support any schools where there is no religion taught at all?—They do.

24607. Where are these schools?—I was looking over some returns that have been called for by the Royal Commission, and I found that in some parts of the north of Ireland there are schools where no religious instruction is given. I know only one myself of that sort, but there are about 100 schools throughout Ireland in which the patrons give no religious instruction beyond what may be collected from the books, and the children retire to church or chapel for religious instruction.

24608. Rev. Dr. *Wilson.*—Are you aware the same applies to schools in the south, such as Ahane?—I was not aware. I suppose that is one of the schools I mention.

24609. Sir *Robert Kane.*—Would not these schools be somewhat in the position of the system I referred to a short time ago, where the State entirely ignores the subject of religious instruction?—Quite so, but I think such schools would not be generally acceptable to the country; that is, I do not think a purely secular system would be acceptable to the country.

24610. Would you call it a purely secular system where it was open to the managers of the schools to introduce as much religion as they thought proper?—Certainly not. I would consider that was a system under which they had an opportunity of providing religious instruction if they wished. It would also carry with it the privilege of permitting them to give that religious instruction *when* and *how* they pleased; therefore it would make the schools exclusive unless there was a conscience clause.

24611. Would you think it likely in those parts of the country where there are small Protestant minorities and where a Board school would be under clerical management, and with the sympathies and assistance of the local territorial proprietors, that that school if payment depended on the attendance of those children there would be strong temptation to induce Roman Catholics to go to that school, and thereby endanger their faith?—I think there would be a strong temptation and inducement, generally throughout Ireland, from my knowledge both of the clergy and of the landlords.

24612. Do you think the tendency towards proselytism would in that way become greater under such a denominational assistance?—I think it would be very much increased.

24613. Would not the State then be accused of directly subsidizing schools which were in their practical action proselytizing?—No doubt, it would be accused. It would be accused by the opposite party.

24614. And would your position then be anything better than it is now?—I think it would be a great deal worse. I think you would have a field for religious discussions of the very worst character, which always in this country when carried to any extent wear a political aspect, and I think you would create the worst feelings possible in the locality in which such a school existed.

24615. You think then on the whole the plan of leaving managers of schools perfectly free to exercise their discretion as to the mode and manner of giving religious instruction would not tend to remove the difficulties we now feel with regard to religion and proselytizing in the National schools?—My conviction is that it would increase these.

24616. Rev. Dr. *Wilson.*—It has been alleged that the Commissioners of National education, or several of them, are disposed to administer the present system denominationally. Would you be disposed to give your opinion on that subject?—I don't think I could venture to give my opinion on that subject.

24617. You prefer not?—I should rather not.

24618. Are you aware that Archbishop Whately in his evidence before the Lords' Committee in 1854, testified that such was the case even then?—I think I recollect so, but I have not read that evidence for a long time.

24619. Would you be so kind as to read his evidence in page 188 in this book in answer to question 1334?—Shall I read the question?

24620. Yes?—"Is not the amount" (Lord Beaumont said) "of population your guide rather than the circumstance of their being persons of different religious persuasions in the locality?—There has been a leaning recently shown by some members of the Board towards the establishment, virtually, of a separate system, that is of having a Protestant school and a Roman Catholic school in those places, where it could be established. I, for one, have always set my face against that, and endeavoured to have one school as fairly as possible conducted in each locality where one school is sufficient, taking care that there should be no reasonable impediment against children of both persuasions frequenting it."

24621. Would you answer this question—were not the Commissioners first appointed, or, amongst the earlier appointments of the Board, more firm, not to say faithful, in the administration of the system as a united system, than since the increase of the Commissioners?—I would say the number having been smaller, there might have been less pressure brought to bear upon them than upon a large number. The larger the number is the more is heard of the feelings and wants of the people, and of course they would have to give expression to them on the Board as representing these parties.

24622. Are you aware that Archbishop Whately also testified that the Commissioners introduced at a later period, but antecedent to 1854, were more disposed to administer the system inconsistently with its original principles as a system of united education than previously?—I have forgotten about that.

24623. Will you turn to question 1434?—Yes—"Does not the fact that Mr. Cross admitted, and which I think your Grace has rather admitted, of separate grants having been made to schools under different systems of management at the same place the population of which was not sufficiently large to require it, to a certain extent show, that it was the opinion of the Commissioners that it did not work well as a system of united education?—Read the answer?—"There are some of the Commissioners who have always been advocates for a system of separate grants. I was not one of them, Mr. Blake was not one of them, Archbishop Murray was not of them, and I think none of the original Commissioners were of that opinion, but some who were introduced afterwards were for yielding, some of them partially, to one particular side, and others were for yielding to any which pressed hardly on them. I have known the same person advocate concessions to the Protestant patron on the one hand, and concessions to the Roman Catholics on the other, in their respective demands, each being inconsistent with our system, and each tending to make the schools of an exclusive character."

24624. Have you reason to believe that pressure is still brought to bear on so large a body as the present body of Commissioners?—I don't know about the pressure being brought to bear on the Commissioners, but there are, in many instances, schools under patrons of different religious persuasions, if there is a sufficient attendance in the localities.

24625. The question is, is that administering the system denominationally?—It certainly appears as if the schools were denominational, but then the principle of the system is observed in each school. A school is connected, the manager undertakes to observe the rules of the Board, and the rights of conscience are protected.

24626. There is a conscience clause for the protection of the minority?—Certainly.

24627. Notwithstanding the generous action of the Commissioners to please the different denominations, is it not the fact that in a very large number of National schools in the south and west of Ireland there is found a small Protestant minority?—It is a fact.

24628. I have in my hand returns from several districts in the South and West, showing that in nearly all National schools, even under a Roman Catholic manager, and Roman Catholic teacher, a few Protestant children attend. From your experience do you believe that to be a fact?—It is a fact. The last report shows the numbers.

24629. I wish to ask you a question with regard to your previous evidence. You said Inspectors were promoted for merit irrespective of religion?—I did, and I made a partial mistake.

24630. And are you aware another witness said they were promoted according to their religious denominations?—Yes, I am—I am aware that he did.

24631. Have you any explanation to offer?—Well, when I made that statement, I remembered that two Presbyterian inspectors had been promoted to vacancies held by Church of England men, and I thought a like rule would be extended on the merits of the case to a Protestant, if a Catholic vacancy occurred, or to a Catholic, if there was a Protestant vacancy. Since I have had the honour of appearing before the Royal Commissioners, two vacancies did occur in the second class—one a Roman Catholic, and one a Protestant—and the matter was brought before the Board by me. I recommended that two Roman Catholics should be promoted, because they were senior, and they were meritorious, and they were promoted accordingly; and, therefore, that was carrying out my view.

24632. On the ground of merit?—On the ground of merit; but at the next Board that decision was reversed, and one Roman Catholic was put back, and a Protestant was put in his place, in lieu of the Protestant who made the vacancy, so that I was wrong practically.

24633. The Resident Commissioner was under examination a few days ago, and undertook to furnish a copy of an unpublished report of Mr. Keenan, in the year 1858, and also a copy of the minute of the Board disapproving of Mr. Keenan's recommendation, with the names of the Commissioners present?—He directed me to prepare that copy.*

24634. Have you it?—No; I ordered it to be sent to you. I got a memorandum saying, "Dr. Wilson has asked for this return, will you send it to him?" I told the clerk to get it ready, and he prepared, by direction of the Resident Commissioner, the return called for.

24635. Did you not receive a communication from me to-day directed to the Secretaries, stating the minutes on the subject were designed for the use of the Royal Commission?—I was not at the office for more than half an hour; I heard nothing of it.

24636. Will you undertake to furnish that return?—Certainly, the return is ready. I saw it yesterday. Is it to be sent to the Secretaries?

24637. Here to the Royal Commission?—Shall I bring it with me?

24638. Yes?—I shall do so.

24639. With regard to the model school system. Is that a new feature of the National system of education?—I think not. I think model schools were contemplated from the first; so early as the year '33, I should think. In 1832, Mr. Hamill, an Inspector, recommended minor model schools for different parts of Ireland, and the Commissioners themselves, in their second report, recommended thirty-two model schools to be established throughout the country.

24640. Do you recollect Earl Mulgrave's statement with regard to the establishment of these schools, vol. 1, p. 20, of the Commissioners' Reports?—No, I do not.

24641. What was the original design of these model schools?—The Commissioners themselves state in their 14th report, that model schools, as originally

*The unpublished portion of Mr. Keenan's Report here referred to will be found in the Appendix to Evidence, No. XVII.

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contemplated were designed to give full efficiency to the National system.

24642. In what respect?—Well, I suppose as representing samples of the best class of National schools, and as models for the schools in the district.

24643. Did not the Commissioners expressly declare that their design was to have trained teachers in connexion with them for all their schools?—That was one of their objects. They regarded them, as stated in one of their reports, as preliminary training schools.

24644. They were designed as such by the Commissioners, and sanctioned by the Executive Government, to be primary training schools. Were they not for training teachers already in charge of schools, can you say?—I never heard that.

24645. You cannot furnish a proof of that?—I cannot.

24646. Are you not aware that in the absence of the lease vesting school premises in trustees, appended to the report for 1842, the following remarkable *provision* is stated:—"All teachers, male and female, teaching in schools connected with the Board, either after their appointment or previously, shall hold themselves in readiness when called on, to attend at the general normal establishment in Dublin, or at one of the district model schools hereafter to be opened." Do you recollect that?—Yes; I remember that.

24647. And are you not aware of teachers being so trained in any of these schools?—That is, do I know an instance of a teacher in charge of National schools being trained at a model school?

24648. Yes?—I do not remember any.

24649. You are not aware this took place in any model school?—If it did, it was irregular.

24650. In accordance with that rule?—That is a rule which is more honoured in the breach than in the observance.

24651. There were special rules and instructions laid down for model schools?—They were for training pupil teachers. They were regarded as preliminary training schools, and if an Inspector found a teacher in any of his schools who was young and deficient, he might bring him in as a pupil teacher; but he must have entered the model school as a pupil teacher—not as a National school teacher.

24652. Are we to understand the Commissioners do not carry out their own rules?—They do not carry out that rule.

24653. Rev. Mr. *Cowie.*—Did you not encourage teachers to come down?—We encourage that, but the practice has fallen into disuse.

24654. When I was in Belfast there was a teacher in the model school, and I asked him particularly what he was doing there. He said he was watching the whole thing, and trying to learn what they were doing in the training school. Was that what the Board intended when they meant the model schools as training schools?—I think it was a permanent attendance that they intended.

24655. Rev. Dr. *Wilson.*—Should you consider that as training?—No; I should not.

24656. Are you aware it has been stated in the report of the Commissioners that they never intended those model schools to be training schools?—I think some one of the Board's officers stated something of that sort.

24657. Did the Commissioners themselves ever issue any statement to that effect?—I don't remember.

24658. Did the Board continue for a length of time to press upon the Government the erection of additional model schools?—Yes.

24659. Do you recollect the testimony of Mr. Cross, the secretary to the Commissioners, with regard to the establishment of these schools?—I recollect generally it was very favourable. I have not read it for seven or eight years.

24660. And of Dean Meyler, one of the Roman Catholic Commissioners?—Yes, I believe it was favourable, too; but I don't remember it.

24661. Do you recollect the evidence of Mr. Cross, given before the Lords' Committee, in answer to the question, "Will you tell the committee whether you think that your system for *training* teachers will be completed until your system of district model schools is fully established—viz., "The system of *training* will not be fully developed until these district model schools be established?"—No.

24662. And before that same committee Dean Meyler said in reply to question 2,688—"Your lordship adverts to only one object of the school. Besides a school for the instruction of the children of Dunmanway, it is a model school affording to the neighbourhood, and to the hundreds of schools in the district, the best example of school keeping and management, and four pupil teachers and some of the monitors and pupils are sent out at the end of each year *as well trained* and qualified teachers. It is not merely designed for the instruction of that number of scholars, but it has another function, as a *training* institution, and one economically carried on." Do you recollect that as having been Dean Meyler's testimony?—No, I do not.

24663. Do you consider that as being the design of the model schools?—Entirely.

24664. Now have not the Commissioners themselves in their reports, and in their evidence before committees, and their secretaries, been unanimous in their testimony that the *training* of teachers was *the main object* of the model schools?—I think so. I think that is to be collected from their reports.

24665. Then should you regard it as true to say that they were designed merely as a superior class of ordinary schools?—I think the evidence and the statements in the Commissioners' various reports is opposed to that.

24666. You have seen the explanatory paper of the Commissioners in which they say that they require a certain number of teachers to be trained annually—do you recollect the number?—About 900, I think.

24667. What do you say is the number of trained teachers annually required to keep up the supply?—I think as long as the teaching staff is so underpaid as it is at present the number will go on increasing every year, for my opinion is the faster you train teachers the faster you lose them, unless you increase their pay. You give them higher qualifications, and they will seek employment or service in some other field, so that the thing to do is to stop this waste by giving them better pay, and then you could more easily determine what would be the number required each year.

24668. Are you aware the Commissioners themselves said they required 700 teachers trained annually, and that their model schools could supply only 130. Should you regard that as an accurate statement?—The Commissioners consider the teachers of model schools as trained in a preliminary way. I think one model school should be made to turn out eight pupil-teachers on the average, if they had only one year's training. That would be eight times nineteen—152.

24669. Have you only nineteen model schools?—Nineteen district model schools, and seven minor model schools.

24670. How many did the Belfast Model School turn out in one year?—There was a statement made by Dr. Patten and Mr. Molloy that it turned out a very large number.

24671. What was the design of establishing the first-class monitorships?—It was said to supply a want between the senior paid monitors and the teachers.

24672. What do you mean by supplying a want? What is that want?—That the senior paid monitor, having completed his time, was not ripe to take charge of a National school, and that he ought then to hold another office for a year or two if he showed any aptitude for his profession, and that from amongst the senior monitors should be selected persons for this office; and they called the office that they created that of first-class monitor.

24673. Was the reason assigned a sufficient one in your opinion?—I don't think the first-class monitors were required at all.

24674. Was there any such want?—I say I don't think there was.

24675. What is the age under which candidates for the office of paid monitor cannot be appointed?—Fourteen is the age at which senior monitors ought to be appointed; then, if they remain four years in the service, that would bring them to eighteen years, when they are eligible to take charge of a National school.

24676. Then it follows that a paid monitor should be at the least eighteen years at the close of his term of office?—He ought to be.

24677. And is it not the rule that if a paid monitor goes through the course in a satisfactory manner, he is eligible to offer as a candidate for an assistant teachership?—Certainly.

24678. So that every senior monitor, at the conclusion of his time of service, must be at least eighteen years, and may be twenty?—He may be twenty, and must be eighteen; but then senior monitors are sometimes appointed at an earlier age than fourteen.

24679. Does it not follow that every male monitor who would be qualified to take charge of a school, according to the Board's own rule, if he served his whole time, must be at least a year over, and a female monitress at least two years over the qualifying age?—Yes.

24680. Rev. Mr. *Cowie.*—If a monitor was appointed head teacher of an infant school at the age of seventeen, would that be according to the ordinary rules of the Board?—I think that would be an extreme case indeed; it should be an extremely brilliant person that would get such an appointment.

24681. Rev. Dr. *Wilson.*—Taking your own rule as the standard, where is the interval of two years to which reference was made in that statement of the Commissioners?—There is no interval. The only excuse I could see for it was that it was found the paid monitors did not obtain schools when they had served their four years, and that they were then retained in the service, sooner than lose their services, for a year or two extra.

24682. What schools benefited by this arrangement?—Large schools; their services were to be confined to schools with large attendances.

24683. And, as a matter of fact, what were these schools?—As a matter of fact they were principally convent schools, as they had the largest attendance.

24684. Was the object put forward by the Commissioners gained by the arrangements then made?—Will you read the object.

24685. The object was to furnish a sufficient supply of trained teachers by means of "first-class monitorships." Was that object gained?—I cannot answer that question positively. I can well understand if you create a grade of first-class monitors, it will induce those below them to remain a longer time in the service, in order that they may derive the benefit of increased pay.

24686. As a matter of fact, was there an increase of monitors?—I think there is an increase of monitors this year, or was last year.

24687. And prior to the time when this new regulation was passed?—I think monitors have gone on increasing every year up to this.

24688. Has the number of first-class monitors gone on increasing since this arrangement?—There has been a decrease in the males and an increase in the females.

24689. The *Chairman.*—Did you ever expect that would be a numerous class?—No, I did not expect it to be a numerous class. The very large schools are not a numerous class.

24690. Rev. Dr. *Wilson.*—At the time the first-class monitors were appointed to the "large" schools was not the number counterbalanced by an equal *diminution in the staff of pupil-teachers and monitors in the district model schools?*—The year these first-class monitors were introduced there was a reduction of the staff in the model schools, but I don't presume to say that the two changes were in any way related.

24691. Did they concur as to time?—Yes, I think it was the same year.

24692. By whose order did the reduction take place?—The reduction took place by order of the Board. No reduction could take place without the order of the Board.

24693. They reduce the number in their own model schools, and increase them in another department?—I think that is a fact, put in that way, but the reduction of the model schools has been called a rectification.

24694. Do *you* call it a reduction or a rectification?—I call it a reduction.

24695. Did the public service, then, reap any benefit whatever by this change?—No doubt the schools in which the first-class monitors were appointed derived benefit from their appointment.

24696. I asked a question as to the public service. Did the public service generally derive any benefit by this change?—I must answer that question by saying that if the reduction in the one case was as great as the increase in the other, I should say not; but I am not prepared to say how the numbers stand.

24697. The *Chairman.*—Was that reduction pressed upon the Commissioners by Government from motives of economy, or did it originate with the Commissioners themselves?—I never heard there was any pressure put upon the Board by the Government on that subject. It was done, I think, by the Committee who were preparing the estimates.

24698. And was the teaching power of the model schools in excess of the number of pupils?—In some places the teaching power was in excess, and that caused a question with regard to the number of pupil-teachers that should be in model schools. There was an undertaking before to train a certain number in model schools, and I never knew the staff to be reduced, because the number of pupils became smaller from time to time.

24699. Rev. Dr. *Wilson.*—Did not the reduction take place contemporaneously with the Commissioners' statement that the model schools were unable to supply the demand for trained teachers?—I think contemporaneously. The paper itself will show that.

24700. Now, at the time they made this lamentation as to the inability of those model schools to supply trained teachers, what was their action in connexion with their educational estimate for 1864, can you say?—The action as regarded the annual estimate could only be one. The Commissioners must have applied for a sum of money to meet the expenditure, consequent on the appointment of first-class monitors, and they reduced the estimate by the number of pupil-teachers whose services were dispensed with.

24701. Wasn't the reduction in the estimate, owing to the order for the reduction of the number of pupil-teachers in connexion with the model schools?—Will you let me understand the question.

24702. That was reduction in the estimates in the model school department, and, consequent on this reduction, did they propose any addition in any other direction, and what direction?—There may have been—I don't recollect all the particulars in connexion with the preparation of that estimate. I remember that a sum of money was proposed for the payment of first-class monitors.

24703. What was a very general opinion of the public as to this policy?—I remember there was a good deal of agitation in the public press, in the north I think.

24704. What means have the Commissioners of knowing the wants of the country as to teachers. Is it not through their own officers?—Certainly.

24705. About the time they said they required about 700 teachers annually do you recollect what was the testimony of any of their own officers. In fact I refer to your own testimony, if it has not escaped your recollection?—It has not.

24706. You considered that the number was very much under that, and that the Commissioners made too high an estimate as to the necessities of the case?—Yes.

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24707. And in your report in 1862 the following statement appears:—

"Small as is the number of paid monitors in ordinary schools attaining to a service of four years, there is a difficulty of making provision for them in the Board's service as teachers. . . . As to finding employment for the paid monitors now in the service as teachers of National schools, even should only one-fourth of the whole number remain to complete the last year of their office, *there is no possibility of such a result.* The number of vacancies for teachers that occurs in my circuit does not, on the average, exceed 40—*i.e.* in a circuit extending over one-sixth of the whole kingdom."

That was the case in the ten districts in my circuit; but I assumed that all the paid monitors would become teachers.

24708. Supposing 700 teachers actually wanted, have you reason to believe the model schools could have supplied more than 130?—I think the model schools could be made to supply more than 130—that is, including males and females.

24709. Would it be true if it was said many young persons had their hopes blighted by this action of the Board—who had been in consequence of it obliged to return to their homes?—I think that is an extreme assertion.

24710. Is it not the fact that the reduction order of the Commissioners caused the return of several parties to their homes, and that they were obliged to retire from these model schools?—I think the order was misunderstood. Only a few were sent away before the expiration of their time. It is not a fact that a good many were sent away.

24711. Mr. Fleming was a Head Inspector in December, '63. You knew Mr. Fleming as Head Inspector?—Yes, I did.

24712. His district, I think, was the district including Ballymoney and Derry. Are you not aware the Board's order for reduction affected the six model schools in his charge, and enjoined a large diminution in the staff at Ballymoney, Derry, Coleraine, Newtownstewart, Omagh, and Sligo?—I don't remember anything about the numbers. I could not at this time. It never occurred to me to look at them since; but the pupil-teachers were not obliged to go away until the expiration of their period of service, and then their places were not filled up.

24713. The same reduction order of the Board applied to a large number of districts. I have also to ask you did not the district inspectors, Protestant and Roman Catholic, remonstrate against the reduction?—Several letters of remonstrance were received.

24714. Did not several of them say that the efficiency of the model schools, even as common schools, was interfered with?—I think I remember something to that effect in some of the letters.

24715. And that in some the staff was so reduced that the supply of teachers was inadequate, and that in teaching power they were not as well off as in the ordinary National schools in the neighbourhood?—I don't remember that statement; I remember a general complaint.

24716. Rev. Mr. *Cowie.*—Is the number of pupil-teachers and monitors whom we have found in model schools during the last year on the reduced scale, or has it risen to the old scale?—In some places it has risen, and in other places it remains as it was; I don't know that there would be any objection now to recur to the old number.

24717. The *Chairman.*—Do you consider that the finding of a school of ten children and a teacher to teach is discreditable?—I would not consider it discreditable; but, regarding the fact that the school was considered a training school as well as a day school, I think the pupil-teachers in training ought not to be removed, while there is a certain number of pupils in the day schools to receive instruction from them, because their training can go on effectually.

24718. I meant that in reference to the remark of Dr. Wilson, that it has been stated in the reports of the Inspectors were very much crippled owing to the want of teachers?—Yes.

24719. Rev. Dr. *Wilson.*—Should you say that under these circumstances the Commissioners neglected the design of the model schools as training establishments?—I should only say I was sorry to see the staff reduced. It would not be for one of their officers to pass censure on the Commissioners. I could not do it. I say I only regret the staff was reduced.

24720. Are you aware that Head Inspectors and District Inspectors have stated that the reduction, although applicable to some of them, if considered only as ordinary National schools, was not applicable to them as *model* schools, as they were designed to be for the training of young persons for the office of teacher?—That was an argument used in controversy.

24721. And that some Inspectors declared with regard to another model school, that further reduction could not be made without detriment?—Yes.

24722. Have you seen that correspondence?—Yes. I remember the general tenor of the correspondence.

24723. Is Mr. Sweeney an officer of the Board?—He is.

24724. Is not Mr. Sweeney District Inspector for Lurgan?—We had him acting as Inspector. He was originally a teacher, and did duty for an Inspector who was ill.

24725. Are you aware he represented the staff of the model schools as inadequate, as not being as adequate as that of the ordinary National schools?—I don't remember.

24726. Are you not aware that Mr. Bole, District Inspector, in relation to the school at Bailieborough, where the school was pronounced to be a great success, and where the staff was greatly reduced, protested against any further reduction as most injurious?—I think I have a recollection of Mr. Bole's statement.

24727. And are you aware that Mr. Osborne remonstrated against the proposed reduction with regard to Newtownards, and especially as the school was increasing in number?—I don't remember that.

24728. Had you not also a remonstrance with regard to the reduction of the staff in the Belfast Model School?—I think there was a remonstrance.

24729. Mr. *Gibson.*—How many of the Commissioners now on the Board were on the Board in 1854, when Archbishop Whately gave this evidence?—There are six of those mentioned in this report who were on the Board at that time.

24730. Are you aware of any of the facts on which Archbishop Whately came to that conclusion?—No.

24731. Is it about that time the Newry Model Schools were opened, and that the Scriptures were excluded?—I am not aware on what Archbishop Whately founded his argument. I have not read his Grace's evidence for nine or ten years.

[Adjourned.]

SIXTY-FIFTH DAY.—DUBLIN, WEDNESDAY, FEBRUARY 17, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman*.

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C.,
D. B. DUNNE, Esq. } *Secretaries.*

W. H. NEWELL, Esq., LL.D., further examined.

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24732. Rev. Dr. *Wilson*.—For what year was the unpublished report of Mr. Keenan which the Resident Commissioner undertook to furnish?—I think the year 1858.*

24733. What was the purport of the portion of his report which was unpublished?—I read it this morning, and that portion of it refers to a proposition of his for the establishment of non-vested model schools.

24734. On what plan?—On a plan similar to the other schools, but that they should be non-vested, be supported by the State, and should train teachers in the same way as the vested model schools. I gather this from a cursory reading of the paper.

24735. Are you aware of the proposed plan of Mr. Fortescue in his letter bearing upon schools of this description throughout the country?—I have read it.

24736. Was Mr. Keenan's plan of 1858 similar to that?—On that head the provisions are somewhat similar.

24737. Then this proposed plan of Mr. Fortescue is not a new one?—Not so far as regards the non-vested model schools.

24738. In whose interest was it suggested that such a plan should be carried out?—Is it Mr. Keenan's?

24739. Yes?—I could not say.

24740. Did that plan come under the consideration of the Commissioners of National Education?—Yes.

24741. Did they come to any resolution upon the subject?—They came to a resolution which is embodied in their minutes.

24742. Read that minute please?—It is:—"The Secretary lays before the Commissioners Mr. Keenan's report proposed to be included in the appendix to the Twenty-fifth Report and calls attention to the passage at page 183–4, designated 'training'—Ordered that the passage read be expunged, and that Mr. Thom be authorized to cancel the sheet in which it is contained, it appearing to the Commissioners that the plan proposed by Mr. Keenan for the establisment of non-vested model schools involves an organic change in the system. The Commissioners also decline to sanction Mr. Keenan's further proposal that the present district model schools should be altered in their constitution so as to serve as training schools for national teachers in addition to the other object they were designed to carry out."

24743. What is the date of that minute of the Board?—The 2nd December, 1859.

24744. Then do not the Commissioners specifically declare that this proposed scheme was "an organic change" in the system of National united education?—Yes.

24745. Who were the Commissioners present?—The Right Hon. Maziere Brady, Lord Chancellor; The Marquess of Kildare, Sir Thomas Redington, Dr. Andrews, James Gibson, Esq., Rev. Dr. Hall, and the Right Hon. Alexander Macdonnell.

24746. The *Chairman*.—In 1859 did the Commissioners not regard the district model schools as places for training masters?—According to this minute they did not, and as I explained yesterday, I think they never have regarded them as final training institutions in the sense in which they look upon the central department, but as practically preliminary training institutions.

24747. Mr. *Dease*.—How many Roman Catholic members of the Board were present on the occasion, according to the list you have read from?—One.

24748. Rev. Dr. *Wilson*.—Did the Commissioners approve in general of the plan suggested by Mr. Fortescue?—All the Commissioners do you mean?

24749. Yes?—No; there was a division in the Board. I remember that there was a minority of three of those present.

24750. How many were present?—I think there were nine present on that occasion.

24751. Then having declared in 1859 that Mr. Keenan's plan was "an organic change" in connexion with the system, and having approved of the plan of Mr. Fortescue at a later period, should you regard the action of the Commissioners as uniform?—Not on that subject, for it is contradictory.

24752. Rev. Mr. *Cowie*.—I want to ask some questions about the model schools. Does your scheme contemplate that the teachers in model schools——?—Which scheme do you refer to?

24753. The scheme now in operation?—the plan under which you now administer—do you contemplate that they should give instruction in mathematics, mechanics, physical science, drawing, and navigation?—These are all taught in the model schools in connexion with the Board, in some one or other of them.

24754. Now if you provide a teacher of physical science, do you give him extra pay for teaching physical science?—If he should teach the subject satisfactorily he is entitled to a gratuity of £10 at the end of the year.

24755. Not more than £10?—I think £10 is the maximum.

24756. Then is not the payment which the teachers derive from another department of the Government rather in excess?—For example, I take Bailieborough, where Mr. Doherty received in 1868 £126; and three teachers in Belfast received £145; and three teachers at Newtownards received £206; and at Trim the teacher received £103. Have you any documents which will tell us upon what subjects these sums were earned?—I have for one year—the year 1867—a document showing the books that were issued for conveying the instruction, the number of hours devoted to each subject, the number of pupils attending, the rates of payment, the total amount of fees received, and the amount received from the Science and Art Department.

24757. Take the case of Belfast—what were the subjects there?—Elementary mathematics; theory of mechanics, acoustics, light, heat, electricity, and magnetism.

24758. You may call that mathematics, mechanics, and physical science?—Yes; all the other branches

* The unpublished portion of Mr. Keenan's report here referred to will be found in the Appendix to Evidence, No. XVII.

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come under the head of physical science. They are treated separately, however, in the directory of the Department of Science and Art.

24759. Is your principal teacher in Belfast model school bound to give instruction in mathematics, for the remuneration he receives from the National Board?—Our principal teacher is, and so are such of the assistants as he may direct to take charge of the classes.

24760. Does he direct Mr. R. Smeeth, or is he an assistant?—He is the drawing master.

24761. Does he direct Mr. Wren?—He is an assistant master, and has charge of the physical science from the Commissioners.

24762. Is he paid from your Board for teaching physical science?—Yes, under the conditions I have mentioned. He has received the gratuity, for he is an efficient teacher.

24763. And that does not exceed £10?—£10.

24764. In May, 1868, he received £152 10*s.* from the Science and Art Department. Can you say what he received in 1867?—In the year 1866, to which I refer, he received £72 from the Department of Science and Art.

24765. Is it the intention of the Commissioners that the remuneration of these teachers should chiefly depend on the Science and Art Department?—The Commissioners of National Education have nothing to say to it. It is quite outside the instruction given in their schools. The teachers have a committee, constituted with the sanction of the Department of Science and Art, they open their classes, and the Inspector comes round at appointed times and examines them; and according to the number of passes the premiums are awarded.

24766. At what hours did Mr. Wren give instruction in physical science?—Four hours weekly.

24767. At what time of the day?—I cannot say. It must have been outside the Commissioners' hours.

24768. Take the case of Mr. Joyce, at the central model school, in Dublin?—I have not got the statistics of that case here, but I know a good deal about it.

24769. On what subjects does he prepare students for the Department of Science and Art?—I can only tell for this year.

24770. Do you know of last year?—I do not know of last year.

24771. What are the subjects this year?—Physical geography and the theory of mechanics.

24772. Are you able to tell me what subjects he had last year when he received £80 5*s.*?—I am not sure of the subjects. It would only be conjecture if I were to say. He told me of them a year ago.

24773. Is it your impression that these subjects were outside the course prescribed for him by the Board?—He has told me himself that he considered some of the money he received was scarcely fairly earned, because the subjects which were auxiliary to them were taught in the school daily.

24774. In the case of Bailieborough, can you say what Mr. Doherty received in any year?—In the year 1867, according to this return, he received £122 5*s.*

24775. For what subjects?—Elementary mechanics and physical geography—the books of the Board's course and Colenso.

24776. Do you think the payment of the Board is sufficient to require of your teachers that they should give the instruction which the Board requires?—I think that the payment of the Commissioners is sufficient to secure the object that they have in view, which is to give instruction in physical science to such pupils attending the model schools as may choose to learn that branch.

24777. Do those pupils pay themselves extra fees for these subjects?—No.

24778. Are there any instances where payments of considerable amount have been received from South Kensington, when your Board refused a gratuity for efficient teaching?—I don't think there is an instance. A question arose about one case in which the Inspectors hesitated to sign a certificate, but I think there was only one case, and the subjects were different.

24779. I have a case here mentioned in which a teacher had got a comparatively large sum, something like £100, from the Science and Art Department, and the Commissioners refused to give the ordinary £10, because the classes were not in the satisfactory condition that the Commissioners expected?—That would be so if the elementary subjects were not thoroughly taught, in which case, the Commissioners will not pay for the higher subjects.

24780. Do you think such a state of things as this where a teacher may earn a large sum from another department of the Government and neglect his own work, is at all satisfactory?—I think in this case it works unfavourably to the interest of the schools.

24781. Does Mr. Joyce teach drawing in Dublin?—No.

24782. Look at the Newtownards school in that paper you have before you, and see what Mr. Harbison taught there?—In 1863 he taught physical geography—in 1857 he taught animal physiology, elementary mathematics, and geology.

24783. What did Mr. Greer teach at Newtownards?—I find I have made a mistake. Mr. Greer taught animal physiology, Mr. Harbison, physical geography, and Mr. Scott, assistant, taught elementary mathematics and geology.

24784. Are you aware that in last May, 1868, these three masters received £206 5*s.* from the Government?—I see that Mr. Harbison received £98, Mr. Greer, £65, and the sum that Mr. Scott received is not returned.

24785. What is Mr. Harbison's salary from the Board, do you know?—I am not sure that he is at the maximum, but if he is his salary is £100.

24786. In the case of Trim, I see that Mr. Freehill, who is at the maximum, receives £100?—Yes.

24787. What subjects does he teach which enabled him in 1868 to get £103 more from South Kensington? I cannot say what they were in 1868; but I see here in one year, which is not mentioned, he taught acoustics, light and heat.

25788. And how much did he earn?—In that year £67 10*s.*

24789. Do you not think it would be a proper thing that some different regulation should be adopted with respect to teachers in model schools (supposing these gratuities are to go on), and teachers in elementary schools. Are not teachers in model schools handsomely paid?—The teachers in ordinary schools would receive gratuities for physical science if they introduced it into their schools.

24790. Would it not be a just thing that the teachers in model schools should get a less sum from the Board for teaching these subjects?—If they perform the same labours for the Department of Science and Art they ought to get the same rate; but I think the rate is excessive, and the whole scheme is faulty.

24791. Do you know how many National school teachers receive gratuities from the Science and Art Department?—His Lordship having called attention to it, I looked over the list last night, and I think there are about forty-four National schools, including model schools, receiving gratuities. Altogether in Ireland, there are about seventy-five. The whole particulars are given here in the directory published by the Department of Science and Art.

24792. May not such payments as £126 to Mr. Doherty, the teacher at Bailieborough, be considered relatively an over payment?—I should say so, and the teachers, or one at least, excused himself to me by saying that "very little money comes to Ireland from the other side, and for goodness sake don't interfere, but let us have it." I say, certainly it is a bad principle.

24793. Do the masters of elementary schools realize anything like the sums obtained by the model school masters?—I should think not, but I cannot speak positively on that subject. They are sure not to be so effective. In the first place they are rarely so well

trained, and in the second place they have not got the apparatus.

24794. I understood you to say it is distinctly against the rules of the Board that the teachers should give the instruction during the hours belonging to the Commissioners?—In the model schools that I have attended, physical science was taught outside the Commissioners' hours. I think that is a positive rule.

24795. Might not elementary mathematics be part of the ordinary course of instruction?—I refer to physical science. Elementary mathematics are taught daily within the hours.

24796. And it is possible for that subject to bring the teacher extra payment?—So I said—that Mr. Joyce acknowledged that that very subject was ancillary to the other subjects he taught, as, for instance, the theory of mechanics.

24797. Is mechanics taught daily in the school at Marlborough-street, as part of the ordinary course?—I think mechanics is taught outside the hours.

24798. Have you not some navigation school in Dublin?—We have, at the central department.

24799. Is there not a school on the Quay?—No, it was contemplated to establish one at the Quays, but the site is at the model school.

24800. Has it ever been brought under your notice that the conduct of the examinations under the Science and Art Department is faulty and dishonest?—Yes, the teacher of the Clifden school was dismissed partly for having been accused of unfair play with the examination papers. One or two teachers in Belfast resigned to avoid dismissal; and one teacher was dismissed from the Board's service for having falsified a return. He has been deprived of his certificate for three years, by the Department of Science and Art.

24801. Has there been any other case besides that?—There may be some other cases.

24802. Cases that you are aware of?—Not that I am cognizant of. I think everything depends upon the honesty of the Committee, and also upon their fitness for conducting such an examination.

24803. Was the case you referred to that of a teacher taking the questions out of the room, working them and bringing them back worked out to the candidate?—I never heard of such a case. I heard of cases not connected with schools of the Board in which there were even more considerable abuses.

24804. Did you think it part of your duty to bring that under the notice of the Science and Art Department in London?—I did communicate it to the Department of Science and Art, brought the subject under the notice of the Commissioners of National Education, and had the man dismissed absolutely.

24805. How did the cases of dishonesty which you mentioned come under your notice—was it as Secretary to the National Board, or as a member of the Science and Art Committee, or from public report?—They came under my notice as Secretary to the National Board.

24806. Mentioned to you by an Inspector?—We had a communication from the Department of Science and Art on the subject.

24807. Was that asking you to investigate the matter for them?—No, they investigated themselves, and sent us the particulars in their report.

24808. After the investigation?—After the investigation. They sent us the decision they came to and some of the leading heads; they did not give all the particulars.

24809. But in the cases where you knew of dishonesty and informed them of it—how did that come under your notice—was it from public report or from your Inspectors?—I think it came from one of our Inspectors, and that I wrote to the Department of Science and Art. I think that was the way.

24810. Is there a general impression amongst teachers that the examinations are not fairly conducted?—No, I think there is not a general impression; but in some particular instances, I heard there was such an impression.

24811. Was the examination you have referred to held in Belfast, in the model school?—I think the examination at which the unfair play took place occurred in the ordinary National school, not in the model school.

24812. It was not held in the model school?—I think not, it was held in a school the teacher conducted.

24813. Was the dishonesty chiefly in Belfast?—Yes, I mentioned the case of Clifden, county Galway.

24814. I think I understood from you that the smallest salary a man could receive from the Board was £15 a year? Now in the case of a teacher receiving £15 a year from you, would you forbid him to exercise any trade?—I should have said £10 a year. It is two-thirds of a probationer's salary, set down, the Commissioners' salary being £17.

24815. In such a case as that would a man be allowed to carry on a trade or keep a shop, or do anything of that kind?—The Commissioners would not interfere with his keeping a shop or exercising the occupation of a tradesman if it did not interfere with the business of keeping a school, unless the shop was a public-house. The Commissioners do not allow a teacher to keep a public-house.

24816. We have had cases mentioned to us where the teachers stated they paid the rent of the schools?—It is very generally done.

24817. Is that under the cognizance of the Board?—In every instance.

24818. Have you no rule which forbids such a system as that?—No, it's very much to be regretted that we have not such a rule. It is sometimes a hardship upon teachers. I remember a letter written, within the last twelve months, to a clergyman in Roscommon, pointing out the hardships, and stating that if he did not pay the rent, which was excessive, and which the teacher was unable to pay, the Commissioners would feel it their duty to strike off the school.

24819. Is it not sometimes the case that the schoolroom and dwelling are in one, and that it is represented a man is paying the rent of the school-house, when in fact he is paying the rent of his own house?—Yes; but he is paying the rent of both.

24820. The *Chairman.*—Is he paying more rent than he would pay for a common cottage, for his own occupation?—In some localities, if the accommodation was large, he paid more rent.

24821. Rev. Mr. *Cowie.*—Is there ever such a case as this, that a man himself gets a little money, builds a house, and uses it for a school, having got it recognised under the Commissioners as a National school, and then gets paid the rent for it?—I never heard of a case of that sort. If he built the house, he might make an arrangement with the manager to pay him the rent; but the rent must come from some local parties, for the Commissioners pay none.

24822. At the beginning of the system was there a condition imposed on the managers, that they should provide something towards the expenses of the school?—Yes.

24823. Do you require that now?—The Commissioners purport to require it.

24824. Do you enforce it?—Do you mean for the maintainance of the school, when once established?

24825. Yes?—We do not enforce it.

24826. So that in point of fact, the school is kept up at the expense of the teacher, and the Board in many cases?—In many cases it is, and from the fees, whatever they may be, paid by the pupils.

24827. Mr. *Stokes.*—Since the payment of the rent of a school by the master is not contrary to any rule of the Board, what ground have you for threatening to strike off the school when that system prevails?—The Commissioners can strike off any school which is not conducted according to their rules.

24828. But you have said there is nothing in the rules to prevent the payment of rent by schoolmasters. Can you say why you threatened to strike off the school in the county Roscommon, because the rent was paid by the master?—Because the rent was excessive. The master was in great poverty and unable to pay it, and the Commissioners proceeded to enforce their rule,

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requiring local parties to contribute to the support of the school. That was an extreme case, but they find it very difficult in impoverished districts to have all the requirements of their rules under this head, carried out. They would prefer dealing with such cases as leniently as possible.

24829. Mr. *Dease.*—What was the result in the case you had mentioned?—I don't know. I believe the clergyman has not replied to the letter. It is still *sub judice*, as it were. I think we have written three times. There is a difficulty in dealing with such a case, for if we strike the school off we deprive the teacher of the little he has.

24830. Was it from the teacher the complaint or representation on the subject came to the Board?—No, the representation came from the Inspector as a case calling for the intervention of the Commissioners.

24831. Did the teacher represent it to the Inspector?—He is obliged to do so, because the Inspector asks him the question.

24832. Rev. Mr. *Cowie.*—What do you consider to be the lowest amount a teacher ought to receive from the State to be in a respectable position under the Board—what would you fix as a minimum?—The *minimum* I have set down from the State for a third-class teacher, having a school in the third grade, would be £35 for males, and £28 for females.

24833. Do you think that would satisfy the teachers?—I think it ought to satisfy the teachers as a minimum, but it is very hard to say what would satisfy any class of people.

24834. I have in my hand a return of small schools in the English county of Oxford, and I find that the lowest average for the salary of a teacher is from about £30 to £35. What would £35 in England be equivalent to in Ireland?—I suppose to about £30; but that is only for a third-class teacher.

24835. I am comparing it with the salary of a teacher in the very smallest schools in the diocese of Oxford?—But the means of local support there are very much better than in Ireland.

24836. The teachers who have been before us represented that *£45* was the minimum that, in their opinion, would enable a man to live decently?—I would expect that they would be above my standard.

24837. They mentioned that a teacher had to keep up an appearance, and this required him to have more than persons who might be compared with him in social position?—I think it is very desirable that they should be elevated above the position of those they are in daily intercourse with. It secures respect.

24838. Lord *Clonbrock.*—When you say £35, do you include anything on account of residence?—Nothing whatever. That is merely the State endowment. The teachers should have that supplemented by local support.

24839. Rev. Mr. *Cowie.*—The local support appears to be in this case nothing at all, either in the way of fees or residence?—We know what it averages in Ireland. I think it averages about £4 a year for each teacher in Ireland. A third class teacher would have about £40 on average.

24840. But might he not have to pay the rent of a school-house, and provide himself with a dwelling-house?—Yes.

24841. And provide for the repairs of the school-house?—He might.

24842. And provide the children with books and apparatus?—Not to provide the children with books and apparatus, because he would be paid for that. He is allowed a reduction of 25 per cent. on any books he may purchase, if the money is paid by himself, the manager declining to do it. The Commissioners having found that managers did not advance money to keep the school supplied with requisites, made a rule that if the teacher supplied them they would allow him 25 per cent. discount.

24843. I went into a school at Navan. It was in a vile state of repair; very filthy. I had a conversation with the teacher, and he said, when I asked him why the school was in that state, that he had to do all himself, and, as I understood, to provide books for the children?—That was misrepresentation, to a certain extent, because he is allowed discount for providing them.

24844. Are children bound to provide other materials—paper, pen, and ink?—They are. They get them at a reduced rate, exceedingly cheap. The books that are their own property they take home with them. Latterly, there are scarcely any others in the schools. The Board do not now supply books as free stock. They supply school apparatus of a more permanent character.

24845. Do they make grants of free stock now?—Only when they take a school into connexion; never after. The free stock used to be renewed every three years.

24846. Do they renew the free stock in the model schools?—We do, as may be required. The model schools being under the direct control of the Commissioners, they are the managers, and they perform the duties managers ought to perform in ordinary National schools.

24847. Mr. *Stokes.*—At whose cost are copy-books supplied to the ordinary National schools?—At the cost of the pupils.

24848. If the pupils neglect to supply copy-books so that the writing is not good, upon whom will the penalty fall?—The manager would be written to and admonished for not having kept the school supplied with requisites, but the penalty would certainly fall on the teacher for not having the pupils proficient in their penmanship.

24849. Is there not a certain obligation upon the teacher to provide copy-books for the children?—There is, so far as he wants to stand well with the Inspector. It is a hardship; but teachers labour under many hardships of that kind. These things reflect seriously upon the managers who neglect to do their duty, and the teachers are to be pitied.

24850. Do you think it would be too much to expect from the country generally one-third of the amount contributed by the State?—I don't think it would be too much to expect, but I don't see how you are to get it, except by local rating.

24851. Do you know the number of children on the roll of schools in 1866?—The number was 913,000 for 1867.

24852. Take the average attendance at 316,000 for 1866, and calculate at a penny a week for each child, would that be too much on an average to expect from school fees?—Certainly not. That would give upwards of £66,000 per annum. I don't think a penny a week from each child as a school payment even from a labourer's child, would be too much if he had only one child, but if he had four children 4*d.* a week might be too much. I think four together might be admitted for 2*d.* a week.

24853. With an average of 316,000, and double that number in the class, it would give upwards of £120,000 per annum?—Yes, but a great many children don't pay anything.

24854. But do you think the managers should not be induced so to assist as to obtain such sums and meet that amount of local support?—I think managers if possible should be compelled to contribute more largely towards supporting the schools than they do.

24855. Rev. Mr. *Cowie.*—The main difficulty is to know how to compel them without making the poor suffer, is it not?—Yes.

24856. Mr. *Stokes.*—In compelling managers to contribute more towards the support of the schools, would it not be necessary to allow them to have a system of education they would approve of and not merely tolerate?—I think as a rule the managers throughout Ireland do approve of the system and not merely tolerate it. The parish priests throughout Ireland approve of the system very generally, and have often told me so.

24857. Lord *Clonbrock.*—Do you think where mana-

gers do not subscribe properly for the support of a school there should be a local rate ?—I think a local rate is very desirable. That seems to be a question that is occupying the minds of statesmen and the Legislature at present. I suppose we are gradually approaching it.

24858. Your opinion is favourable to it?—Yes, it would have this advantage, it would induce persons in the locality to form a committee, and take some interest in the schools; and it would, of course, increase the stipend of the teacher.

24859. Mr. *Dease.*—Upon whom do you suggest the local rate should fall?—I think on the landlord principally.

24860. Rev. Mr. *Cowie.*—Do you contemplate with a local rating, extended local management, so that the money raised by a rate should be disposed of by a body selected from the rate-payers or should be disposed of by a Board in Dublin?—Well, if it is a local rate, the parties would be very jealous if they did not get the management of it to some extent.

24861. Is not that likely to lead to mismanagement?—I do not think it necessarily should. I would assume that a committee would be nominally supposed to look after the interests of the school, but it would be left in the hands of the clergy, either the parish priest, or rector, as the case might be, or the Presbyterian clergyman; for we find as a matter of fact that where there are committees, they hardly ever interfere.

24862. Is the Board responsible for every officer paid in model schools?—I think so.

24863. You mention two ways in which the Board becomes aware of the qualifications of candidates for these appointments. One would be through the Head Inspector, and the other from noticing the proficiency of the teachers when in the training schools?—That is through the professors.

24864. Now which of these two methods do you think the best?—They are very closely allied. Our professors are generally acquainted with the attainments of trained teachers; and they often refer to their notes to see if the statements made by the Head Inspector are correct. I have frequently myself, on receiving recommendations for appointments from Inspectors, consulted the professors, to see if they agreed.

24865. What would you consider the principal qualifications for appointments?—First, there must be adequate literary attainments.

24866. Would that come first?—Well, the three or four things I would mention and would regard as essential, you may put them in any order you wish: literary attainments, natural aptitude, and acquired fitness for teaching, personal appearance and address. These are the principal qualifications.

24867. Why do you want the latter qualification—is it in order to attract the middle—the children of the middle class?—No, not to attract the middle class children. I think children of all classes are always influenced by the appearance of a teacher. I think it has a great effect upon them.

24868. Do you require any qualification as to personal appearance in the case of the master?—Well, I would be very much guided by the appearance of a master too, by his manner and demeanour.

24869. Are you aware that the majority of female teachers of model schools were appointed so early as twenty-three years of age?—Yes, I thought over that since yesterday.

24870. Why has the qualification of experience in teaching schools been set aside in that case?—I don't think it has been set aside. I think before a woman is twenty-three, she may have acquired very considerable experience in teaching, and she may have been teaching for twelve years.

24871. I have an instance in your return here of one mistress in an infant school, being appointed when she was seventeen?—Well, I think that is a rare case. That is the minimum age. The Commissioners would not be as particular as to age in selecting the teachers of infants, as they would in selecting teachers for girls. I don't know the case you refer to, but she may have been a monitress at eleven years of age, and she may have been a teacher for six years.

24872. The case I refer to is that of the mistress of the infant school at Trim, who was appointed on the 1st June, '57—M. E. Murphy. The age is twenty-nine?—She was appointed in 1857. I should look into the statements. She looks a good deal more than twenty-nine; she looks thirty-six.

24873. The head mistress at Athy school must have been appointed at sixteen—Souter?—That is not her maiden name. She is married. She was brought up as a monitress and pupil teacher at Marlboro'-street model school.

24874. In Coleraine the head mistress of the female school, must have been appointed at nineteen, and I see the same in many other cases?—I would accept, with some hesitation, all these statements from these teachers on the question of age. I say that deliberately from the cases you have mentioned. If you kindly give me the names of these teachers, I will get from the returns in the office, the ages we have set down for them.

24875. I have quoted from your own returns?—She filled in that very likely herself.

24876. You have no means of correcting it?—We have, if we look to our books; because if a person enters the service at nineteen, she has no hesitation in admitting she is nineteen. But I know the case of a teacher present to my mind this minute, who has misrepresented her age every time. She is nearly the same age for many years past.

24877. Have there been any instances of the appointment of the daughters of Inspectors to posts in model schools?—I think there are two or three.

24878. There are two sisters named Clarke—one in Limerick and the other in Clonmel—are they daughters of an Inspector?—We have no Inspector named Clarke who ever had a daughter a teacher. The father of these girls was not an Inspector of National schools. Clarke, who was an Inspector, had two or three children who are dead—one little girl is alive. He has no connexion with these schools. These teachers came from Clonmel. Their father, I think, was in trade there.

24879. Do you not think the tendency of having so many teachers as you have in model schools is to make many of them extremely idle?—I cannot admit our model schools, as far as teachers are concerned, are over staffed.

24880. Would you not consider one teacher to every eight or ten pupils too many?—That includes pupil-teachers and monitors.

24881. Can they be fully occupied where there are so few children?—Where the attendance is not sufficient to occupy their time there is a disposition to idle. I thought you referred to the principal and assistant teachers.

24882. Have you ever had complaints of the principal teachers neglecting their work altogether and leaving the work to be done by pupil-teachers and monitors?—Yes.

24883. Have such complaints been frequent?—No; the Inspector observing such a state of things would himself at once call the attention of the teacher to it, and we might not hear of it.

24884. Have you heard complaints of Enniskillen school?—We received a representation some weeks since that the head mistress was languid, and was not doing her duty.

24885. Did your Inspector confirm that from his own observation?—It was from the Inspector we received the report. She is a person in delicate health.

24886. What would you do in a case like that?—Admonish her, and if she did not improve, remove her.

24887. Would it be for inattention?—If it were repeated she certainly would be removed. I don't mean she would be necessarily removed from the service, but removed from the school.

24888. Would it disqualify her from service under the Board if she could find another school and if she

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properly conducted it?—Certainly not,—it would be for the manager of another school to say whether he would accept of her service. If we found she did not conduct the school efficiently, we would deal with the case accordingly.

24889. Have you ever heard complaints from the model school at Carrickfergus?—I don't remember; we have complaints from several schools, for they cannot all go on smoothly.

24890. Is the tendency of having too many assistant teachers naturally to make the principal teachers take their work easily?—I don't think that would be the practical result. It may be with indolent natures, or with persons who are not conscientious, but I don't think that necessarily follows.

24891. Had the reduction of staff in model schools to which reference has been made any reference to such a state of things—to the fact that the staff was considered too numerous?—I think that motive was not entertained at the time.

24892. Lord *Clonbrock.*—You do not train persons at your training school till they become teachers?—As a rule they are not brought up to be trained at the central establishment till nominated to a National school or put in charge of one.

24893. Do you think that is a good system?—I think, if we were sufficiently advanced for it, it would be well to have the teachers trained before they take charge of the schools.

24894. They would be much more likely to find a school if they had certain qualifications, than they would be if untrained, as teachers?—They would be better qualified to carry on the school after being trained.

24895. And the managers would be much more likely to take them?—If they approved of the training.

24896. When you have educated persons up to a certain point, when they are qualified to be good teachers, are they not likely to take their talents and education to other pursuits, and may you not lose your supply of teachers in that way?—That has not operated. We found that, when teachers are qualified for schools, and desirous of obtaining them, as a rule, they can obtain them. They seldom leave the position of school masters till they are some time in the Board's service, and have raised their qualifications. Then, if some opening presents itself, which would enable them to be more comfortable in life, they leave us.

24897. Do you find they leave the service after they have been in it for some time?—I think the year before last, 159 trained teachers left the service. Many of these possessed high qualifications.

24898. Had they schools?—They had schools, and were fairly provided for.

24899. That would tend to show that, as a class, they are underpaid?—I think it is one of those facts that establish it clearly.

24900. As a general rule, what occupations do they take to?—They get into mercantile establishments as clerks. I have known some go into the police, both constabulary and metropolitan. They emigrate largely.

24901. What rank in the police?—As sub-constables. Their pay is better as sub-constables on an average than their pay as National teachers.

24902. Is a sub-constable's position a better one than that of a National school teacher under the Board?—Decidedly a better position; the pay is better than the average pay of all the teachers in Ireland.

24903. The *Chairman.*—Do you think it undesirable, within reasonable limits, that the fact of having conducted a school successfully for some years under the National Board, should be an avenue to better employment elsewhere?—No, I don't think it undesirable; but I think it is a fact that proves that teachers—when the migration takes place to a certain extent—are not satisfied with their condition.

24904. Is it not desirable in many of the secular schools, that the school should be taught for a few years by a young person rather than by a person of advanced years?—I don't see any advantage in a young person taking charge of a school rather than an old person.

24905. Is not a schoolmaster for a certain number of years liable to be deficient in energy in his work?—I think so, looking to the very old hands; but I should say that, from eighteen to fifty, a teacher has a good deal of work in him.

24906. Mr. *Dease.*—Are these teachers you mentioned as having left the service of the Board generally old?—No, not old; they are in the prime of life.

24907. Rev. Dr. *Wilson.*—Is the majority of them of a younger class?—I could not say. The return was not furnished to me in that way.

24908. Lord *Clonbrock.*—There are, I suppose, so many openings now in the way of clerkships and similar occupations, and persons well qualified for them can obtain salaries higher than the country can afford to give to schoolmasters, that it would be difficult to keep such persons in the service?—Well, there was always a certain number of teachers leaving our service in consequence of that fact. The clerks must be better paid as a class than the teachers, but never were the teachers dissatisfied to the same extent as they are now. No doubt these 159 teachers did not obtain clerkships—not 25 per cent. of them.

24909. Probably these teachers were amongst the *elite* of your body of teachers?—Many of them were amongst our first-class teachers.

24910. The Earl of *Dunraven.*—Have you any idea what number of them went into the constabulary?—I have not, but I remember five or six cases myself; therefore, I said the constabulary was one of the employments that absorbed our teachers.

24911. Lord *Clonbrock.*—Have you ever heard of any of the teachers being accused of disloyal practices, and Fenian inclinations, and things of that sort?—I dare say the remark might be applied to a few teachers, but I can say that I think I am more thoroughly acquainted with the teachers of Ireland than any other officer of the Board, and I have devoted special attention to this subject. When the Phœnix conspiracy broke out some years ago, of which Fenianism was merely a movement in succession, I was sent to the south of Ireland to make inquiry confidentially of resident and local magistrates on the subject, and I satisfied myself that in very few instances, indeed, were the National teachers involved. There was a good deal of suspicion, but it was impossible to bring home any proof. I happened to know the teachers in that part of Ireland, for I had been Head Inspector there for five or six years, and I was satisfied that, even in the suspected cases, there was no ground. I made a report to that effect to the Commissioners. I know the teachers were under very great pressure from disloyal agents—American and native.

24912. It is a fact, I believe, that you never had an instance of a National schoolmaster being convicted of Fenianism?—In this way it would be true. I think there is no instance of a National teacher while in the service of the Board having been convicted of Fenianism, but I think there were some men who had been in the service of the Board, and who were subsequently convicted.

24913. There was one who had been removed some years before?—Yes.

24914. Mr. *Dease*—Supposing the rate to be raised as you suggested just now, from the landlords, how would you propose that that fund should be disposed of?—There are two ways it might be disposed of. It might be disposed of by local committees or by the Central Board in proportion to the wants of the locality.

24915. Lord *Clonbrock.*—Ought it not make up that contribution towards the expenses of the school which the manager would be expected by the Board to supply if he did his duty?—Quite so

24916. Mr. *Dease.*—Would it in your opinion be just, that one class alone of the community, the class of landowners, should be taxed for this purpose, when the management of the great majority of the

National schools in Ireland is for the greater part in the hands of another class?—Well, I think they are more responsible, because the people are often too poor to pay for the support of the teacher. I think the landlords of the country are bound, to some extent, to see that the education of the people under them is provided for, in a measure, at their cost.

24917. Do you contemplate that that rate should be raised from the owners of landed property exclusively, or that it should be raised as the poor-rates now are, and be payable share and share alike, by the occupier and owner?—I think that would be a very good arrangement, share and share alike by the occupier and owner in fee.

24918. Do you think that having to subscribe something would tend in any degree to give to the tenantry class in the country, for whose use the schools are intended, a greater interest in the schools than they have now?—I think it would induce them to take a larger interest in the working of the schools.

24919. What machinery would you contemplate for the raising of such a rate as that—would the districts from which the rates should be raised be conterminous with the unions or electoral divisions, or would you have a county rate?—I have not much considered the point, but knowing how those various collectors manage to get in their money, I would say the readiest way would be a county rate.

24920. Would you have it collected as part and parcel of the county rate, or as an addendum to it?—As an addendum, to be disposed of by a local committee, or a Central Board.

24921. Would you consider that the fact of a rate being raised in this way would make any difference as regards the absolute power, if I may call it so, which the managers now have in their respective schools?—I think it would be a very dangerous thing to deprive the managers of the power of removing the teachers. I know it is subject to abuse in theory—practically it is not. I find that in Scotland where the teacher retains his situation *ad vitam aut culpam*, it is very difficult to remove him, so that I would not like to deprive the manager or the committee, if a committee were established, of that power.

24922. Rev. Mr. *Cowie.*—Are you aware that the teachers who came here to represent the grievances of their body, withdrew that demand?—Yes, I know that pressure was put upon them to do so.

24923. Mr. *Dease.*—Have you known any cases of special hardship having arisen in the dealings between managers and their teachers, anything that you would consider an unjust or arbitrary exercise of power on the part of managers?—Two or three cases in my whole experience. I don't now refer to their treating them badly from not contributing towards their support, but merely removing them from, perhaps, whim or caprice.

24924. Have any cases ever come under your notice where managers have expected services from teachers, which they had no right to expect from them—menial services or anything of that kind?—Never; never a menial service, but they expect the teachers to assist them in their ministrations as clergymen, particularly the Catholic clergymen do largely, and the teachers generally do that, without any complaint. They have in some instances said it was very hard when they work all the week, to be obliged to go to the Catholic church on Sunday, and teach for two or three hours. I have heard them complain of that, but I don't know of any other instance.

24925. That is to teach catechism?—To give religious instruction.

24926. Are you aware of any representation having been made to your Board of any special case of hardship having occurred to a teacher in Kilkee within the last two or three years?—I know teachers have been dismissed for coming up for training.

24927. I ask as to a special case from Kilkee, the case of a woman named Lynch?—I don't remember the case, perhaps no representation was ever made to the Board about it.

24928. Have you known difficulties or differences of a serious character to have arisen between officers resident in model schools of such a nature as to call for the interference of the Board? Yes, several cases in which the Commissioners have had to order inquiries. Cases of complaints by assistants against the head master or by Inspectors against the head masters.

24929. Are these of frequent occurrence?—No.

24930. Has anything of that nature occurred in the Cork model school lately?—Yes, there was a serious case in the Cork model school. The head master was removed, but in consequence of previous good service he was not dismissed. He was appointed to a minor model school on probation.

24931. Were any other officers in that establishment dismissed at the same time?—They were dismissed from that institution, and they were transferred to minor schools.

24329. Have any complaints come before the Board of any specially bad feeling, or overt acts arising from such bad feeling, among the officers of the Dunmanway model schools within the last few months?—No.

24933. Mr. *Stokes.*—What are the conditions of appointment of the model school teachers who are under the exclusive control of the Board?—That they should be qualified for their office.

24934. But on what terms do they hold the office?—At the will of the Commissioners.

24935. Since it is regarded as a grievance by the ordinary teachers throughout Ireland that they are dismissible without notice by the managers, do you not think it would be a good thing for the Board to set an example and to appoint teachers under agreements to give a reasonable notice on either side, say three months?—They always give one month's notice, unless in a case of immorality, and even in a case of immorality the Commissioners pay a month's salary in advance, and send the teacher away. They have the same practice in the model schools as in the ordinary schools.

24936. Is it not the case that any agreement would be vitiated at once by immorality, or any serious dereliction of duty, but that such agreements would hold good in ordinary cases, where persons merely desire to change?—I don't quite understand.

24937. Will you tell me again upon what terms the model school teachers hold their office?—It depends upon the will of the Commissioners.

24938. Did you not say they are liable to receive a month's notice?—Yes, they may give them a month's notice. It is the will of the Commissioners to give them a month's notice.

24939. What notice must they receive or give—one month?—They need not give any.

24940. Are the teachers free to leave the service of the Board any day they please without notice?—They are.

24941. Is that the case also with pupil teachers?—Yes.

24942. Do you not consider that a very improvident plan of dealing with pupil-teachers that the Board should spend a certain sum of money upon them preparing them to be teachers, and then leave them free to go at any moment?—Unless you have them apprenticed under articles of agreement as in England, they may go where they like.

24943. Do you see any objection to apprenticing them?—No.

24944. Have you not had cases of persons who went off without notice to enter the Constabulary?—Yes.

24945. Is not that a loss which you might adopt means to check?—It is a very serious circumstance, but I don't see how we can adopt means to check it.

24946. The *Chairman.*—Will the Constabulary take a man who was a National teacher, without reference to the Inspector or some one connected with the system?—Yes, the man only requires a certificate of some respectable persons in the neighbourhood. I believe a magistrate and a clergyman must sign.

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24947. Mr. *Stokes.*—Can you say, amongst model school teachers, how many cases there are of married women living apart from their husbands?—I cannot. I know one or two cases in the north. They were most exemplary women. Their husbands were the very worst possible characters.

24948. Is there not a case in Dublin?—I don't know.

24949. Do you consider it desirable that persons of that class should be presented as models for the young persons under them?—I think if it is not their fault, if it is the fault of their husbands who treated them badly, it would be hard to visit it on them. I know these women. I know two women at ——. The most exemplary women in the Board's service. They married two men who turned out very depraved. They were obliged, after the greatest possible forbearance, to live apart from their husbands. That was an accident, which I do not think, reflects upon *their* character.

24950. Are there many cases of marriages between teachers of model schools?—Very few. I am surprised there are not a great many.

24951. Would you think it desirable, in a school where young persons of both sexes, from fourteen to seventeen years of age occupy contiguous rooms, and use a common corridor, that the teachers should set a model of love making?—I am quite satisfied it must be a very rare occurrence. It is an abuse which ought to be checked at once if it occurs. The surveillance exercised over these model schools is very rigid.

24952. There was formerly amongst the rules of the Board, a regulation to this effect—"The Commissioners have provided a normal establishment in Marlborough-street, Dublin, for training teachers, and educating persons who are intended to undertake the charge of schools; and they do not sanction the appointment of a teacher to any school unless he shall have been previously trained at a normal establishment, or shall have been pronounced duly qualified by the Inspector of the district in which the school is situated"?—The Commisioners found it was impossible to supply teachers as fast as the schools increased. Many of the rules have been modified in the history of the Board, because the Commissioners had to adapt them to circumstances.

24953. Lord *Clonbrock.*—Why was that rule changed?—Because the schools increased faster than the supply of teachers. The rule lapsed into disuse.

24954. Mr. *Stokes.*—Was not the difficulty of providing trained teachers greatest at the first institution of the Board?—They might have trained a number of teachers before they proceeded to establish any schools, and then established the schools according as they had the supply of teachers, but they found that system would not work. They were obliged to accept schools when applications were made to them. I apprehend that at first it was contemplated to build school-houses in every instance almost, and before they would be ready, teachers would be trained; but applications came pouring in from schools already in existence, and it was impossible not to recognise their claims. The applicants had teachers, and they were not trained.

24955. Under the system which has been in operation for thirty-five or thirty-six years, has the difficulty of providing trained teachers for schools, grown greater or less?—Latterly it has increased, and as I said yesterday, I think it will continue to increase as long as the teachers are underpaid. I repeat the statement I made yesterday, the faster you train the teachers, the quicker they will leave the service.

24956. The system has not worked in any way to increase the number of trained teachers, in comparison with the number of schools requiring teachers?—I think it is not so much that we did not train the number of teachers required, which, I admit, we did not, as that when they are trained, we do not adopt the means of keeping them in the service, by paying them adequately.

24957. The *Chairman.*—Do you consider that it is desirable that the teachers of common schools should attend model schools, in order to see how the model schools are carried on?—Very desirable.

24958. Do you do anything to encourage the teachers to attend?—Yes, the District Inspector suggests it to those in the neighbourhood of the model school, that they should go and see the school; and as a rule, the teachers in the neighbourhood of model schools, are pretty familiar with their working. When once familiar with them, they rarely go again.

24959. I believe they do not get any allowance to enable them to attend the schools?—No.

24960. Do they report themselves in any way to the superior of the model school when they come?—No.

24961. Are they taken any notice of by the teachers in the school?—The teachers in the model school have no instructions on the subject; but they generally treat them kindly. They have a fellow and kindly feeling towards them.

24962. Would it not be desirable, if this is really important, that the teachers, when they come to these schools should report themselves, and be taken notice of as teachers, and recognised as attending for instruction?—I do think an official recognition of that sort would be very judicious.

24963. Do you think a small allowance while living for a time in the neighbourhood of a model school to enable them to attend would be money thrown away?—I do not in the case of untrained teachers, if as teachers they went for a day or two, and were allowed the expense of locomotion and a certain sum per night.

24964. For what length of time?—A week in any case would I think enable them to see generally how the school was conducted. If you wanted to communicate knowledge of the methods of teaching they should remain longer, and then it would be better for them to come to the central department.

24965. Do you think that in any of the practising schools of different sizes attached to the Marlborough-street establishment, that with the different staffs of teachers they have they practically exemplify the ordinary common schools of the country?—I think they do practically exemplify what the ordinary schools ought to try to arrive at.

24966. With regard to the Inspectors, do you think the lowest class of Inspectors are sufficiently paid?—I think the District Inspectors latterly are very fairly paid, and if there was some slight increase made in the allowance for locomotion, which would only cost £400 or £500 more to the Treasury, but which the Treasury is not disposed to give, I think there would be no complaint.

24967. Is the third class Inspector put on a different footing as regards the allowance for locomotion from that of the other ranks?—No, they all receive the same allowance. When they reach their maximum, they receive £50 a year, attained by yearly instalments of £10, for personal allowances; and they receive 4*s.* for any school inspected four miles outside the centre, but they are not allowed to inspect more than two schools in a day. If the school is over twenty miles they receive 7*s.*, and they may inspect the two schools. That would be 14*s.* The Inspector has to pay for the locomotion.

24968. Then at the present time does the lowest class Inspector get the same mileage allowance and so on for travelling as the first and second class Inspectors?—The three classes get the same. The difference is in the salary only. The salaries are, for first class District Inspectors £320 to £370, second class £275 to £305, third class, formerly called Sub-Inspectors, but I prevailed upon the Commissioners to change the name, as the duties were exactly the same, £200 to £250. Now the total cost of inspection in Ireland for 1868–69 was £26,440. Compared with England it is much cheaper. We have nearly the same number of Inspectors. In England the cost was £63,453. Our office in Ireland costs £16,046, while the office in London costs £22,573, so their machinery is very nearly double the cost of what ours is in Ireland.

24969. Rev. Dr. *Wilson.*—Is the difference in payment for inspection between the two countries owing principally to the higher salaries paid to the English Inspectors?—Principally; the English Inspectors are

paid very much higher than our Inspectors are paid. I believe that they have a large area to go over.

24970. While the teachers have been complaining in this country of inadequate payment, contrasting their payment with the payments in England have the Inspectors here been complaining?—The Inspectors have made frequent complaints of inadequate payment, and their complaints have been generally responded to. There have been no complaints recently except from some individuals, but the body have not remonstrated, and I think relatively to the other employments under the Commissioners, they are now very fairly paid.

24971. The *Chairman.*—Do you think it desirable to diminish the number of Inspectors and raise their qualifications and allowances?—I think it would be quite undesirable to diminish the number and quite unnecessary to raise their qualifications, for at present the examinations are very high for admission to the office of Inspector. The qualification is about as high as that for almost any other appointment under the Government, except for some Indian appointments; and the qualifications required for clerks in the Education office is higher than that of any other office except the Colonial Office, under the Government. If you decrease the number of Inspectors of course you will also reduce the number of Inspections in the year very considerably, which I think would be a mistake.

24972. Mr. *Dease.*—Do you consider the present number of Inspectors sufficient?—I think the present number of Inspectors quite sufficient to secure two inspections of the schools within the year, with frequent incidental visits. And I think the Commissioners should not continue to require three inspections in the year for the following reasons:—In the first place it taxes the Inspectors very much in trying to effect it. It is only attempting what cannot be done. In the next place, we leave our inspection now to any time that the Inspectors can visit the school. The consequence is that some of the inspections are made at times when there is a very small number of children in attendance, and you cannot really ascertain what is the state of the school, whereas if you had only two inspections to be made at times when the children are largely assembled, you would have effective inspections; and if an Inspector visited the school for the purpose of inspection and found there were only a few children, he should treat that as an incidental visit, and go on visiting schools during the season incidentally, and wait till the attendance became large. Now, of the 6,313 schools in operation in the year ending 31st of December, 1866, 4,223 received three inspections—that is about two-thirds only were visited three times; 1,649 were inspected twice; and 441 were inspected only once. My view is—and it is a view I propounded to the Commissioners in the year 1861 in my general report—that there should be two inspections with frequent incidental visits, and I have no doubt the Commissioners will adopt that scheme. Indeed, I think they would perhaps have adopted it last year, but they said we will wait for the inquiry of the Royal Commission.

24973. The *Chairman.*—If a system of payment by results were begun, what amount do you propose the third-class teacher should receive as fixed salary?—According to my scheme, he would be paid under two heads—he would be paid a personal salary, and a grade salary, according to the merits of his school. Now, the teacher receiving a personal salary in the third rank might, by his efficiency, obtain a grade school of the second rank, and, in very many instances, a teacher with personal salary of the second class would obtain grade payment in the first.

24974. Supposing that payment to be made under two heads—partly at a fixed salary, according to his class, and partly as in England, according to the number of children who attend, and passed properly, and so on. What would you propose should be the fixed salary for the third-class teachers?—£20 for males, and £18 for females.

24975. Do you think it would be desirable that eventually that should be diminished, and the larger portion should, with due notice, be made to depend on the results?—I think not. I think it is very essential the personal salary should be maintained, at least at the amount I have specified, otherwise you will not secure a respectable class of men. Making the calculation as carefully as I could, so as to strike an average according to the scales I have suggested, I find the male teachers would receive from the State about £45 a year, on an average.

24976. With respect to that portion of Mr. Kavanagh's report on the Clonmel model school, which was not published, was not that found not to be anywhere in the office?—It was found in the office some time ago; but upon inquiry, recently it was found that it was not in the office.

24977. Has any inquiry been made in the office as to how the office came to lose possession of it?—I have been asking about the matter, and I am acquainted with the general facts of the case.

24978. Can you explain it?—I can tell everything about it so far as I am concerned myself and the gentleman who got it from me. I forget exactly how many months it is since Mr. Taylor, one of the first-class clerks, came down to my office, and said—"There is a curious paper, sir, a report of Mr. Kavanagh's—an extract from a report of Mr. Kavanagh's upon the Clonmel model school, which was not published." I think he said it was not published. I said—"I have not time to read it; I know what Mr. Kavanagh's opinions were then, and I know what they are now, and I don't care much to read it." Two or three times he said to me on different days that he came in to get letters signed, or one thing or another—"You don't appear to have read that report yet, sir." I said—"No, I have not time to read it." It lay on my desk, or on one of the tables in my room. Sometime after, a gentleman, who holds a high position under the Board, was in my room, talking to me, as people constantly are. He saw the handwriting on the paper was Mr. Kavanagh's. He said—"Will you allow me to read this paper." I said—"With pleasure." It was an old paper—about eighteen years old. It had been pulled down out of one of the pigeon holes when looking for documents to prepare the returns for the Royal Commission. It was pulled down, not with the object of looking for itself, but in pulling down papers to make out the vast body of statistics you called for. I said—"You can have the paper, with pleasure, but bring it back to me." That is all I know about the paper.

24979. Has it ever been brought back?—No, I understand the paper is here.

24980. Rev. Dr. *Wilson.*—Are you aware it is in the possession of the Royal Commission?—I was told so. It did not come there with my knowledge, directly or indirectly.

24981. Had you anything to do with placing it in the hands of the Royal Commission?—Nothing whatever.

24982. The *Chairman.*—Who was the person who took it from your office?—The person was Mr. Sheridan, Head Inspector of National schools.

24983. Mr. *Dease.*—Did he state his object in wishing to get it?—No, not at all. I understood when he asked me the question, might he have it, that he wanted to read it. I have frequently lent any officer in his position a paper to read, if not a confidential paper, it was a paper of old date.

24984. Rev. Dr. *Wilson*—You said that as you knew what Mr. Kavanagh's opinions were at the time of this report, you did not read the document?—I have never read the document, but I looked at it, and I saw across it the handwriting of the late Mr. Cross.

24985. What were Mr. Kavanagh's opinions then?—His opinions then were very strongly in favour of the model schools.

24986. The *Chairman.*—Was not a return made to this Commission, that that portion of the document was missing, in the office?—I think not, until an inquiry was made, when it was ascertained it was here.

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That was not a document asked for in the papers connected with Mr. Kavanagh, because I have a list here of the papers that were asked for by Mr. Kavanagh, and Mr. Kavanagh wrote a letter to the Commissioners, a very long letter, accusing us of withholding papers wilfully, which was entirely untrue.

24987. If you desire to regain possession of that document, Mr. Sheridan is the person who would be responsible to you for its safe return?—Yes, Mr. Sheridan is responsible to me for the safe return of that paper.

24988. Mr. *Stokes.*—Had that document reference to the Enniscorthy Model school?—No, I understood it had reference to the Clonmel Model school.

24989. Rev. Dr. *Wilson.*—Are you not aware it had reference to the principle of model schools in general?—I heard the clerk say so.

24990. And that its object was to refute objections of the Roman Catholic bishops to them?—I have heard that since.

24991. You said you knew his opinions then and now. May I ask has he changed his opinions?—I think he has.

24992. Mr. *Stokes.*—Did you ever compare the salary of the Resident Commissioner with the salaries paid in the Privy Council Department in London?—Yes, I have.

24993. Are you aware that the Resident Commissioner receives the same salary as the Assistant Secretaries in London?—Yes, I think £1000 each; but he has apartments, coals and candles.

24994. Does it not follow from the small amount paid to your head officer, that the grades below him must also receive a lower amount than the corresponding grades in England?—We have always felt that the sum the Resident Commissioner received, was rather a barrier to our advancement as far as salary went.

24995. Rev. Mr. *Cowie.*—Was there not a proposition at one time to raise the Resident Commissioner's salary?—Yes, I believe Mr. Macdonnell might have had his salary raised on more than one occasion, but he declined.

24996. Rev. Dr. *Wilson.*—With regard to the classification of Inspectors, do you approve of the present classification?—I think it is a good thing to have three classes.

24997. Have you not said all their duties are of an equally responsible character?—They are quite the same, so they are, in the Constabulary for instance, where there are two or three grades.

24998. Should you not think it better to have a minimum and a maximum salary for all, to be given according to length of service?—Except for the terms used, first, second and third class, the result would be quite the same.

24999. What should you say ought to be the minimum salary?—I think the present minimum salary. So far we have no difficulty in getting good and eligible men for the office, who are quite prepared to go through the very trying ordeal of the examination.

25000. Should you not think it better to have a maximum salary attainable in ten or fifteen years, to rise by annual increments of £10, and to stop if not deserved?—The present salaries do rise by annual increments, and the Commissioners may withhold them if they choose, so that principle is applied.

25001. I am aware of that. I put my question in connexion with the abolition of the present mode of classification, I wish to have no salary, but the salary rising from a certain minimum sum, to say £450.

25002. You think it desirable to preserve the classes?—I do.

25003. The *Chairman.*—Is it possible to make all the Inspectors of exactly equal importance?—It is not possible to do so.

25004. Rev. Dr. *Wilson.*—Is the present salary regulated by the position of the Inspector?—No, except that the men who are longest in the service get the best districts.

25005. Would not such a plan as I propose tend to secure equality and efficiency in the service?—I do not think it would; and it is usual to have grades; in the army they have grades. In the same way we have different grades in the civil service.

25006. According to the present mode of classification, and taking into consideration the balancing of religious denominations, is not promotion very slow in the service?—I think promotion is about as quick in the service as in most of the other departments, as far as attaining to the first and second class. The head inspectorships are the prizes. They are only six to the whole staff.

25007. Have you not had, for instance, an officer of one religious denomination rising much more rapidly to another class while an officer of another denomination remained in a lower class, he being equally efficient?—Yes, I think men should be promoted not according to religion but according to merit.

25008. In promotion from class to class is it your opinion religious denominations should be taken into account at all?—I think not at all.

25009. Only length of service and proficiency?—Yes.

25010. Should you regard it as a fair principle that the inspectorships should be open to all persons wholly irrespective of religious differences?—Yes, I would have them open in the same way as the clerkships are open. The only limit in case of clerkships is that an equal number of Protestants and Roman Catholics compete.

25011. I wish your opinion, if you please, as to the extent of mixed education in Ireland generally?—Well, I don't think I could state it better than it is put forward in the Commissioners' report. There all the details are given, and the various ways in which the attendance of children of different denominations is mixed.

25012. Will you state it briefly?—I think as a rule the schools are attended in their respective localities by the children of all persuasions. I know there are some exceptions.

25013. As to the schools in the south and west of Ireland, what is your opinion with regard to the mixed element?—There, of course, the mixture is small because the Protestant element is very small. But then it is to be borne in mind that one-third of the entire number of Protestants of the Established Church consists of minorities varying from three to ten and fifteen who could not possibly have a school for themselves. These, I think, partake freely of the education given in the schools under Roman Catholic patrons and managers.

25014. Is it your opinion these small minorities exist in the majority of National schools in the south and west?—I think wherever the minority are they avail themselves of the schools, for I have found in the mountains of Leitrim, and in the west of Galway or Mayo, and in other parts of the south-west one or two Protestant children amongst fifty or sixty Roman Catholics. I have known them to retire at the time of religious instruction and go home.

25015. Is it your opinion that irrespective of the National schools of the country the Protestant minority of the poorer classes in the different parts of Ireland could receive a good education—is there provision made for them in Protestant schools under Protestant managers?—I think not.

25016. You have had considerable experience of the country, of the south and west as well as the north?—Yes, of the south and west very considerable, and a little of the north and east.

25017. Are there schools under Protestant managers and teachers in the different parishes of the south and west of Ireland for the instruction of the humbler classes?—In very many places none—that is for the humbler classes of Protestants.

25018. If it was stated on apparently good authority that in almost every parish in Ireland there is a Protestant school, from your knowledge and experience of the country what should you say?—I should say it was an over statement.

25019. Are you aware, for instance, whether it is the fact or not, that in the inspection district of Limerick, twenty miles by thirty, exclusive of the city, there

are but five such schools?—I am not aware of the number.

25020. Should you be surprised to hear such a statement?—I would not. We have returns annually from our Inspectors of the provision made for the poor outside National schools.

25021. What was the Commissioners' object in establishing model schools at first?—I stated yesterday there were two objects:—First, they regarded them as preliminary training establishments, and secondly, as examples of what the best National schools might be made.

25022. At first were the model schools generally approved of?—They were generally approved of at first.

25023. By whom?—By all classes and denominations.

25024. Do you mean to say that the Roman Catholic prelates at first supported and sanctioned these model schools?—I do. I know that applications for their erection were sanctioned by bishops. The following bishops gave their support at an early stage of the establishment of these schools:—Dr. M'Nally, of Monaghan; Dr. Ryan, of Limerick—he was present with me at the opening of the model school in Limerick; Dr. Denvir, of Belfast; Dr. Murray, of Dublin; Dr. Blake, of Dromore—he signed the application for the establishment of the model school at Newry. I have the names of persons who signed applications from time to time. These were asked for by the Royal Commission, and I made notes for my own information.

25025. Has any change taken place in the rules and regulations of the model schools?—None.

25026. Has any change of feeling taken place amongst their former supporters?—Very considerable. The Roman Catholic hierarchy are now all very actively opposed, and, of course, the subordinate clergy also.

25027. Are you aware, as Secretary of the Board, of the means adopted for forcing the withdrawal of the children?—Yes. They have taken very strong measures to try and prevent the children from attending, such as withholding the sacraments of the Church even from teachers. I know one model school in which the sacraments are withheld from the teachers, and they leave that diocese, and sometimes come to Dublin.

25028. How did you become acquainted with that?—The teachers told me so.

25029. Mr. *Stokes.*—Is there any case of an Inspector lying under the same interdict to your knowledge?—I never heard of an Inspector.

25030. Rev. Dr. *Wilson.*—Do you consider that the opposition of the Roman Catholic prelates is a good ground for withdrawing support from those schools?—I don't think it a sufficient ground. The schools have not changed in their principle in the slightest degree. They were supported by Catholic prelates in former years. They are still largely supported by the Catholic laity. I think that if State aid is withdrawn from any scheme because a body of ecclesiastics—however eminent and exalted they may be, or to whatever Church they may belong—opposes it, legislation becomes fruitless.

25031. But are you aware it has been stated that, to a large extent, the children of the humbler classes are withdrawn from these schools?—I have heard it so stated.

25032. Have you looked over the returns from these model schools?—I have.

25033. Is such a statement correct, that the children of the humbler classes have been withdrawn?—Well, the Roman Catholic children have been largely withdrawn, but if you mean that the children of the humbler classes do not attend——

25034. I speak generally. Are these schools well attended by the children of the humbler classes?—I understand your question now. I think they are. I have a copy of a return made to this Royal Commission on this subject. The return is divided according to the position and occupations of the parents of the children. I divide it into forty-eight different heads. I begin with agents and managers, and it includes apothecaries, artists, attorneys, auctioneers, and so on down to labourers—every social distinction I could well think of. I found that of the 9,478 children who attended model schools in the last quarter of 1867—I begin with the lowest class—1,009 were the children of labourers.

25035. Mr. *Stokes.*—Under what class did you return in that table the children of Inspectors?—Under the class Inspectors.

25036. Is there such a class in the table?—No, I find it is "Government employes."

25037. Rev. Dr. *Wilson.*—Give me the attendance of the children of the next class above labourers?—Tradesmen, 2,165.

25038. Mr. *Stokes.*—What do you mean by tradesmen?—Well, in Ireland, it means carpenters, tailors, and shoemakers.

25039. Mechanics and artisans?—Yes, but "artisans" has a higher application very often.

25040. Rev. Dr. *Wilson.*—The next class?—Clerks, 554; farmers, 1,137.

25041. Do you make any distinction in the farming class?—No, small and large farmers are all put down together. Servants, 223.

25042. Any distinction in the class of servants?—No. Soldiers and pensioners, 314; police, 192.

25043. Rev. Mr. *Cowie.*—Have you given us these figures from the number on the rolls?—From the number on the rolls that quarter—not the year.

25044. If the proportion of attendance is the same as in ordinary schools, may we take it that one-third of the numbers you have given were present?—Yes, that is true, in the ordinary schools; but not in the model schools.

25045. Rev. Dr. *Wilson.*—Can you state what the average attendance in model schools is?—Half; but that would not affect the question.

25046. Rev. Mr. *Cowie.*—Will it not affect the absolute numbers, although it does not affect the comparison?—The numbers relatively will be the same. It will not make the return relatively different.

25047. Mr. *Sullivan.*—Are you quite sure it will not?—It will not necessarily follow.

25048. Would it not be likely that a greater proportion of the children of labourers would be on the roll, than in average attendance?—I think the children of labourers, shopkeepers, servants, and the humbler classes, attend very regularly.

25049. As matter of fact, is not the attendance of the poorer classes always less than the atttendance of those better able to send their children?—As a matter of fact, it is so in ordinary schools, but not in model schools.

25050. Have you anything more than surmise for that opinion?—I have remarked it, that the children of the poorer classes, who come to model schools, come to stay and to learn.

25051. Have you any statistical facts to base that opinion upon?—I have not. It is a conclusion I have come to from observation.

25052. Rev. Dr. *Wilson.*—Do these children of the humbler classes pay fees in model schools?—They do.

25053. Under these circumstances, is not their attendance likely to be far more regular than the attendance of children in the ordinary schools?—It is more regular, because many children in the ordinary schools do not pay anything.

25054. Mr. *Sullivan.*—Is there not a considerable number of children struck off the rolls quarterly, because of non-payment in model schools?—Yes, some are, because the children have to pay in advance.

25055. Is there not a rule that they can attend for a month without paying?—There is no rule to that effect recognised by the Board. That may be the practice of some teachers.

25056. The *Chairman.*—You stated at an earlier period this morning that that portion of Mr.

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Kavanagh's report on model schools which had not been printed was taken from your rooms lately?—Yes.

25057. Then will you look at your letter to our Secretaries of the 7th December, with reference to portion of Mr. Kavanagh's report, extending from page 13 to page 29 inclusive—"those missing pages we cannot find in this office, although we have had most diligent search made for them"?—Yes; I remember that, and it was afterwards that I remembered this paper. I did not know at that time that the paper referred to Clonmel, and I at once said that "this must be the paper which you brought down, Mr. Taylor:" and this was the paper that was taken away.

25058. The Earl of *Dunraven.*—Do you remember the date?—No; I do not remember the date; but I dare say Mr. Taylor, one of our first class clerks, can remember the week.

25059. Mr. *Gibson.*—With reference to teachers trained elsewhere than in our model schools, do you think it would be proper that they before taking charge of particular schools, when going from model schools not under our control, should have certificates of competency given by the Commissioners of Education—or by some competent authority?—Well, I think if they submitted to examination it would. Whether they were trained by ourselves or not we were bound to give them a certificate of competency and the benefit of classification, because training is not essential to classification.

25060. Do you think that teachers trained elsewhere than under the National Board should be allowed to teach as classified teachers without certificates of competency?—Without examination?

25061. Without examination?—Of course not without examination; and a certificate of competency from the Commissioners' own servants.

25062. Yes?—I think not.

25063. No matter where they may be taught they ought to have certificates of competency of some authority?—Under the Board? I think so.

25640.—Of course the observations which I have put do not refer to our existing rules as to teachers in convent schools who are exceptional?—They are treated exceptionally. They are not subject to examination.

25065. Mr. *Dease.*—Allow me to ask you whether the interdict you have referred to as having been issued by Roman Catholic bishops in the cases of certain model schools, went to the extent of withholding the sacraments from the parents of Catholic children attending such schools?—From the teachers.

25066. Have such interdicts been issued in the case of all the model schools?—No, there are some model schools which are attended very well by the Roman Catholics.

25067. Are you aware that in the cases where such interdicts have not been issued there is a materially smaller attendance of Roman Catholics than where such strong measures have not yet been taken?—The attendance has considerably decreased. It went down to a certain point, and there it has generally remained for several years.

25068. Very much smaller?—Well yes, I think in some places it has fallen down in consequence of the stringent measures that have been taken. They are pretty general throughout Ireland, and in all cases the attendance of the Roman Catholics has fallen away. Twenty, thirty, forty, and fifty per cent.

25069. Is there a much more marked decrease in attendance where there has been such an interdict pronounced by the bishops?—Yes; all the interdicts come from bishops.

25070. Mr. *Sullivan.*—What explanation do you give as to the other documents that were asked for by the Royal Commissioners and moved for by Mr. Kavanagh, and as to which we got the same answer that they were missing, and one of which is also produced and printed in our appendix?—The best way is perhaps to answer your question in detail in reference to the various papers that Mr. Kavanagh moved for. He moved for seven papers. He was supplied with six; but one was a wrong paper, and when we found that out on receiving this letter we sent a further paper to the Secretaries of the Royal Commission. It was a very natural mistake, for I fell into it myself. The first paper that he asked for was the "Answer of James W. Kavanagh, Esq., to Board's proposal to erect *ordinary* National schools without local aid in poor localities." The second is "Answer of James W. Kavanagh, Esq., to Board's proposal respecting payment of teachers' salaries, and suggestion of a modified capitation scheme."

25071. Was that sent in?—That has been sent.

25072. When?—since Mr. Kavanagh wrote to say that he had not got the right paper. The paper we sent was a paper headed as you will see "Payment of teachers' salaries," and that having caught the clerk's eye, he said "I have got it," and he copied it and sent it. However, when we got Mr. Kavanagh's letter we sent the right one here, but not to him. The third was "Letter of James W. Kavanagh, Esq., suggesting Teachers' School Manual," that was sent. Fourth—"Letter of James W. Kavanagh, Esq., suggesting an Inspectors' Manual," that was sent. Fifth—"Report on Bessbrook National school, with minutes and correspondence thereon," that was sent. Sixth—"Report on Denmark-street National school, with minutes and correspondence thereon," that was sent. The seventh was "Correspondence with James W. Kavanagh, Esq., relative to the proposed erection of model schools at Enniscorthy," that was not sent, because it was not in the office; but Mr. Kavanagh himself got a copy of that on the 13th August, 1862: and it was when that copy was being made out, the paper was missed. It was copied by a gentleman named Clarke, who was not one of the staff of the office, and who was employed by the Secretary at that time, Mr. M'Creedy, to copy it. We have never seen the paper since.

25073. Is that gentleman still in the employment of the Board?—He is not.

25074. He is not the same as the Mr. Clarke who has been employed as supernumerary clerk in connexion with the books?—That was the gentleman.

25075. He is not now in the employment of the Board?—He is not.

25076. Not in connexion with the books?—Not in any way.

25077. Rev. Dr. *Wilson.*—On what date did Mr. Kavanagh get that copy?—It was made out on the 13th of September, 1862. I said August before, that was a mistake.

25078. Mr. *Sullivan.*—As a matter of fact was not that document handed about amongst the Inspectors—the document about the Enniscorthy school?—I know nothing whatever about it.

25079. Are you quite sure that it never went down to Limerick and was in possession of the Inspector there?—I have never heard of it.

25080. You are aware that it was well circulated throughout the country?—I am perfectly satisfied that I know nothing whatever about it.

25081. Or about any similar documents that were abstracted from the archives of the Board?—Nothing. I never heard anything about any document connected with the archives of the place except the one which his lordship informed me about to-day, which I was instrumental in handing myself to Mr. Sheridan.

25082. You never heard that Mr. Sheridan had that very letter about the Enniscorthy school?—Never.

25083. I want to ask you just one or two questions about the returns asked by the Royal Commissioners. As to section 11, No. 5—"Number of reports of violations of the rules of the Board relating to religious instruction during each of the last ten years, with numbers of admonitions and reprimands, of fines imposed, of depressions in classification, of dismissals, of withdrawal or suspension of salary, and of schools suspended or struck off through such violations." Was this return made out from the county books?—It was.

25084. Why was it not made out from the reports

of the Inspectors?—Because the county books show all the cases in which action was taken.

25085. Did you understand that this return was confined to cases where action was taken, or that it was to be a return of the total number, distinguishing those in which action was taken?—Well I understood that unless action was taken it could not be considered that it was a violation. That question was very carefully discussed. Something arose which prevented action being taken, and perhaps we received a letter next week from the Inspector in a particular case to say that the violation no longer existed, and that it was committed under a mistake; and we did not regard that as a violation and therefore we did not take action. It may have arisen from a mistake.

25086. Taking the number of cases in which there was action taken what proportion would they form of the number of cases actually reported by the Inspectors?—Except when changes of rules occurred—when a rule was recently changed—they would be nearly identical. If there was a change of rule which was not understood for some time, then there would be a considerable difference.

25087. Would you say 20 per cent?—With reference to what?

25088. The proportion of those sent in upon which action was taken?—I think they would be very nearly identical with the cases in which action was taken if the rule was one a long time in existence.

25089. Then you are not prepared to say whether the proportion is 20 per cent?—I am not.

25090. What proportion would you say?—I say that they are very nearly identical. If the rule is a long established rule and there is no recent change such as in 1866, I say that the number of cases in which action was taken, and the number of cases reported would be very nearly identical; but in the case of a recent rule the proportion might be very considerable indeed.

25091. But does not this return include years in which recent changes of rules took place?—Yes, it does.

25092. Now, what is the proportion of the cases in which action was taken to those in which reports were sent in?—I could not say what the proportion was, for when the Inspector came round for the first time after this rule was promulgated in very many instances he found violations simply from ignorance of the rule and not understanding it, and he reported the fact; but he frequently set it right himself, and it did not require our action; and when we found that it did not require action we did not consider it a violation.

25093. What is the relative proportion between those in which action was taken and these reported for the past two years?—My answer is I cannot tell you.

25094. Would it be correct to say that the number is five times as great as those in which action was taken?—I cannot say whether is was or not.

25095. Now I will refer you to section 14, paragraph 11, of the Returns asked from the National Board by this Commission—"Number of female teachers now in office, distinguishing the teachers of model schools who have been pupils in convent schools." How did you make that return out?—I am not sure exactly how it was made out. Perhaps it was made out by application to the convents themselves.

25096. Does it include only the convent schools under the National Board?—Certainly. It includes no convent schools but the convent schools under the National Board. We have no power to get returns from any other convent schools.

25097. Does not this refer to persons now in the employment of the Board?—"The number of female teachers now in office, distinguishing the teachers of model schools who have been pupils in convent schools."

25098. Why did you restrict it to convent schools under the Board only, and not extend it to convent schools outside the Board?—Because we conceived that this return referred only to convent schools under the Board, and we never attempted to get information from other schools outside the Board.

25099. This return refers to persons in office under the Board?—Educated in convent schools.

25100. Is there a word there about convent schools under the Board?—We consider that is what was meant. I thought that was what was meant, that it referred only to convent schools under the Board. We had not the power of getting information from other schools. We had no right to intrude ourselves upon schools in the West under the Right Rev. ——

25101. Does the return refer to schools at all, but to persons in the employment of the Board?—Yes; it says, "Who have been pupils in convent schools;" and you must take the two classes together; and I certainly never thought that it meant to refer to persons educated in convent schools—not National convent schools.

25102. Is not the meaning of this return clearly that we wanted to know how many persons were trained as teachers outside the training institution of the Board itself?—I did not know that that was the meaning. I thought the object was to ascertain the number of the teachers that have been produced by the convent schools in connexion with the Board.

25103. And how did you interpret the word "teachers?"—It may be possible that I am wrong in that construction, and it may be possible that we sent out queries to the other schools, but I am almost certain that we did not. They would not have done that without my instructions.

25104. How did you interpret "teachers?"—Any person holding the office of teacher, principal, or assistant.

25105. Then you did not include either paid monitors or ——?—No; the reason assigned for not including paid monitors was not given by me. The very introduction of the words "model schools," shows the irrelevancy of the explanation.

25106. Then this return, as it stands, is confined only to these principal and assistant teachers who have been educated in convent schools, which might happen at the time to be in connexion with the Board?—I am disposed to think so; but, however, it is an important question, and I shall ask about it, for perhaps some teacher may have set down the fact that they were trained in convent schools not in connexion with the Board.

25107. Mr. *Stokes.*—If you were asked about the number of officers of the Board who were brought up in Westminster school, how would you proceed?—I would simply ascertain at Westminster school how many had been brought up there.

25108. Would you have asked the officers of the Board, or have gone to Westminster school?—I think I would have gone to Westminster school, because the heads of the school would supply the information much readier. I suppose they keep a record of what becomes of their pupils. By "officers of the Board," I understand you to refer to *every person* in the service of the Commissioners at any time.

25109. Mr. *Sullivan.*—In your former evidence, at questions 2426 and 2427, I find this (2426) "The Chiefs of Inspection—are their duties laborious?—They are, very. (2427) State them?—Every report that comes in from every part of Ireland is supposed to pass through their hands; and though they may not read them all, every report requiring action has to be read. The reports are brought before them, and those which have been marked 'nil' by the clerks, which signifies no action required, are not read. They merely initial them." Is that the meaning of the word "nil?"—The word "nil" means that there is nothing in the report requiring action.

25110. Then this is an incorrect statement of the case here that *nil* signifies no action required?—That is correct.

25111. Then in other places you give a different meaning to it. Here is your meaning elsewhere, which is totally distinct. In answer to question 2697, you say, "The clerk never recommends that the teacher should be fined." I go on to ask you. (2698.) In no case? and you reply, "In no case. He merely

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notes the information, the antecedents of that teacher, the history of that teacher, if unfavourable. If favourable he says 'nil'—nothing against him." Then in one case it means that nothing previously has been registered against him, but it does not mean that there is to be no action taken in that particular case?—Allow me to look at the passage. [Record of the witness's previous evidence at question 2427 and 2698 handed to him.] I do not see any contradiction; but as you seem to think there is, I think it is due to me to allow me to explain.

25112. Explain that?—In the first case, it is a general statement that every report that comes in from every part of Ireland is supposed to pass through their hands, and though they may not read them all, every report requiring action has to be read. The reports are brought before them, and those which are marked *nil* by the clerk, which signifies *no action required*, are not read.

25113. Then, in the second case, you must take your question in connexion with the former one—"In most cases it is the clerk who recommends that the teacher should be fined?'—Never. The clerk never recommends that the teacher should be fined.

25114. In no case?—In no case. He merely notes the information, the antecedents of the teacher, his history, if unfavourable. If favourable, he says, "nil" That is, he says "nil" with reference to his antecedents—that there is nothing against him; but he does not mean to say that there is no notice to be taken of what is in the report.

25115. You stated, in the first answer that nil meant no action required?—When nil is written on the report, and there is nothing else written with it, it means no action required; but when it is referred to the antecedents of that teacher it means that there is nothing against that teacher.

25116. Then it has two meanings?—It will have a thousand meanings according to what you apply it to.

25117. Then you adhere to the fact that "nil" has distinct meanings?—It has different meanings in these places. In one place there is simply the word "nil" on the report, without any other note whatever. That means that that report requires no action. Then with reference to a teacher or to the condition of a house, the clerk finds certain irregularities, and he notes them down, but he says, in the former report, there was nil on these subjects.

25118. Then is not that exactly the question I ask—has nil two distinct meanings?—It has two distinct applications.

25119. In the same answer at 2427, in describing the duties of the Chiefs of Inspection, you say that there are many letters of a special character which have to be written, and which are often more troublesome than formal reports. Then there is the consideration of applications for aid, and "preparing them for the sub-committee." Now, are not those applications for aid determined by the clerks according to fixed rules previously?—They are never determined by the clerks. The information to enable the Committee to determine them is supplied by the clerks.

25120. What does the Chief of Inspection do?—The Chief of Inspection looks over all the conditions that are set down in the report, to see if the school is entitled, according to them, to aid or not. He looks first down the list and he sees the date of the application, because that will determine the date from which aid will be granted; and he looks at the statement as to the condition of the house and the number of children in attendance, and all those conditions, the fulfilment of which is required to entitle a school to aid; he must do that in every case; then he marks in a corner of the report "grant," or "reject;" and then the Secretary, to check his inspection of the paper, revises it, sees that it is right, reports to the Resident Commissioner that it is so, and, there being no difference of opinion, the case is so far disposed of.

25121. At page 116, answer 2611, you say, "I require that the clerks in the departments who deal with the public shall fill up a bill of work under a variety of heads, showing what the arrear is, whether under letters or under reports; and if I see that the clerk is unduly in arrear I bring him before the Board. I have had a clerk suspended for a month for arrears; that is a heavy penalty, I have had clerks fined for arrears. I see from week to week the condition of the office. I verify that by going up myself and seeing the desks. I require the desks to be open—no locks and keys—so that I can see what each man has to do." Has any case occurred in which a clerk was fined for having an undue accumulation of documents in his desk, recently?—I am not sure. That would not be the reason. He would be fined for having an arrear of business from which, of course, that accumulation would result.

25122. Recently?—Not very recently; not since I was here before.

25123. In recent times of the Board—say a year?—Yes, I think so; a year and a half or something of that kind.

25124. On that particular occasion was there any other instance in which an arrear was noticed?—I cannot say. If you tell me the occasion I can get the bill of work and show you all the arrears. All such documents are (as a general rule) preserved.

25125. I shall specify, before you leave, the month?—If I have the bill of work, you shall have it with pleasure.

25126. Do you recollect looking into the desk of a gentleman, with no less than 1,500 documents in his desk?—No, I don't. I do not often look into desks; it is regarded as a sort of espionage. But I gave them to understand that their desks were liable to inspection. Latterly I have not looked into their desks at all, because I found, as a general rule, that they observed the directions, which they had received.

25127. That case could not have occurred?—Not with me certainly. I have not looked into their desks three times in my whole life.

25128. Was that one of the times?—No, certainly not.

25129. The Secretary, I think, has the power to get a clerk punished, or fined, or dismissed, without any offence being charged or alleged?—No, of course not, but he brings the case before the Board, and the Commissioners do it.

25130. In no case could that have occurred?—In every case the clerk is fined on the facts of the case by the Board.

25131. It always goes before the Board?—It always goes before the Board.

25132. And the Board hears the case read?—The Secretary always reads it to the Board, unless it is an ordinary case of a fine for late attendance, for which there is a rule.

25133. There is an exception then in regard to fines for attendance?—The attendance book is always brought up and laid on the table, with a return of the clerks that attend irregularly; and I say, "Here are the reports of the clerks' attendance for the week, it happens to be very regular this week;" or "it has been irregular during a few days, and there is the return," and the fines are imposed.

25134. Did you ever know of a Commissioner looking at it?—Yes, I have.

25135. Very frequently?—Very seldom; it is a matter of routine.

25136. What is the fine for one day's absence?—A day's pay.

25137. What is the fine for two days' absence?—Two days' pay, I think, and it may be a week, if the clerk cannot give a satisfactory explanation. If he gives anything at all like a satisfactory explanation, he is not fined at all. The system of fines has had a most wholesome effect in making the clerks attend regularly.

25138. Within the last eight months, how many fines have been inflicted?—I cannot tell. Three or four perhaps every week, of sixpence each.

25139. But fines of £20, and another of £25, and another of £3?—I think I had two or three clerks fined since I became Secretary, for gross irregularity,

and I had one dismissed from the 31st of last month, and restored, on condition that he should behave himself in future.

25140. Rev. Dr. *Wilson.*—Was this system introduced by you?—It was recommended by me. I found that it was absolutely necessary for the discipline of the office. I know that there are many gentlemen in the office who would be glad to have the system cancelled.

25141. Mr. *Sullivan.*—Would you please to state what it was that each of those three fines was levied for—those large sums?—I cannot tell the particulars, but it was for repeated irregularities of conduct, arrears of business, and neglect of duty. The particulars are all set down in the Board's orders, and they can be furnished if you will only move for them. I recollect the gentlemen who were fined. I recollect their names, and I know their antecedents, and I know their career. I know that some of them have since become entirely reformed; and I know that another of them, at least one, was until a very recent period, almost as reckless as ever, and that was the reason he was dismissed.

25142. Can you account for the singular fact that all the clerks, whose fines are extremely low, in this particular case, are Protestants?—No, indeed, I cannot.

25143. And in the other case the fine is put against ——?—That is not the case, because one of those fined a month's salary is a Protestant.

25144. Yes, Mr. ——?—Precisely.

25145. In the case of Mr. —— what was the cause?—Mr. —— was fined for irregularity of conduct—not for arrears of business.

25146. What was the number of days' absence that he was fined for?—I forget how many. All that is set down in the minutes of the Board, and those cases are all brought before the Commissioners specially in the programme.

25147. I shall defer this portion of the examination till we get the bills of work. At question 3008 you were asked—"Have the Board represented to the Post Office the desirability of giving them special facilities for expediting the quarterly payments?"—and you replied, "Last year, when the thing came under my notice, specially as Secretary, I had representations made to the Post Office, and they sent out an increased number of sheets—a larger number than they used to do—but they said they could not go further.

25148. Now, as a matter of fact, was the representation made when that statement was made?—As a matter of fact it was.

25149. Was the representation made before this Royal Commission sat?—It was certainly, but not the last representation. There was another representation made, increasing the sheets from forty to sixty, by the noble Chairman. I believe it was by him it was done; I know that the Post Office authorities told us it was done, and his lordship told me that he would take an opportunity of doing something of the sort; and it was in consequence of his representation, I believe, that it was done; but I refer to a former increase of sheets.

25150. Would you furnish in your evidence the date at which that representation was made?—I could not possibly do so. I think it occurred in a conversation with one of the clerks of the cash office.

25151. Then no official representation was made?—No; it was a message that was sent across to the office, to know if they could do any more for us, as we were pressed for time. We frequently do that with the Post Office.

25152. Then, there is a good deal of business of a serious kind done by the officers of the Board without any official correspondence?—I do not think you are to draw a general conclusion like that from an isolated case.

25153. At page 116, question 2611, you say that you have had a clerk suspended for a month for arrears. In that case what was the number of papers in arrear?—I do not know. They might have been very numerous or they might not; but the same clerk had been in arrear fifty times before.

25154. What would you call a large number in arrear?—Perhaps fifty letters; sometimes twenty. It would depend on the pressure of work.

25155. Is that an extraordinary number?—For one clerk to have in arrear?

25156. Yes?—Yes, it is a considerable number; but I have known the same clerk to have 300 in arrear, and to repeat it constantly; and I am only surprised that he was retained in the service of the Board the length of time he was. He would not have been retained in the service of any other Board in the Empire, I believe.

25157. Can you judge always by counting the number of papers of the amount of business that is done?—Yes, I can; because the bill of work is divided into sections, showing the nature of the papers that are to be dealt with; and then the items are set down, 6, 7, 10, 12, and so on, and then the tot is the number of those papers.

25158. As a matter of fact, would not sometimes three or four papers occupy as much time as fifty or sixty of another kind?—Certainly; but that would not excuse the arrear.

25159. And do you take that into account?—I generally do; I do not know whether I did so on that occasion.

25160. You do not do so invariably?—I do not say that I look into it as a rule, but I would sometimes look into it. But if I saw that number of papers in arrear I would say that the clerk was very culpable.

25161. If a gentleman was in arrear to the extent of 1,500 papers, and that he happened to be a Protestant, would it make any difference with you?—Not the slightest; neither Protestant nor Roman Catholic. They are all the same to me as clerks.

25162. It did not influence you in the case of Mr. ——?—Certainly not, nor in the case of anyone else.

25163. What would you say if you saw 1,400 or 1,500 papers in his desk?—I never saw what was in his desk in my life. The papers might be very voluminous. One case might contain five or six hundred sheets, but the clerk would only have to deal with one document, and all the others might be put together as belonging to the case.

25164. At page 110, question 2404, you are asked "Are your annual reports uniform, or are there different editions of them?" and you say, "I never heard of a second edition of the reports; I do not believe such a thing exists." Was there a second edition of the report published in 1865?—I do not remember; I never heard; there may have been; but I was not aware of it.

25165. In that report is there not a second edition of the appendix?—I do not know.

25166. You are not aware of its existence at all?—I am aware of the existence of the report, but I am not aware of the second edition.

25167. Who orders the second edition?—It would, of course, be ordered by the Commissioners, or the Secretaries, and only by the Secretaries on communicating with the Board.

25168. Then could such a thing happen without the knowledge of the Secretaries?—I was not Secretary in 1865.

25169. Has it ever been complained of that the official programme does not fulfil the object for which it was intended?—By whom?

25170. By anyone?—I do not remember any such case.

25171. Has there ever been a protest against matters of importance being brought before the Board without being mentioned in the programme?—Yes, but that was not the question that you put to me.

25172. It is the same question?—I beg your pardon; you asked me if there was any complaint that the matters put on the programme had not been sufficiently detailed, and I said I never heard of it.

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The point is now that they were not put on the programme at all.

25173. Has it ever been objected that the Secretaries misdescribed subjects and concealed their nature?—Never to my knowledge.

25174. Do you know anything of a round-robin of the Head Inspectors which is in evidence here—how is that described on the programme?—I do not remember.

(Joint letter of the Head Inspectors handed to witness.)

25175. You do not recollect how that was described on the programme?—I do not remember.

25176. Rev. Dr. *Wilson.*—Can you certify that you ever saw the programme in that case—did you ever see the programme?—Never; I was in the country at the time.

25177. Mr. *Sullivan.*—If it were described on the programme as an application of the Head Inspectors for an increase of salary, would it be a correct one?—Well, as I remember the document, it would be only a partial description.

25178. Are there not a great number of very important matters touched upon in it?—There are.

25179. Then from such a description as I say, if it were on the programme would it be incorrect?—I think it would be a very imperfect description.

25180. Are the subjects upon the programme taken up always in the order in which they are upon it?—As a rule, they are. That rule is not departed from unless the subject first in order might be a very important subject, and the number of Commissioners assembled at the time might be small. Then I might say, "Shall I go on to this second, or third, or fourth head, which is not important or is a minor matter, and wait till Commissioner So and So comes?" and then the Commissioners might say, "Better wait, as it is a matter of importance."

25181. Cannot the details of the business brought forward be so disposed of that the habits of attendance, and the season of the year at which certain members of the Board can attend, be taken into account?—I suppose if the Secretaries were dishonest men they could do so.

25182. Have you never heard it objected that things of that kind were done?—Never; I never could contemplate anything so base.

25183. You were one of the persons signed this remonstrance?—Yes; I was one of the persons.

25184. What action did the Board take with regard to those who signed?—In my case?

25185. Yes?—They took the same action with all; they admonished us all.

25186. Were you not suspended?—Never.

25187. Rev. Dr. *Wilson.*—Who were the others who signed it?—All the Head Inspectors at that time, I think, signed it.

25188. Do you recollect their names?—Mr. Keenan, Mr. Kavanagh, Dr. Patten, Mr. Sheahan, and myself.

25189. Mr. *Sullivan.*—Do you recollect the Kilflyn applicant case, in the county of Limerick, visited by you in 1854?—I do.

25190. Arising out of this case did you make a complaint against the District Inspector?—I did.

25191. What punishment was inflicted on him?—I think he was fined £5.

25192. Was it not a leading ground of that complaint that he violated a rule or an instruction of the office, which obliged the Inspector to visit an applicant case, within three weeks from the date on which it was advised to him?—I think I stated that; and there was a rule at that time, or instruction to that effect; but that was not the reason he was fined.

25193. Did the Inspector appeal for a reconsideration of the case, and deny the existence of any such rule or instruction, and challenge you to produce it?—Yes, I think he did.

25194. Did the Board ever decide upon, or answer the Inspector's letter?—The matter has been brought frequently (before I became Secretary) before the resident Commissioner, and I think before the Board also. That gentleman was continually getting into scrapes and difficulties, but he has left the service.

25195. Can you now produce an official copy of any such rule or instruction?—I am not sure that I can.

25196. Have you ever seen it?—Not since.

25197. Did any such rule ever exist?—I was strongly under the impression that such a rule did exist, and may still, and I have said so frequently at the office; it was not a rule in the meaning of one of the Commissioners' Rules; it was an instruction by circular.

25198. Did you appeal to have that portion of your report cancelled, when you found that you were in error?—No, because I found that that Inspector had neglected his duty on that occasion, in various ways, and I did not think that I was in error, and I did not think that he was an Inspector that required or deserved any consideration.

25199. Was not the punishment then inflicted referred to by the Board as a justification of the Board's subsequent censure upon that officer?—I am not aware of that. He exposed himself to so many occasions of censure, that I do not think that was necessary.

25200. But if a Head Inspector, or more, if the Secretary, has the power to register a censure where there is no foundation for it, and that it remains on the books of the Board for a number of years without any answer or any decision being come to beyond the fact that he was fined, cannot that be brought up against him on all future occasions?—All these things were done before I became Secretary, so that I never registered a case. I was a Head Inspector at the time.

25201. Did the complaint originate with you?—The complaint originated with me that he had neglected his duty in not reporting on the case.

25202. May I ask you again to say whether the fact is not as I put it, that the main feature of the case is, that rule or regulation which is *alleged* to have existed?—I am really not sure of all the circumstances of the case, but I know that it was regarded as a leading feature in the case.

25203. And has not the same thing occurred with regard to clerks in the office, where the Secretary, who has a considerable amount of power in inflicting fines, registers the infliction of them?—He has no power to inflict fines; it is only the Commissioners who can inflict fines.

25204. Can he not inflict fines for non-attendance?—He cannot inflict fines for non-attendance. The cases must go before the Board, there is an established rule that if a clerk is so many minutes late, he is to be fined. If he is late, the fine follows.

25205. The *Chairman.*—Is not that rule very commonly observed in large public companies?—I understand it is. Before I had any of those rules sanctioned by the Board I visited some of the leading public offices in this city to know what was the practice—the Post Office, the Board of Works, and the Poor Law Board; and I ascertained what was the practice there, and I saw how far we could apply similar rules in our own establishment.

25206. Mr. *Sullivan.*—Considering the manner in which these matters are brought before the Board, and that the Commissioners never read them or refer to them, of which we have evidence in the returns of the Board itself, does not the power really rest in the hands of the Secretaries?—I think not all, because if the Secretary brought a case before the Board that was not a *bona fide* case he would expose himself to fine and dismissal. I know I should feel that.

25207. If a clerk appealed in the case of a late fine of ten shillings, and they refused to re-open the case, would it?—The case was put on the programme, and was brought formally before the Board by me—that is the case of Mr. ——— who was fined ten shillings for insubordinate conduct, and most insubordinate conduct in my own presence; he wanted to have that fine remitted; the matter came before the Board, I opposed it, and the Commissioners did not remit it; and very properly; I thought he would have been fined five pounds instead of ten shillings.

[The room was cleared, and on re-admission, the examination was resumed as follows:—]

25208. Mr. *Sullivan.*—How many letters are sent through the correspondence office annually?—Do you mean through the correspondence office proper. That come in, is it?

25209. Yes?—I should say from 10,000 to 12,000 a-year.

25210. What proportion of these would go to the registry and salary office?—Any not sent to the Secretaries would be sent to the registry office. The proportion would be very large.

25211. What per-centage of them is referable to inspection business?—Most of them refer to business arising out of inspection.

25212. I refer specially to inspection business?—None refer specially and exclusively to inspection business, unless there happened to be a complaint against an Inspector or a letter from some one requiring an Inspector to visit.

25213. How many would be opened annually in the inspection office?—Is it including reports and letters?

25214. Yes?—The letters from the Inspectors amount to above 400 weekly—the reports received from the Inspectors average over 600 weekly. That would make over 1,000 weekly, or over 52,000 a-year.

25215. What per-centage of these go to the registry and salary office?—All upon which action is taken, which action must be noted in the county books, or which have reference to the salary books, would be sent to the registry office.

25216. What would you say would be the proportion of the whole number?—Fully one-half.

25217. Is there a classification?—There is a classification sheet for each—one for males and one for females.

25218. All papers referring to training classes go to the Registry Department?—All papers referring to gratuities and salaries, go to the Registry Department.

25219. The clerks in the Registry Office also have a good deal to do with two classes of papers?—They have, and with many classes.

25220. They also prepare the statistical returns?—They assist in the preparation of them.

25221. That work is very various—the preparation of the statistical returns?—It does not take them much time. They have only to prepare a few papers. There are several clerks in the department; and they generally get the assistance of a clerk from me, or two, if they are pressed; but the work they have to do for the Statistical Returns they could prepare in a week or ten days.

25222. Suppose Mr. M'Creedy's plan, which I asked some questions about on the last occasion, were adopted about the work of the salary and the registry office ——?—At the time you mentioned the plan I told you I did not thoroughly understand it. I thought the Commission had disposed of it, and I did not look at it since. I do not understand his plan.

25223. Would not the writing of the letters be the principal duty?—It would be one of them.

25224. They would have to attend to everything arising out of instruction, salaries, and also taking action. Every man would have then daily to take all the action required from the time the letter entered the office until it left?—Yes.

25225. Would not the Long Book in the salary and Registry Office be altogether abolished?—It was proposed to abolish the Long Book, which is a great convenience. It is a very ready book of reference.

25226. Are not great delays caused by clerks in one office having to search for papers in the other?—Latterly a great deal. There has been much confusion owing to the mass of returns this Commission has called for. It has upset our establishment altogether.

25227. Would not these delays be avoided altogether on Mr. M'Creedy's plan?—I could not say that they would.

25228. Would not the salary and registry office clerks be placed in a better position with respect to the schools under his charge?—But the registry clerks are now perfectly acquainted with the schools under their charge.

25229. They don't know anything of the correspondence regarding the schools on the present plan?—They should know everything, for the correspondence is recorded.

25230. That is recorded for handing to the persons in every other office?—It is handed to him every morning by the clerk who distributes the papers.

25231. Mr. M'Creedy's plan, if I understand rightly, abolished the counties?—I believe the basis of it was so far, to group the schools by districts.

25232. In some of the present districts there are four counties more or less, I dare say. I looked at district 19, and it struck me that takes in four counties?—Yes; three or four.

25233. Suppose on the 1st of January that a report comes in to the office, it would be opened in the Inspection office?—Yes.

25234. Received in the office on the 1st of January it would be checked in the office by the clerk for each county?—It would be checked by the clerk for each of the districts from which it comes, and he would know the district from which it comes, for the district would be marked outside.

25235. In that report there would be schools belonging to four distinct counties—in the report coming in, say the Inspector's annual report for particular districts—for example, district 19?—The annual report?

25236. Yes. That would have to pass through four hands, would it not?—The annual report would not go down to the Registry Office at all—it has nothing to say to it.

25237. Suppose that the Inspector sent up a bundle of reports on individual schools, what would be the course to be followed in that district 19?—The clerk in the inspection office would deal with them, read them over, and note them.

25238. One clerk?—One clerk. The registry clerks would then note previous action. Then the documents would go up to the Chief of Inspection for his examination; and when he had noted the action that was to be taken, that action would be communicated from the inspection office, the documents would be sent to the registry office. The clerk in the registry office would distribute them amongst the clerks of the various counties. He knows at once the county, and he knows the clerk to give them to.

25239. What number of days would it take to do that?—It would not take half an hour to distribute them.

25240. Before the whole thing could be done in the case of four counties would six days have gone over?—I think not. Do you mean before the distribution?

25241. Before the whole distribution?—Not unless they went astray.

25242. As a matter of fact, am I right in supposing that is the usual time?—I think not. I don't think you are.

25243. What would be the average time that districts comprising four counties would be distributed?—If the papers came down with regularity, they ought to be distributed in the course of the day. The clerk may not dispose of them all in one day; but the objection to the district basis is this, the districts are frequently altered. If the Board increases the number of Inspectors, it will have to cancel the old arrangement of districts. The county basis is a permanent one, and is the only one on which the business can be conducted.

25244. Would this case be correct which I have made out from a case of the fining of a teacher—for this is the test of the two systems—the Inspector recommends a fine, the letter goes to the inspection office, the clerk of inspection office writes, "Chief of Inspection, fine recommended;" the document passes to registry and salary office, the clerk notes whether previously fined, or reprimanded, or admonished on a similar charge, and how often; then it is sent with

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this noting to the Chief of Inspection?—Yes, but this process may not occupy more than a day or two.

25245. In a month's time the salary becomes due, and it is stopped, the clerk having noted that a fine has been recommended, when noted by Chief of Inspection, who anticipates the Board's order, by writing upon it before it goes to the sub-committee; then to the sub-committee, where it is initialed by the Resident Commissioner; then it goes before the Board in the manner described, then it goes to the clerk, who keeps the Sub-Committee Book, to be entered; then the document itself passes to inspection office, to be written on to manager and Inspector; then it passes to registry and salary office, where the salary is sent, less the amount of the fine. In the mean time the manager has written once a week for the salary; each letter has to be noted—that is, the circumstance of the case written on each of the manager's letters, which, in 300 or 400 cases, is very important; the letter ultimately goes to the Secretary. The Secretary may demand original documents, which is nearly always the case; then comes a search for papers which may be in any period of their travels, and may occupy an hour in the search. The clerk, after looking out for a whole week for the Chief of Inspection——?—Looking out for the Chief of Inspection!

25246. Yes? Is that now a correct view of what may occur in such a case?—I followed the question very closely, and I can answer it. I think the voyage on which the letter is described as going is pretty accurate; but the inference would be that the delays are very considerable, which are not at all necessary. The case might pass through all these departments in one, two, or three days, or it might take longer; but a document going astray is the exception. One per cent., perhaps, of the papers might go astray, and great delay might occur. I have had such cases, but these are unavoidable when one is dealing with a great mass of papers, and as to looking for a week or a month for a Chief of Inspection, one or other of the Chiefs of Inspection is at the office every day. The clerk has nothing to do but to go to him.

25247. Rev. Mr. *Cowie.*—May I ask do you not adopt the plan by which letter, remarks, and answer all travel on together?—Yes, all in the one. The letter is marked S.O., Salary Office, R.O. Registry Office, and action is recorded in one paper; but there may be a great mass of correspondence connected with that one paper.

25248. Also, there may be none at all?—There may be none at all.

25249. One single sheet may contain a reference to twenty papers?—To be sure.

25250. So that it appears a vast deal more complicated in description than it may be in reality?—That is the case.

25251. Mr. *Gibson.*—Are you aware of any case that fulfils all the operations Professor Sullivan has mentioned?—I don't know of any case that accords entirely with the description.

25252. Mr. *Sullivan.*—Now, if the system of Mr. M'Creedy were carried out, wouldn't it greatly diminish the time in a case like that?—I said at the beginning I did not know what Mr. M'Creedy's system was.

25253. Suppose, for example, the Registry Office, the Inspection Office, and the Correspondence Office were all amalgamated, and that each district were placed in the hands of three or more clerks, or whatever number would be necessary to do it, and that these clerks should perform the duty of opening the letters—that would represent the inspection department, and put on the noting, and do all that would be now done in the inspection office; then write the note that is to be forwarded, and conduct the correspondence relative to each case. If that was done, would it not be likely that all that round-about process would be reduced to a day or so?—I don't think so. It would rather produce confusion, and it would be contrary to the principle of division of labour, by assuming that all clerks are of the same capacities and of the same powers, and that they can deal with one class of work as well as they can with another. I think each clerk's work should, as far as possible, be homogeneous.

25254. Are you singular in that, or is that the general impression?—I have not heard the question discussed, so that I cannot say whether I am singular or not; I merely state my own opinion about it.

25255. Still if a plan were discovered that would get rid of all that round-about process, which you admit is a pretty accurate statement of what occurs, would it be a considerable gain to the service?—Yes, I think so. If you can shorten processes without interfering with the correctness and accuracy of official business, you confer a boon upon the office.

25256. Has this matter been at all considered—this question of reducing the routine—has it been at all considered by the Board?—No; I have myself reduced action considerably in various ways.

25257. Do not the delays in the transaction of routine business form a chief cause of complaint by managers?—We have very few complaints latterly.

25258. But it used to be?—It seems to be a thing of the past.

25259. May not that be accounted for by the fact that the whole system of the Board of Education is being gone into by this Commission?—No; now we have few cases of delay; the documents come in one week, and are disposed of before the end of the next week. This is considerable despatch. In a great department like the Education Office there must be some complaints.

25260. And is that the case where fines are inflicted at the period of the payment of the salaries?—There may be some exception. Fines are so few, there cannot be many cases. One case might make a great noise, and cause a reflection on the whole department.

25261. The *Chairman.*—Whatever may be the routine you go through, has the Board of Education had any interest in complicating processes?—Quite the contrary; the desire is to simplify everything.

25262. Mr. *Sullivan.*—Who is responsible for drawing up the programme—who does draw it up in the fact?—I draw up the programme.

25263. The programme for the examination of teachers?—That is drawn up on consultation. It was first drawn up by the Head Inspectors, in conference, but it has been once or twice arranged in consultation, sometimes with District Inspectors, who are considered good judges of such matters, and always in connexion with the Chiefs of Inspection. There are some changes contemplated in the programme for the examination of schools, which is a kindred subject, and it is under consideration of the Chiefs of Inspection, and one of the Head Inspectors, and now lies on my desk to see if I fall in with it, and then it must meet with the approval of the Board.

25264. Have the professors anything to do with the drawing up of it?—Yes, they have been consulted.

25265. Who recommends the books that are named in the foot notes?—The same parties.

25266. Then any one of the professors may recommend his own book, and insist it shall be taken?—It is a very common thing for a professor to recommend his own book.

25267. But, where the professor is enabled to sell, in the case of three books, in the course of ten years, at the rate of nearly £10,000 worth a year, it is not usual?—That was the case of the late Professor Sullivan. I think he is the only one of the professors who did that. His work was put at the foot note. We put such and such books at the foot note, because we think them the best.

25268. These programmes are issued by the Secretary; the Secretaries' names are attached?—Almost all documents issued have the Secretaries' names attached.

25269. They are to be looked on as official acts of the Board?—They are.

25270. The Board is to be taken as having recommended the book to be used, which appears in the list?—The Board is answerable for everything; they

are answerable for the acts of their Secretaries, or bound by these acts.

25271. What I mean is, they are to be understood as really responsible as a public body, for the selection of this book of their own professor?—Yes; I think so.

25272. They give by that fact an absolute monopoly to him of the books. The very fact of having put the book in their list, as they have put other books, shows that they approve of this book?—Yes; amongst the books in this particular document, which I speak of, in which the teachers are to be examined, is this book. There are a great number of books of Professors Galbraith and Haughton, which have been recently put in the list, and they, no doubt, will be put in the programme.

25273. Up to the present in the return given to the Royal Commissioners, in all the actual noting they recommend but one class of books—in the memorandum they themselves entered, there is but one class of books, besides the books of the Board, the books of the late Professor?—The books in the Commissioners' list.

25274. One other point; who draws up the questions for answering?—The Head Inspectors.

25275. I find under the head of lesson books, page 607, the following question—"Specify the three principal means by which the due proportion of oxygen is preserved in the atmosphere, notwithstanding the immense consumption of oxygen by men and animals during the process of respiration;" also, "specify the different families of the Raptores, as in Patterson's Zoology, with the characteristics of each, and describe the species of vulture which appears to be the connecting link between the vulture and the eagle?"—That is a question in natural history.

25276. One other question. Under the head natural philosophy is the following—"Describe three of the compounds formed by chlorine and oxygen, giving the symbol and equivalent of each, and state how the goodness of bleaching salt may be ascertained." And again, "In what condition is arsenic found in nature. To what use is it applied in the arts, and name an antidote for it, and explain the effect of the antidote." You say the Head Inspectors have drawn up these questions?—These have been drawn up by some one of them; I could not say by which.

25277. Natural history and chemistry form part of the subjects for classification?—Of the first-class teachers. The elementary parts of these subjects and these questions are taken from Professor M'Gauley's "Natural Philosophy."

25278. Would it be correct if it was stated the Board did not intend that lectures should be given in any of these subjects by any of the professors—for instance, lectures on chemistry?—I never heard any prohibition by the Commissioners against chemistry.

25279. Is it any portion of his business. Do you consider it portion of his business to do so?—I do.

25280. And does the Professor of Natural Philosophy?—The last Professor of Natural Philosophy, Dr. Clarke, used to give lectures in chemistry; he was not prohibited, and, on the contrary, I think his lectures were very much approved of in the schools in which he lectured.

25281. Do you think it is part of his duty to do so, that it is implied by the preparation of the questions?—It would not follow that it was his duty to give lectures because the Head Inspector of National schools chose to give questions in chemistry to the teacher. I do not see any connexion between the two things.

25282. Who is responsible for the following return for the central training establishment:—"In the course of lectures to the teachers that are to be given by the respective professors in the science department, special instruction is given by Mr. Butler, assisted by Mr. O'Sullivan, in the following subjects:—arithmetic, geometry, mensuration, the elements of trigonometry and navigation, the most useful and important parts connected with mechanics, hydrostatics, pneumatics, optics, dynamics, and geology, and chemistry, with particular reference to the lesson-books published by the Board?—The professors make that return. There is not one of those subjects that is not taught in the model schools.

25283. Then we are to consider this return states accurately really what the Commissioners expect to be done in the training department?—Yes, what is taught one time or another in the training department.

25284. How am I to reconcile this return with the statement of the professor of natural philosophy himself, that these are not portions of his duty?—I don't know.

25285. Who is in charge in Marlborough-street of the books and apparatus?—Mr. Todd, the store-keeper.

25286. Is it his business to collect the apparatus and the materials that are to be employed?—For what purpose.

25287. For distribution to the schools?—No.

25288. Who does that?—The Inspector.

25289. You formerly distributed a considerable amount of apparatus through the different model schools?—Yes.

25290. And of minerals and other things?—Yes.

25291. Who was the selector of these?—They were all selected by Dr. Clarke, I think. I do not think that any have been distributed since, except two or three things some head masters asked for.

25292. You are quite satisfied Dr. Clarke had something to do with the selection of the apparatus or minerals?—I know it as a fact he had.

25293. That he was consulted about it?—He took on himself to make the selection.

25294. In all cases?—I cannot say in all cases. I only speak of what I know of my own knowledge, and I think he selected apparatus as long as he was lecturer on physical science.

25295. Was that a part of his official duty?—I do not know that it was specified as his official duty, but he took on himself to do it.

25296. Who collects now in geology and mineralogy?—No one.

25297. How long is that the case?—Since Dr. Clarke's death.

25298. Has the present professor anything to do with that?—He is supposed to take it up. He has not, as far as I know, taken up geology and mineralogy.

25299. I mean the selection of the things for the model school?—He has nothing to do with that duty. You refer to all the model schools.

25300. All model schools, the whole selection of apparatus?—These things are selected by the Inspectors now.

25301. But you are quite certain Dr. Clarke selected them?—I am quite certain. I have known Dr. Clarke to select them in many cases.

25302. Do you know whether he had the charging of the cost of the article?—I don't know whether he had or not. He used to sign accounts, for I have counter-signed them myself. The articles were generally required for the model school, where he was going to lecture. These articles remained behind that the teachers might carry on the instruction.

25303. Were per-centages allowed on the part of the seller to the officers of the Board on any occasion?—I never heard. If any allowance of that sort was made it was made to the officer of the Board by the party selling the article. The Commissioners knew nothing of it. It would not appear on the face of the bill.

25304. That I understand. But you yourself were Head Inspector at the time all the apparatus was being circulated through the country?—Not all the time.

25305. I mean you were part of the time?—I was.

25306. Did you ever examine that apparatus?—Sometimes I did. When Dr. Clarke was there he understood this subject very much better than I did myself, so that I took his word for most of the things.

25307. Were not most of the things mere toys?—I don't think so—certainly not the geological and mineralogical specimens.

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25308. If the articles were all shaken up in a box, and wrong labels put on the specimens, would that be a true statement of the case?—I never heard an imputation of that sort.

25309. You are not aware of what state they are in now, in the different model schools?—No, I have not been in the model schools for some time. I don't think there is much attention directed to the mineralogical or geological articles.

25310. I speak of all the articles?—I should think in the respective district model schools, they are in a very fair condition, particularly since the Department of Science and Art has called attention to the subjects, but in the Central Department they are very likely lying by in rust and dust.

25311. Would you be surprised that my impression of it lately is not very favourable to the state in which they are?—No.

25312.. I mean the country districts?—No, I don't now know anything about the articles in the country districts.

[Adjourned.]

SIXTY-SIXTH DAY.—DUBLIN, THURSDAY, FEBRUARY 18, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

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Thomas W. Allies, esq., M.A.

THOMAS W. ALLIES, Esq., M.A., Oxon., Secretary to the Catholic Poor School Committee of England, sworn and examined.

25313. The *Chairman.*—How long have you been secretary to the Catholic Poor School Committee in England?—Fifteen years and a half.

25314. Did that committee exist before it entered into relations with the Committee of Council on Education?—Yes, it may be said to have been created for that purpose as much as anything, but it existed just before.

25315. Will you explain to the Commissioners the manner in which that committee transacts its business with the Committee of Council?—I had better, perhaps, state the constitution of the committee, in order to bring that out. The committee consists of forty-five members—three representatives for each of the fifteen Catholic dioceses of Great Britain—with the exception of one, which is not in connexion with it—a diocese in the extreme north with a very small population. The committee represents fifteen out of the sixteen dioceses. Of the three representatives from each diocese two are laymen and one a clergyman. All are nominated originally by the bishop, but continuing in until they resign or are removed, which is uncommon. They may meet any number of times, but, in practice, they meet once a year at a general meeting, and they have a standing sub-committee in London, which manages any business that may arise in the interim—from one general meeting to another; that is, whenever anything arises which touches the whole Catholic body. They represent the bishops in that respect.

25316. Are the representatives of each diocese named by the bishop of the diocese?—By the bishop of the diocese.

25317. Absolutely, or subject to the approval of any persons in the diocese?—Absolutely.

25318. Are they removable?—Yes.

25319. Does it often change otherwise than by resignation?—I think not. I don't remember an instance. But it is not uncommon for them to resign, feeling they cannot attend. I have seen a great many changes on that account.

25320. Lord *Clonbrock.*—Have any ever been removed by authority?—I think not. I don't remember any instance of any one removed by authority.

25321. The *Chairman.*—Are the bishops or is the archbishop a member of that committee *ex officio*?—None of the bishops are members of it, because they stand in a particular relation to it. It is their committee in fact. It represents them, but they are not members of it. The general meeting of the committee and the usual annual meeting of the bishops in London take place at the same time, on purpose, in order that the bishops may communicate to us anything they desire to be done, and they learn from us anything we wish to lay before them.

25322. When the Roman Catholic schools were first taken into union with the Committee of Council were the communications conducted by the committee of which you are secretary?—Yes.

25323. Was the making of these arrangements spread over a long time, or was it shortly arranged?—The union with the Committee of Council was shortly arranged; but there ensued a correspondence of great importance, which was spread over several years, and which concerned the arrangements for making building grants, especially to our schools.

25324. Have the arrangements respecting Roman Catholic schools been materially modified since their original institution?—Not at all.

25325. Will you state what is the outline of those arrangements?—They are contained in a minute of Council of December, 1847. I think the shortest way will be to read it, as that gives the terms exactly. On the 18th of December, 1847, the Committee of Council on Education passed a minute, defining the conditions of aid to Roman Catholic schools. These conditions are as follows:—

"1. That the Roman Catholic Poor School Committee be the ordinary channel of such general inquiries as may be desirable, as to any school applying for aid as a Roman Catholic school. 2. That Roman Catholic schools receiving aid from the Parliamentary grant be open to inspection, but that the inspectors shall report respecting the secular instruction only. 3. That the inspectors of such schools be not appointed without the previous concurrence of the Roman Catholic Poor School Committee. 4. That no gratuity, stipend, or augmentation of salary be awarded to schoolmasters or assistant teachers who are in holy orders; but that their lordships reserve to themselves the power of making an exception in the case of training schools, and model schools connected therewith."

These terms have been kept, both in letter and spirit, without any difficulty arising on either side.

25326. What are the arrangements as regards building grants?—The correspondence to which I alluded

before as stretching over several years turned on the settlement of the trust deed of schools, and more especially upon the management clause with regard to them. I have drawn out in as few words as possible what was the substance of that correspondence stretching over three or four years. It will give the exact point at issue, which was one of considerable importance. This correspondence began in 1848, and ended in March, 1852. The principle involved was that the Roman Catholic Church claims for her clergy the sole and exclusive charge of the religious and moral training of her children, and a power to frame the regulations connected therewith. The discussion throughout turned on the application of this principle. In order to carry it out the Poor School Committee claimed that the power of deciding in case of a dispute arising in the managing committee of a school, whether or not any particular matter does or does not affect religion should be in the spiritual authority. On the other side, the Privy Council required that such power (which it terms simply absolute) should be one of those vested by the management clause in the depositories of the appellate jurisdiction. The appellate jurisdiction as proposed was an arbitrator appointed by the Roman Catholic Bishop; another, an inspector of schools, to be appointed by the Lord President; a third to be appointed by the two former, or else by the senior Roman Catholic Bishop and the Lord President conjointly. On the above difference issue was joined; neither party would yield. At last the Poor School Committee suggested that a model deed should be prepared, which removed from the face of the trust deeds all reference to any appeal whatever, simply stating that matters of a religious character are to be wholly reserved to the ecclesiastical authorities, while matters of a strictly secular character may be submitted to the decision of the committee generally. The model deed was constructed on this, excluding any appeal, except on a very minor point, that is, in case the priest—who is on the committee, and has the entire direction with regard to religious matters—should consider there had been any fault in the teacher on that subject, and suspend him temporarily; then there was an appeal to the bishop on that point, and the bishop's decision is final. But that was not the point on which the controversy turned. That was a point in which there was no difficulty.

25327. In any of your ordinary schools is there a school committee of which laymen are members?—Yes.

25328. Is the priest an *ex officio* member or president of it?—If he is present he would be chairman, but if he happens not to be present, another member must be elected as chairman for the time.

25329. Do they regulate the teaching and discipline of the school on questions arising from them?—The managing committee regulate the teaching and discipline of the school, always understanding that the priest or if more than one, the clergy have the entire management of the religious part of the teaching.

25330. Are all your schools purely secular buildings or are any of them attached to convents or monasteries?—Some are, no doubt, attached to convents and monasteries—convents certainly.

25331. Do you get any building grants from the Privy Council for schools that are not secular?—The Privy Council make no grant to any building which remains the private property of any convent or monastery. Neither do we—we are a poor school committee.

25332. Rev. Dr. *Wilson.*—There is no building grant made to any convent school as such?—No building grants.

25333. The *Chairman.*—Have many of your schools received building grants?—Only sixty-four to the end of 1867.

25334. Are they vested in individual trustees, or in your committee?—In individual trustees always.

25335. Are they gentlemen connected with the neighbourhood or simply priests?—They are both; they are very often the bishop of the diocese with other priests. That is entirely for the builders of the particular school themselves to manage. We do not interfere with that. I think whenever the Committee of Council make a grant, they enjoin that it should be vested in one or two laymen, as well as clergymen.

25336. Mr. *Stokes.*—Do you know the reason of that regulation?—The reason that they assigned was that it is much more easy to trace the descendants in case of laymen, as priests can have only lateral descendants.

25337. The *Chairman.*—And that in case of the trustees dying out, they could refer to the executors?—Yes.

25338. We have understood from a previous witness that the Inspectors examine only in the secular education?—That was part of the original agreement.

25339. How many Roman Catholic Inspectors are there under the Committee of Council?—Three.

25340. Where is the Roman Catholic training school—male teachers?—At Hammersmith.

25341. When was that established?—I think it was in 1852.

25342. Was that put in connexion with the Committee of Council on its first origin?—Yes, or immediately.

25343. Mr. *Stokes.*—Did it not receive a building grant?—Yes it did. Then it must have been in connexion from the beginning.

25344. The *Chairman.*—Do you know what the amount of the building grant was?—There were two building grants. I forget at this moment the first, but the second was £2,500. The establishment was originally intended to receive students of a religious teaching order, not in holy orders. We found very great difficulty in getting subjects. A few years after it was enlarged, and then we got a grant from the Privy Council for that enlargement to admit secular teachers, and the main part of them are secular.

25345. What was the religious teaching order for which it was at first intended?—It was intended to take an order which had been instituted by the Abbé Lamennais a few years before; we found it better to modify the institution to the uses of England, so that they could hardly be called "Lamennaisian Brothers." We placed there a superior who was independent of the Head, and he modified the institution as he thought requisite.

25346. How many teachers does it contain at present?—I think there are forty-two at present, twenty-four of the second year and eighteen of the first year.

25347. Does the course last two years?—Two years.

25348. What ages do they enter at?—From eighteen onwards.

25349. Do you publish any annual statement of the accounts of the training school?—Yes, we publish a Privy Council account. This we introduce in our Report, which is annual.

25350. What was the net total income for the last year?—The last year I think I have not got made up; but for the year 1867 the total income was £2,153 6*s.*

25351. How much did you get from the Privy Council in that year?—£894.

25352. And from the Poor School Committee?—£1,189. Fees of students, £45.

25353. By whom was the teaching in this school conducted?—By the superior and a number of teachers.

25354. Is the superior an ecclesiastic?—He is.

25355. A priest or a monk?—A priest.

25356. A secular priest?—Well, he is neither secular nor regular, but intermediate. The Oratorians to which he belongs rank in processions between the two.

25357. What are the teachers under him?—There is a Vice-President, the Rev. Mr. Graham, who is in holy orders, a secular priest, and a number of lay teachers.

25358. Are any of these lay teachers connected with orders, like the Christian Brothers?—There may be, and have been, I think. There are one or two that are Xaverian Brothers. Our desire was to get if we could, a number of religious students; we should have had a great many more if we could have managed, but we found it difficult. We would gladly have developed the whole thing into a school of religious teachers,

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under the management exclusively of religious teachers, not intending that all those who came out should be religious teachers, but that those who managed the school should be religious teachers. We have not succeeded in that, the difficulty of finding subjects was so great.

25359. Do you readily find schools for male teachers when trained?—The difficulty has been to find a sufficient supply of good male teachers. That has been always a difficulty.

25360. Are any of the schools in connexion with your Committee taught by Protestant teachers?—None.

25361. Are any of them taught by teachers brought over from Ireland?—Yes, any teacher may come over from Ireland, and if he can find employment in one of our schools, he is welcome to do so.

25362. Some trained under the National Board?—Yes, but as you are aware, their classification here does not hold in England. They would not be accounted certificated teachers in England, in virtue of their certificates in Ireland.

25363. They would have to pass an examination?—Yes, same examination as other teachers without a certificate would have to pass.

25364. Where is the female training college?—At Liverpool.

25365. What number of females in training does that contain?—About seventy. Perhaps, one or two more or less; generally about seventy, of whom thirty-five are of each year.

25366. Who are the persons who have the management of that institution?—The Sisters of Notre Dame.

25367. Did that institution receive any building grant?—No.

25368. Why?—They preferred to use buildings of their own. They had at that time very fair buildings in one of the best parts of Liverpool. They have since built, at their own expense, a most admirable training school, with an excellent chapel attached to it. In fact, their institution may be considered perfect in all respects, with regard to the accommodation for training students.

25369. Is the whole institution managed by the convent authorities, they being in connexion with the Catholic Poor School Committee?—I should hardly put it in that way I think, because we have a financial committee, several members of our own body, of which I am secretary, as general secretary of the Committee, which attends yearly to the financial accounts, which is responsible to the Privy Council, and which engages to the Privy Council to supply whatever is deficient.

25370. Are the building and establishment under the discipline and management of the ladies of the convent?—Yes, certainly, with the proviso that the Poor School Committee are cognizant of all that goes on, and that it is in a certain sense their training-school, only in a certain sense with the restrictions I have mentioned.

25371. Would it be competent for either—either ladies of the convent, or for the Catholic Poor School Committee to disown the connexion?—Certainly.

25372. How long do the teachers in training remain there?—Two years.

25373. Have you any difficulty in finding places for them?—No, I think not. If there has been any difficulty it has arisen in the last five years, since the alteration of the Committee of Council in that respect.

25374. Lord *Clonbrock*.—What proportion does the Privy Council grant bear to the whole expense of that establishment?—It must not exceed seventy-five per cent., nor again £35 per head per student.

25375. You said the sisters bore that expense themselves. You paid what was out of pocket, and they did not ask you for much?—Well, there are some subscriptions. I will read the official statement made to the Privy Council.

25376. The *Chairman*.—For the year 1867?—Yes.

Account of the Income and Expenditure of the Liverpool Roman Catholic Training-school, for the year ending December 31, 1867, showing the amount actually received and disbursed during the year; the number of students resident throughout the year, admitted pursuant to Art. 107, was seventy-two.

Dr.	£	s.	d.
To balance on 1st January, 1867,	46	3	6
„ grants from the Committee of Council,	1,874	16	0
„ grants from Catholic Poor School Committee,	300	0	0
„ donations,	150	0	0
„ fees of forty-four students (full fee being £5 per head),	192	0	0
„ amount received for books sold to students,	30	16	0
„ interest on money in bank,	9	13	6
	£2,603	9	0
To balance overdrawn,	3	9	4
	£2,606	18	4

Cr.	£	s.	d.
By salaries of teachers,	490	0	0
„ books, apparatus, and stationery,	51	9	4
„ printing, postage, and other office charges,	18	2	9
„ board of nine teachers, seventy-two students, and five servants,	1,033	16	0
„ washing,	108	0	0
„ wages of five servants,	60	0	0
„ fuel and lights,	75	2	4
„ medical attendance for seventy-two students,	20	15	6
„ replacement of furniture and repairs,	197	10	1
„ rent, rates, taxes, and insurance,	509	19	4
„ net cost of garden,	6	3	0
„ chapel expenses,	36	0	0
	£2,606	18	4

25377. The *Chairman*.—Is that £5 the annual fee paid by the parents of the children, or by beneficent persons?—It is paid by the students on entering in case the sisters consider they are able to pay it. They don't by any means require it in every case.

25378. A proportion are free?—I think they consider the fee an ordinary thing to be asked, but in special cases of merit and of poverty they would not insist upon it. Each student of eighteen or upwards would pay a £5 entrance-fee.

25379. Have any disputes or differences arisen between your Committee and the Committee of Council of a serious character on any occasion whatsoever?—Well, during the fifteen years I have been secretary, I don't remember any. Nothing particular remains in my mind.

25380. Any dispute about any particular branch as teaching or management?—No; the discussion of which I have given a summary respecting the management clause settled everything, and since then we have had nothing that could be termed a dispute on a matter of principle. In virtue of that settlement we have gone on in perfect harmony since. There may have been a little incident as to which we asked a correction, and so on.

25381. Canon Toole, from Manchester, told us there were two Protestant children in his school at Manchester. Can you tell us whether there is any appreciable number of Protestant children taught in your schools through the country?—I should think there may be some here and there, but not generally. It is not a thing that comes before us ordinarily.

25382. Are there any rules of your Committee or arrangements made as to those children who receive secular instruction without being forced to receive the religious teaching?—I don't think that any such rules exist on paper, but I think there would be no difficulty whatever in the matter. I don't think a case has come before us in any way.

25383. Is it the practice in any of your schools that when religious instruction is given any Protestant children in the school should be desired to withdraw?—Well there is a statement here on the very matter, which as it comes from authority, it would be better

to give it to you, as it is precisely to the point. In the year 1847, when the Committee of which I am secretary did not exist, but the Catholic Institute which it succeeded did exist, and spoke as the voice of the bishops, they expressed the principles which form part of the original conditions mentioned in the letter of Lord John Russell, and which were the basis of the four articles of the Minute of Council that I read at the commencement of my evidence. One of these principles so laid down was number 5—"Children whose parents conscientiously object to the religious instruction to be permitted to partake of the secular instruction without attending at the hours of religious instruction." It was stated with regard to the first head, the Committee of the Catholic Institute are authorized by the Roman Catholic Vicars Apostolic in England and Wales to correspond for the present with Her Majesty's Government, therefore, I may say with strict propriety, that the bishops themselves have given the answer I am about to state. There is first a discussion about the word religious. In what sense it is used, into which discussion I think I need not go. It says—

"If, however, under this head Lord John Russell intends to refer by the term religious to what the Committee feel persuaded his Lordship must allude to—namely, to catechetical instruction on the doctrines and practices of the Catholic Church, they have no difficulty in not only sanctioning but insisting on a principle so much in accordance with the dictates of their holy religion, that children whose parents conscientiously object thereto, should not be required to attend during the time of such catechetical instruction. The Committee in making these observations do so under an explicit understanding, that by sanctioning this arrangement, no invidious distinction is intended thereby to be drawn between rules to be observed in Roman Catholic schools and those observed in other schools aided by grants from the State. They beg further to express their sanguine hopes that in being called on to sanction in Roman Catholic schools a principle so just, the Committee of Council on Education may be induced by Lord John Russell to enforce a similar principle throughout all the schools subject to their inspection, and especially to enact an explicit rule that in all workhouses and prison schools subject to their control no child should be educated in a religion or forced to attend a religious service other than that of its parents or surviving parent, or in the case of orphans of that in which they have been born."

25384. Are you, yourself, aware of any schools in which there is any number of Protestant children?—No, I am aware that now and then there are Protestant children, because when applications for separate grants come before us, now and then, it is mentioned that there are Protestant children in the school.

25385. The schools under your committee are not obliged to adopt any conscience clause?—They are not.

25386. Are you aware whether the adoption of a conscience clause in the school at Talacre, was before this arrangement was made by the Roman Catholic authorities, or subsequently?—Subsequently, certainly, because this was at the very time before any union had taken place.

25387. Can you explain whether the promoters of that school were required by the Privy Council to adopt a conscience clause, or whether they volunteered to adopt it?—No, I don't know of the case.

25388. Mr. *Stokes.*—Do you remember how it happened that the trust deed for Catholic schools receiving building grants from the Privy Council did not contain the conscience clause?—No, I don't.

25389. Is it within your recollection that the first draft of the model deed forwarded to the Privy Council by the Catholic Poor School Committee did comprise the conscience clause, and that it was only on the discovery that the Church of England Deeds had no conscience clause inserted that the Catholic Poor School Committee claimed to have their schools put upon the same footing, and withdrew the conscience clause which they had inserted?—I don't remember that. There was clearly no objection on the part of the Catholics to the conscience clause; on the contrary, here is the statement I have read and made in the name of the Catholic bishops, approving of a conscience clause, that is, that no child should be required to attend catechetical instruction in the religion in which its parents did not believe, thus approving of such a conscience clause being introduced into the deeds for all schools, Catholic or otherwise.

25390. Do you possess any information with regard to the population of Talacre?—I do not.

25391. Are you aware that a large estate is held there by a Catholic landlord, but that his tenants are principally Protestants?—I know of the estate, but not of the circumstances connected with it.

25392. You cannot say if it was that peculiar condition of affairs which induced the Privy Council in that case to insist upon a conscience clause?—No, I know nothing of the case.

25393. The *Chairman.*—Supposing a Roman Catholic landlord, anywhere in England, desired to put up a school, could he, under the arrangement now made with the Privy Council, be required to accept the conscience clause?—No, the Privy Council might appeal to this correspondence, but it is not part of our present arrangement, that we have to have a conscience clause.

25394. Mr. *Stokes.*—Did any correspondence respecting a school upon the estate of Sir R. Gerard, between Ashton le Willows and Wigan, come under your particular notice?—No.

25395. Can you say whether in that particular case Sir R. Gerard tried to build a school, and the inhabitants met and said that the management of the school should be given to the Catholic priest, in whom they had confidence, though the majority of them were Protestants, on which application was made to the Privy Council, and the Privy Council demurred so much to the school being in Catholic hands, that no grant was made?—Was this lately?

25396. Four or five years ago?—No, I don't remember the case.

25397. Sir *Robert Kane.*—In the extract you have read respecting the Catholic bishops, there was an expression of their willingness to agree to a clause, providing that no children should be compelled to attend any religious instruction of which their parents did not conscientiously approve?—Yes.

25398. In the arrangement of the National Board in this country at present, provision has been made somewhat more stringent than that, and the rule of the National Board now is, that no child shall be allowed to attend any religious instruction other than that to which his parents belong, unless on the written authority of these parents.

25399. Do you think that such an arrangement as that would be accepted now by the Poor School Committee?—I don't think they would like that on another ground. They would think it interfered with the general teaching of the school. I was careful in what I said that they accepted a particular conscience clause. Another conscience clause might be easily constructed to which every Catholic in England would bear the greatest possible dislike. Any conscience clause that would interfere with the ordinary teaching of the school.

25400. In what way would a conscience clause to the effect of not allowing a child to attend differ in its action from that of a conscience clause that they should not be compelled to attend?—There is the effect that the religious feeling should run through the whole teaching in a school. Now, for instance, on the subject of history. However elementary the teaching of history, in a poor school in which the children do not exceed ten or twelve years of age may be, and however limited in amount some history must be taught, and the whole of the history taught would be taught in one way by a Catholic, and in another way by a Protestant; such a conscience clause as you suggest might be stretched to mean that no child should be allowed to hear any teaching that might interfere with its just convictions. How, for instance, in treating of the incidents of the sixteenth century, is the teaching to agree in the case of two children, one a Catholic, and the other a Protestant?

25401. Do you, in your ordinary primary Catholic schools, introduce much of this controversial portion

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of history?—I do not mean controversial. I refer to the whole tissue of history, from the first to the eighteenth century, a Catholic would teach it one way, and a Protestant the other, therefore it must be either Catholic or Protestant.

25402. You consider then that the existence of such an element in the general instruction of the school would interfere with the existence of the conscience clause, by which children would be prevented attending the religious instruction, which takes place at certain definite times?—No, I think that is another point. I see no difficulty about a conscience clause which would exempt a child from attending special religious or catechetical instruction, while I see a difficulty in it if it were stretched so as to modify the whole teaching of the school; and it must be so in the case I mention. History must be taught one way or the other. It cannot be between the two. If it is not taught in a Catholic sense, it must be taught in an anti-Catholic sense.

25403. Mr. *Stokes.*—Are you aware how that difficulty is met in the case of the Irish National schools?—I fancy it is not met at all. It must be taught in an anti-Catholic way, except when a school is Catholic.

25404. Do you know that history is excluded?—I was not aware of that.

25405. Sir *Robert Kane.*—Would you approve of solving the difficulty about history by the method of exclusion?—It seems to me that the school which would not teach history is no school at all.

25406. Then it is your impression that a conscience clause which would merely refer to that portion of religious instruction in the Catechism and formularies of the Church, that is given at certain stated hours, would not really fulfil its object of preserving the faith of a child from the religious influence of a school belonging to another religious denomination?—Well, I should consider that, as a general rule, a child who attends a school which is really Catholic will derive Catholic doctrines, and feelings, and sympathies from it, and so in the same way will a child attending a Protestant school derive the same results from it; that it would lie in the general teaching of the school, but no doubt anything like an attempt at direct proselytism may be avoided by such a conscience clause as we are considering; a conscience clause that would be restricted to enabling a child not to be present at definite religious instruction. I do not mean in what I am saying, to suppose there would be any active proselytism going on either in a Protestant or a Catholic school, but that the natural effect of the general school teaching would be, that a certain body of truth, at any rate on the Catholic side, is infused into the whole teaching of the school. So it ought to be, I mean, and in my opinion a school is not a school unless that is done.

25407. In the Catholic schools that are under the management of the committee you represent, you have particular portions of the day set apart for religious instruction, have you not?—No fixed time in the schools, if this is the meaning of the question.

25408. I do not mean that you have the same hour in all the schools, but that in every school there are certain hours set apart for the secular instruction, and certain hours set apart for the religious instruction?—I have no doubt that is the case. No doubt there is certain definite religious instruction at certain times.

25049. Mr. *Stokes.*—Are there any schools under the direct management of the Catholic Poor School Committee?—None, unless we may so call the practising schools of the training schools.

25410. Is not the management of each school left to the local managers?—Entirely.

25411. Sir *Robert Kane.*—The Poor School Committee does not preserve any control over the action of the managers?—Not at all, any more than, of course, to see that they are Catholic, and teach in accordance with Catholic doctrine generally.

25412. Does any portion of the correspondence of managers of Privy Council office pass through the Catholic Poor School Committee?—Any part of it may. A manager, for instance, if he has anything to discuss with the Privy Council, and thinks that we would do better than he would, may apply to us to communicate with the Privy Council; if, for instance, a correspondence necessarily involves any principle the manager would most naturally apply to us.

25413. Are the members of the Catholic Poor School Committee furnished from time to time with instructions as to their conduct of business by the bishops?—If by that is meant official instructions, certainly not. Of course, as individual members they may at any time communicate with their bishop, asking what he would desire on any particular point, but as members of the committee they are perfectly independent, save that, perhaps, a distinction might be drawn between lay members and the clergy. The clerical nominee for each diocese is very often the vicar-general of the bishop, and he knows his intimate feelings, and certainly knows the principles upon which he would act, and so on. He is in continuous intercourse with him.

25414. The committee may be considered as representing the bishops?—It represents them. If it was, for instance, to conduct a correspondence with the Privy Council on matters of principle, it would so exactly represent them that it would do nothing without their consent. In ordinary matters they are quite free to act. They are under no subjection to the bishops as a committee any more than that they would naturally represent what the bishops desired.

25415. Mr. *Dease.*—The members of the committee are appointed by the bishop?—Yes.

25416. The bishop is looked up to by the Catholics of his district as the person to nominate the members?—Yes.

25417. And in so far he appoints them officially?—Certainly.

25418. Sir *Robert Kane.*—The committee may be taken as representing the feelings and authority of the episcopal body, and none of them in any way represents the laity?—On the contrary, the lay element is double in number to the clerical element, and as every resolution of the Poor School Committee is by majority, of course the lay element tells with double effect above that of the clerical.

25419. Those lay gentlemen having been originally selected by the bishop?—Yes.

25420. I believe a short time since there was a meeting held in London of the Roman Catholic body, which came to some resolution on the subject of education. One of the resolutions objected to any kind of conscience clause. Are you aware of that meeting. It was held within the last few weeks?—It must have been a partial meeting, for there has been no general meeting for some time past. If it was a meeting held lately it must have been a meeting in some particular parish or parishes. I am well aware there are persons who object to a conscience clause.

25421. Do you consider yourself authorized to inform the Commissioners that in your opinion the bishops if consulted now would be of the same opinion as was expressed in 1847, in the correspondence with Lord John Russell, and would approve of the conscience clause?—All that I should say on that head would be, that in the year 1847 the committee representing the bishops made a public statement that such a conscience clause as here mentioned, that is, restricted to enabling any child not to be present at catechetical or religious instruction, unless its parents desire it, was just. That statement was publicly made and sanctioned, and it bears, therefore, the authority of the bishops of that day. I am not instructed to speak upon what they would do now.

25422. We have had unfortunately in this country brought under our notice the fact, that in 1847, the Roman Catholic bishops of this country were very generally ardent friends of the system of National education as carried out by our Board here, and that in the twenty years that have since elapsed they have considerably altered that opinion. Can you form any opinion whether the ideas of the Catholic authorities in England with regard to the operation of a conscience

clause may not have similarly changed?—I am not empowered to speak on that; all that I would observe is, that in this passage which I have read, they state not that it is expedient but that it is just, and what was just in 1847 is certainly just in 1869.

25423. Mr. *Dease.*—Have the bishops of England ever made any public statement adverse to what is stated to be their opinion in what you have read?—Not collectively, that I am aware.

25424. Mr. *Stokes.*—Have any mischiefs arisen from the operation of the conscience clause that would be likely to induce the bishops to change their minds?—Conscience clause is an ambiguous term. It may mean something very innocent, or it may mean something that may affect the whole teaching of the school. I think many people feel a dread of it on the second ground, for fear, for instance, that under cover of a conscience clause interference should take place with the management of our schools. I will mention a very striking instance, which I would regard as an interference of the gravest kind, and which I am quite convinced they never would endure. All our schools (I think I may say all, for we have continual requests made to us to give the present to our schools) possess an image of the Blessed Virgin. I think the Catholic bishops of England, and every Catholic too, would consider it a positive outrage to be prevented having such an image in their schools. There are various little acts of devotion practised during the day at the beginning of each hour; very often a slight prayer is offered, probably a Hail Mary. They would consider interference with such a thing as that as a violation of the whole order and discipline of their school. I think nothing would induce them to submit to it. I think there is a dread that under cover of a conscience clause such interference would be brought about—so far as that I am, I think, free to say there would be great dread of a conscience clause under which that could be done; but not such a conscience clause as is mentioned in what I have read, and which is just and equitable.

25425. If after the Catholic bishops approved in 1847 of a conscience clause, it had been introduced, and if it was found in 1869 that grave mischiefs arose from its operation in the schools, do you not conceive that the Catholic bishops would be free to change their minds?—Yes.

25426. Rev. Dr. *Wilson.*—Would they be willing to have the religious exercises conducted at the opening of the school, and allow Protestant children to come in at the close of the exercises?—I would imagine that would come under the original conscience clause, which they stated to be just. The question is a little ambiguous, for I don't know whether any subsequent devotion might take place, as, for instance, at the beginning of each hour.

25427. Do you think they would not be willing to forego such acts of devotion?—I think not.

25428. Mr. *Gibson.*—What is the character of the history taught in your schools?—Perhaps I had better read from the statement of the "Catholic Institute," from which I before quoted a passage that will be an answer to that question, and which comes from authority:—

"Besides this the committee beg once more to state that the pervading principle of all instruction in Roman Catholic schools is religion, and also according to the expressed desire of Her Majesty's Government of the instruction in all other schools aided by the State; and whilst in other cases religious tenets of the parties are carefully and justly respected by Her Majesty's Government, the committee confidently appeal against the flagrant injustice which would be inflicted against Roman Catholic schools by refusing them a similar protection, especially as the numerous controverted points of religion and history in this regard would make an examination in the one almost inseparably involve the consideration of the other. With regard to the very first introduction of Christianity into this kingdom, questions might arise that would involve religious controversy. The characters of the earliest sovereigns of this kingdom and of the Catholic Church in this realm, are subjects of dispute between Catholic and Protestant histories. The contest between Henry II. and St. Thomas of Canterbury, which to the Catholic establishes the violence and tyranny of the former and the holy martyrdom of the latter, could hardly be introduced by an Inspector who might be the advocate of Protestant history without direct or incidental violence to the historical traditions of the Catholic. The characters and the events of the reigns of Henry VIII., Edward VI., Mary and Elizabeth, which are so prominent in the history of this country, and so interwoven in their consequences with every succeeding reign, could not be touched upon by a Protestant Inspector of Roman Catholic schools without infringing on the conscientious opinions of Roman Catholics."

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In corrobation of that I may add that the examination papers contain questions on the very points mentioned.

25429. What are the text books you use for the teaching of history?—We use different text books.

25430. Mr. *Stokes.*—Are not the managers of schools free to choose their own books?—Certainly. Therefore the Poor School Committee could hardly be called upon to name any text books as the books they use. The managers are free to choose their own books.

25431. Mr. *Gibson.*—I do not refer to authorized books, but to any books that are in use?—As my committee does not enjoin the use of any particular text books I could not say what books.

25432. I do not ask what books they enjoin, but what books they use?—That is more than I can answer, for each school has full permission to use any books the manager likes.

25433. Are there any historical works on English or Irish history in use in the schools?—No doubt there are many such books, but it belongs to managers of schools to use them as they like.

25434. Can you not name any one book in use?—I don't think it expedient to do so, because my committee have nothing to do with the appointment of such books.

25435. Does such a matter as that not come within your knowledge?—It rests with the individual managers of schools. We have a perfect guarantee that the books used shall be the right books, because it involves the question of religion, and in each case the religious instruction is directed by the priest, and the priest is under the bishop. The Poor School Committee has the fullest guarantee, but does not interfere.

25436. Rev. Dr. *Wilson.*—You are not asked as representing your committee to name any books, but asked, as a gentleman acquainted with the fact, what history or histories may be used in Roman Catholic schools in England?—I answer they have full liberty to use any they like.

25437. Name any?—I would rather not name any.

25438. Do you know?—I know that they use various books, but they are not restricted to any particular books. There are, for instance, the Christian Brothers' books, they may use them if they like, they are not obliged.

25439. Do you know the names of any histories in use?—It does not belong to me, as secretary of the Catholic Poor School Committee, to answer that, because we leave the managers of the different schools entirely free on the subject.

25440. Sir *Robert Kane.*—What are the examination questions you spoke of?—Questions proposed to candidates for admission into normal schools and questions proposed to students in normal schools and issued by the Privy Council each year.

25441. Are students in Catholic training schools expected to answer these questions?—Yes.

25442. Are some of these questions on historical subjects such as you referred to in your former answer?—Yes, they are.

25443. Are they expected to be answered in a manner which would be disagreeable to Roman Catholics?—No doubt it is expected they should be answered in conformity with Catholic principles; and, consequently, I imagine the answer to these same questions on the part of Catholic students and Protestants would be very often diametrically opposite to each other.

25444. Not as to matter of fact?—As to matter of fact equally. For instance, whether St. Thomas of Canterbury was a martyr, or whether he was a rebel. That seems to me to be matter of fact entirely.

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25445. The *Chairman.*—Who inspects your two training schools?—The three Catholic Government Inspectors, as they are appointed by the Privy Council.

25446. The same who inspect ordinary schools?—Yes.

25447. Rev. Mr. *Cowie.*—Are you not aware those questions in history which you have been speaking of are in fact drawn up by me, after consultation with Mr. Stokes?—I am happy to say I was not aware of the fact.

25448. Rev. Dr. *Wilson.*—You said that all the members of your Catholic Poor School Committee are nominated by the bishops of their respective districts?—Yes.

25449. So that they represent them?—Yes.

25450. They are absolutely chosen by them?—Yes. They are nominated by them.

25451. Why not leave the choice to the Catholic people?—Simply that the Catholic Poor School Committee was not so appointed originally.

25452. Would there be any unwillingness now on the part of the bishops to allow a fair representation of the laity on the committee?—They would say the Catholic Poor School Committee was intended to represent the whole diocese, and that the bishop forms the most important part of the diocese—the ruler of it, in fact, by divine institution.

25453. You said they were removable for other reasons. What are the other reasons? For sickness, or that they served many years, or that they thought they had served long enough; or as it may suit their convenience.

25454. In fact the committee is so chosen by the bishops that it does their work, and as they wish?—I don't understand quite what is "their work." It does the work of their dioceses.

25455. In the matter of education?—Their work, if so understood, would be to represent the whole Catholic body, both clerical and lay, in the matter of primary education; and therefore they leave the members of the committee in full freedom to do that, and epecially the lay members, who are two to one.

25456. But these two to one, they are equally appointed at the dictation of the bishop, with the clergyman?—But with full power.

25457. Is that so?—I am admitting that, but with full power to act as they think best.

25458. Have not the clergy who are on the committee also a similar power to act as they think best?—Certainly.

25459. So that in that respect there is no difference between them?—No difference.

25460. In connexion with the minute of Council to which you have referred, you said no salary is given to any teacher who is in holy orders, except in training schools?—Yes.

25461. Do you not then occupy a much more favourable position than any other religious denomination in that matter?—I don't understand in what respect.

25462. Are religious teachers in holy orders in any sense?—Not at all.

25463. I wish again to know whether you, in connexion with your schools, occupy a superior position to that of the Established Church, or the Non-Conformist bodies in England?—By no means; exactly the same. In one respect there is a difference, and I think it is the only one. All the religious bodies—Dissenters, Catholics, Jews, and Anglicans—possess equally the right of veto on the appointment of Inspectors, but the Established Church has a right, I believe, to remove them. I know it had, and I think the right continues. I think the Archbishops of Canterbury and York can request the removal of Inspectors in their provinces. No such power exists on the part of the other religious bodies, I think. Certainly no such power exists with regard to Catholics.

25464. Are deacons in the Established Church supposed to be in holy orders?—And in the Catholic Church.

25465. To what order do they belong?—To the diaconate. As deacons, they are in holy orders.

25466. Are you aware deacons are not allowed to teach in the Church of England schools?—Neither would they be allowed to teach in the Catholic schools.

25467. Are you aware that local or lay preachers—parties not in orders—are not allowed to teach in schools?—I was not aware of that, but that seems perfectly just, because they stand on the same footing with ministers generally.

25468. How can they stand on the same footing, when they are not in orders?—Because dissenters have no orders.

25469. Are you not aware there is a distinction made between ordained ministers, in non-conformist bodies, and local or lay preachers, and that that distinction is recognised by the Privy Council?—I was not aware.

25470. Are you aware that when the English system was in process of formation, the Bishop of Exeter wished to employ as teachers some inferior order of the clergy?—No.

25471. And that the statesmen of the day saw this would come to employing State money in training clergy, and providing means of denominational propagandism?—I was not aware of that.

25472. And consequently rules were framed that the teachers should be laymen in the fullest sense of the term?—That is entirely carried out with regard to Catholics.

25473. And that though this bore hard upon the Methodists, nevertheless they were so convinced of its wisdom that they cheerfully acquiesced in it?—I know nothing about that.

25474. With regard to the correspondence of which you were speaking, which referred to Roman Catholic claims as involving a right to frame regulations for the religious and moral training connected with their schools, what opposition was given to this?—I think there was no opposition to the religious and moral training, I think you have inserted "moral."

25475. I think you used the word?—I said the "religious" I think.

25476. In reference to the correspondence you mentioned?—I think so.

25477. You spoke of the Catholic bishops framing regulations for the religious and moral training of the children?—If that is said in it, I have no objection to it. There was a discussion about the word "moral," but I don't think it necessary to go into that, I don't think that is the scope of the question.

25478. In connexion with the training establishments you said the teachers may be, or have been sometimes Christian Brothers, were they recognised as such?—They did not come before the Privy Council in the position of Christian Brothers, but as teachers.

25479. Did the Christian Brothers exercise any control over the training establishments, or were they employed as servants?—If a Christian Brother were a teacher in a training school, he would act as teacher, and have whatever authority belonged to him as teacher—simply that.

25480. I presume you would be very happy to have a training school, managed by Christian Brothers, and give them absolute control of it?—Absolute—certainly not, because every such insitution must be under its bishop.

25481. Sir *Robert Kane.*—Have the Christian Brothers in England come into connexion with the Privy Council?—Is it meant the Irish Christian Brother or any Christian Brother?

25482. Any association of Christian Brothers?—There are two associations of Christian Brothers in England, that have come into connexion with the Privy Council as teachers, the Xaverian Brothers are one, and the Marists are the other. There are not many of either.

25483. Are there branches of the French Christian Brothers?—They are also in England, but not teaching those schools.

25484. Mr. *Stokes.*—Have they not made attempts to put themselves in connexion with the Privy Council?—I believe they did; but they do not manage any poor schools, I think.

25485. Do you remember that two of these brothers while teaching a poor school at Wolverhampton attended an examination and simply upon their failure to pass the examination satisfactorily, they gave up the school?—I do not.

25486. Rev. Dr. *Wilson.*—Are Christian Brothers generally employed in teaching in the poor schools in England?—There are Xaverian Brothers and Marists, about twelve of each order.

25487. Lord *Clonbrock.*—Is there any communion between the English and Irish Christian Brothers. Are they the same communities?—Christian Brothers is so general a phrase.

25488. Are they members of the one order?—No.

25489. Have the Irish Christian Brothers got any schools in England?—Some.

25490. Have they received aid from the Privy Council?—No, they refused.

25491. Mr. *Dease.*—Are you aware on what grounds?—I am not.

25492. Rev. Dr. *Wilson.*—Your schools are altogether denominational?—Certainly.

25493. Do you think many Protestant children attend the schools?—I should think not.

25494. Is there much actual proselytism going on as the result of the attendance?—That I am quite unable to answer.

25495. Is there any effort whatever made in the schools to protect those children from proselytism?—I have no doubt they might withdraw if they desired to do so, from religious instruction.

25496. But only from direct religious instruction?—They could not withdraw from the rest, for it is infused through the whole teaching.

25497. In fact they get the full benefit of the religious teaching of the school?—I should think they did.

25498. Now, how could they possibly escape the religious teaching of the school when the books are so denominational?—I am not prepared to say that no books are used in the school which are not denominational. There may be scientific books.

25499. Are not the ordinary reading books, used in conveying instruction, largely interwoven with religious dogma?—Well, as I said before, we don't authorize any particular books, therefore, as the secretary of my committee, I need not answer the question.

25500. As a matter of fact?—I should think they were.

25501. How will a conscience clause protect children of a different denomination, where the books contain religious dogma, and all the children are instructed in them?—But as our schools are intended to be denominational, we have not the difficulty before us.

25502. Will a conscience clause apply for the protection of the children in your schools?—In the same way that it would apply in any other schools, for religious dogma runs equally through all other reading books.

20503. Will you please say whether, in your opinion, a conscience clause in connexion with your schools, considering the books used, could fully and fairly protect Protestant children?—I can hardly enter into such a subject. It would protect them as much as such a conscience clause would protect in any other schools; as much and no more it seems to me.

25504. Sir *Robert Kane.*—Am I right in supposing it to be your meaning, that as long as a school is denominational—as long as the system of education is based upon a denominational idea—that the school belongs to a certain religious body, and is the natural vehicle for the inculcation of their religious feeling—that although a conscience clause may enable a child to absent himself from the dogmatic teaching in catechism or formularies at certain hours, it cannot free him from the general influence of the element of religious teaching that permeates the whole of the teaching. Am I right in supposing that to be your meaning?—With this further statement, that if the schools were undenominational, the same thing would exist—that the teaching which would run all through the books would be undenominationally dogmatic, that is anti-dogmatic, which is as strongly dogmatic in a certain sense, as the dogmatic itself. That which is negative has something in it as positive as that which is in its own nature positive. If you are to have a school into which religion is not to enter, the whole teaching of that school would be penetrated by an anti-religious element.

25505. You consider that the absence of religious teaching necessarily involves irreligious teaching?—It involves anti-religious teaching more than irreligious. A school constructed on what is called the unsectarian principle, would be in fact, anti-Catholic in the highest possible degree. No greater tyranny could be exercised than requiring Catholic children to attend such a school, although it were proved nothing in it was contrary to Catholicity, for, in fact, the whole structure of the school from beginning to end, would be intensely anti-Catholic.

25506. Lord *Clonbrock.*—Your opinion goes to this extent, that it is impossible to separate secular from religious instruction?—Quite so, because the supposed secular education will be, in a certain sense, religious. It will convey that as a negative or anti-religious system.

25507. Rev. Dr. *Wilson.*—So that in your opinion non-dogmatic teaching is equivalent to strict dogmatic teaching?—Not equivalent, but non-dogmatic teaching is in the true sense dogmatic, for the very dogma is the not teaching dogma, a dogma of the most powerful kind.

25508. Have you not said already the object of a conscience clause is to protect religious convictions?—I should not myself accept that as an equivalent definition of a conscience clause. It is a partial one. It would be rather, I should think, that in a country so divided as we are, as much justice should be done to the different religious convictions as can be done without injuring the religious character of the school.

25509. What is the object of the conscience clause?—What I have just stated.

25510. What, in your opinion, is the object of a conscience clause?—That which I have just stated.

25511. Will you state it more simply?—I don't think I can.

25512. Would the Roman Catholic bishops of Great Britain be willing so to eliminate religious dogma from the books in use in their schools that a conscience clause could fully and freely operate?—They have not instructed me to answer that.

25513. What is your opinion?—I cannot give any opinion.

25514. Sir *Robert Kane.*—Does it substantially come to this, that as long as the denominational system is preserved in its integrity—such as that there should be full liberty for the exposition of emblems of religion and for having a thread of religion running through the substance of the general instruction, that a conscience clause cannot be a really practical and sufficient protection for the religious faith of the children not belonging to the denomination of the school?—I should not like to say as much as that. I think really and truly a Protestant child might attend a Catholic school and learn in it all the secular part of education and leave the school entirely unconvinced. I think that is quite possible. I think it may have happened. And on the other hand I think a Catholic child under the guardianship of such a conscience clause as we were speaking of, the original conscience clause, might attend a Protestant school, derive secular instruction from it, and might retain its faith. I think that quite possible.

25515. But looking to the powerful action of those religious influences which enter so largely as you state into the teaching of the secular subjects, would you consider it probable that a Protestant child after having spent three or four years receiving instruction in such a school, would be likely to leave that school with

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his Protestant convictions?—I should be very unwilling, as a general principle, that Catholic children should be unable to attend any other but Protestant schools, even under the protection of a conscience clause. I think their attendance would be injurious to them. I think they might escape having their religious convictions altered. I think it undesirable that a Catholic child should be exposed to the general teaching of an un-Catholic school, even under the protection of a conscience clause; but it would be better for the child who did attend a Protestant school to have such a conscience clause than to be without one.

25516. Rev. Dr. *Wilson.*—Your English system is denominational strictly?—Yes.

25517. The Irish system is a different one?—Yes.

25518. And has in each of its schools a conscience clause. Are you aware of that?—I am aware the Irish system is quite different from the English.

25519. Do you know the proportion of local support from school fees and otherwise, necessary for the Government grant for education in Ireland?—No.

25520. Are you not aware the State gives a very large subsidy?—I am.

25521. Much larger than in England?—Much larger.

25522. Does not the local support in England form about three-fourths of the sum paid for education, and the State portion about one-fourth?—I think that is not a correct statement, not strictly correct.

25523. I shall take an accurate statement from you?—In the year 1867, for instance, for the Catholic schools £21,591 were granted by the Government in a total of £55,842.

25524. Do the Catholic schools contribute as largely as the schools of other denominations?—I have not considered that particularly. I have restricted myself to considering the case of our own Catholic schools.

25525. You are not aware of that as a fact?—I am neither aware nor unaware.

25526. Would not the extension of the English system to Ireland involve the principle that the parties demanding it should raise a much larger sum of money than they do raise now to support the schools?—I think not.

25527. Do you consider that there is any analogy between Ireland and England in the matter of education?—The very closest.

25528. Do not the bishops who make the demand for denominational education here represent a much less amount of voluntary zeal and sacrifice for education than you in England do?—I am unable to answer questions respecting the condition of Ireland.

25529. Is not the demand in reality that the bishops should have the control of education in this country?—I wish to answer no question respecting the condition of things in Ireland. I am not called upon, it seems to me, to go into that point.

25530. Mr. *Sullivan.*—You are not practically acquainted with the condition of education here?—Only as any ordinary observer may be. I am not specially acquainted with it.

25531. Are you prepared to enter into statistical details as to how much is contributed by local parties in Ireland for education?—Certainly not.

25532. Mr. *Gibson.*—Have you any acquaintance with lesson-books of our Irish Board of National Education?—I have no special acquaintance with them. Not such an acquaintance as that I should like to supply information about them.

25533. It was said no history was taught in our schools. I have in my hands the Fifth Book of Lessons dated 1862, in which from page 82, and other parts to page 210, is a compendium of history, ancient and modern. You are not acquainted with these details?—Not specially acquainted.

25534. Mr. *Dease.*—You mentioned that a certain number of Irish National teachers had gone over to England, and had been employed in schools there. They have been examined and become certificated teachers in England?—Yes.

25535. Have you generally found in these cases that they had been satisfactorily trained?—I don't think I could answer that. I have not sufficient information to answer that. I may mention that one of our teachers in the training school at Hammersmith was an Irish teacher who came over.

25536. Have you known any, and if so, how many instances of classified Irish National school teachers having failed to obtain certificates in England?—I don't know. I have not particularly noted the matter.

25537. You mentioned that the training school at Liverpool is under the direction of a religious order. Are they a teaching order exclusively, or do they visit the sick poor?—A teaching order.

25538. Have you met with many instances in England of Roman Catholic children attending non-Catholic schools?—I know there are a great many such instances, certainly. I have heard of them chiefly, I think, through Inspectors of schools, saying that they have gone into Protestant institutions and found a vast number of children with Catholic names, and who were originally Catholics.

25539. Did that occur in districts where Catholic schools were available for them?—In London it exists very largely.

25540. Where Protestant children attend in your Catholic schools would they under a conscience clause be absolutely excluded from religious instruction?—We have no conscience clause.

25541. Do you happen to know the practice in the Talacre school where such a clause exists?—The practice in such a case is left to individual managers entirely, but my notion is they would never compel a child to receive religious instruction against his will. I speak generally. I don't know anything with regard to that particular school.

25542. Have you ever met with an instance of a Catholic teacher, in a Catholic school, giving Catholic religious instruction to a non-Catholic pupil by the desire of the parent?—I think I have come incidentally across such things. It has been asked at our Board, for instance. You mention, here, certain Protestant children attending.

25543. Do the parents send them willingly?—Oh, entirely so.

25544. Have you ever met with an instance of a Catholic teacher giving Protestant religious instruction to a Protestant child, by the desire of the parent?—I cannot say that I have.

25545. Would you consider that a very objectionable thing to take place?—I would think it next door to apostatising from his own religion.

25546. Would you be astonished to hear of such things occurring in this country?—I should not be astonished at anything.

25547. What is the course pursued in the examination of nuns, for certificates of their fitness to be teachers?—They meet with exactly the same examination as the other candidates for certificates. They attend the same examination, and receive the same papers.

25548. Could you tell the Commissioners what is the course pursued in the examination of teachers for certificates?—Teachers are examined for certificates at the Christmas examination, once in the year. They go to the training school where the examination is held. They receive papers for a certain number of days, twice a day, from the Inspectors of schools. These papers are sent to the Privy Council, immediately after they are answered, and the award is based upon the results of these papers.

25549. The examination continues for some days?—Yes.

25550. Where are the examinations held generally?—At the training school.

25551. Where would the nuns go to be examined for certificates?—The nuns would go to Liverpool, and the Sisters of Notre Dame, in case they are nuns, receive them into their house during the examination. They have a large house there, therefore, during the examination, the nuns would be in the convent of Notre Dame, at Liverpool. I should also say, that in

case the nuns wished to go elsewhere, they would have the same rights as other candidates; that is, candidates may be examined at training schools of a different denomination nearer to them than their own, in order to save a long journey. Suppose there were, for instance, nuns in Edinburgh, they would say,—"It is a hardship to us to be obliged to go to Liverpool. Can we be examined at the Protestant training school in Edinburgh?" That has been allowed with regard to other candidates. Of course, it might be, with regard to the nuns. If nuns had a house in Edinburgh or Glasgow, and wished to avoid the journey to Liverpool, they might attend for examination at a Protestant or dissenting training school near to them, and receive the same examination as the other teachers. The Inspector in that case would not be a Catholic, but a Protestant. As the papers all go up to London, it does not so much matter. It is at the option of the teachers to do that if they like.

25552. Have you heard of any objection having been made by any orders of nuns in England, to undergoing the examination?—With regard to that, a great number of different orders have received the examination, that is considering the public service they would render in being certificated teachers, they have accepted the condition of the examination. I suppose, in no case can it be agreeable to a religieuse to come to an examination held by seculars, but one order after another has accepted it. I think there are some who still stand out against it. There are no nuns, who, as a matter of principle, say they cannot do it. The fact that some have accepted it would determine that question; but I have no doubt that, by far the greater number of the orders have accepted it as a penance, as a thing done for the greater glory of God. It is not the thing they would choose.

25553. Are they examined in the same room with the non-religious teachers. Is there a *viva voce* examination?—Yes, there is the reading.

25554. Is there a passage in your last report bearing on the question of the examination of nuns?—There are two passages respecting it, both of which I should like to read. There is the following passage:—

"In addition to the teachers—male and female—who have been trained and sent forth to teach, a considerable number of masters and mistresses have qualified themselves for teaching in schools under Government inspection, by passing an examination for the certificate. Especially it is to be noted, that a great number of our female religious have done this. Among our certificated mistresses are comprehended nuns of almost every rule. Nor is there anything in the examination to deter any competent teacher from approaching it."

25555. Is there any other passage bearing upon that subject?—There is a passage bearing upon the good produced. It is as follows:—

"Thus, the Catholic body has, at a very slight cost indeed of annual maintenance procured the training of a large supply of female teachers to the present time. St. Leonard's having contributed upwards of 100 trained teachers, retired from this service at the end of 1863. The Liverpool Training School, since 1856 has sent out 357 trained schoolmistresses, of whom 274 are now engaged as teachers in Great Britain and the Colonies. Hammersmith since its establishment in 1854, has received into training 195 men, of whom about 134 are known to be acting as masters of elementary schools in Great Britain. Thus, a number of about 600 men and women have been trained as teachers in normal schools since the Committee begun its work. They have obtained from general public examinations, held by the authority of Government, honourable certificates of efficiency. No one who does not dispute the very elementary proposition, that there is an art of teaching which it is important to communicate to those who are to be themselves teachers, will doubt that the efficiency of teaching in elementary Catholic schools has been greatly improved by the creation of such a body; while the National standard of secular education, set by the Privy Council minutes, has been attained, the Church has been at the fullest liberty, without let or hindrance, to leaven that education with her own divine principles. There has been no conscience clause, no forbidding of pious usages, nor of the whole exhibition of Catholic worship in the order of the school; the teachers, the Inspectors, and the managers, have been exclusively Catholic. It is presumed that no age or country has witnessed a system of more perfect liberty than this has been; the basis of which was laid by the long continued conferences of the Committee with the Comittee of Council, and its charter, expressed in the minutes of Council, of 18th December, 1847."

25556. The inspection under the English system is altogether denominational?—Yes.

25557. Would the English Catholic body think it a hardship to have to accept inspection of their schools by persons who were not Catholic?—They would refuse the thing altogether.

25558. Sir *Robert Kane.*—Is the inspection of schools limited to secular subjects?—Yes.

25559. It does not include any religious subject. Then on what ground do you consider the denominational character of the inspection is necessary, and that you say the Catholic body would refuse altogether any change in that regard?—It was one of the general heads under which they answered in the letter preceding the formation of my Committee, but which answer was by the authority of the bishops. Part of that letter I have quoted, and this is one of the points dwelt upon in that letter. The sixth principle laid down by Lord John Russell was that the Catholic Institute, which preceded my Committee, was to have the power of appealing against the appointment of an Inspector of Roman Catholic schools, without his name being submitted for their acceptance; thereupon they gave the answer, part of which has been read on another subject. The Committee state that they cannot comply, unless the Inspector be a Roman Catholic, and approved of by them, and they go on to submit their reasons for that; first, because the other great religious communities, the Church of England, especially, have the same right. They also say they could not possibly allow an Inspector, who was not a Catholic, inasmuch as that Inspector would be called upon to ask questions which involve religion and history, and history was quoted as being a special subject on which that difficulty would come out more clearly and distinctly than in any other subject. They, therefore, made the statement with regard to Saint Thomas of Canterbury. On no consideration would it be allowed for an Inspector, not a Catholic, to superintend even the secular instruction in the schools, because by a first principle of the Catholic religion the two instructions cannot be separated. They must run into each other.

25560. Do you consider that in a denominational school, secular and religious instruction cannot really be separate?—Not only in a denominational, but in any school they cannot.

25561. *A fortiori* in a denominational school, and that consequently, an Inspector could not limit himself so absolutely to secular subjects, as that he could be received in a school of a different denomination?—Clearly not, because to take, for instance, what has been mentioned, if he were examining children on the subject of the twelfth century, it is clear he must leave out the whole of the contest between the Church and the State in that century, in order not to offend religious feelings on one side or the other. If he speaks of Saint Thomas in one way as a rebel, he must offend the Catholics, and if he speaks of him in another way he must offend the Protestants. He cannot be neutral. He must leave out the whole subject.

25562. Is it your opinion that the denominational system of education necessarily involves denominational inspection?—Yes.

25563. Those Inspectors you mentioned are appointed by the Crown, subject to the approval of the Roman Catholic bishops?—Of the Roman Catholic Poor School Committee, which in that respect, no doubt, consults the bishops always.

25564. Then if any of these Inspectors by his conduct or opinions incur the disapproval of the Catholic Poor School Committee, he could not be retained as an Inspector?—That is a question which happily has

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never yet arisen. I have no doubt that if ground of offence arose the Poor School Committe would be called upon to act, that they would make representations to the Committee of Council. I make no doubt also the Committee of Council would enter into the matter and determine as they thought fit. I have no doubt the Committee of Council would recognise the Poor School Committee's action in such a case. As they had a veto upon the appointment, so they likewise had a right to remonstrate; at any rate in case they considered the appointment was not carried out in the spirit in which it was agreed to by them.

25565. Mr. *Stokes.*—Do you recollect the conditions of appointment attaching to the Church of England Inspectors?—I believe I mentioned before in answer to another question that they differ in that respect from the Catholics, and that the Archbishops of Canterbury and York had the power to demand the removal of an Inspector in their respective provinces.

25566. Do you recollect that the Catholic Poor School Committee demanded from the Privy Council a similar right, and that the Privy Council refused to accede to it, promising, however, to consider any representations made to them unfavourable to Inspectors?—I remember that.

25567. Sir *Robert Kane.*—Do you not consider that in any system of public education the Roman Catholic body is entitled to possess all the powers and privileges which any other religious community in the country possess?—Yes, certainly; but if, for instance, the Established Church makes to the State certain grants, I think that in recompense it may have certain powers given to it, which would not be given to any religious community which did not make the same concessions; for instance, if the Established Church allows the Inspectors appointed by the Government to examine in religion, that is a concession on its part for which it may claim to a certain degree such right as this of demanding the removal of the Inspectors. We should have the same rights, but we do not make the same concession, for our Inspectors are not allowed to interfere with religious instruction at all. It does not seem to be unjust that in that respect the Poor School Committee should not have the right to demand the removal of the Inspector.

25568. Substantially then the position of the Catholic Poor School Committee is, that they could control the appointment and removal of the Inspectors?—Well, it is a little too much to say the latter. They could remonstrate in case any act of injustice, or wrong was committed by the Inspector, and I have no doubt they would be listened to.

25569. Rev. Dr. *Wilson.*—Should we understand you to say that the English system gives to Protestant non-conformists the right of having Inspectors of their own denomination for their schools?—Certainly, as a matter of fact it is so.

25570. Mr. *Dease.*—In reference to a matter about which you were examined by another Commissioner, I wish to ask you whether in your opinion the State, because it gives a larger amount of support for education in Ireland than it gives in England, would be justified in insisting upon having education in Ireland conducted in a manner repugnant to the religious feelings of the majority of the population?—It seems to me the proportion of the amount given by the State has nothing whatever to do with the matter. I don't see that the State would be in the least authorized to interfere with the rights of conscience in any sort of way because it gave a grant even of the whole amount.

25571. Mr. *Sullivan.*—How does your committee come in contact with the different managers of schools?—Part of our business is to make them building grants and support grants. A certain number of managers, therefore, everywhere ask us to give them grants to build new schools. A certain number likewise ask us to give them grants to support schools. These applications bring us everywhere into immediate communication with a certain number of managers. We likewise receive—at least we ought to receive, and do receive from the vast majority of our schools an annual collection which forms part of our fund, besides the private subscriptions; we are, therefore, in that way connected with every single Catholic school in Great Britain, except those in one Northern diocese which does not belong to us. The manager of each school has a right to correspond with us, and to ask us to undertake any matter of difficulty between him and the Privy Council. If a manager considers that a difficulty has arisen involving principle, he would naturally write to us saying, "this sort of thing has happened; it seems to me a principle is involved, and I wish you to take it up and present it to the Privy Council." This we do; or in case of any difficulty with reference to the grant, managers constantly write to me, and say, "What would you advise me to do, or would you see the Secretary of the Committee of Council respecting this."

25572. The managers of the schools are I suppose generally clergymen?—Yes, and the chief laity. There is a committee of management in the case of every school for which the Privy Council made a building grant. There must be a committee on which laymen sit as well as clergymen.

25573. How are the laymen chosen?—There are regulations for their appointment.

25574. They are appointed when a building grant is made?—Yes, and there are regulations for the appointment of their successors who may be appointed by subscribers in some cases; in other cases the bishop directs the appointment, as where there are vacancies or the failure of original members.

25575. Are there committees of management in the cases of schools to which no building grants have been made?—That entirely depends on the principal manager. It is a thing we don't interfere with at all. There are schools, for instance, I take it in which the managers, except for the religious part of the school, are laymen; schools that are supported by laymen entirely.

25576. Have you found your communications with schools where there are local committees satisfactory?—Yes.

25577. As a general rule is there any objection on the part of the bishops of England to have such local committees associated with them in managing schools?—No, of course individual bishops more or less incline to that, but as a rule they never refuse.

25578. Mr. *Stokes.*—I think you have said that the concordat between the Privy Council and your committee has worked generally with perfect harmony?—Yes.

25579. Have the terms upon which building grants are offered to Catholic promoters of new schools been generally accepted?—I should mention one condition of them, which I think is the only instance I know of in which fairness has not been done to Catholics. We have more than once thought of remonstrating about it, but the circumstances were not favourable, and so we desisted. There is undoubtedly one condition which I consider very unfair indeed; it is this, all grants made by the Committee of Council for building, improving, enlarging, and fitting up day schools, are not to exceed the amount voluntarily contributed by residents within a radius of four miles from the school. Now such a condition is extremely fair in ordinary cases, and more especially in the case of the Established Church, for it may be naturally considered that if a school is wanted in any particular district the residents would be the best persons who are to judge of that, and their acts would show whether such a school was wanted. The very reverse is the case with us. We may have a poor emigrant Irish population in a manufacturing district in which the leading manufacturers are exclusively Protestant; perhaps themselves having sought for a system of schools of their own, and even enjoining their people to send their children to such schools. A priest is appointed to such a station, and he finds several hundred Catholic children either going to no school, or to Protestant schools, the parents being obliged in some cases, especially in Scotland, to pay something to the support of a school which does not belong to their own religion. The priest says

"this is a great grievance. My children are being perverted, I must set up a school." He sets to the work, and he finds not a single Catholic about him of perhaps a higher position than a manual labourer. Now this rule of the Privy Council seems to me to come in for the very purpose of preventing such a man raising a school in such a district; but what he is obliged to do in many cases, is to go about himself and beg for the school, while the residents of whom the Privy Council's rules speak, are in the case of the Catholic population so poor, that they contribute very little to the building of the school. The school is most of all wanted in that particular district; but the operation of the rule lessens by so much the amount that would be otherwise given to the Catholic applicants.

25580. Has no way of avoiding that difficulty presented itself to your mind?—Yes, and I have suggested it. I have suggested that the clergyman who begs for the schools should beg for them under this condition. He should say to the contributor, "I want what I am asking you for to build schools in my district; but if you give a contribution, let it be on the condition that I may present it as my own subscription for the purpose." I don't see anything wrong in that, and I don't know whether it has been done or not.

25581. Are not the collections made in the church or the chapel regarded as so much locally contributed?—Certainly.

25582. Would it not be in the power of a person wishing to advance a scheme of that kind to send subscriptions to a resident, with directions to put it on the plate?—Certainly; that has not occurred to me.

25583. Can you say how many Catholic schools in Great Britain have taken building grants?—Sixty-four to the end of 1867. I don't think there is one in the year 1868.

25584. Do you consider that a fair proportion?—I consider it most miserable. This is referred to in the last report of the Poor School Committee, one of whose purposes is to make grants for the building of schools. I read from the report:—

"The fact is noticeable that whereas the committee have paid 322 grants for building schools, all building grants paid to Catholic schools by the Privy Council reach only to the number sixty-four down to the end of the year 1867. Not only is this the case, but the last ten years present the following scale of diminution:—

"Building Grants received by Catholic Schools from the Privy Council.

	Number of Schools.	Sums granted. £	s.	d.
1858, . .	10	10,369	15	5
1859, . .	6	6,986	0	0
1860, . .	7	4,100	0	0
1861, . .	10	5,065	8	0
1862, . ..	2	340	10	0
1863, . .	1	475	0	0
1864, . .	1	835	4	0
1865, . .	1	334	11	2
1866, . .	–		—	
1867, . .	–		—	

"Thus it appears that in 1866 and 1867 this Committee have paid thirty-six building grants, while no Catholic school has received a Privy Council building grant. But the small extent to which we have availed ourselves of this grant is best shown by comparison with another community, whose whole annual grant is about equal to our own. The Wesleyans, down to the end of 1866, had received in building grants £76,951 19*s.* 10*d.*; Catholics £39,599 4*s.* 3*d.*"

In 1866 the Grant disappeared altogether, so that hardly more than one-fifth of the schools built have received the Privy Council building grant.

25585. Do you think that the small number of grants is attributable to the small rate in aid, or to a reluctance on the part of Catholics to accept the terms of that grant?—I think both, because at the same time that there has been a very large reduction of the Catholic applications, there has been also a reduction in the number of Protestant applications. There have been various causes acting to produce this result. With regard to ourselves poverty has been at the bottom of most of the difficulties, for instance there has been an impression prevailing that the Privy Council require too expensive a sort of school. I know one bishop who says "there is no use in my applying for aid. I had better have a shed than no school at all, and the Privy Council won't accept a poor building." That is a strong way of putting it. Many undoubtedly consider the Privy Council require a building of rather too expensive a character. That is one case, but there are other cases also, and one thing which has operated unfavourably is a strong suspicion with reference to the control of the Privy Council. Some years ago certain authorities represented that the Model School Deed did put the school under the control of the Privy Council in such a way that it was calculated to take the property from the trustees. I think it may be said to have been proved that that suspicion was entirely ungrounded. I don't think that the effect of that suspicion which was raised by a person of great capacity and influence was done away with; however, since then a great reduction in the number of applications has occurred, and I don't think that suspicion has been altogether got over. I think that at the present moment a great number of managers suppose the school deed does put the school in some way or other under the control of the Privy Council in an unavoidable manner. I believe the suspicion is entirely ungrounded, and that if they would read and study the Model Deed, they would see that the only way in which there is any interference at all is this, that the trustees of the Model Deed have the power to sell the property, but they cannot exercise that power without the permission in writing of the Secretary of State for the Home Department, and without his consent to the repayment of the sum allowed by the Privy Council. If it were wanted to build a superior school in a better situation, or if circumstances required the removal of an old school, permission must be obtained, but I have no doubt such a permission would be accorded. It is the sole point in which there is an infringement upon the right of proprietorship, and, inasmuch as the condition is evidently pointed to secure the dedication of the school to the purposes for which it was built, and to the purposes for which the contributors contributed their money, it seems to me a most equitable provision. Notwithstanding that, however, the condition has to a certain degree created a prejudice in the minds of those who would make applications for grants. There is another cause which may come under the head of poverty, but more remotely, that is, that no Privy Council building grant is paid without it being stated at the time of payment, that there is no demand for the building of that school, which would not be satisfied by the payment of the grant. Accordingly many of our schools being built by loans and such like, which are not paid off at the completion of the building, applicants are deterred from applying. That might come under the head of poverty. One more point operates, producing rarity of applications, that is, that the power to accept a building grant has been left entirely optional with each manager, but I imagine that many of our managers do not go into the whole question of our connexion with the Privy Council, don't understand its bearings, and having a general prejudice very naturally against connexion with the Government in the first instance, determine against it, without having heard the reasons for or against the connexion, and without making themselves masters of the subject; for though our bishops have by common consent agreed that we could with perfect security take the building grant, as well as the anuual grant, they have not gone so far as to say, we wish our clergy generally to accept one or the other.

25586. Would you say that practically the conditions of the Privy Council building grants are not such as to enable the poorer congregations of Catholics to supply themselves with school-houses by the aid of such grants?—Well, I think that at present they are not. Certainly the amount of aid given now in the case of small schools is not worth the trouble of applying for.

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25587. Does not the Committee of Council make grants toward the erection of teachers' residences?—Yes, by a minute of the code.

25588. Have you watched the operation of that minute?—I have, but not to be able say what proportion of school managers have built school-houses for teachers. In many cases they have done so, and in many cases they have not.

25589. Can you say whether the addition of a house for the teacher has been found advantageous in the working of the school?—Certainly.

25590. What is the extent of the annual aid towards carrying on schools, which the Catholic schools of Great Britain draw from the Privy Council, including everything?—It is about £30,000 a year; it is rather more now, £31,316, to the 31st March, 1867, the last published account. For 1865, it was £29,846. They altered the year in 1866, so that I cannot well compare the one year with the other, but it may be stated generally now as being a little more than £31,000 a year.

25591. How are these total amounts distributed?—I find that out of the £31,316, £21,591 was given for the education of 55,842 children in England in the capitation grant, and £1,528 was given in Scotland. That would account for about £23,000. Then there would be the grants for the training schools. The proportionate expenses of the Central Board, which should be taken out of the grant, and there would be the building grant, if any. In this case there were none.

25592. To whom does the grant earned by a school go?—To the manager.

25593. Is the manager left free to distribute the grant for the use of the school to the best of his discretion?—With regard to teachers trained before 1863, he is bound to give them three times the amount of the certificate which they would have received under the old regulation of the Privy Council. With regard to the teachers trained since, he is free to make his own arrangements with them.

25594. Does the manager remain under any responsibility or accountability for the grant of public money which he receives?—Yes.

25595. Is he bound to keep school accounts?—Certainly.

25596. Must these accounts be audited?—Certainly.

25597. Do you consider that a wise arrangement?—I do; most wise.

25598. Your committee deal, I think you said, with all classes of primary schools throughout Great Britain—have you ever been led to compare the number of schools which are aided with those which remain unaided?—I have. I can give the number of schools aided. I find there were 645 schools, understanding by schools departments, which were receiving aid in Great Britain. I wished particularly to be able to give the number of unaided schools, but I cannot give it accurately. That there must be a considerable number may, I think, be inferred from the fact that in the diocese of Westminster there were 130 schools, of which only fifty-two received aid last year, and seventy-eight did not receive aid. That proportion must be above the general proportion throughout the country, but it leads me to conjecture there is a considerable number of Catholic schools that do not receive aid.

25599. Can you offer any explanation why so large a number remain unaided?—One great reason is the last I assigned in a previous answer, for the not receiving building grants, and that is, that the receiving or not receiving grants is optional with every manager. There are other causes for it operating strongly. For instance, numbers of poor clergymen would gladly place schools under the Committee of Council if they saw it would not cost more—if they saw that the connexion with the Privy Council, bringing with it the necessity of having a certificated teacher, would likewise bring with it such a grant from the Privy Council as would at least pay the additional cost, I am sure they would accept. There is a general dread, I think, that they are not, perhaps, equal to it. There is a dread of what is unknown of the inspection, and of what is required under it; but I think poverty is largely at the bottom of the difficulty.

25600. Do you think the restriction of grants to schools taught by certificated teachers explains the number of schools which get no assistance?—I think it enters into it as a cause, but by no means explains it. We might have a larger number of teachers had there been a large demand.

25601. Do you think the maintenance of this restriction is wise?—I think it quite essential.

25602. You have been asked, with regard to religious teachers in schools—would you say that on the whole the Privy Council system treated them with fairness?—Religious, as distinguished from secular teachers, certainly.

25603. You would not think there was anything in the condition of their religious life to require them to be put upon a different footing from other teachers—any regulation which would necessitate an inquiry upon the part of the Government into their religious character?—Not at all.

25604. You gave a very decided opinion upon the necessity of maintaining denominational inspection?—Yes.

25605. Has that matter received your mature consideration?—I should say that such a matter has always been before me for the last fifteen years.

25606. Is it because you would regard the giving up denominational inspection as a concession of a privilege you now enjoy, that you would object to it?—No; on the essential ground that I don't think there can be a good school without it.

25607. Have you any acquaintance with the reformatory and industrial schools?—I do not visit them officially, therefore my acquaintance with them is not very special.

25608. Are you aware those schools are denominational schools?—Well, they are to a certain degree—not completely so, because they have not got a denominational inspection. Our reformatories are under the condition of receiving a Protestant Inspector.

25609. So far as the teachers and children go, are they not separate?—Yes.

25610. Are they not inspected by a common Inspector?—They are.

25611. Have you heard of any inconvenience that has arisen from that undenominational inspection in the case of reformatories and industrial schools?—Well, there is considerable heart-burning about it—a dislike of the thing in itself—a dislike that the schools are not under the Privy Council but under the Home Secretary. The Home Secretary has never entered into the same sort of arrangement with the Catholic body that the Privy Council has entered into, therefore we are not authorized to interfere in the case of these schools, on the ground, I fancy, that those belonging to them are in a certain sense criminal classes, so that the State possesses over them an exceptional jurisdiction. But, undoubtedly, had we a sufficient number of Catholic reformatories to occupy the attention of an Inspector, we should ask for the appointment of a Catholic Inspector, whether we got it or not.

25612. Have you thought it necessary to ask for a denominational inspection in the case of these schools?—Some few years ago we were near doing so; I think the fact that we were not officially entitled to speak for classes over which the State possessed this exceptional jurisdiction stood in our way, and the fact that we had not a sufficient number of schools to occupy the whole care of an Inspector.

25613. Was not the undenominational inspection here carried out by a Protestant clergyman?—No doubt.

25614. Can you say whether any considerable positive evil has resulted from the undenominational inspection in these cases?—I certainly would not affirm it.

25615. Rev. Mr. *Cowie*.—With respect to the denominational inspection in England, do you not think the State has conceded that point because in the Church of England schools, the Inspectors have to examine

into religious instruction?—That is one ground, I think; but they also conceded it on the ground of equality of rights to the several communities.

25616. Supposing that in the Church of England schools, the examination into religious teaching were given up, do you not think it exceedingly probable that under the present administration of the Privy Council all the Inspectors would be laymen, and appointed without regard to denomination at all?—That would form a special ground of objection to those examining Catholic schools. Our bishops would say we object altogether to receiving such persons as Inspectors in our schools.

25617. With respect to secular subjects, would it be for the reason mentioned before that history must enter into the teaching?—It may be put, I think, most simply in that form—elementary history; though elementary, it involves the most important facts which concern the human race for eighteen centuries; these must enter into the instruction given in every school. It is impossible that history can be otherwise than what is called—controversial if you like—what I should call religious. It is utterly impossible to exclude the grand point of contention between Catholics and Protestants, whether there is from beginning to end one eternal church of God, or not—you cannot exclude it. It must enter into the subject matter of instruction. The Inspector would have to deal with it. The Catholic bishops would therefore say, it is a great injustice to us that we should be asked to authorize the introduction of a teacher—for such, in fact, the Inspector is—into our schools, who does not hold the same essential elements of belief that we hold.

25618. Sir *Robert Kane.*—In case of the Government deciding upon a general National system of education for England, and proposing a scheme of undenominational inspection, do you think the Roman Catholic body would secede, and decline any connexion with the State?—I cannot tell what they would do with regard to that. This I am quite certain of—they would regard it as the greatest possible grievance. The institution of an undenominational or unsectarian system, under whatever form, or with whatever guarantee for liberty, would be considered a great misfortune, and a great grievance. Whether they would consider the best way of meeting such a misfortune and grievance would be to secede altogether, and set up schools at their own cost, or submit, like other classes, and neutralize it as far as they could by their own teaching, I cannot tell. That would be a practical matter; but the other, which is matter of principle, is quite clear to my mind. I am quite certain I am speaking their full sentiment, that they would consider it a great grievance, and a great misfortune; and would consider it a grievance and a misfortune as touching them more than any other body. What they would consider would be that the institution of an unsectarian system of schools would practically be in favour of the Protestant element throughout the country, and against the Catholic.

25619. I noticed the word you used—"unsectarian;" an "unsectarian" system of education and schools. I referred only to an unsectarian system of inspection?—It is the same thing.

25620. You think the two are identical?—Yes.

25621. Mr. *Stokes.*—Did you ever hear of a case of a Catholic priest, a manager of a school, saying that if he had a Protestant Inspector he might hope for a larger grant?—I can imagine, as a matter of figure, if he thought he was unfairly treated by the Catholic Inspector he would say, upon my word I would rather have a Protestant, who did not care about such things, than such or such a one.

25622. Is it not the case at present that there is no one connected with the Privy Council, until we come down to the Inspectors, who is a Catholic, and therefore able to give the Privy Council any information peculiarly relating to the Catholic body?—No doubt the fact exists. It would be fairly met by the Privy Council appointing some officer always representing the Catholic element so far.

25623. Is there any such officer at present?—I fancy not.

25624. Sir *Robert Kane.*—Might there not be Roman Catholics of eminence amongst the Inspectors of the Privy Council without those eminent Roman Catholics being specially connected with the inspection of Catholic schools?—Certainly. If Protestant schools were willing to accept a Catholic Inspector there is no principle which would prevent a Catholic from taking it. For instance—which is the nearest case to it though it does not meet it—there are certain Dissenters who have accepted Church of England Inspectors.

25625. Mr. *Stokes.*—Does not your body contemplate the establishment of separate schools under the Poor Law Board for destitute children?—Yes.

25626. Do you anticipate that such schools will be inspected by a Catholic officer or will you be content with such inspection as you can get?—We must be content with what we can get. It will be a recovery from a bad state of things. We will consider it better to have those children taught in Catholic schools by Catholics though inspected by a non-Catholic, than to have them in a school where they would be, and are preyed upon without mercy.

25627. Can you regard the matter as one of principle?—It is a principle in itself. It is a question of danger of different degrees to be undergone.

25628. You are clearly of opinion that if possible it is very desirable for your body to maintain that system of inspection?—Certainly, and more than that, I think with us it is very different from what it would be with regard to any other class. We are a set of minnows which all others eat. The Dissenters don't prey upon each other. They are content with equal right for themselves. There is a greater antipathy, no doubt, between the Established Church and the Dissenters, but even with that feeling of antipathy many a Dissenter will allow his child to be brought up in the Established Church school as there is so much alike in the teaching. It is quite different with regard to Roman Catholics. There is a fundamental difference, so that we in such a system of unsectarian education should be preyed upon in a way in which no other class in the United Kingdom would be preyed upon.

25629. Sir *Robert Kane.*—Do you not think the Irish system would be accepted as guarding against what you apprehend?—I think the whole system of Irish education is an exemplification of all I say. It is a system which would never be endured by the people of England. For instance, if the four and a half millions of Irish Catholics were English we should have driven into the North Sea, as Dr. Newman once said, the contrivers of such a system of education. It has never been done in any country but Ireland, and it has been done here because Ireland is a conquered country. It would never be suffered by Englishmen.

25630. Lord Bishop of *Meath.*—Are your ordinary schools entirely composed of Roman Catholic children?—As a general rule they are so, but it may happen, that in a particular district, some Protestant children may attend. I have heard of such instances—in applications for grants the matter has been mentioned.

25631. They are exceptional?—Quite exceptional.

25632. The Roman Catholic prelates in England claim, as they do in other Roman Catholic countries—at least in this country—the right of controlling education in general, especially that of the young?—So far as religion and morals.

25633. That embraces almost all subjects?—They would by their own statement certainly admit it embraced the whole teaching of the school, partly directly, and partly indirectly.

25634. Now, do the Roman Catholic laity in England concur quite with the hierarchy in that view of the privileges of the Church, with regard to education?—They would universally admit and entirely recognise that the management of the religious and moral part of the education was exclusively in the hands of their clergy—for it is, in fact, a doctrine of our faith. With regard to the other part of the education system, I think the laity would claim a certain right of inter-

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ference, for instance, in the financial part. They would strongly feel that a certain control of the financial part belonged to them, as contributing to the funds very largely.

25635. Would they claim any right in reference to education, properly so called?—I think so. With regard to the secular part of education, the three primary "R's," as they are called, reading, writing, and arithmetic, and all that follows upon them, they would claim a certain share in that. Nor is there any division between them and their bishops on that score; the bishops would fully admit they had a right to do so.

25636. I may assume then, that, in England, the clergy and the laity of the Roman Catholic church are quite at one in reference to the principles upon which primary education ought to be conducted?—Yes, I think so. In the course of the twenty-one years during which my committee has represented both clergy and laity, there has never started up anything like a difference in principle between them.

25637. I am to understand that the Roman Catholic clergy and laity in England are quite agreed upon the general principle of primary education?—I think so.

25638. Supposing they were not—supposing a considerable portion of the laity believed that the clergy claimed too much in reference to the education of the young, would that make any difference in the working of the schools?—I think it would; because it is not only in our schools, but equally I think in the schools of the Established Church, the chief managers practically are the clergy, sometimes exclusively. The difficulty the Privy Council have found not only in reference to our schools, but to schools generally—at any rate so far as the Established Church schools as well as ours, is to find three laymen who would manage the money grants. As an ordinary rule it is found that the clergy alone take a strong interest in the matter.

25639. Assuming that there is a diversity of opinion to some extent prevailing in Ireland between the Roman Catholic clergy and laity, then the principle that holds in England with respect to primary education would not apply in Ireland?—I don't quite see how that would be; I don't think there is any difference in principle between them on the one hand or the other.

25640. In England you say the laity claim a certain right with regard to the books containing secular instruction. They do not give up the right of expressing their opinion in reference to them?—I don't think the question has arisen in England; we have had no difficulty on the subject.

25641. I think you said the chief difficulty as to having non-denominational Inspectors arose from the fact that history is a necessary portion of the examination, and that history cannot be properly examined into without reference to what may be called controversial matters?—I rather mentioned the subject of history as bringing out the principle difficulty in the strongest and simplest form.

25642. Would the difficulty apply in any other branch?—Yes; it applies excluding history altogether. I think the bishops would feel that the introduction of an Inspector, who is *pro tanto* a teacher, into their schools, who did not belong to their own faith, would be a slurring over of the essential differences which exist between the two communities. It would be making the faith that we profess to have a truth less clear to the minds of all the children imperceptibly. I don't mean to say a child is capable of drawing out philosophically the fact. But the fact that a person appears before a child in a position of great authority in the school—with no less an authority than that of distributing to them the State assistance to the schools—that such a person who came there invested with to them perhaps a higher authority than any other person except the bishop, should be not of their own faith, it is a great injury to the child's faith itself. He is not able to draw that out philosophically, but he knows that Mr. So-and-so who comes, and is to him the hand of the State, putting the school in possession of a certain amount of public aid, does not belong to his own faith.

25643. Do you think that if a sensible, well-informed and moderate Protestant went to examine a Roman Catholic school he could not ascertain the amount of secular knowledge acquired by the children sufficiently to enable him to report to the State whether that school was in an efficient position in reference to what is commonly called secular knowledge?—I think so, quite. That applies to all classes equally. There is no doubt a man of intelligence, and practical tact, and kind feeling might go into any school of any religion on the face of the earth, and examine into such matters—carefully abstaining from entering into the religious question—but that would not be inspection in the high sense of the word.

25644. It would be an inspection that would satisfy the State?—It might satisfy the State. My argument is, it would not satisfy the component parts of the State, the individuals.

25645. I cannot find there is any other subject, except history, that would be likely to necessitate the introduction of controversial considerations. Why might not that subject of history be left to the recognised teachers of the school, and let those who set so high a value upon the children's knowledge of history on controversial points ascertain that knowledge for themselves?—That means then the exclusion from the school of the facts which concern human nature and man in his highest capacity, because that is history.

25646. I assume that that would be taught by the teachers of the schools themselves?—I don't see how it could be excluded from the ordinary instruction of the school. It would surely be most unnatural to exclude the points of primary importance.

25647. I speak only of inspection—is it necessary for the Inspector to ascertain these?—I understood the meaning of the question was that such subjects should be excluded from the practical teaching of the school.

25648. No; from the inquiries of the Inspector?—Then the result would be that the inspection did not extend to the most important points taught in the school.

25649. Rev. Mr. *Cowie.*—Is not this plan pursued very often by Inspectors in England on controversial subjects where they fancy there might be some difficulty, viz., to ask the teacher or manager to examine in his presence?—They might do that—and I should admit most fully that the practical tact of a wise and experienced Inspector might manage all these things. I do not in the least doubt that a Protestant Inspector might examine a Catholic school in a very fair manner, of course excluding certain points; but his tact would lead him to exclude these points.

25650. Lord Bishop of *Meath.*—Do you think the mode proposed by Mr. Cowie would be a sufficient means of ascertaining the knowledge of the children in that particular department of history?—No, I cannot think that, because you must exclude, in fact, the whole structure of history; for, literally, it extends over the whole eighteen centuries.

25651. I mean that the Protestant Inspector, instead of examining the children himself, might ask the teacher to examine?—He might do that certainly. There would, of course, be this great practical danger, that the Catholic teacher, knowing how the wind lay, would take care not to bring such answers out as would displease the Inspector. I think that is very certain to occur, from an instance mentioned by a Commissioner, of a Catholic teacher who taught the children a particular catechism. We should have the same thing in another form.

25652. The *Chairman.*—Have the Roman Catholics of England ever alleged that the requiring the nuns to submit themselves to examination before they got recognised by the Privy Council as teachers was an insult to them as a religious body?—No; they never considered it an insult, as their attendance was optional, and as there was a certain pecuniary advantage attached to attending, and a certain advantage to the schools. The nuns that chose to undergo that examination could hardly call it an insult, as they were treated with perfect courtesy, and as there was no examination

into religious matters. It was only a sort of thing that would naturally be unpleasant to them.

25653. Rev. Mr. *Cowie.*—Are you aware that at the last examination at Stockwell, at Christmas, there were six Belgian nuns examined for certificates?—I was not. I mentioned before that candidates of ours had gone to Protestant training schools near them, to be examined.

25654. This was a denominational Training School—one for Dissenters. I visited it with a friend, Dr. Dunne, and we ascertained that the nuns had a private room assigned to them, and that being in ember week, they were provided with the food that they desired; in fact, every facility was given to them to keep to themselves, and to observe all their rules. Have you any other instance of that?—The only instances I know of like it are those I mentioned before in answer to another question, cases in which candidates of ours obtained leave to go to a Protestant training school nearer to them than the Catholic one, in order to save the trouble and expense of a journey.

25655. Is there any instance of nuns making a demand to be examined in their own house?—I think not.

25656. Mr. *Dease.*—Would that be objectionable?—I don't think the Privy Council would accede to it. They have only three Inspectors to manage the whole thing. Therefore they could not spare an Inspector to do that.

25657. Mr. *Sullivan.*—Considering that the University of London now sends an examiner for the granting of degrees into different colleges, might it not be done?—If we had thirty candidates at one time we might prefer such a suggestion, and they might possibly grant it if they had liberty to do so.

25658. The London University would I believe send an examiner for three candidates?—The Privy Council might arrange to have more persons available for the purpose of examining, and in such a case they might adopt that system.

25659. Mr. *Dease.*—Do you see any objection, except on the grounds of increased expense, to sending Inspectors to the candidates for examination instead of sending the candidates to the Inspectors at a few places?—It does not strike me there is any.

25660. Mr. *Stokes.*—Do you remember that before training schools were established, about the year 1854, an examination was actually held in the school adjoining a convent at Liverpool?—I do not remember.

25661. Mr. *Dease.*—You stated just now that you believed that the Catholic clergy and laity of England were completely as one on the subject of education. May I ask whether you have formed that belief from the fact that there has never been any public expression of a divergence of opinion between the clergy and laity about primary education?—I don't remember any difference that has arisen in the last fifteen years. I have not before my mind any instance that occurred since I have been secretary.

25662. I am speaking of any expression of opinion of the Catholic body outside your Poor School Committee?—I don't remember any; I am not aware of any.

25663. Do you ground your belief in the non-existence of such a feeling upon the fact that there has been no public expression of it?—Yes; and I have not heard any private expression of it.

25664. Lord *Clonbrock.*—Do you experience any difficulty in getting sites for schools?—In some places very great difficulty. There again the Privy Council regulation is too stringent in requiring fee-simple, or if a leasehold not less than ninety-nine years. In London it is almost impossible to get such a thing. Some most admirable schools have been built in my own parish, and nothing would induce the landlord, the Duke of Portland, to grant a site in fee-simple. He would refuse full money value—so with the other great London proprietors. Accordingly, in the cases to which I refer of schools in my own parish the Privy Council refused to grant, and we lost a couple of thousand pounds. I ought to have mentioned that as one of the reasons why many building grants have not been obtained by us—that is, the requiring fee-simple sites. The Privy Council are very strict on that. If they admit a lease it is under very stringent conditions. Altogether they make very great difficulty on that point.

25665. The site is vested in trustees?—Yes.

25666. By whom are the trustees named?—By the managers of the school.

25667. Are they people who undertake to manage the school?—Yes.

25668. And they are the trustees?—Yes.

25669. In rural districts are there many places where there is a necessity for Roman Catholic schools, and where there would be a difficulty in getting sites?—Our Catholic population lies very much in the great towns, and it is in these the chief difficulties are experienced in procuring sites. It is much more easy, generally speaking, to obtain freehold ground in rural districts.

25670. Mr. *Stokes.*—Is not the great object in selecting trustees to choose men of station and eminence whose heirs would be at once found?—Yes.

25671. The trustees are what are called "bare trustees"?—Yes; simply holding the property subject to the trusts. It was suggested that each diocese should name two or three persons of the highest rank and position in the diocese, who could act as trustees generally for schools in the diocese. That was not done. I wish it was.

25672. Lord *Clonbrock.*—Are schools held by a single manager, or by a Committee?—It might be in the hands of an individual manager. In order to get a grant the application must be signed by three persons. Practically, the management might be in one person.

25673. Mr. *Stokes.*—In case of an application for a building grant, if the manager were able to show that there was no person in his congregation of sufficient rank to join him, would not his own sole management be accepted?—Yes.

25674. Lord *Clonbrock.*—Who appoints the teachers of the schools?—The manager.

25675. A single manager or a committee?—If there were only one individual manager he would appoint, and if there were a committee the committee would appoint. Practically as the religious instruction is for the clergyman he must have a potential voice in the matter—he must be satisfied as to the religious teaching.

25676. Who appoints and removes the teacher?—The managers would, but the chief manager is in almost every case the clergyman. Of course if there were an instance of a nobleman or gentleman establishing a school of his own he would be the chief manager of the school.

25677. Am I to understand there is generally a committee of management?—Generally.

25678. And a single manager?—No, "the manager," as he is called, would be one of the committee of management.

25679. Is the appointment and dismissal of the master in the hands of the committee or in the hands of the individual manager?—The dismissal for all ordinary purposes is in the hands of the committee, but if the dismissal is on account of any religious matter then it would be in the hands of the priest.

25680. And the appointment?—If a new teacher were to be appointed succeeding such a dismissal, it would be in the hands I presume of the committee of management of whom the priest would be one.

25681. Mr. *Stokes.*—In case of a school built by a landed proprietor upon his estate who appoints?—The landed proprietor.

25682. Mr. *Gibson.*—What is the average amount of salary your teachers receive?—The masters receive, I suppose, from £40 with chambers to £80. I would rather say from £50, though there are some get only £40. The female teachers receive from £30 to £50 a year.

25683. Lord *Clonbrock.*—Do they pay for their own residences?—I am afraid they do in a great many cases, not always.

25684. The *Chairman.*—I suppose you can state the lowest income of a schoolmaster?—I should be afraid to state the lowest—it is something so miserable.

[Adjourned.]

SIXTY-SEVENTH DAY.—DUBLIN, FRIDAY, FEBRUARY 19, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.

Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C., } *Secretaries*
D. B. DUNNE, Esq., }

CORNELIUS MAHONY, Esq., further examined.

Feb. 19, 1869.

Cornelius Mahony, esq.

25685. The *Chairman.*—We understand that there are some points on which you wish to give an explanation of your evidence?—Yes, my lord. At my former examination I was asked a question, by Sir Robert Kane, with regard to what he termed a secular system of instruction. What I understood, at the time, by the term, "secular system" was a purely secular system from which all religious teaching was to be excluded. The question was explained to me very fully afterwards; but—I suppose, having the other idea so strongly before my mind—I gave some two or three answers that were really irrelevant, and did not touch the question. I have since considered it. I stated hurriedly in answer to a question put to me, whether I considered that system—by which I understand the same system as has been proposed by the Bishop of Ossory and by Mr. Warren, the present Judge of the Probate Court—equally objectionable with the principle of the Church Education Society, from which I of course dissent; and I stated at the time that they seemed to me equally objectionable. On considering the question more fully, since then, I have a very clear conviction that such a system is even more objectionable than the system of the Church Education Society; because the Church Education Society enforces no religious teaching upon those who do not belong to the Established Church, except the teaching of Scripture. It restricts the teaching of the Church Catechism and Church formularies to Church children exclusively. Besides, the Church Education Society fixes exact, definite times for secular and religious instruction. I recollect having seen and examined the time table used in the Church Education Society's schools. I inquired some time ago at the office for a copy of that time-table, but they had not one to give me. However, I have a recollection of one that is given in the Appendix to the House of Lords' Inquiry in 1854; and the impression on my mind is that a National school could be conducted in accordance with the time-table of the Church Education Society's schools. Besides, if the manager was not restricted as to religious teaching, he might introduce controversial teaching; and he might introduce it at various times. There would be no regulation as regards time. If it was my duty—as the servant of the State—to examine the school, my business would be merely to see that the secular education was sufficient. And the manager might, if he thought proper, introduce religious teaching fifty times a day, and introduce religious teaching of a controversial kind. Therefore, I consider it even more objectionable. Moreover exception was taken to a statement of mine on the ground of my note-books being carelessly or negligently filled. Now, whether note-books are prospective, for example, note of a thing to be done, such as a lecture, or sermon, or speech, or legal argument, or whether they be retrospective, a person may make very meagre notes of either, and do the business equally well as if he had the whole thing written out in full. Besides, in taking notes of a school, there are two things to be done, First, there are certain statistics to be taken. I would distrust my memory very much in taking these statistics. But I would trust to my memory as to the actual state of education without taking a note at all. As regards the report that was quoted at my examination, I had a recollection of it, and I stated that I was able to say—on my oath—that it contained more than one false statement. I have since examined that report more carefully. I have it here before me. And I am able to state most positively that it contains at least eight mis-statements where I am personally concerned.

JOHN G. RICHARDSON, Esq., Bessbrook, affirmed and examined.

John G. Richardson, esq.

25686. Rev. Dr. *Wilson.*—Mr. Richardson, may I ask what is your residence?—Moyallen House, in the county of Down. The factory place about which, I suppose, I am going to be questioned, is Bessbrook, near Newry.

25687. Do you reside near Bessbrook?—No; I reside about fourteen miles from it.

25688. What is your business or profession?—Linen merchant, flax spinner, &c.

25689. Are you a landed proprietor also?—Yes.

25690. In what neighbourhood?—The neighbourhood of Newry.

25691. Near to this place Bessbrook?—Yes.

25692. Have you any objection to say to what extent?—Well, I have between six and seven thousand acres. I have what was lately Lord Charlemont's property in that neighbourhood; I really forget the number of acres.

25693. At what time did you begin operations at Bessbrook as a manufacturer?—In 1846.

25694. What is the number of schools that you have at Bessbrook?—One large united school for boys, girls, and infants.

25695. Your schools are under the National Board?—My schools are under the National Board.

25696. Do you admit clergy of different denominations to give religious instruction there?—No, we have always refused, so as to keep an even hand; we have refused to admit any clergyman, except as a visiter, and I believe that they are all better satisfied that we did so.

25697. Who are "they all" to whom you refer?—I mean to say that Church of England, Presbyterian, and Roman Catholic clergymen are all better satisfied that we held an even hand and did not introduce the thing.

25698. Did you ever permit any interference with the religious principles or action of the children attending your school?—No.

25699. Was there ever the slightest wish on your part that the children should receive any religious instruction contrary to the wish of their parents?—Certainly not.

25700. Has that ever been made a matter of com-

plaint by any single Roman Catholic parent, directly or indirectly?—Never; I have been cross-examining our manager and teachers and I never heard of an instance, with the exception of one that was made when a Roman Catholic clergyman called in 1854—I think it was in 1854—and I find registered that the Roman Catholic Bishop of Newry had sent him to inquire and examine our schools, and he examined into the report, and he wrote to the bishop to say that it was false.

25701. Which report?—A report that he got. Some complaint was sent to the Roman Catholic bishop of Newry, and he employed the parish priest, the present man, M'Kevitt, to come to our school; and I find registered upon our books a memorandum which I read this morning, if you allow me to read my manager's report:—"I remember the parish priest (M'Kevitt) calling my attention some years since to the statement of Mr. Kavanagh, from a communication he received from the Bishop of Newry. Father M'Kevitt visited the school and showed me his reply to the bishop, in which he stated that he did not consider that there was any ground for Kavanagh's statement; Father M'Kevitt further expressed his approval of the way the the school is managed."

25702. Can you say whether at that time when Mr. Kavanagh made his visit, a great majority of the children were Roman Catholics?—I cannot remember 1854, but I have always tried to equalize the population, and we have about 3,000 there, and we have about 1,500 on each side; we have tried to keep about an even balance.

25703. Do you think that a good arrangement?—Yes; it has answered well.

25704. Did you bring, or allow to be brought, any pressure whatever to bear upon the parents of the Roman Catholic children, so as to secure their attendance at the reading of the Bible?—No. We adopted a system twenty-two years ago, when I first put my school under the Board. I corresponded with the secretaries, and I arranged with them the best system I could adopt for the purpose of carrying out honestly the intentions of the Government; and the plan we agreed upon was to put "religious instruction" over the door of the school, and to commence at half-past nine, for half-an-hour, leaving it entirely optional with the children to come or not, as they chose. I may add that, since the schools became larger, we saw the advantage, to prevent any jealousy, of appointing a Roman Catholic teacher in the male school; and the consequence was that, when the children came there at the half-past nine, if any Roman Catholic children did, they might have a teacher of their own persuasion.

25705. You belong to the Society of Friends?—Yes.

25706. Your teachers were Episcopalians or Presbyterians at first, I understand?—I believe they were. Yes.

25707. Mr. Kavanagh, whom you have named, on the 11th of July, before this Commission, stated, in regard to Bessbrook and other places, that pressure was brought to bear on Roman Catholic children by Protestant employers. He says—"In the year 1854, I visited the Bessbrook mill schools, near Newry, three departments—boys, girls, infants—and a fourth I did not see working, the evening school. The teachers were all Protestants or Presbyterians, and a great majority of the children were Catholics." Now, at that time, was a great majority of the children Roman Catholics, do you think?—Well, it is possible that there may have been a considerable majority; because, when we settled first there, the population were largely Roman Catholic, and, to equalize the population, I brought up, on purpose, a certain number of Church of England, and Presbyterians, and Methodists, and Friends, so as to mix them all, and to endeavour to create harmony, and avoid any political or religious distinctions, if I possibly could; and hence we have had peace and comfort, I think, more than ordinary.

25708. He says also—"The Scriptures were read daily in the school, and the Catholic children attended —and in answer to this question—"You have mentioned that there was pressure brought to bear upon these Catholic children," his reply is, "Yes." Is that true, in any sense, so far as you know?—Certainly not, so far as I know. I have examined our late manager, and present manager, and our teachers, and I never heard of it; and I am sure it would not have been done without our instructions.

25709. When asked to say what amounted to pressure, he replied—"The fact that these were the children of dependent Catholic workmen of these employers, and that it was expected that their children should attend the Bible class, and that they conformed to that wish, and that in so conforming, they were perfectly well aware they were doing a reprehensible act." When asked again—"Do you regard that as pressure?" and his reply is—"Certainly; quite as much as a landlord asking his tenant to vote at an election, under a notice to quit." Did you, or anyone for you, at least, with your knowledge, bring the least pressure to bear on a single Roman Catholic parent?—Certainly not; I do not believe they ever did. The only pressure we have ever used is to force the children to come to school. We tax all the families for their children, for every head, suitable to come to the school—that is to enforce them to be educated.

25710. To receive what sort of instruction?—To receive the ordinary school education—the ordinary instruction authorized by the Board.

25711. On the day on which this evidence was given, I addressed a note to you. Would you be so kind as to read your reply of October 27th, beginning at the fourth line?—[Letter handed to witness.] This is my handwriting. (Reads)—"It has always been our wish to deal fairly and honourably with what we believe to be the best system of education, to bring all parties into one focus, and create kindly feelings in early life. The best proof that we did not, in 1854, try to interfere or proselytise is, that the head master was a Presbyterian, and his wife was the mistress, and the assistants Church, we, the proprietors, being 'Friends.' When the boys school became large enough we added a Roman Catholic assistant, who now gathers the Roman Catholic flock into one portion of the school, and teaches his religious instruction, whilst the head master instructs the different Protestants, by reading the Bible, this being done half-an-hour before the school hour. We never had one complaint amongst our three thousand people, that we can remember, of any interference with the religious views of the children."

25712. You had partners, I believe, in connexion with you at that time?—I had at one time, but the concern is mine now.

25713. Is their testimony at that date precisely similar to yours?—Yes; I have got letters with me from each of the firm.

25714. Is their testimony similar to yours?—Yes.

25715. Then, will you be so kind as to put in the letter of your brother and Mr. Owden, they were your partners at that time, I believe?—My eldest brother, and a gentleman of the name of Owden, were partners up to 1863. There is a letter from our manager which is of more importance, because he was the direct manager, and he is not with us now, and he was a member of the Church of England.

25716. And, as manager, was it his business to attend to the mode of conducting these schools?—Yes; he had the oversight of the schools.

25717. Read the letter, please?—Reads—

"New Lodge, Antrim,
"December 2nd, 1868.

"Dear Sir,—As you are aware, I was manager of all the establishment at Bessbrook, in the year 1854; and I have much pleasure in stating, that there never was any coercion used nor undue influence exercised upon Roman Catholic children to induce them to attend religious instruction in the National school. The master of the school at that time was a most conscientious man, and strict in adherence to the rules of the Board, and, I believe, quite incapable of acting in the manner complained of; and if either he or any other parties had so acted, it must have come to my knowledge."

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25718. Who signs that?—William Dawson.

25719. What was the name of the teacher at that period?—Briars. I have a report from him. He has also left us. He is in another school. (Reads letter)—

"Belfast, December 2nd, 1868.

"DEAR SIR,—I remember the visits of Head Inspector Kavanagh to Bessbrook National School, I think about the year 1854 (the year in which I was married). He only paid two visits in my time to the school, both in the same week. The Roman Catholics, in my time, were never at any time in a majority, particularly so in the day schools, and in the night schools the proportion of Roman Catholics was larger than in the day schools; but as no religious instruction was ever given in the latter. they should not be reckoned. The religious instruction given during my time, consisted of reading the Authorized Version of the Scriptures without note or comment; and I can safely assert, and am ready to testify anywhere, that no pressure was ever directly or indirectly brought to bear on Roman Catholic children or parents, to cause them to attend religious instruction. Such a proceeding would have been in direct contradiction to the orders given to me by the proprietors of the concern.

"I am, sir, your obedient servant,

"WILLIAM BRIARS, Teacher,

"Saintfield National School.

"J. G. Richardson, esq."

25720. Is there a Roman Catholic chapel in Bessbrook?—They are building one now.

25721. And a Roman Catholic priest in the neighbourhood?—Yes.

25722. Did he ever express his satisfaction, can you say, with the impartial manner in which the schools were conducted?—Yes; he called with this complaint, and showed the complaint, and showed the letter he wrote to the bishop, saying that he did not believe in it.

25723. You say that you have an assistant teacher at present a Roman Catholic?—Yes.

25724. Was he connected with the school in any way in 1854?—He was a child there.

25725. Can you say of what age?—I cannot remember. He is somewhere between twenty five and thirty.

25726. Do you know his opinion with regard to the subject referred to?—Certainly; he says that there never was any influence used upon him, or upon any one else that he knew of.

25727. Mr. *Sullivan.*—The Authorized Version was read generally in the school, was it?—Half an hour before the school.

25728. And did any Roman Catholic join in reading the Authorized Version?—No, I rather think not. So far as the schoolmaster says, not; and we know that there was so much jealously that we were particularly anxious to avoid it; and my present manager, who has had the management of the schools since 1857 (I read from his report) says—"I do not know of a single instance in which a Roman Catholic child has received religious instruction from a Protestant teacher since 1857. No complaint was ever made to me, and I do not think it occurred."

25729. But we are dealing with 1854?—But I have read you the master's report then, and the manager's report.

25730. Does he state that no Roman Catholic attended the reading of the Authorized Version?—(Reads.) "The religious instruction given during my time consisted of reading the Authorized Version of the Scriptures, without note or comment; and I can safely assert and am ready to testify anywhere that no pressure was ever directly or indirectly brought to bear on Roman Catholic children or parents to cause them to attend religious instruction." He does not say it; but all I can say is for myself, that from the time when we first commenced there, particularly as we knew it was in a Roman Catholic district, that I gave special instructions (for it nearly all came from me as the member of the firm who took the most active interest in that branch of the business) that no Roman Catholic children should be brought there at all, and that notice should be sent to the parent if a child came. Now I find from our manager, that since 1857, that has been carried out. In one or two instances we have taught before we appointed this teacher, the parent was immediately informed.

25731. But it may have happened so far as any evidence we have had before us, that Roman Catholics did attend, though the teacher says he used no compulsion?—It may, but I do not think it was at all likely, because it was contrary to instructions. We agreed upon a plan with the Commissioners, if I remember right, that we should notice the parents immediately, but we would not turn the children out if they did come.

25732. Was that in 1854?—Always; from the time the school commenced.

25733. Every child that can attend the school is obliged to pay—you deduct it from his parents?—Yes.

25734. Then is not the child therefore obliged, under pain of forfeiture of that amount of money to attend the school?—Not before ten o'clock. They all understand perfectly well, that the religious instruction takes place from half-past nine to ten, and they do not come there if they do not want it.

25735. And if a child happened to come a quarter of an hour before?—He would go to the Roman Catholic teacher now.

25736. But I am speaking of 1854?—Then the parent would be immediately informed.

25737. But have we any evidence whatever to prove that in every case such did occur; or have we any evidence to prove, in fact, that it may not have occurred that Roman Catholics did attend?—I could not, of course, positively prove the thing, for I was not present to see.

25738. Lord *Clonbrock.*—Did you not state to this Commission and also give the statement of this teacher who acted for so long a time, that the Roman Catholic bishop had sent down one of his clergy to investigate the matter, and that that clergyman sent a report to his bishop saying that there was no ground for the charge?—Yes, he read the letter and very kindly came forward. We should not have known anything about it if he did not volunteer it himself. He came to the office and showed us the letter and showed us his answer.

25739. Rev. Dr. *Wilson.*—Are those the only schools under your management?—I have schools under the Board of the same character at Moyallen, where I live.

25740. Are you prepared to offer any opinion on the subject of mixed education as suited to this country?—If I am at liberty to do so.

25741. If you please?—It is a subject in which I have taken a very great interest from the very commencement, approving of the system, and I was very anxious to see it carried out honourably and fairly, because I believe it the best calculated for the harmony of this country; and I have no reason to change my opinion. I believe, if faithfully worked and carried out, it is the best system to promote harmony in this country, and the best evidence of that that I can offer is, that there has been no proselytism of any kind. We have been inquiring, and out of our large population, in both places that we have been dealing with for twenty-two years, there is no single instance of a Roman Catholic child grown up who has changed his religious name, whilst there are a few grown up people who never were at the school, who have changed on both sides. There is not a single child changed, and I have made inquiry.

25742. In connexion with the school?—In connexion with the school.

25743. Now, with regard to this system of united education, you have stated that it promotes harmony and mutual forbearance, I think, amongst the people. Do you regard it as necessary, or as desirable, for the promotion of the temporal and the social welfare of the people?—Yes; I believe that the result with us has been as explained, that the fact of the young people being brought up together at schools, and meeting together at schools, and playing together, has produced a regard for each other in afterlife, however they may differ upon religious opinions, so that the young

people have not the same bitter feelings towards each other that their parents had.

25744. Now, on pecuniary and other grounds, do you consider this system of education advantageous or otherwise to the interests of the State, with regard, for instance, to the population of this district of Bessbrook —do you require any police to keep the peace there? —No; we have neither police, public-house, nor pawnbroker's shop. They all go together, I think, very much.

25745. Any quarrelling amongst the people on account of religion and religious distinctions?—I cannot say that there is none, but there is less than in most places.

25746. Are the parties in your employment for the most part Irish?—A large proportion are Irish. There are a few sprinklings of English I brought over for the purpose of adding to the harmony of the place, as they are not, generally, political.

25747. As you are in the habit of meeting with parties from all districts of this country, can you express any opinion as to the views of Roman Catholic gentry in reference to mixed education as suited to the country?—Yes; I know several who hold my opinions on the subject. I know one especially, the late member for Newry, Brady, of Newry, who has very strong opinions in favour of the present system.

25748. Has he expressed it?—Yes; not very long since, at the last election; he was speaking upon it as a subject in which he takes the very interest that I do.

25749. Has he stated anything definite that you feel at liberty to state now?—Nothing; except that he was decidedly in favour of it, as the system best suited for the country.

25750. Sir *Robert Kane.*—When that Roman Catholic gentleman stated his opinion and expressed his opinion to you as favourable to the system of united education, you mentioned it was at the time of an election?—Well, it was previously; it was in speaking of political subjects. He was speaking to me as to who ought to be returned for Newry, and what the points of consideration on his mind were; and, in the course of conversation, he said that that was one great point. It is a favourite hobby that he rides.

25751. He knew that you were warmly in favour of that view?—I do not know whether he did or not; I dare say he did. He found that we agreed.

25752. It was not with the view of conciliating your political support?—No; not the least; he supported it, and was in Parliament at the time it passed, and he was very much in favour of it.

25753. Do you consider, then, from the opinions, so far as you have heard them expressed, that the Roman Catholic middle class and gentry of the district with which you are acquained have not any hostility to the existing system of united education?—No; I cannot say that. I believe that directions from head-quarters are so strong upon the subject at present as to carry denominational education with a large majority. All those who do not choose to think for themselves, who do not think for themselves, are influenced in that direction, opposed to the system instead of being in favour of it. But there are a few men who think for themselves, belonging to the Roman Catholic body, whom I know. I do not consider that I should be justified in mentioning their names, because it would be scarcely fair; but in coming in contact with those with whom I am intimate, I know they were decidedly of my opinion on the subject.

25754. From your experience, do you infer that some of the opposition to the united system of education amongst the Roman Catholics of your acquaintance is derived from what you described as directions from head-quarters?—Yes; the answer has been given to me; I have received a direct answer to a question, "it has been the orders of our bishop, and the archbishop has such an opinion, and we have a right—we desire to follow it, and we do hold that opinion." They do not think for themselves. There is no doubt about it.

25755. Mr. *Stokes.*—What is the practice of the Society of Friends in conducting schools for the better classes?—Private schools.

25756. Are such schools strictly denominational schools?—They are.

25757. Why do you prefer one system for the better class children, and another for the poor children?—I think the same answer might be given, as to the question, why do the higher classes of different religious persuasions choose to select schools under Church of England clergymen, and Roman Catholic clergymen, &c. Now, with regard to the Society of Friends, they send their children to those in whom they have entire confidence, as to their moral and religious training.

25758. Do you not believe that if the same freedom were allowed to the poorer classes they would prefer to place their children with those in whom they had confidence?—But I was going to say, that with regard to the same class, the same rank in life, connected with our own Society, of which we have some two or three hundred in Bessbrook, we apply the same argument exactly, and they go to the same school.

25759. Will you allow me to read the following passage, from the report of the Endowed Schools Commission:—

"The schools of the Society of Friends are all under the care of the quarterly meetings of the Society, which are held for religious purposes in the districts in which the schools are situate. They are also governed by committees, which are confined to members of the Society of Friends. The masters belong to that body, and the system of religious instruction is that adopted by the Society. One of the institutions is intended for the benefit of distressed children, being descendants of persons who have been Friends, but who have left the Society. It is kept entirely distinct from those intended for the education of the children of others in full membership, but all the pupils are brought up in the religious principles of the Society, and upon a plan similar to that pursued in the other institutions."

Does that statement represent the practice?—Yes. Well, the answer to that is this, for instance, we have not what is called poor in the Society, and if a family belonging to the Society are poor and cannot educate their children themselves, boarding schools are provided for the purpose; and now in schools of that kind, in the north of Ireland, the parents give £5 a year, or more if they can, though the education costs £25. Now, we could scarcely be expected to apply that rule to people who are Roman Catholics, and who belong to the Church of England, or we should get the credit of proselytising by paying £20 a year for them. That is the course of proceeding which we take to educate our children; those belonging to the poorer members of the body; but those who can afford to pay for the education of their children, send them, as other gentlemen do, to England. My own son was sent to a private school near London. And members of the Society of Friends who can afford it, educate their children exactly on the same principle, and they send them to those in whom they have most confidence.

25760. In reference to the children of persons who have been members of the Society, but who have left the Society, is it consistent with your principles to give them the religious instruction of Friends?—We take up the poor children, because their parents or their grandparents have lost their membership by some misconduct or other, and as they have not united themselves with any other religious body. We have found a good many in the north of Ireland, quite or almost without education, not connecting themselves with any body, and we have formed a school in the north of Ireland for educating them. They cost about £15 or £16 a year a head, and the parents contribute nothing; so that it is what may be called a charitable school.

25761. Are those charity boys brought up strictly in the religion of the Society of Friends?—Of course.

25762. Rev. Dr. *Wilson.*—Is there not this difference or distinction, that such children attending those schools are sent away from home influences?—Altogether.

25763. Whereas the children of the National schools

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of the country are under home influences from day to day?—Yes; but the same class of children at Bessbrook, where a National school is provided, are not sent there at all. They are picked up in different parts of the county where there are no schools, and the parents cannot feed them, or are drunken and ill-behaved; and they are brought into this focus for the purpose of doing them good, and getting situations for them afterwards.

25764. Judge *Morris.*—Has Mr. Brady, who informed you of his strong feeling in favour of the National system of education at present established in Ireland, taken any open mode of explaining his opinions?—I am not aware that he has, because I make it a point never to attend political meetings. I really do not know what he may have said or done. I only know the conversation that took place between us when we met as a committee to know who was to represent Newry, whom we were to support, and on what grounds. He stated there before the other gentlemen and myself his opinion.

25765. You stated that he advocated it in Parliament?—So I understood from him that he did.

25766. Has this gentleman been in Parliament for the last thirty years?—Well it is, I suppose, twenty or twenty-five years.

25767. Has he been for the last thirty years in Parliament?—I am not aware; but he has been in Parliament since the National Board has been in existence.

25768. But that is some thirty-five years ago?—Yes; I know.

25769. Was it at a political meeting that he expressed his opinion to you?—Well, it may be called so or not. It was a private meeting to consult together whether we could agree upon some member calculated for the best interests of Newry.

25770. He was a Roman Catholic?—Yes.

25771. Then he yielded to that portion of the committee——?—No; excuse me; quite the reverse; because he propounded it himself.

25772. Then he wished to avoid the imputation probably that he might be suspected of—of being an opponent of the National system; and he volunteered at this mixed committee——?—No; it is a favourite hobby of his, and therefore he propounded it.

25773. Did any other leading Roman Catholic gentlemen in Newry attend at that private——?—Several of them.

25774. Did they propound the same hobby?—No; they preferred to leave the question out altogether.

25775. They wished the question to be left out altogether?—Yes.

25776. Then from all the other Roman Catholic gentlemen who attended the meeting wishing to leave the question out altogether, did not you infer that their views were quite different from those of the gentleman with the hobby?—Some of them were, but perhaps some of them were more than half convinced.

25777. Was not the principal object of this mixed committee who had a common object in bringing in a particular member, to sink their differences and put forward a platform that they could all agree upon?—No doubt of that; that was the ground upon which he put forward his statement.

25778. This was a hobby?—Yes.

25779. And was this hobby about the National system of education put forward as a part of the platform upon which the candidate was to be put forward?—No; we agreed to leave it out. We had enough to do with the Church question at the moment.

25780. Mr. *Stokes.*—At the time you have referred to—twenty-five years ago—was not the Roman Catholic Bishop of Newry a decided supporter of the National system?—I do not remember. I have no idea at all. I know that the Bishop of Belfast was, whom I knew; but I never knew the Bishop of Newry at all in any way.

Rev. John Winthrop Hackett.

The Rev. JOHN WINTHROP HACKETT, sworn and examined.

25781. The *Chairman.*—Do you hold any ecclesiastical appointment?—Yes, my lord, I am the Incumbent of St. James's Church near Bray.

25782. Do you reside there?—Yes, having an official residence also in Dublin.

25783. What is the office which you hold in connexion with the Incorporated Society?—That of secretary.

25784. Where is your office?—73, Harcourt-street, Dublin.

25785. What are your duties as secretary?—My duties are to carry out the orders of the General Board and Committee of the Society, the general management of the correspondence of the Society, the visiting of the schools from time to time according as the Board directs, attending the annual examinations in these schools, and competitive examinations for the admission of pupils to the free places on the foundation, and the general conducting of the affairs of the Society.

25786. Have you anything to do either with receiving the rents of the Society or managing its estates?—Nothing whatever.

25787. How many schools are there that you inspect?—We have in all, my lord, eight boarding institutions, six for boys and two for girls, and thirteen day schools wholly or in part supported by the Society.

25788. Where are the first class situated?—One is situated near Dublin, at Santry, our training institution; the other institutions are scattered through Ireland. There is one in Dundalk, one in the county Westmeath, one in Athlone, another in Sligo, and another in Kilkenny. These are our boarding institutions for boys. Then there are two girls' institutions besides, one in Roscommon, the other in Kildare.

25789. Whom do you train in your training establishments?—Those who are drafted from our other institutions. After they have passed four years in our institutions in the country they are re-examined; it is by a competitive examination amongst our senior classes. From these we select a certain number who are sent to Santry school to receive a more advanced class of education.

25790. How long do they stay at Santry?—From one year to two years.

25791. What becomes of them after?—They are qualified to obtain places perhaps in the Civil Service. They are largely sought for as science teachers in the grammar schools of England, and some are required for our own schools; more find their way into Trinity College, having obtained classical instruction in the school, and from their very superior scientific education, are enabled to obtain very high places in the University.

25792. Have these boys learned classics before coming to Santry?—Some have in our Provincial institutions, but it is of a very elementary character.

25793. At Santry, do you give them a commercial education, or a partially classical and mathematical?—We do not undertake the classical education at all, for our Society was incorporated for promoting English Protestant Schools in Ireland. The object is to educate them for commercial situations, and classics have been superadded where the boys expressed a desire for them. I have drawn up a brief statement which contains, I dare say, by anticipation, answers to many of the inquiries that might be made; it is as follows:—

"The schools formerly called *Protestant Charter Schools*, were incorporated in the year 1733.

"The Society was endowed by annual grant from Parliament, and also received private bequests and donations.

"The Management is by a General Board and Executive Committee of fifteen, chosen out of the members at large.

"The Society consists of His Excellency the Lord Lieutenant, the Archbishops and Bishops of Ireland, Chief Judges, some of the nobility, clergy and gentry of Ireland.

"The Government Grant was finally withdrawn in 1832,

and a change in the system of the Society was thus necessitated.

"There are now eight Boarding Institutions (six for boys and two for girls), and thirteen Day Schools, wholly or in part supported by the Society.

"About 1,000 children under instruction, viz.:—246 Foundation Pupils, boarded, clothed, and educated by the Society for a period of four years; 700 other pupils in the schools, consisting of Pay-Boarders (200), and Day Scholars (500); the Pay-Boarders are received at reduced rates. The Foundation Pupils are elected by competitive examination, with the exception of 30 girls nominated to the Celbridge Institution by Thomas Conolly, Esq., M.P.

"The rules and conditions of the competitive examinations for election of Free Pupils are found in the Paper No. 1, annexed; as also an enumeration of the several Districts in Ireland from which candidates may be presented. A certificate required from each candidate, copy of Form annexed (No. 2).

"In the Boys' Institutions, the course of instruction embraces a sound Scriptural and superior English and scientific education in writing, arithmetic, geography, book-keeping, history, geometry, trigonometry, algebra, drawing, surveying, mapping, navigation, &c.

"A Catechist attached to each Institution, charged with the duty of instructing the pupils in the Holy Scriptures and Formularies of the United Church of England and Ireland.

"A limited number of Foundation Boys, after four years' residence at the provincial schools, re-elected (by competitive examination) to the Society's Training Institution at Santry. There they enjoy the advantages of a still higher education of a commercial and mathematical nature, fitting them (1) for places in the Civil Service; (2) as Science Teachers in the Grammar Schools of England, Ireland, and the Colonies. Very many of these pupils may now be found filling high positions as Teachers with distinguished credit to themselves and the Society's Institutions where they were educated.

"The pupils are also qualified for the examinations held under the Royal Dublin Society, the Queen's Colleges, and the Science and Art Department, South Kensington, London. Under the last named Institution, *four* of the Society's pupils obtained Exhibitions of £50 a year for three years, won in competition with candidates from the United Kingdom. In this Department's public examination in Higher Mathematics, the pupils of the Society's schools have gained particularly high distinctions. The only Gold Medal for Elementary Mathematics was awarded (last year) to a pupil at the Society's Institution at Dundalk.

Some of the pupils have been eminently successful in Trinity College. Four have obtained Science Sizarships. To this high scientific prize, the Incorporated Society grant an Exhibition of £30 per year, to be held for four years, called "the Thackeray Exhibition," in commemoration of the services rendered to the Society's schools by the late Rev. Elias Thackeray.

"The benefit of the system of education administered by the Society is felt beyond the limits of the schools immediately under its care. The annual election of Free Pupils is by competitive examination, and thus a most beneficial influence is exercised over the schools in which candidates are prepared for this searching test.

"The clergy of the several parishes who send forward the competitors, give their testimony to the useful bearing of this stimulus upon their schoolmasters, mistresses, and pupils.

"During the past year, the competition for free places was carried on in sixteen places throughout Ireland,—and all the Scriptural schools in fourteen entire counties, and in twenty-five districts of *six* other counties (embracing in all about 618 parishes), were invited to avail themselves of their privilege to send forward candidates.

"In the Day Schools under the Society's care, is afforded a sound Scriptural and useful English education; and in the Female Schools, the children are also taught needlework, fitted for domestic servants, and, where properly qualified, trained to be schoolmistresses."

25794. Who are the general members of the committee?—His Excellency the Lord Lieutenant is the patron, the Archbishop of Armagh is the vice-patron. All the bishops are *ex-officio* members. The chief Judges and some of the dignitaries are also *ex-officio* members. Then there is the body elected from time to time according as vacancies occur by the act of the general Board. This consists of the nobility, clergy, and gentry.

25795. Is any qualification necessary or any annual subscription attached to the membership?—Some years ago an annual subscription was essentially necessary to qualify a member, but the Board have abolished that restriction.

25796. Is the number of members limited?—Yes, to 112, besides twenty-five *ex-officio* members.

25797. Mr. *Stokes.*—How long have you been secretary?—Since 1858.

25798. Did you succeed the Rev. Richard Ardill?—I did.

25799. Before your appointment as secretary were you a member of the committee of fifteen?—No.

25800. Are you acquainted with the history of the Society?—I am.

25801. You mentioned that the charter was issued in 1733?—Yes.

25802. Do you know what circumstances led to the issue of the charter?—It was by Geo. II., and intended to teach the children of Papists and other poor natives in the English tongue and in the principles of the true religion established amongst us.

25803. I want to know whether you have read and remember that a petition was presented from the archbishops, bishops, and other dignitaries of the Established Church in Ireland upon this subject?—Yes. So I am instructed.

25804. Do you recollect that the petition recognises the legal obligation which then lay and is supposed still to lie upon the beneficed clergy in this country to support schools?—Yes; I believe it was implied in it.

25805. Do you remember that the petition states, "That the parish ministers had generally endeavoured, and often with some expense to themselves, to provide masters for such schools as the law required them to do, but that the richer Papists refused to send their children to such schools, and the poorer were unable to pay the accustomed salary as the law directed"?—Yes.

25806. Have you any acquaintance with the terms of the charter?—I have read it of course from time to time. It is my duty to be acquainted with it.

25807. Does it state that in many parts of this kingdom there are great tracts of land almost entirely inhabited by Papists?—Yes.

25808. That the majority of the Popish natives were kept by their clergy in gross ignorance, and bred up in great disaffection to the Government, and that the erection of charter schools would be absolutely necessary to their conversion and civilization. These statements are given in the charter?—They are.

25809. Then the charter proceeds to empower the Society to hold property?—Yes.

25810. Is there any limit to the property the Society may hold?—Yes, it was at first limited to about £2,000 a year. There was a short Act passed in, I think, George the Third's reign, enlarging the powers of the Society, and giving it the privilege to hold much larger property.

25811. For what purposes was that property to be held?—For the maintenance of those schools.

25812. Were there to be schoolmasters and schoolmistresses to teach the children of Papists and other poor natives in the English tongue, and in the fundamental principles of the true religion, and to cause them to be instructed in industrial occupations?—Yes, for which this large grant was made by the Government of the day.

25813. Will you be so kind as to specify the sources of the funds of the Society?—They are derived from estates that have been left to the Society, some for specific purposes, some for general purposes, some for particular schools, some for general education, and a sum of money was invested in the funds left to the Society by donors for the same purpose or purposes.

25814. Originally did the king subscribe £1,000 a year?—Yes.

25815. And did the Society enjoy the produce of tax upon hawkers?—Yes.

25816. You say the Parliamentary grants ceased entirely in 1832?—Yes.

25817. Can you give the total sum received?—Not now, but I can supply the Commission with it by referring to our books.

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25818. I find it mentioned in the reports of the endowed schools, or previous Commission, that £1,805,869 was granted to the Incorporated Society for this purpose, I suppose that is the accumulated amount of many years' grants from Parliament?—I suppose that total has been reached in that way.

25819. Can you say what property the society now holds?—Between the income derived from the funds and from the landed estates, it is about £8,000 a year.

25820. Does the extent of landed property remain the same as in 1854, that is, 17,240 acres?—It varies sometimes. We have been enabled to purchase and add to it. It varies in a trifling degree, I should say.

25821. Can you say the total acreage now held by the society?—I cannot at this moment. I can supply the information if required. I can apply to the agent; it is not in my department.

25822. There is a large sum in the funds belonging to the society. Is there not?—Yes.

25823. About £100,000?—About that I suppose. Perhaps a little less.

25824. Upon what trusts does the society hold all this property?—They hold it for educational purposes. I ought, perhaps, to say that when the Government grant was withdrawn, it was necessary to restrict the objects of the society within the limits of the private donations that we received, and the bequests made for special purposes. These we have been carrying out in the best way we can.

25825. Is it your opinion that the trust for which the property of the society is held includes the cost of lodging, clothing, and feeding the children?—Yes, originally there were special grants. There was the original Government grant, under which we were restricted to the support of charter schools. That grant being withdrawn, we were thrown upon the particular bequests made for special purposes, and these we have endeavoured to carry out. Those that were for general purposes we have been endeavouring to apply in the best manner, according to the judgment of the society.

25826. Is there anything in the charter about paying the cost of lodging, clothing, and feeding?—I am not prepared to say at this moment. The Government grant was applied in support of children in Protestant charter schools. That expense was defrayed by the grant.

25827. Would you say that the object of this expenditure fell within the general term education?—As to boarding-schools, I should say it did; feeding the boys is essential as well as instructing their minds. The pupils were taken from a class destitute of pecuniary means and were supported as an act of charity.

25828. I think you said that on the first institution of the society the children admitted were confined to the issue of Roman Catholic parents?—Not exclusively. I understand that was one of the objects of the charter schools; it was carried out for a great number of years.

25829. Can you give the date of the change?—Yes, since the parliamentary grant was withdrawn in 1832. Then the Board had to consider the best mode of applying the sum of money remaining at their disposal, arising from the estates left to the society, and from the funded property; and then the society devised this scheme, under which they have been carrying out their present very successful system of education.

25830. Down to 1803 were not the benefits of the trusts confined to Roman Catholic children?—Not exclusively, as before explained; there were special bequests for other purposes.

25831. What was the first special bequest the society received?—That I could not answer at this moment. I have named to you some of the bequests, but as regards their chronological order I could not state the priority of one above the other. The Pococke estate in Kilkenny was left for special purposes, the estates left by Dean Stewart in the North, and the Ranelagh estates in the counties of Roscommon and Westmeath.

25832. And the Conolly estate?—That was a grant from the Conolly family for the school at Celbridge. It was handed over to our society, who supplemented the grant from the Conolly family, and enabled the institution to maintain a double number of girls as pupils.

25833. The Ranelagh grant was probably the oldest?—I think not; an Act of Parliament gave it to us.

25834. Do you remember the bequest by Lord Ranelagh was made in 1708. He granted estates in Roscommon and Westmeath, the management of which was transferred to your society in 1760?—Yes, in George the Third's reign.

25835. Do you remember the trusts in that case?—It was the maintaining schools in the towns of Roscommon and Athlone, and to pay a certain sum to each of the clergymen of these respective parishes. These are the main objects.

25836. What class of children was contemplated in that trust?—The children of the resident artisans, some parties in that position of life that wanted education, and were not able to obtain it for themselves, and who lived on the estate.

25837. Was not the trust to educate twenty Protestant boys and as many Protestant girls in the two towns?—Yes.

25838. Do you recollect the date of the Pococke bequest?—The object of the Pococke bequest was the maintenance of so many children. They were to be all taught the art of weaving.

25839. Were not the trusts in that case limited to Papist boys?—They were particularly named with the view of having them educated as Protestants.

25840. With regard to the Celbridge institution, what class of children were contemplated in that endowment?—Those nominated by the Conolly family. Whomsoever they pleased to send to the institution the society was obliged to receive—that is, subject to certain restrictions as regards age; then a certificate of health must be presented. In addition to the thirty children sent in by the Conolly family, the society has thirty-two children more maintained on the foundation.

25841. In that case under the original endowment must not the children admitted be members of the Established Church?—They must, all of them, be educated as such. Our charter imposes that condition.

25842. Do you remember the exact time of the change made with regard to the class of children to be admitted?—I am not aware.

25843. Down to 1803 the children admitted were the issue of Roman Catholics. In 1803 I think you said the society made a change?—I am not conscious of having said so. I am ignorant exactly of what had occurred in 1803. I am not at this moment prepared to answer the question as to what took place in 1803.

25844. Are you aware from your records that the society resolved at that time to admit children under no other restriction than what is imposed by the charter?—I am not prepared to say more than what appears on record in our books, of poor natives of Ireland.

25845. What restrictions are in fact imposed by the charter?—That they were to be the children of Roman Catholics in Ireland, and the object was to reclaim them from the errors of the Roman Catholic system, and bring them up as members of the Established Church.

25846. According to the terms of the charter were not the children to be the children of "Popish and other poor natives of Ireland"?—Yes; that is the very language of the charter.

25847. Did your society within your knowledge take the opinion of the Attorney-General in 1820, whether Roman Catholic children might legally be received in the Incorporated Society's schools without being taught Protestantism?—I cannot answer that question. I am not quite prepared to do so.

25848. The Rev. Mr. Ardill, I think, gave in evidence that it was the opinion of the Attorney-General that Catholic children admitted to the schools must be taught Protestantism?—That is the principle upon which the society still conducts the schools. They cannot depart from that principle.

25849. When did the society cease to receive Roman Catholic children into their schools?—Change took place in 1832. When the Government grant was withdrawn the society had no means of carrying on the large number of schools which they previously had, and were obliged to restrict their operations within proportional limits. At this moment they are prepared to receive Roman Catholic children, and some do come, but then they must submit to be instructed as members of the United Church of England and Ireland. We have no power to teach them in any other way.

25850. It is said in the Endowed Schools Commission Report that since 1825 the schools have been for Protestant children only. Is that so?—I should say, with some exceptions, that has been so.

25851. When did you introduce admission by competition?—After 1832.

25852. Was it not in 1839?—Yes; it was in 1839.

25853. What condition do you impose upon the candidates for admission now?—They are selected by competitive examination. The regulations are stated in this paper.

25854. I don't refer to the examination; but to the preliminary conditions. What children may offer themselves for examination?—Any children whatsoever may come forward, subject to these limitations, namely, that the boys shall not be under twelve, or above sixteen years of age; and the girls not under ten, or above fourteen; that they must have been in attendance at a Scriptural school within the prescribed districts for at least one year previous to the day of examination, with certificates of age and moral conduct, signed by the clergyman of the parish in which the candidate has been educated, as also of health, signed by a medical practitioner.

25585. Does that condition that the children are to come from schools where the Bible is read by all pupils exclude pupils from the National schools?—Not necessarily, because we do receive children from the National schools, where this certificate can be signed. The certificate is to vouch age; that the candidate attended a school, where the Holy Scriptures were daily read during the last twelve months; that certificate is signed and sent to us from some National schools.

25856. Then the only National schools excluded would be those attended by some Catholic children?—It does not depend upon whether they are Roman Catholics or Protestants. They may be all Roman Catholics—if the Holy Scriptures are daily read by all the children, they may come as candidates.

25857. Are you not aware, as a matter of fact, that Roman Catholic children in National schools do not daily read the Holy Scriptures?—Yes, I am; but even in some of those schools it is the fact the Holy Scriptures have been read by them. There is one school in the county Louth from which we have selected children; also from a National school in the county Kilkenny; there have been competitors from these schools who have been successful at our examinations, and admitted into our institutions. I hope I have made myself clear, that a National school is not excluded from participating in the Society's benefits because it is a National school. If a certificate be given on the terms prescribed, there is nothing to prevent a child from a National school coming and sitting with the other candidates at a competitive examination.

25858. Is the answer given by the Rev. J. W. Stubbs a correct representation of the present practice of the Incorporated Society—that if a Protestant boy be educated at a National school, where there are Roman Catholic children, which Roman Catholic children are not allowed to read the Scriptures, that boy, no matter what his ability or gifts may be, would not be eligible for election?—The certificate I have read for you implies that.

25859. So that it would be in the power of any Roman Catholic patron, or of children attending a National school, to exclude from the benefits of your schools all the Protestant children attending it?—If a child were admitted into the school, and refused to read the Scriptures, it would necessarily prevent the clergyman from signing the certificate essential to candidature.

25860. Have you any day school in Dublin?—We have in Aungier-street.

25861. What is the character of the school?—It is intended for the benefit of children who are not able to pay a large sum for education. For £4 a year we invite them to come to the school, where they get a very excellent English education, primary, as well as a little more advanced in those subjects already named—writing, arithmetic, geography, grammar, history, mathematics, Euclid, algebra, &c. From that school we select, at an examination which we hold, one boy for our institutions in the year, giving him the benefit of being boarded, lodged, and educated in our schools for four years.

25862. Is that school intended for the benefit of middle-class boys?—Yes.

26863. Are all the boys in the school Protestants?—We have had occasionally some Roman Catholics.

25864. Are Presbyterian children admitted to that school?—Yes.

25865. You said that in your boarding-schools there were some paying boys?—Yes.

25866. What do they pay?—That is a matter between the masters and the parents or guardians of the boys. All the restriction we impose, is as regards the price, for our society pays a very large sum towards the expense and support of the school. We have restricted the master, in order to enable boys to take advantage of the education there. The sum named is £20 a year. It was £14 10*s*. Since I became secretary, we had to raise it gradually, in consequence of the increasing prices of provisions.

25867. What do they pay at Santry?—£25. In consequence of £20 not being adequate for the dietary, we allow the master now to charge £25—that is for the class called boarders. Then there is a class called parlour boarders. Their payment is the subject of a specific arrangement between the master and the parents or guardians.

25868. Do you limit the master to a certain number of paying pupils?—No. In consequence of the dormitories giving great accommodation, when we were restricted by the withdrawal of the grant, we were desirous of giving an opportunity to boys to avail themselves of the unoccupied dormitories.

25869. What class in society do these boys belong to?—To classes of a mixed character. Some are the sons of clergymen, others the members of very respectable families of the gentry of limited means. Then again for the artisan class who wish to get their boys an advanced education, and at a very reduced rate, £20—they are dieted and educated for that. The expense of assistant masters is paid by our society. Thus the master is enabled to take pupils at such a reduced rate, and afford them the advantages of board and instruction.

25870. Amongst the boarders in your schools are there any Roman Catholics?—None. I don't know of any.

25871. The Rev. Mr. Ardill mentioned in his evidence before the Endowed School Commission a case of one Roman Catholic boy in the school at Dundalk. He was asked—"Is that a child of Roman Catholic parents, but nevertheless a child receiving Protestant instruction, and attending Divine worship in a Protestant Church every Sunday, and in every respect conforming to the doctrines and principles of the Protestant Church?" He answered—"Yes, in every respect." Have you any cases of that kind now?—I am not aware at this moment that there are.

25872. I think you said the general trusts of your

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society are for children of Popish and other poor natives to be taught the English tongue, husbandry, and trades?—That was the original charter.

25873. Do you not hold your property under that charter?—The Government grant we received in consequence of that charter. We are enabled to hold lands to which specific purposes are attached. Many of these grants we received from private individuals for supporting certain schools in certain districts, which we are obliged to conform to.

25874. Except from the charter have you any legal power to hold your 17,000 acres of land?—None whatsoever, but by charter and other Parliamentary enactments. Under these we received the bequests. It is not only for the natives, but for others also.

25875. Other poor children?—Just so.

25876. In your opinion is the principal object of the trust to benefit the children, or to maintain the Protestant form of religion?—I should suppose it is to benefit the children by educating them in that form of religion. I cannot separate the two objects.

25877. When the general trusts of the society are limited to children of Popish and other poor natives, and that the Ranelagh Trusts are for Protestant children, and the Connolly Trusts for children of the Established Church, and the Pococke Trust for poor Popish natives, is it your opinion that one and the same class of children is contemplated in all these cases?—Certainly not; there is a specification of distinct classes of trusts in these cases, for instance, some are to maintain certain schools in certain places; and that we do.

25878. Do you admit more than one class of children into your schools?—Yes; various classes, as before stated.

25879. Do you admit into your schools children of more than one religion?—Certainly if they conform to the rule which is an essential condition of the charter—that they are to be instructed in the doctrines of the United Church of England and Ireland.

25880. Do you think that when Bishop Pococke left his property for poor Papists, and Lord Ranelagh his for poor Protestants, that the same sort of children were contemplated?—Yes; under the common condition that they were to be educated as members of the Established Church.

25881. Is not the limitation in each case to *poor* children?—That was what the charter schools were intended for; and those impoverished by particular circumstances were under that classification. Some of the Irish clergy and gentry, unable to educate their children, were most anxious to take advantage of the education afforded by the Society at so small a payment. I presume, under the circumstances, they might be considered perhaps as being within the class contemplated.

25882. Are you of opinion that the society observes the trusts in favour of the poor?—Certainly; I think any schools we have originated are for such classes; for instance, the day school in Dublin is for the children of persons of restricted incomes.

25883. Does your society in any of the schools teach husbandry or trades, as is provided for under the charter and Bishop Pococke's bequest?—Not now; they were obliged to abandon that on the failure of the experiment. Two of the schools were intended for that purpose; but the Agricultural schools of Ireland, established by the Government grant, gave advantages in this respect that we could not compete with, and we were obliged to abandon the idea of teaching agriculture to the boys.

25884. Can you say what trial was made to teach agriculture?—For many years it was tried at the Farra and Primrose-Grange schools. We could not compete with the public society in giving such an education as would enable the boys to obtain situations.

25885. What recommendations, in your opinion, do boarding schools for poor children possess?—I think there are some of the parents, for instance, who could not possibly support their boys, to whom we give that advantage if they obtain the places at public competitions. They present themselves at the examination, and we select the best answerers; and the humblest boy in the land has the same chance of succeeding in the examination as the children of persons in a better position.

25886. Why not allow them to live at home with their parents, and teach them in day schools?—They could not all command the advantages of education at home; at some places they would be miles from schools except expensive schools.

25887. Are your schools carried on partly with the intention of providing small Protestant minorities with the means of education in places where their numbers would not enable them to support a school of their own denomination?—I dare say without being so contemplated in some parts of the country the present arrangement has that effect. It is a great boon in consequence of its reaching a distressed class.

25888. Do you remember that the Report of the Commission, which preceded this education inquiry, condemned boarding schools?—I believe it did, and the original charter schools, which were condemned were suppressed at the time the grant was withdrawn from us. They did not lead to the beneficial results at first expected.

25889. Would this statement appear to you inaccurate:—

"We are convinced that if 1,000 children, educated in charter schools, were to be compared with an equal number who had remained in the apparently wretched cabins, inhabited by their parents, but who had attended orderly and well-regulated day schools, it would be found not only that the latter had passed their years of instruction far more happily to themselves, but that when arrived at the age of manhood they would, upon a general average, be in every respect more valuable and better instructed members of society; they would have improved in knowledge under circumstances which would have strengthened and confirmed their connexion with all those to whom they must naturally look for protection and assistance, and would enter upon life with their affections awakened, their principles confirmed, and their character raised by the reliance they would have learned to place in their own exertions, and in the practice they would have acquired of controlling and conducting themselves."

Does that preference which the Commissioners express for day schools over boarding schools concur with your experience?—I think if I understand rightly the paragraph you have just read, it has reference to the old charter schools and not to the present class of our boarding schools. I think experience fully bears out the observations in that paragraph with regard to the charter schools; but I could not at all assent to it as referring to the present existing boarding schools.

25890. Does your approval of boarding schools imply that boarders admitted come from a better social class?—Not necessarily. The humblest artisan's child may succeed, and has succeeded. The children of policemen and soldiers very often succeed in obtaining the prizes at our competitive examinations and are drafted into our boarding schools. They have sometimes attained very high positions in society.

25891. What would you say was the difference between what you call the charter schools and those schools which the Incorporated Society now supports?—From all I can gather from the history of the charter schools, they were subject to great abuses; the consequence was the children were very much neglected as regards education, and the reports which I have in the records of the Incorporated Society, show that there were most serious grounds of complaint against the masters and mistresses of those schools with reference to their neglect of the children. The suppression of the charter schools, I should think, arose from these successive reports of this neglect and its injurious consequences. As regards the present boarding schools, they are managed on such different principles, and are attended with such beneficial and useful effects as to be in perfect contrast with the charter schools. Their superiority is manifest to anyone who examines them. The boys who have issued from them have gained some high prizes at competitive examinations for places in the Civil Service and other public departments; others

are filling positions as science teachers in some of the grammar schools in England.

25892. To what do you attribute the difference, and the change for the better?—I think now they enjoy the watchful care of kind friends. In our boarding schools the pupils meet together; they are happy; they are associated with the master and his family; and kindly sympathies are created which were rather discouraged under the old charter school system.

25893. Was not the management identical?—Quite otherwise.

25894. What change has taken place?—I believe masters were appointed to them by the influence of patronage for the mere benefit of the master, a very incompetent person sometimes, and regarded his school charge too much as a private speculation for his own benefit. All this led to the abuses which brought about the suppression of the schools.

25895. Was not the Lord Lieutenant all along the president of the society; and was it not managed by dignitaries of the Church?—They were always members of the Board of Governors.

25896. Was not one object of the foundation of the society to promote loyalty?—Yes.

25897. So far as the system of competition you have explained excludes candidates from National schools, would you not say that opposition to the system of education founded by the Imperial Government, is rather an assistance to the disaffection it was one object of the charter to remove?—That is rather a testing question. Many, judging from the results of the National school system, prefer the Scriptural education of the pupils in our schools, as being calculated to secure in a more certain manner loyalty to an earthly Government, through the higher loyalty owed to the King of Kings.

25898. Did I not understand you to say that one of the objects for which you held that property is the promotion of loyalty?—Certainly; but it is not necessarily because we differ from the Government that we should be disloyal to our Queen.

25899. Would you yourself say that the exclusion of Roman Catholics from your schools, or their admission at the cost of their faith, is likely to promote loyalty amongst Popish natives, who form the greater part of the population?—I am of opinion that their admission to our schools and the benefits of our system of education, and under the condition you term a sacrifice, would be likely to promote their loyalty, and we fulfil the condition. Disapproval of the National system of education does not necessarily imply disloyalty to our Queen.

25900. Is it not matter of notoriety amongst the natives of this country, that Roman Catholics are excluded from your schools, or if admitted, that they must sacrifice their religion?—Our charter would not allow them to become members of our schools without being instructed in the principles of the Established Church.

25901. Do you think it likely that that state of things can promote loyalty amongst the Roman Catholics of Ireland?—I cannot understand why it would affect their loyalty or disloyalty, any more than the exclusion from strictly Roman Catholic schools would affect Protestant loyalty or disloyalty.

25902. You hold estates in several counties in Ireland?—Yes.

25903. Will you tell me what is done for the education of the people on those estates?—Upon these estates, many of the schools are founded. We also afford opportunities to the various Scriptural schools throughout these districts to send in candidates to the competitive examinations. It is mainly from these the boarders are selected.

25904. Is anything done for the Roman Catholic natives who cultivate these estates?—Is it in the way of education?

25905. Yes?—In the way of education nothing further than what we have done by offering the education which alone we can give under the charter.

25906. The *Chairman.*—Do you subscribe to any National schools or promote any National schools under the Board on your estates?—We do not.

25907. Mr. *Stokes.*—The Roman Catholic children upon your estates must come to the Protestant schools or go without education, is that the case?—Certainly, so far as our schools are concerned.

25908. Have you established any regular inspection of your schools?—Yes, a deputation from our society is appointed every year, and an annual inspection is made by that deputation. I go myself occasionally as secretary to visit these schools; I inspect the institution to see that matters are in order; then members of our board occasionally visit the schools, and report to us anything they might find to require correction.

25909. On a previous inquiry a complaint was made against your society, that there was no regular efficient inspection; have you modified that system?—Yes.

25910. You have made the inspection more strict and regular?—Yes, and more frequent.

25911. Who appoints the committee of fifteen which manages?—The board at the February meeting. By charter this was arranged. Two sub-committees are appointed—the sub-committee for accounts and the sub-committee of deputation. These are all named at the annual meeting of the society in February—it has just taken place.

25912. Is the committee of fifteen responsible to any larger body?—Yes, to the board; they are charged with the executive duties. They are appointed to carry out the orders of the board. They have a monthly meeting. The board assembles quarterly.

25913. Do they report to the board?—Yes.

25914. Are reports published of the proceedings or accounts of the society?—No.

25915. Are such reports presented to Parliament?—No; we have no Parliamentary grant.

25916. What local management is there to superintend your schools?—The local management is by the catechist and local committee, constituted by some friends living immediately in the vicinity, and who occasionally inspect the schools. They have no authority to make any changes; these must be done by the committee or the board. They can only offer suggestions.

25917. Do you employ catechists?—Yes; there is a catechist to each of our institutions.

25918. Who are these gentlemen?—The clergymen of the parish generally.

25919. Do you pay them?—Yes, £20 a year.

25920. In order that the children of the schools shall receive religious instruction in a way satisfactory to the board, do you find it necessary to pay a clergyman?—Yes, I think we do. We have greater authority over him, more control over him, and I think the duty is perhaps discharged more regularly.

25921. Would you say from your experience that in other classes of schools where religious instruction is desirable, in such cases also it would be well to allow something to clergymen to look after the religious instruction in a way which would make them responsible for it to those who pay them?—I do not think that our clergy would exactly refuse to accept some addition to their small salaries throughout the country; but our catechists are charged with other duties besides those of a religious character. They have to look after the institution itself. They must superintend the expenses of it, and sanction the bill of account before we pay them; therefore, the accounts of the master must be first passed by the catechists; so that the catechists have other duties to perform besides the imparting of religious instruction in the schools, for which they receive that small pay.

25922. Do you know enough about National schools to say whether the managers of National schools discharge the duties which you require your catechists to discharge. Do they stand in relation to the National school in the same position that your catechists occupy in relation to your schools?—I am not quite prepared to answer your question. I know the late archbishop of Dublin paid a catechist for his attention to the instruction of the Protestant children

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in the model schools in Marlborough-street. I don't know anything more about it.

25923. Do your catechists report regularly to your committee?—Yes, their visits to the schools are all entered in a book, and then we receive an extract from them as to their visits to the schools. They are generally quarterly.

25924. How are your teachers appointed?—Frequently by the committee of fifteen, which consists of some of the Fellows of Trinity College. These masters are sometimes submitted to examinations. They are more frequently those who have been brought up in connexion with our own society, and the Fellows of College knowing them for years are at once prepared to pronounce upon their competency to take charge of schools.

25925. Are they subjected to any examination?—At times they are, at times not; for instance, a gentleman from Durham College was submitted for examination. We were not of course aware of his ability save from the certificates he presented.

25926. How are your teachers paid?—By a salary. If there is land connected with the school, we let it at a moderate rent. We give an allowance for servants, pay all rents and taxes, allow an assistant teacher or teachers, and various allowances which lighten the burthen upon them; and then we require them to receive the class of pay boarders at the reduced rate alluded to.

25927. Can you mention the minimum and maximum rates of payment to the masters?—It is, generally speaking, on an average, £100 a year, sometimes less, in consequence of the land making a difference, or the charges in the schools, for instance, a larger or a smaller number of boys in a school would vary the amount of salary.

25928. Do you remember the recommendations made in reference to the Schools of the Incorporated Society by the Commissioners of 1825?—I cannot say that I do. I know more of the recommendations of the last Commission. I looked upon the former as quite obsolete.

25929. After recommending the suppression of the charter schools, they conclude—"It will then be for the Society to judge in what manner they can most usefully apply the large revenues entrusted to them." Do you see any reason why the funds held by the Society could not be devoted to the maintenance of day schools, and placed under the direction of the Board of National Education?—I do not think the Board of National Education could carry them on strictly in accordance with our charter. The question of religious instruction would, I should suppose, be especially an impediment in the way of the National Board taking charge of our schools.

25930. Supposing Parliament were so minded as to relieve you of the obligation of restricting the admission to the schools to one particular class, and that the minority of the inhabitants of Ireland, would you approve of that change?—Personally I should not; I don't know what our Board would say.

25931. Supposing the following three ways of bringing the action of the Incorporated Society into harmony with the general plan of education were submitted to you, I should like to know which you would prefer: Boarding schools to be maintained as now, exclusively for Protestants; but preference given to Protestant children from localities where the Protestant population is too small to maintain a separate school. Secondly, or the boarding schools may be thrown open to persons of all religions and conducted as schools of agriculture and husbandry, as contemplated in the charter. Thirdly, or the estates may be disposed of and the funds handed over to the Government department of education, for general use, subject to the obligation of maintaining schools at Athlone, Roscommon, Celbridge, and Kilkenny—which of these systems would you prefer?—Of course, it comes before me so suddenly that I am not prepared to go into the whole range of the question—but, if I understand you rightly, I prefer the present system under which our boarding schools have been managed. I certainly should prefer the maintenance of the present system to the adoption of either of the other two. The first alternative would contemplate the maintenance of the schools just as at present, strictly separate Protestant schools, with admission to them offered to children coming from those places where Protestants are so few in number, that there is no hope of their maintaining a separate school of their own. This course would tend to surmount a difficulty from which those minorities may suffer with regard to the majority of children living in such places. But there is no difficulty so far as I understand the question as regards the present system, for we do take children from remote districts according as they may belong to the privileged parts of Ireland.

25932. Do you see any objection to giving a preference to those children?—I do not myself see any very great reason to object to it; our Board might do it to-morrow: they might take in these places if they pleased. They have full power to do so without requiring an Act of Parliament at all to enable them to make the alteration, and I think they have been governed by that opinion in enlarging the area from whence they have been receiving children within the last few years. In taking into consideration neglected districts through Ireland, and where the children have not the same advantages as in other places; the Board have been governed by a wish to meet that necessity.

25933. Has not that principle been quite lost sight of in the establishment of a middle class school in Dublin?—On the contrary I think it is in perfect harmony with it inasmuch as there are families in Dublin as destitute of the means of proper education for children as they could possibly be in remote parts of the country.

25934. You spoke of Santry school—It appears from the records of your society that one object contemplated at Santry was the training of schoolmasters?—Yes.

25935. Is there any particular reason why Santry school should not be made a denominational training school for Protestant schoolmasters?—I do not see any myself. It is the object for which it was instituted, but our funds are so restricted that we cannot take in more than a small number.

25936. Supposing Government were to offer you a grant in augmentation of the sum which you already expend at Santry for the very purpose of training Protestant schoolmasters, would you see any objection to accepting such a proposal as that?—A grant from Parliament might be restricted on an application by certain conditions, and thus rendered unserviceable towards attaining the object which our system of education has in view.

25937. How many schoolmasters are now trained at Santry?—Generally from twenty to twenty-four on the foundation, but the number is at this time considerably diminished by the constant demand for them as science teachers in Ireland and in the grammar schools of England, and by successes at competitive examinations for Civil Service situations.

25938. Do the young men from Santry find it easier to obtain places in England than in Ireland?—They readily find situations in both countries.

25939. Is there any class of schools in Ireland which you design to supply with schoolmasters?—Not any particular class. The boys choose for themselves, according as the opportunities offer. I may be permitted to say that this morning I received from the Department of Science and Art at South Kensington a very gratifying report as regards Santry. You are aware the Science and Art Department hold examinations over the whole kingdom, and the report which arrived informs me that of our Santry pupils, sixty who were under instruction—that is, the pay boarders, also our own foundation scholars as well, received eighty-seven prizes at the last examination, whereas there were only two schools in England obtained a larger number. These were the Bristol Trade school, where there were 145 under examination, and they obtained 106 prizes, and the Battersea Training College,

where eighty were under instruction, and they got ninety-eight prizes.

25940. What was the amount paid by the Science and Art Department to your schools?—A very large sum indeed.

25941. What becomes of that grant?—It goes to the masters. The master at Santry had a claim for nearly £300, in consequence of the pupils having answered in a very distinguished manner at the last examination.

25942. Mr. *Sullivan.*—Are you aware whether the classes at Santry in connexion with the Science and Art Department were instructed during school hours, or whether they had extra hours?—There are some of the classes instructed, I think, after, and some during the school time. It is by an arrangement, a report of which is made to the Science and Art Department at South Kensington.

25943. Mr. *Stokes.*—Do you think that the possibility of earning such a large sum from the Science and Art Department, £300, as against a salary of £100, is a temptation to the master to neglect the ordinary subjects of education and devote himself to those in which the Science and Art Department examine?—I am afraid it might prove to be a temptation, but I must acquit the master of yielding to it. It is certainly a great reward, but I do not think the inducement leads him to neglect his specified duties.

25944. Mr. *Dease.*—With regard to the Farra school in Westmeath—did you not at one time profess to teach agriculture on land attached to that school?—Yes, but the arrangement ceased some years since.

25945. How long is it since that arrangement was broken up?—Perhaps about six or seven years. I could accurately answer by referring back to the Society's books, but not being prepared for the question, I have not the exact time on my mind. I think it is about six or seven years.

25946. What was the reason for giving up the teaching of agriculture there?—We found it quite a failure because the Government schools prepared a class of boys compared with whom our boys were but imperfectly instructed. We, being limited in funds, were incapable of having such machinery or affording such advantages or opportunities as the Government schools supplied, and therefore our boys were inferior to those from the Government schools. No one would accept them as stewards.

25947. You speak of Government agricultural schools?—Yes.

25948. Do you consider it was the successful training given in the Government agricultural schools that brought about the failure of the teaching at Farra?—Yes, and the persons coming from the Scotch schools. Our boys could not for one moment stand against such a weight of competition.

25949. Did you contemplate in your agricultural schools the merely training persons to be stewards or training the sons of farmers to be themselves farmers?—Both, but I think principally the training of lads to make their way in the world as stewards, however they were utterly incapable of competing with boys from the Government schools.

25950. During the time that Farra establishment was maintained as an agricultural school, what was the arrangement made with regard to the working the land, and disposing of the profits?—The profits (if any) would have belonged to the society, but the expenditure exceeded the returns.

25951. What is done with the land now?—The land now is let to the master at a certain acreable rent, for which he accounts to the society, and these funds are thrown into the general funds of the society, and applied to the maintenance of the school.

25952. Have you any means of judging whether there are more profits derived from the farm now than there were when they were to be handed over to the society?—Do you mean under the late arrangement?

25953. Yes?—The profits are greater now. The lands are better cultivated. The boys who were put to dig on the land could scarcely manage it as skilful labourers would.

25954. At that time was there a regular Dr. and Cr. account kept in the farm?—Yes.

25955. Did the society furnish the funds?—Yes.

25956. And expected the profits?—And expected the profits that were made.

25957. But did not get them?—There were none to be received.

25958. The *Chairman.*—What extent of land does the master hold at Farra school?—I think about 40 acres.

25959. Then holding this farm what sort of school does he keep?—He is the master of our boarding institution; has the charge of the boys and the under masters, who assist him, and he has the management of so many boarders as we send him, and of any other private boarders that may come to him.

25960. What induces the society to allow the master of a boarding-school to hold so much land as 40 acres?—It assists him in supplying the institution with milk, butter, potatoes, vegetables. We think it is of advantage to the master. He has large expense thrown on him, and this assists him.

25961. Do you imagine he makes more money out of the land than he would get if the land were let, and the rent given to him?—I should suppose he finds it more beneficial to have the land in the way he holds it. It supplies vegetables and milk for the pupils, and gives him more advantages than if he had to purchase these things in the market.

25962. Is it not a great temptation to neglect the children, the fact of his holding so large a quantity of land?—It is, and we should be culpable if we allowed it to interfere with his school duties.

25963. Mr. *Dease.*—I believe the farm is in grass?—The greater part is in grass.

25964. Mr. *Stokes.*—How many girls are there in the boarding-schools?—We have 20 in Roscommon, and 62 in Celbridge.

25965. What becomes of them when they leave your schools?—Some who seem to have a particular aptitude for teaching, and have talent, are trained as schoolmistresses. They generally become nursery governesses, or domestic servants.

25966. Do you provide for them in any way, such as by giving them marriage portions?—No, we make a little outlay upon them, according to good conduct and character, when going to their places.

25967. Are they allowed to return to you if they leave their places?—We receive them, should they not have a home; the mistresses make an arrangement for a girl if she comes back for a short time to receive her. This is on the mistress's own private account.

25968. What class of schools do these young women who become schoolmistresses take service in?—They go to parochial schools in Ireland. Some go to England.

25969. These parochial schools are under the Church Education Society?—Some are and some not.

25970. Rev. Mr. *Cowie.*—It seems to me that the original trust was intended for the benefit of Roman Catholics chiefly—can you say they are receiving the benefits now?—These benefits were contemplated, I presume, in connexion with the Government grant that we received at that time. That having ceased, we felt ourselves bound to administer the estates and funded property that were given to us—in connexion with, or as near as possible to the specific purposes for which they were given. We give the benefit to Roman Catholics, if they choose to avail themselves of it.

25971. In that there is a certain fallacy, because you say, "If they choose to avail themselves of it;" that is, in fact, if they cease to be Roman Catholics?—Certainly.

25972. Therefore it is not for the benefit of Roman Catholics as such, but for the benefit of Roman Catholics who become Protestants?—That is in strict accordance with the Charter. The Charter never contemplated our educating Roman Catholics as Roman Catholics. It was to educate as Protestants those who had been originally Roman Catholics. I think, if I

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understood you rightly, you implied—at least as far as I could gather from your words—that we were bound to educate them as Roman Catholics. If this were your impression it is not correct.

25973. You have no such corresponding class now as Roman Catholics who avail themselves of your advantages?—There have been a few since the Charter schools have ceased. Roman Catholics have applied; very few, however. But when they enter the school, just as in George the Second's day, they are educated as Protestants.

25974. My impression is that your original trust was to educate Roman Catholics in Protestant principles?—Yes, and other natives.

25975. You found that Roman Catholics would not come to be educated in Protestant principles, and so you educate Protestants?—They did come in very large numbers when we had the charter schools. The suppression of the charter schools limited us to the other trusts, and these we endeavour to administer as justly and usefully as we can.

25976. I understand you to admit that every acre of land you have you hold under your charter, and subject to the trusts of the charter?—Yes; but the lands are subject to the specific trusts connected with them as we received them. For instance, the Ranelagh estate is subject to a trust of a perfectly different character from that upon which we received the Government grant, and which we were obliged to administer in full consistency with the requirements of the charter. Other estates, which come to us with specific trusts, we are obliged to administer in accordance with these several trusts.

25977. I understand that a considerable portion of the property is distinctly for the education of Protestant children, but practically it seems to me, from your evidence, the whole of your property is applied, with a few exceptions, to the benefit of Protestant children. Therefore, merely looking at it as a question of trust, it seems to me you have mixed up two different purposes, and it has come to pass that property left for the benefit of Roman Catholics, has come to be almost exclusively used for the benefit of Protestants?—It was not for Roman Catholics as such, it was to make them Protestants. We are quite prepared to do that now, if we possibly can. It was not really for Roman Catholics, as Roman Catholics, but for the encouragement of Protestantism.

25978. Mr. *Stokes*.—You have said that formerly there was no difficulty in getting Roman Catholic children prepared to become Protestants—is that in accordance with the history of the charter schools?—The children that were mainly placed in our charter schools were of a class of children under the control and authority, generally speaking, of Protestant patrons. Our charter schools were exposed to great abuses in many respects, and the suppression of that system was thought to be most desirable.

25979. It appeared as early as 1757, the people were unwilling under such circumstances to part with their children, and as it was difficult to fill the schools except in times of scarcity, the society took to building nurseries that a supply of children might be obtained, was not that the case?—Yes.

25980. Was not the society obliged to establish a connexion with the foundling hospital to obtain children?—I cannot answer that question specifically, for I am not aware of the fact.

25981. Rev. Mr. *Cowie*.—I should like to ask you whether you would consider it a harsh proceeding if it were assumed your trusts had failed, and that therefore the Legislature could deal fairly with your funds?—I don't think we have failed in carrying out the trusts.

25982. Master *Brooke*.—You spoke of a restricted area. What is the restriction upon the area from which you take your candidates?—At first it was intended the area should be restricted to within the limits of the districts where our property was situated.

25983. That is as to the trust property?—Yes.

25984. Did that arise from the express terms of the trust, or was it a condition added by yourselves?—Entirely added by ourselves, because the moneys given for general educational purposes were distributed in the way I have named. Then we have enlarged the area. We have taken in districts, where, some inquiry was excited amongst Roman Catholics, as, for instance, in Kerry and other Irish Society districts. We have thrown open the invitation to compete for places to the districts where religious inquiry has been successfully prevailing amongst Roman Catholics. We think that this is carrying out very much the original intention of the charter.

25985. Do you see any good reason for restricting your districts in that way—why not throw open the advantages of your schools to all Ireland?—It is the wish of our Board to enlarge the area, but our funds being limited it was thought that by spreading them over too wide a surface we could not do as much good as by restricting them within certain bounds. But I have no doubt our Board would be quite willing to enlarge the area when opportunity offered.

25986. Were not the children in the charter schools placed there in infancy?—Yes, very often, and nurses obliged to be appointed for them.

25987. Consequently, being brought up there they could not at any time have known the influences of a home education?—Just so.

25988. At what ages do the children generally come to you?—If you mean the foundation pupils, we receive the boys between twelve and sixteen years of age, and the girls between ten and fourteen.

25989. The boys not younger than twelve?—Yes, that is the class out of which we select the boarders.

25990. Do not these considerations afford an answer to one of Mr. Stokes's questions, why was it that the charter school system was a demoralizing system. A boy who has been at home with father and mother and amongst brothers and sisters up to twelve years of age is likely to become a more moral member of society than a person who was in a school from infancy, and never knew the effects of a home?—That, of course, is my feeling; the boys go home once a year to see their parents. They are permitted to visit their families in summer-time.

25991. It is pretty much the same thing as boarding schools in England for the upper classes?—Quite so. It is exactly upon the same principle. It is done with a view to give the poorer classes the benefits enjoyed by the higher classes in boarding schools.

25992. Suppose the trusts were to train up Roman Catholic children as Protestants, must not the individuals who dictated these trusts have had naturally a supreme regard for the Protestant religion?—Certainly.

25993. If then it becomes an impossibility to carry that trust out fairly, which then of those two systems would be nearer to the intention of the founder—to advance the cause of the Protestant religion by giving a good training to Protestant children, or applying the money to the giving a Roman Catholic education to Roman Catholic children?—I should think the first, for the main object of the founder was to promote Protestantism through the country.

25994. Can there be a doubt the founders would have wholly abstained from giving these funds for education if they believed they were to be applied in educating children in the Roman Catholic religion?—Certainly. I don't think anything would have been subscribed. It would have been against the very essence of the charter and the whole system laid down in that charter.

25995. You have heard of the Chancery doctrine of administering a fund *cy pres*?—I have heard it, but I don't understand it technically.

25996. When circumstances make it impossible to carry out the intentions of a testator, the fund is administered as nearly as possible in accordance with these intentions. Which would be the more *cy pres* administration of these funds, the way in which your society is at present administering them, or the way Mr. Cowie suggests?—Our system would, in my judgment. But I have higher authority than my opinion. The question was brought before the Court

of Chancery in a case in which a family alleged that the trust for which a certain property was given to our society had failed, and they claimed to have the property given back. The case came before Lord Plunket, who said, "No; I shall do no such thing. The society are doing the nearest thing they possibly can to the intentions of the founder, though they cannot strictly carry out the original intentions."

25997. What was the name of the case do you remember?—It was the Incorporated Society *a.* Rose. The question was raised by a family named Rose in the county Tipperary.

25998. Mr. *Gibson.* — Supposing the National Board were selected as being able to carry out that doctrine, and that Protestant children were sent to the National schools—do you not think a catechist could give the religious instruction required?—He could give the mere catechetical instruction in one school-room as well as in another—but this is only a part of the duties of our catechists—but interferes with our whole system of education. They are the chaplains of the institutions. They watch over the morals of the boys.

25999. Does the catechist live in the institution?—No; but he is the representative of our Society there. It is to him we refer for information about the school.

26000. What is your training staff in Santry school—how many teachers have you?—We have a head master, with assistants.

26001. What does he teach?—All the high branches of science; he teaches classics; he is competent also to instruct in French.

26002. Is there no tutor for classics?—No; we do not contemplate classics—but the master affords the opportunity to those willing to embrace it.

26003. How many?—Two.

26004. Are they also classical and mathematical?—One is classical. I think the head master takes altogether the instruction in classics. It is not contemplated by the Society to give a classical education. If it were we should have a staff prepared for it.

26005. You said classics were superadded—I wish to know how?—It was a permission given to the master when some boys expressed a wish to get instruction in Latin and Greek to prepare them to enter Trinity College. The Board were applied to for that permission, and the permission was given.

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26006. Mr. *Stokes.*—At what age, in your opinion, should the children of papists and other poor natives leave school and betake themselves to work?—I suppose when properly developed physically—able to use the implements of agriculture, with respect to employment in husbandry.

26007. Do you not think, looking to the kind of education those children require, that it should be terminated about twelve years of age?—Judging from the amount of education boys of twelve years of age at our schools possess, I don't think a boy would be educated in the way I should wish to send him out in the world. I believe in England it is otherwise; but my associations are with a different state of things.

26008. Supposing the children have to earn their living by their industry, do you not think that it is about the time of life when they must begin to learn a trade?—I should suppose so, under certain restrictions and modifications, not neglecting intellectual instruction.

26009. Admitting fully the fairness of the distinction that boarding schools for boys of twelve are a much less evil than boarding schools for boys of four years of age; does not your system of admitting boys only after they have attained the age of twelve put your schools practically out of the reach of poor children?—No; for the reason assigned in some of the answers I gave previously, that our system is not confined in its influence merely to our own schools; it extends a wholesome influence over all the other schools from which the candidates come to us, whereby education is stimulated, and masters and mistresses are encouraged to aim at a standard of teaching which they would not do if such an inducement were not held out to them.

26010. Is it your opinion that instruction in French, classics, and science, is suitable for poor children?—I should say it is, if the pupils are intended to occupy places throughout the country which demand corresponding requirements.

26011. Is it not a degree of education which has a tendency to draw them out of their own class of life?—That is not always undesirable.

[Adjourned.]

SIXTY-EIGHTH DAY.—DUBLIN, SATURDAY, FEBRUARY 20, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C. } *Secretaries.*
D. B. DUNNE, Esq., }

JOHN RINTOUL, Esq., M.A., sworn and examined.

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John Rintoul, esq., M.A.

26012. The *Chairman.*—What is the office you now hold under the National Board of Education?—That of one of the professors in the training department in Marlborough-street.

26013. How long have you held that office?—I was appointed in December last; but my appointment dates from the 12th of July last. I succeeded Dr. Sullivan, and my appointment dates from the day after his death.

26014. Had you previously been in the service of the National Board?—I had, for nearly thirty-five years.

26015. What offices have you held?—That of assistant-professor. I have been all my time in the training department exclusively.

26016. Were you entirely Dr. Sullivan's assistant, or did you assist in any classes taught by the other professors?—I was almost all the time Dr. Sullivan's assistant; but at one time when I was the sole assistant, I did assist Mr. M'Gauley occasionally in arithmetic, geometry, and algebra.

26017. Now that you are principal professor, what are the subjects on which you lecture?—Those embraced in the literary department. I have the whole of that exclusively at present. Of course, I cannot take up the whole department, but I do what I can. I think in the last course I attempted too much; and, for the present class of teachers, I have selected those subjects that I think most useful and practical.

26018. Have you any assistant under you?—No.

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26019. What are the subjects on which you are engaged with the set of teachers now in training?—I have examined them all since they came up on the 15th of January, in reading and grammar. I have done little more than that; it has taken up nearly my entire time; but it is not a mere examination—I have been instructing at the same time. While the others were listening, I have had two or three under examination, primarily to ascertain their qualifications in these branches, and then, when errors have been committed, I have explained the subject to those under examination and to the class generally. I have now just commenced geography.

26020. When will the class on which you are now engaged leave the institution?—On the 15th June.

26021. What other subjects do you expect to get through with them during that time?—I expect to do something in physical geography, and to go over a more extended course of grammar and composition, in addition to the practice of teaching. I should have mentioned that I have been giving instruction once a week since they came up on the principles of pronunciation and reading, which I think very important, as our teachers are deficient in these matters. I mean certain principles by which they may be enabled to correct the bad reading of their pupils, so as to elicit the sense of the passage.

26022. What are the modes in which you instruct the teachers in what you style "the practice of teaching"?—I commence with the First Book, with the teaching of the alphabet, and show the different modes proposed for the teaching of the alphabet. I then explain to them the principle on which the First Book is constructed in that respect. Then I go over a number of the lessons myself, and show them gradually, from one section to another, how the different lessons ought to be taught. Then, I sometimes call up classes of boys from the model school—six or eight boys at a time—and make the teachers go through the lessons with them. I instruct them myself in presence of the class, showing the kind of questions that ought to be put, and also make the teachers teach the boys before me. At other times I call up one of the teachers, and say—"Suppose now we had a class standing on the platform here, say what questions you would put on this paragraph." Then, after that has been done, I ask the class—"Have you any remark to make on the questions that have been put, or can you note any important omission that has been made?" Then I sum up those remarks myself, and show what was deficient, or what was good, in the style of teaching.

26023. Do you find the teachers criticise one another's performance freely?—To a small extent—at one time they did to a greater extent than at present—but they were sometimes so impulsive that I had to restrain them. I had seen that practised in Edinburgh and Glasgow long ago; but I found, owing perhaps to the Irish temperament being too warm, that sometimes I had to restrain them from going into personalities; still it is practised to a small extent, but, of course, I stop it the moment there is the slightest indication of anything personal.

26024. What amount of actual practice in the teaching of a class will each of the teachers get during the six months?—At present the class is divided—I am speaking now of the male teachers, but the same remarks apply, with some slight modifications, to the females also—the class is divided into two parts, one of which is in the model schools teaching and observing how business is carried on there from half-past ten till half-past twelve, the other being engaged with the professors at lecture; they change at one o'clock, so that the division which was at lectures in the morning, attends the model schools in the afternoon, and *vice versâ*. This arrangement continues for a fortnight, after which the two divisions change places, that which was in the model schools in the morning now going up to lectures, and that which was at lectures, going to the model schools.

26025. Are those who are in the model schools engaged in teaching?—Partly in teaching, partly in observing how the schools are conducted.

26026. Who is carrying on the model school while these pupil-teachers are thus engaged?—The head master of the model schools. I ought to mention that there are five male schools—the large school, No. 1, and four smaller ones, and the principal teacher of each is looking after them. In the small schools there are not more than two or three of the teachers in training or students at one time. There are twelve sections, of which eight are in the large school; I speak of the students when I use the word section. They are divided into twelve sections, eight of which are in the large school, and one in each of the other four. These twelve sections comprise half the class; there are, therefore, about three or four teachers in each section.

26027. Do these teachers go for a fortnight into the same section?—Not exactly; they are in the schools for a fortnight but then they are not in the same section, they are moved every two or three days from one section to another. In addition to that, I may say it has been usual—at least it was so when I was assistant professor—to note the teaching for four hours in the week, two hours in the female school and two hours in the male school.

26028. What do you mean by "noting the teaching"?—Taking notes of the mode of teaching of the students in training; when they are put over drafts or classes, for instance, of eight to twelve pupils, the student is teaching these twelve pupils for half an hour before a change is made. I go about from one draft to another noting the manner of teaching and anything particular with regard to it. These notes form the substance of a kind of familiar lecture in the class-room afterwards.

26029. How can you do that if you are engaged with the other half of the teachers in lecturing upstairs?—I ought to be able to do it if I had more assistance; but I have not been able to do it with the present class, owing to the amount of business I have had to do.

26030. Then, as regards the present class, is that mode of teaching in abeyance?—In so far as the literary department is concerned it is partly so, but Mr. O'Sullivan does it in the scientific department.

26031. Do you attach much importance to that note taking?—Yes, a good deal; for instance, I found a teacher yesterday paying too much attention to spelling, and putting some grammatical questions which were out of place; the mode of standing also is of importance. They sometimes stand very awkwardly, the book in the wrong hand, the head of the class at the wrong side, many things of that kind have been noted; also, standing so as to command a view of the entire draft, so that none of the pupils may remain behind backs.

26032. Is it intended that you should have an assistant?—I do not know; I have no knowledge of what the Commissioners intend in the matter. Certainly the literary department is very much crippled at present, and has been so for more than a year past.

26033. You are not aware whether it is intended that the portion of the duties which were carried on by an assistant simultaneously with the other duties by the head professor, should or should not be continued?—I cannot tell; I have got no intimation on the subject; the Commissioners know how matters stand and I do not think it is my business to press the matter in any way. I have not been asked my opinion on the subject.

26034. Have you made any representation to the Commissioners as to the impossibility of carrying on two different duties at the same time, and sought information as to which of the duties they considered should give way to the other?—Not formally; I have not written on the subject, but at the last examination, in December, I stated to those Commissioners who were present what I had been doing during the last course, that is, from August to December, and that it was impossible the department could be so efficient as it had been previously, I may say down to January, 1868, because Dr. Sullivan took ill in

December, 1867, and was not able to do much during the spring course of 1868.

26035. Is not the practice of teaching and the practical instruction in teaching a part of the course in Marlborough-street which requires if possible to be increased rather than diminished?—I think so.

26036. Do you find much difference in the literary attainments of the teachers that form your present class?—Yes; there is a very considerable difference in their attainments.

26037. Are there any who are deficient in reading and spelling?—I cannot speak as to spelling, as the females only have written an exercise for me yet. In reading there are some of them very deficient in bringing out precisely the meaning of a sentence, and they have got a habit frequently of running words together that ought to be kept separate, so that it is very difficult to understand the meaning without looking at the book. I encourage the teachers always to shut the book in listening to reading, because you can never judge of a person's reading if you are looking at the book; the eye can take in what the ear cannot, so that what escapes the ear is supplied by the eye, and you can always judge of reading better by closing the book altogether and depending on the ear.

26038. When you begin with a new class do you inquire from them in what class of books they were studying when they last left school?—We inquire what class they are in, and how long they have been teaching, whether they have been principals, assistants, pupil teachers in model schools, or paid monitors.

26039. Can you say what proportion there are in your class who have not been in the Fourth or Fifth Books?—I cannot. I know in a great many of the schools there are no fourth or fifth classes at all; third class is the highest in many of the schools.

26040. Do you suppose that one-half of those you are now instructing have not risen above the third class?—I could not say so, because though they may not be teaching those books they study them, and in fact one of the written exercises which I prescribe to them comprises questions in all the books up to the Fifth inclusive.

26041. Have you any control or supervision over the moral behaviour of those teachers out of lecture hours?—That is part of my duty now, to inspect the domestic establishments. I entered on that duty in January, last month.

26042. Would you state what your usual course under that head is during the week?—We receive reports from the heads of the different establishments every week. There is a regular form of report, and anything remarkable or deserving of being noted is mentioned in that report. Since I came into office, which, as I have stated, was only last month, there has been nothing special to remark in those weekly reports. I have personally inspected all the houses since I came into office along with Mr. Butler, my colleague.

26043. What are the subjects taught by the other professor?—The scientific department. His assistant, Mr. O'Sullivan, has the arithmetic and algebra; Mr. Butler teaches geometry and trigonometry chiefly, and he also gives some instruction in mechanics, optics, and (I believe) in heat.

26044. Are the arrangements by which the teachers divide their time between him and you made by you and him in concert or according to a time-table laid down by the Board?—We made out the time-table ourselves. I may state that the present arrangement of the time took place in August last, consequent on the death of Dr. Sullivan. As we had then only three lecturers instead of four, which we have had for many years, we were obliged to make out a new time-table for the three, and do the best we could; consequently two-thirds of the time are given to the scientific department and one-third to the literary.

26045. Have you any examination—say at the end of three months—to see what progress the teachers have made, and which should be advanced to higher subjects and which kept to lower subjects?—We have examinations every week. In fact the examinations are continuous with the teaching from time to time. For instance, every teacher is examined by me probably four or five times, and several of them oftener, during the course while the others are listening.

26046. Do those teachers continue in one huge class the whole time of their teaching, or are they broken up into smaller classes according to their proficiency and progress?—They are in two great classes—senior and junior divisions of the class, both male and female all the time.

26047. Are teachers advanced from the junior to the senior, and the reverse according to the progress they make?—No.

26048. What is the distinction between senior and junior?—All those who are first of third class before they come up are put into the senior division. Sometimes we try to equalize the two divisions for convenience; and thus it sometimes happens that some who are first of third will be in the junior division, and sometimes also others not so far advanced but who appear to be smart, especially pupil teachers of model schools, are put in the senior division.

26049. Do you refer to the previous proficiency shown by an examination of these teachers?—Yes; before they come up to be trained they are examined.

26050. What is the number of your present class?—Seventy nine males and seventy-five females in the general class.

26051. Can you state the classifications of these?—I have not a table of them, but I have each individual classification. I could do it, only it would take some time to go over.

26052. How many of the males, and how many of the females, are above first of third?—I am sure there are not more than three. I know that in the general class there are occasionally some second of second, probably not more than 4 per cent. of those that come up.

26053. About what proportion are below first of third when they come up?—I think generally speaking about one-half. I must make one exception; those who are pupil-teachers in model schools, who have been two years or so before they come up to be trained, are not usually classed when they come up. They come up to be classed, they are equal at least to first of third generally speaking, and so we include them as if they were first of third. Including them I should say one-half of those that come up to be trained are first of third.

26054. Do you think it would be an improvement on the training in model schools, if the whole of the schools were under one master?—Do you include the training as well as the model schools?

26055. Yes?—I think abstractly one master or one head should be the case, but in the circumstances of Ireland, I think there should be two at least, simply on religious grounds.

26056. Do you think the advantages of unity of discipline must be sacrificed to the difficulties of religion?—I think we must take into account the public feeling to a certain extent. My answer bears on that. I think for instance, if a Roman Catholic were the head, the Protestant community would not be satisfied, or *vice versa*.

26057. When the masters of the boarding establishments, or any other persons, report the teachers in training to you for misconduct, what power of punishment do you possess?—When any complaint is made (which occurs very seldom I am glad to say, but it has occurred) we investigate it, consider all the circumstances, and recommend to the Board what punishment should be inflicted. There are printed rules of the Commissioners hung up in the establishments, in which the penalty for a fault is stated, and it takes effect; or there may be some circumstances which would induce us to recommend a modification of that punishment to the Board.

26058. Have you any discretion in inflicting reproof or punishment, or are you obliged to refer everything to the Board?—No, not everything. Anything very grave, involving perhaps dismissal, of course would

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be referred to the Board; but any slight matter in which a teacher might be fined, suppose a shilling, for some fault or other, would not be referred to the Board. There was a case under investigation very recently, in which there was a complaint against one of the navigation class for refusing to work the pump, and for which he was fined a shilling; such a thing as that would not be referred to the Board.

26059. Do you think it would be possible to extend the period of training to two sessions, extending over twelve months?—I do not think that would be practicable in regard to teachers of schools. I think it would be very desirable in regard to the pupil-teachers and others of that class. It was attempted on one occasion to extend the course to eight or nine months, but we were compelled to abandon the plan, as on account of the teachers being so long away the schools deteriorated in their absence, and several had in consequence to leave the training and return home.

26060. Do you think that with regard to teachers who are actually nominated to schools, six months is the longest time they can practically be allowed to remain away?—I think so.

26061. With regard to those not actually teachers holding schools, do you think the advantage gained by the additional training would compensate to the system for training a smaller number of individuals in each year?—We have a special class at present who remain twelve months with us. I have thought over this subject, and it has struck me that what we now call the special class might be abolished, and a larger class of a similar character introduced, who could remain twelve months without going through the general class; and then the general class might consist of teachers in actual possession of schools who would remain five months, so that one class might be diminished and the other increased. The special class has been trained already—that is the individuals in the special class have gone through the general class, and, having been selected for their qualifications as likely to turn out good teachers, they are summoned to the special class, which consists of twenty-four males and fifteen females, and in which they remain for a year, so that they really get a year and a half's training if they remain the entire time.

26062. Are there any points in which your long experience as a Professor in Marlborough-street leads you to desire any modification of the present arrangements with regard to teaching and training?—I have always felt there is too little time for instruction in the practice of teaching. Suppose I take a lesson from the Third Book, for instance, which is a very good book for testing a teacher's qualifications, being neither too high nor too low, I find few of them can disintegrate the sentences properly, and evolve by appropriate questions the matter contained in a sentence; they do not look sufficiently before them and seize the principal points in the sentence which should be first made clear. They are deficient also in supplying collateral information on other matters alluded to, besides points of grammar, the construction of the sentence, and so on.

26063. Is your principal time devoted to catechetical instruction or examining teachers on the subject-matter of the lectures they hear?—The lectures, generally speaking, are not formal lectures. In showing how the books are taught, I talk to the teachers in a familiar way, and will stop, perhaps, at the end of five minutes and say—"Now, have you any question to put to me; is there anything I have not made quite clear?" Then, perhaps, some teacher will say—"I do not quite understand what you meant by such a thing." I then explain that to them, and every explanation given has, as much as possible, a bearing on practical teaching. In regard to grammar again, I call up, perhaps, six or seven on the platform, and examine them on a subject which has been previously given out, the others all listening. Then I comment. Perhaps I find some obscurity in their knowledge, which I endeavour to explain and remove. That is the kind of lecture I give—comments, explanations, and illustrations, on the subject-matter before us. Perhaps I might talk from twenty minutes to half an hour on a subject that requires elucidation.

26064. What amount of time either stated by the week, or during the course of six months, would you like to see devoted in each class to the practice of teaching?—I think there should be at least an hour a week devoted to instruction in the practice of teaching—one hour in the week in each class.

26065. Practically, how much do they get under the present system?—There is no doubt we are defective in that regard. Sometimes I find it necessary, in some classes, or in one division of the classes, to spend more time on grammar, or composition, or something of that kind than at another time—just as I find time for it. Last course I spent more time than usual upon instruction in teaching; the consequence was that I had to curtail some of the other branches.

26066. Are the teachers that come up to you now better grounded in grammar, generally, than they were ten years ago?—Better now, far better since the district model schools were introduced. They are certainly very much in advance now; but when I contrast them with what they were thirty years ago there is a wonderful improvement in general knowledge altogether.

26067. Is grammar more attended to in the district model schools than in the ordinary schools?—I do not say so; but there are smart young men that come from the model schools, and they are generally very well up in those points. This, however, is not uniformly the case, for some are deficient. For instance, I have just gone through an examination of the present class that came up on the 15th of last month. I have here the result of my examination, and I find one of the very first who was a pupil-teacher in Waterford model school stands very high in grammar; the next one to him is a pupil-teacher in Newtownards model school, and I find he has reached little more than one-half the proficiency of the other. I find again on the other side, a teacher from Cork who is very high up in grammar; and I find another from Longford who is pretty well up, though not quite so high; and others again are rather low. I find now in turning over the leaf, a teacher from the county Tyrone rather low in grammar, and another from Carlow lower still, very low in grammar—knows very little about it.

26068. Mr. *Gibson.*—What was the date of Professor Sullivan's first illness?—It was the day before Christmas in 1867; the 24th of December, 1867.

26069. For what period was he incapacitated from attending to the duties of his office?—He was not able to do anything since that date, except for a short time. He examined each of the teachers—contrary, I know, to the advice of his medical attendant and to that of us all—in reading, and made them parse sentences. That was all that the doctor was able to do.

26070. During the period of his inability to discharge efficiently the duties of the office, what arrangement was made to carry on his duties?—There was no arrangement made in the spring course of last year, because Dr. Sullivan occupied his hours partly.

26071. When he was not able to attend to his duties what arrangement was made?—I took part of his duties; Mr. Butler sometimes took part also. I desisted from being down in the model schools during that time, and took Dr. Sullivan's hour when he was not able to be present, and Mr. Butler sometimes took it also.

26072. What was the date of his death?—The 11th of July, 1868.

26073. Up to that time you were merely assistant professor to Dr. Sullivan?—Quite so; that is, since Dr. Sullivan's appointment. Before that I was not his assistant.

26074. Rev. Dr. *Wilson.*—But you were assistant professor?—I was, before Dr. Sullivan's appointment, under Dr. M'Arthur.

26075. Mr. *Gibson.*—Was there any period during which a successor to Dr. Sullivan was not appointed—

what was the interval between the death of Dr. Sullivan and your appointment to his office?—My appointment was made on the 15th of December, although it dates back from the day after Dr. Sullivan's death.

26076. And there has been no person, I think, appointed assistant in your place since that time?—No.

26077. Then, in point of fact, you have been discharging since Dr. Sullivan's death the duties which he discharged, and the duties which you, as his assistant were in the habit of discharging?—As far as I am able to do so.

26078. Do you consider it necessary to the efficient discharge of the duties which Dr. Sullivan had that there should be an assistant appointed to you as he had formerly when you were his assistant?—I do, certainly.

26079. Rev. Dr. *Wilson.* — Will you describe the special class, and say what it is?—The special class consists of males and females who have passed through the general class, and have been selected by the professors and assistants for further training. All we select are not summoned, but it is considered a mark of honour to be selected, and teachers are gratified when they know that they are selected. Then, as vacancies occur, those teachers are summoned. They may decline. Many of them do, and particularly of late, as it is now so difficult to get schools. In point of fact, we recommend them not to come up if they already have schools; many of them have been pupil-teachers in model schools.

26080. On what ground is the selection made?—On the ground of superior qualifications, and the likelihood of their turning out good teachers.

26081. So that they are chosen for this special class because they are or are supposed to be of a superior class of qualifications?—Yes.

26082. And young men?—They are chiefly young persons. We never take married men into the special class.

26083. What is the number annually in the special class?—There are twenty-four males and fifteen females, but they do not all remain the whole year; they go out to schools, when there is an opportunity. When we are applied to by managers of schools in the country, we recommend these young men and women to take charge of those schools, if we find they are competent after remaining for a time with us.

26084. And are there frequent applications made to you for such teachers?—Comparatively few now; there were formerly many more.

26085. Then you give to the parties applying to you the option of having such teachers on account of their superior merit as you suppose?—Quite so.

26086. You have stated that you put the first of third who came up for training into the senior class?—Yes.

26087. Do you do so as a matter of course?—As a matter of course. We take for granted the classification of the Inspectors.

26088. You do not interfere with the classification of the Inspectors?—We do not interfere.

26089. I dare say the Commissioners are aware of that practice?—Of the division?

26090. Yes?—They may not be aware of the principle; I presume they are.

26091. Then do you not as professors examine the teachers when they come up?—Certainly.

26092. And you do not—I gather from what you have stated—appoint them to senior or junior class because of their attainments, do you?—We take the classification as it is; if they are first of third they are in the senior division.

26093. As a matter of course?—As a matter of course.

26094. But if you found any of these in your opinion as professor, to be of inferior qualification would you put them into the junior class?—No; we do not, because by that time the arrangements have been made; but then it does not follow, that at the end of the session the senior class is very superior, or more highly classed. There are individuals, for instance, in the junior division who at the end of the course occasionally attain to higher classes than those in the senior.

26095. Is there any practical difference so far as the business of the class, and the mode of conducting it are concerned, between the senior and the junior class?—There is not, only that in some branches, the senior division goes a little ahead of the other, and they can get more quickly over the ground being better qualified.

26096. Can you say how many persons have passed through the training establishment since your connexion with it?—We have trained 5,373 males, and 2,690 females, that is in the general class, exclusive of the special class.

26097. Can you say how many in the special class?—Over 300 females in the special class, and about 650 males, perhaps two or three over that number.

26098. From what period to what period—I refer to all whom you have enumerated as trained?—In the general class from February, 1834. The first class commenced in February, 1834.

26099. To the end of?—Including those to the end of December last, 1868.

26100. Do you think that generally the vast majority of those who come up for training are really desirous to become teachers?—I know nothing to the contrary. I think so.

26101. Is it your opinion that previous to taking charge of a school, teachers should be trained?—I question that. I think that when they have had charge of a school for a short time, they see their deficiencies better. They can appreciate different modes of communicating instruction, I think, better than those who have never had charge of schools.

26102. Do you regard it as of importance then, that all parties who come up to you for training should have a preparatory course of training?—It would be desirable I think. When I say charge of a school, I do not mean as principal. It may be as assistant, or as pupil teacher or monitor, engaged in fact in teaching.

26103. Now from your experience of the parties who have come up at different ages, at what age do you say that the training should begin as a rule?—Do you mean at the central training establishment here?

26104. Yes?—I think they are too young, if they are under eighteen or nineteen. We have had several female teachers up, from sixteen to seventeen years of age, who were quite incapable of keeping up with the business of the class, their minds not being sufficiently formed.

26105. Generally speaking, and leaving out of consideration those of so low an age, do the young persons usually come well prepared to take advantage of your lectures and training generally?—There is really such a difference in their qualifications, that it is impossible to say absolutely yes or no.

26106. Quite so; you have already stated that there is not even uniformity in reference to model schools?—No.

26107. And I suppose the same holds of the young persons generally from the different parts of the country?—Yes, quite so.

26108. Can you say how many teachers for National schools are required annually, owing to the death of teachers or their abandoning their position as such?—I think it would be impossible to form an estimate of that in consequence of many of the teachers leaving the service; but if the teachers generally remained in the service, I should think from about 300 to 320 ought to be sufficient. Something over 300 I should think the annual waste from mortality and from old age.

26109. Have you or any of the professors altogether followed the young persons who have left your establishment trained to teach, so that you can say whether many of them go on to teaching as a profession, or whether they abandon it?—No; we have no means of following them, but during the course of years we hear from time to time when they are succeeding well, and we see them sometimes; they call upon us in Dublin. A teacher from Liverpool

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called here within the last three weeks, who was trained upwards of thirty years ago, a very distinguished man as a teacher — trained from county Sligo.

26110. Can you say whether many come up for training whose intention it is not to become teachers, but to prepare for something more to their taste?—I think not; I think there are very few; at least the ostensible reason of their coming, is certainly to prepare to be teachers.

26111. Rev. Mr. *Cowie.*—You say that the number of persons trained has been reckoned by thousands?—Yes.

26112. How many teachers are there in National schools in Ireland now?—About 8,000, including assistants.

26113. Of the 8,000 teachers now in employment, how many do you suppose have passed your training establishment speaking roughly?—I suppose about three or four thousand.

26114. Not quite half?—No, I should think not.

26115. Then what has become of all those whom you have trained?—I am not sure; a great many have emigrated to other countries, and a good many have gone to other employments, where they have been better remunerated.

26116. But the money that has been spent by the State on educating those persons as teachers, has *pro tanto* been lost to the State?—Not exactly I think, because if they remain in the country, the State has the benefit of the money that has been expended.

26117. Not as teachers?—Although not as teachers.

26118. But is not the preparation in Marlborough-street specially adapted for producing teachers?—Quite so, because the lectures and the course of instruction, are not of so much use for general knowledge. The instruction is rather technical. It is all bearing upon teaching.

26119. Your object, I suppose, is to furnish those men and women in training with the best methods, to show them how to teach children rapidly and soundly, and to give them the subjects which they ought to teach soundly *themselves*?—Quite so.

26120. Now, if a large proportion of those persons, who are trained at some expense to the State, in Marlborough street, afterwards do not become teachers in the National schools, is not that in some respects, at any rate, a failure of your system?—I do not know that altogether. They have acquired habits of discipline in connexion with us.

26121. But if they leave the office of teacher you do not get back that power expended usefully for the children?—No; you do not.

26122. Although they may be very valuable members of society, more valuable than they would be before, yet that value has not been secured to the National schools of Ireland?—Quite so; that arises, I presume, from the teachers getting better remuneration elsewhere, in other departments.

26123. I do not refer to it as a deficiency of the training establishment, it more properly belongs to the miserable remuneration which is given to the teachers?—Quite so.

26124. I want to know whether there is any head whatever of your training department?—The two professors are the heads.

26125. But are they the heads of the department?—I think to a great extent they are.

26126. Who arranges the duties of each professor?—Themselves.

26127. Each of the four?—Well, there have been two professors and two assistant professors. For instance, when I was assistant to Dr. Sullivan he said to me, "Here are our subjects; now do you take so and so, and I shall take so and so." But that did not always continue; for he would say, "I would like you for this course to take up these subjects; I shall take something else."

26128. As the senior professor he was responsible for the literary department, I suppose?—Quite so.

26129. Did he ever overlook the work that you did with your classes?—No.

26130. Then, so far he had abandoned his responsibility with regard to what he had entrusted to you?—No, not altogether; because he would sometimes say, "Now, what do you think of such and such a man in such a subject?" And then I would say, "I think so and so;" and then he would say, "Well, I put a few questions to him the other day and I think that he knows more about it than you seem to think, and I must examine him again;" and then he would say, "I am perfectly sure about it," and so on; and he would overhaul my work to that extent.

26131. But from my acquaintance with training establishments in England I cannot conceive the existence of a training school without a single responsible head; because I do not see how the duty is to be assigned to each officer and how he is to be guided in that duty, and occasionally stock taken of what he has done, unless there is some one person who is responsible for that; and that is not the case you say in the establishment in Marlborough-street—there is not one head?—That is in reference to the teaching, to the actual teaching; but, in reference to the domestic establishments, the two professors are alone responsible. I never had anything to do with these domestic establishments until now. So long as I was assistant I had no right to go into them, even to see what they were doing after hours. The two professors are responsible for these.

26132. There are a large number of pupil teachers, are there not, and monitors, in the model schools?—Yes.

26133. Who is responsible for their progress and good conduct?—The head master of each model school.

26134. But are not the professors in fact in the position of managers towards the master?—They are.

26135. Do they ever examine the pupil teachers and monitors of the model school?—At one period I did; I was requested to do so by the professors, and I examined the whole of the pupil teachers and paid monitors in both the male and female and infant schools, and reported the result to the professors, when I was assistant.

26136. Has that been done more than once?—I do not think it has; and the reason is that we have such confidence in the heads of the schools. We see the lads at work, and if there is anything wrong the head master immediately reports. For instance, there was one reported within the last three weeks—a monitor who was disobedient, or not doing his work properly.

26137. Whom was he reported to?—To the professors.

26138. To the two professors?—To the two professors.

26139. That is to you and to Mr. Butler?—Yes.

26140. What action did you take upon that report?—The boy promised to do better in future.

26141. But did you summon him before both of you?—Yes; Mr. Joyce, the head master of the model schools, brought him before both of us, and made a complaint of this boy not attending to his duties properly; and I rather think the question is not settled yet; he was to be removed ——

26142. I only want to know the function that you have in such matters as professors of the training department?—We directed that he should be removed to another of the schools from the one in which he was, and get a month's trial; and then he was to be recommended to the Board for dismissal, if he did not improve.

26143. Is there any time-table drawn up for the students in training?—There is.

26144. Who draws it up?—We all draw it up in concert, that is to say, the professors call in the aid of their assistants; that is the way in which it has been done; and then it is submitted to the Board. I have a copy here of one of the time-tables—that is during Dr. Sullivan's time. That continued up to August last.

26145. If anything prevents you from attending to

your class, illness, or anything of that kind, to whom do you send a notification of that hindrance?—Hitherto I have sent it to the professors; I have addressed it to the professors.

26146. But you are a professor yourself?—It has never occurred since I became professor.

26147. But suppose it did occur, what would you do?—I would send a note to Mr. Butler.

26148. But what would that matter to him, because your charge is the literary department?—Well, but then my class would be sent by him to the model school, and be employed in some way under the head master during my absence.

26149. The *Chairman.*—Have you any authority over the head master?—I think not. We are superintendents of the model schools, and if I saw anything contrary to the Commissioners' rules, I would speak to the head master or report anything decidedly wrong, but practically that does not occur.

26150. Rev. Mr. *Cowie.*—Whom would you report it to?—To the Commissioners, through the secretaries.

26151. The *Chairman.*—What is the relative position of the professors to the head master? Do you consider that the professors are higher in rank or on an equality?—Oh, higher in rank decidedly; because they superintend the model schools, and the weekly reports from the different schools are sent to the professors. They make out a summary, and countersign every report. One of the professors signs every weekly report coming from the different model schools before sending it in to the Board at their weekly meeting.

26152. Mr. *Sullivan.*—Who inspects the central model school?—It is not formally inspected. It was done once by Mr. M'Gauley.

26153. Is not it part of the duty of the professors to inspect the model schools?—It is, I presume; but we are in those model schools every day. We see everything going on. It is not like a school at a distance; if there is anything decidedly wrong we observe it.

26154. Has it been inspected within the last ten years?—The only formal inspection that I recollect was by Mr. M'Gauley. That must be more than twelve years ago. It took him several weeks to do so, and his ordinary business had to be partially suspended.

26155. Then in fact the Commissioners and the public know less of the central model school than they do of any other school in the country?—I think not, besides we are in the model schools, as I have said, every day, and we see everything going on. The time-table is there, and everything goes on like clock-work.

26156. Do you check the accounts?—They are all checked—the weekly accounts.

26157. By whom?—By one of the professors.

26158. Have you ever checked them?—I have every week since I came into office last month.

26159. Have you visited any of the boarding houses of the training department?—Yes, I have inspected them all. I went on duty, as I stated a little while ago, on the first of January, last month, and I have inspected them all, and have received the weekly reports from the different domestic establishments, and have countersigned them.

26160. Who lectures upon logic?—Dr. Sullivan at one time used to give instruction in logic. I have done so for the last eight or nine years. We do not give it that formal name. We take up Archbishop Whately's "Lessons on Reasoning," and go to a certain extent over that, as far as the time will permit.

26161. Does it enter into the classification of the teachers?—It does, certainly, to some extent; it is taken into account.

26162. In this present session have any lectures been given on logic?—Not one; we have not had time yet to take up the subject; the teachers have been little more than a month up. They came on the 15th of January, and the first two or three days were occupied in registering, examining certificates, and so on.

26163. Who lectures on the classification of languages. I find a question here in the examination for 1867:—"Specify the several great nations that speak the Latin and Greek languages, the Teutonic, the Sanskrit, the Monosyllabic, and the Sclave?"—This is not connected with the training department.

26164. This is the district examination for 1867. Are the teachers expected to know that?—I do not know anything about the District Inspectors. I have nothing to do with their duties.

26165. Quite obviously the teachers are supposed to have received that knowledge when they are trained, if that is put as a question to them?—I am not aware of any instruction on that subject.

26166. Do you think that this is a question that really ought to be included in the programme for a National school teacher?—I think not; I think that there are very few who would answer it.

26167. Is it your opinion that the five months' training that the teachers receive at Marlborough-street is of any value whatever?—I think it is of great value.

26168. Mr. *Gibson.*—Can you take it upon you to say that the material of the answer to that question may not be found in the books which are handed to teachers for their own private study?—It may; I have not seen the Fifth Book; it is only published. The substance of it may be in some of the new books.

26169. But in the larger geography, which is put in the hands of teachers (I was not aware of it myself)?—I am not aware of it. If that question is put by the Inspector I would assume that the answer may be found, or should be found in some of the books published.

26170. Mr. *Stokes.*—Have you had under your care any young persons brought up as monitors of the ordinary schools?—Yes.

26171. Have you observed any great difference between them and monitors from model schools in point of attainments?—I think that those from model schools are superior; that is, the pupil-teachers of model schools.

26172. Is that difference in favour of the pupil-teachers of model schools very marked?—I think so; I think decidedly so.

26173. Do you think that if the monitors were retained at the best of the ordinary schools for a somewhat longer period they could not reach the point now attained by the pupil-teachers in the model schools?—I think not. There is greater teaching power in the model schools. The teachers of these schools have better opportunities of improvement.

26174. I ask you, from your experience, if you please—have you found it so experimentally?—I naturally expect more from a pupil-teacher in a model school, on examination.

26175. Do you find that they take a higher class than the other persons in training?—I think so—decidedly.

26176. Have you any opportunities of watching them afterwards—do you think that in their schools they make practically better teachers?—I do not know. I have no opportunities.

26177. At present the Board has three grades of persons in training, has it not?—Monitors, pupil-teachers, and assistant and principal teachers.

26178. What are the young persons in your class?—They are principal teachers of schools, assistant teachers, pupil-teachers, paid monitors, and even sometimes pupils.

26179. But the course of training provided by the National Board comprises three grades—a young person may begin as a monitor, go on then to be pupil-teacher, and ultimately come up to Dublin to complete his training—is that the full course?—Not precisely; they sometimes come up as paid monitors, and also as pupil-teachers, before they have ever been principals or assistants.

26180. Do you see any great advantage which the country derives from maintaining that separate class, the pupil teachers?—I think they are very useful in schools. The name matters little whether you call them pupil-teachers or senior monitors.

26181. But inasmuch as the pupil-teachers are

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confined to twenty-six favourite schools placed by the Commissioners at an enormous cost to the country in twenty-six favoured spots, half of them being in Ulster, do you think it is fair to the ordinary schools to offer to those pupil-teachers greater advantages than other monitors in other parts of the island can obtain?—I do not know; when the Commissioners have established model schools they naturally wish them to be as efficient as possible and to be models for the country around.

26182. But if you can provide a class of trained teachers suited to the work which they will have to discharge, from the ordinary schools and from the ordinary class of monitors, prolonging the course perhaps for a year or more; would not that be a more equitable as well as a cheaper mode of supplying trained teachers than maintaining the present small but expensive class of pupil-teachers?—I presume that your question would imply that they would be better paid also if they had an extended course in ordinary school—that they would be paid equally perhaps to what they receive at present in model schools.

26183. What does a senior monitor receive now do you know?—In our establishment here?

26184. No; in an ordinary school; are your monitors paid on a different scale from the monitors in ordinary schools?—They are paid higher than the junior, and lower than the senior monitors. I know the monitresses in the female school are paid from £3 up to £6 a year. The female pupil-teachers are paid from £10 up to £20; the monitors are paid from £4 to £8, and the male pupil-teachers up to £20, as vacancies occur.

26185. But is not that payment in addition to the £20 allowed to them as the cost of board and lodging?—No; they board and lodge with their parents or friends, and they get nothing beyond that. The females commence at £3 a year, and go up to £6.

26186. The monitresses?—The monitresses.

26187. But are there any pupil-teachers in the kingdom who receive less than £20 a-year?—Yes, there are; at the Central Establishment here they receive £20 when they are at their maximum.

26188. Under the scale settled by the Board?—I think so; I think I am correct. I examine them. They obtain their places by competition, and I always take down what is their present pay.

26189. Is not an allowance of £20 a-year made to every pupil-teacher for board and lodging, and then, in the second year, for extra services they are supposed to give in the school, they receive something, varying from £8 to £12?—No; there is no pupil-teacher who receives more than £20 a-year.

26190. Then, is there one rule for the district model schools, and another for the central model schools, in Marlborough-street?—I think so.

26191. Do you know the reason why the young people in Dublin receive less than those in the country?—No; I do not, unless it be that they live with their parents here in the city, and that they come sometimes from a distance in the country to the district model schools.

26192. Is not the difference between a monitor and a pupil-teacher in the rules of your Board, that the monitor lives at home, and the pupil-teacher, who is supposed to come from a distance, is boarded at the cost of the country?—You are speaking of the district model schools. I am not personally acquainted with these, and I have not anything to do with them officially. I know about our own here, that the monitor class is selected from the pupils by competition; and that as vacancies occur, the pupil-teachers are selected exclusively from the monitors, also by competition.

26193. Are they selected exclusively from the monitors in the central model schools?—They are. No one can be nominated for a pupil-teachership who is not a monitor.

26194. Might the monitors from the ordinary National schools here in Dublin, or in the neighbourhood, compete for pupil-teacherships in the central model school?—They might; and they have done so on some occasions; but they are practically, I may say, restricted to the pupils of our own schools, though there is nothing to prevent those of other schools from competing with them. I remember one or two instances in which monitors, or monitresses, were recommended by the District Inspector.

26195. Have you anything to do with the selection of teachers of model schools?—No, not the slightest.

26196. Who selects the teachers for model schools?—The Commissioners; but through their officers. I think it is the Chiefs of Inspection principally, or the Head Inspectors; but in our department we have nothing whatever to do with the district model schools.

26197. Are not the professors consulted in reference to the suitability of persons for employment as teachers of model schools?—Sometimes we have been, but very rarely. We have been asked "What do you think of such and such a person—whether they would be suitable for such a school?" and then we tell his or her qualifications from our notes when in training. But with the actual selection we have nothing to do.

26198. But have not several persons been appointed teachers of model schools direct from your special class?—Yes, as assistants.

26199. Have such appointments been made without the recommendation of the professor who has had to do with their training?—I think not. I think in such a case as that—but the cases are few—we have been consulted about the qualifications of the teacher.

26200. Do you see any advantage in maintaining the plan of letting young persons go out to teach schools before they finish their training with you?—Do you mean going out from the training school?

26201. No; but I understand the ordinary course to have been for young persons to become monitors or pupil-teachers, and then to go out and take schools of their own and become teachers of schools; and when they have been teachers for a time, to bring some of them to Marlborough-street to complete their training?—Yes.

26202. I ask, would it not be better to allow the young persons to finish their course completely before they go out to schools?—I think they should know something of the difficulties of teaching before they come to be trained, either as monitors, or as pupil-teachers, or as assistants, for a time at least. I think it is an advantage. They can appreciate the instruction better when they know the difficulties that they have to contend with, and they are prepared to ask questions as to how they should teach and conduct classes.

26203. Do not the monitors and pupil-teachers obtain that experience sufficiently while employed as monitors and pupil-teachers?—They do, certainly, to some extent.

26204. Then, as far as the class of monitors and pupil-teachers is concerned, would you see any difficulty in bringing them at once to Marlborough-street, completing their term as students, and sending them out to schools without further thought of training?—When they are very smart that may be done, at least as regards the pupil-teachers, because they have had experience in teaching classes, but they have not had the responsibility of a school.

26205. Where does the assistantship come in in the course exactly; is the assistant a trained teacher or an untrained teacher; is he an ex-monitor, an ex-pupil-teacher, or what is he?—Are you speaking of our training establishment here—the central one?

26206. No. I want the general definition of an assistant?—He is assistant in a National school where there is a principal teacher.

26207. Is he a classified teacher?—He may be classified by the District and Head Inspectors who examine and classify them as they do principal teachers—in the same way.

26208. What are the conditions which he must fulfil?—There must be a certain average attendance in the school before he can be appointed.

26209. But personally, for himself?—He should be at least equal to second division of third class.

26210. How is that ascertained?—By personal inspection and examination.

26211. Then he is a classified person, is he?—He is classified by the Inspectors. But I am speaking of matters not of my own personal knowledge, but from my general knowledge of the whole system. These matters do not come under me at all personally or specially.

26212. Rev. Mr. *Cowie.*—How many hours a day are you employed at Marlborough-street?—I am employed at present in actual teaching twelve and a-half hours a week; and I should have, and had, before my present appointment, four hours noting in the model schools, as I have already mentioned.

26213. That is watching the pupils in the model schools?—Taking notes of the teachers in training in the model schools. When I was assistant to Dr. Sullivan I had about ten hours actual teaching in the week besides these four hours noting, but that does not show all the work done; for besides that I have to correct about a thousand exercises in the year at home.

26214. About a thousand in the year?—In the year; sometimes twelve hundred I have had.

26215. How many young persons have you actually in training in the course of a year?—We have about two hundred in each class; for instance, as I have said, there are 154 at present in the general class male and female; there are twenty-four and fifteen in the special class; and there are six externs.

26216. That is altogether about 200 students in the place?—About 200 students in training; sometimes they write what I call three formal exercises in the course, for me; that would be 600 in the course; and that makes 1,200 in the year. I have had 1,200 to read over in a year frequently.

26217. Do you not think that when you are training these people they should be examined very frequently, if they were examined once a month and the same thing in exercises, would you consider that too much?—I could not possibly read all the exercises and attend to my other duties.

26218. Are you not aware that in most of the training schools in England all the pupils of the college are examined every week, on paper, with written exercises from every pupil every week?—Well, I know that it takes me on an average about ten or twelve minutes to read each exercise, and enter in my note-book the character of it. I generally first give a composition exercise. I correct these carefully with red ink—the spelling—and any grammatical errors; I take a note of the penmanship and general character of the exercise; I spend a couple of hours, or three, perhaps, in the class, reading over some of these; I select a few good ones, a few middling ones, and a few bad ones, and point out the errors, and how the sentences may be turned in various ways. Well, something of that kind, but by means of shorter exercises, should be done more frequently than at present if I had an assistant. When I was assistant to Dr. Sullivan I had to do that.

26219. Corrected by yourself, or by whom?—By myself.

26220. You are lecturer on geography?—That is part of my duty.

26221. Do you require the pupils to make maps?—No.

26222. How do they learn geography—from a book?—From a text-book, they get a certain portion to prepare, and then I examine on that, and comment, and illustrate the different subjects.

26223. Have you been many years employed in teaching geography?—For about twelve years since 1838.

26224. And does your experience lead you to the conclusion that people can learn geography from a text book?—I am speaking of physical geography.

26225. I do not speak of physical geography?—Oh, no; they must learn it from the maps, of course. I remember, in the year 1836, when we first got maps—I formed the men in drafts around the map and made them teach each other and point out on the map, the rivers, towns, and so on.

26226. That, for classes in the National schools may do very well, but with your monitors and pupil-teachers, and persons who want to become teachers of schools do you think that they will ever learn geography in fact unless they make plenty of maps themselves?—They cannot learn properly without maps.

26227. But making maps themselves, that is the distinction?—We have never done so.

26228. Mr. *Stokes.*—You have stated that you revise 1,200 exercises in twelve months; what use is made of the corrected exercise?—I keep a record of all my marks, and a summary of the character of the different exercises, and that goes towards the classification.

26229. Is it part of the examination, or is it part of the process of training for the young persons to write their papers for you?—It is part of the training.

26230. Then have the young persons an opportunity of profiting by your corrections—does the corrected paper get back into the hands of the writer?—No, that was the practice at one time, but I found that it was disagreeable work. The teachers found fault with my corrections in some cases, and they, in fact, wished to justify their mistakes, and there was no time for it.

26231. So that corrections are made for your own benefit?—No, I have stated already that I read over these exercises to the class, and tell them the corrections I have made, and why I have made them. We spend several hours in this.

26232. Mr. *Dease.*—Do you read them all?—I read them all at home, but I make a selection of those that are read in the class.

26233. Mr. *Sullivan.*—What text book in geography do you use?—Sullivan's Geography Generalized.

26234. Do you not use the Epitome of Geography?—Very little. I have used it for the physical geography of Europe, Asia, Africa, and America—but comparatively little.

26235. Why is it not used?—In the first place there is no time for more than we actually do—hurry through as we may.

26236. Is there any other reason?—I have no other reason. Of course hitherto I have always acted under the authority of Dr. Sullivan, and he wished me to go through the lessons in his book.

26237. Do you believe that the Epitome of Geography which I have named, is up to the present condition of the subject?—I think not; I do not think it is a book that can very well be used in schools generally. There is a great deal of information in it for reading upon specific matters; but the way in which it is divided, is not calculated exactly for teaching—for a class book.

26238. Is all the information in it correct?—I do not know. I have not read it for some time. I think it was not, for I remember at one time reading it rather carefully, and correcting a number of errors in it.

26239. Sir *Robert Kane.*—Do you at any part of your training put one of your pupils to a black-board, and tell him to draw a map of Ireland, and put in the cities and towns?—To a very small extent we do something of that kind. We have not time in fact for local geography—we have very little of that. We teach them mathematical and physical geography more particularly; but they do get examinations upon the principal rivers and towns of England, Scotland, and Ireland, in a general way towards the end of the course.

26240. But you do not take any means of making them realise it?—Except from the maps which they have. They make use of their atlases and the maps on the walls. They have to teach of course in the model schools, from the different maps.

26241. Mr. *Gibson.*—Mr. Stokes asked you about the year's pay of pupil-teachers. I forget exactly what the average was that you gave—it was in reference to the paid monitors at our central establishment; I think he asked you about £20 a year; what was your answer to that?—My answer was that no pupil-

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teacher has more than £20 a year (book handed to witness).

26242. Just look at that statement, and you will see something about it?—(Reads.)—"The monitors are allowed for the first year, £6; the second year, £8; the third year, £10; the fourth year, £12. In the case of pupil-teachers resident in the house, an allowance at the rate of £20 a year is granted to the master for the board, &c., of each." But that applies not to the central establishment at all, but to the district model schools with regard to the payment of which I do not know anything.

26243. Are there any pupil-teachers resident in Dublin?—There are; there are twelve in the model school.

26244. Resident in it?—No; resident out of doors.

26245. They do not reside and board?—No; they all reside with their parents. We have never had boarders here.

Edward Sheehy, esq.

EDWARD SHEEHY, Esq., sworn and examined.

26246. The *Chairman.*—You are now one of the Inspectors under the National Board?—Yes, I am first-class District Inspector.

26247. What is your district?—The North Dublin.

26248. Were you formerly connected with the training institution in Marlborough-street?—Yes; for three years.

26249. What was the office you had?—I was assistant to the professors.

26250. In which department?—In the training department.

26251. Was that literary or scientific?—It was scientific, my lord.

26252. Who was your chief?—Mr. M'Gauley for a while; and for ten months I was principal lecturer upon mathematics and some of the physical sciences.

26253. What were the subjects on which you gave lectures while you were assistant professor?—On arithmetic, algebra, geometry, mensuration, trigonometry, mechanics, pneumatics, and the steam engine.

26254. Speaking of the subsequent experience of schoolmasters that you have acquired as District Inspector, do you think it desirable a portion of the time should be devoted by the teachers in Marlborough-street, to what is called the practice of teaching?—Yes, my lord; I think the teachers, before coming up, ought to be well prepared in those subjects that they can learn in the country; so that their attention might be mainly directed to the practical part of their business.

26255. Had you anything to do with their attendance in the practice of teaching either as regards lectures or as regards their attendance in the practising schools?—Not in the practising schools, for they did not exist at the time I was there, but in the "museum" I used to give hints as to the method of teaching; teach a class; get them to teach; then take notes of any defects I observed; and, lastly, go over the instruction again myself.

26256. What did you do with the notes you so took? Did you deal with individuals?—Yes; I pointed out to one teacher certain defects in his method, and certain defects to another, and I then invited the criticism of the other teachers.

26257. Did you find the comments you so delivered on the teaching of the school, or on the teaching of these individual teachers, had a beneficial effect?—I believe it had.

26258. Did it often happen that the teachers seemed annoyed or irritated at the comments made on their teaching?—No, my lord. I always mentioned that the criticism was for the benefit of the entire class.

26259. Did you find it annoyed—the criticism that you invited from the class itself?—I did not.

26260. Did you find that they were annoying to those on whom the criticism was made?—I don't remember any disagreement between the teachers as regards the criticism invited on the teaching of any individual.

26261. Did you find that inviting such criticism was successful in its operation?—Yes; in fact I occasionally got hints myself that way.

26262. Then what classes were those that you summoned to the museum for the teachers to practise on?—They were classes from the model school.

26263. Did you summon them of your own authority, or by previous communication with the head master?—The head master had no connexion with the museum. It was separated from the model school.

26264. Were not the children that you brought in for the teachers to practise on children under the control of the head master?—I brought the children for the time I wanted them from the model school up to the museum.

26265. Was that by your own authority or by previous arrangement with the head master?—It was understood by the head master I could get up the classes when I required them to show the teachers how they were to teach them.

26266. Had you anything to do with the supervision of the teachers out of class or after the lecture hours at Marlborough-street?—I used to superintend them when teaching classes between two and three o'clock in the model school.

26267. Did you visit the boarding institutions?—I had nothing to say to them. They were under the supervision of the accountant.

26268. What had you to do with the students after lecture hours?—From two to three o'clock they used to be employed in the model school teaching the lesson books, when I used to pass from class to class, hear them teach, and note down their system of teaching. My notes would be taken into account afterwards in their classification.

26269. Had you anything to do with looking after the general behaviour or discipline of the students?—Not as regards those in the general class, except while they were on the premises in Marlborough-street; but I had in the case of the special class.

26270. And what were your duties with regard to them?—To see that they attended to their studies in the evening along with the general class in the large model school, that they came in time in the evening and went away at the proper time in the morning from the domestic establishment.

26271. Were you solely responsible for that?—The accountant had general responsibility of all the domestic training establishments.

26272. Was this class specially put under you?—Yes.

26273. Do you think it would be an improvement on the management of the institution in Marlborough-street if, instead of the thing being divided between the two professors, there was one principal or head master responsible for the whole thing?—I think it would be desirable to have a couple of heads over it, or to have the heads proportioned to the religious persuasions of the teachers.

26274. If there were two heads over it, how would you secure unity of management, which is essential in a school?—If they were sensible men, and if they had the interest of the establishment at heart, I should say they would agree in their views with regard to all matters connected with the training of the teachers.

26275. Do you think that if the establishment were put under a single head religious differences would arise?—I believe that those who were not represented by that head would be complaining.

26276. Do the generality of the young men that come up to be trained as teachers possess sufficient knowledge to appreciate professorial lectures?—I believe not.

26277. Do you think that it would be desirable

there should be less of professorial lectures and more of individual teaching and questioning?—I believe that the teachers before coming up to be trained ought to pass a strict examination by their Inspectors, and when up that they should not be lectured on grammar, geography, arithmetic, and those subjects which they can learn at home in the country; but that their chief attention should be directed to the practice of teaching. After hours they might get lectures on the physical sciences and those subjects that are treated of in the lesson books published by the Board.

26278. Do you think that the present time of training—six months—is sufficient, or do you think it would be desirable to extend it over a second season?—I would recommend that the teachers should be better prepared before coming up, and kept by the professors to the art of teaching until they saw the result of that change, and afterwards if they did not find the result satisfactory, the training might be extended to a year. I believe myself that a great deal can be done in five months if the teachers are sufficiently prepared beforehand.

26279. A previous witness has stated that a teacher in possession of a school could not stay away longer than six months without running the risk of the school being ruined. Do you concur in that obstacle to the extended training of actual teachers?—I believe the monitorial system is so developed through the country, that as regards female teachers, it would not be at all difficult to get competent substitutes for the teachers during the time they would be in training.

26280. Do you think it is an advantage to get actual teachers in here after they have certain school experience, or do you think it should be endeavoured to get them without any experience before they are actually made schoolmasters?—I believe it is better they should become schoolmasters first and study school accounts, organization, and branches that they can learn at home before they are brought up to be trained. When they come up after two years' teaching in the country they would appreciate all the advantages of the training establishment.

26281. Mr. *Stokes.*—Does that remark apply to monitors and pupil-teachers as well as to persons who have had no experience?—I would apply it to monitors and pupil-teachers.

26282. The *Chairman.*—You think it is desirable they should have for six months of a year the practical responsibility of working a school as principal teacher?—I do.

26283. Rev. Dr. *Wilson.*—Do you think that there would not be a danger of the school falling away from them if they were absent for so long a period?—Those substitutes who came under my observation taught very fairly, and I think the schools would not suffer at all during the time the teachers would be in training.

26284. The *Chairman.*—Had you many cases of difficulty in maintaining the training of the special class that was under your charge in the model school?—As well as I remember I had not any difficulty with the teachers there.

26285. Are there any points except that of increasing the time devoted to the practice of teaching, on which you would suggest alterations in the management of the schools in Marlborough-street?—I would suggest that there ought to be a museum that should contain all the objects that the teachers have to give instruction on, that these objects in this museum should be accessible to them, and that popular lectures on natural philosophy, the steam engine, physiology, natural history, &c., should be delivered in the evenings to the teachers, so as to make them fully understand our lesson books, and enable them to teach them well.

26286. Is there any lending library attached to the institution in Marlborough-street, where teachers in training can borrow books to read in the evening?—The general class had no lending library. I believe the special class had access to a very small library there.

26287. Do you think it would be desirable that a larger library should be established, of amusing and instructive books, to which both the general and special class might have access?—If the training course is to extend only over five months, I don't think it would be at all desirable that the general class should have access to a library except when they would require to refer to a book in order to illustrate anything they were to teach in the model school.

26288. Does it often happen to you to examine a school before the teacher has come up for training in Marlborough-street, and then after the lapse of twelve months to examine him again after he had passed his course in Marlborough-street?—That has frequently happened, but not during the time I have been in the North Dublin district, nor during the last five years I was in Cork.

26289. Is that on account of the prohibition of the bishops?—On account of the prohibition of the bishops.

26290. In those cases, where you examined teachers a second time, who had been up to be trained, do you consider that a large proportion of them had benefited by their stay in Marlborough-street?—I don't think they derived much benefit as practical instructors.

26291. In what points of their training did you observe an improvement?—Well, I did not observe an improvement as regards the organization of their schools, nor in the teaching of grammar, geography, or lesson books. I observed, particularly with regard to geography when I got a teacher to examine on it, that there was one system of questioning, such as, "What is a map?" "What is a map a picture of?" I observed that in a great many cases.

26292. Then practically do I gather you did not find they derived much permanent good from their residence in Marlborough-street?—I did not, and in my present district I have had to make frequent reports as to the inefficiency and incompetency of trained teachers.

26293. Have you in these reports made any suggestions as to the points that you thought should be amended in the course in Marlborough-street?—I suggested that the professors should not have anything to say to the classification of the teachers. I believe the Head and District Inspectors should classify them according to the merits of their schools, and according to their answering at the annual examinations.

26294. Should you propose that the teachers that remain in Marlborough-street should receive from the professors some sort of ticket, or certificate of the position which they held in that class in Marlborough-street?—Yes, I propose that those who conduct themselves well, and benefit by the instruction there, should get a certificate, which, if their schools went on to the satisfaction of the Inspectors, should entitle them to a step in promotion, and that those that misconduct themselves, or do not improve by the instruction they receive in Marlborough-street, ought not to get any certificate.

26295. Should you propose more than the examination of each class at the end of six months?—I propose the professors should not examine them except to see the progress made by their own instruction, and to see whether they should give the certificate, but that the Head and District Inspectors should examine them, and classify them according to their answering, combined with proficiency in their schools.

26296. Should you propose there should be a formal examination before they left Marlborough-street, not for class, but to place them for proficiency in studies on leaving Marlborough-street?—Yes; the professors ought to examine them coming in and going out, to see the proficiency they made in the interim, and give the certificate or not according to their proficiency and their general conduct.

26297. If they were examined at the end of the half-year to see what proficiency they had made by whom would you suggest that examination should be conducted?—If that examination had no reference to classification, I think it might be intrusted to the professors; but if it referred to promotion in classification, I think it should rest entirely with the Head and

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District Inspectors, who would know the value of the work done in their schools.

26298. Would you propose to associate with the professors an Inspector or some independent authority in that examination to test what they had been doing during the six months' training?—I think that might be left to the professors.

26299. Rev. Mr. *Cowie.*—Is it not desirable some one else should be examiner besides the person who has done the work?—Yes, if the teachers were to be classified by the answering for the professors; but we must take into account the object of the examination when determining who are to be the examiners.

26300. If an examination be held in a week or in six months is it not a good thing that the person who examines should not be the actual professor who had taught?—I entirely agree in that view of the matter. I think myself that the less the examiner had to do with the teaching the better; the teacher ought not to be examiner, unless to ascertain for himself the results of his teaching.

26301. Rev. Dr. *Wilson.*—In that case what would you regard as the character of the certificate of the professor?—The certificate of the professor would show that these men who held it were well conducted during the time they were in training, and made every effort to improve themselves in schoolmastership and scholarship.

26302. Mr. *Gibson.*—How many District Inspectors are there?—There are sixty districts, and there is an Inspector to each, but some of these are only acting District Inspectors.

26303. Do you propose that the Inspectors should be the supreme judge as to the classification of the teachers in training after they leave Marlborough-street?—Yes.

26304. What uniformity of standard in classification would be likely to result from that arrangement?—The same uniformity of standard as we have now in classifying them. At the written examinations we give the same questions.

26305. Do not the Inspectors examine at all?—At the annual examinations?

26306. Do the Inspectors in each district examine the teachers in their districts?—Yes; every year I have an examination of teachers. At Easter I hold the written examination of the male teachers, and then between that and Christmas I hold the oral examination in conjunction with the Head Inspector.

26307. How do the teachers prepare themselves for the annual examination of the Head Inspector?—By studying the Board's books. They know the subjects they are to be examined on, and they study those books.

26308. Is it after the examination of teachers you send forward any one of them for training?—Sometime after they have been examined in that way they are sent to be trained, and sometimes before it.

26309. Then the trained teacher who comes up has passed an examination by the Inspector?—Yes.

26310. After you have examined the teachers what classification now does the annual inspection entitle the man to?—Now the rule is changed; I think it is a very wise change too; the Head and District Inspectors can give first class to teachers on the grounds of efficiency and scholarship.

26311. Then, at present the Inspectors give them first of first?—Yes.

26312. And you are not satisfied with the teachers?—I am quite satisfied that untrained teachers, if qualified, can get first class. If teachers in the country can qualify for first class, the Board ought to be more willing to give it to them than to those they go to great expense in bringing up to Dublin to attend the lectures of the professors. I know myself that the professors sent out incompetent teachers to schools—teachers who are not up to the standard of the inspectors.

26313. Have the teachers who have been sent up to the model school ever been sent back for examination when found to be men of very moderate attainments?—I dare say that might have happened. I was always particular in examining the teachers that came up to be trained.

26314. Rev. Mr. *Cowie.*—Is it your opinion that teachers ought to be classified rather according to their power of teaching, and to the work done in the school, than by their literary qualifications?—Decidedly.

26315. Is that the main point of your answers now?—Yes. The work done in the school ought to be the great test; it ought to constitute 75 per cent. of the qualification of the teacher in giving him promotion.

26316. You think it is not advisable for young men to go on reading, so as to pass a literary examination, for many years after they have charge of schools?—I have always encouraged the teachers to study, and I have brought them to examination, thinking they would improve in their studies when they expected to be examined; because the more they know the better teachers they become.

26317. Would not this effect follow, that such men would be more intent on improving their own scholarship than improving the work of the school?—I do not believe that to be the case.

26318. Have you found that to be the case?—In several instances I found teachers of a lower grade had produced better results in their schools than those of a higher grade. I believe many of the first class teachers, when they got the highest class slept on their oars, and did not work in their schools.

26319. It seems to me you had a remedy—reprimanding them, or removing them, if they did not do their duty. The point is, does the man who is trying to get to higher class neglect his school in improving himself to pass the examination?—No; for the Inspector is obliged to certify to the Board that he has his school up to a certain point; that it is satisfactory, as regards accounts, organization, and progress of senior and junior classes.

26320. Is that absolutely essential?—It is necessary. We have to certify that in the beginning of each year.

26321. Now, is that certificate given by the Inspector with great care, or is it done as a matter of course?—I think myself it is given with care.

26322. But with special care?—Yes, I give it myself with special care.

26323. Is it your experience generally that the teachers who are put forward in that way for examination pass that preliminary ordeal satisfactorily. I understood you a while ago to refer to some teachers that were getting higher in their classification?—Yes, and these same teachers passed through that ordeal when they were mere probationers.

26324. Does it occur only once this certificate of good conduct?—This occurs every year.

26325. May I ask you now, if a teacher wishes to go in for examination to improve his position as a certificated teacher, is it not preliminary that his school shall be thoroughly efficient?—Yes.

26326. Is that preliminary rigidly exacted in all cases by the Inspectors before they recommend the teacher to go in for improvement of his position?—Yes, and when this certificate is sent up to the office in Dublin it is compared with the Inspector's reports on his school for the preceding twelve months.

26327. Would you describe your system as one in which successful school-keeping, as well as literary qualification, enables a man to rise?—Yes.

26328. Rev. Dr. *Wilson.*—As a matter of fact, do the Inspectors attach as much importance to efficient school keeping as to literary qualification?—I myself attach more importance to the work done in the school than to the literary qualification.

26329. Mr. *Stokes.*—Have you found instances in which the teachers have devoted to their own preparation for examination the time that is due to their schools?—In one instance I met a first class teacher, who had a book on his desk, which I believe he was studying. I did not actually catch him studying the book. I did not find his classes in a satisfactory state when I examined them.

26330. Rev. Dr. *Wilson.*—He was in a low division of first class?—I cannot tell the division. He could get higher.

26331. Mr. *Stokes.*—In schools employing assistants and monitors, is it not sometimes difficult to detect neglect on the part of the head teacher?—I think so; but I have adopted this plan myself, in order to make the head teacher, the assistant, and monitor employ their time in school well. I generally give the head teacher special charge of senior division, and general charge of the whole school; to the assistant, if there be one, I give the middle division; and to the paid monitor the lowest division; and then I impose on the head teacher the duty of examining the lower divisions from time to time to see how the assistant and monitor conduct them.

26332. Do you bear in mind the description which Mr. M'Creedy gave in his report for 1850. I should like to know how far such a description applies at present. He describes the teachers themselves as a body not punctual in their observance of the hours of opening and closing school, and he says:—

"Were they to give themselves wholly and undividedly to the instruction of their pupils when in school, and not fraudulently (for it is nothing less) consume whole hours, as many of them do, by turning to matters of another sort, such as reading newspapers, writing letters for themselves or others, making out accounts, mapping the fields last surveyed by them, studying their programme for next examination, and lastly smoking, a practice very general with the male teachers, and in the indulgence of which they consume a great amount of time. The schools to which these details refer, far from being what one would willingly believe those of mere probationers, or others of inferior classification only, are the two-fifths of them under first and second-class teachers, of whom again more than the one-half are of the former class, and therefore, necessarily trained."

I believe that report is partly true, but in the main, it is untrue as regards the teachers of my districts. I believe it is true as regards the want of punctuality in attendance in the morning, but not in the other respects. Some time ago I suggested to one of the officers connected with the central establishment, that we ought to have an attendance book in every National school throughout the country, in which the teacher, the assistant, and monitor, should enter their names, and the time they arrive at the school every morning, in order to prevent late attendance. I had attendance books in several schools in Cork. If I went to a school, and found the teacher five or ten minutes late, the usual excuse was that it was the only day he or she was late. To show me that they were not in the habit of coming late, they agreed to keep an attendance book.

26333. But you do not believe they read newspapers?—I do not believe they read newspapers in the schools.

26334. You do not believe that the time they ought to devote to the schools, they are engaged studying the programme for the next examination?—I do not. I believe want of punctuality in the morning attendance, which payment by results would prevent, is one of the defects in our schools.

26335. Mr. *Gibson.*—Under your system, I suppose the teachers in the country would require some time to study for the examination by the Inspector?—Yes.

26336. What guarantee had you that they would not take up as much time then as they do now; what does it matter to the teacher whether he be examined down in the country or up here. They must devote a certain time in study to gain the necessary appointment?—Might I ask you to repeat the question. (Question repeated.) I did not propose that they should be examined in Dublin for classification. I proposed that when they went back to the country they should be examined by the Inspectors, and classified according to their answering and the results produced in their schools.

26337. As I understood you, you stated that the teacher spent time preparing for an examination that ought to be devoted to school duties. Do you mean in the training in the country?—I stated no such thing; for the teachers can study from the time they leave their schools—from three o'clock in the evening until nine or ten at night, and again in the morning.

26338. You mentioned that you found some man studying a book. For what examination was he studying?—I think that is the only instance that I remember—that is the only exceptional case where I found a teacher studied for an examination in school.

26339. Then these teachers would be altogether self-taught?—Yes; as regards those subjects they were not taught as pupils, monitors, and pupil-teachers, such as logic, trigonometry, mechanics, &c. Teachers self-taught in the country would afterwards make greater progress in their studies than men of the same standing who had the advantage of attending the professor's lectures.

26340. But all the advancement which they acquire from the time of their last examination up to the time when they came before you for examination, might according to your system be acquired by themselves?—Yes.

26341. I thought you said they had great difficulty in carrying away what they got?—Of their practical schoolmastership.

26342. Now, supposing the classification of teachers was altogether in the hands of Inspectors below, would it not be a check upon Inspectors in the country, if after they had classified the teachers below, these teachers should be sent up for examination to the professors in the model schools, to see whether or not there was a proper standard applied?—The Head Inspector is a check upon the District Inspector, and the District Inspector is a check upon the Head Inspector.

26343. But the Head Inspector would have the absolute control of the classification?—No, it is a very good arrangement to have the Head Inspector check the District Inspector and *vice versa.* When I mark the written exercises at Easter, they are all sent to the Head Inspector for revision; and at the oral examination, I am associated with the Head Inspector in examining.

26344. Supposing the standard in one district would differ from that in another, what guarantee would the public have?—That opens another question. I believe myself, that the Inspectors so far as the oral examinations are concerned, have different standards. And I believe that before the training of the teachers we should look after the training of the Inspectors, and that they should all adopt the one standard. I do not think it is sufficient for an Inspector to pass a competitive examination, he should also undergo a course of practical schoolmastership in the model schools.

26345. Have a great many Inspectors done so?—Yes, a good many.

26346. A good many have been teachers under the Board?—Yes, I had charge of the central model school for years.

26347. And other schools?—Yes, I was first class teacher before I was twenty years of age.

26348. You think the Inspectors ought to be trained?—Yes.

26349. To whom would you give the training of the Inspectors?—That matter requires consideration.

26350. Have you not considered it?—I have not, but a practising school could be provided for the Inspectors, where they should be got to teach all the subjects they would require to examine on afterwards in the country.

26351. To whom would you give the examination of the Inspectors in teaching?—If there were practical and clever professors they would be very suitable persons for the Inspectors after their appointment, to be trained under.

26352. Mr. *Stokes.*—Have you looked at the papers set to the candidates for Inspectors at the competitive examination?—Yes.

26353. What is your religion?—Roman Catholic.

26354. Do you consider that the papers set at those competitive examinations for Inspectorships are

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fair as between the Catholic and Protestant candidates?—I have not seen the questions to be answered, but the mere programme.

26355. Your attention has not been called to the fact that the questions are taken out of books which in some cases have been prohibited by the Catholic Church?—No.

26356. Mr. *Gibson.*—These complaints you have referred to, have you ever embodied them in any reports to the Commissioners?—I have made frequent complaints in my reports to the Commissioners about the inefficiency and incompetency of teachers in my present district.

26357. Would you refer me to any?—I made a very unfavourable report upon the Kinsealy National school, in the parish of Baldoyle. I believe the teacher there is deficient in grammar, geography, and in the art of school-keeping—in keeping the children quiet, and in being pleasing to them, I said she was only fit to be a nurse, instead of a National teacher.

26358. What was her class?—First of third, but she had been second of second till depressed by another Inspector. I can mention a number of cases. There was another trained and classed teacher out at Finglas. I saw that the boys could not answer upon the map of Ireland. I said, "Do you teach the map of Ireland?" He said "I do." "I suppose you know it well yourself," said I; "what is the chief town of Tyrone?" I don't pledge myself to the exact words, but the answer he gave me was Antrim. I asked him the chief town of Antrim, and I think he said Donegal. I asked him the chief town of Leitrim, and he said Mayo. I purposely selected counties with chief towns different in name. He wound up by telling me that Tipperary was the chief town of Clare.

26359. What was his classification?—Second of third.

26360. That is the very lowest?—The very lowest.

26361. Had he ever passed an Inspector before he got the classification?—I am not aware.

26362. Was he classified by an Inspector?—I believe he was, but at any rate he passed the professors and received a course of training, I presume, in geography, and in the map of Ireland. That was the result of the training.

26363. Rev. Dr. *Wilson.*—Did you ever hear if he could draw out a map of Ireland upon a slate or paper?—That is a system very much adopted in Germany, and we adopt it sometimes at our written examinations. The teacher is asked to map down the county in which his school is situate, with the adjoining counties. Some years ago I used to get the teachers, when examining on Ireland, to dot down Dublin, draw a line representing the coast, mark off Wicklow and Wexford, then draw the rivers and mountains in these counties, and dot down the towns. I believe it is a very excellent method of teaching geography.

26364. Mr. *Gibson.*—I want to know whether you embodied in the reports a general charge of incompetency, for it must be considered against the training establishment, or referred only to particular instances?—I referred to these matters in the report for 1867.

26365. What report?—In the report of which I got a copy last night I stated in a general way these matters.

26366. Rev. Dr. *Wilson.*—In your report for 1867 did you make a statement with regard to No. 30 District—the North Dublin—that is your district?—Yes.

26367. Did you make the following statement in that report:—"I am too short a time in charge of the North Dublin district to give an opinion as to whether or not the teachers of it are improving as instructors of youth and as school-keepers, but I am sufficiently long to be able to state that the great majority of them are very attentive to their school duties, and very many of them zealous and efficient, whilst on the other hand there are several classed and trained whose inefficiency and incompetency I had occasion to refer to in my ordinary reports on these schools." Is that yours?—That is my report.

26368. That generally applies to the teachers in your district?—That applies to the teachers in my district. I stated in another part of that report that it would be very difficult for a person to estimate whether the training establishment had done more harm or good to the schools in the very district in which it is situate.

26369. Read the immediately succeeding passage?—"It would be very difficult to estimate whether the training establishment has done more harm or more good to the National schools of the district in which it is situated. If the qualifications of many of the teachers be very poor the remuneration is equally so." The Dublin teachers are poor on account of the expense they are under by living in a large city and also on account of the very poorest children who cannot pay fees attending the Dublin schools. As a rule the larger the city the poorer the pupils are that attend our National schools.

26370. Could you say that most of the teachers you speak of were trained and classed?—Yes, I have a return on the subject. I beg to remind you that the report from which the extracts were read was written for 1867; I have had additional experience since I wrote it, and the result of that experience is embodied in this return which I have here of trained and untrained teachers, and their efficiency in their schools.

26371. Mr. *Gibson.*—Was that return made to the Board, or was it made for this examination?—I made it for this examination, but it is taken from the Board's documents, which I have had before me.

26372. Rev. Dr. *Wilson.*—And *in globo* is likely to be presented in due time to the Commissioners?—It is not specially asked for. We used to give in our annual reports more detailed accounts with regard to teachers than we have done for the last two or three years. As we are not now asked to give so many details about them, I did not embody this return in my annual reports.

26373. Mr. *Dease.*—Are the figures in that return to be found in the published papers of the Board?—They are taken from my district book, in which I have an account of the schools of my district, and a summary of my own reports on them. This gives the ages, dates of appointments, qualification, classification, and dates of training.

26374. Rev. Dr. *Wilson.*—Have the facts embodied in the papers before you been transmitted by you to the office in Marlborough-street?—Yes, in this way—when I was reporting on a school I gave the teacher's age and classification, and so on; and this is a summary from these reports of the 101 trained teachers, and fifty-six untrained teachers in my district.

26375. The *Chairman.*—Is that male or female, or both?—Both, and also, both principal and assistant teachers.

26376. Rev. Dr. *Wilson.*—By "trained teachers," are we to understand teachers trained in Marlborough-street?—Trained in Marlborough-street, either as interns or externs.

26377. What is the result of the general efficiency of those trained teachers?—Here it is; after a careful comparison, I found that of the 101 trained teachers twenty-two are good, ten of the untrained teachers are good; of the trained thirty-nine are fair, and of the untrained teachers thirty-six are fair; twenty-five of the trained teachers are middling, and four of the untrained teachers are middling; of the trained teachers fifteen are bad, and of the untrained teachers six are bad.

26378. What is the general result?—The results are, putting the two classes under four heads—trained teachers, twenty-two good, thirty-nine fair, twenty-five middling, and fifteen bad. Untrained teachers, ten good, thirty-six fair, four middling, and six bad. If I were to compare these numbers I find there is a greater proportion of the trained teachers bad than of the untrained. It is a remarkable fact that some of the best teachers in my district are untrained. The Manor-street female school, under the patronage of the Sisters of Charity, but taught by lay teachers who are untrained, is one of the best schools in my district.

26379. Of course you have made your representations to the Commissioners in connexion with your reports and answers to different queries—do you think these matters have been brought under the notice of the Commissioners?—Well, sometimes I am lenient to the teachers in the reports, and instead of having official action taken on them, I think it more judicious and more conducive to the interests of the school to see the managers and get them to reprimand the teachers and threaten them with dismissal unless they improve their schools; I did that in Cork as well as Dublin. I believe I got fewer reprimands and fines inflicted upon teachers than perhaps any other Inspector.

26380. You have had considerable experience both in connexion with the central institution, and also as Inspector?—Yes.

26381. What is your opinion as to the desirability of continuing such a training institution?—I am myself for having the training institution kept on, but I was always of opinion it could be greatly improved, and when I was there myself I laboured to improve it.

26382. In what way?—I laboured very hard with the teachers. At the winding up of each course I was most anxious to have the Commissioners present, and to examine before them, but the professors and the assistant professor, Mr. Rentoul, did everything in their power to prevent these examinations. The Lord Lieutenant attended on two or three occasions, and Mr. Gibson and other Commissioners were present. I believe that on these occasions they were pleased with the answering of the teachers for some of the examiners.

26383. I think you said that in your opinion the teachers should be better prepared before coming up for training?—Yes.

26384. How better prepared, and where?—Oftentimes when teachers asked me to recommend them for training, I would examine them on grammar, geography, arithmetic, &c., and if they missed my questions, I would have no idea of sending them to be trained; because in trying to learn these subjects at headquarters, they would neglect the practical and important part of their training.

26385. In your report from which passages have been read you say "the practice of allowing candidates to attend instruction given by the professors to teachers in training, and of classifying those candidates afterwards has done great injury to the schools of my district, as it led to the appointment of many of them to schools which they are quite unfit to conduct." You don't mean by that statement to condemn the training institution?—I do not. What I wish is to check and prevent that practice. I have made up my mind, and I have recently acted upon it, to examine every teacher that comes into my district, whether he is trained or untrained. Because, the Dublin schools —I may mention I heard it from Mr. Hunter and Dr. Newell—are some of the worst in Ireland. One way to remedy that great defect is to try and keep out all the incompetent teachers; and therefore I am determined to examine every teacher who comes into the district, whether he is trained or untrained. The rules of the Board allow it.

26386. Have you discovered why the students in your district are so inferior?—The practice of classifying candidates is one of the great causes.

26387. Would not that apply to all districts?—No; in Cork I had few extern teachers. One appointed to the Rev. Dr. Webster's school in Cork—was brought into examination, and though she was second of second, and twice trained, yet she could not show me Madagascar. The Dublin district specially suffers, because it is so near to the training establishment. The teachers in training hear of every vacancy about Dublin—their friends, good-natured people, give them strong recommendations; but it is the duty of the Inspector to examine in all these cases before allowing them into the district.

26388. Should we understand your objection is more to the classification by the professors than to the training of the candidates?—I am not at all opposed to training. I am for improving the training; and I am for having the teachers classified by the professors, so long as they are allowed to class them, according to the standard adopted by the Inspectors.

26389. Can they?—They can.

26390. The *Chairman.*—Do you think it would be a good thing to leave the joint action you speak of for the examination to be conducted by one or two professors and an Inspector or Head-Inspector?—Well, I think it would be very good, my lord, as the Head and District Inspectors would be a check on the professors. I am a check upon the Head Inspector, and he is a check upon me, and our examinations are combined examinations. I am present at every question he asks at the oral examination, and he is present at every question I ask. After I mark the written exercises I send them to the Head Inspector, and they are revised by him; and upon the scholarship and the state of the schools we classify the teachers.

26391. Rev. Dr. *Wilson.*—Have not the Head and District Inspectors an advantage the professors don't possess?—A great advantage as regards classification, because the professors know nothing whatever of their efficiency. Take the case of a very studious teacher; he is brought into the model school: he examines in a first-rate manner, and answers well in the lecture-room. If the professors were to classify him upon his teaching or examination of the class, and upon his own answering, they would give him a high class; but that man may go to the country, and be idle and inefficient in his school. The other day I found a trained first of first class teacher at Malahide, who had his school in a wretched state. I spoke to the manager about him. I did not like to get him fined or depressed, but I believe the manager got rid of him in a very short time, as he did not improve the pupils, nor keep himself or the school clean. The manager got an untrained teacher to succeed him, and the contrast between the state of the school now, and under the trained teacher, is marvellous.

26392. So that the Head and District Inspectors have an advantage, from their personal knowledge of the efficiency of the teacher—of his schoolmastership—which the professors have not?—That is so.

26393. Do you regard the Inspectors as well qualified and as capable as the professors are of classifying the teachers?—Well, I believe some of the Inspectors are not qualified, but now they have to enter the Board's service by passing a competitive examination. So far as literary qualifications are concerned they are qualified.

26394. Should you not regard the Inspectors as well qualified for their office?—Yes, those that pass the examination now; but Inspectors did enter the Board's service who were never examined nor trained.

26395. Should you not regard the Inspectors' examination as well calculated to produce uniformity in the classification as classification by the professors?—Yes; but until the Inspectors are all trained themselves, until they have certain fixed ideas about the practical working of schools, and until they are up to a certain standard themselves, you will not have uniformity as regards the oral examination. In the written examination there may be uniformity, because the questions are all alike, and they are obliged to mark them according to a certain scale.

26396. Is the view you have stated as to classification a view generally held by Inspectors?—I believe the Inspectors are satisfied they are the parties who ought to classify the teachers, as they are the parties who know the worth of the teachers in their schools.

26397. Rev. Mr. *Cowie.*—Are you authorized to state that on the part of other Inspectors, or is that merely your own opinion?—I am not authorized to state it, but I have had frequent intercourse with Inspectors, and spoken to them about it.

26398. You have gathered that?—I have.

26399. Rev. Dr. *Wilson.*—I see you have the following in your 1868 report:—"I should here mention that the central model and practising schools of the

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Board are in my district, but they are not under my superintendence, nor indeed under that of any other Inspector?"—Yes, and the professors were obliged to examine these schools, and have never examined them, except on one occasion. I have mentioned frequently to some of the people there that of the smallest school in the most remote part of Ireland there is far more known than of the central schools.

26400. Are they under any effective superintendence?—No.

26401. Is that a great disadvantage?—Great disadvantage.

26402. Under whose superintendence should they be?—If I were to say they should be under an Inspector, it might be insinuated I was wishing the inspection of these schools myself; but I am speaking in the abstract, and I say they ought to be under the Head and District Inspectors. Pending that arrangement, I think the professors ought to examine these schools.

26403. Rev. Mr. *Cowie.*—Are you aware that the model schools in connexion with the training schools in England are always visited by the District Inspector, and reported upon the same as any other schools?—Yes; and all the other model schools throughout Ireland. The Head Inspector and myself spent eight days, or forty-two hours, examining the West Dublin model school, and noting down and tabulating the answering of the pupils.

26404. Mr. *Gibson.*—Are you not aware there is a report presented every week to the Commissioners respecting those schools?—Yes; but that is a mere table of figures. It does not tell how the pupils answer, or how the school is progressing—it merely tells how they are classified, the number admitted, and so on. When I say the Commissioners know less about the central model schools than about the smallest school in the most remote locality, I mean they receive no reports of the answering of the classes, such as those the Inspectors transmit on all the other schools.

26405. Is it your opinion that nothing can be known about a school except an Inspector reports on it?—Not at all. I think the professors could examine the schools.

26406. Rev. Dr. *Wilson.*—Do they?—They do not. They were only examined on one occasion, and that was by Mr. M'Gauley.

26407. Mr. *Sullivan.*—How many years ago is that?—In 1854. It was I urged him to it.

26408. As a matter of fact the public at present have no means of getting any official information with regard to the state of the central model school?—No. If you ask the Board to-morrow how the school was conducted, say five years ago, in my time, or in any other head master's time, they have no means of answering the question, they have no means of knowing how it was conducted at any former period.

26409. Mr. *Stokes.*—Except tables of figures?—Yes; and what use are tables of figures? I maintain you must have two things—you must have a searching examination of the school accounts to see how long the pupils remain in their class, and besides that you must have the results of the examination of the pupils before you can come to any conclusion respecting the progress of a school. If I go into a school to-morrow, and examine the children, though they might answer very well, yet I could not tell from their answering whether the school was progressing or not, unless I had the accounts before me and saw how long they had been in their classes.

26410. Rev. Dr. *Wilson.*—Should you be able from the figures to furnish to the public a history of the schools?—Do you mean with regard to the central model schools?

26411. Yes?—I would not.

26412. Mr. *Gibson.*—Are you not aware that the schools were very frequently, when Mr. Macdonnell was in strength and vigour, visited by him?—Yes, and I believe you have visited the schools very often, too. But if you want to know the state of the schools, it is not a visitor coming in for an hour, but an Inspector who comes in at ten o'clock and remains till three or four, examining every class, and looking into all the accounts you must ask.

26413. Rev. Dr. *Wilson.*—Is there an inspection, or anything approaching inspection, by any Commissioner of National Education of the schools?—Well, my knowledge of them is limited to six years. They were not examined in my time by any Commissioner.

26414. Mr. *Gibson.*—Did you ever request an examination of the schools?—I did not; but I frequently examined the schools myself. I had the honour of examining them for the Queen when she came, and I examined them for two or three Lords Lieutenant.

26415. How long was Her Majesty in the schools?—I suppose three quarters of an hour. The subjects which the head class was taught were mentioned, certain ones were pointed out, and I examined on them.

26416. You never yourself represented during those six years the desirableness of having a formal inspection?—Yes; I mentioned a while ago that I urged on the late Professor M'Gauley to hold an examination.

26417. Was that when you were there yourself?—When I was in the training department, assistant to the professors.

26418. Rev. Dr. *Wilson.*—I see a reference in the report for 1867, to two schools which were taken into connexion in the autumn of that year—the Manor-street school, and the Josephian infant school?—Yes.

26419. The report states that these schools were established by Sisters of Charity, who visit them daily to give religious instruction, and the children are educated by lay teachers, who receive a salary from the Board, and fees from the pupils: do you regard these as efficient schools?—Yes, the Manor-street schools were the schools I referred to a while ago. The teacher is a Miss Maguire, who, I believe, is the most efficient of the ordinary teachers in my district, and she is untrained.

26420. Do you regard that as a satisfactory arrangement—the Sisters of Charity attending to the religious instruction, and lay teachers to the secular?—Yes, the lay teachers join in the religious instruction.

26421. Who are the parties that give literary instruction?—The lay teachers and their assistants.

26422. Do you find both departments attended to, and the results satisfactory?—I cannot speak as to the religious instruction, as I do not examine on religious subjects; but I presume it is. On literary subjects I did examine, and I was greatly pleased.

26423. Rev. Mr. *Cowie.*—You have referred to public examinations before visitors: are you not of opinion that no value whatever should be set upon public examinations of schools before visitors?—I am, unless conducted in this way. If there is a programme of the subjects written out, and the visitor picks out particular subjects, I think, then, that if the Inspector or examiner keeps the pupils to those subjects, that is a pretty fair test of the answering of the pupils; but if the teachers have the selection of the subjects, or the selection of the classes, such an examination is in my opinion worthless.

26424. If it is necessary to have public examinations, or that the public should be invited to see has the children got on, would it not be better that the results of the previous examination should be read out, and occasional answers taken from the papers, or things of that kind, which would be the result of a *bona fide* examination, and that that examination should not be conducted by the persons who are teachers of the school?—Yes, I believe myself that the teachers, as a rule, should have nothing to say to the examinations. In the ordinary schools, not to speak of the West Dublin Model, I examine every class myself, and when a class is examined by the teacher, I stand beside him to see how he examines it; for we are obliged to report on the teacher's mode of instructing the classes.

26425. With respect to the classing of teachers by certificate, would it not be better there should be a general examination held once or twice a year if necessary, and that the examination papers should be prepared

by the Chief Inspectors, so as to have some uniform system of examination and classification?—Certainly, and in our present system of examination there is a uniformity secured, inasmuch as the same questions are given to the male teachers on the same days in the different districts.

26426. Are the papers looked on by any central committee?—They are looked over by the District Inspectors, and revised by the Head Inspectors.

26427. How many persons are examined at one of those examinations on an average?—I believe in 1867 we had about thirty or forty female teachers, and last year, I summoned seven or eight male teachers, but only three of them made their appearance at the examination.

26428. That was in your own district?—Yes, three only made their appearance and these were not recalled to the oral examination as their written exercises were not up to the mark.

26429. Your examination only lasts one day?—The written examination lasts two days for the male teachers, one day for the females.

26430. How long did it take you to read the papers of these teachers?—I suppose it took me six or eight days to read the exercises of the male and female teachers. We are allowed that time; but when I say "reading them over" we have to do various other things: we are obliged to tabulate the answering into a certain form; to turn over our note-books and see how their classes were conducted since we sent in our certificate recommending them to be summoned for examination; and to record their answering so as to be acquainted with their scholarship.

26431. Do you allow any others besides those actually in charge of National schools to come to these examinations?—Yes, some have come from the West Dublin Model school and some from convent schools for examination.

26432. There were persons engaged in teaching schools under the Board?—Yes, persons who had been four years monitors and who wanted to be classed.

26433. But suppose a person teaching a school in no way connected with the Board wished to qualify himself?—We never summon them to examination.

26434. Though you do not summon them would you if they asked allow them to come?—Well, the case has not arisen. Sometimes a person has come to me and said "I would like to get a certificate, &c." I examined him and gave him a certificate.

26435. But not in the same formal manner?—Not in the same formal manner.

26436. No person can have a certificate of competence to teach unless actually under the Board or in charge of some school under the Board?—No; when a teacher is appointed as a probationer——

26437. To a school under the Board?—Yes, he is obliged to be examined by the Inspector, who has to send in a certificate as to his competency.

26438. The *Chairman.*—Have you ever had occasion to examine teachers who have been trained in Kildare-place under the Church Education Society, and subsequently become National teachers?—I have examined some of the Church Education Society's teachers but not many of them. I cannot call to mind whether they were trained or not, but they had been teaching Church Education schools.

26439. What would you say as to their efficiency?—I found some of them very inefficient. I found one very competent.

26440. Have you any such person in your present district?—I have one in the Richmond Lunatic Asylum school who has never been classed by an Inspector, which is a very unusual thing; for in the districts I have had charge of every teacher should qualify for a class. I believe the teacher I refer to was trained in Kildare-street under the Church Education Society for some time.

26441. Mr. *Dease.*—Have you got any other cases of the same interesting nature as that of the teacher who thought Tipperary the chief town of Clare?—I found one at Ballybough who was grossly ignorant of the map of Ireland.

26442. Was she a trained teacher?—Yes, she was trained and classed as an extern. I had to report very unfavourably of her, and eventually she had to leave the school. I have now got another teacher in her place, and from an average of thirty, which it had under her, there has been an increase to an average of eighty.

26443. Have you many schools in your district taught by nuns?—I have two schools where nuns teach, and four where there are lay teachers under the patronage of nuns. One of the former schools has produced a great number of teachers, in fact it produced twenty-nine in a year, whereas the Cork Model school and West Dublin Model school, with which I have in succession been connected for the last three or four years, did not produce a single teacher.

26444. Have you had an opportunity of judging of the personal efficiency of the religious engaged in teaching?—I have. I have gone into their schools frequently and unexpectedly, and I always found them instructing their pupils, who answered uncommonly well.

26445. Do you consider the nuns efficient teachers, as a general rule?—As a general rule I find them efficient. I had seven large convent schools in Cork; and some of these were admirably conducted, such as the schools at Kinsale, Midleton, and Queenstown; others were very well conducted; others fairly conducted.

26446. Do they conduct the greater part, or a large part of the education themselves, or do they leave it to the monitors?—They constantly teach themselves, and they teach the monitors. Some of their monitors have become the best teachers under the Board, and at their examinations, after they had charge of their schools only seven or eight months, answered better than the trained first class teachers.

26447. How long is it since you left Cork?—I left Cork two years ago.

26448. Had you anything to say to the inspection of the model farm near there?—I had to examine nearly all the students that were admitted to the model farm on a certain programme of literary subjects and to sign a certificate, for each, which, along with a certificate from a medical man and a certificate from the patron of each candidate, were sent up to the Board, who then admitted the candidates to the model farm.

26449. Was the general management—what many call the social management—of the establishment under your superintendence?—That was chiefly under the Agricultural Inspector, Mr. Baldwin.

26450. The internal management of the institution?—That was under the agriculturist.

26451. Did it come under your observation officially or otherwise, that unpleasant differences arose between the agricultural and literary teachers in that school?—Yes, on two or three occasions during the time I was there, and the literary teacher, in one instance, had to leave.

26452. Do you think that arose from there being a sort of divided mastership in the establishment?—Yes, I think there was a rivalry between the literary and agricultural heads of the establishment at the time.

26453. Mr. *Sullivan.*—As District Inspector, had you anything to do with the examination of pupils in the agricultural school after they got in?—I examined them on literary subjects, about three times a year; and the Agricultural Inspector went down about three or four times a year and examined them on agricultural subjects.

26454. The *Chairman.*—How did they perform at your examinations?—They did very fairly. Some who were admitted before they were qualified in literary subjects did not go on well. Any I examined myself, who were not up to the programme, I rejected, recommending them to go to some National teacher, and get ground by him until qualified to pass the entrance examination.

26455. Mr. *Sullivan.*—You have had to do with the Cork model school?—Yes, for about a year and five months.

26456. What class of persons attend that school?—There were respectable children attending it—sons

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of the sub-inspector of police, who lately became a stipendiary magistrate, and sons of merchants, used to attend the model school. In fact the boys attending the model school were of a far higher position than those attending the ordinary schools in the city.

26457. Do you mean the ordinary pay schools?—I mean the ordinary National schools in the city.

26458. The *Chairman.*—Was there any admixture of poor children in that school?—There was.

26459. What proportion of the whole do you suppose the poorer class of children formed?—If I were to make an estimate, I should say a fourth of the whole were poor children.

26460. Do you know the school on the Glanmire road, Cork, attached to the Presbyterian church?—Yes; that is in connexion with the Board.

26461. I mean the Carmichael school?—Yes.

26462. What was the character of the attendance at that?—It was a small attendance: the school itself is small.

26463. Were they all Presbyterians?—I believe there was a mixture of Established Church and Presbyterians. I do not think any Roman Catholics attended it. As well as I remember the rates at that school were high—much higher than those charged in the ordinary National schools in other parts of the city.

26464. Rev. Dr. *Wilson.*—I presume the desire of the manager was that the teacher should receive a fair amount of fees from the children?—Yes; the teacher received the fees from the children.

26465. Were there any Wesleyan or Independent children there?—I cannot say. My impression is there was a mixture of Established Church and Presbyterian children.

26466. Mr. *Sullivan.*—Practically, it was a mixed school, though no Roman Catholics attended it?—I believe no Roman Catholics attended it.

26467. Would the character of the attendance at the model school at Cork explain the non-production of teachers—would it explain the fact that no teachers were sent out from it?—I think the reason no teachers were sent out from it was because it was opposed by the Roman Catholic bishop. Anyone attending that school would not get a situation in the schools round about, either under Dr. Delany, or under Dr. Keane, in the adjoining diocese.

26468. Then the majority of the schools in that diocese were under the patronage of priests?—Yes.

26469. Consequently, unless a teacher trained in the Cork model school got a lay patron, he would have no chance of employment?—He would not.

26470. Does that explanation apply also to the case of the West Dublin Model school?—Yes, we have a lot of pupil-teachers and monitors there, but they cannot get a school in the city. I have been asked by managers to get them teachers who were trained before 1862, as they could not take any who have been trained since. At Chapelizod, there was a vacancy the other day, when the manager spoke to me about getting him a teacher, and told me he would not take any teachers who had been trained since 1862. I sent him an untrained teacher, who, in a few months, has produced the most satisfactory results.

26471. So that practically, the supply of teachers from the model schools may be said to be practically cut off?—It is practically cut off. There may be some exceptional cases of Roman Catholic managers taking teachers trained since 1862. In the West Dublin Model School there are pupil teachers who must leave the establishment after having spent several years in training there. They can get no employment whatever as National teachers—they are in fact worse off than beggars, for they have been trained up to a certain profession, and there is no employment for them in it; they won't be taken into any of the National schools.

26472. When you were in Marlborough-street, what was the proportion of Roman Catholics trained there as teachers?—About three-fourths of the class were Roman Catholics and one-fourth Protestants.

26473. Of that proportion what number would represent real teachers of schools?—At that time nearly all were real teachers. There were some exceptional cases of pupil-teachers who came up from district model schools after one or two years' training; but in nearly every case they were *bona fide* teachers, who had been teaching schools in the country, were recommended by the Inspectors, and summoned up for training.

26474. Could you give any estimate of the proportion of pupil-teachers who form the excepted class?—No. I could give you an idea of the number of pupil-teachers that attend now as compared with the actual teachers.

26475. I should wish you to give them?—I think it was Professor Butler handed me this printed return, which gives the names of the teachers, their schools, &c. I have summarised it, and find that out of seventy-five male teachers in training in the spring of 1867, twenty-seven were principal teachers, and twenty-two assistants—these are *bona fide* teachers—there was an ex-assistant, one pupil-teacher, ten paid monitors, thirteen pupils, and one ex-pupil. Moreover, there were ten who had been trained before. That was never allowed under the old system. When I was in Marlborough-street, teachers were never allowed to go back a second time, unless to a special class.

26476. Are the persons you have named in the general class?—Yes, this is the general class of male teachers.

26477. What reason is given for allowing them to be retrained?—There is no reason assigned. I believe one reason is that some of those *bona fide* teachers cannot go back to their schools, and then of course they are taken back to the training department, as they have no school to go to. In Cork, for instance, I used to return the names of teachers for training twice a year. Two teachers went up against the will of their managers, and when they went back they could not get their schools. I believe one applied to get into the special class. I don't know whether the other got any situation afterwards. Here in Dublin I have recommended, I suppose, about fourteen teachers during 1867 and 1868 for training, but out of these only two were trained. One of those two who came up was under a Protestant manager, and got back to his school; but the other was under a Roman Catholic manager, and not being allowed back to his school, went to some other employment.

26478. The remainder you recommended were not sent up?—They were summoned, but they would not be allowed to come up. More than that—a very unusual thing—I got instructions to write to these teachers to state that they were summoned lest the managers might not convey the summons to them, and when I sent those communications to the teachers some of the managers were very indignant that the Inspector should be communicating directly with the teachers instead of in the regular way, communicating with them through the managers.

26479. Who made the communication to them?—Well, it came from the secretaries.

26480. It was a regular official document?—Yes.

26481. Has that been a usual course?—It never occurred before. During the present course of lectures a circular was sent to me and the other Inspectors asking us to recommend pupil-teachers to fill up vacancies in the present class.

26482. Mr. *Stokes.*—Could the Commissioners have a copy of the document?—I have not got it about me, but I can send you a copy of it.*

26483. Mr. *Sullivan.*—You say the managers complained of that?—Yes; I have some of the teachers' letters, where they say the managers were not pleased at all that I should write to them saying they had been summoned; that they had already mentioned

* Copies of the letters referred to by the witness will be found at the close of this day's evidence, page 1176.

to the teachers they were summoned, but would not allow them to come up.

26484. Mr. *Gibson.*—Were those managers clergymen?—Yes.

26485. The *Chairman.*—Are there any teachers in your district receiving money from the Department of Science and Art?—No.

26486. Mr. *Sullivan.*—What has been your experience with regard to the teachers in the employment of the Board, who have been trained in convent schools, as to their qualifications?—My experience of them is that they have turned out generally very good teachers.

26487. Does that experience apply as well to Cork as to Dublin?—Yes; both to Cork and Dublin. Some of those teachers, shortly after their appointment to schools, have been examined with trained classed teachers, and answered better than these teachers. I have mentioned that in some of the printed reports of the Board.

26488. The *Chairman.*—Do you find that those who are trained in the convents are superior in manners and pleasanter to the children than other teachers?—Yes; I see when I enter one of their schools the same neatness and cleanliness, and the same good manners in the children, that I perceive in the convent schools.

26489. Do the teachers who have been trained in convent schools remain in the service of the Board as long as other teachers?—Yes.

26490. Mr. *Sullivan.*—Will you give a summary of the results of the examinations of some of those teachers?—I have mentioned some of the results already, and shall now state a few particulars of the convent monitors, whom I examine yearly, both by printed questions and orally. On referring to the Board's report for 1864, I find that at the oral examination five answered thirty-one rounds of questions without missing a single question. I have here the results of the examination of the Dublin monitors for 1867, and I find the monitresses from the convent schools answered 74 per cent. of the questions at the written examination, and 76·5 at the oral examination, whereas the monitresses from ordinary schools answered only 46·6 at the written examination, and 53·1 at the oral.

26491. When you were at the training department in Marlborough-street, what class of lectures were given in connexion with physical science?—I believe for several years Mr. M'Gauley did not deliver any lectures on physical science. In 1857, the last year I was there, Dr. Clarke delivered lectures on chemistry, geology, and some other of the physical sciences.

26492. Was it considered in your time that those subjects formed a part of the business of the professors?—Yes, there was a regular programme of subjects, which agreed with the programme drawn up in 1865. I have a copy of the latter before me, and I find the subjects included among others are, mechanics, hydrostatics, pneumatics, optics, heat, the steam engine, electricity, geology, physiology, and chemistry.

26493. With the exception then of Dr. Clarke's lectures, which came in to supplement those of the regular professors, there were in your time no lectures given on any of those subjects?—No, except that I myself gave instruction in mechanics, pneumatics, the steam engine, as well as in arithmetic, mensuration, geometry, algebra, and trigonometry.

26494. Had you at that time any collection of philosophical instruments?—Dr. Clarke had charge of them, except some pieces of machinery, models of the mechanical powers, Atwood's machine, and other apparatus of that kind, which I had to illustrate the laws of falling bodies, &c.

26495. Was there any physical cabinet, properly so called, in the possession of the Board?—There was; it was in Dr. Clarke's possession at the time.

26496. Did it contain many instruments?—I cannot speak as to its extent.

26497. Was it ever contemplated to have a museum there?—I myself proposed to have a museum to illustrate the lesson books, and I proposed it should be called "The National School-book Museum." When a class of teachers was coming up to be trained, I recommended a circular letter to be sent to them, asking them to bring up with them specimens of rocks, ores, fossils, and minerals, from the quarries, railway cuttings, &c., in their various localities. My idea was that this should form the nucleus of a National School-book Museum.

26498. Was not a large room set apart for the purpose of a museum?—Yes, it was called the museum. That was the room in which I showed the teachers under my instruction how to teach arithmetic and other kindred subjects.

26499. They put up, if I recollect rightly, one small case of fossils, but I believe it never went beyond that?—I cannot speak of it since 1857, as I ceased to be connected with it at that time.

26500. What means have the professors of illustrating the different objects they speak of, either in the lectures, or in showing how to teach the subjects of the books?—I believe the instruction so far as that is concerned is merely verbal. The objects referred to in the books are not brought before the teachers to make them understand the lesson books.

26501. Who draws up the programme of questions for the annual examination of teachers?—Do you mean the examination of teachers held by the Inspectors?

26502. Yes?—Those are drawn up by the Head Inspectors.

26503. I find in those questions several on chemistry of rather a high class of questions; does not that presume that it forms a portion of the training at Marlborough-street?—Well, it presumes that they read a book on chemistry published by the Board.

26504. One or two of the questions I could not find in the Board's book. There was also a question on the classification of birds, which implied considerable knowledge of ornithology. Do they give special lessons on ornithology?—I am not aware that they give lessons on chemistry, ornithology, botany, electricity, or any of those subjects.

26505. Mr. *Gibson.*—Is not "Mr. Patterson's Book on Zoology" generally used by teachers in training?—Well, they have access to that book, but I never found it in use.

26506. Rev. Mr. *Cowie.*—Is it a valuable book?—It is rather a fair book, but there are some technicalities which might be omitted, and would tend to make it more popular with the teachers.

26507. Mr. *Gibson.*—Are you not aware that at the Albert Training School, Glasnevin, there is a museum?—They have a museum there, I believe. The agricultural pupils have some geological and botanical specimens to which they can refer.

26508. Mr. *Sullivan.*—Do you know anything of the last edition of the "Board's Book on Natural Philosophy," in three volumes? Is that exclusively used by teachers in your district?—That is the text book they refer to when preparing for examination.

26509. Are they strictly examined within the limits of that?—I cannot speak for the Inspectors generally.

26510. If a teacher were to answer outside that would the mark be against him?—If I were examining a teacher on any subject, and if he gave me an answer not contained in the book, and that I believed it to be a correct answer, I would take it.

26511. Are you aware the Board published a new edition of it three or four years ago without any alteration?—I believe it was first published in one volume, and afterwards they divided it into three—that was the extent of the change. The three volumes taken together would make the original volume. There was another edition which preceded both, that included a summary of arithmetic, algebra, trigonometry, &c., which has been omitted in the later editions.

26512. Mr. *Stokes.*—Do you see any reason to believe that the ordinary schools in Dublin have been left in their present miserable state of neglect with

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the view of driving children into the central schools in Marlborough-street under the exclusive control of the Commissioners?—I believe there is no such desire as that. I believe it arose from two or three causes. One cause is, the teachers in Dublin are not equal to the teachers in Cork and other places, as their salaries, compared with their expenses, are smaller than those of teachers in other parts of Ireland. Then the system of training and classifying externs, who never had charge of schools before, and sending them to teach, has had a very bad effect on the schools in Dublin.

26513. Could you tell me how long the examination of monitresses lasts?—The written examination of monitresses lasts one day—say from ten o'clock till five, and the oral examination, in my own case, for I have had a large number of monitresses in Cork and Dublin, was spread over two or three days; and I made this arrangement with them, that those who lived in Cork or Dublin might go away after the written examination, and return on a certain day in the following week, while those who lived at a distance in the country were to remain and be examined next day, in order not to put the latter to any inconvenience. The written and oral examinations of the male monitors lasted a day each.

26514. Is it the practice of the Inspectors to bring in young women from long distances, and keep them more than one day at some central point?—They are kept two days.

26515. Is it necessary to keep them away from home a night?—Well, I think so, to examine all together. Otherwise the Inspector would have to hold examinations at all schools in which those young people are taught. I think it is very necessary to have a written examination, and that would take a day each for the monitors and monitresses. I think the oral examination ought to take at least one day for each, and in my district it takes three or four days for both.

26516. Did you ever happen to hear that in England the Inspector takes care to release pupil-teachers from examination at such an hour that they may reach their homes before dark?—I wish we could adopt that plan in Ireland, but I am afraid it could not be done here. In order to have a written and an oral examination, it is absolutely necessary to keep each at least two days.

26517. Would it not be possible to conduct the oral examination in their schools when you visit them?—It would not be practicable; and besides it has a healthy effect to have all of them brought together, and examined one with the other. In Cork, I used not only examine them, but give them on slips of paper the tabulated results of their oral examination, which had a very good effect on the monitors, and the teachers of the schools from which they came. They carried those slips of paper to their schools, and the teachers saw that they were backward in geography, arithmetic, &c., as the case might be.

26518. Have you found no mischief in practice from keeping them from home at night?—No.

26519. Do the teachers of your schools commonly read newspapers?—Well, I cannot speak from having seen them reading newspapers, but I should say every teacher now reads the newspapapers—they are so cheap.

26520. I wanted to ask a few questions about pupil-teachers in model schools. You said the attendance of children in model schools was composed chiefly of a better class than in the ordinary schools?—That is the case in the Cork Model school, which was denounced by the Catholic Bishop, the Right Rev. Dr. Delany, who is a great supporter of the ordinary schools. The more the model school was denounced by him, the more Protestant pupils came in from other schools; and it was these pupils that gave the school a respectable appearance.

26521. Do you find the class of pupil-teachers influenced by the class of children attending school? If you have a school attended by middle class children, does it not follow that the pupil-teachers who instruct these children must also belong to the middle class?—I have not found that to be my experience. In Cork the pupil-teachers were a much humbler class than the pupils that attended the schools. In West Dublin the children that attend the model school are of the humblest class, and the pupil-teachers are much the same.

26522. Did you find that these pupil-teachers from the humblest class were able to maintain their authority over the middle class children?—Yes; I had no complaints of it in Cork.

26523. Would you not say generally that, regarding the pupil teachers as persons about to become teachers, it would be desirable to train them in schools resembling the schools which hereafter they would have to conduct as teachers?—I think it is very desirable that they should be trained in schools like those they would afterwards be appointed to.

26524. Would you not say this—that since model schools are attended chiefly by the better class of children, and since they have no local managers, and that in these two particulars they differ much from the ordinary schools, it would be better to bring up teachers in good ordinary schools rather than model schools?—The Cork school, I think, is an exceptional case. In the school I mentioned a while ago, the West Dublin Model school, and the Central Model school, when I was connected with it, the children were of the humblest class.

26525. Rev. Dr. *Wilson.*—Have you any experience of the model schools of the country?—None, except the three schools I have mentioned.

26526. Mr. *Stokes.*—As a general principle, would you not say it was better to bring up pupil-teachers in schools resembling the ordinary schools, where they would be employed?—Yes; I believe myself the training of pupils as teachers in ordinary schools like those they would get charge of is better than to train them in schools of a different character, as, amongst other effects, it would popularize our system very much.

26527. By retaining monitors some time longer in the ordinary schools, do you not think you could get a class so numerous and well prepared as to be qualified to enter and to fill the training schools, there to complete their education?—I believe I could train up persons in ordinary schools as monitors quite competent to come to the training establishment in Dublin, and I have done it in the Cork schools.

26528. Rev. Dr. *Wilson.*—How long were you stationed in Cork?—Nine years, from 1858 to 1867.

26529. Previous to the establishment of the Carmichael schools, was there any school under Presbyterian management in Cork?—There was a school in Queen-street in charge for a couple of months of a young person who came from the Queen's College. He had been four years in the Queen's College. I examined him and found him incompetent; but as he was intelligent, I recommended him to be kept on trial.

26530. Was it under the National Board?—It was under the National Board; but the new schools established by Mr. Carmichael drew away the pupils from it.

26531. Was there any school under Presbyterian management in Cork previous to the Carmichael schools?—Not that I was aware of.

26532. Were you not aware that for many years there was a good school under Presbyterian management in Cork not connected with the Board?—I was not aware of it.

26533. Were not some persons connected with it as teachers who afterwards became Inspectors under the Board?—I heard that some of our Inspectors had been teaching school there, but I did not know it of my own knowledge.

26534. I presume you have inspected the St. Nicholas schools in Cork?—Yes, frequently.

26535. Under whose management are they?—The Rev. Dr. Webster's.

26536. Is he a minister of the Established Church?—Yes.

26537. Were his schools mixed?—I believe there were a few Roman Catholics attending there. I made a return on one occasion; there were a few Roman Catholics attending the school, and I think there were Presbyterians also, but the great majority were Established Church pupils.

26538. Were you there in 1867?—I left in the end of February, 1867.

26539. Should you be surprised to learn that on the rolls of these schools there were in 1867 508 of the Established Church, eighteen Roman Catholics, twelve Presbyterians and children of other denominations?—Yes, I am surprised to hear there were so many Roman Catholics.

26540. Mr. *Sullivan.*—How many would eighteen on the roll represent in attendance?—I suppose six in attendance. We have three numbers which form a kind of proportion—the total number on the roll of a school for the year, the average number on the roll, and the average attendance—they bear the ratio of nine, six, and three.

26541. Mr. *Stokes.* — Do you think there is any argument to be based upon names on the roll, in reference to attendance?—I can draw a conclusion as to the regularity, or irregularity of the attendance.

26542. Is it not possible for eighteen Roman Catholics to appear on the roll, if eighteen children attended the school on one day each?—Yes.

26543. Rev. Dr. *Wilson.* — Is that probable, or usual in your experience?—Well, I am inclined to think they would remain longer than a day.

26544. Are there any other mixed schools in Cork under the National Board?—In the Blackrock convent school some Protestant children used to attend, and at the time of religious instruction, even before the rules of the Board required it, the nuns used to send them into another room, away from the religious instruction.

26545. Do you know the schools of Spike Island and Haulbowline?—Yes.

26546. Are they good schools?—Spike Island schools are good, Haulbowline not—it is a very neat school; the writing is good, but the reading not, and the answering in geography, grammar, and arithmetic, is not at all equal to the writing.

26547. Did you find these schools mixed?—Yes, they were necessarily mixed, because the pupils were living on an island. They were the children of people employed on the island.

26548. Was the manager a Presbyterian in your time?—The managers vary very much. I think the managers were the storekeepers.

26549. In your time was he a Presbyterian?—No; Mr. Pengelly and Mr. Ede, who were managers, were Protestants.

26550. Would you think this was a correct return for Haulbowline school—eleven Established Church children, forty-nine Roman Catholics, five Presbyterians, and one of another denomination?—I could not say.

26551. Mr. *Sullivan.*—That is a Government school?—Yes; each teacher gets a salary from the Government in addition to the salary he receives from the Board.

26552. No argument could be drawn as to mixed attendance from such a school?—No; the children could not go to any other school unless they crossed the ferry to Queenstown, Spike Island, Ring, or Whitegate.

26553. The school at Spike Island is similarly circumstanced?—It is similarly circumstanced.

26554. Rev. Dr. *Wilson.*—Do you find it an advantage to have children mixed in schools?—I think they could be mixed with advantage in small schools, and that they could learn their lessons just as well mixed together, Roman Catholics and Protestants, as if they were separated.

26555. Which do you approve of, mixed or denominational schools?—I would like to see them mixed, provided there were sufficient safeguards against proselytism.

26556. Have you ever known an instance of proselytism as the direct result of attending National schools?—I do not know as to the direct result, but I believe cases have occurred.

26557. Can you specify a case?—I do not remember any case where a Roman Catholic went over to the Established Church or to the Presbyterian Church.

26558. Are not the rules of the Board a sufficient safeguard in your estimation?—I believe the rules of Board now, if they were rightly carried out, of obliging the children to leave during religious instruction, would protect them from proselytism.

26559. As a matter of fact can you testify that they are not carried out?—The day I visited the Bolton-street schools, which are under the management of a Presbyterian clergyman.

26560. What is his name?—The Rev. Dr. Black. The Established Church children attending them were present at the catechetical instruction given by the Presbyterian teachers. I think the rules of the Board require those pupils to be excluded.

26561. Are you sure the rules of the Board do require their exclusion?—My interpretation of the rules of the Board is that they should be excluded, or that the parents should come and sign a certificate requesting the master to give them catechetical instruction.

26562. What would you say if the Commissioners of Education said that such was not the interpretation of the rule?—I do not wish to give my opinion as regards the decisions of the Board.

26563. What was the catechetical instruction with which you found fault?—I reported that children of the Established Church were present in class with Presbyterian children, whilst the teachers, who are Presbyterians, examined the latter on the Westminster Catechism. They did not take part in the instruction, but they were present and heard it, and were not at any other business during the time of religious instruction.

26564. Did you hear from the Chiefs of Inspection or the Secretaries that such was contrary to the rule of the Board?—I spoke to Mr. Hunter, one of the Chiefs of Inspection, about it, and he thought the teacher was not obliged to put them out. I brought the matter subsequently under the notice of the Resident Commissioner, and he agreed with me that during creed teaching they ought to exclude the pupils of a different religious denomination.

26565. Is that creed teaching Presbyterian as distinct from Episcopalian?—If the Westminster Catechism be the recognised catechism of the Presbyterian Church, and if it be not the catechism used by the Established Church, I think the teaching of that catechism by a Presbyterian teacher, and under a Presbyterian manager, is creed teaching.

26566. What would you say if the word Presbyterian was not to be found in that catechism from beginning to end, and that it was compiled not by Presbyterians?—I have heard it stated that it was compiled by members of different churches.

26567. Rev. Mr. *Cowie.*—Are you, as a Roman Catholic, prepared to settle the limits between the Established Church and Presbyterian doctrines?—I am not.

26568. Rev. Dr. *Wilson.*—In that case are you prepared to say what is creed teaching as between the two Churches?—I am not prepared to distinguish between the two.

26569. Were you in the Board's service previous to 1864?—Yes, as Inspector.

26570. Did you report on convent schools previous to 1864?—Yes.

26571. Were your reports previous to 1864, similar in tone and tendency to those which have appeared since, as to results and the efficiency of the teachers?—My reports on the convent schools were of a favourable character.

26572. Do you regard female education in this country as improved latterly or otherwise?—I believe female education has improved. I believe those who attend convent schools are greatly improved in their education.

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26573. Do you concur in the statement made by another witness, that the improvement in the matter of female education is largely owing to the operation of the convent schools throughout all Ireland?—I concur in that.

[At this stage the room was cleared, and on re-admission the examination was resumed as follows:—]

26574. You have been in the city of Cork?—Yes.

26575. How many convent schools are there?—Two, and two monastery schools in connexion with the Board.

26576. Turn, if you please, to page 975 of the Census of Ireland, part 2, and give me from thence the proportions of females able to read and write in Cork in 1841 and 1861?—There were 38 per cent. in 1841 and 45 per cent. in 1861.

26577. How much was the increase?—Seven per cent.

26578. You are now Inspector in Dublin?—Yes.

26579. Would you tell me how many schools are in connexion with conventual establishments in Dublin?—There are two taught by nuns themselves, and two under the patronage of nuns, but conducted by lay teachers.

26580. Is not the education of females largely in the city of Dublin, as well as Cork, in the hands of the religious orders?—No, unless convent schools that are connected with the Board be taken into account.

26581. Rev. Mr. *Cowie.* — Do you refer to the whole of Dublin or to the north of Dublin?—The north of Dublin only.

26582. Rev. Dr. *Wilson.* — Turn to page 971 of the same volume, and give me the proportions of females able to read and write in Dublin?—The proportions were 50 per cent. in 1841 and 60 per cent. in 1861.

26583. What was the increase?—The increase was 10 per cent.

26584. If you found by the same census returns that in Belfast the increase was from thirty-six to forty-nine, or 13 per cent., where the education was not in the hands of the religious orders, and that in Carrickfergus, where there is no such establishment, the increase was from 34 to 55 per cent.—that is, 21 per cent.—would you still attribute the improvement in female education in Ireland to the operation of convent schools?—I spoke of the improvement of female education in Ireland, so far as it came under my own observation, in those districts I have a personal knowledge of. In my special reports on the convent schools in the Cork district, I referred to the large number of pupils attending them in comparison with the number attending the ordinary National schools alongside them. At Midleton there was a much larger number in the convent school than in the two male schools adjoining. At Kinsale the case was the same. At Queenstown the numbers were about equal, but that was from want of accommodation in the convent school. Since then the convent school has been nearly doubled in size, and I believe its attendance is now much larger than that of the male schools.

26585. [Question repeated?] I repeat the answer I gave a while ago. My answer referred to my own experience of the convent schools that came under my notice. I believe that female education has largely improved in these localities where the convent schools exist. I believe they attract a much greater number than ordinary female schools do.

26586. Will you not answer the question directly?—I could not answer it for all Ireland. I will answer it for the portion of Ireland that came under my inspection.

[Adjourned.]

LETTERS REFERRED TO BY WITNESS, Question 26482, Page 1172.

Office of National Education,

10th January, 1869.

SIR,—We are to inform you that the following teachers have been summoned to the next training class:—

James Duffy, Denmark-street.
Michael Smyth, Donabate.
Patrick Bellew, Phibsboro'.
James Fitzhenry, Raheny.
Thomas O'Keeffe, North Brunswick-street.
Mary Browne, Drumcondra-road.
Mary Quinn, Mountjoy-street.

The female teachers are directed to present themselves on the 14th, and the male teachers on the 16th instant.

You are requested to inform the teachers, without delay, that they have been summoned, and that they are to present themselves on the days above specified.

We remain, sir, your obedient servants,

(Signed), JAMES KELLY, WM. H. NEWELL, } Secretaries.

Edward Sheehy, esq.,
17, Mountjoy-square, North.

(CIRCULAR).

Education Office, January 14th, 1869.

SIR,—We have to inform you that there are a few vacancies remaining for male teachers in the training class, and we have to request that you will recommend suitable candidates from amongst the pupil-teachers of the model school in your charge.

We are, sir, your obedient servants,

(Signed) JAMES KELLY, WM. H. NEWELL, } Secretaries.

To Inspector of National Schools.

SIXTY-NINTH DAY.—DUBLIN, MONDAY, FEBRUARY 22, 1869.

PRESENT :

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. the Earl of DUNRAVEN, K.P.
The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

His Eminence Cardinal CULLEN sworn and examined.

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His Eminence Cardinal Cullen.

26587. The *Chairman.*—Does your Eminence desire to make any statement to the Commissioners in the first instance?—If your Lordship allow me I shall make a statement of the different views which I consider should be brought before you in this important inquiry; I shall state what my views are upon religious education and upon mixed education, and then in general upon the National system as it exists in Ireland. These are the three leading points upon which I wish to lay my views before the Commissioners. As to religious education—all sincere and enlightened Christians are agreed that it is quite necessary. The words of our divine Lord—"What doth it profit a man if he gain the whole world and suffer the loss of his own soul; or what exchange shall a man give for his soul?" (Mat. xvi. 26)—are quite sufficient to show the importance of a religious education. They show the importance of knowing what we are to believe, and what we are to do in order to secure the end for which we have been created. This end, the salvation of our immortal souls, is of such value that our divine Lord came down from heaven and died upon the cross in order to procure for us the means necessary for attaining it. We cannot attain this end unless we know what we are to believe, for faith is necessary, and unless we know what we are to do in order to please God, for works also are necessary. This is the Catholic doctrine; I refer to it merely to explain what we Catholics hold, and the conclusions to which our doctrines necessarily bring us.

The importance of religious training is a necessary consequence of the fall of man. Children come into this world without any knowledge, and quite helpless, and they remain so for many years, and unless they be properly instructed, they will not understand for what end they have been created; nor will they know what course they ought to pursue in this world in order to attain that end.

Besides, men have passions, and appetites, and inclinations which they must learn to control and place under restraint. Every one of us can say with the poet:—

"Video meliora proboque deteriora sequor."

The necessity of religious training is also evinced by the quality of the doctrines we are bound to believe. Our holy religion teaches us the greatest mysteries—mysteries connected with the existence and the eternity of God, with the Trinity of persons, with the redemption of mankind, and the incarnation of our divine Lord, and with the sacraments. All these mysteries are far above our comprehension; and unless they be frequently inculcated and carefully explained, it is to be feared that, distracted by worldly cares and thinking only of what falls under their senses, children will forget them, and live as if they did not believe them. Again, the Christian religion contains many precepts not easily observed, and which seem irksome and difficult to flesh and blood; if not inculcated on youth these precepts may afterwards be looked on as a heavy burden, and perhaps neglected. All Catholics are obliged to fast and abstain, to go to confession from time to time, and to prepare for receiving the holy sacraments; they are obliged to submit to a great many other rules of the Church, and if not taught to practise and respect them at an early age, they will scarcely ever bring themselves to observe them when life is more advanced. "A young man according to his way, even when he is old, he will not depart from it."—(Prov. xxii. 6.)

At the present time there is a great tendency to materialism, to the promotion of everything affecting the interests of this world, and there is a great neglect at the same time of everything supernatural, of everything relating to the world to come. This material tendency of the world can be combated only by an early religious education.

Finally, there are a great many bad books circulated at present against religion and morality, and unless the young be trained up to resist the temptations which are held forth in such works it will be impossible for them to get through the world in safety.

I have copied a passage from a speech made at the late Church Congress in Dublin, by the Rev. Erskine Clarke, upon bad books, which confirms what I state. Having mentioned some reviews, he adds:—

"Below this class there is a more vicious range of fiction, appealing especially to the young. In a recent article in the "Bookseller" the names of thirty-one of these criminal catchpennies are given, and their weekly issue is calculated at a quarter of a million. These numbers consist of sensational tales of the worst kind, and the vilest of all are specially issued for boys. In these (as a writer in the *City Press* says) robbery and murder are pictured every week; human suffering is pictured in every stage, and human depravity is so chronicled that the greatest monster becomes the hero of the filthy page. Beside this hidden and polluted stream we have had the recent vile invention of adding the gloss of staring woodcuts to the garbage of the police courts, already sufficiently damaging in the word-pictures of the newspaper reports."—*Church Congress, Dublin*, p. 1868, 353.

The Rev. Ed. Whately, a Protestant rector in Dublin, says on the same occasion, in regard to Ireland:—

"My experience of the literature of the poor is, that the greater part of it—that which is most sold amongst the lower order—is of a spasmodic kind . . . which excites the passions violently, but does not appeal to the intellect more than in a superficial manner. The quantity of this literature which is sold is almost beyond calculation. I have sometimes spoken to those who sell this class of immoral and low periodicals in my parish, and they have answered me by saying that if they did not keep such publications they would not be able to earn a livelihood at all in that locality. A great deal of the literature circulated among the poor 'is that which is calculated to inflame the passions;' but I think there are publications current amongst them now which are full of Atheism. Sometimes they even attempt to render the Scriptures subservient to their lawless purposes, and essay to prove from the Bible that all men are equal," &c.—*Ibid*, p. 355.

There are other symptoms of the tendency of the times we live in, observable on every side. A great many works have been recently published not only against the Catholic faith, but even against the leading truths of religion admitted by the generality of Chris-

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tians. I may refer to a work written by the Rev. Dr. Barlow, Fellow of Trinity College, against the eternity of the pains of hell, another work on the same subject by a Mr. Litton, and a history of modern Rationalism written by Mr. Lecky, a graduate of the same college, a work in which nearly all the chief doctrines of the Catholic Church are impugned with great art and great plausibility, and almost everything of a supernatural character in Christianity is assailed. Whilst so many writers impugn Divine truth, and endeavour to destroy it, I think we must come to the conclusion that an extensive and practical knowledge of religion ought to be imparted to children in school, in order to prepare them for the struggles of after life, and to preserve them from the attacks of infidelity to which they may be exposed.

Great writers, philosophers, and statesmen, from whom I have copied some passages, agree in all that has been stated.

"The great work of education," says Milton, "is to repair the ruin of our first parents by learning to know God aright; to love him, to desire to imitate him as best we may, possessing our souls in true virtue, which being united to true science, makes up the highest attainable perfection."

Locke declares "that a literary without a virtuous education is rather an evil than a benefit."

Many speakers in the House of Commons have expressed themselves in the same way. I quote some of their remarks in order to show the value they attach to a religious education, and the conditions which, in their opinion, are necessary to make education truly religious.

Lord Sandon, referring to a speech of Lord John Russell, says that he—

"Was glad to hear the admission that religion was an essential part of everything worthy of the name of education. The State (through Lord John) admitted that education, in order to be effectual, must be religious. He thought that religion ought to be interwoven with every part of their education; he meant that the man who taught should be a religious man, and that, in his moral teaching, he should always keep in view the principles of religion."—*Hansard, Deb., April 19th*, 1847, *p.* 1063.

Lord Mahon (same debate, p. 1197–8) says—

"The second question was, whether they would have a system of secular education solely, or of secular and religious education combined? For his own part he considered that if the State should confine itself to secular education, without associating it with religion, it would be doing absolutely worse than nothing."

Lord John Russell (*Ib.* p. 1221), refuting the project of Mr. Roebuck to separate religion from education, states—

"I do not think that the future minister, contemplated by Mr. Roebuck, is likely to have a very long tenure of power if 'vote for education without religion' should be placed on his banner, and that entirely secular schools should be established by the State."

Sir Robert Peel (*Ib.* 1234)—

"I am for a religious education as opposed to a secular education. I do not think that a secular education would be acceptable to the people of this country. I believe, as the noble lord (John Russell) has said, that such an education is only half an education, but with the most important half neglected."

A great statesman of British origin, but belonging to another country—the founder of a great republic—Washington, in his Farewell Address to the American people, says—

"Of all dispositions and habits which lead to public prosperity, religion and morality are indispensable supports. A volume could not trace all their connexion with private and public felicity. Let it simply be asked—where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion."

When Napoleon the First undertook to re-establish religion in France, after it had been almost destroyed by the Republicans, he saw that he should commence with the education of the people, and M. Portalis, acting for him as Minister of Public Instruction, addresssed the Legislative Body in 1802, in these terms:

"There is no instruction without education; no proper education without morality and dogma. The professors, because it was unwisely proclaimed that we should never speak of religion in the schools, have taught in the desert. . . . . We must take religion as the basis of education; and if we compare what the instruction of the present day is, with what it ought to be, we cannot help deploring the lot which awaits and threatens the present and future generations.

"Point d'instruction sans education, point d'education sans morale et sans religion. Les professeurs ont enseigné dans le desert, parce qu'on a proclamé imprudemment qu'il ne fallait jamais parler de religion dans les écoles. . . . . Il faut prendre la religion pour base de l'education. Si l'on compare ce qu'est l'instruction avec ce qu'elle devrait être, on ne peut s'empêcher de gémir sur le sort qui menace les générations presentes et futures."—*Discours au Corps Legislatif*, 1802.

Guizot also, who was Minister of Public Instruction under Louis Phillippe, a man well versed in educational matters, speaks in the same strain:

"In order," says he, "to make popular education truly good and socially useful, it must be fundamentally religious. I do not simply mean by this, that religious instruction should hold its place in popular education, and that the practices of religion should enter into it; for a nation is not religiously educated by such petty and mechanical devices: it is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts.

"Religion is not a study or an exercise to be restricted to a certain place and a certain hour; it is a faith and a law, which ought to be felt everywhere, and which after this manner alone, can exercise all its beneficial influence upon our minds and our lives."—(*Guizot Memoires*, t. 3, p. 69: Paris, 1860.)

Raumer, Prussian Minister of Public Instruction, in one of his circulars to the people of Prussia, says:—

"I have heard that in many places, and especially in the town, the teachers in the primary schools on Sundays and holidays are very irregular in their attendance at divine service, or do not attend at all. As the teachers are obliged to instruct their pupils in a knowledge of Christianity, the principal object of elementary instruction, and as they ought not only to instruct them, but to educate them in a Christian manner, and as in consequence they are bound to give good example to the children, you will agree with me that as grounds of complaint have been given by the teachers, it is necessary to adopt efficacious remedies in the case," etc.

On the 1st October, 1851, he writes:—

"Within the last years it was imagined that the moral direction of the schools would undergo great changes. This idea ought not at present exercise any influence on the way of carrying out the inspection of the school; for the conviction has become more and more founded, that the prosperity of primary schools depends on its intimate union with the Church. The Government now feels called on to strengthen this bond as far as possible by declaring that the existing legal prescriptions relative to the state inspection carried on by means of ecclesiastical agents will be most fully enforced," etc.

The same Mr. Raumer, in a speech on the same subject in the Chambers, 15th March, 1852, adds:—

"Let the young generations grow up in those principles (Socialist and Infidel) and without any belief in God, and you will soon have to reap bitter fruits."

Thus we see that distinguished statesmen and politicians admit the necessity of uniting a religious with a secular education, and do not hesitate to proclaim that knowledge not hallowed by religion is rather a curse for the world than a blessing.

I shall now quote some few sentences from an eloquent French prelate, Dupanloup, the Bishop of Orleans, who rather describes what a school ought to be than reasons upon the matter:—

"Yes; the presence of God, His active presence, I might almost say His personal presence, must be often recalled during the course of each day and in the midst of the different phases and the inevitable difficulties of education.

God and His holy name, the thought of His power and His goodness must be frequently and lovingly brought in: otherwise, religious and moral education will be either null or worthless. The child must be inspired with the love and the fear of God: with the love of God, that noble and pure feeling, so natural and so lively in a young heart, and so fitted to urge it to great things. The love of God, and besides, the fear of God, not a hateful and servile fear, but that filial fear, respectful and yet tender, of which Bossuet, the tutor of the great Dauphin, wrote: Let him by all means learn all the sciences suitable to his position, and even all those that can in any way perfect the culture of his mind, adorn his life, and recommend him to the learned; but above all from his tenderest youth, from his very cradle, let him first learn the fear of God, which is the best support of human life."

I shall add one more testimony—that of a very distinguished Irish bishop, Dr. Doyle, who has been frequently referred to as favourable to the separation of secular from religious instruction, but who authoritatively teaches quite the contrary. In a letter to his clergy, written in 1827, he says:—

"In all these schools religion should be the first and last occupation of the child—to raise his pure hand to heaven, as it is the first duty assigned him by his Creator, so shall it be the groundwork of all the instruction he may receive. Religion shall not be banished like some dangerous infection from our schools. A child shall not be taught to hide the memory of the law of God, to commune with heaven by stealth, to deceive some petulant inspector, and shield his piety by a lie. No: in our schools religion shall be the basis of education, and this religious instruction will embrace whatever can contribute to mould the heart to virtue, to subdue the thoughts, to regulate the affections, and prepare the mind for that world full of danger, into which on leaving school he is obliged to enter."

All these passages prove that religion ought to be made the basis of education. They prove also, I think very clearly that the persons who instruct children should be religious themselves; for if they do not believe, they cannot teach religious truth properly. They prove that the atmosphere of the school should be religious, and that every hour of the day religion should be inhaled, exercising its beneficial action upon the minds of the growing generation. That is all I wish to say upon the necessity of religion. It is a point upon which all are pretty well agreed, except reckless theorists, and those who reject revelation, or deny the existence of God, and the punishments and rewards of a future life.

26588. The *Chairman*.—In dealing practically with the question of education the great difficulty of Parliament has always been to reconcile the giving of religious instruction in the schools with keeping the schools aided by the State open to persons of various denominations in such a manner that the children shall not be forced to receive religious instruction to which their parents object. In the English schools that difficulty has been endeavoured to be met by what is called the conscience clause. The position and habits of Ireland being considerably different from those of England, what analogous mode would your Eminence suggest to carry out the object of Parliament in this country?—I think, my lord, the first thing to be done would be to determine on what principle we should act. The principle already proved by a great weight of authority is, that religion should be the basis of education, and should be intertwined with every branch of instruction. We, Catholics, admit this principle, and as we believe that there is only one true religion, we look on it as a necessary condition of a good education, that Catholic children should be trained up in the Catholic faith. Any regulation excluding this sort of training will interfere with their right to a full religious education. But it is said that if Catholics enjoy this privilege, children of other religions will not be able to attend their schools with safety. If this be the case, the only consequence to be drawn from it is, that Protestants should have schools for themselves, and that a denominational system should be established, so that in their respective schools, Catholics and Protestants may give to children the fullest instruction in their own doctrines. There is no just ground for enacting that all schools should be open to children of every class, and that nothing should be taught in them but what would be suitable to all the children of the kingdom. The rich must have schools for themselves, and learn many things not necessary for persons in a different state of life. It would be absurd to pretend that the schools destined for the higher classes should be conducted on the same plan as those erected for the poor. Candidates for a military life must receive a different education from those who are preparing for the bar or the medical profession. It is nothing wrong to teach in medical schools things useless for barristers or soldiers, and *vice versâ*, although by this system some will be excluded from the advantages of the school. It is the same with regard to religion. Catholics, as a general rule, have a full right to teach their own doctrines in their schools, and to bring up their children in the principles and practices of Catholicity. Protestants wish to enjoy the same rights as Catholics ask for, or, rather, they have always enjoyed them. Nothing ought to be done, in a country like this, to deprive either Catholics or Protestants of those rights, and hence, the denominational system ought to be introduced. This being done, there would be no ground of complaint; every class would be in possession of the right of giving the fulness of religious education to its own children. There is no principle of law which requires that all children should frequent the same school or all have the very same sort of education. There will be always differences, and when these differences exist the way to prevent contentions and disputes is to let every class have its own schools.

26589. In those places where both Roman Catholics and Protestants—including in that phrase for the sake of convenience, members of the Church of England—are sufficiently numerous to maintain schools of their own, would your Eminence prefer that there should be two schools, one under Roman Catholic and one under Protestant management?—I would prefer altogether that each class should have its own schools. There will be less contention; there will be more charity maintained when a separate system is introduced. Here in Dublin, the Protestants have their own schools, and the Catholics have theirs. There is very little mixed education at all in Dublin, except in the model schools or the workhouses, and there are no angry disputes about religion. In Belfast, where the schools are mixed, there are continual religious dissensions amongst the people. I think to bring children together still ignorant, but strongly attached to the religion of their parents, is only a means of exciting dissension. And then, if dissension does not spring up, there will be another evil—that children of every class will begin to think very little about their own religion. Catholics, if they are under Protestant masters whom they respect—if they are constantly with Protestant children as companions or playmates, will begin to think that one religion is as good as another, and that the religion of the master and of the other children is better than, or good as, their own. The same will happen to Protestants. Thus, a general system of indifference will be introduced, or a system of contentions and disputes.

26590. In towns and populous places do you consider the education and the allocation of schools should be rather according to congregations than to territorial divisions?—The old territorial or parochial system should not be abandoned, but of course the number of the respective classes must be taken into account. Sometimes one parish will require several schools; in other circumstances one school would be sufficient for two or more parishes. But the schools ought to be denominational.

26591. Can your Eminence suggest how these cases should be dealt with in which either of the two great religious divisions is in so small a minority in a particular place that it cannot maintain an efficient school of its own, say a school of twenty-five or thirty?—Different plans might be provided for such a case as that. In the first place, I think the twenty-five children would not have a right to interfere with the system

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of religious education to which four hundred or five hundred others have a claim. They would not have a right to say "You shall not get religious education in your school because we have no school of our own: if we go to yours, nothing must be taught in it contrary to our way of thinking." Their education should be provided for in some other way. Probably, persons of their own religion from other districts would be able to assist them. Perhaps the ministers of their respective congregations would be able to provide for them. If there were twenty-five or twenty-six Catholics in a town I would recommend the priest himself to instruct them rather than send them to schools of a different religion. Very small numbers cannot be provided for by general laws. According to an old maxim of the Roman law *de minimis non curat Praetor*. But if it be necessary to make a provision, the Prussian system could be adopted. Under that system, where there is a large number of Catholics and a large number of Protestants, each class has its own school. In the case of small numbers they get up a mixed school subject to special regulations. No one is to interfere with the religion of another. A provision of that nature could be introduced here, but let the great mass of the people have denominational schools. This plan was proposed in a letter to Sir George Grey by the Irish bishops; they stated that there would be no difficulty in providing for minorities, such as those referred to in mixed schools, by a conscience clause. But where there are schools filled with Catholic children exclusively, let them be Catholic and let the Catholic religion be taught in them. Where there are *bona fide* Protestant schools let the Protestant religion be taught. If a mixture be necessary let some special regulation be made to protect the religion of each class. But as all parties in Ireland are favourable to denominational education, there will be very few schools of this kind.

26592. Is the present constitution of the National Board satisfactory to the Roman Catholic body?—We object to mixed education, and to any body established for the purpose of carrying it out. But looking to the formation of the Board, constituted as it is of a body of independent gentlemen receiving no salaries, I think Catholics in general would have no objection to it on that ground, provided its functions were limited to financial arrangements, literary matters, and a general right of inspection in these two departments. I would greatly prefer a Board consisting of a number of independent gentlemen to a paid Board. We have examples of paid Boards, and I think they do not enjoy the confidence of the people, and have not been very successful. But in regard to the Catholic Commissioners, gentlemen should be selected who would be real representatives of Catholic interests.

26593. Do you consider that the present Board, consisting of one paid Commissioner to attend to all the routine business of the office, with nineteen other Commissioners, who decide on points of importance, and act as a council, and represent various interests, a preferable constitution to that, for instance, of the Irish Poor Law Board, which is managed by two or three paid Commissioners?—I think the constitution of the National Board is better than that of the Poor Law Board, but I think the working of the National Board could be improved.

26594. In what manner?—In selecting persons who could generally attend. I would have independent gentlemen, but gentlemen who could be present to manage the business of the Board. I think it would be better without any paid Commissioner. Two paid secretaries, acting under the orders of the Board, would conduct matters better than one paid official of the same rank as the Commissioners. If there be a paid Commissioner he generally becomes the Board, and can act just as he wishes himself. If there were secretaries of an inferior rank to the members of the Board, they could be managed and kept in their proper places. The Commissioners would not then be able to throw the responsibility on any one person.

26595. Do you think it desirable to have persons living in different parts of Ireland, so that the wants of different districts should be represented and made known?—There is no great difficulty now on account of the railroads, about their living in different parts—you can get to Dublin from the remotest part of Ireland in a few hours. The difficulty is to get gentlemen who will attend, manage matters themselves, and not take everything that is proposed to them on the word of the resident Commissioner, or of the Secretaries. If gentlemen do not examine business themselves, they ought not to be Commissioners.

26596. Do you think it desirable that any changes in the rules and regulations of the Board should be submitted to both houses of Parliament before they are put into operation, in the same way as is now done with the minutes of the Committee of Council on Education in England?—It would be very hard to get Acts of Parliament which could regulate all the little details of a vast administration such as that of the National Board; but the general principles might be sanctioned by law, and the Board should always act in conformity with those principles. The first principle I would lay down would be that all schools should be denominational. If that were once settled I think all things would go on very harmoniously.

26597. I am not suggesting that the rules of the Commissioners should be embodied in Acts of Parliament, but that before being put into operation they should lie for a month on the table of both houses so that any member might raise a discussion on any point to which he objected?—I would have the leading rules confirmed by Parliament, and then leave to the Board itself the right of modifying them in minor matters. It is very hard to tie up the hands of an administrative body where there is an infinite variety of little things occurring every day.

26598. At the commencement of your examination your Eminence said you wished to make a statement about mixed education. Perhaps this would be a convenient time for you to do so?—I was anxious, my lord, to make some observations about mixed education. It is, I think, a leading point to be considered by this Commission. I have collected a good deal of materials upon the subject which will help to throw light on it. Mixed education, as now established in Ireland, consists in assembling children of different denominations together, putting them as the case may be under Catholic or Protestant masters, or under both, and excluding from the schools the teaching of any sort of doctrine which would be offensive to any of the children present. However, the teaching of what has been called common Christianity—that is, of those doctrines in which all Christians unite, has been introduced. But if the principle on which this system is founded were fully carried out there would be very little religious training in the schools. In the schools fully mixed nothing should be taught clashing with the views of Unitarians, Socinians, Arians, Methodists, and Quakers; and I do not see why we should not add, of Jews, Hindoos, and Mahomedans, or Mormons, some of whom from time to time live among us. In this way religion would be almost completely banished from the schools, and children would be left without any proper education. The poor children for whom public education is established, generally depend upon the training they get in the schools. They have very few opportunities at home —their parents, living in miserable hovels—struggling with want, badly fed, badly clothed, generally engaged in hard labour from morning till night, can do little in the way of instructing them. If our poor children be not obliged to study religious matters in school they cannot learn them elsewhere. It is said the priest may instruct them on Sundays. But the children have not sufficient attention to derive much benefit from a long and continued discourse; and it is very difficult to keep them together for a sufficient time to give them full religious instruction, and to make a proper impression on them. Religion should be taught continually and not made the work of an hour.

The feeling in Ireland, I think, is altogether unfavourable to mixed education. All the rich and respectable

people send their children to unmixed schools. The Protestants send their children to Protestant schools, and the Catholics send their children to Catholic schools, and pay very highly for them in order to have them properly educated according to their own religion. I don't know a single Catholic of respectable standing who sends his children to a Protestant school. I don't know any Protestant of the same class who sends his children to a Catholic school. So there is evidently a decided feeling on the part of the better and educated classes against the mixed system. As to the poor they are quite anxious for denominational education. This is proved by the avidity with which they run to any religious school that may be opened. If a school of Christian Brothers' be established in any place it is immediately filled with boys, who leave the National schools, or schools where religion is not taught, in order to get themselves properly trained in their own faith. There was a new school to be managed by the Christian Brothers opened the other day in North Brunswick-street, in the parish of St. Paul, and before ten days there were 340 boys in it. I think there are twelve establishments of the Christian Brothers' in the diocese of Dublin, and on last Wednesday one of the Brothers had the children attending them counted, and there were present 3,975 boys, representing more than 10,000 on the rolls, according to the system of accounting adopted by the National Board. What we have said of the Christian Brothers may be applied to nuns. If they open a school it is immediately filled with little girls, anxious to get a good Catholic education. At the last election several candidates for places in the House of Commons from different counties and boroughs, in order to secure the popular vote, declared themselves favourable to denominational education. I recollect that some years ago a paper was addressed by nineteen Catholic members to Mr. Cardwell, pointing out the evils of the mixed system, and calling for a change in it.

As to the Catholic clergy, it is scarcely necessary to say they have always been in favour of denominational education, though they have sometimes consented to mixed education as an experiment, and with the condition that the Catholic children should have the means of being fully instructed in their faith. In 1824 there was a petition presented to Parliament altogether favourable to basing education upon religion. In that paper it was stated by the Catholic Bishops :—

"That in the Roman Catholic Church the literary and religious instruction of youth are universally combined, and that no system of education which separates them can be acceptable to the members of her communion; that the religious instruction of youth in Catholic schools is always conveyed by means of catechetical instruction, daily prayer, and the reading of religious books wherein the Gospel morality is explained and inculcated; that Roman Catholics have ever considered the reading of the sacred Scriptures by children as an inadequate means of imparting to them religious instruction, as a usage whereby the Word of God is made liable to irreverence, youth exposed to misunderstand its meaning, and thereby not unfrequently to receive in early life impressions which may afterwards prove injurious to their own best interests, as well as to those of the society which they are destined to form. That schools whereof the master professes a religion different from that of his pupils, or from which such religious instruction as the Catholic Church prescribes for youth, is excluded, or in which books and tracts not sanctioned by it are read or commented on, cannot be resorted to by the children of Roman Catholics; and that threats and rewards have been found equally unavailing as a means of inducing Catholic parents to procure education for their children from such persons or in such schools; that any system of education incompatible with the discipline of the Catholic Church, or superintended exclusively by persons professing a religion different from that of the vast majority of the poor of Ireland, cannot possibly be acceptable to the latter, and must in its progress be slow and embarrassed, generating often distrust and discord as well as a want of that mutual good faith and perfect confidence, which should prevail between those who receive benefits and those who dispense them."

In 1826 a series of resolutions, which I hand in, was adopted by the same bishops, in which they insist upon an education fully Catholic, but at the same time consent to certain modifications in order to meet the views of those who were anxious for a certain mixture of the different denominations in the schools.

"Resolutions of the Catholic Archbishops and Bishops of Ireland, on Education, unanimously adopted 26th January, 1826.

"1. Having considered attentively a plan of National education which has been submitted to us—Resolved, that the admission of Protestants and Roman Catholics into the same schools, for the purpose of literary instruction, may, under existing circumstances, be allowed, provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of religious instruction.

"2. That in order to secure sufficient protection to the religion of Roman Catholic children, under such a system of education, we deem it necessary that the master of each school in which the majority of the pupils profess the Roman Catholic faith, be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed; and that such master and assistant be appointed upon the recommendation, or with the express approval of the Roman Catholic bishop of the diocese in which they are to be employed; and, further, that they, or either of them, be removed upon the representation of such bishop. The same rule to be observed for the appointment or dismissal of mistresses and assistants in female schools.

"3. That we consider it improper that masters and mistresses intended for the religious instruction of Roman Catholic youth should be trained or educated by or under the control of persons professing a different faith; and that we conceive it most desirable that a male and female model school shall be established in each province in Ireland, to be supported at the public expense, for the purpose of qualifying such masters and mistresses for the important duties which they shall be appointed to discharge.

"4. That in conformity with the principle of protecting the religion of Roman Catholic children, the books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic prelates; and that no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to, on religious grounds, by the Roman Catholic bishop of the diocese in which such school is established.

"5. That a transfer of the property in several schools which now exist, or may hereafter exist in Ireland, may be utterly impracticable, from the nature of the tenure by which they are, or shall hereafter be held, and from the number of persons having a legal interest in them, as well as from a variety of other causes; and that, in our opinion, any regulation which should require such transfer to be made, as a necessary condition for receiving parliamentary support, would operate to the exclusion of many useful schools from all participation in the public bounty.

"6. That, appointed as we have been by Divine Providence to watch over and preserve the deposit of Catholic faith in Ireland; and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of education which will not fully accord with the principles expressed in the foregoing resolutions."

26599. The *Chairman*.—May I ask was Dr. Doyle one of the bishops who drew up that document?—Certainly; and very probably he took a principal part in drawing it up.

We now come to the Synod of Thurles, in 1850, in which the principle of mixed education was again condemned. The following is from the pastoral of that Synod :—

"As rulers of the Church of Christ, chief pastors of his flock, religiously responsible to the Prince of pastors for every soul committed to our charge, it forms, as is obvious, our first and paramount duty to attend to the pastures in which they feed—the doctrines with which they are nourished. And surely if ever there was a period which called for the unsleeping vigilance, the prudent foresight, the intrepid and self-sacrificing zeal of our august ministry—that period is the present. The alarming spectacle which the Christian world exhibits at the present day, the novel, but formidable forms in which error presents itself, and the manifold evils and perils by which the Church is encompassed, must be evident to the most superficial observer. It is no longer a single heresy, or an eccentric fanaticism—the denial of some revealed truth, or the excesses of some extravagant error, but a comprehensive, all-pervading, well-digested system of unbelief, suited to every capacity and reaching every intellect, that corrupts and desolates the moral world. Is not such the calamitous spectacle which the continent of Europe offers to us at this moment. Education, the source of all intel-

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lectual life, by which the mind of man is nurtured and disciplined, his principles determined, his feelings regulated, his judgments fixed, his character formed, has been forcibly dissevered from every connexion with religion, and made the vehicle of that cold scepticism and heartless indifferentism which have seduced and corrupted youth, and by a necessary consequence shaken to its centre the whole fabric of social life. Separated from her heavenly monitor, learning is no longer the organ of that wisdom which cometh from above, which, according to St. James is 'chaste, peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation,' but rather of that wisdom, which he describes as 'earthly, sensual, and devilish' (James, c. iii., v. 15–17.

"It is, we feel assured, unnecessary to observe to you, that of all modes of propagating error, education is the most subtle and dangerous, furnishing as it does the aliment by which the social body is sustained, which circulates through every vein, and reaches every member; and that if this aliment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the entire system. Hence, the awful obligations we are under at the peril of our souls, of watching over the education of the people whom God has intrusted to our charge.

"Listen to the emphatic words in which the present illustrious Pontiff sets forth the dangers to which youth is exposed at the present time, and the duties which are placed upon the pastors of the people in this regard—'It is incumbent upon you,' he says, 'and upon ourselves, to labour with all diligence and energy, and with great firmness of purpose, and to be vigilant in everything that regards schools, and the instruction and education of children and youths of both sexes. For you well know that the modern enemies of religion and human society, with a most diabolical spirit direct all their artifices to pervert the minds and hearts of youth from their earliest years. Wherefore, they leave nothing untried, they shrink from no attempt to withdraw schools and every institution destined for the education of youth from the authority of the Church and the vigilance of her holy pastors' (Encyl. Letter of Pius IX., 8th December, 1849). Such are the words of the Vicar of Jesus Christ, which show the responsibility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruction, the lambs of the fold—that most helpless but precious portion of the flock of Jesus Christ, which the prophet represents as carried in his bosom."

In the year 1859 a general meeting of the bishops was held, at which resolutions were adopted strongly condemnatory of mixed education. They are as follows:—

"That schools for Catholic youth should be such as to insure for them the benefit of a safe secular education, and adequate religious instruction in the faith and practices of the Catholic Church. They should be, therefore, so subordinated to bishops in their respective dioceses, as that no books may be used in them for secular instruction to which the ordinary shall object; and that the teachers both as to appointment and removal, and the selection of all books for religious instruction, and the arrangements for it, be under the control of the same ordinary.

"That the principles enunciated can be adequately embodied and acted upon in this country only on a system of education exclusively for Catholics.

"That the Catholics of Ireland have a right to obtain such a proportion of the aid annually allocated by parliament for education, as, regard being had to their numbers, and the condition of the Catholic population, will suffice for the establishment and maintenance of schools to be conducted on thoroughly Catholic principles.

"That the concession of grants for exclusively Catholic schools in Great Britain and in the British Colonies, is conclusive evidence of the fairness of the claim to a grant being made for Catholic schools in Ireland; and that the Catholic people of Ireland should, therefore, insist through their representatives in parliament, and by direct application to the Government, on obtaining such a grant.

"That the National system of education, though tolerated on account of the particular circumstances of the country, must be, from its very nature, in several respects, objectionable to Catholics, and that the changes made in its rules from time to time, having been adverse to Catholic interests have increased the distrust of the Catholic episcopacy.

"That we signalize, as especially objectionable, (1st), the non-recognition of the control over education which the Catholic Church holds to have been conferred on bishops by our Lord and Saviour Jesus Christ, when He said to His Apostles: 'Go, teach all nations' (Matt. xxviiii. 19).

"2. The practical substitution, in its stead, of the control of a Board consisting of members of different religious denominations, predominantly Protestant, and deriving its authority exclusively from the State, whilst its power extends to and is exercised in matters vitally affecting religion.

"3. The education of Catholic teachers in the model or normal schools, even in history and philosophy, and of children in other schools by Protestants.

"4. The constitution generally of the model and training schools and their establishment throughout the country in opposition, in many cases, to the declared opinions of the local bishops.

"5. The exclusion from the schools of the cross, and of all symbols of Catholic devotion.

"6. The character of several of the books published by the Commissioners, the use of which is enforced in the schools under their immediate management, and is practicably unavoidable in schools deriving aid from the Board.

"7. The rule adopted some years ago by the Board, according to which aid has been since its adoption refused for the erection or outfit of schools unless the school estate be vested in the Board—a condition expressly at variance with the instructions of the Holy See and the decision of the Catholics bishops of Ireland in the national and provincial synods.

"8. The inherent evil in the system that the schools are all liable to inspection by Protestant officers of the Board, and the fact that schools exclusively attended by Catholics, are, to a vast extent, exclusively under Protestant inspection.

"9. The fact that in schools deriving aid from the Board, Catholic children have received, and may receive, religious instruction from Protestant teachers, in opposition to the original constitution as laid down by Lord Stanley—the Commissioners not recognising the rightful claims of Catholic pastors to be the guardians of the religion of Catholic youth in attendance at National schools."

It is useless to add that these resolutions contain a distinct declaration in favour of denominational education.

26600. The *Chairman.*—With respect to the point mentioned in the last sentence about Catholic children receiving instruction from Protestant teachers—that is touched upon in the heads you have been good enough to furnish the Commissioners with; you say, the principle laid down by Lord Stanley in the letter to the Duke of Leinster—and then, a system of united religious instruction, adopted in opposition to the instructions of Lord Stanley—would you have the goodness to explain the point in which you consider the present system is in opposition to the instructions of Lord Stanley?—I think, my lord, that in the progress of years important changes have been made in the rules of the Board. In the letter of Lord Stanley, given at page 2 of the first volume of the collection of the Education Reports, it is stated "That it was recommended by the House of Commons, that the system to be adopted should afford, if possible, a combined literary and a *separate* religious education, and should be capable of being so far adapted to the views of the religious persuasions which divide Ireland, as to render it in truth a system of National education for every class of the community." Explaining the duties of the Commissioners, Lord Stanley maintains this distinction and says that they are to exercise full control over all books to be used, "*whether in the combined literary, or separate religious, instruction.*" Again he adds that "The most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils." Now, the system thus proposed has been abandoned. The National Board at present undertakes to give a combined literary, and moral, and religious education. The books for common use in each school, besides literary instruction, contain lessons in morality, lessons in Scripture, and religious treatises, all to be explained by the teachers. Hence, if the master be a Protestant, he can teach things opposed to the Catholic religion. If he be a Catholic he may explain things in a sense hostile to Protestantism. In this way an opening has been made for proselytism, and the original instructions of Lord Stanley have been set aside.

26601. Would you desire that the rule should be made absolute that no Roman Catholic should receive religious instruction from a person of another persuasion, and that no person of another religious persuasion should receive religious instruction in the schools from a Roman Catholic?—If you have the

schools common and the books prescribed for general use in them replete with scriptural and religious matters, you cannot prevent a Protestant master, when explaining those books, from giving Protestant religious instruction to Catholic children, or a Catholic master from giving religious instruction, according to his own principles, if he wishes, to Protestant children. As this cannot be prevented if the schools be united, the only remedy is to have denominational schools: this being done each child will be safe, because he will be in the hands of a master of his own religious persuasion. At present many children, receive with danger to their faith, religious instruction from teachers of persuasions different from their own. In the report of the Board, signed by the Commissioners, for the year 1860, it is mentioned that there are 50,184 Roman Catholic children attending schools under Protestants, and that 1,816 of these attend Scriptural classes under Protestant teachers.

26602. Do I understand you consider it is impossible that the secular instruction in the schools under the Board can be communicated by a master of a religious persuasion different from that of the pupils, without conveying some religious impression on the minds of the pupils?—Taking the question abstractly, it is possible that a master might teach the children of a religion different from his own, without interfering with their tenets; but in practice this interference generally takes place even where it is not intended. If the Protestant teacher be a respectable man, if he be looked up to, and esteemed by, the children, they will persuade themselves that everything he holds is right. Seeing that he does not go to mass on Sunday, a child will say "Why should I go to mass, when the master does not go?" Hearing that he does not go to confession or fast, another will say, "Why should I be compelled to go to confession, why should I fast when the master who is so good a man disregards such things?" The same will happen to Protestant children in regard to a Catholic master. Hence I think it is practically impossible that a teacher of one religion can instruct the children of another religion without producing an effect upon them.

26603. Are you aware that in England where the system is to a considerable extent denominational, the Privy Council require that at least half the total cost of each school should be paid by the manager?—A portion at all events—I don't know the precise amount. But I may venture to say that the financial arrangements of England cannot be suited to Ireland, where we are very much poorer than they are in the sister country; and where the poor Catholics have to build schools and churches, and support their clergy, and bear many burdens from which England is exempt.

26604. Should you in Ireland be prepared to pay that price for the denominational system?—I think the people in many parts of Ireland are not able to pay anything for education, but where they are able to pay, I would be very glad to see them pay something.

26605. In the paper you were good enough to send us, you say that the model schools tend to throw the education of the country into the hands of the Government—are you aware that in England there is no training institution which is exclusively supported by the State?—I have heard that training institutions are established in England on the same principle as we get up reformatories here. The reformatories are founded by private individuals and managed by them, but the Government pays the expenses of the boys who are kept in them. I believe the same system is applied to the teachers in England—the school must be kept up by the Church to which the pupils belong, but then the candidates preparing to be masters or mistresses in training in the schools, are supported by the State. That appears to be the English system, and I would be very well satisfied with a similar system for Ireland.

26606. Do you think it would be a satisfactory change of the present system, if the Roman Catholics of Ireland were allowed to establish training schools of their own, similar to those in England, to the establishments at Hammersmith and Liverpool, partially aided by the State?—I think it would be very desirable that such a thing should be done. I think the people here would be very thankful for any measure of that nature. As far as the female teachers are concerned, there would be no difficulty whatsoever in the matter because there are several convents which already train a good many girls as school mistresses.

26607. That would of course involve a similar liberty being given to voluntary associations of other religious bodies?—Oh, certainly. I would not interfere with them at all, provided they did not interfere with us. I would always say—if you do not interfere with me, I will not interfere with you.

26608. Would it diminish your objections to the central training schools in Marlborough-street, if the Roman Catholic teachers in training were boarded in houses, under Roman Catholic supervision, by themselves?—That would diminish some of the evils of the system, but it would not remedy everything. Pupils of different religious denominations would meet together in the same classes, they would be under teachers professing religious opinions different from their own, and their religion would still be exposed in this way to great danger, and bad impressions might be made either by the company or the teaching of the place.

26609. Would such a modification be sufficient to take off the veto which in some dioceses is imposed on teachers trained in Marlborough-street?—Nothing will satisfy the Catholic body now but denominational model and training schools. They see what has been done in England, and they cannot understand why we should not have denominational training and other schools which have in that country been productive of such good results.

26610. What is your view of the scheme that was sketched out by Mr. Chichester Fortescue's letter two years ago?—There were some good things in it, I believe, but I do not recollect it very well at present, as I have not read it lately. As far as I remember, he proposed that in connexion with the training schools there should be separate boarding-houses for Catholics and for Protestants, but that all under training should meet in the same classes; that there should be a Protestant chaplain for the Protestants, and a Catholic chaplain for the Catholics. This part of the project would not be satisfactory; it retains all the evils of the mixed system; every thing would tend to make the pupils believe that one religion is as good as another, and thus religious indifferentism would be encouraged. The plan comprised another proposal something like that mentioned just a moment ago, viz., that any private person should have a right to establish a model school supposing he could provide sufficient accommodation for twenty pupils in training, and that there should be a National school attached to the house with an attendance of sixty or eighty children. This would be a measure of great importance and utility if carried out. A National school with sixty or eighty, or one hundred children frequenting it, could easily be established, and a house capable of accommodating twenty pupils in training could be opened, provided the means were supplied by Government to support it. This part of Mr. Fortescue's project would supply the country with good teachers; but unless the National schools attached to the training school were denominational, it would not be satisfactory.

26611. What is your objection to the agricultural schools?—I think they are generally useless and very expensive. This is my objection as far as I know them. I heard a very distinguished member of Parliament say they were called "model schools" merely because they were models to be avoided; I believe that is the general opinion through the country. But I do not refer to the Albert Institution at Glasnevin.

26612. Your objections are of a practical character, and you do not place that class of school under the religious question?—We object to them because they cost a great deal of money, and still more because they are accompanied with all the evils of mixed schools. We object to them on religious as well as on econo-

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mical grounds. No one imagines that they contribute to the progress of agriculture in the country, in proportion to the amount expended on them.

26613. Do you think the small school farms—from one to five acres—attached to some of the ordinary National schools are useful?—I believe, if the masters had for school gardens as much land as they could cultivate without interfering with their school occupations, it would be useful. A place to live in, and a small garden annexed would contribute to the comfort of the teachers. They generally suffer on account of the difficulty of finding a proper residence near the school.

26614. Do you think it would improve the condition of the teachers if residences were more generally attached to the schools?—I think it would be of great service. The masters and mistresses oftentimes live a long way from the school. It would be very desirable to free them from this inconvenience.

26615. Do you think the present remuneration of the teachers is sufficient?—I have always heard it is not at all sufficient for their proper support. Some of them may claim too much, but they should get enough to enable them to live according to their state. I believe many of them get only £24, with which it is impossible to support themselves.

26616. Should you object if any improvement were made in the condition of the teachers to a portion of the income being made to arise from the number of pupils they would pass at proper examinations, according to what in England is called "payment by results"?—I think it would be very useful to examine what results were obtained by the school. It would be an inducement to the master and to the manager to see that proper attention was paid to study. However in many parts of Ireland, where the country is very poor, it would be difficult for the master to keep a sufficient number of children to obtain good results. Hence exceptions should be made, but in the greater part of the country payment by results would be very useful.

26617. Do you think that in Ireland as much is given from local sources as can be or ought to be given towards schools?—In many cases, perhaps, if a little effort were made more would be given. However a great deal has been contributed to undertakings necessary for the public welfare in Ireland, which ought to be taken into account. Your lordship will recollect that thirty or forty years ago there were very few respectable churches in Ireland. All our churches have been built very lately. There were no schools at the beginning of this century; since that time great numbers have been built by the pence of the people. The Catholic clergy are supported by the offerings of the people. Many convents and colleges have been erected in the same way. If the people have not contributed very largely to the payment of the schoolmasters, this is principally due to their poverty, and to the many demands for necessary works of charity made on them.

26618. Do you think it would be desirable in order to make all classes contribute fairly towards education that a portion of the expense of the schools should be raised by a local rate?—I don't know what the operation of these local rates would be. We often hear complaints of the oppressive character and mismanagement of local rates, which appear to be thrown upon those who are least able to bear them. It appears that the poor-rate is very unequally levied over the country; the rich places scarcely pay anything, while the poor villages and towns are crushed with the amount of the rate. The same might happen in regard to a school-rate; perhaps the poorer places would pay most, and the richer places least.

26619. Do you think it desirable there should be practically one uniform system of books throughout the schools of Ireland, or would you leave managers free to select their own books, subject to the approbation, in the first instance, of the Board?—I think this question of the books is of very great importance. If the books contain good matter, well treated, they will be of great advantage to children, not only in their school days, but in the course of their after lives. Persons that will not read any thing else will peruse the books which they mastered in school and derive great profit from them. My opinion would be that in order to promote the publication of good books and to secure a variety of them, the fullest liberty should be given to every manager of a school to select his own books. To prevent abuses let the Board have authority to exclude everything treasonable, illegal, and contrary to law; and let the ecclesiastical authorities look to the religious part of the books. The books of the National Board, though not made obligatory, are forced in reality upon the people; because the country is obliged to pay for preparing and printing them. Probably £200,000 or £300,000 have been expended in printing, in free gifts of books, or in selling them at reduced rates. This way of acting forces the National books on the country, and prevents the compilation and sale of other books. No writer, however competent, would think of undergoing the labour of compiling and incurring the expense of printing class-books, when he sees that he has to contend against a monopoly supported at the public expense. To obviate this evil the selection of books ought to be free. There would then be some encouragement for authors to write, and good books would appear from time to time; for the past the anti-national monopoly enjoyed by the National Board has put an end to all competition, and served to crush the talent of the country. I have called the monopoly anti-national, because it tells in favour of strangers; the compilers of the principal books were the Rev. Mr. Carlile, Dr. Whately, and others, strangers to Ireland. Irishmen were scarcely allowed to write anything more important than an elementary treatise on arithmetic. No Catholic was employed, except in compiling the Third Book—all the others were Protestants. The value of the books, notwithstanding this exclusion of Irishmen and selection of strangers, is very trifling, and many will agree with me in saying—that if all the books printed by the National Board were sent to the middle of the Atlantic and cast out into the ocean, Ireland and her literature would suffer no great loss.

26620. Is there any other point on which your Eminence would wish to say anything?—With your lordship's permission I will resume my observations on mixed education. I mentioned the resolutions of the Irish bishops in 1859. Similar resolutions were adopted in 1863 and in 1867.

"RESOLUTIONS adopted at a meeting of the Irish Bishops, held on the 1st, 2nd, and 3rd October, 1867, on NATIONAL EDUCATION.

"1. The assembled bishops hereby re-affirm the resolutions in reference to education adopted in a general meeting, held by the bishops of Ireland in Dublin, on the 4th and following days of August, 1863, which are as follows:—

"(*a*) That the bishops of Ireland, assembled in obedience to the instructions of the Sovereign Pontiff, and having their attention particularly directed, by his authority, to the National system of education, reiterate their condemnation of the principle on which that system is based—namely, the principle of mixed education, as intrinsically unsound, and as unsafe in practice, as at variance with the interests of the Catholic religion and dangerous to the faith of their flocks.

"(*b*) They object to the enforcement on the Catholic people of Ireland of a system in which religion is unnaturally separated from secular instruction; in which the State would substitute its own power for the authority of the Catholic Church in respect to the education of Catholic youth, and by ignoring the pastoral rights of the Catholic clergy, would deprive education of the only adequate security for its religious safety which the Catholic Church can acknowledge.

"(*c*) That no change in the constitution of the body charged with the administration of a mixed system of education can compensate for its inherent defects, or neutralize its injurious action.

"(*d*) That the constitution of the model and training schools, as has been repeatedly declared by the bishops of Ireland, evidently conflicts with the principles of the Catholic Church; that we again condemn them as specially dangerous; that we again hereby warn our flocks against them; and we enjoin on our priests to use their best exertions to with-

draw children from them, and at the same time to endeavour, to the utmost of their ability, to provide equally good secular education for the youth of their respective parishes; and that we require a punctual observance of the resolution adopted at the last general meeting of Irish bishops—a copy of which we here subjoin, viz.:—

"'That, convinced of the importance of Catholic teachers being trained only in Catholic model schools, we direct that no priest shall, after the first day of next term, send any person to be trained as a teacher, either in the central or model school, or in any other model school, or in any way co-operate with other patrons of National schools in sending, after that date, teachers to be so trained, and that no teachers who shall be sent to be trained after that date in any model school, shall be employed as such by any priest, or with his consent.'

"(*e*) That we have learned, with the greatest satisfaction, that in the dioceses in which model schools were introduced or upheld against the authority of the respective bishops, the measures taken to prevent the attendance of Catholic children at them have been most successful; that we congratulate those zealous bishops on that success, and on the fidelity of their clergy and people.

"(*f*) That the fiction of a mixed attendance of Catholics and Protestants at ordinary National schools has been so thoroughly exposed in a parliamentary report, as to render it quite easy for the Government to accede to the legitimate claims of Catholics for the reconstruction of those frequented by Catholic children. Those claims are—that the teachers be Catholics, approved of by the bishops and priests severally concerned, that school-books, such as those compiled by the Christian Brothers, or like them in Catholic tone and spirit, be used in those schools; that the use of religious emblems in the schools, and the arrangement for religious instruction be not interfered with, and that those schools be inspected only by Catholic Inspectors, appointed as in England.

"(*g*) That as it is expedient to have teachers trained to teach, and as such training, being part of a well regulated system of education, is acknowleged to be justly chargeable on the public educational funds, an adequate portion of that public money is due to the Catholic people of Ireland for the training of Catholic teachers, for Catholic schools receiving aid from the State; and, that, as Catholic teachers cannot have recourse with safety to the existing training schools, a separate establishment for Catholics, approved of by competent ecclesiastical authority, is necessary, and should be provided at the public expense; or Catholic teachers should be trained and supported at the public expense in existing Catholic institutions approved of by the bishops.

"(*h*) That, as it is forbidden by the bishops to send Catholic teachers to the existing training schools, and as it is the duty of Catholic parents, in obedience to the instructions of their pastors, to withdraw their children from existing model schools, Catholic Commissioners fail in the respect and obedience due to ecclesiastical authority, if they require Catholic schoolmasters or induce Catholic pupils to go for training or education to those schools.

"(*i*) That we declare it to be the duty of Catholic Commissioners of National Education to use their utmost endeavours to effect such a fundamental alteration in the system as will allow aid to be granted for schools exclusively and avowedly Catholic, as to teachers, books, and other religious characteristics; and that failing to effect such change they ought to withdraw from a position in which they can neither do good or prevent mischief.

"(*j*) That we caution our priests against accepting building grants, under such conditions as are contained in leases which the National Board has lately prepared, and against concurring in the acceptance of grants on those conditions by others.

"2. The bishops call particular attention to the resolution (*d*) which declares that the constitution of the model and training schools evidently conflicts with the principles of the Catholic Church, and which enjoins on priests to use their best exertions to withdraw children from them, as being specially dangerous. They direct that that resolution be promulgated anew in all parishes from which it may be apprehended that children would go to those schools; and that priests be again instructed that it is their imperative duty to enforce it to the utmost of their power.

"3. They also direct that the resolution of the bishops assembled in May, 1862, regarding the training of teachers, and of which, in their meeting of August, 1863, the bishops required a punctual observance, be again notified to all Catholic managers of National schools. (See above, *d*.)

"4. The meeting decides that a petition be sent to Parliament praying for such a change in the existing National system of education, as may afford to the Catholics of Ireland all the advantages to which they are entitled."

To complete the account of episcopal proceedings, in reference to education, I must mention a letter addressed by the Irish bishops on the 28th of November, 1859, to Lord Carlisle, in which they ask for the denominational system. Then we have a letter written in reply to that document on the 28th of November, 1859, by Mr. Cardwell. Again, there is a long letter written by the bishops of Ireland on the 18th of March, 1860, to Mr. Cardwell, in which ample reasons are assigned to prove the necessity of establishing the denominational system in Ireland. It would be useful to insert these documents in connexion with the present evidence. At a later date, a letter was written addressed to Sir George Grey, in which the bishops again explain their reasons for wishing for the denominational system. This second letter refers to that class of mixed schools, about which your lordship questioned me a while ago. They say that in some instances, when no religious denomination would be able to supply by itself numbers sufficient for a school, mixed schools might be established as an exception to the general rule. The passage is at page 6 of the copy before me.

This letter was referred by Sir George Grey to the National Board, to be examined by the Commissioners, who were requested to state to him what answer they wished to be given to it. Though the letter was signed by all the bishops of Ireland, with one exception, the Board refused to give any answer, or to take into consideration the complaints of the bishops. They say they continue to believe that the policy they have hitherto pursued is as wise and sound as it has been successful. They beg to be relieved from the necessity of departure from it by making the observations on the memorial of the Roman Catholic prelates which the letter of Sir George Grey invites them to offer. This letter, published by order of Parliament, was far from giving an exalted idea of the consistency of the Commissioners, for they had often entered into explanations with ministers of the Established Church, and Presbyterians, and the manifestations of their firm resolve not to enter into any discussion with the Catholic prelates who represent a great proportion of the people of Ireland, was not calculated to render the National Board popular in the country, and to increase its influence.

But to return from this digression, I think it is quite clear from the authorities produced, that the feeling of Ireland is in favour of denominational education. Those who are in high rank, the middle classes, and the poor, always prefer it to the mixed system. Notwithstanding all the efforts employed to advance it, the mixed system has made no great progress in Ireland. There are at present 4,267 schools, of which the patrons are all Catholics, 4,819 of which the teachers are all Catholics, 2,360 schools in which the pupils are all Catholics, and 2,024 schools in which the minority consisting either of Protestants or Catholics does not exceed nine on the roll, or about three in attendance. All this proves that the people are not attached to the mixed system of education. About six millions of money have been expended in promoting it—free grants of books and other school requisites have been liberally made,—and every possible encouragement has been given to the system, and still the schools are not mixed to any great extent.

26621. Your wish is that the primary schools, except in those exceptional places to which you have referred, should become denominational?—Yes, my lord, denominational wherever they can be, and recognised as denominational where all the children are of the same religion. Let the Catholics have their own schools; let the Protestants have their own schools, and that can be done in almost every part of Ireland. If there be any particular localities where such a thing cannot be done, let there be other provision made adapted to the place; but let not the general good of the country be interfered with because there are a few children in certain localities not sufficient to form a denominational school for themselves.

26622. The Earl of *Dunraven*.—The question of the constitution of the Board having been touched on just now, I am anxious to ask your Eminence if you

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have any more remarks to make upon it?—If I had the arrangement of educational matters, the first thing I would look to would be, what character the system of education was to take. Was it to be denominational or mixed. If it were to be mixed, I would say that it cannot be carried out in this country; whatever arrangements you make will not render it satisfactory to the people. But if it be agreed to adopt the denominational system, it will be easy to render it acceptable to all. Gentlemen will then be found willing to engage in managing it, who are conscientiously opposed to the mixed system. Catholic bishops and priests in Ireland as elsewhere, have very great influence with their flocks. Their concurrence and assistance in carrying out an educational plan would be always of great value. But as long as the system is mixed, they cannot cordially co-operate in managing it. Influential lay Catholic gentlemen agreeing with their bishops, feel that they ought not to take any part in extending mixed education through the country. To remove all conscientious objections, and to enable all to take part in the work of education, the denominational system ought to be established. That being done, I would not object to a mixed Board, formed of Protestants, Catholics, and others. Let there be Catholic bishops—let there be Protestant bishops—let there be Presbyterian ministers, if you wish, because all these have influence with their respective bodies, and let the board be properly constituted of persons who will attend to the business of the education of the country. If that were once done I think there would be no difficulty in carrying out and extending national and religious education. There would be no difference about the books, every class would have its own; there would be no difficulty with the training schools, because they would be denominational; you would have no religious jealousy about the ordinary schools, for they would be under their own respective bodies.

26623. I think I understood your Eminence to say that whether any modification of the present system was carried out, or the denominational system adopted—that in either case you preferred the principle of the constitution of the present Board, to that of a paid Board?—I think paid Boards do not succeed in Ireland, or have not succeeded up to the present. If you have a mere paid Board, it will be looked upon as a body acting under Government, and representing the views of the Government, and the people do not wish the Government should interfere in educational matters, any more than in the religious matters of the country.

26624. In your opinion would not a paid Board place the education of the country more under the control of the State than a representative Board?—In my opinion such would be the effect of having a paid Board, and I do not think it desirable that either the education or the religion of the country should be at all under the control of the State. Religion, without doubt, would be looked on as a mere state-engine, if there were a paid Board to manage it.

26625. Is your Eminence aware of any country where the denominational system is carried out under a representative Board analogous to the National Board?—In France. It is carried on in the same way I think in Prussia. In France cardinals, bishops, and priests, and the principal ecclesiastical authorities of the Jews, Hugenots, and Lutherans are unpaid members of the council of education, where they represent their respective bodies, and protect their interests. However, though the council of education is thus mixed, the schools are commonly denominational. The schools corresponding to the population are, in general, purely Catholic; but the Lutherans and Calvinists have schools for themselves in proportion to their numbers. Mixed education exists only in very few instances.

26626. Your Eminence stated just now that you thought the National Board might be improved by its consisting of persons who could attend more regularly than the present members. Is your Eminence aware how many members of the present Board regularly attend?—I am not aware, but I have heard it repeatedly stated that they do not attend very regularly. I do not know how many attend. I have heard it repeatedly stated that the Resident Commissioner and the Secretaries do a great deal of the business without consulting the Board.

26627. We had it stated in evidence to us by the Resident Commissioner that the number who usually attend at the Board meetings is about ten and out of these several are in the habit of constantly attending, that these members, some of the most eminent on the Board, are consequently fully acquainted with the practical working of the system?—I saw a parliamentary return a few years ago giving the attendances of the different members of the Board, and I do not think the number of those who regularly attended was anything like ten. There were some members who did not attend at all.

26628. Was not that return before the last change in the constitution of the Board?—I believe it was. As the Commissioners are now more numerous, a larger number may be present at the Board without giving the merit of better attendance to each member. However, I cannot speak with certainty on the matter, but from what is generally reported, some Commissioners scarcely ever attend, and others very seldom, whilst others are said to take little interest in the business of the day when they are present.

26629. Is your Eminence aware that this is actually the practice of members of the present Board?—I cannot make a charge against any one. I do not know it of my own knowledge. I merely state what is reported.

26630. The *Chairman.*—Would it now be convenient to your Eminence to conclude your statement on mixed education?—If your lordship pleases I should be happy to do so. I have endeavoured to prove that the feeling prevailing in Ireland amongst the people and the clergy, is strongly in favour of denominational education. Let us now look to other countries, in order that we may learn from their experience and their wisdom what sort of education is best suited for the people. Beginning with England, we find that denominational education is recognised by law. From the Revised Code of 1868 containing the regulations of the Committee of the Privy Council on education, it appears that every school aided by the State, must be either a school in connexion with some recognised religious denomination, or a school in which, in union with secular instruction, the Scriptures are read daily from the Authorized Version. So that all the schools are required to have a religious character. Even in the appointment of Inspectors, the Committee of Council consults the religious bodies which are mentioned in Article 30 before making representations to Her Majesty for the appointment of Inspectors to visit schools in connexion with those several bodies. In the trust deeds also, the rights of Catholic priests and bishops are guaranteed, and the authority of the bishop over the priest is provided for by declaring that any priest who is suspended from his office cannot act as trustee or manager of a school whilst under censure.

In the report of the Royal Commissioners presented to Parliament in 1861, we find the following testimony to the feeling in England in favour of denominational education:—

"We think that the existing plan (the denominational one) is the only one by which it would be possible to secure the religious character of popular education. It is unnecessary for us to enter upon proof of the assertion that this is desirable in itself. It is enough for our purpose to say that there is strong evidence that it is the deliberate opinion of the great majority of persons in this country (England) that it is desirable. Some evidence has already been given upon this subject of the feelings of the parents of the children to be educated. Those of the nation at large are proved by the fact that, with hardly an exception, every endowment for the purposes of education, from the university down to the smallest village school, has been connected by its founder with some religious body. . . . .

"The controversies which have occurred in the course of the last twenty years, the difficulties which they have thrown

in the way of the establishment of any comprehensive (*i.e.*, united or mixed) system, and their practical result in the establishment of the denominational training colleges and elementary schools, appear to us to place beyond all doubt the conclusion, that the great body of the population are determined that *religion and education must be closely connected;* and we do not think that any other principle than that which is the base of the present system would secure this result."—(Report, p. 310.)

The Commissioners, then, adopt principles quite opposed to the mixed system, as appears from the following extract:—

"It has been supposed that the object of securing the religious character of education might be equally attained either by restricting the teaching given in the schools to points upon which different denominations agree, or by drawing a broad line between the religious and secular instruction, and by providing that the religious instruction should be given at particular hours, and by the ministers of different denominations. We do not think that either of these expedients would be suitable to the state of feeling in this country. . . . .

"The plan (continue the same Commissioners) of drawing a line between religious and secular instruction, and confining the religious instruction to particular hours, would, we believe, be equally unlikely to succeed. The principal promoters of education maintain that such a line cannot be drawn, and that every subject which is not merely mechanical, such as writing and working sums, but if connected with the feelings and conduct of mankind, may and ought to be made the occasion of giving religious instruction. They maintain that the religious influence of the school depends no less upon the personal character and example of the teacher, upon the manner in which he administers discipline, upon the various opportunities which he takes for enforcing religious truth, and on the spirit in which he treats his pupils, and teaches them to treat each other, than upon the distinctive religious teaching."—(Ibid.)

The Commissioners express very much what we feel, in general, in Ireland. If this Royal Commission were to draw up a report in the same sense, I am sure it would be greatly applauded by the bulk of the people of Ireland.

If we now turn to other countries we shall find that the same feeling which manifests itself in England, with regard to mixed education, prevails in France. Under Louis Philippe, attempts were made to spread mixed education in that kingdom, and there were great controversies about it a little before his fall. After the last revolution in 1850, a mixed Board, consisting of Catholics, Protestants, and Jews, was appointed to carry out the system of education in the country. Though the Board was mixed, its business was to encourage separate or unmixed or denominational schools. This appears from an extract from a letter of the learned Bishop of Arras, Monseigneur De Parisis, then Bishop of Langres. Defending the proposed Council of Education, then actively assailed by others, he explains his views in a work entitled "Verité sur la Loi de l'Enseignement," pp. 9–10. His words are:—

"If even this mixture (of persons of different religions) in the councils appointed to preside over education, were to have the effect of multiplying mixed schools, that is, schools in which children of different religions are received, it would be an evil. For the instruction given in these schools either causes scandal, if it be explicit for each form of worship, or it leads to indifferentism if it omit all that is connected with special forms of beliefs or creeds.

"But this law, far from favouring this sort of schools, and we beg particular attention to this point, this law is the first within the last sixty years that assails them and endeavours to diminish their number.

"We admit and proclaim that those mixed schools have been one of the causes of the weakening of the faith. We shall not even conceal our surprise that so few reclamations have been published against them. But we do not see how on this occasion a law may be attacked, which the first of all suppresses them (mixed schools) altogether in principle, as contrary to the general good order; interdicts them immediately, in fact, as far as possible (Art. 26, sec. 4); and which for other cases decides that they shall not exist any longer except by a special tolerance of the Academical Council, a tolerance which can only be provisional.—(Art. 15, sec. 3.)

"The councils established by law, will be so far from producing any alteration in the purity of the doctrines destined for teaching, or any increase of the fatal system of mixed schools, that we think they must lead to a contrary result.

"They will, in the first place, inevitably produce a greater number of special schools for each form of worship, because the representatives of these forms will be present to ask for them, and it is the interest of each of them to have such schools; and secondly, what is more important, they will ensure much more than heretofore, the purity of religious doctrines.—(Op. Cit. p. 10.)"

Writing upon the same subject, the Bishop of Viviers makes the following observations in a pastoral letter published in 1850:—

"It here becomes my duty to point out to you a rock on which this faith so precious may suffer a most disastrous shipwreck. The rock I allude to is that indifference in matters of religion which is practised in public, and as it were, in an official manner, in certain educational establishments. In these houses heresy and Catholicity have without hesitation been placed in presence of each other; there is a temple for one, and altars for the other: one portion of the youth is obliged to receive instruction in the true faith, the other an heretical teaching. What disastrous impressions must not be produced on the yet scarcely awakened reason of the Catholic youth by this even-handed favour, or rather by this indiscriminating indifference with which creeds the most opposite have been treated? What value will he attach to the dogmas and practices of his worship, when he will know that under the same roof and same protection, these dogmas and these practices are represented to some of his fellow-students as so many superstitions? What idea will he form of the faith of his superiors, when he will see them obliged by their position to maintain a sort of neutrality between two religions, one of which proclaims 'He that is not with me is against me'? Will it not seem to this youth that his masters have set themselves apart from or rather above all questions of religion? Will he not be persuaded, that if they possess any personal religion, it is only as a matter of pure fashion, an external appearance, that has no hold on their mind or on their heart?"

Other bishops have written in the same sense, and since freedom of education was introduced under the President of the Republic, denominational and religious schools have spread through the whole empire, and are increasing every day. The report of the Minister of Public Education in France, published in 1867, states that in 1866, the number of children in schools under religious—nuns and Christian Brothers—was 2,037,264. It adds that the religious establishments in 1861 were 18,836; in 1865 they were 20,502; and in 1866 the number was 21,030. So they had increased in five years from 18,836 to 21,030—nearly 3,000 new establishments. The report also states that the number of lay establishments in 1861 was 52,344; in 1865, 52,769; and in 1866, 53,310. So the lay establishments had not increased so rapidly in proportion as the others, and the average number of children in them was much smaller—being only 55. In the religious institutions the average was 97. As we learn from the statistics just given, that more than two millions of children frequent schools directed by Christian Brothers or nuns, we may conclude that a great feeling exists in France in favour of unmixed education. As to the schools conducted by the laity, they are very much under religious control, for the bishop of each diocese is a member of the Board which presides over education in his department, and the parish priest occupies a similar rank in his own parish. Thus we see that France does not differ from England or from Ireland in its estimate of mixed education.

In Prussia, about the years 1836–'37–'38, some thirty years ago, there were great disputes about education. Attempts were made to interfere, in the Rhenish provinces especially, with the education of the Catholics. But as great excitement in the country was the consequence, the Government gave way, and established the present system which is based upon religion. I have here a letter from the Archbishop of Posen, in Prussian Poland, in which he explains this system.

"Gniesen, 19th December, 1868.

"YOUR EMINENCE,—The mixed system has never been applied in Prussia to elementary schools; these have been and are at the present day purely denominational. The revolutionary party as well outside as inside Parliament, has been at work for many years, seeking to introduce the

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mixed system into these schools; but so far it has met with a determined opposition from His Majesty's Government. The new Bill on elementary instruction presented this year to the Chambers in Berlin by the Minister of Public Instruction, maintains the denominational character of these schools; as yet it is uncertain whether it will meet with the sanction of Parliament precisely on account of the opposition of the revolutionary party to this system. .

"From what I have said you will understand that our elementary schools, if Catholic, have Catholic books and Catholic teachers; if Protestant, their books and teachers are Protestant. The normal schools for the training of teachers have the same denominational character; those for training Catholic teachers have Catholic professors and Catholic text-books, whilst everything is Protestant in the training of Protestant teachers. The rights of the bishops and pastors are recognised by our Government in regard to the schools of their respective creeds, and are exercised in harmony with the rights which are claimed by the State. It is true that those rights are somewhat limited, and in particular cases a collision has occurred, but on the principal points such as the superintendence and inspection of the schools, and the approval of the text-books as to their religious bearing our rights are secure.

"Our difficulties in regard to the elementary schools arise from other sources. With us instruction is compulsory, and every village must have its school. Wherever the majority of the population is Protestant, the school is Protestant, and if the Catholics are not in a condition, as often happens, to open at their own expense, and maintain a school for themselves, their children must frequent the Protestant school without, however, assisting at the religious instructions of the Protestant teachers.

"In the higher schools the principle of mixed schools is permitted. The Government does not patronise or promote it, but nevertheless recognises and permits it. It depends on the Government, indeed, to decide whether the rectoral schools, the pro-gymnasiums, and the gymnasiums shall be denominational or mixed; but then the Government ordinarily decides in accordance with the desires of the provincial authorities or city councils, &c. Hence, wherever Protestant influence prevails the decision is unfavourable to Catholics. Even these mixed schools, however, allow positive religious instruction from Catholic teachers, and there is always one special teacher for the Catholic religion, who is paid out of the funds of the Institution, and who is appointed by the Government with the approval and sanction of the Ordinary. . . .

"I send to your Eminence a memorial which I addressed in my own name to the Minister of Public Instruction, and which was presented to the King. In consequence of that memorial a new Catholic gymnasium was granted to me for my two dioceses, and in a short time it will be opened.

"MIECISLAUS,

"Archbishop of Gniesen and Posen.

"Posen, 19th December, 1868."

Thus it appears that in Prussia the denominational system is established, and is working very well.

This is confirmed by a speech made by Mr. Gregory in the House of Commons, on the 15th May, 1866, containing some very good observations, which I shall read :—

"These efforts to obtain complete religious freedom have been crowned with success. The system at first met with opposition. Now it is the subject of universal pride and satisfaction. The Roman Catholic clergy of Prussia are stricter even than in Ireland. Those books, which Archbishop Murray approved of, would not be tolerated there. The greatest jealousy is evinced at any attempt being made to intrust the teaching of a child on any subject connected with religion, to any but a minister or a member of it. No religious instruction, however small and unimportant, would be permitted to be imparted by a minister or teacher of a different faith, and this feeling animates both Evangelicals and Roman Catholics. Now, as to teachers, it will be seen that in Prussia the normal schools, which have caused such deep dissatisfaction in Ireland, are of a very different character. There are in Prussia normal or training colleges, no less than five or six in each province, established expressly for the training of teachers. The young men purporting to become schoolmasters, after passing through the primary and upper public schools, enter the normal colleges at eighteen and remain there two or three years. Having gone through several examinations by the masters of the school and the Public Board of Examiners, they get their diploma, which enables them to accept the situation of teacher. This education is all but gratuitous, the cost being defrayed by the State. Some of the normal colleges are for Protestants, some for Roman Catholics; but, while all are under civil surveillance so far as testing proficiency goes, the heads are generally ecclesiastic, it having been admitted that these institutions should have a religious character. The result of this system is this—an admirable education pervading the whole community, only two out of 100 not being able to read, write, and cipher, and a thorough and cordial acceptance of it by every religious denomination."

This extract shows how well the denominational system works in Prussia, and how satisfactory it is to every class of the people. We may add that Mr. Gregory's statements are derived from Dr. Engel, Director of the Statistical Department of the Minister of Public Worship and Instruction at Berlin, and are impressed with official authority. (See "Hansard," 16th May, 1866, p. 1025.)

In Austria the denominational system also prevails. The Catholics are the great mass of the people, and they have their own schools. In an address, published in 1849, all the bishops expressed their feelings in the following words, which show what they think in regard to the religious character of education :—

"At the present day there are some," say these Prelates, "who pretend to separate with violence the body from the soul, heaven from earth, education from the Church, the little ones from Jesus Christ. With words full of blasphemy they cry out, we will not allow the little ones to come to Jesus Christ—we forbid it. Such is the answer which they give to the tender invitation of God-made Man. Consider now by what authority should your Bishops be guided in these circumstances, if they do not wish to oppress their souls with the millstone of eternal damnation, with which Jesus Christ threatens those who impede the little ones from coming to Him.—(Matt. xvii. 6.)"

The following extract from the *Times*, of the 13th September, 1859, shows how the Protestant schools were managed :—

"The Protestants are for the future to be under the direction and inspection of their ecclesiastical organs.

"No books can be used in Protestant schools which have not been approved by the general conference (Protestant) and by the ministry for ecclesiastical affairs.

"If a Protestant school is established at the expense of the State, only Protestant teachers can be employed in it."

So that every advantage was given to the Protestant schools. They were made denominational, and Protestants had the same rights in them as the Catholics had in their schools. Perhaps the late revolution may have brought about some changes in this system which prevailed since 1859.

In Belgium the same liberty of education prevails as in Prussia and Austria. Lately, some attempts have been made to establish mixed schools, but they are opposed by the bishops and clergy. They are not in unison with the general feeling of the country—which is Catholic, and in favour of religious education just as we are in Ireland. I have a letter in my hand of the Bishop of Liege, written last September, with regard to a mixed school which some benevolent ladies were about establishing in Liege. They wished to establish it pretty much on the principles of our National system, viz., that nothing about religion should be taught in it except the principles of common Christianity. The bishop shows that such an attempt is contrary to the doctrines of the Catholic Church, and the feeling of the Catholic people of Belgium. His letter contains many good observations, which it will be perhaps interesting to read. Addressing the ladies, he says :—

"The undertaking projected by you, judged according to your own programme, cannot be reconciled with the profession of the Catholic faith; it would place you in open opposition to the Church of God, of which you say that you are, and intend to remain, members. You must not deceive yourselves on this point—as a father charged with the care of his family, as a shepherd responsible for the souls of his flock, I warn you against the false and fatal path, to enter on which you are pushed by influences which you are too confiding to distrust as you ought.

"Examine more closely what your programme sets forth. You undertake to teach in your school, or to cause to be taught there at your expense, the true faith, heresy, and even infidelity—you bind yourselves to place truth and error on a footing of perfect equality; you promise to welcome in your schools with equal favour all that God, the Sovereign

Truth, has revealed and commanded us to believe, and all that the Spirit of Lies has substituted in place of the word and institutions of God; you wish, as the Scripture says, to serve two masters, between whom there is an irreconcilable opposition, and in your schools to glorify at once Christ and Belial! But Jesus Christ will never tolerate this divided allegiance; you know in what language he rejects and condemns it.

"Can it be possible that you have come to the determination of closing the doors of your schools against the influence of religion, which is the very soul of education; to exclude from the study of history the traces of God's providential action on the world, without which history becomes a barren and dry catalogue of names, and dates, and things, instead of being a source of useful, practical lessons; to say no word of the grand and beneficial part that the Church of God has played in the world for the last nineteen centuries; to withdraw literature from that spirit of religion which has inspired so many artistic and literary masterpieces; to deprive the moral law of the support it should have in doctrinal teaching, and to weaken the sense of duty, by freeing the conscience from the sanction which faith reveals, and which is the only one that can effectually curb the passions of man? Can it be possible that, forgetting what you owe to your mother, the Catholic Church—yet full of tenderness for Protestants and Jews, and unbelievers, you would abstain from placing in your school-rooms the crucifix, the sacred figure of that Saviour to whom woman owes all her happiness as daughter, as spouse, and as mother; and that you would hesitate to place before your pupils the chaste and tender image of Mary, the mother of God, the ever virgin, the model of female virtue in every age, in every rank of society, in every condition of life? Would you deprive your pupils of the silent but penetrating influences which, issuing from these two sources would teach them that twofold lesson which comprises all the duty of woman, the spirit of devotedness, and of unseen sacrifice of self? Would you close against them that book from which they may learn attachment to their duty, strength in their struggles, resignation in their bodily pains, patience in their domestic trials, fortitude in their disappointments, and the noblest idea of dignity of their being, and of the priceless value of their souls?

"As you told me that you are and wish to remain Catholics, I explained to you how unlawful it was to aid directly in teaching doctrines contrary to the Catholic faith. To avoid this fault, so grave in the eyes of God and His Church, you now have recourse to a plan, which is a strange one indeed in Catholics. Since, without violating God's law, you cannot teach heresy and infidelity, you refuse to teach Catholic truth. This is the vengeance you would take for the prohibition laid upon you by God against favouring error. You announce that your teachers will carefully abstain from all religious discussion. What is the true meaning that lurks under the ingenious vagueness of this phrase? It means that you forbid your teachers to employ religious influences in the training of their pupils; it means that religion, and especially the Catholic religion, is to be excluded from your schools, as astronomy is excluded from them. I admit your programme declares that the teachers will carefully train their pupils to cherish their moral and religious duties. But do you not know that for a Catholic, there is no religious duty which does not depend upon a dogma for its beginning and its end. Have you not observed that it is a mere chimera to think that we can make religious duties to be cherished, unless we explain their origin, their nature, their conditions, their necessity, and their sanction, that is, unless we enter upon the domain of theology, and go to the very heart of Catholic teaching? And the same holds good of moral obligation. Upon what will you rest respect for moral obligation? What support will you assign to it, if positive doctrinal teaching be no longer its basis and foundation? Without positive sanction and teaching, how will you strengthen for good the frailty of the human heart? What barrier will you oppose to its insatiable greed for pleasure and self-gratification? What consolation, what hope will you offer to the repentant?"

This letter of the Bishop of Liege, besides explaining so well the arguments that militate against mixed education, shows what the feelings of the clergy and people of Belgium are on that subject.

In Holland a system has been introduced similar to that which prevails here in Ireland. It is described in a recent letter of the Very Rev. Dr. Lambert Van de Winkel, Professor in the Seminary of Herzogenrath (Rolduc), Holland:—

"I will lay before you all that is necessary to give you an idea of the state of education in our country.

"I think there is no country in the whole world where so much is said about education as in ours. The public is now divided into two camps, the one that of State education and neutral schools, the other that of denominational schools and private teaching. In the political world, the Liberals, who are generally Radicals, with revolutionary tendencies, defend the present education laws, and the Minister now in power belongs to that party; while the Conservatives (that is the orthodox Protestants, and many Catholics), demand a revision of these laws. The entire Catholic press and the bishops join in this demand, and call for a change in the law.

"The year 1857 brought us a new law on primary education; the year 1863 a new law on middle-class education (industrial schools and asylums) and now we are threatened with a new law on higher education (Latin schools and universities).

"The drift of all these laws is to withdraw the schools from all influence of the Church, and to render them neutral as far as religion is concerned. The 23rd section of the law of 1857 on primary education runs thus:—

"'The teaching of the school, while it confers on the children the benefit of useful knowledge, will also be directed to develop their mental faculties, and to train them to all Christian and social virtues.

"'The teacher is to abstain from teaching, doing or permitting to be done anything that could shock the religious feelings of those who differ in religion.

"'Religious instruction is to be left altogether to the ecclesiastical authorities. The school-rooms may be used for this purpose during the hours when there is no school.'

"You see from this that the clergy both Protestant and Catholic, are hereby driven from the school, and that the religious element is excluded by law. The teacher is not allowed to speak of religion, lest he should give offence to some one or other of his scholars, among whom he will generally find Catholics, Protestants, and Jews; and yet, at the same time, he is required to train them in the Christian virtues (even the Jews!) This he can really do; for the Christianity in question may be described in the words of the ex-minister Shorbecke, the author of the law, as 'a common Christianity, free from positive dogmas, and superior to all divisions in belief.'

"For some time after the introduction of this law, no evil effects were noticed. Things went on much as before especially where there was no mixed population. In our provinces the teachers are good Catholics and well disposed towards the clergy. But by degrees the teachers will become what the Government aims at making them—men of tolerant views who in order not to offend anybody will have no religion at all; and, indeed, even already we have a large number of atheists and rationalists in the teaching body, particularly among those of the middle schools. All that the Government requires from candidates for teacherships is a diploma of qualification given after a successful examination before a board of examiners appointed by the Government, and a certificate of good conduct from the burgomaster of the place he resides in. Once in possession of these documents, whether he be infidel, pagan, or Christian, he can afford to laugh with impunity at all the doctrines of our holy religion, and it very often happens that as the evidence of the children has no weight with the judge, he is acquitted at once should any charge be brought against him.

"Those who for conscientious or other reasons are unwilling to send their children to the public schools are at liberty to send them to private ones. This is the usual answer given to the complaints made to the Government on the subject of the non-religious character of the schools. As a matter of fact, any individual who has his diploma may open a school where he pleases. Hence, the Catholic and dissenting communities can choose their own schools and direct at will the teaching to be given in them. Of course they must pay the teacher, and build the schools, whilst like the other citizens they must pay taxes for the support of the government schools. They are just in the position of your Irish Catholics who have to support an Anglican Establishment which they avoid, at the same time that they have to support their own pastors, the Catholic clergy. You will easily understand that in small villages and wherever there are but few persons who decline to make use of the government schools, it is impossible to erect private schools. The Government gives no aid whatever to these private schools, whilst it pays generously and even with prodigality the masters of the public schools, and exacts hardly any contributions from the scholars.

"Notwithstanding all this, the land is studded with private schools, both Catholic and orthodox-Protestant. These orthodox-Protestants (who are the followers of the famous Groen Van Prinsterer), unite with the Catholics in a determined opposition to the education laws."

The bishops of Holland assembled last August published a letter in which they explain their views

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and declare themselves very strongly in favour of denominational and against mixed education. This is an extract from their letter:—

"The Provincial Council of Utrecht, held at Bois-le-Duc, in 1865, commands 'that the young should not be allowed to grow up in ignorance, nor yet be left without the necessary religious teaching.' This command conveys what the Church feels about ignorance, education, and mental culture; but, as the last words imply, she has also another end in view, and to the attainment of this end all education should be shaped and directed. The same chapter of the acts of the Council thus insists on this point:—'The Church has at all times shown a special solicitude about primary schools, which, indeed, she was the first to create, and which she has ever considered and designed as the means by which the young are to be taught the elements of knowledge and be formed to virtue.'

"True virtue, true morality, must needs come from the Church, and by the Church be fostered and developed; and the Church has never recognised in this matter any system other than that which, to the knowledge of things merely secular, and of the laws and usages of society, unites religious instruction, and assigns to this latter the first place. In those schools where the children of all classes meet, religious instruction, to use the words of Pius IX., 'should so predominate and so direct all the other branches of education, that, in comparison with it, they should be looked on as mere accessories.' In consequence of this principle, the same glorious Pontiff has condemned the proposition that 'Catholics can approve of a system of education which is outside the Catholic faith and the authority of the Church, and which aims, or at least chiefly aims, at imparting a knowledge of things merely secular, and of social life on this earth.'

"This necessary influence of education seems to be better appreciated by the leaders of the infidelity that rules this age, so exclusively absorbed in material pursuits, than by certain careless Catholics. These leaders, 'who,' as the Provincial Council expresses it, 'are well aware to what extent the true Christian spirit of society depends upon the religious education of the young,' spare no pains to substitute for that education, another governed by their own principles. Their aim is no secret to any one; and as far as our own country is concerned, it is openly avowed in their speeches and writings. We find some, whose position gives weight to their words, and who set themselves to point out to the teacher how, without fear of blame or trouble, he may be enabled, with tact and prudence, to insinuate into the minds of his pupils modern principles, even when they are in opposition with certain religious prejudices, such as belief in the supernatural. Others, again, glory in establishing a system of education calculated to efface gradually the deep and irritating religious divisions that rend society; and, naturally enough, the means to this end is none other than the suppression of the religious convictions themselves. Others openly avow that education ought to give the death-blow to all religious prejudices, and substitute in their stead a more healthy notion of the universe and of mankind; and as a means of bestowing on the people a true religious education, too long denied to them, they propose a radical incredulity, which will soar above all the particular forms of religions or of Churches. Such is the language held by persons in authority, who receive sympathy and support from many others in books, pamphlets, and writings of all kinds.

"A school which should thoroughly deserve the confidence of Catholics, must not only respect the Catholic religion by not interfering with it; it must also teach that religion, and assign to it the place of honour. In such a school, what is called social instruction must be united as closely as possible with religious instruction; and this latter must pervade the whole training, and make the influence of religion be felt everywhere. Its beams are to penetrate throughout; the text-books should, in prudent measure, speak of the great truths of faith, of Christian morals, and of the Christian virtues; the teacher, too, should know how to introduce these lessons in their fitting places, and mingle them with all his teaching. In a word, in such a school education does not consist merely in learning the first elements of certain sciences, nor in training the young to civic virtues, and social accomplishments, much less in making them polite pagans, whose single aim is their personal gratification, whose sole motive is selfishness. No; education, properly so-called, is a powerful help to parents, and those who have charge of souls, towards forming the young Christian, who as child of God, son of the Catholic Church, and heir to heaven, must be taught to think and act as a Christian, and to practise Christian virtues in the manner that becomes a Christian. The Christian virtues, not in the narrow sense attached by some to these words, but the true Christian virtues founded on faith in the spirit of authority, of charity, of gratitude, of hope, and of fear, supported by the means which religion assigns as useful and necessary. These are what a good teacher will endeavour to inculcate on his pupils, and what he will lead them to practise. Of course, in a religious matter of such importance, the ecclesiastical authority must intervene, and in turn it will confer benefit upon the school by procuring additional counsel, light and help for the teacher. This, and no other than this, is the idea the Church has formed of education; and this is the idea she wishes her children to entertain concerning it. Whoever thinks differently from this, and persists in a different opinion, would incur the censure pronounced by Pius IX., in the Syllabus against the 45th, 47th, and 48th propositions. . . .

"The Catholic child must necessarily receive a Catholic education.

"The Catholic school is one of the most ordinary means to that end.

"Even with the use of all the educational help supplied by religion, we shall not always succeed in making the boy what he ought to be; so deep is the abyss of corruption in the heart of man.

"In an affair of such importance we are bound to employ the means which are most certain to be successful. These, beloved brethren, are the principles which your bishops feel it their duty to impress upon you. May their words, which have ever been the words of Him in whose name they address you, produce a deep and lasting impression on your hearts, especially in the exceptional circumstances of the present time. Your spirit, so sincerely Catholic, and which has given us such consolation in our painful ministry will show itself once again in this all-important matter of Catholic education. We are confident that whatever the clergy will undertake to do in obedience to their bishops in each parish towards the erection, support, and extension of Catholic schools, as well as whatever we your bishops shall judge to be our duty as shepherds of your souls, will be favourably received by you."

To the words of the Catholic bishops of Holland in which they so emphatically condemn mixed or godless education, we shall add an extract from a speech of Mr. Gregory, M.P., already referred to in regard to Prussia, in which he points out the evil consequences that are derived from that system of instruction:—

"Education in Holland is not compulsory, it is mixed and purely secular, no religious instruction whatever is imparted; this exclusion of religious instruction dates only from 1857. Before that it was attempted to give combined secular and religious instruction, it having been imparted on those points on which both Churches, Roman Catholic and Protestant, were supposed to agree, terminating only when their respective doctrines oppose. 'This failed,' as well it might, 'to give satisfaction to either sect.' Those who favoured the present system think that bringing together children of all creeds establishes a friendly feeling and diminishes religious differences. The same arguments which are used in Ireland, namely, the large number of attendants at the schools is instanced as a proof of the popularity of the system. These are the opinions of the few. On the other hand, the great majority and the almost unanimous feeling of the ministers of both religions is opposed to the present system, and the great number of children attending private, or, as they are called, 'Christian schools,' is instanced as a proof of their dislike to 'godless education.' A large and constantly increasing body of malcontents are endeavouring to procure the overthrow of the present system; and Protestant and Catholic, so seldom united, join heartily in this. A very different state of things is thus prevalent in Holland from that thorough unanimity which prevails in Prussia. His (Mr. Gregory's) informant says—'It would appear as if Holland and Ireland were on a par as regards the system of National education. Intended to reconcile both religions to a common system, that introduced may be said to have obtained their united disapprobation; and while we behold in Prussia a success almost incredible, after witnessing the results of other efforts for a like purpose, it is impossible not to be forced to the conclusion that any purely secular system would infallibly excite the hostility of those who wish their children to be brought up and instructed in the tenets of the faith which they themselves profess.'"

Allow me now to refer to the system of education in the United States, which is very like our system in Ireland; they call their schools "common schools;" in Holland they call them "neutral schools;" here we call them "mixed," but they are all pretty much the same. The system is of old date in the United States. The Rev. Mr. Fraser who was appointed by the Board of

education in England to examine into the state of education in America, treats largely in his report upon these common or mixed schools in the United States. At page 160 he gives an account of the regulations of the schools, taken from the Massachusetts school law:—

"The school committee shall require the daily reading of some portion of the Bible in the common English version, but shall never direct any school books, calculated to favour the tenets of any particular sect of Christians, to be purchased or used in any of the township schools."—(Chap. 38, s. 27.)

In New York schools they read the Scriptures and sing hymns. According to Mr. Fraser the same is practised in Boston. At Boston the rule is:—

"The morning exercises of all the schools shall commence with the reading of a portion of the Scriptures by the teacher in each school; the reading to be followed by the Lord's Prayer, repeated by the teacher alone."—(Regulations, chap. viii., sec. 5.)

In Philadelphia, Cincinnati, Chicago, a similar system is adopted. Hence religion is not altogether excluded from these schools. However, the Rev. Mr. Fraser reports very unfavourably of the effects which are produced by the teaching in them. At page 160 of his report he says:—

"For religious instruction, in the same sense which we in England attach to the word, it cannot be said that any provision at all is made under the American school system. Anything like 'sectarian,' which, as it is interpreted, means anything like doctrinal or dogmatic teaching, anything of the nature of a creed, or which requires children to utter the phrase, 'I believe,' is implicitly forbidden in all the schools; in some states it is forbidden in terms."

And again, at page 166:—

"As to the results of the association of children of different religious beliefs in the same school, I do not feel justified in pronouncing a very strong or definite opinion. With every approach so carefully barred against sectarianism, and the whole religious teaching (such as it is) being of so absolutely neutral a tint, there is no room or pretext for quarrelling, nothing that can generate *odium theologicum*. It may result, and I think it does result, in indifferentism, in a depreciation of the value of a creed and fixed forms of faith, and in a more thorough acceptance than elsewhere of the half-truth that 'He can't be wrong whose life is in the right.' It struck me very forcibly—I had almost said painfully—in America how little identity in religious feelings, or unanimity in religious habits or opinions, appears to be estimated as a constituent in domestic happiness. In no place have I ever seen the principle of 'agreeing to differ' in matters of religion so thoroughly woven into the tissue of society. It is not at all unusual to find two or three faiths in one family, and husband and wife separating on the Sabbath (as the Lord's day is always called) to worship with different congregations.

"It is true that the work of the day commences with the reading of the Word of God generally followed by prayer. It is true that decorous, if not reverent attention is paid during both these exercises; but the decorum struck me as rather a result or a part of a discipline than as a result of spiritual impressions: there was no 'face' as it had been the face of 'an angel;' no appearance of kindled hearts. The intellectual tone of the schools is high; the moral tone, though perhaps a little too self-conscious, is not unhealthy; but another tone which can only be vaguely described in words, but of which one feels oneself in the presence when it is really there, and which, for want of a better name, I must call the 'religious' tone, one misses and misses with regret."

Let us now hear one of the Protestant prelates of the United States, the Bishop of Tennessee, who was over lately at the Pan-Anglican Synod, and who delivered an address on education in London, from which I take the following:—

"He was anxious to lay the secular system open before the meeting, because he believed it was a matter of profound interest, not simply to the Church, but to the people of England, of every name, denomination, or sect, that it should be well understood that the people of England should understand well what they were doing, and not take another leap in the dark. . . .

"Mr. Fraser, in his report, said that the intellectual tone of the schools was high, and the moral tone not altogether unhealthy, but that the religious tone was altogether absent. There was just no religion at all in it. It was secular, and took no notice of God, or of Christ, or of the Church of the Living God, or, except in the most incidental way, of God's Holy Word. The intellect was stimulated to the highest degree, but the heart and the affections were left uncultivated. It was a system which trained for the business of life, not for the duties of life. As there were differences of opinion about Christianity, it was not allowed to be spoken of, and a knowledge of it was not one of the qualifications for a teacher. A man might be a Mahomedan or a Hindoo, if he were only proficient in geography, arithmetic, or the exact sciences. The teachers in the normal schools might be infidels, provided they did not openly inculcate their scepticism; and in point of fact, in the schools which were designed to train teachers only, a vast majority were not Christians. . . .

"It was quite true that in some schools—the number was comparatively small—the Bible was read, and in some the Lord's Prayer was said; but who could presume to call that Christian education? Merely reading the Bible without explanation or comment was not instruction. What would be said of a military school where the professors only read a chapter or two on military tactics, but gave no lessons, made no comments, required no drill? How could they expect mere reading the Bible to the young would make Christian men and women? But, in the great majority of the schools, even that was not done; and so the youth of the country left the school ready in figures, skilful with the pen, well instructed in the anatomy of the body and the mechanism of the steam-engine, but utterly ignorant of the principles of duty, truth, religion, and honour; without knowing the Ten Commandments or the Apostles' Creed. The result was stated by the Rev. Dr. Cheever, that five-sixths of the people of the United States do not attend any place of public worship. It was this which made a distinguished Prussian remark, 'I came to your country to study its geography, its laws, its institutions, and I find 2,000 religions and nobody believing in a God.' He believed that this lamentable state of things grew out of the secular system. Fox, the founder of the first reformatory for children, very well asked 'Of what use is it to a commonwealth that its rogues should know how to read, write, and cipher? Those acquirements are only so many master-keys put into their hands to break into the sanctuary of human society.'"

I have letters from several Catholic bishops who speak in the same sense as the Protestant Bishop of Tennessee. These will be interesting, I am sure, as showing the general unity of opinion amongst Catholics and Protestants upon mixed or godless education. The first letter I shall read is from the Catholic Archbishop of Baltimore, Dr. Spalding, a very distinguished writer and a native American. His letter is written on the 29th of December last to myself:—

"In regard to the working of our common schools I need scarcely add anything to what I wrote at length on the subject, some fourteen years ago, in the article on "*Common Schools*," which your Eminence will find in the second volume of my MISCELLANEA, beginning about p. 200, among my works which I had the honour to send to your Eminence. The first five or six pages discuss the general question, and state pretty clearly and fully our objections to the system as established here; and, after a general view of common school education throughout Europe, the general question returns near the close of the paper. The experience of the system since that time confirms me more and more in my opinion there expressed; crime and irreligion have fearfully increased under its operation. Why will not the Government give your Eminence and the Irish people the same right or privilege of separate schools which is granted in England?"

The following are some of the passages from the article on "Common Schools," in the two volumes of his miscellaneous works to which the Archbishop refers:—

"So far as Catholics are concerned, the system of common schools in this country (America), is a monstrous engine of injustice and tyranny. Practically, it operates as a gigantic scheme for proselytism. By numerous secret appliances, and even sometimes by open or imperfectly disguised machinery, the faith of our children is gradually undermined, and they are trained up to be ashamed of and to abandon the religion of their fathers. It were bad enough if all this were done with the money of others; but when it is accomplished, at least in part, by our own money, it is really atrocious. It is not to be concealed or denied that the so-called literature of this country, the taste for which is fostered by our common schools, and which is constantly brought to

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bear on the training of our children, is not of a character to form their tender minds to wholesome moral principles, much less to solid Christian piety. In general, so far as it professes to be religious, it is anti-Catholic, and so far as it is secular, it is pagan. . . . .

"The frightful increase of immorality among the youth of the rising generation, especially in that portion of the republic where the common school system is most fully carried out—as in New England—proves that there is something radically wrong in our educational system; so very wrong indeed, that the future stability of our country is thereby greatly endangered. Reflecting men of all shades of opinion begin to find this out, and to seek an adequate remedy to the constant growing evil, which threatens, in fact, to overwhelm our noble country, and this at no distant day, under the sweeping torrent of popular iniquity. Our public newspapers are becoming mere chronicles of horrid crimes—of murders, adulteries, rapes, robberies, and the disgusting details of widespread licentiousness. . . .

"Yes, we may not longer deny it; the great defect, the gnawing canker, the blighting curse of our educational system, is the absence from it of a wholesome religious instruction. Under it our children are practically reared up, more like enlightened pagans, preparing merely for this world, than as instructed Christians, well and thoroughly grounded in their faith, and making their novitiate for heaven. And such being the case, can we wonder that when they grow up and enter upon the busy scenes of life, they accordingly act more like pagans than like Christians, and fill the land with crime and iniquity."

The Bishop of Philadelphia, Dr. Wood, also an American, writes a few lines on the same subject, under date, 29th December, 1868, in which, having declared that he adopts the views of the Archbishop of Baltimore, he says :—

"Our struggle against these unfortunate public schools is a practical one. We build school-houses, and pay teachers, and adopt every possible means to withdraw our children, hoping that at some future day a more sound and equitable public opinion will do us justice.

"Begging your Eminence to accept the sincere expression of my respect and veneration,

"I am most respectfully, your Eminence's humble servant,

"JAMES WOOD, Bishop of Philadelphia."

The Archbishop of St. Louis, Dr. Kenrick, a native of Dublin, and a distinguished scholar writes from one of the great Southern States, in the same strain :—

"St. Louis, 2nd January, 1869.

"With regard to our school system, I have to say that it is in principle as great an injustice and no less objectionable in its character than the Established Church in Ireland, supported in a great measure by Catholic funds. There is no religious teaching in our public schools, and this, as the lesser evil, we prefer to sectarian proselytism by means of education. The consequences, however, are equally destructive of faith and morals. Indifference to religion is the natural and almost necessary consequence of its systematic exclusion from school-teaching. Hence, Catholics almost everywhere in the States, endeavour to provide schools for their children in which they may receive a moral and religious education. Although they have to pay their portion of the money expended in supporting public schools from which they derive no advantage, they contribute to the erection of school-houses and support of schools as if they had no right to claim a more equitable division of the school money than the bad principles—for religious they have none—of those who control public affairs in this country permit them to receive. How different the case in Canada, where separate schools, under such influences as any number of taxpayers may agree upon, are allowed; and those who support them are not only exempt from taxation for school purposes, but are, moreover, positively assisted from the public money. The injustice done to Catholics in the States is exactly equal to that done to Catholics in Ireland by the Church Establishment.

"The result of public school teaching in the States for those who frequent them is very bad. Many Protestants are opposed to it, but are withheld from uniting with the Catholics in seeking to have such a change introduced as would assimilate these schools to those of Canada or of England by the fear that Catholics would be the great gainers by the change. The very general irreligion and immorality which characterize the rising generations of America are attributed by a very large number of intelligent and respectable persons—not Catholics—to the school system, which is as godless as the Constitution itself.

"From the character of the party that now has the control of matters in England, I fear very much that the denominational system will be replaced by the system that prevails here and in Ireland. The tendency of modern liberalism is to eradicate religious principle from society, and in no way can this be more surely effected than by separating learning from the influence by which it may be guided and restrained."

As the common school system has been very fully developed in New York, the judgment of the illustrious Archbishop of that great metropolis, Most Rev. Dr. M'Closky, must be listened to with great interest :—

"New York, January 3rd, 1869.

"MOST EMINENT AND DEAR LORD,—I have the honour to acknowledge the receipt of your Eminence's esteemed favour of 12th ult., in which you request me to inform you what are the results in this city of our system of public schools, from which religious instruction is excluded, or which are conducted on the 'mixed principle.'

"I can answer that so far as our Catholic children are concerned, the workings of our public school system have proved, and do prove highly detrimental to their faith and morals. So strongly has the conviction of this been impressed upon the minds both of pastors and parents that most strenuous efforts, and even enormous sacrifices, have been made, and continue to be made, in order to establish and support Catholic parochial schools. We have at the present moment in daily attendance at these schools an average number of between eighteen and twenty thousand children. The annual expenses for the maintenance of these schools does not fall short of one hundred thousand dollars; while the amount expended for purchase of lots, and erection of proper school buildings, &c., considerably exceeds a million.

"Nothing but the deepest sense of the many dangers to which the religious and moral principles of their children are exposed could prompt Catholic parents to make such great pecuniary sacrifices, or assume such onerous burdens; for it has to be borne in mind that while they are thus obliged through conscientious motives to support their own schools, they have at the same time to bear their share of the taxation imposed for support of the public schools.

"I should remark that our parochial schools are free. The children receive their education, are furnished with books, &c., gratuitously.

"Your Eminence then may perceive how disadvantageously, and even how unjustly our public school system works for Catholic parents and children. We have from time to time received partial relief from appropriations made either by the Common Council of this city, or by the Legislature of the State, but these bear no proportion to the actual expenditure we are obliged to make.

"With regard to non-Catholics, very many of the more thoughtful and earnest minds among them see and acknowledge the evils which are the inevitable results of our common school education. They see that the absence of all religious teaching is weakening the hold which any distinctive creed, or any special denomination, might have on the minds of youth, and that thus growing up in indifference to the religion of their parents, they become indifferent to all religion, and if continuing to bear the name of Christians, it will be only so long as it may remain a popular name in the country, but ready to be cast off when no opprobrium or reproach will attach to doing so.

"I am deeply and painfully convinced that our common schools, as now organized and conducted, are gradually undermining Christianity in this much favoured land. Home influence, and Sunday school training are all that are left to check the growth of infidelity in the minds of the young—but these are insufficient—Protestant clergymen admit it, and in many places are calling upon the people to establish their own parish schools. The bishops of the Protestant Episcopal Church when lately assembled in general convention in this city, strongly recommended and urged the establishment of such schools.

"Time, we hope, may work some remedy, but it will only be when the popular prejudices against sectarianism (which, being interpreted in the American sense, means Popery) will be more fully, if not completely, removed.

"The main discussions which took place on this subject were during the time of my distinguished predecessor. Your Eminence will find them in the first volume of 'Works of Archbishop Hughes.' In the Decrees of 11th Plenary Council of Baltimore (Titulus IX.) the official declaration of the Bishops on this subject is given. I may mention that, as that titulus was chiefly prepared by me, it expresses nothing but what I sincerely feel and am willing to endorse. Earnestly hoping that your Eminence and right rev. colleagues may successfully resist all attempts to impose upon you our American public school system, and wishing you long life and happiness,

"I remain, etc.,

"✠ J. M'CLOSKY."

The archbishop has since forwarded a printed account of the expenses of his schools for the last year—in New York and in the diocese—which does not extend much outside the city. There were 24,515 children in daily attendance. The amount expended in supporting the schools by the diocese of New York was 132,331 dollars and 47 cents. The amount expended up to the present in purchasing property, sites, and houses for the schools amounts to 1,265,363 dollars and 37 cents.

26631. The *Chairman.*—Does he mention what amount or proportion of public money they get for their schools?—They get very little, though they are taxed for the State or common schools. I believe a great part of the large private Catholic subscriptions just referred to is paid by the Irish inhabitants of New York. This shows that the Irish bring with them to America a great feeling against mixed and in favour of denominational education.

26632. Are we to take it that these schools are too exclusive in their religious character to get the aid of public money?—The Government has established common schools, which the bishops look on as calculated to promote infidelity. If the Catholic people would send their children to these schools they would have a right to a free education in them. As they cannot do so with a safe conscience, they build schools for themselves to which the State, wishing to patronize no other schools but those from which dogmatical teaching is excluded, contributes nothing. Catholics may occasionally get a site for a school, or get some little assistance from the State, but they are excluded from all substantial Government aid. They are obliged to pay the taxes for the support of the common schools, but they cannot send their children to them, lest they should imbibe infidel principles. Hence the Catholics have to pay for schools to which they cannot send their children, and besides to support schools for themselves.

26633. In fact they occupy a very similar position to the schools of the Church Education Society in this country?—I would not say that the Catholic schools in New York may be compared to the Church Education schools in Ireland. In New York there is a special school tax which Catholics have to pay for schools which they condemn. As there is no school tax in Ireland, the Protestant supporters of the Church Education Society have to support only their own schools. It is to be added that in Ireland Protestants have at their disposal large funds for educational purposes taken at least in part from Catholics, and that—according to the ancient discipline of the Church—the property of each parish was burdened with the obligation of providing for the education of its own children.

Allow me now to read a letter from the Bishop of Newark, a very distinguished man, a native American. He has published many documents of great value against this common school system. He writes:—

"Newark, December 28th, 1868.

"Your Eminence,—I have received your Eminence's letter of the 12th inst., and take pleasure in complying immediately with your request.

"The system of what is called 'mixed education' has been worked out here as fairly as it is likely to be in any part of the world, and it has been in existence for such a length of time as to enable one to judge with a good deal of certainty as to its effects.

"The only difficulty in the matter is to determine how much of the evils of our American social system is to be attributed to it, and how much to other causes. Besides, I am so much opposed to it, and so strongly in favour of a positive religious basis for education, that I am afraid that I am hardly a fair judge.

"It cannot be denied that the American people established it in good faith, and with the best intentions. Recognising the evils of ignorance, and the necessity of education in a country, particularly where universal suffrage existed, they intended by means of it to fit the people to govern themselves. Having, as a general thing, no sense of the importance of positive religious doctrine, they also thought that this system would do away with religious strife, and cause the people of the country, made up of various races, to become more homogeneous.

"The Americans take a pride in their public school system, though they sometimes complain of the large and gradually increasing school tax, and the schools are generally pretty well conducted. A large majority of the school teachers are, I think, from New England, which, as Archbishop Hughes said in its praise, 'is a country that exports ice and schoolmasters.'

"Though these schools are organized on the principle that all religious teaching shall be excluded, yet, as a general thing, they are virtually Protestant schools. A portion of the Holy Scripture is read before opening the school, and I believe the Lord's Prayer repeated; a hymn is sung in most of them. Then there is the personal influence of the teacher, who, of course, colours everything he teaches with his own opinions and prejudices, and except in the largest cities all the teachers are Protestants, or at any rate not Catholics; still, except so far as it may be done by the teacher in his remarks upon points of history, &c., there is no positive religious teaching of any sort. The result is, that the great majority of our American youth are growing up bright, self-reliant, irreverent, worldly persons, anxious to make money, careful, as a general thing, to preserve a good exterior, but for the most part without any moral restraint.

"My own opinion is that a great deal of the crime of the country, most of the private and public dishonesty which is so prevalent, has its origin in this system of mere intellectual training without religion. What makes it worse, the family influence has been very much broken down in this country, not only by the religious indifference of the majority of parents, but by the too earnest pursuit of wealth, and the early age at which children are placed in counting-rooms, stores, and workshops.

"Another thing which has been the cause of much injury to the national character and welfare is that the public school system attempts too much; over-educates in one sense, by teaching the masses branches which belong only to higher education, and thus disposing them to think they know a great deal when they know very little. In a word, that superficial knowledge which is so dangerous, making the children of the poor discontented with their lot in life, indisposed to anything like hard work—and this is one of the causes why all the professions are so overcrowded with persons who would have made very good shoemakers or carpenters, but miserable physicians, lawyers, or ministers.

"I can readily understand from its effects, as exhibited in this country, why it should be such a favourite (that is the mixed merely secular education) with the modern Radical school, who have such a hatred of the supernatural; it does their work most effectually, and is, as I believe, the greatest enemy of the Catholic Church, and of all dogmatic truth.

"I have said nothing of the injustice of the system as carried out in this country. As far as it has any religion about it, it is Protestantism, and consequently Catholics are excluded from it, not by the law of course, but by the dangers to which it exposes the faith of those who come under its influence. In most of the dioceses of the United States, the great majority of the Catholic children (in this diocese I may say nearly all) are in Catholic schools; yet, whilst we are obliged to support our own schools, without any assistance from the State, we are compelled to pay taxes for the support of the public schools. Instead of Church and State as you have in Ireland, we have School and State.

"I send your Eminence a copy of a pastoral letter, in which I touch upon this matter, and which will give you at any rate, my opinion in regard to it.

"If at any time I can give your Eminence more detailed information, or answer any particular question suggested by your study of the subject, I will do so most cheerfully.

"Hoping to have the happiness of meeting your Eminence in Rome next year,

"I remain, with profound respect,

"Your Eminence's most obedient servant,

"✠ J. R. Bayley, Bishop of Newark."

The pastoral referred to is dated 28th August, 1868, and contains a great deal of very good instructions on the same matter, which cannot fail to be useful in discussing the education question. I will read one or two passages:—

"We cannot use too strong language to both clergy and people, upon the matter of Christian education. The time has passed when there can be any difference of opinion amongst us on this point. Experience has proved that unless Christian instruction and discipline are made to accompany and regulate intellectual culture, it would be better, in the majority of cases, for the individual and for society, if he had been left in ignorance. There is nothing that shows more fully how far the American mind has departed from the true idea of Revelation and real Christian civilization, than the absolute manner in which it has committed itself, and the

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future destinies of this country to the theory of mere secular education. We may regret the injustice of this system toward ourselves, who are taxed to support it, and yet cannot conscientiously take any part in it; but as Christians, believing that the doctrines and principles of Christianity are the necessary basis of any permanent greatness, we must mourn over the folly of a people, who, whilst they are labouring to build up a magnificent edifice, are at the same time destroying the foundations on which it rests. It is absurd to talk of morality as separated from religion and positive dogma. Christian virtue requires constant self-denial, and no person or people will practise self-denial merely to satisfy a sentiment.

"No one who dwells upon the result of the popular education of this country, as exhibited in commercial and business transactions, in the halls of legislation, and political combinations, can deny that the whole American mind is much more strongly imbued with the principles of Benjamin Franklin, than with those of the Christian catechism; and whilst all reflecting and religiously disposed persons are lamenting over these things, declaring that with few exceptions there is no longer any family with its sacred influences; no longer any children over five years old; no longer any obedience, or reverence, or honesty; that our young women think only of dress and amusement, and are unfit to be wives or mothers; that our public men are seeking only their own interests; that real statesmanship has departed from amongst us; that neither the men nor the principles of the olden time exist any longer; they do not point out the real cause of all this, nor attempt to correct it.

"It is all very well to talk about the American atmosphere, and the spirit of the country, but the American atmosphere, in this sense of the word, and the spirit of the country, result directly from the whole training of the American mind and character. Everybody is talking about education, the advantages of education, the necessity of education; and yet, almost all have come to use the word in its narrowest and most imperfect meaning, as implying mere cultivation of the intellectual faculties, and even this is done in the most superficial manner, by cramming the mind with facts, instead of making it reflect and reason. The great majority even of those who write upon the subject take no higher view. They seem to have forgotten that education, in any proper sense of the word, must take into account the whole nature of man, and his eternal as well as temporal destiny; that it begins with almost the very beginning of life; that its most important lessons, those which have the greatest effect upon the future, are learned in early youth, and that if the heart and soul be not then imbued with the love and fear of God, and the truths of religion, they probably never will be. The necessarily brief and imperfect teachings of a Sunday-school are not sufficient for this purpose; especially when the elimination of all positive religious truth from the course of instruction during the other six days of the week, convinces the children who are very quick in their appreciation of these things, that those who have the ordering of the matter, do not regard religion as of the first importance, nor in fact of any real importance at all.

"The real difficulty is, that the fathers and mothers of the country are not doing their duty in this respect; that the spiritual guides of the people, instead of inculcating revealed dogmatic truth, as the only basis of all Christian morality, are preaching politics and Radicalism, and worse than all, that the schools which have taken the formation of the minds of the young out of the hands alike of parents and ministers, are training them up to be sharp boys, sharp men, cunning unscrupulous politicians, without religion, and consequently without morality.

"It needs no prophet to tell us the consequences of all this; nor should we as Christians and Catholics need any one to teach us our duty under such circumstances, living as we do, in a country where naturalism and its offspring, indifferentism, are gradually taking the place of religion.

"We believe in our holy religion as the revealed will of God, as our infallible guide in all matters of truth and morals, and that the first and chief duty of every man is to labour to secure the salvation of his immortal soul.

"We know that the great majority of the people in every country are obliged to earn their daily bread by the sweat of their brows, and this, not owing to any bad social organization, but by the very order of God's providence in this world, and that consequently they have neither time nor opportunity to become solidly learned. We are convinced that the best and only real education is that which fits men to discharge their duties in the various conditions of life in which God has placed them, and to prepare them for another and a better world, that 'an humble peasant is better than a proud philosopher,' and that all this forced, superficial education, in which the pupil studies a little of everything and learns nothing, is an evil rather than an advantage, as it only tends to puff him up and make him discontented with the more humble and ordinary occupations of life.

"As the pastors and spiritual guides of our people, it is our duty to keep these important truths in regard to man's true condition in this world and the real end of his existence ever before them, as their only preservative from the false humanitarian systems which are so prevalent in our days, and which tend to pervert the whole order of society."

Such is the substance of the Bishop of Newark's pastoral, which with the other documents already quoted, shows pretty clearly that in the United States the feeling is very much against mixed, and in favour of separate education for Catholics.

We shall conclude our remarks upon education in the United States by the following decrees of the Plenary Synod of Baltimore, held in October, 1866, which are signed by seven archbishops, thirty-seven bishops, two procurators of bishops, and two abbots—in all forty-eight dignitaries:—

"The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country. Such is the nature of the system of teaching therein employed, that it is not possible to prevent young Catholics from incurring through its influence, danger to their faith and morals, nor can we ascribe to any other cause that destructive spirit of indifferentism, which has made, and is now making such rapid strides in this country, and that corruption of morals, which we have to deplore even in those of tender years. Familiar intercourse with those of false religions, or of no religion; the daily use of authors who assail with calumny and sarcasm our holy religion, its practices, and even its saints, these gradually impair in the minds of Catholic children, the vigour and influence of the true religion. Besides, the morals and examples of their fellow-scholars, are generally so corrupt, and so great their licence in word and deed, that through continual contact with them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax before the fire. These evils and dangers did not escape the notice of our predecessors, as we learn from the following decrees."

"(*a*) Whereas many Catholic children, especially those born of poor parents, have been and are still exposed in several places of this province, to great danger of losing their faith or morals, owing to the want of good masters to whom their education may safely be entrusted; we consider it absolutely necessary that schools should be established in which the young may be imbued with the principles of faith and morality, and at the same time receive instruction in letters. (Council of Baltimore, No. 33.)

"(*b*) Whereas the books generally used in schools contain much that is opposed to the principles of our faith, inaccurate statements of our doctrine, and even historical falsehoods, whereby the minds of the young are filled with error to the grave peril of their souls, the interests of religion and education, and the credit of the United States imperatively demand some remedy for so great an evil (*ib.* 34).

"(*c*) Whereas the character of the public education given in these provinces is generally such as to promote heresy by insensibly instilling into the minds of the young the false principles of the sects, we warn all pastors to use their best diligence to secure a Christian and Catholic education for children, and to take care that the children do not read the Protestant Bible, nor recite the hymns or prayers used by other religions. They should be vigilant, therefore, lest books or practices of this kind be introduced into the public schools to the peril of faith and piety. All such efforts on the part of the sects should be resisted with firmness and moderation, care being taken to ask the co-operation of those in authority. (Baltimore, No. 54.)

"Now, the best and, indeed, the sole remedy for these most serious evils and inconveniences, in our judgment, is this: that schools be erected in every diocese, near each church, in which Catholic youth may be imbued with literature, and a liberal education, as well as with religion and morality, as was already prescribed by the fathers of a former Plenary Council."

"We exhort the bishops, and considering the dreadful evils that spring from a bad system of education, we implore them by the bowels of the mercy of God to take care that schools should be attached to every church in their dioceses, and, if necessary, and where circumstances allow, let them provide suitable masters at the expense of the church to which the school is attached." (*Ib.*, 54.)

In Canada the same feeling prevails as in the United States amongst Catholics. In Lower Canada, where the population is Catholic, the schools are denominational. There were always Catholic schools for Catholics; latterly Protestants have got the same privileges as Catholics. They have schools of their own, and

special provisions are made for maintaining these schools independently, giving full satisfaction to the Protestant population. Mr. Chauveau, who is Minister of Public Instruction, when over here two or three years ago, stated he had done everything in his power, though a very zealous Catholic himself, to give the same educational rights to the Protestants of Lower Canada as Catholics enjoy. The Rev. Mr. Fraser in his report, page 311, makes the following observations:—

"The provisions demanded as necessary for the protection of Protestant education in Lower Canada are as follow:—

"That there shall be a separate Protestant Superintendent and Council of Public Instruction; the latter to represent, as fairly as may be, the leading Protestant denominations.

"More perfect protection of the rights of the minority in the disposal of their school taxes.

"A removal of 'the manifest injustice' in the dependence of the Protestant school districts on the boundaries which may be fixed for parishes and municipalities.

"The recognition of a rule that all provincial aid granted to education by Parliament should be distributed between the Protestant and Roman Catholic departments, according to the population they respectively represent.

"A guarantee securing the permanence of all the higher Protestant educational institutions, which cannot be supported altogether by local rates or public grants, to the Protestant population.—*Fraser*, p. 312, text.

And may we not here stop to ask if such protection be granted to a small minority of Protestants in Lower Canada, why should not equal rights be guaranteed to the Catholics who form the great majority of the people of Ireland? Why should not their interests and wishes be attended to and respected when so much is done for the few Protestants of Lower Canada? Rev. Mr. Fraser adds:—

"There can be no doubt that, in the purely Catholic schools of Lower Canada, the religious and moral instruction of the pupils is carefully attended to. A large proportion of the teachers are members of religious orders, and the skill and success with which the Christian Brothers discharge their duty in these respects is well known. I presume, also, that religious instruction, though probably of a less dogmatic and definite character, is given in the Protestant dissentient schools. The law, as we have seen, gives to the curé, priest, or officiating minister, the exclusive right of selecting the books having reference to religion and morals, for the children of his own religious faith in the schools.—*Fraser*, p. 313.

Rev. Mr. Fraser winds up his account of America with the following observations, expressing his opinion that, according to the nature of things, mixed education is an absurdity, and cannot be brought into operation in a way to satisfy any party:—

"The fact remains, that mixed schools, with religious instruction occupying a definite place in their programme, are a phenomenon hardly to be met with on the American Continent. No compromise and no comprehension have yet been discovered sufficiently skilful to appease, or sufficiently tolerant to embrace, the mutual jealousies of Christian communities. It was so in the United States; it was so, though less prominently, in Upper Canada; it is so, though in still smaller proportions here. It looks almost like a law of human nature that it shall be so everywhere."

Let us now turn to Upper Canada where the Catholics are in the minority, and the Protestants in the great majority. Protestant schools were here long established, just as Catholic schools existed for a long period in Lower Canada. If things were to be equitably arranged, the system introduced into this last-mentioned province should have been applied to Upper Canada. However, where Protestants were in a majority, an attempt was made to compel Catholics to attend their schools, and to establish the system so unfavourable to Catholics which prevails in the United States. This plan was resisted by the Catholic clergy, and after a great deal of quarrelling on the matter it was agreed that wherever five families should unite in asking for a school of their own denomination that such a school should be established. In this way the requirements of the Catholic minority are now provided for. I have a letter here from the Vicar-General of the diocese of Halifax in which he describes in a few words the whole system as it now exists:—

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"The law as your Grace is aware, permits, in Upper Canada, in mixed districts, five Catholic heads of families who object to send their children to a common school, to establish a separate or Catholic school, if they can show twenty children desirous of attending.

"These five families are exempt from taxation for common schools, they receive a proportionate share of the public funds, granted by the legislature.

"Their teachers are trained in the normal school and allowed every privilege.

"There are in Canada two Catholic normal schools under the direction of clergymen and of nuns of the Ursuline order.

"A Catholic journal of education is published monthly at the expense of Government.

"If a parish or district is too poor to establish a Catholic school, two districts are allowed to be united and one school established in the border.

"The law in New Brunswick permits the fullest freedom in educational matters in that province; any teacher holding a certificate of qualification can establish a school in any place, and if he can show an attendance of twenty-five, he receives share of the public money according to his class as a teacher, even though there may be several other schools in existence in the same district or town.

"Religious instruction can be given without any restriction in all such schools.

"The common school system has been established too recently, in Nova Scotia, to judge of its results.

"In Halifax city for which a law was specially made under which Commissioners are allowed to grant to schools under the control of religious denominations, a share of the public money, the only conditions required being that the schools are entirely free, and that they may be visited by an Inspector.

"These schools receive £2,500 of the public money. Thirteen years ago separate schools could have been established in Nova Scotia, had it not been for the prejudices of the Catholic members of the Legislature, who objected to the scheme, because it involved some additional taxation."

The recognition of Catholic schools in Upper Canada in the way mentioned in this letter, was not obtained without a long struggle. Every concession was actively opposed by the Rev. Dr. Ryerson, a Protestant clergyman, and chief superintendent of Education in Upper Canada, but in the end the cause of justice triumphed, and freedom of instruction was established. To show how anxious the Catholics were for this boon, I give some extracts from documents published at Toronto during the discussion of the question. The Rev. Mr. Bruyere defending the claims of Catholics writes:—

"A denominational law with the motto 'Protection to all—favour to none,' authorizing all religious bodies recognised by the State to establish and govern their own schools, without interference on the part of the dictator of the education office, is the only possible solution to the great problem which now perplexes our legislators and politicians—convulses our country with painful dissensions and discord. . . . In a letter lately addressed to me the Bishop of London, Canada, says—'Let the denominational system be introduced without showing favour to any particular creed, but allowing all denominations to have their own schools according to their respective views; government grants being given in proportion to the relative number of children frequenting such schools.' I will add" (continues Mr. Bruyere) "that Catholics will never submit to the common school system. The members of the Church of England are heartily disgusted with it. A large portion of the Church of Scotland, and the most intelligent of all denominations protest loudly against it." (Pamphlet printed in Toronto, 1857.)

And here let me add that on the 10th March, 1857, the Archbishop of Quebec, the Bishop of Three Rivers, and the Bishop of Tloa addressed the following letter to the Bishop of London, just mentioned, congratulating him on the opposition he had given to the common schools.

"'My lord, we hasten to express to your lordship the heartfelt satisfaction with which we behold your present exertions towards obtaining for the Catholics of Canada the enjoyment of their inalienable rights of having free schools for their children.

"'You are upheld in your endeavours by the teachings of sovereign Pontiffs, a decree of the 1st Council of Quebec, and the example of the bishops of the whole world, who are unanimous in proclaiming that mixed schools are dange-

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rous, and that Catholics should neglect nothing in securing for their children a religious together with a secular education. Indeed it constitutes a right no less sacred for Catholics than that of bringing up their children in their religion —and to refuse it to them is to strike at the religious liberty insured by the Constitution to all the inhabitants of Canada.

"'We cannot, therefore, but most cordially concur with the appeals which you make that this all-important right may not any longer be a dead letter on the pages of our legislation." (Pamphlet, Toronto, 1857, p. 103.)

The Bishop of Montreal, the Bishops of Carrha, Bytown, and St. Hyacinthe also expressed their concurrence in the sentiments of the Bishop of London (*ib.*).

So far for the feeling in Nova Scotia and in Upper and Lower Canada in regard to mixed education. I shall now close my quotations from so many sources, by referring to the highest authority in the Catholic Church. The Pope, the supreme head of the church, and Christ's vicar on earth, having been consulted upon this important matter, addressed in the year 1864 a letter to the Archbishop of Friburg, in Germany, who at that time was defending the rights of religion over the school against the aggressions of the Government of Baden. I take the following extracts on the mixed system from this important letter:—

"At vero cum hujusmodi perniciosissima docendi ratio sejuncta a Catholica fide et ab Ecclesiæ potestate maximo sit hominibus, et societati damno, dum agitur de litteris severioribusque disciplinis tradendis, ac de educatione curanda in scholis publicisque institutis, quæ honestioribus societatis classibus sunt destinata, ecquis non videt multo graviora mala et damna ex hac methodo derivare, si eadem in populares inducatur scholas. Etenim in hisce potissimum scholis omnes cujusque e populo classis pueri vel a teneris annis sanctissimæ nostræ religionis mysteriis, ac præceptionibus sedulo sunt erudiendi, et ad pietatem morumque honestatem, et ad religionem civilemque vivendi rationem accurate formandi, atque in eisdem scholis religiosa præsertim doctrina ita primarium in institutione, et educatione locum habere, ac dominari debet, ut aliarum rerum cognitiones, quibus juventus ibi imbuitur, veluti adventiciæ appareant. Quapropter juventus maximis exponitur periculis, nisi ejus in memoratis scholis institutio arctissimo cum religiosa doctrina vinculo consocietur. Cum igitur populares scholæ ad populum religiose formandum ejusque pietatem, et Christianam morum disciplinam fovendam sint præsertim statutæ, iccirco, omnem Ecclesiæ curam sollicitudinem et vigilantiam præ cæteris educationis institutis sibi merito, atque optimo jure semper vindicarunt. Ac propterea consilia, conatusque arcendi a popularibus scholis Ecclesiæ potestatem proficiscuntur ex animo eidem Ecclesiæ summopere adverso, atque ex studio extinguendi in populis divinum sanctissimæ fidei nostræ lumen. Quocirca Ecclesia, quæ easdem fundavit scholas, summa cura studioque eas semper est prosecuta, illasque veluti potiorem ecclesiasticæ suæ auctoritatis ac regiminis partem consideravit, et quæcumque earum ab Ecclesia sejunctio maximum eidem Ecclesiæ ipsisque scholis affert detrimentum. Ii autem omnes qui perperam contendunt, Ecclesiam debere salutarem suam moderatricem vim erga populares scholas deponere, aut intermettere, iidem nihil aliud profecto vellent, quam ut Ecclesia contra divini sui auctoris mandata ageret, et gravissimo officio curandi omnium hominum salutem sibi divinitus commisso deesset. Certe quidem ubi in quibusque locis, regionibusque perniciosissimum hujusmodi vel susciperetur, vel ad exitum perduceretur consilium expellendi a scholis Ecclesiæ auctoritatem, ut juventus misere exponeretur damno circa fidem, tunc Ecclesia non solum deberet intentissimo studio omnia conari nullisque curis unquam parcere, ut eadem juventus necessariam Christianam institutionem, et educationem habeat, verum etiam cogeretur, omnes fideles monere, eisque declarare ejusmodi scholas Catholicæ Ecclesiæ adversas haud posse in conscientia frequentari."

The following is a literal translation of the preceding letter:—

"But, if this detestable system of education, so far removed from Catholic faith and ecclesiastical authority, becomes a source of evils, both to individuals and to society, when it is employed in the higher teaching, and in schools frequented by the better class, who does not see that the same system will give rise to still greater evils, if it be introduced into primary schools? For it is in these schools, above all, that the children of the people ought to be carefully taught from their tender years the mysteries and precepts of our holy religion, and to be trained with diligence to piety, good morals, religion, and civilization. But in these same schools, religious teaching ought to have such a leading place in all that concerns education and instruction, that whatever else the children may learn should appear to be subsidiary to it. The young, therefore, are exposed to the greatest perils whenever, in their schools, education is not most closely united with religious teaching. Wherefore, since primary schools are established chiefly to give the people a religious education, and to lead them to piety and Christian morality, they have justly attracted to themselves, in a greater degree than other educational institutions, all the care, solicitude, and vigilance of the Church. The design of withdrawing primary schools from the control of the Church, and the exertions made to carry this design into effect, are, therefore, inspired by a spirit of hostility towards her, and by the desire of extinguishing among the people the divine light of our holy faith. The Church which has founded these schools, has ever regarded them with the greatest care and interest, and looked upon them as the chief object of her ecclesiastical authority and government, and whatsoever removed them from her, inflicted serious injury both on her and on the schools. Those who pretend that the Church ought to abdicate or suspend her control and her salutary action upon the primary schools, in reality ask her to disobey the commands of her divine Author, and to be false to the charge she has received from God of guiding all men to salvation; and in whatever country this pernicious design of removing the schools from the ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound not only to use her best efforts, and to employ every means to secure for them the necessary Christian education and instruction, but, moreover, would feel herself obliged to warn all the faithful, and to declare that no one can in conscience frequent such schools as being adverse to the Catholic Church."

Perhaps it may now be asked why I have collected the testimonies of so many lay and ecclesiastical authorities upon the question which we are examining. My answer is, that in the first place it is meet that we should appeal to the experience and wisdom of others, when great interests are at stake, and in the second place, that when we find that the chief pastors of the church, to whom has been committed the care of feeding the flock of Christ, unite among themselves and with the Holy See in holding any doctrine concerning the welfare of the souls of the faithful, we Catholics bow respectfully to their teaching, and embrace the doctrines they propound. The teaching of the bishops of the world, sanctioned by the decision of the successor of St. Peter, has with us a decisive authority. This is in conformity with the words of Vincent of Lerins (Commonit. c. 2): "Illud est verum et Catholicum quod semper, quod ubique, quod ab omnibus creditum est;" it is also confirmed by the saying of St. Augustine (contra Donatist.): "Securus judicat orbis terrarum."

I have now to refer to a mixed system attempted in British India, which has been very unsuccessful. In a Parliamentary Report upon the Indian Territories, No. VI., published in 1853, I find an account of several mixed schools existing at Agra, Bombay, Calcutta, and other places in India, in which Hindoos, Mahomedans, and Christians are assembled together. Mr. Halliday, a Government officer, being examined, gives the following evidence as to the way in which religion is managed in these schools:—

"It is not true that the Bible is proscribed in the Government schools, it is put into the Government school libraries universally, and the students are allowed to the top of their bent, to read it from beginning to end. I will not say that they are encouraged to do so, but when you consider that they have to read and be examined in Milton, in Johnson, in Addison, in Abercromby's 'Moral Philosophy,' and in a variety of books of that class; and looking also to the sort of examination which is required of them, and the full, complete, and comprehensive knowledge of all the subjects of which those books treat, which is expected from those young men, it is perfectly clear that they can do nothing without knowing that which appears sprouting upon the surface of every one of those books at all times. It has been truly said by Sir Charles Trevelyan, in the committee of the House of Lords, that we are not conscious ourselves to the full extent of the amount of Christian teaching involved in a thoroughly classical English education, independently of all direct efforts at conversion. It renders necessary a knowledge of the Bible, and I may say a knowledge of the great doctrines of Christianity, which those

young men who have that peculiar desire to improve themselves, which is the characteristic of the natives of Bengal, are perfectly able to receive, and perfectly desirous of following out; the consequence is, that they do read and study the Bible, nobody objecting to, or standing in the way of their so doing. I believe there is more knowledge of the Bible in the Hindoo College of Calcutta, than there is in any public school in England." (*Report*, p. 56.)

Rev. Dr. Carr, one of the bishops of the Church of England, in India, and Vice-President of the Elphinstone College, Bombay, in his evidence confirms Mr. Halliday's testimony, and shows that moral or religious tracts were permitted in the schools (question 9589):

"It shall form no design of the society to furnish religious books, a restriction, however, very far from being meant to preclude the supply of moral tracts, or books of moral tendency, which, without interfering with the religious tendencies of any person, may be calculated to enlarge the understanding, and to improve the character." (*Ib.* p. 138.)

Now what is the effect of mixed education in those schools? Has it produced beneficial results? Has it tended to promote Christianity? Let us hear the testimony of officials of the Government, or other English gentlemen residing on the spot and acquainted with the working of those mixed schools.

Mr. Marsham, a Government officer, when examined, says (*Q.* 8597)—

"Those natives who have received a superior education, and through that education have been raised above the absurdities of their creed, are still found to be, perhaps, the most strenuous opponents of Christianity." (*Ib.* p. 28.)

Right Rev. Dr. Carr was asked (*Q.* 9584)—

"Does your lordship think that a purely secular education is likely to create a spirit of infidelity? *A.*—It has created it to a very great extent; a great part of the young men who have been educated in that school (Elphinstone, Bombay) are complete infidels as regards their own creed." (*Ib.* p. 137.)

In the next answer he adds—

"They are not only infidels as to their own system, but they have been supplied with the objections of European infidels to Christianity."

Rev. Dr. Charles being asked (*Q.* 9991)—

"Has the result of the course of education been favourable or otherwise to the youths so instructed? *A.*—The Government course of education, so far as it has produced any effect has tended to undermine the convictions of the native mind in Hindooism." (*Ib.* p. 180.)

Q. 9992—

"Has it tended to supply the place of Hindooism with any purer faith?—It has not; it has conducted the students, so far as it has operated, to Deism, and to the rejection of all religion."

Q. 9993—

"Further even than Deism?—In some cases open Atheism has been professed by some of the *alumni* of the Government schools, but I should not say that that prevailed to a very great extent." Dr. Charles adds, in his next answer, that the natives "Are no longer Hindoos in principle, even while they adhere to the observances of Hindooism. (*Ib.*)

Some other witnesses call the natives *flippant infidels.*

The Rev. J. Kennedy, A.M., was examined:—

"9939. Have you any means of telling the Committee what has been the conduct, or what is your impression of the conduct of those who have been educated in the Government schools, without any religious instruction?—In Calcutta I found, during a short residence there, that those who are taught in the Government schools are almost to an individual, open and bitter infidels. In Benares, owing to various circumstances, there is no open opposition to Christianity on the part of those who are taught in the schools; but there, as elsewhere, they cease to be Hindoos—and generally the impression spreads among them, that all religions are the work of priests and therefore not to be believed. (*Ib.* p. 173.)

"9940. You have probably heard the expression used, that the Government system produces "flippant infidels," is that the description which you would be prepared to give of those who have been educated in the Government schools?—It is so, in reference to Calcutta, but not in reference to Benares, and some other places in the Upper Provinces.

"9941. What has been the result in reference to the schools of Benares, and those in the Upper Provinces?—In the Upper Provinces by far the greater number have remained quiet conformists to Hindooism, owing to the immense native pressure brought to bear upon them; while in Calcutta, owing to the different state of society there, they have come out as scoffers at Christianity, and as practical enemies to their own religion."

Thus it would be easy to quote many other passages of the same tenor from the Parliamentary Report, but the few extracts we have given appear sufficient to illustrate the working of the mixed system in India, and to show that it has not been productive of good effects.

You will allow me to illustrate the same subject with an example found here at home. The Fourth Report of the Commissioners of Irish Education Inquiry, 1827, gives an account of a literary institution which was opened in 1814, in Belfast. By the rules of this institution, persons of different religious views were admitted to be professors, with the obligation of not teaching anything that would give offence to any of their pupils, among whom were to be found Catholics, Protestants, Presbyterians, and others. The system, indeed, was very like that of the National Board, as appears from the following declaration, published on the 8th February, 1822, by the professors:—"That they owe to the public to pledge themselves as they hereby do that they will continue the same strict impartiality which they have hitherto observed, and never interfere directly or indirectly with the religious faith of any of their pupils of whatever denomination, and that, in particular, they will always treat with deference and respect the religious establishments of the empire." However, notwithstanding that profession, great complaints of proselytism were heard. The matter became so serious, that Government Commissioners were appointed to inquire into it. Three of the Commissioners reported in favour of the institution. Two others, Leslie Foster and J. Glassford, protested against the report, on the ground that there were many Arians and Socinians teaching in the school who infected the pupils with their particular opinions. To show how dangerous those who were examined on that inquiry considered mixed education, I will read a few paragraphs from their examinations.

The first is from the evidence of the Bishop of Down and Connor—who, I suppose, was the learned Dr. Mant. He was asked whether it was proper that a person not believing in the Divinity of Christ, should teach the Hebrew language. He says:—

"I do consider it impossible that any person can give instruction to a class in the Hebrew language, without mixing up in that instruction his own views upon particular points of theology. Upon that account, I should say, if it is thought necessary to guard the profession of religion as taught in the institution, it is right there should be a barrier thrown around the teaching of the Hebrew language. If the Professor of Greek gives lectures upon the Greek Testament, I should then think it necessary there should be the same guard as to the Greek Professorship, which I proposed in the first place, as to the Hebrew. My observation is grounded upon this general principle; I do think it impossible that any person can give lectures competently, in the Hebrew language, or in the Greek language, supposing, what must be supposed, that the lectures in the Hebrew language contain instruction in the Old Testament; and supposing that the lectures in the Greek language contain instruction in the New Testament, I do think it impossible, I say, that lectures can be given in those languages, in the books of the Old and New Testament, without conveying, at the same time, particular notions of theology."

If, according to this learned prelate, students learning Hebrew or Greek from a heterodox professor, were exposed to great danger of being infected with heretical opinions—must it not be admitted that Catholic children are liable to still greater risks in National schools, when Protestant or Presbyterian masters explain to them the lessons on Scripture, and morality, found in the National school books?

Dr. Cooke, who died lately, was examined on the same occasion, and pointed out the various ways in which a professor of one religion may act upon the children of a different persuasion, and shake or destroy

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their convictions. What he says is clearly applicable to Catholic children in National schools, under Presbyterian managers or masters.

"It strikes me," he says, "that a system of education excluding religion is the worst thing possible for any country. If the master teach no religion to the boy (I mean in case of a boarding school, where the master comes into the place of a parent), we will scarcely expect much religion in the man. It is true the opportunities of the master are more frequent than those of the professor; it is also true that the department of a professor may not immediately connect itself with religion. But the character of the professor will inculcate his peculiar religious principles more effectually than any lectures. If the public character of a professor be Arian or Socinian, it will be vain to bind him not to inculcate his opinions. His literary character and influential position will do the work for him most effectually, and no matter what his department may be, upon the religious opinions of his pupils his own religious character will make more or less impression. One of the greatest evils of modern education has been that the concerns of religion have been made to bend to the imaginary interests of literature and science. Every instructor of youth should teach religion either by word or character; and this principle is peculiarly necessary in the education of candidates for the Gospel ministry."

He was asked then—

"Do you think it would be a good regulation that the Professor of Chemistry should have the power of interfering upon the subject of religion?—The guardians of education should first take care that his religious principles are good, and then, as occasion offers, he should be as free as others to impress them on his pupils. He should not teach religion instead of chemistry, but his private conversation should be religious."

Rev. Mr. Stevelly, Professor of Natural Philosophy, gives some facts which tend to illustrate the working of mixed education, and show how easily Catholic students in Trinity College were induced to change their religion by the company they kept, or by the influence of temporal motives. Having been asked whether the Belfast institution would be a safe place for candidates for the ministry of the Established Church, replied:—

"I think it would be just as good as any other school they could be at." The question was then put—"You think there would be no danger of their principles being tampered with?" Answer—"I think quite the contrary. Conceiving, as I do, the Church of England to approach nearer than any other to the pure spirit of Christianity, I think it must gain by members of other creeds having an apportunity of becoming intimately acquainted with its tenets and practices. I know three young gentlemen who had been Presbyterians, and who are now candidates for fellowship in Trinity College, Dublin; and many zealous clergymen of the Established Church could be named who had been, when they entered Trinity College, Roman Catholics. In Trinity College Presbyterians and Roman Catholics are admitted without signature; and they afterwards find that the opinions of the Church of England are not so very discordant with their own views as they were led to suppose; they find that there are very profitable employments which they can get into, and they begin to question whether they might not attend to those without hurting their consciences. In consequence of which there are many Presbyterian families in this town, whose sons, being sent to Trinity College, have become Church of England men, whilst the rest of the family have remained Presbyterians."

Rev. James Carlile, afterwards, I believe, resident or paid Commissioner of National Education in Dublin, gave some account of the number of Arians in the Synod of Ulster, from whose teaching Dr. Cooke apprehended so much danger. He was asked:—

"Can you form any general opinion as to what proportion of the ministers of the Synod of Ulster are Arians at present?—I really dare not; there was, for example, one whom we used to consider an Arian, that disavowed Arianism upon oath before a Committee of the House of Lords or Commons. I have no means of knowing the proportion. I have heard it stated upon hearsay that there may be from a fourth to a third of the Synod Arians; but I dare not say that it is so."

Questioned about signing professions of faith, he says:—

"I do not look upon the signature of a confession of faith as at all a guard; it is rather sometimes a cloak under which men creep into such seminaries, and we dare not question them. After submitting to such a test we are obliged to take it for granted that they are orthodox, because they have been put to their oath and have avowed themselves so, whilst the whole of their conduct may aim at sapping the foundations of orthodoxy."

This testimony of the Rev. Mr. Carlile, who was well acquainted with Presbyterian practices, shows that promises on the part of professors not to interfere with the religion of pupils cannot well be trusted, and are not always carried out. And if this were the case in a high class academy, such as that of Belfast, where the students were of a rank able to defend their own rights, what are we to say of National schools under Protestant or Presbyterian management and tuition, in which the children are poor, uneducated, and at the mercy of those under whose control they are placed.

Allow me now to trespass still further on your patience, whilst I call your attention to a primary school which exists in the neighbourhood of Dublin. I suppose it comes within the power of the Commissioners to examine into its state, and to see whether any change ought to be made in it—I refer to the Hibernian Military school. It is within a mile and a half of where we are sitting. This school was founded just 100 years ago, in the year 1769. It was a purely Protestant school up to the year 1839. It has cost an immense amount of money since its foundation. Mr. D'Alton in his History of the County Dublin says that the State had given to it before 1827, £240,000. Since then it has cost still more. In the years 1861-62-63, it cost according to a Parliamentary Report, £58,000. The Hibernian school was instituted exclusively for the children of soldiers; but though more than one-half of the soldiers recruited in Ireland are Catholics, the rule of the school was from its first origin down to 1839 that all the children admitted into it should be brought up Protestants. This rule was changed in 1839; but the practice injurious to the rights of Catholics was introduced, that only one-third of the children can be Catholic, whilst two-thirds are Protestant.

26634. The *Chairman.*—Is the restriction maintained at the present moment?—It is maintained up to the present day; but in 1839, a new charter was granted by Her Majesty to the school, which contains a clause exempting the Catholics from attending at any Protestant religious service, so the Catholics are now entitled to the free profession of their religion.

26635. At the present moment there is, I think, a Roman Catholic chaplain as well as the Protestant?—Yes, since 1839 there has been a Roman Catholic chaplain, but there was no Roman Catholic officer or person of any station employed in the school up to 1861. This matter was brought before Parliament at that time, and orders were given to appoint some Catholics. But there was no Catholic appointed until the year 1865, when one master was selected. A Parliamentary return obtained by Mr. Maguire in 1864 gives a full list of all the officers of the school.

26636. What is the sessional number?—302. It gives a very long list of officials. One sergeant was a Catholic, the gardener, the hospital servant were Catholics, the woman in charge of the school-room, the ploughman and a farm labourer were also Catholics. Among the higher officers there was no Catholic except the chaplain. There were thirty-five or thirty-six other officials, all Protestants, though one-third of the children were allowed to be Catholic. In 1865, the first Catholic teacher was appointed, his name was Wright. I have heard that he was recommended by the late Dr. Sullivan, and that he had been a pupil in one of the Model schools in Marlborough-street. The remuneration was only £4 or £5 a year and his board. The young man was not very long in the Hibernian school when he began to absent himself from mass on Sundays, and from the prayers or instructions which the chaplain is used to give. When complained of he became very insolent, and soon after wrote a letter

to the Catholic chaplain which shows his feelings. Here is his letter:—

"R.H.M.S., 2nd May, 1866.

"Sir,—I wish to address a few words to you about the infallibility of the Pope. I would be thankful to you if you would prove this by the Scriptures. It says in Romans iii., from the 8th to the 31st. . . .

"Again, sir, the Douay Bible says in Mark ii. and vii., 'Why doth this man speak thus? He blasphemeth, who can forgive sin but God only?' Then, sir, upon whose authority do you forgive sin?

"Sir, why do you place Jesus on a level with the saints and angels in making a petition to God? Surely, 'Jesus' is God. How is it the priest drinks wine, and gives unto the people bread only? I would be very much obliged to you if you would give me answers to the above.

"I am, sir, yours truly,

"(Signed), T. Wright, P.-Teacher, R.H.M.S.

"To the Rev. John P. Leonard,
"R.C. Chaplain, R.H.M. School."

The chaplain naturally brought this letter before the Board and after some months the young fellow was dismissed, or went away of his own accord. Since then the Board have appointed three Catholic teachers, who appear to be going on well. There are still, however, grounds of grave complaint, especially in regard to the books. I have got here two or three of the little books that are used in the school. One is a school series of the History of England, by the Rev. G. R. Gleig. The other is Outlines of History of England, for families and schools, published under the direction of the Committee appointed by the Society for promoting Christian knowledge. There is scarcely anything offensive that can be said against Catholics, which is not to be met with in these books. Every now and then they are called "Papists" and "Romanists;" and things are represented in a most unfavourable light to Catholics. I have a great number of passages marked, but it would occupy too much time to read them. Here is one passage from "the Outlines," which I have happened to open; it has a remarkable little engraving—boys jumping through a hoop, which will attract the attention of the poor children of the school. The passage runs thus:—"The art of printing was introduced into England in 1471, by the celebrated William Caxton. This important invention became one means under Providence of spreading abroad that religious light which led eventually to the Reformation. The writings of Wickliffe and others, exposing the errors and corruptions of the Church of Rome, were widely circulated, and as men became more enlightened on the subject of Christian Doctrine, they grew weary of the system of superstition and intolerance. A rapid advance both in religious information and general knowledge now commenced, and from this period a corresponding improvement in the state of society took place. As Englishmen, we have to thank God, not only for the original introduction of Christianity into our land, but also for having been made partakers in an eminent degree of the blessings of the Reformation." It must be very trying on the Catholic boys to have to study such misrepresentations of their religion, and afterwards to repeat them in their classes to their masters. I have before me a parliamentary return giving a list of the other books used in the school, and many of them are of the same character. None of the higher offices in the school have ever yet been filled by Catholics, and if it come within the power of this Commission, it would be most desirable to recommend that some of the officers should be Catholics, and that Catholic teachers should be appointed in proportion to the number of Catholic boys in the school. This would be in conformity with the charter granted by Her present Gracious Majesty. This charter says:—"And whereas it is very desirable that the advantages of said establishment should be accessible to the families of soldiers of all religious persuasions, as far as can be done, without impairing the order and discipline necessary for the institution;" and then it adds, "We do declare and ordain that every child of a Roman Catholic soldier shall be exempted from receiving in any of the said hospitals instruction in the principles of the Protestant religion established in Ireland, and that every child of a Roman Catholic soldier, or the child of a soldier belonging to any sect of Protestant Dissenters, shall be exempted from the duties of learning or being examined in the catechism of said Protestant Church, and shall also be exempted from attending public worship as performed in said church, if same be inconsistent with the religious belief of such soldier. And further, we do hereby ordain and declare that every such child be permitted under such regulations as the discipline of the establishment may require, to attend the public worship of the religious profession of such soldier."

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26637. What are the provisions made now as to the Roman Catholic children attending religious worship?—The Roman Catholic chaplain says mass for them every Sunday, and frequently gives them an opportunity of attending to their other religious duties. However, the labours of the chaplain cannot be as successful as they ought, because he does not reside in the school, and can have but few opportunities of exercising his influence over the religious conduct of the boys. The Protestant chaplain resides in the school: the same is to be said of the principal officers and the greater part of the teachers who are Protestants.

26638. Where do the Roman Catholic boys go on Sundays?—There is a separate chapel for them in the establishment, where they are assembled every Sunday, and get religious instruction from the chaplain. Besides, they meet once or twice a week in the chapel, to be taught the catechism, and to be instructed and prepared for the sacraments. I have gone there several times myself to confirm the children, and I have found them well instructed in the catechism. But it is to be regretted that the instruction in the schools is not suited for Catholic children, and that the histories and other books they read are calculated to make bad impressions on them, and even to shake their faith. Indeed, in several instances, Catholic children have abandoned the faith of their fathers, and joined the Protestant church. If the charter granted by Her Majesty were properly carried out, this would not have occurred; according to that charter in the school the Catholic boys should not receive any religious instruction other than Catholic religious instruction. When they read the histories referred to they receive instruction most hostile to everything Catholic.

26639. Rev. Dr. *Wilson*.—What is the date of the charter?—The copy which I have here is printed in 1842, but the charter of the present Queen, to which I have referred, is dated the first year of her reign. I have now finished the statement which your lordship so kindly permitted me to make. I fear the patience of the Commissioners must be worn out by the long account I have given of mixed education in several countries, and by the attempt I have made to illustrate its workings by reference to particular institutions. If I have occupied your attention so long, it was only because I thought it might be useful to show how far experience and the weight of authority are in favour of denominational education.

26640. The *Chairman*.—Your Eminence wished to show that under very various circumstances both in the Old World and in the New the Roman Catholic authorities universally professed themselves in favour of denominational education?—That is precisely what I wished to show. This is useful for Catholics in a doctrinal point of view. For when we find that Catholics spread over the world, pastors and people agree upon a religious matter connected with the salvation of souls, we say with St. Augustine, "Securus judicat orbis terrarum," and we feel that this universal consent is an infallible argument of truth.

26641. Sir *Robert Kane*.—Your Eminence mentioned in the early part of the day that it was an objection to the National system of education as it exists here that the Catholic children in many cases received religious instruction from persons of a different religious denomination?—Yes, I think that is a very

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serious objection against it. As to the fact alluded to, it is expressly stated in the Report for 1859 that of the Roman Catholic children attending Protestant National schools, 1,816 joined in the Scriptural classes under Protestant teachers. Since then a return has been obtained in Parliament on this subject by Mr. O'Reilly, and I give an extract from a speech which he made in Parliament on the same matter. This extract will show how this mixed religious education is carried on, and to what evils it exposes Catholic children. I quote from Hansard's Report of Debate, 16th May, 1866 :—

"In one of the returns from a Presbyterian school he (Mr. O'R.) found it stated that the 'Roman Catholic pupils attend the religious instruction, but they do not take part in it'—a distinction which he confessed himself totally unable to comprehend. In another school the teacher, who was of the Established Church, 'instructs in religion pupils of all creeds,' and he did not find that any Roman Catholic books were used in the school. In another instance it was stated that 'Roman Catholic pupils receive Presbyterian instruction.' In another that 'Roman Catholic pupils receive religious instruction from a Presbyterian mistress in a Protestant course of instruction.' In another that the 'Catholic pupils receive instruction in the Presbyterian catechism;' and in another that they receive instruction in the catechism of the Church of England—and here it was stated, and it was the only instance in which it was—that it was with the sanction of their parents."

These are statements extracted by Mr. O'Reilly himself from the returns which he moved for as to the religious instruction given in the various schools throughout Ireland. I think the recurrence of such things is very objectionable; but I do not see how it can be prevented as long as the schools are mixed; if a Presbyterian master be over Catholics he may not allow them to learn the Catholic catechism, and generally there will be no means of instructing them in it elsewhere. If Catholic children attending a Presbyterian school get any religious instruction at all it will be Presbyterian instruction, imparted to them by word and by example. I recollect myself when I was in the north the case of a school at Keady, a little town a few miles this side of Armagh. I went there to hold a confirmation of the children and I found that they were not well instructed in their catechism. When I asked what was the reason, the parish priest told me there was no school in the town except a Presbyterian school, and that the Presbyterian manager would not allow the Catholic catechism to be taught in it. It was a country place, and the children could not be got together except in the school, and so they were left without any religious instruction.

26642. The *Chairman.*—Was this a non-vested school?—A non-vested school as far as I recollect; what I refer to happened in 1851. From that circumstance I began to think that things were not going on very well with regard to Catholic religious instruction in schools under Protestant management.

26643. Sir *Robert Kane.*—Then your Eminence would, of course, consider that anything which would tend to increase the proportion of Catholics receiving instruction from teachers of a different denomination would be an aggravation of the evils which the present National system presents?—I would like to see nothing but denominational schools, and every increase of mixed schools I think an evil.

26644. Your Eminence is, of course, acquainted with the general principles of the schools of the Church Education Society?—I have a general idea of them; I have looked over some of the reports which they have published.

26645. You are aware they are purely denominational schools, in which the doctrines and formularies of the Church of England are taught?—I have heard that the managers of those schools do not latterly make Catholic children read the Bible, or learn the Protestant catechism, so that if any Catholic children attend them, they are protected as much as they are in National schools under Protestant management. Protestant children read the Bible and learn hymns and psalms; but, according to the latest accounts I have heard, Catholic children are not obliged to do so. This, however, is only a negative advantage, and it is very wrong for them to go to schools where they do not learn their own religion.

26646. Are the Catholic children removed from the schools?—There are very few Catholics in them at present. Some years ago, perhaps, from 60,000 to 80,000 Catholic children attended them; now, I think, there are not much over 6,000 in all Ireland, about six for each parish. Ever since the Synod of Thurles the number has been going down, and I hope in a few years there will be no Catholic children in those schools.

26647. In the last year for which the figures are given, I find the number of Catholic children receiving instruction in the 1,400 schools of the Church Education Society was 6,871?—I could not give the precise number; I said 6,000, that will give little more than four to each school.

26648. But in the returns which your Eminence quoted as to the schools under the National Board the number of Catholic children receiving religious instruction from teachers of a different denomination was 1,800, scattered amongst upwards of 6,000 schools?—The Board admits that that number receives Protestant instruction directly and openly; but there are tens of thousands of Catholic children getting indirect religious instruction from the influence and example of Protestant teachers. As to the Church Education Society, it does not require the Catholics to read the Bible, or to learn the Church Catechism, so that actually they do not receive religious instruction in these schools.

26649. Master *Brooke.*—I think you are under a mistake as to that. They are not obliged to learn any formularies of the Church, but the reading of the Scriptures is indispensable on the part of every child who goes to a Church Education school?—That makes the matter worse than I imagined.

26650. It is a fundamental rule?—I was under the impression that latterly that rule had been changed. Probably my informant was under a mistake. Now that the truth is known, I hope that as soon as possible all Catholic children will leave these schools, because in going to them they are violating the discipline of the Church, which will not allow the Bible to be made a mere school book, and acting in opposition to what common sense dictates, for the poor children cannot make a religion out of the Bible. Hence it is to be desired that all Catholic children should leave schools which they cannot attend without going against the authority of their own Church.

26651. Sir *Robert Kane.*—At present the Church Education Society is a purely voluntary society?—Yes; it appears to be supported by subscriptions, principally from England.

26652. Under a denominational system aided by the State, of course the Church Education Society's schools would be entitled to a grant upon the same foundation as the Catholic schools?—If they regulate them in the same way as we manage ours, I don't think there should be any objection. Lay down the principle that the schools are to be denominational, so that the Church Education Society schools shall be Protestant in name and reality, and our schools be Catholic. Each class of schools could then fairly claim a Government grant, just as Protestant and Catholic schools do in England.

26653. Would your Eminence contemplate that under these circumstances they should be prevented from allowing Catholic children to frequent their schools?—If they used any unfair proselytizing arts I would prevent them, and have the grant withdrawn. That is if they were to bribe children, or if landlords were to force children to attend, I think Government should step in and take away the supply. If the children go without being forced, or without being bribed, or without being unjustly influenced, let their parents be responsible for them. But if the managers, or patrons, or masters of a school were to use improper means to get the children to attend, I think the Go-

vernment should interfere and stop the grant. And I would do the same in regard to Catholic schools. If Catholics were to bribe or force Protestant children to go to their schools they ought to be prevented and the grant withdrawn. However, I believe the Irish Catholics have never been charged with proselytism.

26654. Under the denominational system, your Eminence considers the intervention of the State might still be necessary, in order to prevent persons of one religion from interfering with those of another religion?—It may be necessary as a financial matter, so far as to stopping any grant. I think the State would be quite justified in stopping the supplies where things were done improperly.

26655. Is there any reason to suppose that under a denominational system supported by the State, the managers of schools, such as those of the Church Education Society, would be less anxious to obtain the attendance of Catholic children than they are at present?—I don't know what their feeling would be, but the experience of three centuries shows that we need not fear them. I would not dread proselytism if it were exercised without violence, threats, or bribes, and I would stop the grant to the school if it were.

26656. My Lord Cardinal, who would be the judge of fairness?—I suppose the Board would be constituted of a fair body of men, and that they would be able to see whether the acts performed by the managers of schools, were fair or not. Of course the clergy would watch the interests of their own flocks. If a Catholic were acting improperly, the Protestant clergyman would complain. If any Protestant were acting unfairly towards Catholics, the Catholic clergyman would plead the cause of his own congregation.

26657. Your Eminence would allow the State to retain its prerogative of deciding whether schools were unfairly interfering with one another?—The question whether the managers of a school are acting honestly or not, can be easily decided. Under the denominational system a school should be Catholic or Protestant. If the manager or protector of a Protestant school (or *vice versa*) try by unlawful means to get children into the school, he ought to be punished for doing so, by losing the school grant. It is very easy for a board, or for any respectable body of men, to determine whether a manager is acting fairly or not. Common sense will dictate what ought to be done in each case. Even at present the National Board must decide questions such as those we are referring to.

26658. You mentioned with reference to the system of education in France, and the fact of its being based upon the denominational principle, that they allowed schools in any locality to be either Protestant or Catholic, according to the nature of the population—your Eminence is aware of how the schoolmasters are appointed in France?—The argument I wished to draw from the example was that expressed by Monseigneur De Parisis, whose words I quoted, viz., that the legislation on schools tended to put an end to the mixed system; but I believe the French laws on education contain many objectionable enactments, and recent discussions in the Senate in Paris show that the higher schools frequently are tainted with infidelity, and are conducted on principles hostile to religion. Now the schoolmaster is generally appointed by, I may call it, a committee. There is a Council appointed in each commune, which manages the affairs of the schools, or appoints the masters, but the parish priest is always a member, and a principal member of the committee, and he has very great power in the appointment and removal of the master; besides that he has the right and the duty of visiting the school, and of seeing that nothing improper be taught in it. I have here, but I suppose it is too late at this hour to refer to it, the Calendar of public education in France. There are very many training schools kept by religious communities of nuns, and several training schools kept by Christian Brothers, or other brothers, to prepare masters for this work. You will see what an immense number of children are in the religious schools in France—schools that are entirely under the care of religious; there are more than two millions of children in these schools. The training schools for females are very much in the hands of religious ladies—and those for masters often in the hands of religious men, so that there is a good chance of the teachers getting a fair religious training in these schools. When masters take possession of a school, they are obliged to teach the catechism, read religious books to their pupils, and accompany them to mass. All this refers to Catholics, but Calvinists and Lutherans have similar privileges.

The religious system followed in France is adopted also in Prussia. I was at Aix la Chapelle some years ago, and I saw the master bringing a great number of boys to mass, and the mistress bringing a great number of girls—the boys sang one portion of a hymn, and the girls sang another portion, during mass, just as in France.

26659. Generally, the mode of managing schools in France is by the council of each commune?—There is a council in each commune; the parish priest is always a member, the mayor, or the head of the commune, is another; and there are three or four others elected to manage the affairs of the school.

26660. So that the parish priest in exercising the useful influence which he does exercise over the school does so in co-operation with the civil authorities?—I don't think the management of the school is interfered with so far as religion is concerned at all by any one except the parish priest. The parish priest has the control of everything connected with religion. In financial matters, and in appointing or removing the master, he is assisted by the council of the commune. However, it must be said that everything regarding education is not perfect in France. The Government on the one side interferes too much with the liberty of public instruction, and on the other side there is an infidel faction anxious to bring up the rising generation without any knowledge of religion. I read on yesterday in a French paper an account of a public meeting held last week in Paris by a body of workmen, who by a recent law are allowed to meet and discuss points of importance to the State. At the meeting to which I refer, the question for discussion was education, and several speakers proposed to prove that no one ought to profess any religion until he is at least twenty years of age; that schoolmasters and parents ought to be prohibited from speaking to children about religion till they reach that age, thus adopting an old theory of Rousseau, which would soon make all the world infidel. Things are not in the way they ought to be in France, but they are improving. Since 1850, in consequence of the legislation then adopted, an immense progress has been made in giving a religious tone to primary education; but the infidelity of the schools of medicine, of law, and of philosophy, is still a matter of complaint. This important subject has of late been often brought before the Senate, and it is expected that within a very short time Government monopoly, the source of great evils, will be overthrown, and the same freedom extended to the high schools which, to a great extent, has been granted to primary institutions.

26661. I believe no school can be opened in France without the sanction of the Government?—None of the higher schools can be opened without the sanction of the Government; the lower schools are opened with the sanction of the prefect of the department. Some of these primary schools are supported by the State, or the commune, and, as a matter of course, cannot be established without the concurrence of the State. The primary schools called *free schools* are supported without any public assistance. Their establishment must be notified to the authorities; but it appears a mere formality. The law of 15th March, 1850, Titre 1, Art. 21, shows how little control is exercised over the *free* schools. "L'inspection des écoles libres porte sur la moralité, l'hygiène et la salubrité. Elle ne peut porter sur l'enseignement, que pour verifier s'il ne pas contraire a la morale, ne a la constitution, et aux lois."

26662. The prefect of the Department represents

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the Government?—He represents the Government, and must be consulted on almost everything. This continual interference in matters connected with education is not at all to be admired. When Governments take the question of education into their own hands, they are sure to go astray, and to do mischief; and, what may appear strange, a stronger revolutionary spirit prevails amongst the teachers who altogether depend on the Government than amongst any other class. I suppose the same may happen among ourselves. It appears from a return made to Parliament that some, not very many, schoolmasters have been found to be Ribbonmen or Fenians.

26663. Your Eminence is aware of the manner in which the inspection of schools is carried on in France; the Inspectors are, I believe, nominated by the Government?—The Minister of Public Instruction appoints the Inspectors, with the concurrence of one of the Councils of Education.

26664. The Superior Council of Education?—The Superior, or General Inspectors, are nominated by the Minister, after consultation with the Superior Council; but the inferior Inspectors are named by him *Après avis du Conseil Academique.* Each department has an academical council, and each *arrondissement* has an Inspector. The *curé*, or parish priest, is *ex-officio* Inspector in his district, according to the law of 1850, ch. 3, art. 18. There is one inferior Inspector for each department. There are some other degrees of inspection carried on under the control of the higher Inspectors.

26665. Although the schools are for the most part denominational, is it the fact that the Inspectors are not appointed upon any denominational plan?—You are aware that in France nearly all the people are Catholic. There are thirty-eight millions and some hundreds of thousands of people in France, according to the last census, and of these there are about 600,000 Calvinists, and from 300,000 to 400,000 Lutherans. The schools are denominational, some being for Catholics, others for non-Catholics, and very few mixed. It is to be supposed that the inspection in such circumstances will follow the character of the school, and that the Inspectors will be generally Catholics.

26666. As a matter of fact, of course the great majority of the Inspectors of schools in France are Catholic, but as matter of principle, is your Eminence aware whether their being Catholic does not meet any portion of the law?—I think as a matter of fact that the Inspectors are appointed according to the religion of the school. If Jewish or Protestant Inspectors were charged with the inspection of Catholic schools, I am sure there would be great complaints. However, having examined the law regarding Inspectors, I think there is nothing in it requiring them to be of any special religion. The law is rather infidel in France; it does not look much to any religion; but still it reserves all questions relating to religion to the ministers of each Church.

26667. Is it the fact that the schoolmasters, or the teachers of schools in France, must have been trained as masters, and must have passed certain examinations to obtain what they call a *brevet de capacité*?—Yes, a sort of diploma, or certificate of capacity, is necessary, except in some few cases, for all who wish to open any school, even a free school not supported by the State. But this would not be tolerated in free countries. There ought to be free trade in education.

26668. Then your Eminence is adverse to any diploma or certificate of capacity being gained by the teachers before being required to take charge of schools?—I would let the people give the certificate themselves. If the children are properly taught the schools will be well frequented; if the master be unfit to teach, he will soon be without scholars. In the end liberty will work better than restrictions and systems of examinations and certificates. The French system of interfering in everything is most expensive to the State, and does not produce any good to compensate the outlay.

26669. Notwithstanding that the French system is denominational, your Eminence is not quite prepared to see just that system established in this country?—I think the French system is very much opposed to our ideas of liberty and constitutional government, and I would not wish to see it introduced among us. The system, so far as it is denominational, works very well; but, so far as it is restrictive of the rights of the subject, there are great complaints about it, especially in the upper schools.

26670. In these regards is it not the fact that the Prussian system is subject to a good many of the same defects?—Yes, education is made compulsory in Prussia, and that is a very serious thing for the poor people. Then all the masters must have diplomas, as in France. Besides, the State interferes in mere trifles, and a great body of educational agents is maintained at a great cost, and without any commensurate advantage. However, in Prussia, the denominational system is carried out most rigidly. There are separate training schools, of every description, for each religious denomination. And the bishop has jurisdiction over every Catholic training school in his diocese, and the parish priest is the head of every ordinary school in his parish. Every training school has a resident Catholic clergyman to instruct the pupils in religion, and direct their moral conduct. But the Prussian restrictions upon liberty would not be suited to this country. I think we ought to endeavour to remain free in educational matters as long as we can.

26671. In Prussia is the parish priest, at the same time that he supervises the religious instruction of the school, is he also the head of the secular department?—He leaves the secular teaching to the master, or the managing committee; but he has a right to see that the teacher shall not introduce anything against religion in his secular teaching. That is the proper supervision of the priest, and, it is necessary. I once heard of a teacher, who gave to his pupils to copy, the words—"The Pope is Antichrist." This master, whilst teaching writing, was interfering with religion. At present, many things are taught about geology, ethnology, and anthropology, subjects very innocent in themselves, which are turned by the malice of man against religion. It is necessary that religion should have some control over such secular matters.

26672. But the secular instruction, subject to the supervision which your Eminence describes, is conducted by the master as an officer of the State, and subject to the control and direction of the State authorities?—Yes, in conjunction with the parish priest, or with the bishop where there is question of a model school. Where the priest has full power to teach religious doctrines to the children, to teach them as fully as he likes, and when the teacher co-operates with him in doing so, and when the teacher does not introduce anything hostile to religion in his lessons, the priest must be satisfied—he has nothing to complain of. But the master should teach by word and example.

26673. The appointment of the master is vested, I believe, in the local committee or council of the commune, as it is in France?—Something in the same way. I do not think it is precisely the same.

26674. Of which the parish priest is the general chairman?—The parish priest has much more power in Prussia than he has in France. I believe the Prussian Catholics were so well pleased with their position that they acted with the greatest loyalty during the late war; they did everything they possibly could to support the authorities and to show their anxiety for the welfare of the State.

26675. In the case of small communes which do not allow of the formation of two good schools, I believe that both in Prussia and France the arrangement is to have a mixed school?—In France as the population is generally Catholic, and the Protestants are principally found in certain limited localities, the necessity for mixed schools does not often arise. In Prussia, where the population is more mixed, the case occurs oftener. If the commune be too small, or if Catholics or Pro-

testants be too few to make separate schools, both parties unite and make one school; but the religious opinions of each must be respected. This same system might be introduced into Ireland in similar exceptional cases. But the rule should be as in Prussia, that the schools in general should have a religious character, and that ample provision should be made for the religious instruction of the children. Where there are mixed schools both in Prussia and France, the Catholic Curé has always the right to visit and instruct the Catholic children.

26676. I understand your Eminence to say, in the early portion of your evidence, that you would not entirely object to a similar arrangement in localities in Ireland, which were not sufficiently populous to form two separate schools?—I said I would not be opposed to that arrangement, that if it were found necessary, it could be carried out in small places, but sufficient vigilance should be exercised to protect the religion of every particular class. At the same time I think where such small fractions of population are found, the clergyman of the district ought to be able to provide for the education of his little flock. I read a report drawn up by the Protestant Archbishop of Dublin, in the year 1630, in which he gives an account of the state of the diocese at that time. Catholic schools were then prohibited; but he states that in several places the parish priest or the curate used to open schools for the Catholics and teach the children everything that was necessary for them. Where some few persons may now happen to be left without a school, the parish priest or the parish minister could do the same.

26677. Your Eminence referred to a letter from the Bishop of Liege, discountenancing the efforts made there to establish a mixed school?—Yes, the case was this. Some Catholic ladies having got an idea into their heads that there was something very useful in mixed schools, determined to erect one at Liege, and presented a programme to the bishop, explaining the nature of their undertaking. Common Christianity was to be taught in the school; clergymen of different religions were to give separate religious instructions in it, and it was to be somewhat like an Irish model school. The bishop, having learned the character of the project, verbally explained his reasons against it, and exhorted the ladies to abandon it. However, they published their programme, and stated that the bishop would appoint a chaplain to the new school. This statement compelled the bishop to publish his letter against the proposed school, and to announce that he would not appoint a chaplain, lest he should seem to sanction an institution, founded on principles hostile to the Catholic religion.

26678. From the fact of those ladies proposing to establish such a school, it would appear there is nothing in the Belgian law of primary education to prevent that?—There is full liberty of education in Belgium. The Catholics have a University, the Government has two, and even the infidels have a University at Brussels. I think if the Mahometans wished to establish a school in Belgium there would be no one to prevent them.

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26679. Would your Eminence inform the Commissioners of the position the parish priests in Belgium occupy in relation to the schools?—I think that all through Belgium the parish priests occupy a position similar to that which the priests occupy here. They are managers of many schools in Belgium, and have a great control over them. At the same time the Government of Belgium has latterly manifested great hostility to the rights of the Catholic clergy. In Holland, a vast number of schools is also under the clergy, got up, both by Protestants and Catholics, in opposition to the Government so-called *neutral* schools.

26680. In Belgium is there a communal committee or council, as in France or Prussia, for the management of the school?—I think not in Belgium. I think it is left to the people to do as they like. I suppose in some places they get up committees. We do it in Ireland.

26681. There is no State aid towards the support of such schools?—I think that in Belgium there are parochial funds, very large funds for the support of schools, not immediately under the control of the Government. In France the first revolution swept away all educational endowments, but Belgium retained some funds for its public schools.

26682. Contributed by the parish?—I think they are funds left from time to time, some of an old date, by pious benefactors to support the schools, and what remains of the funds thus handed down is supplemented by the communes or the provinces. However, I do not well recollect how things stand.

26683. The *Chairman.*—Do they not also get some proportion of the taxes for those local purposes in Belgium?—I cannot speak with accuracy on the financial arrangements of Belgium; but I think that the schools are supported by local contributions supplemented by Government grants, nearly in accordance with the French system. I must add that I have not given much care to the study of the financial arrangements of other nations; what I attended to in the several countries to which I have referred, was the bearing of education on religion; and I haye studied enough to convince me that the feeling of Catholics in every part of the world is, that mixed education is most detrimental to religion, and that no system of instruction can be truly useful, unless it unite the acquirement of religious with that of secular knowledge.

[Adjourned.]

SEVENTIETH DAY.—DUBLIN, TUESDAY, FEBRUARY 23, 1869.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. The Earl of DUNRAVEN, K.P.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
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Feb. 23, 1869.

THOMAS O'HARA, Esq., sworn and examined.

Thomas O'Hara, esq.

26684. The *Chairman.*—How long have you been one of the Inspectors of the National Board?—Six years in April next.

26685. What is your district?—Clonmel at present.

26686. Sir *Robert Kane.*—The district with which you are connected as Inspector is one in which the population is principally Roman Catholic, I believe?—It is; the great bulk of the population is Roman Catholic.

26687. There is, however, a certain admixture of Protestant denominations there?—There is an admixture of Protestants, but very small as compared with the Catholics.

26688. How does that affect the attendance upon the National schools of the district—are those schools exclusively Catholic as to their attendance, or do they, generally speaking, contain any proportion of Protestant children?—The great bulk of the attendance is Roman Catholic, but about one-half the schools, so far as I am aware, have a mixed attendance of Protestants and Catholics.

26689. Does that mixed attendance arise in the natural course of supplying the educational wants of the locality, or is it a casual attendance owing to temporary residence?—I believe the attendance is quite natural, that is, the Protestants attend because it is most convenient to them to attend. The attendance cannot be casual on the part of the Catholics, who form the bulk of the population. Neither is it casual on the part of the Protestants, because they attend the schools in their neighbourhood.

26690. Do you consider that rather more than one-half the schools in your district contain a certain proportion of Protestant children as a part of their ordinary attendance?—Yes, I am certain of that. Latterly, when I heard I was to be summoned here, I commenced taking notes of all those in which there is a mixed attendance, and of those in which there is not. I could have taken notes of 103 schools had time permitted; but when receiving the summons to attend before this Commission on a previous occasion, I commenced taking the notes, and I have been able since to visit only eighty-four. Of these eighty-four schools so visited I found that forty-four have a mixed attendance of Catholics and Protestants. If you allow me to correct that remark, these forty-four schools are the number in which I found Protestants on the rolls of the schools or attending. There were other schools which had mixed attendance, but in which there happened to be no Protestants at the time of my visit.

26691. What proportion did the number of Protestant children attending the schools bear to the total number?—I found one school with only one Protestant upon the rolls. I found several schools with three, four, six, or eight, or ten; from one to ten is the general rule, except in the town of Clonmel.

26692. But in the town of Clonmel the proportion of Protestants was larger?—Yes, considerably larger; and in the town of Cahir also, in newly established schools, there are considerably more than ten Protestants, so far as I learn, attending that school; but it is not included in my notes, inasmuch as it has been only recently established, and I have not yet visited it; but in all the schools I visited the number of Protestants is generally from five to ten, with the exception of those in the town of Clonmel, in which there is a large proportion of Protestants.

26693. From your acquaintance with the Roman Catholic middle-class population in your district, and from your knowledge of their wishes, do you think there exists amongst them any very strong desire to replace the present system of united education by a strictly denominational system?—So far as I can form an opinion, from conversations with Roman Catholics in the district, I don't think there is any desire to change the mixed system for the denominational system. I think the contrary feeling prevails.

26694. You think that they acquiesce in receiving the present system as one which is suited to their wants, and calculated to supply a good education to their children without interfering with their religious principles?—That is the opinion of the Protestants and of the lay Catholics, so far as I am aware.

26695. Rev. Mr. *Cowie.*—Are these schools chiefly managed by the parish priests?—They are. There are very few schools under any other management than that of the parish priest.

26696. Are there any Church Education schools?—There are a few in the district.

26697. Do you think the Protestant children would rather come to the National Board schools than go to the Church Education Society's schools—do they as a fact?—They do as a fact. I am acquainted with two Church Education Society's schools in my district, which are in operation at the present time—one in Clogheen, the other in the village of Ardfinnan. I am aware that in Clogheen a great proportion of the Church of England pupils left the Church Education school and attend the National school. In Ardfinnan I am aware some of the very few Protestant residents in the village go two miles to the National school.

26698. Is that because the National school is the better school?—Yes, that is the only reason I can assign for it. The instruction is found to be much more efficient in the National schools than in the other. Then, on the part of the Protestants there is no preference shown for receiving mixed education?—The rector of Clonmel is opposed to it, and wishes his own denomination should attend the Church Education school; but from conversations with Protestant laymen I am aware that they prefer the National system to the Church Education system.

26699. The circumstances of the towns are not so important as those of the country districts, where there are small minorities. Are the Protestants numerous enough in Clonmel to keep up a school of their own if they wish it?—Yes.

26700. But are there not other places where there are so few Protestants that the pupils for a Church Education school must necessarily be small in number?—It

must necessarily be small in such a place as Ardfinnan. In Clogheen, with a population of about 2000, the Church of England Protestants attend the National school in preference to the local Protestant school.

26701. Are the Protestants the minority all through your district?—They are the minority in every place throughout the district.

26702. Does your experience lead you to the conclusion that where the Roman Catholics are a minority the same operation takes place?—I have not been inspector in any place where Roman Catholics are a minority. I have resided in Fermanagh and Derry. I am aware that in some parts of Derry, where Roman Catholics are in a minority, some are in attendance in schools under Protestant management.

26703. Do they go to them by choice or necessity?—I believe they do it because they are free to do it.

26704. If there were no other school they would, of course, go to the National school; but if there were a Christian Brothers' school or a convent school in the neighbourhood, there would then be a choice. The question is whether the people, if they had the choice, would prefer the National school to the denominational school. Can you give evidence on that point from observation or from what you reasonably conclude would be the case from experience?—I am aware that Roman Catholics, when they have the opportunity, prefer going to a National school, if under Roman Catholic management, to going to a denominational school; but I could hardly say it is the case that they would prefer going to a National school under Protestant management.

26705. Do you say from your Clogheen experience, that Protestants do not mind going to a National school under the management of the parish priest?—Yes, so far as my Clonmel experience, I am well aware that where people are free to choose between a denominational and a National school they prefer the National school.

26706. That is, Protestants do?—Both Protestants and Roman Catholics do.

26707. Rev. Dr. *Wilson.*—What do you mean by "free to choose?"—That is where there is not any penalty attached to their exercising their own free choice. For instance, in Clonmel there is a penalty attached to attending National schools, and the same in other districts. In the Ballina district there is a penalty attached to the attendance of Roman Catholics at vested schools. I am aware of the existence of vested schools in the county Mayo, the teachers of which have not been allowed sacraments for many years, and the children attending which are refused sacraments.

26708. Rev. Mr. *Cowie.*—Will you mention a school by name?—Garracloon school, county Mayo. The manager is the Earl of Arran.

26709. Sir *Robert Kane.*—What part of Mayo is that in?—Within five statute miles of Ballina. I wish to complete my answer on that point. That is not the only school. I know several others.

26710. Rev. Dr. *Wilson.*—Are there many other such cases?—Ballymonelly. The patron is Mr. Shaen Carter, an English gentleman, who has property in Erris. The manager is his land agent, Mr. Crampton, residing near Belmullet.

26711. Mr. *Gibson.*—Is either of them a clergyman?—No.

26712. Rev. Mr. *Cowie.*—Are you aware whether any special case of proselytism could be alleged against these schools?—I am aware that no such instances have been or can be alleged. The teachers in both instances are Roman Catholics, and Catholics with excellent characters from their own parish priests.

26713. Has there been any feud between the parish priest and the landlord?—No; no feud. Lord Arran is most popular with the managing body, he gives donations to other National schools on his property, where they are under the management of the Roman Catholic clergy. There is no feud between him and them. The only reason why the attendance of Roman Catholic children is prohibited at these schools is simply because the Roman Catholic bishop orders his clergy to refuse the sacraments to those who attend vested schools or schools under Protestant management. These are the two classes of schools which Roman Catholic children in the district are prohibited from attending.

26714. Sir *Robert Kane.*—You mentioned it was your opinion that where Roman Catholic children had the choice between attending a denominational school and a National school under Catholic management, that they preferred attending the National school. Can you give the Commissioners any actual examples within your experience of that kind?—Yes; in my present district in the town of Cahir, where there are two schools—one a denominational, the other a National school, both female schools within twenty yards of each other—the denominational school is a convent school, and has been recently put in connexion with the National Board, but during 1867 and 1868 it was not connected with the National Board. There is a National school under the management of the parish priest, within about twenty yards of that school, on the same premises. The convent school was not half filled. The National school, which afforded very poor accommodation, was overcrowded.

26715. Mr. *Stokes.*—Can you give the number of children in attendance in each case?—During 1867 there were 132 individual pupils on the rolls of the female National school; during the same year I cannot say what the attendance at the other school was, because it was not connected with the Board. It has recently been connected with the Board, and I found 270 pupils in it. These 270 pupils did not half fill the school, whereas the attendance in the National school overcrowded it.

26716. Have you ever visited the two schools on the same day?—I have.

26717. Can you give the number of children you yourself found in each school on the same day?—About 270 odd I found some months ago in the convent school, and I think between fifty and sixty I found in the other school.

26718. Rev. Dr. *Wilson.*—What was the relative attendance to the capacity of accommodation?—I have frequently found the attendance much in excess of the accommodation in the National school; the commencement of the roof was only about 4½ feet from the floor; the school was in the upper story of a rather inferior house. The accommodation in the school was very poor, I have often found the children sitting on the floor, because they had no seats, and because the accommodation was not sufficient.

26719. The *Chairman.*—Is this a National school?—Yes.

26720. Did you report that want of accommodation of seats to the Board?—I did, to the manager.

26721. Did you report it to the Board?—Yes.

26722. Would not that be sufficient reason for closing the school?—It would be sufficient reason for closing the school. The Board wrote to the manager calling upon him to improve the condition of the school, and, as he was about putting the convent school in connexion with the Board, he did not comply with this call. But there are many instances in which the Board call upon a manager to effect improvements which they consider desirable before they absolutely withdraw grants. For instance, they did withdraw grants in other cases on account of the unsuitability of the school houses.

26723. Mr. *Gibson.*—Who was the manager?—The Rev. Mr. Mooney, P.P. of Cahir.

26724. Is he manager of the convent school?—Yes.

26725. Sir *Robert Kane.*—The pressure put on the children to make them go into the convent school was by leaving the ordinary school in that bad order?—I do not draw that inference, but I have heard it drawn. I am not in a position to say what the rev. gentleman's motives were, or whether he had any particular motive.

26726. Are you aware whether he was anxious the children should go into the convent school in prefer-

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ence to attending the school under lay teachers?—I am aware he made two applications—his first application to place it in connexion with the National Board was refused on a ground he was not satisfied regarding, and he renewed the application. In fact, when he made the first application there was a stone cross built into the wall in front of the convent school; and, this being regarded by the National Board as a denominational emblem, they refused grants to the school. He being anxious to put his school in connexion with the Board, he compromised the matter with the Board. He got a large wooden board, on which he painted "National School," and he let this down over the cross in front of the house, and in this way the cross was not to be seen—the cross in this way was dimmed.

26727. Mr. *Gibson.*—Was the cross upon the school-house?—The cross was a stone cross in front of the school-house on the wall, built in the wall, projecting about an inch from the surface of it. The Board refused a grant to the school on the ground that this was a denominational emblem in front of the school. The manager being anxious to put the school in connexion with the Board, adopted the only expedient possible, unless he pulled down the house—he had a board painted with National school on it, and let it over the cross. I should also mention that the old school—the National school, within twenty yards of this school—has a cross upon it—not built into the wall, but standing over the house, on the top of the gable. There were crosses in both instances. The cross of the convent school was built into the front of the wall, and barely visible to a person who would look out for it. The cross in the other case was built on the gable of the school, which had been originally a school in connexion with the Kildare-place Society.

26728. Mr. *Stokes.*—The Board objected to the cross in the one case, and not in the other?—The Board permitted it in one case, where it was very conspicuous, and objected to it in the other, where it was not. There was great dissatisfaction amongst the people, who objected to placing the school in connexion with the Board on such principles. The people of Cahir were dissatisfied with this. They thought the conduct of the Board in the case was meant as an insult or an indignity to the convent school.

26729. Has the teacher of the ordinary National school been a long time in the place?—For several years; before I had charge of the district.

26730. Is the school a male or a female school?—There were two schools, a male and a female. The cross surmounting the gable stands there. The schools were originally built in connexion with the Kildare-place Society, who gave a grant. Then the Kildare-place Society ceasing operations, they put those schools in connexion with the Board, and the cross remained on the school. The male school was in the under story, and the female school on the upper story.

26731. Are there two schools there?—No; the house became so inferior that the male school was allowed to die out. Another National school is established in the town.

26732. Mr. *Gibson.*—Was the fact of the cross being on the front of the new school mentioned in the Inspector's report when the school was taken into connexion?—I am not aware, but I presume it was not, for so far as I can understand the Board's rules did not prohibit it at that time.

26733. Lord *Clonbrock.*—Can you say whether the cross was on the school when it was in connexion with the Kildare-place Society?—So I am informed.

26734. Therefore it was no offence to the Kildare-place Society?—No offence, for it appears to be fixed into the building.

26735. But it was an offence to the Board of National Education, and the school was neglected?—That was not the cause of the neglect. The Commissioners of National Education found the cross there, and did not mind it, but in the case of the new school having a cross not so conspicuous the Board objected.

26736. It was an offence in the eyes of the Commissioners of National Education, but it had not been an offence to the Kildare-place Society—is that so?—That is the obvious inference.

26737. Mr. *Gibson.*—You are aware that the National Board, as a rule, object to all denominational emblems on the exterior or interior of schools?—Yes; I am aware of that rule. When the Kildare-place Society placed the cross on their school I presume they did not regard it as a denominational emblem. It was not I reported on the case, but I presume there was no necessity for bringing it under the notice of the Board, inasmuch as, so far as I am informed, there was then no rule of the Board prohibiting the exhibition of a denominational emblem on the school.

26738. At what time?—When the Board's operations commenced at first.

26739. It was sometime after their operations commenced the Board made the rule in question?—So I am informed.

26740. Mr. *Stokes.*—Did you ever observe the cross built into the walls of the Baggot-street schools here in Dublin?—I have not observed it. I do not know where the schools are.

26741. Sir *Robert Kane.*—Do you not consider the cross may be regarded as an emblem common to every form of Christianity, and above the mass of denominational emblems, and that, therefore, it may be fairly exempted from the rule of the Board?—That is my opinion. I presume that was the opinion of the Kildare-place Society, which consisted mainly of Protestants—at least the administrative part of it—when they allowed a cross over the Cahir schools.

26742. Mr. *Gibson.*—Was it allowed because the schools would be more likely to be frequented by Catholics from their having a cross upon them, than if there were no cross?—If that was the reason on which the Kildare-place Society acted they were more tolerant than the National Board are. A *fortiori* the National Board should act upon that principle as there was more likelihood of Catholics attending the National school, than a Kildare-place Society school.

26743. Is that your opinion?—Yes.

26744. Sir *Robert Kane.*—Those children were induced to enter the school by the exhibition of that emblem, but their treatment in school might be different under the Kildare-place Society, from what it would be under the National Board?—Yes; in the treatment of children the National Board respects conscience, the Kildare-place Society did not.

26745. Mr. *Gibson.*—Are you aware that in Ireland the cross is almost exclusively appropriated to Catholics?—I am not aware it is almost exclusively.

26746. Not so much now as it was some years ago. At the time the National Board commenced operations in 1832, was it not considered almost exclusively Catholic?—I do not think it was ever considered an exclusively Roman Catholic emblem in Ireland; so far as I can form an opinion, it never was in Ireland, nor in any other country. In going through England I have frequently seen the cross in Protestant Churches, I have seen crosses on Protestant Churches in Ireland also.

26747. You will see it in Scotland on Presbyterian places of worship?—I have not been in Scotland. In England and Ireland I have seen crosses on Protestant Churches, therefore, I presume that in England and Ireland the cross is not considered a denominational emblem.

26748. Sir *Robert Kane.*—What is your experience with regard to the attendance of children in the town schools—for instance in the town of Clonmel, with which you are familiar—with regard to the attendance of children in the National schools as compared with the attendance in denominational schools—are there any schools of Christian Brothers in Clonmel?—There are two schools of Christian Brothers, and two convent schools, none of which are connected with the National Board.

26749. Are they largely attended?—I have never been in any of them, but so far as I can judge from what I hear, they are largely attended by Roman Catholics.

26750. Do you find any indisposition on the part of Roman Catholic children to attend the National schools there?—I do not. I believe the Roman Catholic children in Clonmel would, if permitted, attend the model school in preference to any school. They are prevented from attending by the refusal of sacraments. In fact it is only the refusal of sacraments can drive children out of model schools.

26751. Putting aside for the present the model school, are there in Clonmel any ordinary National schools?—None in the town. In the vicinity of Clonmel, some miles out, there are National schools. I am aware these are attended by Roman Catholics who have left the Christian Brothers' schools, and have gone a distance to attend the National schools. I am aware of one school, four statute miles from Clonmel, in which the teacher the other day told me he had twenty-five pupils who left the Christian Brothers' schools in Clonmel and came to him as soon as his school was established. It was a newly established school, under the parish priest. When an Inspector is reporting on an application for having a new school placed in connexion with the Board, a query to be answered is—How far is the attendance likely to be drawn from other existing schools? In getting that information, I was informed by the teacher that twenty-five of his pupils were drawn from the Christian Brothers' schools in Clonmel.

26752. Those were children whose parents voluntarily preferred sending them to the National school, under the management of the parish priest, than to the Christian Brothers' school?—Yes, they were all Roman Catholics.

26753. Was that on account of any greater degree of convenience or proximity in the school?—No. The teacher told me several of the boys came from the very suburbs of the town. Some came four miles. In Carrick-on-Suir I have met children from the National school, some three miles from the town, who came from the vicinity of the town to attend National schools.

26754. They left the town where there were Christian Brothers' schools to attend National schools?—Yes, leaving the vicinity of the town.

26755. Mr. *Stokes.*—Had these boys been expelled from the Christian Brothers' school before they went to the National school?—I could not say that. I never heard of any boy being expelled. Where they left the Christian Brothers' school, the reason given was, where I inquired, that they were not well taught.

26756. Rev. Dr. *Wilson.*—Have you any reason to suppose they were expelled?—I have not. In fact my opinion is that they were not expelled. If they had been expelled it would come under my notice.

26757. Lord *Clonbrock.*—Did you inquire was the teaching better at the National schools than at the Christian Brothers' schools?—That was the reason the children assigned for leaving the Christian Brothers' schools.

26758. Was the master of the National school better than the average?—I know five such schools, one of which is under a very good teacher, and the others under ordinary third class teachers. These schools are in the vicinity of Clonmel and Carrick-on-Suir.

26759. Were all these schools attended by pupils who had been at the Christian Brothers' schools?—Yes; I know five instances of National schools being attended by pupils who left Christian Brothers' schools and came to them.

26760. Mr. *Stokes.*—Were the Brothers' schools very full?—I have never been in them.

26761. Are they not attended by very poor children in great numbers?—By all classes in Clonmel. The better classes not being allowed at National schools, and having no other schools, they must go to the Christian Brothers' schools.

26762. But still is there not a large number of poor ill-clad boys in the Christian Brothers' schools?—They are educated gratuitously, and I presume that is the reason they partake more of the character of ragged schools.

26763. Would you be surprised to find children of the more respectable class going to the National schools from a disinclination to associate with ragged children?—I would not be surprised if they were to go on that account. I am aware from conversation with parents they would prefer National schools if permitted to avail themselves of them, because of the superiority of education given in them.

26764. Rev. Dr. *Wilson.*—Would not the same principle apply to model schools where children of respectable classes are sent to attend with poor children also?—Yes.

26765. Mr. *Stokes.*—Did you ever see a model school which you could describe as a ragged school?—I have seen model schools with what you would call ragged children just as in Christian Brothers' schools.

26766. What proportion would these ragged children bear to the other children in the National school?—A small proportion. So far as I can form an opinion, the Roman Catholic parents of children, whether ragged or respectable, are refused the sacraments for allowing their children to attend them.

26767. Rev. Dr. *Wilson.*—Do the Christian Brothers' schools in Clonmel answer the description of ragged schools?—They do not. There are ragged children at them and respectable children. In fact, so far as the attendance is concerned, it is of the same character as at the model school.

26768. Master *Brooke.*—Have they the same accommodation in proportion to the numbers?—I have never been in them, but from the appearance of the houses they appear to have much larger accommodation than the National school. Clonmel National school is remarkable for the inferiority of accommodation. It was the first established model school in Ireland, and being the first, the architecture was not so good as it has been in the schools erected since, and it does not afford so much accommodation.

26769. Can you say why the attendance at the Brothers' is much larger than the attendance at the model school?—I believe it is because children are prevented from attending the model school.

26770. Sir *Robert Kane.*—Is the model school still attended by any number of Roman Catholic children?—Yes; about one-fourth of the children are still Roman Catholic. I furnish a report to the Education-office every week, stating the numbers of different denominations. My impression is that about one-fourth of the attendance is still Roman Catholic.

26771. What number may that one-fourth amount to?—I think about forty. That is on rolls. I believe the average daily attendance at present is about 120 or 130 in the three departments of the model school. I should say there are about 150 on the rolls; I think about one-fourth of these are Roman Catholic.

26772. The average attendance is over one hundred?—Yes; over 110, I believe.

26773. So that there would be an average attendance of about twenty-five Roman Catholics?—Yes; about that, or somewhat more.

26774. Mr. *Stokes.*—Can you give the proportions of the general population?—I cannot give the numerical proportion, but of course the Roman Catholics are in a vast majority in Clonmel.

26775. Lord *Clonbrock.*—Is the attendance of Roman Catholics very much less now than it was a few years ago?—I have been in Clonmel only since May, 1867. The proportion of Roman Catholics remains pretty stationary since that time.

26776. You are not aware what it was three or four years ago?—Before the prohibition the Roman Catholics were in the majority at the school; so I have heard.

26777. Mr. *Stokes.*—On the day we visited the Clonmel model school there were twenty-four Roman Catholic children in attendance out of 132. Would

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that be the ordinary proportion do you think?—I think that is under the ordinary proportion.

26778. Still that corresponds pretty nearly with the number just stated as attending, about 18 per cent.?—Yes; I don't pretend to give these as the exact numbers. That is my impression.

26779. Sir *Robert Kane.*—Are the children subject to ecclesiastical penalties for attending the model school?—Yes, they are; their parents are refused Sacraments.

26780. Is it merely that they have been threatened, or are they actually deprived of them?—They are actually deprived of Sacraments. The teachers are allowed no Sacraments except marriage. There is a dispensation granted, I believe, in case of marriage, not in the case of any other Sacrament. Teachers have not been at Sacraments for some years—the Roman Catholic teachers. Generally speaking the attendance of Roman Catholic children varies coming on the time when confessions are being heard, twice a year, in Lent and before Christmas, the attendance of Roman Catholic children falls short. After the confessions are over, the attendance of Roman Catholic children generally increases. Roman Catholics, in going to confession, in order to insure being allowed the Sacraments, withdraw their children from the schools.

26781. Mr. *Stokes.*—Have you ever known the same thing to happen with regard to drunkenness. You say the number of Roman Catholic children in attendance at the model school increases according as the time of confession passes away?—Yes.

26782. Have you made the same observation with regard to drunkenness—whether it is not less prevalent in Advent and Easter time than in other seasons of the year?—I have not been in a position to take statistics of drunkenness, but I have been in a position to take statistics of attendance at the schools, so I cannot make any contrast.

26783. Sir *Robert Kane.*—Do you wish to convey to the Commissioners, as the result of your observations, that those ecclesiastical penalties are, to a certain extent, evaded by the children leaving the school *pro forma* for a season, and then, when they attend to their religious duties, and participate in the sacraments, they afterwards return to the school?—I am informed that that is the case. That is the way in which the oscillations in the attendance are accounted for.

26784. From your observation and knowledge of the population, do you consider that those families who are refused the sacraments of the Church in consequence of the attendance of the children at the model schools that they are in any way immoral and disreputable, or worse conducted than other portions of the population?—I am aware they are not, so far as I can form an opinion. Many respectable people have expressed to me their regret that they were not able to avail themselves of the advantages offered by the school. I am not aware that immorality or inferiority of character is in any way an element in the case.

26785. Has the proportion of Roman Catholics in attendance on the model schools maintained itself since these penalties were first inflicted, or has there been any progressive diminution in the attendance?—I can only speak confidently since May, 1867. Since then there has been no progressive diminution. The proportions are pretty stationary since then.

26786. Then you do not consider the disabilities have been more effective latterly than in the first instance?—I do not. I believe they were more effective in the very first, and are still effective, as they were at first, in preventing the great body of Roman Catholics from attending. They were effective at first, and are so still.

26787. Rev. Dr. *Wilson.*—Can you say the parents of the children who were prevented from attending consider that they labour under any grievance—that they regard it as a hardship?—Yes. I have frequently had conversations with those interested in the education of the town, and they consider it a very great grievance.

26788. In what way?—That they were prevented from availing themselves of the better education. I have even heard Roman Catholic clergymen talking of it as a grievance. For instance, I have heard Roman Catholic clergymen talking of it as a grievance, that they themselves are prohibited from having trained teachers in the schools. In the bishop's college or diocesan seminary in Waterford there are two young men employed who were trained in the Clonmel school as pupil-teachers, and afterwards in the central model school.

26789. From that would you infer that the opposition is not so much to the training under the National Board as to connexion with the National system?—I presume it is not to the training of the National Board. If the training in the model schools were considered objectionable, the two young men trained in the Clonmel Model school, and afterwards in the schools of the Board in Dublin, would not I presume be selected as lay instructors of the future Roman Catholic clergy of the diocese of Waterford.

26790. Sir *Robert Kane.*—Do you mean to convey that the Roman Catholic clergy do not in reality consider that the persons trained in the model schools are necessarily immoral or unfit to act as teachers in the country, or is it that they object to using them in consequence of their not having themselves any efficient influence in the administration of the system?—They object to employ them simply because the bishop prohibits them from employing them. I believe they have no other ground of objection to them. I have heard clergymen remark that they consider themselves treated badly in being prohibited by the bishop from permitting the employment of trained teachers where he permitted their employment in his own diocesan seminary in Waterford. I am aware also of Roman Catholic teachers going up to be trained from under Roman Catholic managers, that when they returned from training, the managers, by episcopal orders, refused to take them back; but they went away, and were employed by other Roman Catholic managers. This was evading the regulations. The Roman Catholic clergymen who employed them, of course, did not wish it to be known they did so employ them.

26791. Lord *Clonbrock.*—Is it your opinion the priests look upon the episcopal prohibition as a hardship?—Such is my opinion. I know one instance of a Roman Catholic clergyman who has been compelled to dismiss teachers he had in his employment a couple of years subsequent to their being trained. In Bansha, the parish priest was compelled to part with teachers, one of whom had been trained in 1866, and whom he retained up to the beginning of the present year. He parted with her simply because if he had not, he would have the alternative of suspension.

26792. Rev. Dr. *Wilson.*—Are we to understand this teacher was taken back again into the employment of the manager?—After returning from training she was allowed to resume her school as well as any other teacher by the manager.

26793. Sir *Robert Kane.*—Are you acquainted with a document addressed to the National Board by Mr. Chichester Fortescue, Chief Secretary for Ireland, on the subject of the organization of training schools?—I don't think I have read the document. I have heard of the document, and I have considered the subject of the training of pupil-teachers.

26794. From your experience in regard to the management of those model schools, do you think Mr. Fortescue's arrangement would be an improvement upon the existing system?—I am not familiar enough with the views put forward in Mr. Fortescue's letter so as to contrast them with the views that regulate the training of teachers at present in model schools.

26795. One of the principal objects of Mr. Fortescue's plan is to get rid of the system of boarding the pupil-teachers in the model schools, and to enable these persons to live in houses under the control and supervision of persons of their own religious denomination—do you think such a system of domestic

denominational residences would be preferable to the system of boarding which now exists for pupil-teachers?—I can hardly say that I am not satisfied that the present system is conducive to the success of National education. My own impression is that the pupil-teachers should not be boarded at all, either on denominational or mixed principles. I think they should be compelled to board themselves. I believe there is a great expenditure in boarding them, and that the advantages to the Board do not correspond to the cost. In the Clonmel model school since its establishment there were 113 pupil-teachers boarded and educated, and only about one-fourth of these are now known to be in the service of the board. On the other hand there were sixty-two monitresses who were not boarded, and one third of these are known to be in the service of the Board. So that practically it comes to this, that a smaller proportion of those who are boarded at the public expense remain in the service than of those who were not boarded at the public expense. On this ground I think the system of boarding pupil-teachers or monitresses is not at all conducive to the interests of the Board. I think it is more expensive and less calculated to meet the ends in view. I believe the temptation of getting a free education induces a great many young persons to offer themselves for admission into the schools without the intention of taking to the teaching profession, whereas monitresses have not that inducement to offer themselves for admission.

26796. Mr. *Stokes.*—The difference of sex has been offered as an explanation of the difference you allude to, what answer would you give to that observation?—I don't think that explains it, because in the other National schools I find that of those who go through the monitorial training, and who are not boarded in these schools, there is a larger number remaining in the service as teachers than of those who were boarded in model schools.

26797. Does that observation include the boys as well as the girls?—Yes; my belief is that so far as both monitors and monitresses, there is a larger proportion of these who were not boarded remaining in the service than of those who were boarded. I know that some candidates get admission into the model schools as pupil-teachers who had no intention whatever of becoming teachers. They, for the time being, represented themselves as desirous to become pupil-teachers, and after having been boarded and lodged for a couple of years at the public expense, they took to other occupations. They had no other intention from the first. I consider that, therefore, an injudicious mode of recruiting the training service.

26798. Sir *Robert Kane.*—You think there are rather too great inducements held out to young men to propose to become teachers in the first instance, and that having qualified themselves in some degree for various employments they adopt some other line of life which is more remunerative?—Yes, and I believe that if they were paid something more as monitors than at present, and not boarded and lodged, a great many would become monitors with the *bona fide* intention of remaining as teachers. I consider the training of a monitor is superior to that of a pupil-teacher. A monitor remains four years under training, and the pupil-teacher only from one to two years. I consider the monitorial training the more effective and the cheaper of the two, and the more calculated to induce persons to remain in the service.

26799. Rev. Mr. *Cowie.*—How long have you been Inspector of schools?—Six years in April next.

26800. Were you always in the same part of the country?—I have been in Roscommon and Ballina, and in Clonmel.

26801. Are there model schools in the first district?—None in the first or second.

26802. Sir *Robert Kane.*—I think I heard you were connected with agricultural education in the north of Ireland?—Yes, I had the management of the Templemoyle Agricultural Seminary for three years, and I was subsequently editor of the *Agricultural Review* when I was appointed Inspector of schools.

26803. Are there any agricultural schools in the Clonmel district?—Several. One a model school and four ordinary agricultural schools.

26804. You have not been specially connected with the management of an agricultural school under the Board?—Templemoyle Agricultural School was partly under the Board and partly under the management of the London Companies; it has ceased to exist.

26805. With respect to the mode of paying schoolmasters, there is adopted in England a system known as payment by results, according to the standard attained by the children at certain examinations, have you ever considered how far that would be an improvement upon the system of payment at present in force?—Yes; that is a subject to which I have given particular attention; my impression is there could be no step taken so conducive to the promotion of education in this country as the introduction of the principle of payment by results, not entirely as it is in England, but with some modifications adapted to the circumstances of this country.

26806. Mr. *Gibson.*—What is your opinion as to the manner in which the classification of trained teachers is conducted in model schools?—I have been comparing the efficiency of trained and untrained teachers, and so far as I can form an opinion there is very little difference; I find some very efficient untrained teachers, and very inefficient trained teachers. I think the system might be made more effective if there was a better curriculum adopted in training establishments.

26807. Do you find any teachers in your district have received a higher grade of classification than what their efficiency, so far as you can judge from the schools, would entitle them to?—I cannot say that, as a consequence of going to training, they get a higher class than what they would get if they remained in the country, and underwent the ordinary examination by the Inspector. But I can say there are a great many in receipt of salaries by virtue of classification, which they have no claim to in virtue of their services.

26808. What do you mean by "their services"?—Their efficiency as teachers; I will take a case. Suppose two schools, one with an average attendance of fifty, and another with an average attendance of twenty-five, under a third-class male teacher; each of the two schools may be equally well taught, that is, each of the fifty children may be as well taught in the one school, and each of the twenty-five in the other school, and the teacher who had charge of the fifty will receive no more salary than the teacher having charge of the twenty-five. The teacher having the fifty children, his instruction has been much more effective on the fifty than that of the other teacher on the twenty-five; but, under the present system of paying teachers, each teacher will receive the same sum—each will receive £24 a year from the Board—although the one man educates with equal efficiency twice as many as the other.

26809. Does that depend upon the greater knowledge one man possesses over the other, or does it depend upon his superior knowledge of school management, or on what else does it depend?—It depends partly upon his greater knowledge of school management, and partly that greater earnestness, greater energy is employed in instruction. There may be two men having the same class under the National Board. But as classification is based mainly on examination, and as examination cannot determine their relative working power, the teaching of the one may be much more efficient than that of the other. The present mode of paying teachers does not take notice of this—to a certain extent it should.

26810. Would you say those men might be possessed of equal qualifications?—Yes; but one may be more energetic.

26811. Is it not possible that the more trained man may be a less efficient teacher than the less trained man?—Yes. I have known that. I have known

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schools under the first class teachers in which very little progress was made during the year, and I have known schools under third class teachers, in which considerable progress was made during the year.

26812. What absolute standard of qualification would you propose by which classification should be settled by the professors, or what elements should enter into it?—I think, for instance, as far as the professors in Dublin are concerned there is this defect,—that the teaching of schoolmastership is not sufficiently attended to in the training department. The professorial staff there consists generally of two professors of mathematics, two professors of English, with a lecturer upon agriculture. Physical science is not attended to, and schoolmastership, so far as I can form an opinion, is not much attended to. At least there is no special professor for the subject. I would have only one professor of mathematics. The teachers could learn that in the country as well as in Dublin. There is one subject which they cannot learn as well in the country as in Dublin—that is physical science. No teacher can be effective without a moderate knowledge of physics. They can get that better in Dublin than in the country, and the curriculum here ought to comprise mathematics, physics, English, including an elementary knowledge of economics, reasoning, and such subjects, schoolmastership, and instruction in agriculture. The teacher of every rural school ought to have a knowledge of agriculture.

26813. What is the usual period of training?—From four and a half to five months.

26814. Do you think that sufficient to enable a man to come up from a country school and to acquire a competent knowledge of the branches you have mentioned?—I think the time is quite inadequate. I think the time ought to be nine or ten months. It ought to be for the whole year, with the exception of the ordinary vacations.

26815. Taking any given number of marks to represent the entire amount of qualifications, what number would you give to these different branches to a third-class teacher. Suppose the entire qualifications were represented by 500 or 1,000, what number of marks should be assigned for each of these subjects, giving the maximum and minimum of each?—On a total of, say 600 marks, I would give the English group 300 marks; the mathematical group 100; the physical group, 100; schoolmastership 100.

26816. That is the highest number of marks. What would be your minimum?—50 per cent. in any of these subjects.

26817. Fifty would be a great difference?—Yes, *cæteris paribus* it would. That is supposing skill in teaching corresponded with the marks obtained on examination. But it does not always happen that tact and energy are proportioned to the qualifications, as thus ascertained.

26818. Rev. Dr. *Wilson.*—You have said you were formerly stationed in Ballina as the centre of a district?—Yes.

26819. What is your opinion of the teachers of National schools in that district, as to qualifications, schoolmastership, and so on?—The qualifications are exceedingly low—so low that I think about one half of them ought not be in the public service at all as teachers.

26820. Can you account for that?—Yes. There are several ways of accounting for it. One cause is the low curriculum of the Board, the low standard of qualification adopted by the Board for probationers and lower-class teachers. Another cause is the small local support given to schools. Another cause is the prohibition against training, which prevents teachers from improving themselves—improving their classification as they might. Another cause is, I believe—and that is common to most districts along with Ballina—the multiplication of schools beyond the requirements of the service. I hold there are too many schools.

26821. Does your observation apply both to Ballina and Clonmel?—To both, but to a much greater extent to Ballina than to Clonmel. It applies in common with Ballina, to all other districts in the west and northwest of Ireland. In Ballina the teachers are driven to the temptations of falsifying school accounts to entitle them to their salaries. That is common to Ballina district, and to the north and northwest of Ireland.

26822. Is that a state of things which should be remedied?—Yes.

26823. In what way?—I think the Board should not give a grant to any school having a lower average than thirty. I find the best schools are those in which the attendance is large enough to justify the appointment of a principal teacher and monitor. I find that small schools are generally bad schools. When the schools become very small, the better class of men will not take them; inferior candidates offer themselves, and these inferior candidates are appointed. To enable even them to keep up an attendance sufficient to entitle them to their salaries they compete with each other to withdraw the attendance from each other's schools. They underbid each other for pupils. The worst teachers are those who go to the greatest extent in thus underbidding neighbouring teachers.

26824. Were any of those schools opened since you went to Ballina?—Yes.

26825. And several previously?—Yes.

26826. Should you be able to assign any cause for the multiplication of these schools?—One cause is denominational jealousy, and another cause is the desire of persons to take to the business of teaching, rather than to a more laborious business. I have known schools to be got up by persons who wished to become teachers—they got them up at their own expense by either building or renting the houses. They were themselves then appointed. An application was made by the parish priest, who is generally the manager, to have the school put in connexion with the Board. The Inspector goes and reports upon the case—sometimes he reports against the school being taken into connexion—and sometimes, having regard to the Board's rules he reports that it may be taken into connexion. The school is often taken into connexion, although there is no particular necessity for it. A great many of those schools are private adventure schools, which get the recognition of the Board, upon making application in the usual form.

26827. Did the Commissioners pay attention to the Inspectors' reports when they were against the establishment of such schools?—I can only speak of one instance of that kind. I recollect one instance in which I myself reported against a grant to a school of this class. I reported against it on these grounds:—First, that the teacher was incompetent; secondly, that it was a mere adventure school got up by the teacher who rented the house in which the school was held; thirdly, that the house was unsuitable; fourthly, that there was no particular necessity for the school at all in the place. It was intermediate between two other National schools, which were only two and a half miles from each other, in a thinly populated rural district, and neither of which had a large attendance.

26828. Rev. Mr. *Cowie.*—What was the result?—The Board took the school in, notwithstanding this.

26829. Mr. *Gibson.*—What was the distance of the nearest school to the applicant's school?—About a mile—less than a statute mile as the crow flies. Perhaps going by the road about a mile. It was intermediate between two schools which were about three miles asunder.

26830. How far had the children to travel?—I think some going to this school would have to go more than a mile and a half, perhaps not so much.

26831. How far would they have to go to the intermediate school?—From a mile to a mile and a half. I think about a mile and a half. None of those who were attending the other schools would have to go more than a mile and a half to either.

26832. Was that one journey?—Yes, one journey; an English mile.

26833. Rev. Dr. *Wilson.*—Your answer applies to the state of things previous to the establishment of the new school?—Yes.

26834. Is it your experience that the managers of the National schools have taken much interest in them?—The majority have not, some have. The majority take no special interest otherwise than signing the official papers and making the applications. At least in the Ballina district, in the west of Ireland, the majority did not take much interest, a few managers did.

26835. Did they pay much attention to the secular instruction given in the schools?—I never knew an instance in which there was any attention paid to the secular instruction.

26836. Did they formally pay much attention to the religious instruction given in the schools?—I could not say there was any instance in Ballina in which there was much attention given to religious instruction, which was entirely left to the schoolmasters.

26837. Did they attend to give religious instruction in the schools?—I never knew an instance in which a manager attended to give religious instruction.

26838. To whom was left the imparting of the religious instruction given in the schools?—It was left entirely to the teachers.

26839. Does the same apply to the Clonmel district?—I am aware a great many of the Roman Catholic clergy in the Clonmel district do attend from time to time to give religious instruction.

26840. Is religious instruction regularly imparted in all the schools in your district?—It is regularly imparted by the teachers, and occasionally by several of the managers.

26841. Are the educational wants of the Clonmel district fairly met?—They are.

26842. Is there much room for the establishment of new schools?—I believe there is only one school required in the whole district, and that school is about to be established; only one locality where a school is required now—Ballyporeen. Measures are about being taken for establishing a school there.

26843. Your entire district?—Yes.

26844. What is the extent of it?—It is now about 700 square miles in area.

26845. You think at present one additional school would satisfy all the educational wants of the district?—Yes; I am satisfied it would. That is one school in addition to the applications now before the Board. There are applications not yet decided upon. One new application would suffice for all the wants of the district.

26846. In your opinion in your district is there any impediment to the acceptance and extension of National education?—There is sometimes a difficulty in getting a site in the most suitable place.

26847. But so far as the sentiments of the mass of the people of all denominations are concerned is there any such impediment?—There is no positive impediment. I am aware a great many Roman Catholics consider the National system might be improved—might be made more acceptable to them than it is at present. I don't think their sentiments might be regarded as an impediment to the system. But there are a great many Roman Catholics think that whilst the system itself is a good one, it is susceptable of considerable improvement.

26848. Should we understand you to say that even in Clonmel Protestant children prefer attending National schools, though having near to them schools under Protestant managers and Protestant teachers?—I think so. The Protestant rector of the town told me.

26849. Rev. Mr. *Cowie.*—Is it not the fact that the school provided in Clonmel for the Protestant population is a very bad one?—I heard it was a remarkably good one.

26850. Is it not the fact that the master has been under some difficulty, and the whole thing in abeyance for some time past?—I heard the master was a young gentleman who was going through Trinity College, with the view of taking orders in the Established Church—that he was an exceptionally good teacher.

26851. Are you acquainted with the circumstances of the school—the Endowed School for Protestants in Clonmel?—I am talking of what is called the Church Education school.

26852. I mean the endowed school?—The endowed school can hardly be said to be in operation at all—there are only one or two pupils attending it.

26853. Then certain persons who would be entitled to the benefit of that school go to the model school, to get as good or a better education—I mean the sons of professional people in Clonmel?—Yes; but the school I compared with the model school is the school intended to educate the same class of pupils who would attend the model school—it is the Church Education school—the teacher in which, so far as I am informed, is a young man who is being educated with the view of taking orders in the Established Church.

26854. I was not referring to that school, but is not the Church Education Society's school meant chiefly for the education of children of the poor?—So are the National schools.

26855. Is not the model school frequented chiefly by the children of persons in a middle-class station—professional persons and others?—Not chiefly.

26856. To a large extent?—To a considerable extent it is.

26857. Rev. Dr. *Wilson.*—Have the circumstances of the Erasmus Smith's school, to which reference has been made, at all affected the attendance of this class of children in the Clonmel model school?—I think not. The Erasmus Smith school was intended mainly to give a classical education—one school was for primary education, the other was for intermediate education.

26858. In the cases of Roman Catholic children attending the model schools in Clonmel—whose parents are deprived of the sacraments—have you reason to believe they would regard it is a great hardship if the Government or Parliament of the country would carry out the views of the bishops, as against their free action in the matter of education?—As far as the lower class of the laity are concerned they are pretty indifferent upon the subject. As far as the middle class are concerned, I believe they would prefer the mixed system to a concession to the views of the bishop.

26859. With regard to the district in which you are now stationed—are there many Protestant minorities scattered in the different parishes?—There are. I took notes of eighty-four schools out of the 103 in my district. In the eighty-four of which I took notes of the attendance there were forty-four had a mixed attendance.

26860. Should you say that the Protestant minorities in your district have a school in each parish under a Protestant teacher if they choose to attend?—In some cases they have. In other cases they have not.

26861. Is there a majority of cases in which they have not?—Yes; I only know a few cases in which they have. They have in Clogheen, Carrick-on-Suir, Cahir, and Ardfinnan.

26862. Exclusive of towns do you find Protestant schools scattered through your district?—None whatever.

26863. So that should a strictly denominational system be introduced, with Roman Catholic manager, teacher and children—in the mean time these Protestant children should be left unprovided for, or they must attend Roman Catholic schools?—There would be no other alternative. They should attend Roman Catholic schools or forego all participation in the benefits of public education.

26864. What convent schools are under your inspection at present, exclusive of Clonmel?—Cashel, Fethard, and Cahir.

26865. Under whose management are those schools usually?—Cashel school is under the management of

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the superioress of the convent; Fethard school is under the management of Dean Cantwell, the parish priest; Cahir school is under the management of the Rev. Mr. Mooney, P.P.

26866. Do you find the parish priests quite satisfied with these convent schools?—Quite satisfied that they are doing their work effectively.

26867. And with the religious who conduct them, as to their management and relationship to the clergy?—So far as my own knowledge goes, I believe they are. I heard some time ago that the late Archdeacon Laffan of Cashel, proposed establishing a female school under lay teachership in the town. I heard that, but I don't know it of my own personal knowledge; he is since deceased.

26868. Mr. *Stokes.*—You have said the model school at Clonmel is opposed by the Roman Catholic bishop?—Yes.

26869. Is it not equally opposed by the Protestant bishop?—I don't know about the Protestant bishop personally. I cannot say. I heard he was opposed to National education. The rector of Clonmel, the Rev. Mr. Brady, told me he was strongly opposed to National education.

26870. In the report of the Inspector for 1864 on five model schools, including Clonmel, it is stated, that "owing to the very energetic efforts continued by many of the Roman Catholic bishops and clergy, a large number of Roman Catholic parents were constrained to withdraw their children from the model schools in 1864, and others were prevented from sending theirs. The prelates of the Established Church in the dioceses in which four of these model schools are situated, being no less adverse, the schools have double difficulties to encounter in keeping up their attendance." Is that statement true?—I believe it is.

26871. Are you aware that the beneficed clergy of the Established Church are bound by law and oath to maintain each in his benefice a parochial school?—I heard they are.

26872. Do they do so in the Clonmel district?—They do not do so, because they have not an attendance large enough to keep up a school. You cannot have a school without pupils.

26873. If the Protestant children in those districts are not provided with schools, would you not say the beneficed clergy should be called upon to institute schools for them?—I can only speak from hearsay of what you state. I was under the impression that it was considered part of the duty of the Protestant incumbent of a parish to have a school. I don't know that they are bound to do that as matter of law. They would be glad to do so if they could, but throughout the greater part of the Clonmel district the number of Protestants is so small that, with the exception of towns, I don't think the Protestant clergy could maintain a school in any rural part of the district.

26874. Rev. Mr. *Cowie.*—Supposing there is any provision made already by law for Protestant children, would not that dispose of the objection that might be brought, to the State failing to provide schools for Protestant minorities?—I don't think it would, for this reason. The minorities are so small that no qualified teacher will take charge of schools consisting of such infinitesimally small minorities so to speak.

26875. Are those minorities so infinitesimally small?—Well, from one to ten.

26876. Then the mixed schools contain very few Protestants?—They contain very small minorities.

26877. How many of the forty-four schools contain only one?—Only one.

26878. How many contain from two to three, up to ten?—I cannot say. From two up. My recollection is there is only one school with one Protestant. The remainder of the schools have three or four, or five, up to ten. I only speak from recollection in a general way.

26879. Are you able to tell the Commissioners whether they are children chiefly of Established Church parents, or of Presbyterian parents?—Principally of the Established Church. I recollect only two or three instances of Presbyterians.

26880. Lord *Clonbrock.*—Are there many schools with as many as ten?—Not many of the forty-four. About Pillstown there are schools having more than ten.

26881. How many have more than ten?—There are two schools in Pillstown which have from twenty to thirty Protestants attending them, a male and a female school.

26882. Am I to understand all the others are under ten?—I should say from three or four up to ten. I am taking three or four or six or seven and ten, as about the numbers.

26883. You spoke of an anomaly in the payment of teachers, and you instanced the cases of two teachers receiving equal payments, although one instructed double the number, and probably did his work more efficiently than the other?—Yes, I have known several such instances.

26884. Would not such an anomaly as that be corrected by a system of payment on results, made supplementary to the regular payments on foot of salary?—I think it would. I think the best arrangement would be to pay the teacher something in consideration of his qualifications, say a moiety of his estimated value to the public, and let the remaining moiety depend upon the results of the school.

26885. Might not the attendance in the school be an element for consideration in a system of payment by results?—It would, for the results would embody two things—quantity and quality—the number of children educated, and the efficiency of the instruction they received.

26886. Under such a system as that, you would consider there would be a fairer payment for work done?—I consider that the educational fund of the country, so far as it is employed in the remuneration of teachers, could be much more equitably and economically distributed in this way, for there would be a reward of work, whereas, under the present system many of the hardest worked men receive in many instances less than inferior teachers receive.

William Homan Newell, esq., LL.D.

WILLIAM HOMAN NEWELL, Esq., LL.D., one of the Secretaries of the Board of National Education, further examined.

26887. Mr. *Sullivan.*—You were Head Inspector in the South of Ireland, I think, in 1854 and 1855?—Yes.

26888. In your district there was a Kilflynn, in the county of Limerick?—Yes.

26889. An application was made from that school in the year 1855?—There was one made in 1854—the one to which you refer.

26890. Who was the applicant in the case?—The Right Hon. Lord Ashtown, Clonodfoy Castle, Kilfinane, county Limerick.

26891. What was the exact date of the application?—The 3rd of February, 1854, was the date of the letter requesting aid. The form of application was sent on the 11th of March, returned to the office on the 25th of March, acknowledged by circular on the 30th of March, sent to Inspector on the same day, and received from the Inspector on the 6th of July.

26892. Who was the Inspector?—Mr. Michael Hickey. The name of the correspondent was the Rev. E. D. H. Knox, but the patron was Lord Ashtown.

26893. How long had Mr. Hickey been in the district?—I do not know.

26894. Are you not aware that he had been just transferred there?—No; but I think he was not long there.

26895. Are you aware that he had a great deal of arrear of work from the previous Inspector?—No.

26896. Upon what day do you say he was advised of the reception of the application?—The 30th of March.

26897. On what day would it reach him?—I suppose it would reach him on the 1st of April.

26898. That was Saturday before Palm Sunday?—I do not know.

26899. It reached him on the 1st of April?—Yes.

26900. When was the application made for the Ballyorgan school?—The letter requesting aid was on the 10th of May.

26901. Do you know what the date of the first visit of the Inspector was to the Kilflynn school?—The date of his visit set down here is the 22nd of May, 1854.

26902. Is there no visit previous to that?—None recorded.

26903. In his own reports?—This is his own report I am reading from.

26904. His report on the applicant school?—This is his report on the Kilflynn applicant school.

26905. His journals?—I have not his journals with me. He does not refer here to any former visit.

26906. What class of school was the Kilflynn school—would that be in the report?—Kilflynn—that is Mr. Knox's school; the materials were stone and lime; a thatched house in good state of repair; its dimensions were thirty feet long, eighteen feet broad, and eight feet high.

26907. What was the class of the second applicant school, at Ballyorgan?—"The school-room is a part of the chapel, but it is fully separated from it by a brick partition; the materials are stone and lime, and it is thatched; the state of repair is good." That is his description. I have a fuller description of the house in another report.

26908. What was the average attendance in that Kilflynn school?—The average was under twenty, daily; it was nineteen and a fraction.

26909. What was the average attendance in the Ballyorgan school?—Well, no record of the attendance was kept in the Ballyorgan school, but there was a large attendance.

26910. How many did you find present at the date of your own visit?—I found fifty-five boys and forty-three girls.

26911. What was the distance between the two schools, the Kilflynn school and the Ballyorgan school?—Well, I speak from memory, but I think they were within what would be called "a stone's throw of one another," as they say in the country; they were very close.

26912. If the Inspector visited the Kilflynn school, for the first time, on the 16th or the 22nd, as you will find upon that report, that was subsequent, was it not, to the reception by the Board of the Ballyorgan application?—The 22nd of May is the record here of his visit to the Kilflynn school.

26913. That is subsequent to the application in the case of the Ballyorgan school, is it not?—It is, to the letter requesting aid.

26914. Therefore he had nothing whatever to say to the application of the parish priest for aid—therefore he could have nothing to do with it, so far as his visiting the place, because his visit was only at a later period?—So far as visiting the place, according to what is shown on these documents.

26915. Now, is it not the duty, according to the rules of the Board, of an Inspector, when he is desired to report upon an applicant case, to report what are the opinions of the local clergy of all persuasions?—He is bound to consult the clergymen of the respective persuasions, to state whether they have any objection to the school or not, or whether they co-operate.

26916. And does this not occur in the rule which binds him—"And in no instance is he to forward his report upon such schools until he shall have allowed sufficient time to the local clergymen and others concerned to reply to his communication, regarding the propriety or the non-propriety of the Board's entertaining the application"?—Yes; that is part of the instructions that are issued to Inspectors.

26917. He was bound, therefore, to consult, respecting the Kilflynn school, the Rev. Dr. Meehan, being the parish priest?—Yes; but he waited from the 30th of March to the——

26918. That is not an answer to my question; he was bound to wait, and to ascertain his opinion?—Yes.

26919. In the case of the Ballyorgan school he was bound to ascertain the opinion of the Rev. Mr. Knox?—Of them all.

26920. Now the National system was a system in which the co-operation of all the clergymen and all the landlords was to be brought in—was it not?—It was very desirable.

26921. If an Inspector found two schools within a stone's throw of each other, even closer than that, both being strictly denominational, one in the end of a chapel, and the other in a new house built by Lord Ashtown for the purpose, in which there were none but Protestants, or some persons over whom the landlord had sufficient influence to compel them to go there, and that he thought a good school would be quite desirable in the district, and that he endeavoured to bring that about by bringing the parties into contact—would not that be very desirable?—Yes, I think so; but I do not think it would be within his instructions on the first application, because it would be causing unusual delay, without communicating with the Commissioners to know whether he was at liberty to do so or not.

26922. What would you call unusual delay in that case?—I think anything over a month.

26923. What was the rule at that time?—I understood the rule to be that the Inspector should report within three weeks.

26924. I asked you on the last day could you produce the circular—can you produce it now?—No.

26925. Did it ever exist?—I believe it did.

26926. Do you think that it is right to punish an Inspector for a rule, which even if it existed, he could scarcely be expected to know anything about, when the Board are unable to produce a copy of it?—I think it is not fair to punish a man for that alone; but that cause of punishment was not assigned in the order inflicting the penalty. It does not enter into the terms of the order.

26927. What was the order?—Here is the original order:—

"The 25th of January, 1855.

"Inform Mr. Hickey that the Board consider his explanation of the circumstances under which he took upon himself the responsibility of delaying his report upon the Kilflynn applicant case altogether unsatisfactory; and that his conduct was highly reprehensible, and calculated to subject him to the suspicion of having acted from improper motives. The Commissioners therefore consider it their duty to express their strong disapprobation of the course he pursued, and to inflict a fine of £5, which will be deducted from his salary for the month of February."

26928. Now what was it that he took upon himself to do in that particular case which is reprehensible?—He states it here in a very long letter which I have not read for fourteen years.

26929. The *Chairman.*—Was it his duty to report to the Commissioners the result of his visit to Kilflynn on the 22nd of May?—It was his duty to have reported on the school long before the 22nd of May.

26930. Had he in point of fact reported before the 22nd of May?—I think not, my lord; we have no evidence.

26931. When did his report reach the Commissioners?—The 6th of July.

26932. Was that the report for which he incurred their displeasure for undue delay?—It was.

26933. Lord *Clonbrock.*—Would not this negotiation in which he was engaged in order to bring these two schools together, and so carry out that system of mixed education, which the Board desires,

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have been taken as a sort of excuse for any delay?—The Commissioners thought not.

26934. Mr. *Sullivan.*—Was that in consequence of your report?—I do not know. The facts were laid before them. I cannot say exactly what influenced the Commissioners.

26935. Will you please read the letter?—[Letter handed to witness, which he reads:—]

"Rathkeale, December 22nd, 1854.

"GENTLEMEN,—With reference to your letter of the 16th instant, respecting the late Kilflynn applicant school, I take leave to state for the information of the Commissioners the circumstances of this case, as far as I am concerned, up to the time of Mr. Newell's report.

"On the 31st of March last, the usual instructions on this application were sent to me. I was then engaged in visiting the schools left in arrear by my predecessor in this district, having received special instructions to attend to that duty before visiting the other schools. This occupied me a considerable portion of the then current term, and as the special written examinations of the male teachers were to take place in Easter week, I deemed it my duty to visit all the male schools of the district if possible, before the time of summoning the teachers, for the obviously necessary purpose of determining whom I should summon. It will be recollected that this was my first term in this district. I was hardly able to accomplish this important object when the Easter vacation, the written examinations of the teachers, and the noting of the written exercises ensued. I was thus engaged in the discharge of indispensable duties up to some days advanced in May.

"I take leave to remark here that I never deemed it urgently required to attend immediately to applicant cases. I always felt that it was desirable to allow reasonable time for the development of the educational requirements of the locality for which the application might be made. However, be my views on this point correct or otherwise, on the 16th of May I visited Kilflynn for the purpose of reporting on this application. Having examined the Clareen National school on that morning, in which there were present 137 pupils, and having also examined a candidate teacher afterwards, I did not arrive at the Kilflynn school until about 3 o'clock, when I found the pupils dismissed. I then called upon Mr. Knox, who accompanied me to the school, and sent for the teacher. It then appeared that only sixteen pupils attended on that day, and that the average attendance for February, March, and April, was twenty. In the course of conversation Mr. Knox complained very much of the obstructions, which he stated he met with in his endeavours to establish a National school, and I found him very unsparing in his insinuations He stated that there was an undue amount of Roman Catholic influence in the Board, and that a Protestant had no chance of fair play, with many other unreasonable objections to the working of the system. From all this I perceived that I had great need of the utmost caution, and that being a Roman Catholic, my acts were liable to be greatly misunderstood, if not misrepresented.

"I felt on that occasion that Mr. Knox had not merits, as to his school, to entitle him to a grant, for he acknowledged that the attendance, such as it stood, was maintained only by great exertions, and that he had no hope of keeping up even an average attendance of twenty. As I found a large attendance of children in the chapel-school opposite, I suggested that if Lord Ashtown permitted the appointment of a Roman Catholic assistant teacher or paid monitor, the priest might be brought to join his school with the Kilflynn school. Mr. Knox told me that he thought Lord and Lady Ashtown would never consent, as it would be like having a spy placed there to watch their actions. At the conclusion of my interview I told Mr. Knox that I deemed it necessary to visit the school again during school hours, in order to see the pupils in attendance. He told me then that he would mention my suggestions to Lord Ashtown, respecting the Roman Catholic assistant, or paid monitor.

"I again visited Kilflynn on the 22nd May, for the purpose of my report, when I received from Mr. Knox the note from Lord Ashtown herewith sent, and marked No. 1. As was obviously my duty, I submitted this letter to the Rev. Dr. Meehan, P.P., and I asked him would he join his school with the Kilflynn school, and co-operate in having an efficient National school carried on in the neighbourhood, upon the terms proposed by Lord Ashtown. He said he was not then able to decide how to act, that he wished to be guided by the advice of his bishop, and asked me could I defer my report on Mr. Knox's application, until he should have an opportunity of consulting his bishop, the Right Rev. Dr. Ryan. I consented to his request, and left with him Lord Ashtown's letter for the purpose of submitting it to Dr. Ryan.

"The mutilated note, No. 2, dated on the 25th of May, which has fortunately been preserved, clearly and fully shows the reason I did not send forward the report at once.

"The note No. 3, dated 3rd June, 1854, shows when Lord Ashtown's letter was returned, and the result of my endeavours to arrange the wide differences which exist between the parties at Kilflynn and Ballyorgan.

"On the 2nd June, the papers respecting the Ballyorgan applicant school were sent to me, and feeling very great difficulty in being placed between two violently contending parties, I wrote to Mr. Newell, and requested him to endeavour to meet me in the locality and give me his assistance in the matter; and after some correspondence he arranged to meet me and the other parties at the school, on the 20th of June.

"Believing that the above statement, with the documents to which I have referred, fully shows that I have made no unnecessary or improper delay in visiting Kilflynn school in the first instance, or in making my report subsequently, I consider I might stop here; but in order to give the fullest satisfaction possible, I send the note No. 4, received this week from Mr. Meehan.

"I remain, gentlemen, your obedient servant,

"MICHAEL HICKEY, District Inspector.

"The Secretaries."

26936. What was the order of the Board upon that?—There is this order upon the letter, "Send this letter to Mr. Newell, Head Inspector, and direct he will state if he considers Mr. Hickey's explanations strictly accurate, and in all respects satisfactory.

26937. What was your report upon his explanation?—On the 20th of January, 1855, I wrote—

"20th January, 1855.

"GENTLEMEN,—In reply to your letter of yesterday's date, calling upon me to state whether or not I consider the explanation, contained in Mr. Hickey's letter of the 22nd ultimo, of the statement made by me in my special letter of the 24th June last, strictly accurate and in all respects satisfactory, I beg to say that I have ever felt reluctant to discredit the assertion of a gentleman placed in so very responsible a position as that held by Mr. Hickey, and therefore I do not say that his explanation is not 'strictly accurate.'

"If being 'satisfactory' means satisfactory to the Commissioners of National Education, I beg to say that I am of opinion it should not be considered a satisfactory explanation.

"When Mr. Hickey received orders to report upon the Kilflynn applicant's school, there was no application pending for aid to a school at Ballyorgan, under the patronage of Dr. Meehan. In not visiting the Kilflynn school at an earlier date Mr. Hickey neglected to attend to a circular which requires District Inspectors to visit all applicant schools before the end of the month subsequent to that in which the application and blank form of report sheet are transmitted. I cannot see upon what grounds Mr. Hickey claims the right of holding over his report upon an applicant school, in order (to use his own words) that 'a development of the educational requirements of the locality' may take place. Dr. Meehan denies that he, by letter, induced Mr. Hickey 'to go out of his way in the discharge of his duty, as an officer of the Board of National Education.' I, at least, never insinuated that Dr. Meehan made any such attempt either by letter or in conversation, and from this very absence of interference on the part of Dr. Meehan, one may fairly ask why did not Mr. Hickey report at once on the Kilflynn applicant school, and let the application be decided on its own merits? As an officer of the Board it was not, in my opinion, his business to offer any suggestion about a school whose very name was *then* unknown to the Commissioners of National Education. Had there at the time of his visit been two applications from the locality before the Commissioners, the course pursued by Mr. Hickey, if *prudently* pursued, should I think have met with the approval of the Board, but Dr. Meehan's application was not, I believe, made until *after* he had received Lord Ashtown's note from Mr. Hickey, and brought it before the Roman Catholic bishop, and a number of his clergy assembled at Bruff.

"Mr. Knox's prejudices, great and unfounded as they are, are not likely to be lessened by Mr. Hickey's conduct in the case of the Kilflynn applicant school. I told Mr. Hickey, when he asked my opinion in June last, that had I been in his position I would have reported at once on the Kilflynn school, and I added that I thought he had not acted judiciously. Subsequent events have convinced me that Mr. Hickey's conduct was not judicious.

"It is for the Commissioners of National Education to say if it was official.

"I have the honour to be your very obedient servant,

"W. H. NEWELL, Head-Inspector.

"The Secretaries."

26938. On what day was the Ballyorgan application made?—The letter requesting aid was the 10th of May, the application was returned to the office on the 25th of May; but the Inspector received no notification of it until the 2nd of June.

26939. On the 10th of May?—That was the letter requesting aid.

26940. Then, according to Mr. Hickey's own statement, he did not visit Kilflynn, for the first time, until the 16th, and you have no record until the 22nd?—There is no evidence here that Mr. Hickey knew anything whatever about the application from Ballyorgan, as he received no official communication about it until the 2nd of June; that is, he received no official communication.

26941. The *Chairman.*—Could he have visited Kilflynn school without seeing the rival school at Ballyorgan?—I think not.

26942. Mr. *Sullivan.*—The question that I want to ask you is this—do you, now knowing that the application was made by Dr. Meehan, on the 10th of May, say that Mr. Hickey could not have any information of that application whatever—he did not visit the place till the 16th, according to his own report, and according to the evidence before you on the 22nd?—I see it stated here distinctly that he had no official information till the 2nd of June, so that he could not have heard of it till the 3rd of June.

26943. Mr. *Waldron.*—Officially?—Yes; I am only dealing with official information.

26944. Mr. *Sullivan.*—Do you know the date of Lord Ashtown's note that is referred to in your report?—The note requesting aid for Kilflynn was dated the 3rd of February, 1854.

26945. The *Chairman.*—When did Mr. Hickey communicate Lord Ashtown's note to Dr. Meehan?—Mr. Hickey states that himself, I believe; I did not state that he communicated it.

26946. But, did Mr. Hickey communicate Lord Ashtown's note to the priest after his visit to Kilflynn?—I could not say, of my own knowledge, that he communicated it; I will read you what he says from his letter.

26947. If you please?—

"Note, No. 3, dated, 3rd of June, 1854, shows when Lord Ashtown's letter was returned, and the result of my endeavours to arrange the wide differences which exist between the parties at Kilflynn and Ballyorgan."

26948. Look to the letter of Mr. Hickey and see if it shows when he gave Lord Ashtown's note to the priest?—Reads.

"I again visited Kilflynn, on the 22nd of May, for the purpose of my report, when I received from Mr. Knox a note from Lord Ashtown, herewith sent, and marked No. 1. As was obviously my duty I submitted this letter to the Rev. Dr. Meehan."

It does not say when; but, I suppose, immediately after.

26949. Had not Dr. Meehan's application for Ballyorgan been sent to the Commissioners on the 10th of May?—His letter requesting aid had; but the Inspector knew nothing of it until the 3rd of June.

26950. Mr. *Waldron.*—Officially?—Officially.

26951. Mr. *Sullivan.*—When you were making that report to the Board on Mr. Hickey's statement had you not the original before you of the note referred to in it—were not documents one, two, three and four sent to you along with it?—I really do not know. Here are the instructions—"Send this letter to Mr. Newell, Head Inspector, and direct he will state if he consider's Mr. Hickey's explanation strictly accurate, and in all respects satisfactory." There is nothing about notes, and I don't remember anything about notes.

26952. But were the documents A, B, and C, that were attached to it not appended to it then?—I could not say.

26953. Is not that the usual practice?—It is the usual practice; but I should think that they were not, because they are not included in the order.

26954. When the Board order a document to be sent to anyone is it not the usual course to send with the document all the documents referred to in it, and which are really and substantially a part of it?—Very often the Commissioners determine what documents are to go, and send only a portion.

26955. Am I to understand that the practice of the office was not carried out in this instance—that this was an exception to the rule?—I cannot say.

26956. Then you never saw the document itself—the memorandum of Lord Ashtown?—I dare say I did, but I do not remember it.

26957. Then this statement in your report that "Dr. Meehan's application was not made, I believe, till after he had received Lord Ashtown's note from Mr. Hickey, and brought it before the Roman Catholic bishop and a number of his clergy assembled at Bruff" is not true?—I believed it to be true when I made that statement, and I see nothing has turned up since to contradict it.

26958. You now find, however, that it is not a correct statement?—No, I do not; I do not admit that. I have not got the document before me. I see that on the face of this document here the Ballyorgan application was not notified to Mr. Hickey until ——

26959. The *Chairman.*—Does it not appear from the passage you have just read from Mr. Hickey's letter that he communicated Lord Ashtown's note to Dr. Meehan at or after his first visit to Kilflynn?—Yes, that appears from Mr. Hickey's letter.

26960. That visit was on the 22nd of May?—The visit to one of the schools was on the 22nd of May.

26961. The visit to Kilflynn?—I think is the 22nd of May.

26962. Does it not appear from your file of papers that Dr. Meehan's application for Ballyorgan had been sent to the Commissioners on the 10th of May?—Yes, his letter requesting aid.

26963. That being so does it appear that your belief that Dr. Meehan's application was not made until after he had received Lord Ashtown's note was correct?—Oh, it is quite clear that if he had received Lord Ashtown's note after the 10th of May, and had made his application on the 10th of May; the application was of prior date to the letter—that is quite clear.

26964. Mr. *Sullivan.*—How do you explain this part of your letter: "I, at least, never insinuated that Dr. Meehan made any such attempt, either by letter or in conversation, and from the very absence of interference on the part of Dr. Meehan one may fairly ask why did not Mr. Hickey report at once on the Kilflynn applicant school?" Does that refer to your first report upon the case?—I never exactly made a report upon the case. I wrote a letter.

26965. That was before the fine was inflicted?—Yes, that was on the 24th of June.

26966. Read that letter?—(Reads):—

"24 June, 1854.

"Gentlemen,—In accordance with your instructions of the twelfth instant, I accompanied Mr. Hickey, District Inspector, on the twentieth instant, to the Kilflynn and Ballyorgan applicant schools. The applicant parties received due notice of our visit. We proceeded first to the Killyflynn school, as the application for aid to it was of prior date, and should, in my opinion, have been disposed of by Mr. Hickey before. We next visited the Ballyorgan school, and afterwards waited on Lord Ashtown, at his lordship's request.

"After the most careful inquiry into the particulars of each school, I told Mr. Hickey the course I advised, leaving him to draw up the reports in his own language, and not in any way requiring him to conform to my views, unless he should think fit to do so.

"As I have not had an opportunity of seeing Mr. Hickey's report on these schools, and as it struck me that on some points we were not unanimous, I deem it advisable to set forth briefly some particulars which may assist the Commissioners of National Education in their consideration of these applications. To do this it will be necessary to enter into a short history of the schools.

"Lord Ashtown is the proprietor of the townland in which those schools are situated, and of the country for miles round. His Lordship, towards the end of last year, proposed to the

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Rector, the Rev. E. D. H. Knox, that he should place his school, which had been previously in connexion with the Church Education Society, under the Board of National Education, as he (Lord A.) was anxious that his Roman Catholic tenants should be able to educate their children without being required to accede to objectionable conditions. Mr. Knox alleges that, contrary to his convictions, he agreed to Lord Ashtown's proposal, and made application for aid to the Commissioners of National Education. As soon as it became known to the Rev. Dr. Meehan, P.P., that application had been made for aid to establish a National school in the village of Ballyorgan, he urged upon Lord Ashtown to appoint a Roman Catholic teacher, as the majority of the children in the locality were Roman Catholics, in the proportion of at least five to one. To this request Lord Ashtown would not assent. Mr. Meehan then determined to establish a National school under his own management, made the usual application, and wrote to the District Inspector, Mr. Hickey, begging of him to defer forwarding his report upon the Kilflynn applicant school until the Ballyorgan applicant school would be ready for his inspection. Mr. Hickey complied with Dr. Meehan's request, and held over his report on the Kilflynn school. On Mr. Hickey's first visit to Kilflynn he suggested to Lord Ashtown that if a Roman Catholic paid monitor were appointed all parties might be induced to co-operate in supporting one common school for the education of the children of every religious denomination. His lordship agreed to the suggestion by writing a formal note on the subject; but in this note Lord A. reserved to himself and his heirs the right to do away "with such appointment" at pleasure. Dr. Meehan, by advice of the Roman Catholic bishop, rejected a compromise upon such terms. On my reading this note it appeared to me ambiguous; so I asked his lordship if he meant that he reserved the right to do away with the appointment, or the right of dismissing the individual holding the appointment, and, in case of such dismissal, nominating another person of the Roman Catholic religion to the office. His lordship stated in reply that he merely meant to reserve, as patron, the right of appointing and dismissing the individual; and further, observed that, if the attendance would warrant it, he would apply for an assistant Roman Catholic teacher. Had this fact been known at an earlier date much acrimonious feeling might have been avoided, and I think that there is still a reasonable prospect that after a little time the Rev. E. D. H. Knox and the Rev. Dr. Meehan will consent to the children of their respective congregations attending one National school under the patronage of Lord Ashtown and conducted by two teachers, one Protestant and one Roman Catholic.

KILFLYN APPLICANT SCHOOL.

"This school is held in the village of Ballyorgan, opposite to the Roman Catholic chapel, in a thatched house, containing two rooms, with a door between. Both rooms are occupied by the pupils. The furniture is sufficient, and the house unobjectionable; but the manager has a much more eligible house, to which he purposes transferring the pupils. The school opened on the 1st February, 1853, under conduct of William Campbell, a Presbyterian, aged twenty-four years, trained in 1848 (spring class), and placed in the first division of second class. The attendance from the 1st of February to the 31st of May was as follows:—

AVERAGE DAILY ATTENDANCE.

Month,	Males.	Females.
February, . .	9·7	13·10
March, . . .	8·4	12·13
April, . . .	6.9	10·7
May, . . .	5.9	9·5
	30·9	45·43

"Total, 76·3, or average for four months, 19·07, being somewhat less than 20 of a daily average. Mr. Hickey, having taken the attendance for a different period, makes the average, I believe, a little over 20. The highest number on the books is 24. Present on the 20th instant, 21. The school is *bona fide* open to children of all religious denominations; and the pastor of children of the Roman Catholic faith would have access to the school-rooms to instruct the Roman Catholic children on Saturdays.

"The application appears to be in every respect deserving of support from the Board, unless the small attendance should be considered a barrier to its success.

"BALLYORGAN APPLICANT SCHOOL.

"This school is held in a portion of the chapel of Ballyorgan, which has been separated by a large canvass screen, nailed to the ground, and side walls. The inside of the chapel is visible from the school-room through the interstices of the canvass. The space devoted to school purposes is sufficiently commodious, and the apartment is well furnished.

"The school opened, according to teacher's statement, in January last; but the only record of the pupils' attendance is a list of the names, which amount to 141. There were 55 boys and 43 girls present, of these 22 boys and 13 girls lived in the neighbourhood of and attended National schools. There is, however, no doubt that there would be at all times a numerous attendance. The teacher's name is Timothy Downey, aged twenty years, and not trained. He was educated at Limerick by the Christian Brothers. He is not, in my opinion, qualified as a probationary teacher. See Appendix A.

"On account of the teacher's want of literary qualification, and the school being held in portion of the Ballyorgan Roman Catholic chapel, which gives it a denominational character, I cannot recommend this case to the favourable consideration of the Commissioners of National Education.

"I have the honour to be, Gentlemen,

"Your very obedient servant,

"W. H. NEWELL, Head Inspector.

"The Secretaries."

26967. Dr. Meehan, from the report upon Mr. Hickey's statement, denied, did he not, that he had written as you have stated there?—Yes, he did. He stated that he had not communicated with Mr. Hickey. "Dr. Meehan denies that he, by letter, induced Mr. Hickey to go out of his way in the discharge of his duty as an officer of the Board of National Education."

26968. Have you a copy of the letter of Mr. Hickey to Mr. Meehan?—No, I have not. I find I have copies of three letters of Mr. Meehan.

26969. You have not the original letter?—No, I have no originals.

26970. Or a copy of them?—I have a copy of a letter here signed by Lord Ashtown, and I have copies of three letters which I have seen for the first time, because I was only ordered to bring over these things to-day, and to look the matter up in a very great hurry. I have copies of three letters signed "P. Meehan."

26971. What is the date of the first of the three?—May 25th, 1854.

26972. Read that?—(Reads):—

"Ballinacourty, May 25th, 1854.

"SIR,—As the Bishop has been in Dublin during the past week, I have no opportunity of communicating to him the letter you have left in my possession. I will see him at Conference in Bruff on this day week, the 1st of June, and will submit to his lordship and the assembled clergy the proposition of Lord Ashtown. Were I to send him the letter I might not receive an answer before the day of Conference. As you are so kind and anxious to have the matter settled, I hope it will not put you to any inconvenience by my retaining an answer until after an interview with the Bishop.

"I remain your obedient servant,

"(Signed) P. MEEHAN."

26973. Then it appears from that letter, acknowledged on the 25th of May, that it must have been just immediately before that 25th of May, that the letter of Lord Ashtown was given to Mr. Meehan?—I do not know what the date was. He says, "Communicating the letter which you have left in my possession."

26974. When did Dr. Meehan answer finally?—His next letter is the 3rd of June. He says:—

"Ballinacourty, June 3rd, 1854.

"DEAR SIR,—I return you the enclosed letter, and beg to say that I would not have noticed it were it not for your very great kindness. I have to inform you that I consulted the Right Rev. Dr. Ryan about the school in Ballyorgan, and he would not allow me to dissolve my school on the terms contained in the enclosed letter. As the Catholic children are so numerous, it is his opinion that a Catholic should be appointed to instruct them, and on no other condition is he disposed to compromise the matter.

"I remain your obedient servant,

"(Signed), P. MEEHAN."

26975. Read the postscript?—There is no postscript to this.

26976. Is that a true copy?—I do not know. There is a postscript to the next.

26977. In the copy that I have before me there is a postscript?—There is no postscript in the copy that I have.

26978. The *Chairman.*—Will you ascertain whether the original is now in possession of the Board, and if so whether there is any postscript attached to it?—I shall try to do so.

26979. Mr. *Sullivan.*—What is the third letter of Dr. Meehan's?—The 18th of December, 1854. (Reads)—

Ballinacourty, 18th September, 1854.

"Dear Sir,—In reply to your letter of the 17th instant, I take leave to state that the idea, that I wrote a letter to you begging you to go out of your way in the discharge of your duty as an officer of the Commissioners of National Education, is a pure fiction. Where it could originate, except in the very fertile imagination of my rev. friend and neighbour, Mr. Knox, I am at a loss to know. I trust I have sufficient respect for myself as well as for the Board of Education, not to stoop to the impropriety of tampering with their officer in the discharge of his onerous and important duties, you have with great zeal for education endeavoured to accommodate the very wide differences existing here, and you placed in my hands a letter containing a proposition of compromise from Lord and Lady Ashtown. I then asked you if you were at liberty to defer your report on the Kilflynn application, until I should have an opportunity of consulting with my bishop, Right Rev. Dr. Ryan, on the very grave question at issue, your reply was that you felt not only at liberty, but that you considered it your duty to do so.

"I remain, dear sir, your obedient servant,

"(Signed) P. Meehan, d.d."

"P.S.—I beg also to state that Mr. Knox consented that you should postpone sending your report on the Kilflynn school, until I should have consulted my bishop on the matter. I have a clear and distinct recollection of this."

"(Signed) P. M."

26980. Have you the letter dated the 16th of December, 1854, communicating to Mr. Hickey the result of the Board's decision upon your report?—I have no such letter.

26981. I presume you will be able to say whether a letter is in the handwriting of Mr. Cross?—Yes; I should know Mr. Cross's handwriting, but I have not got a copy of the letter here.

26982. The Rev. Dr. *Wilson.*—Is such a case as this an unusual one in the history of the Board—when one party has taken action to have a school another makes undue haste in order to be beforehand with him?—Well, I think it is rather uncommon.

26983. Has it occurred?—I could not quote an instance; but I am satisfied that there have been instances.

26984. Have you ever been accused of partiality to clerks on account of their religion?—Never; I am afraid that there was a line of examination pursued here that would have a tendency to convey that; and I am very glad I have an opportunity of stating that in my whole career I have most studiously guarded myself against entertaining prejudice against any man on account of his religion. I have treated every man under me according to his merits and his deserts, quite irrespective of religion; and in connexion with those who have been punished since I became secretary, I may make this remark, that of the eight clerks who were severely punished by the Board at my suggestion, and I will say very deservedly punished, five were Protestants and three were Roman Catholics, though the majority of the staff are Roman Catholics. I have nothing more to add on the subject.

26985. Mr. *Sullivan.*—When you say that you have not been accused of it, that is to your own knowledge?—Of course; you give me credit for greater faculties than I possess, or perhaps anyone else possesses.

26986. Rev. Dr. *Wilson.*—I wish to know with regard to the Newtown-Stacpoole school near Ennis—was it a vested school?—It was a vested school.

26987. Vested in local trustees?—I think so.

26988. To which the Commissioners of National education had contributed a considerable sum of money?—Yes.

26989. It passed into the hands of the Christian Brothers?—It did.

26990. Will you furnish this Commission with the correspondence on the subject?—We have furnished the Commission with the entire correspondence in detail, and a very lengthy correspondence it is.

Thomas H. Craig, Esq., sworn and examined.

26991. Mr. *Sullivan.*—How long have you been connected with the central establishment in Marlborough-street?—Upwards of eighteen years.

26992. What office do you hold at present?—I am a second-class clerk in the Registry and Salary office.

26993. Were you acquainted with Mr. M'Creedy's scheme for the amalgamation of the offices?—I was. It was through me the specimen books that were brought out were headed and drafted. There is a copy of one of them before you.

26994. Will you explain to the Commissioners the principle on which Mr. M'Creedy intended the amalgamate should be carried out?—He wished to have thirty men—each man having charge of two districts. These would make up the sixty districts into which the entire country is divided. And this book was got up for the purpose of superseding the registry book, the salary book, and the long book. Not only that, but the Salary Books are ordered from year to year, or every two years—this book would last at least for ten years—so there would be not only a saving in not having duplicate entries in different books, but also in not requiring books from year to year.

26995. Then you would have amalgamated the Inspection office, the Registry and Salary office, and the Correspondence office?—Yes.

26996. At present the arrangement is by counties?—Yes.

26997. What arrangement did Mr. M'Creedy propose to make?—To have it by districts.

26998. Then all the letters that go now into the Correspondence office to one set of clerks, would they come to the same men who carried out the work?—Yes.

26999. So that each man would be acquainted with all the particulars of the school, from the reception of the first letter until it was finally dealt with?—Yes. At present the letter has to go from one department to another.

27000. What amount of time in ordinary cases would that save?—I consider myself it would save nearly half the time.

27001. The Registry and Salary office is very various in its duties at present?—It is.

27002. Would the amalgamated functions of the clerks be more various in reality than those which the clerks in the Registry and Salary office are obliged to discharge at present?—Not much.

27003. What would be the increase of work that would be put upon the clerks in the office, if the amalgamation were to take place?—The correspondence only.

27004. What would they be relieved from?—There should be sixteen men in the department. There are not so many now. The thirty men would be an additional fourteen. They would be relieved of 14-60th of their present business.

27005. Would the amount of work to be done by each individual clerk be great?—It would not be altered so far as the increase by this plan.

27006. If this plan were adopted, would there be the same necessity of looking after documents travelling from one office to another?—No; each man would have the document either in his own possession or in the possession of the clerk next to him—whoever checks the work.

27007. Would the clerk be then much better acquainted than at present, with each school he had to

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deal with?—Most undoubtedly, because he would have a smaller number of schools, and would know all the correspondence connected with them.

27008. Does it often occur that a clerk notes upon a document the action that is to be taken upon it?—Yes.

27009. What does the Chief of Inspection, or the Secretary do then with the document?—He puts his initials, as an authority to write a letter, or perhaps he may in some cases make some modification.

27010. Generally, however, the action is as it were, indicated beforehand?—Yes.

27011. Might that matter be left to the discretion of the clerks in certain cases?—I do not see anything to prevent it.

27012. What class of cases would you entrust to the discretion of the clerk?—Ordinary correspondence, such as writing about repairs—and that each school should be open for a given time during the year—things of this kind, the course as to which is well established, as well known to the clerks as to the Secretaries.

27013. That you have settled forms for?—Yes; established principles for dealing with them.

27014. Such, I suppose, as the clerks in point of fact do at present, only that the matter has to go through a formal course of proceeding?—Just so, to go through a matter of form. They have authority in some instances.

27015. In the case of payment of salaries, is not the custom of the office quite uniform?—Yes.

27016. In cases of fines—are they not dealt with in the same manner?—As a general rule the fine is deducted the next quarter after being inflicted. So we have the entry of the fine in the books before we send out the salary less the fine.

27017. If these matters were left to the clerks to carry out the entire business respecting them without referring every case to two or three departments, would there be much saving of time?—I believe there would. In the case, for example, of the appointment of a manager to a National school, if the school is non-vested, and if there is no committee of the school, the parish priest, as a matter of course, becomes the manager. So that, according to my notion, when a clergyman writes saying he has succeeded another as parish priest, and that we know he is the parish priest, all we would require to do would be to enter his name as manager at once.

27018. Were the heads and superintendents of departments generally favourable to the scheme?—Mr. Macdonnell, when last I was speaking to him about it, said that Dr. Newell was opposed to it—Mr. Macdonnell said he thought the scheme ought to get a fair trial. That was the last I heard of it. Mr. Keenan seemed to be in favour of it; and when the headings were drawn up Mr. Kelly agreed with Mr. M'Creedy.

27019. What objections have been raised against this proposed amalgamation of offices?—Well, really I never heard any valid objection.

27020. The "Long Book" would be done away with?—Yes, the Long Book would be done away with; the Salary Book and the reading of reports three or four times over would be done away with; because the report is first read over in the Inspection office, it is noted by the clerk in charge and then in the abstraction we have to read it over again. So that it is read twice when once would be sufficient.

27021. What condition is the office in physically?—Well, there are some sick—there are some vacancies occasioned by death—and the office is underhanded.

27022. Have you ever heard that the principal room in which the clerks work is ill-heated and ill-ventilated?—Yes, it is burning hot in summer, and extremely cold in winter; the ceiling is low.

27023. Within the last six or eight years, how many clerks have died out of the long room?—About eight or nine from the one room.

27024. The *Chairman.*—Were any of those aged persons?—Yes, some of them were, but the greater number of them were young.

27025. Rev. Dr. *Wilson.*—Were they delicate in health before coming into the office?—Excepting one, I do not know of any having been delicate.

27026. Mr. *Sullivan.*—Were there many complaints made on this subject?—Yes, there have been complaints, and Mr. Owen of the Board of Works has been in the office several times, but the room remains as before.

27027. Has it come to your knowledge in any way, that a vote was taken last year for remedying the defects in the room?—Yes, I believe there was.

27028. Do you know whether it is intended to carry out the purpose of that vote?—I do not.

27029. Is going to the fire in very cold weather a very common cause of complaint against the clerks?—Yes.

27030. Are those complaints registered against them?—Not registered, but the head of the department has been told to tell the clerks they are not to go to the fire.

27031. Does the extreme cold of the office in severe winters mar a good deal the efficient working of the clerks?—It does.

27032. Mr *Gibson.*—Is the office you speak of in Talbot-street?—It is the office parallel with the passage down to the female school.

27033. It is on the second story?—It is.

27034. There is no story above that?—No.

27035. That was built by the Board of Works?—Part of it was built, as well as I remember, under Mr. Darley, who was the Board's architect.

27036. With respect to that book of Mr. M'Creedy's for the office business—were you ever called before the Board to express an opinion about it?—I was not. I know that immediately before this book was ordered there were meetings held week after week, of a number of the Commissioners. I think you were one of the Commissioners, and after a while the meetings ceased. They adopted his plan.

27037. Did Mr. Keenan approve of it?—He approved of it, and said to me some time ago that he thought these books were in use.

27038. Who objected to it?—Dr. Newell.

27039. Your recollection is that Mr. Kelly approved of it?—Mr. Kelly approved of it. Mr. M'Creedy took over a proof sheet to him, and he made some slight change of heading, which change was carried out.

[The witness having shown Mr. Gibson, the original letter written by him as to the advantages of the District Books, was now asked—Why did you write that letter to the Chiefs of Inspection, Mr. Keenan and Dr. Newell?—As they were the immediate heads of my department.]

27040. What is the long book?—A book in which is entered the date of a report, the nature of the report whether primary, secondary, or incidental, and also a mark to show it has been finally dealt with.

27041. Do you not think there ought to be a regular record of everything done in the office, the particular action on any document either sent in or out?—Yes.

27042. Mr. *Sullivan.*—That book before you contains columns for noting the date of reception of a document, of letters sent out, of the action taken, and final result?—Yes; columns Nos. 1 and 2 are intended for all correspondence and Board's Orders, &c., in reference to the school. Columns 3 to 9 are to contain a short abstract of every primary and secondary report from the Inspectors, the date of the Inspector's report, the attendance present, and the general character of the school as to the supply of books, &c., as to the neatness and accuracy of the school accounts, and whether the school since the last inspection has progressed, retrograded, or remained stationary. All defected, reported, and written on, will appear under the heading "correspondence." Columns 10 to 15 are to comprise the names of all the teachers, assistant-teachers, workmistresses, and monitors, to show whether they are trained or untrained, together with their classification and the rates at which they are paid. The next heading, viz., Salary Payments (columns 16 to 20), is intended for the quarterly payments of all grades of the teaching staff. No. 16 for the amount

due. No. 17 for the marking off of the receipt for payment, after its return to the Education Office; 18 for the number of the requisition sheet on which the Post Office are called upon to issue the Post Office order—20 for the quarter. The next column is for the entry of such observations, &c., in relation to broken payments, as may be found necessary for future reference. Under the heading "Premiums and Gratuities," are to be given the date of the Board's Order making the grant, the number of the documents on which the grant is made, the nature of the grant, the period for which the grant is made, the date of sending out the receipt, the amount granted the time the receipt is marked off, and the number of the requisition sheet on which the Post order is called upon to issue the P. O. order. Under the head "Requisites," are to be given the date and the amount of all requisites and school apparatus purchased for the school, or granted to it as free stock.

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27043. Mr. *Gibson.*—Was Mr. Claridge consulted about that?—No, it does not come under his department. There are only entries of requisites in order to complete the Appendix to the Commissioners' Report, we add up the value of requisites received within a year. That is for the Commissioners' Report. In Mr. Claridge's department they have sufficient information as regards the requisites in their own particular books. I don't know whether Mr. M'Creedy showed this book to Mr. Claridge or not.

[Adjourned.]

SEVENTY-FIRST DAY—DUBLIN, WEDNESDAY, FEBRUARY 24, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. The Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

His Eminence Cardinal CULLEN, further examined.

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27044. The *Chairman.*—Does your Eminence wish to make to the Commissioners any statement regarding the ordinary National schools?—If you allow me, my lord, I will make a short statement. I spoke on the last day about the general principle that religion ought to be the basis of all education, and then I endeavoured to show that mixed education is opposed to that first principle. I next endeavoured to show by reference to other countries, that the general feeling, amongst Catholics especially, is adverse to mixed education, or to the mixed system. Having endeavoured to prove these points, I shall now speak of the system as it prevails in this country. The mixed system was introduced I believe in the end of 1831, or the beginning of 1832, and it was based upon a letter written to the Duke of Leinster by Lord Stanley, then Secretary of State for Ireland. He laid down a certain plan which was adopted as an experiment by the Catholics. The Catholic Archbishop of Dublin at the time, Dr. Murray, took an active part in establishing it, and several of the other Catholic bishops wished to give it a trial. Little by little, finding that it did not work well, they became dissatisfied and at length all the Catholic prelates, and the great mass of the Catholic people began to condemn a system which was gradually developed in a way injurious to their religion. I think this change of feeling towards the National system has been brought about to a great extent by the modifications which were made in the original system as proposed by Lord Stanley. Lord Stanley as appears from his letter, which is published in the first volume of the reports of the Board, from 1834 to 1845, says that the system was to be one of "a combined literary and a separate religious education." The literary instruction was to be common to persons of different religions, but the religious education was to be separate, Catholic for Catholics exclusively, and Protestant for Protestants exclusively. In the same letter he says that one of the duties of the Board was to edit and print such books of moral and literary education as might be approved of for the use of the schools. There was to be nothing about religion according to that prospectus, either in the teaching, or in the books of the school. All that was changed very soon. Books were introduced containing a great deal of religious matter, and long extracts from the Old and New Testament. These Scriptural books were prepared principally by the Rev. Mr. Carlile, who was one of the Commissioners, at that time, and by the late Archbishop, Dr. Whately, and some members of his family. The introduction into the schools of books compiled by Protestants, to be used in giving religious instruction to Catholics, and frequently to be explained to them by Protestant teachers, was a measure which naturally could not be approved of by the Catholic prelates and Catholic people of Ireland.

In the original plan as sketched out by Lord Stanley, the clergy were permitted and encouraged to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on four days of the week, and to devote one or two days altogether to such instruction. Now the rules in operation at present, give full permission to the managers of the schools to exclude all religious teaching from them, to make them perfectly godless, or to have only one particular religious sort of teaching given in the school.

27045. You mean the non-vested schools?—In the non-vested schools. The rule which gives power to the patrons to exclude all religious instruction is found in Part 4, No. 9 of the rules. The words are:—"In schools not vested, and which receive no other aid than salary and books, it is for the patrons or managers to determine whether any, and if any, what religious instruction shall be given in the school-room." So the manager can exclude all religion—he can exclude the clergy of every denomination, and have no religion at all. Or, if the school be under a Catholic, the Catholic can exclude the Protestant pastor—or, if the school be under a Protestant he can on the other hand exclude the Catholic priest or Catholic bishop from having any connexion whatever with the school in a religious point of view. That is an important change which has had great influence I think in exciting a bad feel-

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ing against the National system. There was another change made very early by the Board. In page 4 of the letter of Lord Stanley, it is required "that a register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on Divine Worship on Sundays." That has been altogether abandoned, or never carried out.

Again, in the beginning, Christian Brothers—whose schools are religious—were allowed to get grants from the Board, and there was no interference with their domestic arrangements. That permission has been withdrawn, and the rule since 1855 is that no one who makes religious vows, and no one in Holy Orders shall be allowed to teach in a National school. That, I think, was a very mischievous change. It excluded our best teachers from being connected with the National Board. In the beginning several schools of Christian Brothers were connected with the Board, and if they had been allowed to continue their own system they would have maintained their connexion with it. They are the very best teachers in the country, and their schools cost very little. So it is an evil, both in a financial and a religious and literary point of view to have their services excluded.

In the beginning schools kept by nuns were put on the same footing as other schools, and the nuns were paid in the same manner as the other teachers. In 1839 a change was made, by which nuns were to continue to be paid by capitation, though a more favourable system was adopted in regard to others —and in this way the nuns receive less for the education of children than teachers inferior to them. The payment allowed to nuns is £20 for every hundred children, that is 4*s*. a head, whereas in some of the National schools the payment is more than £1 per head. There was another change — Lord Stanley in a letter to a deputation from the Synod of Ulster, stated that the National schools were to be considered the property of the managers, or of the local directors—not the property of the State. The same is repeated in the report of 1841. The words are:—"The National schools are not so much the schools of the Government, as of the local patrons and managers." That was changed about 1845. When the Commissioners were incorporated they endeavoured to get the estate in all the schools handed over to themselves, so that the schools might become the property of the National Board. This attempt to seize on the property of others also tended very much to excite the jealousy of the country against the National system.

I must add, that as the owners of the schools have a right to nominate the masters, so the attempt to get the school property into the hands of the Board shows the anxiety of the Commissioners to get the nomination of teachers under their own control. This anxiety manifests itself in another matter: the Commissioners have given to their Inspectors the right of appointing paid monitors or assistant teachers, and the Inspectors have actually nominated more than two thousand persons of that class without thinking it necessary to do so with the concurrence of the owners of the schools. All this is in opposition to the original plan of Lord Stanley, it opens the way for the undue exercise of Government influence, and it interferes with the rights of patrons and managers.

In the original rules it was laid down by Lord Stanley that—"The rights of the pastors of the people should be fully recognised. The managers, says he, "will permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours on the other days of the week." Mr. Cardwell, in a letter which he addressed to myself, for the other bishops, says—"The Government cheerfully recognises the right which belongs, and the duty which attaches to the heads of the respective churches in regard to religious instruction, and desires to afford to the clergy every possible facility and encouragement for the discharge of their important duties." That also has been done away with, by the last rules published, in which there is nothing about the rights of the parish priest, or the minister of the locality. There is nothing whatsoever about episcopal authority in regard to the schools. The only mention made is that in *vested* schools, on certain occasions, the clergy of the locality will be admitted to give religious instruction to the children of their own denominations. In the old rules at page 7 of this report, in the instructions laid down for the managers of schools, it is said that they are to encourage the pastors of the different religious denominations to give instruction to the children of their respective flocks out of school hours, affording to such pastors facilities of access to the pupils at the times specified, and not employing or remunerating them. Thus the managers and patrons were to encourage instruction by the pastors. The choice of the place for religious instruction was left also to the pastors, according to the same instruction on the same page. In the present rules the whole system is changed. In Part IV., No. 2, it is—"Religious instruction must be so arranged that each school shall be open to children of all communions; that due regard be had to parental right and authority; that, accordingly, no child shall receive, or be present at, any religious instruction of which his parents or guardians disapprove, and that the time for giving it be so fixed that no child shall be thereby in effect excluded, directly or indirectly, from the other advantages which the school affords." That is in contradiction with the system laid down originally by Lord Stanley, which left to the clergy to determine what religious instruction should be given, and at what times it should be given. This change in the rules, though it appears a very simple thing, is very important. Here we have a question of the education of the poorer classes. The poor are oftentimes ignorant, and not sufficiently independent to resist the wishes of those who are in a higher station than themselves. Hence the abandoning of the protection of the children to mere parental power is not sufficient to preserve them from proselytism. Of course parental authority is to be maintained, but I wish to observe that in the case of poor children, it is sometimes not sufficient for their protection.

As there are persons who in order to obtain more control over the children of the poor, accuse us of interfering with the rights of parents, I will here add some words on those rights. As Catholics, we admit the parental right to its fullest extent; it is a portion of the Canon law that even the children of Jews cannot be interfered with, contrary to the instructions or the wishes of their parents. I have here a passage from Benedict XIV., a very distinguished pope of the last century, in which he treats of Jewish children presented to the Church for baptism. The passage is from his Apostolical letters to Monsignor Guglielmi, dated 15th December, 1751 (Bullarium, tom. 3tio, page 187, seqq.) paragraph 10.

"Many writers, as well theologians as canonists, have discussed the question now under consideration, viz., to whom belongs the right of presenting for baptism children who are infants, or have not as yet attained the age of puberty. These writers say, in the first place, that the right of offering their children rests with the parents, whether these be Neophytes, or Pagans, or Jews. Conformable to this doctrine St. Thomas teaches that, as a rule, the children of unbelievers cannot be admitted to baptism without the consent of their parents; this teaching has been generally adopted by other writers, and it is insisted on and followed by the ecclesiastical tribunals."

That passage shows what the practice of the Catholic Church is. I have also a passage from St. Thomas Aquinas, in which he discusses the same question; and shows it has been always the practice of the Church to allow full control over children to their parents, and from the practice of the Church he concludes that children are not to be baptized, or their religion interfered with, without the consent of the parents. The passage from St. Thomas is in Latin; in substance it is nearly the same as that which I have read from Benedict XIV.

"S. Thomas Aquinas, 2, 2dae, Quaest x, Art. xii.

"Non sunt infidelium pueri invitis parentibus baptizandi quia id ecclesiae Dei consuetudo omnibus sequenda numquam probavit, quod et justitiae naturali repugnat, et inde fides in periculum venire posset.

"Respondeo, dicendum quod maximam habet auctoritatem Ecclesiae consuetudo; quae semper est in omnibus aemulanda: quia et ipsa doctrina catholicorum Doctorum ab Ecclesia auctoritatem habet: unde magis standum est auctoritati Ecclesiae, quam auctoritati vel Augustini, vel Hieronymi, vel cuiuscunque doctoris. Hoc autem Ecclesiae usus nunquam habuit, quod Judaeorum filii invitis parentibus baptizarentur; quamvis fuerint retroactis temporibus multi catholici principes potentissimi, ut Constantinus, Theodosius, quibus familiares fuerunt sanctissimi episcopi vt Sylvester Constantino, et Ambrosius Theodosio qui nullo modo praetermisissent ab eis impetrare, si hoc esset consonum rationi. Et ideo periculosum videtur hanc assertionem de novo inducere, ut praeter consuetudinem in Ecclesia hactenus observatam, Judaeorum invitis parentibus, filii baptizentur. Et huius ratio est duplex. Una quidem propter periculum fidei. Si enim pueri nondum usum rationis habentes, baptismum susciperent postmodum cum ad perfectam aetatem venerint, de facili possent a parentibus induci, ut relinquerent quod ignorantes susceperunt: quod vergeret et in fidei detrimentum. Alia vero ratio est, quia repugnat iustitiae naturali. Filius enim naturaliter est aliquid patris. Et primo quidem a parentibus non distinguitur secundum corpus, quamdiu in matris utero continetur; postmodum vero postquam ab utero egreditur antequam usum liberi arbitrii habeat, continetur sub parentum cura sicut sub quodam spirituali utero; quamdiu enim usum rationis non habet puer, non differt ab animali irrationali."

Thus Catholics admit the parental right over children; but not to the exclusion of the authority of the Church: when once Catholics have declared themselves subjects of the Church, as a matter of course they are bound as long as they remain Catholics, to be guided by the decisions and by the authority of the Church. If they obstinately disobey the Church, they become schismatics. If they deny the teaching of the Church, they lose their faith, and cease to be members of the Church. Persons not subject to the Church, do just as they wish—the Church does not interfere with them. Those who have declared themselves subjects of the Church, who have submitted themselves to the authority of the Church, and admit its authority to be Divine, are, as a matter of course, obliged to be guided by the authority of the Church.

I have got a couple of passages connected with the National Board, which show that under it paternal authority is not a good protection for the children. The first passage is from Archdeacon Stopford, who explains how ecclesiastical or pastoral authority was set aside by the Board, to make room for parental authority, and afterwards shows how easily that paternal authority was ignored by the same Board:—

"It appears to have been felt that this part of their charter (*recognition of pastoral authority*) was ill-adapted to effect united education. The Board have never professed to found their rules on such a principle. They have, in fact, skilfully set it aside, and substituted a different principle in its place. About the year 1833 they applied for and obtained official explanations of Lord Stanley's letter. One object of these explanations was to substitute *parental* for *priestly* authority, as the principle to which concession was to be made."

How easily *parental* authority when it clashes with Protestant views, can be set aside, the Archdeacon explains in the same report:—

"A parent may prohibit his child learning those commandments of God which, at his baptism, he promised to keep. Such a prohibition, even from a parent, we hold to be of no moral obligation whatsoever."

Again, in a pamphlet of 1847, he says:—

"Were that child persuaded in his own mind, and capable of understanding that he was bound to hear the Word of God, although prohibited by his earthly parents, and were he to present himself in my Scripture class, I would admit him. That would not be an interference with the child's religious persuasions, nor would it involve any violation of my obligation to the parent as defined in my application to the Board."

Accordingly, parental authority would not protect a Catholic child from proselytism in the Archdeacon's National school. The Archbishop of Dublin, Dr. Whately, who was, I may say, the life and founder of the Board, gives a similar explanation in his evidence in 1854, question 1419—

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"Supposing that a parent is anxious to prevent his children from receiving religious education in a particular school, and that, for the purpose of protecting them from that, he gives distinct warning to the patron, or to the schoolmaster, that his children are not to receive it, can the children be retained if they are disposed to stay and receive instruction, notwithstanding that prohibition on the part of the parents?

"The rule of the Board in such a case, as I have already said, is that we never require the patron to consult the parents, or to listen to the parents at all, except by the actual attendance or non-attendance of the children. If the patron of a school were distinctly informed by the parents that they wished their children not to read the Bible, the patron of the school might say this (and a few such cases, though very few, have come before us): 'Then tell him to retire at such an hour, when the time for reading the Bible or learning the Church Catechism is appointed:' and if the next day the child attends nevertheless, the patron is at full liberty, as far as the Board is concerned, to suppose that the parent has changed his mind in the interim, and is willing that the child should attend.

"Supposing that the parent has not changed his mind, and goes to the school, and tells the patron, or the schoolmaster, that he has not changed his mind, and that his child has remained during the reading of the Bible in obedience to his commands, what ought to be the conduct of the master of the National school, or of the patron of the National school, in such a case?

"I can only speak of what the procedure of the Board is: we never interfere in such a case.

"In such a case, if complaint were made by the parent to the Board that, contrary to the express communication of his wishes to the patron and to the master, the child had remained for religious instruction, does your Grace say that the Board would say, 'That is no concern of ours?'

"The case has never actually occurred, but I have no doubt they would. They would say, 'You should make your child obey you better; it is your own look out.' We should certainly not interfere; at least as far as my judgment goes. But the case having never occurred, I am speaking only hypothetically."

Thus, according to Dr. Whately, parental authority being set aside, the religion of any child may be exposed to great danger; if the manager of the school be a Catholic, he could make a Protestant child read the Catholic Catechism, if the child remained without the parent's consent; and a Protestant could act in the same way in regard to a Catholic child. Thus, by substituting parental for paternal authority, a great opening has been made for proselytism in the National schools.

There is another change in regard to the books. As I said a while ago, Lord Stanley stated that it would be in the charge of the Board to publish books of a moral and literary character. The Commissioners did not act in accordance with that prescription, but introduced a great quantity of religious matters into their school books. There is an analysis of those books published by the National Board, and circulated with them, in which the following account is given of the substance of the religious matter contained in them:—

"One of the main objects, in compiling and publishing this series, was to supply not merely the National schools, but the public generally, with works moral and religious in their character, without being sectarian. Lessons on the subject of Religion, drawn chiefly from the narratives of the Holy Scriptures, are interspersed through all the Reading Books, and constitute an interesting epitome of Sacred History. The lessons in the First Book are of a moral kind, with one decidedly religious; several in the Second Book communicate important religious truths, and are well fitted to create devout feelings. The religious sentiments inculcated in the Sequel to the Second Book, are of the purest and most elevated kind: the next work following affords a striking example of the successful manner in which some of the most important truths of Revelation are blended with secular instruction in the Irish National school books. The admirable abridgment of the parts of the Old Testament, in the Third book, is not intended as a substitute for the Bible, but to prepare the pupils for a more extended course of religious instruction, and a more beneficial study of the inspired volume. Apart from the Scriptural lessons continued in the Fourth Book it contains several poetical pieces of a devotional

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character. The Supplement to the Fourth Book contains a summary of the Old Testament, including a detailed account of the Prophets, and the substance of their prophecies; besides several essays on religious subjects by Archbishop Whately and other eminent divines. The excellent lessons in the Girls' Reading Book form a complete manual of moral and domestic duties, whether in single or married life; and the "Selections from the British Poets" are pervaded by a spirit of genuine piety, and are well adapted for family reading."

I believe this is a very fair account of the character of the books—they are religious, but not religious in a Catholic sense. None of the matters connected with religion were taken from Catholic works—many of the subjects were taken from Protestant writers and Protestant dignitaries, and are tinged with Protestant opinions, and expressed in language savouring of Protestantism. Now regarding these books, the very fact of their containing so many religious matters gives the masters an opportunity of insinuating, or of teaching directly their own religious opinions. Almost every question connected with Revelation turns up occasionally in these books, and as there is a very serious difference on many of those points between Catholics and those who differ from them—so in schools not under Catholic teachers, errors which Catholics look on as most fatal, may be inculcated. Every child has a right to ask the master for an explanation of the words and doctrines contained in the respective books. This appears from the Rev. Mr. Carlile's examination before a Parliamentary Committee in 1837. In answer to a question he says:—

"Every subject brought forward in the reading lesson must be explained, and the master is expected to be able to answer the questions the children may put to him, and he cannot do that without considerable information."

So if the master be asked what is faith, or what is the Church—the name is mentioned very seldom in the book, I believe, but it occurs, or it may occur at all events: if the teacher were a Presbyterian or a member of the Established Church, he would give quite a different answer from what Catholics teach. In this way Catholics would be exposed to be taught doctrines contrary to faith, and to be imbued with Protestantism. This statement is confirmed by several Protestant managers of schools, from whom I shall quote some passages. The first I take is from a pamphlet of the Rev. Mr. Trench, Rector of Newtownmeath. Speaking of this common religious instruction he says:—

"We have in common the same three creeds, and a large proportion of the prayers in our Liturgies are the same; and it strikes me very forcibly, that when we teach the points of doctrine, we are agreed upon, we teach true religion. We teach what is generally understood by Protestantism, when we teach the doctrines upon which Protestants and Romanists are agreed. I admit that, strictly speaking, Protestantism is protesting against error. But in another sense, we do teach Protestantism for the Protestant religion—the religion of the Reformation—is the simple truth of the Gospel, stripped of the errors superinduced by the Church of Rome. For instance, in the National school books, probably many hundred times Christ is spoken of as 'Our Saviour.' The belief of that truth in its naked simplicity, constitutes a Protestant. The Roman Catholic does not believe in Christ as his Saviour, in the same full and simple way in which a Protestant believes in him as such. To constitute a young Romanist, the child must be taught that something else besides Christ is our Saviour. So to say that in the compact, to have those points taught, in schools, upon which Protestants and Romanists agree, the Protestant has the advantage, and the patron can teach Protestantism, *i.e.*, the doctrines of grace to every child in the school. I am of opinion that the patron might even pledge himself, under hand and seal, that he will let Romanism alone during certain hours of the day, so far as refraining from controversial teaching can be considered as necessarily letting Romanism alone. But in my judgment, if a Christian minister educates Roman Catholic children on the points upon which Protestants and Roman Catholics are agreed, which he may do at all hours he is very far from letting Popery alone."

These clear and in general very correct views respecting the common Christianity in the ordinary class books of the National Board, are wound up by a declaration that it was by a special interference of Providence that the compilation of those books was entrusted to the Rev. Dr. Carlile, who impressed on them such a Protestant character.

"Why the Board, he says, intrusted this most important work to such a man, many would think it hard to say; but so it was, and I believe the hand of God to have been in it for good to his Church."—"Observations on National Education, by Rev. F. F. Trench."

Let us take another passage from the parliamentary report of 1837. The Rev. G. Campbell, of Trinity Church, Belfast, was examined, and in one of his answers he states:—

"The Presbyterian mistress of Murphy-street National school informed me that none of the children refuse to receive the instruction which she gives, which consists of reading the Bible. If explanation of the Bible were given, she said there would be refusals; but during the lessons from the ordinary books of the Board, opportunities do occur, which can be and are taken advantage of to instil religious instruction without suspicion. She added 'Who is to take notice of this?'"

The same Rev. Mr. Campbell adds—

"The ordinary books contain religious instruction of a certain character, and to a certain amount, sufficient to give a teacher an opportunity of branching off from it, and giving peculiar religious instruction if so disposed."

Do not these testimonies of Rev. Mr. Campbell prove that there is no protection against proselytism for a Catholic child, under a Protestant teacher?

Dean Kennedy, a dignitary of the Protestant Church, was examined at the same time, and says:—

"The Roman Catholics, in my National school, receive combined religious instruction in the Scripture Lessons, and are examined with the Protestants, who read the same portions of the Authorized Version; and I may mention that an opponent of the Board, and a friend of the Church Education Society, at the half-yearly examination of the children of my school, examined the classes, and himself awarded prizes for the best Scripture answering to Roman Catholic children. In my schools there are Roman Catholics receiving a greater amount of Scriptural education, through the medium of the secular books of the National Board and the Scripture Lessons, than in any Church Education school that I know. This is my deliberate conviction."

And the Dean adds—

"I think the principles of the National Board are the principles of the Reformation."

I think it is clear from all this evidence there is very little protection in the guarantees now given by the Board that parental right will be respected. I must add, that in the same inquiry, Dean Hoare, another dignitary of the Protestant Church, stated that in all the Catholic schools up to that time there had not been a single charge of attempted proselytism except in one case, and that case was not confirmed.

The opinions expressed by Protestant dignitaries show how difficult it must be to restrain them from proselytism. As an illustration, I quote a passage from a speech of the Right Rev. Dr. Daly, Bishop of Cashel and Waterford, delivered in the presence of the Protestant Primate and of a large assembly of noblemen and others on the 20th of April, 1843. He was impugning the National Board, and he says—

"I could, when I was minister of a large populous parish, have educated the Protestants of the parish effectually and scripturally, according to the forms of the Established Church, under the system of the National Board; I could have taken care of the Protestants under that system."

One would think that this ought to have been enough; but nothing less than the attendance of the Catholic children at his instructions would satisfy his zeal. He adds:—

"But I do trust that nothing, whether favours conferred or threats held out, will ever induce the Protestant clergy of Ireland to take part in a system which makes it a fundamental principle that notice is to be given to the Roman Catholic children to go away from the Word of the living God."

The Church Education Society, in their various reports, have re-echoed the sentiments of Dr. Daly. Many Presbyterian ministers have latterly spoken in the same sense; and it would be easy to show, by other quotations, that the great end of their aspirations is to seize on the religious education of Catholic children. With what dangers then must not Catholic children be surrounded, when they attend mixed schools with Protestant teachers and managers?

Let us come now to the attendance of children of different religions at the same religious instruction. This common religious instruction was prohibited in the beginning, according to Lord Stanley's letter, to which I have frequently referred. In a letter addressed to the Rev. Mr. Love, a Presbyterian, in 1833, the Commissioners lay down this rule—"That the Holy Scriptures might be read in his school, provided that such children only as are directed by their parents to attend be then allowed to continue in the school." And they then add—

"And that all others do retire; for it is the essence of the rules that children whose parents do not *direct* them to be present, should previously retire."

These same conditions were inculcated in the "resolutions and directions" of the Commissioners in 1833.

"Any arrangement for religious instruction that may be made, is to be publicly notified in the schools, in order that those children, and those only, may be present at the religious instruction whose parents or guardians *approve* of their being so."

The children were to be directed to attend by their parents, and the parents were to approve of their being present.

Mr. Blake, a Commissioner, one of the first, in his evidence before Parliament, in 1837, says:—

"Our rule is perfectly clear upon the subject. . . . The rule is that such children may attend as are authorized by their parents in doing so; and I consider it particularly necessary that the rules should require the *approbation* of the parent, for otherwise tricks might be played, perhaps, on both sides; Protestant children might be induced to remain in the school whilst Roman Catholic catechism is being taught, so the child is left to remain, or not, at his discretion; and I should not consider the absence of dissent on the parent's part as a sufficient justification. Our object is, in short, both with respect to Protestants and Catholics, to prevent tricking the children of one communion into attendance, when religious instruction is being given to the other."

This shows that the Commissioners, and those who had a right to interpret the rules of the Commissioners, were decidedly of opinion, in the beginning, that children should not be allowed to attend at religious instruction given by a person of a different religion from their own, unless they were directed by their parents to do so, and unless their parents positively approved of their attendance.

That rule has been materially changed. In 1837 the rule was published in the following shape, at page 28 of the Fourth Report of the Commissioners of National Education:—"The letter of the rule is that religious instruction shall be given out of the hours during which all the children attending a school are assembled for common instruction." "The rule as to time was framed with a view to convenience, and to convenience only; and it never has been considered by us that we should violate principle if we allowed religious instruction to be given during the ordinary school hours, provided that such an arrangement were made as that children whose parents did not approve of it should not be required to attend or be present at it." Here the sense of the rule has been already changed. First it was required that parents should approve of the instruction to be given and *direct* their children to be present. That was a positive act on the part of the parents. According to the changed rule the children may attend, if the parents merely remain silent and do not express their disapprobation or dissent.

The Report continues:—"We, therefore, propose modifying the letter of the rule, so as to allow religious instruction to be given, and, of course, the Scriptures to be read, or the catechism learned, during any of the school hours, provided such an arrangement be made as that no children shall take part in, or listen to, any religious reading or instruction to which their parents or guardians object." Here is another change permitting children to attend religious instruction different from their own, provided the parents do not *object*.

In 1840, however, the rule was completely changed, as we learn from the report of 1841. "So far, says the report, are we from prohibiting the use of the Scriptures, that we expressly recognise the right of all patrons to have them used for the purpose of religious instruction in whatever way they may think proper, provided that each school be open to poor children of all communions; that due regard be had to parental right and authority; therefore that no child be *compelled* to attend, or be present at any religious instruction to which his parents or guardians object." It is easy to see how different this rule is from the original instructions of the Board. In the beginning children were not to be present at any religious instruction of which the parents did not approve, or at which the parents did not direct them to attend. By the modified rule the only protection for children is that they are not to be *compelled* to attend at religious instruction, but it is left free to masters or managers to persuade or induce them to attend.

In the rule of 1841 there was still some little protection for children, but even that was removed by a further change in 1847, when the particle *to* was introduced before the words *be present at*, and thus making these last words depend on the verb *be compelled*. "That no child be compelled to attend or to be present at." This little addition modified the system in regard to attendance at religious instruction most materially.

In the progress of years there were a great many discussions upon the matter, and it was soon found that the change was working in a very objectionable manner. To meet these objections the plan was proposed that the parents should get notice if religious instruction of a kind different from their own was given to their children. That was found also to be very little protection; and I think by the return on this matter, obtained by Mr. O'Reilly, it was found that a large number of Catholic children in the north of Ireland were attending religious instruction given by Presbyterians. The rule at present is that a notice-book is to be preserved in the schools and that no Catholic child is to attend religious instruction from Protestant teachers, and *vice versa*, unless the parent shall have previously signed a form preserved in that book, permitting the child to receive such instruction. But still, even as it is, this rule is liable to objection. Poor parents frequently will not understand the purport of the permission they have to sign, and teachers and managers can easily extort signatures from persons dependent on them. The proper rule would be to hold as a matter of course that all poor Catholic parents wish to have their children educated in the Catholic religion unless they give positive instruction to the contrary.

These changes, as I have said before repeatedly, have excited a bad feeling against the Board, and made it be looked on with a great deal more jealousy than it was in the beginning.

We are not to be surprised that whilst things were in this unsettled state a wide door to proselytism should have been opened. In the report of 1859, p. 27, from which I read a paragraph the other day, it is stated by the Board that 1,816 Catholic children were reading the Protestant Bible in Protestant schools, or otherwise receiving Protestant education in schools under Protestant management.

Mr. Keenan, one of the Head Inspectors of the National Board stated, in a report carefully prepared by the National Board, that this practice was quite common.

"In all the schools which I visited in Belfast that were taught by Presbyterian teachers, the practice prevailed of giving COMMON religious instruction to all, none of them retiring. Indeed, it is pretty general throughout the coun-

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ties of Antrim and Londonderry, but I never observed it to prevail in any other part of the country. By this practice religious instruction is *separate* as to time, but not as to the distinction of the denominations whilst religious instruction is going on. I have brought these different practices already under the notice of the Board in my ordinary reports."

On ere yesterday I read for you a passage from a speech made by Mr. O'Reilly, M.P., in which he showed the different ways in which religious instruction was given by Presbyterians and others to Catholic children who frequented their schools in the north of Ireland: it is not necessary to repeat that passage. See Q. 26641.

I will now show how this mixed religious education was working against Catholics, according to the late Protestant Archbishop, Dr. Whately. Some very interesting and very important details on this subject are to be found in his life, published by Miss Whately, his daughter. The first passage I quote is taken from the first edition of the work, page 274:—

"The principle," he says, "upon which that (the Catholic) Church is constructed, the duty of uninquiring submission to its authority renders any doubt fatal. A man who is commanded not to think for himself, if he finds that he cannot avoid doing so, is unavoidably led to question the reasonableness of the command, and when he finds that the Church, which claims a right to think for him, has preached doctrines, some of which are inconsistent, and others are opposed to what he has read in the Gospels, his trust in its infallibility, the foundation on which the whole system of faith is built, is at an end."—p. 244.

Then he adds:—

"Such I believe to be the process by which the mind of a large portion of Roman Catholics have been prepared, and are now being prepared for the reception of Protestant doctrines. The education supplied by the National Board is gradually undermining the vast fabric of the Irish Roman Catholic Church."—p. 244

Such were the effects of the mixed education given in the Scripture lessons and in the common reading books of the Board. According to Dr. Whately Catholics were induced to doubt about their religion, and consequently to lose their faith, and the vast fabric of the Catholic Church was gradually undermined. Can Catholics place any confidence in a system which its great founder declares to be most detrimental to their religion? The Archbishop writes elsewhere:—

"Six years ago, or more, I should have been inclined to doubt the possibility of having any instruction, or any examinations in Scriptures, that all the various denominations might peaceably partake of. When Lord Stanley formed the Education Board, he had no such thought, and when Mr. Carlile proposed drawing up Scripture extracts, I partook of the same expectations with Bishop Philpotts, that no selections could be introduced with the concurrence of all parties, such as should be of any utility. But I was as willing to have the experiment tried as he was to prevent it, and as much rejoiced as he was mortified and provoked at the unexpected success. I do not even now think my apprehensions groundless. The obstacles were incomparably greater than those to any analogous plan in England; and, lastly, a large number of the priests being themselves slightly acquainted with Scripture, could not be expected to look with a favourable eye on the study of any part of it by their flocks. My apprehensions were, I still think, quite reasonable. The result, however, was complete success. All the efforts to raise jealousy in the schools themelves, with reference to the Scripture extracts, have totally failed. They are read with delight and profit by almost all the children, and I and other Protestants, as Bishop Stanley knows, have examined the children of all denominations without knowing to which each child belonged, raising no jealousy, and finding them better taught than most gentlefolks' children."

These passages show the great facilities which were given by the changes in the rules to assail Catholic doctrine and to shake the faith of the poor children. When a Protestant archbishop and other Protestants were allowed to examine poor Catholic children in Scripture, who could prevent them from insinuating their own opinions into the minds of the pupils. In another place he adds—there was some talk about making changes in the Board:—

"What I fear," said the Archbishop, "is a measure which, though not avowedly sectarian, may be so practically. I fear that a grant may be offered to any patron who will provide such secular education as the Government shall approve. If this be done, the schools in the Roman Catholic districts will be so many Maynooths, so many hotbeds of bigotry and religious animosity. Nor will the Protestant schools be much better. The great object of the teachers in each will be controversial theology, and secular instruction, and even moral instruction will be neglected. I believe, as I said the other day, that mixed education is gradually enlightening the mass of the people, and that, if we give it up, we give up the only hope of weaning the Irish from the abuses of Popery. But I cannot venture openly to profess this opinion. I cannot openly support the Education Board as an instrument of conversion. I have to fight its battle with one hand, and that my best, tied behind me."—p. 246.

Here the archbishop, who in the published reports of the Board assures Catholics that there is no danger of proselytism, tells us that he is fighting against the abuses of Popery, and although he cannot *openly* use the Board as an instrument of conversion, yet he is doing so *underhand*, and consequently making more dangerous inroads on Catholicity. He says in another place:—

"The control which it (the National system) gives us is not perfect, but it is very great. It secures the diffusion of an amount of secular and religious instruction such as Ireland never enjoyed before its institution, and certainly would not enjoy if it were to be overthrown, and it prevents the diffusion of an amount of superstition, bigotry, intolerance, and religious animosity, I really believe, more extensive and more serious than any we have yet encountered."

In a pastoral charge delivered by Dr. Whately to the clergy of Kildare a very few weeks before his death, he repeats pretty much the same sentiments. He complains of the Protestant clergy for not having taken up with him the defence of the National Board; he says they lost a golden opportunity of diffusing amongst the great mass of the Irish people such an amount of Scriptural knowledge as they never enjoyed before, and of banishing unscriptural darkness from the land. The following is the passage:—

"In order to keep clear of the above mentioned rivalry, the Irish Education Board, as you are doubtless well aware, published for the use of the National schools a large portion, both of the Old and of the New Testaments, in a new translation, not strictly following either of the former versions. This obtained the unanimous sanction of all the Commissioners, both Protestant and Roman Catholic. And the publication comprised (besides a large portion of the Old Testament) the entire Gospel of Luke, and the whole book of the Acts. The sanction thus given to such a work, to be employed for the purpose of united education, was an event which surpassed my most sanguine hopes. But, unhappily, an unwise over-reverence for our Authorized Version led a large proportion of Protestants to decry the work and oppose the use of it.

"The ultimate result of this opposition has been the virtual suppression of the work—a measure which could never have been carried but for that opposition. Thus was neglected and finally lost an opportunity which no one could have calculated on beforehand as likely to offer, and which no one can expect ever to return; a golden opportunity for diffusing among the great mass of the Irish people such an amount of Scriptural knowlege as they had never had hitherto, nor are ever likely to have hereafter. If it be true, as is generally believed, that a large proportion of Romanists dread, as unfavourable to their system, the general diffusion of Scripture-knowledge, though they are very unwilling openly to admit this, with what alarm these people must have seen the books I have been speaking of placed, with the sanction of rulers of their own Church, in the hands of hundreds of thousands of the youth of their communion, and with what wondering exultation must they have seen the scheme defeated through the agency of Protestants! Of all the wonders (and they are not few or small) which have appeared in the last half century, this will probably be accounted by our posterity as the most marvellous. They will regard it as a thing above all others strange and unaccountable, that when an opening was afforded to Roman Catholics as well as to Protestants, under the sanction of Roman Catholic ministers, to obtain a large amount of Scriptural instruction—an amount which probably would have led most of them, in after years, to the study of the entire Bible—this work should

have been strenuously and perseveringly opposed, and finally defeated by Protestants; and that a whole generation, and probably all generations, should have been thus consigned to unscriptural darkness, through the efforts of persons zealous (though unwisely zealous) in the cause of Scriptural instruction."

I suppose no one could have understood better the bearings of the National system than Dr. Whately. He was its life and soul. He appears to have been the person who drew up its rules and principally effected the changes referred to. According to his deliberate opinion it was acting as a great engine for undermining and destroying the Catholic Church in Ireland, and upsetting the authority of the very persons who were engaged with him in carrying out the working of the system.

I think I have spoken sufficiently of the changes of the rules. Allow me now to call your attention to the various classes into which the schools may be divided, and to the way in which pupils are divided in them in reference to the various religious denominations. There are 2,365 schools, with 360,000 Catholic children attending them, and with no Protestant. So far as these schools are concerned I have no particular objection against them except that they are under undue restraint. They cannot use Catholic books, they cannot use Catholic emblems, the children in them are obliged to pass their whole time without learning anything about their own religion, or about the history of their own Church, or without paying any act of worship to God; without being able to venerate the holy Mother of God, or to do anything for their own sanctification during school-hours. Though the children are in no great danger as to their faith in such schools, yet they are obliged to sustain a great loss, and their religious principles may be weakened through the absence of prayer and good works.

There are besides 2,649 schools under Catholic teachers, with 330,000 Catholic children, and 24,800 Protestant children. These are the numbers on the rolls, and as only about one-third attends, so, I suppose, in these 2,649 schools there are not more than about 8,000 Protestant children in attendance. Hence the number in each school must be very trifling indeed. As to the pupils in such schools under Catholic masters, though there is a very small mixture of Protestants, yet Catholics would have no great danger to apprehend; but, I think, Protestants would have a right to complain that in such schools they are not very likely to be safe. The example of the masters—even when the masters are determined to give them fair play, the example of the great bulk of the other children will have a great effect upon the religious opinions of such small minorities.

There are 132 really mixed schools, with 13,000 Catholics and 14,000 Protestants. All the objections which I made against mixed schools are to be directed against this portion of the schools of the National Board. The two first classes of schools are mixed in name, but not mixed in reality. These are mixed in principle and in practice, and are the more dangerous on that account.

There are 197 Protestant schools with no Catholics but with 19,800 Protestant pupils. I have no objection whatsoever to schools conducted in that way.

Then, there are 1,039 schools, under Protestant managers and teachers, with 29,000 Catholics in them, and 115,000 Protestants. This is a class of schools to which I object very much, and which, I think, must produce great evils. They exhibit the mixed system both in practice and principle, and are subject to all the dangers with which that system is accompanied. The example, and the numbers of the Protestant children, and the tendency of the teaching, must contribute to shake Catholic convictions, and wean children, as Dr. Whately says, from their attachment to their own Church.

27046. The *Chairman.*—Are the last class of schools to be found much except in Ulster?—Why in this part of the country there are very few Protestants in the National schools. I have brought with me an account given to me by Mr. Keenan, of the National schools in the city of Dublin. Under Roman Catholic clerical and conventual management, there are 60 schools given in this return, in which there are 24,355 Catholic children, 4 Jews, and 6 Protestants. Now as where there are 10 children on the rolls, there are not more than 3 in daily attendance, according to the general average of the Board, so we can conclude that not more than 3 Protestants or Jews are daily to be found in the 60 schools, or 1 in every 20 schools; yet in consideration of that fraction of a Protestant, tens of thousands of Catholics must give up the practices and emblems of their faith. Besides the Catholic children referred to, over 4,000 others attend the schools of the Christian Brothers' in the diocese of Dublin, which are not at all in connexion with the Board. Other convent schools that are not in connexion with the Board, give education to perhaps 4,000 other children. Then there is a great number of other schools of a somewhat higher class not included in the return, so that I should say there are at least 36,000 Catholic children in Dublin attending purely Catholic schools, under Catholic managers, and Catholic teachers, and altogether Catholic. So as far as that goes, it is very satisfactory, and gives a clear proof that the people of this city is not propense to mixed education. In the county Dublin there are, under clerical and convent managers, 110 schools, with 16,521 Catholic children, and a mixture of only 95 Protestants. There is not 1 Protestant for each of these schools in the county Dublin. In the county Wicklow, of which a great part is in this diocese, there are more Protestants in proportion to the whole population, than in any other country parts of the diocese. In the part of the county Wicklow belonging to this diocese, there are 56 schools under Catholic, clerical, and convent managers, with 7,752 Catholic children, and only 752 Protestant children. In the part of the county Kildare which belongs to this diocese there are, under Catholic, clerical, and convent managers, 32 National schools, with 4,361 Catholic children, and 46 Protestant children. So that altogether in this part of the country the mixture is so small, that it is scarcely to be taken into account. I suppose in the south and west of Ireland it is the same or less than it is here about Dublin. The only really mixed schools are the model and training schools, which, however, would not long maintain their mixed character were it not for the great amount of money expended on them, and the efforts made to attract children to them.

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27047. With regard to the city of Dublin—is not the absence of the Protestant element from schools under the Board to be accounted for by the fact that the Protestants are largely educated in schools of the Church Education Society?—Of course, the absence of the Protestant element may be explained by the fact alluded to; but still their absence shows that the Protestants of Dublin are not favourable to mixed education. As to the Church Education schools, I think the number of children in them is not great, but they and the Protestant parochial schools are purely denominational.

27048. Mr. *Dease.*—In the places where the Protestants reside, are there schools available for them?—In every parish there are parochial or other schools for Protestants alone, so that both Protestants as well as Catholics show their desire for separate education.

I shall now come to the model schools—schools very important and very expensive. The first objection against the schools of this class is, that they are founded on the mixed system, and that would make them always objectionable to the great bulk of the people of this country—to the Catholic bishops, and Catholic clergy, and the great mass of the Catholic people. In connexion with these model schools there are training schools which, I think, are of a most objectionable character. These training schools are a sort of mixed boarding-schools, for Protestants, Catholics, and Presbyterians. Young men of every religion, live together in the same houses, and are trained up together. They are left with very little religious teaching, and I think very little care is taken

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to make them practice any religion. I heard on some occasion that if one of the young men in some of these establishments would attempt to say his prayers, he would be laughed at or hooted by others. Young teachers cannot be well trained in such establishments. Mr. O'Reilly, in a speech delivered in Parliament on the 15th of May, 1866, gives a very fair account of the effects of such a system. I quote from Hansard, page 998. He says:—

"Such a system (referring to training schools) could not be satisfactory—not to mention particular scandals to which it had given rise—he would state its effect in respect to Fenianism. He did not say these training schools were hotbeds of Fenianism; but many of those superficially-educated young men were connected with Fenianism, while several of the informers as to the movements of the conspirators, had been teachers who had been carefully trained in the model schools. On the other hand, the schools of the Christian Brothers contained about 30,000 pupils, but there was no show that any educated by them, with the exception of one very young lad who had left their schools at the age of eleven, had been implicated in the Fenian movement. In the central training school, there was actually established a lodge of female Fenians, and one young woman sent out a large box of offerings from that school to the Chicago fair, which was held in the interests of the Fenians."

It is a very dangerous thing to have a number of young men living together without great control, without being under restraint and discipline, and without receiving a good deal of religious instruction.

Besides being badly provided with religious education, we must add that the training schools are deficient in some important branches of literary teaching. Take history for example. Dr. Whately, in one of his conversations, says:—

"To say that a man can have gone through a course of liberal education in this country, totally ignorant of the outlines of Christian history, is to imply not only that the Christian religion is untrue or bad, but that it is insignificant and unworthy of serious attention except for those who have a fancy for it."

Now the training schools have no class of history, and leave their pupils without any knowledge of the history of their religion, or of the history of their country, and I think they merit the reproach of Dr. Whately against those who neglect history. That history is neglected, is proved, by the evidence of the Inspectors. Mr. Butler, having examined 504 masters, reports:—

"The knowledge of history possessed by our teachers is very limited: in few parts of the course were they more deficient. Yet the outline contained in the Fifth Book, although it is unsatisfactory, and in many respects defective, particularly with regard to modern and English history, would, if studied with ordinary attention and industry, make them acquainted with the dates at which they occurred, and some of the principal personages who bore a part in them. The study of history and chronology has been too much neglected in our schools, and it would seem advisable to have the omission repaired."

Dr. Newell, now joint Secretary, reported, as Head Inspector, in reference to 102 masters examined by him:—

"Of history, the National teachers, as a body, are more ignorant than, perhaps, any other class of persons in Ireland who have received the same extent of instruction. This ignorance of history is, to some extent, intelligible. It is only the teachers of the first and second classes (who form only about one-third of the whole number) that are required to know history, and the only text book they use is the Fifth Lesson Book, which, being a mere epitome, with facts and dates, is not easily remembered. I think it very much to be regretted that the National teachers of Ireland are so ignorant of the history of mankind and of general literature."

Mr. Keenan, a Catholic, now one of the Chiefs of Inspection, writing somewhat later than the other Head Inspectors, thus expresses his views:—

"History may be said to be entirely neglected in our National schools. The meagre outlines of the subject contained in our Fifth Book are arranged in so unattractive a form, that few teachers or pupils ever study them carefully. Probably the history of no country can be written without exciting some disputable propositions; but this affords no reason for the entire suppression of the study of the subject. In most Continental countries, the two leading thoughts of an educationist are to make the grammar of the language and the leading features of the history of the state the groundwork and the essentiality of an elementary school course."

Let me here add the National school books are sadly deficient in regard to Irish history. Our history is not so disreputable as to be unfit to be studied by children; yet in all the books of the National Board there is scarcely a page of Irish history—there is scarcely a page, at all events, worthy to be called Irish history, or anything like Irish history. There were very many great saints in Ireland in former times. There were a great many distinguished men in later times—Burke, Sheridan, Swift, Grattan, and O'Connell, Shiel, Dr. Doyle, and many others; their names never occur in the historical parts of the books of the National Board. As to our great Irish saints and missionaries, of course they may not be mentioned lest it should be supposed that their names were held in veneration in their native land. This silence regarding the Church of Ireland, the saints and missionaries of Ireland who rendered such services to religion and civilization on the Continent of Europe, and our great poets, orators, and statesmen, is worthy of the severest reprobation. Our history presents much that is glorious for our country, and children should not be left in ignorance of it.

Before I leave the model or training schools I must observe that the training consists, I understand, of two courses each year. Some of the young teachers remain for four months, and others for six months, at the school in Dublin. They enter without high qualifications, and they cannot make great progress in the time of their training. Four months are not sufficient to give a sufficient training to any man who is to teach others. I think the system adopted by the National Board is very defective on that head. I was looking over, some time ago, the rules regarding training schools in France, and I saw it laid down that every teacher must pass three years in their schools before he is allowed to teach a public school. Here at home the Christian Brothers oblige the young members of their institute to go through a probation of several years to prepare them to teach. It is on this account that they are so successful in their schools.

When speaking the other day about the agricultural schools in Ireland, I mentioned that they were generally of very little value to the country. I dare say, at the same time, that one good agricultural school affording proper training and proper instruction upon everything connected with agriculture, would be very useful; and I have heard that the Glasnevin model agricultural school is rather successful at present. But as long as it remains a mixed school, it will be always very objectionable. As to the small model agricultural schools through the country, I believe many of them are of very little value. I do not object to small farms of three or four, or five acres, held by schoolmasters: if they be in any way industrious or skilful, their example may be beneficial in the parts of the country in which they live. What I wished to disparage were the intermediate agricultural schools.

Having said so much about the training schools, I will just say regarding the model schools in general, that in the first place they are exceedingly expensive. The central establishments in Marlborough-street cost—according to the Parliamentary Reports—for getting up the buildings, £113,358. The district model schools cost £154,130, and for repairs, £12,179. The farming schools cost £82,435, being altogether, with some other items, about £383,093 expended upon the model and farming schools. That is an enormous amount of money when we compare it with the little good which is done by these schools. If that sum had been expended in building ordinary schools through the country, a great deal of service would have been done, and we would not have so many complaints about the bad accommodation in the

schools as there are at present. Besides that, it appears that the annual expense of the model and training schools in Marlborough-street, is £8,245. For all the other model schools, £26,000, and for the agricultural schools, £5,825; and the Board of Works receives for repairing them £10,133, making a total of £50,945. The number of children attending these schools is about 8,500. A great number of them are infants—so very young that they are not able to learn much—and still the expense of all the children and persons attending those model schools, amounts to nearly £6 per head. The amount per head varies in the different schools. At the Inchicore school, just outside Dublin, the expense for each child is £3 2*s.* 5*d.* per annum. In the convent school quite close, where the education is perhaps better, and in other similar schools, the expense is only 4*s.* per head per annum. In the model school in Marlborough-street, the annual cost is £2 11*s.* per head. In the west Dublin model school, £2 6*s.* At Enniscorthy, it goes up to £11 per head. At Athy, in this diocese, it is £7 7*s.* At Kilkenny, also in this province, it is £9 19*s.* per head. At Galway, £5 19*s.*, and in Sligo, £4 1*s.* per head. Now, looking at the question in a financial point of view, it is evident that there is a great waste of money on these schools, which should not be encouraged or permitted to continue any longer.

There is another matter connected with these model schools worth mentioning. I understand there are good teachers in the schools at Marlborough-street, but I am credibly informed that a great number of the children receive a very inferior education. Some smart, intelligent boys are taken great care of—but there are great numbers of children neglected. Last summer, when I was expecting to be examined here, I applied to the Christian Brothers to know if they had any cases of boys who had been at their schools, then went to the model schools, and afterwards returned; and if they could state what progress these boys made while at the model schools. I was furnished with a return, from which I find that, in the Christian Brothers' schools in Richmond-street, there were seventy boys who had been in the model school. At St. Mary's schools, near the Black Church, there were forty-three such boys, and at St. Laurence's schools twenty-two, making a total of 135 boys in schools in this parish, and in St. Laurence's, who had been for some time in Marlborough-street schools. The return gives the age of each boy, the length of time he had been in Marlborough-street, and the progress he had made. I will read two or three instances.

27049. The *Chairman.*—We do not think it necessary to have the names given?—Very well, the names may be omitted. T. F. had been at Marlborough-street for three years and a half, and entered at the age of seven years; made very little progress. E. C., formerly a pupil in St. Laurence's Christian Brothers' schools, having learned the principal part of our large arithmetic, two books of geometry, and some book-keeping, left for the model schools in Marlborough-street. After having been there nearly three years, part of which he was engaged as a paid monitor, he returned to St. Laurence's, and required the aid of some of his former schoolfellows, who had been far below him when he left, to work some of the ordinary sums of practice. (Other cases read.) Though the expense for each pupil is very heavy, the teaching is not, it would appear, very successful. I understand the masters are all well educated men, but they are not as successful as the Christian Brothers or the Nuns in teaching their schools.

There is another feature, I think, very objectionable in model schools. They are frequented very much by respectable children who could afford very well to pay for themselves. I have learned, on very good authority, that in some parts of the country children who are able to pay for yearly tickets on railroads go in from five and six miles in order to be present at the teaching or lectures in the model school. Such persons ought to go to boarding schools; they ought not to be educated at the expense of the country. In the towns, shopkeepers who could very well afford to pay for their children, tradesmen, and oftentimes attorneys, and persons who follow professions, send their children to the model schools, and get them educated gratuitously, whereas they ought themselves to pay for the education of their children.

There is another subject connected with the National Board to which I referred already, but it is of so much importance that I return to it, that is, the character of the books. We learn from a parliamentary return obtained by Mr. Monsell the names of the persons who compiled these books. The first and second books of lessons were compiled by the Rev. James Carlile and Dr. McArthur, his relative. Second book revised in 1844 by the Most Rev. Dr. Whately. Sequels No. I. and No. II. were compiled by the Most Rev. Dr. Whately and some of his Grace's family. The Rev. Dr. Carlile describes the manner in which the books were compiled. I never heard of books being prepared for school in such a way. When examined before the Parliamentary Committee in 1837, Dr. Carlile was asked:—

"Who has compiled those elementary books to which you are seen referring? He answered—'The mode of their compilation was thus. I had a school under my own management in which I had four or five teachers; I brought them together and consulted them on the subject, and suggested a plan for the formation of the books; some amongst them undertook the compilation of them. These were the teachers of my school, with the Head Master of the school, who is now the Head Master of our Model school.

"Sergeant Jackson asks:—'You are to be understood to say, all the elementary books have been produced in that way by the teacher of your school, and revised by yourself?—Along with the Head Teacher (Rev. Mr. Carlile's relative) of our school, who had been a teacher of my school; and they have all been submitted to the Board.

"It being the fact that you have interspersed religious matters throughout the books; do you think the combined instruction under the National Board is adequately described by the terms 'moral and literary instruction'?—If the terms 'moral and literary' are meant to exclude religious, I should say not; but I think in moral there must be a reference to the great foundation of all morals, religion.

"You are not prepared to admit that it is merely moral and literary instruction?—If by that it is meant to exclude religious, it is not."

Rev. Mr. Carlile further explained to the committee, that—

"Every subject brought forward in the reading lesson must be explained, and the master is expected to be able to answer the questions the children may put to him, and he cannot do that without considerable information."

That shows how the books were compiled. Ushers or under-teachers, Scotch and Protestant, assembled together and concocted these books, containing scriptural extracts, and religious matters, for the Catholic people of Ireland. Such a thing had never occurred in any other country before. Then several of the books were compiled by Dr. Whately, the Protestant Archbishop, and members of his family, and these books, containing much religious matter, were also destined for the use of a Catholic population. As regards Carlile's scripture lessons, they have been long since banished from Catholic schools, and as to Dr. Whately's lessons on Christianity, no Catholic now reads them, and they have been condemned by the Holy See.

But referring to secular instruction, some of the very elementary books, have a great deal of matter in them which is totally unfit for poor children. I opened one of them the other day, and in the very index I found the following matters proposed for the children:—Third order of Birds, Scansores; fourth order of Birds, Rasores; fifth order of Birds, Grallatores; sixth order of Birds, Natatores. Then we find Quadrupeds, Quadrumana, Plantigrade, Marsupial, Digitigrade, Rodentia, Edentate, non-Ruminant, or Pachydermata. Probably a poor child meeting all these hard words, would be very much tempted to throw the book into the fire, and never read a word again.

The same little book, Sequel No. 2, contains no in-

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structions of any value that a person would wish a child should recollect. It could be put into the hands of pagans without injury to their principles, but I think Christian children can derive very little benefit from a book in which there is no reference, or scarcely any reference to religion.

In this same book, No. 2, compiled by Dr. Whately, there is a chapter on the National schools written in order to make the children very fond of them, and of the Government that supports them. It is there stated "that the Government—that is, those who govern in the Queen's name, get leave of the Parliament—that is, the gentlemen who are chosen to overlook the Government, and watch over the concerns of the people, to set apart a sum of money for building schools, paying teachers, and other expenses belonging to them; but the number of schools required is so great, that this money would not be sufficient, unless the gentry gave their help towards it, and a number of them do give ground, and pay part of the expenses when they find that a school is wanted in their neighbourhood." That passage is calculated to make a false impression on the minds of the children. The greater number of the schools in Ireland have been built by the poor themselves, or the middle classes, or the few Catholic gentry we have; but the great mass of the gentry and the Government have contributed little or nothing to the building of the National schools.

In the Second Book, which I have here, matters are introduced which give great room to masters to insinuate or to teach directly their own religious opinions. I will read first one passage about the fall of Adam :—

"Then an evil being who is called the devil, spoke falsely to Eve, and said, 'Ye shall not surely die.' And he told her that on the day they should eat of that tree, they should become wise to know good and evil. So Eve gave ear to the devil, and when she found that this fruit was fair to the eye, and good for food; and that it was a fruit to make one wise, she took of it, and did eat, and gave also to Adam, and he did eat.

"Now, when the Lord God saw what they had done, He sent them away from Eden, and told them that they must henceforth support themselves by their labour; and that they should die in the course of years, and become dust again. But in His goodness, He gave them hope, that in due time, one would be born from the children of Eve, who should conquer the evil one, by whom she had been tempted. And so it was, our Lord Jesus Christ, born of the children of Eve, came into the world to die for us, and teach us how to be good, and so to conquer that evil one, and He will give us a better dwelling-place than Eden was when we die, if we do His will."

This passage, which purports to give an account of the fall of man, and the promise of a Redeemer, whilst it omits essentials, insinuates things not in conformity with Scripture. There is nothing in it to show the divinity of our Lord, or his character as a lawgiver, or the infinite value of his sufferings, by which he satisfied for our sins. He is said to be *born of the children of Eve:* why not use the Gospel phrase that the Redeemer was born of the Virgin Mary? Was the writer unwilling to let children know who the mother of God is, and what is her name? The words regarding our first parents, "*When the Lord saw what they had done, he sent them away,*" may give children ground to believe that the fall of man was a very small thing; that it was something like the fault of a boy who, having been detected stealing apples, is driven out by the gardener. The doctrine of the Catholic Church is that by disobedience our first parents contracted original guilt, and that they transmitted that guilt to their posterity; that our Lord was sent as a true Redeemer and born of the Blessed Virgin Mary; that he was true God made man; that he came into the world to die for us, and to reveal to us the doctrines of heaven and the precepts of morality, and to prepare for us an opening to heaven, if we act according to his precepts and believe his doctrines. The passage just quoted offers a ready occasion for insinuating doctrines contradictory to those of the Catholic Church.

There is another passage which I happened to hit on, it is an account of the offering made by Melchisedech when he met Abraham. The words are :—

"And the king of Salem who was also a priest of the most high God, went out to meet him, and blessed him. And Abram gave him a tenth part of all that he had taken in the war."

These words from Second Book, page 80, edition of 1862, are given differently in other editions, but it does not appear by what authority those changes are made. The only remark I shall make is that Catholics hold that Melchisedech offered a sacrifice of bread and wine to the Most High, and that it was a type of the sacrifice which Catholics believe to be offered on the altar in the sacrifice of the mass. Hence the omission of all reference to bread and wine where the history of Melchisedech's sacrifice is given, is an occult attack on the Catholic doctrine, and a means of making children ignore the sacrifice of the mass. At all events the passage would give an opportunity to a Protestant teacher to undermine Catholic faith.

Let us take up the Fourth Book. At page 52, in a chapter on history, we read :—

"The people of these islands have one and the same language (all, at least, who are educated); one and the same Queen—the same laws; and though they differ in their religious worships, they all serve the same God, and call themselves by the name of Christ."

This passage intimates that no one who speaks Irish is educated.

27050. The *Chairman.*—Or Welsh?—Or Welsh, or Scotch. I believe there are a great many well educated men in Ireland, plenty in Wales—more again in Scotland, who speak the respective languages of their own countries. I do not think the children ought to be taught such things. The passage adds, that England and Ireland have "the same laws." That is not correct. There are a great many laws in Ireland which are not adopted in England—and many laws in England which we have not in Ireland. The last words tend to make children believe that all the inhabitants of these islands profess in substance the same religion, whilst in reality there are essential differences between the doctrines of Catholics and Protestants. The edition I quote from is of 1867.

At page 54 it is said—"At a village called Glasnevin, near Dublin, is an institution for the deaf and dumb, to teach them to talk on their fingers, read and write, and many other things." The institution referred to is a Protestant proselytizing school for deaf and dumb children. Many poor Catholics are taken into it, and educated in bitter hostility to the faith of their fathers. It is a very strange thing that the attention of the Catholic children of Ireland should be called to such a place as if it was one of the wonders of Dublin; I think also that in a book published in 1867 it ought not to have been mentioned to the exclusion of the two admirable institutions for deaf and dumb which are at Cabra—one for boys and the other for girls—which are infinitely more important and which do much more credit to the country than that at Claremont, near Glasnevin.

Then the book goes on to give an account of strikes. A poor child reading this would think the people of Ireland were always engaged in strikes, and that they had no such thing in other countries. Whereas there are, I believe, more strikes in England and America than in Ireland.

The next piece of information the book gives is that in the province of Ulster "a large proportion of the people here are of Scotch descent, and have some of the thrifty and industrious habits of Scotland." The same as to say that in other parts they have not thrifty and industrious habits. Then, lest the poor children should think that formerly there was any instruction or any morality in Ireland, it is added—"The people of Ireland are a clever, lively people, formerly very much given to drink and very ignorant."

Let us go on to another chapter of the same book. Recollect what I am about to read is published in the year 1867. Speaking of Genoa, it says—"Crossing a branch of the Appenines one comes to Genoa, a

town on the Mediterranean, which belongs as does Piedmont to the kingdom of Sardinia"—Fourth Book, p. 97. In 1867 there was no such thing as a "Kingdom of Sardinia."

In the next page, 98, speaking about Rome, it says —"You may remember that Judea belonged to the Romans in the time of the Apostles, and that St. Paul was brought prisoner to Rome, where he preached the Gospel for two years." It is strange that where Rome is described no mention should be made of St. Peter in a book destined for Catholic children; this silence is very suspicious, especially as St. Paul is brought forward so conspicuously. St. Peter was in Rome and died in Rome, and all Catholics believe he placed his See in Rome, and that the Popes are his successors. Why should all that be omitted?—

"But Rome, though still a beautiful and interesting city, is not now what it was. Much of it has fallen into ruins, and the country round, which was once cheerful and highly cultivated, is now so unhealthy that no one can safely live in it in the summer time, so that it is left quite a desert."

I believe Tacitus, speaking somewhere of the Vatican Hill, says that a Roman legion that mutinied was as a punishment stationed "*in infami aere Vaticano.*" So that at that time the very neighbourhood of Rome was unwholesome, and anyone acquainted with the classics must recollect many passages from which it appears that the climate of the country round Rome was such as it is at present. If the last part of the sentence mean that Rome is deserted in summer, it is altogether incorrect. The campagna is very much deserted, but the city is quite as populous in summer to all appearance as it is in winter.

It is added regarding Italy in general—this is in 1867—"Italy is divided into a number of States, with different Governments, chiefly despotic." The only two Governments in it are those of the King of Italy and the Pope: one of these governments is constitutional, the other paternal not despotic.

At page 190—speaking of the history of the Jews —we read, "David's reign was long and glorious;" but then it is added "But God's moral law or the practice of virtue was very little known on the earth, even among the Israelites, to whom it had been taught by Moses more than 400 years before." I think that is not at all true, and it ought not be set out as a great fact of history before the poor children who frequent the National schools. Speaking about the prophets it is said,—

"They (the prophets) seem to have increased in number and importance until after the captivity of the Jews, when it pleased God to withdraw from them this mode of supernatural instruction, and leave them to their sacred writings."

Some of the last of the prophets lived after the captivity, as Malachy and Haggeus; so, even according to the Protestant catalogue of the books of Scripture, the statement I have quoted is false. But then, besides that, Catholics receive as canonical several inspired and prophetical works, which were written long after that period.

There is an article on salvation at page 195, which created great dissensions between Catholics and Protestants even in Australia—for it appears the Board is now sending away its old books to that distant region, and introducing them into the National schools. I read a letter from the Catholic Bishop of Maitland, in which he condemns this chapter on Christian salvation, and states that he resisted the introduction of the book containing it into Catholic schools. The chapter is a long one, but every word would give room for commentary, and every word either suggests anti-Catholic ideas, or gives an opportunity to Protestant masters to inculcate them.

At page 299 there is a story of "Catherine of Liverpool;" a mere Methodistical rapsody, and I think it ought not have been put into the hands of Catholics who believe in the authority of the Church, and in the efficacy of sacraments. Then there is lesson the eleventh, page 317, entitled "Terrific incident on a missionary voyage in the Sunderland." It is quite evident the missionary was a Protestant, and I think the compilers of the book might have had the good taste not to put this story into the hands of Catholic children. Not only the lives of saints but even their very names are excluded from our schools. Why then should the exploits of Methodists or other Protestants be introduced? Catholic children are thus deprived of the knowledge of what would edify, but their attention is called to things either condemned by or not consonant with their own religion.

I now turn to a book lately published for the use of girls. Having looked over the greater part of it—I think there is scarcely a word in it about religion from beginning to end. Girls are taught how to perform every possible temporal duty, but there is not a word about saying their prayers, or about obeying the laws of the Gospel, or anything of that kind. It is a book that could have been very well written by any of the old pagans.

I now come to the Fifth Book of Lessons; it contains a description of the globe, and a short geography, in which Ireland is not mentioned at all; nor is there the least reference to its geological or physical characters. There are twenty-six poetical pieces in the book, not one written by a Catholic or an Irishman—and they are pieces of no great merit. There are 124 pages of history in which mention is made only twice of Ireland, in a chronological table, at page 167. The first mention of Ireland is as follows—"Henry the Second of England received the submission of the Irish kings." The date is not given, but the fact is referred to the twelfth century. The next mention of Ireland is in the year 1800, where we read—"Union of Great Britain and Ireland." That is all the account given of Ireland in a book of a considerable size, and prepared for the education of Irish children. At page 202, speaking of the sixteenth century, it says:—

"This age, so fertile in great events, was also the age of the Reformation, in which the Protestant Churches separated from the Church of Rome—an event which still continues to influence the political affairs of Europe."

"In the beginning of this century, the eyes of all Europe were turned towards the newly-discovered continent of America and its islands. All their attention was called off by a new object of a different description, namely, the dissemination of the doctrines of the Reformation, followed by the struggle for civil liberty that immediately ensued. The crowned heads of Europe regarded the introduction of any political or religious doctrines into their dominions, without their consent, as a dangerous encroachment on their power and prerogative, and aided by many of the clergy and aristocracy of the day, attempted to crush every such tendency to innovation. Hence arose wars, persecutions, proscriptions, and massacres, scarcely less revolting than those which stain the pages of ancient pagan history."—"Fifth Book of Lessons," p. 202, of year 1866.

This passage insinuates much that is false and injurious to Catholics. According to the real facts of history, the princes themselves were the persons who introduced the principles of the Reformation, or aided in introducing them—Henry the Eighth in England, Christian in Denmark, Gustavus Wasa in Sweden, and others elsewhere, forced the people to embrace the new doctrines, and persecuted those who adhered to the old faith. Hence, the account of the rise of the Reformation given in the school book is very unfair, and well calculated to make Catholic children lose their respect for their own Church.

I passed over a passage at page 185, which I now wish to refer to. Speaking of Constantine, it says:—

"He became professedly a Christian, and his accession drew multitudes into the Church, many of whom in all probability knew little of Christianity, beyond the name."—"Fifth Book," 1866, p. 185.

I do not think the statements made in this passage are true—even if they were true, I do not think they should be inculcated upon the minds of young persons. Constantine became a true Christian, not a professing one merely. There were great multitudes of Christians at that time who suffered persecution for their religion, and who knew their religion better perhaps than those who wrote this commentary upon their knowledge of it.

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In the next page, 187, it is stated—"Julian openly embraced paganism. From this circumstance he has acquired the name of the Apostate. He did not, however, persecute the Christians." That is not correct. What is added contradicts the statement. "He did not, however, persecute the Christians—he had observed that persecution only increased their numbers—he, therefore, attacked them by more subtle means, by fomenting quarrels amongst them, by discountenancing them, by encouraging and favouring paganism, and by reviving the pagan worship, which had fallen into disuse in all its splendour," &c. All that was most subtle persecution. He persecuted them by forbidding them to study or teach literature, and by encouraging dissensions among them; he also had recourse to violence and the sword, sending Christians into exile and putting some to death. The general belief is that, if he had returned from his expedition against the Parthians, he would have persecuted the Christians with as much cruelty as any former emperor. All this is in the "Fifth Book of Lessons," published in 1866, which, I suppose, is one of the "Revised Editions."

I now take up the "Fourth Book of Lessons," printed in 1867. This is a late publication, and I believe there are a great many very good things in it, but it also contains things quite unfit for children, thus there are fourteen chapters on Political Economy written by Dr. Whately in hard language, and founded on very abstruse, perhaps sophistical reasonings. I am sure poor little children of eight or nine or ten years of age, such as the great majority of the pupils are in the National schools, will not be greatly interested by these chapters. Men advanced in years, and accustomed to business, are scarcely able to penetrate into the mysteries of political economy—especially when the science is put in an obscure manner as in this book. What profit can children derive from reading such treatises? The principles of that science are not generally admitted by all. The Commissioners might have applied with propriety in this case their doctrine that everything not acceptable to all their readers should be excluded from their class-books.

I have seen it mentioned in a Parliamentary paper that some gentlemen objected to passages in this book and, that the passages thus objected to have been struck out: however, they remain in the copy in my hands. One of the passages objected to is a very harmless one. It is found at page 173, "The good lady"—this was Queen Phillippa of England—"made the sign of the cross on her breast, and having recommended to God the king and her youngest son, Thomas, who was present, gave up her spirit, which I firmly believe was caught by the holy angels and carried to the glory of heaven." There is not anything objectionable in that passage, and I do not see why Catholic children should be prevented if they wished to read it. But the fact shows the difficulty of carrying out mixed education: the system will not allow a harmless passage, such as that we have read, merely stating an edifying scene to stand in a book destined for the use of six or seven hundred thousand Catholic children, and it will not tolerate the least reference to the sign of the cross, though St. Paul says—"Absit mihi gloriari, nisi in cruce Domini n. Jesu Christi!"

I now come to the Supplement to the Fourth Book of Lessons; this is an old book, published in 1851, but I got it in a school a few weeks ago. There are many original pieces in it, none of which appear to have been written by Irishmen or Catholics. At page 41 there is a chapter on superstition, which, though it does not expressly assail Catholic doctrines, still throws a slur on them indirectly. At page 122 there is a chapter on lying, which, I think, contains also many things not sound in theology. It says in the first place, "Those who have not the courage to speak out the truth nobly and boldly, try to escape from its consequences by concealing it; but they defeat their own purpose, for a liar is generally detected sooner or later." "The most important thing is that lying is a vice peculiarly displeasing to God. We are commanded by Him to speak every man truth with his neighbour." On these passages it is to be observed that a man may conceal the truth without being a liar; we are never allowed to tell lies, but we are not commanded to tell on all occasions what the truth is to others. We may hold our tongues when we do not want to tell what we think, to others. The writer adds—"We may say things which are not entirely false, but may bear a double meaning, or are true in themselves, but not true in the sense in which our hearers understand us, in which case we lead people to believe what is false. This is called equivocation, and, in fact, is to all intents and purposes the same as a lie and equally criminal." This teaching is not correct, and such doctrines ought not to be infused into the minds of children. There is a story told in ecclesiastical history of St. Athanasius, a very great saint and a very learned theologian, profoundly versed in Scripture. He was flying from his persecutors up the Nile on one occasion; his enemies following him to put him to death. When he found that he could not escape them, he turned the boat towards his pursuers, and when they asked "Do you know where is Athanasius?" he said, "He is not far from you." The pursuers then rowed on most rapidly in order to overtake him. According to this lesson the saint would have been a liar. But such a censure would be most unjust, and I think any other Christian, in the same circumstances, would have acted as St. Athanasius did if he had the same presence of mind.

Though it is wearisome to be going over these little things, yet, as they show the character of the work, I will refer to page 50 (Book 4th, 1851), where there is some account of the life of Oberlin, a Huguenot pastor of Waldback, in the Ban de la Roche. There are two chapters concerning him. He may have been a good man; yet, when the Commissioners would not allow in their books the life of a canonized saint, I do not see why they should introduce the memoirs of a French Calvinist minister.

Farther on there is another long story from page 330 to 360, entitled "The Foster Parents and the Foster Child." It appears to be a Methodistical story. All the parties concerned appear to have lived without prayer or sacraments, and without going to mass or to church; at their death no minister of religion is called in, yet, with such antecedents, we are told that they died in the faith of Christ, and in the hope of resurrection. Such examples are anything but edifying for Catholic children. At page 233 there is a "Biography of John Pounds," who must have been a Methodist, but whose life does not give any notion of faith or of anything supernatural.

In this book there are fifty pages, at least, of history, and no mention of Ireland, except that Henry II. took possession of it, and there is not a single reference to the Catholic Church and its history, or to any of the leading mysteries of Christianity; the Trinity, the Incarnation, the Redemption, the Death of our Saviour. Such works ought not to be forced on a Catholic country. I know it is said the use of these books is not made compulsory, but it is virtually so, because they are printed at the expense of the country, and are sold very cheap: in such circumstances poor people will not buy any others. I pass over many other objections which could be alleged against the National school-books, but what I have said is sufficient to show that those books are not of real value, and that they are not suited to Catholic children. I would have Catholic books for Catholic children, at least without any errors against Catholic doctrine; and I would let others have books for themselves, and have them according to their own particular opinions, just as they have in other countries, as in England, in France, and in Prussia.

27051. The *Chairman.*—Is there any other point which your Eminence would wish to extend your observations?—There are two other matters I wish to refer

to—the Christian Brothers and the schools conducted by nuns. The Christian Brothers are closely connected with the question of primary education in Ireland. They were founded in the beginning of this century, about the year 1802. Since then they have extended themselves very much. They were connected with the National Board at its commencement; but afterwards, when they would not be allowed to carry on their own system, they separated from it. At present they have sixty distinct establishments in Ireland and 225 schools, and something between 25,000 and 30,000 children on their rolls. A very large amount of money has been expended in building their schools—the Brothers calculate it at about £154,000. Their schools are conducted in a most admirable manner, and most economically for the country. Indeed the State contributes nothing whatsoever to the support of their schools. The opinion formed of them by the Assistant-Commissioners of the Endowed Schools Commission was most favourable. Mr. Crawford, one of the Assistant-Commissioners, says, p. 142, Endowed Schools Report:—

"The most efficient schools, in my opinion, are those managed by the community of the Christian Brothers; and I attribute this efficiency to the excellency of their system, the training of teachers, and their zeal in the cause of education."

The training of teachers is a most important thing with the Christian Brothers. I think they keep their young men ten or eleven years before they allow them to become permanently Christian Brothers, and they are all that time under training. Dr. M'Blain, another of the Assistant Commissioners, thus refers to their system of training:—

"I was much impressed with the general aspect presented by these schools, particularly with their discipline and order, combined with the cheerfulness and docility of the pupils. The boys educated in the Christian Brothers' schools have, in general, attained an unusual degree of proficiency in the different branches of learning in which they are instructed.

"The superiority of those schools is, doubtless, in a great measure to be ascribed to the extraordinary personal influence exerted by the teachers over the pupils. In addition to this cause, the Christian Brothers, who teach in these schools, appear to have been remarkably well trained for the business of instruction, not merely that they are themselves good scholars, but that they have acquired a great aptitude in the art of teaching, and no ordinary skill in devising the most efficient method for the organization and discipline of these schools."

The Commissioners themselves observe:—

"With respect to the schools under the care of the Christian Brothers, we received no complaints. Our Assistant-Commissioners have expressed most favourable opinions as to these schools, in which we entirely concur."

So that there is every reason to be satisfied with the way in which these schools are conducted, and with the proficiency of the pupils who attend them, whilst the country is saved a very great outlay by the labours of these good Brothers. Their schools are conducted upon the religious principle. They inculcate religion continually in their lessons—at least the general principles of religion—and they have special classes of religious instruction every day. The schools open and close with prayer; everything, in fact, is done to make the children good scholars and good Christians. I must add, what was stated by Mr. O'Reilly in a speech in Parliament, that the Christian Brothers' schools had produced no Fenians, or scarcely one. This is a matter which is very creditable to them, and I believe it is due to the good religious principles which they inculcate. I shall read a circular which was addressed by the present Superior to the Directors of the several houses as soon as the Fenian disturbances were heard of, that is little more than two years ago. The object of this circular was that every possible care might be taken by the teachers to prevent the spread of Fenianism or any sort of revolutionary spirit amongst the pupils:—

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"Christian Schools, North Richmond-street,

"Dublin, December 8th, 1866.

"My very dear Brothers,—Knowing as you do that it is the teaching of the inspired apostle, St. Paul, that 'every soul be subject to higher powers;' that 'There is no power but from God, and those that are, are ordained of God;' that 'Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation;' knowing, moreover, that this has also been the teaching of the Church of God from the apostolic times down to our own days, as well during centuries of wide-spread and sanguinary persecution, as in periods of comparative peace, it would seem superfluous to address you, whose duty and happy privilege it is 'to instruct many unto justice,' on a subject which must necessarily be to all of you so familiar.

"But although it should be superfluous, as regards yourselves, who have ever faithfully and diligently inculcated, by word and example, a proper respect for authority, both civil and religious, it may not be so in regard of your youthful charge, especially in the present circumstances of this country. Let me, then, exhort you to continue (and, if possible, with greater zeal and earnestness) to impress on their minds those religious and salutary maxims—those maxims of practical wisdom and prudence, for their present and future guidance, to which I called your attention in a former letter on a kindred subject. Teach them that—while it is our duty to love our country—to pray and struggle for the redress of its wrongs and grievances—we must not, for any temporal advantage whatsoever, violate the laws of God or of Holy Church, or the laws which the State has rightfully enacted. And you, my dear brothers, will bear in mind, that what in a peaceful and settled state of society would not only be perfectly innocuous, but an incentive to generous sentiments—to heroic and noble actions, might, in times of political excitement, be productive of very dangerous consequences. Beware particularly, when sympathizing with the poor and the afflicted, of saying aught that could be construed as favouring the principles or the designs of the disaffected; and should any brother (which God forbid) be so far unmindful of his duty as, in his intercourse with anyone whomsoever, to abet or defend revolutionary principles or doctrines, he would not only incur the just indignation and censure of his brethren, but render himself liable to expulsion. My views on this matter cannot be mistaken when I add that I hereby absolutely forbid, in virtue of the obedience which he owes to me as his superior, any member of the institute so to offend.

"To resume—let the children be taught that the best and truest patriots are those who seek to redress the grievances of their country by peaceable and lawful means, who endeavour to promote its welfare by attention to their respective duties, by inculcating habits of industry and temperance, by performing works of religion and charity, and by edifying those around them by the practice of every virtue. Acting in this way, they will (as an eminent dignitary of the Church remarks) 'Be true lovers of their country; while those who neglect their religion, or act against its teaching and precepts, tend to destroy the principal national glory of which we have to boast.'

"Praying our Lord to impart His good Spirit to you all, and give you a 'right understanding in all things,'

"I am, my very dear brothers,

"Your affectionate brother.

"This circular is to be read, on receipt thereof, to the whole community, and on the first Sunday of each month till Easter Sunday."

Undoubtedly that letter has had a very good effect upon the teaching in the Christian Brothers' schools, and prevented many young and wild boys from engaging in foolish undertakings.

There is another matter which I just wish to illustrate in regard to the Christian Brothers' schools, that the attendance is much greater in them, than it probably would be in schools in the same place, not conducted by Christian Brothers. There is a very large school close to the Westland-row Church—it was a National school for several years, but about four years ago it became a Christian Brothers' school. The rolls are kept there still of the school whilst it was under the National Board, and they can be compared with

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the rolls of the Christian Brothers. I give the results in these schools under the two systems :—

WESTLAND-ROW NATIONAL SCHOOLS.

Year.	On Roll for the Year.	Daily Average.	Per cent.	Paid by the Board to Teachers.	Annual Cost per head. To the National Board *alone*.	Annual Cost per head. To the public (through Board and Sermon).
				£ s. d.		
1859	1,082	296	25·	215 10 0		
1860	738	244	26·	224 16 8		
1861	800	293	29·9	218 10 0		
1862	972	331	34·	173 12 0		
1863	1,027	299	29·1	173 5 0		
5 years,	4,619	1,463	144·	1,005 13 8		
Average per year,	923⅘	292⅗	28·8	201 2 8	s. d. 13 9	s. d. 18 6

WESTLAND-ROW CHRISTIAN BROTHERS' SCHOOLS.

Year.	On Roll.	Daily Average.	Per cent.	Support.	Per head.
				£ s. d.	s. d.
1865	667	505	75·6	200 0 0	–
1866	687	561	81·6	200 0 0	–
1867	686	578	84·2	200 0 0	–
3 years, .	2,040	1,644	241·4	600 0 0	–
Average, .	680	548	80·4	200 0 0*	7 3⅓

* These Schools opened October 17th, 1864.

Since the Christian Brothers got possession of the school there have been in it almost twice as many boys as were accustomed to attend it whilst it was under the National Board. This shows that the parents and children themselves, have a great desire to be educated by the Christian Brothers, and that there is something attractive in their way of teaching. Notwithstanding these merits they are under the bann of the Commissioners of National Education who have adopted the following rule—"No clergyman of any. denomination, or—except in case of convent schools—member of any religious order, can be recognised as a teacher in any National school." That rule is directed expressly to exclude the Christian Brothers, though their teaching is cheaper and better than that given by other masters, who are maintained at very great expense. One of the reasons assigned for this rule calculated to exclude the Christian Brothers from future connexion with the National Board was, that they would not submit to be trained. But I find that in Canada, where there is a denominational National system, the law, according to Rev. Mr. Fraser in his Report on Education, page 299, is this—"Every priest, minister, ecclesiastic, or person forming a part of a religious community instituted for educational purposes—and every person of the female sex, being a member of any religious community, shall be in every case exempt from undergoing an examination." That is the law under the local Government in Canada, and which is acted on in Lower Canada, according to Mr. Fraser. I think the best proof of good teaching is that which is obtained by results. When we see that the schools are exceedingly well conducted, and that the children are well taught, we must come to the conclusion that the masters are good.

The rule I have read is made to prevent any priest, or any person in holy orders, from occupying a place as teacher in National schools; I do not see why such a law should have been made. Clergymen are oftentimes very well adapted to teach schools, and very capable of acting as Inspectors. In the highest schools and universities in England, and here in Ireland, clergymen take a large share in teaching; in England a considerable number of clergymen are Inspectors, and take a great part in the management of the schools. Why clergymen should be excluded from devoting themselves to the same occupation in Ireland I do not see.

Regarding the schools of nuns, I think they are rendering an immense service to the country. A great number of them are in connexion with the National Board, but many are not, because they did not wish to submit to many annoying regulations which from time to time have been introduced by the Board. Many of the teachers in these schools are highly educated ladies; many of them would be fit to teach the highest classes in the country; still they devote themselves with great zeal and self-sacrifice to the education of the poor. Their mode of managing schools also is very attractive: they pay the greatest attention to the poor; when they find any very destitute children, they endeavour to assist them in their wants, clothing them, and providing them oftentimes with food. In this way they attract great numbers to their schools, who otherwise would probably have remained without any education. They give the children exceedingly good instructions. There are no National schools better, at all events, if there be any equal to them. In examination before a Parliamentary Committee one of the principal officers of the National Board bore high testimony to the merits of the nuns—I refer to Mr. Cross in his evidence before the Lords' Committee, 1854, who says :—

"I am persuaded that in conventual schools the literary instruction is conducted with even greater advantage and success than in many of the ordinary schools. That is caused by the fact that the convent schools are conducted by a number of ladies of superior acquirements, whose vow and duty it is, according to their religious order, to attend particularly to the education of the poor, and who take the greatest pains in promoting their literary, moral, and religious instruction. Their schools are models with regard to discipline, neatness, and cleanliness; in fact, the conventual schools present generally the best specimens of education that Ireland can produce."

Notwithstanding these high commendations, it appears by a paper published by the Commissioners, and moved for by Sir Hugh Cairns, on the 18th March, 1864, that the nuns are under severe restrictions. The words of this memorandum are—

"That. from the first institution of the National system of education, convent schools, monks' schools, and ordinary schools received equal salary and equal assistance (including even building grants) from the Commissioners, and that this was done with the full knowledge of the public and of Parliament.

"That other kinds of assistance, such as salaries to monitors and industrial teachers, are given in a larger measure to ordinary first-class schools than to convent schools.

"That the effect of the various changes that have been made from time to time in the salaries to the teachers, is, that the ladies who teach in convent schools (originally paid at the same rate as the other teachers), now receive less than one-fourth of the sum paid to the teachers in the highest female schools, in proportion to the number of pupils. and only one-third of the average sum paid to the teachers of all classes.

"That the changes made since 1837 have been still more unfavourable to monks' schools, because in ordinary schools male teachers receive higher payment than female teachers of the same rank, and because the Board will not give any assistance to any monks' school which had not been received as a National school before the year 1855."

The last paragraph refers to the Christian Brothers, but it is in the report on nuns' schools, and it will serve to show how the Brothers are treated. As to the personal interests of the nuns, they suffer very little by this treatment, for generally they do not apply the moneys they receive from the National Board to their own support or to their own convents, but they apply what they get to assist the poor children and to promote education in the country. That is no reason at the same time why the nuns should not get the same salaries as others, especially when the teaching is quite as good, or perhaps better than the teaching in other schools.

The nuns' schools constitute a very important feature in the statistics of the National Board. There are about 140 or more convent schools, with 72,000 children on the rolls, or an average of 516 for each school. The number in attendance is 31,017, or 221 per school. The whole of the subsidy which the nuns now get for themselves amounts to about £12,000,

which at the proportion of £20 for every 100 children, is 4*s.* per head. I think if the merits of the nuns were taken into consideration they ought to be put at least on as good a footing as any other teachers—and certainly they would contribute very much, if their numbers were increased, to spread education through the country, and to make the National Board more popular and more useful to the great mass of the people.

Before I conclude allow me to state that when answering yesterday a question which Lord Dunraven—I am sorry he is not here to-day—was kind enough to put to me—I complained that the members of the Board were not very punctual in their attendance. Since then I have looked over a paper on the subject—I have no full return of the attendances, which I am sure would confirm all I said—but I have a paper connected with the reforms or changes in the Board which were proposed by Mr. Fortescue. The changes were of a most important character, and great interest was felt in them through the country. You would expect that a great number of members would have been present at the discussions which took place in the Board with regard to this measure. It appears, however, from this Parliamentary paper that there were eight members present on the 24th June, 1866, the Lord Chancellor, Judge Longfield, Chief Baron Pigot, Laurence Waldron, Esq., John Lentaigne, Esq., John O'Hagan, Esq., James W. Murland, Esq., and the Right Hon. Alexander Macdonnell, J.P. On the 26th June there was another meeting, at which there were nine members present. On the 30th of June, a few days after, there were eleven present. On the 17th of July at another meeting on the same subject, there were five present. On the 10th of November, 1866, there were just ten present—on the 20th November, 1866, there were six present—on the 27th November, 1866, there were thirteen present; but at the greater number of the meetings there were not ten present, which is only one-half the whole number of the Commissioners. So their attendance according to this return is certainly not much to be boasted of, and it is to be observed that the business was most important.

27052. The *Chairman.*—Does your Eminence think it would be possible or desirable at the present moment to revert to Lord Stanley's original plan?—I think the plan was founded on the mixed principle with certain safeguards. Now, the system has failed to such an extent in conciliating the people that I think it would be quite useless to return to Lord Stanley's original project. But I think the system as it stands could be reformed in such a way, without very much difficulty, as to render it satisfactory to the country. If you allow me I will sketch out what suggests itself to me. The schools should be declared denominational. The difficulties that arise then are to be taken into account. If the population be divided as to religion in a town or district, and if the numbers be sufficient for the purpose, let there be two schools—one school for Catholics, another school for Protestants, and if there be Presbyterians, a third for them. Let the three religious denominations teach their own doctrines and their own opinions quite freely in their schools, and let them be dependent upon the National Board only in financial and literary matters. I would not let the Board interfere in anything except in matters connected with finances and letters.

In places where there are several schools, children from the Catholic school sometimes run to the Protestant school, and children from the Protestant school to the Catholic school; and such changes create confusion. To meet this evil I would make the same rule as they have here in the gaols under the authority of the Government. No person confined in a Government prison can change his religion without giving notice to the clergyman, to whose flock he belongs, a fortnight before he makes his contemplated change. If a Catholic wishes to become a Protestant, he gives notice to the Catholic priest at least a fortnight before he changes his religion. During that time the Catholic priest has full right to speak and remonstrate with him. If in the end the convict perseveres in wishing to change, he takes his own course. If it be merely a fit of passion, he has fifteen days to consider what he is going to do. I would have the same regulation in the schools. If Protestants wished to come to Catholic schools I would not receive them all at once, but I would send notice to their minister, and let him communicate with the parents during the fifteen days; and in the end if they persevered in wishing the change, all the responsibility would be on themselves, as acting with a full knowledge of the case. In France, I see by the educational rules that where there are two schools of different religions in the one town, children are never allowed to go from the Protestant to the Catholic school, or *vice versâ*, without a written permission from their parents. My suggestion is that there should be the permission of the parent before a child would be allowed to go from one school to another; and that notice should be given to the minister if the child were a Protestant, or to the parish priest or curate if the child were a Catholic, in order that everything might be done with full deliberation. This plan would prevent many disputes. In places where there are not children enough of one denomination to keep up a school, I would let them go to whatever denominational school was there, but let them be excluded altogether from special religious instruction. I would not change the school on account of the presence of one child or ten children of another denomination but I would keep such children from learning the catechism, or the Bible, or anything that would be considered part of a different religious instruction from their own. Wherever children would be sent to a school of a different religious denomination, I would give the pastor of the children the right of visiting that school. If ten Catholic children attended a Protestant school I would insist that the priest should be allowed to go into that school to see that they were properly trained and that nothing was taught them contrary to their religion.

27053. Would not the priest have that power under the rules of the Board now?—He dare not do it now in non-vested schools. He can go in and walk about, but he cannot do more than that. Just as I can go into Trinity College and walk about and look at it, but nothing more.

27054. Mr. *Sullivan.*—He cannot be present at religious instruction?—He cannot. The Commissioners can give no liberty to any visitor, whether clergyman or other person, to interfere with religious instruction, or to be present thereat.

27055. Rev. Mr. *Cowie.*—Would not that be the chief object of his visit?—It is the only object. To know whether the children are well trained in reading or spelling has very little to do with the priest's mission. To return to our subject. I would have all the schools denominational, Catholic or Protestant. Then I would not allow a child to go from one school to the other, unless with the full permission of the parent, and with the knowledge of the child's pastor. I would allow the Catholic priest to go into the Protestant school, and the Protestant minister into the Catholic school to look after his children, but to do nothing more. The next thing would be the appointment of masters; I would leave the appointment in local managers and patrons, as it is at present, but I would have the masters better trained, and trained for a longer time; above all they should get a good religious training which they do not get at all now. Besides they should be instructed in history. Moreover, the Catholic clergy should have a right to exclude immoral or irreligious men from acting as teachers in Catholic schools, and the Protestant clergy should have a similar right in Protestant schools. At present the Inspectors assume the right of appointing assistant teachers and monitors in all schools. This is an invasion of the rights of patrons, and an innovation in the system which ought not to be tolerated. The vesting of the right to nominate more than 2,000 monitors, &c., is a step towards giving to the Government the power of appointing all the schoolmasters of the country.

Then we should have denominational training schools.

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I would have the Inspectors just as they are in England—Catholic Inspectors for the Catholic schools, and Protestant Inspectors for the Protestant schools; and I would leave the recommendation of the Inspector to the religious body to which the children belong who are to be inspected. And I would add, that if the Inspector disregarded the practice of his own religion, or showed himself a bad Christian, on the representation of the heads of the religious body to which he belonged, he should be dismissed from his office as a matter of course.

I have heard—I do not know whether it is the case or not, but it was mentioned to me—that in the examinations for Inspectors under the Board, matters are oftentimes prescribed which may be very injurious to Catholic doctrine. A gentleman well versed in educational matters writes to me as follows :—"I am told that the examination of candidates for Inspectorships is most objectionable for Catholics, being founded chiefly on Mill, and on other authors whose principles are un-Catholic and even un-Christian in their tendency; and that it is of the same stamp to which the Catholic colleges, as you may have seen in *The Month*, have objected so much in the case of the London University." I cannot say that that is a correct statement, but I say it would be very wrong to examine the candidates for Inspectorships in the doctrines of positivism which are taught by many modern philosophers, or in any other matters dangerous to religion. If anything of this kind has occurred it ought to be corrected.

As to the books, I would let every religious denomination and every school select its own books. There would be free trade then in printing, and our printers would not be reduced to beggary as they oftentimes are from want of business. I would let the Catholics have Catholic books, and the Protestants have Protestant books. Of course treatises on mathematics, algebra, and the mere abstract sciences, would be common to both, and used by all. But I would give free trade in these matters in order to encourage writers and printers. There are many good Catholic printers in Dublin; but I do not think any of them get any chance of publishing the books of the National Board.

I would not allow the Board to give grants of books. The Board gives grants to the schools, and thus gets into its hands the right of selecting books for all schools. And then there is another system which makes the schoolmaster a sort of bookseller. The Commissioners supply him with a lot of books to be sold, and give him some discount on the price for his trouble. I would abolish this system, and if books were wanted by a school, I would give the managers or patrons the means of purchasing them, with the obligation of showing afterwards that the money granted had been properly expended. Books on religion should be approved by the heads of the respective religious bodies. As to the Commissioners themselves, I think the Board should consist of gentlemen of the same rank as are on it at present; but I would see that persons who could attend should be nominated and all others excluded. I would have some Catholic bishops and members of the other religious communities on the Board, so that they could provide for the protection of their respective bodies. In France, according to the law which was passed in 1850, some of the archbishops and bishops were to be always members of the Council of Education and these bishops were to be selected by the body of prelates. In that way they became really representatives of the Catholic body. Hence, if there were two, or three, or four Catholic bishops to be appointed, let them be selected by the body of bishops, and presented to the Government.

27056. At the present time could the Roman Catholic bishops serve on the Board?—Certainly not as long as the present system is maintained. Dr. Murray was on the Board for a great many years. Dr. Denvir of Belfast, was on it for some time; but mixed education was not then so well understood, and the system was looked on as an experiment. Now everyone understands the dangers of mixed education, and no Catholic bishop would consider himself authorized by conscience to undertake to carry out a system which is in opposition to the Catholic bishops, and the Catholic Church over the world. But were the character of the system changed, were it made denominational, probably no bishop would have any difficulty in serving on the Board, and doing all he could to promote the education of the country. I would let the Commissioners be appointed in the same way as at present, but I would have some *ex-officio* Commissioners, others freely selected; instead of having a Resident Commissioner, I would have two or three paid Secretaries whose duty it would be to prepare the matter for the Board: the Board could exercise full authority over the Secretaries, but they cannot do so over one of their own body.

27057. The *Chairman*.—Does it not often happen both in Ireland and in England, that children of one religion go for a time to a school of another religion, simply for the sake of learning some special subject, the knowledge of which the school of the opposite creed is supposed to teach better, or from some momentary discontent with the teachers of the original school?—To a certain extent I believe that happens—not in very many cases. I think in Ireland children do not change very often where there is question of schools of different religions. And if the schools were declared denominational, and called Protestant schools or Catholic schools, there would be much less changing from one school to another—and with the limitation I put, that they should not change without a fortnight's notice, and permission of the parents, and the cognizance of the pastor, I am sure there would be very little changing at all, from one school to another.

27058. Do you think it would be necessary to impose that condition on a change?—I would impose it on every change where a child would be going from a school of one denomination to a school of another denomination, because there is a great deal of bad feeling excited in the country by such changes. Masters or patrons of schools are accused of tampering with the religion of others when these changes occur. It may be that they had nothing to do with the matter, but they are liable to be charged with having promoted this fickleness on the part of the children, or encouraged those changes in order to produce an effect upon the religious opinions of the children.

27059. Did I understand you to say that you considered the rule by which in non-vested schools the patron was allowed to determine whether religious instruction should, or should not be given objectionable to Roman Catholics?—I think it is objectionable, and considered objectionable in every country; religion is looked on as the very basis of education and the most important part of education. You must educate a man for his whole existence. We have a very short transitory existence here. We have an eternal never ending existence beyond the grave. It would be very unreasonable if we should neglect that which will never have an end, in order to provide for the interests of the very temporary state in which we are placed at present. On that account every Catholic will unite in condemning that principle of the Board.

27060. Are not a very large number of the non-vested schools in Ireland under Roman Catholic clerical managers?—A very great number of them.

27061. Would it be agreeable to them if Protestant clergymen were in the habit of coming into their schools to give religious instruction to any Protestant children attending in them?—It would be only a very exceptional case, if the project which I propose were carried out—if the schools were made denominational. It is only in one case out of a thousand that necessity would arise. It would be looked on in these rare cases as a matter of necessity for the parish minister to go to the Catholic school, or for the Catholic priest to go to the Protestant school, and I think there would not be any dissatisfaction about it.

27062. Practically, does it ever happen now that a Roman Catholic clergyman goes into a school under

Protestant management to give religious instruction?—I know there are some schools where nominally the managers are Protestant, but which are left practically to the management of the parish priests. There is such a school at Portrane, under Mr. Evans, a Protestant gentleman; there is another similar school in the parish of Blackditches, under a Protestant lady, Mrs. Smith; there is a third school of the same kind in Lusk. All these schools are visited by the parish priests, the masters or mistresses are Catholic, and there are but few, if any, Protestant children. There are other schools, but not many, under Protestant patronage visited by the Catholic clergy, and I think there is at least one of this class on the Duke of Leinster's estates.

27063. Are you aware of any instance in which it is the habit of the Roman Catholic priest to go to give religious instruction in schools where the management is adverse?—There is one school of this kind in this diocese in the town of Blessinton, of which the Marquess of Downshire, or his agent, is patron—the parish priest goes occasionally to that school and visits it. I believe he is allowed to teach the catechism in it, but when he wishes to prepare the children for confirmation, or to preach to them, he must bring them to the chapel.

27064. Practically, are not these instances very rare?—Very rare. I do not recollect any other instance in this diocese but that.

27065. Is it not of a very rare occurrence also for Protestant clergymen to go and give religious instruction to Protestant children in schools under Roman Catholic management?—I have not heard of any case of this kind in this diocese. It may be there are instances in some places in the north.

27066. In those schools which are under Roman Catholic clerical management, does not this rule give to the priest, as patron, a great privilege and liberty of excluding what he may term erroneous teaching?—It gives him the fullest right to exclude it; but it excludes also positive Catholic dogmatic teaching, and I do not wish to see children deprived of a right which is inherent in them of receiving full religious instruction. I think no children ought to be placed in such a position as to be excluded from enjoying the important right of being fully instructed in their religion.

27067. Do you consider that it would have been desirable to maintain the original intentions of Mr. Stanley, that a register should have been kept of the attendance of children on Divine worship on Sunday?—Well, if the system was to be mixed I think it could not be done. If the system had been carried out in a denominational sense, it would have been very useful and very proper; but I am quite certain no Protestant master would like to keep a list of the boys that go to mass, and Catholic masters would not be willing to note down those who go to church on Sunday.

27068. Are you aware that as early as the 5th of April, 1832, the National Board represented to Lord Stanley the great objection which was felt to that rule, and that they consequently got leave to rescind it?—I see they actually rescinded it. There is no account in the reports of their having got leave to do it, but they did it *de facto*. Whether they got leave or not is not mentioned in the report. The rule was changed. I cannot say precisely the date, but it was at a very early period of the Board's existence.

27069. In their minute they suggest to Her Majesty's Government the expediency of rescinding it, so that, would it not appear, that they communicated with the Government on the subject?—I suppose they must have done so; but they could have scarcely carried out the rule, even if it had not been rescinded.

27070. Did I understand you to say that you considered that that change was one of those which caused some apprehension amongst the Roman Catholics?—Changes regarding religious matters, and made at so early a date, must have awakened suspicions in the minds of Catholics. Some of those changes were not very objectionable, but they showed that the system had no permanency in it.

27071. Are you aware that the restrictions upon persons in holy orders teaching in common schools is not confined to Ireland, but also exists in England, under the minutes of the Committee of Council on Education?—I know that in England persons in holy orders may be Inspectors. I suppose they cannot teach in common schools; but I do not see why they should be prevented from teaching in lower schools, when they are allowed to be professors in the highest colleges.

27072. Are you aware that in England both monks and nuns pass an examination under the Committee of Council, and obtain certificates as teachers?—Yes, I have heard that one, at least, in each house or school must have a certificate. The superior of the nuns, or some one who is looked upon as superior, or the head of the school, must pass an examination; but then assistants may be employed who have not been examined. I heard these things very often, but I cannot be quite accurate about them.

27073. What may be the grounds of the apprehension created by the Board desiring that the schools, towards the building of which they contributed, and which they undertook to repair, should be vested in them as trustees?—The great ground is, I think, a fear that the Government might turn these schools to some purposes of hostility against the religion of the country. You are acquainted with the history of Ireland—you know how much the people have suffered, especially in educational matters, from penal laws. The feeling remains still that schools, or any other appliances in the way of education, might be turned against the people if everything were dependent upon the Government. As long as this feeling pervades the people, they will not consent to have their schools put altogether into the hands of any Government body. I recollect reading a passage from Edmund Burke, in which he says the Catholics ought never consent to allow any part of their education to pass into the hands of Government; and if they did consent to that, he says there would be an end of all religion and all morality. I see in other countries where the Government gets possession of the schools, that religious indifference, or hostility to all religion, is continually springing up. That has happened to a very great extent in France, and is the subject now of continual discussion. The higher schools, which are altogether under the management of Government, manifest a most hostile spirit against Catholicity, and against religion in general. On that account, all those who are anxious for the welfare of religion wish to protect education in every country from the influence of Government or a Government monopoly.

27074. In those cases where the Government contributes either the whole or a large part of the expense of building the school, how would you suggest that they should obtain security of tenure and security that the building on which they spent their money shall continue to be devoted to education?—I do not think there would be any great difficulty in giving a security to the Government that the house should continue to be employed for the purpose of education until the Government should get back the full value of its grant. But at the same time I would not allow the Government to establish a system that would oblige those who are trustees or managers of the school to maintain in that school any particular system of education appointed by Government.

27075. Do you consider it undesirable that any class of vested schools should exist? That is, schools directly possessed by the Board, or by trustees?—It seems to me that it would be desirable that the schools should not belong to the Board, but should be private or local property, as Lord Stanley originally suggested and the Commissioners proclaimed in their reports. However, I think a great number of our schools in Ireland are in the hands of trustees; laymen and clergymen unite and hold the schools, but they are not inclined to vest the property of the schools in the National Board, nor to declare that they oblige them-

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selves to maintain the National system, notwithstanding any changes that may be made in its rules or management.

27076. Can you explain how the changes in the nature of the books, and particularly the increase of the matter relating to moral and religious topics embraced in them, came to be acquiesced in by Archbishop Murray and Mr. Blake, who were Commissioners in those days?—I cannot answer for them. I am sure I do not know how they let such books pass. They must not have examined them very closely. They were both old, and probably they had not time to direct their attention to such matters. In that way the books may have been adopted without incurring their reprobation. But I know that from the beginning, at least from 1834–35, or 1836, there were very loud complaints uttered in Ireland, and a great deal of agitation against the books; and that feeling has been kept up ever since. The Board itself has been obliged, in some instances, to dispense with the use of some of the books. The lessons on Christianity by Dr. Whately and the Scripture lessons which were prepared by Mr. Carlile, are now no longer used in Catholic schools. It required some time to penetrate the meaning and to know the tendency of such books; gradually the feeling became general that they were unfit for the country.

27077. Has the dislike to the system of National education existing now arisen exclusively from its practical working, or has it arisen in part from the greater development and extension of that school of opinion which in England is popularly known as ultramontane?—I do not well know what is meant in England by "ultramontane;" but considering the class of people and of opinions designated by this epithet, I believe it may be thus described: Ultramontanism is the teaching of those who are determined to carry out to the fullest extent the principles of their own religion, and who acknowledge in full the authority of the Pope, whom we look on as the successor of St. Peter. Catholics also who are strict observers of the practices of the Church, who fast and go to confession are called ultramontanes. Those who do not wish to act up fully to the principles and practices of Catholicity, and to submit entirely to the authority of the Pope, call those who wish to do so Ultramontanes; in this sense the term is a honourable epithet for a Catholic. If I were asked am I an Ultramontane I would say I am in this sense—that I respect the decisions of the Head of the Church, and that I am always an obedient subject in religious matters of the Pope. I think the bishops who consented to give a trial to the National Board were just as ultramontane as the bishops are now. Dr. Murray was a man most attached in every respect to the Holy See, and most devoted to the authority of the Church. I think he was as thorough a believer in everything connected with Catholicity as any man could be; but at the same time he thought he might do a great deal of good by encouraging the experiment of National education. He always said it was an experiment; he always wrote it was an experiment, and he expected that it would turn out favourable to Catholics. He saw that the Catholics were the great majority of the people; he thought that they would be able to occupy schools for themselves, and by their numbers protect themselves from everything like false teaching. To a great extent his anticipations have been verified; in the greater part of the country the schools are in the hands of the Catholics, under Catholic managers, under Catholic teachers, and conducted in such a way that they cannot do much positive evil. The evil they produce is only negative inasmuch as they deprive Catholic children of a great deal of that religious education to which they are entitled. But the working of a negative evil could not be seen or understood all at once. I think it was just to make an experiment that the Catholic bishops accepted the system from the beginning, and that they were determined, according as the system would develop itself, to declare themselves for or against it.

27078. Do you consider that the Roman Catholic authorities have gradually found the working of the system more unsatisfactory?—I have mentioned a great many changes this morning, and I think those changes developed the system in such a way as to open the eyes of all Roman Catholic authorities to its dangers. There are some, to be sure, who still adhere to it, but they are very few in proportion to those who wish a change in the system.

27079. Sir *Robert Kane.*—May I ask your Eminence to allow me to get some information with regard to the principles of the Belgian system of primary education mentioned on Monday?—I cannot give information in regard to details, but I think that the schools there generally are Catholic and denominational; there are very few Protestants in the country who can create any sort of mixture in the schools. I think there are five millions of Catholics, and only some few thousand Protestants. What they call mixed schools are schools of Catholics frequented by infidels rather than by Protestants. I am not equal for the details of the system, and I have no book on the matter to refer to at present.

27080. I have here a copy of the Belgian law, and that country your Eminence is aware is free from the objection which the nature of the French Government presents. It is a free country, something like our own, in which education and religion are entirely free?—Unfortunately religion is not, I think, very free in it. The Government in Belgium at present is very hostile to the Catholics, to the Catholic clergy, and to the Catholic bishops. A party called solidaires, most hostile to every Catholic practice, has great influence in the country. Orban Frere is at the head of the ministry. He is considered a very great enemy to everything Catholic, and he is doing everything in his power to thwart the proceedings of the Catholic bishops. There were a great many bourses connected with the University of Louvaine, and he succeeded in getting them taken away; and so what they do is not an example for good Catholics to imitate.

27081. Your Eminence is aware of the law on primary education which is now in force in Belgium?—What year was that passed in?

27082. It was adopted in 1842, under the ministry of Nothomb, and I believe the Catholic party was in power then, so that it does not refer to the present time?—In Belgium, where everything has to be settled between two parties, and compromises are continually entered into, you cannot expect that the measures adopted would be conformable to Catholic doctrines. In 1842 there was a very strong party on the Catholic side, and stronger than the Radical party. Now things are changed. The Radical or revolutionary party is much more powerful than the Catholic; and the laws they make cannot be looked on as specimens of Catholic legislation. But with regard to the education system as conducted in Belgium, I believe it is the case that a great number of the schools have endowments of their own, or parochial endowments, or Catholic endowments, and that where they have not, the communes, just the same as in France, tax themselves to support them.

27083. If your Eminence will allow me I will read the first article of the law?—I attach no importance to the Belgian law, but I referred to the fact that the feeling of the bishops is in favour of denominational education. I know they complain very much of the proceedings of the present Government, and also that they look on the schools and universities which are supported by the Government, as doing an immensity of mischief. There was a meeting at Liege, about two years ago, of the students of those universities, and they announced to the world the most awful atheistical and revolutionary principles.

27084. But fortunately, primary education is still regulated in Belgium by the law which was passed by the ministry of Nothomb, so that the condition of that law is the most favourable to Catholicity in that country, that could ever subsequently have been?—I suppose it would have been more difficult since 1842 to obtain anything good, but I say that at that time the Catho-

lics did not obtain what they ought to have obtained, and I would not be guided at all by what the deputies and ministry say, or what they do in Belgium. The present kingdom was created by a revolution, and it is governed by a revolutionary, anti-Catholic party at present; and that is not a proper state of things from which we can deduce arguments in favour of the Catholicity of their measures.

27085. Then your Eminence would not be willing to accept the law on primary education in Belgium as any possible guide to what might be a favourable arrangement for the Roman Catholics in Ireland?—I must confess that I do not know it well. I know that the bishops there are decidedly in favour of denominational education. I know that they complain very much of that sort of a mixed system which the Government has introduced. As far as that goes, I agree perfectly with those bishops. As to the details of the management of the system of primary education, I do not know them, and if I knew them (very probably) I would not be guided by them.

27086. I take the liberty of reading one or two provisions of that law, thinking that it might in some degree, harmonize with the views of the Roman Catholic authorities in this country?—I gave my views on education as distinctly as I could. I do not know whether they harmonize or not with the views of the Belgian deputies, but I am quite determined not to attach any importance to their enactments.

27087. Mr. *Gibson.*—I understand your Eminence to be most decidedly opposed to all mixed education?—Most decidedly, it is to be tolerated only in cases where you cannot avoid it. I was in a mixed school myself when I was a little boy, because there was no other school in the country where I lived.

27088. Then we may refer to your Eminence as a result of mixed education?—That would not be quite fair, because I was only a little boy, and scarcely able to learn anything when in a mixed school. Any real education that I received was given to me in Catholic schools.

27089. Then it would not be at all dangerous to faith or morals?—I am afraid if I had remained in the school where I was, I would not have learned much about faith or the practices of Catholicity.

27090. You referred to a letter written by Bishop Doyle, in 1828?—1827 I think it was. I have the letter. I think it is published in Dublin in 1827.

27091. That was before Lord Stanley's letter?—Long before it.

27092. Will you allow me to refer you to a letter which Dr. Doyle published after Lord Stanley's letter?—I suppose that is the letter which is contained in the reports?

27093. It is mentioned in the reports?—I have read it, but I think it was written before the system was in operation.

27094. Of course it was, but it refers to the general principle. (Reads):—

"Carlow, Dec. 26, 1831.

"Rev. dear Sir,—You have been made acquainted through the advertisements in the public newspapers, with an outline of the plan or terms on which the funds placed by Parliament at the disposal of the Lord Lieutenant, to promote the education of the children of the Irish people will be dispensed.

"These terms had been long sought for by repeated applications to Government, and by petitions to Parliament, and have at length, with much difficulty, been obtained. They are not, perhaps, the very best which could be devised, but they are well suited to the especial circumstances of this distracted country. They provide for the religious instruction of children by their respective pastors, or persons appointed for that purpose by them, as often as those pastors can deem it necessary. This instruction shall be given on one or two days in the week, and may be given, as I hope it will, every day.

"The school-house, to be built at the public expense, is to be secured to the public. This is all the Commissioners require, and this is just—nay, it is necessary, in order to guard against individual rapacity.

"The Commissioners claim to have control over the books to be used in schools. This appears to be an assumption from which evil as well as good might follow. It is good that useless or immoral books be controlled, and by authority excluded. This precaution is idle in no regard—but it may not be so elsewhere—and 'law,' says the Apostle, 'is placed not for the just man, but for the unjust.' It gives no trouble to the man who acts properly. It gives pain and brings punishment only to him who omits or transgresses his duty.

"This assumption would produce evil if the Commissioners sought to corrupt the education of the Irish people. I defy them to do so, even if they were so minded, but they are not. Their purpose is upright. Their views are to promote education, religious as well as literary, and to preserve full and entire freedom of conscience. Should bad men succeed to the present Commissioners, and attempt to corrupt the education of youth, we are not dumb dogs who know not how to bark. We can guard our flocks, and do so easily by the simple process of excluding the Commissioners and their books and agents from our schools. We might by doing so forfeit the aid which they would, if the supposition were realized, be entitled to withhold, but in withholding it they would be answerable to Parliament, to which we also would have access.

"The lesson on Christian charity, which the Commissioners wish to have inculcated, is one dear to our hearts. I hope they will have it printed as a heading to all their spelling and reading lessons, and placed as a frontispiece to all their books.

"The rule which requires that all teachers, henceforth to be employed, be provided from some model school, with a certificate of their competency, will aid us in a work of great difficulty—to wit, that of suppressing hedge-schools, and placing youth under the direction of competent teachers, and of those only.

"The power claimed by the Commissioners to fine, suspend, or remove teachers, is somewhat exorbitant; but the exercise of it might in certain cases, where religious differences or religious parties arose, be salutary. If this power were exercised to the detriment of any well-conducted school, which is scarcely possible, we have the same remedy against its exercise that we could resort to in the case of the introduction of improper books. This claim, therefore, is not one to which we are called upon to object.

"During the many years in which education has been in this country a source of religious dissension, our school-houses have been built, and generally attached to our places of worship; whilst the school-houses built by Parliamentary aid have been raised in detached places.

"Some years past it would have been easy to combine education, and have only one school-house in place of two; not so at present, and time only can effect that union which has hitherto been prevented at great sacrifice, and at great expense. I notice this, that you may be enabled in your application or reply to the Commissioners, to point out the true and very sufficient reasons why, in these dioceses, so well supplied with school-houses, few requests for aid to assist schools can as yet be made in that joint manner, by Catholic and Protestant clergymen, which the Commissioners so justly recommend.

"Having premised this much, I now beg you will, without unnecessary delay, apply to the Commissioners beforementioned for aid, whether to build or to furnish, or to support, as the case may warrant, each of your parochial schools."

May I ask you whether or not, at this time, in 1831, the plan proposed by Lord Stanley was not suited to the special circumstances of Ireland?—The plan proposed by Lord Stanley is not that which is now in operation, and the letter just read does refer to our present system. If you will just observe the last words of the second paragraph of Dr. Doyle's letter, you will find "religious instruction shall be given" [that is, according to the bishop's views, Catholic instruction shall be given] "on one or two days in the week, and probably can, as I hope it will, every day." One of the rules now is, that any manager may prevent any sort of religious instruction every day in the week. Another rule is that any Protestant or any Presbyterian manager, may exclude a Catholic priest altogether from the schools. So Dr. Doyle speaks of a system which does not really exist at present. He is speaking of an imaginary system which has not been carried into operation.

27095. Is there anything to prevent a Roman Catholic patron having instruction in his school every day for as many hours as he pleases to appoint, either before or at the end of the school hours, or one entire day in the week, under the system now?—Do you speak of schools occupied by Catholics?

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27096. I speak of a Roman Catholic patron, a Roman Catholic manager?—He can have religious instruction ever day in the week, and twice in the day, I believe, if he wishes. But there are other schools of a far different character.

27097. And so far as that is concerned, does your Eminence think that the system is one which should be described as one of a purely secular kind?—As we are speaking of his letter, I must say the system described by Dr. Doyle is one which has no existence at present.

27098. I am speaking of the system as it is in existence now?—It had no existence when Dr. Doyle was writing. First, it was not introduced at all at that time, and secondly, the system introduced since is not the same as that mentioned by Dr. Doyle. The power to exclude all Catholic teaching which I have mentioned shows it is not. Then, though there may be good schools under the National Board, when you are asked to form a judgment of the whole system, you must look to every school in it, and see whether or not there are any bad schools, or whether any part of the system allows the establishment of bad schools. There is a maxim in theology *bonum ex integrâ causâ; malum ex quocunque defectu.* It is one of the maxims we have in our moral theology.

27099. Admitting it is so far changed—— ?—I beg your pardon. There is another matter in Dr. Doyle's letter, paragraph the 3rd:—"The school-house to be built at the public expense is to be secured to the public." Well, that was not the case under the system proposed by the Board, as they wished that a good part of the expense of building the schools should be paid by the local managers or by the congregations, and that then the whole property in the school should be vested in the Commissioners. Dr. Doyle would not have approved of this. In another letter—I think in the letter a portion of which I have read, he states that the schools would belong to the parishes.

27100. It is not in this letter here?—It is not in this letter. I read the letter yesterday, in which the statement is made. So little inclined was he to mixed education that he says that he would retire to the mountains and to the bogs, and teach his children himself if any attempt were made to interfere with their religious principles. Hence he was most opposed to the Kildare-street Society's schools, and he wrote so many letters and treaties against that system, that his friends did not fear to state that he shortened his days by that hard work—writing against mixed education.

27101. You referred to the introduction of religious matter into the school books as one of those changes which your Eminence is disposed to deprecate, if I understand your examination?—Certainly; I think that religious instruction, when given in common to Catholics and children of other creeds by a Protestant teacher, may be made an engine for assailing Catholic doctrines; and I think I have proved that pretty well by evidence from Parliamentary reports, and from the evidence given before the Parliamentary Commission.

27102. With great respect I wish to refer to this point. You allege as one of those changes which were injurious the introduction of religious matter into the school books?—Even if it commenced from the very beginning I would object to religious instruction being given to Catholics by any one not a Catholic.

27103. I wish, in order to place the matter before your Eminence and before others, that your Eminence would refer to this statement, which you will find in page 4 of the Report of the Educational Inquiry before the Select Committee in 1854:—

"Before the Board was established, at a meeting of the proposed Commissioners, held in the Castle of Dublin, a question was put by one of them, whether, if the Commissioners were agreed, any amount of religious instruction introduced into the secular or common instruction would be permitted by Government. A good deal of friendly discussion followed, which was summed up and closed by Lord Stanley saying that whatever the Commissioners were unanimous upon the Government would not object to. This concession considerably altered the original proposed system, and rendered it, instead of being a rigid system of exclusion of all religion from the deliberations of the Board and the common education of the people, an experiment how far Roman Catholics and Protestants could proceed together with perfect unanimity in introducing Scriptural light among the population generally—an experiment, considering what the state of Ireland had been for centuries, perhaps the most interesting and important, but, at the same time, the most delicate and difficult that was ever intrusted to any commission"?—

It turned out to be a very fruitless experiment in the end, I think. After it was well tried the project has been exploded.

27104. But it would appear from this, whatever the opinion of your Eminence may be, that the introduction of some religious teaching was not unthought of?—In the beginning Lord Stanley proposed united secular and separate religious education. That proposal was not carried out. Even if it had been brought into operation I would not approve it. There cannot be true education without religion. I am opposed to Godless education, and also to any system that does not give the fulness of Catholic teaching to Catholic children.

27105. This was before the Board was established?—Well, according to Lord Stanley's letter the Commissioners were to "edit and print such books of moral and literary education as may be approved of for the use of the schools;" but they were not to edit religious books or books containing religious matter at all. You see how even that letter states that the system was an experiment. Now the experiment has been well tried and has failed. If it had not failed we should not be sitting here to-day.

27106. Your Eminence condemns the books generally as being such as if carried out to the Atlantic might be consigned to the depths without any serious injury being done?—It is my opinion that if the whole of them were put into a vessel and cast out into the sea, neither literature nor religion would suffer any loss.

27107. You also expressed your opinion that the books had been composed in a way that never had been heard of before?—Well, I think so.

27108. In a most extraordinary manner?—I read Mr. Carlile's account of the way in which he compiled some of the principal books, and I think it was most extraordinary. He being a Protestant minister undertook to prepare Scriptural books for Catholic children, and he got the Protestant tutors in his own school to make their suggestions on the proofs he submitted to them. I never heard of anything so strange.

27109. Allow me to read the account of Mr. Carlile, as to how he compiled some of the other papers—

"Having no books of our own to commence with, we examined and sanctioned several series of school books—some after a certain amount of expurgation"——?—

Well, who authorized them to expurgate those books?

27110. Allow me to finish.

"Among others, a series was submitted to us by a Roman Catholic institution, under the patronage of the prelates of that Church. These books, to the credit of Roman Catholics be it said, contained a larger portion of religious instruction of a kind altogether unobjectionable to Protestants than any school-books I had met with; and after the alteration of a single page, and of some insulated expressions, these books received the sanction of the Board. I immediately availed myself of these books as an indication of the amount and nature of religious instruction which Roman Catholics wished to have intermixed with secular instruction; and in superintending the compiling of books for the Board, I kept these Roman Catholic books in view, introducing into the Board's books a large amount of religious instruction, but intermixed with a much larger amount of secular information than the Roman Catholic books contained."

That was the account of Mr. Carlile of the original composition of some of those books?—I read for the Commission a different account given by Mr. Carlile himself of the way in which he compiled the books for the Board. (See question 27049, p. 1227.) I do not think Mr. Carlile is quite correct in his statement, because, I am quite sure, if you take those books compiled by

him and run over them, you will find that there is no secular information in them taken from Roman Catholic authors. As to the religious instruction contained in Mr. Carlile's compilation, the language and matter show that it is not taken from Roman Catholic works. The four books of Scripture extracts have nothing Catholic in them, and I have pointed out a great many things in other books which certainly I never saw in Roman Catholic writers.

27111. Your Eminence is acquainted, of course, with the constitution of the Poor School Committee in England, and in charge of the Roman Catholic poor schools of that country?—We have here a gentleman connected with it; I am sure he will be able to put us right on anything in reference to the schools.

27112. Are you aware that the books of the National Board, up to 1851 at least, and I do not know how long after that time, were received by the Roman Catholic Poor School Committee, as books on the whole of a beneficial character to their schools?—Perhaps they did not take the trouble of examining them.

27113. I should apologize to my friend Mr. Stokes; but as these books have been so strongly condemned by your Eminence—of course the highest authority connected with the Catholic Church in Ireland—it is important that I should show that others at all events have not pronounced the same censure?—I do not deny that others may have defended them, but I say that if you examine the books, you will find it very hard to defend them.

27114. (Reads):—

"Brook Green House, Hammersmith,
"1st August, 1851.

"Sir,—The attention of the Poor School Committee has been called to a pamphlet issued from Her Majesty's Stationery Office in Dublin, respecting the publication of school-books by Government at the public expense.

"The complaints made on this subject relate exclusively to the books of the Irish Commissioners; and reports are current that the circulation of the books in question will no longer be encouraged by the Committee of Council on Education."

"It becomes, therefore, the imperative duty of the Poor School Committee to represent, that although applications are understood to be made from at least two quarters for the insertion upon their lordships' list of books issued by Catholic authors, and commonly used in schools, yet no such books have been added to the authorized list which, with the exception of the Irish publications, comprises no works available for the elementary instruction of Roman Catholic children. If then the Irish books are struck off the list, Roman Catholic schools will be deprived of all benefit under their lordships' book grants, and will so far be again excluded from participation in the parliamentary grant for education.

"And, short of this result, if the agitation which has been raised should succeed in wresting from Government the power to furnish schools in Great Britain with books at the present moderate prices, and in procuring for any private publishers licence to add to those prices a large per-centage for their own profit, the progress of education in primary schools throughout the kingdom, and more particularly in Roman Catholic schools and in workhouse schools containing Roman Catholic children, will be seriously impeded by the increased difficulty which the managers will experience in buying the necessary supplies of suitable books.

"As representing a large and poor and ill-instructed class of Her Majesty's British subjects, and as co-operating heartily with the measures of the Committee of Council, the Poor School Committee cannot refrain from entreating their lordships to refuse assent to any proposals that would either exclude from their schedule, or raise in price the Irish Commissioners' school books which, apart from the circumstance of their being, as stated above, the only books on the list available for Roman Catholic schools, they regard, after much examination and experimental use, both as being *per se* the best elementary series in the language, and also as most suitable for education in any possible scheme of National education.

"I have, &c.,
"(Signed), Scott Nasmyth Stokes.
"The Secretary, Committee
"of Council on Education."

That is signed by Mr. Stokes in 1851, giving of course his opinion and the opinion of the Catholic Poor School Committee upon those books?—I think that is an appeal *ad misericordiam* to the Government not to deprive them of the advantage of getting the Irish National school books very cheap; they state that the congregations are poor, that they can get no other books at so low a price. They say there is no other regular series of books published as yet and adapted for National schools.

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27115. It says more than that; it says they regard those books, after much examination and experimental use, both as being *per se* the best elementary series in the language, and also as most suitable for education in any possible scheme of National education?—I do not undertake to defend all the statements that the Catholic Poor School Committee may have made; but there is one thing in their case which ought not to be omitted. They were asking for books for schools of a denominational character, in which religious works are used, and religion is made the basis of all education, and in which masters and Inspectors are Catholics, and the whole atmosphere of the school Catholic. If there was little about religion in our National school books, or anything wrong in them, the general teaching would meet the evil. In our schools the case is quite different, as religion is banished from them, and no religious works are allowed. I will add that the Catholic Poor School Committee seems to act cautiously enough. They say first that they are very desirous to be allowed to use the Irish National school books, because they are cheap and their people are poor; and because if those books be taken from them they would have to recur to worse books. Perhaps in 1851 no cheap series of Catholic books had been published, and the books published for Protestant schools could scarcely be adopted by the Catholic Committee. I am sorry I have not here some of the series of books published by the Society for Promoting Christian Knowledge. They are filled with attacks on Catholicity. The Irish National books have plenty of errors in them. They open the way to the introduction of false teaching, and a great deal of Catholic doctrine which ought to be taught is omitted. At the same time they are better than many other books, which teach positive errors, and attack Catholics openly. I think it must have been on that ground that the Catholic Poor School Committee was so anxious about those books. But I do not look on myself as obliged to agree with that document or to defend it, but the gentleman who has signed it undoubtedly will be able to tell what his own opinions and views were upon the case.

27116. I do not wish, of course, to enter into any argument or discussion with your Eminence. I should be afraid to do so?—Not at all; I am only stating my opinion. I cannot speak for the English committee.

27117. I will just put this question to your Eminence, and I do it with all respect. Suppose that the suggestion of your Eminence, that these books should be carried out to the Atlantic, had been made——?—Well, that is my opinion; I don't expect any one else to adopt it.

27118. The Poor School Committee would express themselves more strongly; they would say, "don't destroy those books"?—The Poor School Committee would have agreed with me, if they thought that by doing so they could get a good Catholic series of books. My opinion is that our National school books prevented us from having good Catholic books, and contributed to keep our children in ignorance of many things they ought to know, putting them at the same time in the way of learning error and false doctrine.

27119. Your Eminence has referred to the state of education in the different continental states. I understood you to refer to Austria, and to have stated that since the revolution in that country there might have been some change?—I do not know what change they have made since the revolution; you know it is a very modern thing; but I know that as far back as 1861 the Protestants got denominational schools and colleges for themselves under the patronage of the Government, or at the expense of the Government.

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27120. The Commission has written, and got the latest information from Austria, and I hold a translation, which I think will be found to be correct, and I will just refer to one or two of the sections?—I do not know particulars about their present position; I know they are all in a very excited state in Austria; I know there is a great deal of revolutionary spirit there at present; and I should not be surprised if they would do very extraordinary things.

27121. This is signed by the Emperor, and countersigned by the Minister of Public Instruction?—I know that the laws regarding the church, marriage, and other important religious matters, have been changed.

27122. (Reads):—

"Law of the 25th May, 1868, whereby the fundamental conditions of the relations of the school to the church are established.

"In force for all kingdoms and lands represented in the Reichsrath.

"With approval of the houses of the Reichsrath I hereby establish the following law:—

"1. The supreme direction and supervision over the whole department of instruction and education, belongs to the State, and will be exercised by the authorities who will be legally appointed thereto.

"2. Giving this right to supervision, the care, conduct, and immediate supervision of religious instruction and religious exercises for the pupils of different religions remains with and is left to the several religious communities.

"The instruction in all subjects other than religion in all such schools is independent of the influence of any Church or religious community.

"3. The schools and educational institutions wholly or in part founded or sustained by the state, by a province, or by a commune, are available to all citizens of the state, without any regard to difference of religious belief.

"4. Every Church and religious community is free to establish and maintain from its own funds schools for the instruction of the youth of their own particular creeds.

"Such schools are, however, subject to the laws on education, and can claim recognition as places of public instruction only when all legal conditions for acquiring those rights have been complied with.

"5. The utilizing of schools and places of instruction for the members of particular creeds is not refused to the members of other creeds by anything in this law.

"6. The offices of teachers in any of the schools or places of instruction designated in section 3 are accessible equally to all citizens of the state who have proved their capability in the manner laid down by the law"?

Though that law sanctions much that is wrong, I see there is a certain sort of recognition of the rights of Catholic bishops and priests in that law. I suppose that is a very late law?

27123. It is of the 25th of May, 1868?—Since that time the Austrian deputies have made a law against the religious ceremonies of marriage—at least exempting the people from contracting marriage in a religious way; and they have made several other laws quite in a spirit of hostility to religion; but I do not think the people of England or the people of Ireland are prepared as yet to banish religion altogether from the country.

27124. I hope not?—I hope we shall never see the day when that will take place; but I am afraid there is a party in Austria that would do so; but I would not be guided, at all events, by their decrees, and would not care if they were even sanctioned by the Emperor; he has no reponsibility according to the constitutional form introduced at present; it is the minister, and it is a Protestant minister that signs that decree—I suppose Mr. Baron Beust.

27125. We have a maxim in our own country that the queen and the king can do no wrong?—And it is now the same in Austria.

27126. You have referred to the Belfast Academic Institute and the report upon that; that place was one of the first almost in Ireland in which the mixed system was introduced; and you have referred, I think, to the evidence of Dr. Cooke?—I have not my papers with me now, but I have copied accurately from the Government examination what Dr. Cooke said; and I think he spoke as strongly as anyone could, and as well, about the dangers of mixed education. I was quite pleased with his observations.

27127. Is your Eminence aware that some very distinguished members of the Irish bench received their education at the Belfast Academic Institute?—I have no doubt at all that some very distinguished men received their education there; but I should like to know where they got their religion.

27128. I might perhaps be able to answer that?—It would not have been there—it would not have been at the Belfast Institute, I suppose.

27129. Would you be surprised to hear that Lord Chancellor O'Hagan was educated at the Belfast Institute?—Well, I was educated at a Quaker's school; so Daniel was safe in the lions' den: there is no end of miracles.

27130. And his predecessor, Lord Chancellor Napier, was also educated there. One of them, I believe, a conscientious Roman Catholic, and the other an equally conscientious member of the Established Church?—Some of the very best men have been educated, in case of necessity, in Protestant schools. St. Gregory and St. Basil were educated in a pagan school with Julian the apostate. Occasionally one person will pass safe through danger, but if the multitude be exposed to the same risk, the loss will be great. You cannot draw an argument from individuals where there is a question of a whole country. Individuals may escape from the greatest dangers, but masses of people exposed to the same risks would sustain great losses. Suppose there was a law made now——

27131. We can only argue from what we know, and when we find that men of high eminence in general attainments pass through these without receiving any harm, is it not fair to conclude that they are not so very dangerous?—It is fair to conclude that as some individuals have passed safe through mixed colleges, it is possible for an individual to do so.

27132. But seeing that Lord Chancellors O'Hagan and Napier, and Judges Hayes and O'Brien, two on each side—two Roman Catholics and two Protestants—have been educated there?—If there were 200 I would not alter my opinion. I would not be guided by individual cases at all where there is a question of a nation. Then we should ask if two have escaped the danger, how many have perished in it? *Qui amat periculum*, says the Scripture, *in eo peribit.*

27133. Your Eminence has referred to the school history by Mr. Gleig; may I ask does your Eminence know what books on history are used in the schools of the Christian Brothers, in the Roman Catholic schools of Ireland?—Well, I have seen the Christian Brothers' history taken from Fredet, and I think it is very good; but it is written for Catholics and not for Protestants.

27134. Do you know the history by Townsend Young, LL.D., written for the use of Catholic youth?—Probably I have seen it. I do not know who the author is, and I think he must have written under a feigned name. I never saw the book in any of our schools.

27135. May I ask your Eminence what you understand by Roman Catholic children being induced to frequent Protestant schools or Protestant children being induced to frequent Catholic schools by "unlawful means"—what do you designate unlawful means?—Suppose a man was proprietor of a factory in Belfast, a merchant, or manufacturer, and that he were to tell the Roman Catholic people, who were employed in his factory, "If you do not send your children to my school, which is a proselytizing school, I will dismiss you from my service." Suppose a landlord having a similar school were to say to a poor tenant, "Unless you send your children to my school, I will remove you from my estate, or give you no employment;" in both cases the persons concerned would employ unlawful means to promote proselytism.

27136. But does your Eminence mean the word "unlawful" only in a moral sense?—In a moral sense; I am not speaking about statute law. The persons referred to would be perhaps justified in law, but not in conscience or in justice.

27137. Do I understand your Eminence to say that no teacher, being a Roman Catholic, should be appointed without the licence of the Ordinary of the diocese to

which he belongs?—I did not say anything like that. I do not think I ever gave a licence to any teacher, nor have I ever required any teacher to apply to me for a licence.

27138. Do you think that there should be a veto by the Ordinary of the diocese upon the appointment of a Roman Catholic teacher?—What I meant to say is, if the teacher were a man who held doctrines contrary to those of the Catholic Church I would exclude him from the right of teaching in a Catholic school; if the teacher were a man who gave scandal, if he were a drunkard, or if he were corrupt in his morals I would equally exclude him from teaching in any Catholic school; a veto of this kind should be granted to the clergy.

27139. I am speaking of a Roman Catholic teacher in a Roman Catholic school?—I am speaking also of a Roman Catholic teacher in a Roman Catholic school. I say if a Roman Catholic teacher were appointed to a Roman Catholic school, and if I discovered that he was a drunkard, or that he was a corrupt, immoral man, that he was a blasphemer, or that he had committed any public offence which would be a source of scandal to the pupils, I would put a veto upon him, or I would close the school sooner than let him teach children.

27140. That was not what I meant exactly; but would you say this—would the fact of his being a Roman Catholic, not subject, so far as your Eminence knows, to any ecclesiastical censure, be sufficient to warrant you in allowing the children of your diocese to attend the school where such a teacher is?—A man may be free from ecclesiastical censures and not fit to be a teacher. Hence the manager of the school must inquire into the character of the teacher, and examine the recommendations he brings. Experience will supply the rest. If the manager finds the teacher a good, proper man, he will retain him, and if he finds him a bad man he will turn him out; but as to giving them a licence, I do not think we have any such thing at all. I know I never heard of a licence given to any teacher in Dublin. Formerly the authorities of the Protestant Church used to give licences to Catholics to teach; latterly that is given up.

27141. Your Eminence does not approve of that being necessary?—I am quite convinced licences are not necessary, but care must be used to secure good and moral teachers.

27142. Does your Eminence object to teachers trained elsewhere than in the schools of the Commissioners being obliged to submit to examinations by parties approved of by the Commissioners, professors, and others, in order to test their competency for teaching, and that they may obtain certificates accordingly?—I would judge of them by the results of their teaching. If the persons referred to proved by results that they were good teachers I would let them go on. If the results were not good I would suspend the public grant to such schools, and let them either get fit teachers or depend on their own resources.

27143. Do you think there is any necessity for a certificate of competency for a teacher?—I think the country would be better off without so many certificates. I would not require certificates.

27144. So many! I only ask for one?—But I suppose you would introduce a general system of certificates for every class of teachers.

27145. The question was, whether or not, in the case of a teacher trained elsewhere than in the school of the Commissioners, your Eminence would object to his being obliged to submit to an examination by competent parties, in order that his competency might be tested?—There is no religious objection against such examination, but I say it is better for the general purposes of education that there should not be introduced into this country any system of certificates.

27146. I confine my observation altogether to secular matters—and it is not at all in a religious point of view—with that the Commissioners as a body have nothing to do?—My objections are not in a religious point of view either. Religion does not decide whether teachers should be examined, but I think, as a general rule, it is better for the country that teachers should be tried, and then judged by their results.

27147. Supposing that the project which I understand your Eminence very much advocates were adopted—namely, that the teachers should be trained in model schools, or other large schools not under the Commissioners, do you think that they should, before going to teach generally, receive from the Board in Dublin, from a Board of examiners of some kind or other, as trained teachers, certificates of competency?—I do not think there is anything bad in that in itself, and the training schools could give certificates of proficiency which would have great weight.

27148. As to secular teaching?—I would let the certificates be a private matter, not a State affair. I think the Government could secure the appointment of good teachers without having recourse to that system. There is a great deal of trouble in examining, and giving certificates, and appointing examiners, and everything of that kind. Such a system cannot be carried out without great expense, and increasing Government officials without necessity. When managers wish to employ a person for a school, let them see his testimonials and inquire about his qualifications afterwards. When the teacher has been a while in the school let the results be looked to, and an Inspector will be able to tell whether he is a competent teacher or not. There is another observation, if you allow me to make it, and it is this: Those who pass the best examinations and get diplomas most readily are oftentimes the very worst teachers; they have their thoughts fixed on situations in which they could get on in the world; they look on a poor school as a bar to their advancement, and having a high idea of their own acquirements they think it very irksome to teach the very first rudiments, the first principles of education to poor children.

27149. Your Eminence does not certainly disassociate high secular attainments from the power of teaching?—Certainly not, but where poor children are to be taught the lowest elements of letters, all the teachers ought not to be required to have high secular attainments, and if they be required to have them, they may not unite with them the power of teaching.

27150. Is there not a great variety of grades from the lowest class of our trained teachers upwards, from the second of third up to the first of first?—What I meant was that I think that some of the first class of first may not be the best teachers. If a man be sufficiently instructed, though he may not attain to every high branch of learning, he may be an excellent teacher. There is another thing which it has not occurred to me to mention before. I think the requirements for the teaching in these National schools ought not to be too great. I would teach the children to read and to write, and to cipher as far as the rule of three and practice; and I would give them a practical and well-founded knowledge of the doctrines and duties of religion, and some little account of the history of the scriptures, and the Church; I would not compel them to enter into discussions on grammar or the Greek roots, or mammalia and marsupiata, and other classes of animals, and similar questions that are not necessary for the poor people. Too high an education will make the poor oftentimes discontented, and will unsuit them for following the plough or for using the spade, or for hammering iron, or for building walls. The poor ought to be educated with a view to the place they hold in society, in which it will be impossible for them to cultivate the higher branches of literature and science.

27151. Your Eminence does not go so far as to say that the Irish peasant should not be taught in such a way as to afford him an impetus as it were for putting himself forward and rising up to a higher grade of society, and that he should be taught merely as a hewer of wood and drawer of water?—There are several millions of poor people in Ireland and out of these there will not be 500 that will ever rise to any distinction in literature; and I would not render education unfit

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for the majority in order to give a very small minority a chance of getting on. If there were a thousand children in a school, and five or six displayed great talent, would it not be unjust to introduce a system unsuited to the wants of the 995 in order to cultivate the talent of a miserable minority?

27152. Is it a necessary consequence that if you afford facility to one man, you must keep another down and let the other be neglected?—I would not keep anyone down at all. I would give a good education in the rudiments to all. But, if any were likely to excel, I would not change the character of the schools for their interest. Let them try to get into higher schools. And I do not think it would be necessary to make the poor schools of such a character as to prepare the pupils to be lawyers or doctors, or poets, or historians. If they be prepared to be ploughmen and spadesmen, and smiths and masons, I think that will be the proper preparation for the bulk of the people.

27153. But "*poeta nascitur, non fit*" your Eminence recollects; we cannot educate poets?—According to Horace, poets must be well trained and well instructed, just like other classes, but I am afraid that there will not be many poets in our poor schools.

27154. I understand your Eminence objects to the mixture and the style of education given in the model schools?—I object to have the children of the rich supported by the State in model schools.

27155. Allow me to read a passage taken from a report of Mr. Kaye Shuttleworth:—

"In Bavaria I found the same proofs of the excellence of the primary schools. I remember particularly a visit to one school in Munich, which may be fairly taken as an example of all, for all the schools in that State are remarkably good. When I entered I did not know anything about the children, or to what ranks of society they belonged. The appearance of all was so clean, respectable, and orderly, that I imagined they were all children of tradespeople. I therefore asked the teacher to tell me what their parents were. He answered 'the two boys you see here are the sons of counts; yonder is the child of a tradesman; there is the son of a peasant, there a son of one of the Court servants;' and so he continued to point out others who were the children of professional men, shoemakers, tailors, &c. I then said—'Have you any here whose parents are so poor as not to be able to pay anything for their education, and who are consequently dependent on the town charity for their instruction'?—'Oh, yes,' he immediately answered; 'the one you see yonder,' pointing to a very clean and respectable looking child, 'is one, and there is another;' and so he continued to single out several others, who were paid for and clothed at the expense of the State. The very fact of the children of such different classes of society being mingled together in the same school will serve to prove to any unprejudiced mind the excellence of the schools themselves, as well as the civilization of the poorer classes; for if the schools were not good enough for the rich and noble, or if the poor children were as rude and unrefined as the children who frequent our ragged schools in England, we may rest assured that the richer parents would not allow their children to attend the same classes with them. The same association of children of different ranks of society takes place to even a greater degree in Switzerland."

Now, does your Eminence believe that the confining of schools exclusively to the poor, without any intermingling of better grades, is a desirable thing in a country where there ought to be common feeling of citizenship and a common feeling of love permeating through all classes and binding one to another in a harmonious cement?—My opinion is that a school like that which you describe would be good neither for the rich nor for the poor. I am persuaded that there always has been and always will be to the end of the world, a great distinction between rich and poor, and I think that the rich ought to get one sort of education and the poor ought to get another sort. Each class ought to be educated for the sphere of life in which they have to move. If I had the care of the son of a nobleman I should be very sorry to put him into the school described by Mr. Shuttleworth. If I had the care of a number of poor children, having taught them to read and write and cipher, and especially their catechism, I would send them out to the country to learn to spin and to dig, or to become apprentices to a carpenter or a smith, or a tailor or shoemaker, and to prepare them for their after life, but I would not put them into that school to learn to live like gentlemen, and to pretend to things to which they never could attain.

27156. You referred to an unfair position of nuns in convent schools—that they are paid less than what they are fairly entitled to. Is your lordship aware that the ladies in convent schools themselves are not paid, but that the money is paid to the superioress of the community, and that the rules of the Board is exceptional with respect to those schools, inasmuch as in all other schools they require the persons to be trained, with a certificate of classification, to receive an allowance?—I do not think there is any exception in favour of the nuns. The superioress of the convent acts as manager, and it is the right of the manager in every case to receive the payment from the Board.

27157. It is only the manager's hand through which the money passes to the teacher; the parties who actually teach in convent schools receive no money, if I am informed rightly—your Eminence will know better than I do?—In every case in regard to nuns it is to the manager that the money goes, not to the teachers, and then the manager hands it to the teachers. Well, in this case the teachers and the superioress all constitute one community—one society—and they agree to manage that money in a certain way. They give the money to the poor children or employ it in some way to promote public education, and I think in that way there ought to be no exception made against them or to their detriment.

27158. All schools at first were put under the capitation allowance?—And the convent schools then got as much as others, and things remained so until 1839.

27159. They remained in the same way, but other schools agreed to have the teachers trained. The ladies of the convents would not submit to training, and, therefore, do not receive now the salary which in other schools an ordinary teacher would?—In regard to other teachers, training is not required.

27160. Classified?—Other teachers are classified. But I think if the nuns teach well, nothing ought to be done to put them in a position worse than that of other teachers. The results of their teaching are acknowledged to be excellent. They render great service to the country. It would be a financial or an economical advantage to the country if there were more nuns and more convents in it, and I think no restraints ought to be put on them or the Christian Brothers, but rather that every encouragement ought to be given to them.

27161. Your Eminence referred to the rules that were made from time to time by the National Board with respect to the attendance at religious instruction. Will you allow me to read to you the last rule made on the subject, and to ask your Eminence whether you consider that it affords a sufficient protection against any proselytizing effort—

"No pupil who is registered by its parents or guardians as a Protestant is to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is a Roman Catholic; and no pupil who is registered by its parents or guardians as a Roman Catholic is to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is not a Roman Catholic. And further, no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object. Provided, however, that in case any parent or guardian shall express his desire that his child should receive any particular religious instruction, and shall record such desire in a book to be provided in the school when necessary for that purpose, this prohibition shall not apply to the time during which such religious instruction only is given. The entry in the book shall be signed with the name or mark of the parent or guardian, and the book shall be submitted to the Inspector so often as he visits the school. Such expression of desire may at any time be revoked by the parent or guardian, and shall thereupon become inoperative."

The effect of that being that no child, without the express written direction of the parent, can attend to any religious instruction given by a man of an oppo-

site religion. Does that satisfy you?—No; it does not satisfy me.

27162. May I ask what alteration you would suggest?—Make the school denominational, the simplest answer at all. If you make the schools denominational, we will not be splitting hairs any longer.

27163. Then, I understand that no possible arrangement of the mixed system will remove the apprehensions that your Eminence entertains on the subject?—Nothing else than the establishment of a denominational system will remove my apprehensions. I am for the introduction of a denominational system for all classes, most decidedly.

27164. Rev. Mr. *Cowie.*—You have allowed that in some cases there might be schools which you would be obliged to tolerate, in which the children would be mixed in faith; in such a case as that, would not this regulation be sufficient. If the proviso were left out, and it were absolutely forbidden that a teacher should give religious instruction to any child not of his own faith?—Whilst the mixture continues it is hard to prevent the religion of children to be interfered with if the master were of a different religion. The proviso referred to was introduced for this purpose, but did not succeed. The teacher might get the parents to sign the permission to assist at his religious instruction without knowing what they were doing.

27165. But my proposition went to abolishing that proviso, and instead of it to forbid the teacher absolutely to give religious instruction to any child not of his own faith?—If there be any case where a mixed school is necessary, such a prohibition ought to be enacted. If you provide that the master shall not teach anything but his own religion to the children of his own creed in the school, and that if there be children of any other religious persuasion, they shall leave the school when he gives religious instruction, there would be some safeguard against direct proselytism; that is, I think, what was intended in the beginning of this system, but was never properly carried out. I must add that, even supposing that this prohibition were introduced, teachers could still, by example, insinuation, or otherwise, injure the faith of children differing from them in religion, and I would not approve it as a sufficient protection for Catholics.

27166. Mr. *Gibson.*—Would you go on so far as to say that a parent should not be allowed to authorize a teacher to give religious instruction to his child?—It depends upon the principles of the parent. If the parent believes that one religion is as good as another, probably he would not trouble himself at all about what religion his children were being taught. If the parent were a Roman Catholic, and believed there was only one true faith, he would violate his conscience if he allowed his children to learn the principles of any other religion or of any other persuasion. Were a person to say that everyone can teach what religion he likes, that one religion is as good as another, that it is a matter of indifference what religion we profess——

27167. I am speaking of a parent?—I am speaking of a parent, too. Suppose a parent who had no religion in particular, who was "unattached," as they say, who believed that one religion was as good as another, such a parent, acting according to his own false principles, would say that his child might be educated in any religion. But, suppose the parent were a Roman Catholic, and held that there is one true Church, that that Church is infallible, and that every Catholic is obliged to adhere to its teachings, I would say that such a parent, permitting his children to be trained in another religion, would commit a very grievous offence against faith, and against his conscience; that is the principle I wished to express.

27168. Mr. *Dease.*—Just on that point I wish to ask your Eminence one question. Would not that demand for full liberty to the parent, for which Mr. Gibson is contending, be fully met, in case Mr. Cowie's plan were adopted, by allowing the Catholic parent who wished his child to receive Protestant religious instruction, to register him at once as a Protestant?—If he do so he sacrifices his conscience. The parent, if he be really a Catholic, believes there is only one true faith, and by registering his child a Protestant he consents that his child shall profess a religion which he believes to be false. The principles of Catholics compel them to act in one particular way. Those who think that one religion is as good as another, and that every one has a right to select a religion for himself, cannot take much interest in the religion of their children; they ought indeed to let the children choose for themselves; but Catholics cannot consistently with their religious principles act in this way.

27169. Judge *Morris.*—Your Eminence I believe objects *in limine* to a secular education which is not combined with religious instruction?—I think education, to be worthy of the name, ought to provide for the whole existence of man; it ought to give him a good secular instruction, to prepare him for his duties in this world, and good religious instruction to provide for the interests of eternity. That is my humble opinion upon the matter.

27170. And that would be applicable to all classes of Christians at all events?—I quoted here yesterday the opinions of Milton and Locke, and several English statesmen; of Guizot, a French Protestant writer; of Portalis, who was minister of instruction under Bonaparte; Raumer, who was minister in Prussia. These writers and statesmen, though of different religions and of different countries and politics, all agree in admitting, that without religion education would rather be a scourge to a country than anything else.

27171. And that being applicable to all classes, of Christians at least, is it not peculiarly applicable to those who profess the Catholic religion, in which there is so much of dogmatic teaching?—Certainly; I made that observation also. I stated that the Catholic church teaches several great mysteries; for example, the Trinity, the incarnation and death of our Lord, the real presence in the blessed Eucharist, and many other things, which are very difficult in themselves, and which, unless deeply impressed upon the minds of children, will not be remembered or professed in after days. Besides there are a great many practices not easily observed:—fasting, hearing Mass, going to confession, observing other laws of the church; all these things appear hard to flesh and blood, and, unless children, be accustomed to them from earliest years they will never attend to them afterwards.

27172. That necessity therefore which is so peculiarly applicable in the case of Catholics generally, is it not also more peculiarly necessary in the children of the poor who have so little opportunities of any teaching?—Certainly; and that is the reason I am so strong in favour of denominational education, because then the teaching in the schools would be permeated with religion, and the children who could not be instructed at home, would be fully instructed in school, and would grow up in the belief and practices of their faith.

27173. That being apparently so rational a view of it, to what do you attribute the great opposition which undoubtedly exists on the part of a considerable portion of the prominent persons in this country?—I am not aware that any great opposition to the making of education religious exists in this country; a great number of the bishops of the Established Church are quite in favour of education being based upon religion. I think all the Catholic bishops and priests and people are imbued with the same notion.

27174. But are you not aware that there is a very considerable body of the laity who look upon this denominational system being adopted, to say the least of it, with some distrust?—Well, I am not aware that such a feeling exists among the laity—I know a great number of the Catholic laity and think I scarcely ever met anyone who declared himself for mixed education. I never met a Catholic gentleman that did not send his sons to Catholic schools, and his daughters to convents or other Catholic schools. I never met a Protestant gentleman who did not send his sons and

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daughters to Protestant schools; and I see that even at the last election our candidates for parliamentary honours generally declared themselves in their addresses in favour of denominational education.

27175. I did not ask your Eminence whether there were many of the laity who were in favour of a mixed system of education; but I asked you whether you were aware of a considerable portion of the laity who look with some distrust, in the present circumstances of the country, on the proposition of making the education of the country altogether denominational, and therefore *de facto* allowing it to fall into the hands of the ecclesiastics?—I am not aware that there is any great portion of the laity hostile to religious education, though there may be some few; and I am not aware either that from the fact of education becoming denominational it should necessarily fall into the hands of the clergy. If a good Catholic layman erected a school and managed the children properly, training them in religion or getting others to train them, and preserving their morals, I would encourage him just as much as if he were a Catholic priest. We have several instances of that kind.

27176. Of course, as a matter of fact, persons must be employed in the work of education who are not ecclesiastics; but, pray, in the scheme which you have sketched out, except so far as this Board of Commissioners, who are to interfere to the extent only of paying the money, have not the ecclesiastical body the entire control?—Oh, not at all, the manager of the school has the whole control. The manager and patron of our schools are oftentimes laymen. If they conducted them properly, and let religion be taught, and the morals of the children be provided for, no one would interfere with them.

27177. But who is to be the judge if they conduct them properly?—Those to whom the care of matters relating to eternal salvation has been given—the bishops appointed by God Almighty to govern his flock. "Go, teach ye all nations," said our Lord to the Apostles, and in them to their successors, "teaching them to observe all things which I have commanded you; and behold I am with you all days, even to the consummation of the world." In virtue of this commission the bishops have a right to teach religious doctrines, and to prevent the dissemination of religious errors. They have two rights, the one negative and the other positive. This is admitted by all Catholics.

27178. I am not asking your Eminence about the right, and the text which you have quoted would rather tend to give an affirmative answer to the question which I put. But would it not be the fact, independent of the right that, except so far as the Board were to be instituted for the purpose of paying the public money, the bishops under that Divine mission which you have referred to, would have the entire control?—No.

27179. Would not the fact be so—would not they be the judges if the teachers taught properly? Would they not be the judges according to your plan, if the Inspectors were proper persons to be kept; and did you not require that the Inspectors should be appointed on their presentation, and dismissed on their representation; did you not further require that the books should be the books that the bishops approved of and selected; and then, if the teachers existed solely at the will of the bishops, if the Inspectors were called into existence on the motion of the bishops, and ceased their existence as Inspectors whenever the bishops so willed, and if the books were to be the books that they selected, would your Eminence now please to state what portion of education would be out of the entire absolute control of the ecclesiastical body?—Let us begin with the books and go backward. Now, I did not say that the books for secular instruction should be approved of by the bishops, except so far as that they should contain no doctrinal errors, or anything contrary to faith or morals. There are thousands of books upon mathematics and physics, and upon a variety of other subjects, books of poetry, books of literature, which if they contained nothing contrary to faith or morals, the bishops would have nothing in the world to say to them, as they are not connected with religion. They act as a judge does with those who come before him. A judge does not interfere with honest people, but when violators of the law are brought before him he enters into their cases. The same may be said in regard to books. A layman compiles books, and brings them into operation in a school, and if they are free from error and immorality the bishop has nothing to do with them, and says nothing about them: but if there be errors in them he may condemn them and get them excluded from the school—that leaves the full right of composing books and introducing them into schools to laymen, provided they do not violate the law of God.

27180. But does it not leave the right of rejecting them, and of the approval of them, from whatsoever cause—for argument's sake I am sure that the right would be properly exercised—but does it not leave the final rejection or approval of the books with the bishops—as you illustrate it, to the sentence of the judge—does it or does it not leave the irrevocable and final judgment of the books with the bishops?—I will just illustrate the subject by an example.

27181. Would your Eminence let me have an answer first—of course we should all listen with the greatest pleasure to any illustration of it, but an illustration is seldom a good answer to a question?—It cannot well be answered without a little illustration, and I am sure you will allow me to illustrate it. I think we are both looking for what is right and just; and if we can get at the truth by a few words more, there ought to be no complaint about the waste of words or time. Suppose a man having committed a theft goes to confession, the priest will compel him by his power to give back the stolen property—to make restitution; and at the same time he does not exercise any temporal control over the property of the penitent. The priest does not invade his rights, but merely requires him to obey the law of God. In the same way, when erroneous or immoral books are introduced into a school, the Church, or the bishops of the Church, or those who act for them, condemn such books, not interfering at all with books free from every stain.

27182. I must again, with great respect, return to the question which I asked your Eminence. If the bishops are to be the arbiters, finally and irrevocably, to decide if a book is an improper book, or if it is a proper book, have they not got the supreme and entire and absolute control?—You might as well say that the bishops have the control of every opinion that a Catholic holds, because if he holds anything heretical, he comes under the jurisdiction of the Church and is condemned; the truth, however, is that the Church allows him to think as much as ever he likes, and say what he likes, provided he does not hold anything heretical or immoral.

27183. You must see, your Eminence, that I am not getting into these other questions that might lead to discussion—but I am asking you, as a matter of fact—yes or no, with great respect—do you not seek on the part of the bishops to have the final approval or disapproval of the books to be used, yes or no?—I cannot explain the matter more distinctly. Bishops merely exercise the authority given to them by God when they insist that books containing heresy or immorality shall not be used in schools; as to books free from heresy or immorality, the bishops do not interfere with them. There have been hundreds and thousands of copies of Haughton's and Elrington's mathematics, and other such books circulated in our Catholic schools, and the bishops never interfere with them—they are used in Catholic schools as freely as in any other schools.

27184. The noble chairman asked your Eminence whether you considered that the objection to the National system arose from any increase in ultramontane opinion in Ireland. Now, I will ask you the converse of that question, whether you do not think

that a considerable portion of the distrust of the Catholic laity allowing the education of the country to fall altogether into the absolute control of the hierarchy in Ireland does not arise from the modern to a certain extent denationalizing of the Irish hierarchy?—I do not understand the last part of your question.

27185. Does not the distrust, assuming it to exist, of giving up the absolute control of education in Ireland, to a certain degree, exist from the spread, or from the supposed spread, of ultramontane views amongst the hierarchy within the last fifteen or sixteen years?—Well, first I do not agree with you in admitting that this distrust exists to any extent—to any extent worth taking into consideration.

27186. But, to the extent to which it does exist inappreciable as that may be in your opinion, do you believe that it has arisen at all from the increase of ultramontane views, as it is commonly called, amongst the Roman Catholic hierarchy within the last fifteen or sixteen years?—I think it would be quite unreasonable to expect that four or five millions of people should agree in such a manner as that there should be no difference of opinion amongst them; therefore I am quite prepared to say that there must be some difference of opinion amongst Catholics on various subjects where faith is not in question. Besides, I do not consider that those reports about ultramontanism have any foundation, or that the people are frightened by them. All Irish Catholics, as a body, are devotedly attached to the Catholic Church, and they are most devoted to the Pope. I think there were more efforts made by our people in favour of the Pope, within the last ten years, than were made in any other country in Europe; hence being devoted to the Holy See and to the Catholic Church, in which ultramontanism consists, the Catholics of Ireland are to be looked on as belonging to the ultramontanes, and I think they would rather have their children under ultramontanes, than under people who think very little about their own religion or the head of their Church.

27187. Who was the bishop who neither signed the letter to Mr. Cardwell nor the letter to Sir George Grey?—If you allow me to see the signatures, I will be able to tell you in a moment [Paper handed to His Eminence]. There is only one I think, absent, that is Dr. Mac Hale.

27188. You mentioned, I think, in answer to the noble chairman's question, that you did not quite well understand what was meant by the spread or the increase of ultramontane opinion?—I do not well know what some persons mean by ultramontane opinion. I see it is used as a most offensive word in the English papers; when assailing a man they sometimes say he is a rogue and a thief, and they wind up by adding, even an ultramontane. What they mean by that it is not easy to understand.

27189. You know, of course, that the meaning of the word itself, originally, ultra—beyond—the mountain, was applied to the holders of extreme Italian views?—I know in Italy they call the Gallicans ultramontanes. In France I suppose they call the Italians ultramontanes. What the meaning of it is in the English press, except it be taken as an opprobrious word, I do not know.

27190. Do you not know that it is meant not in any opprobrious sense at all, but that it is applied to those amongst the governing body in the Catholic Church, who have not as much tendency towards nationality in the Church of the locality as others?—I think the people of Ireland have no tendency to a National Church at all. They could have had a National Church three hundred years ago, if they only changed their religion; but sooner than have a National Church they submitted to the direst persecution in order to adhere to Rome, and remain in communion with and subject to the Holy See.

27191. I did not say a National Church, if your Eminence would attend; I said nationality in the Church—I would be obliged by your explaining what you mean by nationality in the Church? I cannot answer otherwise.

27192. I will. Was there not a considerable discussion about the change in the mode of the election of the Catholic hierarchy in Ireland, which was initiated in your Eminence's appointment?—In reply, permit me to say that the question refers to matters which have nothing in the world to do with the business of this Commission; however, I will explain the state of things. Formerly the bishops of Ireland were generally appointed directly by the Holy See. My two predecessors, Dr. Troy and Dr. Murray, were appointed in that way. The archbishops of Armagh were appointed in the same way from the days of Dr. Plunkett down to the time of Dr. O'Reilly. About the year 1830 the Pope made some gracious concessions to the Irish Catholic parochial clergy in reference to the appointment of their bishops. The Rescript of the Holy See, granting these favours by which the clergy of the different dioceses got permission to choose three candidates, declares that the Holy See may select one of the three, or exclude all three if it wish, and select somebody else. The Rescript was fully observed in my appointment. In Armagh I was appointed by the Pope, exercising the right reserved to himself in the Rescript. In Dublin I was again appointed by the Pope, after having been chosen by the clergy and presented by them to His Holiness. In neither case was there anything in opposition to the ancient custom of appointing bishops in Ireland, or to the privilege granted by the Pope to the Catholic clergy in the Rescript of 1830. However, all this has nothing to do with the business of the Royal Commission.

27193. Your Eminence cited a passage from Burke from memory. I have it—a letter which I will read for your Eminence:—"That great statesman, Edmund Burke, admonishes us in the strongest terms against agreeing to such a course. 'If you consent,' says he, 'to put any part of your education under their direction or control, then you will have sold your religion for their money,'" &c. That, I presume, is the passage to which you referred?—Yes, that is one of them; there is another passage of similar import.

27194. That is the passage, at all events, which was referred to in the report of the meeting of the clergy at Dublin, held at Marlborough-street, on the 18th of December, 1867, and it is the same passage to which your Eminence referred to-day. Are you aware that that was a letter addressed by Edmund Burke to the Primate at the time, Archbishop Hussey?—He was not Primate; he was Bishop of Waterford, or Rector of the College of Maynooth.

27195. Were not the words "your education" there, and the subject matter of that letter the education of the Roman Catholic priesthood, and not the education with which we are dealing now at all?—Certainly, but Burke extended the question and referred to education in general. "Any part of your education," he says.

27196. Would your Eminence allow me to read the words again which you quoted as applicable to the education question which we are dealing with. The letter of Edmund Burke to the bishop was on the subject of the education of the Roman Catholic clergy, and are not these the words:—"That great statesman admonishes us in the strongest terms against agreeing to this course. 'If you consent,' says he, 'to put any part of your education?'" Is not "your education" there?—Is that the whole sentence?

27197. "'Under their direction or control, then you will have sold your religion for their money. There will be an end not only to the Catholic religion, but to all religion, all morality, all law, all order in that unhappy kingdom.'" Are not the words "your education" there applicable to the education of the Roman Catholic clergy, and if they are so, how can the words "any part" of that apply to anything more? If the major is applicable to the Roman Catholic clergy, how can any portion of it be applicable to anything else?—I think the words taken from Burke distinctly refer to every sort of education; for he was quite opposed to making education a State-engine—that was a principle of Burke's—and he treats of it in other

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places, and shows that he did not wish the Government to take up the education of the country.

27198. Is it that the words "any part," that you have already referred to, that you say mean education generally—the words are "any part of your education," "your" being applicable to priesthood?—I read the sentence very carefully, and I think it applies to every portion of education; the words of Burke are: "If you put your clerical education, or any other part of your education, under their direction or control, then you will have sold your religion for their money." When Burke refers to *clerical education*, and then adds *any other portion of your education*, he undoubtedly speaks of every sort of Catholic education, and he condemns those who would allow Government to interfere at all in a matter so closely connected with religion. I see some of the greatest writers at present hold the very same opinion. I read very lately some extracts from "Mill's Philosophy," and he has a whole chapter to prove that Government ought not to be allowed to interfere with the education of a people. In this country, as the persons who form the Government profess different religious opinions, they would not be able to inculcate any particular religion into the people's minds. See Q. 27798.

27199. Your Eminence, when Archbishop of Armagh, in the year 1850, which, I believe, was very shortly after your Eminence was appointed Archbishop——?—Yes, I was appointed in 1850.

27200. You issued in that year a pastoral to the clergymen of Armagh in which I find the passage which I am about to read. May I ask your Eminence first was that pastoral before the Synod of Thurles?—No; it was after.

27201. [Reads]:—

"The duty of teaching faith and morals:—These subjects must have a direct or indirect connexion with the various departments of human knowledge, and the exercise of the divine commission must consequently extend to the supervision and control of every system of education proposed or instituted for children of the Catholic church, lest in any particular department of knowledge they should be infected with errors or opinions at variance with their faith."

Do you still in any scheme which you suggest for education, adhere in its entirety to that passage?—Most fully; and it is very curious that I copied out and have here the whole passage before and after what you quote. I intended to ask his lordship to get it inserted after a passage from the Synod of Thurles, to which I referred. I think, however, that the passage from my letter is not fully given in that extract which you have read.

27202. I took only portion of it?—I will read the whole passage for you. Here is what I have said and it is in substance what I have repeated over and over during this day.

27203. If you please?—[Reads]:—

"The right which we enjoy, and the obligation under which we are placed, of attending to the education of youth are derived from the divine commission, by which we exercise our spiritual ministry. This commission, which was given to the Apostles and their successors, in the following words 'Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world' (Matt. xxviii., 19, 20), evidently includes the duty of teaching all the dogmas of faith, as well as all the principles of morality—whatever regards the nature, attributes, and moral government of the Deity, as well as whatever concerns the conscience of man in his individual capacity, or numerous social relations. All this is directly contained in the divine commission; but the subjects thus indicated must have a direct or indirect connexion with the various departments of human knowledge, and the exercise of the divine commission must consequently extend to the supervision and control of every system of education proposed or instituted for the children of the Catholic church, lest in any particular department of knowledge they should be infected with errors or opinions at variance with their faith; so that the divine commission given to the Apostles implies a positive duty, imposed exclusively on them, to teach all divine truth; and if I may say so, a negative duty or right to impede the teaching and to resist the propagation of every error opposed to heavenly revelation."

That is the explanation I gave at that time. I adhere to it still; and I think it is a very fair explanation.

"This right of inspection and control whenever there is question of the faithful committed to our charge belongs pre-eminently, as you are all well aware, to the Episcopal body, according to the words of the Apostle, 'take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which He hath purchased with His own blood,' (Acts xx.) When the education of the children of one diocese is in question, the matter is within the jurisdiction of the ordinary of that diocese; when many dioceses and provinces are concerned, then the question is not to be decided by any particular bishop, but by all the prelates of those provinces, or when they disagree by the supreme authority of the Roman Pontiff. To resign such a right, to shrink from the duty it involves, to suffer the little ones of Jesus Christ to be torn from the maternal bosom of the church, and delivered up to the hands of unprincipled or irresponsible teachers, or to be imbued with erroneous doctrines, would be to prove false to the divine commission we have received, to abandon to the wolf—like the hireling pastor—the flock committed to our trust and to dishonour the glorious ministry with which we are invested by a treachery as cruel as it would be unprincipled.

"This right of instructing the faithful in the truths of revelation, and of resisting every system by which error may be propagated and infused into the tender mind, has been always vindicated to itself by the Catholic Church, and never more strenuously than in our own days. The venerable bishops of Germany assembled at Wurzburg (the place where the relics of our holy countryman, St. Killian, are enshrined,) in the autumn of the year 1848, loudly proclaimed it. 'The Church' say they in their pastoral address 'will preserve in preference to everything else, her sacred right to educate and teach; she will never allow the child to be torn from her mother's heart; she who is the foundress of education for the people.'"

27204. But the passage which contains the pith of it and which I have extracted *verbatim*, so far as the matter that this Commission is dealing with, is that in which you say that the divine commission extends to the supervision and control of every system of education?—It is explained repeatedly afterwards in the part which follows.

27205. This is the explanation—"Lest in any particular department of knowledge they should be infected with errors or opinions at variance with their faith." Therefore, does not the divine commission as you lay it down there very plainly extend to the control of every possible department and atom of human knowledge?—Control, so far as to be able to teach divine doctrine and prevent the spread of error. These are the two points to which the control of the Church extends.

27206. That may be the necessity for the control?—That is the control given by our Divine Lord according to the words of the Scripture, and which Catholics all admit. If the power of teaching the doctrines of the gospel, and the right of resisting the spread of error be denied to the bishops, who are to hold the place of the Apostles until the end of time, the commission given to his Apostles would be nugatory, and Christ would not be with his Church until the consummation of ages.

27207. Are not your words that the divine commission extends to the supervision and control of every system of education?—So far as what——

27208. Pardon me, your Eminence, not "so far," because "so far" would be words in limitation; but it extends generally to "the supervision and control of every system of education;" and then you give your reason why—not as a limitation, but as the reason why it should "lest in any particular department of knowledge they should be infected with errors or opinions at variance with their faith"?—Well, if there be no departure from the truth or no teaching of error there will be no reason then for interfering, and the bishops will not be called upon to exercise their authority and control.

27209. But are not the bishops to be the judges themselves as to whether it be necessary to exercise

that control?—The bishops have got power in this from Christ, and their power cannot be contested.

27210. Your Eminence, do not imagine that I am going into the question of whether it is right or wrong. I am only asking you a question in order that we may arrive at a clear, definite conclusion of what is sought, not as to whether it is a right thing or a wrong thing. But does not your statement in that pastoral go to this extent: that you and the bishops and the clergy, to whom it is addressed, demand the supervision and control of every system of education, "lest" not so far, but "lest" in any particular department those who receive the education might go astray?—Well, in so far as that, we require control so as to be able to teach revealed religion. We require control so as to be able to prevent the spread of error. We ask nothing more. This is the interpretation I put upon my own words. I am sorry I have not the whole letter, because there is another passage in it taken from the Archbishop of Cologne, in which he explains the matter more fully than I do, and that is, that there are two points on which we have a right to interfere—first, to teach doctrine, and secondly, to prevent error.

27211. You observe that in that pastoral you did not make the limitation which you did to-day in the books that were to be selected in the locality to be denominational, except in the abstract sciences. You made no limitation in your pastoral about the abstract sciences?—There was no necessity, because in the abstract sciences unless you wilfully introduce some extraordinary thing that has no connexion with the subject, there will be no need of interference. However, things indifferent in themselves may be turned into instruments for propagating error. I gave an instance yesterday, that of a man teaching writing who would propose something erroneous or immoral as a text for the children to copy. With him I would interfere and say, "You have no right to teach the children such things as that." If a man teaching chemistry or geology were to assert that the cosmogony of Moses was in opposition to the order of things at present existing, or contrary to science, I would remove him from his teaching. Geology has nothing directly to do with revealed doctrines, yet, when turned to bad purposes, the Church would have a right to condemn such teaching. This is what I meant when I said the exercise of the divine commission must extend to the supervision and control of every system of education instituted for the children of the Catholic Church, lest in any particular department of knowledge they should be infected with errors or opinions at variance with their faith.

[Adjourned.]

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His Eminence Cardinal Cullen.

SEVENTY-SECOND DAY.—DUBLIN, THURSDAY, FEBRUARY 25, 1869.

PRESENT:

The Right Hon. the Earl of POWIS, *Chairman.*

The Right Hon. and Most Rev. the Lord Bishop of MEATH.
The Right Hon. Lord CLONBROCK.
The Right Hon. Mr. Justice MORRIS.
Sir ROBERT KANE, F.R.S.
WILLIAM BROOKE, Esq., M.C.
Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.
JAMES ARTHUR DEASE, Esq.
JAMES GIBSON, Esq., Q.C.
SCOTT NASMYTH STOKES, Esq.
WILLIAM K. SULLIVAN, Esq., PH.D.
LAURENCE WALDRON, Esq.

GEORGE A. C. MAY, Esq., Q.C., D. B. DUNNE, Esq., } *Secretaries.*

His Eminence Cardinal CULLEN further examined.

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27212. The Lord Bishop of *Meath.*—Your Eminence has emphatically reiterated that the only system of primary education which can satisfy the Roman Catholic ecclesiastical authorities in Ireland is the denominational one?—I am altogether convinced that it is the only system that will establish peace and concord amongst all denominations, and satisfy the Catholic prelates and the Catholic population.

27213. The chief ground on which you claim this extensive control over the education of the country is the inherent and indefeasible right of the bishops to be the sole and supreme judges of all things pertaining to faith and morals—a right and a privilege conferred upon them by our Blessed Lord's commission to His Apostles?—The right of the Catholic bishops is undoubtedly great: it is derived from the commission given by our Lord to the Apostles to teach all nations (Matt. xxviii. 19), for the bishops are the successors of the apostles, and inherit all their ordinary rights and privileges, and especially the right of feeding their flocks with sound doctrine, and preserving them from false doctrine.

27214. That is the chief ground on which you claim the right of control over the education of the country?—A control to the extent which I explained.

27215. Over faith and morals?—The bishops have a right to teach everything connected with Divine truth, and to prevent the spread of error which would destroy that teaching. This right is derived directly from the commission of our Lord, and it has been always maintained by the Catholic Church.

27216. This right of the bishops to control and direct education is not limited, of course, to any class or grade of society?—It is not limited to any class of those who are subject to the authority of the Catholic Church. The bishops can teach the truth and prevent the spread of error—each bishop in his own diocese, the bishops of the world and the Pope acting together, or the Pope alone, all over the world.

27217. I mean, it is not restricted to any particular grade or class of society—it extends to all?—It extends to all Catholics in each diocese—to the nobility and gentry and the poorer classes.

27218. Now, is not this right often not exercised by your Church in relation to the higher classes of the laity of your communion in this and other countries?—In some countries the exercise of this right may be occasionally prevented by unjust laws or violence, but the right always remains.

27219. Being a matter of such grave necessity, what is the reason it is not exercised as well in the case of the higher as in the lower classes of society?—The right exists in regard to every class, and is continually exercised in regard to all Catholics; but there may be individual cases, in which some will not submit, just as is the case in reference to other laws and rights. In every country there is a law not to do violence to your neighbour; still a great many will violate that precept, and commit murder. There is a law not to steal; but still people will steal. There is a law in the Gospel to obey the prelates of the Church, and a great many will not do so. Free will is too often ready to transgress every law.

27220. Mr. Senior says, in that journal which

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has been referred to frequently——?—Mr. Nassau Senior?

27221. Yes; he says that "under any training, Catholicity must be unfavourable to mental development. A man who has been accustomed to abstain from exercising his reason on the most important subjects to which it can be applied, can scarcely feel an earnest anxiety for the truth—a determination to get to the bottom of every question he considers, which is the principal stimulus to improvement in all the branches of knowledge. This does not apply to higher laymen in France or Italy, for they do not believe in the peculiarities of Catholicity, but it must always influence the minds of the English and Irish Catholics." Is it any apprehension of this kind, on the part of the laity of this country, that prevents the general application of your principle to them?—I do not well understand the force of the question. Mr. Senior——

27222. Is it from any apprehension on the part of the Roman Catholic laity in this country and in England of the tendency of Roman Catholic training being unfavourable to mental development, that they decline to submit themselves entirely to the control of the Church in matters of education?—I think Mr. Senior is totally mistaken in regard to what he says about the tendency of Catholicity to prevent mental training and mental development. The greatest philosophers, the greatest theologians, the greatest historians, the greatest poets, the greatest architects, the greatest painters and sculptors, and the greatest statesmen—many of the greatest men who have ever appeared in the world, in any of the departments of life, belonged to the Catholic Church, and were educated by the Catholic Church. Take Bossuet and Fenelon, St. Thomas and Suarez, Dante, Paschal, Copernicus: you will find very few equal to them: and yet their talents were developed under the guidance of the Catholic Church. There is nothing in her teaching to prevent the development of genius. The Catholic Church teaches that we are to believe everything God has taught: all the doctrines communicated to the Church by our Divine Lord, and preserved as the written or unwritten word of God. What God reveals must be true. What is truth cannot prevent the development of truth, or the acquirement of the knowledge of truth and mental development. The development of the faculties of man is not promoted by wild imaginations, or extravagant opinions, but by the pursuit and cultivation of truth; and as truth never can be in opposition with truth, so the truths revealed by heaven never can be in opposition with natural truth, or philosophical truth, or any other sort of truth. Hence the infallible teaching of the Church is a protection against error, not an impediment in the way of real progress.

There is an insinuation at the end of the passage from Mr. Senior, that French and Italian Catholics do not believe the truths of the Catholic Church. This charge has no general application. There are individuals such as Mr. Senior describes, but they cease to be Catholics as soon as they wilfully deny one doctrine of the holy Catholic Church; otherwise you should say Voltaire was a Catholic, or Diderot. Voltaire was originally a Catholic, and, I believe, like many infidels of the present day, he never called himself anything else; but he was not a Catholic after he had denied the faith; for it is essential, in order to be a Catholic, to believe the doctrines of the Catholic Church. The Catholic who denies one doctrine defined by the Church ceases to be a Catholic. The man who wilfully doubts, and expresses that doubt, about a doctrine of the Church, ceases to be a Catholic; so those persons in Italy and France who do not admit the truth of Catholic doctrine are not Catholics. But the great mass of the population, rich and poor, is Catholic, and is not at all represented by the unbelievers referred to by Mr. Senior.

27223. The purport of my question was not to ask you whether you agree with Mr. Senior's statement—of course I was aware you do not; but whether you believe that a feeling of that kind, namely, of the unfavourableness of Roman Catholic training to mental development, might explain the fact that in the higher classes of society so many do not submit themselves to that complete control which the Roman Catholic bishops claim as their inalienable right?—I think, my lord, that Mr. N. Senior is altogether mistaken as to the feelings of the higher classes of Catholics: facts refute that gentleman. We have several high Catholic schools in Ireland and England, which are filled with the children of the gentry and nobility of both countries. The schools of the Jesuits, or other schools conducted by ecclesiastical bodies are crowded with the sons of the highest and wealthiest Catholics. That shows that parents do not agree with Mr. Senior in his views, and that they are far from wishing to prevent their children from getting an education fully under the control of the Church.

27224. The number of exceptional cases is very considerable; how do you account for them?—There will be exceptional cases in everything in the world. Just as Mr. Senior says there are persons calling themselves Catholics in France who do not believe a word of Catholic teaching; so here, I suppose, there may be persons who will not obey the Church, just in the same way.

27225. This control of the bishops over the education of the people being an inherent right, and moreover an imperative duty, how do you account for the assertion of this right and the exercise of this duty having been so long allowed to remain in abeyance in this country?—I would account for it in the first place by the long persecutions to which Catholics were subjected, and by the existence of the penal laws.

27226. I mean since the establishment of the National Board?—The bishops always maintained their right, and never abandoned the duty of teaching. At the period referred to they thought that under the National system, with which they were not well acquainted, they could give a good religious Catholic education to children. Little by little the system developed itself in such a way as to prove that its tendency was hostile to Catholicity, and that Catholic youth was exposed to great danger in model and Protestant National schools, and that even in Catholic National schools religious teaching was subjected to unjust restrictions. All this being once known, the bishops did not delay to raise their voice against the system.

27227. Assuming the duty of directing and controlling the education of the young to be as essential and imperative as you have stated, do you think it was right, even for the sake of securing some advantage, to temporise so long in the matter?—I think it is proper to go slowly always, until you are sure you are right. I think it is proper you should go slowly until you are sure you are not taking a false step. It was a very serious matter for the bishops to determine to put themselves in opposition to the Government of the country, and to refuse such large assistance as was offered to them—so there were great reasons for temporising—great reasons for not rejecting the National system until it should be evident that it could not be worked without danger to religion.

27228. What practical necessity exists for the assertion of that claim now, and for the exercise of the duty?—The spread of mixed education in many places, and the renewed efforts made to spread it widely everywhere, and develope it fully. To avoid the increase of an evil known by experience, the bishops became anxious to have denominational education established, in which the fulness of religious instruction might be given.

27229. In point of fact, has the faith or have the morals of the people suffered materially, or at all—in other words, are the present generation worse in these respects than the generation that preceded them?—I think there can be no comparison at all between the present generation and those who preceded them. In the last century——

27230. I mean the generation immediately preceding the present?—In the last century the Catholic people were all under persecution—no one could have a school or get any instruction, except what they

received from the parish priests, or curates. In the first thirty years of the present century several of those penal laws continued in force, and the people were not accustomed to think themselves very safe, and were afraid of a renewal of the action of penal legislation. However, even in this uncertain state, during the first thirty years of this century the Catholic clergy made great efforts to establish schools. I saw it in a work lately published by Master Fitzgibbon (Ireland in 1868), that in 1825 there were about 11,000 schools in Ireland, generally kept by Catholics, to which Government had contributed nothing or very little. That shows that the Catholics, and Catholic clergy were most anxious even at that time to promote education. Well, since Catholic Emancipation, greater efforts have been made. Almost every priest has got up a school or schools in his parish. I think nearly every bishop in Ireland has got up a seminary for the education of his clergy. A great many colleges have been established, a great deal has been done by the poor, by the middle classes, and by the gentry of the country to promote secular and religious education. Hence, though a thirst for religious education prevailed before Catholic Emancipation, greater and better opportunities for obtaining it have since been afforded to the people, and they have had advantages which were denied to their fathers.

27231. You said that in certain special cases you would not object to mixed schools, do you contemplate that any of these mixed schools should contain a Roman Catholic minority under a Protestant teacher?—I would be opposed to all such schools, if they can possibly be avoided. I would have all schools denominational. If there be an absolute necessity in a few localities let there be mixed schools, but on such terms that no one shall interfere with the religion of another.

27232. Would you in any case allow the children of your communion to be taught in a Protestant school, admitting they were the minority?—In some cases this system has been tolerated, because there was no other way of obtaining education.

27233. You would not object to it in such a case?—I would object to it always on principle, but I would tolerate it where the Catholics would be too few to get up a school for themselves—but where there were any large numbers I would not tolerate it; for the danger to faith would be increased in proportion to numbers, and there would be no necessity for such toleration, as each class could maintain its own school.

27234. As a matter of fact, would not the minority in such mixed schools consist in almost all cases of Protestant children?—I suppose it would be so in three provinces, in Munster, Leinster, and Connaught, where in general the Protestants are but few in proportion to the population. In the north circumstances might be different.

27235. You said that in such mixed schools under Roman Catholic teachers no change should be allowed in the books, or in the usual working of the school; but that the children of the minority should be compelled to retire when special religious education was about to be given. You would allow no change in the books or in the general conduct of the school for the sake of the minority?—I would have denominational schools for Catholics, and the ordinary teaching should be the same in the presence of a Protestant minority as if there was no Protestant in them, but when the special religious instruction would come on I would send away the Protestant children. That is the system which is carried out in France. It is laid down in the law of 1850, that if there be a sufficient number of Protestants, and a sufficient number of Catholics in a town, there must be two schools erected, one Catholic and one Protestant. If there be not a sufficient number to maintain two schools, then there may be a mixed school. The heads of each religious body are to be allowed to visit it. The moment religious instruction occurs, the children of a religion different from that in which the instruction is about to be given must be dismissed. The same system is adopted in purely Catholic schools in Ireland.

27236. In such mixed schools, being Roman Catholic, would you require that religious emblems should be still exhibited?—Oh, certainly, I would leave every thing just as usual. This is done in the schools of the Christian Brothers, and yet there is no interference with the religion of Protestant children if any ever attend.

27237. Would you also require that history should be taught out of Roman Catholic manuals in such mixed schools?—I would not make any change at all in the working of the Catholic school.

27238. Do you think that the faith of a Protestant child under such circumstances would be sufficiently secured by the fact of his being sent out of the school whenever special religious education was commenced?—My persuasion is that the mixture of various religious classes in schools exposes all to danger, but I have heard that in America a great number of Protestant children are educated by nuns, live in the house with them, and go through the schools the same as the Catholics, and yet remain Protestants after.

27239. Do you think that is the natural tendency of such associations?—I think it is not. I think the natural tendency is that the majority should produce a great impression on a small minority, and I think it is the natural tendency that the example of the teachers of one religion should exercise a very great influence upon the faith and morals of children of a different religion. On that account Catholics ought not to go to Protestant schools.

27240. In point of fact, a school permeated by an atmosphere of that kind—a Roman Catholic atmosphere—would not, on the ordinary principles of human nature, be a safe place to send a Protestant child to?—Certainly not, if the parent wishes to keep that child a thorough Protestant; and it is for a similar reason I would never like to see a Catholic child going to a Presbyterian or Protestant school, because the very fact of the teacher professing a different religion from that of the child will have an influence upon him. The children well know that a Protestant or Presbyterian teacher does not go to mass; that he does not go to confession; that he does not fast; that he does not obey the Catholic Church; and they may begin to think that they should not be required to be better than their master.

27241. You have stated, and you have confirmed your statement by the opinion of many eminent writers, that a purely secular education is not only an incomplete education, but in many respects injurious?—In my opinion a merely secular education is fraught with danger; learned men, when not religious, have been the greatest scourges of society. Greece and Rome, at the time of the apostles, were filled with learned writers and profound philosophers, but their learning and philosophy did not prevent them from becoming the greatest reprobates that ever appeared on the face of the earth, as we learn from the Epistle of St. Paul to the Romans, c. i.

27242. Religious teaching is an essential element of education, and as much as possible it should be incorporated with and permeate every other department of learning?—I am altogether of that opinion. I think education, to be worthy of the name, should prepare a man adequately to fulfil his destiny. He has one destiny in this world, another in the world to come. It is only a short, miserable space of time a man has to live here; he has to live for ever and ever in the next world. A man is bound to know how to discharge his duties in this world, but his great and important duty is to prepare for the other world, and he ought therefore to devote himself to the practice and study of religion.

27243. Now, if, from the operation of circumstances, political or otherwise, this complete identifying of religious training with general education cannot be completely carried out, is it not desirable to carry it out as far as possible under the circumstances of the case?—That religious instruction should be attended to in every case?

27244. As far as possible?—It must be attended to in every case in one way or other There must be a sufficient religious education, otherwise the secular

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education will be of no real value, as it does not provide for eternity.

27245. What I mean is, if that complete incorporation of secular and religious education cannot be carried out perfectly and completely, is it not desirable to carry it out as far as possible?—My view of the case is that every one must get a sufficient amount of true religious instruction to enable him to save his soul; otherwise he gets no education—he is not prepared for the other world. I may add that as persons professing contradictory religious doctrines cannot obtain proper and full religious instruction in a common school, so mixed education cannot be looked on as attaining the most important object of education.

27246. Admitting this, was not the change which was made in the National system—the change which admitted the great fundamental truths of religion into the ordinary school curriculum—an improvement as far as it went?—I think not. I think it was calculated to do mischief to the great body of the children of this country. In the case of Catholic children, first it deprived them of the right of learning the special doctrines of Catholicity, and then it gave opportunities to a Protestant teacher to alienate them from the Catholic Church, and besides it was calculated to make children believe that what they were taught in school was paramount, and that what they were not taught in school was of very little importance.

27247. Is it not of great moment to recognise in the State schools, and to teach to all children, such doctrines as the existence of a Supreme Being, who governs the world by His providence, and who has revealed His will to His intelligent creatures: to read portions of that revealed Word, and to set forth such summaries of duty as are contained in the Ten Commandments?—It is certainly important; but it is also important to teach other truths of equal value—the divinity of our Divine Lord, the incarnation of our Divine Lord, His satisfaction for mankind, the authority of the Church, the Sacraments, and all other doctrines which are revealed to us, and committed to the charge of the Church. In the National books there is something about the existence of God; but I think in the whole of the National books you will find nothing about the Trinity of persons or the divinity of our Lord. He is called "Our Lord;" but there is nothing in the whole of the books to inculcate a belief in the Trinity or the divinity of our Lord. The important truths your lordship refers to are of great importance, but they should not exclude other essential truths.

27248. But the inculcation of such fundamental truths as I have mentioned is of itself important?—It is important. The pagans used to inculcate many of them. But Catholics, to be true members of their Church, must believe many other truths.

27249. Was not the change to which I have referred, namely, the introduction of a certain amount of religious teaching into the curriculum of the National Board cordially approved of by Archbishop Murray, and by most of, if not all the Roman Catholic bishops, at the time?—I cannot say they approved—they allowed it to go on, they acquiesced in it—that is, they looked on to see how the experiment would turn out. I do not think there was any formal approbation ever given to the change. Dr. Murray always said the system was an experiment, he wished the experiment would turn out well, but I think his wishes and hopes were disappointed. Dr. Whately, it appears, looked on it as an experiment, but he penetrated more deeply into the matter, because he thought that by teaching the Scripture, and getting the children to read it or his own tracts, he would soon raise doubts in their minds and shake the principle of authority upon which the Holy Catholic Church is founded.

27250. When was the Synod of Thurles held, and under whose presidency?—It was held in the year 1850—it commenced on the 22nd of August, and I think it lasted till the 15th of September: I had the honour of presiding over it.

27251. Was it after the deliberations of that Synod that objections were first authoritatively made to the system of the National Board?—There were objections made by several bishops long before that time, and in 1824, a petition of the bishops was presented to Parliament in favour of purely Catholic education. I have handed in this petition. (See page 1181.)

27252. I mean by the authority of the collective Roman Catholic episcopate?—I believe the Synod of Thurles commenced the general united action against mixed education. In the year 1856—six years after, there was a declaration against it, signed by all the Catholic bishops. Again, in 1859, in 1863, and in 1864 or 1865, other resolutions against mixed education were unanimously adopted, which I have handed in to the Commission.

27253. Am I right in supposing it that the first authoritative and deliberate exposition of the opinions of the Irish Roman Catholic prelates was made in the Synod of Thurles, against the National system?—The Synod of Thurles was the first National synod held in Ireland in this century: it did not enter into the general question of mixed education, except so far as concerned the Queen's Colleges. The synod, also, indeed, objected to mixed education as carried out in the National schools, but proposed modifications and safeguards, which would be sufficient, at least in the way of experiment, to secure the children from any danger of falling into errors against faith and morals.

27254. These safeguards did not extend so far as you now require—to a purely denominational system?—The bishops required substantially, the denominational system, but did not ask it by name: if faith and morals were safe, they did not care about a name.

27255. Archbishop Whately, to whom you have just referred laid most stress upon the Scripture Extracts as a means of enlightening the mass of the Roman Catholics?—Removing the darkness of superstition, as he says.

27256. By the Scripture Extracts?—Yes; and he stated also that the National system was gradually undermining the vast fabric of Romanism in Ireland.

27257. Chiefly, as I believe he expressed himself, from the fact of that system incorporating so much of the Scripture in its teaching?—He thought that would be a great means of undermining the vast fabric of Romanism.

27258. Were not these Scripture Extracts sanctioned by the then Roman Catholic Archbishop of Dublin?—They were tolerated.

27259. If Dr. Murray had been convinced that they were essentially wrong in themselves, would he have sanctioned them?—I suppose he would not, but just as in reference to the system in general, he wished to make an experiment as to the effect they would produce. If he had known the views expressed by Dr. Whately in his conversations—since published—I am certain his feeling regarding these books and the system generally, would have been totally changed.

27260. Archbishop Whately says:—

"Archbishop Murray and I agreed in desiring large portions of the Bible to be read in our National schools; but we agreed in this because we disagreed as to its probable results—he believed they would be favourable to Romanism—I believed they would be favourable to Protestantism—and I feel confident that I was right."

Is there any reason to doubt the truth of that statement?—I have no reason to doubt that they were acting in very different ways. Dr. Whately asserting in the Reports of the Board that proselytism was strictly prohibited, said he was undermining Catholicity by promoting the National system, but with one hand tied behind his back. Dr. Murray never had the least idea of impugning Protestantism in any way. His only anxiety was to procure a good education for Catholic children, leaving Protestants to themselves. That is the difference between the two prelates. One was trying to weaken Catholicity—the other never attempted to assail Protestantism.

27261. If Archbishop Whately knew Dr. Murray's reasons for desiring the introduction of the Scripture Extracts, is it not probable that Archbishop Murray

knew his, Archbishop Whately's?—I do not think so. They were not very intimate. They met at the Board, but I do not think they ever visited, or had a private conversation in their lives.

27262. It is not altogether unlikely, or improbable? —I dare say they used to meet frequently at the National Board meetings, but I do not think it probable that they spoke about private views or designs, or that Dr. Whately would acquaint Dr. Murray with those opinions expressed in private conversation, and recorded by Mr. N. Senior.

27263. If Archbishop Whately strongly believed that secular education would be incomplete without the religious element, and that this religious element could be introduced into National schools only by portions of the Scriptures against which no religious denomination objected, was he not justified in making every effort to introduce such Scripture lessons?—I do not think he was justified in excluding Catholic doctrine from Catholic schools, or in compelling Catholic children to grow up without being able to acquire a full knowledge of Catholic truth in their own National schools. I condemn Dr. Whately for that as well as for his underhand proselytism or his attempts to undermine Romanism, as he says.

27264. But, being convinced of the necessity of incorporating religion with secular education, and finding that there was no other means of doing it, except by the introduction of portions of Scripture against which no religious denomination objected, was he not justified in introducing these Scripture Extracts?—Perhaps he thought he was justified, but if he looked across the Channel and saw what they were doing in his own country, he could not have imagined that united religious education was necessary, whereas the denominational system is in full work in England. However, he introduced a system which leaves Catholics without a knowledge of the most essential matters. Take his little book, "Lessons of Christianity." I have read it, and I could never find out in it a trace of the Trinity of persons in God, or of the Divinity of our Lord, or of the satisfaction for the sins of men on the Cross. There is a sequel to that book. It was not printed by the Board, but it was circulated by the Society for promoting Christian Knowledge, and it contains attacks upon almost every Catholic doctrine. Being a sequel to a National school book, children probably would be tempted to read it. This was scarcely fair.

27265. Archbishop Whately had clearly contemplated and carefully considered the denominational system. You read a passage yesterday, which I shall read again, "What I fear is a measure which though not avowedly sectarian may be so practically. I fear that a grant may be offered to any patron who will provide such secular education as the Government may approve, leaving him to furnish such religious education as he may himself approve." "If this be done, the schools of the Roman Catholic dissenters will be so many Maynooths, so many hotbeds of bigotry and religious animosity, nor will the Protestant schools be much better. The great object of the training in each will be controversial theology, and secular instruction, and even moral instruction, will be neglected." Here we have his objections to the denominational system very strongly stated, showing that he could not adopt it as the basis of religious teaching?—I do not agree with him at all. I think he was wholly mistaken in his views on that point. If we look to what occurs in practice, we will find there is less bigotry, less contention, where the education is denominational, than in mixed schools. I think the Protestants of England have not near so much bigotry or intolerance as the Protestants of Ireland. I think the Catholics of England are just the same in that respect as the Protestants; they have no prejudices, they have no disputes with Protestants, so the denominational system there produces no bad effects. We see also that the gentry of Ireland who are educated at denominational schools, the Catholic gentry and Protestant gentry, get on very well. The only persons I see fighting are those in districts where they have mixed schools. I must add that Dr. Whately was not justified in insinuating that Maynooth and other Catholic seminaries are *hotbeds of bigotry and religious animosity.*

27266. My object in quoting that passage was this— Archbishop Whately was anxious to have a religious element embodied in the school teaching, he had strong objections, which he here states very forcibly, against denominational schools, and, therefore, the only course open to him in this mixed education was the introduction of such an amount of religious teaching as all would accept. From his point of view was he not therefore justified in introducing the Scripture Extracts?—I think he was quite astray. I think he was quite wrong in his views upon that subject. I think that when he wished to have religion introduced into the schools, he ought to have said let every class get a knowledge of their own religion—let the Protestants get a full knowledge of their own doctrines—let Catholics learn their own catechism, and the teaching and practices of their own Church, just as they do in England. Why deprive Catholics or Protestants of the knowledge of those doctrines which distinguish them from one another, and from every other class in society? I think Dr. Whately was altogether wrong in his views upon that point.

27267. If Dr. Whately moreover believed that the effect of such even partial Scriptural knowledge would be from the nature of the case to lead the Roman Catholic pupils to think for themselves on the great subject of religion, was there any treachery in his allowing this purpose to work itself out?—If he knew what the Catholic doctrines were, in regard to the authority of the Church, and if he wished to shake the faith of Catholics in the Church, he was acting treacherously. What is his position? He professed that there was not the least danger of proselytism in the National system—that is put forward continually in the reports of the Board signed by him—and he tells his friends privately at the same time that he was fighting the battle of Protestantism, but at great disadvantage, on account of the opposition given to him by Protestant clergymen; he was fighting the battle with one hand, and that his best, tied behind his back, but that still he was undermining the vast fabric of popery.

27268. Archbishop Whately was anxious, as we all are, that the schools should contain a religious element, and the only way in which that religious element could be introduced was by the admission into the school books of certain portions of Holy Scripture. He felt himself bound as a Christian, to say nothing of his being a Christian prelate, to communicate that knowledge which he considered essential to the children; he at the same time believed that the natural result of reading these portions of Scripture would be to open the eyes of the children, and to induce them to read the Scriptures more extensively, which would raise certain doubts in their minds as to the infallibility of the Church to which they belonged, and lead them to espouse the doctrines of Protestantism. Do you think that in acting thus, he was acting treacherously? There was no proselytism; the effects were produced by the Bible itself; he could not help that?—I think His Grace could have found out a very easy way of avoiding all that difficulty. If he wished to introduce the religious element, he might have declared that he wished for denominational schools—let every class have their own schools—let every class have full religious education according to their own views. As to his wishing to promote the reading of the Scripture and the knowledge which could be acquired by doing so, it is quite clear from his own assertions that he was encouraging this system of reading the Scripture Extracts with the view of undermining—as he says himself, the vast fabric of Catholicity in Ireland. He was doing it knowingly and deliberately, and he says himself, that he was fighting the battle of Protestantism with one hand, and that his best, tied behind his back. He was directly assailing Catholicity, not

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leaving matters to the natural course of things, and at the same time telling Catholics that they were quite safe from proselytism.

Now as regards the word proselytism—if you allow me I will explain what I mean by it. There are different degrees of proselytism. Proselytism is the depriving the soul of its true life, by depriving it of faith. It is just like murder which kills the body. Sometimes murder is committed directly, and by violence; sometimes indirectly, gradually, and stealthily, for example, by not giving sufficient food, by administering slow poisons, or by placing a person in a pestiferous atmosphere. The same is to be said of proselytism. It is carried on by those who assail Catholics without any concealment—declaring them to be idolaters—and attributing everything bad to them. At other times proselytism is carried on gradually, by depriving the soul of its proper nutriment, by depriving it of the instruction which is necessary for faith. And this kind of proselytism is attributable to the National Board, for it leaves the children at the mercy of the managers who may prohibit the teaching of religion altogether in the school. The rule also of the Board which excludes all religious doctrines, except the few principles common to Protestants and Catholics, from the schools, sanctions this system, and injures Catholics by leaving them without a knowledge of some of the most important truths of their religion. There is another system of proselytism which gradually and by natural agencies, weakens the faith of Catholics. Keeping company continually with Protestant children and teachers will weaken the faith of a Catholic child, and that is an indirect sort of proselytism. Dr. Whately believed that indirect proselytism was going on in various ways, well adapted gradually to shake the convictions of Catholics, and at the same time he assured the Catholics that their faith was exposed to no danger.

27269. If Dr. Whately was thoroughly convinced that such would be the natural result of this mixed religious education, namely, that the faith of Roman Catholic children might be shaken in the infallibility of their Church, do you consider that he ought to have withdrawn from the Board, and that, in not doing so, he was a traitor to his professions of liberality?—I think he ought to have told the world that he considered the system had that tendency, and that he should not have told them what he did in the reports of the Board, that there was no danger whatsoever of proselytism, no danger whatever to the faith of Catholics in these schools. He repeats that continually in the reports. That is where I find the objection against Dr. Whately's conduct. I do not dispute with Dr. Whately for what he believed himself—for his convictions, nor do I know what they were, but if he was convinced he was acting in accordance with justice and truth, still he was doing us a wrong in telling the people there was no danger of proselytism in the system, and writing and saying at the same time that mixed education supplied by the National Board was undermining the vast fabric of Catholicity in the country. He was acting in opposition to his professions.

27270. Did Dr. Whately ever declare, or in his conduct did he ever give it to be understood that, he considered it to be illiberal or bigoted to admit to the Church of England any Roman Catholic who might be led to doubt the grounds of his own faith by reading the Scriptures, or in any other way?—I do not know what his conduct upon that point was. I read his life written by his daughter, and I think it is stated that if any priest was excommunicated in the Catholic Church he would not receive him into the Protestant Church. But at the same time he states that the Catholic priests were ignorant, and ill instructed in Scripture, bigoted, and thinking only of their own interests, so that he could not put any confidence in them. This does not show that he was exempt from prejudices. Your lordship asked me in an earlier part of the afternoon something about the improvement since the institution of the National system, and I had no opportunity of answering the question.

27271. Is there anything in the circumstances of the rising generation of Roman Catholic children in this country which renders it practically necessary to take precautions for their faith and morals, which were not deemed necessary in the last generation?—Most certainly. They are very much more in communication with foreign countries than the past generations were. There is continual communication between Ireland and America, and your lordship is aware, that according to the statements made by Protestant bishops, there are about fifteen millions of citizens in America, who believe in no religion, and a communication with a population of that kind must tend very much to weaken the faith of the people of Ireland. There is, besides, great communication with countries nearer home. The Irish are going over every day to England and Scotland, and in these countries they are oftentimes thrown into districts where they have no clergy to attend to them, where they have no churches to worship in, according to the principles of their own religion. Thus they are exposed to many dangers if they are not well instructed in religion; but if well instructed they may be able to preserve their faith, and fight their way. Besides, there are great facilities open to the people of reading the worst papers and bad books. I mentioned the first day I was examined here that multitudes of these books are circulated even in Ireland. Then there are numbers of newspapers of a low class which contain a great many things against faith and morals. There are also numbers of novels, oftentimes sold at the railway stations for a trifle, and put into the hands of the poor. Faith and morals are continually assailed in these books. On account of these circumstances I think the people require to be better educated than ever.

27272. Mr. *Stokes*.—Is your Eminence prepared to bear testimony to an improvement, or the contrary, under the system as now administered by the National Board?—I am prepared to bear testimony to an improvement in the morality and in the knowledge of the country since the establishment of the National Board; but I would not venture to say that that improvement is due altogether, or due to any great extent, to the operations of the National Board. You recollect that the National Board was established immediately after Catholic Emancipation. At that time, or shortly before it, Catholics began to build churches, and have since covered the whole country with them; they began to establish convents, orphanages, schools, and religious houses of every kind; so that a great improvement was made in that respect certainly by Catholics themselves. The National schools were also an improvement in many cases. Where the patrons were Catholic, and the masters all Catholic, the children all Catholic, there is no doubt the schools produced useful results, and contributed to spread enlightenment in the country. But there was another reason for great improvement. The Catholic clergy began about the year 1835 or 1836—soon after Catholic Emancipation—to give "missions" throughout the country. Almost every parish in Ireland must have had a mission in it since that time. These missions were the cause of the greatest improvement in the morals of the country, and consequently of the utmost benefit to society. I recollect in 1851 Ribbonism prevailed to an alarming extent in part of the diocese of Armagh, and several murders were committed. I got the missioners of St. Vincent de Paul to give a mission at Dundalk, and some time later they gave a mission at Crossmaglen. In the course of a few months they banished Ribbonism altogether from the country, and there has scarcely been a trace of it in the district since. In that way I think an immense improvement has been produced in the country since the establishment of the National Board, to some extent through the agency of the National Board, but still more through other causes. Probably if the National Board had never been thought of, the improvement by some attributed to it would have occurred through the schools that were in operation before its establishment. A large proportion of the schools that

are now "National schools" were common parochial schools at that time: little by little they would have developed themselves, and probably the same effects would have been produced, with this difference, that the National schools have cost the country six millions sterling, while the other schools would have cost the State nothing.

27273. Mr. *Dease.*—Is the Crossmaglen, your Eminence has just mentioned, the same place that is in the neighbourhood of Carrickmacross, which is referred to in Mr. Trench's book, "Realities of Irish Life," as a hot-bed of Ribbonism?—I cannot say; I have not read that book.

27274. Is it in the Farney district?—It is about 10 miles to the north-west of Dundalk. Farney is in the diocese of Clogher; Crossmaglen is in the diocese of Armagh. Farney is in the county Monaghan.

27275. Crossmaglen being so near the barony of Farney, is it not possible that one of the causes of getting rid of Ribbonism in that district—for which Mr. Trench takes the sole credit to himself in his book—was the labours of the Vincentian Fathers who gave the mission there?—I am quite sure the maxims and recommendations of Mr. Trench only served to increase Ribbonism, while the preaching and labours of the missioners did an immensity to put an end to it.

27276. Rev. Dr. *Wilson.*—How do you account for the influence and teaching of the Vincentians having a greater effect upon the people than the influence and teaching of their own parochial clergy?—Their own parochial clergy have a great influence, but then that is the ordinary influence, to which people get accustomed, and which does not produce extraordinary effects. But when strange clergymen of great literary acquirements, great power in preaching—of piety and zeal—who have devoted themselves specially to these labours, spend some time evangelizing a people, their efforts must produce a most beneficial effect, even though they previously may have had the best possible clergymen amongst them. The new influence always affects the people.

27277. Lord *Clonbrock.*—Your Eminence is, I believe, aware that difficulty has arisen in obtaining sites for schools?—I have heard that occasionally difficulty has been experienced. In this diocese, however, I have heard but few complaints, as the gentry have been very good in giving sites. However, there may have been some few instances where sites could not be obtained.

27278. Is it your Eminence's opinion that that difficulty has arisen—I will not say altogether, but in some degree from the unwillingness of the Roman Catholic hierarchy to allow the landed gentry to be patrons of schools upon their own estates?—I do not think that in this part of the country, the landed proprietors have shown any great anxiety to be patrons of schools, and if in any case the bishops did not wish that they should be patrons, there must have been some reason. Oftentimes the landed gentry have been very hostile to the Catholics of this country, and treated their Catholic tenants severely. Many of the landed gentry are supporters of proselytizing societies. You will often see the names of a great many of the landed gentry in the lists of subscribers to those societies. I happened to have put into my pocket to-day a report of one of them, "The Irish Church Missions Society," which is proselytizing and aggressive in its character, and has carried on an active and most unjustifiable war on Catholicity in the west of Ireland. Now, in this report, among the subscribers to this aggressive society, we find the names of several landed proprietors, or of other members of the Protestant gentry. Thus in the report for 1867, now in my hand, I find the names of the Earl of Belmore, Lord Mayo, Lord Claude Hamilton, Lord Gough, Vice-Admiral Pakenham, the Right Hon. Joseph Napier, the Earl of Roden, Lord Cavan, the Lord Primate Beresford, the Lord Bishop of Tuam, and hundreds of others. Whilst so many of the gentry encourage an odious and violent system of proselytism, it is not to be expected that Catholics would be anxious to see them managing the education of their children.

27279. Allow me to recur to this subject. Would your Eminence be disposed to allow a landed proprietor to be patron of a school which he builds upon his property, upon condition of absolute non-interference on his part with the religious education of the children?—If the patron allowed the full teaching of the Catholic faith, and of Catholic practices, and if there were no danger to faith or morals, I would have no difficulty about allowing him to be patron. I have no objection to a school conducted by a layman, provided he teach Catholic doctrine, and prevent the spread of error, and abstain from giving any bad example to the pupils. In the same way I would have no objection to a lay patron.

27280. Might not the landed proprietor be permitted to appoint the master of the school, provided there should be an approval on the part of the Roman Catholic clergyman of the faith and morals of the master so appointed?—I suppose the Catholic clergyman would raise no difficulty at all, unless on the ground that the landlord was an enemy of his religion, or interfered improperly with religion in the parish. If he knew that the landlord had no bad feeling against Catholics, and if at the same time the landlord appointed a proper teacher, I do not think any clergyman would object.

27281. The case I submitted to your Eminence is one where the landed proprietor undertakes that there should be absolutely no interference whatever with the religious education of the children?—Well, a person oftentimes undertakes things which he does not carry out, or intend to carry out. So you must examine into the particular case to know what are all the circumstances. If the landlord were a subscriber to proselytizing societies, I would put no trust in him as a manager of a school for Catholics.

27282. Should you be disposed to agree in the opinion of a Roman Catholic prelate, that the offer to establish a school upon such a system as I have sketched out, was one of the most dangerous forms of religious persecution?—It depends upon the circumstances. I cannot form an opinion at all upon a general case put in that way. I give you the principle I go on, but I could not speak about a particular case without knowing all the details on both sides. You cannot form an opinion upon any disputed question without hearing the reasons *pro* and *con.*

27283. Am I to understand your Eminence to say there would be no objection on your part to a landed proprietor being patron of a school on his own property, and his having the appointment of the master, on the condition of absolute non-interference with religious education, and also on the condition that the Roman Catholic clergyman should approve altogether of the faith and morals of the master so appointed?—If there were a moral certainty that the patron would carry out his promises, and that the master would be such as you have described, I think a Catholic priest would have no difficulty at all about consenting to such a proposal. If a Protestant gentleman came to me, and I knew him to be a very liberal man—a man quite determined not to interfere with the religion of Catholics, and told me that he would appoint a master at my recommendation to the school, I would accept the proposal with thankfulness.

27284. Rev. Dr. *Wilson.*—Is there not a very large number of National schools under Roman Catholic management in Ireland?—A great number. There are I think altogether 4,267 schools under Catholic patrons.

27285. Now in the National schools under Roman Catholic patrons or managers has there not always been ample opportunity given to the managers and teachers to impart to Roman Catholic children any amount of dogma and Catholic doctrine they desire—at fixed hours?—In school-time itself there is no such opportunity given. Religious emblems are prohibited in the schools, and every reference to Catholicity is carefully excluded from the books. Besides, it is

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strictly prohibited to teach anything in school hours but the principles of common Christianity, whatever they may be. Besides, it is not always possible outside the hours of school to teach the children all the doctrines which are necessary for them in order to be good Catholics. You know the people are poor, the children poor, and oftentimes in very great distress. They cannot be got to school before the hours at which the regular school business commences, to receive religious instruction. Oftentimes they cannot get breakfast in time to go before school hours. They cannot be kept after school hours because the half-starved children are weary, broken down with the fatigue of the day and anxious to get home—and if they were kept after the regular school hour in order to receive religious instruction they would look upon it as a penance, and they would become rather hostile than otherwise to the learning of Catechism and the receiving of religious instruction.

27286. May not the manager and teacher have one hour daily at the beginning or close of school business for imparting religious dogma to Roman Catholic children?—They may, but it is very difficult to get young children together at that time, on account of the condition of the country; and therefore it is not proper that during the school hours special reference to religion should be prohibited.

27287. I think I understood you to say on a former day that the power is now given to parents and not to pastors as you allege it was in the beginning, as to religious instruction?—That appears to be the general tendency of the system—to introduce a sort of Presbyterianism, to vest the power of giving religious instruction in the people and not in the hands of the clergy.

27288. Has not parental authority been invariably recognised as a fundamental principle of the system of National education?—In the first rules laid down the clergy were mentioned as the persons destined to give religious instruction. The time to be devoted to religious education was to be fixed and the quality of the religious education was to be determined by the clergy. The position of the clergy now is totally changed. To give religious instructions the clergy must be approved of by the parents. This is not in conformity with the Catholic system, in which we have pastors divinely appointed by the Holy Ghost, not by man, to feed the flock.

27289. As a matter of fact are you aware that Archbishop Whately testified that parental authority was recognised as a fundamental principle of the system from the beginning?—Yesterday I read a passage from Archbishop Whately and another from Archdeacon Stopford which showed that they did not care very much about parental authority. Both these passages were taken from their evidence before the Lords' Committee in 1854. So that if they professed great respect for parental authority they have not been consistent with themselves. Dr. Whately says the Board did not take parental authority into consideration at all. See his words, p. 1251.

27290. As a matter of fact, however, are you not aware that the system was regarded from the first as one not sanctioning the Roman Catholic priest, or a clergyman of any denomination, imposing his religious instruction upon the children of even his own religious denomination?—I do not think that Catholics ever impose religious instruction upon any denomination but their own. They do not impose it even on their own. All Catholics look up to the priests as ministers appointed by God, to give them religious instruction; and when they are listening to the instruction of their clergy, they consider it is coming from God—not from anyone appointed by man. There is nothing imposed on them.

27291. But as a matter of fact, have not the parents always been the parties entitled to prescribe the religious instruction of their children from the first?—Of course parents are obliged to provide religious instruction for their children from their infancy. But you must distinguish between different classes of parents.

27292. I ask the fact in connexion with the history of the Board?—I must take a distinction as to the character of the parents. If parents have no religion they may be satisfied with the rule of the Board, that all religion may be excluded from the schools. If parents believe that the Catholic Church teaches the truth, and that they are obliged to be members of the Catholic Church, then they can allow no one but Catholics to give religious instruction to their children—and they can allow their children to receive nothing but Catholic religious education—that is a consequence of the belief of Catholics.

27293. I understood you to have said on a former day, that the power at first in this matter, was given to the pastors and not to the parents—that I understood you to state as a fact?—It is a fact, according to the rules as originally laid down.

27294. I wish to read to you a statement of Mr. Macdonnell, the Resident Commissioner?—When did he make it.

27295. In 1854?—That was long after, in the beginning of the system.

27296. "What is very important in point of strict principle under our plan is, that the Roman Catholic priest has no power to impose religious instruction upon his own Roman Catholics. The alteration suggested in the rule would, for the first time, give the power to the Roman Catholic priest to impose upon his own flock any religious instruction he pleased." Do you regard Mr. Macdonnell, in 1854, as a gentleman well acquainted with the system, and qualified by his knowledge and experience of the working of the system to testify to this as a fact?—I think his statement is not conformable to the rule laid down by Lord Stanley, in his first letter for the institution of the Board. The very thing Mr. Macdonnell states there shows the hostility of the system to Catholic doctrine, because Catholics look up to their pastors as the authorized ministers of religious instruction. Every Catholic regards them as such.

27297. Is it not the fact that the Board of Education, by a minute of the 10th of April, 1832, declared their recognition of parental authority, and that the ministers, to give religious instruction, must themselves be recognised by the parents of the children to be instructed?—I referred to Lord Stanley's first letter. After that the Board began to make changes, and continued to change down to 1866, when the last changes, I believe, were made.

27298. I shall read to you from the minute of the Board?—Will you be so good as to let me hear Mr. Macdonnell's words, if you please.

27299. I do not quote Mr. Macdonnell's words now. I refer to a minute of the Board of Education, dated 10th of April, 1832?—Is it published in the reports?

27300. Yes?—I have the reports here. Will you be so good as to give me the page that I may have it under my observation.

27301. I am reading from the evidence of the Rev. Dr. Henry, page 1152, vol. II. of the evidence of 1854:

"By the minute of the Board of Education of the 10th of April, 1832, it was resolved that it be recommended to His Majesty's Government to permit the Board to alter Regulation 4, so as to stand as follows—namely, that all books required for religious instruction shall be used under the sanction of the ministers *recognised by the parents of the children* for *whose* instruction they are employed."

In that minute, so early as April, 1832, did not the Board recognise the parents of the children as the parties entitled to say who should give religious instruction to the children?—I think not. It gave the pastors of the respective denominations the right of determining the books. The religion of the children is to be determined by their parents. We cannot know who is a Catholic child or who is a Protestant child except upon the testimony of their parents. At the same time those words give the pastors the right of determining the books for religious instruction.

27302. I refer now to the statement in the Eleventh Report of the Commissioners, vol. I., page 270?—What year?

27303. The year 1844. They say, "In respect of the fundamental principle, *that of avoiding all interference, positive or negative, with conscientious scruples*, the Commissioners have no discretion." The principle is that referred to in the previous page, paragraph 32—namely :—

"The principle of it is, and has been from the beginning, that the National schools shall be open alike to Christians of all denominations, and that accordingly no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove."

Is not parental authority recognised by the Commissioners themselves as a fundamental principle of the system?—That is quite different from what we find in the original rules. "No child shall be present" are the words in the original rules. The sense is changed in what you quote by introducing the word *required*.

27304. Is your Eminence prepared to acknowledge that that is the report of the Commissioners of Education?—As you have read it I suppose I can have no doubt about it. What I wish to say is, that I do not concur at all in the views of the Commissioners. I think they changed the system when they made that rule; because in the first place Catholic children cannot get that full religious education which at first was promised; in the second place, they are exposed to learn things which they ought not to learn. I read yesterday a report of the Murphy-street school in Belfast, and of the examination of the Rev. Mr. Campbell, in which both the master of the school and the Rev. Mr. Campbell stated that there was nothing to prevent them, when explaining the books, from introducing any religious doctrine they wished—they were both Presbyterians—so if they wished to introduce Presbyterian doctrine there was no protection whatever for the Catholic children under the rule you have quoted.

27305. To come back to this—as a matter of fact should you be prepared to acknowledge that the Commissioners of that day were parties to be relied upon in testifying as to this being a fundamental principle of the system?—I do not doubt but they considered it a fundamental principle; but I think it was a very bad fundamental principle—one from which I differ altogether, and which changed the original system.

27306. Is your Eminence aware that this report was signed by three Catholic Commissioners—by your predecessor, Archbishop Murray, by Mr. Blake, and by Mr. Corballis?—I think my predecessor and the other Commissioners went astray when they consented to introduce mixed education in Ireland; I think they made a very false step. They thought they might admit the mixed system as an experiment, but the experiment has not succeeded; I do not approve of what they did. I have been endeavouring to show in my evidence that they were mistaken in their views of mixed education.

27307. The Commissioners of that day declared that this was a principle in respect to which they had no discretion, and from which they could not depart. On what ground could they have said that they had no discretion as to matter of departure from that principle?—Because I think they led themselves very much astray by their own imaginations. They said nothing would be introduced into the books which would not be in conformity with the convictions of every denomination of Christians. I think there are a great many things in the books which Quakers or some of the Baptists or other sects would not admit, and there are many things contrary to Catholic teaching. Besides, if you wish to be logical, Jews, Hindoos, and Mahommedans ought to have a full right to be in the schools, because there are some of them as much subjects of Her Majesty as any Protestants or Presbyterians or Catholics; and according to the principle of the Commissioners, the books ought to exclude everything opposed to their opinions. There are some Jews in Dublin, there is a Hindoo or two, natives of India, and if you lay down that general principle that nothing contrary to the principles of any religious section of her Majesty's subjects should be taught in the schools, I do not see why you should proclaim in the National books that Christ is the Lord.

27308. Do you regard the statement in Mr. Stanley's letter as to the "clergy" approving, as designed to give them the right of controlling the religious education of the children, in any case in opposition to the wishes of the parents or guardians of the children?—I do not understand the question well.

27309. I think you declared your belief to be that at the origin of the system the clergy were the parties to have the guidance and control of religious instruction?—Yes of all Catholic religious instruction. I suppose Presbyterians have got a different system. Presbyterians hold that their ministers of religion are appointed by themselves, and receive powers from the congregation, but Catholics think that a priest when ordained becomes a minister of God, and receives his powers through the channel instituted by Christ.

27310. The question is in reference to the paragraph in Lord Stanley's letter; do you believe the statement as to the clergy giving religious instruction, was designed to confer on them the right of controlling the religious education of the children in any case in opposition to the wishes of the parents or guardians?—I do not know what the object of Lord Stanley was in writing the letter. But I think that his letter indicates that the Catholic clergy would be allowed under the new system to exercise their full right of teaching religious doctrine and protecting their children from error.

27311. But irrespective of the wishes of the parents of the children. I refer to the provisions of Lord Stanley's letter?—I think the words there indicate that the Catholic clergy were to have their full right, and that is the explanation given to it by Mr. Cardwell in his letter to the Catholic bishops.

27312. Irrespective of the wishes of the parents?—We never exercise the right irrespective of the wishes of the parents; but if the parents wish to remain good Catholics, they must listen to the Church. At the same time if parents wish to become Jews or Mahommedans, and educate their children accordingly, we can only admonish them of their duty, and point out the guilt they incur.

27313. Are you not aware as a fact that many Roman Catholic parents do exercise their own right in opposition to the wishes of their clergy?—Do they teach their children what we consider false doctrines?

27314. As to the matter of fact?—I am aware that Roman Catholics steal and curse, and commit other crimes. So a Catholic might, believing in the Church himself, sacrifice the faith of his children; but by doing so he would sin, and virtually deny his own religion.

27315. In the very first report of the Commissioners, that for 1834, did they not declare that the teaching of the clergy was subject to the approval of the parents or guardians. I shall read the passage, vol. I., page 13, No. 2—"One day in each week (independently of Sunday) is to be set apart for religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children shall have access to them for that purpose." Does not that rule, so early as 1834, give to the parents the right to choose and appoint pastors for the children?—If it gave that right, the rule conveyed a denial of Catholic doctrine, and we should look on it as heretical. The way it was interpreted was that the parish priests and clergy of the Catholic Church would be admitted to all schools to give Catholic instruction in force of their divine mission, in force of the authority given to them by God. Of course the pastors were recognised by their Catholic flocks.

27316. Does not No. 4 on same page confirm the principle that parents and not pastors had the right to control the religious education of the children from the first. "Any arrangement of this description that may be made is to be publicly notified in the schools in order that those children, and those only, may be present at the religious instruction whose parents or guardians approve of their being so"?—

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That is quite clear. Catholics are not to be present at Protestant instruction, or Protestants at Catholic religious instruction. It was necessary that the religion of the children should be known, and it can be known only by the testimony of the parents.

27317. Did not the interpretation and action of the Commissioners in this matter, recognising parental authority as the basis of clerical or any other religious teaching, obtain the sanction of Lord Stanley himself?—If the Lord Lieutenant intended to grant the Catholic clergy authority to give religious instruction to Catholic children, he outstepped his power; he adopted a principle which was in full opposition to the teaching of the Catholic Church.

27318. You acknowledge that?—I cannot say that, because I do not know what were the Lord Lieutenant's intentions. But if the Lord Lieutenant, and all the Lords and the House of Commons together, were to assume such a power, I would say they were all wrong. I would not yield to them in a matter of faith.

27319. Lord Stanley uses the following language:—

"His Majesty's Government fully recognise the right of all to read the sacred Scriptures; but the exercise of this right in the case of infants must be subject to the control of their parents or natural guardians."

Does not that language explain Lord Stanley's meaning in his original letter, and unequivocally recognise parental authority as a fundamental principle of the system"?—I would be very sorry to adopt all Lord Stanley's saying or doctrines. If I did, I would cease to be a Catholic. He lays down a principle there which is contrary to the discipline of the Catholic Church. He says parents have a right to order that the Scriptures should be read to their children. The Catholic Church denies that right. Lord Stanley and other persons connected with the Board oftentimes adopt language which Catholics cannot admit.

27320. Did not the Commissioners on the very introduction of their system, prepare a document explanatory of some of the conditions which had been misunderstood, and which received the sanction of Government?—I must have seen it, I suppose.

27321. Are you aware the Commissioners particularly advert to the rule as to religious instruction, and declare the following—Vol. I., page 7, paragraph 5—your Eminence read part of it yesterday—allow me to read the whole. "By encouraging the pastors of different denominations to give religious instruction to the children of their respective flocks out of school-hours, the Board understand merely affording to such pastors facility of access to the pupils at the times specified—and not employing or remunerating them. And they understand that the *parents and guardians* of the children are to determine to what denomination they respectively belong—*the Board taking no cognizance of the matter*"?—It is quite clear. No one ever doubted about that. If you go into any house wishing to know of what religion are the young children, you must see the parents and ask them, and they will say that they are either Catholics or Protestants, as the case may be. Unless the parent tell their religion, how are we to know what the children are? There is nothing doctrinal at all in stating what religion children profess. It is a mere matter of fact. A child of five or six years of age will not be able to answer as to its religion, and you must learn from the parents whether they are Catholics, Protestants, or Quakers.

27322. With regard to another matter referred to by your Eminence, I ask was not religious instruction to minorities of a different religious denomination from the patron to be given *elsewhere*, as the parents or guardians might provide, and not necessarily in the school—even from the first?—I think in the beginning it was to be in the school—that is, the pastors had a full right to go to the school to give religious instruction to the children of their own flock.

27323. Will your Eminence allow me to read from the Eleventh Report of the Commissioners, page 271. They address his Excellency:—"Your Excellency will also observe, that we take care that all children attending the National schools shall be allowed opportunities for receiving particular religious instruction, and will recollect that the Commissioners of 1812 distinctly say that it would be the duty of the ministers of religion to give it *at other times and in other places*"?—What year was that?

27324. The year 1844?—The rule regarding religious instruction had been changed long before that.

27325. When?—I am not well up to the dates, though I have them noted down. It was changed gradually—fully changed about 1839—and then it underwent a further change at the instigation of Archdeacon Stopford, about the year 1847. I cannot now recall all the dates.

27326. Mr. *Sullivan.*—Was there any distinction in the first years between vested and non-vested schools?—No distinction, and in all the schools at that time the rule was that religious instruction should be given in the school.

27327. Rev. Dr. *Wilson.*—What time do you say that change took place?—I think from about 1837 to 1839, when the vested system was introduced; I think it was about that time.

27328. Are you aware that in the report of 1838 the Commissioners say "where any course of religious instruction is pursued in a school during school hours to which the parents of any of the children attending it object, the managers are to make an arrangement for having it given to those who are to receive it at a stated time or times, and in a separate place?—That was one of the changes. At first the rule was that no child should receive any religious instruction except such as was *directed* positively by their parents. In the rule as you quote it, a child may receive any religious instruction provided the parents do not *object*, and it may happen that though the parents disapproved of the religious instruction, they would not *object*, because they did not know what was going on in school. The difference between the two rules is quite evident, and the change is very serious.

27329. What was the character of the schools from the beginning of the system—were they large or small schools?—A great many of them were the same as at present. The greater number of the Catholic schools at that time became connected with the Board.

27330. What was the extent of their accommodation?—I could not tell you that.

27331. Was it supposed that the ministers of the different denominations should give religious instruction in those small school-rooms to children of all religious denominations at the same time?—If the schools were not suited for the purpose, the Commissioners made a great mistake in ordering that religious instruction should be given there.

27332. Are you not aware that Lord Stanley stated the instruction should be given separately?—All religious instruction should be given separately in the same school, that is, Catholic religious instruction to Catholic, and Protestant instruction to Protestant children, and there was to be no mixed religious instruction according to Lord Stanley's letter. At first the rule was joint literary and separate religious instruction. Then united literary and moral, and separate religious instruction, were prescribed. Then there was another change, and united moral and literary instruction, together with the teaching of the principles of common Christianity, was introduced for all. Thus, in a few years, united religious instruction, most dangerous for Catholic children, was substituted for separate religious instruction, as originally prescribed.

27333. I ask you again where it was designed originally by Lord Stanley that the religious instruction should be given?—I think in the schools.

27334. And where there were three different religious denominations how could that be done?—I suppose he made a mistake in directing it to be done if it could not be done.

27335. Are you not aware the statement is that the remaining one or two days of the week be set apart for giving separate religious education to the children, how could the separate religious education be given

except in separate places?—I think he ought to have considered the matter better before he laid down that rule, or he ought to have expressed himself better. His words clearly suppose that separate religious instruction was to be given in the schools. If you show that such a thing was impossible, Lord Stanley must have formed a false estimate of the size of our schools.

27336. Now, did I understand you to say a change took place in reference to the religious instruction rule in the words "to be present at"?—I understand that rule was changed in the year 1847, finally changed. There was nothing added to the sentence but the particle "to."

27337. What do you mean by "finally changed," may I ask?—There were several changes up to that time.

27338. Regarding the word "to"?—No, the whole sentence. At first the rule was—"No children *shall be present.*" The first change was to—"No children shall be *required* to receive religious instruction or be present." Then it was changed again—"No child shall be *compelled* to receive religious instruction or be present." Then it was changed again—"No child shall be compelled to receive religious instruction or *to* be present." The "to" was added to settle the question at last.

27339. When do you say the change took place in regard to that rule?—I think changes were made successively from about 1833 up to 1847 when that change was finally made. Things went on gradually.

27340. Are you aware of this statement of the Commissioners:—

"This principle of the system and which we consider fundamental, and unalterable is, that the National schools shall be open alike to Christians of all denominations; therefore, that no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and that opportunities shall be afforded to all children to receive separately, and at particular periods such religious instruction as their parents or guardians may provide for them."

27341. When did that rule, in your opinion, begin to operate?—I do not know what the date of it is, but I suppose you will see from the date of the report, in which it was published. As to rule itself as promoting mixed schools, it contains or it supposes, a false principle. If the principle were carried out, the children of all Her Majesty's subjects ought to be united in the same schools—Jews, Mohammedans, Turks, and Christians of every denomination, and thus all religious teaching beyond mere paganism would be rendered impossible.

27342. Are you prepared to admit that that was the rule of the Commissioners in operation so early as 1837?—I think when the Presbyterians joined them the rule was changed to suit their convenience.

27343. When did the Presbyterians join, may I ask?—Some of them joined, I think, about 1833.

27344. When you speak of the Presbyterians joining may I ask what is the definite idea you attach to the words?—I do not mean to say all the Presbyterians, but that some congregations joined the Board at that time. I suppose others of them have not joined yet. I am not quite sure.

27345. Are you aware several of them joined from the beginning?—Some of them did.

27346. To what historical fact do you refer to show when the Presbyterians joined?—The fact I refer to is a letter in the Reports from the Education Office, dated July 24th, 1833; written I think to the Rev. Mr. Love, admitting his school. He was a Presbyterian minister, who had a school down in the north, which was admitted in that year. But it is expressly declared in the letter of Mr. Kelly, the secretary at that time, "that such children only as were permitted by their parents to attend at religious instruction be then allowed to continue in the school." The children should be *permitted* by their parents. Afterwards that was changed. The children "should not be compelled," which is a quite different thing. Then in the next place the letter says, "the Commissioners desire me to observe that it is of the essence of their rules that religious instruction should be given only at the times specifically appointed for that purpose, and that children whose parents do not *direct* (i.e., *give positive orders to*) them to be present at it should previously retire." Those were the conditions upon which the Presbyterian school was admitted to communion with the Board.

27347. Is there any proof that in non-vested schools from 1833 onward the master was ever required to exclude a child from religious instruction?—According to the letter now quoted, and according to the statements of some of the Commissioners, he was required to do so.

27348. Can you give a case?—The letter referred to absolutely requires it; and if you take the evidence of Mr. Blake, who was one of the Commissioners, you will find that he declared before Parliament, or before a Parliamentary Commission, that the Commissioners absolutely required that children of one denomination should not be present at the religious instruction given by those of another denomination; and he adds that that was the very essence of the system, and that that system was necessary in order to prevent "tricking." Catholics, he says, might trick Presbyterians, and Presbyterians might trick Catholics out of their religion unless that were enforced. I have quoted this passage yesterday. See p. 1222.

27349. Can you give any proof that in non-vested schools, from 1833 onward, the master was ever required to exclude a child from religious instruction?—If he observed the rules he was certainly obliged to do so.

27350. But you cannot furnish a case in proof?—I do not recollect particular cases; but if the rules and the declarations of the Commissioners be of any value, the children must have been excluded.

27351. Now, was it not acknowledged by the action of the managers, and sanctioned by the Commissioners, that the meaning of the rule was as I have indicated?—If the Commissioners permitted the children of one religious denomination to receive religious instruction from ministers of a different denomination, I think they were violating faith with the public; and I think that is one of the great grounds on which Catholics impugn the system now.

27352. Will you allow me to read the testimony of Dr. Henry with regard to himself and Archbishop Murray and Mr. Blake? In answer to this question—

"Is the point now clearly ascertained, and in what way, that under no circumstances is it the duty of the teacher to see that the children whose parents object quit the school when religious instruction is going on not in accordance with their own persuasion?"

He says:—

"I have already stated that the Archbishop of Dublin and Mr. Blake always asserted that the Board never intended to compel any person to put the children away from the religious instruction."

And he adds, in answer to another question, namely:—

"Has that ever received an authoritative interpretation?—I think from the rule I have read the non-obligation is clearly implied. I have heard the late Dr. Murray say he could not be a party, and I could not be a party to requiring the retirement of any child from religious instruction. It is the parent's right to withdraw his child, and the onus is thrown upon him of doing so"?—

Well, it is quite plain that Dr. Henry thought—I believe the Presbyterians in the North generally think—that if they can induce Catholic children without force to attend, they may give them religious instruction. In my opinion, that is a very great breach of faith with the Catholic body, and I think if I had known that statement of Dr. Henry I should have put it forward yesterday or the day before as a proof of the great dangers of the system. I am very thankful to you for having put it in my way.

27353. Then, may I ask have you any reason to doubt the truthfulness of Dr. Henry's testimony?—Not the least. I think he is a very honest man, as

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far as I hear of him. I see he tells the truth, though it is very injurious to himself.

27354. Then your predecessor, Archbishop Murray, agreed in opinion with Dr. Henry?—So Dr. Henry says; but I am sure Dr. Murray would not allow Catholic children to receive religious instructions from Protestants.

27355. Your Eminence referred on yesterday, I think, to convent schools. You highly approve of the education of convent schools?—Most highly. I should like to see as many convents as possible scattered through all Ireland, and I hope you will soon have a great many of them in Belfast and other parts of the North.

27356. Well, you are prepared to admit that they have few in Belfast, or in many parts of the North, just now?—Well, in proportion to the other provinces, the convents are few in the North. In Belfast there is at least one convent with several schools, and they are building another.

27357. May I ask when the first convent was established in Belfast?—Very lately.

27358. You gave an opinion then as to the superiority of convent schools to all others under the Commissioners of National Education?—I did not say superiority. I said they were very excellent schools. Very probably there are other excellent schools also under lay teachers; but speaking in general, the convent schools are excellent, and I dare say also they are superior, as a whole, to other schools. The nuns give a very good secular education to the children who frequent their schools; they teach them habits of cleanliness, and they watch over them and endeavour to provide situations or places for them; and what is better than all they teach them, by word and example, to be practically useful in this world, and at the same time, to prepare for eternity. In National schools under Protestant management, the Catholic children learn very little about the practices or duties of good Christians, so necessary for their salvation.

27359. Now, up to 1861 were there many convents in the province of Ulster?—I introduced one myself in that very year into Armagh.

27360. Was that the first in the province of Ulster?—No; I think that was the third in the province of Ulster; convents in Newry and Derry had been previously established.

27361. Can you say how many were there in Connaught up to that time?—There must have been a great many in Connaught. I do not know how many. As to the convent in Armagh, I think it is one of the best teaching bodies in all Ireland. It is a house of ladies of the Sacred Heart. They give an admirable education to ladies of the higher class, and they are most excellent teachers of the poor.

27362. Can your opinion, with regard to their superiority and excellence, be fairly maintained in the face of the Census Commissioners' Report, which shows that in Ulster the proportion per cent. of females who could read and write in 1841 was 19, and in 1861 34; that is an absolute increase of 15 per cent., while in Connaught the proportions were 9 and 21, showing an increase of only 12 per cent.?—I am not much guided by statistical reports, unless they be most closely analyzed. You can draw almost any conclusion you like from statistics when they are well manipulated; so I should like to see all the little details of the statistics before I would found anything upon them. Then there is a great difference between the province of Ulster and the province of Connaught. Ulster has the linen trade, which gives it a great advantage over the province of Connaught, where they have no manufactures or trade.

27363. The same remark would apply, I presume, to the statistics of all societies and of all Boards?—They must be very well examined. I see statistics oftentimes brought forward by opposing parties to prove contradictory statements.

27364. Has not almost all the female education in Galway town been in the hands of the nuns for thirty years?—I cannot say that. I know that there are three convents in it at present, all having excellent schools.

27365. When you hear that Galway contained in 1841 only 25 per cent. who could read and write, and in 1861 only 31 per cent., an increase of only 5, whereas in Carrickfergus, where there were no such religious, there was an increase of 21, the numbers being 34 and 55 per cent. respectively, do you still adhere to your opinion?—My opinion is that if you and I went down and examined the children of the convent schools of Galway we should find them much better educated than the children in Carrickfergus.

27366. I wish to put a question or two to your Eminence with regard to mixed education. Is it your opinion that the Roman Catholics of Ireland would approve of a separate or denominational system with separate grants?—I do not think the Roman Catholics of Ireland are asking for separate grants. The Government can make a common grant to Catholics and Protestants, and let that grant be given in proportion to the population, and to the schools. That is, I think, what the Catholic bishops propose in their letter to Mr. Cardwell.

27367. But virtually would not that be a system of separate grants?—No; it would be one grant to one Board, and administered then in favour of the different denominations.

27368. Divided denominationally; do you recollect the fact that Dean Meyler, one of the dignitaries of your Church, was quite opposed to such a system?—I do not attach much importance to his opinions.

27369. He was a dignitary in the Church?—Many of them may have entertained opinions which I would not approve of.

27370. But was not his opinion entitled to respect?—He was a very respectable man. But I think very respectable men sometimes entertain very false opinions.

27371. And did not Archbishop Murray, who occupied the position you hold, as Archbishop at least, in Ireland, entertain the same opinion as Dean Meyler?—Dr. Murray looked on the National Board as an experiment, and wished to give it a fair trial, but I think he never decidedly approved it.

27372. And is it not the fact that he enjoyed the confidence of, and that his opinion was respected by, the Roman Catholic laity of the country?—Oh, he was a very venerable man; but many Roman Catholics, both clergy and laity were opposed to him in regard to education; and, probably, had he lived to see the present development of the National system, he would have ceased to be an admirer of it himself.

27373. Are you aware that many of them did—Sir Thomas Redington, for instance, who was a Roman Catholic?—Sir Thomas Redington, I dare say, went astray on a great many points.

27374. Was he not in favour of mixed education?—He appears to have been favourable to mixed education, but I think he was very wrong.

27375. Was he not a representative Roman Catholic?—He was Member of Parliament I believe for Dundalk, but he was not a representative either of the doctrines or opinions of Catholics. He was merely a Member of Parliament.

27376. In the education of the people is it not reasonable that the opinions of the people should be respected as well as the opinions of the clergy?—That is what we are most anxious for. I have proved that priest and people are favourable to the denominational system. The adoption of that system will satisfy both classes.

27377. The present Primate, I think, of your Church gave evidence before the Commission in 1854?—I heard so. I do not think I have ever read his evidence.

27378. Was he not strongly in favour of the present mixed system of education?—I am not aware. I know he is very strongly against it at present.

27379. In 1854, as a matter of fact, are you not aware that he declared his thorough acquiesence in the system?—I have not read his evidence; perhaps he declared himself in favour of it, because in his parish

the education of Catholics was under his control, and the schools virtually denominational.

27380. Allow me to read his testimony—volume 2, page 863 :—

"Under the united system they have not an opportunity, I am aware, of giving religious education in the form, and at the time that they would wish to give it in the National schools; but it occurs to me that the separate system would entail a still more startling consequence, and a still greater grievance; because, under the separate system their children might be obliged to receive a religious education which their parents and pastors would greatly disapprove of. Under the present system the amount of the evil is, that they are not afforded an opportunity of giving religious instruction at the time and in the manner that they wish to give it; in the other case there would be a positive violation of the liberty of conscience, instead of the existence only of a want which can be supplied at another time and at another place; so that on the whole I think it would be a great evil to disturb the National system as now existing"?—

Probably the separate system referred to was that of proselytizing schools such as those of the Irish Church Missions, which all Catholics condemn. But, however, that may be, Dr. Kieran is a most distinguished and learned man, and I am sure if you ask him he will explain the reasons why he changed his opinion, if he ever held what you attribute to him, and joined the other bishops in asking for denominational education.

27381. Are you aware that he gave his opinion as to the views of the Catholic laity in these words—"As far as I know their opinions, I think they would be decidedly opposed to any change in the present system; it has worked well"?—Well, I think he has changed his opinion since, and I am sure that, being a very distinguished and learned man, he would be able to give a very good account of the reasons why he changed. I endeavoured the other day to show that Catholics had good grounds for changing their views in favour of the National Board—reasons for changing on the part of Catholics, and I proved that at present both Catholic laity and clergy are in favour of denominational education.

27382. Is it a principle of your church that religious and secular instruction should go on *pari passu*?—I do not understand what you mean by a principle of the church.

27383. Is it a dogma—I do not refer to religious dogma, but do you teach it as a matter of principle that religious and secular instruction should go on together?—It is a matter agreed on as a true principle among the Catholic bishops united with the head of the Church, that religion and education should be united. They are on that ground opposed to mixed education. All the Catholic bishops of the world, I may say, have united in expressing their condemnation of mixed education, and all, I think, without exception, declare that religion and education should be united.

27384. Is it a principle of your church that religious and secular education must go together—that secular education should be permeated and interwoven with religious instruction?—It is the general teaching of the Catholic Church that religion ought to sanctify all secular teaching, and to permeate every branch of it. If you look to the epistles of St. Paul you will find that he says, "Whether we eat or drink, or whatever we do, we should do all for the honour and glory of God;" and in the same way children learning their A B C, should do so for the honour and glory of God: in that way religion should permeate every action of human life.

27385. Is that which I have stated a principle with you from which there can be no departure?—Where there is no such thing as a Catholic school, those who wish to learn must go to some other sort of school. Necessity may compel them to do so; but they are obliged to procure religious instruction in some other way. This is essential for every Christian.

27386. Could you be induced in connexion with any modification of the present system of education in this country, to separate between secular and religious instruction?—I think it would be very injurious to the country if we did so.

27387. Are you aware that Dr. Kieran, the present Archbishop and Primate of Ireland of your Church, saw no objection to separating distinctly between secular and religious instruction, and declared that he saw no objection to the restriction of the Board in that matter?—Well, as I stated before, he will be able to explain his change upon the matter. I am sure he is a man who is most desirous for religious Catholic education. He may have spoken in reference to certain schools with which he was acquainted in his own parish. Would you be so kind as to let me know the year of that examination.

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27388. 1854; the following question was put to him :—

"Entertaining the opinion that you do of the advantages of the convent schools to the lower classes in Ireland, and the confidence which their connexion with the National system inspires in the minds of the Roman Catholic clergy and laity, do you object to any of the restrictions which are now imposed by the Board with regard to religious instruction being given at particular times and as to all prayers or any act of public worship being reserved to the time of religious instruction?"

and his answer is

"I do not."

Allow me to put the same question to you for your answer?—I say if I were living in Dundalk as a parish priest I might make concessions which could produce no evil results. There was a very excellent convent in that town attended by Catholics; whatever instruction was given in it was quite irreproachable, and the nuns took very good care to have the children properly educated in their religion. They educated them by word and example. In such circumstances the Most Rev. Dr. Kieran could not fear much evil from admitting some restrictions at certain hours on religious instruction in nuns' schools.

27389. Allow me to put to you a few propositions which I take from "the Encyclical and Syllabus of Condemned Propositions, published by His Holiness Pope Pius the Ninth, and authorized by the Most Rev. Dr. Cullen, Archbishop of Dublin." The propositions are these :—

"The entire government of public schools in which the youth of any Christian state is educated, except (to a certain extent) in the case of episcopal seminaries, may and ought to appertain to the civil power and belong to it so far that no other authority whatsoever shall be recognised as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees, in the choice or approval of the teachers."

Again—

"The best theory of civil society requires that popular schools open to the children of every class of the people, and generally all public institutes intended for instruction in letters and philosophical sciences, and for carrying on the education of youth, should be freed from all ecclesiastical authority, control and interference, and should be fully subjected to the civil and political power at the pleasure of the rulers and according to the standard of the prevalent opinions of the age."

Lastly—

"Catholics may approve of a system of educating youth unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things and only or at least primarily the ends of earthly social life."

You condemn these propositions?—The Pope condemns them and I condemn whatever he condemns. I may add that all the evidence I have given shows that I heartily condemn those propositions.

27390. May I ask you is it upon conscientious grounds?—On religious grounds, in conformity with the teaching of the Catholic Church. The Pope, as Vicar of Christ, condemns those doctrines, and the sheep of the fold listen with submission to his voice.

27391. Do you maintain that you have a conscientious right in the matter of education, which others are bound to respect, whether they think your claim reasonable or not?—I maintain that all bishops have a divine right of teaching all matters referring to faith and morals given to them in the persons of the

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Apostles by our Divine Lord when he said, "Go ye, teach all nations."

27392. Now there are three other condemned propositions which I wish to read to your Eminence:

"In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship"?

Cardinal *Cullen.*—I am afraid that has nothing to do with primary education.

Rev. Dr. *Wilson.*—Again—

"Hence it has been wisely provided by law in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship."

Then the 79th is this—

"Moreover it is false that the civil liberty of every form of worship, and full power given to all of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism."

27393. You equally condemn those propositions which approve of civil and religious liberty?—Those propositions I think have nothing at all to do with primary education. But I shall say that I unite with the Pope, in condemning them in the sense in which he condemns them; and I add at the same time that his Holiness does not condemn either civil or religious liberty when these words are properly explained, but merely the abuse of civil and religious liberty. The Pope speaks of abstract general doctrines; he does not refer to particular cases. I will just add for explanation, that if all were Catholics in any country as in Italy, it would be unwise to introduce an element of discord, and to proclaim that persons of other religions might come there and establish churches for themselves. This is the case the Pope refers to. He does not refer to the particular cases of other countries in which a variety of religions is established, and persons professing various doctrines live under the same government and enjoy the same rights. That matter, however, has nothing to do with our question, I think, of education.

27394. You say you have this conscientious right which others are bound to respect in regard to the condemnation of civil and religious liberty, and in reference to freedom of worship?—I do not think there is any condemning of civil liberty or toleration in particular cases at all. It is an abstract proposition, laying down a general doctrine which is false in some cases, that is condemned.

27395. Do you expect a State or Government enjoying civil and religious liberty to abandon its principles or position because of the Church's dogma, or "the conscientious right" which the bishops claim?—If you will allow me I will explain it. A prince believes that the Catholic religion is the only true religion. There are none but Catholics in the region, of which he is the head. Strangers wish to come in and change the religion of the people, and he says that he will not allow them; that there is no true religion but the one which he professes, and in order to avoid discord he will not allow strangers of a different religion to establish churches there. The proposition referred to censures his conduct, and is therefore condemned. But if the same prince found that in his states various religions were enjoying the rights of citizens, he would not interfere with them, and his mode of acting would not be condemned by the Church.

27396. But do you condemn it as a principle that they should be entitled to liberty of worship?—Under the circumstances I referred to where the introduction of a new and false religion would cause discord. But where several different religions already exist, the question is not the same. Thus, for example, the Jews have their public worship in Rome. They have their synagogue; and almost every stranger goes there to have the pleasure of hearing them sing their strange music. So there is no such thing in the words of the Pope as a general condemnation of the principle of toleration in countries where a mixture of religions already exists, otherwise the Pope would condemn himself.

27397. I am just about to close with a question on another matter. Mr. Kavanagh was before us as a witness. Your Eminence furnished his name to this Commission as the witness you wished us to examine?—I did. I think he knows the statistics and the general bearing of the National system very well.

27398. Are you aware that he made a visit to the North of Ireland to see as to the working or the violation of the new religious rule?—So he told me; he told me when he came back, and before he set out he told me that he was going.

27399. Can you say whether he was an agent of your Eminence or of the bishops or of any parties in that position?—I cannot say that he was my agent. He never asked permission or authorization from me. He acted on his own account.

27400. Then if pressed on us as an inducement to examine him upon the subject that he had been so sent out, we are to attach no importance to the statement?—The truth is that he never asked to be my agent, or the agent of any other bishop, as far as I know.

27401. Master *Brooke.*—Your Eminence has given us very strong reasons for the denominational system, according to the plan you propose. I am anxious to bring before your mind some difficulties—at least one very great difficulty that occurs to me. I wish first to ask has your Eminence read the text of the reading-books of the Christian Brothers?—I have read some of them; there are some I have not read, and I could scarcely find time to read all such books.

27402. Have you read the History of Ireland?—I have read a portion of it.

27403. How is the Government to guard against the extreme hostility to England and to Englishmen that is inculcated in almost every page of that book?—I don't think that hostility is inculcated in it. Facts are stated certainly not creditable to the English Government, and penal laws are recorded; all this must be done, unless you condemn us to ignore the history of our country. At the same time I think there is great respect inculcated in the schools of the Christian Brothers for the Government; and I read yesterday a document sent round by the Superior-General to all his schools, inculcating due obedience to the higher powers.

27404. I have not forgotten it; it struck me very much?—That shows that the Brothers inculcate a respect for their rulers, who are generally Englishmen; moreover, they inculcate Christian charity towards all men.

27405. I wish, then, to call your attention, just to justify my own apprehension, a little more closely to this History of Ireland. From the invasion of Strongbow down to the year 1829—that is six centuries and a half—there are fifty-four pages. Now, of these, thirty are filled with the most horrible details of cruelty, perfidy, and oppression against the Irish, all perpetrated by English people. They are called "rapacious foreigners," who thought it meritorious to persecute and oppress, they are charged with spoliations; rapine, and cruelties in every second page—"the sword was tried for three centuries"—"three centuries of a rule in Ireland of fire and sword." Instances such as this:—

"It was a usual thing to beat with stones the shorn heads of their clergy, till their brains gushed out. Others had needles thrust under their nails, or the nails themselves were torn off. Many were stretched upon the rack or pressed under weights; others had their bowels torn open, which they were obliged to support with their hands, or their flesh torn with currycombs.'

What year does that refer to?

27406. It was in the reign of Queen Elizabeth. Those I have already mentioned are only a few of many, for they occur in every second page—a declaration of James the First, that no toleration would ever be granted by him; foul conspiracies against the Irish; and of the six or seven pages which contain the reigns of the Georges, one entire page taken up with an

account of a most detestable judicial murder, if the facts are truly reported, of a most innocent and meritorious clergyman. Now with these pressed upon the attention of boys of eleven and twelve, and thirteen years of age, how can they be otherwise than brimful of indignation and hatred against the nation that are represented here as a people that have no sentiment but cruelty and love of oppression. Can there be a more thorough training for Fenianism than to inculcate that sort of thing into the minds of boys?—

The answer is clear, that it is very unfortunate that those facts are true—alas, too true. The facts referred to are mentioned in official despatches, and in Acts of Parliament. If children do not learn them under teachers capable of showing that no amount of wrong will justify us in hating those who injure us, they will learn them from editors of newspapers, or writers who record them for seditious purposes. Charity obliges us to forgive injuries, but it does not call on us to forget them. Without a knowledge of past grievances, our present condition would be inexplicable. Truth must be told in history. I read in some public document, lately published, that in Queen Elizabeth's reign the Catholic bishop of Cashel, Dr. O'Hurley, was brought up here, and that his feet were put into tin boots filled with tar and grease, and were boiled upon a roasting fire. It also appears that the same price was put on the head of a priest as on that of a wolf. Facts like these, unfortunately, cannot be denied; and it would be absurd to try to conceal facts recorded in the most public documents; it would be a very strange thing, if at the conversion of Constantine, or after that time, Christians were required to forget all that they had suffered under the Roman Empire for three centuries. If such things were required, history would cease to be what it ought to be, *testis veritatis*.

But to come to the Christian Brothers', whilst they teach the facts of history as they occurred, they inculcate most carefully an attachment to the Catholic faith, and they show that the faith which produced men so constant in their religious profession must be the true faith. Now, our faith inculcates that charity towards all men must be maintained, and that respect is due to the established Government. This being the case, when children see the necessity of faith, and admit that charity must be maintained, and that they are bound to obey their legitimate superiors, they will be faithful subjects; and this was confirmed, during the late excitement in the country, when the religious teaching referred to produced the best effects. The Christian Brothers always inculcate the necessity of faith, and to show its value they refer to the fact that our forefathers suffered and died in cruel torments rather than renounce it. Faith, being thus strengthened, works by charity, and tends to preserve a spirit of subjection and obedience in the people. However, it is to be regretted that outrages were committed in Ireland in past times by all parties. This is always the case in civil wars; and we cannot forget that domestic fury was increased by attempts to introduce a new religion by confiscation and penal laws.

27407. But you see that is the very point which I was coming to. There is not a word about any cruelties committed by the Irish. In this history there are one or two general expressions, that they were drunken, violent, rebellious characters, but generally speaking they are painted as an innocent suffering race, most anxious for justice, which is always denied; and every minute circumstance "alleged by" any exaggerating writer is brought forward to stir up their feelings against the English nation?—Well, it happened, unfortunately, that the Irish were the suffering people. When Strongbow came over he confiscated nearly half this province. In progress of time all the north was confiscated, in the reign of James the First. Under Charles the First there was a project for confiscating Connaught, by Strafford, who was called off to England and beheaded himself before he could execute his project. Then, under Cromwell, there was what was called the transplantation to Connaught. Poor people of eighty years of age were taken and sent off there in the midst of winter. Under William the Third new confiscations were carried out, and under Queen Anne most cruel penal laws affecting property, education, paternal authority, and liberty of religion, were enforced. These are facts that cannot be ignored in the history of a country, and they are facts which, when properly related, do not really excite the people to anything else but a love of their faith, and whilst they keep their faith, there is no fear of their becoming disloyal subjects.

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27408. How has the love of faith anything to do with the bloody cruelties of the 300 years before Henry the Eighth?—It has little to do with them, because the people were then fighting for liberty, and they were still not conquered, and they were fighting like one independent State against another. Cruelties were committed, but not to be compared with those of later days. After the time of Queen Elizabeth it was a fight for religion.

27409. Even your historian Moore, in a passage quoted in this very book, commencing with the reign of Henry the Eighth, says:—

"The period of Anglo-Irish history, upon the borders of which we have arrived, may safely be hurried over both by the historian and his readers, more than one century in its course, without losing much that either the pen or the memory can find any inducement to linger upon or record."

Why is that rule reversed in this case so as to give the most minute account of every cruelty?—Moore I suppose wished to have something pleasant to talk about. He was a very jovial man, and he did not like to treat of unpleasant subjects; still in his melodies and elsewhere, he often treats of the wrongs and sufferings of Ireland!

27410. I want to know the practical benefit of telling all these savage stories to boys—a number of stories which, so far as they are true, all English persons deplore, acknowledge, lament, and repent of, and are anxious now to obliterate them if possible by present kindness and compensation, as far as possible—why is it kept up?—The statement you make supplies an answer to your question. Is it not a very great advantage that the children should know that the English are so much better affected towards Ireland now than they were in former times? Former kings and a former queen persecuted the Irish, confiscated their property and treated them most barbarously. Now, under the present Queen, we enjoy the greatest protection. Now we see that the people of England are most anxious to protect our interests, and that Parliament is doing away every day with the penal laws that exist. As regards cruelties mentioned in history, I think if you will turn over the sacred volume you will find greater cruelties than were ever perpetrated in Irish History, and still divinely inspired writers thought fit to mention them.

27411. I find this book is published in 1866, and that the proposed compensation your Eminence mentions is nowhere hinted at. It is nowhere said that "these are the English of old times, not now; we are come in for a better generation"?—This shows the necessity of learning under a good master. The Christian Brothers are very good men, and they inculcate everything religious on the minds of the children. When these terrible facts come before them they will say to them, "the perpetration of these facts has nothing to do with the Government of the present day." An instruction to this effect is given in the preface to the history in question, p. 4:—

"It may be well to remark here, 'that the errors of our ancestors are recorded for our instruction, and should be avoided, not imitated; that the present generation is not answerable for the crimes and follies of those which have preceded; and that it would be desirable if the view of the evils resulting from intolerance and dissension would lead to the more zealous cultivation of Christian charity—not only the most sublime of virtues, but that which contributes most to the peace, the harmony, and consequently, the happiness and prosperity of a nation.'"

27412. Now may I ask you as a high clerical authority would you approve of a book prepared for Protestant pupils that would bring out—that disgusting detail, all the horrors committed by Sir Phelim O'Neill,

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in 1641—who is admitted even in this book to have been a monster of cruelty?—I would bring out all that was true. I think if a man writes history it is necessary to detail the truth: it may be very unpleasant or very disagreeable to relate it, but if you write history you must tell the truth. There is some good or other that will always come out of the truth.

27413. Where is there anything of that sort in this book—for though Sir Phelim O'Neill is stated to have been very cruel we read nothing of the hangings and beatings with clubs, and all the other cruelties whatever they may have been?—It is not at all certain that he committed such cruelties.

27414. It is admitted here?—He may have been a cruel man, but he never exercised such cruelties as were perpetrated by the public authorities. The principal charge against him is that he maltreated the Scotch; but before he assailed them he gave them notice that if they would not take up arms against him, they should not be molested. I must add, that at p. 568 it is stated, that Owen Roe O'Neill denounced, in the strongest language, the excesses which his kinsman, Sir Phelim, had sanctioned. As Owen Roe O'Neill is praised as a most distinguished man, the children would learn from his example to reprobate the excesses referred to.

27415. Now, if the Government of England should differ from your Eminence, and consider this a very mischevious book, and the most direct training for Fenianism, what control would they under your system have, or what power of correcting that?—Let the Commissioners of Education communicate with those who drew up that book and tell them they objected to those passages, and ask them to correct any misstatements found in it.

27416. But who is to inform them of this?—Cannot the Commissioners, take the book and look over it themselves, or depute somebody else to do so?

27417. But according to your plan—and that is the point I wish to press upon you—you say that there ought to be denominational Inspectors. Now if there be denominational Inspectors, there is the less likelihood that they would complain of clergymen and persons of their own faith?—If there be anything exciting to rebellion or disloyalty, I think Catholic Inspectors would be the very first to denounce it. The Catholics are very faithful to established governments and they showed that effectually; they fought for Charles the First; they fought again for James the Second, when the revolution took place in England, and drove him out of it; whatever situation is granted to them, they fulfil its duties most faithfully; so that you cannot charge the Catholics at all with any tendency to disaffection.

27418. But I think it very likely that they would have a tenderness towards their co-religionists—and now it appears that your Eminence and the other Catholic bishops had this work before them constantly, and it never occurred to them to blame the Christian Brothers?—My opinion is, that it has not produced the least effect in promoting disloyalty; and that I prove from the fact that, during the whole time of the Fenian agitation, there was scarcely a single Fenian among all those poor boys that learned that history.

27419. That is a strong thing to say?—There may have been one—I recollect there was one charged with dissaffection—but there was nothing like a spread of Fenianism amongst the Christian Brothers' pupils; and if you take any of the boys and ask him "are you obliged to be subject to the Government?" he will quote from the Catholic catechism the passage of St. Paul: "Let every soul be subject to higher powers." (Rom. xiii.)

27420. I want to know in regard to the Inspectors, what is the difficulty of having Inspectors appointed by the Government, not confining them to a particular religion—that is, considering that according to your view the governing body, the State, should have nothing to do with the religious education or training, but simply have it in view to give and ensure a good secular education—in that point of view, why should there not be Government Inspectors elected by the Government itself?—It would be very inconvenient to have Protestant Inspectors for Catholic schools. Protestants do not always understand the little devotions and little practices of Catholics, and they might imagine that there was something strange going on in a school, when there would be really nothing wrong. I heard of an instance of this kind lately. Protestants, even when well-informed, often misinterpret things which are quite intelligible to Catholics, and which contain nothing but what is good in them, and on that account reports disparaging to a school might be made to the Board by Inspectors, without any foundation. Then there is another reason. The very fact of having an Inspector of a different religion would excite a little amazement amongst the children, and would bring about religious observations, and perhaps religious controversies, which it is better they should all avoid. Some children would ask could no Catholic Inspector be found fit to visit a Catholic school; others would add that there were very good Catholic Inspectors to be found, and that it was unfair to exclude them. It is better that the whole teaching, from beginning to end, should be homogeneous—Protestant for Protestant children, and Catholic for Catholic children.

27421. I have asked several of the Inspectors here of the National Board, both Protestant and Catholic, as to whether they found any inconvenience ever to arise from their inspection in schools of a different faith, and, without a single exception, they have all answered in the negative—I never heard of any objection?—Probably the Inspectors would be the last to hear what was said about themselves, and it is not probable that they would be anxious to make charges against their own class. *Nemo judex in causa propria.* Then if difficulties have not arisen already, they may spring up any day. Years might pass by before you would have serious objections, but still they might spring up.

27422. Then that is the entire amount of the difficulty in your mind with regard to an occasional Protestant Inspector?—A Protestant might wish to ask questions, too, without wishing to offend Catholic children, which at the same time would be displeasing to Catholics and hurtful to them. Any little occurrence might give rise to a question which would be very mischievous in the eyes of Catholics. Besides, as in England, there are Catholic Inspectors for Catholic schools. Why should we be denied the same privilege in Ireland?

27423. Then the fact of an inspector being a Protestant would be in your mind, I understand, a decided objection to his being a proper inspector of your schools?—My desire would be that each class should have its own inspectors. I suppose there are some very excellent men among Protestants who would not interfere in any matter with the conduct of the school, or with the religion of the children; but there might be some men who would give annoyance on that head. You know there is a great deal of excitement at present upon religious matters in Ireland. I dare say you have read—I have myself—some of the speeches delivered at the Rotundo about the month of April or May last year; a great deal of prejudice against Catholics was there manifested by very respectable men. So an inspector might be of that class, a respectable man with very deep prejudices.

27424. But one would think that thirty-five years' experience of the practice of the Board on that subject ought to be an assurance that no collision of the sort or no disagreeable result would follow?—I do not doubt that there may have been occasionally disagreeable occurrences, of which mention may not have been made. I will mention a case to illustrate how easily mischief may be done. There was a Protestant mistress over Catholic children in a country school; every day when the Catholic children came to school, if any of them had dirty hands, she would say to them "Do your priests teach you to keep dirty hands?" Then if any child told a lie, "Does your priest teach

you to tell lies?" if any children was idle, "Does your priest teach you to be idle?" Well, all such things are very offensive and very injurious to the children; and on that account I should wish to have all danger of their occurring removed from the schools.

27425. But I am speaking of educated men and gentlemen?—Well, you will see the most educated men in Ireland making most violent speeches against Catholics in Dublin at the May meetings, speeches oftentimes full of the most absurd charges and assertions. I would not like that such respectable men should be Inspectors over Catholic schools. I generally buy the papers to have the pleasure of laughing at them every April or every May.

27426. Only one point more. You seem to be opposed to requiring certificates of competency from teachers. May I ask why is that?—I am very much for maintaining any liberty that can be allowed to the subject. Give as much liberty as possible; let every one turn to be a schoolmaster if he can. If then the inspector finds that he is not capable of teaching let him report him, and let the Board withdraw his salary.

27427. In the meantime, months, and perhaps years, may elapse of insufficient teaching?—So it happens in the present system; though they have an examination, still there are teachers employed that are very incapable of teaching; and besides, probationary teachers oftentimes are engaged for months before they are examined.

27428. There are two things required—knowledge, and the faculty of teaching——?—You must add religion besides, and exemplary conduct.

27429. But with regard to what can be known beforehand of the power of teaching—the faculty of teaching can only be known by experiment, but surely knowledge——?—Well, when that is known by experience, I would not require an examination.

27430. But in the meantime the children suffer?—But they suffer at present when they get a bad master, and also when they are placed under an unfit probationary teacher. Such things cannot be always avoided.

27431. But you take away half the amount of danger if you ensure that the man is sufficiently well informed?—In my opinion where you admit free trade you ought also to adopt free education. The people are very good judges where their own interests or those of their children are concerned. Probably you will have better education in the country by having it free, and you won't incur so much expense. I look to economy and I look to freedom of education.

As no one, my lord, proposes any new matter, allow me to observe that there was a question between myself and Judge Morris last evening about a passage in Burke. I have brought Burke's work with me, so that the passage may be verified. It is taken from a letter of the Right Hon. Edmund Burke to the Rev. Dr. Hussey, dated March, 17th, 1795. Speaking about Catholic colleges, Burke says that he would allow nothing to the Government but the right of inspecting the accounts. And then he continues—

"All other interference whatever, if I were in the place of these reverend persons, I would resist, and would much rather trust to God's good providence, and the contributions of your own people, for the education of your clergy, than to put into the hands of your known, avowed, and implacable enemies—into the hands of those who make it their merit and their boast that they are your enemies, the very fountains of your morals and your religion. I have considered this matter at large and at various times, and I have considered it in relation to the designs of your enemies. The scheme of these colleges, as you well know, did not originate from them; but they will endeavour to pervert the benevolence and liberality of others into an instrument of their own evil purposes. Be well assured that they never did, and that they never will, consent to give one shilling of money for any other purpose than to do you mischief. If you consent to put your clerical education, or any other part of your education, under their direction or control, then you will have sold your religion for their money. There will be an end not only of the Catholic religion, but of all religion, all morality, all law, all order in that unhappy kingdom."

Those are the words of Burke. It is quite clear that he puts clerical education in opposition to every other sort of education. I think there was a mistake in the passage as quoted by Judge Morris; for the proposition laid down by Burke is as clear as it can possibly be expressed.

27432. Rev. Dr. *Wilson.*—Is it not plain that the distinction in the mind of Mr. Burke is as between what is more peculiarly clerical education—that is, for the priesthood, referring to authority, and so on, and the literary education of the same persons?—It is quite clear that he means to contrast the clerical education with the education of the laity. The bad effect he says of government interference would reach both clergy and laity, and *destroy all morality* in both.

27433. That is the secular education of the priesthood?—Oh, no; the clerical education of the priesthood includes education in secular matters and education in religious matters. That is called clerical education. Students going into Maynooth read a year of humanity and a year of rhetoric, in which they learn nothing but the classics, Latin and Greek, and the elements of mathematics. Afterwards they learn theology. The whole course constitutes the clerical education of the students.

27434. Is it not plain that the whole passage bears upon Maynooth and the education there, and that the distinction is as between the professional training as a whole for the priesthood, and what is merely literary and scientific?—Oh, not at all. Burke speaks about several colleges which the bishops were anxious at that time to institute, and not specially about Maynooth. These were to serve both for clergy and laity. There were lay students in Maynooth for several years after its foundation. Clerical education comprises both secular and theological education, and this clerical education is opposed to "lay education or any other part of education; so that Burke exhorts the Catholics to keep both clerical and secular, and every part of education free from Government control.

27435. Rev. Mr. *Cowie.*—There are two or three things about which I wanted to ask your Eminence. Do you object to the teachers being certificated of necessity?—Well, you know that is not a question of religion; that is a question of practical economy or practical policy. In my opinion I think it is not necessary to have them certificated; they can go on very well without certificates; but that is an opinion of my own.

27436. Would you approve of a system of payment by results, as in England?—I think it would be very good to have payment by results in the greater part of the country where there are good large schools; but in some parts where the people are very poor, and the schools badly attended, it would be hard to pay the master by that standard, because you cannot expect great results in a very poor part of the country or in a very poor school.

27437. In that case, if the teacher is to be paid a fixed salary, ought he not to show in some way or other that he is competent to teach a school?—The children ought to be examined, and the teacher ought to be called to account if they are not properly trained. In Dublin there could be payment by results, because there is a population to supply large schools, and the children can attend, at least a large number can attend, and receive proper instruction.

27438. Lord *Clonbrock.*—Does your Eminence think that the payment by results might form in the country parts a supplement to the fixed salary?—I think any arrangement that might be made upon that head has no bearing upon religion; and I have been endeavouring to keep to the religious view of the question as closely as possible. However, this is a matter I think of economy, and it would be well that the most economical way should be adopted, having regard at the same time to the way best calculated to promote progress in study. A master who has to account for results, and to show that his children are gaining some benefit from his lectures, would be more atten-

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tive to his duty; and the parish priest, or whoever may be manager of the school, would be likewise more anxious to have a good attendance of children, and to excite a greater desire for study. I think some consideration of the results would be very useful.

27439. Rev. Mr. *Cowie.*—Do I understand your Eminence to mean this, that provided your schools are secured the full teaching of the religion of the children, the financial details by which the system should be worked out, would not be a matter of so much importance to you?—What we look to principally is to have a full and free religious education given to children, and that besides they should get a good secular education. As to finances, if you will allow me, I will read a paragraph from a letter of the Irish bishops to show what their views are upon that subject. The paragraph is from a letter addressed to Mr. Cardwell in 1860:—

"*The Separate System not opposed to the proper management of the Public Funds.*—We now come to the third assertion, that we are anxious for the separate system with the view of securing to ourselves the management of the funds allocated to educational purposes. The Protestant Primate of Ireland, Lord G. Beresford, in a published letter, says that the Catholic Bishops have been asking 'for separate grants of money from the State for the purpose of maintaining schools under the exclusive control of the prelates of the two churches:' and the Presbyterians, in their General Assembly, deprecate 'the proposal made by the Roman Catholic hierarchy of a separate grant, under their own irresponsible control.' These charges do not require to be refuted, as our memorial expressly states that 'we do not entertain any desire to interfere in the remotest degree with the proper management of the public funds, over which the civil Government should exercise control.' But it is necessary to refer to an observation in your letter which seems to bear upon this subject.

"In the fourth paragraph you say, 'Parliament assigns a considerable sum to the purpose of National education; and as this sum is drawn from taxes contributed by all, so it is devoted to an object in which all are equally concerned.' If these words mean that no funds derived from the public taxes can be applied to schools in which any particular religious tenets are interwoven with education, we cannot admit their accuracy. The maxim contained in them in this sense is at variance with the example of England and the colonies where not only Protestant, but also exclusively Catholic schools receive aid from the common taxes, without exposing the State to the charge of partiality or injustice. But if the meaning of the passage be, that all those who contribute to the taxes have a right to share in the advantages derived from them, we cordially agree in so fair a principle, admitting that not only Catholics, but all other religious denominations may advance a claim to participate in the educational grants of the State, the several classes receiving assistance according to their respective wants and their numbers; not for the purpose of establishing proselytizing schools, but to enable them to educate their children in their own religion. No aid ought to be granted to aggressive or proselytizing schools.

"*Government Interference in Education ought to be merely Financial and Inspectional.*—And here let us ask would it not be wise of Government to restrict its interference in regard to education to the granting of pecuniary assistance and to financial arrangements, and to inspection as far as it serves to secure the proper expenditure of the public money? A Government consisting of persons professing different and contradictory opinions, and a legislative body to which Jews, Unitarians, Socinians, Baptists, Presbyterians, Anglicans, and Roman Catholics, are equally admitted, cannot safely interfere in forming the mind of youth, a task not to be accomplished without inculcating special religious doctrines. Wherever the State has taken into its hands public education, and especially in mixed countries, its failure has been complete. The example of Prussia is instructive, which, obliged to abandon its schemes of State education, has begun to restore its legitimate functions to the Church. The State ought to encourage the progress of every branch of knowledge, and can do so effectually by rewarding and promoting merit, by exciting emulation by competitive examinations, and by watching over the legitimate application of the funds allotted to education, without going farther. It ought not to educate, or assuming the functions of the schoolmaster, to walk in the footsteps of the first French Republic, that declared all children to be the property of the State. The functions of the Government, or of any Government Board ought to be merely financial and inspectional. If any public Board, especially a mixed one, undertake to give religious and moral lessons to the country, as the National Commissioners have done, it intrudes into the domain of religion, outstepping the boundaries of its own legitimate sphere of action, in opposition to the maxim 'Render unto Cæsar the things which are Cæsar's, and to God the things that are God's;' Matthew xxii. 21."

27440. May I ask your Eminence if you think that the letter of Mr. Chichester Fortescue to the Board was at all written after consultation with the Roman Catholic Bishops?—I know I never was consulted; I can answer for myself, and I am not aware that any other bishops were consulted.

27441. You are aware that it referred very much to the question of training teachers. Would the provisions proposed by Mr. Fortescue in that letter, do you think, be acceptable to the Roman Catholic prelates now?—Some of them would, I think, be very acceptable. Mr. Fortescue's plan allows private individuals and communities to establish training schools on condition that accommodation for twenty pupils should be provided in the institution, and that a National school should be annexed with sixty or eighty scholars in it. These conditions being fulfilled, the Government would pay the expense of the pupils in training. Thus far the plan would be very acceptable, because it would open the way to have denominational training schools established immediately, and the ordinary schools attached to them would, of course, be equally denominational. Mr. Fortescue's plan provides also for establishing boarding schools for different denominations in connexion with the model schools or with the model training schools, and giving chaplains to those model schools, leaving the mixed teaching just as it is in them. I think that would not be satisfactory.

27442. You would not like to undertake any responsibility in connexion with the Marlborough-street schools?—I would not. As long as the mixed system continues I would not allow any Catholic chaplain to act under the Board in connexion with the model school, because the presence of such a chaplain would be an approval of what I and the other bishops condemn.

27443. May I ask your Eminence another question. It has been brought forward here as a sample of the divided state of opinion amongst the bishops, that some of them have withdrawn the children from the model schools, and others have not. Now, your Eminence has withdrawn the children at Athy, but has not withdrawn them at Marlborough-street. Can you give us any explanation of the reason for your different treatment at the two places?—I think there is a very good reason. In one place you may have provision sufficient for all the children in denominational schools; in another place the case may be different. In Athy, for example, there is a very excellent convent, and there is a school of the Christian Brothers; the town being small, these two institutions are quite sufficient to give a good Catholic education to all the poor children. I think there are between 500 and 600 children in the nuns' schools, and about 230 in the Christian Brothers' school; and that is a very good number for such a town as Athy. So they are very well provided for without running the risk of losing their faith or exposing themselves to danger in the model school. Here in Dublin the number of children is so great that the purely Catholic schools are not sufficient for them, and hence it would be a hardship to keep them altogether from model schools. But in a short time the children will have no excuse for frequenting model schools. Every year new schools under religious control are opened, and the Catholic children are gradually going to them in preference to mixed schools. I think in the West Dublin mixed Model School there used to be about 800 children; and now I think they are reduced to about 300. Here, in this vicinity, the Christian Brothers opened a school the other day in Brunswick-street, in St. Paul's parish; and there were 340 children within ten days in it. We are preparing another school just now at Strand-street, within a few perches of this, for the Christian Brothers, which will hold 600 children. Another great school to be con-

ducted by the same brothers, is about to be opened in the parish of St. James. As soon as these schools shall be in full operation, the Catholic boys of their own accord will leave the model or mixed schools, because they will get elsewhere a good religious education, and generally a better secular education under the Christian Brothers, without any danger to faith.

27444. May I ask—perhaps I ought not to ask—whether your Eminence put the teachers of the model schools here under any religious disability?—We did not put them under any religious disability in Dublin. They were told that mixed education and mixed model schools were dangerous to Catholic faith, but nothing more was done to control them. They were left to act on their own responsibility, and according to the dictates of their conscience.

27445. Were they refused the sacraments?—There was no diocesan decree excluding them from sacraments. But if any priest found that they were doing mischief, or acting in a way to injure religion, of course he would refuse them absolution. In some instances the presence of a good master in a model school may prevent evil, and I have heard of one prelate who allows Catholics to remain as teachers in a model school, whilst he prohibits Catholic children to frequent it.

27446. Mr. *Dease.*—I wish to ask your Eminence one question about parental right, arising out of this examination. If you regard the matter from a political, as distinguished from a religious point of view, would your Eminence admit the full right of a parent to choose where his own child should be educated?—I have been endeavouring to explain that point several times. If a parent be intimately convinced that his own religion is the true religion, and holds to that religion, and is a practical professor of that religion, he ought to get his child educated in his own religion; and if he do not, he is acting against his conscience, and guilty of a sin. A Catholic is persuaded that his own religion is the true religion, and he is obliged then, in conscience and in duty, to get his child educated in that religion. I suppose if a man has no religion, he will imagine that he is not called on to make his son better than himself.

27447. Can the State be expected to recognise any right over the child as to the mode and place of its education except the right of a parent?—The State with us professes to let every parent send his children to any school he selects; of course, parents are bound in conscience to send their children to a proper school. I have said that the State with us professes not to interfere in the selection of schools, but, however, it actually interferes by giving large subsidies to certain schools, and granting premiums for attendance, in this way, a great indirect influence is exercised over the choice of parents.

27448. Is not the right that the Church claims of educating Catholic youth an indirect right exercised, as your Eminence has just put it now, over the conscience of the parent?—It is exercised in the same way as every other right which the Church has to prevent parents from doing anything contrary to conscience. The Church has a right to insist on the observance of the laws of God. If a parent acts contrary to what he acknowledges and believes to be the law of God, he commits a sin, and the Church has a right, or the pastors of the Church have a right to prevent the parents, by moral teaching, and by the exercise of their spiritual powers, from committing that sin.

27449. Would a Catholic be permitted habitually to frequent the sacraments of penance and the holy eucharist if he persisted in exposing the morals of his child to serious risk of contamination?—If a person exposes his children to the risk of moral contamination he cannot receive any sacrament. Suppose there was a parent who put his child as an apprentice in an establishment in which great immorality prevailed, and children were taught to blaspheme, and to act improperly in every way, and if the parent, knowing that, continued to keep his child as an apprentice there, the pastor would be obliged to warn him of the guilt he was incurring in doing so, and refuse him absolution if he continued to leave the child exposed to perdition.

27450. Would his offence be, in the eyes of the Church, of a similar nature to that of the Catholic who wilfully persisted in exposing his child to the danger of weakening, and perhaps losing his faith?—The parent who puts his child in a place where he cannot avoid contracting immoral habits, is guilty of a great offence in the eyes of God and the Church. The parent who exposes his child to the danger of losing faith, without which it is impossible to please God, is guilty in the same way. In individual cases, of course, there may be circumstances which would increase or diminish the responsibility.

27451. There is another point with regard to the training of teachers. Are not the teachers in ordinary schools—Catholic teachers under Catholic managers—expected generally speaking as a part of their duty, to aid in giving religious instruction?—Yes, they generally teach the Catechism. I think they are always required to do so where the parish priest, or a lay Catholic, is manager.

27452. Would it not be very desirable that teachers, part of whose duty this religious teaching is to be, should have a special instruction for such teaching?—It is of the greatest importance that they should be specially instructed in religion; in other countries the day's work in training schools commences with religious instruction. It is evident that there should be special religious instruction for the teachers who have to instruct others; but whilst the mixed training schools are kept up, this most important part of education must be neglected.

27453. In fact is it your Eminence's opinion that such training is impossible except in a denominational school?—I think the teachers cannot be properly trained in religion except in a denominational school. They must be trained both in the practice and in the theory of religion—that cannot be done where there is a mixture of teachers and pupils of different religions, and where the practices of one religion cannot be introduced without giving umbrage to the followers of another creed.

27454. Is your Eminence of opinion that it would be desirable that schools under the management of the Christian Brothers should be able to receive aid from State grants for educational purposes?—I think they are very well entitled to every aid. The Brothers are among the best teachers in the country, and I think it is a very great reproach to an enlightened Government to exclude such men—and such deserving men—from any grant from the State, or to adopt any system that would exclude them.

27455. Is your Eminence aware whether the Christian Brothers have an objection, or whether it is contrary to their rule to submit to external inspection?—I suppose they would not have any difficulty in submitting to what I was proposing—inspection in financial and in literary matters. But they would not submit to inspection in anything that would interfere with the internal management of their own community, or with their religious teaching.

27456. But in case they were to object to submit themselves to external inspection in literary matters, could it be expected that a grant would be given to their schools unless the ratepayers of the country had that security that the Christian Brothers were giving value for the State grant?—At present, without any inspection, every one knows—the Government and ratepayers know—that the Christian Brothers give an excellent education to their pupils. Public opinion is an excellent criterion of the merit or demerit of a school. Hence, without inspection, the character of the Christian Brothers' schools could be very well known. However, I believe they have no objection to inspection of their schools or pupils, or examination in secular matters. But they would have an objection to anything that would interfere with their rules, or with religious teaching, or their system of instruction.

27457. I am not aware whether your Eminence has

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been asked any question on the subject of compulsory education; but would you object to or be in favour of any legislation that would make education compulsory here, as it is in Prussia?—I object altogether to anything that limits the liberty of the subject, for I think that it does mischief to the country. A passage from Mr. Mill's Philosophy will illustrate what I mean: "It is not," says he, "endurable that a Government should either in law or in fact, have a complete control over the education of the people. To possess such a control and actually to exert it is to be despotic. A Government which can mould the opinions and sentiments of the people from their youth upwards, can do with them whatever it pleases." These are the words of Mr. Mill. It shows that he does not wish the Government to interfere so far as to exercise control or compulsion in regard to education. In Prussia, where they have a compulsory system, the people complain of it as very oppressive in many cases. It would be good in some instances, for example, in regard to the children of beggars and vagrants. If people of that class were compelled to send their children to some school to take them off the road, it would be a great advantage. But, in general, freedom of education ought to be upheld.

27458. Mr. *Sullivan.*—In case it were deemed necessary to carry out the present system of paying teachers personal salaries—you are aware that personal salary would be determined by their own education, by the standard that they had attained—does your Eminence think that there would be any objection to apply the rule of examination to all teachers, in case they receive salary whether religious or otherwise?—I think it would not be necessary. I would introduce the law of Canada, which expressly exempts the religious orders, nuns, Christian Brothers, and priests, when they take charge of a school, from examination. But then they should show afterwards by their results that they were good teachers. That is the law of the parliament of Lower Canada, which is mentioned by Mr. Frazer in his report on education.

27459. The case of Canada is not an exact parallel, because here the greater part of the salary is paid as a personal salary to the teacher himself, and is paid according to his attainments. If the test of examination be not applied, and the Christian Brothers refuse to be examined, they can only then demand payment by results; and that would be looked upon as a grievance, would it not?—Well, I think not. The Christian Brothers would be satisfied to be paid by results because their schools are so very well conducted that they would be sure to get a high salary; but I do not think there is any difficulty about paying the community, because one person represents them, and it is no business of the Government whether that money received by one person is divided with others or not, provided the children be well taught.

27460. That would apply to the payment by results—it does not matter to whom it is paid, it is given to the school; but in the payment of direct salary to the teacher for the services of the teacher, it might be paid to the superior, but certainly for the services of an individual teacher?—One individual could be put over the school, if it could not be managed otherwise. One of the brothers could be put over the school, and let him be examined if it be necessary, or if it could not be managed otherwise. But, where the character of the schools is so well established, I do not see any necessity of examining the brothers.

27461. And let him then receive his salary in proportion to his acquirements?—That is what is done in France, and I believe it is done in England.

27462. Would your Eminence extend that to the case of nuns?—Nuns manage their schools very well, and I do not think they require to be examined. It is very inconvenient for them to be going out of their convents to be examined. If it were a mere matter of examination by writing, I suppose there would not be much difficulty, but I look on it as unnecessary, where the results show that the school is good. I say the same of Christian Brothers.

27463. But that is a matter of detail. I speak rather of the general principle. Would it be fair or otherwise for the nuns who teach to forego the advantage of the personal salary which is given to the lay teachers, when by a simple examination they may be entitled not only to that, but to the actual results of their teaching?—The examination proposed is, indeed, a matter of detail and expediency; and I am persuaded nothing of the kind should be introduced without necessity. However, in France and in other countries nuns submit to the examination. I think such examinations are quite unnecessary when the general results prove that the schools are excellent.

27464. In principle, therefore, your Eminence does not see any difficulty?—I think it is an inconvenient thing to carry out. When you have highly respectable and excellent persons teaching, and when you see such excellent results from their teaching, I would rather exempt them from the examination. I do not think the nuns themselves complain of the way in which they are paid now, but I think it is an unfair way still. I do not think that they get a salary in proportion to their exertions and to their numbers; but I would rather let them remain as they are than call on them to submit to an examination.

27465. Rev. Mr. *Cowie.*—But is it not the fact that the Sisters of Mercy vary very much in their capacity as teachers, some are very good, and some are not so good?—There may be a difference between teachers under every system. I dare say if you go into Trinity College you will find that among the professors, some may be perhaps of the first-class, and others inferior. It is the same in every teaching body.

27466. Do not the children in many cases resort to the convent schools on account of the kindness and goodness of the nuns, without much reference to their teaching power?—I think both motives act on the children in regard to convent schools. They are treated with great kindness, but at the same time they are well instructed. Some conventual schools are far superior to others in literary matters, but in all of them one great advantage is secured. The children are made to conduct themselves with great propriety, and taught to keep themselves clean, and to be cautious about company, to be humble and modest; they are quite different from children running wild without anyone to attend to them. Then there is another consideration with regard to the children, that a great many more of them attend nuns' schools than would attend a lay school, and they attend more diligently. Besides these advantages, the children are always well instructed in religious matters by the nuns, and trained up in practices of prayer, and the exercise of virtue.

27467. Mr. *Sullivan.*—With regard to the Central Training School, it has been proposed to maintain that school, and to grant boarding-houses for the different religious persuasions. Would the maintenance of that central school in its present form, with those boarding-houses attached, under the care of Catholic clergy, be deemed a satisfactory solution of the question?—I think not. I think it would just produce as much discord in the country as we have at present. I do not think it would be satisfactory at all. You must have separate denominational training schools. The training schools should be like in character to the general schools throughout the country. If the ordinary schools be denominational, the training schools should be denominational; and it is one of the contradictions of the present Board, that there are more than 4,000 schools under Catholic teachers, and unmixed, while the training school is mixed, and has not any Catholic distinctive element in it.

[Adjourned.]

SEVENTY-THIRD DAY.—DUBLIN, SATURDAY, MAY 29, 1869.

PRESENT:

The Right Hon. The Earl of POWIS, *Chairman.*

Rev. DAVID WILSON, D.D.
Rev. BENJAMIN MORGAN COWIE, B.D.

WILLIAM K. SULLIVAN, Esq., PH.D.

GEORGE A. C. MAY, Esq., Q.C.
D. B. DUNNE, Esq., } *Secretaries.*

JAMES H. OWEN, Esq., sworn and examined.

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27468. The *Chairman.*—How long have you been architect to the Board of Works?—I have been architect thirteen or fourteen years I think, but I have been about twenty-one years in their employment altogether. My father having been their architect before me, and I having learned the profession in his office, I have been engaged the whole time. I have been in the profession more or less in the service of the Board, though not paid by them longer than the time I mention.

27469. Were the original plans of any of the existing model schools designed by you?—Yes.

27470. Can you mention some of them?—I think I may say I designed them all through; some of them were executed during the time my father was architect of the Board. I had almost exclusive charge of that business. They were the model schools at Cork, Omagh, Newtownstewart, Carrickfergus, Parsonstown, Monaghan, Londonderry, Enniscorthy, Sligo and Lurgan. Newtownards school was built under the superintendence of the Board of Works, but the plans had been made before the transfer of the business to them.

27471. Are the clerks of works throughout the country subject to your control, or are you responsible for the way in which they discharge their duties?—I am responsible.

27472. Does the duty of seeing that they do their work properly and efficiently, and of reporting them if they do not lie in your department, or in that of Mr. Stack, the chief clerk?—It properly lies in my department, but in order to save time a great many communications go direct to these men from the Secretary's department stating that particular buildings are to be inspected. It is merely an order to inspect, there is no professional instruction to accompany the order, and the order goes direct from the Secretary's office. Of course they do not know whether the order is obeyed or not.

27473. Do not the clerks of the works report to you what orders they have received, and whether they have completed them or not?—They now send up a sort of diary, a monthly report, and that states all the places that have been inspected. We compare that list occasionally to see whether the men are visiting places and not sending up reports.

27474. When any instructions are sent directly from the chief clerk's office to clerks of works to inspect or report upon particular buildings, is any communication made to you?—Not of any ordinary executive work. If it were anything of importance there would be a communication made.

27475. Have you any means of knowing what orders of this sort have been given to the clerks of works?—No, my lord.

27476. May not the execution of these orders to inspect different places occupy a considerable portion of the time of the clerks of works?—It does occupy nearly all their time.

27477. How can you be responsible for the due employment of their time by the clerks of works if orders can be sent to them from another branch of the office of which you are in no wise cognizant?—Cases may arise in which there might be an excuse for a man doing things he ought not to do, or leaving undone things he should do, but we have several checks upon them. For instance, a clerk's bill for travelling expenses must come up and be certified in my office, and that is always compared with the reports that come up of the places he has inspected. They have a great deal of inspection to do without receiving orders at all. A man would perhaps have 150 minor schools along with other buildings, and we don't require him to refrain from visiting a school until he gets a special order to go. He is held responsible for the whole of the schools of the district being in good order. The orders to inspect would be generally in cases of new buildings.

27478. In this diary the clerk of works sends up to you, does he specify which of his journeys have been undertaken by directions from the chief clerk?—No, my lord, I think not.

27479. If you want to check or tax his bill for travelling expenses, have you any means of getting any information from the other side of the office as to what they have ordered?—I could get that information at any time if I thought it necessary.

27480. Do I understand there is no usual mode established of your acquiring that information?—It is not a part of the routine that we make such an inquiry. We take it for granted the man has had business to do in going to a certain place from their own knowledge, and on requisitions from local officers not belonging to the Board of Works. Frequent inspections are made upon such requisitions. For instance, a collector of customs would have authority to call the attention of our clerk of works to works or repairs that may be required. It is the same with respect to inspectors of National schools. It is part of our system that a clerk of works shall receive and act upon information that certain works are wanted and that certain buildings are out of repair. Without waiting for orders from head-quarters, he often writes out a specification and gets tenders for works.

27481. That is for casual repairs?—The ordinary maintenance of buildings I call them.

27482. In that case does the clerk of works report to you at whose instigation he has given those orders?—Not as a rule, not necessarily. He uses his discretion in the matter to explain if he got the information from any party, or if it was merely from his own knowledge he thought the work was necessary.

27483. Would it not be desirable he should report more fully to you, and that when applications are made to him on these matters he should state to you from whom they came?—That statement I should say always carries in a case of anything of importance, but their work is to a great extent the mere maintenance of buildings.

27484. You will see at page 620 of the evidence given before this commission a list given in by Mr. Stack, the chief clerk of the Board of Works, of the National school houses for which grants have been made, and which are either in course of construction or the plans for which are in course of preparation?—I see it.

27485. Are there many of these applications made in the years 1867 and 1868, but not yet completed?—I really cannot answer the question; in the majority of instances these buildings are carried on by local parties. We have merely to see that the work is properly done, and pay the amount of the grant when the work is finished. It is not like a contract with a builder where we tie a man down to a particular time. In many places it is a great convenience to the parties, especially to clerical patrons, to spread the work over a long time. By so doing they save a great deal of

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cash outlay, for they get subscriptions in kind and in labour from farmers. If we were to tie them down to time, this assistance would not, generally speaking, be available. It is their interest to get the school built. All we have to do is to see that the work is properly done and pay the grant.

27486. In the cases of vested schools, is the proportion paid by the Board of Works, or by the National Board, two-thirds of the entire cost?—Two-thirds; not exceeding the amount of a certain fixed scale, proportioned to the size of the school.

27487. Look to Table D, put in by Mr. Stack, and explain why the amount of the grant is there stated to be only one-third of the amount of the whole cost?—I see it, and it is quite new to me. I thought the grant was invariably two-thirds; I knew in one case which I see given here, that the proportion was different, but, with that exception, I was always under the impression the grant was two-thirds.

27488. You are not able to explain that?—I am not.

27489. In those cases in which the total cost of the school is less than the original estimate, do you take any steps to secure that the Government should receive on their grant of two-thirds their proportion of the saving?—If the Board are themselves expending the money, which happens in some instances, especially in out-of-the-way places, the rule has been to divide the total cost, irrespective of the estimate into three parts, and give the patron credit for any saving there is on his one-third. We never, I think, have exceeded the amount of the estimate, but if there is any saving, we give the patron the benefit of it. There may be an instance or two, but I don't remember one in which the patron has asked for less grant.

27490. On what principle do you not secure a proportionate share of any saving to the State?—I think the thing is in this way, that the State has made a bargain with a patron—if you will erect a certain building, according to plans and specifications, we will give you a certain sum towards the cost. It would be a very difficult thing to prove, and frequently a very dangerous principle to go upon, to attempt to prove what was the proportion between the actual cost and the estimated cost. There are many places in which such a principle would open the opposite, "Oh, your grant is not two-thirds of my actual outlay, you must give me more."

27491. Rev. Dr. *Wilson.*—What becomes of the rule in that case as to the proportion to be paid by the State—is it totally ignored?—No, I think it is practically adhered to, because the grant is in every case founded on an estimate, definite plans, and definite specifications, and two-thirds of the amount is given and no more.

27492. The *Chairman.*—When the work is executed by the patron is he not obliged to send in the accounts for you to certify in order to receive the Government money?—No, I have never known an instance of it.

27493. Is the money paid to him by the National Board or by your Board?—By the Board of Works, The amount is voted for us by Parliament.

27494. Do they pay the Government money to the patron simply on a report that the building is completed?—Yes.

27495. Rev. Dr. *Wilson.*—Would not a practical adherence to the rule be the refunding of a proportionate share to the State?—I think it would raise very great difficulty. For instance, in the case of a country clergyman of any persuasion getting this and that assistance in kind, it would be an exceedingly difficult thing to measure the exact value of it.

27496. The *Chairman.*—Would the buildings be better executed if the Board of Works were in all cases to insist on doing the work themselves, as they give two-thirds of the money?—I have no doubt they would, without at the same time meaning that they are badly executed at present. As a general rule it is good rough strong work.

27497. Who makes the estimate in the case of a new school to be built as a vested school?—I think there is, practically speaking, no estimate ever made. We never can get the old plans of vested schools carried out for the amount of the estimate. There has never been an instance of the Board being able to carry out these plans themselves. We are obliged to simplify them very considerably in order to get them done for the money, I mention that as showing that so far as we have the means of knowing the estimate is an exceedingly narrow one.

27498. Is the estimate insufficient?—I should certainly say it was if the Government were to build all the schools upon the old plans.

27499. Have you one estimate for all parts of the country?—There is a schedule applying to all parts of the country and to schools of all sizes.

27500. Is there not a wide difference in the cost of building in different parts of the country?—There is very considerable.

27501. Then what is the use of having one estimate for all parts of the country?—It might be more accurate perhaps to have a separate estimate for each separate school, but it would enormously increase the labour of the department, and would also, I think, increase the Government expenditure.

27502. Suppose a patron writes from any particular place, say the county Down, to say he desires to build a vested school for a given number of children, and requests to know what the cost would be, how should you proceed in your office?—The rule would be to send him the printed plans and specifications, unless he wished to have the plan varied.

27503. What steps should you take to furnish him with an estimate of the cost?—That would be fixed according to the size of the school.

27504. Would it be fixed without any communication with the clerk of works in the neighbourhood to know what would be the fair price of the work and the price of materials?—The clerk of works would always inspect the site of the proposed school, make his arrangements as to enclosure, and his estimate for the work, and then the grant would be offered—we will give a grant of so much towards that particular school.

27505. Supposing an application comes in from a place in the county Down to know what the cost of the school for a certain number of children would be, would your estimate be sent to the applicant from Dublin or by the local clerk of works?—From Dublin, a printed estimate applying to the particular class of school he is going to build.

27506. Rev. Dr. *Wilson.*—Does your clerk never inquire as to the probable cost in the immediate district as compared with other districts of the country?—He must from his experience of the locality be a thoroughly good judge of the value of work in the district.

27507. But is that at all taken into account in your estimate for that district?—It is not. We know from experience that there can be very little saving in carrying out these schools if everything were put down with the money value; and we know, as I said, from our own experience, that we cannot get contractors, generally speaking, to build those schools at the rates.

27508. The *Chairman.*—Supposing a patron asks you to build a school, he contributing his one-third quota, how is the surplus defrayed?—What we have always done up to the present time is to simplify the plans, taking unnecessary expenses out of them, and rather improve them, taking out cut-stone barges to the gables, and such details as that.

27509. If these are improvements in the plans why do you not adopt them generally?—They are in process of being adopted. A great many schools in the county Kerry very recently are in progress of being built upon a modified plan to meet one particular case. I think it was that of Listerrick, where the school that was required was very large, and the amount of grant that would be given very small in proportion to it. I don't know what was the reason, but I was informed that the usual proportionate grant to the number of scholars could not be given in that instance. It is one of those in Mr. Stack's list in which he says only one-

third of the grant was contributed. If the patron lodges his one-third of the estimated cost to the credit of the Board the Board proceed to carry out the work.

27510. In the case of an application for a new school, what time generally elapses before the plan is sent from your office to the local manager?—That I cannot well answer, for I don't think there ought to be any delay whatever. There does frequently occur an apparent delay in the interval between the applicant knowing the school is approved of, and the lease being signed. I know two or three instances where on making inquiry I found that though the applicant had been informed his application was approved, yet from the lease not being completed of course no step whatever could be taken as regards the building.

27511. But supposing a person applies for a new school, how long is it before the plan is sent from your office to him?—The application would be made to the Education Board, and until the Education Board send to the Board of Works a statement that the lease is completed and that the school may go on, we don't know anything of the case except that our clerk of works has made an inspection, and a report for the information of the Education Board. But so soon as we receive word from the Education Board that the case is complete, then by that post or the next the plan ought to go out unless it is a case where new plans have to be made. Where I have to make new plans I think we have them generally out in time, varying from ten days to a month, according to the pressure upon our drawing office.

27512. When the manager has got the foundations into the level of the ground, he is required to notify this to you before proceeding farther, that you may inspect them?—Yes.

27513. Within what average time would your clerk of works be able to inspect and report to you?—He certainly ought to be able within a couple of months, I mean by that he would not go off a long journey, thirty or forty miles, to inspect one particular job—he could wait until he had got something else farther on the road, or in the neighbourhood, so as to save his own time. And the clerks of works often drop in upon these new buildings, without notice, if they happen to be in the neighbourhood.

27514. Is the manager similarly required to report when the building is ready to receive the roof?—I believe so. There are written instructions to the manager requiring him to give notice of these various stages.

27515. Might a similar delay of two months take place before the visit of the clerk of works?—It might, but the clerk of works ought to be able to have his district so arranged that he would always have something in the neighbourhood to make it worth his while to go there.

27516. Is the report that the foundation or the roof is ready for inspection made to the clerk of works, or is it made to you?—Sometimes to the clerk of works, but more correctly to the Secretary's department. The clerk of works and the patron generally come to know each other from the first inspection and they communicate.

27517. Is any return made to you of those demands for inspection by the chief clerk's office in Dublin?—No, I think they send them direct to the clerks of works.

27518. Am I to understand that is another point in which there is a divided empire over the clerks of works between the architect and the chief clerk?—I should say, my lord, almost the only point. It is the one I was referring to previously, for it would not happen once in twelve months that there would be any other communication to the clerk of works in reference to these schools, unless there was some fault found by the education department that things were left undone or neglected.

27519. Would not the progress of works be facilitated if there was more communication between the two sides of the office?—No, my lord, I think it would be rather retarding if it were necessary for me to have a staff of clerks to keep up a correspondence of the kind.

27520. Are there any repairs outstanding now for which demands were made upon you during the year 1868?—Some were outstanding up to a few months back, but I don't think there are any at the present moment. We were very unfortunate in one of our district clerks of works.

27521. Do you think it would be possible for your department to undertake the repair of the non-vested schools, which now are little short of 5,000?—I have no doubt of it; but not without very considerable increase of hands. At present there is not an individual in my department that is not overworked. Our clerks of works, three or four of them, have been invalided this winter, and in former years from the very work they had to go through.

27522. Do you think these repairs could be conducted as economically by you as by some local authority such as the county surveyor?—I should get them done in most cases very much cheaper than any local authority would.

27523. Do you think you would get them done more cheaply, including the expense of the additional staff you would require, than if they were done under the control of the grand juries?—I hardly have data enough of my own knowledge to be able to answer the question; but I know we get our work done, and maintain our buildings—at least we think so—at less cost than the War Department.

27524. Mr. Stack states that out of 574 schools that you repair, about 200 apply to you annually for repairs. Do you consider that would be a fair average for a series of years, or that that merely refers to one particular year?—I should have thought that Mr. Stack rather meant, that out of the total number of schools there is about that proportion on which our clerks of works make special entries annually. The others go down as so many schools at £1, or £2, or £3 each, to pay for whitewashing, repairing broken glass, or ordinary trifling repairs of that kind.

27525. Was the southern or Cork district subdivided on your representation?—It was.

27526. Had the necessity for that subdivision long been apparent to you?—I had been aware of it for some years past.

27527. What was the reason why you withheld a representation to that effect for so long?—I cannot say it was withheld. It was not specially with reference to that district. That was one of the hardest; but they were all too hard.

27528. Has any other district been altered?—There has been one additional officer appointed, and the work is now divided amongst six, which used to be done by five.

27529. Does that additional district relieve more than one officer?—It relieved all of them but the one in the Belfast district. But the Ballinasloe district clerk of works tells me now that the change made in his case proves to be no relief to him at all.

27530. Am I to understand that when that additional district was created, every district was altered except the Belfast one?—Yes, my lord.

27531. Are you familiar with the Kilconnell case, in which so long a delay took place in furnishing the National Board with the plans and estimates for the enlargement of the school building?—I do not know the details of that case at all.

27532. Have you no periodic inspection of a list of works in arrear, or means of ascertaining what works are in arrear, so as to prevent such great delay as occurred in that case?—We have recently established such a thing, but it is not at all easy with nearly 1,100 buildings in charge to follow up all of them.

27533. Mr. Stack in his evidence has stated to us that it was not the habit to require the district clerks of works to send a report at the end of each of their tours of the state in which they found the different buildings. Would it not be desirable such a report should be made to you?—It is made now. That is, the diary I alluded to in a previous answer.

27534. Rev. Dr. *Wilson.* When did that arrange-

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ment begin?—I cannot say exactly when, but it arose from matters in that district.

27535. The *Chairman.*—Do the clerks of works besides the diaries send in annual reports of the state of things in their districts?—Each clerk sends in to me every year an estimate of the cost of maintaining every building in his district for the year, also of the cost of the works that are outside the maintenance charges, and that specifies everything over £4 or £5.

27536. Is it your habit at the end of the year to call for a return showing what buildings have been completed?—No, because we know what are completed by the fact of our having paid the amount of the contract for the work.

27537. Do you ever check the one against the other so as to see what work is in arrear?—Yes; I do not do it personally, but the surveyors of buildings, who are intermediate between me and the clerks of works, compare these lists.

27538. If a district clerk on his tour orders small repairs, how soon does he send in to you an account of the money which he so directed to be expended?—He ought to send it in when giving the order, but the more usual course for them with small repairs is to call on some man in the neighbourhood and make a contract himself with him. I mean for the repair of a breach in a roof, and small matters of that kind.

27539. How often does he report those things to you, that you may be able to check those small items of expenditure?—In each individual instance. There is no keeping a running account with any particular building.

27540. Do managers often apply to your branch of the office for small repairs after storms?—I presume they do. I am not quite aware of it personally. I know we often get up bills of that kind.

27541. Would such applications if sent to Dublin properly come to you, or would they go to the chief clerk's office?—I think they would invariably go to the chief clerk's office; but these applications I am pretty sure do go to the district clerk of works.

27542. Are you aware it was once proposed to give the teachers a small annual sum for keeping windows in repair, and keeping the school-house whitewashed, and doing such like small matters?—It was proposed.

27543. Are you aware of the reason why it was not thought desirable to adopt that proposal?—No, I am not.

27544. Do you think its adoption would conduce to economy?—I really think it would; but one of the difficulties that struck the officers of my department was that it would be difficult to enforce the doing of these repairs.

27545. Would it be difficult to withhold the payment of the annual sum until they were done?—I think myself it would be better for the Board of Works to keep to their present plan of having no money dealing with any officers but those who are immediately in their own department.

27546. If a clerk of works visits a school to which a farm is attached, and finds the gates out of repair over the whole farm, should he report that to you or to the Secretary's office?—He should report it to me, that is to say, if the report came up with the idea of the repairs being done by the Board, it would come up in the shape of a specification for approval in order that the work might be done, but if it were a mere matter of complaint that damage was done without it, being inferred that we were to get it repaired, then it would more naturally go to the Secretary's department.

27547. One of the Commissioners who visited the Dunmanway model school states that there is no privy to the teacher's house, and none suitable for the female teachers, can you explain how it came to pass that a model school for which the plans were made by the Board, and which was built under the supervision of the Board, should be defective in these particulars?—I should like to see the plans before answering the question, because there is a very great difference of idea as to what the real wants of these places are. I know that since we have had the work we have given precisely the same amount of accommodation which was adopted in the model schools, built by the architect of the Education Commissioners. We have had in many instances to give additional accommodation—separate closets for instance, for teachers. Sometimes applications come for water-closets inside the houses, and I always try to get the Board to avoid every one of them if I possibly can, they are such a cause of constant expense. In an out of the way place like Dunmanway you would, I suppose, have to send to Cork for a plumber to do any repairs that would be required.

27548. One of the Commissioners states that in Enniscorthy he found the girls and infants were displaced from their rooms on account of repairs not having been executed during the vacation. Can you explain why, in a case like that, the clerk of works did not take measures for doing the work within the vacation—the period of which he might have easily found out?—That pre-supposes it was the fault of the clerk of works, which I don't think it would be fair to presume without having the file of papers in the case before us. I have known cases in which the clerk of works has been in very good time with his specification, but there have been delays in sending out for tenders, which delays are not chargeable to the clerk of works. What makes me say this is, that the clerk of works is a remarkably steady man, and is always anxious to get his work done to avoid interference with the schools.

27549. You would admit, I presume, that in the case of extensive repairs to schools, attention should be paid to doing them in the holidays?—Precisely so; that is the rule of the department.

27550. Have the new plans which you prepared for ordinary schools, and which were submitted to the Board of Education been decided upon as yet by that Board?—I think not. I was inquiring about them some months ago, and I was told they had been referred back to the Board of Works to get an estimate made.

27551. Did you hear this casually or were you informed in the office that this back reference had been made?—I don't know how it was I got the subject renewed, and I then made inquiries myself as to where the plans were. I have not been able to find them.

27552. In point of fact, have they been sent back to your office?—I am afraid they must have been sent back, for they charge me with them, and yet I cannot find them. They are only tracings, and it is so easy for them to get folded inside some other document.

27553. Then is the whole question dormant?—Up to the present it is, but practically it does not press much, because building has got so much more expensive that we are obliged in almost every case to send out special plans from which those have been prepared.

27554. If you have reason to believe those plans have been returned to your office and there lost, why were not fresh plans forwarded at once to the National Board of Education?—My belief that they are lost only arose this very morning, for it so chanced that we were talking about—not with reference to this commission at all, but talking with reference to a school that was being built—and I asked the question if these plans had ever been found. I fully intend to get a new set made.

27555. Do the school Inspectors ever write to your branch of the office to state what repairs they have observed to be required?—Frequently. When I say to my branch of the office, I mean to the local officer who has charge of those districts. Never I should say almost is there any communication with the architect's office in Dublin, except with reference to buildings that are here in our own neighbourhood.

27556. Do you think it would be advisable that the Board of Works should be charged with the repairs of the non-vested schools?—I think the Board of Works would have no difficulty in undertaking the duty. It would be one, though, that would require some years for any one who undertook it, to get them into good condition.

27557. Would it be possible in any cases for your department to make arrangements with the county surveyor, where you had confidence in the individual officer, that he should execute small repairs for you?—He is never, I may say, a suitable man. In works of this kind it is far better to have a man who is not so highly educated, but has had a more practical education. Most of the county surveyors are civil engineers—very few of them architects.

27558. Has any arrangement yet been made by you for a supply of gas to the school at Glasnevin?—No altered arrangement. They have had a supply of gas for some years past from their own small gas work. There has been a question as to whether it would not be better to get rid of that work and give the Dublin Gas Company a contribution towards the price of a main. That is a question which is still to some extent under consideration. It has been revived within the last few days.

27559. We have been informed that some months ago one of the retorts there failed, and it became a question whether this retort should be repaired or whether the gas works should be abandoned and the supply of gas obtained from the city—has any decision yet been come to in your office as to the settlement of that question?—The Board decided to keep on the existing arrangement. We put in a new retort, and made no change, but very recently the gas company have revived the matter, and there is a new question which, I think, has not turned up before—namely, the extreme probability of a reduction of the price of gas in Dublin.

27560. Have the necessary repairs of the gas works at Glasnevin been made?—They have been maintained from time to time—kept in proper working order.

27561. Do you consider your staff at the present moment is sufficient for the work it has to do throughout the country?—It is not.

27562. Has any representation of the insufficiency of the staff been made by the department to the Government?—I think there has, but of course I should not know that.

27563. To what department would that representation be made?—I presume to the Treasury. In fact, I believe there has been a promise, sometime back, that a Treasury inquiry should take place into the department.

27564. Have any of the cheap £100 schools been built as yet?—I am not sure, but I think there have been one or two.

27565. Rev. Dr. *Wilson.*—The building of non-vested schools is usually carried on by local parties?—Generally speaking.

27566. Who are the parties generally?—The local manager or the patron.

27567. Now, is the proportion to be paid by the local parties invariably paid before the building is commenced by the Board of Works?—Invariably.

27568. You say that the patron lodges his one-third before the work is proceeded with—where does he make the lodgment?—In any branch of the Bank of Ireland.

27569. Who sees to it as a matter of fact that the lodgment has been made?—The Accountant of the Board of Works sends to the parties an authority for the bank to receive a certain sum of money and until the bank sends him that receive order, with their acknowledgment of the receipt, he takes no further step in the matter.

27570. On whose account is the money lodged?—The Commissioners of Public Works.

27571. As a matter of fact the Commissioners do not begin the building till the lodgment is made?—They do not.

27572. Have you not just said that to a large extent payment is made in kind and not in money?—That is in cases where the local people build the school. We prefer that the local manager should undertake the whole thing, for, generally speaking, he can get the work better done than the Board of Works can. They have advantages we cannot get—the free use of quarries and such things. In that case no cash passes till the clerk of works reports the school is complete; then we pay the grant.

27573. But you carry on the work and are responsible for the work from the moment it begins?—No; in the one case we are responsible—we contract with a man to do the work; in the other case, where the patron is building, we have no responsibility about the building whatever. If it is not a suitable building we do not take it off his hand.

27574. With regard to the payments in kind, who makes the valuation?—No one.

27575. So there may be payments in kind or not so far as you know?—Exactly so. We limit ourselves to the inquiry—is the building such as we can fairly and properly take off the hands of the parties who built it and pay the grant.

27576. Now, as a lodgment of payments in kind could not very well be made, do you think, considering the amount of money the State gives, it is desirable to continue such a state of things?—I think so; we find it works uncommonly well; there are very few cases in which we fail to take the schools off the people's hands.

27577. Rev. Mr. *Cowie.*—How many vested schools on an average are there built in the course of the year?—I could not say. We have for some years past taken a vote of £3,000.

27578. For the building of vested schools?—Yes.

27579. How much does each one cost on an average?—I would say the average grant could not be more than £200 or £230.

27580. How many do you build in the year?—I do not suppose we have paid grants for more than fifteen in the year.

27581. Have you for so many?—I doubt if we have paid so many.

27582. Did you design the model schools?—Those last built I did.

27583. Do you do that after receiving any instructions from the Board, or without any such instructions?—Under the instructions of the Board.

27584. What was the nature of those instructions as to internal accommodation or external appearance?—The Education Commissioners invariably supplied us with a schedule of the accommodation they required—for instance, the number of pupils in each division of the schools that were to be accommodated, and also with reference to residence. If anything was incomplete I asked for further instructions as to that. Then from my acquaintance with the schools I made a set of plans that seemed to me to suit the site.

27585. Is any instruction given to you from Marlborough-street about the expense to be incurred in building a model school?—There were instructions given, but none for the last few years. I think they have reasoned with themselves that the Board of Works were responsible for the accommodation being provided at a reasonable cost, and that they were responsible for seeing that the buildings were suitable in point of accommodation.

27586. May I ask you without any offence are you paid by fees or salary?—By salary I am sorry to say.

27587. Then you are not paid by any per-centage?—Not at all.

27588. Then it would not be a reasonable conclusion that any officer received any benefit from the large expenditure recently made on model schools?—I am perfectly certain it would not.

27589. Then why are model schools on so expensive a scale compared with the price at which they began?—The scale of the schools has been very much enlarged. The first buildings I designed for the Education Board were minor model schools. The arrangement at first was that for building five of those schools we were directed to insert an estimate of £10,000, but as we went on making plans it became evident £10,000 was no measure whatever of what the reasonable cost of those five schools would be. Some of these so-called minor model schools are very much larger than the old district schools.

27590. Did you receive any instruction from the Board that a model school was to be in design and

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arrangement a model for other schools in the country?—No, never.

27591. That idea is completely lost sight of, I presume?—Except in this way—we have always endeavoured to keep these buildings of an inexpensive character. The Cork school, for instance, is a very good-looking building, but at the same time if you came to analyze it you will see that it is only from its shape and the disposition of the masses it gets its effect.

27592. Had you any written instructions from the Board as to the points which they wished to be observed in your design?—Certainly not in the sense in which you put the question, that is to say as to its character.

27593. Have you any instructions at all from the Board about the plans of model schools?—None whatever.

27594. You had no paper of instructions which you could produce that we might see what were the conditions put before you when you had to design the model schools?—I think, for instance, with reference to Enniscorthy and some later schools, I could find a letter of instructions received from the Education Commissioners, but it was always limited to the amount of accommodation they required.

27595. And nothing else?—There was never any direction to make the building either plain or handsome.

27596. The *Chairman.*—Was any direction given to you as to the sort of accommodation they wanted, and what points were to be observed in making the original plans of the building?—No, I think not.

27597. Rev. Dr. *Wilson.*—Have they ever suggested anything as to restricting the amount to be expended?—I think never.

27598. In whose hands is the expenditure, in the hands of the Board of Works, or in the hands of the Commissioners of National Education?—In the hands of the Board of Works; they hold themselves responsible to the Treasury for these buildings being erected at a moderate cost.

27599. As between the Board of Works and the Treasury, and not between the Treasury and the Education Commissioners?—I believe so.

27600. Rev. Mr. *Cowie.*—Do you mean to say that the Commissioners of Education have not exercised any control over either the elevations or the expenditure?—There have been consultations with the Commissioners of Education.

27601. With the Commissioners, or with their officers?—The invariable rule of the Board of Works, if building for another department—unless there are certain lithograph plans already approved—is to make a plan in a way they think suitable, and send it with an elevation sketches so far detailed as that a very good idea of the cost and appearance of the building could be got. We never build for another department without carrying out that rule.

27602. I am still at a loss to understand why the model schools of later date are so much more expensive than the others?—I almost doubt if that is the fact.

27603. From your own returns the three last model schools have cost £30,000?—There were Cork and Enniskillen schools, I don't think I could possibly institute a comparison without having before you the extent of accommodation, as well as the cost. I am very strongly of opinion that if these schools were compared in that way, it would turn out that they were executed at very moderate rates.

27604. The Newry school has been nineteen years in operation, cost £6,670?—The cost of that within the last five years should be increased by certainly twenty per cent.

27605. You mean from more expensive materials?—Precisely the same materials and workmanship would cost twenty per cent. more at the present time.

27606. Newtownards school cost upwards of £10,000?—That is an enormous building, and it was a case in which the plans were sent to us to carry out.

27607. Enniskillen school nearly £9,500?—That was also a very exceptional case, from the enormous difficulty of the foundations.

27608. You give that as a reason why that cost nearly as much as the Cork school?—Yes; Cork was an exceedingly expensive place to build.

27609. Nearly £10,000?—If you compare these buildings with the amount of accommodation in them, and the amount of accommodation in the earlier ones, it will turn out, taking cubic measurements, for instance, that these are by no means dear. The accommodation they have been getting for these schools is very much more complete latterly; an increased number of class-rooms, and facilities of every kind.

27610. Do you receive any directions from the National Board as to the internal arrangements?—We do get such instructions, but in this way, that we submit to them our plan showing these arrangements, and I presume they consult their professional officers with reference to them. Indeed I know they do, for they frequently suggest alterations in the mode of arrangement for school-rooms and fittings.

27611. With respect to the infant schools—two of us who visited the model schools found the arrangements uniformly on a bad plan according to our notion—we want to know whether any of the officers of the National Board have ever remonstrated against the plan of the Board of Works for fitting up infant schools?—I have no recollection of any such case, but any remonstrance of that kind would come from them with great authority, and would be sure to be attended to.

27612. Therefore if it has not been attended to you conclude none has come?—I am certain of it, because these plans go through my own hands, and I am not aware of what the deficiency is that is referred to.

27613. I wish particularly to know whether the Chiefs of Inspection, or the Head Inspectors have taken notice of certain defects which we have seen in model school buildings, and reported them to the Board of Works or not?—I should not like to answer so general a question. They frequently do call our attention to things which require to be improved, which we provided funds for doing from year to year; but with reference to the general bad arrangement of the infant schools, which I think you are referring to, I do not think that ever has been reported to us.

27614. Rev. Dr. *Wilson.*—Should you be prepared to expect the Board's officers would communicate with you?—Not with me, but with the secretary.

27615. Should you expect the Education Board's officers to communicate with their Commissioners who would notify to you?—That would be the routine; but there is a great deal of non or semi-official communication goes on between myself and officers under me with reference to plans and fittings of that kind.

27616. Rev. Mr. *Cowie.*—I suppose that would be in this way, that you would be directed to confer with some officer of the other Board?—Yes. Or some officer of another Board thinks a thing is desirable—we have a conference about it before any official communication takes place.

27617. Rev. Dr. *Wilson.*—Can you say the Commissioners of National Education have ever referred to you with regard to matters indicated by the Royal Commissioner in his examination?—I have no recollection of such a communication, and I do not think any such ever came. In many places they are separating the latrines of the two sexes in infant schools. That is one alteration referred to.

27618. Rev. Mr. *Cowie.*—The point to which I refer is this—the gallery in the infant room is always put under the window, the most inconvenient place in the room—as you have adopted that plan uniformly as far as possible, it seems that no remonstrance was addressed to you by those interested in school keeping. It is a point as to which representations ought naturally to have come from officers of the Board familiar with schools. I wish to know whether any such representations have ever been made to you?—Never; I am positive about that.

27619. Did you build the Inchicore Model School?—No.

27620. Have you ever received any instructions in designing the residence for the master, to take care

that the domestic portion is perfectly separated from the pupil teachers' department?—Never any positive instructions to that effect. In designing these I always followed pretty much the arrangement of the existing model schools.

27621. Do you know the agricultural school at Bailieborough?—I do not.

27622. I put this to you as a summary of the questions to which I have been trying to get an answer from you. I want to know whether your plans for the internal arrangement of model schools are ever criticised by the Board in a utilitarian sense?—We take it for granted that they are, because they are sent to the Education Board and they come back with their approval.

27623. We may take these model schools as approved of in all their arrangements by the proper officers of the National Board of Education?—So we presume.

27624. The other point was, that you received no instructions about the expensive elevations which have been adopted in the later model schools—that has been from the Board of Works only?—From the Board of Works only, I rather quarrel with the term for our endeavour has been always to put up the building with a certain amount of appearance, but as cheap as such buildings can be done.

27625. Then you object to my describing them as almost palatial?—I have endeavoured to make them look like schools. I think they contrast very favourably with some of the buildings done before us.

27626. Do they contrast very fairly with school buildings?—I think so, such as Belfast, and the agricultural school at Cork, and one at Newtownards—they are of a much more expensive character than those built by the Board of Works.

27627. Under what circumstances was the school at Newtownards built on so expensive a scale? Were the plans referred to you?—They were sent ready made. I wanted to be allowed to re-design the interior, but I believe this had been approved of by the Marquess of Londonderry, and they were unwilling to make any change.

27628. Was he not the donor of the site?—I am not sure.

27629. Mr. *Sullivan*.—When plans are sent from the Board of Works to the Board of Education, do you send the specifications of the cost with them?—We do not usually, because before the thing comes to that stage a sum of money has been usually provided in the parliamentary votes.

27630. Who makes out the estimate in the first instance for parliament?—Generally speaking we have received an intimation that we are to provide for a model school to be built, and that it is to be about on the same scale as some other model school. That has enabled us to put a sum before the Treasury for approval, and it frequently has occurred that a long time has elapsed before any plan could be made from the difficulty in getting sites.

27631. Who really is responsible for the amount spent on any given place—has the Board of Education any *veto* on the amount proposed to be spent?—I think they have not. I think their responsibility would be limited to specifying the accommodation they required, and then the responsibility would be on the Board of Works to provide that accommodation without incurring undue expense.

27632. The Board of Education does not inquire at all into the cost?—I do not think they do. I think they look upon it that it is the business of the Board of Works, and that the Board of Works are responsible to the Treasury for it.

27633. In what form does the application go from the Board of Works? Is it an application stating that a school is proposed to be built?—Yes, at a certain price.

27634. How many classes of officers are permanently employed in your department?—There is an assistant architect, three surveyors of buildings, who each take portion of Ireland, and six clerks of works.

27635. The district surveyors, they divide Ireland into three parts?—Into three parts—each has a certain portion of Dublin, and his own portion of the counties.

27636. Is it possible for each surveyor to visit in each year all the buildings that are under his care?—Quite impossible, nor is it at all necessary.

27637. What proportion of their time is spent out of Dublin in each year?—I should say about one-fourth of the time.

27638. Do you think it possible for six clerks of works to superintend the whole of the school buildings that are at present under the Board, and the other public works that are placed under them?—I am quite of opinion that the staff is not strong enough.

27639. Besides these schools, what other buildings are under them?—I may say every building that belongs to the Crown in Ireland, except those that are in charge of the War Department—that includes constabulary barracks, coast guard stations, custom-houses, and the various offices of the revenue and public departments, such as probate offices in Ireland.

27640. Taking the present amount of work to be done, how many clerks of works should be added to do the work effectively?—There should be at least one more, and they should be given an allowance to pay for the assistance of a boy to act as clerk. The amount of writing and correspondence is something enormous.

27641. If the present number of schools were doubled what addition should be made to the staff?—Their efficiency would very much increase as their numbers increase, for that decreases the area they have to travel over. The loss of time in travelling is what they feel most.

27642. What power have the clerks of works of getting repairs executed in the schools of their respective districts?—Their orders are to write a specification of the work at each place, whether a school or a coast guard station—to send that up for approval. It is then sent down, and tenders taken for executing the works. But in case of the thing being pressing he has full power of attending to them at once, and getting them done in the cheapest and most expeditious manner.

27643. In the case for example, of a hinge on a door, a slate or a broken pane of glass?—I should say that with reference to the hinge of the door or broken glass he would not think it necessary to go specially out of his way to expedite the matter, but a slate off a roof may cause serious damage to a building.

27644. He has some discretionary power as to the immediate execution of repairs?—He has and he would be very severely censured if he knew urgent repairs were wanted and that he did not go out of the usual routine to get them done.

27645. If the schools were double the number what addition should be made to your staff?—That would depend very much upon their distribution seeing that in every parish in Ireland there is at least a school. We have about 570 at present.

27646. If you were to take charge of every school in Ireland, over 6,000?—It would require a very large increase of the staff, but I do not see any impossibility in managing it.

27647. How far do you think the organization of the Board of Works would be suitable for the extension of the duties of repairing schools?—I think there ought to be no difficulty in undertaking charge of every school in every parish in Ireland. Practically the Ecclesiastical Commissioners have a building in every parish in Ireland which they maintain.

27648. Do you think it would be advisable to throw on the Board of Works the repairs of the schools?—I almost think that probably it would be worth while to have an organization for the schools themselves outside the Board of Works.

[Adjourned.]

APPENDIX

TO

MINUTES OF EVIDENCE

TAKEN BEFORE THE

ROYAL COMMISSION OF INQUIRY

INTO

PRIMARY EDUCATION, IRELAND.

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APPENDIX TO MINUTES OF EVIDENCE.

APPENDIX No. I.

NATIONAL EDUCATION (IRELAND).—SENIOR PAID MONITORS.

[See Question 298, page 12—Evidence of the Right Hon. Alexander Macdonnell.]

QUALIFICATIONS OF CANDIDATES.

Appointment.—I. The selection should be made, as far as possible, from those who have shown a taste for teaching.

II. The candidates should not be under fourteen nor over sixteen years of age. They must be of a sound and healthy constitution, and free from any physical defect likely to impair their efficiency as teachers.

III. The school to which the candidate belongs should exhibit a tolerable degree of efficiency, should have a sufficient average attendance to require a senior paid monitor, and the teacher should be qualified to give instruction in the prescribed course.

IV. The candidates will be required:—

Reading.—1st. To read the Third Book fluently, and to answer, with readiness, the explanatory questions arising from lessons selected in this and the earlier books.

Spelling.—2nd. To spell correctly the words occurring in any portion of these lesson books.

Writing.—3rd. To write small hand neatly and legibly.

Grammar.—4th. To refer to their respective parts of speech the words in the lessons selected for examination.

Geography.—5th. To have a knowledge of the elements of geography, and to be acquainted with the outlines of the map of the world.

Arithmetic.—6th. To work with readiness and accuracy, easy sums in the Simple and Compound Rules, in Reduction and Proportion.

Art of Teaching.—7th. To teach a junior class to the satisfaction of the District Inspector.

Needlework.—8th. In addition to the above qualifications, females must be able to sew neatly, and to knit.

JUNIOR PAID MONITORS.—GENERAL CONDITIONS AS TO APPOINTMENT, &c., &c.

I. The selection to be made from those who have manifested an aptitude for teaching.

II. The candidates must have completed their tenth year. They must be of a healthy constitution, and free from any physical defect likely to impair their efficiency as teachers.

III. The school for which the candidate is recommended must exhibit an *annual* average attendance of not less than thirty-five pupils, and the teacher of the school must rank not lower than first division of third-class.

IV. The salary granted will be—

For the first year,	£2.
„ second,	£3.
„ third,	£4.

V. The candidates must be certified by the Inspector recommending, as having passed a satisfactory examination on the following subjects, and as qualified to the extent noted in regard to each:—

Reading.—To be able to read the Third Book with tolerable fluency, and to be able to answer on the lessons contained in the Second Book.

Spelling.—To know the spelling of the words in the Second Book.

Writing.—To be able to write small hand.

Grammar.—To know the parts of speech.

Geography.—To know the outlines and general features of the Map of the World.

Arithmetic.—To know Notation and Numeration; to be familiar with the Multiplication and Pence Tables, and to be able to solve questions in the Simple and Compound Rules.

VI. To entitle the junior paid monitors to a continuance of the salary, they will be required, as in the case of the senior paid monitors, to pass a yearly examination, when, in addition to improved proficiency in the above-mentioned subjects, they must be prepared to answer in the following books:—

After the end of the First Year.

Second Book.—An accurate knowledge of the lessons in this book.

Spelling Book Superseded.—Verbal Distinctions—Class 1st.

Sullivan's Grammar.—From beginning to the end of the inflections of the Noun.

Introduction to Geography.—The Definitions.

All the Reduction Tables, with the first Eight Rules for Mental Calculation, as contained in the Board's Small Arithmetic.

After the end of the Second Year—additional.

Third Book, to page 98 inclusive.—To know the lessons of this book, and to be able to explain the words occurring in it.

Spelling Book Superseded.—Verbal Distinctions—Classes 2nd and 3rd.

Sullivan's Grammar.—The inflections, &c., of the Adjectives and Pronouns.

Introduction to Geography.—The Boundaries, Climates, and *general* Divisions of Europe and Asia.

The remaining Rules for Mental Calculation in the Small Arithmetic.

After the end of the Third Year.

Third Book.—To be able to read this with ease and correctness, and to know the lessons contained in it.

Spelling Book Superseded.—Verbal Distinctions—Classes 4th and 5th.

Sullivan's Grammar.—The Verb—its inflections, &c.

Introduction to Geography.—The Boundaries, Climates, and *general* Divisions of Africa and America.

Writing and Dictation.—To be able to write small hand neatly and legibly, and to be able to write from memory, with correct spelling and punctuation, any of the pieces of poetry occurring in the Second or Sequel Books.

Arithmetic.—To know the definitions of the Rules of Proportion, as contained either in Thomson's Arithmetic or in the Board's larger Treatise, and to be able to work with readiness questions in Reduction and Proportion, Simple and Compound.

In each year the monitors will be required to exhibit satisfactory progress in the art of teaching. The females must exhibit to the Inspectors samples of their needlework, to afford proof that due attention has been given to the branches of needlework suited to their capacity.

As regards the annual examinations of the *junior* paid monitors, the District Inspectors are to examine these young persons in the schools to which they respectively belong, at the first inspection which may be held after the termination of each year's course.

A gratuity of not more than one pound each year will be awarded at the end of the year, on recommendation of Head and District Inspectors, to those teachers whose monitors shall pass the examination in a satisfactory manner. The Head and District Inspectors to forward, at the end of the year, on the forms provided, their recommendations for these gratuities.

By order,

JAMES KELLY,
W. H. NEWELL, } Secretaries.

Education Office, January, 1868.

APPENDIX, No. 2.

APPENDIX No. II.

NATIONAL EDUCATION, IRELAND.—RETURN of BUILDINGS and REPAIRS, year 1856-7.

[See Question 771, page 30—Evidence of the Right Hon. Alexander Macdonnell.]

	£	s.	d.
Ordinary National Schools,	2,028	0	2
Model Agricultural Schools, including Albert Farm,	7,795	7	8
District Model Schools,	5,014	18	9
Training Establishments,	379	9	1
Metropolitan Schools,	1,166	1	7
Official Establishment,	1,575	19	0
Architect and Clerks of Works,	1,461	14	2
	£19,421	10	5

APPENDIX, No. 3.

APPENDIX No. III.

FORM of EXISTING LEASE to TRUSTEES.

[See Question 980, page 39—Mr. Keenan's evidence.]

THIS INDENTURE made the day of in the Year of Our Lord One Thousand Eight Hundred and Sixty between of the first part Trustees for the purposes hereinafter mentioned of the second part, and the Commissioners of National Education in Ireland of the third part. WHEREAS the object of the system of National Education is to afford *combined* literary and moral, and *separate* religious instruction to children of all persuasions as far as possible in the same school, upon the fundamental principle that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils. AND WHEREAS the said desirous that a National school, to be called National school, should be established on the principles aforesaid, and a suitable school-house and premises for the same be built and erected on the lot of ground hereinafter described, and for that purpose that the said lot of ground should be demised to and vested in the said who have been nominated as trustees of the said intended National school and premises, and have been approved of by the said Commissioners of National Education. AND WHEREAS the sum required for the building and erecting the said intended school-house and the finishing and furnishing thereof amounts to the sum of AND WHEREAS application hath been made to the said Commissioners of National Education to approve of a grant in aid of the sum so required.

AND WHEREAS the sum of sterling has been raised, or is intended to be raised by voluntary contribution or local subscriptions towards defraying the expenses of the building, finishing and furnishing said intended school-house. AND WHEREAS the said Commissioners of National Education have, in order to promote the establishment of the said school, by minute bearing date the day of in the year of Our Lord approved of the sum of sterling to make up the estimated sum of sterling, being paid out of the funds voted by Parliament to the Commissioners of Public Works for the erection of National schools in Ireland.

NOW THIS INDENTURE WITNESSETH that the said in order to promote the said object, and in consideration of the said sum of by the said Commissioners of National Education so approved to be paid as aforesaid, by these presents grant and demise unto the said and their executors, administrators, and assigns, all that lot of ground, described in the map thereof, on these presents delineated, situate in the townland of parish of barony of and county of containing and bounded To hold the same to the said and their executors, administrators, and assigns, from the day of the date of these presents for and during

NEVERTHELESS upon the trusts hereinafter mentioned they the said and their executors, administrators, and assigns, yielding therefor during the said demise the rent of one penny on the feast of Saint Michael in every year, if same shall be demanded. AND it is hereby declared that the said demise is so made upon trust that a National School in connexion with the said Commissioners of National Education shall at all times, during the term aforesaid, be maintained upon the said premises, and that every school to be kept on the premises hereby demised shall be subject to the rules and regulations of the said Commissioners of National Education applicable to schools vested in trustees, which rules are specified in the schedule endorsed hereon, signed by the Secretaries of the said Commissioners of National Education. PROVIDED that in case they the said and or either of them, their or any of their heirs, executors, administrators, and assigns, or any future trustee to be hereafter appointed by virtue of these presents, shall die or be desirous of being discharged from the trust hereby created, or shall go or reside out of Ireland for a continuous period of twelve calendar months, or shall neglect or refuse for three calendar months after demand made in writing by the said grantor, his heirs, executors, and assigns, or by the said Commissioners of National Education or their successors, to carry out the trusts of these presents according to the true intent hereof, or become incapable to execute such trusts, it shall and may be lawful to and for the surviving or continuing trustee or trustees to nominate and appoint a new trustee or trustees in the room of any such trustee or trustees, every such new trustee or trustees to be first approved of by the said Commissioners of National Education or their successors for the time being; and in case any such surviving or continuing trustee or trustees shall neglect or refuse to exercise the powers of appointment hereby given as aforesaid within six calendar months after all or any of the events hereinbefore mentioned shall take place, or in case the office of trustee shall, from any cause whatever, be wholly vacant for the space of twelve calendar months, that then, and in all or any of such cases, it shall and may be lawful to and for the said Commissioners of National Education or their successors for the time being to nominate and appoint such new trustee or trustees in the room of any such trustee or trustees as aforesaid, upon the like trusts as are hereinbefore mentioned, and that thereupon the said premises hereinbefore mentioned shall be conveyed and assigned so as that the same shall vest in such new trustee or trustees so to be nominated and approved as aforesaid, either jointly with any surviving or continuing trustee, or solely as the case may require upon the like trusts, and to and for and subject to the like uses, intents, regulations, conditions and purposes as are hereinbefore mentioned, expressed, and declared or referred to, of and concerning the same. PROVIDED ALWAYS, that the person in whose room any new trustee shall be appointed as aforesaid shall not be liable for anything done or neglected after such appointment. AND the said and do hereby for themselves, their heirs, executors, administrators, and assigns, jointly, and each of them doth for himself, his heirs, executors, administrators, and assigns, severally covenant with the said Commissioners of National Education and their successors for the time being as aforesaid in manner following, that is to say, that they the said trustees as aforesaid, and each of them, their and each of their executors, administrators, and assigns, shall and will from time to

time, and at all times hereafter, well, truly, diligently, and faithfully do, execute, and perform all and every the uses, trusts, regulations and conditions, and for the purposes hereinbefore mentioned, expressed, and declared, or referred to, and in them, as such trustees, reposed. And in case it shall happen that any time hereafter default shall be made in the due execution and performance of all or any of the said trusts regulations, uses, conditions, and purposes hereinbefore mentioned and expressed, that then and in all or any of such case or cases they the said trustees, or one of them, their or one of their heirs, executors, administrators, or assigns shall or will, if required by the said Commissioners of National Education or their successors for the time being, well and truly pay or cause to be paid back unto the said Commissioners of Public Works or their successors for the time being, as aforesaid, the said sum of sterling, so paid in aid of the erection of said National school as aforsaid. AND the said for heirs, executors, adminstrators, and assigns, by these presents, and they the said and for themselves, their heirs, executors, administrators, and assigns, do by these presents covenant with the said Commissioners of National Education and their successors for the time being as aforesaid, that the said heirs, executors, administrators, and assigns, and they the said and and each of them, their and each of their executors, administrators, and assigns, shall and will, from time to time, and at all times hereafter upon the request of the said Commissioners of National Education or their successors for the time being, and at their own proper costs and charges, do, perform, and execute all and every such further and other act and assurance in the law whatsoever, as well for corroborating and confirming these presents, as also for the further and better demising, assuring, and confirming all and singular the hereinbefore granted and demised lot of ground and premises, to the several uses, and upon, for, and subject to the several trusts, intents, regulations, and purposes hereby respectively mentioned, expressed, and declared, of and concerning the same as by the said Commissioners of National Education or their successors, for the time being, their or any of their counsel learned in the law shall in that behalf be reasonably advised, devised, required, demanded, or directed. Provided always, and it is hereby declared that it shall be lawful for the trustees or trustee for the time of these presents, with the approbation of the Commissioners of National Education in Ireland for the time being, testified by deed under their Common Seal, and with the consent in writing of the said or other the person or persons for the time being entitled beneficially to the said* premises, hereby demised, in reversion, expectant upon the term hereby granted by any deed or deeds executed by the said trustees or trustee in the presence of and attested by two or more witnesses, to revoke all or any of the trusts and purposes hereinbefore declared concerning the premises hereby demised. AND that thereupon it shall be lawful for the trustee or trustees for the time being of these presents with the consent in writing of the said or other the person or persons for the time being, entitled beneficially to the said premises hereby demised, in reversion, expectant upon the term hereby granted by any deed or deeds attested as aforesaid to declare such new or other trusts concerning the same, as to the said trustee or trustees shall seem meet. PROVIDED ALSO that if the trustees or trustee for the time being of these presents shall* pay or cause to be paid to the said Commissioners of Public Works or their successors the said sum of together with such further* sum or sums as the said Commissioners shall hereafter expend in additions or improvements to the said school, then and in such case all and every the trusts and purposes hereinbefore declared concerning the premises hereby granted shall cease and be void. PROVIDED that in computing the amount of any additional sums expended by the said Commissioners, no money shall be taken into account expended in any year on which the entire sum so expended by them shall be less than twenty-five pounds. IN WITNESS whereof the said hereunto put hand and seal and the said Commissioners have caused their Corporate Seal to be affixed thereto the day and year first before written.

Signed, Sealed, and Delivered
by the said

SCHEDULE OF RULES REFERRED TO IN THE DEED.

PART I.

§ I.—3. The Commissioners by themselves, or their officers, are to be allowed to visit and examine the schools whenever they think fit.

§ II.—1. The schools to which the Commissioners grant aid are divided into two classes, viz. :—1st, vested schools, of which there are two sorts, namely, first, those vested in the Commissioners; and second, those vested in trustees, for the purpose of being maintained as National schools; 2ndly, non-vested schools, the property of private individuals. Both these classes of schools are under the control of local patrons or managers.

§ III.—2. No National school-house shall be employed, at any time, even temporarily, as the *stated* place of DIVINE WORSHIP of any religious community; or for the celebration or administration of the sacraments or rights of any Church.

5. Vested school-houses must be used *exclusively for the education* of the pupils attending them: except on Sundays, when they may be employed for Sunday schools, with the sanction of the patrons or managers, subject, in cases leading to contention or abuse, to the interference of the Commissioners.

6. No political meetings shall be held in National school-houses, whether vested or non-vested; nor shall any political business *whatsoever* be transacted therein.

7. When any school is received by the Commissioners into connexion with them, the inscription, "NATIONAL SCHOOL" shall be put up in plain and legible characters on the school-house or on such other place as may render it conspicuous to the public. When a school-house is built partly by aid from the State, a stone is to be introduced into the wall having that inscription cut upon it. The Commissioners will not, when granting aid *in future*, sanction any inscription containing a title of a *denominational character*, or which may appear to them to indicate that the school is one belonging to any particular religious body. The Commissioners do not object to the terms, male, female, or infant; or the proper local designation taken from the city, town, parish, street, village, or townland in which the school may be situated; or the name of the founder being included in the inscription.

8. No emblems or symbols of a *denominational* nature shall be exhibited in the school-room, during the hours of united instruction; nor will the Commissioners, in future, grant aid to any school which exhibits on the exterior of the buildings any such emblems.

9. No emblems or symbols of a *political* nature shall at *any time* be exhibited in the school-room, or affixed to the *exterior* of the buildings; nor shall any placards whatsoever, except such as refer to the legitimate business of school management, be affixed thereto.

§ IV.—1. Opportunities are to be afforded (as hereinafter provided for) to the children of all National schools for receiving such religious instruction as their parents or guardians approve of.

2. Religious instruction must be so arranged, that each school shall be open to children of all communions; that due regard be had to parental right and authority; that accordingly no child shall receive, or be present at any religious instruction of which his parents or guardians disapprove; and that the time for giving it be so fixed that no child shall be thereby, in effect, excluded, directly or indirectly from the other advantages which the school affords.

3. A public notification of the times for religious instruction much be inserted in large letters in the "Time Table" supplied by the Commissioners, who recommend that, as far as may be practicable, the general nature of such religious instruction be also stated therein.

4. The "Time Table" must be kept constantly hung up in a conspicuous place in the school-room.

5. When the religious instruction commences after the secular, the teacher must, immediately before the commence-

If the grantor desire to reserve to himself and his representatives the right of being a party to the revocation of the trusts, the following words, "with the consent in writing of the said [grantor], his heirs, executors, administrators, or assigns," should be inserted at *

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ment of the former, announce distinctly to the pupils that the hour for religious instruction has arrived, and must, at the same time, put up and keep up, during the period allotted to such religious instruction, and within the view of all the pupils, a notification thereof, containing the words, "Religious Instruction," printed in large characters, on a form to be supplied by the Commissioners. Similarly when the school commences with religious instruction, the teacher is to put up and keep up the same notification.

6. When the secular instruction precedes the religious instruction, in any National school, there shall be a sufficient interval between the announcement and the commencement of the religious instruction; and whether the religious or the secular instruction shall have priority in any National school, the books used for the instruction first in order shall be laid aside at its termination, in the press or other place appropriated for keeping the school books.

7. No secular instruction, whether literary or industrial, shall be carried on in the same apartment, during school hours,* simultaneously with religious instruction.

8. In schools towards the building of which the State has contributed, and which are vested in trustees, for the purposes of National education, or which are vested in the Commissioners in their corporate capacity, such pastors or other persons as shall be approved of by the parents or guardians of the children respectively, shall have access to them *in the school-room*, for the purpose of giving them religious instruction there, at times convenient for that purpose—that is, times so appointed as not to interfere unduly with the other arrangements of the school.

10. The reading of the Scriptures, either in the Protestant Authorized or Douay Version,—the teaching of Catechisms,—public prayer,—and all other religious exercises, come within the rules as to religious instruction.

11. The patrons and managers of *all* National schools have the right to permit the Holy Scriptures (either in the Authorized or Douay Version) to be read, at the time or times set apart for religious instruction; and in *all vested schools* the parents or guardians of the children have the right to require the patrons and managers to afford opportunities for the reading of the Holy Scriptures, in the school-room, under proper persons approved of by the parents or guardians for that purpose.

12. Religious instruction, prayer, or other religious exercises, may take place, at any time, before and after the ordinary school business (during which all children, of whatever denomination they may be, are required to attend); but must not take place *at more than one intermediate time*, between the commencement and the close of the ordinary school business. The Commissioners, however, will not sanction any arrangement for religious instruction, prayer, or other religious exercises *at an intermediate time* in cases where it shall appear to them that such arrangement will interfere with the usefulness of the school, by preventing children of any religious denomination from availing themselves of its advantages, or by subjecting those in attendance to any practical inconvenience.

13. With the above exception, the secular school business must not be interrupted, or suspended, by any spiritual exercise whatsoever.

Note.—The Commissioners earnestly recommend that religious instruction shall take place either immediately before the commencement, or immediately after the close of the ordinary school business; and they further recommend that, whenever the patron or manager thinks fit to have religious instruction at an intermediate time, a separate apartment shall (when practicable) be provided for the reception of those children whose parents or guardians may disapprove of their being present thereat.

14. The registry kept in each school, according to the form furnished by the Commissioners, must show the religious denomination of each child on the school roll.

15. No pupil who is registered by its parents or guardians as a Protestant is to be permitted to remain in attendance during the time of religious instruction, in case the teacher giving such instruction is a Roman Catholic; and no pupil who is registered by its parents or guardians as a Roman Catholic is to be permitted to remain in attendance during the time of religious instruction, in case the teacher giving such instruction is not a Roman Catholic. And further, no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object.

Provided, however, that in case any parent or guardian shall express his desire that his child should receive any particular religious instruction, and shall record such desire in a book to be provided in the school, when necessary, for that purpose, this prohibition shall not apply to the time during which such religious instruction only is given.† The entry in the book shall be signed with the name or mark of the parent or guardian, and the book shall be submitted to the Inspector as often as he visits the school.

16. A sufficient number of hours, to be approved of in each case by the Commissioners, is to be appropriated to the ordinary school business, during which all children, of whatever denomination they may be, are required to attend.

17. In all National schools (except those in which industrial instruction is the *chief* object) there must be literary instruction for at least *four* hours upon five days in the week.

18. In industrial schools—that is, in schools where industrial instruction is the *chief* object—the Commissioners require that no less than *two* hours daily shall be devoted to literary instruction.

§ V.—1. The use of the books published by the Commissioners is not compulsory; but the titles of all other books which the patrons or managers of schools intend for the ordinary school business, are to be notified to the Commissioners; and none are to be used to which they object. The approval of any such books is to extend only to the particular edition which has been submitted to the Commissioners.

2. If any books other than the Holy Scriptures, or the *standard* books of the Church to which the children using them belong, be employed in communicating religious instruction, the title of each is to be made known to the Commissioners whenever they deem it necessary.

3. The Commissioners do not insist on the "Scripture Lessons" or book of "Sacred Poetry" being read in any of the National schools, nor do they allow them to be read as part of the ordinary school business (during which all children, of whatever denomination they may be, are required to attend) in any school attended by children whose parents or guardians object to their being read by their children.

In such cases the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after such ordinary school business, and under the following conditions:—

First—That no child, whose parent or guardian objects, shall be required, directly or indirectly, to be present at such reading.

Second—That in order that any children, whose parents or guardians object, may be at liberty to absent themselves, or to withdraw, at the time set apart for the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time-table of the school—that there shall be a sufficient interval between the conclusion of such ordinary school business and the commencement of such reading; and that the teacher shall, immediately before its commencement, announce distinctly to the pupils that any child whose parent or guardian so desires may then retire.

Third—That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of these books may enjoy ample means of literary instruction in the school-room.

4. When using the Scripture lessons, the teachers are prohibited, except at the times set apart for religious instruction, from putting to the children any other questions than those appended to the end of each lesson.

5. The Commissioners require that the principles of the following lesson, or of a lesson of a similar import (to be approved of by the Commissioners), shall be strictly inculcated, during the hours of united instruction, in all schools received into connexion with the Board, and that a copy of the lesson itself be hung up in each school.

Christians should endeavour, as the apostle Paul commands them, to live peaceably with all men (Rom. ch. xii. v. 18), even with those of a different religious persuasion.

Our Saviour, Christ, commanded his disciples to love one another. He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He himself prayed for his murderers.

Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend his religion to be forced on men by violent means. He would not allow his disciples to fight for him.

If any persons treat us unkindly, we must not do the same to them; for Christ and his apostles have taught us not to return evil

* *Note.*— The term "SCHOOL HOURS" is always to be understood to mean the entire time, in each day, from the opening of the school to the closing of the same, for the dismissal of the pupils.

† Such expression of desire may at any time be revoked by the parents or guardians, and shall thereupon become inoperative.

for evil. If we would obey Christ, we must do to others, not as they do to us, but as we would wish them to do to us.

Quarrelling with our neighbours and abusing them, is not the way to convince them that we are in the right and they in the wrong. It is more likely to convince them that we have not a Christian spirit. We ought, by behaving gently and kindly to every one, to show ourselves followers of Christ, who, when he was reviled, reviled not again (1 Pet. c. 2, v. 23).

6. The use of the tablet furnished by the Commissioners, containing the Ten Commandments, is not compulsory.

7. The rules as to religious instruction do not apply, except in the way hereinbefore stated, to the Scripture lessons, and the Book of Sacred Poetry, or to the matter contained in the common school-books, or in any other book, the use of which the Commissioners may at any time sanction for the purpose of united instruction.

§ VI.—12. The local patrons (or managers) of schools have the right of appointing the teachers, subject to the approval of the Board as to character and general qualifications; the local patrons (or managers) have also the power of removing the teachers of their own authority.

§ VIII.—1. The public generally must have free access to every National school (whether vested or non-vested) during the hours devoted to secular instruction,—not to take part in the ordinary business, or to interrupt it, but as visitors, to observe how it is conducted.

2. Visitors of all denominations are to be received courteously by all teachers of National schools, and are to have free access to the school-rooms, and full liberty to examine the Register, Daily Report Books, and Class Rolls; to observe what books are in the hands of the children, or upon the desks, what tablets are hung up on the walls, and what is the method of teaching; but they are not authorized to interrupt the business of the school, by asking questions of the children, examining classes, calling for papers or documents of any kind, except those specified, or in any other way diverting the attention of either teachers or scholars from their usual business.

5. The Commissioners require that a copy of PART I., with selections from other parts of these, their rules, on a form furnished by them, shall be suspended in every National school-room.

PART IV.

§ I.—2. No clergyman of any denomination, or member of any religious order, can be recognised as the teacher of a National school. This does not apply to the teachers of convent schools, nor to those of any monastery schools which have been at any time previously in connexion with the Board.

5. Should the Commissioners consider any teacher in a vested school unfit for his office, or otherwise objectionable, they will require that he be dismissed and another provided: in non-vested schools the grant of salary will be withheld until a suitable teacher be procured. Teachers are also liable to be fined, depressed, or suspended, at all times, when the Commissioners shall deem it necessary, on sufficient cause being shown.

Office of National Education, 186 } Secretaries.

APPENDIX No. IV.

CODE OF INSTRUCTIONS FOR DISTRICT AND SUB-INSPECTORS.

[See Question 1105, page 45—Mr. Keenan's Evidence.]

I. The year is to be divided into three terms, during each of which fourteen weeks *at least* must be given, irrespective of all other work, and of vacations, &c., to the *effective inspection of schools*, and in each week the first five days are to be so employed. The terms are to commence, respectively, on the 1st of January, 1st of May, and 1st of September.

II. From four to five hours, at least, exclusive of the time occupied in going to and returning home from the schools, are to be spent, on the average, each day in the *actual inspection* of schools; but when two schools are inspected on the same day, the time spent in passing from one to the other will be accepted as accounting for part of the above *minimum*.

III. Each Inspector will be required to visit and report on all the schools in his district once in each term.

IV. When, however, from unavoidable causes—*and such must be clearly accounted for*—the Inspector shall not be able to complete his inspection of all the schools within the term, he is, in the succeeding term, to visit those *first* which may have been so left in arrear. *Any departure from this rule will be regarded as a serious neglect of duty.*

V. The Inspector is not to visit schools during the ordinary vacations, or on any specified holidays. In connexion with this, the Inspector is required to make himself particularly acquainted, in the case of every school in his charge, with the days alluded to, and to see that they are specified in the Time Table. The *names* of the holidays need not be entered, their *dates* alone will suffice.

He is also to direct that when schools shall be closed, from any cause whatever, at times other than those specified on the Time Table, he shall have such previous notice of the same given him by the teacher as may prevent him from misemploying his time in visiting the school.

VI. Should it, however, happen that a school is unexpectedly closed at the time of the Inspector's visit, he is required to give an answer to all such queries as can be answered under the circumstances; *and he is also expected*, if another school be within a reasonable distance, to visit and report upon it in the usual way.

VII. The forms of report are henceforth to be distinguished into primary and secondary. On the first form, the primary, each school is to be reported on *once* in each year; and on the second, the two remaining reports are to be made. In the case of new schools, the *first* report on them, after becoming National, should be made on the primary form.

VIII. The reports upon one-third of the schools in each term are to be made on the primary form, and the remaining two-thirds on the secondary.

IX. When intending to report on a school on the primary form—and such should never be used except the school is found in operation—the Inspector is to give due previous notice of the time of his visit; but in other cases he is not to give such previous notice, and the practice of notifying the day of inspection throughout the entire of the middle term of the year is to be given up.

X. With the exception of the case above stated, the Inspector is to take care to visit schools as unexpectedly as possible; and with this view he should so arrange his course of inspection as not to remain, when from home, too long in the same locality, or to repeat his visits to schools in the same neighbourhood or group in too immediate succession.

XI. As many abuses may be prevented or corrected by incidental visits to schools, the Inspectors are required to make as many such as possible, and in every case, after having ascertained whether former suggestions have been attended to, and evils previously pointed out corrected, to leave an entry of such visit in the Report Book, and record it under the head, *incidental visit*, in his weekly diary, accompanied, *if necessary*, by a special letter, in case of anything of pressing importance having come under his notice.

XII. When two schools are in the same house, or immediately contiguous, the Inspector should not defer visiting the second until he have completed his examination of the first, but should pass rapidly from the one to the other, remaining in, or returning afterwards to the one he means first to examine.

XIII. When called upon to report on applicant schools the Inspector is not to give *previous* notice of the time of his inspection; but in every case, *after making such inspection*, he is to seek an interview with the manager or applicant; and in no instance is he to forward his reports upon such schools until he shall have allowed sufficient time to the local clergy

APPENDIX, No. 4.

and others concerned to reply to his communications regarding the propriety or non-propriety of the Board's entertaining the application.

XIV. In the case of applicant schools already in operation, the Inspector is to carefully examine the teacher, and chiefly by written exercises, especially in arithmetic, geography, and parsing; and these exercises together with, in every case, one in writing from dictation, he should carefully preserve for after reference.

Such schools, to be entitled to favourable consideration, the Inspector is ever to remember, should, among other things be found—

1st. Well disposed as to site.

2nd. To have premises clean and neat.

3rd. To have house well and substantially built; the walls plastered inside; the floor even, and free from damp; a suitable fire-place and funnel; the windows sufficient in number, of proper size and structure, and fitted to secure thorough ventilation.

4th. To have the furniture suitable and adequate, including desks and forms for pupils; book-press; black board, a desk with seat for teacher; rails or lesson posts for suspension of reading and other tablets, &c.; and be prepared to purchase a clock, and at least one large map, that of the world, and a supply of books, stationery, and other school requisites, for sale to pupils at reduced prices.

5th. To afford satisfactory evidence of the promise of sufficient average attendance, and that without trenching on or interfering with the attendance on other National schools in the neighbourhood already established, and in successful operation.

XV.—Teachers to be eligible for admission into the service of the Board should, if males, have *completed* their seventeenth year; and if females, their sixteenth. They should be persons of Christian sentiment, and of unexceptional moral character, and free from such physical or other defects as would in any way interfere with their usefulness.

XVI. On entering a National school with a view to its inspection, and after having introduced himself to the teacher, if a stranger, or otherwise suitably addressed him, if known—*which should be his first duty*—the Inspector ought immediately to direct himself to observe whether the fundamental regulations of the Board are complied with, as regards—

A. 1st. The use of the movable "tablet" intended to notify the species of instruction at any time being given, whether religious or secular.

2nd. The Commissioners' rules, whether a copy is suspended in school-room for the perusal of visitors.

3rd. The Time Table, whether the religious instruction, if any, given in the school, is properly specified therein, both as to its time and *general* nature, and if the practice of the school is actually conformable to such notification. By general nature of religious instruction is simply meant, whether it is catechetical, or scriptural, or both, &c., &c. If the religious instruction happens to be going on at time of Inspector's visit, he is *in no way* to interfere with, or take part in it; but merely to observe that no other business, literary or industrial, is carried on concurrently with it; and he may employ himself usefully meanwhile also, in examining the school accounts, &c.

4th. The use of books, whether they are in all cases, where intended for secular instruction, such as are authorized by the Board, and whether those for religious instruction are used by the children at the proper times only.

5th. Whether the *General Lesson*, or a lesson of *similar import*, is used and its principles inculcated at the time of combined ordinary instruction.

B. 1st. He is to observe whether the business which is going on when he enters corresponds with that assigned to that particular hour on the Time Table; and generally, with regard to this last document, which is meant to embody the law of the school, he ought to see whether the course of instruction set forth therein is judiciously arranged, and, above all, whether the arrangements which it indicates are really carried out in practice.

2nd. The Inspector should then proceed to examine the school accounts, namely, the Class Rolls, Report Book, and Register, beginning with the first, and comparing the entries of these respective records one with the other; and in any case where he has reason to suspect unfaithfulness or incorrectness, he is to adopt the most effective means in his power compatible with the delicacy due to the teacher, and his position in relation to the children, to ascertain the nature and amount of the irregularity, and afterwards record the particulars in his report, taking care, however, to distinguish mere informality, want of punctuality, omission, or neglect, from deliberate or designed falsification.

3rd. The Inspector is next to obtain the information required for the more purely statistical part of his report, as the number of pupils present in each class, or learning each subject; their ages; the supply of books and other requisites; the state of the free stock; the amount and sources of the incomes of the teachers, assistants, &c.; the state of repair of the house and school offices; the condition of the premises, &c., &c. No school can be regarded as well supplied with books and requisites except one whose pupils are provided with the books of their respective classes, and where, in addition, there is a sufficient *sale stock* on hands to meet the current wants consequent on admission of new pupils or changes of classification.

4th. When all business of this preliminary nature shall have been completed, the Inspector will then enter on the more important part of his duty, which is the examination of the school as to its educational condition.

XVII. In examining the pupils, and afterwards when recording his opinions and remarks in the Observation Book, the Inspector is to have constant reference and regard to the *School Programme* as to the branches to be taught, and the degree of proficiency to be attained in the respective classes, and in connexion with the several reading lesson books.

XVIII. In whatever order he may choose to examine the classes of the school, whether beginning with the lower and proceeding upwards to the higher, or the reverse—and either of these courses may be adopted with propriety according to circumstances and the different objects in view—the Inspector should be careful never to close his inspection without inquiring into the state and proficiency of the junior pupils.

XIX. In regard to some subjects, as grammar, geography, arithmetic, writing from dictation, geometry, mensuration, algebra, &c., the Inspector may usefully examine, collectedly, all the pupils learning such branches, beginning with the first principles and simpler elements, and proceeding upwards to the higher, setting aside the younger and less proficient pupils as he advances from stage to stage, and retaining the more forward for further examination.

XX. In forming a final judgment on the state of a school, the Inspector, at each inspection, should, besides other points which may occur to him, have principally regard to—

1st. The material state and general keeping of the entire establishment.

2nd. The *moral* character of the school.

3rd. The course of instruction given in it and the methods and processes of teaching employed.

4th. Whether the pupils are suitably classed according to their ages and capacities, and are taught such things, and have attained such proficiency, as in their circumstances they ought to be taught and to have attained.

5th. Whether the teachers are competent, efficient, and influential; faithful in the observance of all suggestions left for their guidance, prompt in the correction of abuses, and eager for improvement; duly impressed with the importance of their office, and earnest and content in the discharge of its duties.

6th. Whether the whole air and aspect of the school, and the tone and spirit pervading it be satisfactory or the reverse; and whether the bearing, language, and manners of the teacher, his command over his pupils,

and their deportment towards him, be such as ought to be observed.

7th. Whether admission to the combined general instruction given in the school, and upon which *alone*, consistently with the rules of the Board, attendance may be *required*, is open to all children whatever, without any conditions as to their attendance on the religious instruction given in it; in other words, whether the combined general instruction is so open to all, that access to it is in no way made dependent on the observance of any rule whatsoever not obviously and legitimately providing for the proper carrying out of such combined general instruction and the ordinary discipline of the school.

XXI. In addition to the Time Table, which is intended merely to indicate the general arrangements of the school, and the great divisions of its teaching, the Inspector should see that the teachers are provided with a programme of study for each class, drawn up by themselves, and indicating the exercises for each week and day; and he should further see that the time given in such programme to each subject or branch of instruction, is sufficient and proportioned to its relative importance, and that the teacher in all the exercises specified for each class, conforms to the rules set down by him in his programme.

XXII. It should be the duty also of the teachers to prepare beforehand *notes or heads of lessons* on the lessons or subjects to be taught by them each day; and where this practice is not observed, the Inspector should recommend its introduction, and if necessary, furnish the teachers with instructions how to carry it out.

XXIII. In the case of infant schools, the Inspector should see that the instruction is given with the necessary prudence and sobriety of mind, being suitably proportioned to the tender faculties of infancy, and accompanied at proper intervals with physical exercises and song; and, generally speaking, that the course is limited to the first and most simple elements of reading and writing, to the knowledge of forms and colours, with easy exercises on the arithmeticon, and some notions, but of an entirely obvious and popular kind, of geography and natural history, and the more common trades and arts of life. The teachers of such schools should be directed by the Inspector to look carefully after the kind of food the children may bring with them for their refreshment, to provide them with pure drinking water, and look particularly to the cleanliness of their clothes and persons.

XXIV. Inspectors are expected to keep themselves at all times fully provided with the gratuitous requisites or official forms for schools, as Class Rolls, Time Tables, General Lessons, &c., and to supply them readily and at once wherever they may see them wanted.

XXV. In every instance where, in the case of an ordinary National school, the Inspector observes any violation of rule, or existing defect, he is to suggest to the manager or teacher the necessity of its correction, and state in his report that he has done so, explaining further in what manner and with what spirit his suggestions have been received.

XXVI. Whatever observations or suggestions the Inspector may think it his duty to make in the Observation Book he should read over at the close of his inspection to the teacher, and so explain as to make them fully understood.

XXVII. On entering a district, and during the course of his first tour of inspection, the Inspector is to seek to make himself acquainted with the managers or correspondents, and on all subsequent occasions to call upon them regarding any matters of importance that may come under his notice in their schools.

When managers are not at home, the Inspector should leave his *card* to intimate the fact of his visit.

XXVIII. In cases where a dismissed teacher still holds possession of a school, the Inspector is not to examine the children or enter into the minute details of a full inspection, but merely to report upon its general state, the condition of the free stock and other public property in possession.

XXIX. When inquiring into the state of the supply of books, &c., the Inspector should be careful in examining the lists of stock obtained at reduced prices, to see that no abuses are committed by local parties obtaining unduly requisites intended for the school and its pupils only.

XXX. The Inspector is not to make any entry in the Report Book, except the date of his visit, the time occupied by him in inspection, stating the hour at which it commenced and that at which it closed, with the number of pupils present. Should there appear any observations in the Report Book worthy of notice, by whomsoever made, he is to transcribe them into his Note Book and forward them in his report to the office.

XXXI. The Inspector is not to omit visiting any school on his district book in consequence of hearing reports that it has been closed, or withdrawn from its connexion with the Board, but must *go to* the place and make inquiry into the circumstances, that he may afterwards report them correctly for the information of the Commissioners.

XXXII. He is to bear in mind that he is not an administrator or authoritative director of the National system of education, but simply and essentially an Inspector of its schools; and that as such, his chief duty in reference thereto is to place before the Commissioners in clear, faithful, and comprehensive reports, the means by which *they* may interfere usefully and efficiently for the improvement of the schools placed in connexion with them. He is not, therefore, to give direct *orders* as on the part of the Board, respecting any necessary regulations, much less is he to alter on his own authority any regulations already in existence, but make such suggestions to the patrons and teachers as he may think proper for the correction of observed abuses, the supply of existing wants, or for the improvement of the organization and management of the schools.

XXXIII. When the Inspector visits with a view to his primary report, he should himself examine *all* the classes in the several subjects taught them, in order to make an accurate and a full return of their several stages of proficiency; but on the remaining visits, it is desirable, to enable him to judge fully of the teacher's merits as a schoolkeeper and instructor of youth, that he should forego the personal examination of *all* the classes, but rather instead, call upon the teacher himself to examine the pupils of some classes, and in a few subjects, and put the school through its usual routine order of business in his presence.

XXXIV. In all his intercourse with the teachers, the Inspector is to treat them with the most perfect kindness and respect, counselling them privately on whatever he may see defective or faulty, but by no means addressing them authoritatively, or animadverting on their conduct in the hearing of their pupils; to whom also, in their turn he is to exhibit a considerate and affectionate manner, and who are always to be addressed by him in language of the truest courtesy and propriety. He should surely take care to preserve himself from such peevishness, harshness, or abruptness, in his communications with the children, as if observed by him in the teacher it would be his duty not only to notice, but as a serious fault to deprecate and correct.

XXXV. The Inspector, without seeming officiousness, unbecoming intermeddling, or too much curiousness, should as far as possible inform himself of the *general* character borne by the teachers in his district, the estimation in which they are held by the people of their locality, their social position, and their conduct as members of society.

XXXVI. The Inspector is to receive a quarterly report from the teacher of each National school in his district, and is also himself to make one annually to the Commissioners. Forms for both these reports can be had by applying to the office, and from their perusal the nature of their returns and information required, will be at once seen.

XXXVII. The Inspector will be required, at the close of each term, to forward to the office, on the required printed form, a return of the public duty of all kinds performed by him within the term.

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XXXVIII. A book, known as the District Book, and which is substituted for the old "Road Book," is to be kept by the Inspector, who is required to record therein from time to time as he proceeds with his inspection, all matters of importance regarding each school in his charge.

XXXIX. The Inspector is likewise to keep a "Note Book" of the form supplied by the Board, and in which he is to enter at each separate visit to a school all the details of his inspection; and this he is to do in so full a manner that such notings may be afterwards taken as a faithful record of the report subsequently forwarded by him to the office.

XL. A "Guard Book," is also required to be kept by the Inspector for the preservation of all official letters, Boards' orders, and other communications relating to his public duties.

XLI. As it is the desire of the Commissioners that the Head Inspectors in their tours of inspection through the circuits of districts placed in their charge, should examine the documents referred to in paragraphs XXXVII., XXXVIII., XXXIX., and XL., and if necessary report to the Board upon the manner in which they are kept, it will be the duty of the District Inspectors to have them always in readiness for examination, and in a state fully reflecting the work done by them each week up to the time they may be called for.

XLII. The Commissioners require that, except in the case of sickness or some other unavoidable calamity the Inspector shall have forwarded to the office, so as to reach it not later than each successive Monday morning, his diary for the previous week, together with the reports on the National schools visited by him during the same period. He is also expected to observe the same punctuality in his general correspondence with the office, excepting only those cases where the interests of the public service may demand some further delay.

XLIII. When Inspectors remain away on duty from their allotted centres for more than one or two days, they should leave instruction behind to have their official letters duly forwarded to them. An Inspector is not to leave his district, except when called upon to do so on business of the Board, or without having previously obtained permission from the office.

XLIV. 1st. The Commissioners direct that Inspectors shall on no account summon teachers already classed for further promotion, whose schools are not *in every respect satisfactory*, but more particularly as regards the nature and amount of the instruction imparted in them and the proficiency of their pupils, their average attendance, and their general character for the observance of neatness and cleanliness, and for order in all the arrangements of their schools, and who are not themselves, moreover, distinguished by the thoughtfulness, earnestness, and zeal with which they devote themselves to their duty.

2nd. Teachers whom the Inspector intends to recommend for the training class in Dublin should have notice given them, at least six months previously, of such his intention, in order that they may have full opportunity to prepare themselves for passing the entrance examination in a manner at once creditable to themselves and satisfactory to the professors. The course required for entrance is that prescribed in the official programme for third class teachers, with the addition, in the case of male teachers, of the elements of geometry; and on this course it is expected the Inspector shall carefully examine each of the teachers whom he may purpose to recommend before making the usual return to the office; for he is to remember, that should any of those whose names he may send in be found, on examination by the professors, inadequately prepared on the above entrance or preparatory course, they will be refused admittance into the training class, and be obliged to return to their schools.

3rd. None are to be selected who have been previously trained, or who are labouring under any physical defect, or who are not in the full enjoyment of sound health, or incapable of walking with ease to and from Glasnevin. Those under thirty years of age should have the preference.

XLV. The Inspector is expected to make inquiries respecting the general state of education in the neighbourhoods he visits, the disposition of the people to receive instruction, and the merits or defects of that given in such schools within their reach as may not be in connexion with the Board.

XLVI. 1st. Each Inspector is required to make himself thoroughly acquainted with the fundamental principles of the National System of Education, the rules of the Board, and the general history and progress of its administration from its origin to the present time.

2nd. It is also expected of him that he should not only study to strengthen and enlarge his knowledge of the different branches of literature, philosophy, and science connected with or bearing on the duties of his office, but that he should likewise make himself familiar with the state of popular education at home and in other countries, and also seek to acquire, and, as opportunity offers, keep up and improve, acquaintance with the opinions and writings of the eminent educationists of the time.

XLVII. The Commissioners make no rule against the Inspectors walking to the schools, but they think it more becoming and more economical of the public time that they should drive to and from the schools (except for very short distances), and with this view they *require* that each Inspector shall provide, and keep himself provided, with a horse.

XLVIII. The Inspector is to avoid all polemical discussions of a religious or political nature; and, in his public capacity, at the same time that he is to discharge his duty impartially and conscientiously, and irrespective of all local interests or party influences of whatever kind, he is to exhibit a courteous and conciliatory demeanour towards all persons with whom he is called upon to communicate, and in his intercourse with the schools to pursue such a line of conduct as will tend to uphold the just authority of both managers and teachers; while in his private life, and in all social relations as a member of the community in which he moves, he is required to support in a modest but becoming manner, the bearing, character, and standing of a gentleman, and scrupulously to avoid everything calculated in any degree to lessen the respectability of his position, or detract from the influence of his office.

XLIX. 1st. In all his correspondence with the office, whether employed in drawing up his ordinary reports, or making out returns of whatever kind, even those seemingly of the most routine and common-place sort, the Inspector is to study to express himself with clearness, propriety, and precision, and to habituate himself to a style of penmanship at once neat, well-defined, and entirely legible.

2nd. Except in the case of schools not found in operation, *every* question in the report sheet, whether on applicant or National schools, should, as a general rule, have set down opposite to it, with whatever brevity expressed, a distinct, categorical reply, and all slovenly and inelegant abbreviations, bracketings, and dashes, should be carefully avoided. For, by leaving a question without an answer not *clearly* implied in a previous one, the examiner of the report may be often in doubt as to the fact referred to in the question, or whether the omission of a reply is owing to a simple oversight on the part of the reporter or to his supposing the answer inferable from a previous one, and that when perhaps it is not, or at least not clearly so.

3rd. Inspectors are expected to treat as confidential the letters addressed to them from the office, particularly those relating to cases of special inquiry, to the conduct of managers and patrons, or to the admonition or depression of teachers; nor are they, in any case, to give publicity to the contents of such communications, any further than their nature and purport obviously demand.

L. The Inspectors are further required to comply with the following directions, in their correspondence with the office :—

1st. All communications for which printed forms are not supplied are to be made on paper of foolscap size.

2nd. Should the communication relate to a school, the name of such school, with that of the county in which it is situated, to be stated at the head of the letter, as also the name and address of the manager, and the name of the teacher.

3rd. If the communication does not relate to any particular school, the subject of it, whatever it may be, should be set forth briefly, if practicable, at the head of the letter.

4th. Different subjects are not to be entered upon in the same communication, but each is to have a separate letter.

5th. The rank (whether "Sub" or "District Inspector") is to be added after the writer's signature, and also the number of the district of which he is in charge, or to which he may be attached.

6th. The word "INSPECTION" to be written, in large letters, in the left hand corner at bottom of the outside cover of all communications to the office.

7th. All communications, not too bulky for such mode of conveyance, to be transmitted through the regular channel of the Post Office, and properly enclosed in suitable envelopes.

8th. All communications to be addressed to the Secretaries.

9th. Inspectors are, as much as possible, except in the regular way of reporting, to avoid making themselves the channel of communication between managers of schools or others and the public.

10th. Whatever applications for aid or notices of changes of managers or teachers are addressed to Inspectors, they are to acquaint the writers that such communications must be addressed to the "Secretaries."

INSTRUCTIONS TO INSPECTORS IN CHARGE OF DISTRICT MODEL SCHOOLS.

LI. Where a district model school is placed in charge of an Inspector, he is expected, besides his stated and ordinary visits to pay as many occasional or incidental calls as in his power, and such at all times of the day, as well during the ordinary school hours, as both before and after, in order that he may see not only that the principal teachers and their several assistants are observant of the rules of the institution as regards the employment of their time and the prosecution of their studies, but how also the domestic arrangements are carried out.

LII. Instead of a weekly inspection of these institutions, as at present, three inspections in the term—each, however, to be separately reported on the form prescribed—will in future suffice; but, these inspections, it is to be distinctly understood, are to be of a serious and searching character; and with the view of making them truly such, the Inspector, instead of examining in detail all departments at each of those visits, should take them in succession, without, however, at any visit, neglecting to inquire into, and report on the attendance and classification of pupils in the others, and the *general* state of the whole establishment.

The teachers will still be required to furnish weekly returns of the attendance, &c., of the pupils, and these the Inspector, who will attend each Saturday at the model school to receive them, after having checked and countersigned, will forward to the office.

LIII. In recommending the appointment of pupil-teachers and monitors, *who in every case should, before their selection*, have been carefully examined by the Head or District Inspector, or by both, the Christian and surname, age, and religious denomination of each candidate, and also of the party causing the vacancy, are to be stated in full. The recommendation to be made on the printed form provided for the purpose, and signed by the Head and District Inspectors. A return showing the denomination, &c., of the pupil-teachers or monitors already in the school, is to accompany each recommendation.

LIV. The periods for appointments are to be so regulated, as that there shall always be in the school a sufficient number well acquainted with its discipline and the nature of the duties to be discharged.

LV. All appointments are to date from the first of the month; to secure the strict observance of this rule, the Inspectors should be careful to forward their recommendations a sufficient time beforehand to allow of the Board's sanction being duly obtained, and in no case are they to admit the persons recommended by them into these institutions without having first obtained the authority of the Board.

An allowance, temporarily sanctioned, at the rate of £20 per annum, is made to the head master for the board and washing of each pupil-teacher, and for the assistant master when boarded by the Commissioners.

Where there is an agricultural department in connexion with the district model schools, the Commissioners make a similar allowance to the head master for each free agricultural boarding pupil, and for the agriculturist when boarded by the Commissioners. Paying agricultural pupils are required to pay the head master, quarterly, and in advance, at the rate of £8 per annum towards their board and washing, the Commissioners likewise paying at the rate of £12.

A monthly return is to be made out by the head master of the number of days each pupil-teacher and agricultural pupil has been boarded in the school; the return is to be signed by the master and Inspector, and forwarded within one week after the end of the month.

The Inspector is not to permit the name of any pupil-teacher, or agricultural pupil, to be included in the return, the approval of whose appointment by the Commissioners has not been notified to him from this office.

LVI. The parties selected for the office of pupil-teacher should, in no case, be under sixteen, nor above twenty years of age, and each should be provided with the following outfit:—

2 Suits of Clothes.	6 Pocket-handkerchiefs.
2 Night Shirts.	2 Pair of Shoes.
6 Day Shirts.	1 Pair of Slippers.
6 Pair of Socks or Stockings.	Haircomb, Hairbrush, and Toothbrush.
4 Neckties.	

LVII. Candidates for the office of paid monitor in model schools should not be under fourteen, nor over sixteen years of age.

LVIII. Both pupil-teachers and paid monitors should be of a sound and healthy constitution, and free from any physical defect likely to impair their efficiency as teachers.

LIX. Candidates for the office of paid monitor are to be examined, before appointment, on the course prescribed for the monitors of the ordinary National school.

LX. Candidates for the office of pupil-teacher should be required—

1. To read with ease and expression, and to have some knowledge of the principles of elocution, as explained in the first part of the Introduction to the Art of Reading.

2. To write out with correct spelling and punctuation, the substance of a short lesson selected from any of our lesson books, and read slowly to them twice over.

3. To write a good current hand, and be competent to superintend the writing of the junior classes.

4. To parse and analyze any passage selected from the National lesson books.

5. To know the general geography of the great divisions of the globe, and be familiar with the principles of mathematical and physical geography.

6. To exhibit readiness in mental calculation; to solve questions in compound proportion, fractions, and commercial arithmetic, and be familiar with the principles involved in the rules and processes employed by them. The girls will not be examined beyond interest.

7. To be acquainted with the prefixes and affixes of our own language, and the principal Greek and Latin roots.

8. To be able to examine, with a fair degree of effi-

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ciency, on any reading lesson selected, children of the third class, and competent to teach the rudiments of arithmetic to the junior pupils.

9. To know the first four sets contained in the Board's Treatise on Book-keeping.

10. To know the First and Second Books of Geometry with the exercises thereon, as given in Thompson's edition of Euclid.

11. To be acquainted with the elementary rules of Algebra, and able to solve questions in simple equations.

12. To know the rules for the measurement of plane surfaces and the principles on which these rules depend.

13. The girls to be able to teach plain needlework, and to exhibit a fair degree of skill in the finer kinds of knitting and netting.

14. To be prepared for examination on the subjects treated of in—

Spelling Book Superseded;
Geography Generalized, first eight chapters;
Lessons on Money Matters;
*Lessons on Reasoning, 1st part;
National Lesson Books to the 4th inclusive;
Fifth Lesson Book, 3rd, *4th, and *5th inclusive;
*Agricultural Class Book.
The girls are not to be examined on the subjects marked with an asterisk (*).

LXI. At the end of the first half-year of their course of training, the pupil-teachers should be again examined on all prescribed for candidates at entrance; and at the end of the second half-year, or completion of their first year of training, on the following in addition, viz.:

Descriptive Geography, as contained in the Introduction to Geography;
The remaining chapters in the Geography Generalized on Mathematical and Physical Geography, together with those on the Method of Teaching.
Lessons on Reasoning, 2nd Part;
The Second Section of the Fifth Book of Lessons;
The Third and Fourth Books of Euclid with the exercises thereon, as given in Thompson;
The Fourth and Sixth Sections of the Treatise on Mensuration;
Involution and Evolution;
Sullivan's Grammar;
Dawes' Hints to Teachers;
The Introductions contained in the Book of Poetry.

At the end of the second half-year they should also be expected to have acquired a pleasing and tasteful elocution, and become thorough masters of a good style of penmanship.

LXII. The Inspector should examine both monitors and pupil-teachers as frequently as due attention to his other duties will permit, and in every case record and preserve full and accurate notes of the results of his examination.

LXIII. The quarterly account of school fees is to terminate with the last Saturday of the months of March, June, September, and December, respectively.

LXIV. The Commissioners' portion of the school fees is to be paid over to the Inspector by the teachers weekly, and remitted to this office at the end of each quarter, without any deduction whatever, and by a letter of credit in favour of the Secretaries if possible —otherwise by a post office order; and the charge for remitting in either case is to be included in the account of expenses.

LXV. The account of the fees received in the quarter is to accompany the remittance, signed by the master and mistresses, and certified by the Inspector.

LXVI. The Inspector will be furnished with a sum sufficient to meet the ordinary petty expenses for three months of the district model school under his superintendence.

LXVII. The Inspector is to transmit to the office the account, in duplicate, including all such expenses, certified by himself, within one week after the expiration of each quarter. The quarters to terminate with the last day of the months of March, June, September, and December, respectively. When the account has been examined in the office, a remittance will be made to the Inspector for the exact amount, thus leaving the original advance as a permanent imprest against him.

LXVIII. The account is in all cases to be signed by the Inspector and by the master of the school, and by the mistresses of the female and infant schools, when expenditure is included relating to their respective departments.

LXIX. Expenditure amounting to the sum of £2 or upwards is not to be incurred, without special authority previously obtained from the office, except for ordinary school expenses.

LXX. Rates and taxes not being chargeable upon public institutions used solely for educational purposes, the Inspector is to require that the description of the premises upon which a tax is levied be particularized in the notice left by the collector, as well as the date when the rate was made, the valuation, and rate per pound. The notice, when examined with the Applotment Book, or, should it not be available, the Collector's Rate Book, and found to be correctly charged upon the holding of the Commissioners, is to be certified accordingly, and forwarded with the receipt in support of the charge in the quarterly account.*

LXXI. When a charge is made for printing "school notices" or "circulars," &c., relating to the district model school, a copy of the notice or circular is to be attached to the printer's receipt and forwarded in support of the charge in the account.

LXXII. The sums paid weekly for "washing schools" should appear in the account as a monthly total, as also other charges of a very small amount, so as to avoid unnecessary petty detail.

LXXIII. Vouchers written and receipted in *ink* are to be forwarded in support of every item of expenditure, properly signed, and numbered consecutively to correspond with the entry of the sums in the account.

LXXIV. Payments of £2 and upwards are to be supported by a stamped receipt, which is to be paid for by the party receiving payment.

LXXV. In cases where the party paid is unable to sign his name to the receipt, his mark must be witnessed by a third person, whose signature is to appear upon the voucher.

LXXVI. Receipt forms to serve as vouchers for small payments may be obtained from the office on application, but these forms are not to be used in cases where various articles are purchased, for which "shop bills" in detail, properly receipted, are to be procured.

LXXVII. The following is the scale of salaries sanctioned for monitors in district model schools:—

Males.		Females.	
1st Year, . .	£6	1st Year, . .	£6
2nd ,, . .	8	2nd ,, . .	8
3rd ,, . .	10	3rd ,, . .	10
4th ,, . .	12	4th ,, . .	12

LXXVIII. The Inspector is to transmit to the office within one week after the end of each month a return of the monitors employed in the male, female, and infant schools. When male and female monitors are recognised, one return is to be used for both, which is to be signed by the master and mistresses, and by the Inspector.

LXXIX. The return is not to include the name of any monitor the approval of whose appointment by the Commissioners has not been notified to the Inspector from the office.

LXXX. Should a monitor be unavoidably absent through illness, a substitute may be appointed at a salary of a monitor of the first year, but the Inspector is not to continue to return the name of such substitute-monitor for payment for a longer period than two months without the previous sanction of the Commissioners.

* When residence is granted to a teacher in addition to his salary, that portion of the district model school occupied by the teacher is chargeable with rates. Dormitories and rooms for pupil-teachers and agricultural pupils are not rateable. School premises are liable for one-half poors' rate, which is recoverable from the landlord.

LXXXI. The terms of service for—

Pupil-Teachers and Free Agricultural Pupils,	1 year.
Paying Agricultural Pupils,	2 year.
Male and Female Monitors,	4 „

The Inspector is not to allow the name of any party to be included in a return beyond the prescribed term, without having first obtained the sanction of the Commissioners.

LXXXII. Assistant masters, assistant mistresses, pupil-teachers, and agricultural pupils, in district model schools, are granted an allowance for travelling on first joining the school, and for going to and returning from their homes at the midsummer vacation. Pupil-teachers and agricultural pupils are also granted travelling allowance on leaving the school at the expiration of their term.

No allowance is granted for any distance less than ten miles.

The Inspector is to forward to the office the account of such expenses, receipted by the teachers and pupils, and certified by himself.

LXXXIII. The Inspector is to transmit to the office upon the 30th June, and 31st December, in each year, a return setting forth the additions made to the furniture, &c., during the preceeding six months, made out on the form supplied for the purpose. The return is to be a copy of the register of the additions in the inventory kept at the school, which are to be carefully noted as they occur. Should no changes have occurred, a *Nil* return is to be forwarded, signed by the Inspector. Appendix, No. 4.

LXXXIV. As the imprest in the hands of the Inspector is only intended for petty expenses, a requisition is to be forwarded with each quarterly account, stating in detail the articles (hardware, furniture, house-linen, &c.) required; particularizing those required to replace what have been worn out from what have not previously been in the school.

LXXXV. The following forms will be supplied to Inspectors, on application being made to the office. All accounts and returns, &c., to be furnished upon the office forms:—

Forms for Quarterly Accounts, originals and duplicates.
„ Monthly Boarding Accounts.
„ „ Accounts—Monitors' Salaries.
„ Allowances for Travelling
„ Recommending Appointments.
„ Requisitions.
„ Inventory of Furniture.
„ Vouchers.

Appendix No. V.

Appendix, No. 5.

Memorandum as to Inconveniences arising out of the Use of Different Editions of the Same Book in the Same Class.

[See question 1485, p. 63—Mr. Keenan's Evidence.]

Immediate.

Education Office, 20th March, 1868.

Sir,—You are requested to report with the least possible delay, the number of cases in which you found pupils of the same draft using different editions of the lesson-book of their class.

In each case you are to state the number of pupils in the draft, the dates and numbers of the several editions in use by the pupils, the extent of the inconvenience of the arrangement to pupils and teachers, and the cause of such arrangement.

We are, Sir, your obedient servants,

(Signed.) James Kelly, William H. Newell, } Secretaries.

Abstract of Replies to Lesson-Book Circular.

Inspector.	Inspection District.	Number of cases where Pupils of the same draft used different Editions.	Extent of inconvenience caused thereby.
1. J. Barrett,	Letterkenny,	Not noted,	Not great.
2. C. W. Dugan,	Londonderry,	Noted for 21 schools; 253 cases,	Serious.
3. W. Bole,	Coleraine,	Not noted,	Ditto.
4. D. M. Wilson,	Ballymena,	Ditto,	Very great.
5. J. Kealy,	Donegal,	Ditto,	Not great.
6. R. Nesbitt,	Strabane,	Ditto,	Ditto.
7. R. Irwine,	Maghera,	Ditto,	Ditto.
8. T. M'Ilroy,	Belfast, North,	Not up,	—
9. J. Molloy,	Belfast, South,	Not noted,	Not serious.
10. J. Macdonnell,	Newtownards,	Ditto,	Trifling.
11. D. J. Roantree, Acting Inspector,	Lurgan,	Not up,	—
12. R. Robinson,	Sligo,	Not noted,	Very slight.
13. W. Healy,	Enniskillen,	Ditto,	Considerable.
14. S. Adair,	Omagh,	Ditto,	Not great.
15. J. Morell,	Dungannon,	Ditto,	—
16. A. T. Osborne,	Armagh,	Ditto,	Not great.
17. W. Kennedy,	Downpatrick,	Ditto,	Ditto.
18. F. Eardly,	Monaghan,	Noted for 71 schools; 2,051 cases,	Ditto.
19. D. C. Porter,	Newry,	Not noted,	Serious.
20. J. E. Wood,	Ballina,	Ditto,	Considerable.
21. W. A. Donovan,	Swineford,	Ditto,	Not great.
22. J. W. Rodgers,	Boyle,	Ditto,	Ditto.
23. H. M. Rodgers,	Cavan,	Ditto,	Serious.
24. A. J. Simpson,	Bailieboro',	Ditto,	Not great.
25. E. MacCreanor,	Drogheda,	Ditto,	Ditto.
26. W. Nicholls,	Westport,	Ditto,	Ditto.
27. J. M'Sweeny,	Roscommon,	Ditto,	Very little.
28. J. Bradford,	Longford,	Ditto,	Great.
29. E. A. Conwell,	Trim,	Ditto,	Ditto.
30. E. Sheehy,	Dublin, North,	Ditto,	Not great.
31. M. Molony,	Ballinamore,	Ditto,	Ditto.
32. A. Cowley,	Tuam,	Ditto,	Ditto.
33. H. L. D'Arcy,	Mullingar,	Ditto,	

APPENDIX, No. 5.

ABSTRACT of REPLIES to LESSON-BOOK CIRCULAR—*continued.*

Inspector.	Inspection District.	Number of cases where Pupils of the same draft used different Editions.	Extent of inconvenience caused thereby.
34. J. Gordon,	Galway,	Not noted,	Not great.
35. G. T. O'Neill,	Ballinasloe,	Ditto,	Ditto.
36. S. Brown,	Parsonstown,	Ditto,	Serious.
37. G. R. O'Galligan,	Naas,	Noted for 11 schools,	Considerable.
38. F. F. O'Carroll,	Dublin, South,	Not noted,	Not great.
39. M. Coyle,	Carlow,	Ditto,	Very great.
40. B. MacSheehy,	Wicklow,	Ditto,	Considerable.
41. C. Graham,	Portarlington,	Ditto,	Not great.
42. W. Stapleton,	Gort,	Ditto,	Very great.
43. M. Lawler,	Thurles,	Ditto,	No inconvenience.
44. W. Molloy,	Athy,	Ditto,	Not great.
45. D. O'Driscoll,	Ennis,	Ditto,	Ditto.
46. J. Browne,	Tipperary,	Ditto,	Ditto.
47. L. Harkin,	Kilkenny,	Ditto,	Very little.
48. C. Mahony,	Youghal,	Ditto,	A positive advantage.
49. Vacant,	—	—	—
50. J. G. Fitzgerald,	Enniscorthy,	Not noted,	Not great.
51. R. Potterton,	Limerick,	Ditto,	Ditto.
52. J. Hanlon,	Newcastle, West,	Ditto,	Serious.
53. J. O'Hara,	Clonmel,	Ditto,	Considerable.
54. J. C. Lane,	Tralee,	Ditto,	Not much.
55. T. K. Strong,	Macroom,	Ditto,	Ditto.
56. C. W. Bateman,	Mallow,	Ditto,	Ditto.
57. T. Macnamara,	Killarney,	Ditto,	Considerable.
58. M. Seymour,	Bantry,	Noted for 10 schools—116 cases,	Not great.
59. P. Connellan,	Dunmanway,	Not noted,	Ditto.
60. J. Gillic,	Cork,	Ditto,	Ditto.

Of the fifty-six replies received, only *three* show that any notes were taken by the Inspectors; but the cases observed have in all districts been *numerous.*

NOTE.

In the letters received from the District Inspectors, the chief evils resulting from the use of various editions are given thus—

1. No regular system of home lessons can be carried out.
2. There is difficulty in conducting collective class lessons.
3. The examination of the children in classes, on the lesson-books, is impeded.
4. The preparation of teachers for their examination is made more troublesome.
5. The lessons which are not common to all the editions will frequently be omitted altogether.
6. Verbal alterations (often very needless) in the same lesson prevent the teacher observing whether reading is accurate.
7. Apprehensions of further alterations in last edition often prevents purchases.

The difficulties according to most of the Inspectors appear to be rapidly passing away.

Mr. Graham, District 41, says, "The teachers cheerfully submit to the inconvenience."

Mr. Mahoney, District 48, considers that it is an advantage to have different editions of the same book in use in the same school.

APPENDIX, No. 6.

APPENDIX No. VI.

CIRCULAR LETTER explanatory of the NATURE of SCHOOL ORGANIZATION, and the DUTIES of the ORGANIZERS and INSPECTORS in relation to it.

[See question 1647, page 72—Mr. KEENAN's evidence.]

1. The objects which the Commissioners of National Education have had in view, in establishing the staff of organizers, are two-fold, viz. :—

A. To bring National schools into a state of efficiency.

B. To diffuse amongst the teachers of the country a knowledge of schoolmastership in all its practical bearings, and also of the leading principles of the science of education.

2. To carry out the first great object (1. A) the organizers will devote themselves, during their stay in a school, to the following, as the main part of their duties :

3. To secure a regular and proper ventilation of the school-room.

4. To improve the lighting of the school-room, if necessary.

5. To make suitable arrangements as to the playground and out-offices.

6. To make every available use of the walls ; to provide tablet rails, &c.

7. To arrange maps, charts, and tablets, and show how they can be most profitably used.

8. To provide black boards, easels, pointers, arithmeticons, &c., and instruct the teachers as to their use.

9. To see that a sufficient number of desks is provided ; that they are properly arranged and fixed on the floor ; that provision is made for holding the slates ; and that the business legitimate to the desks is regularly carried on.

10. To secure sufficient space for the drafts ; to denote them by suitable marks on the floor ; and to arrange the business proper to the drafts.

11. To classify the pupils, and divide them into convenient divisions and drafts.

12. To make out a time-table suitable to the circumstances of the school, and to test its judiciousness, by experiment, for a number of days before recommending its adoption to the manager.

13. To see that the pupils, as well as the teacher, understand the arrangements indicated in the time-table.

14. To establish a sound system of monitorial instruction ; to see that the members of the monitor class are judiciously selected ; that they are sufficiently mature and intelligent for their duties ; *that their employment as monitors does not interfere with their business as pupils ;* that they be required to teach those subjects only which they are competent to teach ; that they receive special instruction from the teachers in lieu of the time spent by them in teaching ; that the business arranged for their special instruction is regularly conducted ; that they are instructed in the art of teaching ; that they are taught to prepare notes of the lessons which they may be called upon to teach ; that they know their duties prospectively ; that they teach the same set of children from day to day for an assigned

time; that their teaching is effective; that the pupils have sufficient respect for them, and confidence in their abilities; that such arrangements are made as to satisfy the parents of pupils and monitors with the monitorial system, and that the teacher is duly prepared to control and prepare the monitors for their duties.

15. Whilst monitorial instruction, *judiciously* and *moderately* employed, is encouraged, the organizers are to see that all the *essentials* of the education of a child are looked after and cared for by the teacher himself, and that the latter is to be almost constantly employed in the actual teaching of class after class, at the same time that he exercises an active superintendence over all the simultaneous operations of his school.

16. To establish a system of home lessons; to make arrangements for their regular announcement day after day; to see that they are properly heard; that the answering of the pupils is in some form noted; and that the general order of such lessons be kept in correspondence with the ordinary teaching pursued in the school.

17. To arrange for the regular recapitulation or repetition of the home and other lessons.

18. To make arrangements that the parents may be occasionally informed as to the attention of the children to the home lessons and general business of the school.

19. To exemplify before the teacher the different methods of teaching, and to cause him in turn to practise the same.

20. To see that he prepares "notes of lessons" in proper form, on the different subjects taught in the school, and that he teaches the various lessons in conformity with the notes so prepared.

21. To effect as much improvement as possible in the teaching of reading, writing, arithmetic, dictation, geography, drawing, &c., *and particularly in the teaching of the First Book.*

22. To see that the teacher gives clear evidence that he prepares himself beforehand *for the work of each day*, not only in the notes of the lessons which he is to teach, but also in the general business, including the simplest mechanical details of his school.

23. To drill the children, put them through the simple marching exercises, establish order and discipline, and train the teacher to continue the same course of drill and discipline so established.

24. To see that the business of the school is conducted with the least noise possible.

25. To establish a system of punishment for badly conducted children, and to introduce a system of emulation or reward, to promote good conduct.

26. To improve the manners of the children, and to see that there is a daily inspection as to cleanliness, &c.

27. To see that the children are provided with the necessary books for home study, and that a sufficient sale stock, and an ample supply of school materials and requisites are furnished.

28. To arrange as to the calling of the rolls with all possible despatch; to provide a report slate; to correct and show the teacher how to keep the school accounts, and to cause scroll or rolls to be kept.

29. To adopt measures towards improving the attendance of the children, particularly with reference to punctuality in the morning.

30. Finally, the organizer is to lead the teacher into a strict observance of the rules of the Board, but especially the practical rules for teachers.

31. The Commissioners of National Education have decided that no National school can be organized until the manager express his desire to avail himself of the services of an organizer; and even after so expressing himself, and permitting the organizer to commence operations in his school, it is to be distinctly understood that he is not bound to carry out the plans or to effect the alterations suggested by the organizer.

32. The Inspectors should therefore select those schools only for organization the managers of which are likely to exhibit a kind and co-operative spirit to the organizers.

33. Before a school can be organized, the manager must provide a sufficient sale-stock for the use of the children attending it. As already announced to the Inspectors, the Commissioners, on the recommendation of the Head or District Inspector or the organizer, will make a small grant of charts, black-boards, easels, pointers, &c., proportioned according to the wants and attendance of the school, not exceeding, however, except in special cases, the value of £5.

34. When an organizer enters a school he is carefully to observe the methods of teaching pursued by teachers and monitors, the order, discipline, arrangements, and general organization of the school; and he is afterwards to report, on a form prepared for the purpose, the exact state in which he finds the school in all these respects. This report is called the *Preliminary Report*, somewhat altered from the preliminary report accompanying this.

35. When an organizer has completed the organization of a school, he is to make a report of the order, discipline, system, &c., established by him; to detail the exact state in which he leaves the school; and to record the general results of the organization. This report is called the *Final Report*, somewhat altered from the final report accompanying this.

36. The organizer is then to forward the two reports just referred to to the Inspector of the district in which the school is situated.

37. After a period of not less than three weeks, and not more than six weeks, from the completion of the organization of the school, the Inspector of the district is to inspect the school, with a special view of ascertaining the effectiveness of the organization, and of examining and checking in detail all the points and statements contained in the organizer's final report.

38. The District Inspector is then to forward this report, along with the organizer's preliminary and final reports, to the Head Inspector of the district, who will afterwards transmit them to this office.

39. During the time that a school is under organization the Inspector is not to make a formal inspection of it, nor sooner after the organization is completed than the time mentioned in paragraph 37; and it is the express wish of the Commissioners that the employment of an organizer in a district *may interfere as little as possible with the usual and regular business of inspection.*

40. It is, however, exceedingly desirable that the Inspector should make as many *incidental* visits as possible to a school under organization, to see that the work is proceeding with regularity and vigour; to confer with the managers, and stimulate them to a hearty co-operation with the organizers; to assist in removing local difficulties or impediments, and to extend, as much as lies in his power, the advantages accruing to the National system from the operations of the organizers.

41. No organizer should for the present be sent to any place where there are not, *at least*, four National schools within a circuit of three miles from it, the managers of which are desirous that their schools may receive the advantages of organization.

42. No less than four, or more than eight, schools are for the present to be organized by the same organizer in any particular locality.

43. As a general rule, the time spent in the organization of a school is not to exceed a fortnight; but the organizer is to return for a day or two, if necessary, before he leaves the locality in which the school is situated, to observe the results of the organization, and give such further instruction to teachers and monitors as the state of the school may at the time suggest as necessary and important.

44. The two weeks which may be spent by an organizer in a school are not to be consecutive; a week, in all cases, is to elapse between the first and second parts of the organization. For instance, where four schools, A, B, C, D, are to be organized, the following may be the order of organization:—

First week,	A	Next week,	C
Next week,	B	Next week,	D
Next week,	A	Next week,	C
Next week,	B	Next week,	D

APPENDIX, No. 6.

45. The second great object which the Commissioners of National Education have had in view in establishing the staff of organizers, as already stated in paragraph 1 B, is "to diffuse a knowledge of schoolmastership in all its practical bearings, and also of the leading principles of the science of education amongst "the teachers of the country."

46. To carry out this great object each organizer will deliver a course of lectures to the teachers who live in the neighbourhood of the school in which he is engaged, upon method, order, discipline, school accounts, employment of monitors, construction of timetables, arrangement of school furniture, use of charts, tablets, and apparatus, industrial education, and upon organization generally.

47. These lectures will take place on Saturdays, at whatever hour may be most convenient to the organizers and the teachers.

48. The District Inspector is to invite all teachers living within a reasonable walking distance—four or five miles—to those lectures; and whilst attendance is, under no circumstances, to be considered as compulsory, it is to be understood that the Commissioners will regard with satisfaction the conduct of those teachers who attend the instructions.

49. None but schoolmasters and monitors in their fourth year, are to attend the lectures of male organizers, and none are to attend the instructions of the female organizers but schoolmistresses and monitresses in their fourth year.

50. Teachers, whether trained or not, are eligible for admission into the organizer's classes; for it is hoped that both the trained and the untrained will derive such advantage from the instructions as to qualify them the better for a skilful and efficient discharge of their duties.

51. The organizers will keep a roll of the attendance of the teachers, and submit it at the end of the course of instruction to the District Inspector.

52. The organizers will require the teachers who may attend to take such notes during each lecture as will enable them to write out an abstract of it before the day for the following lecture; those abstracts and whatever other written exercises the organizers may require the teachers to prepare for them are to be examined and noted by the organizer, and submitted from time to time to the District or Head Inspector, to be afterwards, however, in the corrected state, returned to the teacher.

53. A statement will be made at the end of each course of lectures by the organizers, for the information of the Inspectors and Commissioners, of the attention paid by each of the teachers to their instructions, and of the proficiency which each of them shall have made.

54. As the duties of an organizer, when organizing a school, will be such as to prevent him from doing much more in reference to methods of teaching, than exemplifying and carrying into practical effect the instructions contained in his lectures, no school can be organized, the teacher of which does not attend, or shall not have attended, a course of lectures either from him or some other organizer.

55. The Commissioners desire that the Inspectors should devote as much attention as possible to the arrangement and superintendence of those weekly meetings; and they also desire that the Inspectors should sustain and encourage the organizers on those occasions, uphold their authority, give weight to their position, and contribute by every means in their power to their success.

56. Before an organizer commences operations in a locality, the Inspector should have all necessary arrangements with managers and teachers completed, as to the schools to be organized and the teachers who are to form the Saturday class for practical instruction.

57. Whenever a District Inspector feels that the services of an organizer are required for any particular group of his schools, all the conditions already announced being either fully complied with, or in a fair way of being so, he is to communicate with this office, giving information on the following points:—

(*a*) As to the centre which he proposes for the residence of the organizer, selecting, of course, no place in which a suitable lodging cannot be procured for him and his family.

(*b*) As to the schools which he recommends for organization and the distance of each from the proposed residence of the organizer.

(*c*) As to the number of teachers who would likely attend the lectures of the organizer upon Saturdays.

58. Each District Inspector is requested to inform this office, within a week after the receipt of this circular letter, upon the points enumerated in the previous paragraph.

59. The office, on receipt of those communications, will advise them to the Head Inspector, whose duty it will be to select the schools proposed to be organized, to instruct the organizers as to the schools assigned them, and the time of the commencement of the organization, and immediately to advise the office as to the steps thus taken.

60. In order to place the object and details of the system of organization, and the machinery by which it is worked, as fully and clearly as possible before the Inspectors, the Commissioners append printed copies of the reports referred to in paragraphs 34 and 35. These reports, printed verbatim from the copies furnished by the organizer, are selected principally because the school to which they refer, from being one of the worst town schools in connexion with the Board, has become, since its organization, distinguished for the neatness and completeness of its arrangements, and the general excellence of the order, discipline, and methods of teaching pursued in it. The Inspectors should peruse these reports carefully, inasmuch as they exhibit, with considerable precision, the chief points and details in the organization of a school.

61. The District Inspectors are requested to circulate, as extensively as possible, amongst managers, teachers, and the public generally, information as to the object, scope, and leading features of organization; to let managers understand that the presence of an organizer in their schools neither affects their privileges, nor interferes with their functions; to inform teachers that organization is intended to diminish in no way their authority in their schools, or to degrade them in the estimation of their pupils or the parents; to acquaint all classes interested in the education of the people, that an organizer has nothing whatever to say or do in relation to the arrangements for religious instruction; that, on the contrary, it is the aim of the Commissioners, in the measures now taken by them for the improvement of their schools, to uphold the rights of managers, to strengthen the power of the teachers, by rendering them more skilful servants of the public, and to realize what the Board have long desired to attain, a scheme of organization which, by combining all that educationists approve in the matter of instruction and commend in school keeping, will give a distinctive stamp and uniform character to the schools conducted on the National system.

APPENDIX No. VII.

APPENDIX, No. 7.

RETURN showing the AMOUNT of GRATUITIES awarded for TRAINING MONITORS beyond their usual period of service, for the years 1861 to year 1866, inclusive.

[See Question 1999, page 87—Mr. Keenan's Evidence.]

	In Ordinary National Schools.												In Convent Schools.											
	1861.			1862.			1863.			1864.			1865.			1866.			1861.			1862.			1863.			1864.			1865.			1866.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Antrim,	–			–			–			–			–			5	0	0	–			–			–			–			–			–		
Armagh,	–			–			–			–			–			–			–			–			–			–			–			3	0	0
Cavan,	–			–			–			–			–			–			–			–			–			–			–			–		
Donegal,	3	0	0	–			–			1	0	0	–			–			–			–			–			–			–			–		
Down,	–			–			–			–			–			8	5	0	–			–			–			–			–			3	0	0
Fermanagh,	–			–			–			–			–			–			–			–			–			–			–			–		
Derry,	–			–			–			–			–			–			–			–			–			–			–			–		
Monaghan,	–			–			–			–			–			–			–			–			–			–			1	10	0	–		
Tyrone,	–			–			–			–			3	0	0	–			–			–			–			–			–			–		
Clare,	–			–			–			–			–			–			–			–			–			–			–			–		
Cork,	–			–			–			–			1	0	0	3	0	0	–			–			6	0	0	–			3	0	0	12	0	0
Kerry,	–			–			–			–			–			–			–			–			–			–			3	10	0	3	0	0
Limerick,	–			–			–			–			–			–			–			2	0	0	2	0	0	2	0	0	9	0	0	–		
Tipperary,	–			–			–			–			–			3	0	0	–			–			–			–			–			–		
Waterford,	–			–			–			–			–			–			–			–			–			–			–			–		
Carlow,	–			–			–			3	0	0	–			–			–			–			–			–			–			–		
Dublin,	–			1	0	0	11	0	0	5	0	0	–			3	0	0	6	0	0	–			10	10	0	4	10	0	8	10	0	18	0	0
Kildare,	–			–			4	0	0	–			–			5	10	0	–			–			–			–			6	0	0	3	0	0
Kilkenny,	–			–			–			–			6	0	0	6	0	0	–			–			–			–			3	0	0	3	0	0
King's,	–			–			4	0	0	–			–			–			–			–			1	10	0	–			–			5	0	0
Longford,	–			–			–			–			–			–			–			–			–			–			–			–		
Louth,	–			2	0	0	–			–			–			–			–			3	0	0	–			–			–			–		
Meath,	–			–			–			–			–			3	0	0	–			–			–			–			–			–		
Queen's,	–			–			2	0	0	3	0	0	–			3	0	0	–			–			–			2	0	0	–			–		
Westmeath,	–			–			3	0	0	–			–			1	0	0	–			–			–			–			–			–		
Wexford,	–			–			–			–			–			–			–			–			4	0	0	4	10	0	9	10	0	–		
Wicklow,	–			–			–			1	0	0	–			–			–			–			–			–			–			–		
Galway,	–			–			–			2	0	0	1	0	0	5	0	0	–			–			4	10	0	5	10	0	–			6	0	0
Leitrim,	–			–			–			3	0	0	3	0	0	3	0	0	–			–			–			–			–			–		
Mayo,	–			–			–			–			–			–			–			–			–			–			–			–		
Roscommon,	–			–			3	0	0	–			–			3	0	0	–			–			2	10	0	2	0	0	–			–		
Sligo,	–			–			–			–			–			–			–			–			–			–			–			–		
Totals,	3	0	0	3	0	0	27	0	0	18	0	0	14	0	0	51	15	0	6	0	0	5	0	0	31	0	0	20	10	0	44	0	0	56	0	0

£116 15s.

Convent Schools, . £162 10
Ordinary Schools, . 116 15

Total, . . £279 5

APPENDIX No. VIII.

APPENDIX, No. 8.

ESTIMATE and EXPENDITURE, Year ended the 31st MARCH, 1867.

[See Question 3069, page 141—Mr. Kelly's Evidence.]

	Vote.			Receipts in aid of Vote.						Gross Expenditure as compared with Estimate.		
	£	s.	d.	£	s.	d.	£	s.	d.		£	s.	d.
1. Normal Establishment,	8,755	0	0	Nil.			8,755	0	0	1. Normal Establishment,	8,119	15	10
2. Metropolitan Model Schools,	4,856	5	0	1,015	7	6	5,871	12	6	2. Metropolitan Model Schools,	5,365	11	0
3. District Model Schools,	18,417	0	0	3,040	7	5	21,457	7	5	3. District Model Schools (*See Note I.*),	18,511	4	5
4. Minor do.	3,914	0	0	919	7	11	4,833	7	11	4. Minor Model ditto,	4,776	10	8
5. Salaries of Teachers, &c.,	237,910	0	0	Nil.			237,910	0	0	5. Salaries of Teachers, &c.,	234,158	17	6
6. Navigation Schools,	600	0	0	Nil.			600	0	0	6. Navigation Schools,	519	0	0
7. Agricultural Department:										7. Agricultural Department (*See Note I.*):			
I. Superintendence and Inspection, £760										I. Superintendence and Inspection, £894 4 4			
II. and III. Albert Training Institution and Model Farm, &c., £1,522	2,282	0	0	2,544	3	2	4,826	3	2	II. and III. Albert Training Institution and Model Farm, &c. 5,487 18 8			
											6,482	3	0
IV. Agricultural Schools and Farms,	2,810	0	0	3,734	12	8	6,544	12	8	IV. Agricultural Schools and Farms,	8,822	14	0*
8. Inspection Department,	26,220	0	0	Nil.			26,220	0	0	8. Inspection Department,	26,792	0	0
9. Book and School Apparatus Department,	12,270	8	0	14,603	2	9	26,873	10	9	9. Book and School Apparatus Department,	27,534	12	3
10. Official Establishment,	14,994	10	9	Nil.			14,994	10	9	10. Official Establishment,	14,635	12	11
11. Miscellaneous,	3,100	0	0	Nil.			3,100	0	0	11. Miscellaneous (*See Note II.*),	4,383	7	6
	336,129	3	9	25,857	1	5	361,986	5	2		360,101	9	1

NOTE I.—At Cork, Belfast, Limerick, and Kilkenny Model Schools the literary and agricultural departments are carried on in the same establishment, so that many items of expenditure cannot be properly divided, and these are charged to the agricultural branch, which would account for a portion of the excess in expenditure over the estimate for that service.

NOTE II.—This sum includes Her Majesty's Stationery Office accounts; amount, £2,742 12s. 10d.

APPENDIX, No. 9.

APPENDIX No. IX.

EXTRACTS from REPORTS of INSPECTORS, for year 1866, on the state of the NATIONAL SCHOOL-HOUSES, in their respective Districts.

[See Question 10861, p. 439—Mr. Kavanagh's Evidence.]

Mr. *Connellan*, Letterkenny District, states that:—"During the winter months, nearly all the schools in the district are over-crowded."

Mr. *Brown*, Ballymena District, states that:—"In about one-fourth of the schools the accommodation is indifferent and inadequate."

Mr. *Wood*, says that—"Of 70 non-vested schools in the Donegal District, 12 are very bad."

Mr. *Molony*, Sligo District, states that—"Of 100 schools in his charge, 30 are bad, as regards space and other essential particulars."

Mr. *Healy*, writing of the Enniskillen District, says—"Viewed as a whole, the school-houses in the district afford rather indifferent accommodation, at least 30 per cent. of them are so unsuitable, that if a reasonable prospect existed that better could be provided, they should not be allowed to enjoy Board's grants. Unfortunately, the landed proprietors, as a body, are opposed to our schools, hence, in many cases, poor cabins are the only resource, unless the people are left without the means of education."

Mr. *Eardley*, Monaghan District, states—"In a few instances the school-houses are mere cabins, badly lighted and ventilated, not originally intended for school purposes, and unsuitable in every respect."

Mr. *O'Hara*, Ballina District, states—"In more than one-half of all the schools, the accommodation is still of an inferior description."

Mr. *J. W. Rodgers*, Boyle District, states—"Many of the school-rooms are defective as to draft—space, light, and ventilation."

Mr. *H. W. M. Rodgers*, Cavan District, states—"That in a few of the schools the accommodation is decidedly unsatisfactory."

Mr. *MacCreanor* states, of the schools in the Drogheda District, that "four of the rooms are very ill suited for school purposes, and four others stand greatly in need of alteration."

Mr. *Seymour*, Westport District, in which 42 per cent. of its 88 schools are vested in the Commissioners, says "that 15 of the 88 are either indifferent or wholly bad, *some* of them are necessarily tolerated from their unfavourable circumstances, and the remainder are partially inoperative, owing to the suspension of the grants, to which they are frequently liable."

Mr. *M'Sweeny*, Roscommon District, states, the accommodation afforded by 43 of his 112 school apartments "is inadequate at all seasons of the year. There are a great many schools in which the furniture is poor and old, and few ready to repair, except the teachers, whose means are heavily taxed by their own personal wants."

Mr. *Bradford*, Longford District, states—"Many of the school-houses are thatched cabins with clay floors, and windows not sufficiently high for proper ventilation or light; the rooms too small for the attendance several months in the year, the furniture not of a proper description, and the desks such as to delay the children's progress in learning to write."

Mr. *Currie*, Ballinamore District, states—"The chief defects in the school buildings throughout this district appear to me to be exactly those that characterize the dwellings of the humbler classes generally, seeing they are defective in breathing space, and in the arrangements for the proper ventilation, lighting, and heating of the apartment."

Mr. *Gordon*, Tuam District, states—"The accommodation in many of the non-vested schools, both in the town and in the rural sections, is very fair. The houses, many of them, have been altered from dwelling-houses, and are very unlike what roomy, well lighted, and well ventilated school-rooms ought to be. In winter, when the attendance, especially at the rural schools, is at a maximum, many of the schools are so much overcrowded, that it would seem to be almost impossible for much effectual work to be done in them. Most of the non-vested schools are quite too small and ill adapted to school purposes, both from deficient light in winter, and the want of suitable accommodation either in floor or in desks."

Mr. *O'Neill*, Ballinasloe District, states—"In eight or ten cases the floor space is insufficient for the average attendance. In three or four cases the houses are not suitable, being thatched cabins of the ordinary type, and originally built without any special adaptation to the purposes which they now serve."

Mr. *O'Carroll*, South Dublin District, states—"In many cases the accommodation is very bad, viz., the James's-street male school and infant schools are held in the rooms of an old private house, totally unsuitable to school purposes, very deficient in ventilation and in fitting up, and altogether too small for the attendance. The John-street female and infant schools are not calculated to accommodate one-half of the children who assemble there. The side walls are only about five feet high—about 100 in a room not fit for fifty. Dolphin's-barn school is held in a house also most unhealthy and unsuitable, all full of draughts. The two former teachers, young women, died, as I am informed, while in charge of it, and I fear the unhealthy house contributed to their untimely death. Rathfarnham National School is a ruin. The St. Michael and John's female schools are held in an old ruinous store, over a lard and bacon factory, beside unwholesome yards, and the majority of the National schools of the city have no playgrounds."

Mr. *Coyle*, Carlow District, states—"The playgrounds, where there are any at all, are generally unsatisfactory, and in many cases there are none, the house being beside a yard or lane."

Mr. *MacSheehy*, Bray District, states—"In the mountainous parts of the district, and in some localities of county Wexford that are not mountainous, very indifferent school-houses are to be met with as before, and the want of residences for the teachers is still too general."

Mr. *Cowley* states, of the Gort District, that "in some few of the non-vested schools, the accommodation is inadequate."

Mr. *Lawler* says—"That at some periods of the year, in the Thurles District, a few of the school-rooms are too small for the attendance."

Mr. *W. R. Molloy*, of the Athy District, states "that five of the non-vested schools are defective, as regards the nature and amount of accommodation."

Mr. *Barret*, describing the school-houses in the Ennis District, says—"The majority of them are thatched and of an inferior description; and in much the greater number of the school-houses the accommodation is sadly insufficient for the number of pupils who attend."

Mr. *Brown* says that in the Tipperary District—"In a few cases, the houses are neither adequate to the attendance, nor otherwise suitable; four of these are miserable cabins, deficient in desk and class space, as well as in the means of light and ventilation."

Mr. *Dugan* says that, in the Enniscorthy District, "a large number of the schools have neither play-grounds nor privies attached. I consider this latter a great want indeed, and wherever it exists that it should render the school ineligible for aid from the Board."

Mr. *Potterton*, writing of the Limerick District, states that—"In far too frequent instances, houses of an inferior character, and very indifferently, not to say badly, furnished, are to be met with."

Mr. *Hanlon*, of the Newcastle, West, District, repeats that—"There are sixteen schools in the district in which the accommodation is of an inferior description or altogether insufficient for the usual attendance."

Mr. *Macnamara* complains of many of the vested schools in the Killarney District, and of the tardiness of the Board of Works in repairing them.

Mr. *Kealy* says that "in seven non-vested schools in the Bantry District the accommodation is bad, and in seven more it is very bad."

Mr. *O'Connell* states "that in eleven schools in the Dunmanway District the accommodation is insufficient."

APPENDIX No. X.

REPORT on OLDCASTLE ENDOWED SCHOOLS, by JAMES W. KAVANAGH, Esq. (formerly) Head Inspector of Irish National Schools, December 13th, 1853.

[See Question 10941, p. 444—Mr. Kavanagh's evidence.]

Education Office, December 13th, 1853.

GENTLEMEN,—Application having been made by one of your members (on behalf of the trustees) to the Commissioners of National Education that one of their Inspectors should examine the Oldcastle Endowed Schools, I was instructed to undertake this duty; and I have now the honour to submit my report of an examination of the boys' and girls' schools, held by me and by my assistant, Mr. O'Sullivan (Sub-Inspector), on Thursday, Friday, and Saturday, the 20th, 21st, and 22nd October.

It afforded me great pleasure to have had the advantage of the presence of Mr. Naper and the Rev. Mr. Durden, on two, and of the Rev. Mr. Leonard on one of the days of examination; and at the request of some of the trustees I beg to include in my report on the present state of the schools some few suggestions towards their improvement, with a view to render this excellent charity more efficient in promoting the elevation of the youth of the town and vicinity.

I. STATISTICS AND ACCOUNT BOOKS.

The accounts of the numbers in attendance, and of the individual history and proficiency of the boys, although better attended to lately, are in a most unsatisfactory state. The school-rolls are ill kept, and are not preserved; the register has scarcely any reference to a school, and referring only to questions pertaining to the distribution of clothes, &c., would equally apply to *any* institution where such are given; and the report book of the numbers in *daily* attendance bears no date for years, and entries in it were rarely made.

Year.				
1842,	Number present marked for 63 days only.			
1843,	,,	,,	45	,,
1844, 1845,	,,	,,	76	,,
1846, 1847, 1848, 1849, 1850,	,,	,,	78	,,
1851,	,,	,,	79	,,

Total for 10 years' attendance marked on 341 days.

It appears, therefore, that on an average of ten years the number of boys in attendance was recorded only 34 days in each year, or rather less than three times in each month. Improvement has taken place lately in this respect, the entries for 1852 including 174 days, and in the first nine months of 1853 124 days' attendance. The entries in the girls' school are fuller, and the accounts kept with much more care and neatness; they show 208 school-days for 1852, including 42 Saturdays, whilst for the same period the master's book shows 174 school-days, including 16 Saturdays.

The average *daily* attendance during the year 1852 was (excluding that on Saturdays):

Boys,	133
Girls,	145
Total,	278

Now, supposing that the number of pupils who are on the roll, and who occasionally attend, to be double the number in average daily attendance, about 560 children receive instruction in the school, each year. Looking to the census of 1851, we find the population of

Oldcastle Parish,	3,008
Loughcrew,	905
Moylough,	2,769
Total,	5,682

and within these, there are only two small National schools, Loughcrew and Baltrasna, and in addition to this population the children from several townlands in Castleraghen, should attend Oldcastle school. Taking all local circumstances into account, *at least* 1,000 children should attend these schools during the year.

II. EXAMINATION OF PUPILS.

BOYS' SCHOOL.

On the 20th October, there were present 131 boys, classed, thus, by the teacher:

READING	1st Book,	60 boys.
,,	2nd ,,	29 ,,
,,	Sequel,	7 ,,
,,	3rd Book,	12 ,,
,,	4th ,,	10 ,,
,,	5th ,,	13 ,,

Of these 131 boys, there were:

9	able to read	4th Book,	fairly.
8	,,	3rd ,,	tolerably.
8	,,	3rd ,,	poorly.
3	,,	2nd ,,	pretty well.

GRAMMAR—Elements, 29
,, Parsing, 13

Of these 42 boys, 5 parse with tolerable accuracy, and 14 know the parts of speech pretty well.

DICTATION, 13

Of these 13 boys, 3 wrote an easy sentence with tolerable accuracy, and 3 with ease and correctness.

GEOGRAPHY, 71

In geography the answering of the senior class was tolerable, except in mathematical geography.

DERIVATION, 13. Answering very poor.

ARITHMETIC:	Simple Rules,	30
,,	Compound,	24
,,	Proportion, &c.,	12

Answering of the 5th class, very bad—

Of 13,	only 3	right in	Notation,
,,	,, 9	,,	Subtraction,
,,	,, 6	,,	Compound Multiplication,
,, 12	,, 6	,,	Proportion,
,, 5	,, 1	,,	Practice.

MENTAL ARITHMETIC, 8 boys.—In this no proficiency made.

WRITING—on slates, A few of the senior boys write a good hand, and on the whole, the style of penmanship is good.
,, paper,

GEOMETRY, 9.—No proficiency made in this branch.

AGRICULTURAL CHEMISTRY. No proficiency made—mere ROTE learning.

SCRIPTURE EXTRACTS. General answering VERY GOOD.

The summary of the examination is this: the style of reading is bad, and the fraction of children able to read a simple narrative intelligently, is, altogether, below what we find in the average of all the National schools in Ireland; the knowledge of the subject-matter of the earlier lesson-books is tolerable; only 1 in 26 of the boys can parse an easy sentence with fair accuracy, but 1 in 9 (in addition to these) can distinguish the parts of speech; the answering in writing from dictation, evinced great deficiency in correct spelling, and the oral examination in the several classes, showed a similar result; a very fair knowledge of local geography was elicited from the senior class, but mathematical geography has yet to receive more attention, and the junior classes are altogether ignorant of any knowledge of the rude outline of geography. In the important branch of arithmetic, the answering was extremely bad:

Of 37 boys, only 4 entered correctly "5,005,050" from dictation.

,,	,,	17	worked a sum, correctly, in subtraction.
,,	,,	11	,, in Multiplication of Money.
,, 23	,,	6	,, Simple Proportion.
,, 5	,,	1	,, Practice.
,, 5	,,	3	,, Simple Interest.

In mental culculations no proficiency has been made; the 9 boys who have commenced geometry, have, as yet, made no progress; the Scripture Extracts (some numbers), and the outlines of Scripture History, are tolerably well known, but their chronology requires further attention; Professor Johnston's catechism of agricultural chemistry, is committed to memory, by the senior class, but, on examination, I could not elicit any *real* knowledge of its subject.

APPENDIX, No. 10.

The pupils are altogether over-classed, or placed beyond their attainments, and on their return after long absence from school, they do not appear to be examined or classed *de novo;* the proportion of pupils in the lower classes is too large, nearly half of them being in words of one syllable, and 100 of the 130, failed to read correctly an advanced lesson in the Second Book; the school exhibits few traces of skilful organization; the order and discipline are very inferior; insufficient attention is bestowed on securing personal cleanliness in the children; several of the monitors are wholly unfit for their duty, and they receive quite insufficient special instruction to qualify them for the business they are to discharge; the teaching staff is large, but inefficient and unqualified, and the amount of *effective* school-time, is extremely limited.

Under the present management, the year appears to be thus divided:—

	Days.
Sundays,	52
Roman Catholic Holidays 10, but 3 fall in Vacation,	7
Mondays, as Religious Instruction,	52
Saturdays, half-day,	26
Vacations: Christmas, 3 weeks of 12 days, Easter, 1½ weeks of six days, Harvest, 4 weeks of 16 days,	34
Full school days,	194
Total,	365 days.

Now this would give nearly $3\frac{3}{4}$ school-days in each week, this, however, is an over estimate, as during 1852, there were in the

Boys' school, 158 days, and 16 Saturdays, as halves, 166 days.
Girls' „ 166 „ 42 „ 187 „

or $3\frac{1}{5}$ days per week in the boys', and $3\frac{6}{10}$ days in the girls' school. The effective value of this very small school-time is reduced to one-half, by the fact, that the pupils attend not fully half their time, and it has to undergo a still further reduction, from the laxity of discipline in the school, which permits the pupils to come in at any hour, up to, and as I was witness, beyond 11 o'clock in the morning. This is an evil of the most serious character, and to remedy which, calls for immediate and stringent measures.

GIRLS' SCHOOL.

There were 147 girls present at the examination, and these were classed as follows:—

READING 1st Book,	49 girls.
„ 2nd „	24 „
„ Sequel,	20 „
„ 3rd Book,	29 „
„ 4th „	17 „
„ 5th „	8 „

Of these 147 girls, 8 read 4th Book very well,
17 „ 3rd „ satisfactorily,
10 „ — „ pretty fairly,
18 „ 2nd „ with ease and intelligence.

GRAMMAR, 98, of whom 25 parse well, and 12 know parts of speech.

DICTATION, 25, of whom 12 wrote with fair, and 7 with tolerable accuracy.

GEOGRAPHY, 98: Senior classes answered remarkably well on maps of Europe and Ireland, and on mathematical geography.

DERIVATION, 54: Some progress in prefixes, affixes, and roots.

ARITHMETIC: Simple rules answered extremely bad.

Compound, Proportion, and Mental, 25:	Notation not properly taught. Proficiency yet very limited.
Simple subtraction,	4 of 7 right.
Compound Multiplication,	2 of 7 right.
Proportion,	2 of 7 right.
Practice,	2 of 5 right.

WRITING on paper, 37: copies extremely good; subject well taught.

On the whole, the style of reading is altogether higher in the girls' than in the boys' school; greater ease; greater fluency; a pronunciation freer from provincialisms, and a command of intonation, which, when combined with apprehension of the subject-matter, is the essential feature of reading with expression. Connected with the statement of superior reading, and by far superior numbers in the girls', as compared with the boys' school, it is but justice to the latter to mention, 1st, that *cæteris paribus*, girls have a greater taste for, and more readily attain excellence in reading than boys; 2ndly, the average age of the girls of senior classes, considerably exceeds that of the boys; and 3rdly, from the large staff of young women who act as monitresses, the teaching power, in the girls' school, is far more effective than that in the boys'. In English grammar, the girls answered far better than the boys, in parsing the *same lesson*, at the rate of three lines to each pupil.

Of 12 boys in 5th class, 10 missed 52 words, or over 5 each, whilst 2 boys were so deficient that they could not distinguish the parts of speech.

Of 8 girls in 5th class, 6 missed only 3 words, or an error between each 2, and 2 other girls missed 13 between them.

The results of the answering in grammar are, on the whole, *twice* more favorable to the girls' school.

The proficiency of the girls in geography was tolerably good, except in mathematical geography, the use of the imaginary lines, &c.; as in the boys' school, the junior classes are not familiarized at a sufficiently early stage, with the leading features, relative positions, &c., of the great divisions of the earth, on the map of the World. In arithmetic, the answering of the girls was *extremely bad*, and quite out of character with the otherwise general merit of the school. The penmanship is nearly all that need be desired in point of neatness and finish, and has the rare merit of possessing the symmetry and legibility of round, combined with the elegance and grace of angular hand.

I regret to be obliged to notice a defect that constantly forced itself on my attention while in the school,—a marked absence of that delicacy and modesty, which, from their age, should be expected as an instinct, in some of the more grown girls in the school. This refers rather to carriage, tone and bearing, than to any supposed deficiency in moral goodness, in fact, I felt disappointed that such intellectual activity, and the advantage of daily intercourse, with a person of such mild and amiable disposition as Miss Murphy, had not had more influence in giving the manners of a few of the grown girls, a more feminine character.

I understand the needle and other work done by the girls is of a very superior order; on this occasion I saw but little of it, other matters having engrossed all my attention.

RELIGIOUS INSTRUCTION.

The religious instruction of the children being amply provided for by the services of Rev. Mr. Durden and Rev. Mr. Leonard, as chaplains to those of their respective communions, I have only to add, from the report of both gentlemen, that this important portion of the education of the pupils receives due attention. I beg leave, however, to suggest, that instead of the whole of Monday being devoted to this purpose, that two hours, or two hours and a half, either in the forenoon, or the afternoon of that day, be devoted to religious instruction, and the remainder of the day to secular instruction. Children of tender years, or even adults, could not well continue for five hours together at religious instruction without listlessness and inattention, and in the Dublin Model and other such schools, a couple of hours is the amount of time desired by the clergymen for this object.

INDUSTRIAL TRAINING.

Since the Oldcastle schools came into operation, the most important social changes have taken place in Ireland, and several of these bear *directly* on the *principle* of this charity bequeathed for the education of *the poor* (as I understand) of Oldcastle; the really poor or destitute, have since been removed, and their education undertaken by the State, in the Union workhouse, so that for the last 13 years, the very class for whose elevation the testator meant his bequest, has been excluded from it, under Act of Parliament. A school such as this, which secured freedom of conscience and non-compulsion in matters of religion, was a wonderful boon, when the Chancellor made his order for its establishment in 1828; but three years after, saw the rise of a school-system

with this principle recognised as its basis, and which has since so commanded the assent of the nation that it has grown into one of the matured institutions of the island, with nearly 600,000 children within its over 5,000 schools. The passing of the Roman Catholic Relief Act did not take effect for several years after the death of the testator, and this great measure by throwing open to the mass of the nation offices from which they had been for centuries debarred, stimulated the lower classes to educate their children; and in their anxiety to pay for it popular education lost much of that patronized and eleemosynary character which before had been its inseparable feature. Whilst these three great changes — Catholic Emancipation, the National System, and the Irish Poor Law—have deeply affected the principle of the charity which you administer, you appear to adhere to the same fixed regulations in the mode in which you carry it out.

From January, 1852, to September 19th, 1853, there were admitted to the girls' school :

151	Children of	Labourers,
73	,,	Farmers,
61	,,	Tradesmen,
15	,,	Dealers,
15	,,	Servants,
14	,,	Shopkeepers,
18	,,	Persons with no recorded occupation,
5	,,	Of whom no note on this head was taken.
Total, 352		

There is nothing in the nature of the case to lead us to suspect that the proportions in this return do not equally apply to the boys' school, and I shall therefore adopt it for both. All these children get free tuition, free books and requisites ; are eligible for premiums, some get clothes, and some get apprentice fees. I understand clothes to the amount of from £170 to £200 per annum are distributed to the children. Now, I have no doubt, that at least *one half* the pupils, looking to the social grades occupied by their parents, should pay reasonable rates for their tuition, and purchase their school requisites at moderate prices, and not to aggrandise the funds of the charity, or of the teachers, but for their parents' sake and for their own. Parental responsibility is weakened ; self-reliance is impaired ; respect, for the school, for the teachers, and for education, *in itself*, is lessened ; and regularity and punctuality of attendance are unattainable. The receipts from school-fees might be usefully applied in premiums of books, maps, &c. ; in supplying scientific apparatus, diagrams, models, and objects for the schools ; in aiding the salary of a drawing master and of a singing master ; or half the amount of the fees given to the teachers of the schools would form a good connecting link between the children and them. In the central model schools, in the ten district model schools, in all the schools under the direct management of the National Board, school-fees, *prepaid*, are exacted of *every* child in attendance, and even is required should the child be absent, but desire to have its name retained on the school-roll. For your information I beg leave to refer to a few of these district model schools situated in small towns like your own.

Population, 1851.	——	1852. Average Daily Attendance.	School Fees.	Amount of Books bought.
			£ s. d.	£ s. d.
1,100	Bailieboro' District Model Schools, ...	115	28 4 5	13 3 4
1,905	Trim, ...	225	62 4 4	Not recorded.
2,212	Dunmanway, county Cork,	207	78 18 9	19 6 9
1,072	Oldcastle, ...	278	None.	None.

The Commissioners, who framed these regulations, administer an annual fund of £180,000, and twenty-two years' experience determines them in making the schools, *as far as possible*, self-supporting.

In the case of the children of labourers, servants, &c., they, and indeed all the children, should get some industrial training. There is no boy who has to earn his bread by his hands but should have those hands in daily training, for at least an hour or two, from nine to twelve years of age, and two to four hours from twelve to fifteen years. He would thus on entering "the battle of life" be familiar with the use of the weapons with which alone, industrially speaking, it can be won ; a body of trained and skilled labourers would be raised, whose daily chorus would be :

> "No parish-money or loaf,
> No pauper-badge for me ;
> A son of the soil, by right of toil,
> Entitled to my fee ;"

and as five-sixths of the pupils are either directly or indirectly connected with land, the cultivation of a school-farm of ten to fifteen acres by spade husbandry, and a portion of it divided into small allotments, rented and tilled by the senior boys, would develop the muscular vigour of the pupils ; improve their health ; train them to the dignity of manual labour ; sharpen their mental faculties, and familiarized with a rotation of crops, the house-feeding of cattle, the economy of manures, and the principles and practice of scientific agriculture, there would be scattered, broadcast, through the vicinity such an amount of superior agricultural skill, both as to the use of improved implements and the application of scientific principles, as must in a short time elevate the character of the locality, as to skilled husbandry.

When the founder of this benevolent charity made his bequest, industrial education was totally unknown in the British Isles, and were he now here to witness the changes which over thirty years have produced, he would see that while clothing the naked is yet, and will ever be, held as a work of mercy, a still greater work is teaching the naked to clothe themselves, and the hungry to feed themselves ; and, with this idea, I would most respectfully urge on the trustees to restrict their charity in clothes, &c., and apply it to the wider, deeper, and more permanent charity of *industrial* training, which together with the moral, religious, and intellectual training to which the children are subjected, would give integrity to the whole scheme, and render the institution one of the noblest in the empire.

TEACHERS.

Your master, Mr. Folliott, is, as I am sure you all feel, a highly respectable man, well-informed, of respectable address and manner, and since he entered your service, he has become a graduate of the Dublin University. He appears most anxious as to the success of his school and pupils, and I have no doubt, brings sincere conscientiousness to bear on the discharge of his duties. It is to be regretted that in the earlier part of his career, he had not the benefit of a regular course of training in a good normal school ; and the more so, seeing that the school is altogether isolated, and shut out from those advantages which arise from intercourse with inspectors and educationists, whose entire study it is to watch the daily improving systems of school-organization and methods of teaching, not only in Ireland and the British Empire, but over the civilized world. This I conceive to be a vital defect in the position of your school, and one which mainly has produced the cramped, narrow, and mechanical routine, which it presents to the observation of an educationist. To an average National school it is thus necessarily related as a pond is to a spring ; the one self-contained and conservative, the other, an ever-flowing supply.

The mistress, Miss Murphy, was trained under the National Board, and conducted with great credit, as you are aware, a National school in Moynalty for several years. She exhibits considerable skill, indefatigable zeal, and generally speaking, great success, in the management of the school. Its order and discipline are yet open, however, to some improvement.

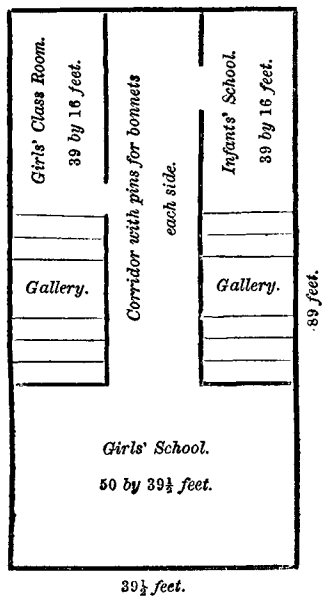
III. I now beg leave to submit for the consideration of the trustees, the following suggestions, and upon which I have bestowed all the attention in my power, with a view to the improvement of the Oldcastle schools :—

I. That an infants' school be at once established

APPENDIX, No. 19.

for all children under 8 years of age. Numbers of children in the town of 3 to 5 or 6 years, who do not now attend school, would attend the infants' school. By a partition, a room 29 feet long, cut off from the western end of the girls' school, would leave the latter a yet noble room, 50 feet in length, and a suitable infants' school-room would be provided. This to be fitted and furnished for the purpose—gallery, prints, cases of objects, &c., to be supplied. The junior classes in both schools are quite neglected, and the teachers have neither taste nor qualifications to train children of their age, and, moreover, their presence in the schools retards the progress of the senior classes. A first-rate infants' teacher could be procured from the National Board, at a salary of £50 a-year, with the furnished apartments lately occupied by your workmistress.

There would still be a class-room wanted for the girls' school, and which perhaps might best be obtained by a plan such as that here roughly sketched, which would give a class room 39 by 16 feet, with a gallery of 8 steps, and an infants' school to accommodate 100 children, of same dimensions.



The boys' school to have one class-room with gallery and the other corresponding room to serve as a board-room for the meeting of the trustees, and fitted up with presses, &c., for stock of books, stationery, &c.

A play-ground with covered shed at the sheltered side, to be fitted up for the infants, and a small yard, with suitable privies, to be set apart for their use.

The schools are insufficiently warmed, and the stone floors might be removed, and boards substituted. The flags are both damp and cold in winter. The desks in both schools are too long and too numerous, and a supply of forms of graduated heights, and not fixed to the floor, should be provided. A dozen black-boards, 3 by 2 feet are required for each school, and also a ball-frame or bead-table for each. A glass-case to contain a collection of metallic ores, rocks, raw materials, their several manufactured products, &c., should be supplied to each school, and object-lessons given thereon. Cheap models, illustrative of the mechanical powers, the steam engine, &c., Professor Johnston's large sheets of illustrations of the Principles of Natural Philosophy, a cheap set of chemical apparatus, sufficient to illustrate by experiment, Hodges' Agricultural Chemistry, diagrams of the outlines of Zoology and of Botany, and a pair of globes, would be required in the boys' school. There might also be added a few cases of drawing instruments, scales, &c., 2 Gunter's chain, a cheap theodolite, a mariner's compass (price about 10*s.*), a barometer and thermometer. For the girls' school, a terrestial globe, and the diagrams in Natural History might be supplied. A circulating school-library is also much required; that for boys' school might contain, besides works on history, travels, biography, natural history, poetry, English literature, fiction, &c., useful works on agriculture, the arts and manufactures, and various special branches of industry. The girls' portion to embrace works on cooking, domestic thrift, &c.

I beg leave to further recommend, that as soon as possible, the trustees introduce singing as a *daily* portion of the school instruction, and also elementary drawing. This could best be done by engaging the services of a person competent to instruct in both, and who would likely accept a salary of £100 for one year, at the end of which period your teachers should be competent to continue the instruction in both branches in their schools. It is quite unnecessary to discuss here, the importance of these as a portion of popular education.

I recommend that 10 to 15 acres of land, convenient to the schools, be taken; that the services of a first-rate agricultural teacher be secured, and who shall also act as second master in the literary department, in the schools; and that to him be confided the industrial instruction and training of the boys. He should be thoroughly conversant with the principles of scientific husbandry, and show skill and aptitude in communicating this knowledge to the industrial class, he should be eminently practical in the management of a farm, and should in addition be a trained and respectably classed literary teacher. Such a teacher would expect a salary of not less than £70 with apartments, or rent, in lieu thereof. It would be out of place here to give detailed suggestions as to the organization of the industrial training, but if the farm be taken, and a competent teacher appointed, I shall most willingly give suggestions to aid this most important object.

MONITORS.

With a second master, *six* monitors would quite suffice as a teaching staff in the 'boys' school. These should not be less than 13, nor over 16 years when appointed, and should hold office for 4 years.

Their salary should be:

1st Year,	£4	
2nd ,,	5	
3rd ,,	7	
4th ,,	9	To be paid quarterly.

As there are so many grown girls, I am of opinion it would be better to increase the staff of really efficient monitresses, than appoint an assistant teacher. I therefore recommend that 8 qualified monitresses be selected at the above rates of salary.

INSPECTION.

I have no hope even if the ample suggestions already given, were carried out in all their integrity, that this, or any similar institution, can keep its place amongst the active educational establishments of the country, without regular and authorized inspection and examination. Your public exhibitions, are no examination, and teachers, pupils, and examiners all feel that they are not. Careful detailed and professional superintendence is absolutely necessary, or your schools must inevitably sink into the condition of some of the old charity schools in England. This can be obtained in two ways; either by connecting your schools with one of the two Irish systems which employ Inspectors, or by engaging the services of an Inspector, at a salary proportioned to the extent of attention which you may require. If you join the National system, you would likely be entitled to the following aid, roughly estimated:

Salaries to 4 or 5 Teachers, including Grant to Industrial Department,	£130
Paid Monitors,	20
Saving by Books, Requisites, &c.,	35
	£185

In addition, you would be secured a full examination of your schools three times a year, the advice of the Agricultural Inspector, in the management of your farm; and from our visits to the schools, we would be able to recommend the most deserving of your pupils for situations under the National system. Likely the Commissioners might deem fit to aid you with inspec-

tion only, but in either case your control over your teachers and your charity would be unaltered by the connexion, conformity to their rules, being the only condition to entitle you to aid. It is also open to you to engage the services of an Inspector, to make two half-yearly examinations of your schools, each to occupy a week, and if you desire to hold a public examination, it would occupy the chief part of a week; and for this duty, with a half-yearly report on the state of the schools, £30 per annum, together with hotel and travelling allowances, would be a moderate stipend or fee.

I strongly recommend you to adopt the rolls, report-book, register, &c., of the National Board, and from January, 1854, that no other be used in your schools; also that in revising the whole question of premiums, clothes, &c., regularity of attendance for the entire of previous year, and good conduct, &c., be taken into account, in making the awards.

Pressure of heavy public duty, and recent delicacy of health, are my apology for the delay in preparing this report, which I have now the honour to submit to the trustees of the Oldcastle Endowed School, with the deepest conviction, that, one and all, they labour to carry out the benevolent intentions of the testator, and for which I, in common with all friends to popular enlightenment, beg most sincerely to tender you my admiration, and remain,

Appendix, No. 10.

Gentlemen, your obedient servant,

James W. Kavanagh,

Head Inspector of National Schools.

To The Right Hon. Sir John Young, Bart., Chief Secretary for Ireland; James L. Naper, Esq., D.L., Loughcrew; Gerald Dease, Esq., D.L., Turbotstown; Rev. Mr. Durden, Rector of Oldcastle, and Rev. Geo. Leonard, P.P., Oldcastle, Trustees of Oldcastle Schools.

Appendix No. XI.

Appendix, No. 11.

Revision of School Books on the Board's Catalogue. Letter to the Right Hon. Edward Cardwell, M.P., Chief Secretary for Ireland. Correspondence with the Commissioners, 1859–1861.

[See Question 12385, page 523—Mr. Kavanagh's Evidence.]

To the Right Hon. Edward Cardwell, M.P., Chief Secretary for Ireland.

Endowed School, 32, Essex-street, Dublin, July 25, 1861.

Sir,—I beg leave, most respectfully, to lay before you a copy of my correspondence with the Commissioners of National Education in Ireland, on the subject of which I had the honour of addressing you some months ago, and which having now reached a *quasi terminus*, I am enabled duly to report progress, and offer my sincere thanks for the courtesy with which my appeal to you was received.

In my reply to the letter from the Education Office, addressed to the Chief Secretary for Ireland, 4th January, 1861, having corrected misstatements thereof, and repeated the grounds of my complaint, considering that I had discharged my public duty in the matter,—*sat patriæ Priamoque*,—I deemed it not unbecoming me to accept the invitation of said letter, as to "pecuniary acknowledgment of my services."

I, therefore, presented to the Commissioners a claim for the sum of one hundred pounds for these acknowledged "services," —a sum not disproportionate to the payment which I had received from a private publisher for corrections in one of these books—a sum not suggested by the curious history of the "First Book of Arithmetic," which, though current, is scarcely credible,—namely, that it was purchased by the Commissioners, first, from one of their officers, at, of course, a handsome figure; secondly, at a cost of six hundred pounds, from a London house, which happened to have, as we Irish say, an earlier claim than that of the Board's ingenious compiler. And again, that some years subsequently, it was "revised and corrected" by one of the Board's professors, at the expense of another hundred pounds,—of which "revision" I have had elsewhere occasion to give a character. Twice bought, and not well bought; twice revised, and not well revised.

After a considerable delay I was honoured with a letter, 5th April, 1861, from the Education Office, in which, for the first time, my "services" are denied, but my "trouble in the matter" acknowledged, and a "compliment" awarded me. Now, having presented a claim for my "services," not for my "trouble,"—trouble enough, indeed, I had, through a sense of the discourtesy and injustice with which I was treated, in the name of the Commissioners—and being unable, although a professor of Arithmetic, to see clearly the elements of this calculation for said "trouble," I declined accepting any portion of the educational funds for which I could not fill a satisfactory receipt.

I was told in this letter, that the Commissioners "had no idea of employing me" in the correction of the books which I had the honour of bringing under their notice. Now, if words are not to be taken *à la Talleyrand*, I may refer any unsophisticated reader to the letter (No. 1) of the Commissioners to me, 29th November, 1859. I still believe that the Commissioners "had an idea" of so employing me; and I assert most truly, that, in effect, they did so employ me; although it may have been intended that another should enter into my labours. *Sic vos non vobis.*

I would ask why had the Commissioners "no idea" of employing *me*. I had proved myself "the right man in the right place," I say it not with vain boasting, for I am assured that there are thousands of schoolmasters in Ireland, who would be as willing and competent to assist the Board, if enjoying the advantages of my position in this matter. I do not, indeed, know what "ideas" on the subject were entertained at the Education Office; but this I know, that, regarding the Commission, not as private property, but as a great public trust, I felt that I had a public right to call attention to official neglect or inadvertence; a right to offer, respectfully, my services; and a right to expect due acknowledgment for whatever services I might be able to render. And I *now* feel, that the accident of my personal claim connected therewith, does not preclude my right and my duty, still to take an interest in the subject.

Having, in my letter to the Resident Commissioner, stated that the "public interest had been compromised in this matter;" having, in my appeal to the Chief Secretary for Ireland, complained of a "public wrong;" and, having, in my letter, 10th April, 1861, solicited from the Commissioners an investigation, "as of importance to the public interests;" I feel quite assured, that the subject cannot be dismissed from further consideration.

I have the honour to be, Sir, your obedient servant,

R. W. Hely.

APPENDIX, No. 11.

No. 1.—To Mr. R. W. HELY.

Office of National Education,
29th November, 1859.

SIR,—Having laid before the Commissioners of National Education your letter of the 31st ultimo, they direct us to convey to you their thanks for having brought under their notice the subject to which your communication has reference.

The Commissioners are not, at present, prepared to remodel the "First Book of Arithmetic" and the "Key" to the same; but, as regards the correction of any errors in their publications, the Commissioners are always glad to consider suggestions to that effect, provided they are made by competent persons.

With reference to the list of errors contained in your letter, the Commissioners have directed that you be furnished with the *latest* editions of the Arithmetic and Key, and they will be happy to consider any inaccuracies contained therein, which may be pointed out, and to test such corrections as may be suggested.

We are, sir, your obedient servants,

MAURICE CROSS,
JAMES KELLY, } Secretaries.

No. 2.—To the Right Hon. A. MACDONNELL.

32, Essex-street,
24th August, 1860.

SIR,—I beg leave, most respectfully, to solicit your attention, as Resident Commissioner, and that of the other members of the Board of National Education, to the following statement:—

In reply to a communication which I had made to the Board, I received a letter from the Education Office, dated 29th November, 1859, and marked 6973/'59, in which the Commissioners are pleased "to convey to me their thanks for having brought under their notice the subject of my communication, to direct that I be furnished with the *latest* editions of the First Book of Arithmetic and Key," and to say "that they would be happy to consider any inaccuracies contained therein, which may be pointed out, and to test such corrections as may be suggested."

In obedience to the wishes of the Board thus signified, I again made a careful examination of these books, and prepared, at considerable length, a list of errors and inaccuracies contained therein; which list, dated 20th December, 1859, accompanied with some requisite observations, I took to the Education Office, and handed to a gentleman who attended me by desire of Mr. Cross.

I naturally expected to be again honoured with some notice from the Commissioners—acquainting me that my corrections had been "tested"—were found inadmissible—required explanation—or, perhaps—were satisfactory, and adopted with due acknowledgment. But, now, after a suspense of eight months, I learn with astonishment, that a new edition of these books, for 1860, has been issued, and that upwards of 500 corrections have been made therein, solely founded on my suggestions.

Having been treated so discourteously, I hesitate not to assert, that my experience and ability, in this department, are equal to those of any reviser whose services may have been preferred; and that, not only an injustice has been inflicted on me, by ignoring my well-earned claim to the superintendence of the revised edition, but the public interest has, in this matter, been compromised; for I am prepared to show, that the majority of the corrections now made, are not of the best possible style, that some are rather to be called inaccurate alterations than judicious corrections, and that, errors, to which my hurried list did not afford guidance, are still unnoticed.

I am obliged to recollect that, on the occasion of my handing to Mr. Cross my first communication, he slightingly said "that I wanted to be employed, but that these books had been revised lately, and by a professor too." I therefore took some pains, to get copies of the older editions, and was able to remark, in my second letter to the Board, that the so-called revision amounted to this:—removing two or three errors from a long list, and allowing twice as many new ones to creep in.

In conclusion, I beg leave to express my conviction, that the course adopted has not received the sanction of the Board, and that the Commissioners of National Education, to some of whom I have the honour to be personally known, would treat with consideration even humbler efforts than those in which I sought to amend a school-book of the highest importance, by removing errors, inaccuracies, and inelegancies, repeated in annual editions for upwards of twenty years.

I have the honour to remain, sir,

Your obedient servant,

R. W. HELY.

No. 3. To the Right Hon. EDWARD CARDWELL, M.P., Chief Secretary for Ireland.

Endowed School, 32, Essex-street,
Dublin, 15th December, 1860.

SIR,—The more readily I beg leave to solicit your notice of a statement of individual grievance, in as much as this statement has reference to a subject of the highest importance, viz.—the faithful and judicious exercises of the powers entrusted to the Commissioners of National Education in Ireland.

Upwards of a year since I had the honour of addressing the Commissioners' observation to the following purport:

That, having been engaged to supply corrections for a private edition of the National school-books, I had found in a very unsatisfactory state the First Book of Arithmetic, and Key to the same, published by the Commissioners for the use of inexperienced teachers.

That, the First Book of Arithmetic, ill suited to the wants of junior classes, was worthless for the instruction of higher classes, while at the same time, there was not on the Board's catalogue a good school-book of Arithmetic, this department of school business having of late years become of great moment.

That, the style of calculation taught in this book and key was not in any degree superior to that of the works of Voster and Gough, published in this country a century ago; and that errors and inaccuracies, to a great extent, were to be found in even the latest editions of these National school-books.

To these observations I added a brief reference to some inaccuracies and, most respectfully, placed at the disposal of the Board the best services of a lengthened experience.

The annexed printed copy (No. 2) of a letter which, some months subsequently, I felt it necessary to address to the Resident Commissioner, will explain the nature and extent of my complaint in this matter, a complaint which is much less an expression of personal feelings than resentment of a public wrong.

To this letter of remonstrance, written, as will be seen, in respectful terms, the Resident Commissioner has not vouchsafed even the formal acknowledgment of its receipt, and I am, therefore, obliged to appeal to a higher quarter for that redress which I vainly expected from the Commissioners.

I have the honour to be, sir, your obedient servant,

R. W. HELY.

No. 4. To the Right Hon. EDWARD CARDWELL, M.P., Chief Secretary for Ireland.

Office of National Education,
4th January, 1861.

SIR,—With reference to the letter of Mr. R. W. Hely, addressed to you on the 15th ult., and forwarded by Mr. Burke to the Resident Commissioner for information, relative to a claim for certain correc-

tions in the First Book of Arithmetic, submitted by Mr. Hely for the consideration of the Board, in October, 1859.*

We are to acquaint you that Mr. Hely never intimated in any of his communications† to this department, that he was desirous of any pecuniary remuneration—all he seemed to wish for was a recognition of his services—and accordingly, the Commissioners directed an expression of thanks‡ to be conveyed to him, which order was carried out by letter, dated 29th November, 1859.

We are also to state, that if Mr. Hely wish to obtain a pecuniary acknowledgment of his services, and will write to us to that effect, the Commissioners will give his application every consideration.

We beg to enclose Mr. Hely's letter, and have, &c.

MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 5.—To the SECRETARIES, EDUCATION OFFICE.

32, Essex-street, Dublin,
January 31, 1861.

GENTLEMEN,—In reply to a letter of the 4th inst. from the Education Office, addressed to the Chief Secretary for Ireland, a copy of which that right honorable gentleman has been pleased to transmit to me, I beg most respectfully to place before the Commissioners the following observations :—

This letter speaks of a claim as made by me, for corrections submitted to the Board in my communication of October, 1859, but I have not made any such claim. My first communication, of that date, was, I felt, sufficiently rewarded by the answer of 29th November, 1859, conveying to me the thanks of the Commissioners, "for having brought under their notice the subject of my communication."

My second communication, on which I do rest my claim for public service, bears date 20th December, 1859. The Commissioners having, in their reply to my first communication, signified their willingness to consider the corrections of errors and inaccuracies, and having furnished me, therefore, with the latest editions of the two books to which I had made reference, I immediately prepared, for the consideration of the Board, numerous corrections for the First Book of Arithmetic, and for the Key to the same; the result of much attention given to the subject, in anticipation of the wishes of the Board.

This communication, addressed as my former communication, must have come duly under notice, although I did not receive the usual official acknowledgment thereof, nor was it until after the issue of the new edition of these books, for 1860, that I was aware that my corrections had been, in their entirety, adopted by the Board.

I then deemed it my duty to forward to the Board, respectfully, a statement, which, under the circumstances, I thought proper to address, 24th August, 1860, to the Resident Commissioner; and notwithstanding informality, as it may have been, on my part, in so addressing the Board, I still feel, that to such a letter some notice was due by the right honorable gentleman, if it reached his hand, and that, if it did not, it should have been returned to me from the Education Office, with intimation of my error.

As to pecuniary acknowledgment of my services, I now beg leave,—availing myself of the invitation conveyed in the letter of the 4th inst. to the Chief Secretary, to present the Commissioners of National Education a claim for one hundred pounds.

It is, perhaps, unnecessary for me to say that I am precluded from legally demanding any acknowledgment of my services in the correction of these two books from the private publishers who reprint the Board's edition, and that, therefore, I have to look only to the Board for consideration of public services which extend to a far wider circulation than even that of the National schools of Ireland.

I have the honour to be, gentlemen, your obedient servant,

R. W. HELY.

No. 6.—To Mr. R. W. HELY.

Office of National Education,
5th April, 1861.

(FIRST ARITHMETIC.)

SIR,—The Commissioners of National Education having had under consideration your letter of the 31st January, claiming compensation for your trouble in pointing out certain errors in the First Book of Arithmetic—

We are directed to state that the Commissioners had no idea of employing you to correct the work in question; but as they find you took some trouble in the matter, they have awarded you a sum of twenty pounds as a compliment.

We are, sir, &c.

MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 7.—To the SECRETARIES, EDUCATION OFFICE.

32, Essex-street, Dublin,
April 10, 1861.

GENTLEMEN,—In reply to a letter of 5th inst. from the Education Office, I beg leave briefly to say :—

That by their letter of 29th November, 1859, the Commissioners did employ me in the correction of the books which I had the honour of bringing under their notice—viz., the First Book of Arithmetic, and Key to the same.

That my communication of December 20, 1859, conveying the required corrections, was adopted by the Commissioners in its entirety; and that every correction—they being upwards of five hundred—in the edition of these books for 1860, is solely from my suggestion.

That I, most distinctly, made this claim in my statement, 24th August, 1859, to the Resident Commissioner; again in my statement of 15th December, 1859, to the Chief Secretary for Ireland; and again in my letter to the Commissioners of 31st January, 1861.

That I can also refer to one of the Commissioners, who did me the honour of urging me to forward the corrections as invited, and who, very recently, has been pleased to say that the Commissioners never denied my services.

That declining to accept "as a compliment" the sum of twenty pounds, or any other sum, I most earnestly solicit from the Commissioners a thorough investigation of my claim for these services—an investigation which is absolutely necessary, in justice to my professional character, and, at the same time, of considerable importance to the public interests.

I have the honour to be, gentlemen, your obedient servant,

R. W. HELY.

No. 8.—To the SECRETARIES, EDUCATION OFFICE.

32, Essex-street, Dublin,
June 10, 1861.

GENTLEMEN,—I beg leave, most respectfully, to inquire whether a letter addressed by me to the Commissioners, 10th April last, has yet come under notice of the Board.

I have the honour to be, your obedient servant,

R. W. HELY.

* Mr. Hely did not submit to the Board any corrections whatever in his communication of October, 1859.

† Communications are here acknowledged, but Mr. Hely's complaint is, that he did not receive any acknowledgment of his second or third communication to the Board, and was therefore obliged to address the Chief Secretary for Ireland.

‡ See letter No. 5.

APPENDIX, No. 11.

No. 9.—To the SECRETARIES, EDUCATION OFFICE.

32, Essex-street, Dublin,
July 10, 1861.

GENTLEMEN,—I had the honour of addressing to the Commissioners of National Education, a letter, dated 10th April, 1861, and, not having received an official acknowledgment thereof, I addressed to you a letter of inquiry, dated 10th June, 1861, to which, also, I am yet without reply.

Desirous to be respectful in all my communications to the Board, I now beg leave again to inquire whether my said letter, of the 10th April, has reached the Office of Education.

I have the honour to be, your obedient servant,

R. W. HELY.

No. 10.—To Mr. R. W. HELY.

Office of National Education,
15th July, 1861.

SIR,—The Commissioners of National Education, having had before them your letter of the 10th of April, direct us to inform you, that they do not consider they should order any investigation such as is requested by you in this communication. And the Commissioners further direct us to inform you that, under all the circumstances, they consider it to be their duty merely to repeat the offer made by the letter of the 5th of April, 1861.

We are, sir, your obedient servants,

MAURICE CROSS, } Secretaries.
JAMES KELLY, }

APPENDIX, No. 12.

APPENDIX No. XII.

PROGRAMME of PRELIMINARY EXAMINATION for ADMISSION to the ALBERT INSTITUTION, GLASNEVIN.

Conducted by the District Inspectors, on Friday, 29th May, 1868.

[See Question 13265, p. 561—Mr. Baldwin's Evidence.]

The Inspector will please attach this Form to the Examination Papers of each Candidate.

District No.———
Candidates's Name,———
(*To be written in full.*)
Religion,———
School where educated,
Name of Patron,*———
Post Town,———

RESULT OF EXAMINATION.

a. The District Inspectors are to assign the mark for *Reading* only.

b. The exercises are to be forwarded to the Education Office on the day following the examination.

c. The written exercises will be marked at the Education Office.

Time allowed for each subject.	Highest marks obtainable.	Subjects.	Value of Exercises.
A few minutes for each Candidate,	70	Reading: a passage in the Fourth Book of Lessons,	
½ an hour .	60	Penmanship (to be judged from the written papers generally, and from a line of large and a line of small hand), . .	
½ „ .	60	Dictation and Spelling: a few passages sent herewith, . . .	
1 hour, .	60	Grammar, . .	
1 „ .	50	Geography, . .	
1½ „ .	100	Arithmetic, . .	
¾ „ .	40	Book-keeping, . .	
1 „ .	60	Geometry and Mensuration,	
1 „ .	100	Agriculture, . .	
Total, .	600		

Observations (to be made by the Inspector) as to the Candidate's physical capacity for farm labour, and his fitness, generally, for admission to the Albert Institution.

Signature,——— ———District Inspector.

GRAMMAR.

Parse the following sentence:—

1. This little rill that from the springs of yonder grove its current brings, plays on the slope awhile.

2. Give the name of the opposite gender of each of the following words:—*belle, czar, filly, roe, niece, executor.*

3. Write out the positive form of each of the following words:—*first, last, most, next, least.*

4. What distinction would you draw between a principal and an auxiliary verb? Name the auxiliary verbs.

5. What determines the case of the noun or pronoun which answers a question?—Give examples.

6. Correct the following errors, giving in each case the reason for the correction:—

a. Thou who has known his services can aid him.
b. Who will I give them slates to.
c. Rebecca took goodly raiment and put them on Jacob.
d. Pleasure, and not wealth, were his object.

GEOGRAPHY.

1. What is meant by a great circle of the globe? and name four of the most important parallels of latitude generally marked on a map of the world.

2. Name the chief mountain ranges of Europe; give their general directions, and the principal rivers which rise in each.

3. Refer the following to their respective countries, stating what each is:—The Hague, Appenines, Andorra, Hecla, Negropont, Baikal, Auckland, Funen, Tiber, Melbourne, Windermere, New Orleans.

4. Assign to their respective counties the following towns:—Cootehill, Lismore, Holywood, Foynes, Ballinrobe, Lisburn, Clonakilty, Kilbeggan, Carlingford, Omagh, Parsonstown, Granard, Callan and Mountrath,

5. Describe the position of Ireland, and give its area and population; also mention its principal exports, and its mineral productions.

ARITHMETIC.

No credit will be given for an answer unless the work be set out in full.

1. Express in figures seventy millions one thousand and eleven, and divide it by thirty thousand and fifty.

2. Reduce 351,366 inches to miles.

3. Divide $15\frac{4}{9}$ by 12, and add $3\frac{5}{7}$ to the quotient.

4. Find the difference between $9\frac{1}{2}$ guineas and £4·375.

5. Reduce 35A. 3R. 30P. Irish to statute measure, and calculate the rent at £2 4*s.* 8*d.* per statute acre.

6. How much oats at 17*s.* 8*d.* per barrel must I give for 52 barrels of wheat at 27*s.* 6*d.* per barrel so as to gain 6 per cent. by the exchange?

7. A can do a piece of work in 12 days, A and B together in 8 days, in what time would B alone do it?

8. A bankrupt pays 2*s.* 8*d.* in the pound, and the total of his payments amounts to £760 12*s.*; what is his debt?

9. Purchased £25 12*s.* worth of wheat at 36*s.* 6*d.* per barrel, part of which being damaged was lost, for the remainder, which was sold at 20 per cent. profit, I received £28 12*s.*; how many barrels were lost?

GEOMETRY AND MENSURATION.

1. Give Euclid's definition of a plane rectilineal angle and define *opposite* agles, *vertical* angles, *alternate* and *adjacent* angles; also state on what does the magnitude of an angle depend?

* If the Candidate's parent is the applicant, please to state his name and address.

2. Prove that triangles upon equal bases and between the same parallels are equal to one another?

3. What is the area of a field in the form of a trapezium, one of the diagonals measuring 1,868 links, and the perpendiculars to that diagonal from the opposite angles being 946 links and 849 links?

4. The diameter of a circle is 595, what is the side of the circumscribed square?

5. Required the cost of excavating the drains of 4A. 3R., at 4*d.* per cubic yard; the drains being 27 feet apart, 18 inches wide at top, 6 inches at bottom, and 40 inches deep.

BOOK-KEEPING.

1. Explain the uses of the following books: Waste Book, Journal, Ledger.

2. In journalizing repeat the rules for making proper Drs. and Crs.

3. What is meant by "Posting"?

4. How would you enter in the Ledger the following entry:—

M. Nolan, Dr.
To Goods, £50
„ Cash, 70
——120

5. I find on examining my books that £20 worth of Lime sold to William Wilson on the 5th of March, was placed to the account of Richard Joyce. How is the error rectified?

AGRICULTURE.

1. Describe the changes that take place in the decomposition of farmyard manure.

2. Explain the statement that phosphoric acid is the weaker link in the chain of the soil's fertility.

3. In the Norfolk four-course, what is the quantity of phosphoric acid per acre sold off the land in corn?

4. Describe, and state the uses of the implement known as Tenant's grubber.

5. Why is it necessary to introduce a "rack" into the common harrow?

6. State the objects and advantages of the saddle harrow.

7. Give the quantity of seeds required for the following crops:—

Mangold wurzel,
Swede turnip,
Yellow turnip,
Carrots,

8. How would you manage so as to have flax raised once in ten years in the Northumberland five-course rotation?

9. Describe the practice of "crossing" live stock; and name the breed of cattle best adapted for improving, by "crossing," the cattle of this country.

10. What do you consider a good average yield of a milch cow for the twelve months, supposing her to be fairly fed?

APPENDIX, No. 12.

APPENDIX No. XIII.

APPENDIX, No. 13.

EXTRACT from LETTER of E. HORNSBY, Esq., Secretary to Board of Public Works, dated 10th December, 1868.

[See Question 20467, page 889—Mr. De Vere's Evidence.]

The cause of the delay in this case (Kilcornan National school, county Limerick), as well as in some others in the same district, was the neglect of the district clerk of works to furnish the required plan and estimate, notwithstanding repeated reminders.

The Board had, in consequence of these delays, called on him to resign his appointment two years since, but in consideration of the great amount of duty he had to perform, and his previous services under the Board of National Education—from which department he was transferred on this Board, taking over the charge of the buildings connected with it—the Board, at his urgent solicitation, granted him a further trial, at the same time transferring him to a district of lesser extent, which the appointment of an additional district clerk of works enabled them to do.

The Board, however, although he somewhat improved, did not receive the report &c., on the Kilcornan school until the 10th October last, and they have decided that they can no longer retain his services. I have to add that the plan and report on the school in question are at present before the Board of Education since the 3rd instant.

APPENDIX No. XIV.

APPENDIX, No. 14.

RULES and DIRECTIONS for the REGULATION of the GRAMMAR SCHOOL in the TOWN of ELPHIN, in the COUNTY of ROSCOMMON, established in pursuance of the TRUSTS of BISHOP HODSON'S WILL, as settled and approved of by ORDER of the HIGH COURT of CHANCERY in IRELAND, bearing date the 18th day of February, 1867.

[See Question 20868, page 914—Evidence of the Very Rev. Wm. Warburton, D.D., Dean of Elphin.]

1. That a school-house having been erected in the town of Elphin, by and out of the funds of this charity, a school for boys shall be established and carried on in said school-house, for the benefit of the inhabitants of said town and immediate neighbourhood.

2. That pursuant to the directions in the will of Bishop Hodson, the founder of said school, the governing body having the oversight of said school shall be composed of the bishop of the diocese—that is to say, the bishop for the time being of the United Diocese of Kilmore, Elphin, and Ardagh, and of the Dean of Elphin for the time being, and of the several persons for the time being members of the Chapter of the Cathedral Church of Elphin.

3. That the place of meeting of such governing body shall be either the said school-house or the chapter-room of the Cathedral of Elphin, and their meetings shall be either on fixed days or as occasion shall require, according as it may seem right to the aforesaid governors to appoint.

4. That at all meetings the person present highest in ecclesiastical rank shall take the chair, and such chairman shall have a vote as if not in the chair, and in case of equality of votes, shall have a second and casting vote.

5. That except in the cases provided for by the 19th clause, three members of said governing body shall constitute a quorum.

6. That a list of the children admitted into the school shall be kept by the head master, and that such list shall specify the parentage of each child, the time of admission, the age when admitted, and whether such child is educated gratis or not.

7. That the admission of children to said school, and

the terms on which they shall be admitted, shall be in the discretion of said governing body.

8. That in any rules which they shall make as to admission, provision shall be made for the free and gratuitous education of children whose parents are too poor to afford to pay for their education.

9. That the governors may, in their discretion, at any time, remove from the school any child guilty of misconduct, or suffering from infectious disease, or for irregular attendance.

10. That the governors shall have power to fix, and from time to time to vary and regulate the payments to be made for the education of children not educated gratuitously, and the application of such payments.

11. That the governors shall have power to appoint one head master, and if the circumstances of the school shall appear to them at any time to call for a second master, also a second or assistant master, and that the nomination of such masters respectively shall be regulated by the governors, subject, however, to any provisions in that behalf in these rules.

12. That the governors shall have power in their discretion to revoke and deprive of his office any master, provided that the bishop of the diocese shall concur in such removal and deprivation.

13. That the head master shall not receive any child into the said school not admitted by the governors, and shall not receive any payment or recompense for the education of any child admitted to be educated gratis, nor any other payment or recompense for the education of any child than shall be allowed by the governors.

14. That the duties of the head master shall be to teach the children attending the said school spelling, reading, writing, arithmetic, plain geometry, mensuration, English grammar, English history, and if required by the governors, the Greek and Latin languages, to such of the children as they shall from time to time deem likely to be benefited by such instruction, and shall direct to be so instructed, and such other branches of education, including modern languages, as the governing body shall from time to time direct; and that the duties of the assistant master, if one shall be appointed, shall be to assist the head master in his said duties, in such manner and to such extent as shall be directed by the governors.

15. That except during holidays the said school shall be open from half-past nine o'clock in the morning until twelve o'clock, noon, and from half-past twelve o'clock until three o'clock in the afternoon; but it is hereby provided that the governors shall have power, from time to time, to alter the said hours of attendance to any other hours of attendance that shall seem to them more suitable.

16. That in every year there shall be a vacation at Christmas not exceeding three weeks, and a vacation at Midsummer of three weeks, to be fixed from time to time by the governors, with power for the governors to extend the Midsummer vacation for a further period not exceeding one fortnight, and that there shall in addition be allowed as holidays, Good Friday and the days intervening between that day and Thursday in Easter week, and Monday, Tuesday, and Wednesday in Whitsun week; the Queen's birthday, and any other day in the year appointed for a public fast or thanksgiving.

17. That once or oftener in every year an examination of the children attending such school shall be held at such time or times as the governors shall from time to time appoint, and that it shall be lawful for the said governors to confer rewards or prizes on such child or children as shall be deemed deserving at such examinations.

18. That every head master and assistant master shall, on his election and before admission to his office, sign a memorandum to the effect following, that is to say:—"I having been appointed master, or assistant master, as the case may be, of the Grammar School of the town of Elphin, do hereby undertake to perform faithfully and diligently the duties of such office in such manner as the governors shall from time to time appoint; and I undertake not to receive, directly or indirectly, any payment or recompense from any scholar in the said school, other than the stipend authorized by the governors; and I undertake, immediately on my discharge from such office by the said governors, to quit and deliver up to them, or any person or persons to be appointed by them, the school-house, buildings and premises, and all the property belonging to the said school of which I shall or may be in possession as master of the said school; and should I neglect or refuse to deliver up such possession of the said school-house, buildings, premises, and things, or any of them, the said governors may, or any person or persons whom they may appoint, may, without any proceeding at law, or in equity, enter into and upon, and take possession of the same, or so much thereof as possession of, shall not have been given by me as aforesaid. Witness my hand this day of ."

19. That the moiety of the rents of the lands dedicated by Bishop Hodson to the establishment of the said Grammar School, shall be applied by the governors, for the time being, of the said school, and applicable by them to the objects hereinafter specified. In the first place, in payment of the rent, rates, and taxes of the school buildings; and in the next place, in keeping the school buildings insured against loss or damage by fire, to the amount of £600, and in annually painting, keeping in repair and good order the school and other buildings which have been erected; and in the next place, in payment of the salary of the head master, and also of the salary of the assistant master, if a second master shall be employed, and in providing the said school with requisites; and in the last place, in providing rewards and prizes for the children at the said examinations, in conformity with Rule No. 17; and for distribution of the fund for the purposes aforesaid, and the making of any rules in connexion therewith, not less than five governors shall form a quorum, of whom the Lord Bishop of the diocese, for the time being, and the Dean of Elphin shall form two.

20. That an account shall be kept of the annual rents and expenditure of the said school, and deposited in the Chapter-house of the said Dean and Chapter.

21. That it shall be lawful for the governors, if they think it expedient, from time to time, to place the school so established in connexion with the National Board of Education for Ireland, as a non-vested school, so as to obtain thereby the benefit of inspection and assistance in books from said Board, and for that purpose to make any changes in the rules and regulations hereby made which shall be requisite; and it shall also be lawful for the governors, if it shall at any time or times afterwards appear expedient to them so to do, from time to time, to remove said school from connexion with the said Board.

22. That this scheme shall be printed, and a copy thereof given to each governor from time to time, and to every trustee for the time being of the deed constituting the trust.

APPENDIX No. XV.

APPENDIX, No. 15.

LETTER from the Rev. R. M'MORRIS.

[See Question 22079, page 968—Evidence of The Rev. John M'Menamin, P.P.]

Manor Cunningham, Co. Donegal,
Feb. 22nd, 1869.

The Rev. Dr. Wilson.

DEAR SIR,—I have heard with great surprise that it has been testified before the Royal Commission that I, whilst professing to favour a united system of education, got up a new school, thus acting denominationally, when previous to its establishment there were two schools within an Irish mile of each other, and that it was planted between them.

I affirm that this is neither a fair nor a full representation of the case, and I feel aggrieved by it.

I submit the following facts:—

1. There was a large district with a diameter of four Irish miles, in which there was no National school, a want very much felt by the people.

2. An effort was made in 1855 to get up a new school for this destitute district. Anxious parents and friends subscribed freely. A site could not then be obtained, as the proprietors were hostile to the National system. Efforts were repeatedly made for ten years without success.

3. When Sir J. Hill came of age and visited his property in the district in 1865, his tenants told him of this deep anxiety and these repeated efforts. He with generous liberality then offered to build a house, and selected the most suitable site on his property, where four roads meet. All this was done without any consultation of any kind with me, and as far as I know, without any desire to interfere with existing schools.

4. At that time, one of these existing schools referred to in the evidence above quoted was situated (where it had been for at least ten years) at a very *considerable distance* from its present site, and also from our new school. It was *afterwards* removed to a house built at the *very verge* of Sir J. Hill's property, and built *after* he had finished his new house, but before our school could be received by the Board.

5. Opposition was then given to the reception of our new school under the Board. The Local Inspector, himself a Roman Catholic, when he visited the locality to make his report, and examined the whole case, said—"there is room enough for all," and our school was received accordingly.

6. Our new school-house, built by Sir J. Hill, *remains as his property.* I am simply acting by request as local manager. Although I was not consulted about the site, I believe it to be the best that was *available.* The school was very much needed, and has always been well attended, as the subjoined statistics show. I may add, that on two sides of our school the nearest National school is 3¼ and 2½ miles respectively.

7. Presbyterian children in considerable numbers continue to attend the other two schools under *Roman Catholic management* with my *entire approval.*

I am and have always been a *consistent* advocate of united education, and would dread and deprecate the introduction of anything savouring of denominational education.

GLENMAQUIN NATIONAL SCHOOL.—*Manager*, Rev. R. M'MORRIS.

Average, 1866, first quarter after being opened:—
On rolls, 51·
Present, 40·4
Do. 1867, first quarter—On rolls, 66·4
Present, 39·9
Do. 1868, first quarter—On rolls, 53·7
Present, 40·2

I am yours, very truly,
R. M'MORRIS, Presbyterian Minister.

Sworn before me this 23rd February, 1869.
WM. THOMPSON, J.P., City of Derry.

LETTER from the Rev. O. LEITCH.

Letterkenny, February 23rd, 1869.

MY DEAR SIR,—The school recently established by me is situated in Corryvady—distant from this town about three miles—and my reason, respecting which you inquire, for establishing it was simply the educational requirements of the locality. There is and there has been for several years no school of any kind within three or four miles of the townlands from which, I expect, the children attending the new school will be principally drawn. The result is such as might be anticipated. A good many individuals living in the district have grown up to be young men and women without having acquired the rudiments of the commonest education. I am sorry to say instances of the kind are to be met with in families connected with my own congregation. Finding, however, this to be the case, I considered it to be my duty to use every exertion in my power to build a school-house in the place and set a school in operation. I am happy to say I have at length realized my wishes. The school was opened on the first of the present month, and, judging from the attendance, it is a great success. The house is already completely filled, and the children belong to every denomination of Christians living in the district. The numbers on the roll up to the present date are 46, and may thus denominationally be classed—12 Established Church, 14 Roman Catholic, and 20 Presbyterian. You will at once perceive that this is a very good sample of a mixed or non-sectarian school. There is no undue preponderance of any one denomination, but each is fairly represented. I may add, Roman Catholic parents as well as Protestant parents freely subscribed in order to purchase school requisites, such as desks, &c. They also assisted, when called on, in carting the building materials. The necessary funds for the building I provided myself, independent of the people.

Faithfully,
O. LEITCH.

The Rev. Dr. Wilson.

STATEMENT of Rev. R. BEATTIE, CONVOY, of the Number of Children on the Rolls of National Schools and the Number present on —— February, 1869, according to Religious Denomination in National Schools, referred to by the Rev. J. M'MENAMIN in his evidence on the 4th day of December, 1868.

NATIONAL SCHOOLS in neighbourhood of CONVOY, with Numbers on Rolls and Numbers present, February 22nd or 23rd, 1869—*i.e.*, of different Denominations.

1st. CONVOY.

Presbyterians,	39 on rolls,	21 present.
Established Church,	16 ,,	12 ,,
Roman Catholics,	8 ,,	4 ,,

Rev. R. BEATTIE, Manager.

22nd February, 1869.

CARRADOOEY.

Presbyterians,	63 on rolls,	30 present.
Established Church,	3 ,,	– ,,
Roman Catholics,	– ,,	– ,,

Rev. R. BEATTIE, Manager.

Visited 22nd February, 1869.

BROADPATH.

Presbyterians,	16 on rolls,	8 present.
Established Church,	– ,,	– ,,
Roman Catholics,	60 ,,	39 ,,

Rev. Mr. M'MENAMIN, Manager.

Visited 22nd February, 1869.

RUSKEY.

Presbyterians,	10 on rolls,	2 present.
Established Church,	7 ,,	2 ,,
Roman Catholics,	95 ,,	55 ,,

Rev. Mr. M'MENAMIN, Manager.

Visited 22nd February, 1869.

APPENDIX, No. 15.

GLENMAQUEEN.

Presbyterians, . 23 on rolls, 15 present.
Established Church, 9 „ 7 „
Roman Catholics, . 57 „ 28 „

Rev. Mr. M'MENAMIN, Manager.

Visited 23rd February, 1869.

AHIGATT.

Presbyterians, . 54 on rolls, 43 present.
Established Church, 22 „ 14 „
Roman Catholics, . 14 „ 10 „

Rev. S. MARTIN, Manager, E.C. Curate.

Visited 23rd February, 1869.

LISNISK.

Presbyterians, . 12 on rolls, 6 present.
Established Church, 1 „ 1 „
Roman Catholics, . 74 „ 30 „

Rev. Mr. M'MENAMIN, Manager.

Visited 23rd February, 1869.

(Signed) R. BEATTIE.

APPENDIX No. XVI.

APPENDIX, No. 16.

REPORT of J. W. KAVANAGH, Esq., (formerly) Head Inspector under the Board of National Education, on Clonmel Model School for the year 1851, referred to in his Evidence—Question 22286, page 976.

THIRD ANNUAL REPORT on the CLONMEL DISTRICT MODEL SCHOOLS, by JAMES W. KAVANAGH, Esq., Head Inspector of National Schools.

Clonmel, April 5th, 1852.

GENTLEMEN,—I have the honour to submit for the information of the Commissioners this, my Third Annual Report, on the Clonmel District Model Schools.

Having, in the Reports for 1849 and 1850, given a detailed statement of the buildings; the accommodation for pupils and for pupil-teachers; the course of instruction and occupation of time in the several departments; the staff of teachers, pupil-teachers, and paid monitresses; the arrangement for religious instruction, and the opinions of the local clergy of all denominations in relation to the practical working thereof; the mixture of social ranks, and of religious denominations in the schools; the rates of school-fees, and the incomes of the teachers; the influence the schools have exercised in improving the efficiency of the several National and other schools in the town and neighbourhood, and in elevating the social position of the teacher; and having in the last Report given a full outline of the entire course of English, mathematical, scientific, and industrial education which we aim at imparting, whenever the accommodation for the pupils shall be properly extended, I shall on this occasion refer to those Reports for this information, and confine my present statement to such points only as are of more especial interest, or such as are necessary to record the progress of the establishment during the past year.

Buildings and School Accommodation.—The schools, from the period of their opening, had an attendance, at least in the boys' and in the girls' schools, far beyond what they were designed to accommodate; and two rooms in the domestic establishment have since been used as additional *temporary* school-rooms. Even this arrangement provides quite insufficient room, and such use is attended with loss of time, interference with discipline, imperfect cleanliness and ventilation, and the rooms being remote from the schools, withdraws the pupils from the central superintendence of the head teachers. In summer 1850 the schools were visited by the Archbishop of Dublin, and on that occasion I had the honour to point out these defects to his Grace, and at his request to forward to him a report on the subject, which report, I was led to understand, his Grace was pleased to recommend to the favourable consideration of the Commissioners for their adoption. The Board's architect and I were then instructed to arrange a meeting at the schools, in order to consider the means of extending them; and after our inspection of the premises, I forwarded my report to the office, and the architect also submitted his plans on the subject. The year 1850 passed on, and the crowded rooms, unenclosed lawn, and unfinished play-grounds still continued; the Commissioners, as I understand, deeming the expense of the proposed plans too great, and desirous to further test their necessity in the permanent success of the schools. From week to week Dr. Clarke, the District Inspector, continued to report the inconvenience felt from the state of the schools and premises; and in November last, Mr. Cross, one of the Board's secretaries, Mr. Darley, architect, and I, went to Clonmel for the purpose of inspecting the designed extension of the buildings, and that Mr. Cross might, from the state of the schools, be able to report to the Commissioners on the propriety of carrying out the proposed plans.

My recommendations respecting the extension of the buildings are—that the boys' school-room be increased to double its present length, and have a class-room added, so as to afford, in both, accommodation to 200 boys; that the girl's room be lengthened, and have a class-room (to serve also as a work-room) added, so as to accommodate 140 girls; that the infants' room remain as it is; that the internal communication between the three schools be closed; that the master's parlour and the study-room be thrown into one school-room for a *Classical* and a senior class, and in the mornings and evenings to serve as a study-room for the pupil-teachers; that a short wing be added to the west of the house, containing a good parlour for the head master, and above, two bed-rooms for him; that his present bed-room, &c., be fitted up, so as to provide dormitories for a total number of sixteen pupil-teachers; that a small sitting-room be furnished for the second master; that the play-grounds be extended, levelled, and completely finished; that the grounds and premises be enclosed by railing, and the lawn tastefully laid out and planted; that a small neat gate-lodge be built in front, and that the field opposite the house be taken and laid out in a neat garden to supply vegetables, &c., to the establishment, and in which the pupil-teachers might occasionally work, both for recreation and instruction. I trust that the Commissioners may be pleased to direct steps to be taken which will insure the completion of these improvements before the close of the present year.

Number and Attendance of Pupils.—In my last Report I stated that the number on the roll in the boys' school had been fixed at 140, and I have now to report that, during the entire year, the average number was 138, the vacations, and a slight falling off in January and December, causing a decrease of two in the year's average; the average number on the roll of the girls' school was ninety-three, and in the infants' school seventy-nine, or a total of 310 as compared with 330 in the year 1850. This exhibits the fixed and permanent character of the schools, and the estimation in which they continue to be held by the parents and the public; and the regularity of the pupils' daily attendance being on the average eighty-three *present* out of every 100 on the rolls, or precisely as in 1850, shows that the rules on this head have been carried out in a similar manner, and with similar results. The per-centage of attendance for each 100 children on the rolls was, in the boys' ninety-five, girls' eighty-five, and infants' school seventy-seven, which must be regarded as remarkably high, especially that

in the boys' school. The following table shows the numbers, &c., at different periods :—

	On Roll 31st Dec., 1849.	On Roll 31st Dec., 1850.	Admitted in 1851.	Struck off in 1851.	On Roll 31st Dec., 1851.	Daily average No. on Roll in 1851.	Daily average attendance in 1851.	Of 100 Pupils on Roll there were in average attendance
Boys' School, .	101	133	184	193	124	138	117½	95·2
Girls' School, .	75	102	90	123	69	93	79	85·
Infants' School,	68	80	63	72	70	79	61	77·2
Total, .	244	315	337	388	263	310	257½	83·

The large number of admissions and discharges chiefly relates to the pupils paying a penny per week, as in default of payment a single week their names are struck off the roll; and should they again apply for re-admission, they must be admitted as *new* pupils, thus increasing the trouble of keeping accounts and swelling the numbers of admissions and discharges in the year. In last report I showed why the numbers on the rolls on the 31st December afford no correct idea of the state of the schools, and I now beg to refer to the *averages for the year* as the true test of their numerical prosperity.

Social Classes and Rates of Payment.—In Appendix A will be found the occupations of the parents of the pupils who were on the school rolls at any time during 1851. This table exhibits a similar mixture of social classes to that referred to in former reports—the children of clergymen, barristers, attorneys, engineers, excise and other public officers, merchants, ex-mayors, shopkeepers, farmers, tradesmen, labourers, &c., in fact every social grade in the town.

The proportions of pupils paying 5*s.* and 2*s.* 6*d.* per quarter, and paying 1*d.* per week, have been maintained in conformity with the scale laid down in last report, the fees for the past year in each school having amounted as follows :—

	Amount of School Fees in 1851.	Head Teachers' salaries, including half fees.	School expenses for 1851.	Amount of School Requisites sold, 1851.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Boys' School, .	70 2 6	*95 1 3		14 10 7½
Girls' School, .	43 10 3	†75 15 1	23 2 1	5 9 9
Infants' School,	19 12 1	†64 16 1		0 14 1½
Total, .	133 4 10	235 12 5	‡23 2 1	20 14 6

It is very gratifying to notice that the amount of school fees here tabulated exceeds that prescribed in the regulations laid down in 1849 by the Commissioners; as taking the average number on the roll of each school, and dividing this number in the proportions assigned to the several rates of payment, the aggregate annual fees should be £130 6*s.*, or about £3 less than the sum actually received. Further, assuming the schools to accommodate 280 pupils, as perhaps designed, the fees received exceed by £18 those which, under the Board's scale, would be received from that number.

Religious Denominations and Religious Instruction.—The same mixture of children of all the religious denominations in Clonmel, as reported on former occasions, continues to attend the model schools, and the same unbroken harmony and good feeling continue to mark their mutual intercourse. During the year the proportions of children of the several communions remained as in 1850, two-thirds Roman Catholics, and one-third Protestants, including members of the Established Church, Presbyterians of the Synod of Ulster, Unitarians, Christian Brethren and Separatists. It has already been explained that the number on the rolls at the *end* of the year is considerably less than the average number on the rolls during the year; so far, however, as the present question is concerned, this difference merely diminishes the absolute numbers of children of each denomination, leaving the *ratio* between them unaltered. The following table exhibits the numbers on the religious instruction rolls of the model schools at the periods set forth :—

Denomination.	Number of Pupils on School Rolls, Dec. 31st,		
	1849.	1850.	1851.
Roman Catholics, . .	182	215	174
Established Church, . .	38	76	63
Presbyterians, . . .	10	9	8
Unitarians, . . .	8 (62)	8 (100)	8 (89)
Christian Brethren, . .	4	4	8
Separatists and Wesleyans, .	2	3	2
	244	315	263

The arrangements entered into by the several clergymen for giving religious instruction continue unaltered since they were made at the opening of the schools. These are, that the first half hour of the first four days of the week shall be devoted to the separate religious instruction of the children in rooms provided for each denomination; and that on Fridays the morning instruction be given by the respective clergymen for one hour to the children of their own communion. The clergymen who unanimously agreed to those arrangements, were the two parish priests of Clonmel, the Very Rev. Dr. Burke, V.G., and Rev. J. Baldwin, Rev. Mr. Crotty, C.C., Rev. John Dill, Presbyterian Minister, and Rev. James Orr, Unitarian Minister; and although not present at the opening of the schools, and not having attended for about a year to take any part in giving religious instruction, the rector, Rev. J. B. Palliser, has, on several occasions, expressed his entire concurrence in the arrangements which he found existing, and to the practical working of which he has since his first visit given most active and zealous co-operation. On Friday morning, Rev. Mr. Palliser, or one of his curates, Rev. Mr. Baldwin, or one or two of his curates, Rev. Mr. Dill, and Rev. Mr. Orr, attend regularly to instruct or examine the children of their several communions, and to ascertain the proficiency made by the children during the previous week's instruction, under the teachers and assistants of their respective persuasions. In addition to their visit on Fridays, all the clergymen are accustomed to visit occasionally at the time of religious instruction on the other mornings, as the teachers, while so engaged, act merely as their deputies, and under their exclusive control and direction. From the opening of the schools, up to the past summer, the Sisters of Charity, from the convent in the parish adjoining that in which the model schools are situated, were accustomed to visit and give religious instruction to the Roman Catholic girls on Fridays; owing, however, to the demands on their time from other duties, they have discontinued their attendance, intimating the cause in a note addressed to Rev. Mr. Baldwin. The progress made by the children in religious instruction, during the past year, is most favourably spoken of by the several clergymen, Rev. Mr. Palliser, Rev. Mr. Baldwin, Rev. Mr. Dill, and Rev. Mr. Orr, all equally testifying the zeal and attention of the teachers, pupil-teachers, and monitresses, in carrying out their instructions on this important head.

[*The following portion contained within* [ ] *was not published by the Commissioners of National Education in their Report for* 1851.]

[And I beg leave to further observe, that at the Roman Catholic Bishop's triennial visitation last July the answering of the Catholic pupils of the model schools, at the examination held in St. Mary's parish, was such as to call forth the marked approbation of his lordship, the Right Rev. Dr. Foran.§

* Exclusive of furnished apartments, fuel, and light, £20 for a servant for general attendance, a small profit on pupil-teachers' board, and an acre and a half of land rent free, in all £150 per annum.

† Including £20 for lodgings.

‡ This includes repairs of premises and several items not especially pertaining to the schools.

§ Rev. Mr. Dill and Rev. Mr. Orr both especially requested of me to express, on their behalf, the assistance they derived from the zeal and attention of Miss Bryant in the daily instruction of the Scripture class of Presbyterian and Unitarian children.

APPENDIX, No. 16.

The question of model schools having been a subject of discussion in a few localities in Ireland, I trust it may not be out of place here to make a few observations on the matter. The objections to model schools consist chiefly of two classes—those opposed to *mixed* or *united* education, and those who, while favourable to, *or at least* would *tolerate* united education, are opposed to the special management of model schools. Although the second class of objectors have used great pains in setting forth the differences between the ordinary National schools and the model schools, it will, I apprehend, eventually be found that their *toleration* of the National system, *so far as it means mixed or united education*, is merely *seeming, and not sincere;* and, therefore, that there is in reality but the one class of objectors to the model schools. It is quite true that the several model schools—both literary and combined literary and agricultural, and whether metropolitan and central, or provincial and local—are under the exclusive management of the Commissioners; but it is equally true that the Commissioners neither exercise nor claim any privilege or authority over these schools beyond that which their rules and regulations grant to the manager of an ordinary National school. When a clergyman, or a landlord, or a committee raises, by subscription or otherwise, one-third of the expense necessary to erect, with the aid of the Government grant, a *vested* National school, or when any of these parties provide a *non-vested* house for the purposes of a National school, few are so unreasonable as to deny the right of the clergyman, or the *landlord*, or the committee to appoint or to remove the teacher, the right to prescribe the course of instruction that shall be followed, or to make the several minor regulations necessary for the maintenance of the school. In the exercise of these rights there is, however, this restriction, and which forms the fundamental principle of the present system of education, that the conscience and religious principles of the parents of the children be honestly and sincerely respected—not only as to religious instruction, *but even as to the use of every book to be used in the secular instruction* of the school. In the ordinary schools not only is the use of NO book published or approved of by the Commissioners *compulsory*, but further, the use of any such books is *prohibited* in any school attended by children whose parents or guardians object to its being so used. These regulations, which have been so often set forth and dwelt upon in the reports of the Board, and which are supposed to be posted up as well as practised in every National school, are those which, *without alteration or modification*, are carried out in the model schools, conducted under the Commissioners as their managers. In some of the model schools the Scripture extracts are read, and in others, as Clonmel, they are not, the parents of most of the children objecting to their use. In the selection of teachers for their model schools, the Commissioners have ever wisely consulted the particular circumstances of each locality, and made the appointment in accordance therewith. In Clonmel the head master is a Roman Catholic, the second master of the Established Church; the mistress of the girls' school a Catholic, of the infants' school a Presbyterian; twelve of the pupil-teachers and paid monitresses are Catholics, two are of the Established Church, and two are Presbyterians. In Dunmanway model school both the head master and the head mistress are Catholics, the second master and the agriculturist being of the Established Church; and in the literary department of the agricultural model schools of Woodstock (Kilkenny), Derrycastle (Tipperary), Tervoe and Mount Trenchard (Limerick), and Farrahy and Glandore (Cork) all the teachers are Roman Catholics, there being scarcely any children of any other persuasion in the neighbourhood. The practice of the Commissioners has been similar throughout Ireland, the appointment of teachers to the several schools under their own management being made, as far as possible, in conformity with the special circumstances of each locality, and twenty years' exercise of their trust in this respect, and the remarkable amount of public confidence that has been bestowed on each of the schools, must, to every one not the slave of prejudice and mistrust, form a presumption of such moral weight as to be fully equal to any legal security that the practice which has been attended with such success will not, while the present National system lasts, be in anywise altered. About 130 of the 160 workhouses of Ireland have their schools in connexion with the National Board, and some few of the county gaols have their schools also receiving aid in books and inspection; and although the Boards of Guardians of the former, and the governors of the latter, too frequently show only a very moderate degree of skill and judgment in the selection of teachers, and in the management of the educational department of those institutions, yet the objectors to the Commissioners' exercise of similar functions in their own few schools—some of the objectors being persons connected with both prisons and workhouses—have never publicly questioned the right of those bodies to act as managers of National schools, almost every one of which is attended by pupils of more than one religious denomination, and therefore *mixed* schools. In the south of Ireland, and in every part of it, there are numbers of liberal landlords who themselves or their agents are managers of National schools, and it is highly creditable to all of them that in the appointment of teachers—and which right they generally reserve to themselves—they invariably act in the same spirit as the Commissioners, selecting those only who, from their religion and general character, would be fit instruments in securing public confidence, both on the part of the parents and of the clergy. This is the policy of the Devonshires, the Landsdownes, the Devons, the Fortescues, the Besboroughs, the Clares, the Corks, the Listowels, Monteagles, and scores of peers, baronets, and men of rank. The objection, if of any weight, which lies against the exercise of managership of a National school on the part of the Commissioners, applies with far greater force to such exercise by mixed bodies constituted like the Boards of Prisons and the Boards of Guardians, and should further be extended to the numbers of benevolent and liberal laymen to whom I have alluded, who have erected schools on their properties, have endowed them liberally, and who manage them in strict accordance with the rules of the Board. This statement should satisfy any unprejudiced mind that the few schools established at the sole expense of the Board within the last five or six years differ in no respect as to their rules and regulations on the questions of religious instruction, books, and appointment of teachers from any schools which now are or were heretofore in connexion with the National system, and that the Commissioners, as managers of those few schools, superintend them with no additional power or privilege beyond those always exercised by individual managers, whether clerical or lay, of whatever creed, or by mixed bodies as committees, Prison Boards, or Boards of Guardians. Being really opposed to united education, and knowing that the model schools, wherever established, have to a greater or less extent secured united education, the parties unfavourable to these schools first urge that they are on a different plan, or conducted under different rules, from the ordinary National schools, to which, under particular circumstances, they state they are not opposed. Then they state that they are a *new feature in the system* altogether; next, that it is the commencement of a scheme to supersede the ordinary schools under local management; and finally, that from the amount of direct Government patronage thus created, they are likely to be made subservient to arbitrary power, and thus peril civil and religious liberty. With the first of these objections I have fully dealt, and the second and third require but a brief statement of facts. From the establishment of the National system the Board have had either in Merrion-street (till 1837) or in Marlborough-street normal and training schools, and those now in operation are the largest of their kind in the world. From the first the Commissioners nominated the professors, teachers, and other officers of these departments, nor has there ever been any complaint on this ground no more than there could be of their right to appoint their secretaries, their inspectors, or their clerks. At these model schools over one-third of the National teachers through Ireland have been trained, and of the seven grades of salaries to them the highest three can be obtained by such teachers only as have passed through the training department in Dublin. So early as 1835, or when the National system had been only three years in operation, the want of preparatory model and training schools had been felt; and the Commissioners, in their second report (dated June, 1835) to Earl Mulgrave, then Lord Lieutenant, set forth *seriatim* replies to seven questions transmitted to them by His Excellency, and to the last of these questions I beg leave to draw attention. "Fifth Query—What extension can be given to the new system of education consistently with the demand for instruction, and with due regard to the preparation necessary for *training schoolmasters*, upon whom reliance can be placed, in respect to competency, character, and discretion; and what amount of funds may be annually expended beneficially by the State for that purpose." After describing the qualifications requisite to form a good and efficient teacher, and having set forth the several professorships which it would be desirable to establish in the Central Training Institution, the Commissioners state—"We are of opinion that in addition to the general training institution, thirty-two district model schools should be established, being a number equal to that of the counties of Ireland; that those model schools should be under the direction of teachers chosen for superior attainments, and receiving superior remuneration to those charged with the general or primary schools; and that hereafter each candidate for admission to the training establishments should undergo a preparatory training in one of them." Further, the Commissioners in the same report submitted an estimate

of the expense of the erection of these thirty-two model schools within two years, as also for their permanent annual support. Thus, it is evident that the local model schools instead of being a new idea, or a new feature in the National system, had from the beginning been the means to which the Commissioners looked, and on which they confidently relied for giving completeness and entirity to their system of training teachers; and it may not be unworthy of notice that one of the first attacks made on the scheme was by the Bishop of Exeter in a speech in the House of Lords a few months after its promulgation; while within two months of the issuing of Lord Stanley's letter, empowering the constitution of the National Board, Dr. Doyle forwarded a circular instructing his clergy to place their schools under the new Board, and in which his lordship states—"The rule which requires that all teachers henceforth to be employed be provided from some model school with a certificate of their competency, will aid us in a work of great difficulty, to wit, that of suppressing hedge schools, and placing youth under the direction of competent teachers, and of those only." The fear that the model schools are only a first step towards gradually superseding schools under local management could not be entertained by any person who understands the object and expense of those establishments, or who has read the Sixteenth or Seventeenth Reports of the Commissioners, in which detailed accounts of the working of six of them are given by the Head Inspectors. Those schools cost the State in their erection about £4,000 each, and for their annual maintenance about £800 each, and anxious as the Commissioners have been for the past seventeen years to establish one in each school district (now forty-four) the demands on their funds have yet enabled them to erect only ten of them, in addition to three others, sites for which have been selected, and the buildings of which are about to be commenced. Perhaps the most remarkable result that has arisen in connexion with some of the model schools, as Clonmel and Dunmanway is, that instead of injuring much less superseding the existing National schools under local management, they have in each case most materially improved them in number of pupils, and in efficiency, as may be seen in the reports on both model schools. The last objection to be noticed is the danger that is apprehended to the preservation and extension of civil liberty from the increased patronage which these situations will throw into the hands of the Government, and which a ministry might use to aid the establishment of arbitrary power. Of the Parliamentary grant of £130,000 the entire expense of those officers receiving above £50 a year, and who are appointed directly by the Board does not amount to £20,000, fully two-thirds of the entire annual grant being given in salaries, and which are under local control. From the establishment of the National system no Government has ever sought to control the appointment of the officers or to interfere with the general proceedings of the Commissioners. In the evidence before the Select Committee of the House of Commons on Education, the late Right Honorable A. R. Blake, a member of the National Board, replies as follows:—"Question 3427.—Does the Board appoint its officers?—It does. 3429. Does the Lord Lieutenant in any degree control the appointments?—Not in the slightest degree. 3433. Would it not be an eligible arrangement that no person should present himself for examination who could not produce certificates of having studied some particular course which should be prescribed by the Board?—Hereafter we expect to have our system so established and conducted that we shall be able to make all the highest appointments from persons already in our service; at present we could not do that. 4120. You do not intend it [promotion] to become a matter of Government patronage?—We do not in general communicate with the Government about anything except where it is necessary to get a change in the plan that may require expense." These extracts not only explain the early, but I also believe the subsequent relation of the Government to the National system, and to the appointments made under it, and further it may be observed that of those that have been promoted from the rank of teacher to situations in the local and the central model schools, and to places on the inspection staff, almost all of them held situations under local patrons through the provinces, and the Commissioners even if so minded, had no opportunity of either knowing or of influencing their political opinions in any respect. Frequent allusion is made to the danger to constitutional liberty from the continental systems of public instruction, whereas the arbitrary systems of education which prevail in some European states are the creation not the cause of these despotic governments, and experience proves that the spread of education even so obtained, gradually contributes to the rise and growth of legitimate freedom. In America, where so great an amount of rational liberty prevails, instead of weakening the connexion between the state and the school, the several states of the great Republic are binding them closer and closer in connexion and mutual dependence, and even in England the opinion generally obtains that the efficiency of the school should form the measure of extension of the suffrage. Having thus noticed the leading objections made by some persons against the model schools, I shall merely state that this is not the place to discuss the *real* question at issue in the controversy, and that to which those objections must give way, namely, *united* education being secured in the model schools should their extension on that ground be necessarily opposed.]

Literary Instruction—Boys' School.—During the past year I visited and examined the boys' school at various times, and although on no occasion able to complete an entire examination of all the classes in all the subjects taught, yet on the whole I was always able to form a correct estimate of the general progress attained in the several branches.* The private examination held during the entire week previous to the public examination in July last, by Dr. Clarke and Mr. Sheehy, District Inspectors, and by myself, enabled us to ascertain the *individual* progress of *every* pupil in the *several* subjects of study, as it was on this examination we awarded the premiums to those pupils whose proficiency and answering were most distinguished. We had reason to feel perfectly satisfied with the general result of the examination, and with the progress which had been made in the several branches during the previous year; and so equal were the attainments of large classes in some of the subjects, that the selection of the best answerer in each was frequently a prolonged and difficult task. It was only within the past year that we were able to form a fifth (or highest) class, so that the classification is now complete, and extends to the most advanced of the Board's class books. The entire 140 boys write on paper; all of them learn grammar, including 119 who can parse; 82 write from dictation; all learn mental arithmetic, including 82 who are in or byond proportion; all learn geography, including 60 who learn globes; 72 learn mensuration and geometry, and about 40 have gone over three books of Euclid; 18 learn book-keeping and also algebra; all learn to sing in parts, and the senior class is acquainted with the principles of music; 56 practice drawing from models; the senior class joins the masters and pupil-teachers in practical surveying in the field, and are also taught the use of the ordinary mathematical instruments in mapping and plotting the actual surveys thus made; and 60 boys of the upper classes are instructed by Dr. Clarke in the principles of natural philosophy, and in their application to the purposes of the arts and manufactures. I beg leave to refer to the accompanying report, by Dr. Clarke, on the subjects which formed the matter of his instruction for the past year, and on the proficiency attained in each; and I would especially request the attention of the Commissioners to the questions put to the pupils of Dr. Clarke's class, at the examination for a silver medal, awarded by him last summer. These questions form but a scanty index either to the extent or to the depth and accuracy of the pupils' acquaintance with the leading branches of physics, of experimental science, or of the application of chemistry, geology, mechanics, &c., to industrial and manufacturing purposes. Whether as to number and extent of scientific subjects of similar character, or as to their practical bearing on the purposes of life, there is no such range of instruction given in *any* school, or even *college* in Ireland; and of this *every* intelligent person who witnesses an examination of the pupils must soon feel satisfied.

Girls' School.—A class in the Girls' Reading Book has been formed within the past year, and the pupils of the two upper classes read the Selections from the British Poets. About 50 girls parse; in arithmetic 35 are learning or have learned proportion; 48 write from dictation; the entire school sing in parts; and the senior classes learn the elementary theory of music; 40 draw from models; all the girls sew, 60 knit, 40 can cut out plain garments and dresses, and are engaged at various branches of embroidery, and in crot-

* The schools are inspected and examined one day in each week by Dr. Clarke, District Inspector.

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chet, rug, Berlin, and other work. The girls', like the boys' school, was examined by me at various times when I visited during the year, but the private examination of the several classes for premiums, afforded me the best opportunity of testing the individual and collective proficiency of the pupils. The result of the examination was on the whole quite satisfactory, and afforded proof of successful industry and zeal, both on the part of teachers and pupils, during the previous year.

Infants' School.—The range of subjects here being limited, required only little formal examination, and on reading, spelling, writing, tables, and geography chiefly. In natural history and other subjects, the children show great general intelligence; and in singing, marching, and bodily exercises, it is most gratifying to witness the success that has attended Miss Bryant's training of the little ones. Nor are the more grown children confined to lessons suited only to mere infants, as many of them read with fluency, write fairly, and their minds undergo such active development, that on being transferred at the proper age to either the boys' or to the girls' school, they soon lead their class-fellows in all the branches of instruction.

Public Examination.—The annual public examination of the three schools was held by Dr. Clarke and myself, on the 30th and 31st July; Messrs. Graham, Doheney, and Sheehy, District Inspectors of schools, being also present. The school-rooms being too small, and wholly unsuited to accommodate the *public* on such an occasion, were most inconveniently crowded, although every precaution was taken to afford the greatest amount of room; and for this purpose only the single class under examination was allowed into the room at once. The attendance of the clergy, gentry, corporation, mercantile classes, and parents of the children, was even more numerous than in 1850, and numbers remained in the halls in the hope that when changing from one school-room to another they might secure a place so as to hear the examination. Many persons came from Waterford to attend the examination, amongst whom were Dean Hoare, and several Quakers. Amongst those present were Lady Osborne, Newtownanner, and friends; his Worship the Mayor of Clonmel; Lieut.-Col. and Mrs. Phipps and family; Percy Gough, esq., J.P.; the Hon. Mr. Gough; Dean Hoare, Waterford; Rev. J. B. Palliser, rector of Clonmel; Rev. John Baldwin, P.P., St. Mary's; Rev. John Dill, Presbyterian Minister; Rev. James Orr, Unitarian Minister; Rev. Mr. Meany, C.C.; Rev. J. Power, C.C.; Alderman Hackett, J.P.; Alderman Phelan, J.P.; Burrows Kelly, esq., Barrister; W. L. Hackett, esq., Barrister; Dr. Flynn, Resident Physician to the Lunatic Asylum; Capt. Hemsworth, County Inspector of police; Dr. Scully, Physician to the Workhouse; Dr. Shiell, Physician to the County Gaol; Mr. Jones, County Surveyor; Barclay Clibborn, esq.; W. Davis, esq.; Messrs. Grubb, &c., &c. A full list of the names of those who attended would include a transcript of the leading professional men, public officers, and the mercantile classes in Clonmel without distinction of creed or of politics. The examinations lasted two days, and from 11 to 5 o'clock on each day—the boys' school occupying one day, and the girls' and infants' school the chief part of the other. Recitation from the Selections of the British Poets, &c., mental arithmetic, geography, and mensuration, formed the chief of the ordinary school subjects upon which the boys were examined. Their penmanship, including their book-keeping exercises, was inspected; their progress in drawing from models was witnessed in their examination on the principles of perspective by the drawing master, and from the number of well executed subjects drawn by the boys, and which were hung round the walls; maps, and computations of actual surveys, made on portions of property in the neighbourhood, were also exhibited, and were much admired; and besides the part-singing at various times during the two days by the boys and girls, the singing master examined the former on the leading principles of music. It was explained to the audience that a private examination of the pupils had been held, in order to ascertain the most distinguished in each class, with a view to present them with premiums, but that beyond this no special preparation to any extent had been made for the public examination; and further, the clergymen and others were invited to name, within the proficiency of each class, any branch of the subject upon which they desired that the boys should be examined. The visitors appeared highly pleased with the answering and attainments of the boys in all the subjects which the short time permitted us to enter on, and a more cheerful and gratifying scene could scarcely be imagined than the bright countenances and requited looks of the parents as their children or relations warmed in the intellectual struggles with their class-fellows. The examination of Dr. Clarke's class excited the liveliest interest; and in order to exhibit the thorough knowledge of the boys, copies of a programme of the various branches of natural philosophy, chemistry, geology, and of manufacturing industry, which had been studied within the year, were put into the hands of several of the visitors, and they selected therefrom those that they desired as subjects for examination. Rev. Mr. Palliser, Colonel Phipps, and others, successively selected the manufacture of glass, the steam-engine, the barometer, geology, &c.; and with the small working steam-engine, the working model engine, and the sectional models, the boys gave a thorough exposition of the important subject of the steam-engine; and similarly from first-rate instruments, models, geological and mineral specimens, raw materials and their manufactured products, each subject named was examined on by Dr. Clarke, the boys illustrating their answers from the objects before them when necessary. To prevent misapprehension and disappointment, I explained to the audience that this was the only model school in Ireland in which such instruction was given; and that although the Commissioners give a small grant to aid it, the splendid collection of instruments, specimens, &c., with which they were then surrounded, is the private property of Dr. Clarke, and that this instruction has been given chiefly after school hours, and at times snatched by him from the ordinary and toilsome duties of his situation as Inspector of schools in one of the largest districts in Ireland; and further, that surprised and gratified as the parents and public were with the results of Dr. Clarke's disinterested exertions for the young people of Clonmel, there is at present no security for a continuance of such instruction to them. This explanation drew forth an animated conversation, in which some of the principal visitors stated that persons in other towns who had read the reports on the Clonmel Model Schools certainly expected that, should their localities be favoured with an extension of similar institutions to them, they would regard the scheme of education as wholly incomplete without Dr. Clarke's instruction as a prominent branch in it; and they urged the utility of extending such practical and industrial knowledge to all the model schools.

In the girls' school the public examination was quite as satisfactory to its extent as in the boys' school. The girls read much better, write better, and, all circumstances considered, exhibit in other branches as gratifying proficiency as the boys. Many of them show a decided taste for drawing, and some of their productions were greatly admired. Their plain and fancy needlework, knitting, &c., were laid out in a separate room, and contained a very varied assortment of elegant specimens of skill and finish in the several departments, and the execution of which was greatly complimented by the ladies who were present. Lady Osborne, assisted by a jury of ladies, whose counsel she invited, after careful examination of the work, pronounced the specimens in the various branches which, from their superiority, deserved premiums. In addition to arithmetic, geography, grammar, &c., the singing of the girls afforded much gratification; and all the senior classes, and the monitresses, are able to sing in parts any ordinary melody, or piece of music, at sight.

The examination of the infants excited much public

interest. Their recitation of suitable poetic pieces, their answering in geography, natural history, and on subjects of general information derived from the lessons on objects which are given, could not fail to excite the gratification of the parents and the public. The cheerful and happy faces of the children; the extreme neatness and cleanliness of their persons and dresses; their lively songs and orderly and spirited march, quite astonished those who had for the first time visited; and whether seen in the gallery at lesson, or in the play-ground at their varied amusements, it would be difficult to imagine a scene on earth more suggestive of unalloyed human happiness.

At the close of each day, after the examinations, the boys, girls, and infants, all assembled in one of the play-grounds, and for some minutes the boys went through some marching and other exercises in presence of the visitors. Under the direction of Mr. Washington, the senior pupils sung a selection of appropriate airs from the National melodies and other sources, and the proceedings terminated by all the pupils singing the anthem, "God save the Queen." Much credit is due to Mr. Washington for his success, not merely in teaching his singing classes, but also for the efficient assistance rendered by him to the head master in the discipline and order required during the days of the examination.

Premiums.—The Commissioners granted £10 last year towards premiums for the most deserving pupils, and these consisted chiefly of books, work-boxes, &c. The books were chiefly of a scientific character, and were submitted for the approval of the clergymen, before distribution. Each book contained a printed label, on which were set forth the name of the pupil, the subject for which it was awarded, and the names of the examiners, with their seals affixed. As a more portable testimonial, and one which hereafter may be used as a valuable recommendation of a boy through life, we also presented a handsome parchment certificate of similar character to each boy or girl who obtained a book, work-box, &c.; and as frequently there was only a slight shade of merit between the best and the second best in a class, we awarded one of these as a certificate of honour to the latter. There were also presented by Dr. Clarke and myself two very handsome silver medals to the two boys who had most distinguished themselves in their studies. At the close of the proceedings on the second day, the list of successful candidates in the three schools was read before the public, and as the several parties presented themselves they were greeted with the warm and loud applause of the audience and of their school-fellows.

From the late hour, and the room being distressingly crowded, it would be impossible to go through the ceremony of presenting the premiums to all; Lady Osborne, however, was pleased to kindly undertake some of the duty, and, prefaced by a short complimentary address to each pupil, her ladyship invested the two boys with the silver medals, and also presented two of the girls with very handsome work-boxes. Next day the remainder of the premiums were presented to the pupils by the Rev. Mr. Baldwin, P.P., and the Rev. Mr. Orr, a very large number of the parents being in attendance.

Pupil-Teachers and Paid Monitresses.—The course of studies, occupation of time, dietary, domestic life, general studies, and number of the pupil teachers continue the same as reported on former occasions. We have had some difficulty in finding candidates fully qualified in every respect to fill the vacancies in the pupil-teacherships according as these occur. Up to this date we have had nineteen pupil-teachers in training, including eight who are at present in the establishment completing their term. Of the eleven who have been trained two (Protestants) have been appoint second masters in the model schools in Clonmel and Dunmanway, their places being worth £50 a year; two are on the Special Class in the Central Training Establishment, and are likely to get charge of superior schools; two are masters of National schools in the town (convenient to the model school), and are in the receipt of incomes of £50 and £35; four others are in charge of good National schools; and the eleventh, or remaining young man, emigrated with his father, who was also a National teacher. Thus it appears that ten of the eleven are in the public service, and all of them are most favourably reported on, both by the managers and the Inspectors, for their good conduct and general efficiency. Of the eight at present in training six are Roman Catholics, one of the Established Church, and one is a Presbyterian; all were pupils in National schools; two were paid monitors, and six were pupils in the model school itself. Owing to the poverty of the country the pupils seldom remain at the ordinary schools to such an age, or till they are so advanced, as to afford a suitable class from which to select promising paid monitors. This circumstance obliges the District Inspectors to appoint lads who are in too many cases *far below the prescribed attainments*, and thus very few of them turn out to be of qualifications or capacity which would warrant us in nominating them to the vacant pupil-teacherships, as was primarily intended. This paucity of suitable candidates must soon become embarrassing unless steps are taken to provide a remedy; and already the result is that in Clonmel the brothers and sons of medical men, the grandsons of clergymen, the sons and daughters of comfortable shopkeepers and higher mechanics, are the principal candidates for the pupil-teacherships and monitorships in the model schools. A continuance of this state of things would give the model schools an isolated and narrow character, instead of having them centres upon which all the schools of the district would be affiliated; and instead of drawing into them the chief teaching capacity of the latter, and returning it back to the same sources, improved and cultivated for the general good, would limit the supply of candidate teachers to the pupils of the model schools themselves; and to not even the entire of these, but to those alone whose circumstances would enable them to remain at school to the age of sixteen years, or above it. This would practically exclude the humble millions from the promotion afforded under the National system, and throw it almost exclusively into the hands of those in more affluent station; but what is of equal importance, it would deprive the nation of the talent, virtue, and ability which numbers amongst these millions would assuredly supply to the ranks of the teachers. It must be a matter of deep gratification to the Commissioners to learn, that while three years ago the three National schools in Clonmel were attended by only the very humblest social grade in the town, and not one of whom paid a farthing for their education, that now, *through the influence of the model schools alone*, the social position of teachers and the character of the National system are so raised that parents in some of the highest stations in the town not only send their children to the model and other National schools, but that many of them even seek for the lowest situations in them for those children. Intended, however, for the education of the millions, the National schoolmaster should be *mainly taken from those millions*, but be the best of his class and order; and it is now for the Board to consider how far the altered and depressed state of the country have tended, in the absence of some new provision to render such selection difficult, if not impossible.

The proficiency of the pupil-teachers in their studies, and their conduct and attention during the year, were highly satisfactory; and their respective clergymen have several times spoken to me in the most favourable manner of their attention to their religious duties, and of the efficient aid they have given them in imparting religious instruction in the schools. Their health has been also remarkably good during the period.

Of the eight paid monitresses all have been pupils in the schools; six are Roman Catholics, one of the Established Church, and one a Presbyterian. Thirteen only, including those now in office, have been appointed from the opening of the schools; and of the five who left one is in charge of an important National school, under the Right Rev. Dr. Delany, in the city of Cork;

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one is in a National school in this district; one had to join her brother as housekeeper; one emigrated with her family; and one is assisting in her father's National school. According as their four years of office expire, or earlier if fully grown, we shall have no difficulty in providing them with situations in schools, as the managers evince a great desire to secure the services of persons so trained. The two female teachers report favourably of the conduct and attention of the monitresses, and their proficiency in their course of study is satisfactory.

Extern Candidate Teachers.—From the opening of the schools we have trained and instructed seven very respectable young women, who were admitted as candidates at the request and on the recommendation of several clergymen. They cost the Commissioners nothing, being merely allowed to witness the mode of conducting the girls' and infants' schools; and when sufficiently qualified, were given the charge of classes under the direction of the teachers. Six of the seven have been provided with situations in good National schools, two of them being at present in training in Dublin, and the seventh will soon get an appointment to the charge of a school. These young persons are giving the fullest satisfaction to the managers and to the Inspectors; and without a shilling expense to the State, six respectable teachers have been provided for National schools. Three young men who had been extern candidates have also got charge of National schools.

Visitors.—The number of visitors to the model schools during the year was very considerable, and their reports of the school highly satisfactory. Amongst some of those who visited may be mentioned—Lady Osborne, the Right Hon. W. F. F. Tighe, Lieutenant of Kilkenny; Bernal Osborne, esq., M.P.; N. V. Maher, esq., M.P.; A. O'Flaherty, esq., M.P.; Francis Scully, esq., M.P.; John Bagwell, esq., D.L.; R. Musgrave, esq., D.L.; Stephen Moore, esq., D.L.; Dr. Mullock, Roman Catholic Bishop, Newfoundland; Sir Thomas Deane, Rev. Messrs. Neligan, Clemenger, Alexander, &c.; Charles Bianconi, esq.; Stewart Blacker, esq.; numerous bodies of Quakers from England, Waterford, &c. Mr. Cross, one of the secretaries to the Commissioners, visited in November last, and heard several classes examined in the boys' school, and also inspected the other schools, the domestic establishment, and the premises generally. He appeared to be greatly pleased with his visit, and complimented the teachers on the state of their schools.

Influence of the Clonmel Model Schools on the state of Education.—During the year 1851 I visited the cities of Limerick, Waterford, and Kilkenny with a view to assist in the selection of a site for a model school in each; and the most active and influential of the local parties in these cities assured me that it was the reports of the remarkable success of the Clonmel model schools which mainly led to their desire to secure similar advantages for their own localities. The adequacy of the National system to the wants of the middle and burgher classes, has been tested in giving a higher and more practical education to their children; and if the Commissioners be pleased to add a *classical* branch to their present schools in Clonmel, it will give completeness to the scheme, and be competent to prepare young men to enter schools and colleges of a higher character. Several of the leading men in the town have spoken to me on the subject, and as the increased school-fees arising from the addition of such a branch would nearly afford a good salary to the teacher, the expense to the Board would be very trifling.

Attracted by the success of the model schools, to which they are frequent visitors, the Society of Friends or Quakers in Clonmel have spread through their reports to the members of their community in England and Ireland such a spirit for educational inquiry that numbers of their body have specially visited the town in order to witness the mode in which the schools are conducted. At their request I visited their large boarding-school for boys in Waterford, and at the desire of the committee of the establishment, the teachers have since spent some time in observing the system pursued in Clonmel. I know of no body of men in the country that evinces a higher desire to promote education than several of the Quakers in Clonmel, and a new school for the young ladies of their community built, but not yet opened in the town, is likely under their superintendence to become one of the first private schools in which the National system, so far as its books, improved methods of teaching, &c., are concerned, will be practically adopted. Some of the pupil-teachers of the model school who are now in charge of National schools in the town are employed as private tutors in the families of Quakers.

It may be necessary to repeat what was before stated in former reports that the borough of Clonmel, with a population of 13,505 persons, has extensive schools, with four spacious rooms conducted by the Christian Brothers, large schools for infant and grown girls under the Sister of Charity, these being attended by none but Roman Catholics; Protestant parochial schools for boys, girls, and infants under the rector's superintendence; a small school for girls, founded by a Miss Grubb, and which, with the rector's schools, are attended almost exclusively by Protestants; an endowed classical school, and two private classical schools; and two private schools for girls able to pay moderate school-fees. Of National schools there are two for boys under Rev. Mr. Baldwin's patronage, and taught by two young men who had been pupil-teachers in the model schools; and a girls' school, with two spacious rooms, conducted by the ladies of the Presentation Convent, which, as well as the two boys' schools, are in Rev. Mr. Baldwin's parish, and quite convenient to the model schools. In the eastern side of the town there are two National schools, a day and an evening, held in the Mechanics' Institution, and which were called into existence by the public attention which the model schools caused to be given to education. The day school is attended by about ninety boys, and like the model schools, these include every grade from the public officer or medical man, with an income of £300 a year, to the son of the day-labourer. The rates of payment are 5*s.* or 2*s.* 6*d.* per quarter, or 1*d.* per week, and the fees last year amounted to £20. Of the ninety boys sixty-four are Roman Catholics, twenty of the Established Church, two Presbyterians, and four Baptists. The evening school is attended by fifty-eight pupils, including policemen, clerks, tradesmen, apprentices, &c., who are employed during the day; and like the day-school pupils, they all pay moderate rates for their tuition, and they include a similar union of different religious denominations. Here, then, are three schools, boys', girls', and infants', opened under the Commissioners in 1849, in a town appearing to already abound with educational institutions; these schools are at once not merely filled, but crowded; and in addition two other National schools are opened, and these also secure a numerous attendance. One shilling was not paid for tuition in a single National or other public school in the town, *united* education was unknown, and the attempt to secure the attendance of children of different social grades in the same school was treated as perfectly Utopian. Including the model schools, of the eight National schools in the town, five are as perfect types of *united* education, *both as to creeds and to classes*, as the Commissioners could desire; and six of the eight are pay schools, with a receipt from school-fees of close on £200 a year; one of the two free schools being under nuns, who, from their principles, could not accept any fee for tuition.

The workhouse National school has partaken of the awakened educational spirit, and the Guardians evince an earnest desire to have it one of the most efficient of its kind in Ireland. They have lately got a female teacher from the model school in Dublin; one of the assistant schoolmasters had been a pupil-teacher in Clonmel: and over the industrial department they have placed an agriculturist from the model farm, Glasnevin.

Nor are the National schools the only ones that have been improved by the attention drawn to the model schools. The habits of order, punctuality and regu-

larity of attendance, readiness to purchase a supply of books, personal cleanliness, payment of fees, &c., which have been attained, prove to the managers of other schools, that results such as were deemed impossible, may be attempted; and that while the fullest opportunities for education should be thrown open to the poor, both parents and children will find that being obliged to exercise a moderate degree of forethought and self-denial in overcoming these obstacles, will eventually prove the best training for their children and themselves. As stated in my last report, we have never allowed any spirit of hostility or antagonism to associate itself with the model schools in relation to the denominational schools in the town; we have had the Sisters of Charity aiding in giving religious instruction; the Protestant rector sends one of his teachers to the model schools to be trained; and the Christian Brothers, both of Clonmel and other towns, have been cordially welcomed as visitors.

All the teachers, without exception, have given us the highest satisfaction in the discharge of their several duties; and during the year nothing occurred to disturb the harmony and good feeling between them.

To the several clergymen, Rev. Mr. Palliser, Rev. Mr. Baldwin, Rev. Mr. Dill, and Rev. Mr. Orr, I beg to tender my most sincere gratitude for the kind interest they have manifested in the general welfare of the schools, and especially for the regularity of their attendance in giving, or in directing, the religious instruction of the children of their respective communions.

I have the honour to remain, Gentlemen, your obedient servant,

JAMES W. KAVANAGH, Head Inspector.

The Secretaries, Education Office, Dublin.

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APPENDIX, No. 17.

UNPUBLISHED PORTION of Mr. KEENAN'S REPORT for the Year 1858, with the MINUTES of BOARD, &c., relative to same.

[Referred to in the Evidence of the Right Hon. A. Macdonnell, question 23807, page 1061, and in the evidence of W. H. Newell, esq., LL.D., question 24633, page 1103, and question 24732, page 1107.]

1. Extract (unpublished) from General Report of P. J. Keenan, esq., for the year 1858, relative to the inadequacy of the existing Training Department for the wants of the country, and proposing the addition of training departments to the district model schools, and the establishment of non-vested model schools, as means towards rectifying the deficiency.

2. Also minute of Board thereon.

Training.—The only branch of the National system which is really inadequate to the wants of the country, is that recognised as the Training Department, and of all the agencies in operation in the system, this department is, perhaps, by far the most vital and important.

Of the 1,025 teachers in my circuit, only 60 per cent. of the masters, and 49·3 per cent. of the mistresses have been trained. A large number of unprepared, and, in many instances, poorly qualified persons are therefore in charge of schools. For the supply of trained teachers we are dependent upon one normal establishment, which is plainly incommensurate to the wants of between five and six thousand schools. It may be said that the model schools are so many training schools, producing every year large numbers of skilful masters and mistresses, but the fact is, that we profess to prepare only monitors and pupil-teachers in these institutions. In some of the model schools the monitors and pupil-teachers attain to a high order of skill and education, but training in the strict and comprehensive sense of the term is not attempted. I am of opinion, however, that it ought. I think that each of our model schools ought to be a training school, an institution in which a person could receive the philosophical and professional training requisite to make him an accomplished teacher. The minor object of training pupil-teachers and monitors, I would hand over entirely, as is done in England and other countries, to the masters and mistresses of good ordinary National schools. Nor would I confine the training of teachers to institutions belonging exclusively to the State, and wholly governed or managed by the Commissioners.

Perhaps I may be permitted to advance a reason or two for entertaining this view. In the first place, the model schools are anything but equally distributed over the face of the country; and experience shows that their influence does not travel much beyond the limits of the districts in which they are situated. For instance, there are at present, in my circuit of ten districts, *thirty-nine* teachers who had been pupil-teachers or monitors in model schools, and thirty-one of them are employed in the only districts, Trim and Bailieboro' in which there are model schools, whilst the remote districts of Westport, Swineford, and Roscommon, having 231 schools in them, are without a single ex-pupil-teacher or monitor of a model school. It is plain that besides the inequality of their distribution, the number of existing model schools is wholly inadequate to the wants of the country. I would, therefore, leave it to private enterprise to extend the number of such institutions, to establish them wherever philanthropy would suggest or local circumstances show, that they might be required. By opening up in this manner the model school system, the field of their development would be widened, and their usefulness and efficiency materially promoted. The literature of education would also, I conceive, derive incalculable advantage from the adoption of this plan. Public officials, especially in Ireland, and under such a system as ours, are scarcely at liberty to enter upon the speculative and debatable questions involved in the discussion of the science of education. The managers of non-vested model schools would suffer from no such embarrassments, and, from the competition which local enterprizes would doubtlessly inspire, an extensive and valuable literature—reports, essays, and school manuals might naturally be expected to emanate.

The details of the practical working of the scheme could be easily regulated.

In the district model schools there would be very little occasion for a change of arrangements. Additional dormitories, &c., would have to be provided, so as to accommodate eighteen or twenty students in each school. The only increase to the existing staff of officers which it would be necessary to make would be the appointment in each school of a training master, who should also be lecturer on the principal branches of science and literature, and be head of the whole institution. The scholarships or places should, except in rare cases, be open as prizes to monitors who would have completed their period of service in ordinary National schools. The course of training should extend to three years, and for each year there should be a clearly defined amount of business to be performed. The district model schools alone would, I estimate, produce about thirty fully trained teachers annually.

In respect to the constitution of the non-vested model schools, I would suggest a very simple code of regulations. As in the case of an ordinary National school, a non-vested model school should, during school hours, be open to children of all persuasions, and proselytism in any form should be rendered impossible; but the boarding and lodging of the students, being a private undertaking, might be conducted on whatever principle and discipline, moral and religious, the promoters of the school might choose to adopt. To obtain for a school the rank of a "non-vested model school" it should be only necessary to show that its resources

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would be equal to the task of training up teachers; that its attendance, mechanical appliances, and organization would be ample enough and complete enough to afford the students opportunities of practising the art of teaching; that its conductors would have the requisite scholarship and skill to instruct the students; and that suitable accommodation should exist for the lodging and boarding of the inmates. The minimum number of students to constitute a non-vested model school might be fixed at eighteen or twenty, and should the number fall below the minimum no recognition should be made of the establishment beyond that of any ordinary National school. An examination of the students should be held once a year, and a grant of some fixed sum, by way of reimbursement to the superiors of the school, should be made for each student whose answering would be satisfactory. The grant for each student might correspond in amount to the sum expended on a student in one of our own model schools, which would be about £20. For very superior merit I would, however, add to the grant a few pounds available to the student himself. In concluding my observations on this important suggestion, I beg to urge its adoption by the Commissioners on the double ground of creating a stimulus to thought and action in the working out of the practical details of education, and of supplying a great want, which, owing to our inadequate means of training teachers, would otherwise long remain an imperfection in the National system.

EXTRACT from the MINUTES of the BOARD of NATIONAL EDUCATION, dated 2nd December, 1859.

Present:— Right Hon. M. Brady, Lord Chancellor; Marquis of Kildare; Sir T. N. Redington, K.C.B.; Robert Andrews, Esq.; James Gibson, Esq.; Right Hon. J. Hatchell; Right Hon. A. Macdonnell.

The Secretary lays before the Commissioners Mr. Keenan's report, proposed to be included in the Appendix to the Twenty-fifth Report, and calls attention to the passage at pages 183-4, designated "training."

Ordered—That the passage read be expunged, and that Mr. Thom be authorized to cancel the sheet in which it is contained, it appearing to the Commissioners that the plan proposed by Mr. Keenan for the establishment of *non-vested* model schools involves an organic change in the system.

The Commissioners also decline to sanction Mr. Keenan's further proposal that the present district model schools should be altered in their constitution, so as to serve as training schools for National teachers in addition to the other objects they were designed to carry out.

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APPENDIX No. XVIII.

[See Mr. Kavanagh's evidence, questions 12205–12210, page 510.]

CORRESPONDENCE between ARCHDEACON STOPFORD, and JAMES W. KAVANAGH, Esq., in *The Morning News*, in reference to ARCHDEACON STOPFORD'S PAMPHLET upon "THE CATHOLIC CASE STATED."

To the Venerable EDWARD A. STOPFORD, Protestant Archdeacon of Meath.

VERY REV. SIR,—That you should come to the rescue of the National system, in its present hour of need, does not surprise me. An active propagandist to proselytize Catholics, you now see, clearly, that no scheme yet devised, for this purpose, in Ireland, has produced such hopeful results, as the National system. Therefore, you not only warn the Protestant clergy, against aiding in its overthrow, but you entreat those opposed to it, to reconsider whether the National system may not be made more effective than any other agency, in diffusing a knowledge of the Protestant Scriptures, amongst Catholics.

Your letter to the Right Hon. A. Macdonnell, in reply to "The Catholic Case Stated," opens with the following passage:—"Mr. James Kavanagh's book on National Education contains a misrepresentation of transactions between me and the Board of Education in Ireland, which I feel called on, publicly, to correct. I refer to the explanation of the Rule on which the question turned, whether a patron was *bound* himself to *remove children from religious instruction*, or only *to permit parents to withdraw them.*" Now, sir, while declaring that I do not believe you would write that which you knew to be false, I must state that, as you had my book before you, I am wholly unable to account for the serious charge of misrepresentation here made. You have not even followed up the charge, by a specific statement of the precise nature of the alleged misrepresentation, still less have you proved that any exists. In the many charges which for years you yourself brought against the Commissioners, you always extended to them the advantage of a clear statement, and, on many grounds, I claim, as my right, the same treatment, in this your *first* charge against me.

The matter of alleged misrepresentation is hastily slurred over, and your pamphlet, sir, contains many statements which must damage not only the tottering institution which you now support, but it cannot advance your own reputation. At page 21, you state:—"In Mr. Kavanagh's present position towards the Board, the exhibition of personal feeling can only weaken his statements. This mistake should have been corrected in the revision. The 'duplicity, untruth, and dishonesty, on the part of the authorities in Marlborough-street' (p. 117), . . . cannot have much weight with any who have been in communication 'with your Board, and with its officers.'" Now, sir, you have unfairly garbled this extract, as it is "*evidences*"—official, documentary *proofs*—of those vices that are expressly referred to, in the note from which you quote. I there advance no charge that I have not proved, and proved apart altogether from my own testimony. One other witness I shall call to sustain the charges—one who, when he gave his evidence, had, for some time, been in active correspondence with the Board; and I now leave the readers of your letters to the Resident Commissioner to determine what weight, sir, is to be attached to the testimony of the new witness. This gentleman, son to a Privy Councillor, and to a Peer by position, after minute and careful examination of the rules, reports, and working of the National system, published the result of his investigation, in three separate pamphlets—one, a report to his own father, a Most Rev. prelate; one, a letter to the Lord Lieutenant; and one, correspondence with the National Board. In each of these pamphlets, the gravest charges are preferred against the Commissioners: and, on the occasion of his applying for aid to a National school, a *special* meeting was called to consider this strange proceeding, when the Board conveyed to that gentleman the indignant reply, from which the following extract is copied:—

"Education Office, 29th March, 1845.

"SIR,—Your Letter affords ground, in one part of it, for inferring, or at least for suspecting, that it would be, in your opinion, not altogether unjustifiable for a person to receive a grant from the Board, while *concealing* his objection to some of the Rules, and *designing*, *afterwards*, *to disregard them in practice.*

"The Commissioners, therefore, feel that they can anticipate no cordial and efficient co-operation from you in the management of *any* National School, but rather mutual distrust, continual disputes, and, perhaps, troublesome litigation: *and this feeling is strengthened by the circumstances of your having openly, in a Pamphlet, imputed to the Commissioners conduct the most disingenuous and base.*

"No confidence, whatever, can reasonably be felt in the *persons* on whom such imputations are *deservedly* cast, or in the *author* of such imputations, if they are *groundless.* On either supposition, therefore, it is most undesirable that parties so circumstanced should have any dealings together.

"The Commissioners accordingly direct us to say that, if

you wish to have a National School established for the benefit of your tenantry, the application must be made, and the whole management of it conducted, *by some other persons*, between whom and the Commissioners the requisite degree of mutual confidence and sincere co-operation may reasonably be hoped for.

(Signed)
"MAURICE CROSS.
"JAMES KELLY."

Reverend Sir, this most serious letter was written —not to a Catholic Inspector, on resigning his office for conscience' sake, but to the *Reverend Edward A. Stopford, Protestant Archdeacon of Meath*, and was the solemn decision—not of Catholics, but of the *Right Hon. A. Macdonnell*, to whom your present letter is addressed; of Archbishop Whately (Chairman); Rev. Dr. Sadleir, Provost of Trinity College; the Marquis of Kildare, Baron Greene, and the Rev. Dr. Henry; the only Catholic Commissioner present being His Grace Archbishop Murray. Since you wrote these pamphlets, which thus proscribed you from becoming the patron of any National school, you have never once apologized for, or explained the grave matters which led to this most offensive letter to you from the Commissioners. On the contrary, *after* your connexion with the Board, you distinctly, and, I must say, bravely, submit a justification, in your pamphlet of 1847 (page 39, and Appendix B), of those grave imputations of "*forecasting knavery*," as the Rev. Dr. Elrington called one of your charges, and "*conduct most disingenuous and base*," as the Commissioners themselves regarded those charges generally. If you had addressed yourself, sir, to the task of impeaching the evidences upon which I prove the charges of "duplicity, untruth, and dishonesty," against the Board, it would be charitable and becoming; but, unless you do so, silence is your bounden duty.

Again, sir, you state, the "terrorism, the eavesdropping, the backstairs intrigues, the bullying, the bribing, the general corruption of the whole inspection staff (p. 328, "Catholic Case")—of whom Mr. Kavanagh appears rather to have *failed in taking the lead*—cannot have much weight with any who have been in communication with your Board and with its officers."

When you wrote that passage you were fully aware that this statement by me referred solely to the *internal* economy and discipline of the staff, and, therefore, that your opinion upon the subject, as that of one wholly ignorant of the question, was worthless. You knew nothing—you could know nothing, sir, about it. The only Inspectors ever officially connected with you were Messrs. Coyle, Clarke, Newell, Hunter, Potterton, Conwell, and myself. Some of these you may never have met—as no patron in Ireland has, for some years back, given much less attention to his schools than you have done—and your slight knowledge of these few—of a large staff of officers—could, in no way, entitle you to offer any opinion, whatever, upon the internal government and official direction of a corps of seventy officers.

Several of your observations, personal to me, are unwarranted, ungenerous, and unjust. Thus, in the passage last quoted, you insinuate that I was an applicant—as no trial, no failure—for the leadership of the inspection staff, and this insinuation you make, in the face of my specific refutation of the same calumny by the Resident Commissioner, given in my book, p. 428. Your friend, the Resident Commissioner, if he told you any of the whole truth, should have informed you that on mentioning to me, in 1855, that such a leadership was about to be created, he added, "Allow me to do this now; give no opposition, and it will be your turn next. Your evidence, last year, has made such enemies of the Protestants here, and in England, against you, that although you are the man that should be appointed, it would be highly dangerous to take such a step now." Motives were attributed to *you*, sir, when, from being the most violent clerical opponent of the National system, you suddenly turned round in December, 1846, just as the Peel Ministry went out (July, 1846), which had given your father the Bishopric of Meath, and yourself, through him, a living of £1,800 a year; and you were charged, by your own clergy, with seeing a mitre through the vista which led to Tyrone House. Defending yourself against such a charge, you meekly state:—"But I cannot see why a man's personal or private motives should be examined, to find explanation of his conduct, when he puts forward reasons which many just and upright men feel to be of great weight"—(Letter upon Non-Vested Schools, p. 59). I beg, sir, to remind you that in voluntarily withdrawing from the service of the National Board, I had no fortune upon which to fall back, no political or party market to barter myself in, no rival educational institution to bid for my services. If I was grossly treated, it was only temporary; and my restoration to my former position, as Head Inspector, *was certain*, and, as I was assured, *would be immediate*. Every consideration of self-interest, association, and personal prudence, dictated to me to remain—deterred me from resigning. A good Providence has blessed my labours, and I shall never cease until the Catholics of Ireland obtain a Catholic system of education. Personal abuse, misrepresentation, calumny, only strengthen our cause. The victory is in the hands of the Catholic prelates and people, and your pamphlet and all such productions, will materially promote the very end they were devised to frustrate.

You appear, sir, to know what portions of my book were written by myself, and what by others. You state:—"The style of the book justifies its use of the editorial 'We': a clear and forcible style on those topics which Mr. Kavanagh can have least studied, and of which he would least be permitted to treat, stands in contrast with the confused and ungrammatical structure of sentences in other places." This, sir, is the pedant's reply to "The Catholic Case," but unintentionally, no doubt, you compliment both my Church and myself. I *have been* permitted to write upon every subject discussed in the book; I *have* given much attention to the topics to which you refer, and the clear and forcible style, no less than the alleged loose and ungrammatical structure of sentences, elsewhere—*contrasts*, though they be, in your judgment—are by one and the same hand. You now must see, either that you rashly decide upon insufficient evidence, or, that your opinion, sir, is of comparatively little value.

In the opening of your letter the following passage occurs:—

"In page 95 of his book, Mr. Kavanagh cites me to prove that *the rule* [as to the obligation or non-obligation of patrons to remove Catholic children from Protestant religious instruction] before its amendment, *required* the patron to *exclude*. I cannot prove this for him; for, in the very words he quotes, I stated, as I always had done, that 'it was capable of either construction.' I never asked for anything respecting this rule but for the removal of an ambiguity."

I have already made you prove this, sir; but, if, in your opinion, I have failed, I shall bring you up again upon the table, and make you prove it, by new evidence. I am bound to say, sir, that a more insincere and inaccurate statement I have never read than your present account of the change of rule 3, section 2, effected, at your instance, in 1847. Writing about the change, at the close of 1847, *just after it had been effected*, you state, in a letter to the Protestant clergy of the diocese of Meath, written and published with the approbation of the Bishop, your father:—

"The Board had themselves raised the question" [as to the interpretation of the rule]. "They had formerly gone beyond the most objectionable sense of this rule. They had affirmed that it was *of the essence of these rules*" [these italics copied from your own pamphlet] "*that the patron should exclude from religious instruction all who were not actually directed by their parents to remain.*" (Letter on the Temple Meeting-house school). And, when a proposition for aid to a school ('the Correen,' see Sixth Report), in terms corresponding to the favourable construction of this rule, was put before them, they re-published, as being substantially the same, that letter to the Temple School, putting in italics the most objectionable parts." With your own pamphlet before you, published in 1847, containing (page 10) those clear statements, I am astounded, sir, at the assertions

APPENDIX, No. 18.

made in your letter to Mr. Macdonnell. Against this interpretation, as placed upon the rule by the Board, you thus strongly and solemnly protest, on your own behalf, and on that of the Protestant clergy :—

"To us [the Protestant clergy] the difference of interpretation, *in point of principle*, was very great."

"We cannot carry into effect the parent's prohibition. This we cannot do." "We cannot undertake to perform [a wrong act] for the parent."

"We feel bound to leave a child's religious instruction in the hands of his parent, although he abuse it; we cannot make the abuse our own act."

This was one of "the two things we judged essential; had they then (in 1844) been granted to us, we would have acceded; being refused, we remained separate. Having (in 1847) obtained, we accept them; were they not granted, we should yet remain apart."

I have, sir, quoted quite enough to satisfy you that you can prove for me—that you have proved for me, "*that the rule* (3, section 2) *before its amendment* (in 1847) *required the patron to exclude*" the children from any religious instruction different from that which they professed. You obtained the change—a substantive, a radical change—of the rule, which, in justice to you, I call the *Stopford pro-proselytizing rule*. In so doing I mean no disrespect, nor could you feel that the association of your name with an instrument potent, beyond all your expectations, in securing the attendance of Catholic children at Protestant Bible-reading can be imputed to you, sir, as a reproach.

You would, however, most kindly share the honour of the change of rule with me, but, as the imputation came from Tyrone House, the calumny will be short-lived. I went as Inspector to Cavan, Meath, and Westmeath, in January, 1845, and was stationed in Virginia, in 1845 and 1846. I had the pleasure of *accidentally* meeting you on three occasions only—in two National schools, and in the Oldcastle schools. On 2nd December, 1846, the last of these occasions, you asked me to obtain an official answer to the question put by you—"Are we to regard the non-vested system of schools as a temporary nurse to the vested, to be discarded when its foster-child can go alone?" I transcribe my reply to you, as published in your own pamphlet in 1847 :—

"Education Office, 14th January, 1847.

"REV. SIR,—Having had some conversation with you on a recent occasion, in Carnaross National School-house, with reference to the intentions of the Board on the subject of vested schools, and desirous to procure an official answer to your inquiries on the subject, I laid the matter before the Commissioners, and beg leave to submit a copy of their reply to my letter on the subject :—

"'Your letter of the 5th instant having been laid before the Board, we are directed to inform you that the Commissioners have no intention to supersede gradually, at convenient times, all non-vested schools, by establishing vested ones in their vicinity; but they do not consider it compatible with their duties to give specific pledges to any individuals who may wish to put schools under the Board.

"'Dated, 22nd December, 1846.'

"I remain, Reverend Sir, your obedient servant,

"JAMES W. KAVANAGH,

"General Inspector of National Schools.

"Archdeacon Stopford."

Between the date of your question and that of my letter, I was promoted from the rank of District, to that of General Inspector, and my official connexion with your locality soon after ceased. In April, 1847, at your request, and directed by the National Board, I went down, from Dublin, to conduct, for a few hours, a public examination of your non-National school, in Kells. At the close of August, 1847, you wrote to me to send you *the usual printed forms* of application, upon which to apply for aid to your schools. Your first application, in September, failed, but, at length, you succeeded in removing, by a slight verbal alteration, the original rule, against which you so strongly protested, and had substituted that which so justly bears your name. Call it *verbal* alteration, or, as I call it, the mere substitution of the particle "*to*," it was, practically, *the total subversion of Lord Stanley's system*. I was the means of procuring, as was my duty, this official answer to your inquiry, as to the Board's intentions towards the foster-children—the non-vested schools; and this, you state, led to your renewing your lapsed, and *interdicted* relations with the Board. With the second question—*the change of rule*—I had no official connexion whatever. You assert that the explanations afforded to you, which led to your being brought a second time into communication with the Board, were obtained through me. This statement, sir, is contrary to fact. I obtained but *one* explanation for you—that in reference to non-vested schools, and this was obtained at your own instance—*it had no connection whatever with the change of rule*, nor did you take any step towards putting yourself in communication with the Board for *eight months afterwards, during which period, and for seven years subsequent, I was officially unconnected with your schools and with the district.* To state, as you do, that it was I who brought you a second time into communication with the Board, *on the subject of the rule which was then changed* (letter, p. 7), is not only destitute of truth, but I call upon, and, as a clergyman, I expect you to, at once, either prove your statement or retract it. I demand, sir, a clear, plain, unequivocal answer upon this simple, but important matter. In order to help your memory, and, as I have no desire to exhibit you to the public in any more unfavourable light than you have already placed yourself, I beg, sir, to submit copies of the following letters to me, previous to your application for aid for your schools :—

"The Archdeacon of Meath hopes Mr. Kavanagh may be able to fulfil his kind promise of conducting an examination of his school at Kells. The Archdeacon would be greatly obliged by his valuable assistance. Lord Headford being to leave Kells on the 12th of April, the Archdeacon would like, if possible, to have the examination some day at the latter end of the week preceding that day. Should this not be convenient to Mr. K., the Archdeacon would fix some later day which might suit Mr. Kavanagh.

"Archdeaconry, March 31st, 1847."

The following note proves, that from the date of that examination, held early in April, 1847, up to August 24, you had neither met me nor written to me, my official connexion with the district having wholly ceased :—

"The Archdeacon of Meath would be much obliged by Mr. Kavanagh's sending *proper forms of application for aid for his school at Kells, and also for his infant school.*

"The Archdeacon *regretted not having had the pleasure of meeting Mr. K. again, after the examination of the school at Kells, to thank him for his services.* The Archdeacon would feel much pleasure in having the advantage of Mr. Kavanagh's inspection in future.

"Archdeaconry, Kells, Aug. 24th, 1847."

The forms of application were sent to you. Mr. Clarke, the District Inspector, visited and reported upon the cases, and I now, again, demand that you will prove your assertions that it was explanations —*amongst others of the Rule in question*—obtained by me from the Board, which brought you a second time into *this* communication with the Commissioners. I pronounce it an unmitigated mis-statement, for which you had no warranty; and I require you, sir, to either publicly prove it or publicly retract it. That I volunteered any office for you, or any interference beyond the strict requirements of my duty as a public officer, is not correct, as the terms of my first letter, of January, 1847, clearly prove. The explanation, rather assurance, in that letter is the only one obtained through me—that in reference to non-vested schools; the subsequent explanation of the rule was effected *through your own direct correspondence* with the Commissioners, and without any official interference whatever on my part. Page 12 of your own pamphlet, written immediately after your joining the Board in 1847, designed to set forth a minute account of the particulars of that connexion, states :—

"There were *two* points—the permanence of the non-vested system, and the limitation of the obligations respecting religious instruction—which we formerly thought *essential* to our acting with the

Board. And this was not a hasty or changeable conclusion."

The former of these I had explained for you through my letter, and to which you refer (page 7 of your pamphlet) as "an announcement no less important than satisfactory," and (page 5) that the previous "refusal of this explanation made the impediment insurmountable," of connecting your schools with the Board. Here, sir, is the truth, in your own words, as given in 1847; your present version of it is one tissue of gross, although undesigned misrepresentation. I obtained one explanation for you, which led to your opening *direct* correspondence with the Board; you, yourself, through that direct correspondence, obtained the other—namely, the alteration of part of a rule, from "That no child be compelled to receive, or be present at any religious instruction to which his parents or guardians object," to "That no child be compelled to receive or *to* be present at," &c.—the latter being totally and radically different from the other. The former required the Protestant patron to *exclude* a Catholic child from being present at *Protestant religious instruction;* the latter merely *prohibits* him from *compelling* the Catholic child *to receive*, and from compelling the Catholic child *to be present* at such instruction, but if they attend, as unfortunately they do, in tens of thousands, at such instruction, *no rule of the system is now violated.* Here, sir, is the simple history of the two stages in your exodus, from the position of *official outlaw*, when the Peel Ministry was in office, in March, 1845, to your settlement in the land of *promise*, October, 1847, when the Russell Government was restored.

There are many most serious errors, sir, in your pamphlet, for several of which I am unable to account. You quote this passage from my book—"Archdeacon Stopford and the Protestant clergy sought the change in the rule, and he *at once availed himself of it for the purpose of proselytism*, as appeared from his evidence in 1854;" and, thereupon, you observe—"I think it due to myself to state that this is totally untrue and unfounded. I never asked a Roman Catholic to send his child to my school, nor a Roman Catholic child to attend. These Roman Catholics who sent their children to my school *were not in my employment*, nor, so far as I know, in the employment *of any Protestant.*" Now, sir, your own evidence is quoted by me—"Every Roman Catholic child (from two, at one time, to seven or eight at another) who has ever come to the school, *has always attended the religious instruction*, consisting of reading and explaining the Scriptures." I have made no comment, and, therefore, your statement is unwarranted and offensive, as even Mr. Macdonnell, to whom your letter is addressed, assures us, on oath, "that any system of schools that renders it necessary for the children attending those schools to read the Protestant Bible, may be considered *proselytism.* I look upon it," he says, "that the great and vital distinction between Protestant and Roman Catholic is involved in the indiscriminate reading of the Bible." Equally unfounded is your new statement, that the parents of none of the Catholic children in your school were in Protestant employment, as, from my notes, I find that *three* of the Catholic children who had been in your National schools *belonged to your own herd*, named Gibney. In the postscript of your pamphlet you incautiously contradict my assertion that, on the 17th February, 1854, I had examined your schools, stating, "It was on the 16th that Mr. Kavanagh visited my school." You have *two* schools, sir, and I refer to *both*, while you appear to contradict me, but do not do so in reality. I examined your schools *both on the 16th and on the 17th* February, 1854. Again, there is another equally unmeaning statement, in which you evidently intended to impute an inconsistency, or a contradiction against me, but which is wholly destitute of point. In quoting from my evidence, in your postscript, you omit to inform the reader that it is in reference to *apostacy* or *perversion* I am asked, and surely you do not accuse me of wrong, because I stated on oath that I had never heard of a single case of *apostacy* amongst the children in your school. The three negative answers given to Lord Harrowby's questions (2752-3-4), denying that I had ever known or heard of any case of *proselytism* in a National school, are as clear as light, and specifically refer—questions and answers—to cases of *open apostacy*, not at all to mere *proselytizing practices*, such as are now common, unfortunately, in most Protestant National schools attended by Catholics:—

2752.—Have you heard, in the course of your inspection, any complaint that *proselytism* has been the *result* of mixed education?—I have never heard of an instance in which it could be *traced* to that *cause* alone.

2753. You have never heard of the sympathy of numbers, which has been spoken of *as having carried along the minority?*—No; I am not aware of any such instance. I do not know of any instance *of a change of religion happening to any of the children*, in a mixed school, where it could be *traced* to the *influence* of the schools.

2754. Or in which clergymen, of either religious persuasion, have come to you with the complaint *that the children have been drawn away* through the influence of the school?—No; I never heard of a single instance.

Now, unless, sir, some of your Catholic pupils became *apostates*, and that I had known this, in 1854, when I gave that evidence, there is neither point nor force in your reference to my answers, now quoted. The Earl of Harrowby meant *apostacy* or *perversion*, and in most explicit terms I replied in the same sense.

Your entire statement, sir, in reference to the educational claims of Catholics, is founded on misapprehension. My book nowhere asks that the priest shall have more legal power in the school than he has in the church. He cannot legally compel any Catholic parent or child to go to the parish chapel, nor do we ask that he shall be invested with legal power to compel any child to go to the parish school.

There is no one of your adverse strictures, sir, of any moment to which I have not now replied; the only other one to which you could, by possibility, attach any importance being that in reference to a sentence in my paper read at the British Association, and which, as it has been alluded to in other letters, I shall elsewhere notice.

There are several other Protestant dignitaries who may yet come out upon the subject of National Education. Dean Hoare, for whom Mr. Macdonnell states he has already written one pamphlet, has not yet appeared, and, doubtless, several other episcopal cadets may yet, like you, assure the Resident Commissioner that their pamphlet was not written to order; but, reverend sir, I happen to know, and can, any day, enlighten the Irish public how these matters are managed.

Upon the following points I demand, sir, distinct and explicit answers:—

Whether I obtained *any explanation* whatever for you from the Board, except the assurance contained in my letter, above quoted, *previous* to your entering into *direct* communication with the Commissioners for aid to your schools? I emphatically, sir, deny that I did, and as I had never seen you, nor written to you, nor held any communication whatever with you, from the beginning of April, until you first applied to put your schools under the Board, any statement to the contrary *must be false.*

Next, I deny that I had any official connexion whatever with the discussion of the change of rule, which was conducted *exclusively* between yourself and the Commissioners, through *direct* correspondence, *none of which passed through my hands.* I challenge you to disprove this statement.

Lastly, any statement that I may have made as to my agency in effecting your junction with the Board, must have been made mainly in reference to the state of moral and official outlawry in which I found you, in 1845, and the facilities which my knowledge of my business, and my courtesy afforded you, in effecting that junction.

I am reverend sir, your obedient servant,

JAMES W. KAVANAGH.

2nd June, 1859.

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APPENDIX No. XIX.

PAPERS connected with the INCORPORATED SOCIETY FOR PROMOTING ENGLISH PROTESTANT SCHOOLS in IRELAND, referred to as Papers No. 1 and No. 2, in the Statement handed in as Evidence by Rev. JOHN WINTHROP HACKETT, Secretary to the Society.

[See page 1147, 1st column.]

PAPER No. 1.

Counties in which the Schools are situated.	Names of Schools.	Description.	No. of Boarders, viz.: Foundation or Free Pupils.	No. of Boarders, viz.: Pay Pupils.	No. of Day Pupils.	Names and Addresses of Principals.
ANTRIM,	Ramoan, Ballycastle,	Day School,	–	–	60	Rev. W. H. Biedermann, Visitor.
DUBLIN,	Training Commercial and Scientific Institution, near Santry.	Boys' Boarding School,	20	80	none	Mr. W. H. Engledow, A.B., Training Institution, Santry.
	English Commercial and Scientific School, 55, Aungier-street, Dublin.	Boys' Day School,	none	none	80 to 90	Mr. J. de Glanville, Sch. T.C.D., 55, Aungier-street.
DONEGAL,	Ray School,	Elementary Day School for Boys and Girls.	none	none	100 to 120	Mr. Thomas Finucane, Ray Day School, Strabane.
DOWN,	Killinchy School,	Day School,	–	–	50	Hon. and Rev. H. Ward, Visitor.
KILDARE,	Celbridge Institution,	Female Boarding School,	62	none	none	Mrs. Crawford, Incorporated Society's Institution, Celbridge.
KILKENNY,	Pococke Institution, near Kilkenny.	Boys' Boarding School,	28	24	none	Mr. J. B. Browne, Pococke Institution, Kilkenny.
LOUTH,	Educational Institution, Dundalk.	Boys' Boarding and Day School.	44	56	16	Mr. John Turner, Educational Institution, Dundalk.
MEATH,	Trim School,	Boys' Day School,	none	none	21	Mr. W. P. Lowe, Trim.
QUEEN'S CO.,	Stradbally School,	Elementary Day School for Boys and Girls.	none	none	24	Mr. John Steede, Stradbally.
ROSCOMMON,	Ranelagh Institution, Athlone,	Boys' Boarding and Day School.	20	45	14	Mr. J. Macnamara, Ranelagh Institution, Athlone.
	St. Peter's Schools, Athlone,	Day School (Boys and Girls),	–	–	60	Rev. James Gully, Athlone, Visitor.
	Ranelagh Institution, Roscommon.	Female Boarding School,	20	10	none	Mrs. Crawford, Ranelagh Institution, Roscommon.
SLIGO,	Primrose Grange Institution, near Sligo.	Boys' Boarding and Day School.	20	10	10	Mr. George M'Clenaghan, Primrose Grange Institution, Sligo.
TIPPERARY,	Clonmel School,	Boys' Day School,	none	none	24	Rev. F. T. Brady, Clonmel, Visitor.
	Cashel Schools (2),	Boys' and Girls' Schools,	none	none	40	The Dean of Cashel, Visitor.
	Bird-Hill School,	Elementary Day School for Boys and Girls.	none	none	15	At present (1869) closed.
	Newport School,	Boys' Day School,	none	none	50	Mr. J. Cox, Newport.
	St. John's College, Newport,	Boys' Boarding and Day School.	none	20	10	Mr. J. L. Whitty, Ex-Sch. T.C.D., St. John's College, Newport, Tipperary.
WESTMEATH,	Farra Institution,	Boys' Boarding School,	20	12	none	Mr. J. D. Falloon, Farra School, Bunbrusna, Rathowen.
WICKLOW,	Arklow School,	Boys' Day School,	none	none	56	Rev. W. G. Ormsby, Visitor.

☞ The numbers given above are those which the Schools can comfortably accommodate. The number of Free Pupils is fixed in each case. Pay Boarders and Day Pupils vary in number at different times.

BOARDING INSTITUTIONS.

BOARDING INSTITUTIONS.

Boys.

Foundation (Free) Pupils.

A limited number of boys are annually elected to free places on the foundation of the Society, and are thenceforward dieted, lodged, clothed, and educated during four years (unless removed for misconduct) without expense to parents or friends. At the termination of this period, each boy vacates his scholarship, in order to make room for a newly elected candidate, and ceases to have any further claim on the Society, except for a testimonial of character, in case he shall have proved himself entitled to it.

NOTE.—The only exception to this rule is in the case of re-election to the Santry Training Commercial and Scientific Institution, subsequently alluded to.

Competitive Examination.

Boys are elected by competitive examination, conducted by a deputation from the Society, who attend for the purpose at the several institutions and schools on certain days (in June or July each year), of which due notice is given to all persons interested in the matter.

Subjects.

Candidates are examined in the Book of Genesis, the first twenty chapters of Exodus, the Four Gospels, the Acts of the Apostles; the Church Catechism and the Scriptural references shewing its doctrine to be in conformity with the Word of God; reading, writing; the rudiments of English grammar; the geography of Europe, Palestine, and Asia Minor; and in arithmetic, as far as the Rule of Three inclusive, and vulgar and decimal fractions. The examinations are conducted with the strictest impartiality, and the best answerers elected.

Rules.

With reference to the examinations, the following rules are strictly observed:—

1. Candidates shall not be under twelve, nor above sixteen years of age.

2. Candidates must have been in attendance at a Scriptural school within prescribed districts for at least one year previous to the day of examination.

3. Certificates of age and moral conduct, signed by the clergyman of the parish in which the candidate has been educated, as also of health, signed by a medical practitioner, must be produced previous to the examination. BOARDING INSTITUTIONS.

BOYS.

4. Certificates are received only on the Society's printed forms, which can be obtained on application to the respective masters at the institutions.

5. The number of candidates in each case must be at least three times that of the vacancies to be filled; when this does not occur, the scholarships are given only in that proportion, and the Society confer the remainder upon deserving but unsuccessful candidates at other institutions.

6. When two brothers are candidates at the same examination, only one of them can be elected, if the next boy on the examination list be found duly qualified.

Elected foundationers are required to have, on their admission, each—one jacket, one waistcoat, one pair of trousers, one pair of shoes, one cap, two shirts, and two pair of stockings—all in good repair.

Candidates are eligible to the respective foundations from the Scriptural schools of the following districts:— Districts—Privileged to supply Candidates.

To the Pococke Institution, near Kilkenny—From the Counties of Kilkenny and Waterford, and the Parish of Durrow, Queen's County; from the City and County of Cork, and from the County of Kerry.

To the Dundalk Institution—From the Counties of Louth and Down; the County of Armagh; and the Parishes of Lisburn, Ballinderry, and Glenavy, in the County of Antrim; also Ramoan Parish in same county.

To the Ranelagh Institution, Athlone—From the towns of Athlone and Roscommon, and the Counties of Roscommon and Galway.

To the Primrose Grange Institution, near Sligo—From the Town and County of Sligo, and seven bordering Parishes in the County of Mayo, also from Achill.

To the Farra Institution, near Mullingar—From the Counties of Westmeath and Meath.

A proportion of the scholars who have completed their term of four years in the above-named Institutions are annually re-elected for an additional period to the Society's Training, Commercial and Scientific Institution at Santry, near Dublin (if after examination and inquiry as to character, they shall appear deserving of such distinction), where an opportunity is afforded of continuing and extending those studies in which, as a necessary qualification for such re-election, they must have already made considerable progress. Santry School—re-election to.

N.B.—Boys are also elected to the Santry Institution from the day school, 55, Aungier-street, Dublin.

The foregoing Institutions afford a sound Scriptural and superior English, commercial, and mathematical education, calculated to fit young men for the offices of schoolmasters, accountants, assistants to civil engineers, and for commercial pursuits generally. Education afforded.

The Thackeray Exhibition in Trinity College, Dublin, of the annual value of £30, and tenable for four years, is open to the pupils of all schools under the Incorporated Society. Thackeray Exhibition.

Each Institution has the advantage of frequent visitation by the minister of the parish, or other neighbouring clergyman, the paid officer of the Incorporated Society, by whom the pupils are regularly catechised and instructed in the Holy Scriptures. Catechists.

Boys are received as boarders, irrespective of locality, and without any preliminary literary examination. They enjoy all the educational advantages above referred to, and are comfortably dieted and lodged, washed for, and supplied with stationery and medical attendance, at £20 each per annum. Pay (Hall) Boarders Terms.

Day pupils are also received at the Institutions, and instructed in English and mathematics at £3 per annum each. Day Pupils.

The masters are at liberty to provide instruction in classics, modern languages, drawing, &c., for pupils whose friends desire to afford them such advantages—the terms being subject to private arrangement. Extras.

The dietary appointed for boys on the foundation and for pay (hall) boarders, in the several Institutions, is as follows:— Dietary.

Breakfast, daily—Stirabout or bread, and new milk.
Dinner, 3 days in each week—Fresh beef or mutton,
" 3 " " —Soup, seasoned and thickened with vegetables, } with potatoes or bread.
" 1 " " —Bacon and greens,

The several masters are permitted to receive parlour boarders, on terms to be arranged with the friends of the pupils. Parlour Boarders.

Boys are received as boarders, if under the age of fourteen, at 40 guineas per annum. St. John's College, Terms.
" " " if above " " " 45 " "
" " day pupils . . . . 10 to 12 " "
Modern languages, drawing, stationery and washing, extra.

GIRLS.

A limited number of girls are annually elected to free places on the foundation of the Celbridge and Roscommon female boarding institutions, where they remain during four years (unless removed for misconduct), and are dieted, lodged, clothed, and educated without expense to parents or friends. At the termination of this period each girl vacates her place in the institution, in order to make room for a newly-elected candidate, and ceases to have any further claim on the Society, except for a testimonial of character and conduct, in case she shall have proved herself duly entitled to it. Foundation (Free) Pupils.

Girls are elected by competitive examination, conducted by a deputation from the Society, who attend for the purpose on certain days, in June or July each year, of which due notice is given to all persons interested in the matter. Competitive Examination.

The candidates are examined in spelling, reading, and writing, and in St. Matthew's Gospel, together with the Church Catechism and the Scriptural references showing its doctrines to be in conformity with the Word of God:—the examinations are conducted with the utmost impartiality, and the best answers elected. Subjects.

With reference to these examinations the following rules are strictly observed:— Rules.

1. Candidates shall not be under ten nor above fourteen years of age.

2. Candidates must have been in attendance at a Scriptural school within prescribed districts, for at least one year previous to the day of examination.

3. Certificates of age, attendance at school, and moral conduct, signed by the clergyman of the parish, as also of health, signed by a medical practitioner of the neighbourhood, must be produced previous to the examination.

4. Certificates will be received only on the Society's printed forms, which can be obtained on application at the institutions.

5. The number of candidates in each case must be at least twice that of the vacancies to be filled. When this does not occur, the vacant places are given only in that proportion.

BOARDING INSTITUTIONS.

GIRLS.

Education.

Catechists.

Districts—Privileged to supply Candidates.

6. In cases where two sisters are candidates at the same examination, one of them only can be elected, if the next girl in the examination list be found duly qualified.

The Celbridge and Roscommon Institutions afford a sound Scriptural and useful English education; the children are also instructed in needle-work, and in domestic employments, including the care of the house, management of the dairy, laundry, &c.

As in the case of the boys' boarding institutions, the pupils enjoy the advantage of regular Scriptural instruction from clergymen who act as catechists, and are the paid officers of the Incorporated Society.

Candidates are eligible to the respective foundations from the Scriptural schools of the following districts:—

To the Celbridge Institution—From the Counties of Kildare, Wicklow, Meath, and Westmeath, and the following parishes in the County of Dublin:—

Newcastle.	Castleknock.	Chapelizod.	Rathcoole.
Tallaght.	Mullahidart.	Palmerstown.	Saggart.
Clondalkin.	Clonsilla.	Ballyfermott.	Finglas.
Kilmactalway.	Santry.	Leixlip.	Glasnevin.
Kilbride.	Clontarf.	Lucan and Esker.	Drumcondra.

To the Ranelagh Institution, Roscommon—From the Towns of Athlone and Roscommon, and Counties of Roscommon, Galway, and Sligo.

Pay Boarders Terms.

The Roscommon female Institution affords accommodation for a limited number of children, whom the mistress is permitted to receive as pay boarders.—Terms, which are moderate, and according to age, may be known on application to the mistress, at the institution.

DAY SCHOOLS.

DAY SCHOOLS.

Education.

The education afforded in the day schools (with the exception of the Aungier-street school, Dublin, subsequently referred to) is of an elementary character. In order to encourage these schools, and stimulate the exertions of both teachers and pupils, the latter (under the prescribed conditions as to age, attainments, and attendance at school) are eligible as candidates for free scholarships on the foundation of the Society's Institutions.

Terms.

In general the teachers are allowed to receive a small payment from children whose friends can afford to pay for their education; the poorer children being free.

Dublin Day School, 55, Aungier-street.

This school provides a sound Scriptural and excellent English, Commercial, and Mathematical education.

Scholarships.

A competitive examination is held annually for a scholarship in the Santry Training Commercial and Scientific Institution: while in that institution the successful candidate is maintained, clothed, and educated at the expense of the Incorporated Society.

Terms.

Fee for English and science course, £4 per annum.

„ French, German, Italian, and Latin (if required), each £1 per annum.

It is the earnest desire of the Incorporated Society that their institutions and schools should be visited, and that the several public examinations of the pupils and of candidates for free scholarships should be witnessed by patrons of schools, by the clergy of the various districts, by parents and school-teachers, and by all persons who take an interest in the improvement and welfare of the rising generation.

By order,

INCORPORATED SOCIETY'S OFFICE,
73, *Harcourt-street, Dublin.*

JOHN W. HACKETT, A.M., Clk.,
Secretary.

PAPER No. 2.

Form of Certificates required by the Incorporated Society, from Candidates presenting themselves for admission on the Foundations of their Institutions.

I certify that ——— aged ——— Years and ——— Months, attended ——— School, where the Holy Scriptures are daily read by all the Children who can read, during the last twelve months, and that ——— conduct was satisfactory.

———

Minister of ———

———, 18——.

I have examined the above-named ——— and consider ——— to be of sound bodily health.

——— Signature of Medical Practitioner.

———, 18——.

To the Master or Mistress of ——— Institution.

You will please receive the above-named ——— on the Foundation of the Incorporated Society.

——— *Secretary.*

——— *Date.*

ROYAL COMMISSION OF INQUIRY

INTO

PRIMARY EDUCATION (IRELAND).

VOL. V.

EVIDENCE.

ANALYSIS AND INDEX.

Presented to both Houses of Parliament by Command of Her Majesty.

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OF THE

MINUTES OF EVIDENCE

TAKEN BEFORE THE

ROYAL COMMISSION OF INQUIRY

INTO

PRIMARY EDUCATION, IRELAND.

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N.B.—In this Analysis the *Figures* [25313–25321, &c.] refer to the Questions in the Evidence.

ALLIES, THOMAS W., Esq., M.A.

Thomas W. Allies, esq., M.A.

Has been fifteen and a half years secretary to Catholic Poor School Committee in England. Committee consists of forty-five members, being three representatives, one clergyman, and two laymen, from fifteen of the sixteen English dioceses; meets once a year in London, but a sub-committee manages any business in the interim; members are nominated absolutely by bishops; many resign, but does not remember any being removed by authority. As Committee represents bishops, these are not members, 25313–25321.—Roman Catholic schools were brought into union with Privy Council through committee; arrangements stand as at first made, and no difficulties have arisen. Reads minute defining conditions, 25322–25325.—Correspondence from 1848 to 1852 as to giving clergy whole charge of religious and moral training; model trust deed prepared and ultimately approved, allowing it to them absolutely and free from appeal, except on a minor point, 25326.—School committees. Neither Privy Council nor Poor School Committee make grants to buildings belonging to convents or monasteries. Sixty-four schools have received building grants up to end of 1867; are vested in individual trustees, lay and clerical. Three Inspectors for secular education only, 25327–25339.

Male training school is at Hammersmith; has had building grants from Privy Council; originally intended for students of religious teaching order. Forty-two teachers; main part of them are secular; course, two years. Annual statement; income. Superior is an Oratorian priest; other teachers laymen. *Wished* it to have been wholly a school managed by religious teachers, but have not succeeded in this. Deficiency of teachers; none are Protestants. Some Irish, but National Board's classification not taken; must pass same as others, 25340–25363.—Female training school is at Liverpool; about seventy in training; course, two years. Managed by Sisters of Nôtre Dame in buildings of their own; has had no building grant. Relations with Poor School Committee. Privy Council bear upwards of 70 per cent. of whole expense. Reads balance-sheet for 1867. Students' entrance fee, 25364–25378.

Committee have had no differences with Privy Council, 25379, 25380.—But few Protestants in their schools; there would be no difficulty in making rules for children to receive secular instruction only. Principle from the first has been that children whose parents conscientiously object to the religious instruction may partake of secular only, 25381–25384.—Cannot say whether it was from Church of England deeds having no conscience clause that Catholics claimed to have none; they do not object to principle. Talacre school, 25385–25392, 25397.—Catholic landlord wishing to build a school could not now be compelled to accept conscience clause, 25393.—Committee would not like to adopt rule that parent must give written authority for child to attend adverse religious instruction. It would interfere with ordinary teaching of school; of history, for instance, but no difficulty in exempting from special religious instruction. If history excluded, school is no school at all. Without active proselytizing, a child attending school will imbibe its doctrines, &c., whether Catholic or Protestant. Believes certain times are set apart for religious instruction in Committee's schools, 25398–25408.

Degree of control of Committee over schools; correspondence between managers and Privy Council through them. Members of Committee represent and communicate with bishops, but act independently; though appointed by bishops, lay element is double that of clerical, 25049–25419.—Knows that some Roman Catholics object to a conscience clause; bishops in 1837 considered it just, and what was then just is just still; is not aware that they have changed their views, though if evil have resulted it would justify change. If "conscience clause" is to mean abandoning hourly and other short devotional observances, it would not be submitted to. As to plan of having religious exercises at commencement, and Protestants to come in after, 25420–25427.

Quotation from statement of "Catholic Institute" to show character of history taught. Managers choose their own text-books; cannot say what they are. Committee know they are right books; may use those of Christian Brothers if they please, 25428–25439.

Examination of candidates for normal schools; answers to questions in history. Inspectors are the same three gentlemen who inspect ordinary schools, 25440–25447.—Reasons why members of Poor School Committee are appointed solely by bishops and not by people; resignations from sickness, &c. They represent dioceses, and have full power to act as they think best, 25448–25459.—Catholic training schools are allowed teachers in holy orders, but Privy Council give no salary; practice in other denominations. Church of England can request removal of Inspectors, other denominations have only veto on appointment, 25460–25473.

Thinks there was no opposition to bishops forming regulations for religious training in schools, 25474–25477.—Christian Brothers in training schools would simply act as teachers, subject to authority of bishops. Only two associations of Brothers in England in connexion with Privy Council, the Xaverian and the Marists, about twelve of each. French and Irish Brothers in England, 25478–25491.

Cannot say whether proselytism goes on in Committee's schools; supposes Protestants could withdraw from direct dogmatic teaching, but not, of course, from the general influence; this must be so in denominational schools. Conscience clause would be same protection as in others. Undenominational involves anti-religious teaching, and is as dogmatic, in a certain sense, as denominational; unsectarian teaching is not merely negative, but is anti-Catholic in the highest degree, 25492–25507.—Object of a conscience clause should be to do as much justice to religious convictions as compatible with religious character of school. Under one a Protestant might receive secular instruction in a Catholic school without change of faith, and *vice versâ*, but Catholics in un-Catholic schools undesirable, 25508–25515.—There is the closest analogy as to education between England and Ireland; local support is much greater in the former than the latter, but adoption of English does not involve that parties demanding it should raise a much larger amount than now, 25516–25531.—If State granted whole amount, they would not be authorized to interfere with rights of conscience, 25570.

Irish lesson books; Irish teachers in England. Training school at Liverpool is conducted by an exclusively teaching Order, 25532–25537.—Many Catholics in English Protestant schools. Believes children are not compelled to receive religious instruction against their will in Committee's schools. Catholic teacher giving Catholic instruction to non-Catholic child by

Thomas W. Allies, esq., M.A.

desire of parent; would consider Catholic teacher giving Protestant instruction next to apostasy, 25538–25546.

Examination of nuns same as that of other teachers; course of examination: is held at some training school; if at a Protestant establishment would be by a Protestant Inspector, but this is unimportant, as the papers go to London. Believes nuns accept examination as a penance, they do not like it; are examined in same room as others, 25547–25553.—Reads passages from his last report saying that nuns need not be deterred from examination, setting forth the good produced by training system, and stating that "no age or country has witnessed a system of more perfect liberty," 25554–25555.

Although inspection is confined to secular subjects, only Catholic Inspectors would be accepted, as that right is allowed to other bodies, and because secular and religious instruction cannot be separated; account of negotiations on the subject, and illustration of the latter point, 25556–25562.—If Inspector incurred displeasure of Committee, no doubt Privy Council would attend to their representations. They refused to grant right which Church of England possesses, of demanding removal; for the good reason that the latter permits Government Inspectors to examine in religion; nonconformists have right to Inspectors of their own denomination, 25563–25569.

Relations with school managers; most schools have an annual collection for Committee's fund; managers are clergy and chief laity; how appointed. Communications with local committees are satisfactory; bishops do not object to latter, 25571–25577. Relations with Privy Council satisfactory except in one respect, viz., the condition that grants for building, &c., shall not exceed amount contributed by immediate locality. This rule frequently presses with extreme severity upon Catholics, as schools are often most wanted where hardly any of the Catholic population are above the class of labourers. Difficulty might be met by getting subscriptions from a distance in the name of priest or other residents, 25578–25582.—Reads extract from Committee's last report, showing miserably small proportion of Privy Council building grants to Catholic schools; causes: poverty, style of building required to be erected, and suspicion (unfounded in witness's opinion) that such control is to be secured by trust deed that school may be lost altogether, whereas the condition really is only to secure dedication to purpose for which built. These and other causes have operated largely in preventing applications for aid. Amount now given to small schools is not worth the trouble of applying for, 25583–25586.

Grants for teachers' residences; advantage of these, 25587–25589.—Privy Council grants towards Catholic schools in Great Britain now amount to over £30,000 a year; particulars. Distributed by managers, who must submit accounts for audit, 25590–25597.—645 aided Catholic schools in Great Britain, and large number unaided; besides reasons above for latter circumstance, are: necessity for certificated teacher, and dread of inspection; restriction as to certificated teacher is quite essential. Privy Council treats religious teachers with perfect fairness, 25598–25603.—Thinks there cannot be a good school without denominational inspection. Great dislike to undenominational inspection of reformatories and industrial schools, and to their being under Home Office. Catholics do not like having a Protestant Inspector, but there are not enough to employ a Catholic; cannot say any evil has resulted, 25604–25614.—Reason for denominational inspection in England. Catholics would wholly object to lay undenominational secular inspection, one important reason being that historical views are inseparably connected with religion, 25615–25617.

Roman Catholics would consider a general national system of education for England with undenominational inspection as the greatest possible grievance; it would practically favour Protestants, 25618–25620.—Desirability of some Catholic officer of Privy Council above rank of Inspector; Catholic Inspectors for Protestant schools, 25622–25624.—Committee hopes for establishment of separate schools for Catholic paupers; at present Catholics are preyed upon by all denominations of Protestants. Irish National system would never have been endured by Englishmen, 25625–25629.—A few Protestants in Committee's schools, 25630, 25631.—English laity admit right of clergy to control religious and moral education, but expect management of secular and financial departments; clergy and laity are quite at one upon this matter; difficulty if otherwise in finding lay managers. Have had no difficulty between them respecting books, 25632–25640.—Reasons for believing that they are at one about education, 25661–25663.—Strong objections to Protestant inspection, even in secular knowledge; it might satisfy State, but would have bad effect in schools if certain debatable subjects were passed over, it would be imperfect, and still would be objected to. Plan, occasionally pursued in England, of Inspector requesting teacher to examine on controversial matters in his presence, would be equally unsatisfactory. Does not doubt that a Protestant Inspector would act fairly, 25641–25651.

English Catholics never considered it an insult that nuns must pass an examination; some have been examined at dissenting training schools; never knew them demand to be examined in their own house; no objection but expense to this plan, 25652–25660.—Great difficulties in obtaining sites for schools in England, especially in large towns, where they are most wanted, 25664–25670.—Selection of trustees. Application to Privy Council must have three signatures, but one manager is accepted. Appointment and dismissal of teachers, 25664–25681. Teachers' salaries; some are miserably low. Many pay for their own residences, 25682–25684.

ANDREWS, Rev. W.

Rev. W. Andrews.

Vicar Choral of the Cathedral of St. Canice, Kilkenny, and Deputation Secretary of the Church Missionary Society. Desirous of suggesting improvements in the present National system of education in Ireland. There should be a more thorough recognition of simply aiding schools; the assistance given should recognise that the parents are responsible for education, and not the State nor the Church; the Bible should form a staple text-book in every school, but without any interference with particular doctrinal views, 14739–14741, 14751.—This would not exclude Roman Catholic schools, as Archbishop Murray, in a speech delivered to the teachers at the model school in Dublin, in 1840, stated that the Pope had sanctioned the circulation of an edition of the New Testament, 14752–14758.

An uniform rate (of about a penny in the pound) for the whole of Ireland should be levied for educational purposes on the members of the religious community to which the school belongs, the funds being managed by an elected board, consisting of two-thirds laymen and one-third clergy, who would be responsible to a central board in Dublin, 14741–14744, 14762–14764, 14820–14825, 14850–14852, 14853.—The system of aiding schools only in proportion to the attendance is a great defect; those schools where the attendance is small are the very places where State interference is needed; the State should give a capitation grant, to be supplemented by a local contribution and the payment of school fees, then, if these be not sufficient, the rating system should be applied, 14744–14750, 14801–14808.

The Kildare-place system required that the teachers should be appointed by the society, which would be objectionable to Roman Catholics, and they gave no guarantee that doctrine should not be taught. The Church Education Society requires that the school les-

sons should be based upon Scripture, 14759, 14761.—Inspectors under the proposed plan would examine simply on the text of Scripture, 14765, 14766.—There might be the danger of the Inspectors manifesting their own theological views, but there would be no difficulty in conducting the examination if a model of questions were supplied by the Central Board, 14817–14819.—The plan of rating is the same in principle as the poor law, 14767, 14768.

The plan on which the model schools are conducted has produced indifferentism in religion to an immense extent; Fenianism would never have had such a footing in the country but for the influence of the present system of education, 14769–14774, 14776.—Teaching of the Sabbath schools is not sufficient to counteract this influence, 14775.—Steps taken by Protestant clergy with regard to this state of things, 14777, 14778.—The tendency to indifferentism exists in many countries at the present time, 14779–14781.—There is provision made in the model schools for imparting religious instruction, and the clergy of all denominations have access to the schools; but this is more than counteracted by the children being together for several hours during which religion must be entirely ignored, 14782–14787, 14790–14800, 14837–14841.—Books of the National Board contain moral truth, but are not largely permeated with religious truth, 14788–14789.—The Kildare-place Society allowed the Douay version to be read; the Church Education Society allows only the authorized version; this is the only material difference between the two systems, 14809–14813

The fact of so many Roman Catholic children benefiting by the Kildare-place system may be accounted for by the Roman Catholic authorities allowing the teaching of the Scriptures, and by the small number of schools connected with that Church at the time, 14814–14816.—Money given by the State in aid should not depend upon results; prizes should be given to the masters for keeping the schools efficient, 14826, 14827.—The objections to the use of the Protestant and Roman Catholic versions of the Bible might cause the system to become denominational, 14828.—Where children of the minority refused to go to the school of the majority they would have a school of their own, 14829–14831.—In the south and west the attendance is as low as 18 or 20, 14832, 14833.—Roman Catholics do not attend the Church Education schools under witness; average attendance in these schools, 14834, 14836.—If the State, as a matter of principle, deem it right to require some version of the Scriptures to be read, it ought to require it; this may be objectionable to many; the onus of rejecting the system would not lie with the State, but with those who will not recognise the principle, 14842–14849.

Rev. W. Andrews.

The present system arose from the community neglecting its duty with regard to educating the people, 14854, 14855.—The reading of the New Testament only might be accepted as a compromise, and as the teachers of the different schools would have power to teach their own views, they would introduce teaching of the Old Testament, 14856–14863.—A system of boarding schools for the poor should be established, 14863, 14864.

Witness hands in a memorandum setting forth his proposed system, as shown in his evidence, including supplemental suggestions—1, that the Marlborough-street and Kildare-place schools be made into training schools under the Central Board, supported by the State; 2, that the present buildings of non-vested schools be left, under certain conditions, in the hands of their patrons, &c.; 3, that the State assist in building, &c., other school-houses; 4, that the present model schools should be made middle class schools, and enlarged so as to be boarding and day schools, 14851.

ATKINS, The Very Rev. WILLIAM, D.D., Dean of Ferns.

The Very Rev. William Atkins, D.D.

Is a supporter of National system. Was formerly patron of two schools at Ramelton (Donegal). At present has a large parish with two National schools in it, but is not a patron; one is a convent school with 202 children, the other a National school with forty or fifty Roman Catholics and two Protestants, 20697–20701. Church population is 1,152, with a separate district curacy of 300. Schools are—one supported by Board of Erasmus Smith, an infant school, supported by voluntary subscription, and a Church Education school chiefly supported by Lord Courtown. Average attendance in the Erasmus Smith's school thirty-two boys and twenty-five girls; and in infants' twenty-five. Erasmus Smith's inferior to National schools; not sufficient inspection; assists in management and frequently visits the one in his parish, 20702–20709.—In all schools, but especially Erasmus Smith's, reading is not sufficiently attended to; geography also wants different treatment, 20702-20711. Particulars of schools in Ramelton; National system most efficiently worked; denominations friendly and in constant association on equal terms, in Gorey, with an Erasmus Smith's and a convent school, would not mingle. Maps of Ireland in National schools are not sufficiently accompanied with others to show relative size of countries, 20712–20720.—British Isles and Europe are to be had, but are dear. Children are extremely well acquainted with geography of Ireland, but should always have map of British Isles beside it to show proportion; no advantage to have an exaggerated idea of the country, 20731–20742. Schools in neighbourhood; some Roman Catholics always attends Church Education school; no unpleasantness in consequence; no other school within three miles. No wish in these parts for denominational system; National system successful and serviceable. No need for denominational inspection, 20721–20730.

Laments that National system is unacceptable to clergy of Establishment and of Roman Catholic Church; scheme by which it might be modified; if a total change made, let State concern itself only with secular education, patrons managing as they think fit, attainments ascertained by inspection. If system continue, give more fixity, abolish Commissioners, and appoint a small executive, 20742–20756. Allowing patrons whole control of religious instruction might at first give a tendency to denominationalism, but if left free to work, there would be a disposition to consult feelings of all, and a satisfactory state of things would result; instances in illustration. There would be a gradual working back to present system of mixed education. Parents will generally send their children where they are best taught, 20751–20754. Suggests in addition to fixity and paid Commissioners, that Poor Law Guardians be allowed to establish schools where there are none, and to be the patrons, workhouse chaplains to give the religious instruction. Is chaplain of Gorey workhouse, and is never interfered with by Catholic or Presbyterian chaplain. Further suggests that very small schools, of which there are necessarily many, might be grouped under one competent master, 20755. With foregoing modifications, would advocate continuance of National system, State attending to secular education only, 20756. Believes Roman Catholics desire the latter, and that Church Education Society would fall in with it. Knows that few Church clergy approve of National system, 20757–20761. Though it might appear that National system has been dragging towards denominationalism from beginning, it is not so; statistics in proof, 20762. Even where there are two National schools near, one Catholic and one Protestant, there is some admixture, parties having confidence in each other. Believes number of clergy and laity of establishment in favour of National system is increasing, 20763–20767. Roman Catholic children are taken away from Church Education schools earlier than from National schools, 20768, 20769. If secular

The Very Rev. William Aitkins, D.D.

system adopted, is sure religious instruction would be given every day; would apply system to all; National schools would go on as now except as to rules for religious instruction; desire for secular instruction is growing, 20770–20776. Does not think poverty the cause of increase in number of clergy joining Board, 20777–20781. Personal proof of benefit of mixed education, 20782. Clergy supporting National and Church Education schools are about equal, formerly the latter preponderated, 20783–20786. Favourable opinion of Londonderry model school, but it has failed as to mixed education, being opposed by Roman Catholic bishop; impropriety of allowing wealthy persons' sons there. Few Episcopalians in Derry, 20787–20794.

Changes in rules of Board ought to be laid before Parliament; had this been done, greater success would have followed introduction of non-vested system; this was the turning-point,—this enabled Presbyterians to join; does not think it has alienated Catholics; they are dissatisfied, as are Church Education Society, that they cannot teach religion as they like, 20795–20801. Mixture of denominations in schools prior to National Board, 20802–20812. Introduction of non-vested system; if not done to please the Presbyterians, believes it was the occasion on which they joined, 20813–20818. Would repeal all rules affecting religious instruction, and leave managers free to choose books. Model schools must be kept as now, 20819–20823.

Thomas Baldwin, esq.

Baldwin, Thomas, Esq.

Superintendent of the Agricultural Schools under the National Board. Entered Glasnevin agricultural school as an agricultural pupil in May, 1850 (at the age of twenty), was promoted to be a teacher and clerk in October, 1850, and has since advanced, step by step, to his present office, which he obtained in October, 1854, 4432–4439.—Acres given in witness's report for 1866 are statute, 4440.—The only model farm in Ireland unconnected with Board is at Oldcastle, Meath. Has for years inspected it for trustees, 4441–4444.

Producing a profit is the best test of success of a model farm, 4445, 4446.—Those under the Board have given a fair profit latterly. In the larger ones the buildings are too expensive; causes of this; in the smaller ones they are too numerous, 4447–4450, 4457.—A farm supporting a family respectably, or one on which two horses are kept, cannot be called a small farm. A vast number of "one-horse" farms in Ireland; in these neighbours generally lend each other a horse when required, 4451–4454.

A farm that employs a man, his wife, and two sons, ought to maintain a family respectably (10*s.* a week keeps a labourer and family respectably); a net profit of £40 a year should do this, the rental from £12 to £14, 4455, 4456, 4545, 4548.

Example of the Board's farms in cultivating artificial grass has been largely followed; the same, to some extent, with roots. Small occupiers cannot afford to mow their artificial grass; they are very badly off in accommodation for their cattle. A fair amount of interest is taken in the model farms, 4458–4461.

There are 121 model farms, in 3 grades; of these 20 are managed solely by Board, 18 by local parties, and 83 are attached to ordinary schools, 4462.—Witness's duties in respect to the Board's farms are to receive and examine a "pre-annual estimate" from each steward, detailing his proposed arrangements (suggesting any needed alterations), and to see them carried out, to check the expenditure monthly, to authorize purchase and sale of stock, and to visit farms at least three times in the year; is furnished weekly with an account of what has been done, 4463–4466. These pre-annual estimates are not applied to school farms; the system only applies to cases where the State has invested money, 13050–13057.

The steward is the head of the farm; the local manager, who resides there, is called the agriculturist; the literary teacher generally has the superintendence of the boarders; the Commissioners feed them or pay £14 or £20 a year for the purpose; their sleeping apartments immediately adjoin the master's, 4467–4473.—The agriculturists are paid from £3 10*s.* a month, with rooms, to £120 a year, 4474.

Visits farms under local management at least once a year; an Inspector under him is supposed to visit them at least three times; the latter is not so well paid as ordinary Inspectors; he has nothing to do with the Glasnevin institution; witness presents an annual report, and transacts all the business with the Board; he attends every Tuesday, 4475–4488.

The eighty-three farms attached to the schools vary from half an acre to upwards of twenty; one horse is kept on some of them; witness visits them as often as he can; Mr. Brogan, the Inspector, cannot really visit all the 121 three times in the year; his reports are sent into the office and referred to witness, 4489–4495.—Does not interfere in the management of the eighty-three school farms unless they violate rules of husbandry, 4496–4498, 4511.

None of the farms are cultivated wholly by the schoolboys; agricultural instruction is never allowed to interfere with the school instruction, and no case to the contrary has been reported. The children like the farm work, 4499–4503.—The teachers seem a grade more intelligent than ordinary school teachers, and are capable of giving lectures while visiting the farms; many youths come to the Board's farms from the smaller ones; they do not appear better agricultural pupils than ordinary National schoolboys, 4504–4508.

Distinction between the small agricultural schools and the school gardens; the teacher arranges rotation of crops, &c., 4509–4511.—Boys sometimes work over hours, for which they are paid, 4512.—The number appears less now than ten years ago, because the workhouse schools have been struck off, 4513.—All the expenditure during witness's time can be shown; principles on which he calculates profits, 4514–4517.—The masters working the agricultural schools with their own capital for their own profit are not likely to try experiments or introduce novelties; they differ but little from a farm any schoolmaster might keep who attended to the established principles of husbandry, 4518–4523.

The model farms are worked entirely at cost and responsibility of Commissioners; experiments are discouraged, and established principles of farming illustrated. If experiments are desired a farm should be set apart for the purpose. The model farms are properly restricted to ordinary farming, well carried out, and are more profitable than when experiments were tried, 4524–4530.

There is a horticultural department at Glasnevin, for the purpose of training men as steward and gardener combined, 4531–4534.—Experiments undesirable at Glasnevin, or any other public institution; better left to zeal and enterprise of private individuals. Glasnevin will best perform its functions by practising the proved best systems, 4535–4544.

A man having two statute acres should be able to feed a cow all the year round; by rotation of crops, &c., it might be done with half an acre; at Glasnevin five and a half acres keep four cows; perhaps one school with another, it takes two acres to keep one, 4549–4556.—Four-course rotation is usually pursued on the school farms. Instance where the master keeps a cow on two acres, and produces vegetables, butter, &c., for himself and family all the year, 4557–4560.—Witness can control the farmers if they go wrong. The buildings are erected sometimes by the landlords and sometimes by the teachers, 4558, 4559.—Masters keep an account of produce. Commissioners only inspect, and see that correct systems are pursued and the

elements of agriculture properly taught; they do not oblige the master to keep the farm; the boys do not labour in 10 per cent. of them, 4561–4567.—Managers stand in same relation as in other schools; some schools are vested, some non-vested; generally the land is near the house, but not always, 4568–4572.

The smaller farms at Glasnevin most useful for instruction; all the land is very productive. Land of small farmers is generally poor, 4573–4576.—Any farm of same rental as Glasnevin (£4 per acre) can be conducted profitably; the five-acre farm keeps four cows, and employs as much labour as some twenty-acre farms with poor soil; depth of soil is double that of many farms, 4577–4585.—Improvement of land by good tillage; explanation as to keeping a cow on half an acre, 4586–4594.—Small farms as against large not advocated, but, as there are 300,000 small farmers in Ireland, it is desirable to teach them the best means of cultivation; buildings might be put up cheaply; aptitude of small farmers for erecting their own is often considerable, 4595.

Young men from Glasnevin become good stewards; some have returned home, but not to small farms, 4596, 4597.—The pupils come chiefly from the other agricultural schools; there are some free scholarships, filled by competitive examination; for paying pupils there is only a pass-examination; all the schools are not full, too many have been established. The yearly fee of £8 is not so much an obstruction as the loss of services at home, 4598–4601.

The Athy farm is managed with great skill, and is very popular; it has only room for four boarders, whilst Limerick takes twenty and Cork twelve. Free scholarships are not always taken readily. Liberality of Limerick trustees has caused a larger number there than elsewhere; Cork and Belfast schools are the largest, 4602–4607.—Derrycastle school is an ordinary one, but the senior boys receive agricultural instruction; this should be given in every school, and a plot of ground added wherever possible, 4608–4613.

The rising wages of labourers, and the insecurity of land tenure, cause indifference in farmers to agricultural progress; but the want of interest in model farms may be because they do not show a good balance sheet. Some of them are beginning to pay. Model schools each cost the Commissioners a little over £5 a year, 4814–4822.—Blanks in returns from a few of the schools arise from accidental and passing causes, 4623.

The elements which enter into the value of land are staple of the soil, proximity to market and sources of manure, and elevation above the sea. Lesson to be derived from Glasnevin school-farm is, that on given conditions of cultivation a family can be maintained in competence. Expense of working soil increases directly as the depth, 4624–4632.—Elements named are taken into account in Griffith's valuation, which, with a per-centage added, is a fair one. Valuation of Glasnevin farm twenty years ago was £369 15*s.* Griffith's valuation is about half the present rent. If taxes had to be paid they would be about 2*s.* 6*d.* in the pound, but as an educational institution it is exempt, 4633–4643.

Origin and progress of the industrial and educational schools in Ireland. An industrial school grafted on the normal school at Glasnevin in 1838. English and Irish Royal Agricultural Societies, the Devon Commission, Lord Monteagle's letter, &c., in 1847, all gave an impetus to the movement. In 1845 the Commissioners had 12 model and agricultural schools, in 1848 29, in 1854 79, and 3 school gardens, and in 1858 88, and 3 gardens; then they decreased till 1861, since when they have increased again to 83, 4644–4650.

Agricultural teaching might be further extended, and still would not interfere with the literary work; no subject more useful or interesting, 4651–4655, 4717, 4718.—Board's system is best adapted to small farms. Taking acreage and land at £1 an acre, £15 rent may be considered as the limit of small farms; half the farms in Ireland are under fifteen acres. Prevalent belief that all the small farms will become absorbed in larger is erroneous, 4656–4663.—In several counties the small farmers are prosperous without aid from other sources, 4664–4668.—If well-managed school farms were freely scattered over the country, and the small farmers (one-fourth of the population) believed their holdings were not likely to be absorbed, the public mind would be much tranquillized, 4669–4673, 4705. Thomas Baldwin, esq.

Detail of an instance, at Derrycastle, to show that farms of ten to fifteen acres can be made to pay a fair rent and maintain a family in moderate comfort; a net profit of £55 produced on a rental of £13, 4674–4677. Particulars to the same effect of the Oldcastle school farm; this produced £75 net on eleven acres, 4678–4689. The amount of produce sold exceeds what might be expected on same number of acres forming part of a 300 acre farm. In regard to advancing money for buildings on small farms, the intention of the Legislature has been frustrated by a by-law of the Board of Works. Taking one year with another, two rents more may be produced by tillage than grazing, 4690–4701.—Seeds and manures cost about £1 an acre; implements never more than that sum. On all grounds tillage is superior to grazing, 4702–4704.

Model farms should realise a fair profit, those under Board have not done so; last year they were better. Boarders have not been so numerous as expected, though Irish Commissioners have been more successful in this department than other countries; for instance, Grignon, in France, and America, 4706–4712.—Great efforts have been made and money spent at the College of the Royal Agricultural Society at Cirencester, but with poor results; not 10 per cent. of the students are farmers' sons. At the college near Brussels of 49 students 20 were Americans. The classes of agriculture in the University of Edinburgh and in the Queen's Colleges, Ireland, have been comparative failures. Numerous private efforts have equally failed. These are quoted to show that the Board, on the whole, has been the most successful, 4712–4714.

At the school farms juniors do not receive agricultural instruction; paucity of boarders is not from any religious difficulty, 4715, 4716.—The present number of model schools is ample, 4718.

Experiments in farming are not for public Boards to undertake; those of English Agricultural Society and Highland Society have not been worth much; 4719–4725.—Experiments might be undertaken if Board had men of taste, zeal, and genius to carry them out. If they are conducted by men not bent on forwarding science more harm than good is likely to result, 4726 4730.

Further examination.

There are two principal reasons for the failure of the attempts to establish agricultural schools and classes; (1.) the persons who generally founded those agricultural institutions were benevolent and enthusiastic, but without the necessary knowledge to see the bearings of what they were doing; (2.) when the experiments begun people attached too much importance to science and too little to well digested knowledge; a counter action is now taking place, and people begin to see the real value of science; Cirencester College sunk £20,000 in farming experiments without a single practical result, 12935.—The earlier attempts were intended to reach the sons of farmers, but the farming class refused to take advantage of them, 12936.

There are under the Board seventy-eight ordinary agricultural schools, and five National-school gardens, 12937.—Agriculture, as a branch of popular education, has only been tried in Ireland; it ought to be taught in every National school, especially in Ireland, its practice and theory being lower there than in England, 12937–12941.—The National Board's example has been or is about to be followed in other countries, 12942, 12943.

Four reasons stated why agricultural instruction in primary schools has not extended more than it has; (1.) the indifference of teachers; (2.) want of en-

Thomas Baldwin, esq.

couragement on the part of Inspectors; (3.) fear of the landed gentry as to perpetuation of small holdings; and (4.) the difficulty of getting a piece of ground in close proximity to a school, 12944–12948.

The most important thing the Commissioners have done to extend the agricultural school system is the publication of the new class book, which is read in mixed schools by both boys and girls; the introduction of agriculture into the ordinary rural schools would not interfere with the literary work; it is rather promoted, as proved at Glasnevin, 12949–12955.

There is not sufficient material to make a comparison of the numbers attending agricultural schools with others; the industrial classes in these schools furnish an inducement for increased attendance, in the pence bestowed for their labour; the Commissioners expend about £50 a year in this manner, 12956–12960.

Generally, unless a boy can read in the Third Book, he should not be taught agriculture; but there are many exceptions in Ireland, big boys, who could very well learn agricultural lessons, no matter in what school class they may be; children above eleven years of age can very well receive instruction in the elements of agriculture, it is a thing they are continually concerned in, 12961–12970.—The boys show a taste for the theory, and a greater taste for the practice, 12971.

The objection that the addition of farms to National schools tends to the multiplication of small farms is not valid; teaching small farmers the value of land promotes healthy consolidation of holdings; the principles of agriculture can be taught as well upon one acre as upon 100; there is at present a great tendency to enlarge holdings, which goes on in proportion to the opportunity the capitalist has to buy up his neighbour's interest; and the better an educated farmer cultivates, the more capital he will have to buy with, 12972–12978.

It would be a great advantage to the country to have land attached to schools whereon the boys should be taught agriculture, but they must not be allowed to work there for the teacher's benefit, except with the consent of their parents; a good theory of agriculture can be taught in a school without a farm; a second element of success is for the teacher to show the boys over the farm without performing any manual labour; the third and best is where the boy's agricultural skill is cultivated on the farm, he being paid one penny per hour while working, the teacher profiting by his labour; when the latter mode is in use land for a school-farm is generally forthcoming; if there is any fear of the boy being worked for the teacher's benefit to his own detriment the practice is at once prohibited, 12979–12989.

The fact that teachers can improve their incomes by means of school-farms, and by qualifying themselves for agricultural teachers, ought to be an inducement to patrons to give land for the purpose; the schoolmasters (though willing) fear that, in taking up agriculture, they would lose their literary status; the thing is discouraged by literary inspectors; there exists no legal difficulty in establishing 500 schools in accordance with the views just expressed; it rests with the landlords, who have the land and sometimes the schools in their own hands; a moderate distance between the school and the farm does not vitally interfere with the practical farm-labour of the school pupils, 12990–12995.

The present system of payment should be changed; every teacher of the elements of agriculture, who cultivates his land, gets £5 a year, good, bad, or indifferent; payment should be by results, both in agriculture and literature; the teaching of agriculture, and rewards for answers in it, should be on a par with arithmetic, 12996–13010.

Generally the teachers of National schools in rural districts are considered to be under-paid; the addition of teaching agriculture to a school has brought an average addition to a teacher's income of nearly £20; an example cited of a really successful agricultural school, both in theory and practice, where the master has increased his income by £70 a year; this man accummulated his own capital, and has built himself a house, with accommodation for boarders, receiving no assistance beyond the £5 a year allowed for agricultural instruction; his character stands high in his neighbourhood, 13011–13031.

In the greater number of agricultural schools half an hour on five days in the week is given to indoor instruction; in some cases the hour devoted to play is occupied with agricultural teaching, so as not to interfere with the literary instruction, and the boys like it, 13032, 13033.—Reading the Agricultural Class Book is a lesson both in agriculture and reading, good especially for girls; all girls ought to learn the rules of dairy husbandry; the female teachers in the Central Training Establishment have for the last three years received lectures on the subject, and have shown considerable interest in it, 13034–13038.

The Commissioners pay for agricultural instruction only £5 a year to the teacher, and a penny an hour (on an average 3*d.* a week) to a few children; the teacher pays, and sometimes the patron, also one penny an hour for their labour to the children, 13039–13049.

The same principle of valuation is carried out in these schools as in the model schools; the only difference is, the Board's officers are not present; the valuation is generally done by two local farmers; the managers, as a rule, especially those who are priests, take an interest in these farms, 13050–13053.

The average number of pupils attending schools with farms is about forty, mostly boys, some girls are intermixed, both should be included; the average age of boys capable of earning 1*d.* per hour at the outdoor labour is from six to ten; witness prefers not to take boys under ten, the time to be after school hours, otherwise the school would be neglected; the work is done now after school hours, and the boys are mostly glad to do it, thereby earning one penny per hour; reading the class book should be compulsory, working on the farm must be voluntary, 13058–13078.

In some schools an hour is allowed for play; this hour is sometimes used for indoor instruction, sometimes for outdoor work; half an hour is the general play time; it is at the discretion of the manager; school time might without detriment be curtailed, 13078–13083.

There is at least one instance where a boy pays for his schooling by his afternoon's labour, 13086.

The system of agricultural schools was first established in Ireland by the Commissioners; it is a system *sui generis*, 13087, 13088.

The difference between model agricultural schools and ordinary school farms is, that in the former the buildings are more pretentious and the farms larger, and they provide accommodation for a larger number of boarders; Government contributes £10 a year to such, that is double what is given to ordinary agricultural schools; if Government contributes anything to the building the school must be vested, 13091–13097.—The position of manager of these schools differs in no respect from that of manager of ordinary vested schools; local management is not so efficient as that of the Board; the position of the teacher is a grade higher than that of ordinary teachers, as is also his literary proficiency; witness would abolish the distinction between the schools, 13098–13107.

As an instance of the success of a first-class school under local management, the history is stated of Lough Ash, the property of a minor, ward of Mr. (now Colonel) Kennedy, and in 1834 pupil of the Templemoyle agricultural seminary. Mr. Kennedy planted his ward Mr. Moore in the mountainous district of Lough Ash with a very small capital; bit by bit he has reclaimed 70 acres from absolute barrenness; he was agricultural teacher to his day school and receiver of rents of the estate. By his exertions and example the rental of the property has been increased from £144 2*s.* 10*d.* in 1834 to £317 14*s.* in 1864; the acres under cultivation have increased from 141 in 1834 to 670 in 1864; the population has risen from 96 to 282 in the same time; other statistics stated; all brought about through the wisdom of establishing the

school, and the zeal and energy of the teacher; the success is owing not so much to the individual as to the system; Mr. Moore's success, though singular, is not solitary, 13108–13113, 13252.—Map of the estate put in, 13135, 13136.

As a general rule roots and hay should not be sold off a farm, unless in exceptional cases, as from the neighbourhood of towns, and such like; but as few restrictions as possible should be put on an enlightened farmer, 13114–13122.—Further statements as to the sale of roots and purchase of manure, and to the practice of French farmers as to beet root, 13123–13135.

Explanation of the figures in report for 1866 concerning Glasnevin model farm and Athy school farm; the apparent discrepancy arises from the actual expenditure in one month not being entered in the office books till the following month; the two accounts could never be made to exactly correspond, 13137–13149.

The physical capacity of candidates at Glasnevin is tested for about four days; 10 were rejected last month; the class for training ordinary working stewards has good success; out of 878 trained, 500 are engaged in agriculture at home, a satisfactory proportion; of the remainder many are employed in offices in which their knowledge of agriculture is useful, or whose employments are more or less connected with agriculture, 13150–13165.

The rent of the spade labour farm is £3 19*s.* 3*d.* per acre; if it were situated in Sligo the land would not be worth more than 35*s.* per acre; the value of land depends on its contiguity to markets, and other things; the Glasnevin system might be carried out in any part of Ireland with profit, if the succession of crops be adapted to the climate, 13166–13173.—Glasnevin farm is worked as a normal representative of the farming of the country, nothing is grown that could not be grown on the mountains of Kerry; no advantage is taken of its position; it is in fact a small Belgian farm, 13188–13191.—The value of pupils' labour cannot be estimated; it has been put at the amount of a man and two lads, but that is merely an opinion; if witness worked the farm for his own profit he would pay the pupils to remain idle; an estimate can only be made of the labour that would require to be paid for; a man working 5½ acres in the neighbourhood of Dublin efficiently would realize £67 odd a year; if he worked it as a market garden he would make more; milk in the neighbourhood of an inland town would fetch only half what it is worth at Glasnevin; the profit would be increased considerably if early potatoes were grown, 13174–13187.

Explanation as to some so-called fixtures, 13192, 13193.—As to drainage, the Government rate is charged, 13194, 13195.

There was a general prejudice that model farms were like farming societies, established by landlords for their own benefit; the feeling is gradually diminishing, 13196, 13197.—It is a short-sighted feeling, which witness has endeavoured to remove; instances of its occurrence; the idea is that all tends to raise the rent; almost any move made by a landlord is in Ireland regarded by the tenant with suspicion, 13266–13272.

No returns are required where the manager farms on his own responsibility, 13198.

Explanations as to the balance sheet of Athy model farm, 13199–13204.

Statements as to the non-establishment of an agricultural class at Kilkenny, as to Cork farm, as to hired labour on Tervoe and Oldcastle school farms, and as to the Castleblaney school, 13205–13212.—There is a good class of boarding pupils in the Kilkenny agricultural school; the want of success in the boarding class there and at Limerick and Cork is not so great as it appears, the pupils leaving their schools for the Glasnevin establishment, 13223.

The boarding establishments as a whole have failed, they were too rapidly increased; the existing provincial schools are quite adequate to bring out the most deserving lads as skilled agriculturists; a moderate sum could not be more usefully employed than in so instructing them and then scattering them over the country to instruct the people; as a test of *bona fides* a small fee might be required; there was no demand for the young men first educated, they had to emigrate, 13213–13218.—Frequent complaints have been made of the remuneration offered to persons so educated, 13219–13222. Thomas Baldwin, esq.

The number of applicants at these schools is increasing, except at Belfast, 13224–13227.

The minor model schools vested in the Board correspond to the schools vested in trustees; boarders ought not to be continued in these schools, the literary department should be made first rate, and the farm made a real model of skilful cultivation; boarding might be continued in the district model schools, seven in number, which would afford all the accommodation needed; pupils to spend one year therein and then proceed to Glasnevin for two years, 13228–13237.

Glasnevin is going on very well, but is capable of great development; the teaching staff is not adequate, there should be at least one professor of veterinary surgery; with a moderate outlay the place could be made a great normal institution; instruction in the diseases of animals and their treatment, and in natural history, is much needed, 13238–13246.—The training there should be completed by the establishment of a rearing farm in the Dublin or Wicklow mountains, and by instruction in reclaiming land; the calves and sheep now reared at Glasnevin are so done at a loss, 13250, 13251.—It is desirable something should be done in forestry, 13253–13256.—Admission to Glasnevin is at present obtained by competitive examination; the character of the men selected is greatly improved thereby; description of the examination, programmes for the preliminary and second examinations handed in, 13257–13266.

The small farms in Belgium are about one-third the size of those in Ireland; several people live there entirely on farms of six acres; seven acres would be the average of small Belgian farms, as against fifteen acres of the Irish farms; the dairy is the general rent-payer on Belgian small farms, and ought to be and might be made to be so in Ireland; the annual wealth of Ireland might be increased £2,000,000 a year by means of dairy husbandry, 13273–13293.

The difference of climate would not prevent the Belgian system from being carried out in Ireland; the mean average temperature of both is nearly the same; statement comparative of monthly averages; it is a great mistake to state that the south of Ireland is too warm to grow flax; it is grown in Belgium at a far higher temperature and more profitably, 13294–13302.

An Irishman does not produce such good samples of flax as a Belgian, because he does not know how to treat it when grown; Government grants £3,000 a year for encouragement of growth of flax; the people do not want instruction so much in its cultivation as in the treatment of it when grown, after it is pulled; the proof that Irish farmers are not ignorant as to the growth of flax is in the fact that the gross produce of the raw material is rather more in Ireland than in Belgium; no doubt the crop requires special instruction, particularly among the small farmers, 13303–13315.—The erection of small scutch mills at convenient distances would be desirable; but in Belgium the average produce of hand-scutched flax is above that of mill-scutched; small farmers would be encouraged to grow flax by seeing some one enter on the linen manufacture, 13316–13320.

Farmers of both classes are wrong in their objection to grow flax; it is one of the most ancient agricultural pursuits of the country; the famine of 1848 put an end to the peculiar knowledge of its cultivation in Connaught, so that what we regard as new is in reality very old, 13321–13327.—The soil in Belgium being alluvial is more easily prepared, and, from its nature, the flax is better; it is hopeless to expect to grow flax without perfect tillage, 13328–13330.

Instruction in growing flax has been attempted on a small scale at Glasnevin; instruction on flax growth and manipulation should be a portion of the work done in industrial schools; a complete course of technical instruction is afforded in the school at Ghent, 13331–13333.

Rev. Lowry F. Berkeley.

BERKELEY, Rev. LOWRY E.

Is a Presbyterian minister at Lurgan, and Convener of the Committee on Elementary Education, 11355–11362.—Questions relating to elementary education which have been brought before the Committee during the past two or three years, 11357–11362.

Presbyterian body generally consider that the National system is doing good service to elementary education, 11363–11373.—Constitution of the Board requires modification; the work would be more efficiently done by a smaller number, and the public feeling would be as well ascertained; members should not be appointed as repesentatives of churches, but from their knowledge of education, and their desire to advance it over the country, 11374–11377, 11409, 11467–11479, 11641–11646.—A paid commission would be an improvement on the present system, 11480–11482, 11645.—Lord Stanley, in his letter, lays it down that the Board should be composed of men of high personal character and exalted position in the church, but he does not say that they are to be representatives of churches; such men as some of the Roman Catholic members have the confidence of the clergy and members of the different churches, 11410–11428, 11466.

Salaries of teachers, both male and female, are too low, 11378, 11379, 11458, 11612, 11613.—The increase should mainly come from the parents, 11399, 11459, 11614–11617.—Insufficient remuneration, and the dread of payment by results are driving away the best teachers, 11618–11622.—Qualification of teachers, 11382–11384.

Difficulty of getting teachers is increasing, especially in case of males, 11380, 11381.—No difficulty in Lurgan in obtaining monitors, 11385–11390.

Evening classes are very desirable, and should receive more encouragement than at present, 11391–11397.—Payment by results very objectionable as a general rule, 11398–11401, 11604–11611.—Mere examination does not ascertain the instruction given; some children who have been diligently instructed may be dull, and examination would not show the care bestowed; a system of payment by results puts an untrained unclassed teacher on a level with one of the highest qualifications; the system, however, is not altogether objectionable, 11685–11697.—Scale of fees in schools under witness is regulated by what the children are learning and the means of the parents, 11402–11408.—It is very desirable that classics should be taught in National schools; time might be allotted in the time-table as for other things, 11429–11436.—Classical instruction in the model schools is very desirable, but this alone would not meet the educational wants of the country, 11636–11640.

Presbyterian schools stand on precisely same footing as other National schools; the argument that the Board made a concession of principle to the Synod of Ulster has no foundation in fact, 11437–11447.

The Presbyterian Committee objects to the new rule of the Board, because it interferes with the parent's right of directing his child's religious instruction, 11448-11457.—Present classification of teachers is very good, 11460–11462.—At Faughanvale, in 1850, there was not one National school, 11483–11487.—When witness settled in Lurgan ten years ago, there was not a National school under Protestant management, owing to the political hostility of Protestants to the system; the system throughout the district is now very popular, and has been the means of removing prejudices and softening asperities, 11488–11497.—Number of Roman Catholics attending schools under supervision of witness, 11498–11519.

Roman Catholic children attend schools under Protestant managers, and Protestant children attend those under Catholics, for the sake of the superior education offered, 11520–11527.—The General Assembly has, on several occasions, expressed its approval of the National system, because it secures liberty of conscience to the members of all Churches alike, as opposed to the denominational system; the Presbyterian people are thoroughly agreed in this respect with the Assembly; ministers and people would rather have secular education than the denominational system, 11528–11533.—Number of ministers in the Assembly; number of Presbyterians at last census; number of children on school-rolls, 11534–11539.

The operation of the new rule of the Board, as to religious instruction, is not satisfactory; committee has a decided objection to the teacher being required to sign the declaration, 11540–11556.—Children in Presbyterian schools have full liberty to be absent from religious instruction; teachers are not allowed to advance Presbyterian views among children of other denominations; ministers sanctioning such a course would be censured by the Assembly, 11557–11561.

The Assembly has expressed its satisfaction at the decision of the Government not to carry out the changes proposed in Mr. Fortescue's letter; change in the system of boarding the teachers in training is very undesirable, 11562–11573.—The establishment of local model schools is disapproved by the Assembly, on the ground of their being in the interest of one denomination only, 11574–11587.—Objections to convent schools, and as to their becoming "local model schools," 11588, 11589.—Chaplains are not necessary; teachers in model schools are quite competent to give religious instruction required, 11590–11603.

Books of the National Board on the whole are good, but frequent editions are objectionable, and the changes have led to many teachers leaving the service, 11623–11635.

The rule regarding religious instruction, as explained in Mr. Kelly's letter with respect to the minute of August 25, 1833, was never carried out; the Presbyterians in 1840 agreed to receive aid from the Board on the basis of the four propositions of the Synod of Ulster in 1833, 11647–11656.—Reasons for rejecting aid prior to 1840, 11657.—The Presbyterians as a body decline to vest their schools on the ground that they would rather leave them so as to be free to receive State aid or not as they might see fit; Roman Catholics should enjoy the same liberty in every way, 11667–11682, 11738–11744.—Members of the Synod of Ulster had a large number of schools prior to union with the Board—so also had Episcopalians and Roman Catholics, 11745–11755.—The rule allowing ministers of any religion to visit the schools for the purpose of giving religious instruction applies permanently to vested schools, and to non-vested schools only during the receipt of grants, 11658–11666.—Presbyterians in Scotland are in favour of united education, 11683, 11684.

The present training institution should be maintained; the model schools are training schools; local model schools in the interests of one denomination would not be *model schools*, 11698–11702.—Presbyterians desire to maintain the present system; the success of the National system throughout Ulster has led to the extinction of middle class schools, and Presbyterians are anxious to introduce into National schools the same facilities as formerly existed, and these should be extended to all religious persuasions alike, 11703–11714.—Parents who are able to pay should be required to pay, 11715–11718.

Throughout Ulster there is a large number of Roman Catholics who wish their children to read the authorized version of the Scriptures, 11719–11730.—Personally witness would not object to one day a week being set apart for religious instruction, the remaining days being devoted to secular teaching; many would object to the teaching being entirely secular, 11731–11737.—Presbyterians object that clergymen of other denominations should have the right to visit their schools for purpose of religious instruction, 11756–11764.

Proportionately there were in Antrim and Down, prior to 1840, more vested schools under Presbyterian managers than under Roman Catholics, 11765–11768.—The Synod of Ulster proposed a system of education, specially providing against interference with Roman Catholic or other children who declined to accept religious instruction, 11769–11772.—Presbyterian

schools have increased very much of late, but the increase has not been promoted with the view of proselytizing, 11773–11779.

Further examination.

Referring to answers to questions 12103–12107, is only acquainted with Mr. Kavanagh by his having recently introduced himself. Had a conversation with him relative to observance by Presbyterians of rule of National Board as to excluding children from religious instruction; did not say one word to Mr. Kavanagh importing that Presbyterian clergymen do not obey the rule. Believes they do obey it, 13899–13907.—Mr. Kavanagh is under a misapprehension if he thinks anything was said or intended to the effect that managers do not observe rule in question; could not have said it, never having heard of such a thing, 13908–13911. Rev. Lowry E. Berkeley.

Has written reports and read them to General Assembly on relations of Presbyterian Church to National Board, but never published a pamphlet on the subject. Has never stated that Presbyterians ought to carry out their own teaching in National schools to the exclusion of Roman Catholics. Quotes, as an example of what has been said on the subject, a resolution of the Assembly recommending faithful observance of rules of Board, and the giving all children for whom it is desired full liberty to be absent from religious teaching, 13912–13917.

Blacker, Stewart, Esq. Stewart Blacker, esq.

Resides at Carrickblacker, Armagh, and is a patron of Church Education schools; is well acquainted with three or four. Schools are fairly efficient, but crippled for want of means, 16335–16340.—Teachers are very badly paid; competent ones are often obtained, though as a class they are inferior to those of National Board, 16341–16346.

Society will not receive State aid whilst exclusion of Scripture from schools is one condition of acceptance; Government might assist them by paying for secular education, and not obstructing their religious operations, 16347–16349.—Society had charter schools until Government grant was withdrawn; they now have only their own income of about £10,000 a year; with this, by having only a few superior schools, into which pupils are elected from ordinary schools in various parts, they do more for education than they previously did with their own income and Government grant combined. They receive some handsome sums for masters for pupils' answers, and prizes for pupils themselves from South Kensington; one boy got the gold medal. Some system of Government payment for results, similar to those for pupils' answers, might be adopted for primary education, 16350–16352.—Cases referred to of prizes obtained; boys were poor, and could not have competed had not primary schools been encouraged by Society; high attainments of teachers, 16353–16356.

Difficulty of Society is one of principle; they insist upon absolute freedom as to giving Scriptural instruction at any time they think right, 16357–16361.

The duty of Government is to give a religious education, but as things are, the religious point might be dropped, and secular primary instruction only paid for by State; the one great difficulty at present is, that Society and those who sympathise with them, insist upon not being bound in any way as to time of giving Scriptural instruction; as a rule it would doubtless be given at stated times, but they will not be shackled in the matter or bound to exclude it at any time whatever, 16362–16369, 16372, 16420–16422.—Party in Church holding these opinions is not practically diminishing, and funds of Society are fully kept up, 16370, 16371.

Schools are strictly denominational in principles of Church of England, and Society will not be satisfied with hours being divided between secular and religious instruction; will not have children "warned off" or Bible shut up at any time; will have liberty to introduce religious questions, &c., incidentally as occasion may arise; cannot say how many Roman Catholics attend, 16373–16385.—Would welcome State inspection even by people of contrary opinions, 16386–16389.

Never heard of proselytizing in Society's schools; Broad Scriptural principles should be taught to Roman Catholics and Protestants indiscriminately in ordinary course of instruction; controversial matters are not specially taught; cannot give any evidence as to National schools or system, 16390–16397.—Would be glad of State aid if restrictions withdrawn, but at present cannot get a fair share, as opinions are not respected, 16398–16401.—The law requiring Church ministers to provide a parochial school is more than carried out, but they have not the facilities they require, 16402–16406.

Society cannot agree with the restriction in National system, every human being having a right to a knowledge of the Word of God; the rule permitting some to leave school whilst it is read is wrong; parents have no right to prevent children learning the Scriptures, 16407–16412.

All who come to Society's schools must abide by rules; some of all denominations attend; design is to give an ordinary education based on the Scriptures, 16413–16416.—Number of pupils, &c., to warrant application for grant, 16417.—Cannot agree with those Protestants who accept terms of National Board, 16418.—Would not agree to exclude children of other communions for the sake of grant, 16419.

Never observed the Ten Commandments posted up in a National school, but has heard a priest in one teaching a whole class; their arrangement is to omit the Second and divide the Tenth, 16423–16425.—Society's principle is that Scripture shall be embodied in teaching; those attending know this, 16426–16427.—Principle of State ascertaining proficiency in secular matters, and leaving religious teaching to managers, &c., should be allowed to all sects. Denomination of Inspectors quite immaterial, 16428–16432.

"Proselytism" is an attempt to bring over a person of other religious opinions to your own; no such attempts in Society's schools; the Word of God is read and left to do its own work, 16433–16437.—Do not pretend to judge what is best for Roman Catholics, but insist that no shackle shall be put on Bible, 16438, 16439.

Well qualified Inspectors might be expected to discharge their duties quite impartially, 16440.—That part of rules under which Presbyterians receive aid that allows children to leave during Scripture teaching would not meet views of Society; the fundamental rule is that every child who goes to a school must read the Scriptures; a child refusing to listen cannot attend, 16441–16446.

Butler, Edward, Esq. Edward Butler, esq.

Is Professor in the Science Department and Superintendent of the Training and Central Model Schools, Marlborough-street, Dublin, 5940, 5941, 5943, 5958, 6260, 6261.—Was District Inspector for eight and a half years, also Head Inspector for eight and a half years, and for four years was in the Catholic University, 5942, 6052, 6126, 6129.

Subjects on which instruction is given in the science department, 5944.—Teachers in training are divided into two classes—the general and the special; those in

Edward Butler, esq.

the latter generally receive eighteen months' training. There are two courses during the year, the first, or spring course, lasting about five months (January to June), the second, or autumn course, four months and a half (August to Christmas), 5945–5953, 6070–6072.—In consequence of one term being shorter than the other, the instruction in some subjects has to be curtailed; it would be better if these two terms were equalized, but the summer and Christmas vacations prevent this, 5954–5957.—There is a great improvement in the acquirements both of male and female teachers who come up for training, especially those who have served as pupil-teachers, 5959, 5960, 5970, 5971, 5990, 5991.

Some few teachers (especially females) who have been educated in private schools, or schools other than National schools, have from time to time come up for training, 5961–5963.—Those who have not passed through a National school are rather deficient as compared with those who have; those who come from convent schools are generally exceedingly well prepared; very few come from monks' schools, 5965–5969.

Some few teachers have gone through a second course in the general class, 5972, 5992, 6100–6105.—The special class consists of young teachers who in passing through the general class have appeared likely, by some additional training, to become very efficient, 5973, 6093–6096.—Some of the special class reach the first grade of classification; others generally attain the second or first division of second class, 5974.—The numbers in the special class are limited to twenty-four masters and fifteen mistresses, 6097–6099.

Detail of professor's duties with the divisions during the week, 5975.—There were sixty-six male teachers (thirty-seven Catholics, twenty-nine Protestants), and seventy-three female teachers (thirty-one Catholics, forty-two Protestants) in training at the spring course, 1868, including masters and mistresses who actually hold schools, 5976–5978.—The greater number of those who come up are actual teachers, but during the last few years the non-teachers have been on the increase, 5979.—The non-teachers expect to obtain schools, but almost every course some have to leave without situations, 5980, 5984, 5986.—Applications for teachers have very much of late decreased, which may be attributed partly to the better training the monitors receive in the ordinary schools, and partly to the feeling of some of the Roman Catholic clergy against employing teachers trained at Marlborough-street, 5984–5986.—Origin of the objection, 6022–6024, 6067–6069, 6118.

Religious instruction of the Protestant teachers in training is entirely in the hands of the Protestant clergymen who attend to give that instruction to the children of the school. To members of the Established Church it is given by the Rev. Mr. O'Mahoney; he receives no emolument or pay from the Board, but an allowance was made to him by Archbishop Whately, which has been continued by the present Archbishop. The Presbyterians, Wesleyans, and Unitarians are attended by ministers of their own denomination. With regard to the Roman Catholic teachers, no clergyman has attended for about eight years, but whatever regulations he made at the time of his withdrawal are adhered to now as far as can be done; their religious instruction is conducted by the superintendents of the houses in which they reside, 5987, 5988, 6025–6038, 6060–6066–6232–6241.—No payment is made by the Board to ministers in attendance for religious exercises, 5989–6032.—Witness never knew of religious instruction being given to Catholic and Protestant teachers together by one person; had such been the case he would have heard of it; the arrangements of the institution would not allow of it, 6039–6043.

Witness is one of the general superintendents, Dr. Sullivan the other; the former takes scientific branches of instruction—mainly elementary mathematics and physical science, the latter having charge of the literary subjects, 5993–5997.—Both departments have a principal and assistant, 6053–6059.—Apparatus for illustration of physical science is very defective; it was used by Dr. Clarke for his lectures in the several model schools as well as at the training establishment, and consequently at his death was spread about; this is a disadvantage to the science instruction, and no steps have been taken to remedy it. There is a difficulty in getting things done; witness being under the impression that the Board intended to appoint another person to take charge of the physical science branch of his department, did not make any representation to the Board, 5998–6001, 6003–6008, 6073–6076, 6079–6090, 6227–6229, 6287–6295.—Extent of mathematical instruction, 6002.

Of 4,600 masters in the employment of the Board 2,400 have passed through the training establishment; as to mistresses, out of the 3,000 employed, about 1,000 have been at the training school; this is the latest return (1865), 6009–6011.—Schools under trained teachers are better than those under untrained teachers, 6012.—Every teacher should be required to possess some evidence of qualification; this is done to some extent now, as the Board will not pay the salary unless the Inspector reports that the teacher is qualified, 6013–6015.—Capabilities of training establishment to meet the demand for teachers, 6016–6019.—The number of Catholic masters who come up for training has diminished, owing to the objection of the Roman Catholic clergy to employing the teachers, 6020–6021.

No inconvenience has arisen from teachers of various religious denominations residing together, nor has any indifference to religious duties been observed by witness in the case of either Protestants or Catholics, 6044–6048.—Catholic clergymen always visit at these houses in case of sickness, and at any other time when called, 6049–6051.

Model schools do not train teachers, only pupil-teachers, 6077, 6078.—If a teacher be classed at the end of his training he is considered competent, 6091, 6092.—Number of teachers trained in several years from 1858, showing a decrease in the number of Roman Catholic teachers and an increase of Protestants, 6106–6117.—Many Catholic teachers are not under priests as managers, which accounts for the number who still come up for training, 6119.—Some Catholic teachers are appointed by Protestant managers, 6120, 6121, 6259.—Pupils of the training school are in point of mental power equal to those of former times, 6122–6125.

The pupil-teachers in the model schools are examined at the close of each year, and those who have completed their training of one or two years are recommended by the District Inspectors for further training in the Central Training Establishment at Dublin, 6130–6133.—It was the intention of Lord Stanley and the Government that after a certain time all teachers should receive instruction and training in the model school, Dublin, before appointment as teachers, but this regulation has not been carried out, 6134–6139.—Pupil-teachers and monitors who come up for training are well prepared, 6140, 6141.

All the teachers in training receive practical instruction in teaching; they are made to teach a class in the presence of the head masters of the model schools, who point out any defects and suggest improvements, 6142–6144.

If the circumstances of the country would allow it, it would be desirable that teachers should not be appointed until after their training; no great injury is felt by the schools in withdrawing the teachers, as the period of training is so short, but if they were to remain at the training institution for a year the schools would suffer materially, 6145–6147, 6162.—Out of 7,532 teachers trained by the Board, only about 3,000 remain; in ten years, from 1856 to 1866, 2,225 trained teachers left the service of the Board, being within 727 of the number trained in the same period, 6148–6153.—It is doubtful whether earlier training would induce teachers to remain, 6154–6158.—Comparatively very few teachers come up badly prepared for the Professors' lectures, as Inspectors are expected to recommend only those in the second division of the

third class; very few come up merely with the qualification of probationer—in fact they should not be sent, 6163.

Witness concurs in the opinion of Mr. Robinson, an Inspector, so far as concerns young men without schools, that they should be examined for a certificate allowing them to act as assistants only, after two years' service as pupil-teachers; but there is no necessity that a teacher should be trained at Dublin before entering a school as assistant, 6164–6166.

Mode of classification depends greatly on the mode of instruction, which is very personal; the examination is carried on concurrently with the instruction. At the end of the course the teachers are subjected to a written examination, and the professors, their assistants, and the head master form a board for classification, 6167, 6168.—Some Inspectors think very little of the classification, 6169. There is a difference of opinion as to whether the system of classification by professors is bad or good; the Inspectors possibly find a difficulty in having teachers sent with a higher classification from the professors than other equally good teachers who have been classed by the Inspectors for school-keeping; a similar difficulty arises in the training school, in which case not only the literary acquirements but the mode of teaching in the school decides the classification, 6170-6172.

Cases where the rules of the establishment are violated are very few. In cases of moral delinquency there is no means whatever of bringing the influence of ministers of religion to bear on the conduct of the pupils; with regard to Protestant teachers there is a clergyman who might be appealed to, but in the case of Catholics there is not, 6173–6182, 6185–6187.

Limit of age of male and female pupils in training, 6183, 6184.

The teachers make some advance in mathematics during the course, the main object however is to give them the best mode of teaching arithmetic, 6188–6197.

The majority of the teachers only stay one course; even this is better than nothing, as it gives them an insight into many modes of teaching, which they would otherwise know nothing about, 6200–6202.

Instruction in geometry, Euclid, and trigonometry, 6203–6207.—Chemistry and physiology are not taught—the teachers get them up from the reading books, 6208–6220.—Description of the method pursued up to classification, 6221–6225.—All the pupils in training at Marlborough-street are kept entirely at the public expense, 6226.—Many of the teachers who come up for training have been for some time in their schools, 6230–6231.—Training is not necessary in order to acquire high qualification and high pay, 6232–6233.

As far as witness is aware the Board took no action with regard to religious instruction of the teachers. When Dr. Murray was a member of the Board he appointed a priest to attend, but since Dr. Power was removed to Clonliffe no other clergyman has been appointed, 6242–6246.

The arrangements in the model and training schools are the same now as they were before objections were made by the Roman Catholic clergy, 6248, 6249.—Seventy-six per cent. of male teachers in training for five years preceding 1863, and seventy-three per cent. of females were Catholics; now these numbers are reduced to fifty-three and forty-eight per cent., 6250–6253.—Does not know whether lay patrons of Catholic schools have the same objection as the clergy, 6254, 6255.—Increase in number of Protestant teachers attributable to increase of schools under Protestant management, 6256.

Every teacher classed in the country is classed by the Head and District Inspector conjointly, 6257,6258.

Teaching of natural philosophy and physical science by witness and Dr. Clarke, 6262–6286.—The statement in a parliamentary return that the revision of the manuals of natural philosophy had been intrusted to witness is incorrect, 6296–6301–6445–6449.—Having seen that paper he revised the arithmetics—two of them, which he gave to Mr. M'Creedy, but nothing more was done with them, 6450.—This was done without any communication from the Board, 6451–6453.

Witness gives about thirty lessons to each division of the male class, 20 of an hour, and 10 of half an hour; besides these, he gives forty lessons to the whole class, and forty lessons to the mistresses, 6302–6305.—The arrangement that one man should be professor of a variety of subjects not a bad one, 6306.—Geology is not taught in the training schools; Dr. Clarke at one time occasionally lectured upon it, 6307–6309.—The apparatus already mentioned contains geological specimens, 6311, 6312.

Many of the teachers in the country have classes under the Science and Art Department; it is not the business of the Board to train teachers in that department, 6314-6316.—A book on zoology is among those sanctioned by the Board, but there are no means of teaching it, 6317, 6318.—Pupils attend the model farm at Glasnevin for instruction in agriculture; what preparatory knowledge they have of physical science they obtain in the country, 6319–6322.

Witness cannot say whether any other normal schools in Europe are like the Training Department at Marlborough-street; the latter is not a college; it is an institution for training teachers already in possession of schools, 6322–6324.

The assistant to the professor in the Science Department teaches arithmetic and algebra by an arrangement with the professor, 6325–6327.—There is not time in the course to give instruction in all the branches under five or six professors, 6328–6333.—There are at present two professors too many, and not enough grinders, 6334, 6336.—Any re-organization of the departments must depend entirely on what kind of work the teachers in training come up to; they will never benefit by being lectured to by professors; it would be better to do away with professors altogether, and have nothing but grinders, 6337–6339.—The assistants are not entirely independent of the professors, 6340.

Witness never received any communication from the Board as to any remedy of wants in his department with regard to physical science since death of Dr. Clarke; Dr. Clarke was appointed lecturer on physical science, having a choice of subjects, 6341–6348.—Inspectors make applications for science apparatus in model schools; there is no department for supplying apparatus, 6349–6351.

About 30 or 40 per cent. of the masters who come up are in a position to commence trigonometry, 6352–6356.—Trigonometry and the physical sciences are not necessary, nor should they be a *sine quâ non* even for a first-class teacher, 6357.

Mr. M'Gauley's book on physical science does not represent the present condition of science, 6358–6359.

Superintendence of boarding-houses by professors; previous to the superintendents the secretaries had charge, before them the accountants; an addition of £50 was made to the salaries of the professors for their duties, 6360–6371.—Superintendents visit the female establishments five or six times a year; the male establishments at Glasnevin about twice a year, 6372, 6373, 6384.—All matters of discipline, the dietaries, and internal arrangements of the houses, are brought before the professors as superintendents, 6374–6376–6384.—An alteration was made in the dietary with the sanction of Dr. M'Creedy, as the meat allowance was greater than the teachers got at home, other articles of food being substituted; as a practical result the teachers have been better in health since than before, 6377–6383.

Teachers were and are expected to produce certificates from the officiating clergyman, not as a *sine qua non;* these certificates are given to Mr. O'Sullivan and Mr. Rintoul, who register the teachers on their arrival in Dublin, 6385–6393.

The increase of salary, which can be obtained by classification from training, ultimately compensates for the loss of salary to the families of teachers; the teachers are not compelled to come up for training, 6394–6399.

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Witness never made any representation to the Board that religious instruction by a Catholic clergyman had ceased; the Resident Commissioner knew it perfectly well, 6400, 6401.—The superintendents have nothing to do with the matter; all their duty is to see that the rules are properly carried out, 6402, 6403, 6406.—There is no provision in the training establishments for the religious superintendence of the pupils, 6407.—Protestants receive direct instruction from their own clergymen, 6408, 6409.—Cognizance of superintendents as to attendance of teachers at public worship, 6410-6421.

Superintendence of females in the training department, 6422-6436.—In this establishment there are three persons in authority—superintendent, matron, and assistant to the superintendent; their functions, 6437–6444.

The period of training is not sufficient, 6454-6456.

The Very Rev. James Byrne, A.M.

BYRNE, the Very Rev. JAMES, A.M., Dean of Clonfert.

Is rector of the parish of Cappagh, Tyrone; one half the population are Roman Catholics, the other half equally divided between Presbyterians and Episcopalians, 21553–21557.—Is sole manager of three schools and joint manager of another; one fourth the children are Roman Catholics; several Roman Catholic schools in the parish, the nearest about two miles off; some Protestants attend these; reason, 21558–21566.—Is satisfied with National system, but not with results; objects to payment by results; reasons, 21567–21571.—Few school-fees paid; landowners subscribe. Residences for masters desirable. Has a model school; system is as good as can be desired; but same difficulty as in other schools, viz., the bad attendance. System of inspection is good. As high fees should be paid for children of upper classes in model schools as in private schools; thinks this is a general opinion. Advantage of mixture of classes; with properly arranged fees, model schools should be open to all, 21572–21584. 21619–21621.—National system is more likely to promote cordiality between opposite sects than denominational; intermixture above named leads to no inconvenience or religious indifferentism, 21585–21590.

Witness's schools are non-vested, and no Roman Catholic religious instruction is given; would not object to it, or to assistant master being a Roman Catholic. Has objected to a Protestant teacher giving such instruction. Believes Roman Catholic children attend on account of superiority of teaching, not from any pressure, 21591–21604.—Roman Catholic school being vested, witness's curate attends and gives religious instruction to the Protestants; is on best terms with priest; this cordiality is a most salutary example, and is one of the advantages likely to result from National system of united education. Roman Catholic teachers and pupils in Omagh model school; the latter get no religious instruction, but the Protestants do, 21605–21618.

No Church Education schools now in witness's parish; most of the neighbouring clergy acquiesce in National system; evils of denominational system for Ireland, and advantages of present system, 21622–21630.—Particulars of Protestant religious instruction in witness's schools and in the Roman Catholic schools; no arrangement for mutually visiting schools. Does not know a non-vested school where a clergyman of a different denomination visits, but knows one where a Roman Catholic master reads Authorized Version, &c.; particulars. Thinks it within rules of Board for a teacher to refer to Scriptures without quoting, 21631–21660.—One means of denominational system having a disuniting effect would be that secular reading books would be impregnated with dogma; observation refers mainly to working under Roman Catholic church; another strong objection would be oppression of religious minorities where numbers are too small to have a school of their own. Reasons for objecting to a scheme for having distinct schools for denominations in each parish, 21661–21669.—In south and west many parishes do not contain Protestants enough for an efficient school. Deteriorating effect and undesirability of small schools. Would not apprehend evil from rival schools in a district, 21670–21676.

As to Roman Catholic teachers in Protestant schools, and *vice versâ*, and as to Protestant children in Roman Catholic schools—would rather have separate schools for them. Believes Roman Catholics of his neighbourhood are satisfied with existing system, 21677–21683.

Religious instruction, to be efficient, must be distinct from secular, 21684–21687.—It would not do for State to support school and attend only to secular, leaving religious instruction wholly to patrons; minorities must be protected by a conscience clause, 21688–21690.—One objection to denominational system is, that it would necessitate denominational inspectors, as Roman Catholic hierarchy hold that secular education must be permeated with religion; still believes system advocated to be practicable, believes it works advantageously, and desires no alteration, 21691–21696, 21707.—Knows no instance of application for priest to give religious instruction in a Protestant non-vested school; has heard of Episcopalian teachers instructing Roman Catholic pupils in their catechism, but objects to it himself; it is exceptional for clergy of one denomination to teach in school belonging to another, 21701–21704, 21729–21732.—No doubt there is a less amount of religious teaching under present than under denominational system, 21705, 21706.—Thinks statement incorrect that every Episcopalian minority has a Protestant school accessible, 21708.—Religious minorities everywhere should have equal protection. No difficulty in obtaining sites for Roman Catholic schools in Omagh; is surprised that more do not attend model schools; is satisfied with management; never heard the teachers objected to; character of the latter, 21709–21728, 21749–21753, 21759, 21760.

Is quite satisfied with National system and books, 21733–21737.—Believes teachers in Kildare-place Society's schools used to hear reading lessons in Authorized and in Douay version, 21738–21740.—Referring to secular books as an important element in National system, should one (Burn's Third Standard Reading Book) containing distinct dogmas, be used, conscience clause allowing child to retire during catechetical instruction would be of no service whatever. Reading books in which dogmatic reasons on one side exclusively are given would tend to lead children to abandon their religion, 21741–21748, 21761, 21762.—Duties of clergy in giving religious instruction. Sunday teaching an effective addition, but daily instruction very desirable; where this cannot be given would be the more anxious to use other opportunities, 21754–21758.

Believes the demand for denominational system is chiefly clerical, and that therefore Government need not pay much attention to it. Laity unquestionably desire their children to have teachers of their own belief, but would rather have others than none at all, and therefore desire retention of conscience clause, 21763–21769.—Really efficient inspection highly important; frequent visits of persons interested are salutary, but their benefits are exaggerated. House visitation to urge sending children to school is very useful. Though majority of laity are quite satisfied with present system, majority of patrons desire denominational, 21770–21783. Is not aware that Church Education schools have held out special inducements to other denominations; clergy who have left these for National system are still zealous, 21784–21787.—Suggested system of State attending exclusively to secular, and leaving religious instruction to patrons, would not meet with general approbation, 21788–21790.—Gives an analysis of the signatures to a declaration in favour of united education, by members of Church of England and Ireland, and reads declaration, 21791–21798.

CLARIDGE, JAMES, Esq. James Claridge, esq.

Is accountant to the National Board of Education, and in that capacity has had charge of all their financial business, down to 1855, since then a portion of the duty has devolved upon Mr. Kelly, who is called the financial secretary, 3745–3747.—Has held office since 1835, and had been on the Commission of Public Instruction in 1834, 3748, 3749.

In answer to a request to describe the general nature of the arrangements of account and book-keeping in the National Board, witness produces two papers, one drawn up in 1861 to enable the secretaries to answer a letter from the committee of the Privy Council on Education in England, asking the same questions, the other a memorandum giving similar information in 1866 to Messrs. Vine and Mills, special commissioners from the Treasury to inquire into the accounts of all the public offices, and reads extracts supplying the information required; with some modifications the same state of things exists now, 3750–3759, 3939.

The staff in witness's special department consists of a book-keeper and seven clerks, a pay clerk, and a clerk whose business is confined to registering orders for books in the cash office; if the system were extended all over the country the present staff would not be sufficient, 3760, 3942–3947. All orders for payments, after passing through witness's department, and having his signature, go to the resident Commissioner; so that no money is paid on account of the Board without formal cognizance, 3761, 3762.

The expression "checking poundage" refers to a payment to the Post Office for their trouble of 3*d.* for sums under £2 and 6*d.* for from £2 to £5, it amounts to about £1,400 or 1,500 a year, and is the most troublesome part of the business, 3763–3765. The form of write-off between the Post Office and witness is by a cheque drawn on the bank; witness's object is to have as little money as possible pass through his hands, 3766, 3767.—The expenditure paid in coin at the office is paid by witness, who is the cashier, although accountant is his official title; since Mr. Kelly's appointment as financial secretary, the accountant's business has been done partly by him, partly by witness, and partly by the chiefs of inspection, all sitting in committee, 3768.—It is difficult to distinguish the duty of the finance secretary from that of the accountant, many things—requisitions from the country, contracts for provisions and coals, &c.—now go to him; in a mercantile office cashier and accountant are separate officers, with us the book-keeper and accountant are considered as mutual checks; 3769–3771.

There has never been a cashier distinct and separate; all money payments have been made by witness or the pay clerk; his accounts as cashier are balanced daily with the book-keeper, who is considered a subordinate officer in witness's department; our pay clerk is similar to what in other offices is called cashier, 3772–3776, 3779–3781.

Accounts are ultimately rendered to the Audit Office once a month; references back are sometimes made, but mostly on matters of form; Messrs. Vine and Mills reported, with regard to keeping account-books, "the National Education Office left nothing to be desired in this respect," 3777, 3778, 3969.

Mr. Kelly was made financial secretary by special order of the Board, which clearly defined his duties and the subjects of his cognizance, 3782–3786. *See further* 3969.

The pay clerk who sits in the same room with witness, and so subject to his supervision, takes receipts for the money paid, which receipts go at once to the book-keeper; practically the pay clerk balances his cash every day; the book of petty cash, payments of £20, £30, or £40, is balanced once a week; the book-keeper is the superior officer, the pay clerk is witness's assistant as cashier and accountant, 3787–3794.

The practice with respect to remittances on account of grant has been lately changed; formerly when money was wanted, application was made to the Irish Government asking them to apply to the paymaster in England for the money, and a fortnight passed before the thing was done; now application is made directly to the Paymaster-General in Dublin, and the money is got in three or four days; there is but one general account of the National Board in Ireland; witness keeps a personal one for his own security, he having always an imprest in hand for special services, 3795–3799.

Cheques are drawn in the book-keeper's office, initialed by him, signed by witness, and afterwards by Mr. Macdonnell, Resident Commissioner; every cheque requires these signatures; a registry of cheques is carefully kept, but it is not initialed by the signers of the cheques, 3800–3804.—In the occasional absence of witness or Mr. Macdonnell, cheques are signed by the book-keeper for witness, and by one of the other Commissioners for Mr. Macdonnell, 3805, 3806.—The Bank of Ireland returns the cheques, which are sent to the Audit office; they are checked every day, and always preserved, so that if questions arise the cheque itself can be referred to; the actual cheques, the orders for payment, and the receipts all go to London, 3807–3810.

The floating sum of £700 left in witness's hands, is to meet occasional expenditure and small payments in advance, 3811.

Witness describes (reading from his paper of 1866, there having been no change since) the course taken in remitting by post office orders the quarterly salaries to school teachers, 3812, 3813, 3976.

The bulk of the teachers will receive, in ordinary course, their salaries within three or four weeks after it is due by the Board, provided there is no irregularity, and the managers can attend to them; letters containing the remittances are not registered, they scarcely ever miss in the ordinary delivery by post; the post office order is drawn in favour of the teacher, and sent to the manager, 3814–3824.—The bulk of the Lady Day payment of teachers is now (May 4) finished. Witness does not know whether particular districts are taken first in making out the sheets for the quarterly payments; that branch is entirely under the Secretary's management, 3825–3828.—The manager has to fill up an elaborate quarterly account before payment is made to the teacher; if the manager delays, payment is delayed; or there may be correspondence or complaint; all doubtful cases lie over, 3829, 3830.

Separate post office orders are sent in all cases, so that each man gets his own money; about 53,000 post office orders are drawn in the course of the year, 3831–3834.—Formerly it was the custom to send the amount due to a school in one sum to the manager; on consideration, it was thought desirable to alter the practice, but, to keep up the authority of the managers, the orders were remitted to them, 3835.—If the manager be from home the teacher must wait for his money, 3836, 3837.—The change increased the labour in the office, 3838.

To some of the larger schools—convent schools—large sums are paid; in convent schools payment is made in one sum to the manager or principal person, generally the superioress; cannot explain the variation as regards convent schools from the general practice of sending a separate remittance to each teacher or monitor, 3839–3848.

The different sums paid to convent and other schools can be told from the books exactly; the details are so kept, many minute returns being often called for, 3849, 3850.—This information could not be furnished from the finance department; there they are entered as other schools are, 3851–3855.

Payments to pupil teachers in model schools are mostly made through an Inspector, who has a credit opened for him in a local bank; the pay sheets are sent

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to him, which are sent back signed, and serve as vouchers; by this arrangement one or two small losses have accrued to the Board, not to the amount of £20 in thirty years, 3856–3864.

For printing forms the Board pays a bulk sum quarterly to the Stationery Office, who keep the control of such matters in their own hands; in printing school books the Board has a check; it first orders so many books to be printed, and the storekeeper certifies that so many have been received, then the contract is referred to, and a certificate, that the books are of the regulation size and quality; the account is examined, and if correct, witness signs an order for payment, which is countersigned by Mr. Macdonnell; "corrections," it is believed, are certified by the Secretaries; the contracts are made after the book is fully corrected, 3862–3872, 3878.

Duplicates of ordinary vouchers sent in for payment are kept; in the case of woodcuts the Secretaries vouch that they are value for the money paid; it is possible Mr. Thom has vouched for some; there might have been some peculiar circumstances leading to do it, but as a general rule, vouchers of persons not officers of the Board would not be accepted, 3879–3883.—Circumstances detailed under which Mr. Thom's certificate as to the charges for certain woodcuts was admitted, 3977.

The paymaster makes remittances in the name of the Commissioners of National Education, Ireland; they are made when occasion arises, both parties wishing to have as little balance as possible lying in the bank; smaller sums are applied for more than formerly; the requisition does not go to London now, it goes to the Paymaster-General here (Dublin) Mr. Godfrey, who merely directs the amount to be transferred from his credit to the Board's, in the Bank of Ireland, 3885–3889.

Information as to the course of proceeding in cases of delay in payment of teacher's salaries must be obtained from the Secretaries or Chiefs of Inspection; all the accountant has to do with is the actual fact of paying money when it is ordered; in some particular circumstances managers' certificates are altogether dispensed with, this is done on the authority of the Secretaries, as representing the Commissioners; the signature of the salary department is the accountant's authority for the payment of money; if they are satisfied no further questions are asked, 3890–3898, 3922–3924.

Interview of witness with the Commissioners on Public Accounts with reference to many of the subjects now under examination; the whole question of teachers' salaries is in a state of transition, pending the report of Messrs. Vine and Mills, 3898, 3899.—The teachers are anxious for more frequent payments, *i.e.*, monthly, 3900–3902.

All post-office orders are presumed to be cashed unless it is heard to the contrary; some complaints of irregularities have arisen; careful inquiry is made into such cases, and a duplicate payment is made pending the inquiry; the original sum has been recovered, 3903–3908.—The number of post-office orders per day is limited; the late Accountant-General of the Post Office could only issue 24 sheets a-day; the present Accountant-General gives 40; in round numbers 350 sheets altogether are required; considerable convenience would, of course, be afforded to the teachers if an acceleration of payment could be effected; at present if there be a teacher, assistant, and two monitors in a school they would require four post-office orders, which would be sent in one cover to the manager, 3913–3921.

The vouchers passed to the Audit Office consist of sheets containing the abstracts and receipts for each payment; the receipts are signed before payment to expedite business; in case of mistake a new receipt for the proper sum is sent for signature; the money is always received, 3925–3929.

There is always a difficulty, in endeavouring to expedite business, of not satisfying the Audit Office; a proposition to pay a man entitled to £20 a-year one-twelfth each month was met by the Audit Office with a supposition as to defalcations; the proposition would have involved an increase of staff; the same checks could have been used, 3929–3931.

A credit is opened to the Inspector in the local bank for the total amount due to the model school, and pay-sheets are forwarded to him signed by the teachers, &c.; these are stamped and sent back as vouchers; the correct amount only is remitted; no money is left in the Inspector's hands, 3932, 3933.—The Inspectors receive the school-fees and remit them once a month, 3934.—Inspectors' salaries are paid by bank post bills sent through the post, 3935.—So far as the accountant is concerned one document signed by the teacher is sufficient for the payment of his salary, 3936–3938.

Further examination.

Referring to two papers mentioned formerly (see qq. 3750–3759) witness puts in a fresh memorandum, as more respectful to the Commissioners, 3939.—(See page 176 of Minutes of Evidence, for "Memorandum for the Royal Commissioners on Primary Education, giving a short history of the financial department of the National Board of Education, from its commencement in 1831 to the present time.")

The proposition to pay salaries monthly instead of quarterly would be objected to; an alteration would be necessary in obtaining the managers' certificates, and the formal receipts now required to satisfy the Audit Office; the advance of the quarter's salaries to managers for them to dispense monthly would not be acceptable to the Audit Office, 3940, 3941, 3956, 3957.

The proposition that Head Inspectors should dispose of lump sums has been considered; it would not answer; the present system of checks and counter-checks is quite sufficient, 3948–3952.

Payments from the office are made in town by cheques, in the country by post-bills sent in halves, in England and Scotland by English bills at seven or ten days, and to National schools by Post Office orders in favour of the person who is to receive the money, 3953–3955.

Several commissions of inquiry have been had heretofore into the management of the office; Mr. Dean Wilson was the first, in 1838; he reported most favourably; Mr. Bromley came over in 1849 with a view of checking the whole system of accounts, he reported in 1850; a correspondence with him ensued, which resulted in bringing the accounts into pretty much their present state, and the appointment of a first-rate book-keeper; the next commission of inquiry was composed of Lord Monck, Mr. Stephenson, and Mr. Seaton of the Treasury; they suggested considerable alterations, some of which were not carried out; some alterations in the duties of several of the officers were made. After that in 1866, Mr. Vine and Mr. Mills came and examined our accounts, reporting that there was nothing to be desired in regard to accuracy and the mode of keeping the books; and in reference to the subject, witness hands in a paper asked for respecting the duties of Mr. Kelly consequent on the change, 3958–3969.

Witness, the proper person of whom to inquire, promises to furnish a statement of the entire cost of the last revision of the books, including extra pay to parties so employed, salaries to their substitutes while so employed, cost and names of reference books to assist in revision, and cost of printing of proof, 3970–3975.

Referring to a former statement (*see* 3777, 3778), the Post Office grant to us and to the Privy Council Post Office orders to any amount; the general public is limited to £10; and monitors in convent schools are paid separately by Post Office orders drawn in favour of themselves, not in lump sums, exactly in the same way as in ordinary schools, 3976, 3977.

CORY, Rev. HENRY C.

Rev. Henry C. Cory.

Is Secretary of Irish Church Missions; constitution and management of Society; number of schools, and number of scholars on the books, 11780–11792, 11889.—Object of the society is the dissemination of Protestant principles and the conversion of Roman Catholics, 11851–11854.—Income of the society, 11900–11903.—Description of education given in the schools, 11793.—Training schools; number and classification of teachers in training, 11794–11797.—Religious instruction is made very prominent in society's schools, 11798.—About two-fifths of the scholars are children of Roman Catholics, attracted by the excellence of the secular instruction and other inducements, 11799–11814, *and note*, 11822–11824, 11891–11898.—In some schools children receive food and clothing, which are contributed by local friends, not by the society, and are given to children of all denominations alike, 11825, 11930–11936, 11969, 11970.—Inspection of schools, 11826, 11827, 11839–11841.—Number of children on the roll; average attendance in winter and summer; number present on May 12, 1868; number of schools, 11816–11821; *see also table at foot of page* 494; 11870–11879, 11944–11947, 11966–11968.—Number of teachers in the schools, 11886–11890.

Teachers (all members of the Established Church) come up for training at about seventeen years of age, being selected by examination in Dublin, and remain in training for about two years, one month in each year being allowed for vacation; teaching is practised in the two model schools, 11828–11838, 11865–11867.—Staff of the training schools and course of training, 11880 11885.—Two-thirds of the scholars can read a little, 11842–11845.—Children come to the schools as early as three or four years of age, and generally remain till fourteen or fifteen, 11846–11850.—Results of society's operations, 11855–11864, 11971–11973.—The catechism is not taught to all the children, but the religious element pervades all the teaching, 11868, 11869, 11924–11928.—Salary of teachers, 11904–11909, 11913–11915.

Christian Knowledge Society's books are used in the schools, also some few historical books and the Bible, 11910, 11991, 11994.—School-fees are very rarely paid, even in Dublin, 11916–11920.—Teachers are not allowed to follow other occupations, 11921–11923.—The amount spent by the society on the schools, including training and inspection, is £6,000 per annum, 11937–11943, *and note*.—Society would be glad to receive aid from the State, but has not asked for it, 11929, 11962–11965.

The aim of the teaching, both in theory and practice, is the fundamental evangelical principles of the Bible, not controversy, 11948–11961.—Class from which teachers are drawn, 11974–11983.—About half the scholars are above ten years of age, 11985–11986.

Hostility to the schools is very rare; tranquillity has pervaded the localities of the Mission schools for many years past, 11992, 11995–12001.—Teachers in training attend a school-room in Townsend-street, which has been licensed as a church, for divine worship, 12003.—The teachers are all Irish, many of them Irish-speaking, 12004–12007.

CRAIG, THOMAS H., Esq.

Thomas H. Craig, esq.

Has been connected with Marlborough-street establishment eighteen years; is second-class clerk in Registry and Salary Office. Mr. M'Creedy's scheme for amalgamation of Inspection, Registry, Salary, and Correspondence Offices was to have country divided into sixty districts, instead of counties; less number of books and entries; letters to come only to men who did the work. This would save half the time, and prevent correspondence travelling from one office to another, 26991–27006.—Clerks would then have a smaller number of schools, and would know all connected with them; they often note what is to be done and superiors initial it, &c. Certain fixed matters and matters of routine could be left wholly to them, thereby saving superior's time considerably, 27007–27017.—Opinions of heads on scheme; has not heard any valid objection to it. Two books, and reading reports several times over, would be done away with, 27018–27020.

Office is under-handed from deaths, &c., some are sick; the principal room in which clerks work is unhealthy; complaints of this, and vote on the subject; extreme cold causes clerks to go to the fire frequently, which is against orders; position of room, 27021–27035.—Has never been called before Board to give an opinion on book named above; Mr. Keenan approved of it; Dr. Newell objected to it. Witness wrote to them because they were heads of his department. Description of the "Long Book," and explanation of the uses for the various columns, &c. There should be a regular record of everything done in the office—the particular action on any document either sent in or out. Is not aware whether Mr. M'Creedy showed this book to Mr. Claridge or not, 27036–27043.

CULLEN, His Eminence CARDINAL.

His Eminence Cardinal Cullen.

The three leading points which witness wishes to lay before the Commission are—1, religious education; 2, mixed education; 3, the National system in Ireland generally.

Religious Education.—Importance of religious education is shown in St. Matthew. The end is the salvation of souls; this cannot be attained unless we know what to believe and what to do; faith and works are necessary; this is the Catholic belief. There is a tendency to materialism, which can only be combated by early religious education, and there are bad books circulated against morality and religion; if the young be not trained up to resist the temptations, they cannot get through the world in safety. Many works have been recently published not only against the Catholic doctrines, but against the leading truths of religion which are admitted by all Christians. An extensive and practical knowledge of religion is therefore necessary to be imparted to children in school to prepare them for the struggles of afterlife. Testimony of Milton and Locke. Many speakers in the House of Commons show the value they attach to religious education; for instance, Lord Sandon, Lord Mahon, Lord John Russell, and Sir Robert Peel. Washington also, in his farewell address, points out the importance of religion and morality. Napoleon, when he undertook to re-establish religion in France, saw that he must begin with the education of the people; and M. Portalis, his Minister of Public Instruction, declared to the Legislative Body that religion must be taken as the basis of education. Guizot, Raumer (the Prussian Minister of Education), and Bishop Dupanloup, speak in the same strain. Dr. Doyle, an Irish bishop, who has been frequently referred to as favourable to the separation of secular from religious education, authoritatively teaches the contrary. The atmosphere of the school should be religious, and every hour of the day religion should be inhaled, 26587.

Catholics admit that religion should form the basis of education, and as they believe that there is only one true religion, it is a necessary condition of a good education that Catholic children should be trained in the Catholic faith. A denominational system should be introduced, Protestants and Catholics each having

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schools for themselves. Under such a system there will be less contention, and more charity maintained. In Dublin there is very little mixed education, and there are no angry disputes about religion, whilst in Belfast, where the schools are mixed, there are continual religious dissensions. The old territorial or parochial system should not be abandoned. Where the minority is small it would have no right to interfere with the majority; they would probably be provided for by persons of their own religion from other districts. If, however, a provision be necessary, let the Prussian system be introduced, and some special regulation be made to protect the religion of each class, 26588–26591.

In a letter addressed to Sir G. Grey, the bishops say that where a religious denomination is unable to supply by itself numbers sufficient for a school, mixed schools might be established as an exception to the general rule, 26620.

Mixed Education.—As now established in Ireland, mixed education consists in assembling children of different denominations together, and excluding from the schools the teaching of doctrines offensive to the children present; however, the teaching of those doctrines in which all Christians unite has been introduced. If the principle on which the system is founded were fully carried out there would be very little religious training in the schools. In schools fully mixed nothing should be taught clashing with the views of Unitarians, Socinians, Arians, &c., or even with Jews, Hindoos, and the like. If poor children be not obliged to study religious matters in the schools, they cannot learn them elsewhere; they have not sufficient attention to derive much benefit from a long and continued discourse on Sundays, and it is difficult to keep them together for a sufficient time to give them full religious instruction. The feeling in Ireland is altogether unfavourable to mixed education, and as to the Catholic clergy, though they have sometimes consented to mixed education as an experiment, they have always been in favour of a denominational system. In 1824 a petition from the Catholic bishops was presented to Parliament, altogether favourable to basing education on religion. In 1826 a series of resolutions was adopted by the same bishops, insisting on an education fully Catholic, but consenting to certain modifications to meet the views of those who were anxious for a certain mixture of different denominations in the schools. Again, by the Synod of Thurles, in 1850, and by general meetings of bishops in 1859, 1863, and 1867, the principle of mixed education was condemned, and a distinct declaration made in favour of a denominational system. The bishops have also at later times addressed letters to members of the Government explaining their reasons for wishing for denominational education. Six millions of money have been spent in promoting the National system, and every possible encouragement has been given to it, and still the schools are not mixed to any great extent, 26598, 26599, 26620, 26621.

Turning from Ireland, we find that in England denominational education is recognised by law, and all the schools aided by the State are required to have a religious character. Even in the appointment of the Inspectors the Committee of Council consults the religious bodies before making representations for appointments, and in the trust deeds the rights of Catholic priests and bishops are guaranteed. The Popular Education Commission reported in 1861 that the existing plan (the denominational one) is the only one by which it would be possible to secure the religious character of popular education: this Commission in its report expresses very much what Catholics feel in general in Ireland.

In foreign countries the same feeling is found which manifests itself in England. In France, after attempts to spread mixed education under Louis Philippe, freedom of education was introduced under the President of the Republic, and denominational and religious schools have spread through the whole Empire. From the fact that there are more than two millions of children frequenting schools under Christian Brothers or nuns, it may be concluded that a great feeling exists in France in favour of unmixed education. In Prussia the denominational system is established, and is working satisfactorily to every class of the people. This system prevails also in Austria, where Catholics form the great mass of the population; the Protestants have the same rights in their schools as the Catholics have in theirs. In Belgium the same liberty of education exists as in Prussia and Austria; some attempts have lately been made to establish mixed schools, but they were opposed by the bishops and clergy as not being in unison with the general feeling of the country, which is Catholic.

In Holland a system has been introduced similar to that which prevails in Ireland; it is described in a recent letter of the Very Rev. Dr. Lambert Van de Winkel, who states that the public in that country is divided into two camps—the one that of State education and neutral schools, the other that of denominational schools and private teaching. The bishops of Holland assembled last August, and published a letter in which they explain their views in favour of denominational, and emphatically condemn mixed, or godless, education. Mr. Gregory, M.P., in a speech in the House of Commons on 15th May, 1866, points out the evils arising from that system of instruction.

The system of education in the United States is very like the system in Ireland, and is of old date. The Rev. Mr. Fraser, in his report upon the common or mixed schools, states that in several of the States religion is not altogether excluded, but he reports very unfavourably of the effects produced by the teaching in them; the religious tone is altogether wanting in them. The Protestant Bishop of Tennessee, in an address on education, delivered in London, points out the important defects of the secular system, as leaving the children utterly ignorant of the principles of duty, truth, religion, and honour. The Catholic Archbishop of Baltimore, in his volume of "Miscellanea," writes that, so far as Catholics are concerned, the system of common schools in America is a monstrous engine of injustice and tyranny, and practically operates as a gigantic scheme for proselytism. Several other Catholic bishops write in the same strain. The Archbishop of New York (in which State the common school system has been very fully developed) writes that, so strong is the feeling among Catholics that the working of the system is detrimental to their faith, the most strenuous efforts and sacrifices are made to support Catholic parochial schools. Though they are taxed for the common schools, they get very little of the public money. Catholics may occasionally get a site for a school, or some little assistance from the State, but they are excluded from all substantial government aid. Church Education schools in Ireland cannot be compared with Catholic schools in New York. In the latter place Catholics are taxed for schools which they condemn, whilst in Ireland, there being no school tax, the supporters of Church Education Society have only to support their own schools. In Ireland, too, Protestants have at their disposal large funds for educational purposes, taken at least in part from Catholics. The Bishop of Newark writes that in his opinion a great deal of the crime of America, and most of the private and public dishonesty which is so prevalent, are originated by the system of intellectual training without religion; it breaks down family influence, and is an injustice by the exclusion of Catholics through the dangers to which it exposes their faith. The decrees of the Plenary Synod of Baltimore in October, 1866, also point out the dangers and evils entailed on Catholic youth by frequenting these schools, and the Synod exhorts the bishops to take care that schools be attached to every church in their dioceses. These various documents show that in the United States the feeling is very much against mixed, and in favour of separate education for Catholics, and in Canada the same feeling prevails.

In Lower Canada, where the population is Catholic,

the schools are denominational. Protestants have schools of their own, and special provisions are made for maintaining these schools independently, giving full satisfaction to the Protestant population. In Upper Canada, where Protestants are in the majority, an attempt was made to compel Catholics to attend the Protestant schools, and to establish the system which prevails in the United States. After a great deal of quarrelling it was agreed that, wherever five families should unite in asking for a school of their own denomination, such a school should be established, and in this way the requirements of the Catholic minority are now provided for.

The Pope, in a letter addressed to the Archbishop of Friburg in Germany in 1864, regards the mixed system of education as being fraught with great evils, especially in primary schools, where religious teaching ought to have such a leading place in all that concerns education and instruction, that whatever else the children may learn should appear subsidiary to it. Reasons for laying before the Commission the testimonies of lay and ecclesiastical authorities.

A mixed system was attempted in India. In a Parliamentary Report, published in 1853, an account will be found of schools where Hindoos, Mahomedans, and Christians were assembled together. The witnesses examined by the Committee show that the effect of mixed education in those schools has been to create a spirit of infidelity, and while tending to undermine the convictions of the native mind in Hindooism, has failed to supply a purer faith.

In a literary institution in Belfast [the Belfast Academic Institute], the professors professed to pledge themselves not to interfere directly or indirectly with the religious faith of any of the pupils, but, notwithstanding, great complaints of proselytism were heard, and a Government Commission was appointed to inquire into them. The Bishop of Down and Connor, one of the witnesses, considered that students learning Hebrew and Greek from heterodox professors were in danger of being infected with heretical opinions. Must it not then be admitted that Catholic children are at still greater risks in National schools? The late Dr. Cooke pointed out the various ways in which the convictions of children may be shaken by professors of a different religious opinion. Other witnesses gave evidence to a similar effect.

The Royal Hibernian Military School in Dublin was a purely Protestant school up to 1839, and has cost an immense amount of money since its foundation. In 1839 the restriction was modified, allowing only one-third of the children to be Catholics whilst two-thirds are Protestants. The Catholics are now entitled to a free profession of their religion. Up to 1861 there was no Roman Catholic officer or person of any station, except the Chaplain, and according to a Parliamentary return in 1864, only a few of the inferior officers and servants were Catholics. There are grounds of grave complaint against the books used, in which things are represented in a most unfavourable light to Catholics. Every increase of mixed schools is an evil; there should be none but denominational schools.

The number of children at present in Church Education Society's schools is about 6,000 in all Ireland, but there are tens of thousands of Catholic children getting indirect religious instruction from Protestant teachers. Witness was under the impression that the Bible was not read by Catholic children in Church Education schools, but that not being the case the sooner the children leave the better, as they are violating the discipline of their Church, and the poor children cannot make a religion out of the Bible. If the schools were made denominational, those of the Church Education Society becoming Protestant in name and reality, and Catholic schools Catholic, each could then fairly claim a Government grant, just as Protestants and Catholics do in England; but if any unfair proselytizing arts were used, the grant should be withdrawn, whether from Catholics or Protestants. The Irish Catholics have never been charged with proselytism; witness would not dread proselytism if exercised without violence, threats, or bribes; if it were the grant should be withdrawn. It might be necessary for the State to interfere financially, and it would be quite justified in stopping supplies if things were done improperly. There would be no difficulty in deciding whether the managers of a school were acting fairly. It is very easy for a board to determine that; the National Board must at present decide such questions. His Eminence Cardinal Cullen.

The French laws contain many objectionable enactments, and the higher schools appear to be tainted with infidelity. The schoolmasters are appointed by a committee, but the parish priest is always a principal member of it, and he has very great power in the appointment and removal of the master, and he has the right of visiting the school, and seeing that nothing improper is taught in it; the priest has the control of everything connected with religion. The higher schools cannot be opened without the sanction of the Government; the lower schools are sanctioned by the Prefect of the department, who represents the Government, and who must be consulted on almost everything. The General Inspectors are appointed by the Minister of Public Instruction after consultation with the Superior Council; the inferior Inspectors *après avis du Conseil Académique*, one of which exists in every department. The Inspectors are appointed according to the religion of the school. French schoolmasters are required to hold a certificate of capacity; this would not be tolerated in free countries. In the end liberty will work better than restrictions and systems of examinations and certificates. The French system is very much opposed to our ideas of liberty and constitutional government, and witness would not desire to see it introduced among us. The Prussian system is very similar to the French in these respects. In Prussia the priest has much more power than in France. In these countries, where the commune is too small for two schools, both parties unite and form a mixed school, but the religious opinions of each must be respected. The same system might be introduced into Ireland in similar exceptional cases, care being taken to secure that the schools in general should have a religious character. In Belgium the priests occupy a similar position to the priests in Ireland; they are managers of many schools, and have a great control over them. Aid given to Belgian schools, 26630–26683.

If the denominational system were established, Catholics would have no objection to a mixed board constituted of independent gentlemen receiving no salaries, provided its functions were confined to financial and literary matters, with a general right of inspection in these departments. Paid boards do not enjoy the confidence of the people, and have not been very successful. The constitution of the National Board is better than that of the Poor Law Board, but its working could be improved by selecting gentlemen who could generally attend to manage the business; it would be better without the paid Commissioner. Two paid Secretaries acting under the orders of the Board would conduct matters better than a paid official of the same rank as the other Commissioners.

The leading rules of the Board should be confirmed by Parliament, leaving to the Board itself the right of modifying them in minor matters. Before the last change in the constitution of the Board very few Commissioners ever attended; since the numbers have been increased, a larger number may be present, without giving the merit of better attendance to each member, 26592–26597, 26622–26629.—Lord Stanley's letter stated that the system should afford a combined literary with a separate religious education, that the Commissioners should exercise full control over the books used both in the literary and religious instruction, and that the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils. This system has been abandoned. The books for common use in the schools are all explained by the teacher, and hence an opening has been made for proselytism. It is impossible, where the books are replete with Scriptural and religious

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matters, to prevent a Protestant master from giving Protestant religious instruction to Catholic children, or a Catholic teacher from giving Catholic religious instruction to Protestant children; the only remedy is denominational schools. The financial arrangements of England cannot be suited to Ireland, where the people are so poor. If training schools were allowed to be established on the same principles as those at Hammersmith and Liverpool the Irish people would be very thankful, and the same privilege should be extended to other bodies. This would diminish the objections to the Marlborough-street institution, but it would not remedy everything, as the religion of the pupils would still be exposed to great danger. Nothing will satisfy the Catholic body now but denominational model and training schools; they do not see why they should not have schools the same as in England, 26600–26610.

Mr. Fortescue's proposal to have separate boarding houses, but the pupils still all to meet in the same class, would not be satisfactory, as it would retain all the evils of the mixed system; his proposal with regard to the establishing of model schools by private persons with a National school attached would be a measure of great national importance if carried out. The Board's agricultural schools are objectionable both on religious and economical grounds. School gardens and school residences would be of great service to the teachers, whose salaries are not at all sufficient for their support. In the greater part of the country payment by results would be very useful, as it would be an inducement to the master and manager to see that proper attention was paid to study; exceptions would have to be made for those districts where the master could not keep sufficient children to obtain good results. In many cases a little more local aid might be obtained, but if the people have not contributed very largely to the payment of schoolmasters, this is due to their poverty and to the many demands for works of charity. Local school rates might be as unequally levied as the poor rate, the rich places would perhaps pay least, and the poorer most. The question of books is of very great importance. In order to promote the publication of good books and to secure variety, every manager should have full liberty to select his own; the Board should have power to exclude everything treasonable or illegal, and the ecclesiastical authorities should look to the religious part. The anti-national monopoly enjoyed by the Board has put an end to all competition and served to crush the talent of the country, 26611–26619.

The National or Mixed system as it prevails in Ireland.—The system was introduced about the end of 1831, or beginning of 1832, based on a letter from Lord Stanley to the Duke of Leinster. The plan laid down was that the system should be a "combined literary and a separate religious education." This was adopted by Catholics as an experiment; Dr. Murray took an active part in establishing it, and the other bishops wished to give it a fair trial. A change of feeling was, however, brought about to a great extent by the modifications which were made in the original system, and both the Catholic prelates and the great mass of the Catholic people began to condemn it as being gradually developed in a way injurious to their religion. There was to be nothing about religion either in the teaching or in the books of the school. Books, compiled by Protestants were introduced containing a great deal of religious matter, and long extracts from the Old and New Testament: this was a measure which could not be approved of by the Catholic prelates and people. Originally the clergy were permitted and encouraged to give religious instruction to children of their own persuasion, but now in non-vested schools the manager has the power to exclude all religious teaching. The rule as to the register of attendance at divine worship required by Lord Stanley's letter has been altogether abandoned or never carried out.

In the beginning, schools kept by nuns and those of the Christian Brothers (who are the very best teachers in the country) were allowed to get grants; the rule has been, since 1855, that no one who makes religious vows or is in holy orders shall teach in National schools. The Board in the case of nuns' schools allow 4*s.* per head, whilst in some National schools the payment is more than £1. Other changes have been made, all tending very much to excite the jealousy of the country against the National system. It was laid down by Lord Stanley that the rights of the pastors should be fully recognized, and Mr. Cardwell stated that the government cheerfully recognized the right and duty which belong to the heads of the respective churches in regard to religious instruction. Under the present rules the system is wholly changed. No child is now to receive or be present at any religious instruction which the parents or guardians disapprove. Catholics admit the parental right to its fullest extent, but as the poor are oftentimes ignorant, and not sufficiently independent to resist the wishes of those above them, the abandoning of the protection of the children to mere parental power is not sufficient to prevent proselytism. While Catholics admit the parental right, the authority of the Church must not be excluded; those who have become Catholics must be guided by the decisions of the Church. Persons not subject to the Church do as they wish; the Church does not interfere with them. Archdeacon Stopford shows how easily parental authority can be set aside when it clashes with Protestant views. According to Dr. Whately (who was the life and founder of the Board), parental authority being set aside, the religion of any child may be exposed to great danger, and thus by substituting parental for paternal authority a great opening has been made for proselytism in National schools.

The analysis circulated by the Board with its books gives a very fair account of their character; they are religious, but not so in a Catholic sense. None of the religious matters were taken from Catholic authors. The fact of these books containing so many religious matters gives an opportunity to teachers of insinuating or directly teaching their own religious opinions. This is confirmed by several Protestant managers of schools. The Rev. Mr. Trench, Rector of Newtownmeath, states that in his judgment the teaching of Roman Catholic children on the points upon which Protestants and Roman Catholics agree is very far from letting Popery alone. Rev. Mr. Campbell and Dean Kennedy, in their evidence before the Parliamentary Committee of 1837, show that there is no protection against proselytism for a Catholic child under a Protestant teacher. Dean Kennedy adds that the "principles of the Board are the principles of the Reformation." From this it appears that there is very little protection in the guarantees now given by the Board that parental rights will be respected. The opinions expressed by Protestant dignitaries show how difficult it must be to restrain proselytism, as may be seen, for instance, from a speech of Dr. Daly, Bishop of Cashel and Waterford, in 1843, which has been re-echoed by the Church Education Society in their various reports.

With regard to the attendance of children of different religions at the same religious instruction, it appears that in the beginning children were not to be present at any religious instruction of which the parents did not approve, or at which the parents did not direct them to attend. By the modified rule the only protection is that children are not *compelled* to attend at religious instruction, but it is left free to masters or managers to persuade or induce them to attend. Now a notice-book is to be kept; no child is to attend religious instruction unless the parent shall have signed a form in that book. The proper rule would be to hold, as a matter of course, that all poor Catholic parents wish their children to be educated in the Catholic religion unless they give positive directions to the contrary. These changes have excited a bad feeling against the Board. In the report for 1859 it is stated that 1,816 Catholic children were reading the Protestant Bible in Protestant schools, and Mr. Keenan stated that this practice was quite common.

How this mixed religious education was working against Catholics may be seen from the "Life," works, and charges, of Dr. Whately, according to whose opinion the National system was acting as a great engine for undermining and destroying the Catholic Church in Ireland, and upsetting the authority of the very persons who were engaged with him in carrying out the working of the system.

There are 2,365 schools with 360,000 Catholic children attending them, and with no Protestants. So far as these schools are concerned witness has no objection, except that they are under undue restraint, and the religious principles of the children may be weakened through the absence of prayer and good works. Besides these schools there are 2,649 under Catholic teachers, with 330,000 Catholic children, and 24,800 Protestants on the roll, or an average attendance of about 8,000 of the latter. In these schools Catholics would have no great danger to apprehend, but Protestants would have a right to complain that in such schools they are not very likely to be safe.

There are 132 really mixed schools with 13,000 Catholics and 14,000 Protestants; these are mixed in principle and practice, and are the more dangerous on that account. There are 197 Protestant schools with no Catholics, and to these schools there is no objection. Then there are 1,039 Protestant schools with 29,000 Catholics and 115,000 Protestants; in these the example and tendency of the teaching must contribute to shake Catholic convictions and wean the children from their own Church. In Dublin there are at least 36,000 Catholic children attending purely Catholic schools (that is, including schools under the Board, schools belonging to the Christian Brothers, and schools of a higher class). Throughout the diocese of Dublin the mixture is so small as scarcely to be taken into account, and in the south or west it is the same or less than about Dublin. The only really mixed schools are the model and training schools, which would not maintain their mixed character long but for the money spent upon them, and the efforts made to attract children to them. In Dublin, the absence of the Protestant element in schools under the Board may be accounted for by the attendance at Church Education schools; the number of children in them is not great, but these and the Protestant parochial schools are purely denominational. In every parish there are parochial or other schools for Protestants alone, so that both Protestants and Catholics show their desire for separate education, 27044–27048, 27446–27450.

The first objection to the model schools is that they are founded upon the mixed system. The training schools attached (which are a sort of mixed boarding houses for Protestants and Catholics) are of a most objectionable character. Young men of every religion live and are trained together, with very little religious teaching, and with very little care to make them practise any religion. Young teachers cannot be well trained in such establishments. The training schools are also deficient in some important branches of literary teaching, history for example. Mr. Butler, Dr. Newell, and Mr. Keenan show in their reports how much history is neglected. In all the books of the National Board there is scarcely a page of Irish history. The distinguished men of later times are not mentioned, and the books are silent as to the great saints and missionaries of the Church of Ireland: this is worthy of the severest reprobation.

The period of training is not long enough. Some of the young teachers remain for four and others for six months at the institution in Dublin. Four months are not sufficient to give a training to any man who is to teach others. In France every teacher must pass three years in the training school before he is allowed to teach, and the Christian Brothers in Ireland oblige their young members to go through several years probation.

The agricultural schools are of little value. One good agricultural training school would be very useful. Glasnevin is rather successful, but as long as it is conducted on the mixed system it will be very objectionable.

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The model schools in general are exceedingly expensive. If the enormous amount spent on model and farming schools had been expended in building ordinary schools a great deal of good service would have been done. In the model schools the cost of education is about £6 per head per annum, whilst in convent schools, where the education is perhaps better, it is only 4*s.* per head. In a financial point of view there is a great waste of money. There are good teachers in Marlborough-street, but a great number of the children receive a very inferior education; the smart intelligent boys are taken care of while the others are neglected. Another objectionable feature in model schools is that they are frequented by children who can afford to pay for themselves. Those who can afford to pay for yearly tickets on railways to attend should go to boarding schools, 27048–27050.

Board's books.—The First and Second Books of Lessons were compiled by the Rev. J. Carlile and his relation, Dr. M'Arthur. The Second Book was revised by Dr. Whately, and Sequels Nos. 1 and 2 were compiled by his Grace and some of his family. Dr. Carlile shows that ushers or under teachers, Scotch and Protestant, assembled together and concocted these books, containing Scriptural extracts and religious matters, for the Catholic people of Ireland. As regards Carlile's Scripture Lessons they have been long since banished from Catholic schools, and Dr. Whately's Lessons on Christianity have been condemned by the Holy See. Some of the very elementary books have a great deal of matter totally unfit for poor children. In the index of one of them will be found such terms as Grallatores, Rasores, Quadrumana, Pachydermata, &c.; a poor child meeting such hard words as these would be tempted to throw the book into the fire and never read a word again. Indeed, this book contains no instruction of value that a person would wish a child to recollect; and in the chapter on National schools there is a passage calculated to make a false impression on the minds of the children.

In the Second Book matters are introduced which offer a ready occasion for insinuating doctrines contradictory of the Catholic Church. In the Fourth Book there is a passage which intimates that no one who speaks Irish, or Welsh, or Scotch is educated, and that England and Ireland have the same laws, which is not correct. The deaf and dumb school at Glasnevin is mentioned, but those at Cabra are excluded, and there are statements which are altogether incorrect. This book also contains passages which either suggest anti-Catholic ideas, or give an opportunity of inculcating them. In a book for girls lately published there is scarcely a word about religion; it could have been written by any of the old Pagans.

The Fifth Book contains a description of the globe and a short geography, but Ireland is not mentioned at all. As to history, Ireland is mentioned twice only, in a chronological table. In the passages with regard to the Reformation, to Constantine, and to the apostacy of Julian, there is much that is false and injurious to Catholics. The Fourth Book (ed. 1867) contains, for children of eight to ten years old, fourteen chapters on political economy. What profit can children derive from reading such treatises? The passage as to Queen Phillippa making the sign of the cross has been objected to, and is said to have been struck out; it contains nothing objectionable, and why should not Catholic children read it if they wish? The fact shows the difficulty of carrying out mixed education. The Supplement to the Fourth Book has many objectionable passages in it, and the like is the case with the Fourth Book of 1851; all this shows that the books are not of real value, and are not suited to Catholic children; if they were cast into the sea, neither literature nor religion would suffer. There should be Catholic books for Catholic children, and others should have books for themselves according to their particular opinions, as in England, France, and Prussia, 27048–27050, 27076, 27106–27110.—The Catholic Poor

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School Committee adopted the National books, and desired to continue them, because they would otherwise have had to recur to worse. The books published for Protestant schools could scarcely have been used by the Committee, 27111–27118.

Christian Brothers' Schools.—The Christian Brothers were founded about 1802, since which time they have extended themselves very much. They were connected with the Board at the commencement, but have separated from it, as they would not be allowed to carry on their own system. They have 60 establishments in Ireland, 225 schools (the building of which cost £154,000) and between 25,000 and 30,000 children on the roll. The State does not contribute to their support. The efficiency of the schools and the excellence of the training are shown in the report of the Endowed Schools' Commissioners. The schools are conducted on the religious principle, religion being continually inculcated in the lessons, to which may be attributed the fact that they have scarcely produced one Fenian. The superior, in 1866, addressed a letter to the directors, the object of which was that every possible care might be taken by the teachers to prevent the spread of Fenianism amongst the pupils, and undoubtedly this had a good effect. The attendance at these schools is much greater than it would probably be in others in the same place. Notwithstanding these merits, the Board exclude them by the rule which will not recognise members of religious communities or persons in holy orders as teachers. The best proof of good teaching is that which is obtained by results. In England clergymen act as teachers and as inspectors; why exclude them in Ireland? 27051, 27071, 27072.—The Christian Brothers' history is taken from Fredet; it is very good, 27133.

Convent Schools.—These are rendering immense service to the country. Some are in connexion with the National Board, but many are not, in consequence of the annoying restrictions imposed. The teachers generally are highly educated ladies, fit to teach the highest classes in the country, but still they devote themselves to the education of the poor, teaching them by word and example to be practically useful in this world, and at the same time preparing them for eternity. When they find the children very destitute, they feed and clothe them, and in this way attract many to the schools who otherwise would go without education. There are no National schools better, if there be any so good. Mr. Cross, in his evidence before the Lords' Committee of 1854, bore high testimony as to the efficiency of these schools, but, notwithstanding, the nuns are under severe restrictions. Personally the nuns suffer but little from this treatment, as they generally apply the moneys received from the Board to the assistance and education of the poor; but this is no reason why they should not get the same salaries as other teachers, especially as the teaching is as good as, or better than in other schools. There are about 140 convent schools, with 72,000 children on the rolls; the number in attendance is 31,017, or 221 per school. The subsidy now amounts to £12,000, or something like 4*s.* per head. If the number of these schools were increased, it would tend to a wider spread of education, and make the Board more popular and more useful, 27051, 27358.

Lord Stanley's original plan was founded on the mixed principle, with certain safeguards; the system having failed in conciliating the people, it is quite useless to return to the original project. The system, as it stands, could be reformed, without much difficulty, so as to render it satisfactory to the people. The schools should be denominational, dependent upon the Board in literary and financial matters only. To meet the evil of children going from a Catholic school to a Protestant school, and *vice versâ*, the same rule should apply as in gaols, and this would prevent disputes. Wherever children would be sent to a school of a different religious denomination the pastor of the children should have the right of visiting that school to see that nothing was taught contrary to their religion, which dare not be done now in non-vested schools. The appointment of masters should remain with the local managers; the teachers should be better trained, and they should be instructed in history. The clergy should have the right to exclude immoral or irreligious men from acting as teachers. The training schools should also be denominational, and the Inspectors should be appointed as in England—Catholics for Catholic schools, Protestants for Protestant schools. If an Inspector disregarded the practice of his own religion, on the representation of the religious body to which he belonged, he should be dismissed, as a matter of course. Every school should be allowed to choose its own books, the Board providing the means of purchasing them; religious books should be approved by the heads of the respective religious bodies.

The Board should consist of gentlemen of the same rank as at present; some Catholic bishops should sit, and other representatives of religious bodies. There should also be some *ex-officio* Commissioners, and two or three paid secretaries. Roman Catholic bishops cannot now sit, as they do not consider themselves authorized by conscience to assist in carrying out a system which is in opposition to the Catholic Church throughout the world. There should be no Resident Commissioner, 27052–27066.

A register of children's attendance at Divine worship could not be kept under a mixed system; under a denominational one it would be very useful and proper. The rule with regard to this was rescinded; changes in relation to religious matters awakened suspicions in the minds of Catholics, and although some were not very objectionable, yet they showed there was no permanency in the system, 27067–27070.—The objection to vesting schools in the Board is grounded on the fear that the Government might turn these schools to some purposes of hostility to the religion of the country, and this feeling still remains. There would be little difficulty in securing that schools built by a Government grant should fulfil their purposes. Edmund Burke was quite opposed to making education a State engine, 27073–27075, 27193–27198, 27431–27444.

Ultramontanism is the teaching of those who are determined to carry out to the fullest extent the principles of their religion, and who acknowledge the full authority of the Pope. The bishops who consented to give a trial to the National Board were just as Ultramontane as the bishops are now. What is meant by the word "Ultramontane" as used by the English press it is not easy to understand, unless it be used as an opprobrious term. Dr. Murray always looked upon the National system as an experiment, and he expected it would turn out favourable to Catholics. There are some who still adhere to it, but they are very few in proportion to those who wish for a change, 27077, 27078, 27184–27191.

Religion is not very free in Belgium; the kingdom is governed by a revolutionary anti-Catholic party at present, and arguments in favour of Catholicity cannot be deduced from their measures; the Belgian bishops are decidedly in favour of denominational education, 27079-27086.—Dr. Doyle's letter was written before the National system was in operation; it states that "religious instruction shall be given (that is, Catholic instruction) on one or two days in the week, and probably can, as I hope it will, every day." One of the rules now is that the manager may prevent any sort of religious instruction every day in the week; Dr. Doyle speaks of an imaginary system which has not been carried into operation; he was most opposed to the Kildare-street Society's schools, so little inclined was he to mixed education. The National system has been well tried and failed; if it had not failed this Commission would not be sitting, 27087–27105.—There is a certain sort of recognition of the rights of the Catholic bishops and priests by the Austrian law, but it is not desirable to be guided by the decrees of a party hostile to religion, 27119–27125.

It is not surprising that some very distinguished men have been educated at the Belfast Academic In-

stitute; one person may pass safe through danger, but if the multitude be exposed to the same risk the loss will be great, 27126–27132.—The word "unlawful," as to the means of compelling children to attend schools against their will with the view of proselytizing, was used in a moral sense, 27135, 27136.—Licences to teach are not necessary, but care must be used to secure good moral teachers. The clergy should have the power to remove masters who, from their conduct, would be a source of scandal to the pupils. There is nothing bad in granting certificates of competency; training schools could give certificates of proficiency which would have great weight. The granting of certificates, however, should be a private matter, not a State affair; it is better for education generally that teachers should be tried and then judged by their results. Those who pass the best examinations are oftentimes the very worst teachers; they have high ideas of their own acquirements, and look upon the teaching of elementary subjects as irksome. If a man be sufficiently instructed, though he may not attain to the highest branches, he may be an excellent teacher. The requirements for teaching in National schools should not be too great; too high an education will make the poor discontented. The schools should be adapted to the wants of the great majority, not to cultivate the talent of a miserable minority, 27142–27153.

An objection to model schools is that children of the rich are educated at the expense of the State. The mingling of rich and poor in the same school is good for neither. There has been and always will be to the end of the world a great distinction between rich and poor; each class should be educated for the sphere of life in which they have to move. The Board makes no exception in favour of nuns. The superioress acts as manager, and managers in every case receive the payment from the Board. The teachers and the superioress constitute one society, and they agree to manage the money in a certain way. Until 1839 the convent schools got as much as others. Training is not required in other teachers, though they are classified; if the nuns teach well, nothing ought to be done to put them in a position worse than other teachers. The last rule as to giving religious instruction is not satisfactory; the simplest thing is to make the schools denominational. Where a mixed school is necessary, the teacher should be forbidden to give instruction to children not of his own faith. If the school were under a Catholic no alteration would be made to suit a small Protestant minority, except by excluding them from special religious teaching, and so in the case of a school under a Protestant. Parents who consider one religion as good as another would not care what religion was taught to their children; a Roman Catholic who would allow his children to be brought up in a different faith would be committing a grievous offence against faith and against his conscience, 27154–27168, 27231–27237.

Education ought to provide for the whole existence of man—both here and hereafter; without religion, it would rather be a scourge to a country than anything else. This is peculiarly the case with regard to the Catholic Church; the great mysteries will not be remembered in after days unless deeply impressed upon the minds of children, and this is a strong reason in favour of denominational education. Education need not necessarily fall into the hands of the clergy by becoming denominational; the managers would have the whole control whether laymen or priests; if they conducted the schools properly no one would interfere with them. The bishops, under their Divine commission, would be the judges of the mode of conducting schools, but this would not give them the entire control. Bishops merely exercise the authority given to them by God when they insist that books containing heresy or immorality shall not be used in schools; if the books are free from these they do not interfere. Haughton's and Elrington's Mathematics are as freely used in Catholic schools as in others, 27169–27183.—Mode of electing the Catholic hierarchy in Ireland, 27192.

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The pastoral issued by witness in 1850, when Archbishop of Armagh, states that the Divine commission "extends to the supervision and control of every system of education proposed or instituted for children of the Catholic Church, lest in any particular department of knowledge they should be infected with errors or opinions at variance with their faith." To this witness still adheres. The two points to which the control of the Church extends are, the teaching of Divine doctrine, and the prevention of the spread of error. If there be no departure from the truth or no teaching of error, the bishops will not be called upon to exercise their authority. They got their power in this from Christ, and their power cannot be contested. In some countries the exercise of this right may be occasionally prevented by unjust laws or violence, but the right always remains. If a man teaching chemistry or geology were to assert, that the cosmogony of Moses was in opposition to the order of things at present existing, or to turn the teaching of the sciences to a bad purpose, he would be removed. This is an illustration of the control mentioned in the pastoral, 27199–27219.

There is nothing in the teaching of the Catholic Church to prevent the development of genius. Many of the greatest men who have appeared in the world in any of the departments of life, belonged to the Catholic Church, and were educated by the Catholic Church. The infallible teaching of the Church is a protection against error, not an impediment in the way of real progress. There are several high Catholic schools in Ireland and England, which are filled with the children of the gentry and nobility, and other schools conducted by ecclesiastics are crowded with the sons of the highest and wealthiest Catholics, which shows that parents are far from wishing to prevent their children's education being under the control of the Church. The abeyance of the bishops' right to control may be accounted for by the persecutions and penal laws to which Catholics were subjected in Ireland. The bishops did not delay to raise their voice against the National system when they found that little by little the system so developed itself as to prove that its tendency was hostile to Catholicity. The reasons for temporizing were great; it was a serious matter for the bishops to put themselves in opposition to the Government of the country, and to refuse the large assistance offered to them. The spread of mixed education, and the efforts made to extend it, necessitate the assertion of the claim now. In 1825 there were 11,000 schools in Ireland generally kept by Catholics, and to which the Government contributed little or nothing. This shows that even at that time Catholics and their clergy were most anxious to promote education. Since Catholic Emancipation greater efforts have been made. Almost every priest has got up schools in his parish, and nearly every bishop has a seminary for the education of his clergy. A great many colleges have been established, and a great deal has been done by the poor, the middle classes, and the gentry to promote secular and religious education, 27220–27229.

The mixture of various religious classes in schools, exposes all to danger, but in America a great number of Protestant children are educated by nuns, and yet remain Protestants; this is not the natural tendency of such associations. Admitting the importance of combining religious and secular education, the admission by the Board of the great fundamental truths of religion into the schools was calculated to do mischief to the great body of the children of this country. The teaching of these truths is of importance, but there are others which all true members of the Catholic Church must believe. The Roman Catholic bishops acquiesced in the alteration as to the introduction of the Scripture Extracts into the books, but no formal approbation was ever given to the change. The Synod of Thurles commenced the general united action against mixed education, but it did not enter into the general question, except so far as it related to the Queen's Colleges. It objected to mixed education as carried out in National schools, but proposed

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modifications and safeguards, which were substantially the denominational system.

Dr. Whately thought that the Scripture Extracts would be a means of undermining the vast fabric of Romanism. Dr. Murray tolerated these Extracts, but had he known the views of Dr. Whately, which have since been published, his opinion of these books and the system generally would have been totally changed; no doubt, they were both acting in very different ways—the one was trying to weaken Catholicity—the other never attempted to assail Protestantism. Dr. Whately probably thought, but he thought wrongly, that he was justified in excluding Catholic doctrine from Catholic schools. Had he looked across the Channel, to his own country, he could not have imagined that united religious education was necessary. He was altogether mistaken in his views of the denominational system. If we look to what occurs in practice we will find less bigotry and contention where that education exists than in mixed schools. The Protestants of England are not nearly so bigoted as those of Ireland, and so with the Catholics. If Dr. Whately knew the Catholic doctrines in regard to the authority of the Church, and wished to shake the faith of Catholics, he was acting treacherously. He was doing this knowingly and deliberately, and he says himself that he was fighting the battle of Protestantism with one hand, and that his best, tied behind his back. He should have told the world that the system had that tendency, and should not have told them there was no danger of proselytism. Different degrees of proselytism, 27238–27270.

From the increased communication between Ireland and other countries, from the circulation of low-class newspapers and books, the people require to be better educated than ever. An immense improvement has been produced in the country since the establishment of the National Board, to some extent through its agency, but still more through other causes. Probably if the Board had never been thought of, the improvement by some attributed to it would have occurred through the schools in operation before its establishment. The "missions" which the Catholic clergy sent throughout the country were the cause of the greatest improvement in morals, and consequently of the utmost benefit to society. Occasionally difficulty has been experienced in obtaining school sites, but in the diocese of Dublin the gentry have been very good in providing them. There is no objection on the part of Catholic bishops to laymen as patrons, provided they teach Catholic doctrine. If there were a moral certainty that a landed proprietor as patron would carry out his promises absolutely not to interfere with religious education, and would allow the Roman Catholic clergyman to approve of the master, a priest would have no difficulty at all in consenting to such a proposal. Where landowners are members of proselytizing societies, no trust could be put in them as patrons of Catholic schools.

There are 4,267 National schools under Catholic patrons. There is no opportunity to give religious instruction in these schools, as all religious emblems are prohibited, and all reference to Catholicity is carefully excluded from the books, and where the children are poor and half-starved they become weary and broken down and anxious to get home, and would look upon religious instruction after the school hour as a sort of penance. In the first rules laid down the clergy were mentioned as the persons destined to give religious instruction. The position of the clergy is now totally changed; they must be approved of by the parents. The minute of April 10, 1832, does not give the right to say who should give religious instruction to the children. It gave the pastors the right of determining the books. The parents were to determine the religion of the child; this is necessary, as we cannot know who is a Catholic child and who a Protestant except upon the testimony of the parent. When the Commissioners altered the rule so that no child should be *required* to be present at religious instruction not approved by the parents, they changed the system. Dr. Murray and the other Catholic Commissioners went astray when they consented to mixed education in Ireland. In the beginning the religious instruction was to be given in the school. Where there were three denominations this would seem to be impossible; Lord Stanley must have formed a false estimate of the size of the schools. The rule appears to have been changed in 1847, and from about 1833 to that date changes were successively made. Some of the Presbyterians joined the Board in 1833, as may be seen from a letter of Mr. Kelly; when the Presbyterians joined, the rule appears to have been altered to suit their convenience. From Dr. Henry's evidence it appears, and the Presbyterians in the North generally think, that if they can induce Catholic children to attend, they may give them religious instruction. There is no reason to doubt the truthfulness of this testimony, 27271–27354.

Convents in the North are few in proportion to the other provinces. Their schools are excellent. Statistics are not to be depended upon unless closely analysed. Though the Census Report may show that there was a greater per-centage of increase in the numbers who could read and write in Ulster over Connaught, the circumstances are different, and upon examination the convent schools of Galway might show a superiority over the children in the schools of Carrickfergus, 27355–27357, 27359–27365.—The Roman Catholics of Ireland do not ask for separate grants; what they want is a common grant, administered according to the proportion of the schools and population of each denomination. Witness does not attach much importance to Dean Meyler's opinions; he was a respectable man, but respectable men sometimes hold very false opinions. Dr. Murray was a venerable man, but many Roman Catholics were opposed to him in regard to education. Catholics are anxious that the opinions of the people and of the clergy should both be respected. It has been shown that priests and people are favourable to the denominational system, 27366–27376.

The separate system to which Dr. Kieran, the present Roman Catholic Primate of Ireland, objected was probably such prosleytizing schools as those of the Irish Church Missions; he has changed his opinions since then, as have many other Catholics, and no doubt he can give a very good account of the reasons for this change. He might have declared himself in favour of the present system, because in his parish the education of Catholics was under his control, and so virtually denominational. The witness condemns the propositions contained in "The Encyclical and Syllabus of Condemned Propositions, published by his Holiness Pope Pius the Ninth, and authorized by the Most Rev. Dr. Cullen, Archbishop of Dublin," on religious grounds; they were condemned by the Pope, and whatever he condemns witness condemns in the sense in which the Head of the Church condemns them. The Pope does not condemn the principles of toleration. The case to which he refers is that of a country where all are Catholics (as in Italy), and where it would be unwise to introduce an element of discord, 27377–27396.

Mr. Kavanagh knows well the statistics and general bearing of the National system; he did not go to the north of Ireland as an agent of witness or of any other bishop, 27397–27400.

With regard to the books of the Christian Brothers, the History of Ireland contains facts not creditable to the English Government; this, however, must be so unless the history of the country is to be ignored; but hostility to the Government is not inculcated. The Catholic faith teaches charity to all men, and due respect to the established government. The Sacred Volume details greater cruelties than were perpetrated in Irish history, yet the divinely inspired writers thought fit to mention them. Former kings and a former queen persecuted the Irish, but under the present Queen Irishmen enjoy the greatest protection, and the English people are most anxious to protect the interests of the Irish. Parliament, too, is doing

away every day with the penal laws that exist. This, under good teachers, would be pointed out. The Christian Brothers, in their teaching, would point out that the perpetration of the cruelties described in their books has nothing to do with the Government of the present day. With regard to the statements as to Sir Phelim O'Neill, it will be found that Owen Roe O'Neill is stated to have denounced in the strongest language the excesses which his kinsman had sanctioned, 27401–27414.

It would be desirable to have Catholic Inspectors for Catholic schools, and Protestants for Protestant schools. Protestants do not understand the little devotions and practices of Catholics, and so might come to the conclusion that something wrong was going on in the school. An Inspector of a different religion to the school would excite a little amazement among the children. A Protestant too might, without wishing to offend Catholics, like to ask questions which would be distasteful to them. It is better that the teaching should be homogeneous from beginning to end.

The certification of teachers is not a matter of religion, but a question of practical economy; it is not necessary to have them certificated; if an Inspector finds a teacher not capable of teaching, let him report him, and let the Board withdraw his salary. Payment by results is a matter of economy, and would be of use in most parts of the country. Extracts from a letter addressed by the bishops in 1860 to Mr. Cardwell, showing that the separate system was not opposed to the proper management of the public funds, and that Government interference in education ought to be merely financial and inspectional, 27415–27439, 27467.

Witness was never consulted as to Mr. Fortescue's letter before it was written; some of its propositions would be very acceptable. As long as the mixed system continues, witness would not allow a chaplain to act under the Board in the model school at Marlborough-street, because the presence of such a chaplain would be an approval of what all the bishops condemn. Reasons for withdrawing children from the model school at Athy, and not from Marlborough-street. Teachers in the latter school have not been placed under any religious disability; they have been allowed to act according to the dictates of their own conscience, 27440–27445. His Eminence Cardinal Cullen.

Teachers in Catholic schools generally teach the catechism; it is of the greatest importance that they should be specially instructed in religion; they cannot be properly trained except in denominational schools —they must be trained both in the practice and in the theory of religion. The Christian Brothers would have no objection to inspection in financial and literary matters, but they would not submit to any inspection which would interfere with the internal management of their own community, or with their religious teaching. Compulsory education would interfere with the liberty of the subject, which would be mischievous to the country; as a general rule freedom of education should be upheld. The law of Canada, as to the exemption of members of religious orders from examination, should be applied, but the religious orders should show afterwards good results in their schools. If the examination could be conducted in writing there would be no great difficulty in examining nuns and the Christian Brothers, but such examinations are quite unnecessary, and would be inconvenient to carry out. Motives which induce children to go to convent schools, 27451–27466.

De Vere, Stephen, Esq. S. De Vere, esq.

Was member for county of Limerick, is an acting magistrate for that county, and Chairman of Rathkeale Board of Guardians; has managed several schools in the county since the commencement of the National system, 20141–20145.

In Kilcornan school (of which the teachers have always been Catholics) there was a considerable admixture of denominations, and there no attempt was ever made to alter the religious opinions of the pupils, 20146–20151, 20424–20428. — Protestant families have not shown any reluctance to send their children to schools under Catholic teachers, 20153.—The National system on the whole has been eminently successful, and the people are perfectly satisfied with it so far as it goes—whether they would prefer any other system is not now the question; the disapprobation of the Roman Catholic bishops would materially lessen its efficiency, 20154, 20263–20265, 20286–20292, 20296, 20298, 20299.

Irish was much spoken in the district, but the children do not understand it; the system has been the means of extending the knowledge of the English language, without the loss of the Irish, 20155–20160, 20260–20262.

The present country model schools are not used to a great extent as training schools, and as a necessary consequence the Board is obliged to employ many teachers who have not been trained; the cause of the falling off is the dislike entertained by the Roman Catholic bishops; if satisfactory training schools were established the masters would be suitable for vested schools, though more suitable for non-vested schools, as the managers would have, as to religious instruction, a greater confidence in the teachers who had been trained under their own superintendence. The payment of so much for each teacher who passed a satisfactory examination by some authority appointed by the Board at a non-vested training school, superadded to a fixed contribution, would be a useful system of State support, 20161–20170, 20318, 20319.—Permission should be given to all parties to apply to institute non-vested training schools upon the condition of their being conducted on the National system, no State assistance in building being granted; the appointment of teachers should vest in the patrons; the Board to have the right to withdraw its grants if results should not justify their continuance, 20171–20175, 20217–20219, 20389.—The principle in operation as to non-vested schools should apply to the proposed training schools, 20310–20314.—What is meant by a non-vested training school is a school for bringing up teachers; if a boarding establishment could be added it would be very useful, but need not form an essential part, 20319; arrangements might be made for admission of the pupils to Marlborough-street, 20393.

The National system has been very successful in teaching reading, writing, and arithmetic, and improving the behaviour of the children, and has contributed in a great degree to the increased comfort, cleanliness, and material prosperity of the small cultivators, 20176–20181.—The minor agricultural schools have not succeeded because they are too small to teach scientific agriculture, and too small in proportion to the capital expended; farmers have not the money to enable them to copy, although they may admire, what is carried out at the farms, 20182–20189. —Persons having limited interests in settled estates should have power to give or lease school sites, and the Legislature should give the Board compulsory powers to take land for schools, the landowner having just so much protection as the law gives him in analogous cases, 20190–20193.

The books of the Board, on the whole, are very good; the Agricultural Class-book is excellent; managers are compelled to use the books, but cannot introduce others unless approved by the Board. Uniformity of books as between school and school is desirable, but they should contain greater variety both of topic and gradation; lessons in history might be introduced, the objections are not insuperable; every fair man wants the absence of false colouring—there has been enough false colouring on both Protestant and Catholic sides;

S. De Vere, esq.

what is wanted is truth, and that can be had, and if historical instruction were introduced it would be most useful in the education of the people; the Board should have a comprehensive list from which managers might choose such books as they prefer, 20194–20197, 20220, 20236, 20284, 20388, 20421–20423.—Children generally go to the school nearest to them; schools with a higher character for instruction will generally attract the more advanced children, 20198, 20199.—The small number of cases where free residences are given arise from this, that free residence means subscription, and there is no general habit of giving subscriptions; nothing would so much tend to improve the character and position of teachers, and to exalt the system in its sphere of usefulness as the provision of fixed residences by the State as part of the salaries, which are inadequate to the duties performed, 20200–20204.—Contribution by means of a local rate would make the system unpopular; people do not like taxation; the circumstances of Ireland are so peculiar, and the landowners have so much to do in endeavouring to raise the condition of Ireland, that it would not be well to put an extraordinary pressure upon them for the education of the people, 20205–20210.

Teachers' salaries might be increased by providing a free residence, with a kitchen garden of half or three quarters of an acre attached, a premium in the form of payments for results of the teaching, the efficiency of the scholars, and the teacher's efforts to secure good attendance. The kitchen garden might form an essential part of the education by teaching the children its use, and so prevent the present waste of food from want of knowing how to cook it. A good cook and a good schoolmistress might be combined in the same individual if cookery were made part of the training course. A third mode of improving the salary would be the establishment of the proposed non-vested training schools, for as the teachers have their salaries according to their classification, the want of training keeps their salaries low; 20211–20214, 20374–20377, 20382–20387.—A small farm, cultivated by spade labour on the Belgium model, should be attached to the teacher's residence, and held by him directly from the landlord, from whom he would be entitled to notice to quit in case of dismissal from the school; with this farm the Board should have nothing to do but inspect its progress. It would be objectionable to attach farms of twenty acres to schools, 20221–20226, 20369–20373, 20448–20452.

Inspectors do their duty with great zeal and impartiality, 20215, 20216.—Lending libraries should be established in connexion with the schools for loan to the children of the fourth and fifth classes; the Christian Brothers have established them, and find them very successful, 20227–20230, 20284.

It would be well to get rid of the minor agricultural schools as soon as possible, and of the boarding system in them; at Mount Trenchard model school, out of thirty-eight boarders only seven or eight became farmers, gardeners, or land bailiffs; the agricultural training should be confined to two or three great agricultural colleges. Let the system be this—at one limit give really scientific instruction, at the other give an example to the poor which will be really useful and available to them, 20231–20234, 20280–20284, 20415–20420.

In Kilcornan school (a school vested in trustees) the orders of the Board were strictly carried out, the Protestant children leaving the room while the Roman Catholic children received religious instruction, which was given daily by the teacher, the parish priest (who was appointed sub-manager) attending frequently to impart the instruction himself, 20237–20248, 20340–20346.—In witness's experience the admixture of children of various denominations has not had the effect of diminishing the strength of their religious convictions, nor is there any danger of its tending to indifferentism, 20240–20252.—In training teachers it would be well that persons who wish to have them trained separately should have the means of doing so; witness is not acquainted with the working of the present model schools, and does not wish to go into the abstract question of whether mixed or denominational education is to be preferred, desiring to confine himself to his experience of the present system; the training schools proposed were non-vested ones, not denominational—the distinction is important—the religious instruction of which would be in the hands of the patron, 20253–20259, 20278, 20279, 20320, 20321.

The examination of intermediate schools by the Board's Inspectors would improve the character of the education; the exceptional use of the model schools by middle-class children is beneficial, 20266–20272.—Witness is not prepared to say what effect the appointment of paid chaplains would have; the attempt was made in the Queen's Colleges and failed, 20273–20277.—The schools shut up by the National schools were hedge schools, not schools where mathematics were taught, 20285.—Schools in Limerick are generally under Roman Catholic management, 20300, 20301.—In vested schools all the clergy have a right to come in and teach religion; in non-vested schools the religious instruction is given according to the will of the manager, 20302–20309.

The clergy and gentry have not, practically, taken steps to obtain better remuneration for the teachers, because they think the teachers are remunerated on a fixed system, 20315.—Some landlords are willing to grant sites for schools, others are not, 20316, 20317. In the north of Ireland a difficulty is experienced in procuring school sites, 20350, 20351.—The Protestants of Limerick are scattered over the county in colonies, having been originally planted from the Palatinate, and still retain their distinctive character; within the district with which witness is familiar there are schools, within a reasonable distance, in which Protestants can obtain separate instruction—one a purely Protestant denominational school, 20322–20332.—There is a Protestant school within about three miles of Kildimo, on Sir Vere de Vere's estate; cannot speak as to Croom, nor generally as to accommodation for Protestant minorities, 20333–20339.—Catholic ecclesiastical authorities do not object to appointment of teachers by laymen, 20347–20349.—Resident landlords who know their duty feel an interest in their schools, 20352, 20353.—Every school which would conform to the regulations of the system should be included, 20354.—The cost of primary education in Ireland should be borne partly by the Consolidated Fund, and partly by local contributions and school-fees, 20355–20357.

Endowments for such schools as Erasmus Smith's schools should be made available for the intermediate education of the country, 20357, 20358.—If sites were taken under compulsory powers the vested schools would be built and repaired, as now, by the Board, and the same rules as to management applied, 20359–20363.—Before taking sites compulsorily it would be well to make available grants of land already made in fee, 20364, 20365.—As regards Ireland, there is no probability of primary education falling into the hands of females, as their intellectual development goes on more slowly than in the case of men; if non-vested training schools were founded there would be no difficulty in getting teachers, 20366, 20367.—Farms held by ecclesiastical persons are generally better managed than those around them, 20368.

Parents object to their children being employed at hand-labour while at school, but the industrial instruction proposed goes no further than literary instruction upon industrial matters illustrated by natural objects, 20378–20381.

Although non-vested training schools, in the case of Catholics, would be founded on the application of the ecclesiastical authorities, and the management and religious instruction would rest in their hands, the schools would not necessarily become denominational; the Board would exercise the same control as in ordinary non-vested schools, they would have the right of requiring the use of their books and of rejecting, on examination, those pupils found unfit for teaching or

further training, 20395–20403.—If the pupils should quit their profession and go into other occupations, the money would not be wasted, 20404–20408.—The training schools suggested would not necessarily fall into the hands of "brothers" as schoolmasters, nor into the hands of nuns as mistresses; "brothers" are excluded by the Board from being teachers, 20409–20414.—It is important that the teacher should be of the religion of the majority, care being taken that no injustice is done to the minority, 20429–20431.

The objections to the present model schools are that they are not doing their work, that Catholic and Protestant teachers are educated together; if non-vested training schools were added the objections would lose much of their weight; any attempt to instruct Protestant pupils in schools under Catholic management would be so directly in contravention of the rules of the Board that the managers could not have the folly to propose such a scheme, 20432–20439.

If a landlord is not prepared to do the duties of a manager (which are important and responsible), he should not be appointed and ought not to seek the office; if a landlord offered to give a site for a school, and to bind himself not to interfere with the religious belief of the children, it would be unreasonable to refuse the offer, 20440–20446.—It is the duty of landlords to promote the education of their tenantry and of the people about them; if they place the management of their schools in the hands of others, they do not exclude themselves from taking part in the education of the country, 20455–20457.—Every one connected with education would be bound to look to every possible contingency which a school may suffer when land passes from one hand to another, 20458, 20459. S. De Vere, esq.

Great complaints have been made as to the delay in building, enlarging, and repairing vested schools, from the dilatoriness of the Board of Works, 20460–20470, 20479–20481.—Imputations of proselytism have been made in the north of Ireland, 20471.—Confidence in the National system is deservedly increasing; several cases have occurred creating distrust, but almost all causes have been removed, and the true interpretation has been put on the Stopford clause, so that confidence in the fairness of the Board and the whole system is increasing every day; a change in the constitution of the Board is not desirable, 20472–20475.—All fundamental changes in the rules of the Commissioners should be laid before Parliament, and not submitted merely to the Lord Lieutenant, 20476–20478.—Under Lord Derby's letter ministers of religion had the right to come into all schools and teach religion; the repeal of this permission shook confidence in the system; distinction between vested and non-vested schools, 20482–20506.—If there were a separate room for religious instruction a great deal of objection to mixed schools would be done away with, 20507–20520.

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Was formerly, when parish priest, patron of a mixed school, which became a success more because of his personal exertions than by aid received from the National Board; the numbers were raised from about 40 to about 190; it was a non-vested school; assistance could not be had from the Board because a lease of the premises could not be obtained, 8641–8648, 8653.

Difficulties in obtaining sites for schools are great and numerous; Keogh's Act enables a landlord to grant a site for a school, however limited his interest, on condition that he gets a market price for the land, 8649–8652.

Witness's school was in the centre of a rural parish, with a large population within a radius of two miles; there were two Protestant schools about two miles distant; seldom any Roman Catholic children attended the latter; some Protestant children attended witness's school, attracted probably by the superiority of teaching, 8654–8661.

The efficiency of elementary teaching in National schools depends on the teacher; the standard of classification has latterly been raised, but the amount of education imparted does not depend entirely on the teacher's classification; sometimes those of a low classification, with industry and application, are the most efficient teachers; witness prefers such, 8662–8667, 8957–8959.—And always adopted a sort of payment by results, 8668.

The religious instruction given in witness's school was given on Saturdays only, and by the teachers; the clergymen sometimes attended, 8669–8673.

There is only one parish (Rathlin) in the diocese where Irish is spoken; the National schools have been ancillary to spreading a grammatical knowledge of English, but if they had never been established all the people would speak English now, 8674, 8675.

The rules of the National Board hinder the co-operation of members of the Roman Catholic Church, by preventing religious instruction going *pari passu* with other instruction; one set of books cannot possibly be compiled to suit the various denominations of the country; books should be left entirely to the choice of the manager, as the person whose religious sympathies would be in unison with those of the pupils; certain passages in the Fourth Book referred to, and objected to, 8676–8678, 8964–8967.—In saying that the managers should have the choice of the books, it is to be supposed that they would be amenable to the approbation of the heads of their religious denomination; the Christian Brothers' books would be unobjectionable to Roman Catholics; and it cannot be conceived that one book would please parties of various religions, 8681–8684.—The senses as well as the intellect being a channel of instruction, religious emblems should be placed before children's eyes; relation of a visit to a Christian Brothers' school, 8685.—The books of the Society for the Diffusion of Useful Knowledge, and the cheap Scripture prints published in England, though unobjectionable in themselves, would not be sufficient for Roman Catholics, 8686, 8687.

The masters and mistresses known by witness, who had been trained in Marlborough-street, had been efficiently trained, and there are many such in schools in Belfast under Catholic management; but now, by resolution of the prelates, no Roman Catholic teacher is allowed to go to Marlborough-street for training; any Catholics who are in the training institution are there in opposition to their pastor's wish, 8688–8691.

Witness's objection to the training schools is on account of the abuses allowed to exist in them; instances a travestie of rites of the Roman Catholic Church in the model school of Belfast, and the difficulty of getting a satisfactory inquiry into the case; and an alleged case of forcing a Roman Catholic child to receive Protestant instruction; the child had been registered a Roman Catholic, and surreptitiously re-registered as a Protestant, 8692–8704.—An instance, of refusal to register children as Roman Catholics without the consent of their Protestant father, the porter of the school being sent to make inquiries; in a second instance, of a child of a mixed marriage being registered as a Roman Catholic, a note was sent to the father to have it registered as Protestant; witness conceived the interference in both cases to be improper, and made complaint, 8705–8711.—Further reference to these cases; witness cannot state his opinion, supposing the father had been a Roman Catholic, 8838–8852; *see further* 9019–9030.

Objects to model schools also because persons who can well afford to send their children to superior and respectable schools, send them to model schools to save expense; model schools are not suited to poor children, although the system was intended for the poorer classes; for these reasons, and because religious teaching is entirely excluded, and the children trained in them acquire an air of stubbornness, indocility, and

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conceit, without any spirit of union or kindliness among them, but of bickering and criticism, witness advocates their abolition, 8712–8719, 8725.—Does not know of any case where the children of the poor were excluded from the Belfast school; the fees range from 1*d.* to 5*s.*; the same class who pay 2*s.* or 5*s.* pay at the Christian Brothers' or nuns' schools only 1*d.*, 9035–9045.

The plan of attaching ministers of different persuasions to model schools was tried and found not to succeed; the Board appointed (but never paid) chaplains to give religious instruction; a Roman Catholic chaplain attended the Belfast model school, but he was withdrawn, and the experiment was not repeated; the presence of a clergyman implies that all is right, when in reality all is deceptive and deficient, he having no control over the appointment of teachers, over the literature, or for the prevention of abuses, 8720–8726, 9055.

The Catholic prelates cannot consent to have the appointment of teachers removed from their control; they must have some control somehow; one system of training cannot turn out teachers qualified to enter a Catholic, a Protestant, or a Presbyterian school indiscriminately; Government should have a control over the system of education as to, at all events, the minimum of qualification it would recognise, and the amount of assistance awarded to a deserving school; but the tone of the school, the style of literature, and the religious training should be left in the hands of the clergymen, 8727–8729.—The State, which maintained the schools, training or ordinary, by parliamentary grants, could exercise its authority through its Inspectors, and no assistance should be rendered to a school without their certificate of its proper working, 8730.—The machinery should be kept up by Government, but the instruction should come from professors appointed by ecclesiastical authorities, Roman Catholic, Protestant, or Presbyterian, 8731–8733.

Is not satisfied with the regulations of the Board as regards convent schools, of which there are two in Belfast and one in Downpatrick; in Belfast the nuns have collected a night school of 500 factory girls, who are taught reading, writing, the catechism, and good behaviour; the nuns have endeavoured to obtain assistance in the form of assistant teachers or monitresses, without success; all they get is a small capitation grant, 8734-8736.—These girls are too old to go to school under the Factory Act; there are several secular night schools, also many girls' schools, under Roman Catholic managers in Belfast; the girls trained by the nuns are the most moral of the population; only the same favours are asked for nuns' schools as are granted to secular schools; the application for assistance was made about two years ago, the answer was that it could not be complied with; monitors did not work well at night schools, 8734–8753.

Girls go to the factories at half-past five in the morning, and leave at six in the evening; school commences about seven, and lasts about two hours; if the girls were not at school they would be getting into all sorts of mischief; the necessity for night schools is not so great in the country as in a place like Belfast; besides the nuns, the Presbyterians have girls' night schools, which are taught by seculars, 8777–8789.

The education in workhouse schools is fair; in Belfast the teacher is appointed with the sanction of the chaplain; the education is much the same as in common schools in the country, where, although there is much that is good, there would be more if information by the senses was admitted, and the religious element not excluded; the common schools are therefore practically denominational schools; and it is objectionable that the clergyman of a congregation will become the manager of twelve or eighteen schools when two or three would suffice him. The educational staff in workhouse schools is probably sufficient, 8754–8761.

The salaries of the different classes of masters and mistresses is not sufficient; if after three or five years' practice the results were satisfactory, a teacher ought to look for an increase of salary, but if after that time he could not raise himself above the second division of third class, although it would be hard to turn him off to seek another employment, he might be treated as any other servant with whom you might be dissatisfied; it would be sufficient punishment to let him remain at the lowest standard of pay, without, however, dispensing with his services, 8762–8769.

The rules of the Board as to religious instruction are defective, and in many cases nugatory; two cases cited where Roman Catholic children are religiously instructed by Episcopalians, and where the Inspector, after explanation, took no exception, 8770, 8771.—It is questionable if the parents knew anything about it; it would be inconvenient, and might bring odium on a party complaining of such infractions, 8872–8878.

The cases are not numerous of a change of religion in consequence of the mixed education system, and where it has occurred, it has been in the towns; the country schools have protections not to be found in training schools; changes of religious belief, both one way and the other, are common among grown persons of the working classes in the north of Ireland, 8772–8776.

Objects to the rule that, before a grant is made towards building a school-house, the necessity for such a school must be shown, an eligible site procured, and a satisfactory lease executed, because it precluded him from getting the assistance he required for his school at Loughinisland; a lease could not be given, but the site was perfectly secure; £25 had been granted to his predecessors for the school; now, when it was desired to make the school suited to the locality, no assistance could be got; exceptions had been made to the rule in other places, 8790–8802.—Neither could he get an assistant teacher allowed him; the average attendance was not quite up to the required mark; but Ballymoney model school and Donegall-street common school had assistants allowed them, though their attendances were far below the average; the Commissioners became generous afterwards, 8804–8817.

One day in the week (Saturday) was originally set apart in witness's schools for religious instruction; he has since changed his mind, and would have the religious teaching combined with the secular; without religious teaching in school children deteriorate in morals and manners; the State should provide schools with religious instruction, each according to its denomination, not interfering with the conscience of any, but giving freedom to all, 8817–8829.

The appointment of one day in the week for religious instruction is not sufficient, religious education must go on together with secular education; the system of education introduced by Lord Stanley, and undertaken by the Commissioners, for this country, was based on the atheistical principle, but it turned out denominational, 8960–8963.

Books alone do not teach religion; the most important part is taught by the "surroundings" of education, and especially by the deportment, the tone and air and habits of the teacher, and for Roman Catholics these surroundings must be altogether Roman Catholic, 8830–8834.—The use of the Board's books is not compulsory, but it amounts to much the same, as the Board will not sell any books but its own at a reduced price, and the expense of books is an important item in a school, 8835–8837.

The books to be used in a Roman Catholic system of education must be approved by the Catholic authorities; mixed education, as it is generally understood, is an impossibility; it imparts secular learning without religion, which is uncatholic, and cannot be accepted by a Catholic, 8964–8972.

In saying that the poor are not able to pay the high charges of the model schools, witness is aware that they are proportioned to the ability of the parent, the child of a poor person not being required to pay more than one penny a week; the expense lies in dress and associations; the expense of education per head in a model school is £4 per annum, in a common school 18*s.* to 25*s.*, in a Christian Brothers' school 9*s.*, in the nuns' schools 10*s.*, the education imparted in the latter two being much superior, 8855–8863, 9046-9054.

In such a school as Belfast model school, with the working of the machinery, a chaplain would not be able to do much good; it is impossible he can be of any use unless his supervision penetrates every branch of education; if he is permitted only to give religious instruction to his children he is out of place, his presence would be giving a false security, 8864–8871.

The constitution of a National Board of Education is of little importance if the Board had unobjectionable rules to guide it; if the Board be a permanent paid Board, appointed by the Crown, the Crown must be advised, and, so far as respects Roman Catholics, the only persons qualified to advise are the bishops; a removable Board would be merely a political Board, and politics should not enter into a question of this kind; it is not necessary that the members of the Board be Roman Catholics, so that they have the confidence of the Catholic bishops, who could supply the names of many persons well qualified for the office, 8879–8888. A Board appointed with the confidence of the bishops, serving gratuitously, would give most satisfaction, 9202, 9203.

The model schools are dangerous to both faith and morals; to faith, because religion is excluded at a time of life when its influence is most needed, in forming the character; to morals, because notions are put into the teachers' heads unsuited to their position in life; the Church cannot interfere at all except by mere permission, 8889–8892, 8909, 8910.—The clergy ceased to attend the training school for the reason already assigned, namely, that their presence implied a security which did not exist, 8911.

Schools where the teachers are appointed by Protestant landlords or by independent Roman Catholic gentlemen would not be approved of by the bishops; their approbation is confined to ordinary schools where Catholic children are taught by masters appointed by Roman Catholic clergymen who are themselves the managers, which are in reality denominational schools; a Protestant landlord cannot be a judge of a Catholic teacher's qualifications; the veto should be in the parish priest, who would be responsible to his bishop, 8893–8899.

The prohibition of the bishops has been applied to all schools not under Catholic management, and to model schools particularly; all schools are considered dangerous which are not under the management of the Roman Catholic clergy; the prohibition has taken effect only in proportion as schools have been opened to which children could go, 8900–8903.—A Protestant landlord may in the first instance make a satisfactory appointment, but his successor may have different views; an instance quoted, 8904.—In such cases, if practicable, witness would open district schools; a school is considered to be wanted if there is only one under Protestant management in the neighbourhood; the appointment of the teachers by the Board without reference to the Roman Catholic clergy is decidedly objected to, 8905–8908.

The books of the Christian Brothers are unobjectionable, being approved of by episcopal authority; the approval of one bishop will be accepted by another as sufficient, 8912–8917.

A book, the reading of which without anything else would make one a Protestant, while it stated what was unobjectionable to a Catholic, did not state what was sufficient for a Catholic; its merits were only negative; the morals deducible from its stories, &c., were good, but its tone throughout was Protestant; it did not purport to be more than a secular book, but any book must be written from the standpoint of either Catholic or Protestant, and must therefore be either objectionable or unobjectionable; it is impossible to produce a book that will be unobjectionable to both parties, 8918–8925, 8964–8968.—A prohibition of a book is never withdrawn; young men and women might be allowed to read these neutral books if they had received sufficient Catholic instruction *pari passu*, 8926–8928.

Detail of proceedings taken by witness in connexion with the Young Men's Association—the Catholic Institute—of Belfast, 8929–8933. Dr. Dorrian.

The Roman Catholic hierarchy would not be satisfied with any modifications of the National Board of Education that did not afford ample security for the full education of Catholic children in a Catholic spirit; the bishops are the sole judges of what is Catholic and what is not; Protestant Inspectors would not be objected to, but Catholics would be preferred, 8934–8939.

The system of training desired would be one wherein each denomination would have its own separate establishment; no one system could make provision for all; the central Board attending only to the financial arrangements, and seeing that a fair value was had for the money expended; the number of existing training schools need not be increased; all the common schools are virtually practical denominational schools; the books used must be approved of by the Roman Catholic bishops, 8940–8947.

The education in workhouse schools is tolerably good, so far as it goes; there is no mixture in the schools; there are Catholic teachers for Catholics, and Protestant teachers for Protestants; the Poor Law Boards being composed of almost every religious party is a security against interference with the discipline by the chaplains, 8948–8956.

Religious emblems should be always before children; schools properly managed should give a sound secular education, but at the same time the spirit should be educated as well as the intellect; witness cannot conceive an absolute distinction between religious and secular education, 8973–8977.—It is not the business of the state to declare what religious education is; it is that of the parents, and, by their selection, the pastors; if in a mixed community the state could teach the same principles to all there would soon be no difference, if the principle were successful, 8978–8980.

Objects generally to teachers trained in connexion with the National system on the ground that their religious education is not attended to; is not aware that all the Inspectors, Protestant and Catholic, have expressed their opinion as to the excellence and efficiency of the training schools, neither is he aware of their competency to express what religious training should be; the Commissioners may have selected seven assistant teachers from the Belfast model school to be principal teachers in other schools, witness probably would not have selected one; is not prepared to admit that the Head and District Inspectors are by any means qualified to decide in any case of the kind; some bishops and clergy and ministers have expressed unmingled satisfaction with the model schools, but now there is not one Roman Catholic bishop who will do so; is not aware that the same parties expressed entire satisfaction as to the progress of the pupils in religious education; it is a question not to be put in connexion with the Commissioners, inasmuch as they do not give religious education but throw it in the background; Rev. J. Lynch may in 1849 have expressed his approval of the model school, he has since changed his mind, 8982–8992.

At its opening the Belfast model school was largely attended by Roman Catholics; notwithstanding the very favourable report of Mr. Keenan, the ample time set apart for religious instruction, the attendance of a clergyman who was assisted by nuns, the letter of Mr. Marner testifying the most perfect satisfaction with the religious teaching—the Catholic authorities saw that the system was leading to an erroneous idea abroad that it was safe, and they withdrew the nuns and priests; Mr. Marner was the clergyman engaged in the exposure of the mock tribunal, and has since expressed his disgust and abhorrence of the whole system, 8993–9005.

In opposition to the report of Mr. Keenan, that during the riots at Belfast there was not a single case of dissension between the pupils of the model school, witness has heard that they, outside the precincts, were like other rioters, 9006–9008.

Referring to the travesty of the rites of the Church in Belfast model school, witness confesses his ignorance of all

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the proceedings attending the investigation, 9009–9018. —And with respect to the case of the boy who was dragged to receive Protestant instruction, the boy had been registered as a Protestant, but had all along been taught as a Roman Catholic; brute force ought not to have been used; such a case illustrates the difficulties of the system; the Protestant father had been put up to re-registering his boy as a Protestant; otherwise, why was it not done at first? 9019–9030.—As to the headship of a family, witness's idea from his point of view is the same as a Protestant's from a Protestant point of view; in holding his religion to be the true one he holds that the parent professing the same religion is bound to see the child reared in it; as a Catholic does not recognise mixed marriages, 9030–9034.

Statement of the disparity in point of expense between model schools and Christian Brothers' and nuns' schools; the model schools may have produced a considerable number of trained teachers, but for some years Roman Catholics have not employed teachers from training schools under Government, 8855-8863, 9046-9054.

Convent schools are practically denominational schools, but are open to all, according to the rules of the Board, which would not recognise them as denominational; the superioress is the manager; it is one of the chief duties of the sisters to educate the poor, 9057–9062.

Witness's attention being called to the number of instances where the Roman Catholics are in a very small minority, and being asked how, under the denominational system advocated by him, these small minorities would get their education, replies, that since that return was made circumstances have much changed; that there are now many schools freshly established; that otherwise the children must do the best they can; the best safeguards possible being provided for them; and that if interference with their religion were attempted, the priest's duty would be to withdraw them from the school, leaving them without any education rather than having their faith put to risk, 9063–9090.

Although in some cases Protestant managers appoint Roman Catholic teachers to schools, where not one-fourth of the pupils were Catholics, unless the priest was consulted the appointment would not be approved; there would be no protection; Roman Catholic managers do not appoint Protestant teachers; Protestants think secular training may be given without religion, a Catholic's views are different, 9091–9099.

It is possible that in the Ballymena district, out of nine schools not under Roman Catholic management, seven are attended by Catholics; they may have been forced to attend by the employers of their parents; knows instances of such things in his diocese, 9100–9106, 9258-9260.

Witness's predecessors were favourable to the non-sectarian system, and had he only their experience he would have entertained their views, but the deportment of the children coming from the model schools would have made them change their minds; if a dozen clergymen attended there to give religious instruction it would be giving a colour to an unsound principle; no conscientious Catholic would obey if commanded to do so, he could appeal to a higher authority, 9107–9112. It is unsound Catholic doctrine to believe that a knowledge of natural things even can be imparted without religious influences; if a single point in the commonest book turns up of which he cannot give a Catholic explanation, he is hemmed in. There is a time set apart in the Belfast model school for dogmatic teaching, but religion is not to be taught by a set process, it must be taken in spiritually, morally, otherwise the intellect being informed, without virtue to balance it, society is endangered; children should go to schools where they will have proper rules for their guidance; the Church is a mission Church, but it cannot go where it is not free to act; witness is not bound to follow his children into the model school, any more than to follow people into a brothel, 9113–9120.

Returns quoted by examiners showing an increase of Roman Catholics in the rolls of district model schools (in 1864, 4597; in 1867, 6581), disbelieved by witness, 9121–9124.

Private schools stand on very different ground from National schools; in private schools there are safeguards not to be found in this system; witness was educated by a Presbyterian clergyman, who effectually prevented any interference with his religious opinions, 9128–9131.

Bigotry is perpetuated by these model schools; there is no advantage to the country in having education in common; it leads to the very opposite of kindly feeling, mutual respect, good-will and forbearance; when a man knows his own religion, and understands its principles, he will know how to be tolerant, and associate with others civilly; such reciprocity is not to be produced by Roman Catholic gentlemen and Protestant gentlemen being educated together; it would be delightful if it could be done without too great a sacrifice; every country requires kindly feeling for its peace and prosperity, but no united education, or what is called the National system, is possible in this country; if the Catholic laity are not in harmony with witness on this point they are not sound Catholics, 9132–9148, 9198.

The Roman Catholic population have up to a late period made free use of the opportunities afforded by the National Board, with the toleration of their spiritual guides, who, however, are now opposed to this, and demand the denominational system, which the present system practically is where the population is large, 9149–9153.

In places where only one school could be maintained it is the duty of the State to secure to all the benefits afforded by that school, the minority, whether Protestant or Catholic, being secured against any interference with their religious feelings; the present safeguards, if maintained, would be sufficient for Roman Catholic minorities, 9154–9159.

Each denomination must have its own training establishment; the approval of teachers trained in approved institutions must rest with the ecclesiastical authorities, not the selection, 9160–9163.

Would not deny the right of patronage, if, on consultation with ecclesiastical authority, the party appointed be satisfactory, 9164.

The superintendence of primary schools is one of the most important duties of a parish priest, 9165, 9166.

If the management of schools were free from all restrictions except a conscience clause, Catholic managers would be willing to contribute, as far as they could, to maintain the schools, but the bulk of the Catholic population is so poor it is not able to do so, independently of the Government; a general fund could not be raised for the purpose; it was seen that the Board intended, by means of their vested schools, to secure the system of schools all over Ireland in their own hands, therefore, by advice of high anthority, we resolved to keep the sites of schools in our own hands, 9167–9170. —Many contributions for building schools are collected outside the district, but as to any combined system for the purpose there is a doubt; as a bishop, sees no necessity for it; would expect to get a fair share of any money appropriated to the education of the people, 9171–9173.

With a system of separate training schools, the Catholic prelates would be glad to receive any reasonable assistance, and do their utmost to complete the arrangement; as a general rule, they and the parish priests are always giving more than they receive in any collection for building a new church or school; what is done for England should in justice be done for Ireland; as an alternative, a more moderate contribution would be accepted than the continuation of the present system, 9173–9179, 9233.

In convent schools the principle of payment by results should be applied; there would be no objection to the application of the Board's rules to convent schools, if fairly applied, and the Board's regulation, confining the nuns to teach in one locality, should be

removed; all the nuns in witness's diocese take aid from the National Board, 9180–9184.

No Protestant girls attend the nuns' evening schools; the girls attending are taught their religious duties; Protestant girls are not induced to attend, but are not excluded; otherwise the schools could not be connected with the Board, 9185–9188.

The Commissioners, before making a grant for building a school, are entitled to be informed as to the trustees and the security for the site; the trust to be carried out being that no other system than the National system will be taught in the school; we cannot tell what changes of rule may take place, the trust therefore is no security to us, 9189, 9190.

The reason influencing the Roman Catholic hierarchy to withdraw their confidence from the National Board was its tendency towards a system of proselytising; that faith was broken with the Catholic body on the subject of education, 9191, 9192.

Definition of the duty of the State in educating the poor; in all Roman Catholic families, schools, and colleges, religious teaching is incorporated with secular, 9193–9196.

Mixed education has prevailed in the north of Ireland more than in any other part, and the north is the most prosperous, but the one is not the cause of the other, 9197–9201.

Has never heard of complaints against Catholic managers interfering with the religion of Protestant pupils, 9204.—The advantage the country has derived from the National system is in spite of, not in consequence of, its being a mixed system; the training of the Christian Brothers is in every way more fruitful of good consequences to the country, 9204, 9205.

The complaint with regard to convent schools is, that they get no assistance for the evening training of 500 pupils; if 500 are trained in a convent school up to the standard of 500 trained in a secular school, the nuns should at least receive an equal remuneration; in small schools in the country more money is paid for less work, 9206–9209.—Nuns, from their peculiar character, cannot be classified; they will not submit to lay examinations, they ought, therefore, to be paid by the results; there might not be the same objection to written papers, but still there will be an objection to the system, 9206–9214, 9263.

Dr. Dorrian.

In secular schools payment by results should be combined with payment by classification; classification of teachers is necessary, 9215–9217.

The selection of a school would rest in the parent, but if he be a good Catholic he will be guided by the rulers of his Church, there can therefore be no antagonism between parental authority and Church authority; the Church has a general right to examine any book to see if it contains anything contrary to sound faith and morals; if the parent opposes, he acts in violation of his principles, 9218–9220.

Schools where a higher class of education is given are very desirable; the only want is to make the present model schools good training schools; the State should contribute in every way to ameliorate the condition of the people, not excluding religion; competent lay teachers are always to be found by those who wish for them; clerical patrons have always promoted the higher class of education; Christian Brothers teach the elements of mechanics, and National Board schools should as far as possible teach such things, 9221–9233.

Some special provision should be made for training teachers, in addition to the money devoted to buildings, 9234–9236.

The law should enable any persons to obtain a site compulsorily for a school upon proof of the necessity for it being shown; once built the school should be always appropriated to that purpose, the Catholic Church to be satisfied as to the system of education; the clergyman should naturally be one of the trustees, 9237–9241.

Statements and objections as to the law regarding clerical trusts and charitable bequests, 9242–9251.

Difficulties in procuring sites for schools are of frequent occurrence, even when the full market value is offered, 9252–9257.

Is not aware that the Board shows any disposition to encourage proselytism, but from the constitution of the Board and the working of the system, it will prevail in spite of their efforts; if the present rules as to religious teaching were relaxed, any school detected in proselytising, would be sufficiently punished by a stoppage of its pay, 9261, 9262.

Reference to the case of the boy Mortara, in connexion with the question as to parental authority; that was an extreme case, 9264–9265.

Down and Connor, The Lord Bishop of.

The Lord Bishop of Down and Connor.

Has a personal preference for old National system, but would accept another more generally liked as best under the circumstances, *before* Q. 19585.

Denominational system highly injurious. Would establish a purely secular system, State to assist in proportion to secular knowledge imparted, religious instruction to be left wholly to managers, secular teaching only to occupy five hours of five days each week, so as to leave ample opportunities for religious teaching. Thinks supporters of Church Education schools would be largely attracted by it, 19585–19590, 19602.

If model schools be not kept under Board, local committees might be formed to which they could be handed over, but these should not class teachers—one central institution at Dublin, with a uniform system, should do this; considers Marlborough-street an efficient training establishment, 19591–19593.—Teachers might get their knowledge anywhere, provided they could pass the central institution, but no State aid should be given to denominational training schools. If any denomination had one of its own it must support it wholly, as there would be the model schools and the central institution, and the system suggested is purely secular. Cannot compare English training schools, as they are all denominational, 19594–19601, 19606, 19607.—Local committees suggested above should be voluntary associations of parties willing to manage and partially support the model schools; would prefer their remaining as they are, 19603–19605.—Marlborough-street schools would be indispensable, 19608.—If model schools were to be conducted as above suggested, should have same rules as others, viz., five hours a day for secular, with sufficient margin for religious teaching. Appointment of the local committees. Where locality would not help to maintain them, should remain as they are, 19659–19665.

No doubt the Roman Catholics desire denominational system. Reasons for State not assisting religious training of teachers. Religious bodies should do this in their own way. Approval by State of any denominational system should be guarded against, 19609–19612.—National schools in witness's locality very efficient, 19613.—Under any circumstances there should be a change in composition of Board; it should be purely administrative; changes in rules, &c. should be made by a Minister of Education or Privy Council; few would be necessary under a secular system. Selection of books should be left to patrons; Board might be allowed power of forbidding a book, 19614–19617.

A modified system of payments by results desirable; objection to local rate for education, 19618–19620.—Masters of higher acquirements more necessary for large towns than for the country, 19621–19623.—"Secular" would not exclude moral instruction; no objection to such religious teaching as is contained in books of National Board, but would not require these to be used. Though leaving open choice, would not allow denominational books to be introduced; choice should be limited to secular ones. No cognizance should be

The Lord Bishop of Down and Connor.

taken of books if containing only secular instruction, 19624–19634.

Though strongly against denominational system, sees no objection to teachers coming up to central training institution from denominational colleges, as they would only be classified for secular knowledge, 19635–19639. —Desirability of united education, and of giving the largest possible amount to the uneducated masses, 19640, 19641.—Objects to denominational system, because it trains and keeps creeds in antagonism; could not say it would be a waste of money; it causes an unnecessary number of schools, 19642–19645.—Under a denominational system, in districts where there are very small minorities, State should wholly support some schools and be themselves the patrons, but under secular system, which would be best for present circumstances, no necessity for this, 19646–19649.—Religious instruction would rest with parents and churches, but managers should make such provision for pupils attending out of school hours as they pleased, 19650, 19651.

Formerly many of the bishops and clergy of the Establishment objected to National system, and the Roman Catholics fell in with it, but the latter (the clergy chiefly) are now against it, 19652–19654, 19666. —Under suggested system religious instruction might be fixed for any time, if five hours were retained for secular: Episcopalians are less determined than formerly in enforcing introduction of Scripture, 19655–19658.

Witness some years ago presented a memorial to the Lord Lieutenant on behalf of some of his clergy and laity to relax rule of Board sufficiently to allow teachers to make reference to Scriptures as occasion might demand, not merely what was already in the lessons, but such as occurred to their minds in teaching; prayer of memorial was not granted, 19667–19678. —As National schools give moral instruction which is based on revelation, and their reading books contain extracts from Scripture, it was reasonable to suppose that above would be permitted, 19679–19688.—Commissioners probably thought it would facilitate a larger violation than witness contemplated; they did not prohibit all Bible reference; Ten Commandments could be used, and these embody all moral principles; if a child broke one, no doubt teacher might quote another in reproof, 19689–19695.

Though highly approving of National system, would accede to suggested plan to make it more acceptable and general; five hours a day should be perfectly free from any creed instruction; there might be difficulties and complications to overcome, but State paying for secular instruction would have a right to demand a certain portion of time to be devoted to it; time for religious instruction should be left open, but master to certify that five hours' secular instruction a day is given on five days a week, 19696–19706.—As to use of controversial texts as writing copies, 19707, 19708. —From amount of Scripture information elicited at a National school examination referred to, there would appear to be sufficient Scripture to be learnt from Board's books, but thinks these books are now withdrawn, 19709, 19710.—Cannot suggest any improvement in present National system, 19711.—Not safe to rely upon religious zeal without emulation; would neither prohibit nor enjoin religious instruction, 19712, 19713.—Exclusion of sedition, &c., from school-books, 19715, 19716.—Training of teachers; necessity for improving their position, 19717, 19718.

Objection to denominational system that it draws severe lines of demarcation between churches, and feeds animosities, while united education would have opposite tendencies; though the latter prevails in the north, adverse influences prevail to keep up antagonism, and mixed education is drifting into denominational. Unfortunately, Board sometimes grants two schools where under mixed system one would be sufficient, 19719–19726.—Rules should be fixed by Act of Parliament, and Board only administrative, 19714, 19727.—Changes which have been made are objectionable; have not conciliated Roman Catholics; should have kept rigidly to Lord Stanley's letter; changes certainly have not modified opposition, 19728–19731.—Denominational training schools objectionable; hopes that patrons would train teachers and send them up for classification; Government should not assist teachers until certificated, 19732–19737.—Control of books by State desirable, but the less control exercised by it the better, 19738–19741.

James Duffy, esq.

Duffy, James, Esq.

Published a book about twenty years ago written by Mr. Mahony, bearing his correct initial, "C," on the title page. Witness possessing the copyright, he published a second edition this year, with the preface abridged by himself, entirely without Mr. Mahony's knowledge, in which by accident the author's name was printed "D." Mahony. Is alone responsible for this; has not seen or heard of Mr. Mahony, for many years. He (Mr. Mahony) could not therefore possibly be responsible for any change in this edition, 23320–23340.

Michael Fitzgerald, esq.

Fitzgerald, Michael, Esq.

Is a Head Inspector under National Board; appointed Sub-Inspector in January 1858, second class District Inspector in July 1861, and to present situation in February, 1867, 8286–8289.

There are sixty districts; each Head Inspector superintends ten; geographical description of witness's district; its technical name is North Dublin; headquarters are at Dublin, 8290–8292.—Except Newry and part of Dublin, the district is agricultural; from a recent change, is not yet fully acquainted with district, 8294–8296.—Last year inspected 101 schools and incidentally visited 112 more, 8297.

Four model schools in district,—West Dublin, Trim, Newry, and Bailieboro'; none of them take boarders, except pupil-teachers; only Bailieboro' is full. Number of pupils on rolls of West Dublin school in May 1868 was 439; in May 1867, 527; average attendance in May 1868, 363·5; in May 1867, 427·7.—Diminution is caused by new schools near, intended, it is believed, to draw off the Roman Catholic children, 8302–8304.—In Newry school a decrease from 229 to 210 on rolls, and 196 to 184 in average attendance in above period from same cause—from efforts of Roman Catholic clergy to withdraw their children; population of denominations is about equal, 8305–8307.—At Bailieboro' an increase of 31 on rolls and a large increase in attendance; here 133 are Protestants and 111 Roman Catholics, 8308, 8309.—At Trim decrease on rolls from 363 to 246, and in attendance from 290 to 154; this from religious difficulty, 8310, 8311.

New convent schools were opened in Trim by the Sisters of Mercy in May 1868. Early in June not one Roman Catholic girl remained in the model school; in the previous year, of an attendance of 160, 140 were Roman Catholics. No material reduction in attendance of boys; probably the girls acted under some special impulse, 8311–8314.—Public and private directions were given by Roman Catholic clergy that children were to attend convent school. Believes same course was adopted at Newry; great hostility is shown by the Roman Catholic clergy, and is likely to be, unless their feelings change, 8384–8388. —As rules of Board must be observed in convent schools, instruction is same in model schools, if properly conducted. No female National school at Trim before establishment of convent school. Fees in convent school are generally lower than in model school, 8389–8395.—The model school is the only National

school at Trim; a few pupils are admitted free; at the others all pay; rates are from 5*s.* to 1*s.* per quarter; the convent school does not intend to seek connexion with Board, 8315–8319.—Believes reasons of free pupils at Trim to be that when established a large number of poor were anxious to attend; it was one of the earliest model schools, 8381–8383.

Pupil-teachers are trained at the model schools; no payment in first year, but have board, lodging and washing; accommodation for 21 in three of them; they are about two-thirds full; pupil-teachers are of all denominations; a fixed proportion of Roman Catholics to Protestants is always kept, 8320–8330.—8448–8451. If in any instance the proportion of one denomination appeared small, it would probably be from original arrangement. Local parties sometimes apply for a fair representation, 8452–8454.—Inspectors never recommend a pupil-teacher who is not likely to remain afterwards; but have no certain guide, and cannot compel them to remain. They are all drawn from the humbler ranks, more from country than town, 8331–8334.—They are taken at 16 for one year, and if satisfactory, for a second, when they are eligible for training department, or as teachers if deserving, 8335–8339.

Proficiency of children in witness' late district has almost doubled in six years. Lower-class teachers are no better than they were some years ago, as the standard is the same. Elementary subjects receive fair attention, 8340–8344.—Pupil teachers are well grounded when they come; most are from National schools. Not easy for a teacher to obtain classification unless from a National school; very few offer themselves; no allowance made in examining such for their want of familiarity with Board's books; some pass, and make fair teachers, 8347–8354.

Pupil-teachers boarded and lodged in model schools are well treated and contented; the masters receive £20 a year for each; district Inspectors visit frequently at meal times; never heard of a complaint, 8356–8361.

Too late now to raise rates of payment in National schools; would injure attendance; a greater number might be made to pay, and this would improve attendance; manager, not Inspector, should settle who should pay, 8362–8365.—It has been stated that Roman Catholic clergy, who are generally the managers, do not press parents to pay, as being dependent on their flocks it would be so much taken from them; 8366–8367.

Needlework is well attended to in female and model schools, but not in mixed schools; it is practised in after life, 8368–8371.

Reasons for objecting to Inspectors having to decide how much parents shall pay. Inspectors fix rate of payment in model schools in disputed cases only. Managers, as a rule are not anxious to make parents pay. Inspectors are not champions of teachers against the managers, 8372–8380.

Should a manager appoint an incompetent master, it would be discovered, at furthest, within three months, as district Inspector must visit his school within that period; in practice, managers generally consult Inspectors beforehand, 8396–8402.—Annual examination of teachers for classification is more severe than that on appointment; a teacher might pass the latter and fail in the former; in this case he could continue another year. It is seldom that an incompetent teacher would remain so long, 8403–8410.—If at annual examination he is found incompetent, he is dismissed at once, unless he appears likely to improve himself, 8411.

Teachers are required to mark the rolls every day before 12 o'clock; inspectors visit between then and time of closing, and are thus able to detect any inaccuracy at once. In 90 per cent. of the schools the attendance is marked most faithfully, 8412–8413.—Managers do not give much assistance in verifying attendance; visits (even of clerical managers) are rare. They generally side with the masters, though they have power to dismiss them without appeal, and use it, 8414–8419.

Michael Fitzgerald, esq.

Managers do not take an active part; generally take a warm interest in schools; district Inspector can form better opinion than Head Inspector whether manager does his duty, 8420–8422.

Model schools were one of the first classes of schools contemplated by Commissioners; their chief object was to train future teachers, and impart a good education to children of all ranks. It was intended to have one in each county, with eight teachers in training in each, 8423–8441.—Commissioners have encouraged classed teachers to enter district model schools as pupil-teachers, but they are not training schools in the sense in which the central establishment is, 8442–8447.

Mixed attendance is less now than before opposition arose. Diminution of Roman Catholics in attendance is not from deterioration of schools, they are as efficient as ever; there is always at least one teacher of each denomination. Same safeguards for religion and morals of pupils as at first. Clergy of all denominations have expressed themselves satisfied, 8455–8463.—Never heard a complaint of attempt to tamper with pupils' faith or morals, 8464, 8465.

Attendance more regular in model than in convent or ordinary schools; statistics in proof, 8466–8470.—Proficiency greater in model than in convent schools, and pupil teachers and monitors superior, 8471–8473.—A monitress from a well conducted convent school will generally obtain good classification; will not say they show a marked superiority over monitors in model schools. All in model schools and most in convent schools are senior monitors; Commissioners sometimes allow them to remain in convent schools, and sometimes also in ordinary schools, over four years, 8474–8486.

Children in convent schools are too young to gain much knowledge, but they acquire good habits, 8487, 8488.—Other large and efficient schools besides convent schools; 192 with attendance over 100, and 444 with attendance from 70 to 100, 8489–8491.—Rule as to first-class monitors applies chiefly to convent schools; cannot compare first-class monitors at £17 a year with senior monitors at £5, 8492, 8493.

Convent schools not altogether gratuitous; some children pay school fees, and there are contributions towards religious objects not entered in school accounts; some convents charge considerably more than others; superioress is frequently manager, 8494–8502.—Most convent schools have two departments; one under National Board, the other for the better classes, 8503, 8504.—Not generally overcrowded, but there should be a limit, 8632, 8633.—Many who offer as teachers are imperfectly qualified. On being appointed by manager, teacher takes charge of school and may not be examined for two or three months; much better that he should be examined before commencing, 8505–8511.—Managers work harmoniously, 8512.—Teachers are generally promoted on recommendation of Head Inspector; chiefs of inspection can alter their classification; would not like this done without being consulted, but there should be a controlling power. Order of procedure in promoting a teacher, 8513–8518.

Teachers, pupil-teachers, and monitors coming to be trained, should have had some practical experience; rule that none should reach first class unless trained has been rescinded, 8519–8523.—Teachers frequently come for training in opposition to clerical managers, and at certainty of losing their schools; but schools generally get supplied again with efficient teachers; they resent the interference strongly; never knew Roman Catholic teachers refuse to be trained; as a rule, they are most anxious for training, 8524–8534.

Bad condition of schools in Dublin; causes, 8535–8538.—Effect of Inspector's efficiency on schools; location of Inspectors; cannot say why there has never before been a Protestant Inspector for Dublin; Belfast and Derry, though Protestant centres, have Roman Catholic Inspectors, 8539–8551.

Does not consider that united education is owing to Roman Catholic clergy; is not aware that Commissioners have unduly multiplied schools, nor (until now

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informed) that such is stated in a Parliamentary paper, 8552–8558.

Generally in Board's reports "school" means a department, boys and girls counting separately, 8559–8563.

Pupil-teachers in model schools, as members of the congregation of the place, receive religious instruction, but the Board never contribute to special religious education; the master is *in loco parentis*, and there is the supervision of District Inspector and local clergy; where master is of different denomination, religious instruction is not provided for, but moral supervision is; this is not unsatisfactory, 8564–8569.

April and May not so suitable for education census as February and March, or June and July, 8570–8572.—Opinion of Baron Von Holzendorff, that education in Ireland is superior to that of Prussia, 8573–8576.

After so much gratuitous education, it would now be difficult to make people pay, though it would be more valued if paid for; portion of expense might fairly be laid on locality and landlords, 8577–8584.—To pass successfully, masters must be acquainted with substance of all Board's books; not desirable to have a summary for the purpose; it would result in cram; present system does not, as it is spread over so many books, and tends to draw out intellectual powers, 8585–8593.—Third class standard sufficiently low; probationary too low, 8594.—Board drew up and published a book on Scripture; this was not spending money on religious instruction, 8594–8599.—Infants in model and other schools, 8600–8602.

Priests not to be blamed for advising people to send children to the school they think best for them, 8603–8605. Managers, as a rule, hardly do their duty. Roman Catholics form poorest part of population, but support their clergy. National schools being looked upon as parochial schools have not stimulated local support. Few instances of Roman Catholic clergy spending money in support of schools, 8606–8611.

Great necessity for and advantage of providing teachers with residences, 8612–8615.—Libraries for use of those who have left school most desirable, nothing that could be done would be attended with better results; but hardly possible to select books that would not be open to cavil; a demand for such might create a supply, 8616–8622.

Upper grade teachers fairly paid, but not lower. None should be retained who cannot get above second division of third class in about two years; in 1866 there were 1,317 of these, they receive as much as they are worth. None should be allowed to remain in this division more than three years if salaries were raised, 8623–8629.—Salaries should be fixed partly by results and partly by classification, 8630, 8631.

Advantage to both parties of better class children attending National schools with poorer; the mixing together is much required in Ireland; cannot charge more than 5*s.* a quarter; no distinction of social scale is made in the schools. In Convent schools rich and poor are kept entirely apart. Better classes do not attend to any extent in either model or National schools, 8634–8640.

Further Examination.

Puts in return respecting attendance in model, convent, and ordinary schools; finds it is one of those asked for in the general requisition, 12218–12220. [*This will be found among the returns furnished by National Board, sec.* xiii., *par.* 4.] Statistics quoted from this return, showing that attendance at model schools is more regular than at convent schools, notwithstanding systematic opposition to former, 12221, 12222.—Same classes attend to a great extent in both; comparison is between the whole of the schools of the two classes; in most convent schools witness knows of there is a school for the better class, and one for the poorer children; is acquainted with schools of Sisters of Mercy, of Sacred Heart, of Les Dames de la Sainte Union, of Carmelites, and of Sisters of Charity; comparison is with lower class of convent schools; has no statistics of middle class; would not be surprised to hear that children go in their carriages to Cork model school, 12223–12243.

Explains how opposition of clergy would affect attendance rather than rolls of model schools; fees are paid quarterly in advance in model schools; this insures greater regularity in attendance; no similar system in convent schools, 12244–12248.—Rolls are well kept in 90 per cent. of all schools; means taken to ensure regularity of attendance in model schools as compared with those in convent schools, 12249–12255.—No separation of classes in the National school part of any convent school that witness is acquainted with; has not been able to visit Sisters of Mercy's schools, 12256–12261.—Heard Mr. Keenan state in conversation that attendance was better in convent than in model schools, and was much surprised, 12262, 12263.

Forde, The Very Rev. Mons. Laurence.

Very Rev. Monsignor Laurence Forde.

Is priest of a suburban parish and a vicar-general of diocese of Dublin. Is conversant with views of ecclesiastics as to National education, but does not speak representatively. Is practically manager of nine schools; there were formerly a few Protestants in them, but none now; detail of circumstances under which some received Roman Catholic instruction, 22934–22940.—Schools being practically denominational, rules of Board are no impediment, 22941.—Secular instruction in National schools is too varied, 22942.—Fees are badly paid; allows teachers to receive them where it will not discourage attendance of poor. Payment by results. Local contributions are not satisfactory, but people who contribute are heavily taxed already. Local rate in aid of State grant. Payment of schoolmaster should be as much as possible from those who use school, 22944–22949, 22975.—Objects to model school as being more under Board than others; that, having a higher class of pupils, there is more mixed education; that ecclesiastical authorities have no direct control, &c. Denominational training more important for teachers than for children, 22950–22953.

Dissatisfaction with religious restrictions in National schools. Should be denominational, in order that religious training may be carried throughout daily teaching. Inspector should report only on secular results; much of present inspection is useless and annoying. If religious minorities must be provided for, less oppressive systems than the present could be devised, but no necessity for such provision; *e.g.*, in the city of Dublin in 1866, of 24,000 children in schools under Roman Catholics, only seven were Protestants, 22954–22961, 23076.—Approves English plan of Inspector being of same denomination as school, and examining only into secular instruction. Is never present during inspections; reasons, 22962–22965.—All his teachers are very efficient, two were there before him; obtained two by advertisement; all have a high classification but one. Where a school has long had a high class teacher, custom should be continued; sometimes a lower class one is better for bringing up a school from a low condition, 22966–22974.—Per-centage of attendances 71, 57, and 62, in three of his boys' schools; 62 in one girls' school, and 80 and 74 in two conducted by religious. In one not under Board, conducted by ladies of the Sacred Heart, the whole (about 200) are in constant attendance; fees (from one penny a week) are rigidly exacted, and fines inflicted for absence. People value what they pay for. Probable reasons for variations in attendance. In some instances payment would promote attendance; in others, from poverty, &c., not so, 22976–22986.—A deal of poverty in district; scarcely any of the parents are what may be called fairly off; allow teachers to

keep fees as an encouragement, but direct them to admit gratuitously where necessary, and do all they can to get children to attend; the great majority pay nothing, 22987–22994.

If denominational system established, believes there is no part where there is not sufficient Roman Catholic population for a school of, say, 35 or 40, enough to fairly entitle them to aid. In the unlikely case of a smaller number, they might be safely left to zeal of clergy and laity; notwithstanding the many other duties clergy have, there is no fear in the case of, say, 6 or 8, that they would have to attend school of another denomination, 22995–23001.—Knows little of Antrim or Down, and cannot tell whether they may contain many such small minorities, but if so, could certainly devise some means to deal with them, 23002–23007.—How model schools are more immediately connected with Board than ordinary schools; evils of system cannot be neutralized, as they constantly are in the others, by watchful care of clergy, &c., "evils" being that religion is unrecognised; remedy, making them as denominational as possible. In managing, observes rules of Board, but stretches them as far as possible. Believes rules governing model schools are not precisely similar to those of National schools, 23008–23015.

Would not admit minister of another denomination to instruct his own creed; is opposed to vested schools; but few in hands of Catholic clergy; no objection to members of other denominations being patrons of their own non-vested schools, 23016–23020.—One great objection to model schools is appointments being in the hands of Board; has no confidence in that body; they make most objectionable and unfair appointments of teachers, even in infant schools; have not been generous towards Roman Catholic denomination, 23021–23028.—Is aware of opposition of bishops to model schools, but declines to pass any opinion on their words or acts; bishops will answer for themselves, if asked, as to anything they have said, 23029–23032.—Clergy believe National system to be founded on unsound principle, and that had original intention been carried out, it would have uprooted Catholic religion; clergy are nowhere opposed to bishops; they have all accepted the fact forced on them as an experiment; appointment and tenure of office of parish priest and curate; in a few instances priest and curate may hold different views on education; has not heard of curates adopting bishops' views while parish priests uphold mixed system, but if so, it would be beside the question; nor of laity being opposed to bishops, 23033–23041.

National system when introduced was in the then state of things a benefit to Roman Catholics, being practically denominational; Inspectors' reports may be so framed as to make schools appear mixed, which are not so; cannot speak of schools he is personally unacquainted with, 23043–23045.—Catholics extensively availed themselves of National system at first; believes Board were more easily influenced and less rigorous than now; considers it an unsound system, and takes no interest in attempts to patch it up; except in regard to the books, it is practically denominational. Has good opportunities of knowing opinions of leading ecclesiastics, 23046–23052.—If State paid denominational chaplains to model schools, leaving appointment to denominations, it would not remove the main objection of making religion a secondary matter, and it would inspire a false confidence; no Catholic clergy in them since censured by bishops, 23053–23055.—Teaching cannot be confined to secular matters without important sacrifices; as a matter of fact, those brought up in exclusively Catholic or Protestant schools mingle in after-life quite amicably; the more people are educated in their own religion the better they mingle with others afterwards; State will best discharge its duty by avoiding interference and protecting people in their rights, 23056–23059.—With regard to liberty of parent to send his child to school where he likes, mixed schools being wrong, he does a wrong thing to send him there, and should be amenable to control; exceptional cases might arise, 23060–23066.

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Denominational schools cannot be considered "seminaries of particular views;" they are seminaries of particular religious opinions, but not exclusively so, as all give secular instruction; distinction between instruction and education; the former not sufficient; Catholics insist on religious influences and observances being infused throughout secular instruction, and this cannot be altogether free from dogma, 23067–23071.—Would on no account allow an infant school teacher of a different religion to touch on religion, 23072–23075.—In witness's eight schools has had but four Protestants; one only stopped a month, two received Catholic instruction at request of parent; the fourth became a Catholic, and the father requested he might be taught to serve mass, 23077, 23078.—Experience has taught how far Board allow Catholic observances; more carried out in some schools than others; thinks question did not arise where above Protestants attended; if Protestants come, conditions on which aid received must be observed; if many came, would try for another school, 23079–23084.—Religious instruction is generally at mid-day; cannot say whether Protestant named above was put out; had no second room; presumes rules were observed, 23085–23092.—Tolerate and use such schools under Board as are practically denominational; case of a school built by a Protestant landlord, he appointing Catholic teachers; under some circumstances might sanction this, but would rather teach school himself and use his own house than allow mixed system, 23093–23095.

Cannot give instance of evil arising from non-denominational inspection. It has occurred that a Protestant Inspector has shocked feelings of those present by not treating nuns with respect shown by Catholic Inspectors; Catholic observances likely to be misinterpreted by those not fully understanding them; danger not so great at present as when observances more fully carried out. If denominational system established, cannot see how Protestant Inspectors could avoid misapprehending many things they would see; case in illustration which has actually occurred, 23096–23101.—If rules of Board were strictly observed, nuns should not enter schools (being strong "religious emblems"); this practical contradiction shows system to be at war with itself. Made school in which he was patron as denominational as he could by having prayers, &c., three times a day; gives this as an instance of stretching Board's rules as far as possible. Used only Board's books, but not all of them; continues this practice, except for monitors not under Board. Does not read much of Christian Brothers' books, but has great confidence in them; carefully tests suspected books; trusts teachers very much in this matter, 23102–23109.—Monitors above referred to are under Sisters at Blackrock; supplies them with Christian Brothers' books, 23110–23112.—School previously referred to as not under Board is conducted by community at Mount Annville; it contains about 200 girls; they use Christian Brothers' books, 23113–23117.

Aid to monks' and nuns' schools from commencement of system. Has at present only two nuns' schools in connexion with Board; should say that in the main rules are observed in these. History of event which caused rule of Board that nuns in one convent should not teach in more than one school. Blackrock school was not within operation of rule, so that statement that it was violated there must be a mistake, 23118–23126.—Books being sanctioned by Board, no question can arise with Inspectors. If mental prayer, &c., questioned, witness would fight it out with Board. Under denominational system, choice of books should be perfectly free, Inspectors should only look to quality of reading, not to matter read, 23127–23131.—Strong point of Catholic ecclesiastics' position is, having schools in their own hands. In case of collision with State, does not think they would attempt education of people; it would violate political and re-

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ligious freedom; if they did, clergy must bring to bear their influence on parents, which is their real safeguard, 23132–23136.—Notwithstanding this influence, would strongly object to property being held on behalf of Board; reasons. Is quite satisfied that title of his schools is good. Ordinary plan is to vest property in reliable trustees simply to hold and transmit. Cannot call property his own in the sense of being able to dispose of it, only as representative of Church. Reason for trust deeds not being too specific; three ways of holding these schools under Board, 23137–23142.—In the case of a school held as described, property is not priest's own, trustees hold it for him, and practically he would be as much at home in it as in his church. If everything *bonâ fide*, a deed setting out trusts in a way approved by ecclesiastical authorities might be safe, if they were allowed to decide disputed points; is not sure that it would be better than present mode, 23143–23147.

Model schools being condemned by Catholic bishops, Catholic teachers appointed are in a false position; it is an injury to them, as it is to those trained, whom priests will not now employ. As to wrong done to young Catholics by Board appointing them to positions (model schools) where they cannot properly follow their religion, 23148–23151.—Board does not grant such a fair allowance to schools in connexion with religious bodies as to others; they are sometimes very liberal, sometimes the reverse; influences at work seem to vary. Is not very conversant with Dublin schools, and would not like to say they are neglected in order to drive children to Marlborough-street. Cannot compare them with Belfast schools. Has heard that the north is more liberally treated than other parts, 23152–23159.—With regard to model schools, examination of question as between ignorance and obtaining education at extreme religious risk; as to lawfulness of choosing lesser of two evils. Would not judge harshly in any individual case without knowing particulars. It was not approval of system that led Catholic prelates to partially support it. For various reasons they to some extent adopted it, endeavouring to neutralize evil influences, 23160–23162.

It is a primary duty of all in authority to redress an urgent evil, such as want of education here is, population being too poor to provide it; State making available existing endowments for the purpose would be a great benefit, 23163.—Denominational training-schools necessary for denominational system; would prefer that Catholics should provide their own premises, and that religious communities should have control, but much would depend upon secular training-schools; as to share of parochial clergy in management; wide difference between this and management of ordinary schools. Religious management would vest in bishop, and a great deal would depend on terms of foundation, 23164–23175.—State should confine itself to providing the money and seeing it properly spent. No doubt religious bodies would provide their own buildings. Nuns, Christian Brothers, &c., already have large premises, part of which could no doubt be devoted to the purpose, 23176–23180.—Would like to do without State aid, but would require considerable help just now; hopes Irish Catholics will soon be less dependent. Question if Parliament would continue wholly to support institutions controlled by religious orders even if they commenced it; English public might expect Catholics to bear part of the burden. Would be very glad to see vote reduced yearly until it could be done without. Thoughtful men would like as little State interference (which would accompany State help) as possible, but latter will be required many years yet, 23181–23189.

Agrees with view expressed in a judgment of Vice-Chancellor Knight Bruce (quoted), that religion is an essential part of all education, but that children should not be forced to attend any religious service contrary to wish of parent. Would have every religious denomination pursuing its own religion untrammelled by mixture with any other. Various means adopted by Board to prevent proselytising. The latest rule, namely, parents signifying their assent in writing, is the only efficient means, 23190–23202.—Cannot say how Prussian system, viz., a small parish Board, with priest at the head, would work; Boards do not generally work well here; would share the fate of most local Boards, and the matter, as a rule, would fall into the hands of the priest, 23203–23206.—Though laity sometimes advocate mixed system, practically they always use Roman Catholic schools; mass meeting at Cork favouring views of ecclesiastics; they and laity who adopt system do so only as being best under the circumstances, and because it is really denominational, and in the hands of the priests; they hope for something better. Unwisdom of a system not heartily adopted by people, 23207–23214.—National system has been extensively used, with co-operation of Catholic hierarchy, for upwards of thirty years. During this time there has been a great advance of substantial religious knowledge, the result of religious influences being more within people's reach in consequence of their being better instructed, 23215–23219.

Whatever system be adopted, the distinct religious teaching should be in hands of clergy, and they should be enabled to prevent anything detrimental being imported into secular teaching. State should pay, and might arrange secular teaching within certain limits; should have same authority as private individual endowing a school. Looks upon action of State as transitory; would be sorry to see them found all the schools. State direction of education utterly bad, 23220–23224.

If denominational system established, with direction and control of religious instruction in the hands of the Church, it is most desirable that Inspectors for purely secular subjects should be of the same denomination, 23225–23228.—No objection to Board appointing Inspectors, but they must be persons in the confidence of the ecclesiastical authorities, and whose moral and religious character is known and approved by them, 23230–23233.—Cannot speak as to Catholic State education abroad. Christian Brothers have a central authority for purposes of removal, &c., but are subject to bishops; should their schools be taken as training-schools under denominational system, no difficulty need be apprehended from their partial independence, 23234–23237.—Religious orders would not employ teachers before testing capability. State must fix guarantee as to fitness of any they pay. No objection on principle to examining monks and nuns before appointment, but it must be done with due regard to their feelings, especially the latter, 23238–23241.

Would be glad to be independent of State. Would like schools to be supported partly or wholly by laity. Religious instruction and care of children must be altogether in hands of clergy, but laity should have a certain amount of control and inspection in secular department (at present they scarcely ever enter a school); this might approach Prussian system, named above, but from their many avocations they would probably but seldom attend meetings, &c., and unless they could attend and co-operate regularly, to allow the right, might really only amount to giving opportunities of injurious interference. No objection to principle of lay co-operation, and what was conceded to State Board should also be allowed to local Board, 23242–23248.—Continental system of one school for Catholics and another for Protestants in places where there are enough of each, and in smaller places only one, with arrangement for separate religious instruction, would be better than present plan; it would be an acknowledgment of denominational system, and officers, &c., of Board, would no longer advocate mixed system; still, presenting two forms of religion as having equal claims, is calculated to lead children to indifferentism or Deism, and under some circumstances objections might be insuperable; would not mind a few Protestants, well protected with a conscience clause, in Catholic schools, but would never allow Catholics in Protestant schools, 23249–23252.—As to persons of the better classes, while advocating united education for those below them, sending their

children to boarding schools, &c., of their own denomination, the fact is that there are no mixed boarding schools. In the few cases where Catholics use Protestant boarding schools, it is for the peculiar character of the instruction, 23253–23255.

Sees no objection to a system of State attending only to secular instruction, and paying by results, leaving managers exclusively to give any or what religious instruction they pleased; it would be practically denominational, 23256–23259.

Knows little about meeting at Cork above referred to, but takes it for granted that it was to consider intermediate education; would be slow to draw conclusions from resolutions of any public meeting. Believes laity, if they got a fair chance, would immensely prefer denominational to mixed education; does not see how they could think otherwise, 23260–23265. If denominational system established in places where numbers sufficient, and where otherwise Protestant minority attended Catholic school, religious observances might be made as few as possible, but could not be eliminated; minority must put up with the inconvenience; but such schools altogether undesirable, 23266–23268.—Knows nothing about English conscience clause; no doubt in granting aid Parliament would jealously guard Protestant minorities; Catholics look for justice; thinks Catholic or Protestant minorities to be protected are few. There might be a central fund, out of which grants could be made, but believes cases are exceptional, and if legislated for, logically the wants of one person might upset a neighbourhood. Catholics are the poorer part of the population, partly from past misgovernment, and therefore deserve consideration, 23269–23275.

Would not co-operate with a mixed system; could not give a certificate that no child had been excluded on account of his religion; no Protestants come, or probably would come, to his schools. Supposing all restrictions on religious teaching removed, cannot see use of such certificates; schools would be practically denominational. If the two classes of schools established, State would be throwing responsibility on individuals that they ought to take on themselves, 23276–23282. —"Religious atmosphere" of Catholic schools will make a Protestant child Catholic without direct teaching; this is lost in mixed schools. Believes the Angelus is said, and other practices observed in most Catholic schools, and that sufficient religious influence is brought to bear throughout all the teaching to maintain the Catholic atmosphere. Cannot answer as to practice in the ordinary National schools throughout the country, 23283–23288. Very Rev. Monsignor Laurence Forde.

Since condemnation of model schools by bishops, Catholic teachers in them are in a false position, as in their conscience they are subject to guidance of religious superiors; does not believe there are many of them in full communion. It is a great injury to young men trained there; cannot say how it is that vacancies are filled up so readily; present gain is often a temptation; case of teachers and those in training very different; cannot say if any are excluded from the sacraments, practice differs according to circumstances in different places; this is not expediency, but the result of wise discretion and careful deliberation on each case, 23289–23311.—Would prefer children stopping away from school altogether to attending model schools; reasons. Declines to say whether it is a legitimate exercise of clerical authority to prevent them. If some pass by a convent school to go, presumes it is because they like it, and choose to disobey advice, 23312–23318.—Ecclesiastical authorities do not wish to entirely prohibit them until sufficient other schools are provided, which is being rapidly done. When this is accomplished, the proper action will be taken, 23319.

GALLAGHER, Mr. PATRICK.

Is teacher of Drumkeeran school, county Leitrim, which he has taught for the last twenty-one years; is classed third of first; was trained at Marlborough-street in 1849, and has been a teacher under the Board for twenty-one years, 19141–19151, 19269.—Is also Deputy Registrar of Births, Deaths, and Marriages, 19307, 19308. Mr. P. Gallagher.

The principal things of which teachers complain are—the insufficiency of the salaries, want of pensions for old teachers, and having to pay rent for school-houses and residences, 19152–19155, 19223–19225.—Witness's school is under a Roman Catholic clerical manager; circumstances under which it came into connexion with the Board, 19156–19166. —Ordinary amount of rent paid for schools is about £2 a year; there is no reluctance on part of landlords to accept schoolmasters as tenants, 19167–19171.—Teachers are the servants of the managers as far as education is concerned, but their money comes from the State, and from it they expect their pensions; teachers rather encourage parents to pay school fees than otherwise; the children generally throughout the country are kept at school as regularly as the parents can spare them; average attendance at witness's school from 1860 to 1867, 19171–19188.—There are about twenty Protestant children in the school, and there have never been any differences with regard to religious instruction, 19189, 19190, 19252. —The present salaries are not sufficient to enable a man to support his family and keep himself out of debt, 19191.—Payment by results is believed by many teachers to lead to a system of cramming, the subject is too intricate for witness to answer, 19192–19194, 19278–19283.—Is not prepared to suggest a remedy for the hardships inflicted by having to pay rent for the schools, 19195, 19196.

If a garden were attached to the school-house and the residence provided free of rent, it would be a great advantage; many schools are very much in want of offices for the accommodation of the children, 19197–19210, 19226–19233.—The salary of masters of the third class should be £1 a week, and promotion from class to class should be quicker; there should only be two grades in the first-class, and none in the others, 19211–19219.—Witness does not receive any local aid from the landholder, 19220, 19221, 19254–19256, 19270–19272.—If a teacher become incapacitated through age or ill health, he should be entitled to a pension, 19222.—The allowances made by the Board on retirement are quite insufficient, 19234–19241.—Teachers in Connaught have no cause of complaint as to the time and mode of payment. If the salaries were paid direct to the teachers, the managers would be ignored altogether, which would be wrong, 19242–19249.—The managers in Connaught encourage the payment of school-fees; many parents who can afford to pay are under the impression that their children ought to be educated free in the National schools, 19257–19268.

Qualified masters are reluctant to take new schools in the face of the hardships they have to undergo, 19273.—Teachers cannot keep a tone of morality through the school without the support of the managers, 19276–19277.—A teacher who is able to produce a better school than another is entitled to a higher salary; a good teacher may not be able to show equal results to his labour with one inferior; irregularity of attendance is an obstacle to a system of payment by results, 19284–19294.—The effect of granting pensions, so far as offering an inducement to good teachers to leave their schools, would depend upon the amount; witness suggests twenty-one years as the period to entitle to pension, because that is the term adopted in the army and the constabulary; the twenty-one years would not of necessity be passed in one school; masters are not in the habit of changing from school to school, 19295–19306. Profit made by witness on sale of Board's books is very small, about 10*s.* a year; very little demand for literature in Drumkeeran, 19309–19312.—Receives £9 10*s.* a year for long service, 19316–19318.—Monitors, &c., in the school, 19319–19325.

Brother Patrick A. Gaynor.

Gaynor, Brother Patrick A.

Is a Presentation Brother, residing at Cork with Father Townsend, 17353, 17354.—Had management of schools at Killarney up to 1867; schools are under National Board; attendance about 300, chiefly poor, 17353–17362.—No difficulty with Board as to religious instruction; had a small number of Protestants at Milltown, who used to walk in the yard during religious instruction; they now attend the parochial school; there were other Protestant schools in Milltown, 17355–17373.—Is not patron of any National school; does not get money enough from Board; schools are same as convent schools; totally objects to rule of Board excluding clergymen and members of religious orders from being teachers in National schools; this rule excludes Greenmount; qualifications desired by Board are just those to be found in a monk, 17375 17380.

Brothers would not submit to examinations for certificates; should be paid by results—a fair day's wages for a fair day's work; has nothing to say to examination of ordinary teachers; but men who abandon good prospects, and take vows from pure motives of charity, ought to be exceptionally and considerately treated; wishes to bear testimony to uniform kindness and courtesy of Commissioners and officers of Board, 17381–17391.

Convent and monastic schools are at present paid differently from ordinary schools—namely, by capitation, but only at 4*s.* per head, while the latter receive 25*s.*; at Milltown four Brothers received only £8 a year each; is not afraid of payment by results, 17392–17398.—Have many children over twelve years of age; some have become National teachers; many are sons of artisans, 17399–17403.—Cost, dimensions, and accommodation of schools at Killarney; two convent National schools there, 17404–17407.

J. Gordon, esq.

Gordon, John, Esq.

Has been Inspector under the National Board for three years in the districts of Galway and Tuam; was previously in Canada West as head master of a grammar school with common schools combined (known in Canada as a union school) for eleven years, 18713–18726, 18913–18915.

Management and control of common schools in Upper Canada are vested in a local board of trustees who are elected by the ratepayers of the district, the trustees being constituted a corporation for the purposes of school management. There is no position corresponding to the patron of National schools, the appointment and removal of teachers being in the hands of the trustees, 18727, 18728, 18730–18733, 18735–18739.

The superior administration is vested in the Council of Public Instruction, one of whom is the chief superintendent of education, who is the only paid member; under this Council come the county boards, 18756–18763. The whole of Upper Canada is divided into school sections; it is not compulsory for each section to have a school—two may be united, 19083–19088.

The schools are principally supported by local taxation, the money voted by the Legislature being to aid paying salaries only, 18729, 18753–18755.—Grants of Crown lands are made for the support of schools, the funds derived being allocated proportionately to common schools and to separate schools, 18795–18805, 18812–18815.—The schools are built entirely from local funds; the Government grant is the same whatever amount the locality may raise, so that it contributes the minimum amount required by law—the grant depends upon the average attendance in the municipality of the division; the rating is by municipalities, 19089–19098.

The books used in Upper Canada were almost entirely those of the National Board; lately the Council have published some books of their own, 18764–18771.—Roman Catholics may possibly have objected to the historical books in use, 19140.

Teachers must possess a certificate of qualification. This is granted at an annual examination, when the teachers are classified according to their competency. If a vacancy occurs before the time for the examination arrives the local superintendent (who corresponds to the Inspector of the Irish system) may grant a provisional certificate, 18740–18752, 18983–18987.—Teachers of separate schools need not undergo this examination; a certificate from the local trustees is sufficient to draw the legislative grant, 18988–18990. Inefficiency of separate schools, 18991–18994.

The schools are opened and closed with prayer, which in many cases is omitted out of deference to the wishes of certain classes who attend the schools. Six hours a day are devoted to secular instruction, the clergymen having the right to arrange with the trustees to give religious instruction to members of their community at any hour of the day out of the regular school hours, 18772–18785, 18950–18954, 18965–18967, 19054–19059.—Under certain conditions Roman Catholics may establish separate schools for children of their own faith, but this is only done in exceptional cases, as Catholics generally avail themselves of the ordinary common schools, 18786–18794, 18806, 18807, 18968–18971.—In several cases the separate schools have been given up, and merged in the common schools, 19114–19118.—The Common Schools Act of 1850 authorizes, under certain conditions, the establishment of separate schools for Roman Catholics, Protestants, or coloured people; those who desire the separate school must tax themselves for its support, and are relieved from all tax for the public schools. The trustees are elected from the ratepayers who separate, the clergyman of the religious denomination being usually chosen as one, 18808–18811, 18816–18833, 18955–18964.—Points of difference as to management between Irish and Canadian schools; the Canadian system is preferable, 18972–18974, 19034–19045.—Principles on which public or separate schools are allowed by the State, 18975–18982.

Amount of legislative grant to common and separate schools in 1863, 18995–19003. Proportion of local support, 19004–19019. The statement in Rev. J. Fraser's Report that the clergy hold themselves aloof from the common school system is erroneous; it may have been condemned by the Roman Catholic bishops, 19020–19025, 19060–19074. Opinions of the system given by Mr. Maguire in his work on the "Irish in America," and in *The Month* (an English Roman Catholic publication), 19026–19033. There are training schools in Upper and Lower Canada, 19049–19053. Number of families who may start a separate school; expense of separate schools; rules as to religious instruction, 19099–19113.

The school system of the United States differs from that of Upper Canada in having no provision for religious instruction after school hours, and in not having separate schools, 18834–18837. Sunday schools are considered very important in supplying religious instruction, 18903. The secular schools are supported by a local school tax; the school of the district is managed by the local directors, who are governed by the State laws, 18934–18939. Arrangements with regard to religious instruction, 18940–18945.

General principles of school system in Lower Canada are the same as in Upper Canada; the general administration is vested in a Council of Public Instruction analogous to that in Upper Canada, with school sections and elective trustees, the management being similar in both provinces. There are Common and Separate Schools Acts for Lower Canada differing in some minute points from those for Upper Canada, 18838–18849.

The formalities to be observed in the foundation and

J. Gordon, esq.

management of dissentient schools (called "separate" schools in the Upper Province) are similar; the dissentient schools are generally founded by Protestants, though Roman Catholics have availed themselves of the privilege; the schools would still possess an undenominational character, 18850–18861.—In founding a dissentient school no reasons are asked, generally it arises from personal quarrels at the board among the trustees of different religious faiths, but independent of the great principles of religious liberty, 18862–18868.

In 1863 there were in Upper Canada 120 separate schools, with 171 Roman Catholic teachers, whilst in the common schools there were 504 Catholic teachers, the total number of teachers being 4,504, and of common schools 4,013, 18869–18876, 18894–18898.—There is no provision as to the religion of the teachers; the denomination of the teachers is not recognised, 18877–18885, 19119–19120.—The Canadian principle is that the master is to occupy himself solely with secular teaching, 18886–18893, 18949.

There is no Government arrangement for Sunday schools, but there is a system carried out by the ministers of the various denominations which is looked upon as important in supplying religious education, 18899–18902, 18904–18907.—The people live harmoniously together, and religious feuds do not lead to disturbances of the peace, 18908–18912.—Pay of common school teachers $700 to $250, 18916.

School-fees are limited to not more than a shilling a month, nor less than sixpence; they are not generally paid, there being many free schools, 18917–18918.—Teachers, size, number of pupils, &c., in Canadian schools under witness, 18919-18933.—Schools in Canada belong to the people, 18946–18948.—If the Canadian system were introduced into Ireland many of the children would attend the common schools; in Galway, for instance, the common schools would be in the hands of the majority, who would have the right of appointing their own teachers, 19075–19077.—Difference between this system and non-vested schools, 19078–19082.—One master might teach fifty children in the same class, but not if divided in three or four classes, 19121–19122.—There is nothing analogous in Canada to the pupil-teacher or monitorial system, the training schools being fed from the more advanced classes, 19123–19124, 19130–19133.—Irish National teachers who emigrate often become schoolmasters in Canada, but are hardly so popular as those born in the country, 19134–19139.

Grace, Brother John Augustin.

Brother John Augustin Grace.

Is head of the Richmond-street establishment of Christian Brothers, 9266.—Order was founded at Waterford in 1802; head is styled Superior-General; each house is managed by a brother director, subject to head superior; some brothers teach, others attend to domestic matters; change from one house to another as required; cannot enter priesthood; must be on probation eleven years before becoming life members; brother director of house may be removed, 9267–9284, 9351, 9352.

Many children are taught free, none pay above a penny a week; fees are expended solely on schools, 9285-9287.—Rather object to children able to pay more than a penny a week, 9303, 9304.—Similar instruction at all the schools, viz., English course. Latin is taught in one or two, at urgent request of some of the bishops, but classics objected to, main object being instruction of the poor, 9288–9292, 9354–9420.—Object of society being to give a Catholic education, rules of National Board were found so to restrict operations that connexion could not be continued; no present desire for State aid, 9293–9296.—Believes National Board would not have objected to more than one school being taught from one house, 9297–9302.

No children of other persuasions in schools at present; when they had, they were always sent out during religious instruction, and every care was taken to avoid suspicion of proselytizing, 9305–9311.—Emblems in schools would be objectionable to Protestants; books are of a Catholic tendency; are supplied gratis to those who cannot afford to pay; prices; some go to India, Australia, &c., 9313–9324.

Society has 60 establishments and 225 schoolrooms, some at a distance, 9325–9327.—A return is taken yearly, to ascertain attendance and classification. Average daily attendance 18,000, number on rolls 25,000; causes of absences; names kept on rolls 13 weeks; no food given to induce attendance, 9328–9337.—A few pupils have become classified teachers under National Board. Do not train boys as teachers except destined for Society, 9338, 9339.—Objection to connexion with Board, 9340.

Vesting and repairs of outlying schools. Only one in Ireland the property of a private individual, and used during his pleasure, 9341–9350.—All the teachers are members of the Society, 9353.—Books are prepared by members. Parochial clergy visit schools as confessors; brothers prepare the pupils for religious duties, and may instruct them as fully as priests, 9356–9361.

In Dublin there are 9 district school buildings, containing 31 school-rooms; localities of some. Lending libraries; their usefulness and success; a catalogue is about to be printed, 9362-9369, 9428-9430.—Brothers' houses are supported chiefly by annual subscriptions and collections; funds of one house cannot be applied to another, 9370–9376.—Daily school work commences and ends with prayer; half an hour's religious instruction, &c., at noon; a pause is made for a short prayer every time the clock strikes. In the secular lessons moral and religious instruction is introduced wherever the opportunity occurs and the subject will admit of it, but a time is laid out for regular dogmatic religious teaching, 9377–9391.—Main object of schools is primary instruction, but any highly-gifted boy is encouraged to continue, and is taught advanced subjects, 9392, 9393.

Analogy of order to French Christian Brothers; relations of the latter to the State, 9394–9398.—Inspection of schools is by superiors, and must take place at least once a year, 9399–9403.—Eight school-rooms in Richmond-street establishment, and four branches elsewhere. Particulars of management of classes, &c., which correspond in many respects with system of National Board; a drawing school is being prepared, 9404–9419.—Any distinction in admission is in favour of destitute children (temporally or spiritually), 9421–9422.—Many pupils have been successful in after life; several have entered the order. Have no accommodation now for teaching school-organization to others, 9423–9427.—In teaching history, comments are made according to tenor of class book, 9431–9434.—Protestants would probably not use this book, though it has been said that some are used by them, 9357, 9435, 9436.

Brothers are mainly from the middle class; can retire from the order; Mr. Hoare is Superior-General, 9437–9440.—Success in regard to silence, order, and regularity in schools is achieved mainly by moral means; teachers being religious men have great influence; but little corporal punishment, 9441–9446.

Episcopal sanction to books, 9447-9449.—Poetry learnt by heart. Period of reading Fourth Book; its object is moral as well as literary; obedience to the law and forgiveness of enemies are included in the morality it inculcates, but a difference must be drawn between personal injuries and national wrongs. Eloquent passages describing the latter have been selected as models of literary style, &c. There is nothing inconsistent with Christian forgiveness in teaching what has been suffered for the faith, or immoral in teaching historical truth which may contain bitter recollections, 9450–

Brother John Augustin Grace.

9467.—Course of instruction capable of being adopted when reading passages in Fourth Book containing severe censures on the English Government. It might be made the occasion of enforcing the principle of forgiveness of injuries, &c. Political subjects form no part of Christian Brothers' teaching, nor do these take part in any political organization. Nothing inconsistent with loyalty to the Crown in desiring a separate Irish Parliament; 9468–9471.—In regard to another passage implying resistance to English rule being a duty, it would not be right to conceal history from pupils—they would probably learn it elsewhere without advantage of Christian Brothers' teaching to modify it. They are taught respect and submission to governing power, but that should not prevent their learning facts of history, 9472–9475.—Statement in school-book that English power was "wrested in blood" and preserved by "stratagem and force," would be difficult to disprove, 9476.—Justification of insertion of foregoing passage; does not now apply; is given to teach elocution, not to impress political ideas, 9477–9479.

With regard to further passages hostile to English Government, and calculated to stir up blood of boys, witness considers that lessons on moral subjects abound in book with a tendency to reconcile minds of Irish to go on as brethren with English. Does not think passages were introduced to convey history though referring to historical facts, but as specimens of eloquence, 9480–9484.

Poetry (quoted), written before 1829, speaking of time when "Erin's fetters shall be broken," &c., also recent poem talking of "Erin's ruined glory," &c., are read, and may be got by heart by the young men; witness feels the weight of one of the fetters himself, but does not teach his personal grievances; there is much to remedy yet. Another poem, speaking of ancient glory of St. Columba being overturned by "dungeon and steel," is justifiable, seeing what that faith has had to endure; persecution of it is perhaps without a parallel in any Christian country, 9484–9494.—Matter of opinion whether constant praise of resistance to tyranny is the best training for boys; not likely to make them disloyal; do not teach duty of resistance to power. Times are past when subject would be free from bond of allegiance, 9495–9497.—Has heard that Protestants use book referred to; cannot say who; would not use it himself if a Protestant, 9498, 9499.

Domestic Brothers' qualification is acquaintance with housekeeping, &c., 9500, 9501.—Newspaper report that boys walked in procession in honour of Fenians executed at Manchester is untrue. Individual boys and individual students from Queen's Colleges may have attended, but not as organized bodies, 9502–9506, 9630–9632.—A penny a week is highest school fee; cannot receive payment for instruction given; parents may contribute to church collections, or give subscriptions. Average fees per head, taking number on rolls, 1*s.* 9½*d.*; or on number in average attendance, 2*s.* 5¾*d.*; only 1*s.* 2*d.* in Limerick, as children are very poor, 9508–9523, 9533, 9534.—Twenty-five Brothers in Limerick; personal expenses £32 per head; £40 at Richmond-street, not including training; Richmond-street is the executive department, 9524–9532.

In Limerick subscriptions come from Protestants as well as Catholics; facilities for collecting, 9533–9541.—Eighteen schools and four establishments in Limerick; high character of establishment and principal at Roxborough-road; one building has been given to nuns for an infants' school, 9542–9546.—Never knew a Brothers' school set up in opposition to a National school; locality might have got one up, and asked Brothers to superintend it, 9547–9551.—Would accept State aid if Inspector had nothing to do with religion or history taught, 9552–9555.—Religious teaching is the main object of Society, also probably of Church Education Society, each from their own view; State should aid all impartially, without distinction of creed or class, 9556–9563.

Christian Brothers' schools may in effect be rivals of National schools, though not so intended; they are decidedly Catholic schools, and could not dispense with use of emblems, &c., for sake of State aid, 9564–9568.—Could not so alter devotional arrangements that Protestant children who might attend could escape them all, 9569–9573.—No objection on principle to State aid, but distrust Government; even National system is penal against Catholics. Could not submit to rules under which nuns receive aid; their system has probably received *acquiescence* of ecclesiastical authorities, 9574–9577.—Nothing but want of means and members prevents spread of organization all over the land. To live in harmony with other denominations is systematically inculcated, 9578–9583.—All trust deeds are registered; some Brothers are trustees jointly with other persons. Those Brothers registered before 1829 are eligible, but all admitted since that year are liable to transportation; hardship of this law, 9584–9592.

Support of schools; visits of parish priests, 9593–9599. Progress in First Book; average age at admission is seven, but many are younger; no infants' schools, 9600–9605.—Cost of those in training exceeds the £25 a year they pay; no holidays during whole term, 9606–9608.—Schools at Liverpool. Connexion with Frères de la Salle is nominal; French Brothers in England accepting aid cannot object to inspection, 9610–9616.—Schools did not keep rolls formerly, but do so regularly now; figures may be relied on, 9617–9621.—Children of lower class of shopkeepers are commonly sent to the schools. Brothers cannot be clergymen, 9622–9626.

Bishops have full right of supervision over books, but it is not always exercised, 9627–9629.—A fair supply of candidates; effect of their having to pay £25 a year, 9633–9635. Undesirability of classics in the schools, 9636, 9637.—Scotch history is taught in Scotch schools; knowing past history of country need not lead to objecting to present state of things; it may have a contrary effect, 9638–9641.—Irish history, published by Society for Promoting Christian Knowledge, speaking of Irish Catholics in seventeenth century as savages, murderers, &c., which is used in Church Education Society's schools, is calculated to produce bad feeling in Ireland among different classes, and shows importance of Christian Brothers teaching facts of history to their scholars before they learn them elsewhere through a false and offensive medium, 9642, 9643.—State should reconcile parties as far as they can, but the light of history will fall on the dark deeds of the past; if forgiven they cannot be forgotten. Children had better learn them under school influences than otherwise; reasons. State should endeavour to promote peace and good-will, but not by suppressing the truth. It would be monstrous to bring up children of a nation ignorant of its history; suppression of the past rather has an immoral tendency, 9644–9650.

Society's books are rather more advanced than National Board's. Half the boys can read and write; proportion in Third and Fourth Books, &c. Is surprised to hear that only 7·1 per cent. in National Schools are in Fourth Book and upwards, 9651–9660. Coincidence between ages of children and what they are learning, 9661, 9662. Reasons of children remaining longer in Christian Brothers' schools than in others are the kindness, care, and attention shown, &c., and not because fees are remitted; average paid is fully as high as in National schools, 9663–9667. Parents may be less anxious to pay in schools supported by the State, 9671. Large class in natural philosophy in one school. Connexion with Science and Art Department. No objection to pupils sending in their drawings for competition, 9668–9670, 9690–9697.

Ample cubic space allowed in schools built by Christian Brothers; Richmond-street schools at present are full, 9673–9683. Extent to which grammar is taught, 9684–9689.

Christian Brothers' training being equal to any outside, they would never submit to external training and classification; results are the best test of com-

petency. Would object to be paid by capitation and results only, while others received for classification in addition, as pay should be equal if equal results are produced. Teachers are not paid for the knowledge they possess, but for what they impart. If the three standards, above named, were adopted, it would not be fair to withhold payment for classification, though not examined, if results were equal to those of classified teachers. Law of Canada cited in confirmation of this view. If there were grades in the classification, qualification could be judged of by range of subjects, coupled with results, 9698-9714.

Disabilities under which Christian Brothers labour are liability to transportation for taking vows, and inability as a religious body to hold property; no difficulty if the property be vested in trustees. There have been cases of loss of property left to Society through above-named penal clause, 9715-9720.—Board of Education would not sanction use of historical books referred to above, 9721.

Further Examination.

In reference to previous examination, wishes clearly to be understood that neither Repeal of the Union nor any other political subject forms part of the teaching in Christian Brothers' schools. In confirmation, reads one of the rules of a literary society formed by ex-pupils, drawn up by himself, expressly prohibiting political discussion, and part of an address he delivered at its opening, stating that such a course would lead to its dissolution. If necessary, could have brought much stronger proof, 13952.—Pupils read a lesson as part of history, setting forth necessity for a separate Irish Parliament, and it, no doubt, leaves an impression, as any other lesson would, but they are not necessarily convinced by it; if they did not read this, they might read it elsewhere under less favourable circumstances, 13953–13955. Brother John Augustin Grace.

Instruction fully does justice to advantages of the British constitution. Arguments for and against Repeal of the Union must be familiar to pupils from other sources, 13956–13958.—Could not give a variety of lessons on each subject in their small class books, but have other means of informing them of the opposite side of the question, namely, a lending library of 1,000 volumes, containing works by Lord Brougham, Mr. Goldwin Smith, &c. Cannot refer to writing in this direction in their own lesson-books, 13959–13961.—Books of National Board are so distrusted as to national sentiment that much that they say is scoffed at, and their neutral tint acts in the opposite direction to that intended, 13962–13964.—Before any book is adopted, it is submitted to Head of Order and a special committee; a doctrinal work was submitted to bishop of diocese, 13965–13967.

Hackett, Rev. John Winthrop.

Rev. John Winthrop Hackett.

Is incumbent of St. James's church, near Bray, where he resides; is secretary of Incorporated Society, and has an official residence in Dublin; his duties are to carry out orders of Society, manage correspondence, and visit and examine schools. Has nothing to do with estates or rents, 25781–25786. Society wholly or partly support six boarding schools for boys and two for girls, and thirteen day schools; training institution is at Santry, the others in various places. Pupils are obtained from other schools by examination for Santry, where they receive an education qualifying them for the Civil Service, &c., 25787–25793.—Society was incorporated for promoting English Protestant schools in Ireland. Reads a statement giving constitution, history, &c., 25793.—Lord Lieutenant is the patron; certain dignitaries are *ex-officio* members, others are elected. Subscription not now necessary to membership. Witness became Secretary in 1858, succeeding the Rev. R. Ardill. Charter was issued in 1733. Is aware that a petition was presented by bishops and clergy recognising obligations of beneficed clergy to provide schools, &c., 25794–25805.

After certain recitals, charter empowers Society to hold property for maintenance of schools to teach English, principles of true religion, and industrial occupations to children of poor Papists, &c., 25806–25812.—Funds are derived from estates and money invested; originally the King subscribed £1,000 a year, and Society received produce of tax upon hawkers; parliamentary grants ceased in 1832; amounts received from this source. Income now about £8,000 a year; extent of landed property; about £100,000 in the funds. Trusts now include board and lodging of children; cannot say whether charter contains any reference to these matters, 25813–25827.—Society was mainly for children of Roman Catholic parents down to withdrawal of parliamentary grant in 1832; particulars of special bequests, some of which were for Protestants; object was to reclaim children from errors of Roman Catholic system and bring them up to Established Church; cannot say when other denominations were first admitted, 25828–25847.—Society can only teach Protestantism. When Government grant was withdrawn were compelled to restrict operations. Has been mainly for Protestants since 1825. Admission by competition commenced in 1839; particulars of these admissions. Children from National schools not necessarily excluded, but they must have read Holy Scriptures; some come from National schools containing Catholics, 25848–25859.

Society have a middle class day school in Dublin, where they give an excellent education for £4 a year; occasionally have Catholics. Sums paid in boarding-schools and at Santry by paying boys; number is not limited; class of boarders; artisan's children at a reduced rate; is not aware of any Roman Catholics, 25860–25871. Charter was for teaching Popish and other poor natives English, husbandry, and trades; under it and bequests either Roman Catholics or Protestants can be taken if willing to be brought up to Established Church; condition—that they are *poor* children—is observed. Attempts to teach husbandry and trades failed, 25872–25884.—Schools sometimes happen to provide for minorities otherwise unprovided for. Advantages of the boarding schools; is aware that previous Commission condemned old charter schools, which were suppressed, and agrees with it, but cannot at all assent as to present boarding schools, 25885–25890.—Charter-schools were subject to great abuses, and children were much neglected; total change and good results under present system, 25891–25895.—One object of Society was to promote loyalty; opposition to National system does not imply disloyalty. Does not see how exclusion of Roman Catholics from schools unless they abandon their faith would affect their loyalty, 25896–25901.

Schools on Society's estates; Roman Catholics must attend them or go without education; do not subscribe to any National schools. Inspection is more strict, regular, and frequent than formerly. Committees for managing are named at annual meeting. Reports, &c., are not published. Local management is by local committee and catechist, who is generally clergyman of parish, and is paid £20 a year, but he has other than religious matters to attend to; cannot say whether National school managers perform same duties. Catechists visit and report regularly, 25902–25923.

Appointment of teachers: sometimes undergo examination; paid by salary, average nearly £100 a year, 25924–25927.—Would not like funds and schools to be brought under National Board. Of three propositions for a change of system, would prefer one leaving boarding schools as they are now, exclusively for Protestants, giving preference to children from localities where Protestants are unable to maintain a separate school. Board could make this alteration without any

Rev. John Winthrop Hackett.

new powers; have acted in this direction already; middle class school at Dublin is quite in harmony with this view, 25928–25933.—Santry school was instituted to train Protestant schoolmasters, but for want of funds can only take a few; doubtful if a Government grant would do good; great success of pupils, especially with Science and Art Department, who, in consequence, make a large grant; prospect of this might be a temptation to master to neglect other work, but he does not yield to it, 25934–25943.—Failure of the Farra agricultural school was mainly owing to superiority of Government schools; any profits would have belonged to society, but expenditure exceeded returns: land is now let to master, and profits are greater and land better cultivated. It is an advantage to him, as he is able to produce vegetables and milk for schools; Society see that he does not neglect his other duties, 25944–25963.

Number of girls in boarding schools; situations filled by them after leaving, 25964–25969.—When Government grant ceased, Society felt bound to administer trusts as they found them; any Roman Catholics who come must be educated as Protestants. Abuse under system now abolished in order to provide children (bringing them up from their infancy) as they did not come forward sufficiently. But few come now, therefore Protestants are educated; does not think this a breach, or that Society has failed in carrying out trusts, 25970–25981, 25986, 25987.—Area for candidates is restricted by Society in consequence of funds being limited; would be glad to enlarge it when opportunity offered, 25982–25985.—Foundation boys are admitted from twelve to sixteen, girls from ten to fourteen; superiority of this over having them from infancy, in advantage of home influence: schools are on same principle as English boarding schools, 25986–25991.—As trusts were left in interests of Protestantism, if Roman Catholics will not accept Protestant education, it is more in accordance with them to train up Protestant children as Protestants than to train up Roman Catholics as Roman Catholics. This view is confirmed by a Chancery decision quoted, 25992–25997. Religious instruction is only part of catechist's duty; he is chaplain and represents Society. Teaching staff in Santry school; a few pupils are taught classics, 25998–26005.—Boys who have to get their living at husbandry should leave school at about twelve; boarding school age commencing at tweve does not put them out of the reach of poor children. Reasons for superior education in these schools, 26006–26011.

Hamilton, Rev. Hugh.

Rev. H. Hamilton.

Is Inspector of Church Education Society's schools in the united dioceses of Dublin, Kildare, and Glandelagh, 8045.

Number of ordinary schools under inspection in the three dioceses—Dublin, 76; Kildare, 27; Glandelagh, 21. Number of scholars on the roll varied from 100 to 10, 8046–8049.—Twenty children would be sufficient to keep a school alive, 8050–8053, 8167–8170.—Number of schools has diminished within the last few years, 8054, 8055, 8141–8144, 8171–8184, 8187–8190.—Loss of pupils in Church Education schools caused rather by emigration than by establishment of National schools, 8056, 8057.—Duties of witness in connexion with Kildare place, 8059, 8060.—The number of candidate teachers is limited by want of means and accommodation; present number in training, 8061–8065.—No difficulty in getting places for properly trained mistresses, 8066–8068.—Salaries of masters are rather low; they often complain, 8069, 8248–8252.—State of preparation, places of education, and social condition of candidate teachers, 8070–8075.—Teachers fairly acquire the subjects taught, 8076–8079.—There were two free scholarships, but the fund is exhausted, 8080–8082.

All the children, Protestant and Catholic, are examined in Scripture, but not in the formularies of the Established Church, 8083–8088.—Causes which attract Roman Catholics to the society's schools, 8090–8093.—A portion of each day is devoted to religious instruction; secular teaching is quite sufficient to occupy the teacher's time, 8094–8097.—Residences and gardens are attached to the schools in most cases, 8098–8103.—Masters generally remain in the service, 8104–8107.—Secular instruction should be illustrated by reference to Scripture, 8108, 8010, 8111.—Classics are not taught in Church education schools, 8109.—There are many boys in the schools over fifteen years of age, which is an advantage to the younger classes, 8112–8116.—Scale of proficiency and mode of working it, 8117, 8118, 8149.—A few teachers take holy orders, 8119–8122.—Needlework, 8123, 8124.

Clergymen and subscribers take part in the instruction, 8125–8127.—Teachers generally act as parish clerks; the amount of emolument is kept distinct from the salary in the Inspector's reports, 8128–8137.—Schools are not well supplied with requisites from want of funds; the central Board should supply them; there is a fair supply of books, 8138, 8145–8148, 8272.—Not many Catholics attend the schools in the diocese of Dublin, 8139.—In some cases children pay school fees, in some not; when they do pay the children attend more regularly, 8140, 8253–8254. The school at Prospect, in Glandelagh, has not been inspected, as the clergyman would not allow it, in consequence of the Inspector having found fault with it, 8150–8157.—Averages are deceptive; taking averages is not the way of judging of a school, 8158–8163.—Cannot account for low average attendance in Kildare and Dublin, 8164–8166.—Parochial clergymen are generally the patrons of society's schools, 8185, 8186, 8191.—The Downing's school, parish of Caragh, 8192–8202.

National schools deal with a lower class of children than attend society's schools, 8203–8208.—The influence of inspection is moral only; no gratuities flow from it, 8209–8214.—Teachers are certificated by Church Education Board, and are responsible to the clergymen, who may dismiss them; in the case of Erasmus Smith's schools they could not be dismissed without consulting the Secretary and the Governors, 8215–8217.—Books used are those published by Christian Knowledge Society, some of the National Board's books, and the reading and spelling books of the Kildare-place Society; Church Education Society never publish books, 8218–8223.—If the National Board were to allow the Scriptures to be read without limitation, society could participate in the grants, 8224–8232.—In Clonkeen school there are seven Church children and thirteen Roman Catholics on the roll; this is very uncommon, 8233–8247.—Teachers' salaries, by whom paid, 8255.—Many female teachers are lost through marriage, 8256–8258.—Some of the statements in the report of the Endowed Schools Commission are very unfair, 8259–8261.—The teachers are often parish clerks; as such they have nothing to do on week days except attend a funeral or a wedding, 8262–8265.—In the fourth class in society's schools the teaching is as good as in National schools; the fourth class is a fair specimen of what a school should be, 8266–8268.—Witness endeavours to prevent the promotion of children who are not qualified, 8269.—The books used answer the purpose very well; the schools have the Bible, the finest classical book in the world, 8270.—Notice of inspection is better than going unawares, as the school is more likely to be full, 8271.—The report of the Endowed Schools Commission is worth nothing; it is the report of five Commissioners with different standards, 8274–8277.

About nine out of ten teachers have been trained in the Church Education training schools, 8278, 8279.—Writing from dictation is not a good test; it is mere child's work, 8280–8285.

HUNTER, WILLIAM ADAMS, Esq.

William Adams Hunter, esq.

Became Chief of Inspection under the National Board in February, 1867; had been previously Head Inspector and District Inspector; served in several districts as District Inspector and Head Inspector, and in one or other capacity has been through nearly the whole of Ireland, 3133–3135.

Dungannon, at the time of witness's connexion with it, was a medium district, neither rich nor poor; has a considerable area, with from 120 to 130 schools, under charge of the Inspector; the patrons of the schools were much mixed, but the majority were Roman Catholics, so also were the schoolmasters, 3136–3139.

Ballymena district had a considerable amount of manufacturing industry; there were many small farmers, who also carried on weaving; the majority of patrons in this district were Protestants; the children were about equal, 3140–3143.—The weaving caused children to be occasionally withdrawn from school to assist in some of the operations; if the families depended exclusively on weaving, they were not better off than ordinary peasantry; at that period females were just beginning to weave; the idea of sending children to school early, so as to get their education quickly and then go to work, did much enter into the parents' calculation, 3144–3146.

In Monaghan the population is more agricultural; in the northern part, towards Armagh, the farms are large and the farmers comfortable; the majority of the population—perhaps two-thirds or three-fourths, are Roman Catholic, 3147, 3148.

Trim was principally a grazing district, and thin in population, and the poorer classes certainly inferior and more ignorant than in other districts, 3149, 3163, 3164.

In Castlewellan district the people were more comfortable; manufactures and mills gave extensive employment; Cookstown district was very much like Castlewellan, its religious character very much mixed, 3150–3152.

Ballymena district had the greatest amount, but not a preponderance, of Presbyterians; a considerable number of schools in this district were under Presbyterian patrons, 3153, 3154.

There was little difference as regards the average number of children in attendance at school compared with the total number on the rolls; the average attendance was higher in town than in country schools in all these districts; children generally remain longer in country schools than in town schools, whether in southern or northern districts, 3155, 3156, 3161, 3162.—And because of their irregular attendance are longer on the rolls before they reach a higher class, 3157.

Country schoolmasters are not inferior in ability to town schoolmasters; a first class teacher always prefers a school with the highest emolument, and many country schools having a private endowment or a liberal landlord attract first class masters, living also being cheaper in the country; in one sense town schools are better, having more pupils, and therefore a greater amount of fees, 3158–3160.

Witness has very little direct correspondence with either the Head or District Inspectors; most of his correspondence is conducted through the Secretaries, 3165–3169.—One class of business (the payment of salaries with reference to the average attendance at school) is dealt with without bringing it to the Secretary, 3170.

A fine on a schoolmaster would never be imposed without consulting the Secretary or Resident Commissioner, 3171.—Not more than four or five fines a week have been imposed in the last half-year; a fine ranges between £2 and 5*s.*; late attendance is one cause of a fine, 3171–3176.

Not many cases occur of irregularities in teachers' accounts, none of misappropriating money; in the model schools there have been cases of misappropriation of fees, 3176, 3177.

Schools having other sources of income than grants from the Board give a return of the money locally contributed; they have to attend to repairs, 3178.

The manager states on the pay-sheet as to the regularity of the teacher's attendance, and whether the school has been closed for a time, and for what cause; these returns may be generally relied on, the report of the District Inspector furnishing a check; the manager's information is mostly obtained from the class-roll, 3180–3182.

In case an Inspector discovers an irregularity of attendance on the part of the teacher, he is required to communicate with the manager; if he does not, he is directed to do so by a Secretary's letter, written by direction of a Chief of Inspection, 3183, 3184.

There have been a few instances of opposition on the part of local managers to the action of the Board, 3185–3187.

No abuse arises from the allowance of 25 per cent. on the sale of books by teachers; it is an advantageous arrangement, a fair remuneration for their trouble, and permits of an adequate supply of books for sale to the children, 3188, 3189.—The arrangement has caused an increase of labour to the Office, in having to send out a larger quntity of books; there are no accounts kept, payment is made beforehand; it is not known that the profit has caused a master to force an undue sale, 3190–3192.

Teachers who have been in the service eight or ten years are likely to remain; younger teachers leave as they find more lucrative or more pleasant employment; many of the latter class are superior men, 3193–3195, 3236, 3237.—The proportion of those who continue in the service is a fair one, considering the remuneration offered; it will increase, the training given to these young men qualifying them for higher positions, 3196, 3197.

A few years ago the salaries of schoolmasters, particularly of the lowest class, were much increased, but the increase did not do much more than keep pace with the higher expense of living; there should be further increase to keep pace with the improvement of the country generally, 3198–3200.

At the present time it is not known that any schoolmaster is absolutely out of a situation; often those who apply would not take the situations offered them; no master of the first rank in the third class would have a difficulty in finding a situation, 3201, 3202.—A master seeking employment usually addresses himself to the Inspector, and occasionally to the office in Dublin; at present, good teachers even, through the objection of Roman Catholic managers to those who have been trained at the model schools since 1864, find a difficulty in getting places, 3203–3205.

At present the supply of teachers, qualified and paid for as they are, is equal to the demand; to increase the supply the pay should be raised; but if the emoluments and the scale of qualifications were raised to what they ought to be, the demand would exceed the supply, 3207, 3210.

A school is sometimes closed from the inability of the manager to get a master; but such a case probably arises from inattention, 3208, 3209.

Latterly in the north of Ireland some difficulty has been experienced in getting monitors; the deficiency is not serious, and occurs chiefly in boys' schools, 3211–3214.—The difficulty in the supply of monitors is chiefly in town schools and in the immediate neighbourhood of manufactures, both in model and ordinary schools, 3246–3248.

Schoolmistresses continue to act as teachers after they are married; the unmarried are the most efficient; female teachers are best for infant schools; no model school but that in Marlborough-street is taught by a master, and there all the assistants are females, 3215–3218.

The qualifications of the National school teachers have lately very much improved, partly from the

William Adams Hunter, esq.

teachers having passed themselves through the schools, partly from the stimulus of the system upon teachers generally, 3219–3221.

Very few complaints have been made of late years of excessive corporal punishment, it is not much resorted to in the schools; not more than three cases of punishment of teachers for inflicting improper corporal punishment on pupils have occurred in one half of Ireland, 3222–3225.

Some of the Inspectors have been previously teachers of National schools; there is no essential difference in their mode of doing business from other Inspectors; some of them may place too much reliance on mere technical details instead of looking at the general improvement; some do not exercise the same authority over teachers as Inspectors coming from outside; and those who have been long teachers are not so likely to make good Inspectors as younger men; teachers should have opportunities of becoming Inspectors, but the latter should certainly not be exclusively chosen from teachers; the limitation as to age at appointment might be altered with advantage: the maximum of non-teachers to thirty, of teachers to thirty-five, and the minimum to twenty or twenty-one; the present minimum of twenty-three prevents many men from competing for inspectorships, they having by that time settled themselves in other courses of life, 3226–3233.

In some districts the schools are unduly numerous; in some places two schools exist where there might have been only one; but this may not be disadvantageous; schools with an average attendance of thirty-five are likely to be more efficient than those with a very high attendance, 3234, 3235.

It is certainly desirable that all principal teachers of National schools should have been trained, 3240–3242.

Roman Catholic managers have objected to trained teachers since 1864, it is presumed because about that time Roman Catholic bishops denounced the training schools, 3243–3245.

Managers have an absolute right to dismiss teachers; the Board does not interfere; there are many cases of dismissal, the reasons for some are known, in others none are assigned; some attempts at appeal to the Board have been but have not been entertained. The effect of this arbitrary power is to make the teacher the mere servant of the manager, 3249–3255. No cases of undue pressure on the teacher to make him give up a portion of his salary have ever been formally investigated; a more expeditious and satisfactory system of paying the teachers directly through the Board might be struck out, but under the present system the manager's power over the teacher can hardly be interfered with; it is as it were the condition of his allegiance to the Board, and so long as local managers are recognised the power must be recognised; in the majority of cases, it is true the "management"—taking the word in its proper meaning—is merely nominal, and the manager does not give the services fairly required of him, 3256–3266.

Some portions of Monaghan are well superintended by managers, but on the whole the district does not outshine its neighbours, 3267–3269.

In checking the returns of teachers as to the numbers in attendance, the rule is that the teacher shall make his entry before twelve o'clock; in case of suspicion of attempting to falsify accounts the Inspector would visit the school after twelve o'clock; if the entry was made at the proper time, and the number in school corresponded, it would suppose the suspicion was unfounded; one cause of suspicion would be, if on the day of inspection the number was less than the number entered the day previous; another, if on three visits the average number was less than that returned by the teacher within the six or twelve months within which those visits were made; the latter is a test seldom found to fail, 3270, 3271.

It was never heard of a National schoolmaster borrowing children from another school to swell his numbers on the day of inspection; it could only be done where an Inspector visits a school but once a year, and then after previous notice, 3272–3273.—The Board would certainly take action in such or any other fraud, 3490–3494.

There is no means of checking the unpunctual attendance of the schoolmaster but by the Inspector's visits and the manager's complaints, 3275–3277.

Managers generally defend a schoolmaster when he is found fault with, unless he is clearly in the wrong, 3278.

In taking the average attendance Saturdays are excluded, and any day when the attendance is exceptionally small; more than two days a month under this head is considered unsatisfactory; in Roman Catholic districts the holidays of the Romish Church, of which there are thirteen or fourteen, are excluded; sometimes in the neighbourhood of a fair town the fair day is allowed to be left out, and very wet days may be excluded, but of these an explanation is required, 3279–3288.

It is said that the Presbyterian body considers itself, by a special contract, not to be strictly under the printed rules of the Board; witness is not aware of any exemption of the Presbyterians from the Commissioners' rules; there is no practical difference in their working; they may or may not open with prayer, so also the Roman Catholics; he cannot contradict Dr. Cooke's statement in 1854 that they uniformly opened their schools with prayer; it is a thing never considered necessary for inquiry, 3289–3297.

Many Roman Catholic children are at school under Presbyterian management, but very few have partaken of the religious instruction; the superior character of the master or mistress draws children to a school irrespective of the denomination, 3298–3303.—(*On this subject see further infra*, 3337 *to* 3347.)

Presbyterian managers and teachers feel themselves bound by the rule that prevents any allusion whatever to the Scriptures in the course of general instruction, but they consider themselves at liberty to refer to the Ten Commandments and to the General Lesson, in both of which reference is made to Scripture, 3304–3309.

Nearly all managers and teachers hang up in their schools the General Lesson, or one of similar import; the difference explained, 3310–3313.

With reference to the phrase "very few" just used as to Roman Catholic children receiving religious teaching in Presbyterian schools, the "O'Reilly returns" state a considerable number to be in that position, but 1,000 in 900,000, that is 1 in 900, is a very small per-centage, and the rule would not be broken if the parents of the children consented that they should read the Scriptures; the proportion would be smaller if compared with Ulster only, and still smaller if compared with a particular school; if the greater number of cases where the Authorized Version is read happened to be in two or three counties the disproportion would not be so great, 3315-3227.—Witness believes the rule to be strictly enforced, 3329.

It has been said that some managers have expressed their determination never to carry out the new rule; if so, the salary of the teacher would be at once stopped; but if the occasion for enforcing it never arises, of course there is no interference, 3331–3332.—Some complaints have been made; in such cases the action of the Board has been to write to the manager, and probably wait for an Inspector's visit and report; if the matter had been remedied the thing would be allowed to drop; the rule is honestly carried out at present, 3333–3336.

With respect to Roman Catholic children going to a Presbyterian school while there was an average well-conducted Catholic school in the neighbourhood, and *vice versâ*, witness cannot conceive it possible; there are no Roman Catholic schools within a reasonable distance in an immense number of instances of mixed attendance; Catholics have been found in Presbyterian schools, both in town and country, and it is presumed they had some reason for the preference; frequently there were mills in the district; the attendance of mill children in a mill school may be looked upon as compulsory, but no other com-

pulsion is supposed, 3337-3344.—An answer as to this matter cannot be given from absolute knowledge; it is impossible to learn from every Protestant pupil why he is in a Roman Catholic school, or from the Roman Catholic by what means he came into a Protestant school; witness believes that these children did so attend because they preferred a better teaching in one school or the other, but admits that an opinion of this kind must be speculative, 3345-3346.—A few instances have been heard of where landlords have been anxious to bring children into their schools, but that has not been general, especially as regards National schools, 3347.

There is little difference as regards supervision between schools under single patrons and those under committees, the latter generally leave the management of one person appointed to see to it; with properly constituted and established committees a gain might arise to the schools, 3348-3350.

In many cases managers do not take an active part in superintending a school, but very few where they do not visit occasionally; there is less supervision generally in the rural than in town and manufacturing districts; a manufacturer naturally looks after his own school; clerical managers in manufacturing districts are also more attentive, 3351-3355.

Some of the Dublin schools are better looked after than schools in the country, but the ordinary Dublin schools are the worst specimens of National schools, speaking from the last two years' experience, 3356-3363.

The supply of books in the schools is upon the whole satisfactory; the teacher is allowed a per-centage on the sale; but he must pay beforehand—sending the money with the order, and send to the depôt for the parcel, so that his profit is but small; no special favour is done to the teachers but by being made agents, 3364-3369.

One cause leading many teachers to leave the service is the excellent training they get, in making them excellent penmen and arithmeticians, and generally expert and intelligent; this training is from the whole system, not alone from the central school, though that is generally the culminating point; the mere training for six months in Marlborough-street would not give such a result, 3370-3372.

There is no system of registration for teachers wanting situations, or of vacant places, 3373, 3374.

In the central establishment, in the salary and registry office for about three weeks every three months there is great pressure of work and unpaid overtime, caused by anxiety to have the teachers paid within a reasonable time, and an amalgamation of some of the other departments would be of considerable importance; in the correspondence office and the inspection office, at present two men may be writing a letter on the same day, to the same person, on the same school, and each not know what the other is doing; there is also a loss of time frequently caused by irregularities in the pay-sheets, in not knowing where a certain letter is to be found; if all the correspondence were conducted in one office there would be less trouble and chance of delay, 3375-3383.—The accountant's office could not be amalgamated, 3378, 3379.

After the expense of providing books according to the system of Mr. M'Creedy, that system was not carried into operation, because on consideration it was found that the books so ordered would not be sufficient to carry out the arrangements in a satisfactory way; the book will answer all purposes but that of paying salaries, and will be introduced; it would be impossible to do away with the salary book, 3384-3388.—The new books can be utilized for the county books, which are now nearly used up, 3389.—The expenditure in supplying these books before ascertaining whether the system would work is surprising, but it would have been necessary at all events for information which these books will supply; they were ordered before witness entered the office, 3390-3392.—The attempt to get rid of the long books led to confusion, but they are now in use, 3393-3396.

About 600 reports and 150 letters on the average come before the Chiefs of Inspection weekly, 3397-3399.—All the satisfactory reports are marked and put up; cases of leave of absence to Inspectors go to the Secretaries; often the clerk, who examines the report, will note the point for consideration, which will be then dealt with according to circumstances, 3400, 3401.—The Secretary has the power of refusing to sign, and so preventing the action which has been suggested from taking place, 3402.—There is not much loss of time in consequence of referring to the Secretaries' business which clearly belongs to the inspection, 3403-3405. William Adams Hunter, esq.

The revision of the books was commenced under Mr. M'Creedy's superintendence, who appeared to have some jealousy of interference; witness was never consulted, and has had no experience; the books previously were capable of improvement, but were not in a very deplorable state, 3406-3413.—They were found not up to the level of progress in literature and information generally, hence the necessity for revision, 3418.

One reason why the system of National education became so popular was the excellent books it introduced, which were then necessary; the educational books in all Europe were inferior generally; books of the advanced character we have now are quite the things of the present time, 3414-3416.

The idea is desirable and pleasant to contemplate that all the children in the country are repeating the same lesson on the same day, and having an intellectual training in the same mould, provided the mould is a good one; if the same rule was applied to art, art would not progress, the cases are not analogous, but even in art a selection of good models, spread over the country, would be a good thing, 3419-3422.

If the Board had the selection of all books published, and not confine themselves to those produced by itself, the difficulty would be to get books suitable in every respect to be read all over Ireland by children of every denomination; the wish has been to avoid producing books suitable only to persons professing a particular creed, political or religious, 3423, 3424.

The Inspectors are not unduly looked after by the Head Inspectors and Secretaries; they have to give an account of every hour of their time, but they are public servants, and are bound to give their time to the public, and the Commissioners have a right to see that they do so; the forms they have to fill up are perhaps too numerous, there might be a reform in that respect, 3427-3430.

Complaints have been made of the returns from Inspectors called for by Royal Commissions, and of the time occupied in making out those returns; the work of the Inspectors and the office generally would be facilitated if no parliamentary returns were required, but, of course, Parliament cannot be dictated to as what returns are wished for; the work of inspection is not so much interfered with as that of the clerks in the office on whom the duty devolves; no returns are made to provide for contingencies, 3431-3436.

With respect to payment by results, a very large portion of what is now paid is more or less a payment by results; every step of promotion of a teacher, the supplemental or good service salary, special payments as for teaching of monitors, payments for vocal music, for drawing, for navigation, are all payments by results, and the system might be further extended with advantage, 3437-3440.—The classification of the teacher should be a separate matter; there should be a separate payment for a teacher according to class, but there should be a scheme by which all the various results should be consolidated, so that the present payments for results might be combined in some more efficient way; the capitation grant is doubtful, it should be combined with a certain average attendance in each school; with a capitation grant, as understood, there is no security that the children would be well taught; this disadvantage would be removed by the payment for results, and the teacher receive his classification in addition, 3441-3448.

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The eventual responsibility is with the Commissioners as a body, under them the Secretaries, and the Chiefs of Inspection are subordinate to the Secretaries, 3449–3451.

In Ireland, where there is in many parts the want of a middle class, the theory of the system is that the local manager is a valuable connecting link between the higher classes and the humble parents of the school children; that it is desirable that the gentry should take an interest in the educational institutions of the country; whenever that interest is taken, the schools show the advantage of it, 3452–3456.—Every school, except a model school, must be under a manager; there might, by possibility, be cases where the Commissioners could step in and establish schools, as in a district where a school is much wanted, and there is no person willing to come forward and undertake the duty of a manager, 3457–3460.

The state of schools in Trim district is unsatisfactory; Trim district includes nearly the whole of county Meath, which is a pastoral county, and in pastoral districts the poorer classes are very poor; there is more absolute destitution in some parts of Meath than in any other district of Ireland witness is acquainted with, 3461–3465.

Since 1864, when the Roman Catholic prelates expressed their disapprobation of the system, the Roman Catholic teachers in training have been reduced, 3466, 3467.

Teachers in the normal institution are divided into three classes; in the third or extern class, composed of a limited number of young persons, who wish to qualify themselves as teachers, there are very few, and the permission for teachers of schools not connected with the Board to attend as auditors or visitors is very seldom taken advantage of, 3468, 3469.

It would be much better, though difficult to make it a general rule, that teachers should be examined before appointment, instead of, as now, being appointed before examination, and so liable to rejection, 3470–3474.—There is some advantage in testing his capacity as a teacher, but his literary qualifications should be certified before he is put in charge, 3495–3501.

Complaints against teachers may be addressed to the managers or immediately to the Board, who always entertain a direct application, 3475, 3476.

A pupil must be present four hours in school to entitle him to credit for attendance; if he leave during school hours his name is entered on the absentee slate, to show that he has been there, 3477–3480.—It would not be desirable to call the roll twice a day, 3481.

A school with an average attendance of from 30 to 50 is more efficient generally than larger schools; one competent teacher with sole responsibility will make the school more beneficial than another equally competent in a large school with several assistants, 3482–3487, 3603.—The development of education on the part of the institution would be beneficial and is necessary to the cause of primary education, 3489.—But the introduction of French and Latin must not be allowed to interfere with the ordinary business of the school so as to impair its efficiency as a National school; and in localities where such knowledge could not be otherwise obtained, teaching them might be encouraged, 3502–3505.

It would be advantageous to have art and science schools established in connexion with the National Board; teachers in many places take advantage of the system voluntarily under the Science and Art Department; the result has been satisfactory if it is to be estimated by the amount of money drawn by the teachers from that department; some of our teachers in our model schools were doing nearly as much in teaching physical science; and our training has enabled many of our teachers to obtain first-class certificates from the Science and Art Department in London; the same remarks applied to teaching the classics apply also to teaching physical sciences, 3506–3515.

The system of payments for teaching physical science would be done much better through the instrumentality of the National Board than in any other way; such a system can be grafted on the present organization, but it must be done so as not to interfere with the regular business of schools; at present the temptation to neglect this business is great, the payments by the Science and Art. Department being high; the temptation would be less if the system were connected directly with the National Board, and the cost to the State would be less, but it would take a longer time, 3516–3522.—If done judiciously it would not interfere with primary education; it did not where it was introduced under the direction of the Board as a part of the regular business of model schools, so that in every place where the Science and Art Department have obtained footing they have found a class ready made for every pupil who passes in the first grade; perhaps in two instances where science classes were introduced the reports for general efficiency not being satisfactory might be traced to that cause, 3423, 3524.—Therefore, the Board should have some control over it, 3525.—Objections to drawing could only extend to a small number of schools, but any school with an average of 100 pupils could get up a drawing class; payment by results could be made to include such subjects, and all payments for them should be made through the Commissioners of National Education, 3526–3528.

Further Examination.

Referring to questions previously asked as to the areas of districts and the number of schools therein, witness now supplies that information (*see note on page* 158).—Also, that very few Roman Catholics received religious instruction from Protestant teachers, which appeared inconsistent with Major O'Reilly's return, giving thousands of such cases; his answer was correct having reference to the last six years, O'Reilly's return being for 1862; this return, embracing only the province of Ulster, shows 1,180 instances of Roman Catholic pupils reading the Authorized Version of the Scriptures under Protestant teachers; the same return shows also that it was usual for both Protestants and Roman Catholics to go to schools conducted by teachers of a different faith, provided they thought they received a better education. (*For details see answer to* Q. 3529, pp. 158, 159.)—And with reference to an alleged error in the Epitome of Geography, on reference to his own edition of the book, dated 1853, witness finds there is no such error, 3529.

At the beginning of the National system the parents of Roman Catholic children did not look upon reading the Authorized Version of the Bible as religious instruction; they permitted their children to remain during the reading of it, when they had liberty to remove them, and the return does not show a single instance where the reading of the Scriptures was not fixed either as the first part or the last part of the business of the day, so that Roman Catholics could not be entrapped, as it were, into reading them, 3530–3534.

There have been cases in the north of Ireland where the teachers were Roman Catholic, chosen by the Protestant or Presbyterian management, the majority of the children being Protestant or Presbyterian also, 3535.

There are sixty Inspectors, whose inspection is generally efficient; their opportunities for becoming acquainted with both teachers and children favourable, each having only a limited district; the rules require them to visit each school three times a year, and to make incidental visits besides; witness's estimate that each school is visited four times a year is an underestimate, 3536–3539.—The Inspectors have to take notes and furnish statistics, and make a report on each school, the preparation for which is heavy; many of the letters they write are very important, and require a great deal of time, 3540, 3541.

Head Inspectors make confidential reports to Chiefs of Inspection, concerning the District Inspectors; the

course was considered desirable when it was introduced, but very little use is made of these reports, and it is important they should be furnished; in case of unfavourable mention, the Chiefs of Inspection would send a copy to the District Inspector, and ask for an explanation, 3542-3544.

The location of Inspectors is entirely in the hands of the Board, and re-arrangement of the districts are made from time to time; there was a slight modification last year, 3545, 3546.

As to promotion of Inspectors, so long as it is considered necessary to have an equal number of Roman Catholic and Protestant Inspectors it would be difficult to alter the existing arrangement, which is preferable to having a general minimum and maximum salary, rising to the latter being open to all irrespective of denomination; efficiency is the chief guide, and the religious element is no difficulty, in the matter of promotion; but the numbers in each class being limited, it may happen that a junior of one or other denomination may get promotion in advance, 3547-3553.

In nominating candidates for inspectorships religious profession is still regarded by the Board; there is sometimes a doubt as to whether the turn was for an Established Church or Presbyterian candidate; the present vacancy is clearly for an Established Church candidate, 3661-3662.

There is a Protestant Head Inspector now for the city of Dublin, it being part of his district, 3554, 3555.

Inspectors have the power of appeal from the judgment of the Head Inspector or Chief of Inspection, but it is seldom exercised, 3556.

The duties of Chiefs of Inspection are very numerous, they have to deal with all the reports that come from the District and Head Inspectors, all the letters from the same officers, and all letters from managers of schools; the duties of the two chiefs are fairly divided; there are no arrears of business now in the department, the work is kept up from week to week, 3557-3562.

Teachers are classified into probationers or unclassed teachers, two divisions of third class, two divisions of second class, and three divisions of first class; these grades with the present system of payment are necessary; a scheme might be introduced that would embrace literary qualification as well as classification of teachers, and consolidate the manner of payment by results such as is now in operation, 3563-3568.—The professors classify the teachers who come up for training; it would be better if they simply gave a certificate of competency, leaving the Inspectors to classify, on taking that and the state of the school into consideration, 3569-3571.—An untrained person appointed as a teacher is not necessarily obliged to remain two years in the third class; he may be placed in either division of his class, provided he obtains that class at his first examination, 3572, 3573.—The Head and District Inspectors together arrange the classification, 3694, 3695.

The rescinding of the rule that "no teacher shall be raised to any division of first class, unless he has been trained at the normal school of the Commissioners," will be that it will prevent some teachers attending the training establishment who would otherwise wish to do so, 3574.

The principle embodied in Lord Stanley's letter, "the training of teachers as soon as the Board can be in a position to give it," is no longer applicable; there are now means of training to a certain extent in every first class National school in the country, capped by the Central Training Establishment in Marlborough-street, 3575, 3576.

The rule that if a teacher cannot attend the training a satisfactory cause must be assigned, on pain of exclusion, still exists; it has never been acted upon, the presumption being that sufficient reason was always assigned; the summons for training is addressed to the manager; some teachers present themselves for training at the risk of losing their schools, 3577-3581.

The male teachers are all examined in Easter week all over Ireland, on the same set of printed questions, by the local Inspectors; the oral examination, which is necessary to complete the teacher's examination, is held later by the Head and District Inspectors conjointly, the teachers being summoned upon the result of the written answers; if a man makes no written answer he would not be eligible for the oral examination, and would probably be recommended for dismissal; the examination of female teachers is conducted differently, they are not assembled in the same week, but at such time as suits the convenience of the Head Inspector who visits their district; they have different sets of questions, and their oral examination is held on the day following their written papers, 3582-3588.

A first class teacher is depressed in salary unless he has an average attendance of 35; but if he has once enjoyed first class salary it is not reduced unless the average attendance falls to 30; this average is at first a quarterly one, but the mean of the three best quarters before the one under consideration, may be taken as the average, 3589, 3590.

The present mode of payment of teachers' salaries is attended with difficulty and delay; an improved mode might be devised by which teachers would be paid through the Inspectors; it would be a matter of easy accomplishment, involving no practical difficulty, and but very little extra trouble to the Inspectors, and the payments could be finished in three or four days, with less trouble than now to the teachers, 3591-3594.—Teachers' salaries were at one time paid to the managers, 3595.

With respect to allowances to aged teachers, the practice is to pay a sum to every teacher when permitted to retire from the service on certificate that he is unfit longer to discharge his duty; merit is not invariably a necessity; he must have been ten years in the service; a system of pensions would be much better and more economical, and in this opinion all the Inspectors who have thought about the matter concur, 3596-3601.

It does not depend upon a school being vested or non-vested that the mixed attendance depends; the people generally know nothing of the difference, 3604-3607.—In the attendance at mixed schools, the religious question does not enter into computation so much as the qualifications of the teacher; there is, however, a greater tendency in Roman Catholics to go under Protestant teachers than *vice versâ*, 3608.

The distinction of vested and non-vested schools came into operation very early in the history of the Board, previous to which the different denominations had schools of their own; Lord Stanley (in a passage of his letter read by witness) evidently contemplated that the Board should build or possess all the school-houses that would be required, allowing all parties equal rights and privileges on placing themselves under its management and submitting to its regulations; acting on this letter the Commissioners had in view the building a large number (5,000) of houses for primary schools, 3609-3617.—The Commissioners soon found there was a large number of schools on private property that might be brought into connexion with them, 3618.

The resolutions of the Synod of Ulster, contained in the report of 1833,—"That . . . . this Church, without the necessary concurrence of . . . . any other Church, shall enjoy the right of applying to the Board of Education for aid to schools," &c.; "that it shall be the right of all parents to require . . . . to set apart for reading of the Holy Scriptures a convenient and sufficient portion of the stated school hours," &c.; and "that all children whose parents and guardians shall so direct shall daily read the Holy Scriptures during the period appointed, but that no compulsion whatever be employed to induce others to read or remain during the reading"—recognise a distinction as to the two classes of schools, and do not contain anything inconsistent with the system of education committed to the Commissioners' charge; there is no important difference between the rules now referred to and those after 1840, 3619-3625.

The rule is, that probationers, if found unfit for the third class at the expiration of the first year, must re-

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move from the service; instances have been of such being kept on for two years or longer, though District and Head Inspectors had represented their unfitness; out of 6,095 principal teachers on 31st December 1867, 562 were probationers; they seldom fail more than once, the rule being generally applied, 3626–3630.—Senior monitors are allowed to schools having an average attendance of thirty-five; for special reasons, paid monitors would be allowed with a less average attendance, 3631, 3632.—It is supposed the average of thirty-five could be managed by one principal teacher; an average of fifty requires an efficient monitor in addition; a teacher in the first division of the third class may manage fifty efficiently, but if lower he could not be considered qualified for principal teacher in such a school, 3634–3638.—Schools with a moderate attendance are more efficiently conducted than very large schools, 3603–3668, 3670.

The amount paid for monitorial teaching in convent schools has considerably increased during the last five or six years, as compared with the average attendance; a large proportion of female monitors is to be found in those schools; the principal object of the Commissioners is to train young persons to become teachers, not to supplement the teaching staff; it depends on the character of the school, either model or conventual, whether the pupil turns out an excellent teacher or otherwise; on the whole a model school is better calculated to produce good teachers, 3641–3648.

In convent schools the ladies superintending have a certain influence in bringing children out; a considerable number of children attending are under four years of age; very few above eighteen; the monitors in these schools are not as a rule superior to those in ordinary schools, it depends on the character of the school itself; they are allowed but not encouraged to remain a fifth year, four years being the term; gratuities were formerly granted for this fifth year, but recently they have been discontinued, 3649–3660.

Presbyterian children often attend schools under managers of a different profession; in such cases a manager not a Presbyterian often appoints a Presbyterian teacher to impart religious instruction; in the model school Presbyterian pupil-teachers have no separate religious instruction beyond what may be given him by his own clergyman, who is at liberty to attend for that purpose; there is no rule on the subject enforced, 3663–3667.

Poor Roman Catholic families generally prefer convent schools if within a reasonable distance; the operation of the Board's rule (No. 4) is to overcrowd convent schools, 3669–3671.

In any system of education the moral conduct and character of a teacher should be regarded as a leading consideration, and some local supervision of it is essential; it would not be right to intrust the Inspector with the judgment of such except in the case of a flagrant breach of morals, which he is bound to report; the local manager is the best judge in these matters, which it would be highly detrimental to suppress; an efficient manager would also look after punctuality in school and regularity in keeping accounts, and would also promote economy, 3672–3679.

The preliminary conditions required in newly admitting a school to aid from the Board are—a convenient house, a playground if possible, with suitable out-offices; often the only way of getting a proper house is by refusing aid; the fulfilment of the conditions is ascertained from the Inspector's report, 3680–3682.—Defects are required to be remedied by writing to the manager, and if not attended to, the grant would be suspended or withdrawn, 3683.

The Inspector is always required to visit and report on a school before it is admitted in connexion with the Board; defective schools are often admitted rather than aid refused altogether; they are kept on the roll in hope of improvement, 3684–3685.

The system of partial or total payments by results would improve the average attendance and the quality of instruction, 3686, 3687.

The Head Inspector's duty is to visit the schools and see how the District Inspector performs his duty, and to assist in the examination and classification of the teachers, 3688.

Witness, as Chief of Inspection, visited in one month 101 schools, and had no occasion to find fault with the character of the schools as represented by the District Inspectors, 3689–3693.

With reference to the retention of probationers more than a year, contrary to the rule, there was always a reason, generally legitimate, assigned; sometimes the retention is through favouritism, but mostly from the difficulty in getting good teachers in the poorest districts, where probationers are generally to be found; the remedy would be in the manager trying to get the salary raised, which in the poor districts would be often impossible, 3696–3705.

With reference to O'Reilly's return of 1,100 Roman Catholic children attending religious instruction of other denominations—in one school 37 children, and in another 27, under Roman Catholic teachers, were reading the Authorized Version of the Bible with Protestant children; witness knows of no reason except that the manager had made a rule that the Authorized Version should be read, and had supplied the books; in such cases the teacher might have power to substitute the Douay Version, and the manager would permit, 3706–3711.—In the cases just mentioned it would be supposed the parents had given permission to use the Authorized Version, and therefore the rule would not be violated, 3712.

The reports from Head Inspectors as to the conduct of Inspectors under their charge are confidential merely that they do not pass the routine of the office; they would not be acted upon without communication with the party concerned, and getting explanations, 3713–3715. The Inspectors know of these reports, which are not necessarily of an injurious character, though they may affect the Inspectors' position; they are prepared according to a regular printed form, and are sent as part of the Head Inspector's regular business; the position or promotion of a District Inspector was never largely interfered with by a confidential report of this character, 3726–3738.

There is no distinction made in the religion of an Inspector employed in a certain district, or for a certain class of schools; there are Protestant Inspectors in the south and west and Roman Catholic Inspectors in the north of Ireland; this indiscriminate inspection works very satisfactorily; there have been objections on the part of some managers, but more in the nature of private communications than official; in the actual work of inspection the religious individuality of the Inspector is no obstacle to the proper performance of his duties, 3716–3721.

No inconvenience has arisen from an Inspector being placed in a district with which he is connected; as a rule it is preferred not to have them so placed; there is more independence, 3722, 3723.—As a rule, Inspectors are changed in their districts about every five years, 3724, 3725.

There are many checks in the system, but it is not altogether a system of checks; the Chiefs of Inspection overlook all below them; District Inspectors report not to the Head Inspectors but directly to the office; schoolmasters promoted to inspectorships are often more severe then Inspectors appointed from without, 3739–3744.

IRWIN, Rev. ALEXANDER. Rev. Alex. Irwin.

Is Rector of Killeavy and Precentor of Armagh Cathedral, 9722; one of the honorary secretaries of Diocesan Church Education Society of Armagh; has management, with committee, of local society and contributions, 9722-9724.—Committee apportion collections and award gratuities for merit to schoolmasters; salaries are paid by localities, not by society; masters receive little from children's pence; few pay more than 1*d.* a week, 9725-9729.—They select Inspectors, who are ten clergymen of the diocese, 9730.—Majority of masters are insufficiently paid, and not well qualified, 9731, 9732, 9807.—Clergyman or local patron supplies school requisites, 9733.—Tendency of schools to decrease; causes. Not many cases latterly of National schools set up in rivalry; country is now fairly supplied with schools, 9734-9739, 9911-9914.

About 900 Roman Catholic children attending society's schools; no religious difficulties with them, 9740, 9741.—Rule of National Board as to use of Scripture is the most essential point preventing society joining; they hold that Scripture should be directly taught, as well as intermixed with such secular lessons as admit it. Instruction thus given is simple, but valuable; it does not extend to controversial matters, 9742-9749.—Some teachers have been trained at Kildare-street; some masters at Marlborough-street; these have proved very good teachers, 9750-9754, 9808, 9809.—The teacher is the appointed substitute of the parent, and the Divine command to teach Scripture, therefore, rests on him; would not receive a child for secular instruction only; this is no refusal of education in Ireland, as there are many other schools where he could be taught as desired. Doubtless, it is better that a child should learn to read, even if he refuses to read the Bible, but witness would not be the medium of teaching him in a manner contrary to the Divine rule, 9755-9779.—At Trinity College Roman Catholics are not compelled to attend catechetical lectures, 9780-9787.—It cannot be assumed that Roman Catholic children are taught religion at home; practically they are not taught the Scriptures, 9788, 9789.

Would not undertake to be substitute for parent except in accordance with Divine will, nor to give instruction defective in most important point, 9790-9794.—Thinks it a charitable thing if a clergyman can give secular instruction, but not separated from spiritual; the secular is the instrument of the religious, 9795-9800.—If one pupil were admitted on principles of National Board it would suspend religious education of remainder during his presence, 9801-9804.—Religious instruction is given in reading lessons, not in writing, 9805, 9806.

Extent of Diocesan Society; 130 schools in connexion with it, 9810-9813.—Ten inspections last year; twelve in 1867; inspections are voluntary, but slight travelling expenses are paid; one inspection annually; more desirable; want of a uniform standard of efficiency and a more systematic inspection; one permanent inspection would be better; late Primate paid for one. Clergy would like a Government Inspector, even if of a different denomination, 9814-9823.

Advantages of society to schools; local funds last year £3,293; 130 schools. Incomes of teachers from £60 to £8 a year. Female teachers efficient and of good character; many trained in Kildare-place, 9824-9835.—Ages when children leave school. Some female teachers have children in the fifth class; in poor districts an efficient female teacher better than an indifferent master; mixed schools do very well, 9836-9844.

Two ample endowments for Church instruction in Armagh city, Drelincourt school £220 a year, and Stuart's £85, 9845-9848.—Several National schools near society's, giving parents free choice; much united education in society's schools; in one there are 22 Church children, 29 Presbyterians, and 19 Roman Catholics; Dissenters and Roman Catholics who begin often continue, 9849-9856.—Per-centage of children in the various classes; ten of the schools have no third class, 9856-9862.—Increasing difficulty in getting qualified teachers; small remuneration, 9863.—Books in use; some of National society's are used, but objectionable passages are sometimes found, 9864-9870.

The only stimulus to masters beyond the small pay is sending pupils to a competitive examination for admission to Dundalk Institution, 9871, 9872.—Method of taking average of attendances; days when schools are closed, 9873-9877.—School fee (1*d.* a week) is expected, but none are excluded who cannot pay; education is more valued when paid for. Euclid is taught in some of the schools, 9878-9886.—Opinion that Society's are equal to National schools, 9887-9890, 9908-9910.—"Roman Catholic" and "Methodist" National schools are open to children of all denominations; no religious doctrine taught in secular hours except such as found in reading books; objectionable book lately withdrawn; would not be surprised to hear that Roman Catholic bishop objects to some of the books, 9891-9907.

Some of the clergy, and the Wesleyans as a body, who are considered friends to an open Bible, have become adherents to National system; Churchmen and Wesleyans who have become managers, 9915-9925.—Small average attendance in society's schools often caused by children attending National schools, 9926-9942.—Society's schools must be considered denominational, and though Roman Catholics attend, they must have conscientious objection to the teaching. Can hardly admit that denominational character prevents the general community from availing themselves of them, or that there is a waste of teaching and inspecting power, 9943-9958.—Society would be glad of State aid if they could retain denominational character, 9959-9963.—Would not sanction any system where children did not read Scripture and receive religious teaching, 9964-9967.

Roman Catholics are quite right upon their own views; cannot approve of their principles of education, 9968, 9969.—Reading Scripture may be at a fixed hour, but not the religious instruction, 9970, 9971.—Society's are called Scripture schools; any National or other school where the Authorized Scripture or Douay version is read may be called a Scriptural school. If any Roman Catholic children attend a school and do not read the Scriptures it cannot be called a Scriptural school. Douay version may be regarded as the Word of God, 9972-9983.—Would be surprised to hear that Roman Catholic children and servants can in controversy defeat their equals, 9986, 9987.

National education is education for whole body of the people; Roman Catholics have a right to educate their children; should not interfere with their faith in schools; they are taught out of same books as Church children, and hear teachers' comments; these do not broach controversial topics, 9988-9994.—Roman Catholic parents do not distrust Protestant clergy, but Protestants have not equal confidence in Roman Catholics; Roman Catholic manager of a National school would not attempt proselytism, 9995-9997.—Society's schools, except the smallest, ought to receive State aid; they are open to every denomination, but Scripture is taught to all who come; they are "clergymen's schools for the poor," 9998-10001.—Reading must be taught before writing, &c., and religious instruction is given in reading lessons; to teach a child only secular matters would upset the character of the school, 10002-10007, 10018.

Would be very glad of State aid, but would not modify present rules to obtain it; members do not all hold such strict views; most of the patrons do, 10009-10015.—Society's principle not generally held by public schools, 10016, 10017.—At the risk of having no school in a parish, would not accept State aid on present terms; they are unfair. If State enforced attendance and paid all expenses they might prescribe, but where private parties have the trouble and expense they have the right. Would be satisfied with such teaching as could be given in Sunday

Rev. Alex. Irwin.

schools rather than accept State aid on present terms, 10019–10026.

Roman Catholic pupils have fallen off lately, 10027.—Few of the teachers have any other resource; Latin and French might be taught, but not by present masters; this might lead to undue attention being given to clever pupils; superior education not adopted in society's training schools, 10028–10033.—If clergyman provides and superintends teacher and gets the children to attend he has a right to have his sentiments consulted; Roman Catholics should have same right, 10034–10042.—Cannot account for a number of Roman Catholics attending a society's school, where they have to read the Authorized version, with a National school near, 10043–10046.—Has not heard of any cases of proselytizing, 10047–10049.—Not more opportunities for religious instruction from Dublin or Christian Knowledge Society's books than from those of National society, 10050–10059.—It would be hard upon a large body of the people now if State were to insist upon Scriptures being read in every school, 10060–10062.

The late Primate advised clergy to join National Board if they could not make their schools efficient without; few followed the advice; objection to that course is still as strong as ever, 10063–10066.—Society's school children, except Catholics, learn Church catechism; are not bound to attend church; schools not open on Sunday, 10067–10070.

JOYCE, P. W., Esq., A.M.

P. W. Joyce, esq., A.M.

Is head master of the boys' central model school No. 1; was teacher of a National school, head master of the West Dublin Model School, and organizer of schools, 6457–6460.

The young teachers who have spent their time as pupil-teachers before coming up for training are better scholars and more intelligent than the class of teachers that used to come; the class that requires training most—the teachers of ordinary country schools—comes up in very small proportions, 6461–6463, 6503, 6504.—Those who have been pupil-teachers in the model schools come up very well grounded, but the monitors of National schools are not so well prepared; both pupil-teachers and monitors stand in need of much instruction in the methods of teaching, 6464–6466.

Number of pupils in model school No. 1, 6467, 6468.

The teachers in training attend at the school on four days a week for the purpose of teaching, the ordinary class from two to three o'clock, the special from 10.30 to 11.30, 6469, 6470.

There is no rule regulating the total attendance of pupil-teachers; they are appointed by competition, and advance from class to class by seniority, 6471.—A large proportion of them leave for more lucrative employments; some of them obtain places in the Civil Service, 6472–6476.—In the case of Roman Catholic teachers it is not easy to get schools for them round Dublin, the priests, as a rule, declining to take them out of the model schools, 6520–6524.

The children at the model school No. 1 are of a mixed class; about one-third are children of parents paying income tax, 6477, 6478.—There is no boarding establishment in connexion with the school for the children, 6479.—There is an evening department for adults of various ages from thirteen to twenty open for six months of the year, attended by about 200 young men; this part of the school was at one time given up, but was reopened two years ago, and seems to be becoming more popular, 6479–6484.

Heads of the school have no control over general conduct out of school of masters in training, 6485, 6486–6499.

The five months' course is not sufficient for training; it would require very near a year to train the teachers effectually; at present they do not receive enough instruction in school management, too much of the five months being devoted to literary instruction, 6489–6491, 6505, 6506.—It would be better if the masters' attention were directed to fewer subjects, so that they might be taught more effectively, or else the literary instruction should be imparted out of school hours, 6492, 6493.—Four of the model schools are small schools, differently organized in order that the teachers in training may select the plan most suited to their own schools; these schools, however, are not fulfilling the original intention, as the masters do not get sufficient time in them, 6494, 6495.—They receive a lecture each morning on school management from the head master, who partially supervises them when in school No. 1, 6496–6498.

Religious instruction of Roman Catholic children, the pupil-teachers, monitors, and teachers in training devolves on the head master and such of his assistants as are Roman Catholics; a regular paid chaplain should be appointed for this duty, 6500–6502.

It is very desirable that young persons should enter on the office of teacher at a very early period of life; the best plan would be that after serving as pupil-teachers and before coming to the training school they should have charge of a school for a year or two, so that they might experience the difficulties teachers have to contend with, 6507, 6508, 6544.—The practice in teaching which a pupil-teacher gets is very different from practice as master of a school of his own, 6509–6541.—To a limited extent instruction in the necessary subjects is given to the teachers, but they are really not trained in the business of school keeping and school management, 6510–6514, 6527–6530, 6542.—The teachers in the ordinary class attend, twelve at the time, for one hour on four days a week, for giving instruction under the superintendence of the head master and the professors; that is the whole amount of their teaching in the schools; the teachers may derive benefit from this, 6515–6519, 6636–6640.

Managers of schools are in the habit of applying to the Professors for masters, 6525, 6526.

When the four small schools were established witness prepared a memorandum as to their organization, and the manner in which they should be generally managed; probably it would be useful to have one of the schools conducted altogether by teachers in training under the charge of a head master, 6531–6535.—The circumstances of the country prevent the adoption of a rule that all teachers should be trained before being allowed to have charge of a school, 6536–6540.

Opinions of the Inspectors as a body are worthy of high respect, and very probably their opinions on training may differ, 6545–6547.—Cannot account for the classification being comparatively lower in 1866 than in 1856, having no means of calculation, 6548–6550.

In giving religious instruction to the pupils, attention is mainly directed to the catechism, although books expounding doctrine are occasionally used; the Douay version of the Bible is not used; every Catholic layman feels a difficulty in imparting religious instruction without authority, 6551–6553.

The model school in Marlborough-street is not inspected by the Inspectors, it being under the superintendence of the Professors; they have never formally examined it since witness has been head master, but some years previously they did, and made a regular report on it, 6554–6558.—No prizes are given away, nor is there any annual examination; the proficiency of the pupils is indicated by their promotion from class to class, 6559–6565.—There is no fixed examination of pupil-teachers and monitors—indeed none at all except that of the head-master; it is very desirable that there should be one, 6571–6577.

Cost of central model school; number of pupils on the roll, and average attendance, 6578–6587–6641.—Pupils in this school pay quarterly in advance, and as long as they pay the names are kept on the roll; in ordinary National schools the name is retained for a

quarter after the child begins to be absent, without reference to payment; there is a possibility that a boy's name might appear in different schools, but it does not much affect the gross number of pupils, 6587–6590.

Every pupil pays for its education, the lowest fee being 1*s.* per quarter, the highest 5*s.*, the rates being fixed by the Professors according to the circumstances of the parents, 6591–6594.

To a certain extent the model school is a practising school, 6595, 6596.—Arrangements for practising masters in teaching; classification of children in the school, 6597–6608–6618.—Appointment of teachers to the various classes in the model school is the duty of the Professors, who overlook and correct them while teaching, 6609–6613.—The teachers are lectured on method by the head master, and examined orally during the lecture; there is no time for written examinations, 6614–6616–6633.—There has not been until lately any regular text books on the science of school management, 6617.

Teachers in many cases will have to give religious instruction in their schools after training, for which they are by no means prepared, from want of a chaplain at the Dublin school; one of the great wants of the institution is proper superintendence of religious instruction, 6619–6624.

Pupils in training are not instructed in mode of teaching evening classes, 6625, 6626.—Subjects of lectures by head master, and method of carrying them on, 6627–6632.—No instruction is given as to moral discipline of a school, 6634, 6635.

Religious instruction is given to the Protestant teachers by their pastors; Archbishop Whately paid the ministers of the Established Church out of his private purse; the Board have not paid, and do not pay for religious instruction, 6642–6646.—No obstacle has been thrown in the way of appointing a Catholic chaplain; and although no application has been made through the ecclesiastical authorities, it must be known that Catholics are anxious to have a chaplain; Dr. Power attended before his appointment to Clonliffe, but no one has been sent in his place; witness has represented conversationally to the official authorities the necessity of a religious instructor, 6647–6655.— Besides religious instruction being given to the children in the model schools, the masters in training should also obtain it, in order that they might impart it to the children of the schools of which they may ultimately have charge, 6656–6658.—In the ordinary National schools the priest has the entire responsibility of preparing the children for reception of the sacraments, commonly delegating a considerable portion of the labour to the teacher, 6557–6681–6685.—Saturdays are generally set apart, but religious instruction is often given every day, 6661, 6662.

P. W. Joyce, esq., A.M.

It is very usual in Roman Catholic churches to have the children together for instruction quite irrespective of the ordinary school instruction, but this is not sufficient for many reasons, 6659, 6660.

The object of witness in suggesting the necessity of appointing a chaplain is not to get rid of the labour of imparting religious instruction to the children, but from the difficulty which all Catholic laymen experience in the want of a spiritual director to take the responsibility, 6661–6667, 6671–6676, 6689–6691. Protestant as well as Catholic clergy should be paid for services they may render in the schools, 6668–6670.—The catechism is not taught to teachers in training—in fact they get no religious instruction at all except from the religious books which are put into their hands, 6677–6686.

The duties of the head mistress correspond with those of the head master, 6678–6680.

The refusal of Catholic managers to take teachers trained in the schools dates from the pastoral issued in 1863, 6692, 6693.

Pupil teachers are chosen by the professors on competitive examination, and appointed by the Commissioners; the numbers are fixed for Catholics and Protestants; none but Catholics are allowed to compete for Catholic vacancies, so also in case of Protestants, 6694–6697.

Catholic teachers in training are sent to mass on Sundays; on Tuesdays, the male teachers go to 10 o'clock mass to Marlborough-street Cathedral, under the supervision. of the head master or a Catholic assistant master, 6698–6702.

KAVANAGH, JAMES WILLIAM, Esq.

James William Kavanagh, esq.

Was formerly District Inspector and Head Inspector under National Board; is now Professor of Mathematics in the Roman Catholic University, 10071–10073, 10253, 10254.—Elementary secular instruction varies greatly in National schools; worst teaching is in lower subjects. Tendency, caused by imperfect training, to give undue attention to higher subjects; this is checked by inspection; causes of children being too long in First and Second Books, 10074–10078.—Inspected in all parts for many years; has never ceased visiting schools; has visited a large number recently, 10078–10080.

Teaching in model schools, and pupil teachers from them, very superior. Children attending are above class for which intended; the few poor who do attend them derive great advantage, 10081–10084.—Leaving out economical, religious, and social questions, model schools are all that can be wished; particulars to show that they are too expensive, especially in buildings, 10085–10088.—Teaching in training and model schools at Marlborough-street most excellent; was head master there for four years, 10089–10091.—Acquirements of some of the teachers coming for training higher than formerly, but fewer men of years and solid attainments now. From various causes, general ability of teachers has gone down, 10092, 10093.

Monitorial scheme commenced sparingly in 1845; largely developed lately, but qualifications of many are very low. Suitable people cannot be got; many prefer being soldiers or porters; orphans in charity schools have refused; some take the money and run away; schoolkeeping most irksome where no natural liking for it. Bitter controversies of late years have been very injurious to schools, 10094–10096.

Insufficient provision for religious instruction now. Catholic clergy are forbidden to visit training and model schools; objectionable that salaried sectarian chaplains should be attached to central schools; no more a function of the State to make schoolmasters than to make clergy; not attempted in England, 10097–10099. If present system continued and clergy attend, they should be paid, 10100, 10101. Much better that State should confine itself to assisting and using such institutions as religious bodies or voluntary associations create for training schools; thirty-nine such in England under different denominations, with 3,000 students, supported by State at an annual cost of £74,000.

If this system adopted in Ireland, State should bear entire cost, but with guarantee that teacher remain in the service; in England three-fourths is the maximum paid by State, 10102–10108.—Where possible, localities should bear portion of expense; mixed payment should follow mixed management, 10109–10111.—State should see that its money is properly spent, 10114.—A leading defect in present system has been for years, and still is, unskilfulness of teachers in dealing with lower classes, 10112, 10113.

Training schools should be established according to geographical distribution of religious bodies; patronage, &c., in their hands as in England, with power to Government to prevent supply exceeding demand, and same control they now have in ordinary schools, 10115–10119.—To encourage teachers to continue in the service, liberal salaries might be given, or an agreement for years made before training, 10120–10126.—Religious bodies should guarantee suitable candidates, 10127.—Change of late years in teachers,

James William Kavanagh, esq.

caused by rise in labour market, temptations to emigrate, low pay, want of residences, &c.; the men are lower class socially, much younger, and less attached to business; except with married teachers, there is a general unsettledness, and withal, candidates are most difficult to find, 10128–10132.

Teachers' returns of attendance, &c., are made with wonderful fidelity; those for which Board are responsible are most deceptive and fallacious; the attendance itself is very unsatisfactory, 10133–10135.—Strong temptations to exaggerate the numbers present, as held out in recent changes made in regulations of Board, 10135. In 1847, witness found daily attendance deliberately falsified in many schools, in order to sustain numbers required by rules. Suggested to Board to introduce rule (which still exists) that roll should be called daily before twelve o'clock. Inspector visiting after that hour could then ascertain whether correct. In 1850, wrote to the effect that, National Board having completed its twentieth year, correct statistics, if obtainable, would be invaluable, but few teachers pay sufficient attention to instructions. Their returns of daily attendance, however, were now quite reliable. All important questions hinge upon this—"What is the amount of effective time spent, on an average, by each child in a National school?" 10136.

The Board's two chief annual returns are "average daily attendance" and "total number of distinct pupils on rolls." The former is in the main reliable, the latter also as far as the teachers are concerned, but as to mode of publication by Board, nothing could be more inaccurate or fallacious. They make it appear that a million children are at school out of a population of 5½ millions. In Shankill, where there are but 24,023 children, 34,250 are returned as on the rolls; in Antrim, 84,509, where there are but 74,910; so that in these districts more children are given as in attendance at National schools than there are living between the ages of 5 and 15, and that too notwithstanding the numbers of other schools in existence, 10137, 10138. The number at school under five years of age would but slightly modify the gross error committed. In Belfast, again, 10,227 more are given than are living between 5 and 15, 10139–10141. Also of Presbyterian children between 5 and 15 in the whole of Ireland, all but 1,619 are given as attending National schools. Schools have been unduly multiplied; children are passing and re-passing from one to another, and the names of thousands may be on the rolls of a dozen schools at the same time. Also, the same applies to the Catholic schools in Dublin, 10141–10145.

Preceding is not a matter of mistake, but "of openly inaccurate return publicly and repeatedly made" by National Board. Nearly 100,000 children are given who never enter school within the year. The fluctuation will allow for much of the multiplication, 10146–10151.

Inspectors noticing same children in different schools does not touch the case, as teachers' returns may be considered *bonâ fide*. The error arises from form of published returns, adding together those from 6,520 schools, and heading total with the misdescription, "Number of distinct pupils on roll," and describing the total as that number of "individual children," 10152–10158.

Inspectors of National Board are most respectable men, and would give similar testimony. Reiteration of point objected to. Neither Inspectors, patrons, clergymen, or teachers are responsible for the misstatements, 10159–10163.

Three hundred thousand yearly struck off under thirteen weeks' rule; this leaves 75,000 too many in each quarter, irrespective of duplicates. The purgation of the roll is quarterly in Ireland though monthly in England, but return of Board extends to a period of fifteen months. In the last quarter, say, if a child gives one attendance, his name is transferred to first quarter of new year, 10164, 10165.—Many children go from school to school. Return for 1865 is 922,084. At least one-third must be struck off for above two causes, 75,000 for first quarter, and 275,000 for duplicates, 10166–10172.

Causes of children going from school to school, are change of teachers and lowered reputation of schools, and closing of some; undue multiplication of schools from the religious difficulty, causing them to be distributed according to localization of religious parties rather than to wants of localities, 10173–10177.—A visit to the schools in Dublin will prove foregoing. Reports of Inspectors confirm it; one says, "In some places schools are quite too numerous, and there the quality of the education is worst; . . . . people care less for what they can easily get;" another, "in some places the schools are too numerous;" another, "the schools are numerous, not where the population is greatest, but where there is the greatest mixture of religious persuasions," 10178–10182.—The schools have not the hold upon the people they had; the number should be reduced. In towns and populous localities the evil of migration is most felt, 10183–10185.

The proportion of the population under fifteen years of age is 32·8 per cent. In Ireland only 5·9 per cent. of the children under five are found in schools aided by State, in Great Britain 16·26, 10265–10270.—From 98 to 99 per cent. of Presbyterians of five to fifteen appear on rolls of National Board for 1867; this is a gross exaggeration; from their social position, and the warmth with which they have adopted National system, probably 90 per cent. may attend. The Presbyterians' is the most exaggerated statement, 10271–10276, 10280, 10281.—The attendance at the night schools may somewhat modify the exaggeration, but the numbers are comparatively small. They are not an important element, and do not abate the force of previous statements. In Antrim, for instance, the average evening attendance was only 7·8 per cent, 10287–10296.

The Roman Catholics are the lowest poor, Presbyterians next, Dissenters next, and Church of England best off. Children who might be at school are about 20 per cent.; number in returns is incorrect; many put down who are industrially employed, though these may give a partial attendance, 10277–10279.

Particulars of fluctuations of attendance in various districts, 10282.—Exaggeration of 42 per cent. in returns of attendance for Belfast, 10283–10286.

The Board, as well as the Inspectors, know that the children migrate and are duplicated, yet they are entered as "distinct individual pupils on roll." In 1857, when this new total was introduced, without any sensible increase in attendance, 216,339 were added as on the rolls, 10297–10303.—Returns were formerly made out for the half-year. No fault lies with the Inspectors. Witness's complaint is that the Board cooks the accounts, 10304.

Repeats that children absent part of last quarter would be transferred to new year; these ought to be struck off, unless re-admitted as new pupils. In 1865 the difference between nominal return and number on rolls is given by Board as 165,514; this is a considerable under-statement, and could not be proved; identification would be impossible. The 165,000 does not include the duplicates. The net number cannot exceed 600,000, though the Board gives 922,000, 10310–10318.

Witness has long been familiar with the National system; was pupil in a National school for a year; appointed head master of the Central Model School in 1841. Still takes a very deep interest in them; has visited hundreds lately, and inspected them to the full extent allowed to visitors; inspected books, examined classes, &c., 10186–10198.—Has visited many of the model schools lately; they are attended by better class children; proportion cannot be given, as Board suppresses tables showing social status; District Inspectors visit them very frequently; Head Inspector at least once a year; would not alter opinion if Inspectors said the per-centage of better class children was small. Objects to such large State grants for

schools for the middle classes exclusively directed by the Board; better classes attend now in a larger proportion than formerly; the instruction given is excellent. Great praise of effects of National model school system in bringing together different classes, &c., expressed in a report published in 1861, referred particularly to Clonmel model school, not generally; the "wisdom, justice, and impartiality" which formerly characterized the system do not now exist. Clonmel school, which then contained 79 per cent. of Roman Catholics to 87 per cent. of population, is now a mere Protestant parish school, 10199–10224.

Did not recommend establishment of model schools; reported on them, and on subjects connected with them, when directed, 10225–10228.—Never knew poor excluded from them by the rich; rule as to payment excludes them; knows a whole class of cases, but not a single case. Searched in vain at some model schools for barefooted children, but they attend National schools by thousands, 10225–10234.—Knows of only one case where poor children are admitted free; would be glad to hear of more, 10235–10238.

Foresaw the difficulty in the training—the religious difficulty; never officially reported it, as, being a complaint against the system, it would have been cut out, but frequently made it a subject of conversation. Special reports on sectarian contention amongst the officers was a matter of every day occurrence, 10239–10247.—Important official reports have been mutilated, and the mutilated portions printed as Parliamentary returns. Board might be justified in suppressing reports hostile to their principle, but not if on common topics. To a great extent they will only publish what is pleasant. Instance of a mutilated report presented to Parliament, which had afterwards to be presented *in extenso*. Witness's reports have several times been mutilated, 10305–10309.

Approved of idea of district model schools as preparatory training schools, but their function as *model* primary schools was higher, 10248–10252.

Was in Board's service seventeen years, eleven of which as Head Inspector; was prospectively depressed a grade, and, in consequence, resigned, though entreated by the Lord Lieutenant and others to remain, 10253–10257.—If the State got the direction of education as a whole, great political and social dangers might be apprehended; tentatively, the State is laying its hands on education. Does not charge Board with favouritism in its appointments, but duality system often keeps best men out, 10258–10264.

Witness repeats a statement he made before the British Association in 1857, that the prospects of edution never looked worse, with children attending one day in three, and learning little more than the alphabet; one-half of 560,000 children at school are classed as learning to spell and read words of one syllable. In 1861, 39 per cent. of the people were unable to read or write; in 1851, 47 per cent.; and in 1841, 53 per cent. This is not the decrease in illiteracy, it appears, as a vast mass has been removed by death and emigration. Quotation from Census Commissioners in proof, 10319–10321.—Another proof of fallacious returns as to reading and writing; up to thirty years ago children were kept spelling before they began to read, now as soon as they know a few letters they are returned as learning to read and write. Distinction should be made between teachers' classification, or the book pupils are in, and a test by actual examination, 10321–10324.

To pass from First to Fourth Book, it took a pupil 785 days' actual attendance, which indicated 2,252 days on the roll. Explanation how this proportion is obtained. Average three days on the roll for one attendance. This proportion is deduced from reports for the last ten years; three children on the roll for one present, 10325–10332.—If two years are occupied in getting from First to Second Book, it would not take so long proportionally to get to the higher books. Average daily attendance at present is 49, and number on roll 140. Irregularity of attendance extends over all ages. Of pupils in First Book in one year, 18 per cent. are promoted, in the Second 27·9, in the Third 31, &c., so that 25 years would be required for the whole; a most lamentable picture, 10333–10336. James William Kavanagh, esq.

Average school age is 9½ years. Average school period for 1861 was 2 years 5 months 12 days; for 1862, 2 years 5 months 26 days; for 1863, 2 years 7 months 17 days; for 1864, 2 years 8 months 27 days; for 1865, 2 years 9 months 7 days; which means that period from entry till name struck off for first time is under 3 years. Should say that average attendance is only a little over a day a week. Return, giving the average at 64 days a year, 10337–10340.—Would be agreeably surprised to find it 90 days, but knows it is not so; if taken at 90, it would give a total attendance of 216 days; 202 days are required to get through the primer; this agrees with classification according to books. In England, age and standard are nearly convertible, but not so here; it was alleged that 7 years and under represent First Book, 8 and 9 years Second Book, &c., but actual returns show ages up to 9 in First Book, and 9, 10, and 11 in Second Book, &c., 10341–10343.

Children leaving while in First Book will soon forget all they have learnt; to retain some knowledge of reading, they must reach the Third Book; not more than 25 per cent. in Third Book and above, 10344–10349.

Principle originally laid down was for schools to be vested in Board; this was found impracticable, and local trustees were resorted to till 1845, when, Board representing to Government that there were legal difficulties, they were incorporated. Roman Catholic body refused to accept new form of lease vesting schools in Board, or to assign to them the trusts in any schools already built, as local parties after building the school must hand over control to Government. A rescript was sent from Rome in 1841 directing parochial property, including schools, to be kept in hands of bishops and clergy, 10350–10353.

Roman Catholics did not object to original principles or to conscience clause, but Protestants did; Church Education Society strongly; they presented a most influential memorial to Sir R. Peel, protesting against principle of trust deed and of excluding children; they would not be agents in diffusing Roman Catholic system among Roman Catholic people, and they would not turn children out during reading the Bible, 10354–10359.—Presbyterians never had any vested schools; they, or persons professing to represent them, objected to the plan. Dr. Cooke, and Dr. Kelly, late Judge of Admiralty Court, gave testimony to this effect; probably they were not acknowledged by Presbyterians to represent their opinions. Neither Presbyterians, nor any other religious body as such, has ever come into communication with Commissioners, 10360–10370.

Further Examination.

A population of 500 should give 100 on school roll. Population of Shankill or Belfast is about 120,000, giving 24,000 school-going children. 34,250 are on rolls of National schools, being an excess on children of five to fifteen years of age of over 10,000; children under five could not materially affect it; on the face of it the number is false. Excess is caused by keeping names three months on roll, and by children moving from school to school. Local parties are not to blame—the fault lies in the Commissioners not giving explanation of the fiction. Return for 1867 removes a little of the false impression. At least 300,000 of the 913,198 on roll are only names on paper; table illustrating this, 10700–10719.

In 1853, according to Registrar-General's returns, only 45·19 per cent. of the Protestant women marrying signed their names; since the whole population has been included about 49 per cent. sign. Act including Roman Catholics came into operation at beginning of 1864; in bad times a larger proportion sign, as fewer poor get married. Persons able, but who do not write, would not make more than two per cent. difference. Tabulated abstracts only published

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by Registrar-General since 1864, 10720–10730.—In England twenty years ago one-third of the men and one-half of the women could not sign, but a great improvement has taken place since, as in 1866 only 21·6 per cent. of the men and 30 per cent. of the women were unable to do so. Exceptional cases (such as having the hand guided) would not affect more than 2 or 3 per cent. of these. In Scotland only 11·4 per cent. of men (in some districts only 1 per cent.) and 22·2 of women are unable to sign; this shows the excellence of their old parochial schools. In France in 1866 only 33·42 per cent. were unable to sign. Looking back at the Irish returns, there appears to be rather an increase of illiteracy. Tables illustrating the foregoing, 10731, 10732.

Relative proportions of pupils in each class book in the four provinces and in the whole of Ireland in 1867. The highest classification is in Munster. Taking the fourth and fifth books jointly as a test, in Munster there are 9·0 per cent. in the advanced books and only 5·7 in Ulster, though it contains half the model schools. The same superiority is shown in previous years. Tables giving these statistics from 1860 to 1867; but without these returns any experienced Inspector would be struck with the disparity, 10733–10738.—Of the 912,100 children on roll of the schools, 6 in every 1,000 remain to enter the fifth book; this includes girls: there is a fifth book for girls. In 1865, of 396,526 pupils struck off roll, 38·7 were in the first book, 25·6 in second, 15·9 in sequel (now withdrawn), 12·5 in third, 6·7 in fourth, and 0·6 in fifth, giving only 19·8 per cent. able to read a verse at first sight, 10739–10744.—Of pupils admitted in 1858, 2 per cent. were in first book, showing that a large number had been at school previously; this is one proof of the gross inaccuracy of return of number on roll. Clearly nearly 40 per cent. in one year were re-admissions, and ought therefore to be deducted. Table showing number on roll at opening, number admitted, and number at close of each year from 1861 to 1865, 10745–10750.

Proportion on rolls examined by Inspector at annual examination. In 1858 only one-fifth of those on rolls examined in reading. From 1858 to 1863 Inspectors gave results of examination in reading only under two categories, but seeing the numbers gave such poor national results they added a third, so that return now includes first book. Results of Inspectors' examinations, therefore, refers to less than the average attendance, and to only a small proportion of those on roll. Return illustrating the foregoing, 10751–10755.

Regarding the time necessary for reaching the higher books. In Mr. Conwell's district, in the richest land in Ireland, embracing Meath, abutting on Dublin, and taking in part of Westmeath, with the Trim Model school in the centre, the teachers are amongst the worst paid, the attendance most irregular, and schools least efficient of any in Ireland; it would take 25·4 years before every child would get into the fifth book. Process by which this result is shown to be correct. The teachers are well trained, but receive no local support. Mr. Fitzgerald's district, with Parsonstown in the centre, differs from this only in degree, and it is the case in pretty nearly all schools, 10756–10761.—No uniformity throughout the country in time of maximum and minimum attendance; June or February would probably give the highest; April, September, and October the lowest. Number struck off rolls is greatest in the last quarter; but there is no substantial difference between one quarter and another. By a table produced with highest and lowest given for each month, it is shown that they compensate one another. Ten or eleven years ago witness foresaw danger to which returns as to number on roll were open, and wrote to the Resident Commissioner warning him of it, 10762–10769.

In 1856 the five Head Inspectors, Dr. Newell, Mr. Keenan, Mr. Sheehan, Dr. Patten, and witness, wrote a joint letter to the Commissioners. Previous to this, Inspectors had been called to a conference every spring. At that of 1855, the last attended by witness, the whole system was brought before them, and every principle and practice came under discussion; they were also employed at this time in clearing the "tremendous" arrear in the office, where 11,000 reports had been allowed to accumulate; as an inquiry was impending, the Resident Commissioner thought the office was not in a pleasant state. Thirty-nine questions were submitted to and reported on by them; some of these reports were not such as Board expected. The duty of preparing the school accounts was assigned to witness by his colleagues on account of his special fitness. They had nothing to do with present inaccurate returns, but warned Commissioners in a round robin on the subject, for which they were all severely reprimanded and threatened with instant dismissal if they repeated the offence, 10769–10776.—Origin of letter: in 1853 some of the Commissioners seceded from the Board, and matters were in a very unsettled state; witness excluded certain books, for which he had to answer before the House of Lords, where he satisfactorily accounted for his conduct; serious altercations took place between the officials; Mr Keenan held an inquiry, for report of which he was threatened with dismissal. The Head Inspectors were dissatisfied with serious charges made through Mr. M'Creedy, and after conferring together, the round robin, which took months to prepare, and in which all equally concurred, was presented. Board's order in reply stated that if dissatisfied they ought as men of honour to resign, and that the letter was marked with unprecedented "indiscretion, indecorum, and insubordination." Letter drew attention to school accounts, 10777–10780.

Heads of joint letter (the round robin referred to):—"Head Inspectors obliged to submit this remonstrance. Services of Head Inspectors. Classification of teachers. Model schools. Superintendence of the inspection. General reports of Head Inspectors. Investigations. Our counsel invited. Object of our appointment. Recent occurrences. Detailed summary of work done in spring 1855. Re-casting school districts. Allotment of districts. Examination papers. Joint reports on thirty-nine special subjects. Examined and dealt with a year's arrear of work in inspection office. Mode of expediting official business. Reports upon re-organization of office. New books, forms, &c. Inspectors' code. Advantages derived from the conference. We resume our ordinary duties. Mr. M'Creedy's appointment. Style and character of official correspondence. Recent tendency to increase the clerical business of the Inspectors; results. Head Inspectors had for nine years made out (conjointly) the forms connected with inspection. Recent departure from this; results. Primary report (District Inspectors') on National schools. Observation book. Inspectors' annual report, &c. New form of Head Inspectors' Journal objectionable. Infliction of punishment on teachers too severe. Promotion withheld from teachers recommended by Head Inspectors. Usual annual conference of Head Inspectors prohibited in 1856. Lord Monck's report on the office ignores our services in organizing the inspection department in spring 1855. Summary of objections. Salaries. Report of Lord Monck, &c., on Education Office. Salaries of clerks. Comparison on first-class clerks' and first-class District Inspectors' salaries. Relative official rank of both classes of officers. Salaries of English and of Irish Inspectors. Daily allowance vacation commutation. Injurious effects of Board's rule. Purchase of books. Requirements of new scale of salaries;" *pages* 453 to 457.—Board's order in reply, dated 6th June, 1856, *page* 457.

After joint letter, in consequence of a conversation with Mr. Gibson and the Resident Commissioner, Mr. Macdonnell, witness himself wrote officially to the latter on the subject of school accounts, &c. The letter is dated 1st April, 1857, and is entitled "Abstract of deductions made from the statistical records of the National schools in Ireland," and is intended to show the fallacious view the school returns give of attendance, time spent in teaching, efficiency of instruction, school arrangements, &c., and the greater necessity for

prompt legislation than for inquiry, 10781, 10782. [*The letter will be found* in extenso *at* 10782.]

Returns show 33 per cent. average attendance, whereas it is really 50; the Commissioners here do themselves an injustice which they do not seem to perceive, 10783–10787. Statement before British Association in 1857 that the forms for school accounts are clear, simple, and comprehensive, and that no country in the world should be able to furnish more reliable educational statistics than Irish National schools, is not at all inconsistent with warning given to Mr. Macdonnell of error in accounts, as it refers to new form of accounts, framed by witness, and not to returns in question. It referred to returns *to be* furnished. These forms are still in use, and are not surpassed in any schools in the world; none equal to them in England, 10788–10795. The returns from the teachers are reliable and correct; the inaccuracies are from putting wrong headings to results, and from abuse of rule for keeping names thirteen weeks on register; the rule itself is necessary; neither teachers nor managers are impeached, but those who draw up reports of Board, 10796–10806. The Board claims credit for the whole number of names on roll, as if they were all distinct individuals, whereas one-third reappear or have left, 10807–10811.

Board reverted to principle of local vesting in 1864. Previous system had three phases: from 1831 to 1845 was the period of local vesting, from 1845 to 1864 no erection was aided unless vested in Board; since 1864 either system was allowed. Statistics of schools built, repaired, &c., during these periods. Particulars showing disastrous effects of Board's attempt in 1845 to get possession of all the school property in the kingdom and the determined opposition to it. During twenty-five years £384,764 has been expended in 121 model schools with 9,000 pupils, whilst only £177,576 has been devoted to 6,567 ordinary schools with 312,000 pupils, 10812–10813. These changes shook confidence in Board, as shown by limited number of applications, &c, 10814–10816.

In 1826 Roman Catholic Bishops decided that school property could not be given up for the sake of parliamentary support; next Lord Stanley's project that aided schools should be vested in Board was abandoned as impracticable at first meeting of Board; in 1839 a serious discussion arose and was referred to Rome, where it was decided that National system should be tolerated, but that schools ought to vest in clergy; on publication of Board's rule in 1845, by which they would have confiscated £60,223 locally raised, and secured to themselves patronage and management, bishops were greatly alarmed, and passed a resolution strongly condemning it. Board undertakes repair of all vested in them, 10817–10820. Many schools being greatly out of repair, Board endeavoured to obtain them under above rule by threatening trustees with legal proceedings; the threat had little effect, as in twenty-three years they have only got the assignment of 101 schools, 10821–10824. Change of rules in 1837 necessitated change in trust deed: history of this matter, 10825.

The Presbyterians have set their faces against vested schools throughout. At present, after 37 years, they have only 67 in Ireland. Outside Ulster, they have but 1. Of the 67, 4 are held by bond, 29 are vested in trustees, and but 19 are vested absolutely in the Commissioners. Presbyterians' objection is the compulsory provision of religious instruction for the minority, 10826–10832.

No change ever shook confidence so much as change in vesting. Board could have repaired school whilst vested in local parties; offer to repair was only a bribe; alteration in conveyance, giving vague declaration in place of specific enumeration of rights, &c., confirmed apprehensions; after two years they had to change the system; this proved justice of opposition. Up to 1845, trust deed required exclusion of children from adverse religious instruction; 1847 to 1866–7, obligation was withdrawn; and now there is a return to original obligation, 10833, 10834.

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Return of total expenditure from parliamentary grant on works and repairs of ordinary and model schools by the National Board from 1831 to 1868, 10835.

Number of vested schools in 1867 was 1,864; of these, 71 are suspended—some being in ruins, some otherwise occupied, and some permanently closed; 121 are the Board's Model schools, several of which are only "official fictions," though costing a deal of money. The whole expenses of the model schools were defrayed by the state, 10836–10839.—More than a third of the cost of building, &c., the 617 ordinary schools vested in or assigned to Board was contributed by local parties, viz., £109,524, as against £177,576 by state, 10840–10844.—A third of the non-vested schools, worth perhaps £100 each, erected and maintained solely by localities. Ninety-five held by bond are not really vested; only 1,557 actual ordinary vested schools, and title defective of many of these. Before 1845, 100 a year were built; only 20 a year since, though grant is 8 times as much; decreasing limit to educational wants, but sum not laid out upon these that was intended, whilst model schools have cost 7 to 10 times as much as intended. Delay in commencing these, particulars to support statement of their cost; £177,577 expended on all the ordinary vested schools, and £384,000 on model schools. Twenty-six model schools, costing £50,945 a year to instruct 9,000 children, a quarter of whom are infants. The 121 model schools of all classes contain 40 departments; erection and repairs for 1831–1868 cost £384,764; estimate for support for current year, £50,945; pupils on rolls at end of 1867—boys, 7,981; girls, 5,433; infants, 4,307; daily average attendance, 8,059, 10845–10856.—Large proportion of model schools in north of Ireland; original intention in these schools departed from; their cost shows an indefensible and deliberate squandering of public money. Table giving condition of National school-houses, premises, &c., in 1865, 10857–10861.

Six millions have been granted by Parliament to National Board, £216,587 of which has been paid to Board of Works; since 1857 they have had charge of fabrics, and amount is granted in a separate vote, which keeps the public in ignorance of amount. Detail of their expenditure on schools from 1857 to 1869, 10862–10866.—Great increase in cost and decrease in efficiency since 1843. Many model schools are so ill attended that they should be struck off; at Enniscorthy each child costs state £110 a year; Carrickmacross, with one pupil, costs £400 or £500 a year, 10867–10872.

Church Education schools are extremely efficient, but have peculiar advantages; some of their model schools are as good as any of the National Board. Their books also are excellent; a large portion of National Board's lessons are taken from them; they are eminently deserving of State support. Returns are not quite so well kept lately, but no reasonable doubt of thorough accuracy; giving decreasing Roman Catholic attendance shows they are honest, 10873–10886.—Although Roman Catholics have a traditional feeling against them, there is really a better protection for conscience than in National schools; no unworthy influences are used. Witness has visited all the so-called proselytizing schools and districts, and never saw unfair means of attracting Catholic children, never witnessed what he saw at King's Inns-street National Presbyterian school in Dublin, under one of the Commissioners, Dr. Hall, namely, the gross attraction of giving away soup. Particulars of this circumstance. Dr. Hall's connexion is that he is a National school Commissioner, and that he has conducted religious services in the school; he entered it "as a Presbyterian minister, and an active patron of an odious scheme, of which that school was the public symbol and centre," 10887–10906.—Unfairness to Roman Catholics of allowing religious services in National schools, as from their tenets they cannot avail themselves of them; rule was made in 1840 to suit the views of the Presbyterians; privilege was not allowed previous to 1840 in same unlimited sense as

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now; vote of General Assembly in 1855 quoted in proof, 10907–10924.

In workhouse schools absence of rule for keeping name three months on rolls, and permanence of the children, cause returns to be more reliable, and better attendance is shown. Many are good and efficient schools; of late they have improved, and number of pauper children has diminished, 10925–10929.—Workhouse teachers are better off pecuniarily, but worse socially than National school teachers; reluctance to become workhouse teachers; their work is incessant and responsibility great; particulars of salaries, rations, &c., 10930–10935.

Parliamentary returns from National Board for 1862 of a most interesting and grave character; how far reliable. There never has been in Ireland a scheme more thoroughly denominational than the National system, and it is becoming more so every day, save in one part, 10936–10939.—High character of Oldcastle school, Meath, which is under joint management; denominational system is strictly carried out; it has given the greatest satisfaction such a school can give; still there are difficulties and dangers, 10940–10943.—[*In Appendix No.* X. *will be found a report by witness on this school.*]

Kildare-place Society aided nuns' and monks' schools; in 1855 latter were excluded from grant. Explanation by Board of denominational principle. Nuns' and monks' schools attended sparingly by non-Catholic children; never knew them tampered with, though they are hardly fit places for them, 10944–10951.—Reasons why Catholics accepted denominational principle, and bore to a certain extent the restrictions, but from bit-by-bit aggressions, it is now unendurable, 10952–10953.—Protestant officers speak as highly of conventual schools as Catholics; reasons of their superiority, 10954.—Christian Brothers have sixty establishments with about 26,000 children, and have secured centres of influence; nuns' and monks' schools are in every county; £100,000 has been spent on convent schools; nuns are fed and lodged, and all done on voluntary principle. Further particulars of convent schools, which are being all withdrawn from Board; they cannot submit to the intolerable privations for the sake of the money. Archbishop of Tuam does not permit any in his diocese to be connected with Board, 10955, 10956. Monks' and nuns' schools are the best in Ireland for general comfort; books and forms of Christian Brothers' schools are admirable; defect in rolls of monks' schools, 10957–10962.

One-third of girls in National schools are taught by nuns, and the number is increasing rapidly; in a few years State schools will be paralysed. Children go earlier and remain later in nuns' schools than in any others. From character of teachers, many of them being ladies of high position, and working from the highest motives, none need object to send their children, though they might mix with lower classes; children of middle classes are not kept by themselves. There are higher class children in some intermediate schools where a fair fee is paid, but no distinction or classification is made in nuns' National schools, 10963–10975.—Nuns acknowledge distinctions existing in society, and do their best to soften them; no real distinction between their intermediate schools and the higher boarding schools; education of poorer children is not injured by presence of better class. Presentation nuns teach poor only; will not conduct pay schools of any sort. The most neglected class in Ireland are the middle class of boys. The State pays model schools liberally and nuns' schools very poorly; monitresses are of no advantage to nuns. Intermediate convent schools, 10976–10983.—Objection to State aid for classes who attend model schools. Poor should be admitted to State schools, whether able to pay or not. Adheres to opinion formerly expressed as to great and various advantages of commingling of classes in model schools; always considered that there should be some limitation of classes whom State should aid; attention to rich should not detract from general usefulness of school. Adheres also to favourable opinion of the extended course of instruction at Clonmel school as it existed when opinion was uttered; deplored then and does still that so many were learning their letters; worse now than formerly. Technical and superior schools of that class are wanted now more than ever, 10984–10995.

Three months not too long to keep name on rolls, but number of days' attendance of each child should be given; other suggestions for getting more exact returns of actual attendance from teacher, which Inspector should carefully check, 10996–10998.—Fallacious returns from migration of children; causes of migration; has increased of late years, as schools have been improperly multiplied; offer to visit schools and give a practical proof of this; proof also in the fact that only 58 per cent. admitted in a year are entered in First Book; declines to name officers of Board who would corroborate it; a visit to the schools is the best proof, 10999–11006, 11019.

National schools have become denominational except in north, where people are of mixed creeds; children from other schools are sometimes set to watch proceedings of Inspectors, 11007–11016.—Only one Church school in Dublin and one in Belfast connected with Board, 11017, 11018.—Founders may convey sites to Board or to trustees nominated by themselves; repairs, 11020–11022.—Present system of trustees should be abolished; a public department, or each religious body, or Commissioners of Charitable Donations and Bequests, should be incorporated, and have power to hold property; hitherto individuals only have been accepted by National Board; neither boards of guardians nor grand juries should have control over schools or education, 11023–11027.—Trustees should be aided with funds as now; trust deeds refer only to school and premises; case of Board stopping salaries, &c., because trustees violated rules made subsequent to trust deed; this procedure calculated to break down confidence; if change above indicated made, Board would have greater security than now; English National Society is incorporated, 11028–11031.

English and Irish monitorial systems; the latter is in collision with principles in Lord Stanley's letter guarding local rights, 11032–11034.—Occasionally lay patrons have paid school-fees to induce attendance, 11035, 11036.—Proselytizing practices are carried on in thousands of cases to the extent of children attending instruction in a religion different from their own; instances of Catholic children attending prayer and reading of Authorized Version in school, although Catholics are absolutely forbidden to take part in prayers of another denomination; cases have occurred where such practice has changed views of scholars; some individual Roman Catholic parents may allow children to read Authorized Version, but their Church forbids it; question of going a considerable distance to attend school under a particular priest, 11037–11060, 11066, 11067.—In cases of minorities, original system of their being put out during religious teaching should be reverted to; patron and teacher should have power to do this at parent's desire, 11061–11065.

Boys should be educated sufficiently to leave school at twelve or thirteen; if payment by results adopted, no maximum age should be fixed in present state of education; ages higher in Irish than in English schools, 11068, 11069.

In a large number of parishes in Ireland Protestants are extremely few; whole system of State education should not be affected for such very small minorities; as far as possible denominational system should be adopted; Protestant minorities could be protected by mixed schools, where parties agree to have them, 11070, 11071, 11079.

Elementary secular teaching merely secondary, and very indifferent in Connaught Mission schools; great allowance to be made for them; many of the children would doubtless become Protestants; at an orphanage at Ballina, after the famine, unfair proselytizing was being carried on, and National Board's funds used to maintain it; waifs and strays of the famine were being sold by unfortunate widows like little pigs; the price went up and down; "parson Armstrong," a Presby-

terian, who had been a Roman Catholic teacher, bought them, 11072–11074, 11087–11094.—Principle of Church Education Society and Christian Brothers in giving religious instruction at all times is quite right, but a dissenting child could not be protected, 11075–11079.—Protestant children, in however small minority, should be provided for, but Protestant landlords, clergy, &c., should do it; State should not legislate for such cases; in same way Roman Catholic minorities should also take care of themselves, 11080–11086.

Further Examination.

National Board inspection districts were re-cast in 1855. Predominance of Protestant Inspectors in Ulster, where districts are very advantageous. Ulster men predominate in all offices at the Board; Inspectors do not select their own districts. Parish of Shankhill has two Inspectors, there being so many schools. Witness proposed re-casting of districts and equalization of Inspectors' work, and it was done under superintendence of himself and other Head Inspectors; distribution of districts is a very fair one; no desire to exile Protestant Inspectors from Ulster, 12008–12017.

Witness organized and opened a very successful model school at Clonmel; success was not owing to principles, &c., of Board, but to co-operation of clergy of different denominations; it is now a failure and a wreck as a united school; the attendance was 272 in 1856, but is now only 128, 12018–12019.

Most model schools are under an interdict for Roman Catholics; not 15 per cent. now attend in all the district model schools in Ireland; towns with model schools contain one-eighth of the population. List of model schools at which attendance is prohibited by Roman Catholic bishops; in some cases the sacraments are denied to offending parents, children, and teachers. Two or three of the bishops prohibiting only some of the model schools in their dioceses is a temporary matter of expediency, to be continued only until a sufficiency of other schools is established, 12020–12025. Schools which are still tolerated. In Dublin, Roman Catholics are 76 per cent. of the population; in provincial towns having model schools 63·6 per cent., while only 24 per cent. of children attended in 1867; number has been steadily falling since 1856. Convent schools recently opened at Trim have emptied the model schools there. Tabular view of attendance and creed of pupils in model schools from 1849 to 1867, 12026–12030.

Londonderry, Sligo, and Enniscorthy are among those strictly prohibited by the bishops. At Londonderry, with a Roman Catholic population of 12,036, not one on roll; Sligo, with 8,392, none the first year, 0·7 per cent. the second, &c.; official persons supply part of the few that do attend. Witness in 1856, then a Head Inspector, strongly objected to establishment of the Enniscorthy school; knew it would outrage the feelings of the people, and wrote to Board that it would be a certain failure; was answered that it must go on, as they were under a pledge to build it; has not kept a copy of letter, but hopes to obtain one. In only a few instances have Head Inspectors been consulted about establishment of model schools, 12031–12039, 12044.

About the year 1851 model schools became popular from success at Clonmel; Inspector at Wexford endeavoured to get one there, but Catholics strongly objecting, he persuaded landlord's agent at Enniscorthy that a good tenant could be got if he obtained a site; it was given, and Board promised to build; it was a total failure, was not opened for a year after it was built; nearly all denominations refused to use it; attendance has been declining for two years, and is now fifty-nine; total cost was £6,768, 12040–12044. Any model school should have a minimum of ninety to obtain a grant, but Enniscorthy had only sixty-three in 1866; many others are miserably attended. The new model school at Enniskillen, which cost £7,099 for erection, and takes a large annual sum for its maintenance, has only 133 in the three departments. Return showing the cost of erection of each model school and the cost per pupil, the annual cost per school and per pupil, the year when opened, the average daily attendance, and other particulars, from 1861 to 1867, 12045, 12046. Their total failure is only a question of time, 12058. James William Kavanagh, esq.

In 1843, with 2,912 schools, annual grant was £50,000, less than sum now spent on model schools with 8,000 or 9,000 children. Cost per school to state in 1843 was £17 3*s.* 5*d.*; in 1866, £56 18*s.* 11*d.* Cost per child in 1852, 11*s.* 9*d.*; in 1867, £1 2*s.* 4*d.* Table of average annual cost, from state grant and from local funds per school and per pupil, and number of pupils on roll from 1832 to 1868; number in daily average attendance from 1852 to 1868, 12047–12050.

Apart from religious objection, model schools are excellent; nowhere needed more than in Ireland; witness was the first to give impetus to improved secular education in them. No possible way to conduct them satisfactorily but by handing them over to the several religious bodies, clergy and laity; their excellent machinery should be made available for the classes intended. Manner in which they might be distributed among religious bodies; not strictly in proportion to number, because for poor Catholics it ought to be directly as to numbers and inversely as to property, 12051–12056.

In towns of 4,000 or 5,000 inhabitants they should be good secondary schools, in smaller towns primary schools; special aid should be given to ordinary schools where minority insufficient for grant, 12057–12061.—Looking to education, schools should not have less than 60 or 80 scholars, but from religious difficulties smaller schools must be aided. Average attendance at English and Scotch aided schools is 85, in Ireland 49, 12062–12071.

In 1826 bishops demanded separate model schools for Catholic teachers. First active opposition was Cardinal Cullen's objecting to one being established at Drogheda in 1851; opposition has gone on increasing since, but remonstrances were set at defiance by National Board. In Cork, with a Roman Catholic population of 70,000, not 10 per cent. are on rolls of schools, 12072–12076.

It was never contemplated that official connexion should exist between Queen's Colleges and model schools; Roman Catholic bishops always looked unfavourably upon both; they accepted mixed primary schools in practice, but objected to attempt to get education into the hands of state; appointments under Board from Queen's Colleges, and same parties holding office in both, confirmed apprehensions, 12077–12080.—While under Board witness did his utmost to prevent abuses, and failing, left the service, 12081–12083.

The increasing hostility of the Roman Catholic hierarchy to mixed system of primary education is attributable to their growing belief that object of state was to undermine their religion in Ireland. Opinion of Archbishop Whately published since his death, that the Scripture Lessons introduced into the schools were gradually weakening power of priesthood and stealthily uncatholicising Ireland, has strikingly confirmed justice of belief above stated; but the generally unfavourable working of the whole system is a stronger proof. Disruption of Board in 1852, when Archbishop Whately and others left, was caused by discovering that witness had not introduced "Scripture Extracts," &c., into Clonmel model school. Animadversions on Archbishop Whately for acting publicly on principles he could not publicly profess; he held that mixed education was the only means of weaning the Irish from Popery, but "could not openly support National Board as an instrument of conversion," &c. An indignant pastoral on the subject, published by a Roman Catholic bishop in Australia, has justly aroused Catholic feeling throughout the British colonies, 12084–12090.

Catholics consider that faith has been broken with them, as they accepted mixed system on promise of safeguards that should "banish even the suspicion of proselytism from the schools." Vital changes have been made at the instance of Protestants; some have

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recently been made to try and win back the Roman Catholics, but not at their solicitation; no change which can be effected will make system agreeable to them. Restoration by Mr. Fortescue in 1866 of original rule as to exclusion of children of a different faith during religious instruction has not removed chief practical objection; its having been broken shook confidence permanently; does not believe that Presbyterian clergymen even now observe it; for instance, was told by Rev. L. E. Berkeley, a witness before present Commission, that "of course they don't observe it," 12091-12108.

Difficulty in obtaining returns regarding above-named rule, moved for by Major O'Reilly. On Chief Secretary inquiring whether they could be furnished, Board made numerous objections; after long delay and much pressure they were obtained; delayed again before being ordered to be printed, nearly a year printing, and at last published in a mutilated form. Their revelations compelled Commissioners to return to rule in a modified form, and plead guilty to breaking it, 12109, 12110.—Portions omitted were not of much consequence; most important were whether patron was a clergyman, and creed of inspectors. This is the only complete return regarding religious instruction for 37 years, 12111, 12112.—The return shows that Lord Stanley's system was openly ignored and trampled on. Parents of 20,000 children received notice in one year that religious instruction in a different creed was being given; tens of thousands may have had notice in previous years. Has heard of instances, but never met with them, of Catholic parents wishing their children to read Protestant Scriptures; cases might have occurred while he was inspector without his hearing of them. Many more than 1,180 instances of Catholic children reading Authorized Version under Protestant teachers. There may be many cases of poor Catholic parents expressing a wish that children should read Authorized Version, as there are instances of pressure being put upon them. Cases of pressure cited from above return, being in schools attached to mills, &c., conducted by Protestant teachers, in which Authorized Version was read; the pressure consisted in the school being part of the establishment and children being expected to attend, 12113-12146.—Pressure is well known to exist, but is difficult of proof. Relative numbers of Catholics and Protestants in schools referred to. Order of Board declining to interfere in one of above cases, 12147-12151.

Circumstances under which Board's rule as to religious instruction was changed in 1847, and extract from report announcing change and detailing new principle of action, 12155-12159.—Report by Mr. Keenan in 1855 upon its working, and showing abuses existing; this was presented to Parliament in a mutilated form, but omitted parts were afterwards moved for at witness's instance, and presented; witness derived his knowledge from having been an inspector when report was made, 12160-12166.

Publication of Archbishop Whately's views, previously referred to, confirmed Roman Catholic prelates in their objections. Had he only spoken of people being enlightened, and not mentioned Scriptural teaching as the means of producing conversions, he would not have been open to animadversion, but he wrote books for schools and continued a member of Board supposed to be impartial, and meanwhile was privately expressing himself that these books, reading of Scripture, &c., would sap the faith of Catholic children. In one sense the Scripture Extracts were approved by Dr. Murray; they now form part of special religious instruction, 12167-12185.—The rule was made to protect religious minorities; the alteration removed protection, and chiefly affected Catholics. Under rule children should be put out unless parents directed their remaining. Roman Catholic Dean of Cork acted under rule as altered, 12186-12194.—Cases known of changes in faith of Roman Catholics attending National schools; only one in witness's knowledge of Protestant turning Catholic, 12196-12204.

Statement of Archdeacon Stopford that witness was instrumental in getting rule altered to suit his (the Archdeacon's) views is wholly false. Explanation of the circumstances, and public correspondence between them on the subject, 12205-12210.

Religious instruction to different denominations unitedly is impossible. Information in "Scripture Extracts" should be spread far and wide, but only through safe and authorized parties, 12211-12217.

Further Examination.

Previous statements that Board had extended grants for repairs to new locally-vested schools, and that locality pay for one-third and Board for two-thirds, were incorrect. At present, as formerly, local trustees are bound to provide for whole of repairs of schools vested in them, 12264-12272.

Catholic hierarchy received Lord Stanley's scheme rather favourably, but never accepted it. It came out of Commission of 1824-1826. Kildare-place Society having practically failed, it was thought that something should be done. In 1830 a conference took place between Lord Cloncurry, Lord Stanley, Right Hon. A. R. Blake, and the Marquis of Anglesey, from which the National system really sprung, the Irish bishops not being consulted about it; a minority were opposed to the scheme when it came out, wishing for a purely Catholic system, but all accepted it as far as taking grants, and were favourable to it as an experiment, for which it was proposed, 12273-12282.—To prevent scandal, as Irish bishops were publicly opposing one another on the question, the Court of Rome, in 1841, issued a rescript tolerating the system, 12283.

It is a mistake to suppose that Dr. Doyle was favourable to mixed education. His memorable letter was written before the system started, and was addressed to his clergy, informing them of it, as it appeared from the published outline to be a great improvement on the Kildare-place system, to which he was inveterately opposed, and inviting them to send in applications for aid, but reviewing the terms of Lord Stanley's letter with remarkable caution, and saying that if bad men succeeded first Commissioners and tampered with education, they could at once exclude the system from their schools. He never wrote or stated one word subsequently about the National society, or in favour of mixed education. He issued the letter in question as a general instruction to his clergy when he withdrew from Kildare-place Society. He, among other things, laid down that where Protestant children attended Catholic schools, they should not receive religious instruction except directed by parents; so that they got secular instruction and obtained shelter under roof of school, and, if number at all considerable, opportunity for religious instruction by their own pastors, though they might not have given a shilling towards the school. Witness hands in the letter, which is headed "Carlow, 26th December, 1831; circular letter addressed by the Right Rev. James Doyle, Bishop of Kildare and Leighlin, to the Clergy under him, upon the first announcement of the National System of Education." Hands in also a document headed "Rules and regulations for the schools in the diocese of Kildare and Leighlin, prescribed by the Right Rev. Dr. Doyle," 12284-12290.

Scheme to establish a school for each denomination where numbers sufficient, and mixed school with strongest safeguards where insufficient, not satisfactory. It could not work, as it is impossible to exclude religion wholly from teaching, class books, or history, 12291, 12292, 12305, 12310-12312.—A witness before Lords' Committee of 1854 stated that many masters, especially Presbyterians in the North, used the ordinary National Board class books to change religion of Roman Catholic children; several other cases spoken to; a Presbyterian witness stated he should be ashamed of himself if schools were ever used for such a purpose, 12293-12302.—No book of even a moral or general character could be written to be satisfactory to all; and in the ordinary occurrences of the school religious allusions are unavoidable, 12303, 12304.

In a mixed community primary schools must, like churches, be open to all, without compulsion to any to enter or remain, with secular instruction for all, and liberty to minority to withdraw from religious teaching, 12306.—English conscience clause is only a rough attempt at protection, and would not work satisfactorily there or here, 12307.—Dr. Doyle only alluded to formal religious instruction when directing that Protestants should retire, 12308, 12309.

Previous to changes made in rules of National Board in 1837, Presbyterian Synod of Ulster contemplated establishing a training department, and to keep themselves dissociated from National system; they had not the same views as now; they wanted what the Catholics now want—Catholic teachers trained by Catholics, 12313–12320.—First change in rules of National Board, caused by Presbyterians, was in 1837, getting permission to introduce religious instruction in school hours; the second, obtaining school-house for preaching in out of school hours; opinion of Dr. Cooke that National system was invented to please Romish priests, &c.; history of manner in which second change was brought about; it has turned most of the Presbyterian school-houses in the North of Ireland into auxiliary meeting-houses, for which General Assembly in 1855 gratefully thanked Board, 12321–12323.—The third and greatest change was in 1840; by it the rule was withdrawn in the case of non-vested schools, whereby patrons were bound to provide a convenient time and place for religious instruction of all children by their own pastors; it was done to prevent Catholics receiving their religious instruction in Presbyterian schools, and to make peace with the latter body; Though change made in 1840, it was not embodied in rules of Board till 1842-43, 12324–12334.—The next change was in 1847, subverting the only remaining principle of Lord Stanley's system of any value; this was the withdrawing obligation on patrons to exclude children from religious instruction which parents had not desired them to attend; by this proselytizing was protected; Presbyterians largely availed themselves of it; another change in 1839, putting small Protestant schools on a level with large Catholic ones, 12335–12337.

Lord Derby's opinion of one of the changes, as shown by his examination of Dr. Cooke before Select Committee in 1837, pressing the latter for a reason why he objected to answer query, whether clergy of other denominations had been applied to for signatures before seeking aid from Board; his reason was to avoid the recognition of Roman Catholic clergy, whom he would only look upon as members of the public in visiting his schools; witness considers he had no right any longer to look upon them as "his own" schools when he sought aid from National Board, 12338–12346.—To respect conscientious scruples of Presbyterians, oath of allegiance, taken by teachers in training, was given up, also use of school placards containing the Ten Commandments; at their instance teachers in training department are now separated on Sunday; they at first sternly refused to carry out notice system, but they are obliged to keep Lent in Marlborough House, 12347–12354.—Statistics showing that Presbyterians are an isolated and compact body, confined to a small part of Ireland, but have got education system completely into their hands; education would have fallen into a form agreeable to wishes of the country had it not been for the concessions made to them, 12355–12359.

Absence of concert between Catholic members of National Board; probably owing to their being political men, chiefly lawyers. Catholics object to appointments to the chief administrative offices, also to composition of Board. Of the seven original Commissioners only two were Catholics to two Presbyterians, though Catholic pupils were 90 per cent. Nearly all the books were written by a nephew of one of the Presbyterian Commissioners, and several chief offices were filled by other connexions, 12360–12363.

Notwithstanding observation of an Inspector to the contrary, the "Epitome of General Geography," written by Mr. Carlile, an Inspector, and nephew to a Presbyterian Commissioner, contains numerous serious errors in geography of Ireland, and in spelling (quoted); also in information on America, 12364-12372. Failure to a great extent of Board's religious books; secular books in which objectionable moral and religious elements prevail; some to which there is no objection, 12373–12376. Larger treatise on arithmetic was restrained by injunction for piracy; smaller arithmetic, written by a person who was unacquainted with first principles; he, too, was a relative of above-named Commissioner; hundreds of thousands of copies were sold. A remarkable number of errors was discovered and pointed out by a common schoolmaster, and communicated to Board, for which they thanked him, and adopted his corrections, but declined to pay him for his trouble, when he appealed to the Chief Secretary. The correspondence was published, and will be found in Appendix No. XI. Board paid £300 for writing the book, and the man knew nothing about the subject, 12377–12385. Book on mensuration, which cost £400 or £500, is greatly pirated, and is equally a failure. Objection to the Tract on Book-keeping, 12386–12391. James William Kavanagh, esq.

Witness and Dr. Clarke introduced physical science into the model schools. Most advanced book on this subject untouched since 1836; its glaring defects. Recent editions of some of the books are improved, portions being restored that had been put out by Presbyterians, 12392–12397. Attempt to keep books free from references to the history and literature of Ireland has had a bad effect; has produced an opposite result to that intended, and has contributed somewhat to Fenianism; grounds for this opinion. Quotation from Report of Board for 1866, stating that only 47 out of nearly 5,000 National teachers had been connected with this conspiracy; judging from their position and from experience of previous conspiracies, this is considered satisfactory. Witness asserts that parts of this are contrary to the fact; 75 per cent. of the Fenians have been educated in National schools, 12398–12406.

Teaching power in normal school proper is neither adequate nor efficient. Calling attention to this whilst head master of a model school led to such unpleasantness with professors, that witness had to go out as an Inspector. Similar differences occurred with his two predecessors. When he got a model school under his own charge, as in Clonmel, he was able to give his view of how such an establishment should be conducted. Puts in a letter written by himself to National Board fourteen years ago on defects in training, in answer to a circular addressed to Head Inspectors. It contains suggestions as to inspection, training of teachers, method of teaching, and school management, &c.; has not altered his opinions on these subjects since, 12407–12412.

The training establishment is a mere common school; failure of the practising schools led to the organizing system. Position of male teachers in training is very unsatisfactory morally and socially. Dormitories not equal to a police barrack, 12413–12418. Total change in the description of those admitted since about 1862; no character required now; Catholic clergy are prohibited from sending up their young men or giving them a character. Up to 1862 number of Catholics fairly represented proportion of population, but has now fallen very low. Correction of error in memorandum as to position of assistants, &c., in training institution; will put in a return of numbers, &c., since establishment was opened; source of this information, 12419-12429. Quality and number of teachers rapidly falling; causes are chiefly insufficient remuneration and appreciation, prohibition by the bishops, and emigration, 12430–12432.

Desirability of payment by results, by capitation in some cases, with retention of certificate grants; the teachers' seven grades should be reduced to three, and sub-divisions abolished; classification of teachers should enter into classification of school, and children should be examined individually, 12433. Most practical men

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connected with education societies would recommend a transitional plan for re-casting salaries. English system neither practicable nor desirable. Advantages of capitation, certificate, and results, as elements. With materials at their command, Commission might recommend a scheme that any Government would be inclined to adopt. School fees have been allowed to fall too low; landlords should give more; demand on State should be moderate, 12434.

Evidence given by witness before Lords' Select Committee in 1854, that every precaution was taken by rules of National Board against proselytism, that rules were faithfully observed, that the recent changes had not diminished confidence in Board, that greater security could not be had, &c., had no connexion with changes above named, but referred to his having excluded Archbishop Whately's books from Clonmel model school, which led to the Archbishop, Baron Greene, and Mr. Blackburne leaving the Board; had not then visited Protestant schools and seen abuses which he has since found existed; having never heard in 1854 of cases of proselytizing under National system, could have given no other answer then, 12435–12446.—After his examination, however, heard of numerous instances, causing entire change in his views; heard from Mr. Macdonnell that lots of cases had turned up in the evidence, 12447–12451.—In July, 1858, wrote a letter to Secretaries of National Board, expressing surprise that certain returns moved for in the House of Commons had been printed by Board's authority, and requesting that other returns ordered might be forwarded forthwith, also denying that he desired overthrow of Board; no contradiction between this and opinions expressed above, 12452–12455.

Archbishop Whately's "Scripture Extracts," &c., are very good books, but does not approve of their use by Protestants in schools for Catholics; letter to the Archbishop in 1852, declining to use them in his schools, but stating that he uses them for the instruction of his own children, and thanking him on personal and public grounds for various acts, 12456–12465.

In saying that parties representing Roman Catholic bishops were not consulted in establishment of National education, witness meant in the sense of being formally elected and sent. It was intended to be a combined system with all parties sharing in the management, but the Presbyterians frustrated this; Board is not, and never was, representative, 12466–12482.—Government presented a system to Catholics of Ireland, and bishops individually availed themselves of it as they thought fit; Dr. Doyle (and every other Roman Catholic bishop) was unfavourable to united education in a certain sense; he tolerated it, or proposed to try it, but did not contemplate a scheme of mixed education for his flock; in his letter he referred his clergy to the system, and advised them to take advantage of it, 12483–12501.

At this time, according to evidence given by Dr. Cooke in 1837, a majority of the Synod of Ulster dissented from National system, and introduced a scheme of education without State aid, which included religious teaching according to their own principles, but allowed those differing from them to take advantage of the literary instruction without being present at religious exercises. These schools were to be supported by their own body. Although foregoing resolution was passed, witness does not believe that in practice that freedom existed. In the evidence on this matter, Dr. Cooke makes a distinction between his own opinions and those of Presbyterian body, 12502–12522.—Similar resolutions were passed by Synod of Derry in 1834, but witness does not believe the parties would have honestly carried them out, as it is incompatible with their conduct under National system, 12523–12525.

Proposed Presbyterian model school. Schools got up by denominations. First vested school. Roman Catholics' objection to vested schools was not liking to bind themselves to an experimental system; Dr. Doyle's difficulty (and that of others) was the number of schools already in existence, 12526–12539.—Conjoint applications by Protestant and Roman Catholic clergy from 1832 to 1838. Would not be surprised to hear of early applications for, or of considerable number of, Presbyterian vested schools, or of conjoint application of parish priest and Presbyterian minister. There are now only sixty-eight vested Presbyterian schools in Ireland, and Presbyterians are eleven per cent. of pupils in schools, 12540-12560.

Readiness of Presbyterians to employ Roman Catholic teachers was to use them as proselytizing agents. Regarding evidence given by Mr. M'Creedy in 1854, showing that mixed system allayed feelings of irritation among the people, causing Roman Catholics and ultra-Protestants to work harmoniously together, and that Presbyterians readily employed Roman Catholic teachers, &c., witness was much surprised when he read it, but as to the latter, considers they were employed as decoy ducks to get Catholic children to read Authorized Version. This has nothing to do with previous answer that he never heard of an instance of proselytism. Is absolutely certain that Episcopalians and Presbyterians used Roman Catholics for proselytizing purposes, some accepting the employment unconsciously, and some being very poor, 12561-12574.

Mixed education in Ireland is quite impracticable, and has wholly, hopelessly failed; Roman Catholic clergy disapprove of it. They never change their opinion that Catholics ought to be taught by Catholics. In giving evidence in 1854 that National system was working well in providing united instruction for children of labouring poor, and that all that could be reasonably expected had been realised, merely spoke of it as it was carried out. Explanation of evidence of same date as to recommending Board to withdraw from connexion with South Dublin Union school on account of Guardians carrying it on on sectarian principles, 12575–12585.

Statutes of Synod of Thurles inoperative at first, but have produced serious effects since. Catholics should be taught by Catholics. The highest religious instruction may be given in some schools connected with Board. High opinions expressed in 1850 of successful working of Clonmel school,—that "education, united both as to creeds and classes, has been tried, watched," &c., and gained public confidence,—referred to that one school; the boast is not in the principle of the model schools, or the justice of the administration, but that under difficult circumstances the joint management of four clergymen had been secured. Changed opinion on subject in 1856 or 1857, when religious contentions commenced among staff and pupils. As to favourable opinions recorded since, 12586–12617.

Visited so many schools recently in order to ascertain actual condition, and to obtain overthrow of National system, or such a modification as Catholics could accept. Reasons for advising withdrawal of all Catholic children, teachers, &c., from schools under Board. Sympathies will be with them whenever they carry on the work fairly. Does not approve of model schools being continued by Commissioners; when opinion on this subject changed. Former favourable opinions justified when expressed. Always gave official opinion candidly as to necessity for establishment of any model school, 12618–12639.—Approved Trim model school when connected with it, and publicly expressed a wish that members of Lords' Committee in 1854 could visit it; it was an excellent and well-managed school, and the parish priest regularly gave instruction in it. Has no doubt *The Tablet* at that time spoke of his high opinion of model schools in general, and that at Trim in particular, 12640–12646.

Favourable account of National system in a paper read before British Association in 1857, was his statement of the broad statistics of primary education, and a summary of programme of course of instruction; has nothing of it to modify. Being brought under notice of Commissioners, they publicly complained of it as an unauthorized proceeding. Witness immediately forwarded it to them, and heard no more of it until it was included in an indictment, details of which are too trivial to go into; it was one of the things

that led to his final disagreement and retirement from Board, 12648–12651.

The "alarming circumstance of bishops not coinciding with members of Board," spoken of in witness's book, referred to projected model school at Sligo, which bishops objected to, but which was unopposed by some of the Catholic Commissioners; witness, to prevent its erection, employed the natural expedient of emptying the Galway model school; was not at that time opposed to all these institutions; was never consulted about the Sligo one. Is proud of a letter written in 1856, suggesting inquiries of people of Sligo and other places whether they desired model schools; approved of their being extended to town populations if desired and required; some of them gave a great impetus to secular education. Knew of no instances of proselytism, or of interference with freedom of conscience, in the south; main seat of the latter is the Presbyterian patch of Ireland. Can speak favourably of some schools in Ulster, 12652–12672.

One teacher cannot efficiently manage more than an average attendance of forty children, but much depends on age and classification. Observation in 1849 on evil of multiplication of small schools, and that in large ones teachers were not properly paid, 12672–12677. —From 1831 to 1839 teachers were paid wholly by capitation, 12678–12681.—Grievance that convent schools were not on same system of payment as others; classified lay teachers in them could not receive class salary as such, because nuns did not submit to rules of classification. While salaries have trebled or quadrupled from 1839 to 1868 in female lay schools, there has been hardly any improvement in convent schools. Return showing that annual cost per child in a convent school is 7*s.* 2*d.*, and in a model school 36*s.* Further complaints as to payments to convent schools, 12682–12687.

Further Examination.

Respecting statement (in answer to questions 12103–12107) that Presbyterian clergymen disobey rule of Board as to excluding children of a different faith during religious instruction, reiterates his view of the conversation with Rev. L. E. Berkeley, viz., that in answer to his question, "Of course you do not observe the new rule of putting out the children?" that gentleman replied, "Of course not at all; the children are not put out;" "the rule does not work at all," &c. There could be no mistake, 13918, 13919.—It might be that he meant they were not put out because parents assented to their staying, 13920, 13921.—On whichever side the misunderstanding is, the subject was the new rule, and how it worked; witness said, "the Presbyterians do not observe it, because they did not intend to observe it;" and this is nonsense if the other part was not intended, 13922.

After hearing Mr. Berkeley's evidence read, witness considers it supports his recollection, save in one particular. Repeats identical words; never stated that Mr. Berkeley said all the Presbyterians disregarded rule, or that he knew it personally, but that it was his belief that many disregarded it, 13923, 13924.—Neither honesty nor integrity of Presbyterians was impugned. Mr. Berkeley's remark was in reference to witness's statement of their non-observance of the rule; he did not seem surprised at the statement. Had no special object in introducing himself to Mr. Berkeley, 13925–13939.—Sense in which Mr Berkeley is a "hostile" witness, 13940, 13941.—Witness is certain Presbyterians never meant to observe rule; cannot give a case; will give 18,000; would not observe it himself; reasons; would do his best to get it altered, 13942–13948.—Presbyterian as well as other managers have to answer quarterly the questions whether rules have been observed, 13949–13951.

Further Examination.

Produces and reads letter previously referred to (Q. 12,665), addressed by himself to Board in 1856, remonstrating against establishment of a model school at Enniscorthy, for reasons given, stating that the first intimation he received of it was a notice that its erection was about to commence, and suggesting inquiries of people of Sligo and other places as to whether they desired establishment of model schools, 19326, 19327.—When previously examined, had looked most carefully and found he had not a copy of letter by him; had no clue to show what letter was referred to. States how he has since obtained a copy, 19393–19399. —Complains that the suppressed portion of one of his reports, and other documents addressed by himself to Board, have been produced before this Commission in an informal manner, 19328.

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Original rule of Board for protection of minorities was positive exclusion during adverse religious instruction; creed registers not introduced till 1856; a strong objection was previously raised to them by six out of seven of the original Commissioners. Creed return was moved for in the House of Commons by Mr. H. Grattan; one had been previously moved for in the Lords. Enumeration of the various other Parliamentary returns, 19329–19341.

It was originally intended that attendance at Sunday school and divine service should be recorded, but Protestants refused. Creed register, drawn up by witness, was introduced under instructions from Government. Changes in 1833 and 1837, making more definite the time for religious instruction, and allowing it to break the secular teaching once a day; the latter at the instance of the Presbyterians, 19342–19345.—In 1850 the tablet "Religious Instruction" was introduced in consequence of complaints made by Roman Catholics of proselytizing practices. Decree of Council of Thurles on this subject, and tolerating but not approving mixed education, 19346–19351.

Notice system introduced in 1855, but opposed by Presbyterians, especially as to children already in schools; modification in 1856, restricting it to new scholars, 19352–19359.—Operation of rule in its modified form. Portion of report of Head-Inspector Keenan in 1856, stating that rules failed to protect minorities, was struck out, but was subsequently ordered by Parliament. Board did not accompany change with any statement that they thought no evil would result. Quotation from their Report of 1859, stating their efforts to maintain rule, 19360–19362.—Witness replied to this by drafting notice of motion for the O'Reilly Returns, results in which were obtained from patrons and teachers through Commissioners. Will leave this Commission and the public to compare the two statements. Puts in "Analytic Summary of the 'O'Reilly Returns, 1862,'" and table headed "Proselytizing Practices,—The *Notice* System," 19363, 19364.

Effect of O'Reilly Returns was that Government desired Board to return to old rule; they therefore (in May, 1866) passed present rule, strictly prohibiting presence of children during adverse religious teaching; Presbyterians protested against this, and a rider was added almost nullifying rule. Commissioners reluctantly agreed to this, and notified to Lord Lieutenant that they might feel bound to reconsider the matter, 19365–19375.—Being consulted by Catholic bishops, witness told them that rider would negative rule, and that children were entitled to at least same protection as paupers or delinquents in reformatories; published a letter to same effect, 19376–19378.

Believing rule was not observed, has visited about 300 schools of all denominations in the north-east of Ireland since last examination; this—the Plantation District—being where Catholics most need protection, 19379–19383.—Gives in copy of Certificate Book of Religious Instruction framed under proviso of new rule of 1866. National Board issued with it a very fair explanatory minute, detailing method by which general principle of Board—that no child shall receive religious instruction contrary to wishes of parent—shall be carried out, 19384–19387.—Between 1847 and 1866 it was understood that children need not be expelled during adverse religious teaching. Previous to 1847 everyone understood the contrary, and acted upon it. Distinctly contradicts statements that from 1840

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to 1866 it devolved upon parent to withdraw child, nor subsequently to 1840, until 1848, 19388–19392, 19400, 19401.—Quotation from report of Commissioners for 1847 on above subject (as to compulsory absence of children, &c.), which witness considers proves statements just made; the Board meant the rule to bear a prospective, not a retrospective, interpretation, 19402–19408.—Will not give a personal opinion as to rule outside the facts, 19409–19412.—As a then officer of Board, is sure it was intended to prevent children being present. It certainly was not meant to allow them to be present and not compelled to receive instruction. When Presbyterians joined Board in 1840 they were warned that no change would be made in rule. The Temple Meeting-house letter of 1833 was reproduced, showing that Board were not indifferent whether minority remained, that it was of the essence of the rules that they should be excluded, 19413–19418.—As to meaning of enactment regarding children in workhouse schools, and analogy to point under discussion. Interpretation of non-compulsion in one case and non-exclusion in the other is in opposition to principles of Board; in their Report of 1837 they state that "no child shall be required to be present" at any religious instruction disapproved of by his parents, &c.; meaning of this, 19419–19434.

Referring to the Correen case, the Commissioners say "the school is conducted by a committee chosen by the parents; the time for religious instruction is so arranged as not to interfere with secular instruction; no children are required to be present whose parents object, . . . but are permitted to absent themselves," &c.; in the Temple Meeting-house schools "no children shall be required to attend or be present" at religious teaching whose parents object, but are allowed to absent themselves on Saturday to receive religious instruction elsewhere. Preceding supports witness's views, 19435–19449.—Expressions—"no child shall be compelled to attend or be present," "no child shall thereby be excluded from other advantages which school affords," "times for reading Scriptures, &c., are so arranged as not to impede other instruction, . . . no child whose parents object is required to be present or take part," &c.—are part of the larger truth that no child shall be permitted to be present, 19450–19457. Similar expressions in leases are not incompatible with obligation to exclude them, 19458–19461.

Referring to Commissioners' Report for 1836, query as to time set apart for religious instruction, &c., does not prove that it was the parents who were left to withhold children; there are obvious civil rights of the parents quite compatible with patrons' duty to remove children. Query (quoted) finally settles the question up to 1839 that patrons were bound to exclude minorities; no distinction between vested and non-vested schools as to exclusion, 19462–19479.—Can produce cases of patrons of non-vested schools being required to put children out, 19480.—Maintains that in both vested and non-vested schools patrons were bound "to take care" that children of non-consenting parents were not present, "parents are at liberty to withhold" children, &c., conveys the same, though not so fully expressed, 19481–19487.

Synod of Ulster in one sense entered into relationship with Board prior to 1840, but did not join, 19488–19496.—Dr. Henry, senior Commissioner of National Education, stated before Committee of House of Lords in 1854, that while no child should be compelled to receive religious instruction which parent objected to, neither himself nor Dr. Murray could be a party to compel him to retire; the onus must be thrown upon the parent; but this evidence is wholly inaccurate,—Dr. Murray and Dr. Henry were parties to the rule compelling retirement. Agrees with Dr. Henry, that system was loose and undefined, and led to abuse. Sees no real difference in distinction drawn by Presbyterians between "active" and "passive" toleration, 19497–19505.

Government in 1840 imposed a change on Board seriously affecting Roman Catholics, but this produced such an outcry that original rule was reverted to. Rule of 1847, permitting proselytizing, was at the instance of Anglicans; in 1866, from proofs of abuse given in the O'Reilly Returns, Government pressure brought about a step back towards the original principle, 19506–19516.—Educational grant should be administered under a code sanctioned by Parliament, 19517–19520.

Is before this Commission to prove that from foundation of National system to November, 1847, there was no second opinion as to patrons being *compelled to exclude* any child from religious instruction not approved by its parents. In proof, quotes Commissioners' answer to the Four Propositions of the Synod of Ulster in 1833, Temple Meeting-house case, evidence of Right Hon. A. Blake and Rev. Mr. Carlile in 1837, practice of Inspectors, &c. Refusal of Presbyterians to join till 1840 was not on account of rule to exclude. Same rule was applied to Protestant minorities in the south. It was intended that every child should get literary instruction, protection against adverse religious instruction, and facilities for getting his own religious instruction from his pastors; the latter two were taken away between 1847 and 1866, 19521–19532.

Controversy between Archdeacon Stopford and Board from 1844 to 1847, leading to decision in his favour in the latter year, was as to discrepancy between trust deed and rules—the first being fixed and the other changing—and as to rule that "no child be compelled to receive or be present at," &c., which he got altered to "be compelled to receive or *to* be present at," 19533–19539.—Reasons which may account for Board not correcting erroneous views of their rules held for years by leaders of Presbyterian body. Witness has had most intimate relations with framers of and those most conversant with rules; their statements more likely to express opinion of Board than those of Dr. Henry and Dr. Cooke. Board did not investigate soundness of latter's opinions till forced by Parliament. When in 1859 Board stated that rules afforded sufficient protection, witness drafted terms of O'Reilly Returns; production of these (in 1865) was "the death-knell of mixed education in Ireland," 19540–19548.

Causes keeping Presbyterians from joining Board previous to 1840; condition of excluding Catholic children was attached to concession. No official document of Board from 1840 to 1847 incompatible with Temple Meeting-house letter; maintains that a change was made when Presbyterians joined, though Dr. Murray, Dr. Wilson, Mr. Blake, and other Commissioners stated that none was proposed or hinted at; refers to 8th Report and rule introduced in 1843 in proof; the junction of the Presbyterians after such a protracted warfare is in itself a sufficient proof. Official account of what took place between some of the Commissioners and a deputation from the Synod of Ulster, and minute that "practice as to religious instruction is in substance similar to that in many Catholic schools" does not alter witness's opinion. Interview referred to was not with "the Commissioners," but between a deputation from Synod of Ulster and three of the Commissioners, before the Lord Lieutenant at Dublin Castle. Nothing in minute inconsistent with statement that rules were afterwards changed, 19549–19563.

Earl Grey found nothing in four propositions of Synod of Ulster (1833) incompatible with system, but Presbyterians did not join till 1840, and in the interim they held monster meetings and took violent proceedings against the system. Quotations in support of the latter statement, from evidence given before Commons' Select Committee in 1837 by the late Professor Sullivan, 19564–19569.—Cannot explain why Board took no action for eight or nine years after Presbyterians had stated on oath that they misunderstood and habitually violated rule, but gives reasons for thinking Board were not to blame. Presbyterian violence above referred to is quoted to show that they were

not in agreement with Board at the time. The first meeting was chiefly of Orangemen, but after that it was taken up by the Presbyterians; the violence was not to be attributed to their clergy as a body, only to masses of people led on by individual clergymen, 19570–19584.

Further Examination.

Puts in an analysis by provinces of number of schools, number on roll, average attendance, grants, salaries, &c., for one year, drawn from Report of National Board for 1866. Also copy of the O'Reilly Return of 1864, with average State grants per pupil added, 22226–22231.—Puts in also a return of grants, salaries, &c., to model schools in 1862, with average cost per pupil in each and in ordinary schools, under the various classes of teachers, also in convent schools, compiled from a Parliamentary Paper of 1864, with a short table drawn up by himself, to make items more intelligible. Puts in, lastly, table (taken from Table II. of Grogan's Return) of grants to convent schools under heads of capitation, premiums, and gratuities, industrial instruction, paid monitors, and total, for 1860 to 1863, showing that more than half the grants are not received by the nuns. Strong objection to Board appointing the paid monitors in convent schools, 22232.

Supplements answers to Q. 12484 to 12495, by reading extracts from Dr. Doyle's "Life and Works," to show that he was not favourable to mixed education, and that he considered religious instruction must be the basis of education; these opinions were expressed about 1825, some years before establishment of National Board, 22233–22241.—Dr. Doyle so far approved National system as to direct his clergy to place their schools under Board, saying that if the experiment proved unfavourable they could withdraw again; he never approved of Board's model schools, he approved of a model school as projected when National system was established (*see* Q. 12290), 22242–22250.—No inconsistency between present statements and views expressed in a Report on Clonmel Model School in 1851 (quoted), saying that first attacks on National system were made by Bishop of Exeter soon after its promulgation, and that Dr. Doyle considered rule requiring that all teachers should have been at a model school, would greatly aid education, &c. Never meant that Dr. Doyle approved of model schools and united education while the Bishop of Exeter opposed them, 22251–22263.—A formidable Catholic opposition was forming in 1854. Repeats and explains various statements as to model schools, &c., from above Report, part of which was suppressed by Board; requests that Report, which is now before Commission in full, may be all read. This was another instance of mutilation of reports by Board. [*The complete Report will be found in No.* 16 *of Appendix to Evidence.*] 22264–22286.

Visited a Presbyterian school in Portadown on 8th September, 1868, and found that rule directing children to be put out during adverse religious teaching was infringed; one or two of the Catholic children came in and out during Presbyterian teaching; believes teacher had no wrong intention, said it could not be avoided; it was a very mild violation of rule; they were merely moving about the room, and were not receiving any of the instruction, but they were not *put out*, and the others (forty-three Roman Catholics out of a total of 391) were similarly exposed. Entered name and date in visitors' book, but did not consider it his duty to interfere further. Name of school is Edenderry, 22287–22317.

On same day visited Presbyterian school in Lurgan, containing sixteen Roman Catholics out of a total of 117, and found serious violation of rule. The parents are canvassed to sign Certificate Book, which is improper. Three Roman Catholics were present whilst religious instruction was going on; this was no violation, had not parents been asked to sign the book, but this had been done by direction of patron. Up to two years ago it was a ragged school, and children were fed and clothed, but now, from want of funds, they only get clothes at half price, and bread. Parents are asked, "Do you wish to have *all* the advantages? if so, sign your name?" if they cannot, teacher signs for them. In the worst days of proselytising never met with a worse case. Discussion as to expression "canvassing" the parents, and as to when mothers are eligible to sign. Foregoing proves it is only going from notice system to something worse. Parents should not be asked at all—the creed register should settle the question. There were certificates for fifteen children on the book. Cannot say inducements have not increased attendance, because only three happened to be present that day. Went into the school accidentally. Food, &c., were given to all, but in the case of the Catholics it was to induce them to falsify their religion. Clothes are given in convent schools, but only to Catholics. Children should be assisted irrespective of creed, but not so as to induce them to join in religious instruction in which they do not believe, 22318–22371, 22381.—Would say the same to a Catholic if found doing the same thing. Knows nothing of antecedents of school named; had no communication with Inspector, 22372–22380.—Roman Catholics would act in the same way; case cited, 22382.—Reiteration of opinion that the "canvassing" misled parents; that every Catholic name was obtained through misunderstanding, bribe, trick, or deceit. Teacher stated that she followed precedent in asking for signatures, and that she was directed to send for parents by the patron, not by the Inspector. Acknowledges that when new rule was introduced all the parents were applied to, but considers this the opposite of honestly carrying it out; teacher should have been silent on the subject, 22382–22407.

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The two preceding were not selected instances; can give numbers of similar cases, 22408–22413. Visited Fountain-street schools, Belfast, on 9th September; of 317 on roll, eight are Catholics; these are allowed to go in and out during Protestant religious teaching, though it did not occur in witness's presence. Catholic clergy are grossly insulted if they attempt to visit this school, 22414–22421. Was engaged in these visitations in Ulster from 7th September to 3rd October, whenever the schools were open, sometimes even on Sundays; religious instruction is generally at commencement of business in Protestant schools, and at close in Catholic schools; in ten or twelve there is no religious instruction. Did not visit above five per cent. during religious instruction, visited or made inquiries as to about 300 schools in all; particulars of time spent in model schools at Londonderry, Newtownards, and Belfast. In speaking of visiting a school, means a department, 22422–22469. Infraction of rules in Nelson-street school by absence of Certificate book, by one Roman Catholic improperly receiving religious instruction, and by two Protestants not Presbyterians learning the Shorter Catechism. Quotes rule violated. Patron of school is Dr. Knox, the teacher a Presbyterian. As to whether teaching Shorter Catechism as above is an infraction of rule, the teacher told him the Roman Catholic child was receiving instruction without authority from parent, that he had had no communication with him. Paper quoted is a circular minute, more important perhaps than a rule. Cannot say how long Roman Catholic child had been in school; the teacher was appointed in August, 1868, 22470–22507.

Ballymacarret school has 243 pupils, of whom six are Roman Catholics; some of these are allowed to be present during religious teaching, and there are no entries in Certificate Book, though Head Inspector had recently visited school, and it is his especial business to see that District Inspector does his duty; both are Catholics. Preceding shows inspection to be so inefficient as not to afford protection to minorities, 22508–22523. In New Road school there are four Catholics, and in Killaghey school, one; all remain during religious instruction, contrary to rule. In the latter case there had been a certificate by the mother, which the Inspector cancelled. As to whether certi-

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ficate by mother is sufficient, if father is living, and as to Inspector's power of cancelling it. The teacher admitted that he had solicited the certificate of the parent, and of the parents of three others who had been in the school. No Catholic school within reach, 22524-22554.

Visited Donaghadee No. 3 school on 25th September. Found a certificate purporting to be signed by the mother of a girl desiring that she might read Authorized Version, which certificate had really been forged by the teacher. Observing signature to be like the teacher's handwriting, asked him if mother signed it; he said "yes." He then went to the mother, who said she could not write. She accompanied him back to the school, where the teacher admitted the fraud. He then made a note of the circumstance in the book, and brought a transcript away, which he will produce. Head Inspector was there the day before, and failed to discover in three hours what he discovered in five minutes, and so failed to protect minority. The father of the child had directed the mother to keep her away till after Bible reading, but the teacher persuaded her to send her, 22555-22562, 22570-22581. Made these visits to north of Ireland on his own account, but bishops sympathized with his mission, 22563-22569. Other cases where certificates were made out in anticipation, but parents refused to sign, 22582-22584.

In Broughshane school, of 101 boys, eleven were Catholics; the late Inspector told the teacher to call on parents to obtain signatures, but they all refused; the teacher told the patron, who directed him not to heed it, that he thought rule would be altered *by the General Assembly*, or through its influence, and all the eleven attended the religious instruction; so that patron, Inspector, and teacher were all concerned in making the rule a nullity, 22585-22604, 22615. Visited school as a private person, not as a Commissioner or Assistant Commissioner; was accompanied by parish priest of Ballymena. Cannot explain an affidavit by teacher stating that he represented himself to be a Commissioner or as deputed by them, and that school time was lost in consequence; it is an absurdity; said explicitly that he was examining working of schools to bring it before Commission. Never met this teacher while an Inspector under National Board; might have been seen by him in Dublin. Might have told him that he ought to take Roman Catholic children by the neck and put them out, 22605-22626. Inspector never inquired for Certificate Book; would not take it without teacher's knowledge; teacher broke rule in not submitting it, 22627-22633. Is quite indifferent to indignation of teachers regarding his charge of canvassing. As to registering creed. Did not seek any explanation. Having heard read a letter from patron—indignantly repudiating insinuations as to attempting to kidnap pupils, stating that he performed his duties faithfully, that children are put out if desired by parents, that mixed education works most beneficially, and showing necessity for visits to parents in consequence of changing to new rule—considers it makes the case worse, and is contrary to the truth, and controverts opinion as to benefit of mixed education, 22634-22645.

Parish priest was present on visit to Carreen, and asked for Inspector's observation book; teacher objected to produce it. Carefully avoided violating rules of Board. At Portadown heard Bible class on invitation of teacher, who also gave permission to proceed with inquiries; teacher well knew he was a Catholic. Does not believe either teacher was threatend for not producing Inspector's Observation Book, 22646-22659. Never made any charge publicly in schools; stated quietly to teachers where he found infraction of rule that he should report it. Has never used the term "kidnapping." Found a blank certificate at Correen signed by parent, that might have been filled up with anything, 22660-22666. Explanation of this circumstance, 22676-22684. Concurs entirely with sentiments contained in a letter (read) from a respectable schoolmaster near Ballymena as to evil effects of mixed education system in model schools, 22667-22669. District of Correen is chiefly Presbyterian; not a good place for mixed education. Secular instruction of minorities, 22671-22675. Deplorable condition of Correen school-house; Inspector has recently reported on it, 22688-22691.

Referring to teacher's objection to get Observation Book, Rev. Mr. Lynch (the parish priest) made a request; she went for it, but did not bring it. Did not speak roughly to her; pitied her wretched condition. Mr. Lynch interrupted school to extent of asking children as to supply of books, and teacher remonstrated; she has £23 1*s.* 3*d.* a year, and has a night school; her qualifications are of the humblest kind. Mr. Lynch was accustomed to visit there, 22685-22703. Mr. Lynch's schools at Ballymena, &c. Excellent Presbyterian schools also; mixed education is fast disappearing. Of mixed schools in the sense of different Protestant denominations, there are eight out of the thirteen. A few Catholics are in some of the Protestant schools. Surprise of Mr. Lynch at finding some attending Broughshane school, 22704-22722. Considers many such attend under some kind of compulsion. Other causes. Cannot speak as to Mr. Lynch's ignorance of the existence of some Roman Catholics and of their residences in places where they visited, 22723-22732.

Further Examination.

Case of a Presbyterian mother of seven children, having Catholic father, improperly authorizing them to receive Protestant instruction, and argument to show that wherever there is a father, he only is ordinarily competent to give certificate. This occurred in Charlotte-street school, Belfast, which witness visited on 11th September; quotation from rules of National Board (originally drawn up by himself) directing that wherever possible father should take child for admission and register creed; teacher need not object to mother, if family known to be of one denomination, but she cannot decide religion of child during father's life, 22879-22895.—Case of a Catholic father being "trapped" by allowing child to be taught "the Spelling Book, *or* the Authorized Version;" fathers being often unable to go proves necessity of rules being rigidly enforced; instructions imply that teachers should ascertain cases of mixed marriage; it is done in every model school; if necessary, he should inquire at the home; this would not be canvassing, 22896-22914.

In some mixed schools in Belfast found that most of the Roman Catholic children were attending religious instruction without certificates; master, a very young man recently come, stated that Inspector urged him to look up certificates from parents; the mistress, among other reasons, gave the great immorality of the neighbourhood; wholly disapproves of advice given by Inspector, 22915-22921.—In St. Anne's, Belfast (till lately a Church Education school), seven Catholics were receiving adverse religious instruction, five without certificates, the others with certificates obtained by canvassing, 22922-22928.—Found at Catholic school in Stranorlar that there was no certificate book; particulars of one case in Dublin of a Protestant child being taught Roman Catholic catechism and prayers against wish of father; this is the only instance of the kind he has found, 22929-22932. —Instances cited are only samples taken from a large number; case of a school where all the children are receiving Protestant instruction, and the certificate book is without an entry, 22933.

Further Examination.

Regarding letter spoken of in Q. 12665, and again in Q. 19326, considers it was dishonourable in relation to parties who supplied it to Commissioner. Also considers anyone who heard the portions read would suppose that they were read to make witness appear to recommend model schools, whereas it was in discouragement of one, and a recommendation to try whether desired in other places. Repeats that he could not at first identify the letter, that he did not know for days

afterwards to what subject it referred. Repeats that opinions expressed in that letter are what he has always held. Cannot see anything conflicting between answers given in July and in November as to discovery of letter, 23341–23357.

Still contradicts statement that Presbyterians' understanding from 1840 to 1866 was that parent must withdraw child from religious instruction of which he disapproved, &c. It was on result of Correen case in January, 1840, that Presbyterians joined as a body. Reads application to Board in this case, stating that "no child whose parents or guardians object is to be present or take part" in religious exercises, &c. Decision on this application was the model for future cases; the application has been called the "model application," 23358–23370.—From this time query sheet was sent to inspector and not to patron, staff being increased, but not as a consequence of this case. Value of Dr. Cooke's evidence. Synod of Ulster at this time bound themselves to exclude children. Contradicts statement of Dr. Cooke that school committees followed regulations agreeably to Synod's four propositions, and are bound by them alone. Never has been any conflict between third proposition, and that of Board including it, 23371–23382.

Statements to prove that Board did not tamper with this question till 1847. Rule of Board in 1838 was clearly to exclude; then came the Correen case and the junction of the Presbyterians, on which Commissioners say "no children are required to be present at," &c., and that this agrees in substance with regulations of Temple Meeting-house school, letter on which they quote, which cannot be said to agree with proposal in Correen application; latter must be taken as binding applicants only, but in decision Commissioners say they entertain same views as in 1833, when they told Temple Meeting-house patrons emphatically that minorities must be excluded. Presbyterians joined in face of this, and if applicants say they did not go in under that rule, they stand convicted of breaking faith with Presbyterian body, 23383–23388.—Expression "that no child be compelled to receive or be present at religious instruction" existed in 1843, and was continued up to January, 1848. In December, 1844, Archdeacon Stopford asked for an interpretation, saying if it implied putting child out he would not submit to it, but Board would not give it. Prelates, clergy, &c., of Irish Church, then petitioned Premier for aid to Church Education schools. Quotation from petition (which was signed by 60,000 persons) to show that obligation on patrons to exclude minority was quite understood. Prayer of petition was rejected, as Government would not say patrons were not bound to put children out. Account by Archdeacon Stopford of the change he succeeded in effecting in 1847, "We cannot carry into effect the parents' prohibition," &c., 23389, 23390.

In the Correen application Board considered there was nothing incompatible with their principles, as here, as well as in the Temple Meeting-house case, children were at liberty to withdraw, but they say further, as in each instance, that the children must be put out; quotation from evidence of Mr. Commissioner Blake in 1837 in support of this statement, 23391, 23392.—Wishes to prove continuous identity of views and rule up to 1848; words "no child be compelled," &c., not altered till that year; does not say rules were not changed, but that above prohibition was unaltered; repeats that from 1831 to 1847 obligation to exclude was not relaxed; ambiguity in 1843 arose from looseness of style, and was not detected till Archdeacon Stopford drew attention to it; Board reluctantly admitted change of interpretation after three years' controversy; rule stared Presbyterians in the face in 1840, though they might not have seen it, 23393–23395.—No doubt among officials as to rule between 1840 and 1847, notwithstanding statements in Dr. Henry's evidence, 23396–23398.

However Presbyterians might have construed statement of Lord Lieutenant to Synod of Ulster in 1840, witness considers it supports views he has already expressed; words of rule are included in statement which was made under advice of Commissioners; further observations to same effect, and quotation from Archdeacon Stopford's application as to the two constructions of rule "that no child be compelled," &c., with letter from Board in 1845 giving final decision, 23399, 23400.—Reads quotation from the Archdeacon's evidence given in 1854, which bears out the statement that he considered the rule had been changed, 23401, 23402.—Board expressed surprise that rule should be considered capable of two interpretations, they held that child must be removed unless parent had expressly assented; reads Board's explanation of rule (in Report for 1849) "that no child be compelled to receive or be present at," &c., "that though all that is required . . . is that patron should not compel any child to be present," &c., 23403–23411.—Though they gave interpretation to be that no child be compelled *to be* present at, they allowed Archdeacon Stopford and the 60,000 petitioners to remain under delusion till 1847; their interpretation has not been uniform; object in 1847 was to facilitate proselytizing; the meaning of the words had not altered, 23412–23415. James William Kavanagh, esq.

Answer to Dr. Henry's statement as to non-compulsion; Mr. Blake was not in Ireland when change was made, 23416–23418.—"Directed" in proviso that only such children as are *directed* by parents to attend be allowed to continue in the school, means that others must be put out; Dr. Stewart's application of this could not bind Board; they told him that it was "of the essence of the rules that they should previously retire;" report clearly implies that this communication was sent; witness assumes they sent him a copy of Temple Meeting-house Letter, 23419–23427.—As to whether "directed" is explained by Dr. Stewart, when he says, "no child whose parents or guardians object is required to be present," and by certain statement of Commissioners, 23428–23435.—Object of rule as to religious instruction is to give same security as forty-ninth section of Poor Law Act gives, that no child be compelled to receive or *be present* at religious instruction different from creed of parents; distinction between "receive" and "be present at," &c., dates from 1833; words "compelled to receive or be present at" first occur in Poor Law Act; the three Presbyterian Commissioners protested against thorough alteration of rule in 1866, 23436–23446.

Explanation of a previous answer as to private instructions from Government to Board in 1854 to make a creed return, 23447, 23448.—Up to 1843 no distinction as to religious instruction in vested and non-vested schools; quotation from evidence of Rev. Mr. Carlile (a late resident paid Commissioner, &c.), in 1837 as to monks' and nuns' schools; it merely implies that patrons of vested and non-vested schools must afford a convenient time and place *in the room* for separate religious instruction, 23449–23454.—Board never acknowledges that any evil follows from change of rules, but they have admitted that O'Reilly returns proved proselytizing to be going on; a resolution was proposed (in 1866) to reconsider rules regarding religious instruction, and was passed in a modified form; the Presbyterian members objecting, a proviso was afterwards added which has the effect of completely frustrating the intended action of the rule, 23455–23460.

Between 1831 and 1840, joint applications from parties of different denominations were looked upon with great favour; preference was given up, in 1839, in deference to Presbyterians, who considered it a bar to them, as they objected to connect themselves with others, especially Roman Catholics, 23461–23466.—Mr. Cross stated, before Lords' Select Committee, in 1854, that alteration had placed schools more under management of individuals of separate creeds; also that, previous to 1840, joint applications had the preference to those from one denomination. Produces a tabular summary given in by Mr. Cross at that time, giving classification of all the schools according to

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creed of patrons, showing that few were under joint management, and those, Mr. Cross added, gave more trouble than any others, 23467–23470.—Supplements this by reading a statement for 1862, giving results under four categories, viz., Joint Patrons, Joint Teachers, Joint Pupils, and Joint Religious Instruction, which shows that "no pretence of mixed education remains," 23471.—As it takes three on roll to give average attendance of one, the ones and twos must be rejected. A second religious instruction might be expected wherever there are two denominations, but it is hardly to be found apart from official schools, 23472–23475.—Gives in an analysis of 6,382 schools, grouped in five categories of mixed and unmixed schools, compiled from Report of National Board for 1867, showing number of schools in operation, creed of teachers, number and creed of pupils on the rolls, &c., 23476–23478.

No possible defence for applying restrictions of mixed system to the great bulk of schools; only 132 mixed really to legislate for, and these chiefly official, 23479.—Inattention of Commissioners to their main business; no real mixed education in Ireland, and where it exists it is an unmixed evil, 23480.—Letter (read) from nineteen of the principal Catholic members of the House of Commons to Mr. Cardwell, in 1860; shows that they believe fundamental rules of system to be changed, and indicates ground of belief, 23481–23483.—At establishment of system, great importance was attached to provision for religious instruction of minority; hardly any instances now of clergy of minority attending to give such instruction; was never much practised. Though privilege to patrons of non-vested schools not much used, it ought not to have been taken away in deference to the Presbyterians, 23484–23491.—From 1832 to 1837, Catholic children could not attend Protestant instruction unless *directed* by parent; rules of Board the only authority on this point. Is astonished that an extract from Lord Stanley's celebrated letter to Presbyterians, in 1833, should be put forward in support of opposite view. Quotations on this point from letter, 23492–23501.

Right Rev. Dr. Keane.

KEANE, Right Rev. Dr., Roman Catholic Bishop of Cloyne.

Diocese is in county Cork, in which there are in round numbers 250 National schools, attended by 39,000 pupils, with an average attendance of 24,000 in the year 1865; there are not many schools with a mixed religious attendance, 15534–15536.—Both the secular and religious instruction in these schools might be improved. The schools are not so numerous as they might be. In working out a scheme of National education there should be a feeling of mutual confidence in promoting impartially the religious and literary instruction of the young. Causes that occurred to disturb such confidence: the requirement that a certain time should be set apart for separate religious teaching by the clergy of the various persuasions, and religious teaching be made a component part of the whole scheme has been departed from; first, in non-vested schools there need not now, according to the rules of 1866, be any religious teaching whatever; secondly, religious instruction is communicated in the different books of the National schools; thirdly, the substitution of parental control in the place of pastoral control over religious instruction, notwithstanding the acknowledgment of such right by Mr. Cardwell; the confidence of the bishops in the mode of conducting the system of National education has therefore been shaken, and the system's progress in a great measure marred. Superiority of the Christian Brothers' books and method of teaching, both secular and religious. There is nothing to prevent the Board from having under its auspices all the schools of the Christian Brothers. Up to 1840 religious instruction was obligatory; then, through the influence of the Presbyterians, it was left discretionary with the patrons, so that in the non-vested schools (about 70 per cent. of the whole) religious instruction is practically denied altogether, 15537, 15538.

There are not in witness's diocese many vested schools, either Catholic or Protestant; there are many non-vested schools under Roman Catholic patrons; the Catholic clergy are supposed to visit them once a week, 15539–15546; they do not in every case so visit them, their time is too much occupied; the Inspectors may complain of it, but they will complain, with or without reason, 15629–15631.

The reasons stated, and others, showing that the whole system is for Ireland in a very unsatisfactory way, have prevented the Roman Catholic clergy from seeking to increase the number of schools. One additional reason is another change that was made in 1847, on the application of Archdeacon Stopford, when exclusion from contrary religious instruction was made optional instead of compulsory, as at first. Let the State develop fairly the intellect (their only fortune) of the rising youth of Ireland, but with religious instruction, Catholics to teach Catholics, Presbyterians to teach Presbyterians, and Protestants, Protestants; the view of the Roman Catholic bishops is to have the ordinary schools, and if possible more especially the model schools, become strictly denominational, in any way practicable; if mixed schools be found necessary in some localities, which is doubtful, let the best arrangements possible be made; the Catholic bishops ask for and will be satisfied with the system already established in England; a return to the original rule would be one way of remedying the present difficulty, but not so good a way as the denominational system would secure for Catholic, Protestant, or Presbyterian; the Roman Catholics were at first the only supporters of the National system; extracts read from letters of English Roman Catholic bishops bearing on the same subject, 15547–15554; 15561; 15678, 15679.

There are several trained teachers in witness's district, but there are non-trained teachers quite as efficient, 15555–15559.

There is no complaint against the National Board of laxity in enforcing the rules against proselytism, 15560.

If these denominational schools be established, under Government control, they should be supported by the State; but if the Christian Brothers' schools and the convent schools be brought within the action of the Board, they would furnish some of the best and most efficient model schools, 15562.

So far as concerns the appointment of teachers, the Roman Catholic bishops are willing to accept the present state of things, because teachers are now appointed and dismissed by the local managers, the schools being all in the hands of the clergy; extract from the answer of the bishops of Ireland to Mr. Cardwell's letter, setting forth that the right of the Roman Catholic Church to teach is recognised; if the difficulty arose of a Catholic lay patron exercising his right in a manner disapproved by the bishops, it would be time enough to meet it when it arose; if a Protestant were appointed schoolmaster to Catholic children, and any tampering with their religious convictions took place, the children would be required to absent themselves from that school; does not admit that such a case is next to impossible to occur; the bishops would not be content to leave in the hands of a Protestant patron the appointment of a Roman Catholic teacher to Roman Catholic children, 15563–15569.

The bishops do not insist on decisive authority with regard to secular books properly so called; but it is hard to find such; believes the National Board's books are valuable as far as the information in them goes; but they are defective, inasmuch as they contain very little about the history of Ireland, although an attempt has been lately made to remedy this defect; the bishops require to have their authority recognised in the acceptance and rejection of books just as it is

recognised in England; their right would be absolute not altogether so much to the introduction as to the expulsion of a book; except that the question would arise as to the preparation of a book, it being impossible that Catholic bishops can have the same confidence in books not prepared by themselves or by persons in whom they trusted, 15570–15577.—The same power of expulsion applies also to the teacher, 15578, 15579.—The same power might be given to the National Board, provided it was not upon religious grounds; if the schools were to be denominational no Board should have the power of expulsion on the question of religious teaching, that does not belong to lay people, 15578–15580.

If a book contained matter dangerous to the State. and a Board appointed by the State objected to that book, the question should be brought before the Catholic bishops, with whom would be the ultimate decision as to the doctrine whether it were Catholic or not, 15581.

Would certainly have denominational Inspectors for denominational schools; religious training should be given without any limitation; literary and religious training cannot be separated; a zealous lay Inspector, Protestant or Presbyterian, will have the power of unpleasantly intermeddling in the schools of those of a different persuasion; instance of a Presbyterian Inspector objecting to the song of "The Angel's Whisper," because of the expression in it "numbering her beads;" his so doing was against the rules, but no rules can check a zealous partizan; from the experience of the past, and in his own opinion, the denominational system would be the far better arrangement for ensuring the confidence and the co-operation of all parties, 15582–15595.—Cannot say whether the song was in a book; does not know the name of the Inspector; is not sure in what district it occurred; read the statement, but does not remember where; is not aware it was ever denied, 15909–15922.

It is essential that the training schools should be strictly denominational, and their whole management under the control of the bishops, 15596, 15597.

In all secular matters the Roman Catholic parent has all the control he is entitled to, but on the religious point the bishops claim an exclusive right to teach; they require the system as established in England; France and Belgium must not be taken as examples, there the lay authority is over the superior, badly, detrimentally exercised; in Prussia and in Austria the denominational system has been established since and in consequence of the revolutionary disturbances in 1848, but the bishops have not yet got back the power and position they ought to have. Now, in Ireland, where the State is beginning to see the importance of gaining the confidence of the bishops, it is time for the latter to assert their rights, 15598–15606.

Witness has looked over all and read several of the Christian Brothers' books; defends the passages in them bearing exclusively on what are called the wrongs of Ireland; as to the studious collection of passages calculated to excite the utmost possible hatred of England in the Christian Brothers' books,—the youth of Ireland have been taught to read, and they read in newspapers the past facts of history in more profusion than in those books; if the Christian Brothers were brought within the sphere of Government action, and made denominational, and if there were then anything objectionable in their books, the bishops will correct it; one of the grievances of Ireland was that the Catholics were not on a level with the English; let them be put on a level with their fellow-subjects and the past will be forgotten in undivided loyalty to the Government; why should Ireland be ignored in a system of National education, 15607–15623; 15639–15641.

It is hard to say to what extent the bishops and clergy have exercised their influence in preventing the spread of disaffection from the reading of inflammatory newspapers, &c.; they have no right of action in such cases beyond that of cautioning their people, 15624, 15625; 15642.

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There would be difficulties in localities where the minority is very small, under a denominational system, which the conscience clause would be hardly sufficient to overcome, 15626–15628.

As to the parental right in matters of education recognised by the Catholic Church,—there is a difference between instruction and education; the first means elemental learning, education develops the whole man, including religion; the parent may give any instruction he may please in preparing his son for a profession, but if he is a Catholic he must yield all religious instruction to the Church which derives its authority by delegation not from the parent but from heaven, 15632–15634. The Church claims exclusive right in matters of education, because it is hard to draw a line between the religious and secular elements, 15635–15637; 15680–15682.

It is his duty as a bishop to raise in every way the standard of literary instruction, both in a religious point of view and for the benefit of the scholars; the anxiety of the Church in Ireland in this respect is proved by its exertions made in past years, before the introduction of the National Board, 15638.

It would be well if the Irish clergy were spared the necessity of interfering in politics, but if politics will not let religion alone, religion must act on the defensive. The Catholic religion is still affected by many penal laws; it is therefore the duty of priests and bishops to interfere to return men to Parliament who will endeavour to pass fair laws and repeal bad ones, 15643, 15644.

Witness deprecates the question of the introduction of any measure by which local aid should be called into action in Ireland with regard to schools; he rather contemplates the State coming to the aid of Ireland; Ireland has claims on the English exchequer, which is enriched at the former's expense; but he is anxious to improve the income of the teachers, therefore the pupils ought to pay something, it being found that they are more attentive than when the instruction is altogether gratuitous; objects to local rates; more is often contributed by voluntary labour than would be obtained by a forced rate, both in building and repairing schools; the vested schools under the Board are not in better repair for being so vested; there is too much correspondence, &c., even for the mending of a pane of a glass; would prefer that all repairs, &c. should be done by the State; at present such things are generally managed by the Sunday collections at the gate, 15645–15653.—Prefers the non-vested system, 15793.

Would hear with surprise and regret that there were many non-vested schools in Ireland where the rent was paid and the repairs made by the teachers, without any aid from patrons or parishioners, 15654–15657.

There would be no practical advantage in having local Boards for the purpose of looking after the repairs of schools, either vested or non-vested, the matter could be done better, if funds allowed of it, between the Inspector and the manager; local committees might be of service in aiding the patron to obtain a better attendance, and in exposing the worthlessness of many excuses for non-attendance, but thinks the people in rural districts would have nothing to do with it, 15658–15669.

The question of the payment of teachers ought to be entertained; their salaries should be higher, and provision should be made for their old age; doubts the advisability under the present system of the success of payment by results, the results often do not appear; a young teacher now exerts himself to obtain promotion, but when he gets to be first of first he is often not so efficient a teacher as formerly; the hope of future reward might induce a continuance of his exertions; sees no reason why the State should not accept the present status of teachers under the Board in instituting a system of superannuation; knows of no practical difficulty, in such a case, in securing the rights of patrons and of the State, if a feeling of confidence was established between all concerned, 15670–15677.

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Definition attached by the bishops to the word morals, 15684, 15685.

It being impossible to separate secular from religious education, the bishops therefore assert their exclusive right to control education in its entirety; the Catholic bishops in England have it, but in no other country, to the detriment of the State, 15686–15692, 15708.—If the State, supposing such exclusive right acknowledged, should think there was anything of a dangerous tendency in the books used under such a system, it would have a right to ask why such books were used; if it found that its remonstrances were not attended to, it would find its own remedy by closing the purse strings, 15693–15697.—The bishops claim an exclusive right to direct religious education, and over literary education so that it shall not interfere with religious education; they do not claim anything outside these two categories, but of that there is scarcely anything beyond the multiplication table, 15698–15707, 15751–15756.

The parent has the power to get his child educated as he pleases, how he exercises that power he is answerable to God and his conscience; if he is a Catholic he must allow the child to be educated by those who alone have a commission from heaven for that purpose, 15709–15720, and statement at end of examination, p. 693. Conversation between the witness and one of the examiners as to the meaning to be deduced from the expression "go and *teach*," 15721–15738.—With another examiner on the same; reading, writing, and arithmetic may be made to interfere with the spiritual welfare of the children, therefore the Church claims to teach "all things;" there is no need for the State to stand aloof, 15889–15902.

Believes from the expressions of Archbishop Whately, as published by his daughter, that he supported the National system of education because it was one calculated to undermine the faith of Roman Catholics; it is possible he might have meant that the spread of education was calculated to emancipate the mind from a blind obedience to authority, and lead a man to examine for himself the grounds of his religious belief, but he ought to have used other words if that were his sole meaning; as it is, his words have the more offensive signification, 15739–15750.

Does not concur in a statement by a Head Inspector that whatever of mixed education there is existing in the south of Ireland is owing to the action of the Catholic clergy and people; it is owing to the refusal of the Protestant clergy to have anything to do with the Board, because they wanted to have it all in their own hands, and as they were able to get up the Church Education schools, those of the Board necessarily fell into the hands of the Catholic clergy, who would have an objection to any faith but their own being taught in non-vested schools, 15757–15766.

As to the substitution of parental for pastoral authority, as one of the departures from the principle of Lord Stanley's letter, witness cannot give the date; it is only a proof of one of the reasons for the disappointment of Catholics that the whole outline of Lord Stanley's letter was not carried out; and the farther back one goes shows the difficulty of combining the religious bodies in Ireland in a system of education that would be acceptable to all sincere in their religious convictions; up to 1840 religious instruction was obligatory only so far that the heads of denominations should be allowed to go to the school to give it, not that they were obliged to go, 15777–15795.—Witness's impression is that up to 1840 all schools were open to the clergy of all denominations who wished to give religious instruction, according to the letter of Lord Stanley; the change may have taken place sooner, 15796–15801.—In reply to several statements quoted from official documents, including an extract from the minutes of the Commissioners of Education of 13th February, 1840, witness modifies his opinion as to dates and as to the application of the Presbyterians, but not as to the fundamental merits of the question; the letter of Lord Stanley was to the effect that every clergyman should have the right to go in and give religious instruction to his co-religionists; the change was, that in non-vested schools, 70 per cent. of the whole, the patron was to decide what religious instruction, if any, was to be given, 15809–15830.—The change has been unfavourable to Roman Catholic managers, because it has shaken the confidence of the bishops, for this reason, that it militates principally against Roman Catholics, not in the south, where the schools are practically denominational, but in the north, where the proportion of Roman Catholics is said to be 40 per cent.; it has been the universal practice of ministers of the three principal religious bodies not to go into schools under different management from their own persuasion, 15802–15808.

In preferring the denominational system, the inconvenience of small minorities, either of Protestants in the south or of Catholics in the north, must be dealt with in the best way possible, the advantages of the largest number being first considered; there would be difficulties in the case of the Catholic minority in the country districts of the north; in case of a diversity of opinion, a bishop would be bound by the action of the majority, 15831–15841.

Does not know to what extent, or how often, his clergy give religious instruction in the schools; their duties are numerous, and they have to go long distances, but they do so, and do it well, 15842–15849.

Recognises the law by which the father is looked upon as the head of the family; to a certain extent recognises the law as in France, which gives paternal authority as to the education of a child; but if the child, of say, twelve or fourteen years of age, comes to the successors of the apostles, then the right of conscience should override the other right, 15851–15856.

The laity have no rights in the matter of religious instruction, 15857, 15858.

The extent of action the bishops are prepared to grant the State is, finance, inspection, and administration; the State to furnish the sinews of war and each religious body to work the education of its own, 15859–15862.

On the whole the National system is regarded by the Roman Catholic bishops as dangerous to faith and morals, inasmuch as the influences in the schools will change the religious opinions of the children; three cases have occurred even in the South, 15863–15866.

The Examiner reads extracts from Dr. Denvir's evidence before the Lords' Committee, giving a statement of the infinite superiority of the present system over any other which has been carried out, and as to the non-occurrence of any actual case of proselytism in any National school, in Ireland; the witness refers to a complaint by Dr. Denvir, as quoted by Dr. Croke, of Catholic children being refused literary teaching unless they attended Protestant Scripture classes, and asserts that the previously quoted testimony does not disprove that quoted by him, 15870–15881.

The majority of teachers are Roman Catholic; they might not allow any interference with the faith of Catholic children, but a Catholic teacher might interfere with the faith of a Protestant or Presbyterian, and *vice versa;* crime has decreased, and the education, religious instruction, and morality of the people improved of late years; the question is, whether under a denominational system, things would not have been much better still, 15882–15888.

By "the Church" witness understands only the Catholic church; does not recognise the Established Church, the Presbyterian, or any other section, as forming part of the Catholic Church, and his claim is for the section of the Church to which he belongs to control the education of the people, 15889–15894.

Believes the statement to be substantially correct that there is no district in Ireland where there are not Protestant schools accessible to the Protestant minority; the Catholic bishops would be satisfied with a veto on the appointment of teachers or inspectors of Catholic schools, that is, with the system as he understands it to exist in England; does not contemplate any inspection into religious matters, 15923–15930.

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Chief of Inspection under National Board; was head master of model school, Dublin, District Inspector, and Head Inspector before appointment as Chief of Inspection, 809–814.

Inspectors furnish a weekly "journal," stating amount of work done, &c., to the Chiefs of Inspection, who submit it to the Resident Commissioner in sub-committee, or in important matters to the Board, 772–777, 779–781, 825.—Resident Commissioner is the sub-committee, attended by one of the Chiefs of Inspection or other leading officers, 778, 886.—Trifling matters are disposed of by the Resident Commissioner, and in cases of mere routine by the Chiefs of Inspection; complex cases are disposed of in sub-committee, but cases involving extraordinary action are disposed of by the Board, each decision being recorded, 782–787. Every matter decided in sub-committee comes formally before the Board, 899.

The work of Chiefs of Inspection is of a very varied and extensive character, 788, 789.—Subdivision of work in Secretaries' office, 790–792.—Chiefs of Inspection correspond occasionally with Inspectors, but all communications to the latter from the Board are made through the Secretaries, every document being submitted to the Chief of Inspection, 793–796, 837, 888.

About 600 reports and 400 letters come from the Inspectors to the Chiefs of Inspection weekly, 797–800.—Documents relating to administration of schools, claims for expenses of Inspectors, claims and recommendations for pupil-teachers, &c., go to the Chiefs of Inspection after registry, but they have nothing to do with the actual payment of money, further than certifying the claims before their consideration by the Finance Committee, 801–805.—Chiefs of Inspection are directly responsible to the Secretaries as well as to the Board, 806–809.—They are merely officers of the Board, 815, 816, 889.

Inspectors are directly responsible to the Board, 817.—Supervision of Inspectors by the Office and by Head Inspectors, 819–824.—Chiefs of Inspection examine the weekly "Journal," and note on the document what action should be taken, 826, 827.

Inspectors, as a body, are as punctual and diligent as any body of public men could reasonably be expected to be, and are satisfied with the notice taken by the Board of their recommendations, 1191–1194.—The Inspectors receive their instructions direct from the secretaries, except on local matters, which proceed from the Head Inspectors, 1195–1197.

Inspection of schools by Chiefs of Inspection, 828, 933–935.—Selection of schools entirely at their discretion, except in cases where the Board directs special duty to be done, 829–835.

Arrangement of the sixty school districts, 836–842.—Outline of relations between Chiefs of Inspection and Head Inspectors, 843.—Duties of Head Inspectors, 844, 845, 855.—Chiefs of Inspection very rarely have personal communication with them, except those who reside in Dublin, 846–848.—Head Inspectors send a weekly report to the Head Office, stating work done during the past week, and intimating that proposed for the ensuing week, 849.

Head Inspectors must concur in all cases of promotion of teachers, but not where a teacher is depressed in scale; in the latter the District Inspector would report to the office, and on the Head Inspector's annual visitation would show the District Book, containing a record of the action taken; the Head Inspector must concur in depressions where he is a party to the depression, 850, 851, 857, 865.—Frequently months elapse before the depression of a teacher is brought to the notice of the Head Inspector, but as the punishment is so rarely inflicted no injustice results; the duties of Head Inspectors are so onerous, that if each individual case were reported to him no ordinary man would get through the business, 852–857.

Review of Head Inspector's decision by Chief of Inspection, 858.—Teacher may appeal against decision of Inspector, 859, 860.—Action of Head Inspectors in appeals, 861, 862.

Three reports on a school are made by Inspectors every year, viz., secondary, No. 1, once; secondary, No. 2, twice. These, with such reports as emanate from Head Inspectors, and remonstrances from managers, enable Chiefs of Inspection to judge of the fairness of Inspectors' decisions, 863, 864.

Period of service required for promotion from third to second class, 866.—Existing number of grades necessary with present system of payment, 867, 917.—Examinations for promotion of teachers is conducted by marks, 868.—Maximum number of marks attainable in oral and written examinations, 869, 870.—For promotion to the first or second gradation of the third class a teacher must show satisfactory proficiency in the essential subjects, viz., penmanship, spelling, composition, grammar, geography, lesson books, and arithmetic, together with efficiency as a schoolmaster, 871–873, 943.—The second class is examined in the same branches as the third, with algebra, natural philosophy, logic, and history as additional subjects; the first class examination is the same as the second, but in higher branches of the particular subjects, 874–878.

Masters of the third class must pass through the second before reaching the first; exceptional cases have occurred of teachers going from third to first class, but the practice is very undesirable, and would not now be allowed, 879–881.—The rule which requires a teacher to remain two years in his class would not prevent him being classed in the highest class at the training school, Dublin, an exception having always been made in favour of the training department, 882.—Neither Head nor District Inspectors, nor both conjointly, can promote trained or untrained teachers from third to second class until after the man has served two years probation, 883, 884.

The Inspectors' reports, when sent to the office, are noted by the clerks, who refer to the records which contain a history of the schools reported on, and from them make a short minute for the information of the Chief of Inspection, showing the good side as well as the bad of a teacher, 885.

Action determined upon by Chief Inspector is always adopted by the Board, 890, 891.—In case of depression of a teacher the Head Inspector invariably consults the District Inspector, 892.—Relations between Head and District Inspectors are very amicable, 893.—Depression of class involves diminution of salary, 894, 906, 907.—If on investigation of a case the final decision be favourable to the teacher he would be recouped the loss, 895–898.—A teacher's salary may be diminished through the attendance falling off, but he suffers no depression of rank, 908.

Depression of a teacher is the direct act of the Board on the Inspector's report; the Chief of Inspection submits the report to the Sub-Committee with his opinion; the Sub-Committee act upon that opinion, which is finally approved by the Board, 900–902.

The Board possesses a history of every school in connexion with it, from the time of the first application for a grant, 903–905.

Promotion of pupils from class to class is made by the schoolmaster independently of the Inspector, whose duty it is to see that these promotions are properly made, 909, 910.

Gradation of officers at the Board as it exists at the central office:—The Board, the Secretaries, the Chiefs of Inspection, the Accountant, the Clerks; with reference to the staff exterior to the office: The Board, the Secretaries, the Chiefs of Inspection, the Head Inspectors, the District Inspectors, the Organizers, and the Teachers, 911.

The Head Inspector is the immediate superior to the District Inspector, and is responsible for the efficient inspection by the District Inspectors of the ten districts under his charge, 912–914.—The District Inspectors receive their instructions directly from the office, except in matters calling for the joint action of

Patrick Joseph Keenan, esq.

the Head and District Inspectors; the English system of the Head Inspector receiving all communications never existed in Ireland, 915, 916.

Teachers, whether trained or untrained, are eligible for the first class, the rule which hitherto prevented this having been rescinded, owing to representations of the Catholic bishops and others, 918, 1012–1016.

No actual record of a teacher's depression is kept, but any one acquainted with the official details of a school can ascertain the fact, 919.

The written examination of male teachers is the same, and takes place at the same day and hour, throughout Ireland, lasting for two days; the oral examination is held at a subsequent and varying part of the year, for which one day is sometimes enough, 921, 922, 924–926, 948, 949, 1160.—The written answers are perused by the District Inspector, the value of each answer is set forth in the examination docket, and the whole sent to the Education Office; the papers are then transmitted to the Head Inspector, whose duty it is to revise and consider them before the oral examination, 923.

From an understanding between the Head Inspectors a certain degree of uniformity in the oral examinations has been reached, 1161.—The examinations take place in the books published by the Commissioners; to some extent it cannot be said that the use of these books is optional; if different unexceptionable books were published, it would be desirable to allow freedom of selection, 1162–1164.

The examination is held at the head quarters of each district, the travelling and personal expenses of teachers being defrayed by the Board, 928–930. Teachers who have once been classed, need not present themselves again for examination for promotion, 931, 932.—Examination, as far as subjects are concerned, has existed since 1848; the mark system was introduced in 1856, 936, 937.—Five or six questions are put on each of the subjects in the written examination; in the oral one, the number is at the option of the Inspector, 938.—Rule for guidance of Inspector, 939, 940.—A record of the examinations is preserved in the office, 941, 942.—Questions on the science of teaching form part of the oral examination; the question of "schoolmastership" is determined by inspection of the school, 944–947.

Head Inspectors' inspection of schools is mainly directed to ascertain the manner in which the District Inspector has done his duty, 950.

Inspectors are appointed by public competition on nominations made by the Commissioners, the examinations being conducted by the Civil Service Commissioners, 951–953.—Inspectors are appointed with regard to religious belief. When a vacancy occurs for a Roman Catholic none but Catholics compete, so also in the case of Protestants, none but Protestants compete, 954, 958.—Salaries of the Inspectors, 955.—Inspectors in the first instance are appointed to the third class; seniority generally determines promotion, 956.—Number of Inspectors in each class, 957.—Inspectors are located in their districts by Chiefs of Inspection, 959.—Scales of travelling allowance to Inspectors and other expenses, 960, 1109, 1115.—These are checked by Chief of Inspection, 1110.—Allowance of stationery, 1113, 1114.

Degradation of a teacher is communicated to managers, 961.

In case of failure at second examination of a classified teacher, he retains his rank, unless he shows decided neglect, 962.

Third-class teachers are not examined in history; the historical instruction they give in their schools is of an humble description, as they use the Second and Third Books only, 963–966, 987.

The lessons contained in the Fifth Book are of a difficult character, and if taught in schools under third-class masters would be of little value to the scholars; the question of compiling a history for these schools has been considered, but obvious difficulties have prevented the design being carried out, 988–993.—Nearly one-half the entire number of the schools are under third-class teachers, 967, 968.

In Lord Powerscourt's school at Enniskerry history is taught at a *separate* time just as if it were the hour for religious instruction, notice being given that parents who object may withdraw their children from the lesson; an arrangement of this kind might be generally adopted, 1254.

Chiefs of Inspection are the heads of the Statistical Department, 969–971.

Distinction between vested and non-vested schools came into operation about 1840, but a distinction always existed between schools built partly by State aid and schools built out of local funds, 972, 973, 1116, 1117.—In vested schools parents not of the same religion as the manager or teacher may have the clergyman of their denomination admitted to give religious instruction to their children; in rural districts the pupils are more or less mixed, whether the school be vested or non-vested, 974–976.—Managers are frequently entirely ignorant whether their schools are vested or non-vested, 975–1120.—The unmixed element preponderates in vested schools; Protestant children are not so prone to attend schools taught by Catholics, as Catholic children to attend those taught by Protestants, 977, 979.

Very little difference of proportion between vested and non-vested schools as to mixture of different religious creeds; on the whole there would be a slight preponderance of the mixed element in the latter, 978, 1119.—As a fact only one religion is taught in non-vested schools, 994.—If patron of vested school prevented religious instruction by pastors not of same religion Board would interfere; instances have occurred in non-vested schools, 1250–1252.—Mixed schools are increasing, as shown in the report for 1866, 1121–1123.—In a few cases religious instruction may be supplied elsewhere than in the schools, 1151.

Managers of vested and non-vested schools respectively prescribe the course of religious instruction for the scholars; in the 1,805 vested schools witness does not know of an instance where parents have availed themselves of the rule allowing clergymen of their own religion to give their children religious instruction, 995, 996.—This is not the fault of the Board; the fact is neither parents nor pastors take advantage of the rule, 1124–1127, 1147, 1150.—Patrons of schools have not interfered to prevent intentions of Board being realized in this respect, 1148, 1149.—It is contrary to the rules of the Board for patrons of non-vested schools not to admit clergyman of different religion to give instruction to children of his own communion, 1324, 1325.

The model schools are the only schools witness can remember where Protestant and Roman Catholic clergymen attend to give religious instruction, 997–999.—Practically no religious instruction is given to the minority where the majority of scholars is of same religion as the manager, 1018, 1019.

The condition of recently vested schools is satisfactory; those erected some years since have fallen into bad repair, and others have been diverted from school purposes after having been suspended by the Board, 1008–1011.

Form of lease for vested schools, *see* Appendix No. III.; the lease does not contain a clause as to repairs; the only way the Board can compel repairs to be executed is by suspending the salary, 981–984.

The arrangement with Board of Works as to building and repairing schools (which came into operation about 1857) has worked well in many parts of Ireland, in others very unsatisfactorily, 985, 986.

Managers are improving in their supervision of the teachers; they are the medium of communication with the Board, 1000, 1001.—Some, but very few, managers attend the schools daily to test accuracy of returns, 1002.—The manager generally protects the teacher, 1003.—From the efficiency of the inspection erroneous returns would soon be detected, 1004.

Inspectors must make three periodical visits to each school in a year, and they are also required to make frequent incidental visits, a note of such visits being made on the proper form, 1005–1007, 1109.

Central Institution, Marlborough-street, is the only training establishment in connexion with the Board, 1017.

The combination of Roman Catholic and Protestant pupils, and Roman Catholic and Protestant teachers, practically exists only in schools under the direct management of the Board, 1020–1023.

About three-fourths of the vested schools are under Catholic management; number of vested and non-vested schools under clerical managers and under lay managers, 1024–1030.

System of inspection is very efficient; witness is not prepared to suggest any alteration of a fundamental character, 1031.

Many classes of schools get their salaries on too easy terms; the Board is disposed to give a greater teaching staff than is absolutely required, 1032.—According to the Board's rule, the numbers of pupils vary with the classification of the teacher; any one of fair training and average ability ought to be able to teach fifty children without difficulty, 1033, 1068.

The present plan of payment per head, involving so many varieties of payment, is defective, 1036.—Thinks the maximum cost to the State should be a high one, 1037, 1038.

Reason why in a boys' school the daily attendance of 60 scholars entitles the school to an assistant, while 50 is sufficient in a girls' school, 1039.—First class masters are frequently found in schools where the average attendance is only thirty; in these cases he enjoys the honour without the emolument, 1040.—Number of scholars to entitle him to full salary; number of assistants and monitors; their salaries, 1041–1044.—Under the rule of the Board, retrenchment on expenses of teaching power would be limited to the monitors, 1045, 1046, 1080.

The Inspectors' business is to check undue multiplication of teachers (for which they have many opportunities) subject to the office supervision, 1047, 1048, 1065–1067; Inspectors frequently draw attention of the Board to disproportion between teaching power and attendance, but as the scale which regulates the proportion is well known, the rules become self-acting, 1074.—Attendance of monitors is marked on the roll, but not that of assistants; this is a defect likely soon to be remedied, 1049, 1050.—There is no absolute check on the teacher's attendance, 1051.

Schools liable to accidental or abnormal fluctuations of attendance are allowed a certain degree of grace, under a rule upon which the Commissioners act, but which has never been published; it is important to understand the effect of the "grace" allowance. The "grace" allowance is the difference between the number required for any particular class, and that degree which is immediately above the number required for the next lower class, 1075. The question of the relative number of teachers and pupils would be brought under the notice of the Board by the person who goes through the accounts in the office, 1076–1078, 1227–1229.—The rules as to attendance in relation to teachers do not apply to the case of monitors, 1079.

Mode by which the Chiefs of Inspection exercise control over finances of the model schools, 1054.—Model schools are inspected by a District Inspector, but more frequently than an ordinary school, 1055.—Payment of fees in model schools, 1056–1061, 1063, 1064.—Payments to teachers, &c., 1062, 1136, 1137, 1186–1190.—Some model and other schools are worked on tripartite system, where there is class-room accommodation, 1069.

Inspection department first placed under Chiefs of Inspection in 1855, 1070–1073.—Opportunities for ascertaining whether teachers have performed their duties, 1081.—Printed rules are issued for guidance of teachers in keeping the register, which rules serve to assist the Inspector in checking it, 1082–1084.

Payment of teachers annually is impossible in the condition of the country; payment monthly would involve the office in such multiplicity of detail as to cause confusion, 1085–1087, 1186–1190.—Monthly payment of teachers has been a moot point for years, 1246, 1247.

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Free grants of books are made at the time of taking on new schools; grants of books at reduced prices are made whenever the manager applies; no free grants are made after the first, except in cases where special assistance might be given on the ground of poverty, or bestowed as a recognition of the excellence of a particular school; it is an important part of the Inspector's duty to see that the schools are properly supplied with books and school requisites, 1088–1095.—Payment to Board for store and free stock of school requisites, 1096, 1097.

Gratuities to masters are of several kinds; are recommended by the Inspectors annually, 1098, 1099.—Penalties on masters—fines, depression, dismissal, admonition, reprimand, suspension of salary—recommended by Inspectors after inspection of school, 1100–1103.

Code of instructions to Inspectors, 1104–1108. [For copy of code, *see* Appendix to evidence No. IV.] Code of 1855 is the only one published; no objections to it have ever been made by Head Inspectors or District Inspectors, 1259–1261.—Head Inspectors took exception to various instructions issued by Mr. M'Creedy, the Chief of Inspection, but not with relation to the code, 1262–1265.

Board's system of organization is successful, 1129–1132.

System of school-fees necessary; where any attempt is made to confine schools to a high class of pupils the Inspector would report it, and the Board would interfere, 1133–1135. Commissioners have no rule imposing a fixed rate of school-fee, 1248, 1249.

The Report for 1865 gives in a tabular form the religion of the teachers, but this was omitted from later reports by direction of the Treasury, on the ground of expense in printing; considering that the leading feature of the system is the combination of persons of different religious denominations, it is desirable that some such statement should be made from time to time, and when it is deemed advisable will no doubt be repeated, 1138–1144.—Witness is prepared to put in a table showing number of Catholic teachers appointed by Protestant managers, 1145, 1146.

Catholic students in training schools receive no religious instruction from ministers of their own creed, as the attendance of the latter has long been discontinued; Protestant clergymen attend, 1152–1158.

Regulation as to local subscriptions, contained in Lord Stanley's letter, has never been carried out, from its impracticability, 1159.

Witness states number and distribution of holidays and vacations and mode of computing average attendance, 1165–1181.—The class-roll is called not later than twelve o'clock, 1256–1258.—It is the interest of the teacher that the attendance shall equal the number required for his class salary, 1182.—Average attendance for 1866; attendance at inspection generally corresponds with the average, 1183–1185.

Although the Inspectors generally, the office authorities, and others favour the plan by which teachers sell books to the children, witness is not satisfied with the propriety of the arrangement, 1199–1201.—The plan has been in operation about four years, and was introduced with the view of giving teachers an interest in having their schools well stocked with books, not to increase the sale of works published by the Board, 1202–1210, 1213–1216.—Twenty per cent. is allowed on sale of books in all schools except model schools, 1253.—The amount of profit to the teacher cannot be very considerable, 1446–1449.

Prior to 1849 the Board sold their books to everybody, but since then have ceased to sell them to any but persons connected with National schools for use in such schools, 1217–1219, 1242.—The difficulty of providing books for schools of mixed religious denominations is so great that practically none but the Commissioners' books are used; the only other books used would be on arithmetic, algebra, &c., 1220–1223.—The Inspector must report what books are in use, and if he find any other than the Board's must state their contents, 1224, 1225.—Reading books of Christian

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Brothers are prohibited by the Board; their arithmetic is used, 1226.

Since 1849 the Board's copyright in their books has become public property, and other editions containing precisely the same matter are published in England, Ireland, and Scotland, 1242–1245, 1270.—The change in 1849 was brought about by Earl Russell on remonstrance of the great London publishers, who considered the plan adopted by the Board as an interference with the sale and production of books for public schools, 1271.

Board contracts for printing the books, 1272.—The same edition is printed over and over again, and no alteration of the matter takes place when an order is given to the printer to print off a new lot, 1273, 1274.—If the books be not revised before new contracts for printing are entered into a person who has the contract for one period has an advantage over others in a subsequent competition, 1275, 1276.—New editions of the first four books have appeared, and a new edition of the fifth is in the press; the printers in these cases have had to set up new type, 1276.—Arrangement by which the books have not been revised previous to entering into fresh contracts has enabled the contractors to print the works at a much lower rate than if they had, again and again, to set up the type, 1277.

The text book on natural philosophy has not been revised for a great number of years; it remains to-day pretty much what it was some twenty years ago, 1278, 1279.—Students in training are taught from this, and candidates for Inspectorships are examined in it, so that in fact they are bound to answer in natural philosophy in a different sense from what is understood by the world outside, 1693–1695.

The paper for the report books, roll-books, and other official books and forms is supplied by the Stationery Office, the cost of which is debited to the National Board, 1342–1344.—Paper for the school-books is supplied by the printer, 1344, 1345.

Witness is responsible for the extracts from Inspectors' reports and statistics accompanying them, contained in the Appendix to the Board's Annual Report, 1211, 1212.

Teaching power is excessive in the case of assistant masters, 1230.

Inspectors now have the power to promote untrained teachers to first class; this power is very desirable, as it put an end to great injustice; there is no reason why a man who has passed through the school as a monitor, and shown aptitude as a scholar, should not be quite as useful as one trained at Dublin; number of teachers trained at Dublin has fallen off, 1231–1235.

It is not desirable that intermediate education, such as teaching classics, modern languages, &c., should be introduced, but the ordinary National school might legitimately afford opportunities for classical instruction to those pupils of genius who, from poverty, would be debarred from getting it in an intermediate school, 1236, 1237.—A few teachers so qualified would be found in the sixty districts, 1238.—Teachers possessing such qualifications would no doubt abandon primary education, 1239, 1240.—Imparting higher education to teachers would not interfere with the primary education of the country, 1241.

Constitution of National Board facilitates the ends of justice in dealing with matters of complaint that may arise between different grades of officers, or between managers and the Board, 1255.

Witness gives a list showing the present distribution of the Inspectors in the school districts of Ireland according to their religious denomination, 1266, 1267.—Some of the Presbyterian Inspectors have been in Roman Catholic districts; explains reason for present arrangement, 1326–1328, 1353, 1354.—Inspectors are not sent to districts by promotion, 1348.—The north districts are the smallest in Ireland, but the schools there are closely packed together; the south and south-west are very large, 1349–1351.—Explains disparity of labour in the districts, 1352.—Protestant Inspectors should be placed over Catholic districts and Catholic Inspectors in Protestant districts; such plan was recommended by Chief Secretary for Ireland in the House of Commons in 1860, 1268, 1269.

Never heard Catholics desire to have Catholic Inspectors, but has heard Catholic managers express a wish for Protestant Inspectors, 1329.—Inspectors, whether Protestant or Catholic, generally have given satisfaction, 1330.—Representation of Catholic Inspectors in Northern districts, 1331–1337.

There is a slight difference between the programmes of proficiency for male and female schools, 1282.—Course of instruction in National schools, 1283.—Essential subjects, as reading, writing, &c., are common both to male and female schools, 1284.—Many managers and teachers consider that grammar is an unnecessary study for junior boys and girls, and in this opinion witness coincides, 1285.—No alteration has taken place since this Commission issued, 1286.—The Inspectors in the report for 1866 complain that time is wasted in teaching grammar to the humblest class of children, but it would be a serious revolution to exclude so important a study as grammar; the question has not assumed the condition of remonstrance, 1287–1290, 1295, 1316.—Witness is not responsible for the retention or removal of this subject in teaching junior classes; the Board is responsible, 1291, 1292.

Does not attend the Board unless specially summoned, but knows the result of their deliberations by their decisions, 1280, 1281, 1294.—The Board has shown that it is capable of performing its duties intelligently, 1293.

The model schools are open to children of every class; in many towns the children of magistrates, aldermen, town councillors, &c., are taught in these schools; it is a very unobjectionable arrangement; but special care is taken that they shall not be admitted to the exclusion of the poor, 1298, 1299, 1317.—If magistrates and others were to send their children to the ordinary schools, the Commissioners could not interfere, 1300–1302.—Case of the model schools is identical with that of the ordinary National schools; the great principle of the National schools is that they are open to everyone, irrespective of class and creed; when the system was started it was pronounced to be a system of non-restriction and non-compulsion and it remains so still, 1303, 1304.

A model school, efficiently conducted and well supplied with teachers, would interfere with the prospects of a school supported by the parents of the children, but the State cannot step in to interfere with the model schools simply on that score, 1305.—The effect of the institution of every State system of education, is, to some extent, to drive private schools from the school world, but that is not a substantial objection to the institution of model schools, 1306, 1307.—The poor derive great advantage from the opportunity of mixing with the children of a better rank, and the rich are equally benefited by contact with the poor, 1318.

Music is not an essential part of the school course, but where managers choose to introduce it, the Board favour it by awarding a premium to the efficient and successful teacher of it, 1308, 1311, 1319.—Never heard any complaints in reference to music; one of the most attractive features of the convent schools is the provision for teaching the harmonium and singing, 1309, 1310, 1313.—The only persons taught instrumental music are the senior children, who receive this instruction in extra hours, 1312.—Any complaint that may have been made could not apply to convent schools, as the statistics show that their proficiency over ordinary schools is remarkable, 1314.—Music is taught to the senior pupils and monitors in the female model schools, 1315.

Music is not efficiently taught in National schools; the Manual issued by the Board not containing a single Irish tune has had the effect of leading teachers to conclude that Irish music was excluded from the programme, and consequently but little attention has been paid to its cultivation, 2032.—Irish music well adapted for choral singing, 2033.—Gratuities for teaching singing, 2034.

Eight or nine years ago, the Commissioners added

harmoniums to their stock of requisites for sale to National schools, 433 of which were sold to about as many schools, at a loss to the Board of £895, 2035–2037.

Cannot say whether any of the first-class teachers have been trained elsewhere than in the Central Model School, 1320.—Hands in a return of first-class teachers who have not been trained in the normal establishment, 1322 and *note*.—Hands in also a return of the distribution of the 143 first-class paid monitors at the end of 1866, 1323 and *note*.

Teachers are not bound to give notice of their intention to leave; it is highly desirable that they should give at least a month's notice; bad conduct would be sufficient justification for immediate removal, 1338–1341, 1347.

The allowance of 20 per cent. to the teachers as a commission on the sale of books is objectionable, and might be abolished, the salary awarded being a recompence to the teacher for the sale of books to his pupils, as well as of the various other duties which he discharges; it should be distinctly understood by the teachers that they are not to make profit on the sale of the Board's books; in Belfast it was recently discovered that the copy-books intended to be sold at 1*d.* were sold at 1½*d.* each, 1355–1359, 1450.—The teacher is not *bound* to have the prices of books hung up in the school; but in most of the books the prices are set forth; in the new editions the price is on the title-page, 1360.

Books are not so good or perfect as they should be; two Inspectors and an assistant have been engaged for a considerable time revising them, and one of the professors has been commissioned to revise some of the books; every book when revised is brought before the Board for approval, 1361–1363, 1439–1441.—It is desirable that the teachers should enjoy the option of selecting the books for the use of their pupils, and that the pupils should have some variety in the books they use. With that object the Commissioners determined to publish, besides the regular class-books, supplements of a literary character, but none have yet been issued; some have been selected, but have not yet obtained approval, 1364–1366.—No substantial change has taken place in the greater portion of the books; in the reading class books, lessons of a higher order of literary merit than that of the old ones, &c., have been introduced, 1367.—Four have been passed by the Board as finally revised, and three others are now before the Board for approval, 1368, 1370, 1371, 1452.

All the old books require revision; the books on arithmetic require it; the book on Natural Philosophy decidedly requires change, 1369.—The literary selections, which should be used as alternative volumes, will come next for revision; they will be adapted for supplemental reading for the senior or upper classes, either at home or in school, 1372–1375.—Any officer of the Board may suggest a book for revision; the pending revision was the result of a recommendation of the Government in the year 1860, 1376.

If a school is reported as insufficiently supplied with books, a letter would be addressed to the manager, calling his attention to the fact; if the Inspector found the deficiency continuing, strong measures would be resorted to in reprehension of the neglect of the teacher; in many cases the books required are sent down and the cost stopped from the next accruing salary of the teacher, 1377.

Where schools are reported deficient as to the repairs of the premises or ventilation, the attention of the manager is drawn to the defect, and, finally if the school become unsuitable as a school-house, it is struck off the roll, 1378.—In some parts of Ireland owing to the chronic poverty prevailing, bad buildings, bad supply of books and requisites, and even inefficient teaching have been tolerated, 1379.—The duty of providing out-offices in schools vested in trustees devolves upon the trustees, the Board paying two-thirds the expense, cost of repairs entirely falling on the local parties; but where a school is vested in the Commissioners, all repairs, &c., fall upon the Board, 1380.—44·6 per cent. of schools have no out-offices, nearly the whole being non-vested schools, 1584, 1585. Patrick Joseph Keenan, esq.

For all Ireland the endowments and subscriptions together amount to only £12,000 a year; the teachers receiving the endowment in addition to salary, which it is not desirable to diminish, 1382–1384, 1387.—Under the head of "endowments," are included subscriptions and all local sources of school revenue, except pupils' fees; at the end of 1865, of the 5,533 schools from which returns were obtained 80·5 per cent. had no endowments of any kind, 1385.—States number of endowments of £10 a year and upwards, 1386.

The manager, but no one else, has a perfect right to take part in the business of the school; but in actual practice very few managers take part in the ordinary literary instruction of the pupils; there are instances where managers spend a considerable portion of each day in the schools; the number of such managers appears to be increasing, 1388, 1389.

The monitorial system is a most popular element of the organization, and every year its advantages are more appreciated by managers and teachers, 1390.—In some parts, Belfast for instance, there is great difficulty in finding monitors, but not in the rural districts; monitors very rarely change from school to school, 1391–1393.

The proneness of teachers to move about from school to school is so great that the slightest temptation induces them to change, 1394.—The manager certifies in the quarterly return whether the teacher has been in constant attendance during the quarter; in most instances the return is signed as a matter of form, but managers take precaution against misrepresentation, 1395, 1396.

Qualifications for obtaining good service allowance; from the stringency of the conditions the eligible candidates are the *élite* of the teachers; it is regarded as a great distinction to be in receipt of the allowance, 1397, 1398.—The fund out of which the allowance is paid is voted by Parliament annually; practically this would prevent the Board from increasing the number of teachers in receipt of it, but as a matter of fact the good service salaries have not amounted to the sum voted by Parliament in any year, 1416–1419.

Corporal punishment is not absolutely prohibited, but an undue infliction is deprecated by the Board; as a general rule it is not much resorted to; complaints of undue chastisement have reached the Board, and the Inspectors have been directed to inquire into them, but during the past year not more than ten or twelve were reported; the Inspector would note this in his report of a school as a serious blemish on the character of the teacher, and in every instance of excessive chastisement a fine is inflicted on the teacher, 1400–1404.

On the part of the Catholic clergy there appears to be a considerable objection to vesting schools, either in the Board in their corporate capacity or in trustees nominated by themselves; and the Presbyterian clergy do not desire grants towards the erection of their schools; they appear to have some reason for preferring non-vested schools; the difficulty of obtaining sites is the first consideration in deciding managers to be satisfied with common rented houses to be employed as ordinary non-vested schools, 1405, 1406.—There are some parts of Ireland where, from the hostility of feeling to the National system, it is utterly impossible to get sites, 1407.—The question of applying to Parliament for powers to owners to give sites has been mooted, but has not come before the Board, 1408. The statutes of the Synod of Thurles forbid the vesting of schools in the Board or in trustees, but from the fact of some schools being vested one would infer that the statutes are not absolute, 1420–1422.—Since the passing of the statutes the Commissioners, at the suggestion of the Government, have modified the requirements as to vesting, 1423, 1424.

In deciding the class of a teacher the intellectual qualifications are measured in reference to the requirements of the programme of proficiency laid down for each class, the per-centage of answering determining

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his success or failure; with regard to his practical experience and power in working schools, *prima facie* the mere appearance of a teacher at an examination signifies that his claim on the score of schoolmastership is to a great extent recognised; as a general rule, a balance of scholarship and schoolmastership determines the classification, 1409.—Some very rare cases have occurred where promotion has been conferred for a high rate of practical ability in conducting a school, 1410, 1411.

Teachers do not now experience any difficulty in getting money for the Post Office orders, in which their salaries are paid; but some years ago, when Post Office arrangements were not so complete, there was very considerable difficulty, 1412, 1413.

It is very hard to obtain statistics of private adventure schools. In many parts of Ireland they are pretty numerous still, 1414.—The adventure school is generally the school of a dismissed National teacher, or old man or woman; the children are exactly the class who frequent the National school, into which, in the long run, they are sure to enter, 1415.

Difference in the rule respecting religious instruction in vested and non-vested schools but little influences people in making their choice, 1425.

The patron of the non-vested school says whether any and what religious instruction is to be given in the school, but in the vested school the patron is bound to admit whatever teacher the parents provide to give religious instruction, 1426, 1427.

Witness made a report in 1855 in reference to the establishment of libraries in connexion with the schools, but no action has been taken by the Board; one of the most salutary arrangements that could be conceived would be the institution of such libraries; the supplementary reading-books already referred to would assist in promoting the formation of such libraries, 1429–1431, 1433, 1488–1490.—A list of books could be made for such libraries that would not offend any sect, and at the same time afford a great deal of highly useful information, 1432.—The Kildare-place Society prepared books for this purpose; they were the first in Ireland to establish the sale of diagrams, charts, &c.; and up to that time books of a very injurious character extensively circulated throughout the country; indeed their circulation has not yet ceased, and the establishment of such libraries, with the publication, on the part of the Board, of the books to which you are referring, would assist in getting rid of them, and would attach the children for a longer period to the schools, 1434–1437.

Mr. Eardley, a Roman Catholic Inspector, having reported with regard to certain expressions and statements contained in Chambers's "History of the British Empire," which he found in use in the Annaneese school, witness considers Chambers's set of school-books generally unsuited to National schools, 1443–1445, 1860–1862.

The use of different kinds of books in different schools would be perfectly practicable; the only condition which should be imposed is, that they should be suitable for use in the National schools, 1451.—Every decision of the Commissioners is subject to revision, 1453.

The rule requiring the Commissioners to communicate with the Lord Lieutenant prior to withdrawing or essentially altering a book does not apply to the revision of the old books; some persons have an opinion that the alterations made come within the rule; the alterations are not essential; the general character of the books remain the same, 1454, 1457.

When the revision was originally started, the Chiefs of Inspection were consulted, and a joint report was drawn up by them at the request of a committee of the Board, giving a general outline of what the revision should accomplish; the revision was commenced, on the suggestion of the Government, about 1861 or 1862, by Mr. Gillic and Mr. Robinson (one a Catholic, the other a Protestant Inspector), Mr. Clarke being associated with them as literary assistant. They were referred to the report drawn up by the Chiefs of Inspection, and directed to wait on Mr. M'Creedy, who had become Secretary, to receive instructions, 1458–1461, 1463–1473.

This is the only general revision of the books; on previous occasions Archbishop Whately frequently revised them, brought out new additions, and made various alterations, 1462, 1542, 1543, 1935–1946.—The essential feature of the books was their Scripture history lessons, and these have been retained, 1544, 1545.

On the part of Catholic managers the expression is one of nearly universal satisfaction with the revised books; on the part of a few Protestant managers, official remonstrances have been made against them both by Presbyterians and clergymen of the Established Church; the Board have considered these remonstrances, but have not yet come to any decision upon them, 1475–1479.

The revision has given universal satisfaction to the teachers and parents of the children, 1480.—The use of several editions of the same book in a school would be very confusing and embarrassing to the teacher and Inspector, 1481–1485.—[*See also* Appendix to Evidence, No. V., for return showing extent to which this exists.] Never heard a case of children refusing to buy the new books, 1486.

The Inspectors constantly represent that the teachers in all parts of the country are subject to great hardship from being themselves driven to execute repairs, 1491, 1492.

A few well endowed schools to which teachers could be promoted as a sort of prize, would be the life and soul of the system, 1493.

Monitors were first established in the year 1833, and appear to be an institution very much prized, and acceptable to all parties, 1494–1496, 1507, 1508, 1648. The number of monitors on the occasion of the last Report was 3,030, consisting of 143 first-class, 2,426 senior, and 461 junior monitors, distributed generally over the country, 1497–1499.—Puts in a return of the 143 paid monitors of the first-class, 1500–1504.—[For return, see foot note to question 1323.] Female monitors remain pretty much to the end of their term, especially in the case of convent schools, but the male monitors as a rule, leave the service of the Board for more remunerative employment, 1505, 1506.

A proposition that Head or District Inspectors should pay the teachers was considered twelve years ago, but deemed impracticable; witness is not prepared to say offhand whether some such arrangement might not be made so as to speed the distribution of the salaries, 1509, 1510.

Commissioners grant a salary to a new school in a locality where sufficient accommodation already exists, on the principle of the modified grants, 1511.—Possibly the Commissioners may have allowed these grants contrary to the reports of the Inspectors, the Commissioners forming a different opinion on consideration of the same facts, 1512.—The great object of the "modified" grants is to secure that every locality shall have schools, where children of a different religious creed than those attending existing schools may obtain a literary and religious education; no grant has been made in a locality where this religious want was not manifest, 1515, 1516, 1546–1551.

The opening of additional schools in many localities has had the effect of diminishing the attendance in previously existing schools, and perhaps of obliterating others in connexion with the Board, 1513, 1514.—A few cases of remonstrance from managers of schools unfavourably affected have occurred, 1515.

There is no rule or regulation as to the proportion of monitors in a school, the essential provision is that there must be an average of, at least, 35 pupils; the Inspector is bound to look to the wants of a school, its attendance, &c., before he recommends the appointment of a monitor; however, in a thinly-attended school, having the essential number of 35, the Inspector would be justified in recommending the appointment of a monitor, if he found a lad who gave promise of becoming a useful teacher, 1521, 1522.

In convent schools, after the thirty-five necessary for the first monitor, there should be at least thirty pupils for every other monitor; in convent schools there are not monitors for every thirty pupils, 1523. The Board in every case pay the salaries of paid monitors, besides the capitation grant to the schools; unpaid monitors, don't come into the contemplation of the rules of the Board, 1524, 1525.

Pupil-teacher is the name a male monitor bears when in a model school, and is resident there; also in the case of a limited number of superior monitors in the model schools, who reside at their homes; generally speaking, they are monitors of four years' standing, 1526–1528.

A considerable number of books other than those on the sanctioned list are in use in National schools, 1529.—If the Inspector meet with an unsanctioned book, or if the manager state the name of a new book in use, the Inspector reports it to the Board; if he find a difficulty in forming an opinion, he submits the book to the Board; his *ipse dixit* would not be taken, unless supported by facts, 1530, 1531.

There is a considerable disposition to use Board's books in other primary schools; never heard of their use in modern times in the Christian Brothers' schools, as they have books which they themselves have produced; some have been introduced into the Church Education Society's schools, 1532–1534.

Teachers both of the higher and lower classes frequently leave the schools, those of the higher class obtaining appointments of considerable value in the colonies; the lower class leave in greater proportion than the higher, 1535–1537.—A great number have emigrated to America, where some have schools, but occupations of a more lucrative character are sought, 1538.—A very high class of teachers receiving very low remuneration, would undoubtedly soon leave; the salaries attached to the higher ranks in the classification are sufficient to induce a large proportion of the teachers to remain, 1540, 1541.

Managers have not had opportunities of receiving such a training for the effective discharge of their functions as managers receive in Prussia, where the law requires a person who is a candidate for holy orders to attend a training school before he can be ordained; this law refers only to Protestant clergymen, but the Catholic clergy in some parts of Prussia have voluntarily adopted the same regulation; in England, the late Bishop of Norwich, Dr. Hinds, instituted a system of examination of candidates for holy orders in the subject of school management, but nothing of the kind has ever been attempted in Ireland, 1552, 1553.—If in the principal places throughout the country there were in operation model or training schools, which the clergy could patronise and use, and in which they could have implicit confidence, such model or training schools would present facilities for the technical training of managers, 1554–1558.

The per-centage system gives an interest to the teachers to sell books; but it might possibly be attended with consequences which would indispose the pupils to buy; they should only be allowed to sell as agents of the Board, 1555–1558.

Some children, who are not of his own creed, might go to the landlord's school; but Protestant children prefer to go to a school taught by a Protestant, and on the other hand, Catholic children frequent the school taught by a Catholic teacher, 1559–1561.

When there is a sufficient admixture of children of different religious denominations in any district to keep in operation two schools the mixed system does not prevail, 1562.

The number of Protestant children who in 1867 attended convent schools was 73 for all Ireland, of whom 60 were of the Established Church and 13 Presbyterians, the total number of children attending convent schools being 73,331, 1563–1564, 1947–1950.

With regard to the relative proficiency of males and females in the different schools of Ireland, an abstract of the Census Returns shows that, in the case of males, in 1841, 32 per cent. could read and write; and in 1851, 36·6 per cent. could read and write; and in 1861, 42·6 could read and write; and in the case of females, in 1841, 16·3 per cent. could read and write; in 1851, 22·9; in 1861, 33·5, 1566.—The increase in the case of females is considerably greater than in the case of males, which may be specially attributed to the operation of the convent schools, 1567, 1568.—The pupils are more regular in attendance in convent schools; besides the regularity of attendance there are various evidences as to the relative superior proficiency of the pupils in these schools compared with the ordinary schools, 1569, 1570.—States results of examination of monitors, which show, so far as their education is concerned, that the convent schools have the advantage over the ordinary schools, and to that fact, as indicating their superiority, along with many others, may be attributed the general character which they bear for efficiency and usefulness; and in the other classes below the monitors the same proportion of superiority exists, 1571, 1572, 1980–1983.

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Commissioners require that in every girls' school needlework shall be taught, and that every female teacher shall be capable of giving instruction in it, which is given as a general rule, but not with even tolerable success, 1573, 1574.

The higher descriptions of needlework as well as the humbler are taught in convent schools which gives them an advantage in the results, 1575–1577.—No difference between convent and ordinary schools as to observance of Board's rules, 1578.

Model schools are not an unwholesome interference with private enterprise; the establishment of any superior school in a place, improves the taste for education, and increases the number of good schools, 1579.—The attendance of Roman Catholics in the model school at Galway has considerably diminished, 1581–1583.

Thirty-five per cent. of the schools have no playgrounds, or bad ones; the Board have not taken much action in that respect, except in case of vested schools, 1586–5819.

Course to be pursued by persons seeking building grants, 1590, 1591.—Specification of Board of Works need not be strictly adhered to; in some outlying districts managers find it impossible to build at the prices laid down in the specifications; consequently the works remain suspended for years, 1593, 1594.—Where schools cannot be finished for the specified amounts, the Board gives supplemental grants, 1595.—New plans proposed by Board of Works have been submitted to the Commissioners, but have not yet been approved, 1596, 1597, 1897–1900.

The Board four or five years since resolved to make grants of a modified character to meet the case of schools in thinly populated and poor districts, but the rule has been acted upon in very few instances, 1598–1601.—There are many parts where the full ordinary school attendance cannot be secured; this is a very serious defect in the Board's arrangements, 1602.—Witness reported on the question of schools in thinly peopled districts in 1855 or 1856; summary of the results arrived at, 1603–1605.

The rule of the Board requires eight superficial feet of space for each child; this space is ample, 1606.—In city schools there is at all times very considerable crowding; during certain short seasons, even in the country, crowding to a great extent takes place, but on the whole, the accommodation is equal to the wants of the system; as a general rule, there is not sufficient cubic space in the school accommodation, 1607–1609, 1884–1887.

There is a very considerable correspondence between age and classification: a little more than three-fourths are under twelve years, and nearly the same proportion are classified below the Third Book, 1611–1613.

The children are withdrawn from school at a very early age, especially in manufacturing towns; the attendance at schools in tillage districts is much better than at those in pasture districts; in the mountainous districts may be found some of the best schools, 1614–1616.—Witness, in a report to the Board, suggested a

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remedy with reference to the early withdrawal of children from school, by offering premiums to children who had spent five years in a National school, 1621–1625.

In schools in the fishing districts navigation should be taught, 1617.—There are six regular navigation schools, but they have not been successful, in consequence of being established in improper places; navigation classes have been conducted in some ordinary schools with most gratifying success, especially in one at Glenariff, county Antrim; the proper places for navigation schools are the small fishing villages along the coast, 1618–1620, 1726–1732, 1739–1742.

In June, 1866, a suggestion was made by the Government, with respect to the introduction of a new plan of paying the teachers' salaries—of paying for ascertained results. An inquiry was then made to ascertain if the English rule could be applied to Ireland, by obtaining a nominal return of every pupil on the rolls, with the number of days' attendance in each individual case, which showed that only 33·5 per cent. of all the children had attended 100 days and upwards, 1629–1631.—Hands in an abstract showing number of attendances from 220 days down to 50 and under, 1631.

A similar return for each of the school districts or counties can be furnished, and would be found most invaluable in connexion with any consideration of the statistics of the schools, as "averages" are almost useless; the publication of the abstracts for the counties would give the actual condition of the schools, as to attendance, in the geographical divisions of the country, and would afford a complete exposition of the quality of the attendance at the schools; such a return could not be produced often, for it involves an immensity of labour, 1632–1639.

The principle of organizing schools was introduced in 1856, on suggestions made by the Inspectors; the system is still in operation, but not so extensively as soon after its introduction, 1640–1644.—Nothing could be more successful, 1645.

The circular letter issued at the introduction of the organization system was drawn up by witness, 1646, 1647.—[See also Appendix to Evidence, No. VI.]

In the report for 1856 witness gave a history of the monitorial system in connexion with the organization; states substance of the report, 1649–1651.—There are now four classes of monitors—1, unpaid monitors, in schools that have been organized; 2, junior paid monitors from eleven to fourteen years of age; 3, senior paid monitors from fourteen to eighteen; lastly, first-class monitors who have completed the preceding stages, and whose period of service is two years, 1651.—"First class monitors" are engaged for two years; they get £15 for the first year, and £17 for the second, 1652.

In the county of Galway 62·1 per cent. of the people speak Irish; Mayo, 61·1; in Kerry, 57; in the West Riding of Cork, 53·1; in Waterford, 52·1; in Clare, 47·6; and in Donegal, only 30 per cent.; the total of the Irish-speaking population is 1,105,536, or 19·1 per cent. of the whole population, 1653–1657.—About 25 per cent. of the Irish-speaking population would be between five and fifteen years of age; the positive numbers have diminished, 2005–2017.—Cause of smaller attendance in the Galway schools, 2022–2025.—No provision has ever been made by the Board for teaching these people through the medium of Irish; it is next to impossible to teach, skilfully and effectively, the Irish-speaking population by the ordinary process; if they were taught to read Irish first they would more readily learn to read English, 1658–1660, 1662–1663, 1736–1738, *and note*, 2018–2021.—The fact of the Irish language being spoken materially influences the number who are able to read and write, 1661.

No provision is made by the Privy Council in England for the Welsh-speaking population of Wales, 1664–1665.—Witness has several times drawn the attention of the Commissioners to the subject of the Irish-speaking portion of the people, but the project proposed was not favourably received, 1666–1669.

Comparison of net annual value of property rated under the Tenements Act, and the amount of annual subscriptions to National schools, 1670–1676.—Statement of the averages, ranging from the worst to the best, under the two heads of fees and subscriptions, showing great disparity in the amount of fees in the several districts, 1677.

Variety of payments in the different districts leads to endless changes on the part of the teachers, 1678.

The best county in Ireland is Londonderry, where there are comparatively few resident gentry; the local subscriptions here are high, and the fees paid by pupils are also high, so that the circumstances of Londonderry do not establish any superior advantages over the rest of the country with regard to resident or non-resident landlords, 1679–1681.—The London companies are bound by their charters to subscribe to the local schools, 1682.

In the convent schools the average amount of school fees per head is only 8¼*d.*, compared with 2*s.* 7½*d.* in the schools of Ireland generally; and the average from subscriptions, per pupil, in convent schools is 4¼*d.* per pupil, compared with 9½*d.* in the schools generally, 1683.—In the ordinary schools the Board pays 13*s.* 7*d.* per head as teachers' salaries, and in convent and monastic schools 4*s.* 3½*d.* per head; the average of premiums and gratuities paid to the ordinary schools is 5¼*d.* per head, and to the convent schools 1*s.* 1½*d.* per head, 1684–1685.

The average attendance in the ordinary schools is 268,260, and in the convent schools, 31,017, 1686, 2038–2040.

Relation between amount of school-fees paid and classification of the teachers; the parents appear to recognise the superior efficiency of the highly classed teachers, and think it worth while to pay for it, 1687, 1688.—The same law prevails with regard to all local subscriptions, which is due to the fact, that the higher class teachers look out for the schools, and get them, where high fees and subscriptions prevail, 1689, 1690.

Defective condition of lessons in science in the Fourth and Fifth Books; children at Clonmel National schools were examined in these books on occasion of Lord Kimberley's visit; they answered according to what was in the book, but their answers did not agree with his Excellency's information on the subject, 1696–1698.

Incorrectness of the "Epitome of Geographical Knowledge, Ancient and Modern, compiled for the Use of the Teachers and Advanced Classes of the National Schools of Ireland," 1699–1704.

Under the circumstances of Ireland, the National system could not have succeeded as it has done but for the fact that the Board undertook to produce the books; the time is now pretty near for a salutary modification of the arrangements as to the production of books—the more general the class of books used the better, 1705, 1710, 1711.—Mr. Thom on various occasions has drawn the attention of the Board to important and necessary corrections; his interest is to make them as correct as possible, 1706, 1707.—The action of the Board with regard to its books has destroyed the production of *school-books* throughout Ireland, 1708, 1709.—Books are more likely to be kept up to the condition in which they ought to be by private enterprise than by Boards of Commissioners, 1710.

It is a disadvantage to education that books like the "Epitome of Geography" should be prepared by men unknown to literature or science, 1713.—An accusation has often been made that the authors of books in the employment of the Board used their official positions to sell their books, but it has not been satisfactorily sustained, 1716, 1717.

The success of the books has arisen from the popularity of their authors, and their own merits; they have proportionately obtained as considerable a circulation in England and Scotland as the books *published* by the Board have commanded; an author connected with the Board has a considerable advantage; the Board, however, have now resolved not to place on their list books written by any of the officers who have to deal with the classification of the teachers, 1718–1720, 1733–1735.

The production of school books—on the part of the Government, through the agency of the Board—ought not to be directly or indirectly a monopoly, 1722.—The books of the Board circulate generally all through the colonies, 1723–1725.

The use of books sanctioned or published by the Board is necessary to a monitor, and to a teacher, to prepare himself for examination, and, in that sense, it may be concluded that their use is compulsory; if a teacher made a representation that he entertained a conscientious objection to the use of the books, the Commissioners would yield to his representations, but no such case has occurred, 1743–1747, 1750, 1752.—The examination papers being based on the lesson books, it would be impossible for anyone to answer the questions if he had not got the books, 1748, 1749.—The new editions do not contain lessons on special or technical subjects; the lessons on Scripture history are preserved, 1751, 1752.—The object of the examination in the lesson books is to discover whether the teachers have an intimate acquaintance with the books in use amongst the children, so that to this extent their use is indirectly compulsory, 1753–1755.—In most parts the children are well supplied with books at their own expense, 1756, 1757.

A proposition to encourage benevolent societies among the teachers has never been brought before the Commissioners, but they have considered the propriety of granting pensions instead of, as at present, retiring gratuities, but no decision has been come to, 1758–1762.—The general opinion is in favour of pensions, as being more serviceable to the teachers and more economic to the public; scale on which retiring gratuities are calculated, 1762–1764, 1766.

Teachers' salaries are too small for them safely to contribute to a benevolent society, or to take advantage of Post Office Savings Banks, 1765, 1849.—It is doubtful whether an arrangement of compelling teachers to subscribe to a fund for pensions, after generally increasing the salaries, would be wise in Ireland; if the teachers could be educated to it, the project would be a very desirable and excellent one, 1767–1769.

The Board makes grants for enlarging vested schools only; non-vested schools are three times as numerous as the others, 1770–1772.

The Commissioners are appointed to administer the funds granted by Parliament for the education of the *poor* in Ireland, 1773–1778.—Practically, the operation of the Board is limited to the education of the poor, but the model schools are frequented by the children of the better classes, whose parents should share the cost, 1779, 1780.—It is very difficult to define the time at which children should leave school, 1781, 1782.

Four hours a day on five days a week are required to be devoted to secular subjects, which in many cases is voluntarily exceeded; the course at present consists of five books, 1783–1786.—Period necessary for a child to get through the course, 1787, 1790–1792. The fact that there are 300,000 holdings of less than fifteen acres each, and that every child has to work as soon as it is able, accounts for the irregularity of attendance, 1788–1789.

Any boy who has attained to the Fourth Book, and acquired the necessary knowledge for his class, ought decidedly to be prepared to commence the world; a girl should be able to read, write, do arithmetic, and needlework, 1793, 1794.

Some of the convent schools include children just able to walk up to others of upwards of nineteen years of age, 1795, 1801.—St. Finbar's Convent National school, Cork, is returned as having 120 young persons in the highest classes whose ages average 19·9; the school must possess immense attractions, and it is better that these people should be at school, as there is but little employment for females in Cork, 1802–1805, 1824.—It would be very difficult to lay down any fixed rule as to the time when children should begin and end their education, 1806.

7·1 per cent. of children attending the National schools reach the higher classes, 1807.—Pupils remaining in the school to an advanced age serve the interest of the junior pupils, 1808–1810.—A child should be sent to an infant school as soon as it can walk there, but where there is no provision for infant education five years should be the minimum age, 1811.—The system of payment according to numbers should be abolished, 1813. Patrick Joseph Keenan, esq.

The number of children attending the schools is an indication of the success of the National system, and the Board, being desirous to discharge its duties efficiently, is interested in a large attendance, 1814–1817.

Every scholar should attend school before roll-call; if the Inspector find any discrepancy between the number on the roll and the number actually present at the time of his visit it should be accounted for on the "absence slate," where the teacher should record the names of children who had permission to leave school: the record would remain unchanged, the whole number counting as attendances, 1818–1822.—Inspectors examine children to test their proficiency, 1823.

The Board gives aid to convent schools, under certain restrictions, but not to schools conducted by members of any religious brotherhood, 1825–1831.—There are six schools taught by monks, which were in connexion with the Board prior to the rule excluding those so taught; there is no examination of monks as to their competency as teachers any more than of nuns, examination of the school is quite a sufficient test of any teacher's fitness, 2041–2047.—Capitation grant is paid in the same way as to convent schools, 2048.—Never found anything in schools of the monks calculated to deprive them of recognition and support, 1832.

It would be difficult to fix the amount to be contributed by localities, 1835–1840.—No compulsory arrangement ought to be made requiring any specific proportion of contribution by managers, 1841, 1842.

Chambers's books on geometry and algebra are used in National schools, 1843, 1844.—Teachers in England are fortunate in being allowed to select their books, 1845.

The effect of the National system has been to displace the schools previously existing where the humbler and better classes received their education, and the want of such schools is now much felt, 1850–1856.

Dr. Sullivan offered his books gratuitously to the Board, but they declined to accept them except on the usual terms of payment, 1857–1858.

The standard of examination for first and second class teachers has been considerably raised since the origin of the Board; the only recent change of consequence is the introduction of agriculture, 1863, 1864.—The number of marks for second class remains much the same as in 1848, 1865.

Amount of discount, on sale of books, varies from 8*s.* or 10*s.* to £6 or £8, 1866, 1867.

In the south-west of Ireland complaints of delay in execution of repairs by Board of Works have been for a long time frequent and serious, 1868, 1869.—The Commissioners of Works become informed, through their own officers, as to the condition of the schools, and the Inspectors report to the National Board, who communicate with the Board of Works, 1870–1874, 1907, 1908.

The navigation schools that have hitherto been instituted, have been merely branches of model schools, and a literary education may be given in them to the nautical pupils, who seldom or never avail themselves of it, 1876.—Classification of the masters varies, the teachers receiving a special salary, 1877–1880.

There are 140 first class monitors, rather less than half of whom are in ordinary schools and the remainder in convent schools, 1881–1883.

Examination of a school in Scripture history is entirely within the Inspector's discretion, 1888–1894.—The Inspectors are prohibited from examining in any secular subject not laid down in the programme for National schools, 1895, 1896.

Vested school-houses are better than the non-vested, 1901, 1902.—If the provisions of the "Land Improvement Act" were extended to school-houses it would

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be a great advantage, as all school-houses would be made suitable to their purpose, 1903–1905.

Relative number of schools having under thirty pupils in each school in each of the provinces, 1909.—Relative proportion between schools having less than thirty pupils each, and the total number of schools in each province, 1910.—Cause of small number in Munster as compared with Ulster, 1911.

It is desirable that managers should have the option of introducing classics into the ordinary schools as an extra subject at extra hours; classics might be taught as part of the course, so as not to interfere with the teaching of the essential subjects, 1915–1921.—The business of preparing for a University is connected with the business of primary education in the parochial schools of Scotland; in many Irish National schools the thing has been successfully done, 1922–1928.—Ability of present masters to teach classics, 1929, 1930, *and note.*

The course adopted by the Inspectors in examining a school is not an undeviating one; they would not deliberately pass over the Scripture history lessons, but they are not the lessons they would probably select, 1951–1954.

Local duties of managers as to the school; their duty towards the Board, 1956.—It is very desirable that clerical and other managers should receive some instruction in the *technical parts* of educational affairs, and that they should get some idea as to the general organization, government, and management of schools, 1957–1961.

The National schools are superior to the elementary schools of other countries, and this superiority may be maintained, 1962–1965, 2026, 2027.

Attendance of Protestant children at Catholic schools, 1966–1968.

Special attractions of convent schools: respect for the conductors, superior education and rank of teachers, their fame as bringing on the children from class to class, that the religious education of the children is excellently provided for, and that heads of the school watch over the scholars after they have left, 1969, 1970.—In some cases the children are clothed, in others fed, which form attractions to the more destitute children, 1972–1975.—Industrial instruction is given in all convent schools, and where industrial work is done, payment is made for it, 1976–1979.

The amount paid for monitorial teaching in convent schools has increased, 1984, 1985.—Monitors in convent schools are superior to monitors in ordinary schools, 1987, 1988.—Under special circumstances monitors are allowed to remain after the fourth year, but no premiums are now paid, unless the monitors become first-class, 1989–1998.

Return of all the cases where gratuities have been paid within the last six years, to monitors retained beyond the regular period of four years, 1999.—[*See also* Appendix to Evidence, No. VII.]

Return of the number of children in King's Inns-street convent school under four years of age, and above fifteen years, also a similar return from the model school, 2000–2004, *and note.*

Reference to page lxx. of Mr. Nicolson's report for Scotch Schools Inquiry Commission as to teaching Gaelic in schools of districts where it is spoken, 2049–2051, *and note.*

Witness produces a memorandum on a system of Payment for Results, drawn up at the request of the Royal Commissioners. The memorandum sets forth, in the first place, the leading considerations which show that a system of paying for results is preferable to that at present in force, *pages* 89, 90. The plan is divided into three parts, viz.—Part I., Inspectors' Result Fees; Part II., Managers' Result Fees; Part III., Classification Salaries of Principal Teachers, *page* 90.

PART I.—INSPECTORS' RESULTS FEES.

Ninety attendances to qualify a child for examination as to Inspector's results fees, § 8, p. 90.—Sliding scale of payment for teaching pupil-teachers or monitors proposed, § 9, p. 90.—Curriculum to consist of eight gradations to be called sections, § 10, p. 90.—Programme of examinations in each section, with the results fees obtainable for each subject and section, p. 90.

Subjects of each section are arranged under four primary heads, § 12, p. 92.—Table of scale of fees; qualification for examination, § 13, pp. 92, 93.—Estimate of expense for Part I., § 14–16, p. 93.

PART II.—MANAGERS' QUARTERLY RESULTS FEES.

Objection to paying for mere attendance and on so delusive a basis as an average attendance, § 17, 18, p. 93.—In addition to the Inspector's annual examination for results there shall be a quarterly examination held by the manager, and on the manager's certificate a fee of one shilling shall be paid for each child who makes thirty attendances in the quarter, on the following conditions:—1. If in the case of an infant pupil, or of a pupil in the first or second sections, it be certified that during the quarter the instruction was progressive and efficient. 2. If in the case of a pupil in the third, fourth, fifth, sixth, seventh, or eighth sections, it be certified that the pupil exhibited *at least thirty fairly written* copies or exercises, written by himself (and initialed and dated in each case by the teacher), on *thirty different days in the quarter.* 3. If it be certified that the general instruction of each pupil for whom a fee may be claimed has been progressive and efficient. 4. If it be certified that an effort will be made that each pupil for whom a fee may be claimed shall, if at all practicable, be subsequently present at the Inspector's annual examination. 5. That for any pupil on whose account a manager's results fee shall have been awarded, who may be absent without satisfactory cause on the day of the Inspector's annual examination, or whose written exercises, referred to at condition 2, cannot be produced for the Inspector's revision, the fee shall be deducted from the payment next accruing to the school. 6. That the Inspector on his first incidental visit in the month succeeding the manager's examination shall verify the statistics, inspect the copies, &c., referred to in the manager's report. 7. That the Inspector, whilst not required to make an individual return of the answering, at the next annual examination of each of the "limited attendants" (that is, the thirty days and the sixty days attendants—the ninety days attendants being called "full attendants"), shall however, examine them in such a manner as to be able to report generally that conditions 1, 2, and 3 had been fulfilled, § 19, p. 93.—Estimate of expense for Part II., § 20, 21, p. 94.

PART III.—CLASSIFICATION SALARIES of PRINCIPAL TEACHERS.

Scale proposed, § 22–26.—Estimate for Part III. § 27, p. 94.

Monitors; assistants; appropriation of results' fees, &c., § 28–30, p. 95.—Night schools to be open for half the time of day schools, to be entitled to half day school results fees, and subject to the same general regulations, § 31, p. 95.—Examples of the probable incomes of teachers from results fees and class salaries (gratuities omitted) to be derived from different sizes of schools, § 32, p. 95.—General estimate, § 33, p. 95.—Mode of payment, § 34, p. 96.—Check of accounts, § 35, p. 96.—Scheme to come into operation at end of three years from its promulgation, § 37, p. 96.

46·4 per cent. of the pupils are under nine years of age, and 45·4 per cent. are in the First Book, 2052–2054, 2072–2075.—30 per cent. are between nine and twelve; they would range at present between the third and fourth sections, 2055.—Payment by results would bring about such an improvement in the quality of the attendance, that instead of only 33½ per cent. giving 100 days' attendance, 50 or 60 per cent. might give a like attendance, 2057, 2058.

Different scales for rural and civic schools would tend to embarrass the system, 2059, 2076.—Infants to be presented in second section when they go into the grown school, 2060, 2061.—The rule might be relaxed

in certain cases, 2069-2071.—A child entering at an advanced age should have an opportunity of passing from class to class until it attained the highest section, utterly and entirely irrespectively of its age, 2062-2064.

The quarterly inspections may, for a time, be with many managers only nominal and perfunctory, but when the duty is imposed upon them they would discharge the obligation, 2065, 2066, 2083-2096.—Children to write a copy every day they attend, 2067, 2068.

With regard to "Inspectors' results fees" present staff of sixty Inspectors with six Head Inspectors would be perfectly equal to the duties which the scheme would impose, 2077-2082, 2116-2119.

Payment by results would stimulate landed proprietors to help the schools more, 2098, 2099.—Rating for school purposes would be utterly impracticable in Ireland, 2100, 2101.—The English rate of payment for examinations would be too low for Ireland, 2102, 2103.

A child should finish the first section on the completion of his sixth year; the second on the completion of his seventh year; the third on the completion of his eighth year; and the fourth on the completion of his ninth year, 2104-2107.

Considerations which led to placing grammar in the fifth section, 2108-2110.—Income of teachers, 2112-2115.

Pass is to be obtained by creditable answering in all branches, 2119-2123.

System proposed would not interfere with model and training schools, 2124-2125.—No maximum limit of age fixed for pupils, but the minimum would practically be limited to four years, 2126-2129.—The co-operation of the managers, combined with care on the part of the Inspectors, would prevent an infant grant being paid twice in respect of the same child, 2130-2135.

Those children that come from respectable homes as well as those that come from needy homes require State aid, 2136-2140.—Gratuity for an infant under six 8*s.* a year in Inspector's results' fees, and, possibly, 4*s.* a year in Manager's results' fees, 2141.

There is no difficulty in ascertaining the age of a child in Ireland, 2142-2146.

The introduction of getting poetry off by heart would tend to improve the quality of the reading, 2151-2153.

It is very difficult to say what is the average school-life; in many parts of the country children remain at school for ten years, 2154-2158.

The scheme proposed would remedy many defects in the National system, as stated in paragraph I. of the memorandum, 2159-2169.

In many places the school-houses are very bad; the memorandum does not enter into the question of school-houses at all, but where the premises are quite unsuitable the proposed grants would not be paid, 2170-2177.—There may be cases (for instance in Ballina district, county Mayo), where under special circumstances the Board have continued to make the grants notwithstanding the unfitness of the school-houses, 2199-2204, 2207, 2208.—Effect of the scheme will be, by elevating the tone of education generally, to introduce a better class of school-houses, 2205, 2206.

If the schoolmasters exerted themselves more, and were sustained in their exertions by the managers, they might considerably improve the attendance, 2178-2183.

In Ballinamore district (an exceedingly poor one), the landed proprietors are nearly all absentees, and contribute very little aid to the schools, 2184-2188.

Instruction in agriculture is provided for in the memorandum from the 5th section upwards; it can without disadvantage be included in the usual school course, just as needlework in the case of girls, 2189-2194. Patrick Joseph Keenan, esq.

The management of schools is infinitely more efficient now than it was seven years ago; it is more efficient in 1868 than it was in 1867, more efficient in 1867 than it was in 1866, and so on; it is, in point of fact, improving every year, 2195-2198.

The effect of the plan suggested, with regard to classification of teachers, will be to induce them to select promotion by personal examination; the desire to earn the results fees and to be rated as successful and accomplished teachers will be stimulus enough to lead them to continue their studies, 2209-2218.

It would not be desirable to give a schoolmaster a direct interest in passing an examination in the additional subjects by enabling him to raise his classification; his status, as a teacher, once determined, will be ample for all purposes, 2219, 2220.—Payments for Inspector's results to be made once a year; for managers' results, four times a year, 2221-2223.—The system of classification proposed would not tend to degrade the teachers nor to ignore their scholastic attainments, 2224-2226.—Reasons for making classification partly dependent on numbers, 2227-2229.—Payments of teachers advance up to 70, and then begin to fall to 120 because of the employment of assistants; number of assistants to be employed in schools having from 75 to 300 pupils in attendance; present and proposed salary, 2230-2240.

Under the present rules every female teacher is required to be qualified as a workmistress, and would have to perform the duties under the new scheme, 2241, 2242.

Although managers would be directly interested in passing all the children, as they became more experienced as examiners they would feel the necessity of observing strictness in the examination of the children, 2243-2246.—Any case of dishonesty on the part of the teacher, would be punished, as now, by dismissal, 2247-2251.—In the case of vested schools the Board can remove managers; this power has not been exercised, 2252, 2253.

It is most desirable to accomplish the system of paying quarterly if possible; it would be a good plan, in case a school was examined between the 31st January and the 31st March, that the sum earned by the annual examination should be paid by the next quarter-day, 2254-2259.

Under the proposed scheme the Inspectors will examine individually about 331,000 children (those who attended 90 days), and in a general way about 309,000; the examination will be quite as efficacious and satisfactory as at present, 2260-2268.—Work of Inspectors will be largely increased, 2276-2277.—The Inspectors would have to make ten monthly visits, but there would only be one full inspection, 2278-2282.

It is most desirable that schools should be frequently grouped together for general examination, 2269-2271.

The classification at present in force—in regard to the three leading grades—would remain as it is, 2272.—Teachers in virtue of their classification receive sums varying from £16 to £52 year; possibly a case might occur where a teacher at present in receipt of £52 a year would receive less under the proposed plan, but the teacher at present receiving £52 a year would most likely be placed in charge of a large school, which would be an immense improvement for him in point of income, 2273-2275.

KELLY, JAMES, Esq.

Financial Secretary to the Board of National Education; discharges from time to time much the same duties as his colleague; attends chiefly to correspondence and the committees; Dr. Newell attends more particularly to the inspection department, he also attends the Board meetings; the present arrangement is a matter of agreement between themselves, 3040-3042, 3082. James Kelly, esq.

Description of the management of the correspondence; if the matter be one over which witness has jurisdiction, he notes an answer, if not it is referred

James Kelly, esq.

to the Board or the Resident Commissioner; in case of a division of opinion in the Board, protests are sometimes entered on the minutes, and, on occasions, *in extenso;* the papers are not always preserved; the practice is not uniform, 3043–3052, 3083.—[The witness subsequently supplied a statement of the occasions on which protests were made, the subjects, and the names of the protesting members, *see note on* pp. 139, 140.]—The majority of the Board have allowed the dissent of the minority to be recorded, but have not allowed the protest to appear on the minutes, 3092, 3093.

Recently the Board has been called on by the Executive Government to reverse its decision in the case of a teacher accused of Fenianism who had been permitted to resume his duties; the teacher was dismissed, 3053–3055.

The system of two secretaries is not inconvenient; one could not discharge the duties; one secretary would require an assistant, which comes to the same thing, 3056, 3057, 3084.—Both secretaries are present at the preparation of the annual estimate sent to the Treasury, as well as the Chiefs of Inspection, the Accountant, the Book-keeper, and the Resident Commissioner, 3058, 3085.

The Board can apply the savings on one item to cover excess on another; the Treasury merely requires it to keep within the sum total of the estimate, 3059, 3060.—Transfers from one item to another do not frequently occur; the estimate is made out with tolerable accuracy, as far as possible; on the item of teachers' salaries there may be £2,000 or £3,000 excess, 3061.

An abstract showing the actual expenditure under each head as compared with the parliamentary estimate is sent at the end of the year to the Audit Office; the estimate and the amount of expenditure for the year 1866–67 will be found in Appendix No. VIII., 3062–3069.

Many instances have arisen of difficulty in getting proper sites for schools; landowners willing to give sites were not able to do so from having only a limited interest in their property; increased facilities for granting sites for schools are very desirable; the Commissioners have often been obliged to accept unsuitable sites because of the inability or unwillingness of landowners; the propriety of endeavouring to get an Act like the School Sites (England) Bill has never been formally brought before them, 3070–3073.

A few complaints of proselytising in schools have come before the Board, but the charges were not established; the complaints did not come exclusively from one religious body, 3074–3076, 3096, 3098.

Although appointed a member of the committee, witness, from circumstances, had nothing to do with the revision of the Board's books; the First, Second, Third, and Fourth Books have been recently approved; the Fifth Book and the First Book of Poetry are now under consideration; the committee decides on a book, it is put in type, a copy is sent to each member of the Board, and it is considered at the next meeting, 3077–3081.

The special compilation of the books for the revised edition was prepared for the most part by the late Mr. M'Creedy, by two inspectors, Messrs. Robinson and Gillic, and a clerk appointed for the purpose; the revision of the scientific books has not yet taken place, 3086–3088.—So far as the revision has gone the professors have had nothing to say to it; they were certainly competent persons, inasmuch as some of them were authors; and the fact of being professors having charge of training and other schools would be sufficient to qualify them to revise the school-books used throughout the country, 3089–3091.

No communications have passed from the Executive Government to the Board showing a desire to use the Board for political purposes, 3094, 3095.

Witness is not familiar with the system of school accounts throughout the country, they would be merely accounts of receipts by teachers; the Commissioners require accounts from managers as to the amount of fees paid to teachers—no more, 3099–3103.

It would certainly be an abuse if the entire sums given by the Commissioners for the teachers were not applied for their benefit; there may be several ways of checking such abuse, either by paying the teachers directly or by removing the managers who should be guilty of it; the Board has no fixed course of proceeding in such cases, 3104–3106.—If a teacher pays the rent out of his salary it depends on the nature of the agreement between him and the manager, the Board might object in such cases, 3107–3109.

Schools must be kept in repair by the localities; if non-vested schools be suffered to fall out of repair, the grant is withdrawn or the salary is suspended; the Board would object to repairs being done at the master's expense, though there is no fixed rule to that effect, 3110–3112, 3215.

The annual report shows the total annual cost of a school, except repairs, 3113–3120.

The teacher is bound to give an exact account of all emoluments received from the school, including the payments by the scholars, which is returned to the Board by the manager, 3121–3124.

The Board grants salaries to teachers of non-vested schools as well as grants for books and other requisites; the teacher gives a receipt for his salary, but it is not always a guarantee that he has received it; the salary is sent by post office order in favour of the teacher through the manager, and in seven cases out of ten the receipt is signed by the teacher and countersigned by the manager before the Board pays the money, 3126–3130.

If the teachers go away—emigrate—before they receive their salaries, the managers return the post office order; the Board does not inquire at the end of the year if any of its orders are outstanding, 3131, 3132.

KYLE, WILLIAM COTTER, Esq., LL.D.

William Cotter Kyle, esq., LL.D.

Is secretary to Clare-street Commissioners; their corporate title is "Commissioners of Education in Ireland;" property is chiefly land endowments; with a small exception, that of each school has to be kept separate, 15392–15396, 15457.—Principal estates belong to the seven royal grammar schools; these are somewhat similar to the large English schools. A few primary schools for tenants of estates; one is under National Board, and a few others in connexion with it, 15397–15405, 15416.—Nothing in trust deed as to primary education or education of the poor, 15417.—Origin of primary schools just named, 15512.—Enumeration of those not connected with National Board. Want of supervision of the latter, 15406–15410.—Commissioners wish all to be under Board, but often cannot get persons to act as joint managers. In one case, after house was built, parish priest at last moment refused to act with anyone else; would not act at all unless allowed whole and sole control; matter is still pending. School referred to is at King's Island, Tyrone; further particulars; hope of difficulty being set right yet; there are many children who would attend, 15505–15508.—Reason for requiring joint managers, 15402, 15411–15413.—Commissioners appoint masters of those schools not under National Board; supervision, 15414, 15415.

Annual report is laid before Parliament, 15420–15422.—Bad condition of estates; improvements; cannot raise rents. Difference of opinion as to whether endowed schools were intended for the poor, 15423–15426.—Unsatisfactory condition of diocesan schools; Board has no power to improve them; abortive suggestions, 15427–15429.—Original intention of the royal free schools; that at Enniskillen is now the

best; has been greatly improved, and is open to all denominations. Question as to necessity for a model school at this place, 15430–15436.—Unsatisfactory state of grammar school at Clonmel; it was endowed for gratuitous education of children of Protestant freemen, but is not confined to them. These two schools could not have supplied a training for teachers of primary education generally. Schools may be considered intermediate, 15437–15444.

Tullyvin school, Cavan, 15446–15448.—Little means for commercial education in Limerick under Board's control; powers are only over schools named in Act. Act of 1822 only extended control prospectively to same class of schools as already under Board. Evidence of witness before Endowed Schools Commission contained suggestions for every possible improvement, but these have not been acted on, 15449–15454.

All funds are specially appropriated. Expenses of Board are defrayed by annual parliamentary vote. Funds for primary schools are deducted from rents of estates where situated, 15456–15460.—Each royal school has its own patent granted by Charles II.; they are substantially the same—for the sustainment of "*libera schola*," a term the Endowed Schools Commissioners completely misunderstood. Dates of charters are given in Report on Endowed Schools. Acts of Parliament have transferred control from schoolmasters to Commissioners. Whole system of diocesan schools is completely rotten. Board have only a visitatorial power; not so the royal schools, of which they hold estates and administer funds with certain powers as to surplus, 15461–15471, 15493.

Royal schools are open to all denominations, with freedom as to attending religious teaching, 15472, 15521–15523.—Government appoint masters; evil effects of this. Nothing in charters necessitating religious instruction. As to alleged unwillingness of masters of Dungannon school to receive boarders of a different denomination; Commissioners do not interfere in religious matters at all, 15473–15486.—Commissioners admit some free pupils. "*Libera schola*" means a school free from particular control, not gratuitous education. Some of the Endowed Schools Commissioners have admitted they were wrong in adopting the latter interpretation, 15487–15490. William Cotter Kyle, esq., LL.D.

Commissioners have no power to found intermediate schools. Primary schools give a return every six months of number in attendance at that particular date. Witness cannot furnish returns of number on roll and average attendance, nor of age, 15494–15499.—Kilbricken school is under National Board. Can furnish attendance at primary school at Raphoe, 15500–15504.

The Armagh school is badly attended, and in a very unsatisfactory state; Board are powerless to remedy it; appointment and dismissal of masters should rest with them, 15509–15511.—They would not like to introduce religious elements by asking for return of denomination of children; cannot say whether masters could refuse to comply; masters are all Protestants. Schools are not nearly so successful as they ought to be, but there is no religious discord. Opinion that schools should be exclusively Protestant, not supported by charters, 15513–15520.

Board much need additional powers; they are still as defective as when witness gave evidence before Endowed Schools Commission, 15524–15526.—Board receive rents of estates from agents monthly; no money passes through witness's hands, only drafts for payments, 15527, 15528.—Witness has had several interviews with Mr. Cardwell, and supplied him with statistics, &c., hoping that his suggestions would have been acted upon; patronage should be taken from Government and given to Board; they should have visitatorial powers, and power of appointment, dismissal, and superannuation, 15529–15533.

Tabular statement of the income and expenditure of each school (royal, diocesan, and private foundation) having funds under Commission for the year 1867, *page* 669.

Return of the number of children at the primary schools on the estates of the Commissioners, or under their patronage, showing the numbers *in attendance* at each school separately, and the religious persuasion of the said children, *page* 670.

LEEPER, Rev. ALEXANDER, D.D.

Is assistant secretary, chaplain, and general superintendent of the training and model schools of the Church Education Society, 6703–6705, 6787. Rev. A. Leeper, D.D.

Organization of the society, 6706, 6707.—Funds received in Dublin are under the control of the Dublin Committee; the country societies retain their own funds and dispense them as they choose, 6708.—The training schools are maintained solely out of the Dublin funds; one is situate in Dublin, the other at Bandon, 6709–6745, 6747.—Each teacher on entrance pays, £6, 6772.

There are 16 men and 41 women in training at Dublin, their ages varying from 16 to 20, all of whom are members of the Established Church, 6710–6713, 6715, 6719, 6733.—The course is divided into sessions, which each last five months, the women remaining for three, the men for two sessions, 6711, 6728, 6729.—No difficulty in obtaining places for teachers; they cannot be supplied quick enough, 6712, 6900.—The number of mistresses in training is limited by the accommodation, 6734.

Subjects of instruction in training school, 6716, 6717.—At the close of each session there is a public examination both orally and by paper, 6717, 6906, 6907.—There is no restriction as to when or how religious instruction shall be given; it is more or less mixed up with all the branches, 6718.

There are model and practising schools, the teaching of which is carried on by those who come up for training, under the supervision of the training master and mistress, who listen to them teach, and point out privately their defects, 6720–6725, 6800–6806.—The teachers are classified at the end of the course of training, there being a first class and three orders of second, about 25 per cent. male and female obtaining first class, 6726, 6727, 6730, 6731.

Some of those who come for training have been pupils in schools not connected with the society, 6735–6737.—The salaries of teachers, although better than they were some years ago, are not sufficient; in the society's inferior schools they are less than in National schools, 6738, 6739.

In the model and training schools there are 250 children of various religious denominations, the Scriptures being read by all; Presbyterians and Catholics are not taught the formularies, nor on controversial questions unless the matter turns up, 6740–6744, 6764, 6765, 6785, 6786.

Religious instruction is carried on *pari passu* with whatever subject is being taught, 6750–6758, 6760–6763, 6766–6768.—Every day there is special religious instruction in the Scriptures and Catechism, 6769–6771.—The blending religious instruction with general information tends to fasten the lesson on the child's mind, and gives an interest to what would be but a dry detail of facts, 6775–6784.

Scientific instruction given, 6759.—There is no model time table, managers can use any one they please, 6773, 6774.

Moral and religious effect of the training school on the teachers is decided and remarkable, 6788, 6789—All teachers attend a place of worship on Sundays under supervision of a teacher, 6790, 6791.—Only three instances have occurred where it was necessary to expel teachers for immoral conduct, 6792.

A few teachers give up their occupation, but generally they remain schoolmasters, 6793, 6794.—Some teachers enter Dublin College, continuing to act

Rev. A. Leeper, D.D.

as teachers, and studying in their extra hours, 6795–6798.

Teaching staff in the training and model schools, 6799.

The Church Education Society was established to assist schools existing at the time of its formation and to found new ones on an improved principle for the purpose of affording instruction in the Scriptures and in the formularies of the Established Church to children of its members, 6808–6810, 7072–7074.—The meaning of "on an improved principle" probably alluded to an improvement on the Kildare-place system or on that of the National Board, 6811–6816.—The rule of the Kildare-place Society as to religious instruction was that the children should be taught the text of Scripture without note or comment, Roman Catholic children reading the Douay version; some of the Catholic clergy, as well as clergymen of the Establishment, were patrons of this system, 6817–6824.

The number of society's schools is 1,404, containing 44,378 Church children, 12,300 Dissenters, and 6,871 Catholics; total, 63,549; all of whom, according to the rule, should receive a daily lesson in Scripture, 6828–6832.—There are sixteen Inspectors, who visit the schools generally once, sometimes twice a year, 6833, 6834; they are generally unpaid, and are appointed by the Diocesan Committees, 6877, 6908, 6909. The reports of Inspectors are not published on account of the cost, 7026, 7027.—The Committee have no means of knowing whether the teachers carry out the rules, except from the Inspectors and from the clergy, 6835, 6836.

Teachers have greatly improved of late years; their efficiency is not only tested by inspection, but by examination, 6837–6840.—Salaries and accommodation of teachers, 6841–6847.—The society does not undertake to supplement the teachers' salaries, except in the case of the London Hibernian Society's schools, 6848–6850, 6897, 6899.—A residence is generally provided for them, 6851–6854.—In general they receive the school fees; these vary in amount, according to the circumstances of the locality, 6855–6860.—Some children of the better classes attend the schools, 6861–6864.—The number of teachers is about the same as the number of schools, and all are members of the Established Church, 6865, 6866–6884.—Many of them act as parish clerks, 6867–6871.

There is a scale of proficiency for the schools, both in secular and religious instruction, which the children are expected to reach, 6872–6878.

The books of the National Board are used in some parts, but there is a rule of the society that only books in the catalogue or those approved by the Diocesan Committee shall be used; the Dublin Committee never formally object, though their opinion of them is not high; the books of Christian Knowledge Society are generally used, 6879–6882, 6901–6905.—There may be cases where Protestant parents send their children to National schools under Catholic managers in which the education is superior, but Protestant parents generally prefer to place their children under Protestant teachers, 6886–6896.

Special advantages of schools by union with society, 6910.—Objects of the model and practising schools, 6911–6914.—It is hardly possible that a school could be in union with the National Board and the Society, 6915–6918.—Some of the society's teachers have joined the Board; many of the Board's teachers have come to the society's training school; their ignorance of Scripture is quite remarkable, and in secular subjects also they are deficient, 6919–6924, 7028, 7029.

If a system of payment by results in secular subjects were established the society's schools might be able to receive aid from the Board; plan of Bishop of Ossory and the Attorney-General, 6925–6927, 7069–7071.

Parents must know that their children will be required to read the Authorized Version of the Bible; no means are taken to ascertain whether they desire it or not, 6928–6932, 7030.

The number of Catholics in the schools is decreasing every year, 6933–6937.—Although the teachers must be members of Established Church, the books Protestant books, and the commentaries on the Scriptures given in a Protestant spirit, it does not follow that Catholic children must become Protestants, nor that the society is proselytizing in its character, 6938–6963.

No one can deny that the locality of a National school in a Roman Catholic chapelyard, with the service constantly going on, and with a Catholic teacher, must influence the Protestant child's mind; the converse might have a similar effect, 7031–7035.

It is difficult to account for the number of Catholic children on the rolls, but pressure from the landlords is not the cause, 6964–6967, 7049, 7051–7053, 7057, 7058.—Catholic children are excused instruction in the formularies just the same as Protestants, 6968–6970.—There are a few in the three schools in Dublin, 6971–6979.—Catholic parents and children do not object to the reading of the Scriptures, 6980–6991, 7036–7041.—Many Catholic children attend Protestant ragged schools; they may obtain there some material advantage, such as breakfast, 6991–6995.

Comparison of number of children educated by the Society and by the National Board; it is hard to compare the two systems, 6996–7020.—The income of the society gives about £27 per school, while the National Board receive about £50, 7084–7091.

An account of school fees is generally kept, but as there are very few paid agents it is difficult to obtain accurate information on the point, 7021.—School buildings are repaired by clergymen and others out of local funds, 7022–7023.—Ecclesiastical Commissioners do not pay for repairs of parish school-houses, 7024, 7025.

It is matter of opinion whether the parent is the proper judge of what the religious education of his child should be; if we were to listen to parental authority there would be no Christian missions, 7042–7048.

The central body has no control over the finance of any one school, 7059–7062.

The children are promoted from class to class by the Inspectors; the scale of proficiency enables the Inspectors to use a common standard, 7063–7066.—Some fourteen years ago there was a board of eight or nine Inspectors, each receiving about £150 a year and travelling expenses, but the funds failed, and this had to be given up, as also a subsequent annual grant of 10*s.* towards the expenses of inspection of each school; there is now only one paid Inspector, 7067, 7068.

Many of the great primitive doctrines are common to both Churches; a large portion of practical morality is founded on the Scriptures, and a very large scope of commentary is to be found in them in no way hostile to Roman Catholics, and it is in this spirit that the teaching in the society's schools is conducted, 7055–7081.—Schools in which no moral instruction is founded on the Word of God, nor any allusion made to its existence, have a positive infidel tendency, 7081–7083.—Knows of no school under the National Board answering this description, but there may be one, 7095–7105.—The number of Established clergy who are indifferent as to the National system is on the increase; those who take a decided interest in upholding it may be increasing, but very slowly, 7106, 7107. Declaration in favour of the present united system, 7108.—In correspondence between the Bishop of Down and the Board it was distinctly declared that the Scriptures could not be referred to at all, 7109.

LONGFIELD, Right Hon. MOUNTIFORT.

Was a Judge of Encumbered Estates Court. Has been a member of National Board for fifteen years. In early days system could only have been carried out by a representative Board; is more representative now; desirable that it should be so. Equality of religious parties on it gives satisfaction out of doors. Advantages of its numbers, 24178–24185.—Ordinary business of Resident Commissioner; duties performed by the Board. A single head or a Board best for administrative purposes. No necessity for a second paid Commissioner. Reasons for dual secretaries. Balance as to religion among clerks generally, among Inspectors always, 24186–24193.—Present constitution better than one having a parliamentary chief. Changes in rules being submitted to Lord Lieutenant preferable to being laid before Parliament. Classes being well represented, no changes offensive to any large number would be made. Certain changes distasteful to Presbyterians; would not have been less ill-feeling had they been laid before Parliament before being acted on, 24194–24201.—No fundamental change is made without consent of Lord Lieutenant; all are sent to him through Secretary; no harm if they were laid before Council. Cannot always avoid discontent. Change that Presbyterians objected to did not effect one Presbyterian child, 24202–24207.

Board meetings less frequently than once a week might do; under present system no fear of business falling into the hands of a few, 24208–24211.

Monastic schools were excluded as being denominational; would not have excluded them himself; convent schools were retained because of their efficiency and of nuns being more amenable to regulation. Rule against convents having more than one school was to prevent their destroying all the others in the neighbourhood; does not object to this rule, 24212–24219.

Question as to a second paid Commissioner; more routine business than formerly; Board is fairly constituted and not too large; attendance at meetings; fair spirit to any who happen to be absent, 24220–24227.—Self and majority of Commissioners approve and desire continuance of peculiar fundamental principle of system, viz., non-interference with religion of pupils. Denominational system would cause majority to get a good education, and minority to do without. Difficulty of dealing with ecclesiastics, 24228–24236.—Many of the Commissioners are well acquainted with system; Resident Commissioner most so; some, who attend irregularly, need informing as business comes on. Appointment, dismissal, &c., of officers, and all other important matters, are brought before Board. Dismissals, fines, &c., have occasionally been revoked, 24237–24250.—Instance in 1862, when an officer was dismissed on what were considered good grounds, and was afterwards reinstated; a memorial was presented, as is almost always the case after a dismissal. Promise to lay particulars before Commission, 24250–24263.—Never heard of a re-appointment of an Inspector after several years' suspension, 24426.

Does not approve of "rival system," namely, a small paid body of Commissioners. At present, chief work is done by Resident Commissioner, Secretaries, and Chiefs of Inspection, but Commissioners oversee all, as they are responsible to the public, whose varied interests and feelings they represent, 24264–24275.—Fundamental principles are easily understood, but not always easily applied; advantage of representation of varied interests when discussions on important points arise; since increase in Board many divisions and protests. Bureaucratic feelings likely to prevail in a small paid Board. Have rescinded decisions, but never in deference to a popular cry; as to chaplains, 24276–24287.—Advantage of Resident Commissioner as a link between Board and officers; he sits on all committees, and attends Board meetings, and through him chief officers learn feelings and opinions of Board, as it is often not enough that they merely know decisions. Board being divided in opinion causes no difficulty to officers in carrying out their wishes, 24288–24301.

Is not aware that Board ever fell into mistake through ignorance of rules. Do not give speculative interpretations, but deal with cases when they arise. Knows of no reasonable doubt about interpretation of rule of 1866 on religious instruction. Interpretation would not have been left to officers; is not aware that they have applied for a uniform interpretation, 24302–24317.—Considers that under it a Protestant teacher is bound to put out a Roman Catholic during instruction in Authorised Version, but not a Protestant of another denomination.

Disagrees with an order signed by Mr. Keenan, Chief of Inspection, given in opposition to latter view, and agrees with one signed by Mr. Bole, District Inspector, in accordance with it. These conflicting views show that rule might have been better framed, 24318–24329.

Present paid Commissioner gives satisfaction to all, but is overworked; two paid Commissioners, one a Catholic, and the other a Protestant, would not alter relative power on Board, and would be advantageous, 24330–24334.—One secretary quite sufficient for the work, but two necessary to secure public confidence, which unfortunately does not exist between Roman Catholics and Protestants. Believes the day will come when above will not be necessary. As to such an arrangement for Protestant sects, 24335–24339.—Believes only instance of interference of Lord Lieutenant was suggesting rule of 1866; all important rules and changes must be laid before him; not desirable to lay them before Council, better left to his own responsibility, 24196, 24340–24346.

Scheme of State secular education, leaving religion wholly to patrons; unfair to minorities, even if latter were provided for by voluntary means; clergy might like it, but laity are satisfied with present system, 24347–24350.—No reference to denomination in appointing inspectors to districts, 24351–24353.—Objections of denominations to changes in rules; Catholics object most at present. Unnecessary to submit rules to Parliament; Board is freely criticised there already; the only advantage would be that rules could be discussed before coming into operation, 24354–24364.—Believes that educated part of Roman Catholic laity prefer present to denominational system, as it has all its advantages, but do not like to take steps hostile to clergy. State-aided education should be acceptable to clergy of the various Churches, 24365–24371.

Difficulties have occurred on removal of agricultural teachers on account of claims for improvements; might be well to make acceptance of some principle of arbitration a preliminary to granting aid, if landlords would submit to it, but doubts whether they would; does not think disputes arise between landlords and teachers, as Board make improvements. Is not aware that teachers take farms except of Board, who treat them liberally if they leave anything, 24372–24380.

Cannot say why Board allowed the book on geography to remain in a most imperfect condition for years; it might have been the best when it came out, and been since neglected. Schoolmasters are not confined to books of Board; the market of the latter is open to the public, 24381–24389.—A book written by one of Board's professors had a large circulation, but Board do not like their officers to write books; reasons, 24391, 24392.—Certain books are recommended to teachers in training, which are generally used by them; can hardly say this gives authors a monopoly; programme is seldom altered. Printing is put up to contract. Obligation to allow anyone to publish books, 24393–24400.—Further particulars as to printing and publishing books of Board; when they have paid for setting, &c., a book, of course it gives printer an advantage, but sometimes others will produce competing editions. Cannot get suitable books without publishing; does not see that this stops production of others, for if anyone wrote a good book the Board would very likely take it up. No necessity for one uniform book, 24401–24420.

Right Hon. Mountifort Longfield.

Though one secretary could do the work of the two, chiefs of inspection could not be dispensed with, 24421, 24422.—A scheme of separate schools for denominations where more than one, and present system with conscience clause where only one, might be worked. Grievance of want of religious instruction is very slight, 24423–24425.—Nuns are allowed as many schools as they can manage; lay teachers could compete if no superior influence at work; exclusion of monastic schools cannot be considered persecution; does not think they want to be under Board, 24427–24436.—Reading-books are so good as to exclude others; an unsectarian religious tone pervades them; is not aware that Roman Catholic bishops object to them, 24437–24442.

Does not know why Government appointed only one paid Commissioner; he stands superior in rank to all but three, and signs minutes as the organ of the Board, 24443–24448.—Board pay for copyright, and anybody may print their books, which must be in conformity with their views on secular education, 24449–24453.—Considers that if Roman Catholic bishops and clergy conscientiously object to National system it cannot be carried on, but makes a distinction between "objection conscientiously obtained" and a "conscientious objection." Action of Archbishops Murray and Whately showed that system is not incompatible with Roman Catholic or English Church. It still has sanction and good wishes of many priests, 24454–24463.

Regarding suggestion of denominational schools where there is room for two, only the secular instruction should be recognized or attended to by Inspector; hopes they would not be proselytizing. They should not be allowed unless minority school could muster eighty on roll; reasons. Would only be applicable to the larger towns. Board now pay teachers according to classification, and allow schools of less than thirty, but do not give full amount in such cases. Hope that these small schools will die out; a small school is a bad thing, 24464–24483.

The only fundamental change which hostility of Roman Catholic hierarchy would justify is denominational training schools; they still use National schools. Proper sphere of clergy is advice, not coercion. Though law does not allow anyone to come between parent and child, it allows parent to take any adviser he may choose, 24484–24494.—Bishops' position is one of expediency; partial denominational system above suggested would not entirely deprive parents of best school. Denominational training schools, with conscience clause for small minority, would not work. Protestants in convent schools, 24495–24500.—If secular teaching be intermixed with dogma, conscience clause is useless. Only two systems possible for Ireland, 24501–24503.

Macdonnell, Right Hon. Alexander.

Right Hon. Alexander Macdonnell.

First became a member, and Resident Commissioner, of National Education, in 1839, 1–3.—The machinery of the Board consists of six Head Inspectors, and sixty Inspectors, and a manager and teacher or teachers to every school, of which there are about 6,500 in operation. The Inspectors make weekly reports, which are received by Chiefs of Inspection. The Board itself consists of twenty members, who correspond directly with the managers, 4, 5.

When a new school is wanted, the local parties apply to the Board, who sends an Inspector to examine into the circumstances; the Board does not originate schools, except model schools, of which there are a few in Ireland, 6–8, 49.—When the school is established, the person who applies generally becomes the manager; if he mentions that he acts only as agent, the owner of the property is mostly appointed patron; but it is difficult always to distinguish between them; the appointment is in accordance with the desire of the owner, 9–11.—In all communications with the school, the Board always writes to the manager, whether he be patron or not, 12.

There are few cases of committees of management now; there were originally many, but they are going out of use; formerly the people were anxious that one of two patrons should be a Protestant, and the other a Roman Catholic; now there is hardly an instance of such a combination, 13, 14.

There is no fixed rule for communication with the managers; it is sometimes direct from the Board, sometimes through the Inspectors; the Inspector may report to the Board upon the matter, but there is no imperative rule on the subject; the Inspector keeps a journal, which he sends up weekly, and any communication he has with regard to a school would naturally appear in it, 15–18.—There is very little complaint or difficulty arising from the Inspector writing directly to the manager, 19.

The patron has the power of appointing and removing the teachers; the Board has a veto on the appointment, but not on the dismissal, 20–22.—The patron's responsibility consists in: that he will exercise a sound judgment in appointing and dismissing a teacher; in letting the Board know quarterly the progress of the school and the value of the teacher; in deciding what books are to be used, which must be of a non-sectarian character; in making arrangements with regard to the time-table; in paying the teacher's salary, and transmitting the receipt, 23–25, 45.—This system has worked well; the very few complaints made as to delay in payment of teachers' salaries have generally turned out to be groundless, 30–32.

The system has spread a large number of schools over the country, which is to be accounted for from the great demand for, and love of, education; and the country being poor, the people were anxious to place their schools under the Board; the increase in the number of schools has doubtless been caused by the increase in the number of Inspectors, who, being very intelligent men, were anxious to promote schools where required, 26–29.

The management of a committee of intelligent people, anxious to take part in the progress of a school, would be preferable to that of a single person; patrons and managers do a great deal of good, but they are not all so attentive to their duties as they might be, 33–36.—There is no recognition of managers *ex officio*, 37.—The Board has a veto on the appointment of managers, but it is seldom exercised; witness is not aware that managers have ever been dismissed for neglect, 38–40.—Roman Catholic managers are not more zealous than others, 46–48.

Many teachers are dismissed every year by the Board, although not dismissed by managers or patrons; in such case the manager fills the vacancy, the Board retaining their veto as before; every teacher is examined as soon as convenient after his appointment by the Inspector who visits the school, and if the report of the latter be unfavourable, the salary is withdrawn; a teacher may be tolerated at first, but on a second report of his deficiency he is dismissed, 41–44.

There is no apathy in any part of Ireland with respect to education; in Connaught the desire for education is spreading more and more, and if it be more backward in point of education than the rest of Ireland, it is because of its backwardness in point of wealth and general condition; the Roman Catholic clergy were not so favourable as in other parts to the National system; if it were possible grants should be given more liberally to Connaught and to the mountainous, insular, and peninsular districts of Ireland than to the richer parts, but there are difficulties in the way of doing so, 50–52.

On the death or removal of a manager, whatever he be, the Board, as a rule, recognise his successor as the succeeding manager; they have a control in such cases but never exercise it, except in case of decided unfitness, 53, 54.

In making quarterly payments, the usual quarters of the year are observed; and in the case of a school

examination in June, the fractional part is given, 55–57, 67.

Towards the cost of erecting a new school the Board contributes two-thirds, the locality or manager, &c., the remainder; the Board of Works see to the expenditure and the building of the school. As to maintenance, the repairs, if of a non-vested school, are made by the locality or manager, if of a vested school, built by the State, they are made by the State, through the Board of Works; if the school is vested in trustees, the trustees repair, 58–62.—The locality contributes towards keeping up the furniture, the supply of books, and support of teachers; the whole amount given by the locality, £52,000 a year, is very small in proportion to that given by the State; there is no compulsion used to make localities contribute, 63–66.

The salaries of teachers are paid entirely by the Board; teachers in National schools in Ireland, about 8,100 in number, receive in round numbers £250,000 a year from the State, and £52,000 from localities: of this £52,000 about £40,000 arises from school pence, the remainder from endowments and contributions; no difference is made by the Board in their payments as to vested or non-vested schools, 81–86.

In ordinary schools the teacher, appointed by the manager, is responsible both to him and the Board, who dismiss in case of unfitness by withdrawing the salary, 68–70.—The manager appoints the books to be used, the Board reserving a right of control; the Inspector is the censor of the books, or, in case of doubt, the Board itself; witness knows of no instance, out of the 6,500 schools, where other books than those of the Board are used, because they are good and cheap, 71–75.

Although the manager has the appointment of the time-table, he has no uncontrolled power over it; the Inspector examines it and, if he thinks requisite, recommends but does not require an alteration; there is no standard or model time-table; there are some which a manager can use if he pleases, but they are not required as a matter of necessity; the most useful thing done by Inspectors is to advise teachers and managers as to the most judicious time-table to be used; the arrangement of a time-table includes the time of religious instruction as well as other things, 76–80. Not desirable to have an absolute time-table for all Ireland, 102–104.

The mention made of the inattention of managers and laxity of supervision is not founded on any official report; it is merely a general impression, but is, nevertheless, well grounded; there are no means officially taken to record the amount of supervision given to a school, 87–90.

After a schoolmaster is appointed, the first occasion his competency is tested is when the Inspector visits the school, which is supposed to be three times a year; the patron appoints on his own responsibility, and if the teacher be incompetent or unworthy, the Commissioners have the power to refuse his salary from the time of his appointment; some such cases have occurred—not many; it would, perhaps, be fairer to pay the salary for the time before his examination, in default of a machinery to examine on appointment, 91–101.—Notice is given of the intended stoppage, 149, 150.

Few managers write regularly to the Board, either yearly or quarterly; they communicate every quarter through the payment of the teachers' salaries, certifying certain matters; but unless something special arises they are not expected or desired to write more frequently than once a quarter to the Board, 105–107.

The manager, if a clergyman, is not allowed by the rules to be a teacher in a National school, the Irish practice in that respect differing from that of England; it would be wrong to say they are not to take any part at all, it may be necessary for them to test by examination the education given in the schools; there should be a general liberty of the sort; but if exercised to a great extent it would be a dangerous thing; persons of education seldom take part in the management of a school where there are no managers, 109–113.

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Every school is inspected three times a year by the Inspector of the district if possible; Inspectors are divided into three classes; they are sixty in number; there are six Head Inspectors—three Protestants, three Roman Catholics; it is on the report of the District Inspectors that teachers are dismissed and their salaries stopped, 115–122.

The school-pence amount to £40,000 a year; not all the children pay; the manager has the power of excusing from payment the children of destitute parents, the salary of the teacher coming from the State on the condition of teaching children not able to pay; the rate is 1*d.* a week; in some schools, especially in the North, 2*d.* or 3*d.* a week; the rate is higher in model schools; it is according to the ability of the parents to pay, and is left to the discretion of the manager, 123–127.

The remaining proportion of local funds, £12,000, arises from subscriptions, sermons, and every other source except the children's pence; with regard to the children's pence the manager has a liberty, but almost invariably he allows the money to go to the teacher; there may be exceptions; the manager is bound to show in his accounts how the school-pence are disposed of; there have been some, very rare, complaints of exorbitant school-pence being exacted; the amount of local assistance is increasing, although slowly, 128–134.—There are no accounts to show what proportion of the £12,000 comes from annual subscriptions; a landlord's subscription to a school would be mentioned in the Inspector's report, and the proportion, so far, might be ascertained, 151, 152, 170.

The Commissioners supply only a portion as free stock of what is wanted for the schools; their funds do not enable them to give a free stock sufficiently large, they therefore require the local parties to purchase the requisite proportion, which is purchased at first starting and is kept up afterwards; there is no rule or condition to that effect, the Commissioners expect it to be done, and generally it is done; the Inspector is bound to see that a sufficient amount of stock is purchased by the local parties, but it is not very narrowly looked into, 135–141.—The teacher of the school generally purchases the quantity of stock required, getting a per-centage for himself, which is a useful stimulus towards supplying schools with a sufficiency, 142, 143.

The rule that if the managers use any other than the Commissioners' books, they must notify the same, is strictly insisted upon; one instance occurred lately where the parties desired to use the Christian Brothers' books, which was disallowed, the books, though excellent, being of a sectarian character, 144–148, 225.

A very important class of schools in connexion with the Board is taught by religious ladies in convents, and a few by monks; these teachers are paid directly by the Board, and the schools are subject to the same rules, as other National schools; the value of the teachers' services is estimated by the number of children taught, 153–156.

The teacher ordinarily keeps the school accounts, which, when certified by the manager, are transmitted to the Board; the manager sends a receipt for the money, with a certificate that it has been received by the person for whom it was intended; the rules in Part VI. as to receipts being signed by managers and teachers are strictly enforced, 157–160.

There has been no loss arising from the transmission or the appropriation of money sent to managers; nor any kind of dishonesty on the part of managers or teachers, 161, 162.—No money goes to the manager but the payments for the teacher; a case cannot arise for dispute between the Board and the manager as to its appropriation, 163, 164.

Differences sometimes arise between the local manager and the Board with respect to teachers; the manager desires to save the teacher from dismissal, and gives his reasons. The Board always listen to such statements, and sometimes yield to them, if well founded, 165.—Witness thinks it would be a very unwise thing to alter the relations that in the main exist between

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the central authority and managers of National schools in Ireland; it would not be desirable for the Board to assume more power over the managers than they now have; and altogether it would be unwise to make any essential alteration in the existing system, 166–168.

If a house have been erected or given rent free for a teacher's residence, it would be mentioned in the Inspector's report, 170.

It was taken into account, from the beginning of the National system, that local contributions should be made, and a further payment made therefrom to the teacher beyond the amount contributed by the State; Lord Stanley intended there should be a considerable local endowment in every case; the Commissioners of Education have been always desirous of pushing the matter as far as they could judiciously; but were wise in violating from the commencement the rule laid down by Lord Derby; their doing so has been a main element of success in the establishment of National schools in Ireland, 172–177.

In 1866 Ulster contributed the largest share of school-fees, having about one-third of all the schools in Ireland, and the largest proportion of local fees came from the county of Antrim, the richest county in Ireland, which being three-fourths Protestant had always enjoyed much prosperity and education; on the whole, local effort has increased with the increase of the education system, 177–180.

With respect to schools taught by nuns, there is no case of a school in connexion with the Board taught gratuitously by those religious ladies, they all receive the usual capitation grant, 185–188.

Every penny the nuns receive for teaching is spent on their work; they get £20 for 100 scholars; in all the 140 convent schools in Ireland more has been spent in the erection and management than has been received from the public, 209–211.—Nuns are not examined for classification if there are sufficient children attending and well taught, and if the Board's rules are observed, 212.—They are prevented (unwisely in witness's opinion) by a rule made in 1855 from teaching more than one school connected with a convent, 213, 214.—There would be a great difference of opinion on the question of allowing nuns to teach female schools gratuitously, 215.—The payments to the nuns are on the principle of capitation grants; there is no payment by results, 226–230.

Prescribed forms of school accounts are sent to be filled up, and if the return is properly made the disposal of any surplus fees above what is paid to the teacher would appear, 189–191.—The only money payment made by the Board is for the teacher's salary, books and apparatus are always given in kind; the money is sent by post office order, if possible, 192–194.

With respect to discipline, a teacher in any difficulty would go to the manager, or if the teacher were in fault, the manager would act; if the Board heard of a case requiring notice, they would inquire and act accordingly; communication with teachers is always through the managers; cases of cruelty on the part of teachers are very few, 195–200.

An estimate of the sum received from voluntary contributions towards the erection of vested schools can only be given generally, it is about a third of the amount expended, 201, 202.—The expense of providing non-vested schools is all supplied by the localities, 203, 204.

Although the teacher has an interest in the sale of books, no complaints have been made of forcing sales or of change of classification for the sake of new books; there is a remarkable amount of honesty on the part of our teachers in that respect, 205–208.—The books must be sold to the children at the usual price, otherwise action would be taken, 223, 224.

School accounts are examined by the Inspectors; they must be kept in a prescribed form; the Chiefs of Inspection and Head Inspectors can best supply this information, 216–222.

If a teacher wishes to expel a pupil, he must have the manager's permission; he is the manager's officer, short of the power of dismissing, which rests in the Board, 231–233.

The Board grants two-thirds of the cost of vested schools, whatever they may be worth when finished, the average is about £150; the Commissioners have plans and specifications, 234–238.

In the case of monks' schools, the system of payment is the same as in nuns' schools, and, like the latter, they are not classified, 240–244.

There is no rule prohibiting corporal punishment in National schools; it is very seldom inflicted, and never in model schools; any case of excessive punishment is discovered, not through the Inspector, but through the parents, who are sure to complain, 245–247.

The rule that "no members of a religious order will be recognised as teachers of a National school" relates only to males; the latter portion of the rule—"this does not apply to teachers of convent or monastery schools," applies to all convent schools that choose to place themselves under the Board and to the few monastery schools that were in connexion with the Board before the rule was passed and continue to be so; the rule prevents the multiplication of monastery schools, 248–251.

There is no difference in the functions of teachers of different classes; the classification depends on the acquirements of the teachers and their powers as such; a teacher may be rated first class, but unless he has an average attendance of thirty-five children he would not get first-rate pay, 252–254.

Probationers are persons who have recently entered the service and are not yet classed; they are not necessarily trained persons; after their appointment as teachers by managers they are examined by the Inspectors, and receive pay and are classified according to fitness; a probationer can be the sole master of a school; they must undergo examination, and if not fit for the third class must leave the service at the end of a year; the number of probationers is very large; the numbers who have passed and who have failed to pass will be found in returns furnished by the Commissioners of National Education, section 10, paragraph 4, 257–266.

As a general rule third class teachers have come in as probationers, being placed, when examined, in the class fitting for them, getting the corresponding salary; no person is allowed to enter the service until he is eighteen; no limit of age is fixed for refusal, but very few are above thirty at entering, 268–270.

A schoolmaster is not required to pass from one class to another within a given time; encouragement is given to a competent teacher to rise, but he is not excluded from the service if he remains in the third class, 271–275.—In promotions two elements are considered in a teacher—his intellectual attainments and his power of management; as to the relative value of these elements it has never been nicely settled, 273, 274.—The examinations upon this point are conducted by the Inspectors and Head Inspector; as the latter cannot possibly visit all the schools in his group of districts, the decision rests virtually on the Inspector; the Head Inspector can only judge of the teacher's intellectual qualifications, this he does at periodical meetings of the candidates for promotion; there have been a few complaints of unfair judgment, but, on the whole, the schoolmasters consider themselves justly treated; the Chiefs of Inspection inspect the papers, and thereby exercise a check, 276–286.

Monitors are recommended in the first instance by the Inspector, and are almost invariably taken from a particular school; the Board reserves the power of selection, and the manager has a veto on the appointment; teachers are anxious to increase the number of monitors, it is to their advantage; no monitor is allowed to a school which has not an average daily attendance of thirty-five, nor to teachers below a certain grade, 287–290, 297, 298, 300.—A junior monitor commences at eleven years of age for three years, he may then be chosen senior monitor for four years, from that rise to a first class monitor, with salary of £15 for first

year and £17 for second; the talent of teaching develops itself at the age of eleven, and children of the poor would be removed from school unless some such inducement be given them to remain; a junior monitor gets at first £2 a year, which rises to £4; the senior monitor's salary rises from £5 to £10, 291, 292.—Senior monitors are usually selected at fourteen years of age, they are not necessarily required to be juniors first, 293, 296.

Monitors have been established from a very early period, they were in the model schools from the first; the present corps of paid monitors numbers 3,000; the system has developed itself much within the last ten years; the Commissioners have not had occasion to check the undue multiplication of monitors, 299, 300.—If a monitor has served till eighteen, and is then selected by a manager as teacher, he then enters as a probationer; there must be many who do not find employment, but the teachers now entering the service are more and more drawn from the monitors; witness does not know what those become who are not teachers, nor whether they are appreciated because of their former monitorship, 302, 305.

Many teachers remain so all their lives, and many good teachers are lost by finding more profitable employment, 307, 309.—The supply of teachers is in one sense equal to the demand, but the supply of well qualified persons is much below what it should be; it is desirable to increase the supply of teachers, which can only be done by increasing the number and size of training institutions, 310–312.—Untrained teachers can rise to first and second class if they deserve it, 313.

There is no difficulty in procuring a sufficient supply of monitors; the number should be larger, as they must form the seed-plot of future teachers; the necessity that the boy must be clever, that the school has a high average attendance, and the low rate of pay, are restrictions on the more numerous supply of monitors, especially in the north; the present rate of pay was fixed some years ago, when prices were less expensive, they must, therefore, be considered too low now; if the Board had means afforded by Parliament it would give higher salaries, 314–317.

Female teachers predominate and are further increasing, for two reasons; female schools increase, and in mixed schools the Commissioners require the second teacher to be a female; there is a full supply of female candidates for the training schools, and but for the interdict laid on Roman Catholic female teachers, numbers would desire to be trained in the Central Institution; there is ample room for all who come, 319–322.

There are many mixed schools in Ireland, especially in the north; in the south and middle the Roman Catholic clergy are anxious to have male and female schools exclusively; the sex of the head teacher in a mixed school is left to the manager's discretion, but if there be a second teacher, it is expected (though not imperatively) that a female be chosen; the question of male or female principal teacher depends chiefly on the number of children in attendance, 323–325.

Female teachers, on the whole, continue longer in their schools than males, even after marriage; many especially of the first-class teachers remain long unmarried, 326, 327.

There has been a considerable increase in the scales of payment for teachers in the last twenty years; the qualifications required have remained the same; no elevation has been necessary, 328, 329.

Trained teachers are preferred by Protestant patrons; the Roman Catholic Church objecting to them, they are not so demanded by Catholic patrons as they formerly were, 330.

The present scale of salary is much too low; an increase in it is the main thing required to improve the teachers and keep them longer in the service; the best and most effective way is to give them a house and garden, but that must be done by the gentry of the country; nothing has been done practically by the Board on the subject; it has directed attention to the matter in its reports, 331–335.—There have been 7,000 teachers trained, and there now remain 3,320; the Board does not know what has become of the number fallen off; witness attributes the falling off to the insufficiency of salary, 336–338.—The Commissioners are aware of the Inspectors' report of 1864 on this point, and are anxious to increase salaries, but fear to alarm the House of Commons by asking for larger grants, 339.—The salaries of principal teachers vary from £18 (for the second division of third class) to £52 (for the first division of first class); upwards of 1,300 receive only £18 a year; and a first-class teacher, unless he has a daily average attendance of 35, would be depressed in salary; the Board pays for the man's abilities, but looks chiefly to the amount of good done to the community, 340–347.

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Monitors remain long in the service in the south of Ireland—in the north, where there is manufacturing occupation, they swarm off rapidly; it is difficult to get good monitors in the north; the 3,000 paid monitors are scattered over the country; it is desirable they should be so, they are the chief nursery of the future teachers, now the Roman Catholic clergy will not allow their teachers to be trained; a great number of first-class monitors are in the convent schools, 348–354.

The arrangement of teachers in different classes depends on the report of the Inspector and Head Inspector; there are no specific instructions, and no inconvenience has arisen from their absence; Inspectors have pretty much the same standard throughout the country; the question would be referred to the Chief of Inspection, 357–359.

The appointment of monitors by the Board, and of teachers by managers, appears a little inconsistent, but the patrons have submitted cheerfully to the Board's selection, reserving to themselves the power of declining to employ the person selected; the system prevents favouritism, 360.—No apprehension is felt about an increase in the number of monitors such as was felt in England about pupil-teachers, 361.

The waste or diminution in the number of trained teachers is less than it is in England, but then there were fewer trained at first, 364.—No retiring pension is granted after length of service; a gratuity at the rate of one year's salary for ten years' service is allowed to persons broken in health or aged, 365, 366.

The Commissioners of Education have no fixed opinion in favour of or against mixed schools; with a small population, one good mixed school is preferable to two small separate schools; no reasons have been mentioned why the clergy of the south and west are disinclined to mixed schools; witness doubts not that they have a notion that it is not desirable for persons of sixteen or seventeen to be taught together, and that a special secular and a special religious education is fitter for the one and the other, 367, 368.

If the religious teacher gives as good an education as the lay teacher he should receive the same remuneration, 369, 370.

Why nuns have been always exempt from examination is, the understanding that they had the greatest objection to it; so long as the convent schools were as good as others, it was not thought necessary or wise to force the nuns to a classification; although the nuns in England, with slight exceptions, undergo the same examinations as lay teachers, witness has always understood there would be the greatest objection to it here, 371–373.—The nuns do not exclude any class of children from their schools, but very few Protestants go to them, 374.

All other things being equal, it will be generally found that a first-class teacher is a superior teacher to a third-class teacher; there are exceptions; but the general rule that a first-class teacher does more good to the public than a third-class teacher is the chief principle upon which the variation in the salaries is made, 375–377.

The Inspector's examination is partly oral, partly by written papers: the written questions are sent simultaneously to the examiners; the persons examined are not aware of what questions will be put to them; there is no suspicion of favouritism, 378–381.—The chief

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elements of classification are ability, knowledge, and usefulness as a teacher; no one of an immoral character would be classed, although they do not enter minutely into the question of morals, provided that on the whole he is well conducted, 382, 383.

The teacher of a first-class school with thirty-five children would receive a salary of £52; a monitor might be allowed, whose pay would be from £2 as a junior monitor up to the maximum of £10 as a senior monitor; such a grant to so small a school does not appear reasonable, 384-388.

With regard to augmentation of teachers' salaries, it is very difficult in Ireland to raise much money by local aid; if residences are given to teachers it would be very desirable to have land, say an acre; witness cannot enter into the question as to the dismissal of a teacher while his crop was in the ground, 390–393.—Parliamentary power to take land for teachers' houses and gardens would be desirable if it could be obtained; there are many cases where it would not be desirable to give land to teachers; the more intellectual teachers are not likely to wish for or to take an interest in managing land, 394–395.

In extending the benefits of training it is necessary to make liberal allowance for the wishes of teachers and managers, 396–397.

With reference to the appointment of a teacher before examination, it would be very desirable, but very difficult, for him to be examined before appointment, 398–399.

From the beginning it was the rule that no clergyman, even though he gave up the cure of souls, should teach in a school; but monks and nuns could; the rule was an unnecessary restriction upon liberty, 400–404.

The rule permitting untrained teachers to be admitted as first-class teachers is recent, and was adopted because of the objection of the Roman Catholic Church to receiving teachers trained at the Board's model schools, 405–406.

Although the manager has the appointment of the teacher he generally asks the Inspector to recommend him a master, and the practice is on the increase; much of an Inspector's utility consists in his being able at all times to advise, 407.

Mixed schools in the north of Ireland are so because of the smallness of the population, and also from the desire to educate the sexes together; such schools are preferred in the north; in the south less preference is given to them, 408–409.

Female teachers are easier to be found than male teachers because of the greater relative improvement in the education of women than of men during the last ten or fifteen years, the demand for male labour being infinitely greater in other walks of life; and a large proportion of female teachers have been educated in convent schools, where they get a most admirable training, 410–411.

Independently of the class of monitors being a nursery for masters, the monitors are useful as teachers of schools, and there ought to be more, supposing even they did not become teachers afterwards; more could be had if there were means of paying for them, 412–413.

Schoolmasters are mostly lodgers, 414.—The rule of the Commissioners against granting aids for building residences was of their own making; it was thought at the time there was more necessity for schools; the question as to the policy of giving aid towards the erection of teachers' residences has never come before the Board, 415–417.

If the man were qualified both to teach school and to manage three or four acres of land, it would, in an agricultural country like Ireland, be productive of the greatest good; he would be required in that case to teach the Board's Agricultural Manual to the pupils; the danger of his neglecting the school for the land is to be guarded against by the Inspectors, 419–421.

The check on the returns of numbers of children in attendance at schools on which is grounded the Government grant is in the examination by the Inspectors as minutely as possible of the accounts kept by the teachers; on the whole, it is believed these accounts are accurately kept, although many teachers have been dismissed on account of the inaccuracy or dishonesty of their accounts; this examination of accounts applies both to common schools and to those taught by religious bodies; in convent schools the capitation allowance depends entirely on the number of pupils, 422–424.

There are 144 teachers receiving good service salary; to obtain this they must have served some years, those in the first class eight years, in the second twelve, and in the third seventeen years; they must, besides, be distinguished as good and useful teachers; the printed conditions will be found under the head "Teachers. Part IV., section 7*b*—Supplemental or Good Service Salaries," 425–427.—The Inspector reports in the first instance, and gives his reasons; the concurrence of the Head Inspector is required in every case, 428–430.

There are sixty Inspectors, who are divided into three grades, six Head Inspectors, and two Chiefs of Inspection; Ireland is divided into two districts, one under each head of inspection; sixty districts are distributed among the six Head Inspectors, each having about 1,000 schools under him; the Chiefs of Inspection are appointed by the Board of Education, the Head Inspectors are selected from the best and most deserving of the Inspectors; no examination is requisite for promotion to rank of Head Inspector or Chief of Inspection, 431–440, 470.—Inspectors undergo a sort of competitive examination before appointment, 441–444.—They attend after appointment to learn the details of their future duties, go with an Inspector and Head Inspector to witness the mode of action and make experimental inspections, they then go to the districts assigned to them; no successful candidate has been rejected for want of aptness; no officers but Inspectors and clerks in the office are examined by the Civil Service Commissioners, 445–447.—Inspectors of the third class were formerly called Sub-Inspectors, 448.

It is always the practice when a vacancy occurs to send up several candidates; many inspectors have been teachers, but there is no restriction to any class of persons; generally the best candidate among the teachers is a teacher of a model school, 449–453.—The proportion of Inspectors who have been teachers is large, and is increasing; candidates not already in the service apply, if a Protestant to a Protestant member of the Board, if a Roman Catholic to a Roman Catholic member, 454–455.—Several of the existing Inspectors are university graduates belonging to the educated middle class, 457–460.—No condition is imposed after passing the examination but that of being of good character; no preliminary acquaintance with the management of schools is required, 458–459.—It is desirable that teachers should be candidates, desirable also that they should not have a monopoly, 461.

There is no professional bias in the reports of teacher-inspectors when compared with others; their conduct and talent is quite equal to that of other Inspectors; only one Inspector who had been a teacher has been dismissed; nine Inspectors in all since 1839 have been dismissed either for neglect of duty or improper conduct, 462–465.—Books used formerly to be sent to the Inspectors' depôts, who sold them to the schools, a practice which interfered with their higher duties and led to irregularities; that source of defalcation is now removed, 466–468.

The duties of Head Inspectors, of whom there are six, each having charge of a group of districts through which he travels, consist in inspecting the schools, examining remarks and suggestions, holding special inquiries and annual examinations, classifying teachers, and reporting to the Commissioners on the work of the district inspectors, and of their communications with the latter, 469.

The Head Inspector sends up each week a report of the work done by him and of each school he examines: it would be impossible for him to go round his 1,000 schools in regular circuit; he selects in the course of the year those he thinks it most desirable to examine;

there is no rule laid down; each Head Inspector examines on an average 300 schools in a year; the selection is left to his judgment; but he is expected to visit every school within a few years, 471–475.

There is great anxiety in the head office to discover any neglect on the part of an Inspector in visiting his schools; the Head Inspectors have a great deal of office work; the Inspectors' reports come directly to the office; if there is anything of importance the Head Inspectors, who reside at different places, are informed through the office, 476–481.—They communicate directly with the Board, and their reports go immediately to the Chiefs of Inspection; it is a part of their duty to examine minutely into school accounts, 482–483.

The Chiefs of Inspection reside in Dublin, but are expected to examine some schools for about a month in the year (their vacation time) in order to keep up an intimate acquaintance with the state of education; no formal reports are made of these examinations, 484.

Ample directions are given in the printed code of instructions for Inspectors; the Head Inspectors superintend the District Inspectors without any formal rule to that effect, and would, if necessary, direct them to visit any particular school, 485–488.

Communications from Chiefs of Inspection must proceed through the Board's Secretaries to the persons to whom addressed, 489.

Inspectors have the power of appeal, but it is scarcely ever exercised; their weekly reports are made on printed forms; they have to state reasons for their conclusions, 490–492.—Once a year the Inspector is bound to examine every child and to class it; on other occasions he is to examine as far as time will permit, 493.

In a primary report, made every fourth year, the Inspector must state every thing connected with the school and premises; in the secondary report No. 1. he is bound to examine every child in the school he is reporting; in secondary report No. 2. it is not necessary to examine every child; report No. 1. is sent in yearly, No. 2. possibly twice a year; no stated time is fixed for No. 1, and the parties to be examined must have warning; on other occasions the Inspector's visit is to be unexpected; there is no uniform practice as to making these reports or visits, 494–500.

The question in the report asking if there are any points calling for the notice of the Board is not unfrequently answered at considerable length; if there be anything the manager of the school should know, the substance only of it is sent to him; the managers sometimes make rejoinders, but not much continued correspondence arises, 501–504.

No portion of a teacher's salary is awarded on results; the salary is paid according to efficiency and attention; a first-class teacher receiving the highest salary would, for neglect, be fined; if he did not improve, his salary or his classification would be lowered; all this depends on the personal judgment of the Inspector; the teachers sometimes, but seldom, complain of severe punishment, 505–507.—In case of complaint the Head Inspector is sent to examine the case, 508.

About 600 reports from Inspectors are received weekly; Head Inspectors also report weekly; Chiefs of Inspection do not send reports, they are employed in superintending, 509–513.—In addition each Inspector and Head Inspector makes an annual report, 518–520.

The number of Inspectors is not sufficient to enable them to visit all their schools three times a year; they cannot fairly do so more than twice a year; the question of increase in numbers lies with the Board of Education, who would have to consult the Treasury, 515, 516.—In 1866, 439 schools were examined only once, and 1,643 only twice, 517.

The Head Inspector and the Inspector do not go together when visiting schools; in making special inquiries they frequently do so; it is important that the Inspector should not know what schools the Head Inspector will visit, the latter being in a great degree a check upon the other, 521–526.

With reference to the dismissal of some teachers for making exaggerated returns of school attendance, there has been no case of dishonesty on the part of religious bodies on that point; the grant is made on the average daily attendance, 527–529. Right Hon. Alexander Macdonnell.

It is possible a teacher may have fulfilled the conditions and yet not have received the good service salary; the Board's means are limited, but it would be glad, in case of an oversight, to have the case investigated; on the contrary, some persons who have not kept up to the standard may have received the salary, in these cases also a thorough examination would be made willingly; there have been cases where the Inspector has recommended for these salaries and the Head Inspector has objected, 530–532.

Witness is not aware that any complaints have been made as to the mode in which candidates for inspectorships comes before the Board, 533, 534.

The reports from the Inspectors bear favourable testimony to their diligence and their labours, which are constant, and their duties numerous; many have to go long distances to the schools they visit, 535–537.

The inspection of the several districts is advancing in effectiveness; the system is a good one, its only defect is the paucity of Inspectors, 538, 539.—When an Inspector has 120 or 130 schools under him it is impossible for him to have that minute knowledge of them it were desirable he should have; the Inspectors do their best to be thoroughly acquainted with the teachers under them, as is proved by their reports, which are filled with favourable testimony as to their general good conduct and devotion to their duties, 540.

A classified list of Inspectors who have been dismissed could be furnished, but it would take time to prepare; one Inspector dismissed was afterwards restored, 541, 542.

The action taken by the Chief of Inspection upon the Inspectors' reports consists in this: if he sees anything in them requiring action he gives directions accordingly; if a letter is required to be written, a letter is written; the chiefs sit in the same room, and often consult one another, 543, 544.

Head Inspectors and District Inspectors work harmoniously together, 545, 546.

The system of payment by results is acted on practically, but not to a great extent, 547.

Witness describes how the dishonesty of a teacher in his returns of the number of pupils in school may be discovered, 548, 549.—All visits of Inspectors are unexpected, except that for secondary Report No. 1, 550.

An Inspector cannot make three visits in the year to all his schools; it would be better, unless the number of Inspectors be increased, to be content with two real inspections in a year, 551, 552. If an Inspector be bound to examine his schools three times a year, he ought not to have more than seventy under his charge, 565.

At two periods of the year, sowing time and reaping time, the attendance of children is much less than at other times; allowance would be made for that; a manager who attended faithfully to his duty, could check the returns from day to day, but there are very few who attend so closely; detections of inaccuracy do not arise from the vigilance of the managers, 553–556.

The examination of teachers by the Head and District Inspector is annual, and generally about the same time; a teacher appointed by a manager may teach for a year before examination as to his capability, and receive a higher salary than he merits; but when examined he gets his class salary from the time of appointment, 558-561, 564.

Many cases have occurred of teachers being removed for incompetency, 562, 563.

The managers' returns are quarterly, and have reference to the payment of teachers' salaries; they go directly to the office, and furnish a check for Inspector's returns as to the number of children, 567–571.—Teachers only keep a daily attendance-book, 572.

The Inspector writes a report in the School Observation Book, which is kept in the school and is open to the public; and sends a report to Dublin, which is not intended for the public; the latter is not supposed to be an exact copy of the former, 572–577.

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The infliction of a fine for misconduct or inattention of a teacher is something analogous to "payment by results;" the fine is in consequence of the Inspector's report, but the latter seldom mentions the amount of fine, it is left to the Board, 578-580.—The only means of checking such judgment of the Inspector, supposing the manager to rebel, is by sending the Head Inspector to examine into the matter, 581.

The constant communication of a Head Inspector with his District Inspectors is the Board's ground for believing that a uniform standard of school examination exists, 582.

A new Inspector undergoes no sort of apprenticeship; he is chosen by competitive examination, studies official documents for about three weeks, travels with an Inspector for another three weeks, and so picks up a knowledge of his duties, 583.—An Inspector is not permitted to annoy a teacher by inquisitorial inquiries or otherwise, 584.—A new Inspector can disapprove of his predecessor's plans, if he shows them to be faulty, 585.

The Board enforces the Inspector's recommendations against the teacher by fines, stoppage of salary, &c.; if the school premises be defective, the manager and teacher have notice; if the repairs be not made, the teacher's salary is withdrawn, he being made to suffer for the fault of the manager, 586-588.

A school having 150 children, and capable of holding only 100, would have monitors awarded only in proportion to the 100; the dimensions of a school are always looked to by the Inspectors; overcrowding would always influence the treatment of a school, 589-591.

The rules require the Inspector to visit his schools unexpectedly; witness is not aware that an Inspector always visits the same set of schools at the same period of the year; the more unexpected his visits the better; it is his duty to visit the school as soon after opening as possible, 592-596.

The Inspectors' districts are changed about every six years; there is no certain period for the change; when it is desirable, 597-599.

The Inspectors being the most important officers of the Board, as only through them can a knowledge of anything about the schools be obtained, and not being able to visit their schools as often as they ought, should certainly be increased in number to 93; the only difficulty in procuring that increase would be the expense, 600-606.

The pay of Inspectors of the third class is not sufficient to live upon respectably and in strict morality; practically it is sufficient to attract such a class as could be depended on, 607, 608.

The quarterly return of the manager of a school must be properly filled up before the teacher's salary is paid; the power of imposing fines on teachers, in consequence of neglect or violation of rules by themselves or by local patrons and conductors, was always in the Board; in non-vested schools the manager alone can dismiss, because the school is his own, 609-614.

If an Inspector recommends that a teacher be fined, his report comes first to the office, and is dealt with by a Chief of Inspection; if there be any difficulty in the case, the Chief refers it to witness; if more consideration be required, it is brought before the Board; no fine is inflicted but by the Board directly, 615-618.

It was considered in 1858 that much good might be done by sending persons through the country to organize schools, and some of the best teachers were appointed to do so; organizing teachers are still employed, but not to any great extent; their chief use at present is in performing temporarily the duties of Inspectors who die or are removed; witness thinks the system a good one; a school organizer, being a man who thoroughly understands school-keeping, can give good advice and set a good example; the system would, if carried out, supplement the work of the present Inspectors; there are at present four acting organizers, and three acting *pro tempore* as Inspectors, 619-626, 634, 635.—Organizing masters get £150 a year, 642, 643.—So far as witness knows, the Roman Catholic authorities have no objection to them; they remain in a school about two or three weeks, 644, 645. If the objection of Roman Catholic patrons to take teachers from the central training establishment continues, it would be desirable to extend the system of school organization, 639-641.

The rule against the admission of convent or monastic schools into communion with the Board was made soon after the inquiry in the House of Lords on the retirement of Archbishop Whately from the Board, 627.

With regard to the table in the report as to good service salaries, a person shown therein to be possessed of a seventeen years' salary, for example, may have been appointed to receipt of it only very recently, 557, 558, 628-631.

A report book is placed on the desk of the teacher, accessible to the public, in which every person who visits the school is requested to make his observations, 632, 633.

The reports of the Head Inspectors, published yearly, are generally given without omissions; the Commissioners are the parties who exercise this discretion; the reports are remarkably candid, 636-638.

In providing school accommodation for the whole population of a district, the highest limit of age at which children should be admitted should be fifteen; in building a school the probable number of children is ascertained, not the population of the parish; the ordinary radius within which children would come to school is from two to three miles, except in the case of infant schools, of which there are not many in Ireland; the Board would be guided in determining the accommodation by the report of the Inspector as to the number of children he had reason to believe would attend, presumably between seven and eleven years of age, 648-654, 681.—In 1865 there were in round numbers 100,000 children above thirteen years of age in ordinary schools, 657. There is no means of estimating the number of children in schools not connected with the Board, 658.

The basis of estimation as to the number of children a school ought to hold is its contents in square feet; the Primary Reports show the size of the school-rooms, from which can be deduced the number of children each is capable of holding with due regard to sanitary requirements, 659, 660.

In some districts the school-houses are much better than in others; vested schools are on the whole better than non-vested; county Kerry has very good vested schools; non-vested schools in the north are better than those in the west, and some parts of the south; in Kerry, Limerick, and parts of Tipperary they are good, 661-663.—Connaught is not well supplied with schools, and the schools that are there are not so good as in richer parts of Ireland, partly because of the opposition to the National system in that province, 664, 665.

Generally throughout Ireland schools are not sufficiently numerous; in some parts there are too many; that is, the number of children might be accommodated in fewer schools; this remark applies chiefly to non-vested schools, for one vested school is never placed within three miles of another, 666-668.—Still, if a non-vested school, within one mile or so of one vested, applies to be taken into connexion, if there is a sufficient number of children and a qualified teacher, the grant is made, 669.

No discouragement is imposed on masters of non-vested schools; practically there is little difference between them and the vested schools; the chief difference is that the vested school is partly built by the State, and that ministers of different denominations can religiously instruct according to their own views; in a non-vested school the manager can confine the religious instruction according to his own faith; but the power in vested schools of giving such instruction separate from that of the manager is made little use of, 670.

A vested school cannot cease to be vested unless there is a clause in the deed allowing the trustees to redeem, 671.

Non-vested schools are constantly increasing; in 1866 there was an addition of sixty-eight, and about twelve or thirteen vested schools, 672, 673.

Small grants of salary are made to night schools; there are not many in Ireland; the number is increasing, but only in large towns, like Belfast; £5 a year for every twenty-five attendants is allowed to the teacher, who is generally the teacher of the National school to which the night school is attached; no complaint has been made that the teachers overwork themselves and so neglect the day schools, but it would be desirable that other persons should be employed for the purpose; the Inspectors are bound to visit night schools, which is another reason for increasing their numbers; the returns of attendance are kept in the same manner as those of day schools, 674–677.—There is no means of learning the efficiency of night schools but by the reports of the Inspectors, 679.

In building vested schools, the practice is to insist on one-third the expense being furnished by the locality; when the school is built, the Board of Works, by whom the whole thing is done, pays its two-thirds, and always sees that the locality's one-third is first expended; our part is to ascertain whether a school ought to be built, and the Board of Works sees to the building it; the case would be the same as to repairs, 682–691.—The Board of Works repair all schools vested in the Board of Education, those vested in trustees must be repaired by the trustees, 692, 693.—School-houses are generally in a pretty good state of repair, 694.—Non-vested schools are reasonably well attended to in regard to repairs, 708.

There is much complaint as to the dilatoriness of the Board of Works in building and carrying out repairs; there is constant communication with them on the subject; there is no special record of these cases kept, but the facts can be easily ascertained, 695–698.—The complaints mostly come from the Inspectors, 709.

No local rate is levied on the school-houses, 699.

Within the last three years the stoppages of grants on account of the buildings falling out of repair have been 14 in 1865, 13 in 1866, 10 in 1867, 700–701.

There are no official means of estimating the number of schools not belonging to the Board; there is a considerable number, 500 or 600 at least, of what are called hedge schools still in Ireland, 702–704.

Briefly the great object of this system of education was to give to the poor of every denomination in Ireland as good a secular education as possible, free from all suspicion of proselytism; to give every facility for separate religious instruction; and to give the secular education to Roman Catholics and Protestants unitedly, 705.—It was at first supposed that 5,000 schools would cover the country; they now number 6,500, and many more are wanted, 706, 707.—It is an evil connected with education in Ireland that many poor teachers under the Board are expected to pay the rents of their school-houses, 709.

Excepting in towns, the three-mile rule is strictly observed, 710.—Many vested schools have ceased to be such, especially in Connaught, where, because of the opposition of the Roman Catholic clergy, they have fallen out of repair; the State has not received back its proportion expended on them, 710–712.

Half the Inspectors are Protestants, half Roman Catholics, except in the third class, in which are six Roman Catholics and four Protestants; there is no rule to that effect, the practice has always been so, 713–714.

The Board does not interfere with the building of new schools or repairs of non-vested schools; the whole expense of education in Ireland consists of two grants, one of say £340,000 for the Board of Education, and one of say £13,000 for the Board of Works, 718–721.—The amount teachers earn from the Science and Art Department is not taken into account, which forms a third item of public encouragement to the education of the Irish people, 722–723.

The first motion for repairs generally comes from the Board of Education, on the report of the Inspector, which is communicated to the Board of Works; sometimes their own officers discover a school in want of repair; reference to the Board of Works is kept up till the repairs are completed, 724–726, 737.—The only way to enforce repairs of a non-vested school is by stopping the grant, 736. Right Hon. Alexander Macdonnell.

The estimate for building and repairing is prepared by the Board of Works, on information supplied by us; if funds remain in hand at the end of the financial year they must be returned, 728–730.

The Board of Education renders aid to schools under four heads: salaries of teachers, salaries of monitors, repairs, and books and apparatus; the last estimate for books was nearly £13,000; if schools do not use the Board's books no equivalent grant is made to them, 731–735.

The Inspector's information as to the number of children likely to attend a proposed school is obtained on the spot by inquiries, 738, 739.

The class of pupils attending night schools will be shown in the returns only in a general way; they are both adults and non-adults; night schools are of the greatest possible advantage, 740–742.

The total receipts from subscriptions received by National school teachers in 1866 amounted to £12,441, of which £4,380 was from local endowments; in this amount the value of teachers' residences is not included, neither are the children's pence, 743–744, 746.

The schools of Erasmus Smith are not under the Board, 745.

The Government grant is paid by the Treasury through the Bank of Ireland, where the Board keeps an account; accounts are sent monthly to the audit office, with all vouchers except receipts from National school teachers; they are seldom disallowed; the accounts for 1866 are fully and finally audited, 747–755.

There is no official recognition of the classes formed under the Science and Art Department in connexion with the National Board, 756, 757.

From the first the distinction between vested and non-vested schools was in use; and with regard to the power of the patron as to religious matters, it is difficult to reconcile the statement in the report, explanatory of Lord Stanley's letter, with the long-recognised distinction between vested and non-vested schools; it appears from the passage referred to that that distinction did not exist in 1836, 758–761.

The present arrangement with regard to building and repair by the Board of Works came into operation about eleven years ago; it was made at the desire of the Treasury; it cannot be said the change was a bad one, 762–768.—The Board of Works has clerks of works in different parts of Ireland, 769.—A return for last year, showing the amount spent in building, cost of architect, clerks of works, &c., classified under different heads, will be found in Appendix No. 2, 771.

Further Examination.

Increase in the number of members of the National Board, from time to time, from seven to twenty; reasons for such increase, 11095–11102.—The meetings are weekly or fortnightly, as the case may be, 11103, 11104.—Equality in numbers of Protestants and Roman Catholics is necessary to the successful and just working of the National system; a representative Board cannot now be dispensed with, although a paid Board might at first have been necessary; twenty (the present) is a sufficient number of members, 11105–11107.—There was less discussion and more unanimity when the Board was less in number; the increased Board has not interfered with the efficiency and despatch of business; the chief point is to have Protestants and Roman Catholics balanced, but with lesser numbers there is less chance of having superior minds and information, 11110–11114, 11141.—It is not desirable to have a Board smaller than at present; a small paid Board of three members, one a Roman Catholic, one a Presbyterian, and one a Church of England man, would be fatal to the system, 11139–11142.

Such a Board as there is now is decidedly desirable, the system not yet having attained its maturity; the last increase in its numbers gave unmixed satisfaction

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to the Roman Catholics, and the Protestants never publicly objected to it, 11115–11117.—As an administrative body, the Board stands as high with the public as it ever did, the proof being that the schools are constantly increasing in number, 11118.—There is less business brought before the Board, and less debating, than there was twenty years ago, 11119.—The administration of the Board is in a great degree carried on by the chief officers, 11120–11121.

Questions arising out of the religious differences of the country form, and have formed, a considerable part of the discussions of the Board, but more time is occupied with purely educational questions than religious ones, 11122, 11123.—The action of the Board has been generally uniform, and, though nothing would give unmixed satisfaction to a nation like ours, there has been no case in which the public has been decidedly against it, 11124, 11125.

The Board has brought back its system to the original rule, that no child shall receive religious instruction adverse to its profession without the express consent of its parent, the departure from the system consisted in the child receiving such instruction voluntarily, 11120–11123, 11126–11132.

Practically, the meetings of the Board consist of six or eight members, but when matters of importance require their attendance there is no difficulty in getting a large attendance; "matters of importance" means anything that touches religious feeling, or any appointment of importance; these appointments are not made entirely in accordance with merit or seniority, 11133–11138.—There is no chairman of the Board; a question requiring a casting vote has never arisen; the practical advantage of having equal numbers on the Board consists in having both parties of the people fairly represented, 11188–11194.

If the question were put the majority of the people would prefer the present system, and if it were upset, and a denominational one established, it must be administered by a paid Board; if a National system, a mixed system, is to be maintained by Government, the only chance is to continue the present Board, with a paid Commissioner and paid officers under him, 11143–11147.—It is important that the general public should be represented in a council of education, and the present Board represents the interests of every part of the public in a remarkable manner, 11148–11150.—It would not do to place the education of the Irish people under one minister of public instruction sitting in London; no practical evil has arisen from the Chief Secretary for Ireland not being a member of the Board, and therefore not being thoroughly familiar with its business, 11152–11155.

The more united the training of Protestant and Roman Catholic pupil-teachers the better; but if one great denomination will not avail itself of our State teaching, means should be given to them to provide training for themselves, which would be favourable to the system's successful working, 11156, 11157.

The inadequacy of payments to convent schools can be remedied by introducing a system of payments by results, 11158.—An increased allowance to them would be an act of justice, 11205–11207.

The complaints of delays in repairing schools by the Board of Works can be remedied by increasing the means of that Board; building and repairs of schools were at first done by the Board of Education with tolerable success, but were wisely transferred to a Board more conversant with such matters; there is no want of harmony between the two Boards, 11159–11168.—The ordinary repairs of non-vested schools might be made by Government, 11170–11174, 11208.—There has been a great deal of trouble about the repairs of school-houses vested in trustees, 11326–11329.

The right in vested schools of pastors of all denominations to give religious instruction at convenient times is so little used, that the distinction between vested and non-vested schools is of little importance, 11169.

The State cannot help the Church Education schools without, at the same time, helping the Christian Brothers' and all other denominational schools; in doing so, the whole system of National education goes to pieces; there is no advantage in any system being supported wholly or in part by voluntary subscriptions, 11175–11180.—A school which is always open to the introduction of the religious element is denominational in the strictest sense of the word, 11181, 11182.—The system of National education consists in excluding all sectarian religious teaching, but declining to make secular teaching exclusively secular, all the books being permeated with a religious but not sectarian spirit, of so general a nature that hardly anyone has objected to them, and nothing but good has arisen from it, 11183–11187.—Notwithstanding the books of the Board being permeated with a religious spirit, no complaint has arisen of a teacher availing himself of them to infuse his own opinions into the children of another sect, 11217–11219.—Being subjected to a severe scrutiny before adoption, the books must be unobjectionable, even to the most fastidious, 11224, 11225.

Practically the great part of the business is done by the permanent paid officers, everything of importance requiring further consideration being brought before the Board; the secretaries are good officers; the division of the officers into Protestants and Roman Catholics does not interfere seriously with promotion; it is of more importance to have a person understanding the feelings of his church than to give way to mere seniority; two secretaries are necessary, 11195–11204.

Desks, &c., might be furnished to non-vested schools at little expense, to the State; if the State were willing to be at the chief expense (two-thirds) for building such schools, it would be a great advantage to Ireland, but such a thing is impossible, 11208–11211.

The universal preference of the Irish people is not in favour of denominational schools; all parents who are able and wish to send their children to boarding schools would naturally send them where they would be educated according to their own views, but that is quite a different question from the education of the poor; this does not necessarily involve a preference for the denominational system over the ordinary day schools, 11212–11216, 11226–11228.

A great number of the middle class schools that formerly existed were extinguished at the time of the famine, not only for that reason, but also because the National system absorbed the education of the people; therefore Government ought to establish middle class schools to replace them, or establish 500 National schools of a higher order, giving a rough classical education, in addition to the elementary education now given, and which should be day schools, 11229–11233.—In doing this, the expense of the system would not be increased, and the teachers would gain an accession to their incomes, 11336–11338.—Or, if they were residentary schools (that is, boarding schools), there is no reason (although the contrary opinion is generally entertained) why Protestants and Catholics should not live together in them in harmony, thousands having been so educated without religious quarrels; at the same time conscientious objections must be respected, 11239–11242, 11248. With regard to the introduction of classics, there is sufficient protection against their undue prominence in the system of inspection, more so if the principle of payment by results be applied, 11330, 11331.

Denominational training establishments, if carried out in accordance with Mr. Fortescue's letter on the subject, would be approved of, and would probably give satisfaction to the Roman Catholic clergy; but neither that nor anything else would get over all the objections the Roman Catholic Church entertains against mixed education; in England the whole system of education is carried on upon the denominational principle, in Ireland upon the united, and the endeavour is to save that united principle, which is essential to the peace and prosperity of the country; if Protestants or Roman Catholics object to lodge together during the night, the point must be yielded; separate lodging need not interfere with united education in the day time, 11243–11249.—The practice in Scotland of teachers

boarding where they please is objectionable; security should be required that the place where they lodge at night be properly conducted; the religious minister under whom a teacher placed himself might be made responsible, and might without difficulty be paid for his supervision, 11250–11253.

No payment has ever been made by the Board for religious instruction to the pupils in Marlborough-street, of any persuasion; such payments might and should be made; there is nothing opposed to the principle of the Board in doing so; the duty has been hitherto well done by the Protestant clergy, and, till the Roman Catholic Church objected to the model schools, by Dr. Power, the Roman Catholic chaplain, 11254–11261.

If teachers attend the training establishment notwithstanding the interdict, it shows that they are willing to exercise liberty of conscience; so also with respect to Roman Catholic children, many of whom attend schools objected to by the prelates, and as was the case with regard to the Presbyterians; when the Board made certain arrangements with the Presbyterian clergy there was a great influx of them into the Board's schools; and the same thing would take place with the Roman Catholics if some reasonable concessions were made to them; the Board has never made concessions in the matter of principle to any church, 11261–11272.

The parties who have conscientious objections to remaining together with teachers of other denominations are the Roman Catholics; the objection proceeds from their pastors; the teachers who come to us come because they are anxious to obtain a training, which if they could have in a way acceptable to their church they would infinitely prefer, 11273–11278.

The attendance of Roman Catholics at the model schools in Marlborough-street has never been positively interdicted, the number therefore continues large; so in other parts of Ireland; the opposition to model schools has mostly been a mere expression of opinion, and no ecclesiastical action has been taken to enforce that opinion except in a few instances, 11279–11286. —There is a tolerable attendance of Roman Cathoilcs at the model schools at Cork, and one still better at Dunmanway; these schools are not interdicted, which cannot be explained, 11287–11290.—This plea of conscientious objection can apply to the entire system, and must be allowed; many Roman Catholic prelates approved of the concurrent training, but whether they would approve of the teachers' domestic life being concurrent also, does not appear; it is to be supposed they would not, although the thing has been accomplished with much satisfaction, 11291–11295.

The Government having established a system of united training for the teachers of Ireland, so long as that gave satisfaction it was supported generously and effectively; now it is found to have failed, and the Roman Catholic teachers, four-fifths in number, are excluded from the benefits of education; a good plan has been proposed to overcome this difficulty, it is for the Government to consider of it; all the Roman Catholic teachers would come here to be trained, if it were not for the interdict of their spiritual advisers, 11296–11301.

The clerical certificate has not been dispensed with by the Board, but has not been for some time absolutely enforced; the Board would be content with a certificate from some respectable person, 11302–11305.

Separate training institutions would be quite compatible with united education; and if teachers cannot be trained together, it would be better to train them separately than not at all; a passage quoted from the report of 1812 applies to day National schools, not to training of teachers; but supposing it did so, if after thirty years' experience it was found the recommendation was not wise and proper, it should be changed, 11306–11311.—A further passage on the training of teachers quoted, 11335.

A modification of the Board's rules regarding training institutions might be made, but to abandon the present National system and establish a denominational one would be ruinous to the welfare of the country, 11339–11341. Right Hon. Alexander Macdonnell.

As a matter of fact the teachers in the central training establishment, both Catholic and Protestant, have bestowed the greatest attention on the religious education of their respective churches, and live in perfect harmony together; the non-sectarian system is the best, but if four-fifths of the people take a different view, it is right to take their objections into consideration, to the extent of allowing the teachers in Dublin to be lodged in houses approved of by their spiritual superiors and their parents, the training in the literary department to be as united as it was ever intended to be, 11312–11319, 11342, 11343.

Any training establishment carried on upon purely denominational principles would not be desirable; it is possible a teacher brought up in such a one might be an impartial man; but not so certainly as if trained under us or at such an establishment as is contemplated by Mr. Fortescue's letter, 11320–11322, 11346–11351.

It is perfectly safe, as is proved by thirty-six years' experience, for children of different religious denominations to be altogether in the same school, and adults may be trained together in the day departments of the schools with the same result, 11323–11325.

A large amount of united education exists, notwithstanding the great number of schools with very small minorities; the smaller the minority the greater the necessity for its protection; and one great good is done in teaching the majority not to oppress; united education consists in being instructed in the same system, by the same teachers, under the same inspection, and reading the same books, 11332.—If the united system be done away with, you must fall back on the denominational system, and then these small minorities are practically shut out of school altogether; one good effect caused by bringing large numbers of children together is the emulation caused thereby, 11333, 11334.

The great advantage of the combined system of training consists in teaching people that they can live and be taught together in perfect harmony without suspicion of proselytism, as was proved during the political riots in Belfast, the children of both parties living in harmony in the National schools; good education is the primary object of the Board, to which united education is subordinate, 11344, 11345–11353, 11354.

If in spite of all the improvements that have taken place during the last fifty years in Ireland, including improved education, bitter hostile feelings exist in the north of Ireland, what would the effect have been without them; the north of Ireland is peculiarly situated as regards the Roman Catholic population, they have no natural aristocracy, 11352.

Further Examination.

The consultative and representative element in the Board is absolutely necessary; the number of members at first was seven, which was increased in 1838, the present number being twenty, 23572–23579, 23590. In the summer the Board meets fortnightly, and in the winter every week, about ten of the members attending pretty regularly; the rules being now so well understood, no practical inconvenience would arise if the meetings were all fortnightly, 23580–23586. The Resident Commissioner is greatly relieved by being able to obtain the decision of the Board on important questions; witness has constantly felt bound to give up his first impressions in deference to the sounder judgment of the Commissioners, 23587–23589.—Practically, the Committees are composed of the Resident Commissioner and the officers in Dublin, but the other Commissioners can know what has been done, 23591, 23592.—No doubt some pressure is brought to bear upon the representatives of religious denominations, but no case of a single job has been proved against the Board. The great majority of the Protestants approve thoroughly of the system, and nine-tenths of the Roman Catholics look upon it as the greatest

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blessing England ever conferred upon Ireland. In its administration there has been as great justice and fairness as is possible in any human affair, 23593–23598, 23746.—Parliament is not the proper place for discussing changes in the rules. The great majority of the country do not wish to have the system stereotyped, but to have it expanded with the growing circumstances of the age and of Ireland, 23599–23601.

Many of the Commissioners know a great deal of the practical working of the system, but not near so much as the Chiefs of Inspection, or the Secretaries, or the Resident Commissioner, who carry out the routine administration, 23602–23605, 23611, 23612.—No proposal was made to do away with a representative Board until the question arose as to the removal of Archbishop Whately's book on "Christian Evidences" from the list, 23606–23610, 23613–23616.—It is very desirable that a second paid Commissioner should be appointed, and he should be a Catholic; in a certain sense a third is desirable to represent the Presbyterians, but the country would never consent to this. The Protestant and Catholic members of the Board act together harmoniously. If there were three paid Commissioners, the present Board would still be indispensably necessary. The Board has fixed, but not stereotyped, rules, which have been and may be altered from time to time; the system is in a state of development and growth, 23617–23631, 23681–23683. In the early history of the Board all the Commissioners resided in or near Dublin, and a large number do so at the present time; it is of great importance that many of them should be connected with different parts of Ireland, as by that means the feelings and opinions of the people can be known, 23632–23637, 23684–23689.

If a Minister of Education were appointed, there should be a permanent Under Secretary, who should reside in Ireland, and whose appointment should be made without regard to politics. If a man in the prime of life, with a vigorous mind and great powers to perform the duties, were selected, he would be able, with the assistance of the Board, to carry on the business of education in Ireland without a second paid Commissioner. He would inform his chief upon all important matters, and thus all questions of moment would be brought before Parliament 23638–23643.—The distribution of patronage by the Board has never been interfered with by any Government; the Commissioners have never appointed a person in the most distant way connected with themselves, 23644.—Questions of dismissal of teachers come before the sub-Committee in the first instance, and are then reported to the Board; clerks and inspectors are dismissed by the Board after inquiry, and as some of the ablest judges are members, the cases are gone through with as much care as if they were before the Courts, 23645–23655. There would be no objection to pursue a similar course to that of the Committee of Council in laying a minute on the table of each House of Parliament before acting upon it; a contrary view is probably held by many persons, 23656–23662.

The question brought before Parliament by Sir Hugh Cairns related to an alteration in the monitorial system; much blame was endeavoured to be fixed on the Board, but after discussion Parliament decided in favour of the Commissioners, and all opposition ceased, 23663–23665, 23710–23713.—In bringing matters of detail before the Board, witness and the other officers have not sought to shelter themselves, 23668–23671.—The National system is working well, and, save the appointment of a second paid Commissioner, requires no change; there would be no objection to having twenty-two Commissioners, 23672–23674.—Vacancies in the Roman Catholic Inspectors must be filled by Roman Catholics, and Protestants by Protestants; this rule sometimes tends to prevent the selection of the best men; the Catholics would be quite able to hold their own even now in case of competition, but most of them think the time has not yet arrived; clerkships are filled up by competition, four Protestants and four Catholics being nominated, and chosen after examination by the Civil Service Commissioners; in the last six cases the Catholics obtained all the appointments, 23675–23680.—There is no chairman at meetings of the Board, 23690–23692.

The Roman Catholic hierarchy would prefer a denominational system, but the great majority of the people are satisfied with the present system. If a denominational system is to be established for Catholics, and another for Protestants, the present Board must be abolished, and two others created instead, one for Catholics, the other for Protestants, 23693–23702.—There would, also, probably be a third Board for those who conscientiously adhere to the mixed system, 23703–23705.—The introduction of denominationalism would tend to the absorption of education into the hands of the Government, which, on public grounds, and in the interests of education, is not desirable, 23707, 23708, 23714, 23715.—No alteration in the rules of the Board has ever been made without full consideration, and which has not in the end been approved by the public, 23709.

There is not a National school which is not strictly non-sectarian, 23716–23718.—Some of the schools may have become practically denominational in the case of Catholics, because they have none but Catholics attending them. While not a word of sectarian teaching can take place during secular instruction, the priest can impart religious instruction agreeable to the children's consciences, so that, in reality, the National system combines the advantages of denominationalism with the advantages of the united and non-sectarian system. The Board has contributed a good deal to this result by relaxing its rules, and allowing small schools to be established in places where Protestants could not conscientiously avail themselves of the existing schools; these children must have been cut off from all the advantages of State education if the rules had not been modified. The same concessions were made to Roman Catholics, 23718–23725.—The junction of the Presbyterians took place in 1840. Up to that time the rule was that managers should arrange for giving religious instruction, so that no child attended against the wish of the parents. Mr. Kelly's letter in the Temple Meeting-house case, in 1833, shows that the Board desired that no child should receive religious instruction objected to by the parents. The understanding in the case of the Presbyterians was that children should not be compelled to attend, so that in their case the rule was made more stringent, 23726–23731.

There is one Presbyterian minister and one clergyman of the Established Church on the Board; the last Roman Catholic ecclesiastical member was Dean Meyler, who died in 1864, since which time no other has been appointed; it is exceedingly desirable that there should be one, 23732–23739.—The action of the National Board should be very much confined to primary education, and under present circumstances it would be dangerous for it to interfere in the administration of middle-class education, 23740.—Superintendence of the Board might be extended to endowments for primary education, 23741–23745.

The model schools illustrate the system more than any others: the attendance of Roman Catholics at them has been much diminished from the opposition of their clergy, 23747, 23748.—System under which Government aid is given to Roman Catholics in England might be applicable to Ireland if the managers of schools were to give any religious instruction they please, 23749–23750.

Objects in establishing the model schools; the Board is very anxious that teachers of ordinary schools should visit them, but it does not supply any pecuniary means for doing so; it is very desirable that these visits should be encouraged, but, while the Roman Catholic clergy disapprove of the model schools, it will be extremely difficult to make any arrangement, 23751–23758, 23780, 23781.—Model schools formed a feature of the system from the first, 23782–23786.—There is no rule as to appointing the teachers in the model schools; the object should be to draw them

from the 8,300 teachers of ordinary schools; they have been drawn too much from particular districts. These appointments should be considered as the great prizes for the teachers, and should be open to competition without regard to religion or anything but merit. When a vacancy occurs it is filled up by the Board; the Head Inspector and the Inspector of the district agree together as to the party to be recommended, the matter is then submitted to the Resident Commissioner and Chiefs of Inspection in sub-committee, and finally the Board directs who shall be the teacher, 23759–23763, 23787–23796.

The admission of pupils to the practising schools in Marlborough-street is entirely under the control of the professors; the Catholic and Protestant masters and mistresses in training there lodge and board together, and perfect harmony exists; if Roman Catholics were to live by themselves, it would have no effect upon the efficiency of the teaching; as soon as it can be shown that this is their desire, it would be the duty of the Board, as men of sense, to give way, 23764–23769.—If separate boarding-houses were established, having model schools connected with them, carried on strictly in accordance with the principles of the National Board, the most entire satisfaction would be given to the great bulk of the Catholic clergy, the boarding-houses to be at the expense of the denomination requiring them; this is what was proposed in Mr. Fortescue's letter. The English system of training schools would hardly be applicable in Ireland, 23772–23779, 23799–23801.—The number of meritorious Catholic teachers must diminish under the prohibition, although many still apply, 23793-23795, 23909–23914.—The principle of competition as proposed for model school teachers should apply to the whole system; the more the denominational element is eliminated, the better for administering the system, 23797, 23798.

The Commissioners reserve to themselves the right of abridging the annual reports of the Inspectors; Mr. Keenan's report for 1858 was abridged [the unpublished portions are given in Appendix to Evidence, No. XVII.], 23802–23808.—The danger of management by the Board falling into the hands of a clique is not great; the eminent members attend pretty often, and the ten who generally attend are members of the three leading denominations, 23809–23811.

In case of the establishment of denominational residences, existing model schools would still be required; it would be a long time before there would be many of the new establishments created; the love of united education would become greater and greater as soon as the generous policy of the Fortescue letter would be carried into effect. Roman Catholic teachers would no doubt be lodged in religious houses provided by their own church. Mr. Fortescue's plan contemplates that the boarding-houses would be built by voluntary contributions of the local parties—not by compulsory rates, a similar grant to that at present allowed being contributed to the pupil for his support. Pupil-teachers would no doubt prefer the boarding-house belonging to their own denomination. The desire for the separate boarding-houses is a conscientious wish, and if a means can be devised to increase the training power it will be an immense blessing, seeing that out of 8,000 teachers nearly 5,000 are untrained. When the art of teaching is thoroughly understood by trained teachers the length of time taken to get through the First Book will be diminished one-half. If the objections to united training proceeded from the million and a quarter of Protestants instead of from the four and a quarter millions of Catholics, the Protestants of the empire would not listen to Mr. Fortescue's propositions, 23812–23827, 23915.

The Board cannot assist the Kildare-place Society's training school, as it is carried on upon denominational principles, 23828.—Teachers should be admitted to certificate on examination without regard to their place of training; if Roman Catholics were to set up a training school of their own, the Board could not subsidize it. Church Education schools have been placed under the Board, and where the teacher has been found qualified, he has been admitted and classed, 23829–23836.—A great number of Catholic teachers in the model schools find a difficulty in being admitted to confession and the sacraments. The masterships of model schools being civil employments, the civil Government ought to abstain from taking cognizance of religious penalties imposed on the fulfilment of civil duties; if the Roman Catholic Church would not admit teachers of model schools it would be a most lamentable state of things, and the temptation should not be placed before the teachers, 23844–23847. Right Hon. Alexander Macdonnell.

Persons trained in the new institutions would not be required to come to Dublin to finish their education; of course those who came would have an advantage over those who did not, 23848–23854.—The training in the proposed schools would take place as in the present normal schools in Dublin, and would be in the hands of the master of the elementary school, who, in the case of Roman Catholics, would probably be appointed by the bishop; the superintendence of the boarding-house would very likely be attended to by the manager of the school, who would appoint all the teachers as at present in vested and non-vested schools. There would be little fear of sufficient attendance not being secured in the school, 23855–23869.—The amount of money required to start the schools would not be much; the Board would sometimes build the school, sometimes not, according to circumstances, 23870–23874.

In the existing district model schools the female pupil-teachers live outside, for which they receive an allowance of £20 a-year. The application of this plan to the new institutions would much simplify the scheme, but it would hardly be acceptable to the Roman Catholic clergy; if this were their wish the Board would be happy to give the option, 23875–23879; 23893–23896.

The training of the female teachers is satisfactory; there is not so great a disadvantage in their case as there would be in that of males. There is a greater tendency among the females to follow the trade of teaching; the employment is far more grateful to them, and it is difficult for them to obtain other employment, 23880, 23881.

The proposed arrangement might not be a complete solution of the difficulty, but it would go far to reconcile the Roman Catholic Church to the system of united education; but the majority of the country would be opposed to grants of money for denominational training. The attendance at the proposed schools would become practically denominational, but they would be open to Christians of every denomination, and would be carried on with perfect security to both Catholics or Protestants who might attend, 23882–23889.—Any case of bad conduct at the present district model schools would be sure to be brought before the Board, but they very rarely occur, 23890–23892.—Model schools were intended to be of moderate size and of inexpensive character; they were first established in 1849, 23891–23897.

No pressure has been put upon the Board to raise the standard of education, nor to discourage the attendance of the poorer classes from the larger schools, where the teachers are better paid and of a higher description; but there has been a very great movement in Ireland in favour of engrafting classics and modern languages upon the National system, and it could easily be done, 23900–23905, 23908.—In the scheme originally drawn up middle schools were contemplated, 23906–23907.—Draft of an answer to the Catholic prelates, drawn up in reply to their memorial against model schools; it was not finally adopted by the Board, 23915.—There is a strong probability that nearly all the pupils in training will become teachers, though there is no security for their doing so, 23916–23918.—A great number of the Catholic teachers still in training could get schools under Protestant patrons in Catholic districts, and in schools under Catholic lay management, 23919–23923.

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The present constitution of the Board does not fully carry out the plan of Lord Stanley's letter, that it should consist partly of ecclesiastics of high position. The Bishop of Derry was a member till his death; the Government did not appoint a bishop in his place, Mr. Jellett being appointed to represent the Established Church; there is no Roman Catholic ecclesiastic, although everything has been done by the Government to get a Catholic bishop to sit, but through the difference of opinion existing it was impossible. Dr. Henry succeeded Dr. Carlile (who withdrew in 1838), as representing the Presbyterians; he was paid £5 a visit after his appointment as President of Queen's College, Belfast, and a like sum was paid to Dr. Denvir, Roman Catholic Bishop of Belfast. The present representative of the Presbyterians is Dr. Morell, and his expenses are paid, 23924–23947, 23976–23979.—The Finance Committee is an open Committee, which any Commissioner who chooses may attend; generally speaking no one attends but the Resident Commissioner, 23948–23951.—Very much of the routine business is transacted by sub-committees, anything of importance being referred specially to the Board, 23952–23958, 23961.

Reprimands do not invariably issue from the Board, but where an Inspector is to be seriously punished it would go fully into all the circumstances, 23962.—Commissioners never expressed dissatisfaction at the mode of preparing the programme, the Resident Commissioner does his best to see that it is fairly arranged; a charge that the programme is arranged so as to meet particular cases would be utterly dishonest, 23963–23965.—Commissioners' names are entered according to the usual mode of entering names of members attending a Board, 23966–23968.—The representation of Roman Catholics on the Committee appointed in 1854 to recast the rules was not adequate, but Roman Catholic gentlemen could not be got to attend, 23969–23972.—Reason why there are so many Roman Catholic lawyers on the Board, 23973.—Responsibility of appointing Commissioners rests with the Government, 23974.—Protests by Presbyterian members, 23980, 23981.

Notwithstanding the evidence given before the House of Lords in 1854, the Board were agreed in principle as to carrying out the system of mixed education; Master Murphy referred to middle class education when he said he would not send his children to a Protestant school, but he did not imply that, he objected to a Catholic child attending a National school taught by an impartial Protestant teacher, 23982–23985.—The Commissioners held several meetings before sending their reply approving of Mr. Fortescue's plan. Lord Mayo was written to on the subject, but the Government did not include the Board's estimate in the estimates, and the matter dropped, 23986–23993.

The teacher of the normal school, Dublin, receives pay from the Science and Art Department, and some of the other teachers receive assistance. The Science and Art classes are for the improvement of the pupils, 23994–24001.—Salaries of teachers have been much increased of late years, but still fall short of what they should be; the first and second classes are tolerably well paid; the second of third should have at least £20 a-year, 24002–24008.

Agricultural education so far as it has gone has been beneficial; it would be a great thing to multiply the number of small agricultural schools. The holding a piece of land would not interfere with the literary instruction, and would in every way conduce to improvement in the habits of the teachers. There would be some difficulty about giving the teacher compensation on leaving his school; the Agricultural Inspector would be very useful in adjusting matters of that kind, 24009–24032.—The Protestant minority in National schools in the three Roman Catholic provinces is extremely small; in about half the schools a sprinkling of Protestants will be found, 24033–24040.—Proportion of Roman Catholic teachers in the model schools, 24041–24049.—It is desirable to have a Catholic teacher in each department of the model schools, 24051–24053.—The Roman Catholic Church was a great deal more favourable to the National system at the beginning than it is now. The institution of the Board followed on the report of the Committee of the House of Commons, 24055–24056.—Petition presented by Archbishop Murray in 1824 contains statements precisely conformable to the attitude now assumed by Roman Catholics, and in the abstract they preferred, both before and after the establishment of the National system, a notion of denominational education. Remonstrance of Bishop Haly in 1850; some of the concessions complained of Catholics would be sorry to see withdrawn, 24060–24073.—The present system of united education, as administered by the Board, ought to be maintained, 24075–24076.

M'Donnell, Brother P. D.

Brother P. D. M'Donnell.

Is director, member of the committee, one of the honorary secretaries, and principal manager of the affairs of the Deaf and Dumb Institute at Cabra, and is resident in the establishment, 14217–14219.

The institution receives no public aid, except from poor law guardians, who pay at present £15 a year for each child. Great need exists for assistance to deaf mutes, whose state is deplorable, 14220, 14221.—The establishment for boys holds about 200, that for girls 150; the institutions are about half a mile apart, 14222–14225.—According to the census of 1861 there were 5,653 deaf and dumb in Ireland, of whom 2,022 were under twenty years of age, 14227, 14228, 14230, 14231, 14281–14283.—Very few of the parents are able to support their deaf and dumb children, 14229.—They have no alternative but to keep the children at home, as the guardians in many instances will not defray the expenses, 14232, 14233.—All the children in the Cabra institutions are paupers, except seven, who are called boarders, 14234.—Children are sent from Scotland and England at same rate, in case of paupers, as in Ireland; the cost to the institution is £21 10*s.*, including food, clothing, and general expenses, 14235–14238, 14290–14293.—Every deaf and dumb child, whose parents are not able to pay for his education and support, should be deemed a pauper, without the necessity of being put into a workhouse, 14240–14243.

The children are in the institution too short a time; seven or eight years should be allowed, if possible; in America the period recommended is ten years, 14244–14247.—Children, in about twelve months, are able to write a pretty fair hand, and, if they enter at nine or ten, or from that to fourteen or fifteen, would be able to answer simple questions, 14248–14251.—The great aim of the children is ability to discharge their religious duties after leaving the institution, 14252, 14253.—Confession is taken in writing, not by signs, except in very rare cases, 14254, 14255.

Claremont, Moneymore, and Strabane institutions are supported by voluntary contributions, the children sent by the guardians being paid for; the pupils are brought up in the tenets of the Established Church, 14256–14263.—At the Belfast Deaf and Dumb Institution they are reared in the tenets of the Protestant Church, 14265–14268.

Where the guardians are unwilling to send the children, power should be vested in the Poor Law Commissioners, and their decision in disputed cases should be final; at present the Commissioners have no power, 14269–14273, 14332.—Trades taught to children at Cabra, 14270–14272.—The teachers are members of religious orders, and take an interest in their work as a religious duty; they are experienced teachers, 14274–14279.—One teacher is allowed to twenty-five children; one to sixteen would be a better number, 14280, 14387, 14388.—Every effort has been made to induce the Roman Catholic laity to support the institution, and they subscribe liberally, 14284–14286.—A great

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many of the boys, after leaving the school, are able to support themselves and their parents; they are generally most successful as shoemakers, 14287, 14288.—In a few cases the parents are reluctant to part with their children, but generally they have been prevailed upon by the parish clergyman to send them to the institution, 14289.

The income varies considerably; in 1858 it amounted to £889 0*s.* 1*d.*; in 1867 to £2,456 17*s.* 6*d.*, the subscriptions coming both from the north and south of Ireland, 14294–14296.—Addition about to be made to the buildings, 14297.—Union rating, or a rate in aid, might be the means of saving many of the children, and of having them taught, or some mode might be adopted without altering the system of rating, 14298–14301.—Almost invariably the dumb are inferior in intellect to those who are deaf and dumb; this arises from the latter having the free use of their intellect, the dumbness of the former being caused by some physical disorganization, 14302–14304.—The schools of the Christian Brothers in England are supported in the same way as those in Ireland—by voluntary contributions; they never were connected with the Privy Council, nor would it be easy under existing circumstances to become so, 14305–14311.

It is not desirable to receive boys above nine years of age; persons of twenty or twenty-one would derive but comparatively little advantage by coming; out of the 5,653 deaf mutes, about 2,500 are between nine and twenty, 14312–14316.

There are five institutions in Ireland for the deaf and dumb; in those for Protestants there are at least 250, and in that for Catholics 285, making 535 in all, leaving nearly 2,000 for whom no public provision is made, 14317–14323.—The number of children received at Cabra during the last twenty-two years from the several provinces was—From Ulster, 22; Connaught, 38; Munster, 183; Leinster, 152. The smallness of the number from Ulster arises from religious prejudices; instances of this at Armagh and Omagh, 14324–14331.—If the guardians were to contribute £18 or £20 per head, the remainder of the expense could be supplemented from the collections, 14334, 14335, 14349–14351.

It is the duty of the State to contribute to the education of the deaf and dumb; if not so afflicted it would have to pay for them in National schools, 14336, 14337, 14356.—The institution at Cabra is open to inspection by any person; Poor Law Inspectors do not inspect officially. If a larger measure for the education of the deaf and dumb were to be carried out there would be no objection to inspection by a public board, 14338–14346, 14357, 14358.—The present payment of £15 very nearly covers the cost of board and lodging, 14347, 14348.—Cost at Cabra is less than in the institutions of Great Britain and America, 14353.—Guardians influenced by charity would perform their duty to the ratepayers, as being better able to interpret the Act, 14354, 14355.—The reluctance of the guardians to send the children is on the score of expense, not from any religious feeling, 14359–14362.—Most of the children sent are not inmates of workhouses, 14363, 14364.

Reasons for declining to connect the Christian Brothers' schools in England with the Privy Council:—State systems are liable to change; the system in use in the schools was successful; Privy Council require teachers to hold certificates after examination, which is not desirable unless the superiors were invested with the right, &c., of an Inspector, and his certificate were to be sufficient, 14365–14367, 14395.—The public have decided in favour of the system of the Brothers' schools, notwithstanding the wealth and patronage of the National system, 14370. Those religious orders who submit to examination complain sadly of it, 14371–14373.

If all the deaf mutes who ought to be at school were sent, there would be no difficulty in obtaining teachers under the Christian Brothers' system; it takes six years to teach the deaf and dumb properly, 14374–14376.—It is difficult to say whether the deaf and dumb are on the increase, 14377.—State of bodily health of children when they arrive at Cabra, 14378–14384.—Low conditions of health increases cost of maintenance; the expense is also increased in consequence of the teaching staff required, 14385–14388.—Christian Brothers' system has not succeeded in England because it never got fair play; to attempt the schools under the provisions of the Privy Council would be destructive of the order in England and Ireland; the success of the system is not attributable to the influence of the bishops; their countenance depends in great measure on the satisfaction the schools give to the public, 14389–14394.—All who carry out the education of the poor should be able, under proper conditions, to participate in any aid given by the State; the rules of the National Board and the code of the Privy Council are highly objectionable to the Order, 14395–14403.—If the conditions were confined simply to inspection and payment by results there would be no great objection, 14404–14408.—Parish priests grant the privilege to the Christian Brothers of attending to religious teaching in the schools; the moral, literary, and religious education of the children depends upon the teachers of the schools, 14409–14415.

MACDONOUGH, Mr. DANIEL.

Mr. Daniel Macdonough.

A National school teacher for twenty-two years, and for eighteen years in a school in Naas; is the representative of the Association of Teachers for Leinster; the teachers complain of the insufficiency of their remuneration, which, on an average, including all classes and from all sources, amounts to about 12*s.* a week, 17609–17619.—An average payment of 1*s.* 1*d.* for each child on the rolls goes to make up the amount, 17623–17630.—4,753 male teachers and 3,209 female teachers receive an aggregate of £192,437 from the Commissioners of Education, an average of about £24 each, and £52,000 from local sources, 17631–17635, 17685–17695.—Witness, being classed in the highest grade of first, may be taken as a sample of a first-class teacher, enjoying the highest amount of emolument received from the Board; he receives £52 class salary, £13 for good service, and a varying allowance of £3 or £4 for teaching monitors; his school-fees amount to about £30 a year, 17636–17644, 17675–17684, 17760–17763.—When he first entered the service of the Board as probationer he received only £8 a year; at that time the highest classman received only £20; the Board has from time to time made very considerable additions to the payments made by the State to the teachers, 17648–17651.—The rate of payment depends on the classification, and it is theoretically in the power of any teacher to rise by proficiency to the higher class, but, practically, if he have not an average attendance of thirty-five scholars, he is not eligible for promotion to first class; this is a recent rule, and is complained of as being unjust to teachers of long standing; such an average is impossible in some places, 17652–17662.—There is also a rule that no man who has not graduated at Marlborough-street is eligible for first class, 17667–17669.—Has not known any departure from this rule, and is not aware it was not in force, 17671–17674.

The schoolmasters, although desirous of a retiring allowance, would not be content with its being provided by a rebate from their present salaries, which are already too low, 17696.—Although quarterly payments are not considered a grievance, teachers would prefer monthly payments, 17697–17700.—There are no complaints as to the absolute power of dismissal possessed by managers, and the want of right of appeal; the question was considered as not deserving attention, 17701–17703, 17873–17876.—Pro-

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viding a residence would be a benefit, but would not be in every case commensurate with the improvement in their status desired by teachers, who consider the worth of their labour to the State to be equal to that of a good carpenter or bricklayer; they do not all expect the same payment, but the lowest classed teacher, who conducts his school satisfactorily, ought to have £50 a year, and something additional should be given as a stimulus to deserving men; £5 or £10 of the £50 might be locally provided; a house and one or two acres of land may be valued at £10 more; this would leave £30 a year to be paid by the State; the lowest salary of a classed teacher is now £18, 17704-17723.—A first-class teacher ought to have £80—the second class a mean between these two; increase of salary in proportion to length of service would be satisfactory, 17724-17732.—The salaries of female teachers are less in amount than those of male teachers; very few female teachers have good service allowances, 17733-17735.

Every teacher discharging his duties faithfully, against whom no complaint is made, should receive "good service" pay; it is now restricted in number; it is grounded on the report of the Inspector, sanctioned by the Head Inspector, and lasts for only one year at a time; the formalities must be gone through every year to obtain it, 17736-17739.

Some teachers have extra allowances for teaching extra branches, such as drawing, and singing, and teaching monitors, 17740-17743.—Witness gets very little under the latter head; they do not stay long enough with him, but go away to other pursuits, 17743, 17765, 17766.

Many more parents could pay more for their children's schooling than they do; the teacher often refrains from enforcing payment of school-fees, because it might affect the average attendance on which his salary depends; the average attendance required might induce a teacher to receive a greater number of pauper pupils, but it diminishes his school-fees, 17744-17446.

Witness's school is nearly or altogether denominational—Roman Catholic; never felt any inconvenience in being visited by a Protestant Inspector; under the present rules of the Board there could not be, 17747-17753.

It would be very troublesome for a manager to see who should be admitted to the school free and who not; witness's peculiar position in Naas enables him to solve the question practically, 17754-17757.—In his experience the tendency of school-fees is to increase, 17758, 17759.—Has several children of respectable parents in his school, 17767-17770.

Whatever efforts are made to secure payment of school-fees to the teacher lie with the teacher himself; neither managers nor gentry make any, 17771-17778.

The desiderated increase to teachers' salaries might be provided by a local rate; parents able to pay certainly ought not to be exempted from any direct payment; it would not be easy to draw the line of the really poor, 17779-17784.

Managers generally endeavour to obtain the best teacher, not looking to class particularly; cannot imagine how anyone having a knowledge of education would, as a rule, prefer a teacher first of third to first class, 17785-17789.

Pensions should be paid by the State as an act of simple justice, on the ground that the salaries hitherto received were too small to enable teachers to make any provision for old age, 17790-17792.—Many schools are to an appreciable extent inefficient, through aged teachers holding on too long, a man having a natural repugnance to relinquish his salary, 17795-17797.—Teachers are most useful public servants; the constabulary, the soldiers, receive pensions after lengthened service, and intellectual exertion should be placed before physical exertion, 17798-17804.—As to amount of pension and age of superannuation, teachers would be quite willing to adopt any plan in existence in similar cases, 17822-17830.

There has been a great deal of discussion among the teachers as to payment by results; in some degree they are already paid by results, for unless there be a fair number of children well instructed in two or three fundamental subjects, the teacher is liable to be displaced or fined; in this way it has had a beneficial effect; but the system as it is understood in England, if applied to Ireland, would close five-sixths of the schools there, 17805-17814.—The Inspectors in Ireland apply the same standard in all the schools, giving numerical reasons, when it would be better to pass a school generally; it may be impossible for a teacher, from peculiarities in the neighbourhood or the season of the year, to pass children enough to entitle him to a fair grant; a modified system of payment by results might work in Ireland; of two supposed cases, one of a teacher with a fixed salary and a low payment per head, the other with no salary and a high payment per head, believes the teacher would prefer the plan including the fixed salary, 17816-17821.—Believes the teachers would have no objection to a small payment by results, according to the number of children passed without failure in subjects of primary instruction, in addition to the fixed salary now received, 17831.

As to the average earnings of day labourers in Ireland, 17832-17844.

A first-class master is not thrown away in a school with an average attendance of less than 30; 30 children well taught are a gain to the State, 17849.

Except for the introduction of the rule reducing a teacher's salary for smallness of attendance, it is believed the Board have done their duty fairly towards the teachers; the complaint of the latter is, that they do not receive a fair remuneration for their services, which, it is considered, ought to come from the State, 17854, 17855.

It used to be stated annually by the National Board that they were not authorized to give salaries to teachers except in augmentation of local contributions; the latter have gone down, but not so much so as is believed; the payment from the State bears on an average a proportion of four times as much as that from the locality; a large increase ought to come from the locality; it was originally anticipated that the school fees would be larger than they have proved to be, 17856-17861.

Practically, teachers must regard themselves as servants of the managers; this, with regard to retiring pensions from the State, has been mentioned as a difficulty, but it is one that might be easily overcome, 17862-17872, 17894-17899.

Supposing the offer were made of a house and ground on one hand, or £10 in cash on the other, the general body of teachers would prefer the £10 cash; witness individually would prefer the residence and ground, as being better calculated to improve his condition and status, 17878-17879.

As a general rule the gentry are not contributors to education, this neglect arising from indifference, the effect of absenteeism; believes there is a feeling on the part of the Roman Catholic hierarchy against the gentry being lay patrons to schools, but this does not extend to the latter taking an interest in the school in the way of giving annual donations, 17880-17886.—The teachers could not get on at all without the managers, 17887-17888.

Witness's idea of local aid points to a local rate, like the poor-rate or county-cess; the landlord to pay the larger amount in proportion to the tenant farmer, say two-thirds, 17889-17893, 17987.

The Commissioners have the power of dismissing and fining teachers; the power is not frequently exercised, and is not complained of as a grievance, 17900-17909.

It is a hardship on teachers to live at a distance from their schools; the improvement of having a residence provided applies equally to female teachers, 17910-17913.

The managers and teachers find no difficulty in arranging the relief of pupils from the payment of school fees; the manager is the final authority in case

of dispute, 17914–17918.—The average of the fees of all the teachers is £8, including the value of free residences and other local payments; the calculation is based on returns for 1866; excluding Ulster, the average would be considerably lower, 17919–17927.

The teachers say it is impossible to enforce payment of school fees; the best way to reach those who are able but will not pay would be by a tax, 17928–17932.—As a general rule, those who can pay, do pay, 17933.

There are very few private venture schools in the country; would be surprised to hear that where there are paying schools the National teachers cannot raise any fees at all from some class of children, 17937–17948.—It is sometimes said, but it is not a general impression, that the people are not bound to contribute anything towards education, but that the State ought to pay for it, 17949, 17950.

The Board never acted on the rule that they were not authorized to pay salaries to teachers except in aid of local contributions; in the years of the famine, school fees were levied exactly as they are now; the Board sent round a pound or two to the teachers at that time as an aid, 17951–17958.

Supposing the claim for pensions to be allowed, and the Board were to deal with masters as with ordinary civil servants in other branches of the public service, it would trench on the power enjoyed at present by managers, who are the only gentlemen at present in Ireland who take an interest in education; the analogy between the civil servant and the schoolmaster consists in this—that the Board's officers examine the latter, take him and train him, raise his salary, fine him, and expend Government money in preparing him for his business, and the better his preparedness the greater the advantage to the country in general, 17959–17965

Witness's school in Naas is a non-vested Roman Catholic school; on the 21st June, there were three Protestants (brothers) to 150 Catholics, a proportion higher than usual; there are two Church Education schools in Naas, and a small private school; none of the schools in Naas represent mixed education, so far as religion goes, 17966–17974.

It would be injudicious to interfere with the managers' present power of appointment; instances of abuse of power on their part are extremely rare; they devote much attention to the working of the schools very beneficially, 17975–17986.—The manager appoints the teacher, and certifies as to his conduct, serving as the Board's authority for payment of his salary, which comes to him through the manager's hands, 17989–17995. Mr. Daniel Macdonough.

In witness's school, the pupils by some means provide for the incidental expenses, such as pens, ink, fuel, &c.; the manager keeps the place in repair; there are two assistant teachers and three paid monitors in the school at present; does not suppose the school could be worked to better advantage than it is now made to do by the Board, 17996–18003.

A competent teacher might exercise some influence on the attendance; he would perhaps attract children from a greater distance than would otherwise come to the school; an objection the teachers have to payment by results is that it would induce a rivalry in country districts much to be deprecated, 18004–18006.

There are in the Constabulary district of Naas seven schools out of twenty-two with children of different denominations attending them; if from this fact these schools can be called "mixed," they are so; witness's school is one of the seven, but with his three Protestants he does not regard it as a mixed school, so also with Kilteel school, on the same ground; Rathmore school, with four Established Church and thirty-one Roman Catholic children, approaches nearer to be a mixed school, 18007–18018.

The religious instruction given in witness's school occupies half an hour each day, it is given by himself and his assistants; the parochial clergyman frequently looks in to see that it is going on; he gives direct instruction himself four or five times a year; the children are sent to chapel for religious instruction, it never interferes with the secular teaching, 18019–18038.

The rules of the Board are not interfered with; it has never happened that for a day, or five days, or a week nothing has been given but religious instruction in preparing for confirmation; in such cases the children go to church; the teacher is qualified to give the daily religious instruction, 18039–18046.

M'Ivor, Rev. Dr.

Rev. Dr. M'Ivor.

Is incumbent of a college living, at Ardstraw, County Tyrone, and has given particular attention to primary education, 13611–13615.

There is not enough teaching for the young children in National schools, and from the want of superior teaching, all the elder children leave the schools, 13618, 13619, 13623–13624, 13632.—About 6 per cent. of the children get into the Fourth Book; about 15 per cent. into the Third Book, 13625, 13741–13743.—The Sequel to the Second Book was a good book, but this has now been given up, 13744, 13745.—In industrial districts the age of National school children averages between eight and nine, 13620–13622.—The difficulty in the way of remedying the defects of the National system is the want of books unobjectionable to some section of the Irish people; the books of the National Board are very much liked throughout the country; they are extremely good so far as they go, 13627–13631.—The reason why the children do not remain at the schools is, that the National system leads to nothing. Classics and modern languages should be introduced; this would tend to improve the primary education, 13633–13636, 13679–13684.—There is a great want of something intermediate between the present National and higher schools, which want has been brought about by the action of the Board, and the general education of the country has suffered in consequence; this deficiency has been especially brought out by the Endowed Schools Commission, 13637–13642.—Witness proposed a scheme for remedying the defects, which was adopted by the Board and proposed to the Government; but they combined it with another plan with which the Board had no connexion, and the result was, the scheme was not adopted, 13643–13646, 13659–13661.

If the proposed scheme were successful, every decent village in Ireland would have one of the higher schools; the lower schools being made into mixed schools under a female teacher, and organized on the infant system; this would diminish the cost of the teaching staff, 13647–13658, 13729–13731, 13765, 13766.—The plan approved by the Board provided for a three-year course of classics, in schools where it was required, and where the parents were willing to pay for it, aid being given by the Board upon the results. No child to be allowed to commence Latin or Greek unless he were fit for the Board's Fourth Book, 13662–13664.—There would be no difficulty in obtaining the necessary teachers, as these modifications would increase their salaries and improve their social status, at present extremely low, nor would they neglect the lower English subjects, 13665–13668, 13677, 13678, 13760–13764.—There are no opportunities for boys of superior abilities to emerge from the lower to the higher ranks, as they were able to do before the Board cut up the previously existing schools, 13669–13674.—The number of present endowed schools is sufficient, but they are languishing for want of pupils, 13675, 13676.—Roman Catholic clergy have made great exertions to supply the schools required, 13685–13689.—Catholic population feel the want more than the Protestant, 13690.—Shallow teaching of the higher subjects tends to lift the lower classes out of their natural sphere, but substantial teaching tends to make them modest and thoughtful, 13691.

Rev. Dr. M'Ivor.

Night schools are a valuable means of keeping up the knowledge obtained in the primary school; it is very desirable that the National Board should give more encouragement to them; the Board at present only pay £5 a year to the teacher. In towns the teacher should be of a superior kind, and in country places of steady character and weight; females are not adapted as teachers of night schools, 13692–13700, 13740, 13771, 13772, 13776–13780, 13789, 13809, 13810.—Monitors and assistants could be obtained from the Latin classes, 13773.—Schools should be open five nights a week, and writing should be taught, 13774, 13775.—There is hardly one night school in Ardstraw now; applications for aid have lately been refused on the ground of the schools being open for only a few months of the year; it is only in the winter months the big boys and girls come to the schools, 13781–13786.—Evening schools should form a separate classification, 13787, 13788.—Dr. Livingstone's experience of the advantages of night schools, 13790.

The difficulties felt by members of the Church Education Society, in availing themselves of aid from the Board, might be removed, by establishing a fourth class, called "Denominational Schools, receiving State aid," applicable to the Christian Brothers' or any other schools where compliance with the fundamental rule is refused, 13701–13709, 13711, 13858–13860.—The adoption of this plan would strengthen the Board, as it would remove the misconception of many members of the society that if their schools were connected with the Board they must exclude the Bible, and nine-tenths of those who now object would consent to receive aid, 13710, 13712–13718, 13888, 13889.—One advantage of Church Education system is the use of the Bible as a reading book; with that exception the National is vastly preferable, 13791–13794.—The rule requiring every child, of any denomination, to read the Authorized Version is most un-catholic and un-Protestant, 13795.

Teaching power for proposed classical schools, 13719–13723, 13727, 13728, 13739.—The schools would be divided into three classes, viz., a Lucian and Horace class, a Virgil or Cæsar, and an elementary Latin class, 13724–13726.—The Irish would approximate to the Scotch system, where the rudimentary and classical instruction are combined, and the staff of teachers small; instance of a school at Keith, in Banffshire, where there are 242 in average attendance, with only two masters and three pupil-teachers, 13732–13736. Where the children are divided into different rooms the number of teachers must be increased; at present in the better class of schools there are too many masters, and too little payment for each, 13737. Where the young children attend, a female assistant might be added, 13738. Existing endowments are amply sufficient if well utilized, 13811–13813.

The children do not keep up their reading through life, for want of facilities; books are seldom found in the cottages. In Newtownstewart there is not a bookseller's shop, and attempts to found circulating libraries have failed, 13746–13749.—The library at Omagh contains good novels and books of travel, but their popularity is only middling, 13750–13757.—There are reading clubs amongst the upper classes, but not amongst the farmers, 13758, 13759.—There are about thirty schools in Ardstraw; four or five are still under the Church Education Society; until within a very few years there were ten or eleven, 13767–13770.

State aid to education is desirable as a matter of benevolence and public policy; the aid should come partly from endowments and partly from yearly grants, 13796–13798.—Secondary education is not obtainable, except by persons of £600 or £700 a year, unless it be placed in connexion with the village school, 13779, 13800.—The grant for classical instruction should be distinctly voted by Parliament, 13875–13878.—Instruction in infants' schools is rudimentary, and properly so; it is quite possible, however, to bring boys as far as Lucian and Virgil in company with infants, 13801–13805.—It takes about a year and a half for a child to get through the First Book; but the time depends upon the child's age. If it were commenced at seven or eight years old it might be got through in three months, 13806–13808.—Payment of fees by pupils has reached the maximum point, unless higher branches are taught, 13814.

Religious instruction in the school attached to Zion Flax Mills, near Ardstraw, is provided for as in non-vested schools, 13815–13822.—National system of non-sectarian education if not pressed beyond its natural action should be adhered to; it has been remarkably successful, and the prejudices of the laity of all denominations have given way for some time past, 13823–13831.—Christian Knowledge Society's books are generally used in Church Education schools, but they are very inferior to those of the National Board, 13832–13836.—The principle of interweaving religious instruction with the secular teaching pervades the Church Education system and that of the Christian Brothers'; it pervades the National system to a far greater extent (for instance, in the last lesson of the First Book)—not sectarian religious instruction, but catholic, in the sense of comprehensive, 13839–13843.—The Board should be very liberal in allowing use of books equivalent to its own; there would be no difficulty in inspecting schools using these books, 13844–13852.—It would not be fair to ask the Board to supply any books but their own. If a school asked for the Board's books let it have them gratis; if it wants others let it buy them, 13852–13855.—The Board's books are kept out of many schools from the clergy erroneously supposing that religion is excluded, 13856, 13857.

It is not desirable to introduce classics into the model schools, as they are generally situate in towns able to provide what is wanted, 13861–13862.—In the model schools in witness's district, up to 1866, classics and French were taught, but the Board formally stopped it, the effect being the disorganization of the school, 13863–13866.—Letter of Bishop Moriarty pointing out the usefulness of teaching classics in union with English, 13867–13869.—Many persons, Protestants and Catholics, were anxious to introduce classics into the model schools, but sectional jealousies have hindered this from being done, 13870–13874.—It is a great advantage for children of the higher classes mixing with those of the poorer, 13879–13882.—Average cost of educating a child at the middle class schools in Ireland, 13883–13887.

Where schools are equally accessible, parents prefer that of their own denomination, 13890.—Freedom of instruction, in the sense of a parent's liberty of choice, is now secured by the Board's fundamental rule, 13891–13893.—The object in proposing the establishment of a fourth class of schools is, as far as possible, to help everybody, 13894, 13895.—In National schools, the patrons do not insist on the parents buying school education at the cost of conscientious scruples, nor is it done so much in Church Education schools as is supposed, 13896.

M'Menamin, Rev. John, P.P.

Rev. John M'Menamin, P.P.

Is parish priest of Stranorlar, Donegal; has six schools under National Board; in three of these all are Roman Catholics, in the other about one-fourth are Protestants; there are some Protestant schools in the parish, but none near his own school that he has named as containing Protestants; the latter were taught Protestant Catechism and Bible by Roman Catholic master until about the time witness came—a year and four months ago; this is now discontinued. School was non-vested; the Protestant clergyman was three miles off; might have attended to give instruction if he had chosen, 21886–21898, 21970–21979.—Dislikes National system; only adopts it because without it the country would be almost without education; is de-

cidedly in favour of denominational system, as are all the priests in the diocese. Believes it would work if rule for compulsory absence of minorities were enforced, 21899–21902, 21980.—No difficulty in protecting minorities with a conscience clause properly enforced, 21981, 21982.—Is used to mixed populations; Protestants, especially Presbyterians, are joining Board more than formerly, and schools are acquiring a more denominational character; mixed education makes children indifferent to religion, and is unsafe; incident during an inspection in proof of this, showing also that present rules are insufficient to prevent proselytism; parents' certificates not a sufficient safeguard; teachers would not interfere much if left alone, 21903–21908.—Incident named above occurred at Drumfad; has it on good authority; does not know teacher's name, would rather not name Inspector's, 22063–22070.—Presbyterians, while insisting on united education, and denouncing Catholic bishops for asking for separate education, are continually getting up schools to be under their own management; instance at Letterkenny, 21909–21911.

Necessity for a training-school for Catholic teachers, and for extension of time of training, 21912, 21913.—Great objection to present school-books; they exclude everything bearing upon Catholicity or Catholic history, or history of Irish Catholics abroad, &c.; such negative training is highly injurious in after life, 21914.—A religious tone should imbue teaching; there would be a little difficulty in separating secular from religious. Teachers should not have the opportunity of interfering with children's religion, 21983–21985.—Difficulties in the way of Christian Brothers' schools. Catholics in Donegal are altogether of the poorer class, 21915–21918.—The teachers are very inadequately paid; many young men prefer to emigrate. Liability to dismissal, also, they consider a great grievance, though witness does not see justice of complaint. Cases showing necessity for this, sometimes even in the interest of the teachers themselves. Never knew a manager to dismiss one without notice, unless with good reason. Managers could not have necessary control without this power; school would be liable to be less efficient; knowledge of it makes teachers more attentive. Does not think power is abused, or that it is necessary there should be a month's notice or a month's salary paid, 21919–21928.

Difficulties in obtaining sites; some landlords refuse altogether, some will tacitly allow, but not grant a lease. Case of refusal in a mountainous part where a school was much wanted, which was eventually built on adjoining property of an absentee, without his knowledge, by permission of tenant. If the refuser's property had extended further, district must have remained without school. Government ought to look to such populations first. Patronage where landlord builds a school on his own property. Case under National Board where landlord is manager and patron, and Catholic parents are practically compelled to allow children to receive Protestant instruction, 21929–21937.—Protestant patrons are admitted with suspicion, even where under National Board and teacher a Roman Catholic; is not aware that this is a hindrance to obtaining sites; person building a school has some claim to be patron. There should be a law to compel granting sites at a fair rent, but landlord not necessarily to be the patron, 21938–21944.

Desirable that teachers should have a house and a piece of land; this would necessitate an agreement as to growing crops in case of dismissal. Tilling land need not interfere with school duties. Would be of no use for teaching agriculture. If rent-free farms were provided, and improved systems adopted, something of the kind might be done. Children leave school very early; are put to work too soon generally; has seen them at work under ten, but these would come to school again in the winter. Believes this early work injures them in after life, 21948–21968.—If education were compulsory, numbers would have to be fed and clothed, 21969.

Stranorlar is a mixed district; a good many Presbyterians in one part; no school under them in witness's parish, 21986–21991.—Denominations and other particulars of schools in Letterkenny; one now building by Presbyterians for the purpose of separate education, a mile and a half from any other National school; population is about half and half, 21909, 21992–22009.—Disapproves of National system; no National schools under Protestant management in his present parish; six under his own; in previous parish (Convoy) had seven, and Protestants two; one of the latter gives a fair sample of mixed education, but Catholic children left it when others were provided, 22011–22031.—In present and previous parish about one-third or one-fourth are Presbyterians, with seven Catholic and five Presbyterian schools, 22032–22041.—School mentioned as founded by Presbyterians in order to be under their own management, was established many years ago, 22042–22044.

Rev. John M'Menamin, P.P.

In Letterkenny about one-third are Presbyterians, with two ministers and one school; about the same in Stranorlar, with no National school under them; not unreasonable that they should want one. All witness's present schools but one are exclusively Roman Catholic; were not always so; schools named where Protestants who left probably now attend, 22045–22062.—In saying that Presbyterians "denounced" Catholic bishops for advocating denominational education, referred to speeches at Belfast, where very strong condemnatory language was used; regarding Presbyterians getting up schools in his district "*as fast as they can*," names two; cannot specify any others. They might have had more schools there had they begun earlier; is not aware that first schools under National system were there. Does not know an instance of Presbyterian or Roman Catholic managers employing teachers of opposite persuasion to themselves, 22071–22094.

Is dissatisfied with books of Board; exclusively Catholic books should be allowed where all the scholars are Catholics. Books of Board should give more historical information of what is passing in the Catholic world; the knowledge they impart at present is very limited. Provision for small Protestant minorities if books were more permeated with Catholic doctrine. Of course, if Protestants desired it, they should have books containing more Protestant doctrine. Doubtless it is the duty of the Church to give religious instruction; difficulties in the way of the poor attending church on Sundays. Though it may not be the duty of State to teach doctrine, it should afford facilities for doing it, 22095–22135.—Witness's charge is too poor and scattered to allow of all the children coming to church on Sunday, and religious instruction at present given in schools is not sufficient. State affords opportunities for religious instruction, but does not provide for it, or make it imperative. If rule regarding books altered as suggested, State would not thereby be undertaking to teach religion, 22136–22155.

No convent school in connexion with Board at Letterkenny; one, now conducted by a secular teacher, in which nuns formerly taught; Board would not pay them on account of its being vested; original trustees are dead, and no others have been appointed. If a non-vested school were built, no doubt Board would pay nuns. Details circumstances, endeavouring to show that treatment by Board has been unfair, and scarcely legal; original terms of lease should be adhered to, and new rules not made retrospective, 22156–22178.—Terms quoted to show that nuns are unfairly paid. Some objection to examination of religious orders for classification, but if they could be brought under same rules as other teachers in this respect it would simplify matters, and all could be paid according to one scale. Objection as to leaving convents, &c., for the purpose, could be got over by having visiting examiners, 22179–22191.—If some nuns teach for a short time only daily, they do it very efficiently; capitation grant paid to them is niggardly. Does not consider their advantages in the matter of monitresses, or in payments for cleanliness, order, &c., are greater than those of other schools; the number of monitresses they have is a proof of efficiency; case in illustration of preceding, 22209–22220

Rev. John M'Menamin, P.P.

In the Letterkenny school the nuns had taught for a year, but Board insisted on their leaving; it is still used by Board as a boys' and girls' school. Witness believes he had a good case, but gives reasons for not going to law, 22192–22200.—Would not have objected to carry out present rule as to religious minorities while nuns taught; in a non-vested school would give same privilege if asked; cannot say whether bishops and clergy generally would do so, but believes that under ordinary circumstances they would, 22201–22208.—Does not know any instance of Roman Catholic clergymen giving instruction in a Protestant school, of *vice versâ*, 22221, 22222.

Knows only of one school under the Robertson bequest in connexion with Board; thinks it is exclusively Protestant, 22223–22225.

Rev. Gibson M'Millen.

M'MILLEN, Rev. GIBSON.

Is of the Wesleyan Methodists, who are in connexion with the English body, and represented at the English Conference; about half of the Wesleyan Methodists' schools are under the Board, the rest are not, because the rules of the Board cannot be complied with, not from any difference in their class or management; there is one small training establishment for male teachers only, in connexion with it are a boys' and an infants' school, the children in which are of different denominations, except Roman Catholics; there is no distinction made in the appointments of the trained teachers, 14416–14441.—Witness is General Inspector of Wesleyan Schools in Ireland, 14519.

The quality of religious instruction given in the schools under the Board is very good, 14442.

The Wesleyan Methodists joined the National Board in 1860, partly because non-vested schools had been some time admitted, but chiefly through a general change of feeling among the congregations in favour of the Board; there was no special difficulty affecting non-vested schools previously existing, 14443–14448, 14633–14638.—Disapproves of non-vested schools because the religious instruction is wholly under the care of the patron, 14702.

The Marlborough-street institution is admirably adapted to its purpose, the teachers therefrom are well conducted and well trained, 14449–14451, 14518.

The body of Wesleyan Methodists are favourable to the system of National education, but not to the mode of administration; they would prefer three paid Commissioners, or even one, under the Government, purely administrative, acting under fixed rules, on the fairness and impartiality of whom dependence could be placed; if the Wesleyans were in a majority instead of a small minority their views would be the same, 14452–14459, 14539, 14540, 14684, 14685.—The practical working of the present system is in effect throwing the administration into the hands of the Resident Commissioner and subordinate officers, 14582–14586.

The general feeling of the body is in favour of all schools supported by or receiving aid from the State being purely secular schools, that is, that the Government should have nothing to do with the religion of the pupils; and if all schools were so managed, that the schoolmasters be appointed by Government, as in all model schools at present; in such a case there would be no objection to either Presbyterian, Roman Catholic, or Established Church teachers, 14460–14465.—The parents must be chargeable with religious instruction, 14505.

There are very few teachers in our schools under the Board not belonging to our own body; no instance is known of a Roman Catholic teacher being appointed by Wesleyan managers, nor to any schools directly under the management of a Protestant Church of any denomination before the National Board came into existence; some private schools there were, with Roman Catholic masters and Protestant pupils, 14466–14475.—Has never known Roman Catholic managers appointing Wesleyan teachers; no religious body in any country would appoint a teacher not of their own persuasion unless in case of necessity, 14476–14480.

There are two classes of Methodists; the Primitive Methodists adhere more to the Established Church; they have their own conference and president; witness's answers do not apply to them, 14481–14488.

The principal objection formerly held by the Wesleyans to the National Board was because of the exclusion of the Bible as a class book, 14492, 14493.

There are fifty-one schools belonging to the body in connexion with the Board, scattered over the kingdom, but chiefly in the north, 14492–14491.—There are many Roman Catholic children in these schools whose religious education is left entirely to their parents or others connected with them; the religious instruction of the other children is as defined by the instructions of the Board itself, and is given generally by the master, 14494–14504.—There are no Roman Catholic teachers in these fifty-one schools; they do not supply all the education required by the body, 14512–14514.

The Wesleyans would be satisfied with a system of Government appointment of teachers, leaving out religious teaching, but not under the present administration, which is drifting into denominationalism; they complain that teachers and assistants are taken exclusively from Church of England men, Roman Catholics, and Presbyterians; the Wesleyan Methodists are entirely ignored, although in some places more in number than the two latter; no practical mischief to the children has resulted, but if denominational appointments are made, let them have their share, they have teachers fully competent, 14506–14511.—It is not known that any Wesleyan children receive instruction from Roman Catholic teachers except in the model schools, 14515–14517.

Visits all the Wesleyan schools in turn, with very few exceptions; makes reports to the Conference and Committee; but the secular instruction being examined into by the Board's Inspectors, less attention is paid to it by witness; his reports are not published, 14519–14522.

In 1861 the Wesleyan Methodists in Ireland numbered 45,890; they took an important part in the matter of education before the National Board was established; as a rule they contribute liberally in support of education, 14531.

The number of scholars on the roll of schools under the Board is 3,547, with a fair average attendance of 2,082; the managers are mostly clerical, 14533–14538.

No interference is used with the Roman Catholic children attending Wesleyan schools, whether connected with the Board or not; no religious instruction is given to any child without the consent of its parents; the schools are mixed, not two-thirds of the children being Wesleyan Methodists; Protestants of all denominations never make any objection to the religious teaching in Wesleyan schools, 14546–14556.

Statement of the circumstances under which the Wesleyan Methodists first placed their schools under the National Board; programme submitted to the Commissioners on that occasion, to which Mr. Macdonnell, Resident Commissioner, gave his full consent, it being in perfect conformity with the then rules of the Board, 14557, 14558, 14668.—Previously many of the people were opposed to the principles of the Board on religious grounds, the Bible not being used in the schools, being then under misapprehension, 14559–14563.

It would be regarded by the Wesleyans as a breach of faith on the part of the State or Commissioners to fall back on the denominational system of education; it was only on the supposition of the maintenance of a system of united secular and separate religious instruction that the body joined, 14566–14568, 14669.

A great many of the poorer classes of children attend the schools, of which six are middle-class; the schools are only partially supported by the children's pay-

ments; fees are asked for but not enforced; the remuneration of the teachers is supplemented from the general education collection; even then they are not sufficiently paid; teachers are always appointed by the pastor or manager; their payment varies from £6 to £12 a year, 14569-14581.

The body would without hesitation prefer a strictly secular system as the alternative to that to which they believe the Board to be drifting, *i.e.*, denominational; the National system would be preferred, if it were administered non-denominationally; it is the best system in the world if administered as at first intended, 14587–14590, 14678–14683. In a secular system religious instruction would be looked after by parents and ministers, 14591, 14592. Wesleyans are in favour of mixed education; that is, that all denominations should receive their secular education together; having the Commissioners or Government for patron to every school, thus doing without local patrons, 14593–14598.

Would prefer of course a child of his own community attending a teacher of his own persuasion, would not like him to receive absolutely instruction in a school under Catholic patronage and a Catholic teacher, but would not object to him attending the model schools under the Board's management, whatever the denomination of the master might be; distinctly objects to his children attending a vested school under the present administration of the Board if the patron were a Roman Catholic, 14599–14689.

The preference for mixed education among the Wesleyans and others means the training of children of different denominations of Protestants in Protestant schools; practically the schools are divided into Protestant and Roman Catholic; they have become denominational in that sense, not by law, but by natural selection, 14610, 14613.

The Wesleyans have lately at a great expense erected a college in Belfast for the purpose of giving a strictly religious education to young men, to be carried on exclusively by their own funds; that college is not regarded as occupying the position of an ordinary National school, but as a high class intermediate school and college, as a feeder virtually but not formally to the Queen's College, where the education is not separate; when the pupils enter the Queen's College they will continue to board in the new college and receive there the religious education and supervision with which the governors and managers of Queen's College have nothing to do; the principle of the Board is carried out, secular instruction is furnished in schools supported by State aid, and religion is taught without State aid according to our own views, 14614–14633.

Approves of pupil-teachers being boarded under the principal teacher, as in the model school in Marlborough-street, because it is known that he has nothing to do with the religious instruction of those under his care, that being given by our own ministers or others appointed by them, 14642–14645.

There is no town in which there is a model school where there is not a Wesleyan minister; if not, a minister would be sent, or some one to visit it, 14646–14649. Rev. Gibson M'Millen.

Knows of no instance where Wesleyan children are at school under Roman Catholic patrons or masters except in model schools; such a thing would not be desired in ordinary schools, but would not be forbidden if it were necessary; knows of no place where Protestant schools are not within reach of Protestant children, 14650–14654.

To a small extent Roman Catholic children attend schools under Wesleyan teachers, 14655–14662.

If any changes have been made in the original rules of the Board, those only affected by those changes have cause to complain, 14670–14671.

It is an objection that there is no representative of the Wesleyans among the Commissioners, seeing that the Board is denominational; if denominations be regarded they consider they ought to have a voice; but would prefer the principle of the Government (of any religion) appointing and paying, and therefore having control over, the teachers, for secular education only; the religious instruction to be provided for by the parents and ministers; they are opposed to State aid being given to denominational schools; a combination of secular and religious instruction, as a matter of principle, looking at the different denominations in the country, could not be carried out, 14686–14701.

The Wesleyans in England have adopted the denominational system, but we believe they are coming round to our opinion, who think differently; Wesleyan schools might not suffer by the substitution of a denominational system, but the education of the country would suffer; children taught together in public schools have a tendency to fraternise; denominational schools would divide them, and prevent the social union so desirable in a country like Ireland, 14704–14708.

The real meaning of the movements among Protestants for mixed education is *not* a mixture of pupils and a careful selection of teachers, excluding Roman Catholics, 14709–14712.

Referring to the Provost-house Declaration, witness is not aware of anything in the principles of the Queen's Colleges requiring the teachers to be of one denomination more than another; Sir Robert Kane is at the head of one, and a president of a college ought to have something to do with teaching; the administrator of a system should have a considerable influence on the education under that system, 14713–14720.

Cannot see how any change in the administration of such a Board as the Senate of the Queen's University would favour one denomination to the prejudice of others, 14721, 14722.

Very few schools are under chapels, and very few bear the inscription "Wesley," 14723–14727.

Is not aware, and it does not appear that any changes were made in the principles and rules of the Board in 1840 to induce the Synod of Ulster to join it; witness's idea is that they, like the Wesleyans, were not aware of their position with regard to the Board, 14728–14737.

MAHONY, CORNELIUS, Esq.

Cornelius Mahony, esq.

Has been a National school Inspector fourteen years; has had to do officially with every province in Ireland; is at present acting in counties of Cork and Waterford, 16965, 16966.

Necessity for supplementing work of Assistant Commissioners by a written examination of the various descriptions of schools, in order to ascertain extent and quality of education given; manner of carrying this out:—printed questions to be delivered on a given day, under seal, at certain schools selected as samples from each of the different classes of schools in the country, and a proportion of the children, to be chosen by ballot, examined upon them, the results to be tabulated and reported on; believes effect would be to corroborate reports of Assistant Commissioners; the Duke of Newcastle's Commission in England acted on this plan, taking sample districts, but sample schools would be better here; details as to impartiality, insuring honesty of returns, &c., 16967–16977.—Does not see how managers could refuse consent to such a test; prevention of personation, 16978–16980.—Examinations should be by classes, not by age; if done fairly, it would give precise amount of knowledge in the several classes of schools, and precise amount throughout the country, and would show comparatively the education given in the different kinds of schools, 16981–16984.—Considers such an inquiry quite within scope of Commission, 16990, 16991.

Education given in National schools is almost as good as it could be; its two chief defects are,—not sufficiently teaching to think and reason, and not implanting a taste for reading, 16985, 16986.

No special difficulties are encountered by Inspectors, and no alteration desirable in their position as regards

Cornelius Mahony, esq.

Central Board; the latter deal fairly with reports presented, 16987–16989.—No model schools in witness's district, 16992.—Suggestions for developing taste for reading; should commence with teachers; too much science at present; there should be one course of instruction for all up to a certain point; beyond that a certain amount of science, or a certain amount of literature, 16993–16996.

Best schools in witness's district; few children in Fifth Book; reading is not good; writing, arithmetic, and grammar fair; dictation excellent; geography not sufficiently taught; great want of understanding what is read; arithmetic sufficiently taught to remain with them in after life; many become clerks, 16997–17003.

Examination of teachers is defective; they should not be classed on literary attainments only; state of schools should be more taken into account; not much mathematics required; lessons on reasoning should be taught; masters weak in algebra, &c., should have weakness supplemented by enlarged course of literature, 17004–17009.—Payment for knowledge merely is bad; practical efficiency should reckon for one-half; State pays teachers for knowledge, and for communicating it; objection to their being paid more according to attainments than to numbers taught; those teaching greatest number get most school-fees; desirability of payment by results, 17010–17016.—Third-class are often more efficient as teachers than first-class; neither are always sufficiently remunerated; advantages to State of having teachers of superior qualifications, 17017–17023.

Desirability of residences for teachers near schools, but not too near; reason; pensions also necessary, 17024–17028.—Salaries are too small; this causes inferior teachers to be retained; sometimes have to pay rent, &c., of school-houses, 17029–17031.—School-fees; bad method of payment; respectable parents generally pay; average, 1*s.* or 1*s.* 6*d.* per quarter; sometimes pay weekly; advantage of this, 17032–17036.—Particulars showing bad results of education in convent schools being gratuitous; parents should pay more than they do, 17037, 17038.—Weekly payments are generally in advance, but not quarterly, nor could they be made so; sometimes parents give work in lieu of fees; not desirable to abolish quarterly payments; where less is paid than is nominally charged it is usually by arrangement; as to professing to charge more than is actually expected, 17045–17054.

Children remain too long in lower classes; time is wasted in mere spelling; earlier books should be larger; if payment by results adopted, proficiency should be measured by amount of attendance, 17039–17041.—Regarding remark that some first-class teachers are less efficient than some third-class; particulars showing that present system of examination is a fair one; all should pass in essentials, with opportunity of supplementing defects, 17042–17044.—Teachers having land for their own private use are apt to neglect school; occasionally they are as efficient as others, but generally it is the other way; agricultural schools in witness's district; quality of teaching; agricultural teaching in rural schools; advantage of a piece of land attached to these; speaking generally, the proportion of schools in which boys work is few; in some model agricultural schools boys never work on farm, 17055–17069.

Present most prominent defect is children not understanding what they read; this arises from character of books used; Board's reading books are all defective; lessons should be extracts from higher authors, not compilations, as these, from their language, generally induce poverty of thought; teachers' definitions also are generally too high sounding for children to understand, 17070–17079.

Present classification does not correctly measure teachers' qualifications; objection to its abolition, and suggestions for its improvement; teachers should be rewarded separately for efficiency and acquirements, 17080–17084.—Power of managers to dismiss teachers, though objectionable in principle, is not a practical grievance; without it some managers would not act, 17085–17091.

Has had charge of one model school—Newtownstewart; limits of present inspection district; contains 107 National schools, no model schools, two Christian Brothers', and some convent schools; no National schools in Youghal or Dungarvan now, but there are Christian Brothers' and convent schools; these are, generally speaking, good; teaching in the latter highly satisfactory, except in technical subjects; have monitresses trained in their own schools; particulars of their stipends, examination, &c.; ages from fourteen to twenty or upwards; they assist teachers, who are bound to instruct them in and out of school hours; they correspond precisely to monitresses in National schools; religious ladies stand in position of principal teachers; one generally has chief superintendence, and she is assisted by others; some are very competent; others less so, consequently technical teaching is unequal, 17092–17115.—They would not submit to classification, but their schools might be examined and paid according to results, 17116.—In England examination of nuns as teachers commenced with system—not so here; it is now too late—it would be objected to as an innovation on present system; some Orders cannot go outside—therefore, if examination took place, it must be within convents; the principle of testing fitness before payment is sound, but there would be a great outcry, 17117–17122.—In Youghal and Dungarvan, where there are no National schools, education has become denominational; cannot say whether primary education is sufficiently provided for; in Dungarvan, at last census, only about one-third could read and write; from calculations regarding part of Wexford, illiteracy appeared in proportion to fewness of National schools, 17123–17127.

Witness finds National schools generally attended by different denominations; quotation from an unpublished report by himself, showing that differences in religion do not seem to place the slightest obstacle in the way of united education; numerous cases cited, as for instance, Elphin, where there is a large majority of Roman Catholics in Protestant schools, though there are Roman Catholic schools, and Boyle, where Protestant children attend Roman Catholic schools, though there are Protestant schools; "In the face of such facts, none but the wilfully blind can be led astray by the delusion that National education has failed as an united system," 17128.—This admixture of denominations is attributable to excellence of teachers; other instances in Wicklow, Tyrone, and Donegal—all showing that where schools are efficiently conducted, denominations are fairly represented according to population, 17129, 17130.

Proportion of mixture of denominations in National schools is increasing; statistics in proof, drawn from Parliamentary returns; in 1837 per-centage of Protestants was 12, of Roman Catholics 70·3; in 1866, Protestants, &c., 18, Roman Catholics, 81, 17131, 17132.—Return of the "numbers of the several religious denominations taught in Irish National schools," from which foregoing numbers are quoted, *page* 763.—In Church Education schools there is a considerable number of Roman Catholics; in the Society's tenth report (1848) they return 120,202 Episcopalians, 15,713 Dissenters, and 46,367 Roman Catholics, 17133.—Return of religious denominations in schools of Church Education Society from 1839 to 1867, *page* 763.—In 1824, in five different kinds of Protestant schools, 60,000 Roman Catholic children were receiving their education, 17134.—Table (from which foregoing is drawn) of numbers of different denominations attending schools of Society for Discouraging Vice, Erasmus Smith, Education of Poor, London Hibernian Society, and Baptist Society, *page* 763.—Last statement refers to time preceding establishment of National system; the only Society then receiving direct State aid was Kildare-place, and they had 29,827 Roman Catholics under instruction, although priests had been endeavouring to withdraw their children from Protestant schools, 17135, 17136.

Does not believe that if schools were all under strictly denominational management, the attendance would be strictly denominational, 17137.—Quotation from Appendix to Duke of Newcastle's Commission, showing that in England children of all denominations attend same schools, and Protestant children attend Roman Catholic schools in considerable numbers, in many cases under the express condition of receiving same instruction as Roman Catholic children, 17138, 17139.—The essence of a denominational school is that all attending should be considered to belong to the religion of the school; Church Education Society's must be considered proselytizing schools; if assisted by State, this or any kindred society would have their means of proselytizing increased, 17140–17145.

Proselytism caused breaking up of Kildare-place system; if a denominational system were now established same results would follow; proselytism might, indeed, become the main object of such schools, as it already has been of some, 17146–17148.—If religious body be bound to take only children of its own denomination, proselytism could not follow, but none in Ireland would submit to such restriction; reasons; it would often involve putting children under inferior teachers, or no teachers at all, 17149–17154.—Denominational education has always been attended by proselytism; present provision of Board is a sufficient safeguard against it; original rule was ambiguous, and was modified, but did not work well; then the notice system was adopted, which effectually excludes proselytism, 17155–17157.—For State to aid a mere secular system without any religious teaching would be injurious; National system gives secular instruction, and leaves religious to discretion of managers; they may give none at all if they think fit, 17158–17162.—If State only assisted secular instruction, and took no cognizance of religious instruction, the National system might, and probably would, become proselytizing, 17163–17166.

A system of partial payment by results might be an improvement, but classification should be retained; religious question, or proselytism, would not be affected by it; if a restriction preventing proselytizing is enforced, it is no matter how the teacher is paid, 17167–17170.—Does not think it possible, under denominational system, to prevent proselytism and consequent contention, 17171–17173.—Denominational, if practicable, preferable to secular system, as latter excludes religion, but there is no choice as to proselytism between it and the denominational system as understood in the present controversy, 17174–17181.—Present practice is that parent of a different denomination may enter in a book his consent to child receiving religious instruction of the school; managers' discretion as to books and religious teaching, 17182–17185.

No case of proselytizing in school under Roman Catholic patrons in witness's experience; at Youghal it was alleged that Protestant children had learned an essentially Roman Catholic prayer from hearing it repeated, 17186–17188.—Knows of no actual instance of proselytizing in Church Education schools, 17189–17191.—Repeats that where National schools were superior to denominational, children deserted the latter for them; instances given are in witness's own experience, made out from teachers' returns; is satisfied these were substantially correct; report quoted, impeaching witness's notes, contains false statements; if portion read were true, it has nothing to do with what has just been stated; never inspected a school at midnight; has been sometimes obliged to work late hours, investigating accounts, &c., after children were sent home; inspections sometimes averaged two and a half schools a day; examinations, and returns given as the results, witness can put before the country as accurate and to be depended on, 17192–17205. Cornelius Mahony, esq.

State has no right to prevent a voluntary change of religion; definition of "proselytism;" as to when denominational schools may be considered proselytizing; if, in a Church of England school, a Roman Catholic attends and hears Scriptures read and commented upon, it is proselytism, 17206–17209.—At time of Kildare-street Society no other primary schools were aided by State, but there was a great number of Roman Catholic schools maintained wholly or in part by subscriptions; question of a denominational or secular system with aid given in proportion to numbers, 17210–17216.—Report stating that witness had described Roman Catholic children as deserting their schools for Protestant schools, &c., is a misrepresentation; adheres to certain opinions expressed in a book written years ago regarding opposition to National system; cannot tell why his initial has been altered in 2nd edition of this work; never saw the book till this moment, nor was even aware of its publication, [*see Mr. Duffy's evidence, Q.* 23310–23340, *for an explanation of this*], 17217–17230.

People at Dungarvan are to a great extent an Irish-speaking population; in saying a majority were unable to read and write, merely stated a fact in connexion with boast made that there is no National school there; stated the sum total; did not say they were retrograding; stated simple facts, which cannot be gainsaid; people can draw what inference they please from them, 17231–17249.—Object has been to state facts as they existed; may have inspected a day school up to 6 P.M.; it is a usual thing for Inspectors to examine two schools in a day, such as a male and female school adjoining; explanation as to visiting two and a half schools a day, and as to returns from teachers named above, 17263–17271.—Among the Irish-speaking populations great use might be made of that language in making children understand what they read, &c.; has often found great advantage in using it when examining schools; could be used as a medium of making them understand English words and sentences, 17250–17253.—The exclusively Irish-speaking population among the rising generation is very much diminished; few localities where it is spoken exclusively, 17254.

Tendency of reading is not checked for want of books; people do not sufficiently avail themselves of what there are; there are large districts and towns without any booksellers' shops; National schoolmasters are allowed 25 per cent. on books sold to pupils; would not pay to keep other books for sale; never knew managers take the per-centage, 17255–17262.

Further Examination.

In correction of former evidence [*Q.* 17214, &c.], considers secular system referred to even more objectionable than that of Church Education Society, for the reason, among others, that teachers, not being restricted as to religious instruction, might introduce it at various times, and Inspector would examine only as to secular. Thinks a National school might be conducted in accordance with Church Education Society's time-tables. Confirms previous evidence [*Q.* 17196, &c.] as to sufficiency of his notes taken during inspections; and, having more carefully examined report referred to, can state most positively that it contains at least eight mis-statements concerning himself, 25685.

MATTHEWS, MR. CHARLES. Mr. C. Matthews.

Is teacher of Strabane National School; has been a teacher twenty-five years; is classed first of first class; is a member of the Established Church, and has taught in schools in different parts of the country, the schools containing generally a fair admixture of religious denominations, 18258–18266, 18476–18478.—Is deputed to give evidence by a congress of the teachers of Ulster, excepting Belfast, 18416–18420, 18505–18508.

Reads a statement based on certain resolutions passed at the meeting of teachers, complaining, first, that the salaries are disproportional to the qualifica-

Mr. C. Matthews.

tions and duties; secondly, that a portion of the salary is sometimes withheld in consequence of low average attendance, not attributable to the teacher, that the true way to keep up a sufficient attendance is not to establish too many schools, and that teachers' salaries should be made to depend upon their qualifications and efficiency, and not upon average attendance; thirdly, that the distribution of good service or supplemental salary is illiberal, invidious, and unjust; fourthly, that National teachers should be treated with regard to superannuation the same as civil servants of the Crown; fifthly, that the payment of stipends should be made direct to the teachers; sixthly, that augmentation of teachers' incomes from local sources is very precarious; seventhly, that from the unpopularity of the service many teachers are leaving, and an inferior class of men are taking their place. The statement suggests also that all teachers should be examined, the scale of qualifications raised, the managers' power of dismissal modified or abolished, school buildings improved, residences provided for the teachers, and that the State should provide school requisites, 18268.

Income of Irish teachers is only about a third of that of English teachers, 18269–18274.—Salary is not proportionate to their qualifications as compared with that of the excise and constabulary, 18402–18406.—Teachers of Belfast memorialized the Board for an increase of salary, but were refused, 18275–18277.—Good service premiums, 18278.—Payment of salary frequently delayed through non-adjustment of accounts, or the absence of managers; the Post-office order should be sent to the teacher direct, or the Inspector might pay him, 18279–18284, 18387, 18388.—In some cases teachers are kept without their money, although managers may not be absent, 18414, 18415.—Many teachers use the profession as a stepping-stone for better employment, 18285–18289.—All teachers should be examined before being placed in charge of schools, after having served as monitors for a time, 18290–18293.—Teachers, if reported incompetent, receive probationers' salary for the time they have been in the school; there should be no probationers, 18294–18296.

There are very few ordinary schools in which classics or modern languages are taught; requiring masters to possess a knowledge of them would not restrict the numbers; the pupils would like to learn the languages, 18297–18302.—Managers are generally reluctant to agree for three months' notice to leave; they want to act in a very despotic manner, 18303–18307.—A register of candidates for employment should be kept at Dublin, where managers should apply for teachers; the teachers should be selected by the Board, the managers having a veto on the appointment, 18308, 18309.—There are many cases where teachers have to pay rent for their residences; instances at Strabane, Moville, Tyrone, Fermanagh, &c.; if residences were provided it would be a convenience to the masters, and for the good of the school, by saving the teacher from walking long distances, and thereby keeping the children waiting before the school was opened, 18310–18325.

Teachers' salaries should not depend upon average attendance; the present rule may have the effect of inducing the teachers to look after their pupils, but where the Board establish rival schools no exertion can keep up the required numbers, 18326–18329, 18407, 18408.—Salaries have been increased from time to time, and it is desirable that inducements should be held out for the teachers to rise to higher grades as at present, 18330–18332, 18541–18543.—None but classed teachers should be employed; the third class should consist of one division only, each teacher of that class receiving not less than £36, which a common labourer in towns can earn, 18333–18337, 18453–18455.—In the second class there should be two divisions, with £42 and £48 as salary, 18338–18340.—The first class should also consist of two divisions, with £54 and £60 a year, 18341–18343.—Advancement to model schools is open to ordinary teachers, but practically they are never appointed to them; teachers of model schools form comparatively a very small class, 18344–18352.—If the Commissioners made the situation of schoolmaster as good as any other teachers would not leave; they are generally attached to the profession, 18353–18356.—The police is more popular than school-keeping, as shown by many masters leaving to enter the force, 18357, 18358.

Some restraint should be put upon the Board as to the establishment of schools in places where others are in existence; the opinion of the manager might be taken, but not that he should give his assent, as patrons generally object to other schools being near their own, 18359–18362.—The conditions on which the good service salary is held is a reflection on the character of the teachers; as it is said to be given to encourage efficient teachers, there being only 7 per cent. receiving this pay, it would appear there are but few deserving teachers; an increase of salary should be given after the end of seven years, then again at twelve, and again at fifteen or sixteen years, 18363–18369.

School appointments are made by the managers, who have also the power of dismissal, 18372–18374.—Payment of school fees has a very beneficial effect; if the teachers obtained the salaries they ask for with half as much again from local sources, they would not be too highly paid, 18375–18378.—Parents are paying better than they did in former times, 18379.—The cost of education should be contributed by the State or by local taxation, 18381–18383.

It is very difficult to teach history, especially English and Irish history; a text book might be got, though it is hard to devise one, 18384–18386.—One instead of three testing examinations a year by the Inspectors would suffice, the object being only to test the amount of knowledge imparted in the school, 18389–18391.—Patrons take but little interest in the progress of their schools, 18392, 18409–18413.—Many instances in the north of Ireland of young men becoming teachers to qualify themselves for admission to the ministry or to college, 18393, 18394.—National schools of Strabane district are fair specimens of mixed education, 18395–18401.—Teachers at a public meeting in Dublin expressed their opinion that the power of the managers should be curtailed, but the Roman Catholic portion of them have since been more reserved on this point, 18421–18425, 18430. Some teachers are called on to teach Catechism and hold Sunday schools, and do other things which it is not their duty to do, 18426–18429.—Teachers regard the teaching of Catechism an infringement of the Board's rules; many would not report it to the Inspector, 18431–18434.—Managers generally do not give religious instruction; it is shoved on the teachers' shoulders, 18435, 18436.—Employment of incompetent teachers by the Board, 18437.—Means of raising tone and status of teachers, 18438.—Good service salary should be paid to all deserving teachers irrespective of districts; many teachers feel that they have been unjustly passed over; if attendance is below thirty-five the good service salary is withdrawn, 18439–18444.

Promotion should depend upon examination, which should be based on a uniform standard; a Board similar to the examiners of the Science and Art Department should hold the examinations, 18445.—Parents could pay higher school fees than they do at present; the Board laid down a rule as to payment of fees, but they never saw to its being carried out; if the managers were to co-operate with the teachers parents might be induced to pay, 18446–18452.

Summary of witness's opinions, 18464–18466.—Teachers in many cases have to find school requisites; witness did so at Moville, and when he left was not allowed to take away what he had purchased, 18466–18475.—Income as master of Strabane school £120 per annum, £75 of which is paid by the Board; hours devoted to secular and religious teaching, 18479–18488.—Vacations at Strabane school; there are four Roman Catholic pupils on the roll, 18490–18498,

18500.—Average attendance; there are no paid monitors, 18532–18534.

If teachers are obliged to give religious instruction they should be paid for it; men engaged in secular instruction can hardly bring to bear that earnestness of mind necessary for religious instruction; they begin very soon to teach it like any other lesson, without making religious impressions on the child, 18489, 18509, 18510, 18518–18523, 18531.—Managers when they are clergymen should give the religious instruction; in the case of lay managers facilities should be afforded to clergymen to give instruction to children of their respective denominations, 18499.—If a Roman Catholic priest wished to visit Strabane school he would be admitted, but as it is a non-vested school it is doubtful if he would be allowed to give religious instruction, 18501–18503.—Cases of tyrannical and arbitrary conduct are met with in the case of clerical as well as lay managers, 18504, 18505.—Means for imparting religious instruction in large parishes; the clergy are the best qualified persons, 18511–18517.—In America the teacher is free of the duty in regard to religious instruction; practice in England, Prussia, and France, 18524–18527.—Ireland in this respect is peculiarly situated in consequence of differences of religious opinion, which are the cause of many evil things in the country, 18527–18530. Mr. C. Matthews.

The elementary books of the Board are a fair set of lesson books, but they are not properly graduated, 18535–18539.—Teachers should be allowed to select their books for teaching; the difficulty in the way is requiring the teachers to answer upon them at their examination; this, however, might be obviated, 18540, 18552–18555, 18561.—Thirty children would provide sufficient work for a teacher; the children, however small in number, must be educated, 18544–18545.—Agriculture should be taught more generally than at present, 18546–18551.—Children in towns fluctuate from one school to another, 18556–18558.—Teaching in primary schools does not afford a suitable career for ambitious men; it requires highly energetic men to teach schools properly, 18559–18560.

NEWELL, WILLIAM HOMAN, Esq., LL.D. Wm. Homan Newell, esq., LL.D.

Was appointed one of the Secretaries to the Board of National Education in February, 1867, 2284, 2285.—Between November, 1837, and above date held successively the offices of Clerk, Superintendent of Schools, Head Inspector, and Chief of Inspection, 2286, 2287.

Estimates for ensuing year are prepared in November and December, and are sent to the Treasury through the Lord Lieutenant, who has power to prevent introduction of new matter, 2288–2291.—The Lord Lieutenant's sanction is usually obtained previously to sitting of Board on the estimates; if approved by His Excellency are forwarded to the Treasury, if not, are returned, 2292–2300, 2541.—Instance of an item objected to by Chief Secretary being struck out, 2295, 2301, 2542.—If Treasury disapprove estimates, they communicate with the Commissioners, 2302.—Board submit their report annually to Lord Lieutenant, but are not controlled by him or Chief Secretary, 2302.—No other control than Board of Audit and Treasury when estimates are passed, 2304.

Witness believes the reason for having two secretaries to be to give confidence to the various religious bodies, 2305, 2469.—The duties are divided between the Secretaries, but one acts for the other in his absence, 2306.—Witness deals with inspection and much of the correspondence, 2307.—Both Secretaries should sign important documents, but one may sign for self and colleague, 2308, 2309.—Orders of the Board need only one signature, letters to the public require both, 2310.—Secretaries are co-ordinate, but act very much together, 2311, 2312.—Their power over organization, discipline, &c., of office; leave of absence granted by them, but reported to the Board, 2313–2318.—Their actual authority is limited to the internal arrangements of the office, 2318.—They can direct action of Inspectors, but subject to approval of Board, 2319, 2320.—Witness attends the meetings of the Board at present; both Secretaries might be ordered to attend; does not think the object in having two Secretaries would be better attained by his colleague attending instead of himself, 2525–2529.—Particulars of attendance of previous Secretaries, 2601–2604.

There is no rule fixing which of the Secretaries shall attend the Board; either or both must attend if required; it has generally been a private arrangement between themselves; Mr. Cross liked to attend, and did so; the Roman Catholic Secretary has not been excluded; Mr. Kelly attended for two years; after some time he asked witness to attend, and he has done so; probably it was because of the labour and responsibility involved that Mr. Kelly wished this; any prejudice out of doors that it was from another cause is unfounded, 2819–2830.

There is no reason why a Protestant rather than a Roman Catholic Secretary should attend the Board, and it is impossible the Commissioners could have any object to serve in the matter; witness would be happy if Mr. Kelly attended; it is quite a private arrangement between themselves, 2836–2838.

Method of dealing with correspondence in witness's section of the office, 2321.

Chiefs of Inspection may take questions to Secretary or direct to Resident Commissioner, but no serious action can be taken without Secretary's knowledge, as he must sign any letter on the subject, 2322–2328.—Matters not settled by secretary or Resident Commissioner are brought before Board, 2329, 2330.—Previous notice is always given to each member of all matters coming on, 2331–2335.—No doubtful case has ever been decided in witness's time without all the Commissioners having received notice that it would come on, 2336.

There are three standing committees, the finance, the agricultural (which is divided into ordinary and special), and the sub-committee, 2337.—Constitution and duties of Finance Committee, 2338–2340.—Practically, the Resident Commissioner is the Finance Committee, 2341, 2342, 2393, 2394.—Constitution and objects of ordinary Agricultural Committee; has often consisted only of Resident Commissioner, but not so much so latterly; meets weekly, 2343–2349.

Special agricultural committee meets only occasionally; witness is not aware of its ever having transacted any business; consists of seven members, 2350–2352.—Constitution of sub-committee; deals with applications for aid, cases arising out of Inspectors' reports, fines, suspensions, &c., 2353.—Proceedings of committees are laid before Board weekly; Board passes them as a matter of course, unless anything is specially brought under their notice, 2354–2358, 2573, 2574.

There is no record of the discussions which take place at the meetings of the Board; a minute is made of the order of the Commissioners, which in important cases is written down verbatim. A protest made by a member would be recorded, should he desire it, and copies can be had, 2359–2363, 2402, 2403.—Objections of absent members to course likely to be taken by Board are read by secretary, and entered at length on the minutes, 2363, 2364.—One Secretary is always present at Board meetings; minutes are kept by Secretary; no other officers present, 2365–2367.

Resolutions of Board are never interfered with by Government, 2368–2372.—Reconsideration of questions very seldom necessary, 2369–2371.—No proposed alteration of rules or important question is ever brought on without previous notice, 2373–2376, 2378–2380, 2392.

Complaint by Archbishop Whately of removal of his books from the schools, 2377.—Secretary very seldom has occasion to refuse to sign letters of clerks, 2381.—Location and removal of Inspectors, 2382, 2383.—Unimportant letters not submitted to Board, 2384.—Board is summoned and programme of proceedings issued on Friday for following Tuesday, 2385–2391.—

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Nothing of importance is brought on without previous notice, 2392.

Reports from sub-committees of their proceedings, &c., are invariably laid on the table for information of Board, but are seldom inspected, 2395-2399.—Payments for books, 2400, 2401.—No second edition of Board's annual reports, 2404.—"B.O." on official letters means Board's order, and "R.C.O." Resident Commissioner's order, but these initials are not now used, 2405-2412.

The efficiency or otherwise of an Inspector has a most potential and marked effect upon a school; the duties of an Inspector or Chief of Inspection are very laborious, and require special aptness and ability; teachers often make good inspectors, 2413-2419, 2426.—Witness can give a list of Inspectors who have resigned or been dismissed, 2420-2422.—As a body the Inspectors are more efficient now than in 1854, 2423-2425.

The principal duties of a Chief of Inspection are to read all reports involving action, to prepare special letters, and to consider applications for aid; any case of a difficult nature he reserves for the Resident Commissioner, 2427, 2428.—There are two of these officers; their duties are alike, 2429-2431.—Witness cannot understand the statement that one "from the variety of his occupations has never been able to do so much work as his colleague." One has been often selected for special duties, but he must still do his own ordinary work, 2432-2437.—Cannot say that his colleague did less work than himself when he held the office, 2438-2440.—A second chief was appointed to give increased confidence to the public, and to bring up arrears; not much work in arrear now; is kept up pretty regularly, 2441-2444. It is exceptional if an Inspector's report be not acted on promptly, 2445-2447.—An exact return can be given of number of schools inspected and time spent, 2448.

A District Inspector does not, as part of his duty, report to Head Inspector as to state of schools in his district; the latter would communicate to the former any defects he might himself have observed, 2449-2451.—Subordination of District Inspector to Head Inspector is not well defined; he cannot order him without sanction of Commissioners, 2452, 2453.—Reports are made annually by Head Inspectors; these have sometimes been published with omissions (but not latterly), sometimes not published at all, 2454-2460.

Witness disapproves of the fees of model schools being transmitted to the Board; the Commissioners do not wish it; it is done by order of the Treasury, 2461-2464; the entire fees should go to the teachers, 2465-2467.

Under present arrangements two Secretaries are necessary; one reason is to avoid suspicion of partiality in religious matters, 2468-2471.

Appeal against decision of Secretary, Chief of Inspection, or Resident Commissioner can always be freely made to the Board; Secretaries correspond in their own name and in that of the Board, 2472-2476.—Routine business is performed by Resident Commissioner, doubtful cases are taken to the Board, 2477-2479, 2571, 2572.

Witness is not aware of any control exercised by Government; the Board have occasionally deferred to their wishes, in one case reversed a decision, and in another altered an important rule at their instance, 2480-2489. Alterations in rules are not specially notified; they can be ascertained by comparing new editions with old; if any very important changes were made circulars would be issued to managers of schools, but the general public would not be informed, 2490-2495.

Reports of Board are chiefly statistical; discussion of educational matters in them has long been abandoned; witness does not draw up report, but is responsible for what it contains, 2496-2501.—Commissioners are responsible for annual report; they would not report anything unworthy of credit; witness would place reliance upon matters of fact reported by District Inspectors, 2514-2517.

Discussion of the manner in which the Board "*afford* combined literary and moral and separate religious instruction;" "there are facilities for literary and moral instruction at certain hours, and facilities for separate religious instruction at certain hours," 2502-2513.

Further discussion of same point. Witness contends that when the State provides facilities for separate religious instruction it "affords" it, although it pays for the combined literary and moral instruction; if there is ambiguity in the expression, it does not touch the principle, 2967-2970.

The efficiency of a school depends more on the teacher than the Inspector. Power of Board to remedy defects in teachers and schools; failing abuses being remedied, they can strike a school off the roll, but this is very reluctantly resorted to, 2518-2524.—Teachers must be examined by an Inspector before Board recognises their appointment; practice in this respect, and in promotion from one class to another, 2530-2535.—Inspectors' examination is a more severe test of literary acquirements than passing through the training school, but the advantages of the latter are the efficiency and skill in teaching acquired there, 2536-2540.—Further explanation on this subject, and as to promotion, 2617, 2618.

Teachers must be examined and pronounced competent by an Inspector before they can receive any salary from the Board, 2654-2657.

In a district where the state of education is very low, and good teachers could not be found, the Commissioners have carried out their rules leniently and allowed inferior teachers to pass, 2679-2683.

One half of the Commissioners, Secretaries, Chiefs of Inspection, and Inspectors, are Protestants, the other half, Roman Catholics, 2543-2550.—Office clerks are of any denomination; from four to ten are nominated by Commissioners to supply a vacancy, and are sent to the Civil Service Commissioners for competitive examination, 2551-2553.—Four generally compete for an Inspectorship, 2554.—Commissioners generally nominate Inspectors of their own persuasion, but not invariably—eligibility being the desideratum; sometimes a Protestant nominates a Roman Catholic, or a Roman Catholic a Protestant, 2554-2560.

Attendance at the Board is very fluctuating; patronage and other important questions will bring a large attendance; three form a quorum, but two can confirm minutes; often only three are present, 2561-2570.—From the nature of their callings, many members find it very difficult to attend, 2597-2600.—Formerly one Tuesday in the month was considered the important day, and drew a larger attendance; witness considers this a convenient arrangement for many, but it has lapsed, 2620-2623.

Serious business is discharged by Resident Commissioner, assisted by Secretaries, &c., routine business by the latter, 2571, 2572.

At the weekly Board meetings there is often but little to bring on, sometimes there is more than can be got through, 2573.—Secretaries write in the name of the Commissioners generally in communicating acts of Resident Commissioner, 2575, 2576.

Model schools are generally established at desire of locality, 2577, 2578.—Applications are very carefully considered, 2582.—There are twenty-seven in Ireland, 2583.—Fees are from 1*d.* a week to 20*s.* and sometimes 30*s.* a year; head master receives one half, his staff the remainder, 2579-2581.—Security against abuse in appropriating extra fees or neglecting those who pay the lower sums, 2632-2636.—The poor cannot be excluded, as 50 per cent. must be admitted at 1*d.* per week. Persons able to afford the higher fees are generally ready to pay the sum they ought, 2584-2589.—Some complain that the instruction given is too good; witness believes they drive private schools of an inferior class out of the field; has not heard of any of the good schools in the south and west being so driven out, 2590-2596, 2649, 2650.

One advantage of a model school is that it brings together children of different classes, and acts as a good middle school; it also has the advantage of

pupil teachers and paid monitors, 2624–2627.—Pupil teachers are boarded with the masters, and receive 30*s.* at the end of the first year, and £6 at the end of the second; witness would not hesitate to dismiss one for a sufficient cause, but has never had any complaints, 2628–2631.—New model schools involve Board in great expense; they are not therefore likely to be established unnecessarily, 2637–2640.

Rules are so framed that there is always room for the proper proportion of the poorer classes; pupils are received in the order of their application; District Inspector resides on the spot and visits model school weekly, when he examines lists of applicants, and sees that parents pay according to their means, 2641–2648.

Cost to country of pupils in model schools is £1 a head; witness thinks this class should have the opportunity of receiving such an education as here given if the poor are equally well provided for, 2673, 2674.—Numbers attending model schools have in some cases been much reduced, but none have ever been empty, 2675–2678.

Rule as to teaching needlework to girls in National schools is now strictly enforced, 2605.—Definition of "teacher" referred to in Section IV. of Rules, No. 14; and explanation of certain circumstances under which religious instruction may be given, 2606–2609.—No case in witness's experience of Lord Lieutenant being requested to cause alterations in school books, 2610.

Measures taken by witness to prevent work of office getting into arrear, 2611.—Ready means of ascertaining that letters are attended to, 2612, 2613.—Witness has curtailed and simplified some of the office work, 2614.

During the last year several circulars have been issued prescribing changes and giving instructions to Inspectors, especially on the new rule as to religious instruction; circulars have to be issued on almost every new rule, 2615, 2616, 2651–2653.

Government does not fill up appointments in witness's office, 2619.

Reports of Head and District Inspectors are revised by Chiefs of Inspection, 2658.—A teacher occasionally passes from third to first grade without going through second, but he must remain one year in each; certain number of pupils required in each grade to entitle teacher to salary, 2659–2663.

In promotion of Inspectors, denominational principle not so strictly observed as formerly; witness thinks that it should be wholly by merit and seniority, 2664–2672.

Where National school teachers are qualified, they should be allowed to teach Latin and Greek to boys of a certain proficiency in other subjects, but not so as to hinder the ordinary work; Commissioners have drawn up a scheme on the subject, 2684–2687.

Conduct of business at Board meetings; important matters in reports from sub-committees are particularized; the remainder are merely laid upon the table, 2688–2691.

Fines upon teachers are decided upon by Resident Commissioner, after careful consultation with Chiefs of Inspection, &c.; process of investigation, 2692–2699.—They usually are from 10*s.* to £2; causes for which inflicted; the number is about four or five a month. 2700–2703.

Office books in central institution, and method of keeping them, 2704.—In order to carry out consolidation of salary and registry offices, books costing £300 were prepared by order of the then Secretary before obtaining the direction of the Board. The understanding at present is that the Secretary should not order anything above £5 without previous sanction of Commissioners. Witness will produce one of the above-named books to the Commission, 2705–2717.

Witness afterwards gave in the following memorandum:—"The ninety large books were ordered by the late Secretary, Mr. M'Creedy. The cost can only be ascertained on application to the Stationery Department. This department does not furnish details of cost to the Commissioners of National Education of office books or forms furnished. The large books have been gradually utilized into registry-books—that is, so far as the columns suit our registration," 2935.

As a rule, first class clerks are appointed to superintend the several departments (not necessarily in order of seniority), but one from the second class is taken if thought better adapted to the work, 2719–2723.—Appointments of late years have been and in future will be according to merit and service combined, 2724, 2725, 2729.—In one case where a difference of opinion existed as to ability the senior was appointed; in another, a clerk was appointed solely for fitness, irrespective of seniority, 2726–2728.

Present division of labour in the different departments witness considers necessary, except the correspondence, which should be confined to one department, 2730–2732.—A proposed plan of the late Secretary, Mr. M'Creedy, to consolidate management of accounts, inspection, books, &c., witness deems impracticable, 2732, 2733.—Chief part of business connected with schools is in the registry office, which should be consolidated with correspondence office; cannot say whether Mr. M'Creedy contemplated consolidating accountant's department with the others, but he wished that one man should note receipt of particular reports, and deal fully with them, as far as witness understands, but he is not thoroughly conversant with Mr. M'Creedy's plan, 2734–2738.—Present books can be used if the system of payment by results is adopted, 2739.

Printing for Board is done by Mr. Falconer, Mr. Thom, and Dr. Sullivan; the two former bind what they print, the Stationery Office binds Dr. Sullivan's, 2740–2744. Since the printing was taken from the Stationery Office the Commissioners can contract with whom they please. When a book is to be printed they obtain an estimate from Mr. Thom, which is examined by their own officer and by Stationery Office before the contract is made. The Board would readily employ anyone else who would do it much cheaper, but witness is of opinion that no one in Dublin could do this, 2745–2752.

The contracts are made at so much per thousand copies, 2753–2754.—New books are subject to the correction of each Commissioner and of the "Book Committee;" the estimate for printing is irrespective of corrections; witness considers Mr. Thom deals very liberally with the Board, as the type is kept locked up so long, for which no charge is made; Stationery Office check the accounts, 2755–2762.

Board have no contract with any engraver, they have only recently attempted illustrating lesson books; engraver's account is merely passed through the Finance Committee, 2763–2764.

Two books, written specially for the Board—one an agricultural treatise by Mr. Baldwin, principal Inspector of the agricultural department, the other by a gentleman on trigonometry—have been corrected by the authors whilst passing through the press, but the latter have nothing to do with cost of corrections; Mr. Baldwin's is illustrated, and witness cannot say who certified as to cost. The vouchers are with the Audit Office, and the Board have duplicates of some of them, 2765–2775.—Witness will make inquiries about them, 2831.

Mr. Thom makes no charge for keeping type of Board's works standing; witness cannot say he charges for resetting it, but the same price is paid for subsequent as for first copies; sometimes a second 10,000 is required within three months; of some books 200,000 may be ordered at once, 2776–2780.—Witness does not consider that the printer is paid for resetting the type, because the same price per 1,000 copies is paid for other orders after the first; if he did not expect further orders he would charge more for the first, 2780.—No doubt he has a monopoly now, but he got it at first by open competition, 2782, 2783.

In the case of Mr. Baldwin's book, 3,000 were ordered, but Mr. Thom printed a larger number, expecting more to be required, or he would have lost by it, he said, 2784–2788.—Ordinarily the Board ask the printer what he will produce a book for, but they did not do this in Mr. Baldwin's case; they offered so

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much for the first edition, intending a small further sum if a second were required, but nothing beyond, 2789, 2790.—Mr. Thom's monopoly is really only of the first edition, any one may print and sell after that; witness does not consider the author deprived of his pay by this arrangement; Mr. Thom first prints for the Commissioners, and then for his own sale to the public, 2791–2801.—As the author is paid by the Commissioners, he cannot be said to be deprived of his money; Mr. Baldwin cannot print his book, he being a servant of the Board, but the public can, 2801–2803.—The object of the Commissioners is not to oblige Mr. Thom, but to produce a work at the cheapest rate; he might be underbid in an open competition, but witness thinks it unlikely, 2804, 2805.

The Board have recently brought out a second edition of the Fourth Book of Lessons; after considerable discussion, modifications have been adopted, and witness thinks this edition is final. It is only considered a new edition when alterations are made, 2806–2816.

In 1861 witness wrote on the subject of payment by results; the paper has not been printed, 2831–2835.

Books used in the schools have not been frequently revised, 2839, 2840.—Previous to the appointment of the parties engaged in the late revision there was a committee for the purpose, 2841–2844.—Two officers of the Board were appointed to this duty, but whether by the committee or not witness cannot say; nor can he say whether Mr. M'Creedy ceased to act on account of his health, 2845–2850.—Commissioners approved of revision when under two Inspectors, and a literary assistant; some of the leading members of the Board were supposed to be on the committee, and attended; witness and some others also, but they were never asked to attend, 2851–2856.—Considerable discussion among the Commissioners about the revision, 2857.—Denominational and other grounds for selection of revisers. Witness has heard two of them praised for their experience and literary taste.—Instance of bad grammar in the Fourth Book, 2858–2864.

Witness thinks the first series of books issued by Board were admirable, the second good, but inferior to the former; the new series he is not acquainted with, 2915–2917.—When the first series was issued, there were no suitable books in Ireland. Is not much acquainted with present English and Scotch books; knows something of Chambers' and Laurie's; they have one advantage over those of the Commissioners, in containing more scientific lessons; books for advanced scholars should contain science, 2918–2921.

Practically, Commissioners' books are compulsory, as the examinations are based upon them, 2922–2926.—They are well suited for their purpose, and the rule directing teachers to classify children according to them and to study them is a proper one, 2927–2931.

In praising the early editions, witness would not depreciate the later ones; they are perhaps in some respects inferior, but in others superior, 2932, 2933.—The scientific portions have not been increased proportionately to the other additions, 2934, 2935.

Some managers are indifferent about having qualified or trained teachers; they vary greatly as to the interest they take in schools; generally they do not exert themselves to get parents to pay, but would like to see the schools full, and the State paying the teachers, 2865–2871.—Managers have taken no direct step to ameliorate condition of teachers; advantages which would accrue if they did so, 2872–2875.—Improved local payments would cause greater efficiency, 2876.—Managers cannot be dispensed with unless State takes the schools, 2877.—For purposes of communication with Board managers are useful, even when they do not attend much to the school, 2981, 2982.

Many more schools under laity of Established Church than under the clergy, because originally the clergy would not join the Board, 2878.—Reason for the contrary state of things among the Roman Catholics may be that the priests take the education into their own hands and are jealous of the laity, 2879–2881.—Reason of a larger proportion among the Presbyterian laymen probably is that they get up schools without reference to the clergy, 2882, 2883, 2974, 2975.—Witness's opinion is that the Presbyterian laity in the northern counties, as a class, are more competent to manage schools than the Roman Catholic laity; is not aware that the numbers receiving higher class education would indicate the reverse, 2977–2980.

The heads of the three leading Churches have endeavoured to make themselves heard on the education question, but the clergy have not done what might be expected; the laity are more liberal pecuniarily, 2884–2887, 2976.

The Commissioners have not done much to induce localities to contribute; a letter and circular have been issued; some parts being so poor, Commissioners have asked for a relaxation of Lord Stanley's letter insisting on local funds being provided, 2888–2894.

To a large extent the State aid pays teachers where parents are too poor to do so, but this was not the original intention; time-table does not now contain a paragraph directing that each child should pay 6*d.* per quarter, 2895–2898.

Lord Stanley's circular was attempted to be acted on at first, and is now in building cases, but not in endowment or payment of teachers; local aid could not now be insisted on without checking the spread of education, 2971–2973.

The only change witness would suggest between managers and central authority is to pay the teachers quarterly or monthly, more expeditiously than at present, by paymasters specially appointed, or through the district inspectors, 2899–2903.

Monthly payments might cause a slight loss of time to teachers, but they would willingly incur the extra trouble, as they complain that three months is too long an interval; payments might be made through the police, but they would not like the duty; monthly payments would not cause a large extra expense to the office; quarterly payments on proposed plan would be quicker than at present, and might perhaps satisfy the teachers; most of the payments are now made within a month of the quarter, 2998–3004, 3020, 3021.

If proposed system adopted, paymasters would be necessary for monthly payments, but present inspectors could do it if quarterly; the office could be clear of one month before it began another, 3005.—The cause of delay in paying is the number of documents to be made out in the office, and that it is done by post office orders, of which only a limited number can be obtained each day; payments might be made in three days through inspectors and bankers, 3006–3008, 3025.

Formerly the payments were half-yearly; with present staff they could not be oftener than quarterly, 3021.—Even if Post Office would issue more orders daily, the office work could not be done in much less time, 3022, 3023.—Pupil-teachers and monitors are paid monthly by local inspectors; witness would extend this to all teachers, 3024.—Master and assistant each have a separate post-office order; this complicates office business, 3025–3027.—Witness explains that whilst board have only their present salary staff, the limit of post-office orders is not a serious impediment, but if they would issue more orders daily, witness would order clerks back to work in the evening, 3028–3031.

The plan suggested would be an advantage to the teachers, and simpler, cheaper, and more satisfactory; the post-office orders cost £1,200 a year, and it could be done for less; witness has not entertained the question of that money coming back to the country; he merely looks at it as lost to the National Board, 3032–3035.—Witness has only thought of this scheme recently, and has not brought it before the Board, 3036.

Reasons for introducing organizing teachers; their salaries; the system is not carried on to the same extent as formerly, as many schools are now organized, and it has hardly answered expectations; if carried on and managers would co-operate, it might be made useful; it might supplement inspection,

2904–2910.—Complaint of immorality against one of the organizing teachers, 2911.—Witness will furnish a copy of the circular for appointment of organizers; it has not been strictly adhered to, 2912–2914. The system was introduced in 1854, 3009.

If objections now entertained by some to National Board were removed perhaps 100,000 more children now attending the Christian Brothers' and other schools might be added, which would bring the number on the rolls over a million, 2936–2939.

Cost of education to the State in the colonies averages £3 a head; in the Irish National schools about 14*s.*; witness does not look at it as a mere question of money; the first duty of the State is to educate the child and make him a good subject; teachers should be well paid, and the State only can do this; parliament might be disposed to act liberally, 2940–2942.

Witness believes children could be educated in Ireland at a maximum of £1 5*s.* 11*d.* a head, including all expenses; £2,000,000 a year would be well spent in the cause, but £500,000 would be a liberal grant; the various Churches should take care of the religious part of the education; the Board do not pay anything for religious education, but as a matter of fact it is almost universally given, 2943–2949.

Pupil-teachers sometimes reside in the houses of masters of a different religion from their own; no distinct provision is made for such cases, but there is generally a Protestant teacher to take charge of Protestant pupils, and the head master must see that children attend their respective places of worship, and must look after pupil-teachers of his own denomination, 2950–2954.

Commissioners are not exactly *in loco parentis* to pupil-teachers, but they see that their morals and religion are attended to, 2955.

Eligible lads are usually selected for pupil-teachers without much competition; £20 a year is paid to the master with him; this is a liberal sum as regards the boy, but not so to the master, 2956–2959.—Head masters receive £75 to £100 a year, and £20 each for pupil-teachers; a good model school is worth £180 to £200; two, Belfast and Cork, are worth double that, 2960, 2961.—The £20 a year and travelling expenses are always paid, as well as gratuities where conduct is satisfactory, but nothing for religious instruction, 2962–2966.

Neither Commissioners nor managers undertake to provide residences; married teachers often find great difficulty in this matter; more local effort should be made, and managers and Commissioners would do well to pay more attention to it; teachers have often complained to witness on the subject when an Inspector, 2983–2987.—About 43 per cent. of male teachers and 24 per cent. of female teachers are married, 2984.

Local contributions to teachers' stipends are often very small; witness hands in a report on the subject; a total amount of subscriptions of £12,000 includes the local endowments, 2988, 2989.—Subscriptions generally go in aid of teachers' salaries, but occasionally for books or repairs; they are largely hindered by a prevailing feeling (not among the thinking classes) that teachers' stipends are sufficient, 2990–2993.—Teachers should never have less than £40 a year, good men from £60 to £70; reasons, 2994, 2995.—Local subscriptions often die out after school is established; this does not lead to withdrawal of Board's aid, 2996, 2997.

Untrained masters still enter the service, because of opposition maintained to training schools; most of them have been educated in National schools, and are therefore vastly superior to the untrained masters of twenty years ago, 3010–3012.

Since 1861, 183 members of Established Church and 41 Wesleyans have become managers of about 300 schools; many of their teachers probably were educated in Church of England schools, 3013.

Few men educated in monastic schools offer themselves, but many young women from convent schools do; witness knows of some from Christian Brothers' schools. The young women from the convents take a fair average classification, 3014–3019. Wm. Homan Newell, esq., LL.D.

The scheme for payment by results and the new rates of salary is a different one from that for monthly payments; witness will lay it before the Commission, 3036–3039.

Contents of the paper referred to above, entitled, "Heads of a scheme for the future payment of National teachers."

I. The teachers in Ireland are insufficiently paid; this causes the best to leave the service, and keeps the supply unequal to the demand; increased pay would produce increased efficiency. Yearly stipends average £25; school fees, subscriptions, &c., £7.—Page 132.

II. State payments to teachers should be,—(1.) according to attainments, and (2.) according to results, and every inducement should be held out to make him efficient. Payment by results should not be limited to elementary subjects. No minimum of attendance should be fixed to qualify for examinations.—Page 132.

III. Teachers should be classed in only three ranks; all now in Board's service should be recognised; probationers should be abolished. Personal salaries proposed for the three ranks—£40, £30, and £20, for males, and £30, £24, and £18, for females. Further, schools should be arranged in three grades according to proficiency, and paid—to males, £25, £20, and £15, and to females, £20, £15, and £10, with a per-centage according to number of pupils. Assistant teachers should receive salaries of second or third rank, with £2, £3, or £4 additional, according to grade of school.—Pages 132, 133.

IV. Payment by results should be classified under the following eight obligatory, and twelve optional subjects.

Obligatory:—1. Reading. 2. Explanation, and subject matter of Lesson Book. 3. Spelling and dictation. 4. Penmanship. 5. Arithmetic. 6. Plain needlework. 7. House and premises. 8. Method and organization.

Optional:—1. Grammar. 2. Geography. 3. Geometry, *or* mensuration. 4. Algebra. 5. Book-keeping. 6. Navigation. 7. Agriculture. 8. Singing, 9. Drawing. 10. Physical science (one branch only at each examination). 11. Knitting. 12. Fancy work.

Particulars of proficiency expected under Nos. 7 and 8 of the obligatory subjects.—Page 133.

V. Conditions on which schools would be placed in the several grades according to "Proficiency" and "Attendance." Teacher failing three consecutive times to obtain a grade for his school corresponding to his personal qualification should be depressed. Inspection and examination should be twice a year, besides casual inspections. Salaries to be paid quarterly. Estimated increased expenditure to carry out foregoing, £50,000 per annum.—Page 133.

VI. Model schools. Same grade payment but higher personal salaries.—Page 134.

VII. Convent schools. Present capitation allowance in lieu of salary, grade payments same as National schools, and one paid monitor for every twenty-five pupils. This would increase expenditure in these schools by about £10,000.—Page 134.

By this scheme the total annual grant would be raised to about £400,000, and would never be likely to exceed £500,000. The total average cost of each child about 25*s.* £400,000 is about $\frac{1}{2\frac{1}{3}}$ part of the taxes and revenue of Ireland. In the canton of Zurich, $\frac{1}{3}$ of the public expenditure is devoted to education. In the colony of Victoria, each child's education costs the State £3 4*s.* 6*d.*, and the mixed or Irish system has superseded the denominational.—Page 134.

Remarks explanatory of the mode of calculating the value of pupil's proficiency, and grading schools.—Page 134.

Proposed programme of proficiency in six of the obligatory and the whole of the optional subjects—Pages 135, 136.

Sketch in detail of a proposed programme of Physical sciences.—Page 136.

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Observations on the scheme, and comparison of it with the working of the Revised Code in England.—Pages 136 to 138.

Further Examination.

Witness, as Secretary, exercises a certain amount of control over the model schools throughout the country, with the exception of Marlborough-street. The model schools are intended as preliminary training schools for pupil-teachers, and as specimens of first-class ordinary schools; some of the very best teachers in the country have been produced in them, 24504–24510, 24640–24645, 24646.—Pupil-teachers in the model schools are selected from the paid monitors, but are drawn more generally from the children of the ordinary schools; sixteen is about the age when the children become pupil-teachers, and the period of instruction is about two years. As a rule, pupil-teachers are not allowed to go to Marlborough-street until they have charge of schools, which they may leave for six months' training. The training in the district model schools is very effective, and six months in Marlborough-street are quite sufficient for those who have passed through them, 24511–24528.—Students do not go to Marlborough-street to acquire literary instruction, but practice in school-keeping. The time devoted to practice in the schools is not sufficient, and the teaching is too professional; the students should receive more personal instruction from a humbler class of teachers, similar to the French "masters of study," 24526–24536, 24562, 24563.—The model schools in Marlborough-street are under the two professors, who are selected as representing two religions; this is a bad system, there should be only one head, 24537–24542.

The model schools are connected with the Science and Art Department; the remuneration the masters receive is according to the scale laid down by the Department, the amount depending on the results. As a Board the Commissioners have nothing to do with the Department, all communications passing through a committee chosen by the teachers; the Board can obtain information as to what is doing in the Science and Art classes if desired. The relations of the Department with the district model schools and with the ordinary National schools are the same as with Marlborough-street, 24543–24561.—Mathematics, physical science, drawing, &c., are taught in the model schools; if the subject is taught satisfactorily, the teacher is entitled to a gratuity of £10, which is sufficient for the object in view. The Commissioners have nothing to say to the remuneration the teachers derive from the Science and Art Department—it is quite outside the instruction given in their schools. Mr. Joyce received £80 5*s.* last year from the Department, and he stated that he considered part of it was scarcely fairly earned, as auxiliary subjects were taught in the schools daily. Teachers of ordinary schools would obtain the same gratuity as in the case of model schools, if they taught physical science. If teachers perform the same labours for the Department as they do for the Board, they should be paid for it, but the rate is excessive, and the whole scheme faulty. In one case, where the Board refused its gratuity, the teacher received something like £100 from the Department, 24752–24797.—There is a navigation school in Dublin at the central department, 24798, 24799.—The conduct of the examinations under the Science and Art Department is faulty and dishonest. Some teachers have been dismissed in consequence, others have resigned to avoid dismissal, and one teacher has been deprived of his certificate for three years; the dishonesty is chiefly in Belfast, 24800–24813.

Teachers of model schools are often selected from the ordinary schools, and not so much from the model schools; the appointments are given to the most deserving teachers. Most of the head teachers have had five years' experience, but if they had had only two years, and were trained in the special class for two years, they would be competent to take charge of a model school. Appointment and qualifications of teachers. Many of the female teachers have been appointed at twenty-three years of age, but the qualification is not here set aside; some have been appointed younger, 24564–24583, 24862–24878.—The English system of payment by results, somewhat modified, might be beneficially applied in Ireland; a personal salary must be retained or the condition of Irish teachers would be worse than at present. The plan suggested by witness has been tested by some of the Inspectors, and in every case they have reported favourably as to its practicability. The immediate increase in expense would be from the present vote of £370,000 to £400,000, and, finally, as a maximum, about £500,000. According to the estimate, with the improved conditions of the teacher, the plan would cost about 4*s.* per child more. The Board could administer a system of partial payment by results, 24584–24594, 24973–24975.

The system proposed by one of the witnesses of paying by results, with a partial salary, and leaving the managers to have or have not religious teaching, would not be advantageous. Any system in Ireland must be undenominational, such as the present one, and that should be applied to the three countries. In England the conscience clause approaches to it, and in Scotland non-compulsion has been the practice from time immemorial, 24595–24598, 24601.

The establishment of schools for each religious denomination would be difficult, as where the minority was small it would be practically excluded; and as it would lead to the multiplication of schools, would be financially disadvantageous, and the probability of proselytizing would be much increased, 24599–24602, 24609–24615.—A system with a conscience clause is preferable to one recognizing secular instruction only; the National system is one great conscience clause—in abstract and practice it is best as it is now. The duty of the State is to give secular instruction, leaving religious instruction free; practically general religious instruction is given from the Board's books. There are a few National schools in which no religious teaching is given except what may be gained from the books, 24606–24608.

In the earlier times of the Board, the number of Commissioners being smaller, the pressure brought to bear upon them was less than upon the larger number; the larger the number the more is heard of the wants and feelings of the people. There are many schools under patrons of different religious persuasions where there is sufficient attendance, which gives the schools the appearance of being denominational; but the rules of the Board are complied with, and the rights of conscience of the minority are protected, 24616–24628.—Inspectors are promoted according to religious denomination; witness recommended, on the ground of seniority and merit, two Roman Catholics to fill the vacancies of one Catholic and one Protestant Inspectorship, but the Board appointed one of each religion, 24629–24632.

Model schools were contemplated from the first; the Commissioners, in their second report, recommended thirty-two, 24639.—If a teacher of a National school were trained in a model school it would be irregular; the Commissioners do not carry out the rule requiring teachers to attend at Dublin or at the model schools. The testimony of Mr. Cross and Dean Meyler was favourable to the model schools, of which, training of teachers was the main object. About 900 trained teachers are required annually; this number will go on increasing unless the teachers' pay is increased. The present model schools should turn out 152 trained teachers a year, 24646–24670.

First-class monitorships were established, it is said, to supply a want between the senior paid monitors and the teachers, but this want did not exist; the only excuse for it would be that it was found that paid monitors did not obtain schools when they had served their four years, and it was desirable to retain their services, 24671–24674, 24681–24689.—Fourteen is the age at which senior monitors ought to be appointed, so that at the end of their term they might be twenty

—they must be eighteen—when eligible to take charge of a school, 24675–24680.—The same year in which these first-class monitors were introduced there was a reduction of the staff in the model schools; this reduction was not the result of any pressure of the Government, it was done by the Committee who prepared the estimates. The reduction took place contemporaneously with the Commissioners' statement that the model schools could not supply the demand for trained teachers. Only a few pupil-teachers were sent away before the expiration of their time as a consequence of the reduction; it is not a fact that a good many were sent away. The Inspectors, Protestant and Catholic, remonstrated against the reduction, some of them stating that the efficiency of the model schools, even as ordinary schools, was interfered with, and that further reduction could not be made without detriment, 24690–24728.

The report of Mr. Keenan, of which portions were not published, was for the year 1858; it refers to the establishment of model schools on a plan similar to the present schools, but that they should be non-vested, supported by the State, and that they should train teachers; this plan is somewhat similar to that of Mr. Fortescue. The Commissioners ordered this part to be expunged as it involved an organic change in the system. The action of the Board in objecting to Mr. Keenan's scheme and approving that of Mr. Fortescue is contradictory, 24732–24751.

In case of a teacher with such a salary as £10 a year the Commissioners would not object to his carrying on trade or keeping a shop, so long as it was not a public house, 24814, 24815.—Payment of rent for the school-house by the teachers is very general, and is a great hardship; it is much to be regretted that the Board have not a rule to forbid it. At the beginning of the system the managers were compelled to contribute to the maintenance of the schools, but the Board does not now enforce that rule. In the case of a school in County Roscommon, the rent being excessive and the master in great poverty, the Board proceeded to enforce their rule as to local contributions; the case is still *sub judice*, 24816–24831.—The minimum salary for teachers of the third class should be—for males, £35; for females, £28, exclusive of residence, &c., which should be supplemented by local support. It is very desirable that teachers should be elevated above the position of those they are in daily intercourse with, 24832–24838.—Local support in Ireland averages about £4 per teacher; so that on the salary proposed a third-class teacher would have about £40 a year, out of which he might have to provide a dwelling-house and pay the repairs of the school-house. Teachers do not have to supply the children with books; if he purchase any he is allowed a discount of twenty-five per cent. The Board does not now supply free stock except when a school is taken into connexion. The children purchase their own copy-books; if they do not, and the writing is bad, the penalty falls on the master, so that there is a certain obligation upon them to provide these books; it is a hardship, but teachers labour under many similar to it, 24839–24849.

The country generally ought to contribute one-third of the amount paid by the State, but it could not be got except by a local rate; managers should be compelled to contribute more largely, the difficulty is how to compel them without making the poor suffer, 24850, 24854, 24855.—A penny a week would not be too much as a school-fee; taking the average attendance at 316,000, this would give £66,000 per annum, 24851–24853.—As a rule managers, including the parish priests, throughout Ireland approve of the system, and not merely tolerate it, 24856.—A local rate, levied in a similar manner to the poor rate, is very desirable; it would induce the locality to form a committee and take some interest in the schools, though practically they would be left in the hands of the clergy, 24857–24861.—The rate should be collected as an addendum to the county rate, to be disposed of by a local committee or a central board. The imposing of a rate should not interfere with the managers' power of removing the teachers, 24857–24861, 24914–24921.

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The model schools are not over staffed; where the children are few, there is a disposition among the pupil-teachers to be idle. Some complaints have been made of the principal teachers leaving their work to be done by the pupil-teachers, but these complaints are not frequent. As a rule, teachers are not brought to the central establishment to be trained till they are nominated to or are in charge of a National school, 24879–24895. The teachers of model schools hold office at the will of the Commissioners; the Board always give a month's notice, but the teachers are free to leave any day they please, and so also may pupil-teachers. There would be no objection to apprenticing the latter as in England, 24933–24943.—There are one or two cases of model school female teachers living apart from their husbands, who were very depraved; this cannot reflect on the character of the wives, and it would be very hard to visit the fault on them. Very few marriages between teachers of model schools; love-making is of very rare occurrence; if it occur, it should be checked at once. Surveillance over these schools is very rigid, 24947–24951.

Teachers seldom leave the position of schoolmasters until they have been some time in the Board's service, and have raised their qualifications. In 1867, 159 trained teachers possessing high qualifications left the service, all having schools; this is one fact which clearly shows they are underpaid. Some leave for the constabulary and metropolitan police, some for mercantile establishments, and many emigrate. The position of a sub-constable is decidedly better than that of a teacher; the pay is higher than the average pay of all the teachers in Ireland. It may not be undesirable that the successful teaching of a National school should be an avenue to better employment, but it shows that the teachers are not satisfied with their condition, 24896–24910, 24944–24946.—There is no instance of a National teacher, while in the service of the Board, having been convicted of Fenianism, but there was one who had been removed some years before, 24911–24913.

Very few cases have arisen where managers have removed teachers from whim or caprice, nor have any instances occurred where the managers have expected menial services to be done; teachers have complained of having to go to the Catholic church to teach catechism for two or three hours on Sundays. Some have been dismissed for coming up for training, 24922–24927.—Several cases have arisen of differences between the resident officers of model schools, but they are not of frequent occurrence, 24928, 24929.

The rule requiring teachers to be trained has lapsed into disuse, the Commissioners finding that the system would not work, as applications came pouring in from schools already in existence. The difficulty of providing trained teachers has increased latterly, 24952–24956.—It is very desirable for teachers to attend the model schools, and, as a rule, they are pretty well acquainted with the working of them. An official recognition of their attendance would be very judicious, and an allowance to untrained teachers of the expenses of locomotion, &c., would not be money thrown away; a week would be sufficient to enable them to see how the school was conducted. The practising schools at Marlborough-street practically exemplify what ordinary schools ought to try to arrive at, 24957–24965.

The District Inspectors are very fairly paid; if a slight increase were made in the expenses of locomotion no complaint would be made; all the Inspectors receive the same allowance; amount of salary and travelling allowance. Compared with England, the cost of inspection in Ireland is much less, so also are the office expenses. The English Inspectors are higher paid, but they have a large area to go over. The Irish Inspectors have frequently complained of inadequate payment, and their complaints have generally been responded to. It is quite undesirable to either diminish their number or raise their qualifications. The present number of Inspectors is sufficient to secure two

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inspections of each school in the year, with frequent incidental visits, which is all that is required, 24966–24972, 24998–25001.—The Resident Commissioner receives the same salary as the Assistant Secretaries to the Education Department in England, with apartments, &c., in addition; this would have been increased, but Mr. Macdonnell declined it, 24992–24995.—Classification of Inspectors must be retained, although their duties are of an equally responsible character, 24996, 24997, 25002–25005.—Promotion is about as quick as in other departments; the six Head Inspectorships are the prizes. Promotion should be by length of service and proficiency, not according to religion, 25006–25010.—Statement as to the manuscript of the unpublished portions of Mr. Kavanagh's report on Clonmel Model School and model schools generally, 24976–24991, 25056–25058.

As a rule National schools are attended by children of all persuasions. In the South and West the mixture is small because the Protestant element is very small. The small Protestant minorities partake freely of the education given in schools under Roman Catholics. Irrespective of the National schools, there is very little provision for the education of the humbler classes of Protestants, 25011–25020.—Model schools were generally approved of at first, applications for their erection having been sanctioned by Roman Catholic bishops. No change has taken place in the rules and regulations, but the Catholic hierarchy and clergy now actively oppose them by withholding the sacraments from the teachers; the laity, however, still largely support them. Roman Catholic children have been considerably withdrawn; the schools are still well attended by the humbler classes, 25021–25055, 25065–25069.—Teachers trained elsewhere than in the model schools should have certificates of competency and classification after examination by the Board; teachers in convent schools are treated exceptionally—they are not subject to examination, 25059, 25060.

Explanation as to certain papers asked for by the Commission and moved for by Mr. Kavanagh, 25070–25082.—As to Section 11, No. 5, of papers called for by the Royal Commissioners, viz., "Number of reports of violation of the rules of the Board relating to religious instruction," &c. This return was taken from the county books, and not from the Inspectors' reports, as the former show all cases in which action was taken; which would be nearly identical with the number of reports, 25083–25094.—As to Section 14, paragraph 11, "Number of female teachers now in office," &c. This return, as it stands, is confined to teachers who were trained in convent schools under the Board, as this was conceived to be the meaning of the Royal Commission, 25095–25108.—Referring to previous evidence of witness, it is explained that on reports the word *nil* signifies no action required; the clerk never fines a teacher—he merely notes the antecedents and history of him if unfavourable, and if favourable, writes *nil*, which in this case means that there is nothing against him. In cases of applications for aid the Chief of Inspection looks over all the conditions set down in the report, and writes "grant" or "reject," according to the fulfilment or non-fulfilment of the conditions, 25109–25120.

The Secretary has no power to get a clerk fined or dismissed without offence being charged; every case is brought before the Board, and the Commissioners inflict the punishment; there is an exception with regard to fines for late attendance, for which there is a rule. The system of fines has had a most wholesome effect in making the clerks attend regularly. Cannot account for the fact that all the clerks whose fines are low are Protestants; it makes no difference whether Catholics or Protestants, they are all the same as clerks, 25121–25146, 25153–25163, 25203–25207.—The representations to the Post Office for further facilities in making the quarterly payments was made in conversation with one of the clerks in the cash office; this, however, would not support a general conclusion that a good deal of serious business was done by the Board's officers without official correspondence, 25147–25152.—With regard to the second edition of the Appendix to the Board's report, published in 1865, witness knows nothing of it, as he was not Secretary at the time, 25164–25168.—It has never been objected that the Secretaries have misdescribed subjects in the programme. The description in the programme of the joint letter of the Head Inspectors was very imperfect; as a rule the subjects upon the programme are taken in the order they are placed upon it, unless where a subject was important, when its consideration would probably be postponed for a fuller attendance of Commissioners. In the case of the joint letter the Board admonished all the Head Inspectors who signed it. If the Secretaries were dishonest men they might so arrange the details of business as to take into account the habits of attendance of certain members of the Board, 25169–25188.

With regard to the Kilflynn applicant case (which was within witness's district as Head-Inspector), an application for aid was made on 3rd February, 1854. The Inspector, Mr. Hickey, who had not long been in the district, was advised of the application on 30th March. He visited the school on 22nd May, subsequently to an application from Dr. Meehan, requesting aid for Ballyorgan School, which is within a stone's-throw of the school at Kilflynn. The Inspector could not know *officially* of the Ballyorgan application till the 3rd of June. It is the duty of Inspectors to consult the clergy of respective persuasions whether they object or not, or will co-operate, and to ascertain their opinions as to proposed schools. Mr. Hickey should have reported before 22nd May, but his report did not reach the Board until the 6th July. Witness reported (the matter having been referred to him by the Board) that the Inspector had not visited the case within three weeks, as required by a rule or instruction of the Commissioners (which instruction witness believed to be in existence, but cannot be found). The Inspector was fined £5 for his delay; he has now left the service. He appealed for a reconsideration of his case, challenging the production of the instruction. The negotiation as to the two schools in which Mr. Hickey was engaged was not accepted by the Board as an excuse for the delay; the facts of the case were laid before the Commissioners. Inspector's letter of 22nd December 1854; this was referred to Mr. Newell, who replied on 20th January, 1855; correspondence relating to this case; instances similar to this are rather uncommon, 25189–25202, 26887–26983.

The number of letters that come into the correspondence office annually is from 10,000 to 12,000, a large proportion of which would be sent to the registry office, most of them arising out of inspection business; process of dealing with this correspondence. Does not understand Mr. M'Creedy's plan; he proposes to group the schools by districts; the objection to this is that the districts are frequently altered. The county basis is a permanent one, and the only one on which business can be conducted. The course at present pursued appears more complicated in description than it is in reality, 25208–25251.—The amalgamation of the registry, inspection, and correspondence offices, giving each district to one set of clerks, would produce confusion; each clerk's work should, as far as possible, be homogeneous. If the processes could be shortened without interfering with the accuracy of official business, a great boon would be conferred upon the office; the desire of the Board is to simplify everything. Complaints of delay have been very few of late; in a great department like the Education Office there must be some complaints, 25252–25261.

The programme for examination of teachers is drawn up by the Head-Inspectors in conference, in connexion with the Chief of Inspection, and on consultation with the professors; it is a very common thing for the professors to recommend their own books to be taken. The programmes are to be looked on as the official acts of the Board, and they are responsible for the selection of the books of their own professors, 25262–25273.—The questions for answering are drawn up by the Head Inspectors; natural history

and chemistry form part of the subjects for classification of first-class teachers. The last professor of natural philosophy (Dr. Clarke) gave lectures on chemistry; the apparatus and objects for illustrating the lectures were selected by him. The return of subjects taught at the central training establishment was made by the professors. The distribution of apparatus and materials to the model schools is now made by the inspector; no collection has been made for geology or mineralogy since Dr. Clarke's death, nor has the present professor taken up these subjects. If per-centages on articles were allowed by the sellers to officers of the Board, it was done without the Commissioners' knowledge. The articles in the district model schools are in a very fair condition; those in the central department are very likely lying by in rust and dirt, 25274–25312.

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Witness has never been accused of partiality to clerks on ground of their religion; has treated every man according to his deserts; of the eight clerks who have been punished by the Board at his suggestion five were Protestants and three Roman Catholics, the latter forming the majority of the staff, 26984, 26985. —Newtown-Stacpoole School, near Ennis, was a vested school, and has now passed into the hands of the Christian Brothers, 26986–26990.

O'Callaghan, Mr. Patrick.

Mr. Patrick O'Callaghan.

Has been master of Ovens National school, county Cork, for thirty years; is classed first of first class, 19742–19747.—The attendance is much affected by the different seasons, the parish being entirely agricultural, 19748–19752.

Witness is deputed by the teachers of Munster to lay before the Commission a statement embodying their views; the principal grievances are insufficient salaries and the want of retiring pensions. The teachers almost unanimously regard payment by results as a measure likely to render their position more miserable than it is at present; the irregularity of attendance arises from circumstances over which the teacher has no control, and for which it would be unjust to make him responsible, 19753–19757, 19795–19806, 19829–19853.

Teachers desire the present system to be continued, provided their salaries be increased, 19758–19761.—A great many of the teachers have to pay rent for the school-house and for their residence; if they were relieved of this it would materially add to their comfort, 19762–19773.—Supply of masters is not in excess of the demand, 19774–19776.—Assistants and monitors in Ovens school; difficulty in obtaining monitors, 19777–19783.—As a rule managers encourage the payment of a school-fee; those children who pay are more regular in their attendance; teachers, however, cannot look to local fees for any increase to their income, 19784–19791.—Uniformity of books desirable, 19794–19827, 19828.—Witness never knew of an instance of oppression on the part of the managers, but the teachers complain of the arbitrary power of dismissal, 19807–19809, 19854–19857, 19877–19879. —There should only be three classes of teachers, their salaries being increased to £40, £60, and £80 respectively, with school-fees in addition, the good service allowance not to be diminished, 19810–19821.—The power of the managers should only be limited to the extent of giving a month's notice before dismissal, and an appeal to lie to the Board where the teacher thought himself unjustly dealt by; there are cases where it would be better for the teacher that the reasons for dismissal should not be brought to the light, 19858–19874, 19925–19939, 19990–19992, 20057–20059.—If a probationer fails his salary is withdrawn at the end of three months, 19875, 19876.

Number and age of children on the roll of Ovens school, the average attendance, amount of school-fees, and master's emoluments, 19880–19890, 19912–19915, 19951–19953, 20036–20042.—Children in Munster do not fluctuate from school to school, except in cases where the teacher will not receive children who have not paid their school-fees, 19891–19894, 19909–19911.—The desire for better education is increasing among the Irish people, 19896–19900.—The amount of the retiring allowance should be about two-thirds of the augmented salaries, and should be granted in cases of infirmity after twenty-one years' service; at present teachers have only the workhouse to look to, 19901–19908, 19916–19918.—The teachers in Munster have no complaint of delay in payment by the managers, but it would be better to send the salary direct to the masters, 19919–19924, 20060–20061.

Never heard a master object to inspection. Ovens school has frequently been inspected by Protestant Inspectors, and no difficulty was experienced in consequence, 19940–19945.—If repairs were left in the hands of the teacher they would be more quickly done, 19946–19950.—Teachers as a rule do not leave their schools without giving notice, 19954–19955.—Generally children stay at school till they have got to the Third Book; where they leave in the Second Book they can hardly read with fluency, and do not keep up a love of reading after they go home; there are cases of children who left about twelve years of age, entirely forgetting how to read; those, however, who pass through the third, fourth, and fifth classes don't forget it, 19956–19969, 20113–20115.—The literary education of the peasantry is wonderfully increasing; the priests supply them with religious novels, lives of saints, and such like books, in order to encourage reading, 19970–19985, 20062, 20063.—Roman Catholic bishops have asked for a denominational system, 19986–19989.

Inquiries by Board's officers are satisfactory, 19993–19997.—Teachers are partly the servants of the manager; though somewhat remotely, he is in the employment of the Board, 19998–20006.—To a certain extent the payment of teachers should be regulated by their success, 20007.—Condition of masters contrasted with stonemasons, 20008–20022.—A master is bound to give secular instruction for four hours every week day except Saturday, 20023–20035.—Religious instruction may be given on any day after the secular instruction, 20043.—The managers of schools in Munster are generally the Roman Catholic clergy; some of the complaints which have been made are against Roman Catholic clergymen, 20044–20055.—The decreasing population is one of the causes of diminished numbers in the schools, 20056.—Teachers think that there are too many subdivisions of the classes; they would prefer to return to the old system of a fewer number of grades, 20064–20068.—The grievance with regard to model schools is that their teachers get a pension whilst the ordinary master gets none, 20069–20073.—Exemption from school-fees is generally granted by the master rather than make himself unpopular by enforcing payment at the sessions, 20074–20082.—Landlords as a rule do not subscribe to the schools, 20083.—Managers and teachers work well together in witness's district, 20084–20086.—Managers as a rule visit the schools frequently, and notice the progress of the children, 20105–20108.

A house and about two acres of land would be preferable to an increase in money; this would be a great advantage both to the schools as well as the teachers, as it would allow of practical agriculture being taught; the lodgings of the teachers are very bad, 20087–20104.—The new Agricultural Reading Book will improve the views of the agricultural population greatly, and the use of it will not at all interfere with teaching reading to the children, 20109–20112, 20129–20132.—The old class books are better graduated than the newer ones, 20116–20118.—Catechism taught by witness to the children, 20119–20126.—The manager gives religious instruction in the chapel on Sunday generally, 20127–20128.—When the local statistics were numerous the teachers thought they ought not to be compelled to fill them up without compensation, but as the forms are now much simplified, the amount of labour is not too great, 20133–20140.

Frederick O'Carroll, esq.

O'CARROLL, FREDERICK, Esq.

Has been Inspector under the National Board thirty years; his present district is the South Dublin District; had been, previously in about eight others, 3978-3980.—Was not under the Board before acting as Inspector, 3981.

The districts before mentioned were chiefly rural, and showed a great diversity of character; the South Dublin District extends about seven miles from Dublin up to the mountains; the schools in it are chiefly town schools, or nearly half-and-half, 3982-3984.

In the city there are many schools with attendances exceeding 100; the Baggot-street convent school has an average attendance of 750; the Warrenmount and Golden-bridge convent schools have between 200 and 300 average daily pupils; the rural schools vary very much, 30, 40, 60, 80, 100; schools of about 50 are generally the most efficient, 3985-3987.—There are eight convent schools altogether with large attendances, 4023.—Schools nearer the minimum figure of the Board are fairly efficient; it greatly depends upon the teacher; an average teacher can manage 30 single-handed very fairly, 3988-3990.

There are no probationers in the status of principal teachers in the district; there are some assistant probationers who have been allowed to continue in their schools, although not succeeding in getting into the third class, 3991-3994.

There are a great many schools in the Liberties of Dublin where the people are very poor; there is not so much poverty in the country portions of the district, 3995, 3996.

It is not necessary for the Inspector to report on the number of children receiving gratuitous instruction; that point is left generally to the managers, who have power to admit as many free as they like; in some places the managers take the fees and pay the teachers, in others they lay out the fees upon the schools, 3997-4000.—School-pence do not form a large item in this district; the largest schools are convent schools, where most of the children are admitted free, 4001, 4002.—About one-fourth of the children in this district attend convent schools, where there are no classed teachers, 4006, 4023.

Very few masters in the district are of the lower grades in the third class; they are mostly rather highly classed, 4003.

Teachers in this district generally come from other schools; in examining teachers for their first classification they are very rarely placed higher than the third class; third-class teachers often apply, and are examined for, promotion; most of those who so offer succeed, 4004-4009.

There is not much difference in the several counties of Ireland in the attendance as compared with the numbers on the rolls; the school-houses in Dublin are bad and crowded; it is impossible to have order or discipline in them, 4010-4012.—The average attendance is better in well-conducted schools, where the teachers are attentive; teachers have a great deal to do with good or bad attendance, especially in the city and suburbs, but poverty is a great cause of irregular attendance, 4012-4015.—Children of small landholders are often kept from school to assist in the farm labour, or to earn anything from anybody; the causes of irregular attendance are distributed pretty evenly, 4016-4019.

There are other schools besides convent schools, conducted by lay teachers, where nuns generally attend too; the lay teachers are recognised and classed by the Board; the Loretto school is such a one; the manager is the superioress of the convent, but the school is not counted as a convent school because the teacher is classed and paid according to her class, 4024-4029.

Convent schools are those in which the nuns themselves are teachers, who are paid by a capitation grant, and not by any classification; there are now eight of such schools in this district; there is another class of schools administered by nuns inspecting the school, attending to the children, and overlooking the teacher, who is a lay person, examined and classified by the Board, and paid according to the classification, 4030-4034.

Those convent schools taught by nuns who have themselves been trained to teach are the best; it is usual in such schools to provide a superior order of monitors, who practically become the teachers; these are often kept beyond their ordinary time of probation, four years; being very useful, they are kept on for a length of time, still paid as monitors; latterly, however, arrangements are made not to give gratuities for the fifth year, 4035-4041.

In the South Dublin District the average attendance of all the schools taken together is 6,500; of that number there is an average of no more than 200 or 300 Protestants, and there are some schools almost exclusively Protestant; no exception whatever was ever taken by Protestants at the inspection of witness, a Roman Catholic, 4042-4046.

No inconvenience has arisen in any part of the country from an Inspector being of a different religion from the schools he inspected; some of the clergymen have seemed to wish that convent schools should have Catholic Inspectors; witness thinks that the nuns themselves wish so, from natural religious sympathy, 4047-4049; they have not stated so to him, and some have said they were quite satisfied with the Protestant Inspectors who visited their school, 4131-4132.

Some of the religious orders of ladies are more especially fitted for teaching than others, as having had a professional training, such are pre-eminently the Sisters of Mercy, the Sisters of Charity, and the Presentation Order, 4051-4053.—The various other orders have not been professionally trained, but their bishop wishes them to have schools for the poor, for example, the Loretto Order, which is more for the education of young ladies, 4054, 4055.—Girls that have been trained in the convent schools frequently become schoolmistresses afterwards, chiefly because of the prohibition against the training institute; their capacity as teachers is examined, and they are classed; monitors must undergo a yearly examination, and are indeed subjected to similar tests as if they had been trained at Marlborough-street; convent schools are in fact supplemental model schools, 4056-4060.

In the South Dublin District there are no schools kept by monks; there are Christian Brothers' schools, but they are not connected with the Board, 4061-4064.

There are schools at Clondalkin kept by monks, but Clondalkin is not in the district; that school is connected with the body called Josephians, who are monks; two or three of them teach, and they have got a lay classed teacher, recognised by the Board; the brethren are assistants, 4065-4071.—The prior of the convent is manager, who corresponds with the Board and appoints the teacher; they have a large boarding school, which is their chief object; in the poor school the average attendance is from 100 to 120, 4072-4075.—The Board paid two teachers—a head teacher and a probationer; the latter was anxious to be examined privately for classification (their rule not permitting a public examination), but he never regularly applied, and was never classed, 4076-4078.—Throughout Ireland there are very few monks' schools connected with the Board, 4079, 4080.—There are none in witness's district, 4393, 4420.

In his report for 1865, witness spoke much about the mischiefs that might arise from the resolution of the Roman Catholic bishops not to receive trained teachers; and recommended the removal of the impediment; his present impression is that it is not likely to be removed; part of the objection has been removed; still, there is no proper place for training Catholic teachers; female teachers may be got from the convents, but male teachers cannot be got; the thing lowers the tone of education, 4081-4085.

The state of ordinary National schools in the southern district, as described by witness in his report for 1866, as to the inattention of the children and the indiffer-

ence of the teachers and monitors, is changed a little for the better, for the Board took action on it, and wrote to the managers of the schools, and in some cases fined the teachers and monitors; but the children are late and irregular, and the parents too poor or indifferent to exert themselves to prevent it; these remarks apply chiefly to the city schools, 4086–4088, 4101.—There is a great deal of national indifference as to time, 4089.—In the observations in the same report, as to number of children leaving the school unable to read or write, the witness still referred to the South Dublin District; out of the average attendance of 6,500, more than half were in the First Book, and of them 1,600 were in the alphabet, 4090–4094, 4145.

The state of things with regard to infant schools, that the din was intolerable, the programme ambitious, and the children not aware of its existence, is amended in part, for now there is no programme; the attempt to teach grammer and geography to those only in the First Book was a complete failure, 4095, 4096.

Further, as to the assertion that gratuities are given to teachers who have given very few extra hours to instruction of their pupils, there are twelve or thirteen who put in claims for teaching in after hours, but the Inspectors do not visit in extra hours, and on examination of the fourth class no great excellence is found in it; on these teachers' returns as to the attendance of the children reliance has to be placed; there are some checks, but seldom direct proof; they can only be suspected of being unfaithful, 4097–4100.

A building is in progress for the James's-street schools; when the manager got the money for his old school he intended to build a National school, but at the Cardinal's desire it is to be a Christian Brothers' school, 4101, 4102, 4293, 4294, 4320–4322, 4390–4392.

The Harold's-cross and St. Clair's schools are substantially superintended by nuns, but not ranked as convent schools; at a school in Ranelagh a nun only attends for spiritual instruction, 4103–4105.

In Baggot-street school there are twenty-four monitors, who are preparing for and fit to be schoolmistresses, assisting Sisters of Mercy, who are well trained and skilled in the science of education, averaging about twenty in the different rooms, teaching an average attendance of 750 children, a great disproportion; but the nuns do not remain in school the whole day, they have other duties to attend to, such as visiting the poor, &c.; the monitors in convent schools are, as a rule, superior to those in other schools; they receive instruction for an hour before and an hour after school time, and at less cost than in model schools; the place is a great training institution for female teachers, and many come from it to the Board; so that the female teachers trained in Marlborough-street by the Board are rejected by the clergy, and those trained in Baggot-street school are taken by the Board, and the Government system so far completely neutralized, 4106–4114, 4323, 4324.

The needlework in Ringsend school is very good and well attended to; latterly the Board has set a high value on needlework, and given high marks for it; the Inspectors are not obliged to be judges of it, they get persons to assist in judging; there were complaints formerly that teachers were tempted to take the girls away from needlework, because proficiency at books only was rewarded, but such is not the case now; much more attention is paid to needlework than formerly; it is of great importance to teach girls needlework, 4115–4122.

Inspectors cannot of themselves depress masters, 4123, 4124.—Inspectors keep books of the districts, which are to be shown to the Head Inspector, who generally require once a year to see them, 4125–4127.

If an untrained man obtains a situation the time he remains in the third class depends on his examination; a District Inspector cannot promote without consent of the Head Inspector, 4128–4130.

With respect to the action of the Commissioners in rescinding the rule as to enabling teachers to get first class, something was necessary to be done, the bishops seeming determined not to allow teachers to go to a training institution, 4133, 4134. Frederick O'Carroll, esq.

The irregularity of attendance and negligence at school is caused in a great measure by poverty; free education may have some influence in producing that result; there might be better attendance and more attention if the children paid school-fees, 4136–4138.

The children formerly mentioned as being in the alphabet may be of any age up to nine or ten; irregularity of attendance must be the cause; they stay away four or five months, forget all they have learned, and of course have to begin again, 4139–4144.

There are eleven or twelve infant schools in witness's district, chiefly under the management of clergymen; most of the teachers in these schools have not been trained by the Board; they were trained as monitors, and then appointed as teachers, 4146–4152.—Much more time is spent in teaching monitors in convent schools than in ordinary schools, 4158.

The rules of the Board are observed in convent schools; easy access can be had to these schools by knocking at the door, but there is considerable delay in getting admission, 4153–4156.

The lowest age of children beginning school in this district is from three years old upward, 4159, 4160.

School accounts are, as a rule, regularly kept; the teachers' books (3) must correspond; and they keep an account of moneys received, 4161–4165.

There is a great improvement in reading, writing, and arithmetic in National schools; the improvement in writing has been largely owing to Mr. Vere Foster's copybooks; the attention of the Commissioners was frequently called to the deficiency in writing by the Inspectors; witness cannot say that they took any active steps in the matter till constrained by Mr. Foster's zealous action, 4166–4177.—There is an excellent writing-master in Marlborough-street Model School; it is therefore supposed that the teachers are taught the best method of teaching; in teaching writing one great want is good pens and good ink, 4178–4184.

The gradation of the books is very good; they have been lately much changed, 4185, 4186.

The District Inspectors are under the Head Inspectors, of whom there are ten under one Chief of Inspection; the latter has charge of half the country; the Inspectors send their reports to the office; if there be anything requiring the attention of the Chief of Inspection, it is marked by the clerk and laid before the Chief, who orders action to be taken on it; the Chief of Inspection or the Head Inspector may have power to direct District Inspectors as to the arrangement of their visits, but if so they very rarely exercise it; the District Inspectors send their weekly returns, as well as their annual report, to the office, 4190–4200. If action is necessary, the Inspectors suggest what should be done whether as to repairs of school-houses, want of attention, reprimands or fines, or other punishments of teachers; full statements are made in all such cases, 4201–4202. The power of fining teachers is rarely exercised, and when exercised the amount of the fine is generally left to the office, 4211–4213.

In visiting schools the Inspector makes his entries in two books, the Report Book and the Observation Book; the latter is designed for the Head Inspector, manager, teacher, and District Inspector, not for the public; a stranger in asking for it would be asking a very unusual thing, 4203–4210.

There is an improvement in the teachers of ordinary schools in this district; first class teachers are numerous, there are seventy-one schools in the district, and there are ten male and fourteen or fifteen female first-class teachers; there are only twenty-four male principal teachers in these schools, the rest are conducted by females; infant schools for boys are conducted by females; the pay of first class teachers is adequate, the low class teachers are not well paid, 4214–4221.—The amount of salary should depend on the attention paid to the children, the number taught and the progress made; if that were done they would be more anxious about the schools and the schools would be better

Frederick O'Carroll, esq.

attended, 4222. The teachers may have to whitewash the rooms or to mend a pane at their own cost, nothing further, 4223.

The managers pay attention to the school by deputy; the priest, who is the actual manager, visits it very seldom, but his curates do it for him, and some very frequently; they take great interest in their teachers, 4224, 4225.—In some schools they are liberally paid, in others not so, by the children's fees; it depends on the manager, who receives the fees, and gives more or less to the teacher, 4226-4228.—The curates give religious instruction in the schools, and in female schools the nuns; they rarely give secular instruction; managers may take part in their schools with regard to secular instruction, there is no rule against it, 4229–4232.

It depends on the nature of the inspection whether all the children present are examined; some children, if qualified, might be examined immediately on admission, and their examination would go towards making up the report; in city schools it is possible a boy, by passing from one school to another, might be examined five or six times a year, 4233–4241.

Examination is always made in reading, writing, and arithmetic, geography and grammar; the last is a subject not much appreciated; when a school is reported to be good, it is for general proficiency in its programme, 4242–4251.—Singing is taught in some schools; most of the female schools teach it, 4252, 4253.—Witness is in favour of payment by results 4254.

On the rolls of the ordinary schools there are 335 Protestants, and on the rolls of Baggot-street schools 1,120 Roman Catholics; the Protestants are—in Irishtown female school, 63 Protestants and no Roman Catholics; at Ringsend female school, 15 Protestants and 132 Roman Catholics—in the male school, 1 Protestant and 188 Roman Catholics, 4255–4263.

In the convent schools there are no Protestants, but two or three Jewesses; the education in the convent schools is better than that of others, the teachers there are trained on a system of their own; there is greater proficiency, more attention, more order, more discipline, and all that is necessary to constitute a good school; the attendance is larger and more regular, 4264-4271.

In other schools the teachers are adequate to teach, but they do not exert themselves as they ought; finding fault in 1866 with the attendance of the scholars, the teachers are to blame in not setting a good example; this, if represented to the Board, will draw a reprimand to the teacher through the manager, and a fine for irregular attendance; the conclusion from which is, that if the teachers were paid in proportion to the attendance and proficiency of their pupils ("payment by results") the result would be different; in the last report (for 1866) allusion was made to the deficiency in all classes of learning; witness had been then but few months in the district, the report for 1867 is better; geography is a failure, it is now left out, 4272–4280.

About a fourth of the Catholic children in the National schools in witness's district are taught by religious orders; this proportion is increasing, the clergymen being anxious to send all the Catholic children they can to the convent schools, as being considered the better schools and the children better taught, especially in religion; it is the poorest class who attend the convent schools; there may be some better off than others, but very few; the age of the children in convent schools is higher than in others; they are kept to be monitors; the girls excel the boys in attainments, 4281–4287.

The lower portion of the middle class send their children to the convent schools in preference; the attractions being that they are better taught, and the nuns are kind to them, and are interested in their welfare, 4288–4291.

The fact of a teacher being first class is only a proof of his having passed a good examination; a low-classed teacher, or probationer even, may be a better teacher than a man of high literary attainments, 4292.

The system of training of nuns is in serving two years as probationers or novices, being taught by the elder sisters; their teaching is superior, being proved by the result; the greater attention given by them is to be attributed certainly to the higher motive, 4296–4298.

[Further details (partly repetitions) as to the numbers of Protestants and Roman Catholics attending mixed schools in witness's district, 4299–4313.]

As a general rule a new school (of either denomination) attracts scholars from older schools, 4314-4318.

There is frightful overcrowding in the infant schools; in John-street female school, John-street infant school, Leeson-lane school, Townsend-street infant school, the attendance is twice, and sometimes three times, the number the rooms are calculated to hold; schools so overcrowded are not clean; they have nearly all boarded floors, but some are not warmed in winter time, 4325–4332.

With reference to payments by results, the teachers should get something for classification, and for the attendance and attainments of the children, 4333–4336.—There should be very little deduction made from the teachers under the head of classification, on bringing in the other system, because they, except the first class teachers, are badly paid, 4337.

Few teachers reside on the school premises, except in conventual cases, when they all do, 4338.—Some teachers live in Dublin, and go to their schools by train; some married teachers have to go some distance to their schools; the addition of residences near the school, not communicating with it, would be a great boon to the teachers, 4339-4344.

All the schools in this district under religious orders, such as nuns, and under the patronage of Roman Catholic clergymen, are denominational; the parents are all Roman Catholics, and wish their children to go there; the same thing may be said of male schools, the managers of which are parish priests or curates, 4345–4348.—Schools formerly under parish priests, and practically denominational, have been withdrawn, and put under the Christian Brothers, whose schools are overflowing, 4349–4353.

Witness has never heard any complaint from the nuns teaching convent schools that the programme of the Board they had to teach was too ambitious, or that they were obliged to teach things unsuited to the girls' capacities or their chances in life, or that they had to take them away from needlework to teach them higher branches of education, 4354-4359.

Drawing is not usually taught in schools in Dublin; in some of the convent schools it is; in a school at Harold's-cross an assistant teaches drawing and music, and in the John-street schools drawing is taught; the Board supplies the models; the teachers supply drawing books or paper, which they get cheap from the office; the time devoted to drawing depends on the arrangement of the time-table; some, not many, drawings are sent in for competition under the Science and Art Department, 4360–4370.—Singing is more taught than drawing; the best singing is in Baggot-street schools; boys like it, and it is useful in the girls' schools, they being taught to sing in the choir, 4360, 4369, 4371.

Inchicore school was perfectly clean, offices and yard, when visited; there had been some complaint about a sewer, but the fault could not be pointed out; it is a common result of a school built under the Board of Works to have the sewerage getting wrong, 4372–4377.

In the ordinary schools in this district there are no children in the Fifth Book, and a very small proportion in the Fourth, 4378–4381.—Ordinary schools in this district are as a rule inferior to those in other districts, which is to be attributed greatly in some cases to their bad accommodation; in other cases the teachers have not their heart in the work; they have not proper wages, and they will never earnestly work unless they are paid by results; the wretched school in James's-street is dying out; when the new school is finished, the male school will be closed, 4382–4392.

In visiting convent schools comparison is always made of the number of children with the area; eight square feet are allowed to each child; in some cases these schools are much overcrowded, 4394–4396.

It would be a dangerous experiment to attempt in Dublin to limit the number of children who are paid by capitation fee to the area of the school, because of the proselytizing in the city; the poor might go to the proselytizing schools, where they would be fed and clothed, the parents disregarding everything but food and clothes; the population is sufficient for the National schools, the Christian Brothers' schools, and a great deal more; 600 children were going last February to the proselytizing schools in the South Dublin District who would go to Roman Catholic schools if they had not food and clothes given to them; these are the Irish Church Mission and Church Education schools, 4397–4400.—Protestant children go generally to the parochial schools, as do also many Catholic children, 4401, 4402.

The Irishtown school, three schools in Bride's, the Ringsend schools, and two in Glanasmet are the only schools under Protestant patronage in the district, 4403–4406.

Teachers of the third class are better than they were, but they do not pay the attention they ought, 4409.—There is latterly a difficulty in schools getting assistants; in Rathmines they cannot get one at all; assistants will not engage without £10 or £15 additional to the Board's salary; the scarcity arises from the pay being too low, and from an objection to the training establishment in Marlborough-street, 4410, 4411.

The Christian Brothers do not use the monitorial system much; there is not a sufficient number of teachers or brothers; they have not teaching power sufficient, 4412, 4413. Frederick O'Carroll, esq.

In examining a school notice is taken if the children are too highly classed, 4414.—It depends on the attendance, but if that were regular, two years would be too long for a child to remain in the First Book; a child from the beginning would be in it about a year, it depends on his ability, 4415, 4416.—It is unusual for a boy of fifteen to remain in school, unless preparing to be monitors or teachers; but it is a thing that seldom or never occurs; there are 120 female monitors to 17 boys, 4417–4419.

The nonproduction of monitors, &c., from the Christian Brothers' schools arises chiefly from their nonconnexion with the general teaching of the country; their schools are mostly fed by the infant schools, 4421, 4422.

There is one workhouse school in the district, conducted on the denominational principle; 510 is the average attendance, of which thirty-seven are Protestants; there are five Roman Catholic teachers and two Protestant, 4423–4425. The average attendance at workhouse schools is represented as 7,000 or 8,000, the number on the rolls at 17,000 or 18,000; the latter numbers represent the children passing through in a year, 4426.

The state of the repairs of school-houses was noticed in witness's report for 1866, after first coming into the district; the state of repair must be mentioned every year; the repairs of schools vested in trustees must be paid for by the managers or local parties, those of schools vested in the Commissioners, two-thirds by them, the other third by the localities, 4427–4431.

O'Hara, Thomas, Esq. Thomas O'Hara, esq.

Has been for six years Inspector under National Board; present district is Clonmel. Population is Catholic, with a very small admixture of Protestants. In about one-half the schools there are a few Protestants, who attend because most convenient, 26684–26689.—Of 84 schools visited, 44 had Protestants. Others had mixed attendance, but not at time of visit; number was from 1 to 10, except in Clonmel, where, as also in Cahir, proportion is larger. Believes Protestants and lay Catholics of district are opposed to a change from mixed system. Most of the schools are managed by priests, 26690–26695.—A few Church Education schools in district; Protestants have left these for National schools, because the education is better, 26696–26698.—Enough Protestants in Clonmel to have a school of their own if they wish. In Clogheen (population 2,000) Episcopalians attend National in preference to local Protestant school. Roman Catholics, where free to choose, prefer National under Roman Catholic management to denominational school; Protestants the same; by "free to choose," means where no penalty is attached, as in places named, where teachers and children have been refused sacraments for years, 26699–26711.—No proselytism can be alleged, no feud between priests and landlord; but bishop has prohibited sacraments to those attending vested schools and schools under Protestant management, 26712, 26713.

Attendance at schools in Cahir quoted to show that National school under Catholic management is preferred to convent school; attendance at the former is frequently in excess of accommodation, which manager (the priest) would not improve; will not say it was to drive children to convent school, 26714–26725.—Priest was very anxious to get convent school under Board, but a stone cross being built into wall he was refused, until it was covered. At same time a wooden cross stood on gable of National school, to which the Board did not object. This school was originally built by Kildare-place Society with cross upon it, which remained there when it became a National school. People of Cahir considered Board's conduct an insult to the convent school. Question as to cross not being an exclusively Catholic emblem. Teacher of ordinary National school has been there some years, 26726–26747.

Two Christian Brothers' and two convent schools in Clonmel, neither under National Board; has heard they are largely attended. Children would attend model schools in preference to any if permitted; nothing but refusal of sacraments can drive them away. No ordinary National school in the town, but one four miles off, for which 25 children left Christian Brothers' school, because as was said, they were not well taught. Knows other similar cases, 26748–26759.—Brothers' schools attended by all classes, same as model schools; knows parents prefer the latter because of superior education, though accommodation is inferior; larger attendance at Brothers' school is because children are prevented attending model school. Of average attendance of 110 at the latter, rather over one-fourth are Roman Catholics, 26760–26778.—Parents and teachers are actually deprived of sacraments, not merely threatened; some parents temporarily withdraw children at confession times, to ensure receiving sacraments; those who attend are not less respectable than others; many respectable people consider it a great grievance that they cannot use schools. No proportionate diminution since 1867; disabilities were effective then and now; has heard a Roman Catholic clergyman deplore that they cannot have trained teachers; objection is not to the training, nor to their character being thought inferior, but simply because of the bishop's prohibition. Believes priests look upon it as a hardship; some who have gone up for training could not be employed on return by same managers, others were obliged to be sent away, 26779–26792.

Boarding pupil-teachers should be given up; believes many come to get a free education, not intending to follow it up; a larger proportion of those not boarded remain than of the others. Monitors should be paid something more, and not be boarded and lodged; their training is more effective and cheaper than that of pupil-teachers, and more calculated to keep them in the service, 26793–26798.—Has been Inspector in Ros-

Thomas O'Hara, esq.

common and Ballina. Had management of Templemoyle Agricultural seminary, 26799–26804.—Modified system of payment by results most desirable. Very little difference between trained and untrained teachers; better curriculum required in training schools. Many teachers receive a higher salary from classification than their efficiency warrants. Case supposed, showing superiority of payment by results over payment by classification. A less trained man sometimes makes a better teacher. Schoolmastership and physical science should be better attended to in training school. Rural school teachers should always have a knowledge of agriculture. Time in training school is quite inadequate; proportion of marks to subjects taught, 26799–26817.

Qualifications of teachers in Ballina district exceedingly low; somewhat so in Clonmel; causes,—low standard, small local aid, prohibition against training, too many schools. In Ballina teachers falsify accounts to get better salaries; remedy for this, not to allow very small schools. Causes of undue multiplication of schools. Inspectors' reports against unnecessary schools being taken into connexion not always attended to; strong case in point, 26818–26833.—In Ballina district managers take scarcely any interest in schools; paid no attention to either secular or religious instruction, 26834–26838.—In Clonmel district clergy give religious instruction. Educational wants are fairly met; only one additional school required. Difficulty sometimes in obtaining sites. Many Catholics consider National system a good one, but capable of improvement, 26839–26847.—Believes teacher in Protestant school is an exceptionally good one, but people prefer National school. Model school is not frequented chiefly by middle class children; to some extent it is. Erasmus Smith's school has not affected model school, 26848–26857.

Lower class indifferent, but middle class decidedly prefer mixed system. There is not a Protestant school in every parish. None out of towns. Convent schools in district; priests are satisfied with them, and with those who conduct them, 26864–26867.—Protestant bishop and rector are opposed to National education. Inspector's report for 1864 speaks of opposition of prelates of Established Church as well as of Roman Catholics, 26868–26870.—Has heard that beneficed clergy are bound by law to maintain a school; impossibility of this in Clonmel district; would not meet objection against State for not providing such schools; reasons. The few Protestants are chiefly Episcopalians. Very few schools with as many as 10; two with from 20 to 30, 26871–26882.—Anomaly in payment of teachers named above would be corrected by payment by results; advantages of this system, 26883–26886.

Oranmore, Right Hon. Lord.

Right Hon. Lord Oranmore.

Has acted for many years as patron or manager of National schools in that part of county Mayo adjoining Galway. The elementary education given in them is efficient. The schools under him are mixed, but the Protestant element is extremely small. The religious instruction is carried on according to the rules of the Board; what the Protestant children get is from outside, 13334–13341, 13349.—The masters of the schools with which witness is connected have been mostly trained in Marlborough-street; they are Roman Catholics. Trained teachers are much more up to their work than the untrained, and better educated; being brought up on system, they are more improved. The state of training in the model schools under the Board is excellent, 13344–13348, 13352, 13398.—No better feeling can exist between different religious communities than does now in the district witness is connected with, owing necessarily to the children being taught together in a common school. No complaints or objections have been made by the priests as to the religious teaching, 13348–13357, or by the Board, 13364.—The Protestants in the district being so few, they would have no schooling if it were not for the National schools, 13358–13361.—The hour for religious instruction is at the end of the day, when all who do not choose to stay are at liberty to go. No inquiries are made, so that no sort of compulsion may seem to be imposed, 13365–13369, 13374, 13375.

In the Ballindine school there are no Protestants, and not more than five or six in the Crossboyne school, 13370, 13371, 13373.

The religious instruction consists of a prayer, a collect, the Lord's prayer, and a chapter of the Douay Bible read every day, 13338, 13354.—The prayer, added to the Lord's prayer, was composed by a lady from some Roman Catholic collects. As a patron of schools, it is competent for witness to draw up any suitable prayer for use in the schools; there is no rule of the Board forbidding it; neither is it antagonistic to the spirit of the National system, every person being at liberty to withdraw if the religious teaching is not agreeable to his conscience. No ill feeling was ever manifested or ever existed against the prayer under discussion. Prayers written by one denomination are constantly used by others, if appropriate, 13376–13397.—The prayer itself is written and put on the time-table, so that all may see what it is, 13365.

In agricultural districts the average of the year is not a fair criterion of the attendance at school, 13399, 13400.

No objection or opposition has ever been made to the witness, as patron of the schools under him, by either people or parish priests; the general objection comes only from the Roman Catholic bishops, who claim to spend the State's money as they please on education. It is not to be expected but that the person who builds (in part at least) a school should have a voice in the patronage. Nowhere, except, perhaps, in Spain and Rome, does a proprietor build a school and hand it over in fee to another person, 13401–13408.

The National system is a decided success. Of the total numbers attending the model schools, there is 50 per cent. of teachers, and 38 per cent. of pupils Roman Catholics, showing that it is approved of by them. To change this from a National to a denominational system, would be for the State to enforce the authority of the Roman Catholic bishops where they cannot do it themselves. The model schools have been interdicted by the bishops in Dublin and Belfast again and again, but the penalties may not have been inflicted, 13409–13415.

The ordinary National schools are necessarily mixed schools, if the minority be only one, inasmuch as the system provides for that one's attendance and instruction. Although all the scholars are of one religion, the schools cannot be called denominational for that reason. The number of really denominational schools is diminishing. The number of children on the books last year in all Ireland is 900,000; this represents an average attendance of one-third. The average attendance could not be improved, the children being engaged in agricultural operations, when it is impossible to keep them at school. Witness's calculations are based on the National Board's returns, 13416–13431.

The statement of Bishop Dorrian, that the Roman Catholic bishops tolerated the common schools under the Catholic clergy only because they were in fact denominational, whatever they were in theory, was grounded probably on statements made by those dependent on him, who were not likely to colour them disagreeably; witness quotes from returns made by Government officers, who are better authorities than any Roman Catholic bishop, 13432–13436.—The denominational system is claimed as a matter of justice because it exists in England, where the circumstances and the results are very different; the almost universal opinion among Roman Catholic gentlemen and middle class people, is against the denominational system; the choice is whether the state, which is responsible to Parliament through its officers, or the Roman Catholic

hierarchy (not the laymen or the priests), who are responsible to nobody, are to have the guidance of the whole education of the country, a power not given to them in any country in Europe; observations on the evil animus in every pastoral emanating from the Roman Catholic bishops; if the education of the country were given over to the Roman Catholics it would be carried on through monasteries and convents; the National system or something like it exists in France, Belgium, Prussia, Austria, Australia, Scotland, and all the colonies; it is called the Irish system, and is probably the only Irish thing that has ever been adopted, 13437.

Further references to statistics, 13348–13442.—Of course, where there are no Protestants or Catholics there can be no attendance of one or the other, 13445–13447.

The teachers get at present a sort of payment by results in the shape of premiums, 13443, 13444.

The testimony before the House of Lords of Sir Thomas Redington, a Roman Catholic Commissioner of Education, of Mr. John Carlile, Inspector, in his reports, and of pars. 58 and 59 of the Board's report for 1846, quoted as to the true meaning of "mixed education;" that is, the system is so framed, that it does not *exclude*, that it *admits*, children of any denomination without doing violence to the consciences of any, and this, although there may be in a school children of only one denomination; the strength of the system is proved in there being no case of proselytism ever established against it, 13448–13459.—The rules as to not making the sign of the cross, &c., should be always enforced, otherwise a school would become denominational, 13461, 13469, 13470.—There is no compulsion in witness's schools to attend the reading of the Douay version; the classification of his teachers is second; if he gets a good teacher, she is taken away, 13462–13468.

Right Hon. Lord Oranmore.

The system works well in its details, 13471, 13472.—A large representative Board was expedient at first, but for the future a small paid Board would be preferable, its action would be more prompt and uniform than that of a large Board subject to popular influences, 13473–13486.

O'Reilly, Myles, Esq., M.P.

Myles O'Reilly, esq. M.P.

His personal experience of the working of National schools is small. His knowledge is mostly derived from reports and public documents and writings. In the schools with which he is acquainted the admixture of religious belief among the children is more technical than practical; in one school for twenty years two Protestant children have at different intervals attended; the other schools are nearly similarly circumstanced; the teachers in these schools have been entirely Roman Catholic, 14865–14867.

In the main the education given is satisfactory; some details might be amended; the religious instruction is generally given by the teachers, 14868, 14869.

The great difficulty in ordinary rural schools in Ireland, as in England, is to secure an adequate attendance of children; the teachers are poorly paid, not inadequately as to numbers, because the average payment is about £1 per head per annum, but inadequately as to the teacher; a supplemental payment by results would stimulate a teacher to obtain a better attendance; the only persons interested in the prosperity of schools in remote districts are the clergymen; on them in a great measure schools depend for their efficiency, 14870.

The deficiency in attendance is due chiefly to the indifference and negligence of the parents; an enforced payment might cause a greater interest in the schools, but the attendance depends more than anything else on the personal exertions and influence of the Catholic clergy; an instance cited, 14871, 14872.

Is acquainted with one second-class agricultural school in Galway; it is not popular with the neighbouring small occupiers, and, after twenty years' experience, has caused some disappointment; it serves a good purpose in setting a good example, and the teacher's position in a pecuniary point of view is greatly improved, 14874–14881.

Two schools on witness's property have residences attached; the position of rural schoolmasters would be greatly improved if they were assured of a residence and a bit of land, 14882.

In stating what changes should be made in the present system of National education, it is necessary to consider the principles on which the system ought to be founded; they are—1st, the duty of the Legislature to give the Irish people the education they require; 2nd, to protect the rights of minorities. The system of National education, as originally founded, proposed to afford united secular and separate religious education. The complete abandonment of the latter part of the programme is proved by the attempts to show that it is retained. The first part has also in great part been given up. That the schools might be "mixed," the original rule was, there should be only one National school in a locality; now in any school districts where there is a substantial mixture of religions, there are separate National schools for each. It may be taken as proved by statistics, that the great bulk of the population desire to have schools wherein the teaching is religious, and to a great extent the National schools have been so converted; such are the convent schools, attended by 73,000 Catholics and 73 Protestants; such are the numerous schools throughout the country with Catholic patrons, teachers, and pupils; such are the National schools with Protestant rector or Presbyterian minister for patron, with Protestant teachers and pupils; admitting a very few exceptions in the last two classes. There being, however, some cases where the schools are really mixed, the rights of conscience of the minority must be protected. It would be proposed then, firstly, that those schools which are at present substantially denominational should be permitted to be so, the consciences of minorities being protected, because under the present system immense majorities are deprived of what they wish for, on the ground of it being displeasing to a few. Secondly, some schools, such as workhouse schools, must remain mixed; in these the present system is least open to objection. Thirdly, as to model schools. These must be considered in two lights; 1st, as training schools for masters; 2nd, as ordinary day schools of a superior class. Training schools must be denominational. There is no difficulty in making the provincial training schools so. One for Episcopalian Protestants might be established in each province; those for Presbyterians would be in Ulster; all others for Catholics. The question remains how to make them denominational. Being State schools, they must be governed differently from English schools, which are merely assisted by the State; and the right of Catholic bishops to control all their educational establishments must be considered. This may be provided for, theoretically and practically, by ascertaining and defining the exact extent of those rights, and providing for their exercise by express stipulations; or practically only, as by giving the parish priest a veto on the appointment of a schoolmaster, on the ground of immorality. This, however, would not be so satisfactory; and the principle of assisted training schools, as in England, might be adopted, 14883, 14888.

The conscience clause, protecting the rights of the minorities, must be strongly enforced. It would be desirable, and perhaps necessary, to make a distinction between the hours of secular and religious instruction, which would be no grievance, whereas it would be a grievance to prevent a whole school commencing with prayer for the sake of a theoretical minority of one, 14884–14886. The introduction of a conscience clause is a matter of principle, and the restriction of the books

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to a general character is to be used only where the minority has no school of their own, 14930, 14931.

It would depend on the number of pupils in the Dublin training schools whether they could supply a sufficient proportion of teachers; but the suggestion made is preferable—*i.e.*, to have provincial training schools, 14887.

Catholics consider their bishops have a right to control both teachers and teaching in all points relating to faith and morals, involving the prohibition of books; the provincial Catholic training schools suggested might be under the management of a local committee, with the bishop for chairman; and a portion of the cost should depend on contributions other than from the State; the model of the English training schools might be followed, 14889–14892.—The teaching in them and mode of conducting them could be guaranteed by inspection, and tested by results, 15045.

It would be a grievance for the State to maintain, under the management of the Board, training schools in Dublin; the Commissioners might for a time maintain some mixed schools, to prove whether they were popular or not; but it would be unfair permanently to patronize one class of schools more than another, inasmuch as the taxpayers would have in great measure to support them, while they contributed also to their own schools; the objection cannot be waived, even on the ground of keeping up a fixed standard of education, 14893–14895.

Has no desire to make any change in the constitution of the Board; is fully satisfied of the desire of the members to act impartially, 14896, 14897.

A conscience clause can never make the school of one religion as good for a child of a different religion as one of its own; it must be to some extent an imperfect protection; the question is, whether hypothetical minorities shall have a less protection, or one substantially sufficient in having their own schools, which in the majority of cases in Ireland they have, or can have; the conscience clause to be preferred is such a one as is contained in Messrs. Bruce and Foster's Bill for England, which is, that no child shall attend any portion of the teaching objected to by its parents, 14898, 14899, 14908–14913.—The Fourth Book of the Christian Brothers is so impregnated with their religious spirit that it cannot be used by Protestants; therefore Presbyterian children must withdraw when they come to that; but there is no necessity for a Presbyterian child to be deprived of education for that reason. It comes back to a question of practical use. It is better to legislate for the majorities, and do the best you can for the minorities. A poor parent cannot be expected to know what would be objectionable, but if he be conscientious, and need exists, he will speak to the master and manager, or to his own clergyman, to learn what steps should be taken to protect his child, 14900–14902.

There is nothing undesirable in mixed schools for boys and girls; some of the best schools known by witness have been small rural schools of that sort under female teachers; female teachers cannot always be procured; and it does not follow as a matter of course that they would be cheaper than male teachers, 14903–14907.

The improvement of the schools suggested, that is, making them denominational, would not necessarily bring about a diminished attendance; if, hypothetically, there was but one school in a district, and all the children, Catholics and Protestants, attended it, the division into two schools would of course diminish the attendance one-half; but such a case does not exist; and in 99 cases in 100 in Ireland, insufficient attendance at schools arises not from want of numbers but from negligence, 14914–14916. Complaints have been made of too many schools, but not in any district with which witness is acquainted; if in the South of Ireland, where the great majority are Catholics, there are too many schools, it is not through the application of the suggested principle, because a school instituted for Protestant children would diminish in a very infinitesimal degree the attendance at these Roman Catholic schools, 14917–14919.

Witness's plan is based on the desire to secure the sympathy of the clergy for the education of the people, which already exists, but not for the present so-called National system; this is proved by the fact that a very large proportion of the National schools of the country are under the patronage of Roman Catholic priests, showing that they prefer the present system to going without education altogether, 14920, 14921. A man naturally enters more warmly into promoting a system of education of which he approves than one he dislikes; this is proved largely in England, where if education is desired to be extended, the sympathies of the clergy of the Established Church must be enlisted, 14922, 14923.

The Roman Catholic clergy do not to any great extent visit schools even under their own management for the purpose of religious teaching, partly because they give that instruction in church on Sundays after service, and partly because they do not like the present system of National education, 14924, 14925.

The State, as represented by the Legislature, which is composed mainly of representatives of English Protestants, cannot be taken to represent accurately the wishes of the Irish, who are mainly Catholic; it is true, historically, that the present system of education was introduced to meet the wishes of the Roman Catholics of Ireland, but it is also the fact that they or their leaders were not previously formally consulted, and it was never formally accepted by any of their representatives, secular or religious; they accepted it, and to a certain extent approved it, as being a great improvement on any previously existing system of education, 14926–14929.

The conscience clause advocated by witness could be reconciled practically with the dictum of the bishops that religious instruction should go *pari passu* with secular; the assertion that minorities would be without a school of their own, in Ireland, is authorized by the statement of Archbishop Trench, 14933.

If by simply paying the salary of a schoolmaster whose main duty is to impart secular instruction, but who incidentally conveys religious instruction, it is meant that the State pays for religious teaching, so far it is true, but it is true equally with regard to the present system in any school; in any other sense the proposition is not admitted, 14934–14937. Reference to a statement by Mr. Gladstone in 1856 as to the State standing apart from all responsibility as to religious teaching in schools aided from National funds, 14938, 14939.

The model schools of the National Board have, except in a few cases, proved substantially a failure; it was believed their main design was to train teachers, but the representative of the Board, then in Parliament, pointed out that one great object was to afford an example of superior teaching; if they have proved a failure, it is the fault of the Board so far only in having instituted a system which is not successful; the Board has done its best in endeavouring to get teachers to go and be trained there, 14940–14946.

The Catholic bishops are determinedly opposed to the model schools, and though there is no difference in principle between them and Archbishop Murray and others who originally accepted seats on the Education Board, there is not the slightest chance of a change in their present line of conduct with regard to those schools, 14947–14949.

It was not said that the Catholic laity recognised the right of their bishops to control educational establishments generally, but only with regard to faith and morals, 14950. It is desirable the bishop should have a power of control by being a member of the local Board, 14951.

The general opinion of the Roman Catholic clergy on the National system of education is, that it is a great improvement on all former systems; disbelieves that a great number of the clergy are opposed to any changes, especially such as are now advocated by the bishops, 14952, 14953. The Catholic laity have in

many ways expressed their opinion, praying for changes in the direction advocated by witness, 14954. The bishops specifically object to training institutions for teachers which are not religious, that is, denominational, 14956.

Every facility is given to Roman Catholic bishops and clergy to visit the model schools for the purpose of imparting religious instruction, but the mere access to such schools does not remove the objections entertained against them; Catholics claim control only over institutions founded for their benefit; and a school, although supported by the State, if intended for Catholics should be under Catholic control; taken generally, all schools in Ireland are intended for all classes and denominations; taken in a particular district, a school is not available for all by being made objectionable to some, 14957–14961. Those who administer them have made the model schools not available for all classes, 14963. The doors are open, so are the doors of every Episcopalian and Presbyterian chapel in the country, but not in a practical sense for Catholics; the State abstractedly is not entitled to exercise control over schools built by any church; but the State, considered as all the people who form it, has a right to control its schools; the majority of the Government have no right, merely as a majority, to fashion at will all the schools of the nation, 14962–14969.

Is willing to accept any statement made by Archbishop Cullen as to the reasons for the opposition to model schools, and to admit the propriety of any steps taken by the clergy to enforce their views, 14970–14975.

The expense of maintaining ordinary schools might be provided for by a voluntary school rate; a twopenny rate would be much opposed, as are all taxes; but assuming it to be optional with the ratepayers to impose it, such a rate would be carried in most districts, if the ratepayers are allowed to choose the school they prefer; but if for the maintenance of a stereotyped form of National school, it would be universally opposed, 14976–14980.

A system of secular instruction instituted and paid for by the State would not adapt itself to the requirements of the country; a satisfactory line cannot be drawn between secular and religious teaching; a purely secular education is practically atheistical; it would drift into the denominational system; the State might pay, as it does in England, for secular instruction only, without giving itself concern as to how that instruction was imparted, which would be perfectly adapted to the wants of the Irish people; the difficulty remains, whether payment by results alone would be able to maintain the system, 14981–14984.

Model schools have not been adequately or largely useful in training teachers; the number of teachers training in them is diminishing; that of those who afterwards follow other pursuits is increasing. The majority of teachers wanted in Ireland must be Roman Catholics, and if model-school teachers are objected to by Catholic managers, Catholics will not go to model schools to be trained. They are a mistake; they are not good examples of what a common school should be; they are more like middle-class schools, and one practical objection is that they educate largely a class who ought to pay for their own education; statement of the station in life of fifty persons whose children went to the model school in Galway at a time when there were hardly any poor children at all in the school. The highest payment in any model school is £1 per annum; it is always understood that the money voted by Parliament is for the education of the poor, and the expenditure of it in supporting model schools is most unreasonable, 14985–14990, 15043.

The complaints of teachers as to being subject to dismissal at will can only be met by depriving patrons of their reasonable power, as being practically the founder of the school, a step which would cause the whole system to fall into the hands of the State, against which witness is strongly opposed; a teacher ought not to be deprived of his residence if he had one, without fair notice, irrespective of the school, 14991–14996.—Is opposed on principle to State education in all countries, or to purely secular education, 15001. Myles O'Reilly, esq., M.P.

Compulsory education could not be introduced in Ireland, either in town or country; nothing would make education so unpopular in Ireland as enforcing it by law; by the Irish Industrial Schools Bill magistrates have the power to subject "street Arabs" to compulsory education; there should be power to detain the children of vagrants in workhouse schools, which are good, 14997–15000.

The change of opinion with regard to the National system which has taken place among Catholics has been caused by several steps taken at different times diminishing the confidence that should be placed in it; first, school-houses were required to be vested in trustees; then to be vested in the Board; then the Stopford rule, the purport of which was that children should not be *forced* to attend religious instruction objected to, whereas the original rule stated they should not be *permitted* to do so; but by nothing so much as the correspondence, lately published, of Archbishop Whately, who for thirty years is found to have considered it as a means of "weaning the Irish from the abuses of Popery," 15001.

The particular points in which ordinary National schools, where both teachers and pupils are Roman Catholic, differ from such schools if purely denominational, consist of a great number of small and perhaps insignificant details; and it is a matter for consideration whether it is worth while for the Government, or as it is commonly called, the executive, to show itself as a hostile power in convent and other Catholic schools, where these details are observed, and to which, though seeming more or less trivial, much importance is attached by the Catholic clergy and laity; sympathy shown by the Government to the feelings of the people is more likely to stimulate their good-will and loyalty, 15002–15004.

The objections to model schools as they at present exist are, that practically they educate a class for which they were not intended; that they have destroyed the free schools in almost all the towns in which they have been established; and that they cost a large amount of money compared with the results, the annual cost ranging from £4 to £8 a head, while the same results are obtained in the Christian Brothers' schools for 6*s*. a head; another objection is, though not so generally entertained, that they are a step towards monopolizing the entire education of the country in the hands of the State, 15005–15007.—The schools being in existence, the question as to what is to be done with them must be decided by practical considerations at the moment; witness would recommend their being sold to public bodies in the localities, to be made denominational schools, with an ordinary amount of assistance from the State, 15008–15012.—In such a case any book might be used, the authorities retaining the right to object to any book not sufficient for its purpose; if there were any deficiency of good school-books, the Board might pay for the compilation of some good text-books, giving the copyright to the public, and letting the competition of the booksellers determine the price, 15013, 15014.

The promises of candidates to Catholic constituencies, to procure some material change in the system of National education, arises from no dictation, but from the belief that such a profession will catch votes, 15015–15018.

Teachers' salaries should be increased by payments depending on results, a principle that has worked well in England; retiring pensions would probably make the teachers more contented, but the thing cannot be done, a teacher is not altogether a servant of the State; the retention of a portion of salary to form a superannuation fund would not be popular, 15019–15025.—A free house and garden would improve the position of teachers in agricultural districts more than anything else; any educational rate that might be levied could be devoted towards such purpose, and in many parishes the ratepayers would be willing to pay for it when they would refuse a rate for the maintenance of a

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schoolhouse; backwardness of landowners generally in furnishing houses and gardens; most of the existing schoolhouses have been built by occupiers; it is most desirable to give a teacher a piece of land, even at a rent; instance of the success attending such a course; the attention bestowed on a farm of twenty acres need not interfere with school business; it should be made a sort of model farm, 15028–15032.

No line can be drawn between those for whose education the State should pay and those who should pay for it themselves, it is a question of degree; it is not possible to establish pauper schools; so that the principle is admitted of the State paying something for the education of people who have some means of living; there is no absolute objection to State contributions to particular classes of schools; the objection is, that such contributions destroy to a great extent voluntary charitable effort, and they monopolize in the State's hands the control of education; money for the education of the upper and middle classes should be voted specially by Parliament, and not taken out of the money intended for the education of the poor, 15033–15043.

The education rate proposed would not, at least in many cases, have the same fate as the permissive rate for libraries and museums; it might be inoperative for the maintenance of schools, but not for their erection; the people now very frequently tax themselves for the purpose, and if the schools were satisfactory to the Catholic authorities, this voluntary rate would become general and compulsory, 15044.

The Prussian system might be applied to good effect in Ireland, but only to schools supported by rate; in Prussia the schoolmaster is an officer of the State, and may be pensioned; here he is not, if I erect a school and pay part of his salary; the school committee might be so organized as to have to get the money for building a schoolhouse and keeping it in repair, thereby obviating the present grievance of the schoolmaster, who has to pay the rent and do the repairs of his schoolhouse, 15046–15051.

It is decidedly undesirable to have one set of books for all the schools of the country; the books of the National Board, in the desire to make them unobjectionable to every class, have been made so colourless and flavourless as to make people go to perhaps very objectionable books to get their impressions of history; this has to some extent kept up the feeling of opposition to the Government, although the Government had nothing to do with the Board of National Education; but as the majority of the people identify any administrative body with the Government, it is a reason why it is undesirable that the latter should appear as an antagonistic body, 15052–15056.

As to the constitution of the Board, the present Board is preferable to that of three paid Commissioners, as proposed; it is composed of persons eminent in position and attainments, well chosen for the post, although their other avocations prevent the entire devotion of their time to it; three paid Commissioners may devote their entire attention to the business, but they will be more removed from the contact of public opinion, and will be likely to fall into an administrative rut, neither will they be of the same standing as the present Commissioners; also the Roman Catholic element would be in a minority of one to two, whereas the Catholic element in the schools is about 80 per cent.; if there were six paid Commissioners, although the proportion of Catholics and Protestants would be more equal, the payment of, say, £800 a year to each would be an inadequately large payment relatively to funds to be administered; also, under a small Board, the tendency would be to place education more under the control of the State; on the whole the present system is preferable, 15057–15063.

With respect to the assertion that "the parish priest ought to have a negative on the appointment of a schoolmaster, on the ground of immorality," and that "the bishop has a right to prohibit a teacher if he teaches erroneous doctrine, or teaches or practices immorality," it must be qualified to this extent, that as there is no legal tribunal in this country to enforce such negative or prohibition, and to whom the aggrieved teacher could appeal, the decision of the priest or the bishop can only be of force so far as it is respected by the Catholics of the parish or diocese; the schoolmaster could appeal to the bishop, who must be guided by the canon law; but all these proceedings are outside any legal recognition in this country, 15064–15067.

In stating the opinion that payment by results, pure and simple, is inapplicable to this country, it is hard to state the grounds on which that opinion is formed; substantially, the rate of payment by results would be higher than the State would be willing to afford; it would give more than would be liked in a school with a large attendance, if it gave an adequate payment in one with a small attendance; and in small country parishes it would be very difficult to obtain anything but a very low class of schoolmaster unless part of his payment depended on his own classification; in providing schoolmasters large reliance must be placed on mercenary motives; there was reason in the reply of the teacher who, when asked how he would like to be paid by results, answered, he would have no objection if education was made compulsory, but every objection without it, 15068–15075.

Too much time is taken up in common rural schools in teaching details of grammar and geography; if a child who leaves school about twelve is taught simple reading, writing, and arithmetic, it is as much as can be expected, 15076.

The rule of the National Board is theoretically sufficient to prevent illicit religious teaching; statement of an alleged instance of its failure, in a school in county Tyrone, where five Catholic children were receiving Protestant religious instruction; but, of four of the number, two were children of a parent who had signed a written request that they should do so, and two others were his nephews, for whom he had also signed; the fifth was a child of five years of age; two Royal Commissioners had visited the schools and made no remarks, 15077–15083.

Does not doubt there are "many" cases in which there is a desire to press religious instruction on children of an adverse creed; a proof of this is the use made of the Authorized Version of the Scriptures in schools, the indiscriminate use of which, especially of the Old Testament, being objected to by Catholics; the New Testament is, however, extensively circulated and read among Catholics; this reading of the Bible may arise from the feeling that all children ought to read the Scriptures, it may also arise from the desire of proselytism; when this reading takes place it is during the hours of separate religious instruction, 15084–15088.

A general or extensive attempt to influence Roman Catholic children with a view of making them change their convictions would be impossible; pressure has been brought to bear on Catholic parents to send their children to Protestant schools, nothing more, 15089. [A portion of the evidence of Mr. Kelly, one of the secretaries of the Board, in which he denies any cases of proselytism taking place in the schools, (with a confirmation of such assertion by Judge O'Hagan,) and asserts that the suspicion of such a thing existing would be unfounded and unjust, is read to the witness.] The statement that cases of proselytism had occurred was made by witness himself; Justice O'Hagan explained that what he meant by "proselytism" was the change of a child from one religion to another; what witness understood, and what most people understand by it, is the conveying religious instruction differing from that of the child's parents, with a view of influencing his religious convictions; such was clearly the meaning of Lord Stanley's original letter; a very voluminous return on the question was laid before Parliament; from this witness cites many cases in which Protestant or Presbyterian religious instruction is shown to have been given to Roman Catholic children, and in only one instance is it stated to be with the sanction of the parents; all the cases justify the statement that there is proselytism in schools, 15090,

15108–15116.—The original rule of the Board on the point was imperfect; the state of things has to some extent been remedied by the change in the rule, but the new rule has been violated, and so far has failed, 15091, 15092.—There is not much proselytism going on at present in National schools, but the reason very largely is, because Roman Catholics have their own National schools and teachers, 15093.

Is prepared to admit that in 1824 210,000 Roman Catholic children, and in 1831 300,000, were daily receiving religious instruction, and voluntarily reading the Authorized Version of the Scriptures, because then there was no other education to be obtained; it is analogous to the fact of a man in the west of Ireland during the famine, who was offered food and sustenance if he abandoned the Catholic religion, 15094,15095.

In reference to Roman Catholic children attending the prayer at the opening of school, witness asserts that it is unlikely and "incredible" that they so attended with the perfect will and cognizance of their parents, 15096–15100.—The evidence of Rev. D. Curoe, of Randalstown, in 1837, as to the reading of the Scriptures in school by Roman Catholics, and the desire of the clergy to render the Scriptures accessible to all, and that the Authorized Version was the one used in his schools, is not surprising, since it does not appear that the schools were under Protestant management, but his own; it only proves that, as before stated, the use of the New Testament is a constant, authorized, and laudable practice in all Catholic schools in Ireland and elsewhere; but witness is not prepared to accept the reverend gentleman's opinion in opposition to higher and more competent authorities, 15101–15105. Myles O'Reilly, esq., M.P.

The duty of the State is merely to enforce the prohibition of proselytism, on the ground of securing the freedom of the individual, 15106, 15107.

"Proselytism," as popularly used, as used by witness, and as used in Lord Stanley's original letter, refers more to the attempt on the part of the person who does it than to the result obtained; a "proselyte" is a person converted; it is impossible to show a case of a change of religion in consequence of instruction received in a school; attempts at proselytism would be less successful in a satisfactory system of denominational education; practically there is not much change of religion either way in Ireland; the objections to the system on the score of proselytism are more against the attempts made than the results obtained, 15108–15116.

Ossory, The Lord Bishop of.

The Lord Bishop of Ossory.

Was one of the founders, and has always taken a lively interest in Church Education Society; formerly there were many more Roman Catholics in their schools than now; this is not from any change in their rules; rules of branches similar to those of parent society, 20521–20524.—Fundamental rule was to give a good Scriptural and Church education; a relaxation was made as to Church formularies where desired, but all must read the Scriptures daily; this point chiefly kept schools from National Board. As well as witness remembers, there has been no modification of fundamental rule, 20525–20527.—Has but little expectation of rule which keeps them from National Board being relaxed; if rule as to reading Scriptures were the only objection, there might possibly be a modification. Society make no requirement on Roman Catholic children to receive instruction which parents disapprove, they simply do not relax a rule made for the benefit of their own for the sake of those who object. Teaching Roman Catholics is a secondary obligation, teaching the truth a primary one; further, they cannot abandon liberty to read or refer to Scripture whenever incidentally necessary in the course of ordinary school duties, or when clergymen visit, 20528–20535.

The only modification that occurs to witness by which schools might join National Board is, that they inspect and examine in secular instruction only, and give assistance according to results; mode of meeting cases of very small minorities, 20536–20538, 20547, 20548.—If State willing to aid Church Education schools according to results of secular teaching without interfering with religious part, they must devise means of making them acceptable to Roman Catholics; a good deal has already been done to render National schools acceptable to them; preceding is only suggested as best under the circumstances. It would involve abandonment of present stipulation that Roman Catholics shall receive secular without religious instruction; it would be keeping schools on present footing, but only paying for secular teaching; this might make schools denominational in one sense, 20539–20544.

Preceding is suggested, knowing that others might claim the same for their schools, 20545, 20546.—Some landlords assist both National and Church schools; number of the latter is not diminished, but the scholars, especially the Roman Catholics, have considerably; one great cause is the decrease of population; other causes, 20549–20552, 20554, 20555.—Primary object of Society was Church of England education, but they have shown their desire to benefit others by modifying rules, 20553.—State aid would enable schools to be conducted more energetically, and obtain more pupils, as their great want is an increase of funds, 20556–20558.—More influence is used to keep Roman Catholic children away from schools than is used by Society to obtain them, 20559, 20560.—If State aid obtained for secular teaching, no doubt more Roman Catholics would attend, 20561.

Church Education schools were originally established because Churchmen could not conscientiously adopt National system; a rule was laid down which they could not subscribe to, whatever the other advantages were; they found numbers of schools needing support for want of concerted action, and on taking counsel they determined to make a united effort. The Society was then formed to assist schools already existing, and to establish new ones to teach Scriptures and principles of Church of England. Society provided that masters should be properly qualified to teach under direction of clergy, and they made the concession to Roman Catholics of not requiring them to be instructed in formularies; teaching Scripture as well as reading it, is part of school business, 20562–20565. Clergymen should visit and give moral and religious instruction, but schools cannot be considered essentially doctrinal; example of the instruction clergymen might be expected to give. Moral atmosphere not necessarily antagonistic to other denominations, 20566–20569. As to whether suggested arrangements would make schools more acceptable to Roman Catholics. Does not estimate advantage of different denominations being educated together as highly as some. Commissioners of 1824 advocated united education, but considered that Church Scriptural schools in existence should be maintained, 20570–20572.

In one view mixed system might be calculated to lead to wider divisions in after life than separate education of creeds. Is not aware that the bishops and clergy of the Establishment, or the Church Education Society, claim or have claimed to be the appointed guardians of the education of the country. Complains that not only were the Church schools not the State schools, but that when they sought for a portion of the aid given, they were refused, 20574–20581. Society consider reading Authorized Version as essential. Clergymen have superintendence of religious teaching, and instruction in the Scriptures is given in accordance with principles of Church, but it is taught non-controversially; instruction in the formularies is constantly given, but not obtruded unnecessarily. Restriction in using the Bible is a

The Lord Bishop of Ossory.

grievance which clergy will not submit to, 20582–20586.—View of manner in which a parochial clergyman's oversight may be said to extend to all his parishioners, 20587, 20588.—When a clergyman is instituted, all in the parish are committed to him, but this does not convey right to exercise pastoral care where subjects refuse it, 20640.

Chief objection to National system is that under it clergy cannot instruct their own children in the way they conscientiously consider right. Their wish to extend the benefits of their schools to others is not as a result of their position; they would desire it as much if Church ceased to be National to-morrow, 20589–20596.—Society considers it a duty to teach Scripture, but not to interfere with faith of others; has no proselytizing designs; National Society prohibit reference to Scripture during secular instruction if any object; a lesson is suspended on walls containing reference to Scripture, but instruction in Scripture is forbidden. In 1862 the Bishop of Down applied, through Lord Lieutenant (who was understood to be favourable) for "permission to make such reference to the Word of God as occasion might demand;" this was refused. The Bishop explained that he did not ask a modification of rule as to *reading* the Scriptures, but only occasional reference in the just right of imparting "combined literary and moral instruction" as required by Board, but refusal was persevered in; reference to use of the Ten Commandments, 20597–20610.

Church Education Society does not require religious teaching of a peculiar denominational character. Scripture instruction is compulsory as any other part of the daily work is; no child can attend the schools without complying with that as well as all the other rules, and in that sense religious education may be said to be compulsory, but children come with perfect knowledge of the rules; "compulsory" suggests a state of things which is not true, 20611–20615.—Society claim to reject children coming, or to insist upon their receiving Scripture instruction; the effect is to render it voluntary, 20616.—In many places congregations, and consequently schools, are very small, and small schools are inefficient, but it is as much a duty to look after them as others, even if clergy themselves teach. Protestant population in witness's diocese is limited, but cannot give statistics, 20617–20621.—Claim of small schools; some with only four or six scholars; few places having Protestants are without a Protestant school, 20622–20626.

Cannot answer questions as to Kilkenny model schools, but does not believe that "indifferentism to an immense extent" exists there, 20627–20633.—Would not consent, nor would clergy or Church Education Society, to arrange not to receive Roman Catholics; would give all publicity to their own principles, and admit all who come, taking care that they know what is taught, 20634, 20635.—Explanation of a statement published by witness in 1845 that principle of Church Education Society is to abstain from all attempts to influence or disturb the belief of any dissenting children; the meaning was, that no attempt was to be made with the object of disturbing the religious belief of any child in the schools; that there should be no attempt to inform or guide the mind in a way that might possibly disturb its belief was never meant, but that Scripture was taught non-controversially, &c., 20636–20639, 20641.

Obligations on lay-patrons as to religious instruction not equal to that on clerical; some, taking a lax view, are patrons of National as well as Church schools; moral responsibility must depend much on individual views of duty, 20642, 20643.

Printed rules of Church Education Society may be considered to comprise all their views, wishes, &c., 20644–20647.—Advantage to schools of Government inspection; speaking in the abstract, would not object to Roman Catholic Inspectors for secular education, but would not like them to preponderate, 20648–20652.—System for training, if plan above suggested were adopted, 20652, 20653.—Difficulty of admitting to secular without giving religious instruction does not rest upon any territorial claim, 20654, 20655.—Is sure that all Roman Catholic parents who have sent children have been fully aware that Bible is read; there is hardly a parish in which lower orders do not well know what is taught; for the future, would have an unmistakable announcement of all that is taught; objects to making parents sign a book saying they understood rules, &c.; reasons. Would agree to anything which should acquaint parents with system, unless something objectionable in mode of doing it, 20656–20659.

If Roman Catholics are more in want of schools in proportion to numbers than Protestants, want should be supplied; but never heard that such was the case, 20660–20663.—Oath taken by beneficed clergymen to keep a school did not mean a school for the poor; it is under an old enactment, to spread the English language, 20664, 20665.—Church would readily throw what school endowments they have into a common stock if other denominations would do the same; some Erasmus Smith's schools in witness's diocese, 20666–20668.—Some large Roman Catholic districts held by Protestant proprietors; practically they could hardly exclude Catholic schools if they wished. State has shown itself interested in education of all without violating religious freedom, 20669–20672.—On account of sparse population, Church schools should receive more aid than others. Objection to aid them founded upon idea that rules prevent Roman Catholics from attending does not exclude Roman Catholic schools from aid in England. They agreed to take other children, and to allow them to be absent from religious instruction, but said they would not escape a Catholic education, as religious pervaded all the secular teaching. Church Education Society also think religion should permeate their teaching, and that they should not thereby be deprived of State aid. Is aware that denominational system obtains in England, but that does not affect principle, 20673–20675.

Church schools cannot escape from present disadvantageous position without involving some difficulty; if aided, it must be denominationally in one sense; would not interfere with other schools; Government should continue control over school books. Would extend to all others same advantages that might be conceded to Church schools, 20676–20682.—Evil of small schools, but necessary sometimes, 20683, 20684.

Believes Church Education Society would fall in with foregoing scheme. Hopes they would be able to support small schools that Government aid would not reach; there would be some difficulty, but it might be overcome, 20685–20687.—Cannot look to system ever becoming denominational from what is proposed above; some Church people would, as now, approve of National system. Witness's plan leaves religious instruction optional to the child; under Church Education Society it would not be so. Would not carry out system with a conscience clause, 20688–20692.—Would have no objection to a certificate annually that no child had been excluded on religious grounds, or received instruction objected to by parent, but would prefer form to be that parent had full means of knowing instruction given and that child was not detained a day longer than he approved of, 20693–20696.

O'SULLIVAN, DANIEL, Esq. D. O'Sullivan, esq.

Is assistant professor or junior lecturer under Mr. Butler in the Science Department, Marlborough-street, has been head master of the Central Model school, and has acted as Inspector in the North of Ireland, 7705–7708.—Is also superintendent of the George's-street training establishment, 7717.

The subjects taught by witness are arithmetic and algebra, which occupy 2½ hours on four days of the week. Each teacher in the course of his practice in teaching comes about ten times under the supervision of the assistant professor; they are engaged in teaching twelve at the time, the assistant professor taking notes of their method, and correcting their errors privately or at the time, where it can be done judiciously, 7709–7717.

There are 58 boarders in George's-street; the conduct of the teachers is excellent; superintendent has the power of inflicting fines for trifling offences, but cases of serious irregularity must be brought before the Board; a record of each offence is kept; very seldom a case arises for punishment, 7718–7724, 7764.

Average age of teachers in training in 1837, 1847, 1857, and 1867, 7725.—It is difficult to fix a maximum age for admission of candidates to the training school; circumstances must govern in most cases, 7726–7730.—From 18 to 25 is the preferable age, 7904–7906.

Protestant teachers are well looked after as regards religious superintendence; Catholics have not the advantage of supervision by a clergyman of their own Church, none having been appointed since Dr. Power, 7731–7742, 7757, 7917, 7918.—The Protestant clergymen who attend do so voluntarily, and are not paid for their services, 7907–7916.

The time students are in training is not sufficient; under present circumstances the session could not be extended over a longer period than twelve months, 7743–7745, 7802.—The number of subjects is too large for the time, 7746.—The great defect in training is the insufficiency of the time devoted to the practice of teaching. Theoretically, the candidates on reception are supposed to possess a certain amount of scholarship, and when discharged, are looked upon as more or less efficient teachers; but practically they require improvement as scholars as well as teachers; instead of being mere visitors in the practising school, they should take part in the actual work, 7940–7958.

Teachers who come up at an advanced age are not so well grounded as pupil-teachers and monitors, 7747–7749.—Division of teachers into two classes, 7750.—There would be no difficulty in carrying out an arrangement for a yearly session if the Board thought fit to order it, 7751–7757.—An attempt was made in 1855 to pass from a half-yearly to a yearly course, but for some reason or another was abandoned, 7877.

Since the prohibition of the Roman Catholic bishops against teachers attending the training school the number of Catholic teachers has diminished and that of Protestants has increased; through this the Board have taken more non-teachers (persons who at the time of training are not in charge of schools as principals or assistants), 7758–7763, 7777–7783, 7895, 7896, 7900–7903.—As a class the non-teachers are of inferior intellectual qualities than the teachers were before the prohibition; out of 8,172 teachers under the Board only 3,320 have been trained, 7765–7768, 7893, 7936–7939.—Although the arrangements for training are imperfect, the teachers are benefited by the course, 7769–7771.—Many of the non-teachers do not become schoolmasters; there is no register kept of teachers after training, except of those who are in the special class; a great number of the non-teachers, such as pupil-teachers, monitors, &c., come up on the recommendation of the Inspectors, 7772–7776, 7784, 7855–7863.

Number of Catholic and Protestant teachers who have been summoned to the training institution, and of those who declined to come, 7785–7787.—Cannot give reasons why the Protestant teachers decline, 7963–7967.—The cause of Catholics refusing to enter the school is chiefly the unpopularity of the department with the managers, which might be overcome to some extent by relaxing the rule requiring all the teachers to reside in official boarding houses, 7778–7790, 7794, 7992–8014.

The training department in Merrion-street was opened on the 10th February 1834, and the first boarding establishment in 1838; between these two dates the teachers lived out in the city, being allowed 12*s.* per week for their board. If this plan were again resorted to, 15*s.* should be the minimum and £1 the maximum per week. The present cost to the Commissioners is about 10*d.* to a shilling per head per day, exclusive of rent, taxes, expenses of staff, &c., 7791–7793, 7826–7839, 7850–7854. Great advantages attach to young persons of different demominations living together, but no one should be coerced into the boarding houses, 7840–7849.—If the teachers were allowed to board out of the establishment it would afford facilities for instructing a larger number of teachers, 7864–7866.

Five meat dinners a week were allowed in the boarding houses, but have been reduced to four, a rice dinner being substituted on one day; the alteration originated with the professors; it was made against the wish of the superintendent, 7795–7801.

Commissioners in 1835 proposed to appoint five professors, but they were not able to carry this out; the wonder is that they have been able to effect so much good in the face of the difficulties they have had to contend with, 7803, 7804.—A yearly instead of a half-yearly course should be substituted, with four professors, each professor being responsible for his own set of duties, 7805–7809.—The oath of allegiance has not been administered to the teachers since 1843, 7810–7812.

No lectures on experimental science have been delivered since the death of Dr. Clarke, who used to attend about eight weeks each session, lecturing in the country model schools as well; there is no provision for instruction in physical science, except from those head masters taught by Dr. Clarke, 7813–7820.

The old evening school in Marlborough-street was opened in 1847 and closed in 1851; a new one was opened in 1866, and so far has been a great success, the object was to afford an opportunity of improvement to young men engaged in business during the day; the teaching is conducted by some of the junior masters under Mr. Cahill, 7821–7825.

According to a paragraph in Lord Stanley's letter, it appears to have been intended to train teachers before appointment, but this has not been carried out from its impracticability; the Commissioners in 1835 expressed their intention to take special steps for training young persons who had not been in charge of schools, 7867–7873, 7959–7962.—Monitors were instituted at a very early period of the system, the object being to lay the foundation for an efficient staff of teachers, 7874–7876.

The rule is that teachers must be in charge of a school to be eligible for training, 7878, 7879.—Schools under trained teachers, with few exceptions, are better than those under untrained masters, 7880–7886.—The success of united education, as exhibited in the training department, has not been so conspicuous as previously, 7887–7890.—The training institution continues to be efficiently conducted, and the inmates to be correct in their conduct, and careful in observance of their religious duties, 7891, 7892.

The Commissioners decided some time ago that teachers who proved qualified could enter the first class without training; this is a direct departure from the fundamental rule laid down in Lord Stanley's letter, 7897–7899.—Per-centage of non-teachers in training for ten years ending December, 1867, 7919–7926.—In-

D. O'Sullivan, esq.

feriority of non-teachers is not attributable to Cardinal Cullen's prohibition; the non-attendance of *bonâ fide* Catholic teachers in the usual numbers is so attributable, 7927–7930.—Cases where teachers of forty-two years of age come up for training are very exceptional, 7931–7935.

Per-centage of Catholic teachers who come up for training is not large, conidering the prohibition; some managers appear dispose to relax the rule, 7968–7972, 8017.—The prohibition prevents clerical managers from employing teachers trained in Marlborough-street, and directs them not to allow untrained teachers to go to that institution for training, 8015.—There is no prohibition in the case of Protestants, 8016.—A large and influential number of Catholic managers are in favour of denominational rather than mixed education, 7976–7989.

The objection to the boarding houses comes from numerous managers, 7990.—Facilities exist for clerical supervision of Catholic teachers, but are not availed of, 7991.—The absorption of the non-teacher class into the National system would be a slow process, 8018–8020, 8030.—Probable cost of boarding and lodging teachers as compared with English towns, 8021–8029.—Objects of many non-teachers in coming to Dublin, 8030–8033.—The non-teachers are recommended by various gentlemen; there is no pledge given that they will become teachers; a very good plan would be to require a deposit to be paid after certain period of service in a school, 8034–8044.

James H. Owen, esq.

Owen, James H., Esq.

Has been architect to Board of Works thirteen or fourteen years, and was in their employment seven years previously. Designed most of the existing model schools. Clerks of works report to him monthly what they have inspected; is responsible for their performing their duties properly, though many directions go to them from Secretary's department, of which he is not cognizant, but there are checks upon them. They are responsible for all the schools in their districts, and may visit without special orders. Can get information if desirous of checking their travelling expenses, &c., but this is not part of routine; they may receive and act upon notice of repairs, &c., from local officers, but would always report to witness anything of importance, 27468–27483.—Cannot say what works are incomplete; it is often advantageous to spread them over a considerable time; Board's duty is only to see them properly executed, 27484, 27485.—Thought that Board usually provided two-thirds of cost of vested schools; cannot explain why it is sometimes less. A saving on the estimate occasionally occurs; benefit of this is generally given to patrons; reasons. Amount is paid to patrons by Board of Works on report of completion, 27486–27495.

Work is fairly done; Board might do it better themselves. Practically, there are no estimates for new vested schools; plans are obliged to be simplified to get the work done for the money. Cannot have separate estimate for each school, 27496–27501.—On application for aid, particulars are sent, clerk of works inspects proposed site, and then a certain grant is offered; local circumstances which might affect cost are not taken into account. Contractors cannot ordinarily build schools at rates paid. Board are now simplifying plans to reduce the cost. When patron deposits his third, Board proceed with the work, 27502–27509.—After application for a school, plans are issued as soon as Education Board notify that case is complete. When manager has got in foundations, and at certain other stages, clerk of works inspects and reports it; cannot always inspect immediately, but no undue delay; demand for inspection is sent direct to Board of Works; would retard rather than facilitate it if sent to witness. Outstanding repairs, 27510–27520.

If staff increased, repairs of non-vested schools could be done by Board more economically than by local authorities. Staff at present is overworked. Number of schools annually repaired by Board, 27521–27524, 27561–27563.—Sub-division of districts of clerks of works, 27525–27530.—Reports are now made of works in arrear; also annual reports on state of district. Applications for and reports upon small repairs; local tradesmen generally employed. Is not aware why proposition to allow teachers a small sum to attend to these was not adopted; such a plan might conduce to economy, 27532–27545.—Reports by clerks on disrepair. Cannot say anything as to complaint of want of privy accommodation at Dunmanway model school; great difference of opinion as to real wants. Always endeavours that extensive repairs shall be done during vacation, 27546–27549.

New plans prepared by witness not yet decided upon by Education Board; have been referred back, but cannot now be found. Intends to have a new set made, 27550–27554.—School Inspectors often report repairs required, 27555.—Board could easily undertake repair of non-vested schools, 27556.—Could not employ county surveyors, 27557.—Supply of gas to Glasnevin school, 27558–27560.

Thinks one or two of the £100 schools have been built, 27564.—Building of non-vested schools is usually carried on by local parties; patron's third is invariably lodged before work is commenced; where lodged, and to whose account. Advantage of local parties building school. Payment in kind; system works well, 27565–27576.—£3,000 a year for building vested schools; average grant £200 to £230 each, 27577–27581.—Designed model schools under Board's instructions; nature of instructions; there are none as to expense. Is paid wholly by salary; no officers benefited by large expenditure, 27582–27588.—Reason for greater cost of recent model schools. Was never directed to design them as models for ordinary schools, except as to certain points; very few directions about them. Nothing suggested restricting expenditure. Board of Works are directly responsible to Treasury for cost; have consultations with Education Board. Rule of Board of Works whenever building for another department, 27589–27601.

Doubts if recent model schools are more expensive than previous ones; particulars of several; taking accommodation, &c., they are not proportionally dearer; workmanship and materials are 20 per cent. higher now than nineteen years ago, 27602–27609. Internal arrangements; knows of no remonstrance from National Board as to fitting up infant schools. Defects are pointed out by Inspectors when observed. Communications between officers of the two Boards on such matters. Is positive that no remonstrance against plan of placing gallery of infants' schools under window has ever been made to him, 27610–27618.

Has had no instructions to separate masters' domestic portion from pupil teachers' department; considers that Education Board properly criticise plans for model schools, and that internal arrangements are approved by them; though appearance has been improved, they have not been too expensive. Plans for that at Newtownards were sent ready made, 27619–27628.—Board of Works do not usually send specification of cost to Education Board; they receive an intimation of what is wanted, and suggest a sum to Treasury, and are responsible to them; Education Board do not inquire into it, 27629–27633.

Permanent officers of Board of Works; apportionment of duties and time; insufficiency of staff. Have charge of all Crown buildings except those under War Department. What additional assistance is required. Powers of clerks of works as to repairs. Large increase of staff would be necessary if schools were doubled in number, but they could be managed. It might be desirable to have a special organization for schools outside Board of Works, 27634–27648.

PETTICREW, Rev. FRANCIS.

Rev. Francis Petticrew.

Is minister of the Presbyterian congregation at Faughanvale, Londonderry, and manager of two National schools; is well acquainted with National system in the North, 16447–16450. From ignorance, poverty, &c., lower classes, including small farmers, do not avail themselves of education as they might do; children do not remain long enough, but there is a decided improvement latterly, 16451–16455.—Better attendance might be secured by a more general payment of school fees, in advance where possible, and premiums for daily attendance; favourable experience of the latter. Compulsory education, 16456–16465.—United education is desirable in a country containing thinly inhabited districts, and to teach people forbearance; National system has this effect to some extent, 16466–16470.—Where population is mixed there are mixed schools. Has made frequent inquiries, but never heard of religious dissension between pupils, 16471–16475.—United education is essential; reasons. Laity are strongly in favour of it. Denominational system trains pupils up to be rivals, 16476–16480.

Many districts in the North where number of Roman Catholics is far too small for a school; mixed system, with a conscience clause, necessary to protect their religion; other religious minorities similarly circumstanced elsewhere. Necessity for schools within a reasonable distance of children's homes. Districts named where it is impossible to have a school for Roman Catholics exclusively, 16481–16489.—For many miles round where witness lives all the schools but one are mixed. At one, Gortnessy, there are sixty-nine Presbyterians, seventeen Roman Catholics, and ten Episcopalians; the two latter would have to go four miles for schools of their own denominations; particulars of other similar cases, all showing the advantage to minorities of mixed system. Cases could be multiplied to a considerable extent elsewhere, 16490–16504.

Duty of State to provide schools suited for all. Some non-vested are attended by only one denomination, but they are not denominational. Excellence of non-sectarian schools is that they are capable of a mixed attendance, though they do not always obtain it; in some cases it is physically impossible, 16505–16511.—Mixed system is chiefly important for small minorities, 16512, 16513.—A school is not denominational unless sectarian teaching is enforced on all; unfairness of sectarian system. Non-vested cannot be denominational if rules are observed; a conscience clause is the essence of the system. Parents care little about denomination of teacher, 16514–16517.

Witness's schools are non-vested and mixed; Presbyterians and Roman Catholics attend in almost equal numbers, with some Episcopalians; there are Church schools and a Roman Catholic mixed school near; attendance at the latter, 16518–16529.—Witness has no objection to Presbyterians attending school under Roman Catholic managers, believing that rules are honourably observed; objected to situation of the one named, as it would have been more useful elsewhere; children mix cordially together; witness lives on perfectly amicable terms with priest and the neighbours, 16530–16539.

Never knew opposition to mixed system originate with parents; no other system so well suited to country; evils which must result if abandoned; migration of children, 16540–16545.—Other denominations to be considered besides the three leading ones, 16515, 16546, 16547.—Hardship of denominational system causing children to go an unnecessary distance; more costly and less effective than mixed system, 16548–16551.—State should make good citizens irrespective of creed; should not attempt religious instruction, 16552–16554.

Roman Catholic Bishops desire State to pay and themselves to have control; the people are not opposed to mixed education; a strictly secular system is not desirable; National system is popular; present difficulty is caused by position taken by Roman Catholic bishops, and want of firmness on the part of Commissioners; priests will not openly oppose bishops, but many have expressed themselves favourable to National system, 16555–16561.—Grounds for latter statement; it is not all hearsay; has heard priests advocate system; cannot answer for their inner thoughts; has heard direct praise of system from Roman Catholic laity; the avidity of the people has shown their preference for it; of course they would take a better system if they could get it, 16562–16576.

Many Presbyterian congregations having no schools of their own readily use others; Presbyterian managers often employ Roman Catholic teachers; will take the best they can find, 16577–16582.—School-fees are paid pretty generally in the north, but not sufficiently; none but poorest should be excused; most could afford something, and teachers would be better paid, which is necessary; demoralizing tendency of gratuitous education; those who pay attend best, 16583–16591.—Attendance of clergy at schools in general but slight, 16592–16595.

Dissatisfaction with present National Board; three paid Commissioners representing the three denominations, with administrative power only, would be better; not desirable to have all of one denomination; would not be unfair to Catholics that two of the three should be Protestants, as duties would be fixed; present Board has too much discretionary power, 16596–16606.

Children should be educated in the way parents approve, but if a large number desire a thing wrong in itself State should not grant it; parents have shown that they dislike mixed system; laity of Establishment have not held nearly such strong views as clergy; parents objecting to mixed system and those who think with them should work out their ideas at their own expense, 16607–16611.—Mixed system keeps youth of country in friendly intercourse, produces lasting friendships, and prevents proselytism; in some parts of the north different denominations live on better terms than in the south; probably most religious feuds take place where Protestant minorities are largest, or where numbers approximate; during Belfast riots children of National schools kept aloof; when they grow up they will probably be different from present generation; some engaged in riots might have been educated in them, 16611–16621.—If a very considerable majority desired denominational system, State might grant it; as it is, they should pay for secular and moral instruction, and leave religion to denominations, 16622–16624.—Disadvantages of ordinary system of payment by results; it degrades the teacher, tempts him to neglect dull boys, &c.; it places conscientious teachers at a disadvantage; present plan of State salary is better; difference of opinion on the subject in England, 16625–16628.—As a body, the teachers are meritorious and deserving men, but are very badly paid; residences for them very desirable, 16629–16633.

National system is a good one if well administered, but the new rule respecting religious instruction is very objectionable. No other specific alterations desirable, except in regard to position of teachers; they are liable to immediate dismissal, but they must themselves give a month's notice; this is protecting the strong against the weak, and not protecting the weak against the strong. It is not to be taken for granted that teachers will abuse their powers more than others. Some managers voluntarily give a month's notice; this should be compulsory on all, 16634–16644. Another objection to Board was their stopping building model schools, 16765, 16766.—It is also spoken of as an objection that some of the Commissioners themselves are believed to be lukewarm as to united education, 16645–16647.—Explanation regarding the schools at Faughanvale, 16648–16651. Cannot name any non-vested schools under Presbyterian patrons open to priests to give religious instruc-

Rev. Francis Petticrew.

tion; is not aware of any requests to this effect; if made, would in some cases be granted, in others not; disputes as to use of schools. Both Roman Catholics and Presbyterians are desirous of having schools in their own hands, 16652–16656.

No provision for Catholic teaching in school under witness's management, though half the children are Catholics; the priest does not give religious instruction in his own school, nor does the master, who is a Catholic. In first-named school the master, a Presbyterian, instructs Presbyterians only in religion. Episcopalians probably attend reading the scriptures. Thinks Church Catechism is not used in Presbyterian schools, 16657–16674.—Case of a Roman Catholic teacher employed by Presbyterian managers; cannot state practice as to religious instruction; in another similar case, master teaches Roman Catholic Catechism to Roman Catholics, and many of the Protestant parents allow him to instruct their children in Presbyterian principles, but there is no blending of the two, 16675–16685.—Public schools should be so constituted that parents could select, and not be obliged to use a school merely on ground of ecclesiastical connexion; denominational system really ignores parental authority, 16686–16688.

Age of children leaving school, 16689–16691.—Many of the schools referred to above are for boys and girls mixed; the system answers very well; is also in use in Scotland; female teachers are competent to manage them, and are cheaper than men. Would hardly like to see the schools of the country generally committed to females, 16692–16700.

Believes that National system is calculated to allay sectarian animosity and dissension; harmony exists among school boys, which is likely to continue in after life; districts named where old animosities are dying out, presumably from this cause among others; those who have learned toleration in school are likely to practice it afterwards; has talked with many who have expressed these views, and can also speak from experience, 16701–16705.—In Connaught schools are almost exclusively denominational; absence of religious and political feuds may be due to small number of Protestants, 16706–16710.

No jealousy on the part of Episcopalians as to Bible-teaching of Presbyterians; in witness's school the religious instruction of the latter consists of the Bible and the Westminster Shorter Catechism; Episcopalians generally receive same teaching; time of religious instruction is from 10 to 10.30, A.M.; no other except such as contained in books of Board; teachers would not introduce any contrary to the spirit of the system; have no definite directions from managers on the subject, 16711–16724.—Roman Catholic children receive religious instruction under their priest on Sunday, but none in school, except what is conveyed in ordinary lessons, 16725–16729.—Many Protestant parents are anxious for Bible in schools, but would not enforce it where not desired; many such will themselves teach it at home; four Presbyterian children in witness's neighbourhood who attend a Roman Catholic school, living nearer to it than to the Protestant school; these receive no special religious instruction in school, but may be in witness's Sabbath classes, and may receive religious instruction at home; reason for not obtaining their names; cannot speak more particularly in regard to every individual in an extended congregation, 16730–16748, 16757.

Object of State being to make good citizens, if they could make good Christians the other would follow, but as conflicting opinions are held by different sects, some must be teaching error; all teach leading truths of Christianity to extent contained in National school books, 16749–16751.—Social intercourse within witness's own knowledge from attendance at National schools; good relations between himself and priest; cannot say whether he could allow him to come into school to teach; some Presbyterians would, some would not, 16751–16756.

Witness's congregation consists of 300 families, extending over seven square miles; visits them all constantly; there is a false impression as to amount of responsibility for religious teaching resting on schoolmaster; duty is primarily with parents, 16758–16763.—In Catholic school named above Protestants would not be exposed to Catholic teaching, 16764.—Many cases in witness's neighbourhood of Protestants attending Roman Catholic schools, and *vice versâ*; it depends greatly on efficiency of master and proximity of school; minorities would not be greater if religion of school differed; even where there may be a school for each of the three denominations there is a mixture; causes, 16767–16772.—Roman Catholic teachers of Presbyterian schools; Reasons why witness could hardly appoint such to his; as a rule, teachers should be of same religion as community; Catholic children in his school get religious teaching elsewhere; this is such a school as should be subsidized by State, 16773–16782.—The Roman Catholic school recently established is a mile and a half off; has had no appreciable effect on witness's, 16783–16787.

Would object to religious element in books of Board being eliminated; never heard of parents disliking it. A conscientious master of an opposite persuasion may teach moral subjects unobjectionably, 16788–16791.—Teachers should be paid by scholars; no objection to payment regulated according to parents' circumstances, 16792–16794.

Reiteration of opinion that National Board should now be mainly executive; arrangements have not been made specially to suit Presbyterians; some modifications have been made; non-vested schools existed previously to their joining; reasons for altering system as to these, 16795–16799.—Some Presbyterians joined in 1833; in 1834 a majority of Synod were in its favour, but they did not join as a body till 1840. Did not know that so many as 160 had joined previous to 1840, 16800–16804.—Parental rights over child's education; he may bring him up without having him taught religion. Authority is violated if he is obliged to send him to a school determined by ecclesiastical connexion and not by his authority as parent, 16805–16810.

Much of the strife in the North is inherited from the past; how mixed education will modify this, 16811–16813.—A scheme of education for a people should be good and in harmony with general feelings; anything desired by a section contrary to general welfare should be denied. Presbyterians are satisfied with fundamental principles of National system; they receive no more advantages than others. Commissioners do not allow that changes made in 1840 were concessions; misapprehensions existing were then cleared away, 16816–16821, 16828.—Propositions (quoted) for modifying system, made by Synod of Ulster in 1833 were withdrawn, and others adopted, which Commissioners declared "do not contain anything inconsistent with principles of system committed to their charge," 16822–16827.—Denomination is not quite satisfied with way system is carried out; all have same advantages; no practical injustice in schools being used for praying and preaching; full religious observances of all are excluded; if rule is violated it could not be persevered in; never heard of an instance; Inspectors could find it out without visiting on Sundays, 16829–16840.

Presbyterians now generally build their own schools; they are non-vested, denomination wishing to have them under their own control and management; conflict of opinion as to admission of different ministers, 16842–16847.—Some districts still in want of schools, but non-vested are the best for Ireland. Wants are getting gradually supplied, 16848–16850.—Schools vested in local trustees; pecuniary advantages in schools being vested in Board. Is not aware that subject of vested or non-vested schools has been before Presbyterian body, 16851–16854.

It is not the business of the State to make Christians of conflicting creeds, but to make good citizens; the Church should make good Christians; there is this distinction between making good Christians and good Catholics, Presbyterians, &c., that they hold important

doctrines absolutely contradictory to each other, 16855–16862.—As to distinction in the case of Jews, they would no doubt object to religious instruction in National school books; one reason why State cannot interfere to remedy this is, that we are a Christian country, and as such books and system are in the main suitable for all; Jews are not compelled to receive the instruction, or prohibited from providing schools for themselves, 16863–16877.—A Christian State cannot cease to be Christian unless it return to Paganism or Judaism; difficulty can only be met as above stated, 16878–16880.

A system of "united education" should be one mainly supported by State, so conducted that all may use it, without sectarian teaching being forced upon any; National system fairly fulfils these conditions; its principles, as well as those of Presbyterians, are same as before 1837, though there is a change in practice as to religious instruction; this was caused by pressure from Roman Catholics; similar pressure put a stop to building model schools, these, as well as vested schools, were originally an essential part of system; reasons for permitting non-vested schools; allowing these is not a departure from fundamental principles of system; Commissioners promoted education by aiding schools already in existence where managers were willing to conform; non-vested schools built since are an extension of the system; system being now well understood, more rigid rules might be adopted, 16881–16904.

Before 1835 religious instruction had to be given before or after school hours; in 1833 Presbyterians wanted part of school-hours for the purpose, and Government would not then consent, but in 1837 they gave way; this was not a departure from original system, which only laid down that with consent of manager opportunities should be afforded at certain hours for all, but that it should not be enforced on any whose parents objected, 16905–16911.—Quotations to show that as regards non-vested schools provision was made in 1833 that dissentient children should have the time allowed for receiving religious instruction elsewhere; where building grant required, provision had to be made for religious instruction in the school, but not where grant was only for salary or books; rule that liberty shall be secured to pastors to assemble children of their respective flocks in school-room for religious instruction did not apply to non-vested schools; Commissioners never required to have religious instruction provided in non-vested schools contrary to wish of patron, 16912–16935.—The Government granting to the Presbyterians in 1837 what they refused in 1833—viz., "That patrons of schools, on making application for aid, shall fix the ordinary period of school-hours, and shall have the right of setting apart such portion or portions of said school-hours as they may deem sufficient for reading the Holy Scriptures," was not an alteration from fundamental rules of system, though some change might have come over their minds during the interval; an ordinary principle of the system may change, but not a fundamental principle; definition of the latter, 16936–16950.—No reason to believe that the country is dissatisfied with National system, 16951, 16952. Rev. Francis Petticrew.

Opinion expressed by Dr. Cooke that Presbyterians obtained "modifications" does not import much; no real concession was made. Majority of ministers of Synod of Ulster in 1834 were in favour of receiving aid from National system. Other denominations have the same privileges as Presbyterians; letter from Dr. Doyle in proof, recommending applications for aid to schools already existing. Recognition of such by Commissioners was the origin of non-vested schools, 16953–16961.—Case of Jews has been met in a mutually satisfactory manner, 16962, 16963.—Two instances of Roman Catholic teachers (one named above) giving religious instruction to Presbyterian children; have not incurred displeasure of priests by so doing, 16964.

PILKINGTON, H. M., Esq. H. M. Pilkington, esq.

Is Honorary Secretary of the Sunday School Society for Ireland. The Society was formed in 1809 for promoting the establishment and conducting of Sunday schools without regard to the denomination of Protestants requiring assistance. The assistance given takes the shape of gratuitous grants of books and appliances, or at reduced prices, and the Society derives its support from voluntary contributions; travelling agents report on the state of the schools. Income for 1868. Number of schools in connexion with the Society, and number of children attending them; decrease in number is attributable partly to emigration, and partly to the establishment of the Sunday School Society connected with the Presbyterian Church. Beneficial effects of the Sunday School system is shown by habits of order and cleanliness. Nearly 50,000 Protestant children under fifteen years of age have no means of instruction except through the Sunday schools, 23502, 23503, 23535–23537, 23542, 23543, 23558.

Writing was taught in some of the schools, but not now; nor is arithmetic taught, the schools being entirely for religious instruction, 23504–23506.—Large demand for alphabets and other elementary books, 23510, 23511.—Ready means of obtaining employment is the cause of absence of children from day-schools in the north of Ireland, 23507–23509, 23512.

In the other provinces the numbers at Sunday school are very small; the schools being for Protestants, the demand for them is of course greater in Ulster, 23513–23516.—The Committee is appointed annually from the subscribers, without regard to the Protestant denomination they belong to, 23517–23520. A Presbyterian was on the Committee, but having become a member of the National Board the Committee decided he should not be re-elected; the feeling for and against the National system runs strong, 23521–23529.

As far as can be ascertained there were eighty Sunday schools in existence before the Society, 23530, 23531. Everyone applying for aid must refer to some one known to the Committee; the religion of the applicants is not asked, nor is any note made of the denomination to which the children belong, 23533, 23538, 23544–23546.—Committee publish a report annually, 23539, 23540.—There are a great many Sunday schools not connected with the Society, 23540, 23541.—There are a great many buildings connected with the Society which are used exclusively as Sunday schools; some Sunday schools are held in buildings belonging to the Church Education Society, 23547–23549.—Books published by the Society, 23550–23553.—It is difficult to institute comparison between the Society's books and those of National Board; the Society's schools being for religious instruction, the Bible is taken as the reading book; a large proportion of the children cannot read, 23554–23557, 23560–23562.—There are no means of knowing whether Roman Catholics attend the Sunday schools, 23559.

Poverty of parents to some extent accounts for inability to read; in other cases, carelessness; number of children in the Society's schools able or unable to read the Bible, 1st January, 1869, distinguished under the several provinces, 23563–23565.—If landlords in the north of Ireland will not grant sites for schools, the lack of reading may be accounted for, in that province, 23568–23571.

Rev. James Porter.

PORTER, Rev. JAMES.

Is Presbyterian clergyman of the General Assembly, and regular visitor of Kilkenny Model School, attending once a week to give religious instruction, 18562–18569.

Witness objected to the use of the Second, Third, and Fourth Books (Edition 1867) by writing a note in the Visitors' Book of the boys' school and one in that of the infants' school, but never had any conversation with the teachers upon the subject, considering that they were there simply to discharge their duty as servants of the Board, and that they were not responsible for the books; the objectionable passages are, in the Second Book, the second stanza of Lover's song of the "Angel's Whisper;" in the Third Book, Sterne's story of the "Dead Ass;" in the Fourth Book, the statement that Queen Phillippa made the sign of the cross, 18570–18585, 18588, 18590–18592, 18630–18632, 18649–18657.—Did not know who compiled the books; the knowledge of who were the compilers would have no effect on the objection, 18586–18588, 18620–18626.

An investigation took place by order of the Board into charges arising out of the report of the District Inspector on letters received by him from the teachers; the minutes were made on the 6th February, and on the 7th they were reported by the District Inspector, together with a letter from the head teacher of the school; the Head Inspector, at the request of witness, forwarded a statement of the specific charges [a copy is handed in, also a copy of head teacher's letter]. The charge that several pupils were present when the observations were made is not the fact, nor is the charge that the business of the school was interrupted, and so the Board decided, the Commissioners adding their regret that observations were made in the Visitors' Book which should have been addressed to them only, 18589, 18590, 18593–18612.—The Board's decision was not full enough; they did not decide on the charge of speaking in the hearing of Roman Catholic pupils or Roman Catholic teachers; witness asked for a fuller decision, but the Board declined to re-open the case, 18613 *and note*, 18689–18691.

Visitors are requested to record their observations of the state of the school; the school cannot be considered in a satisfactory state if the books are improper; an objection to the books does not imply an objection to the system, 18614–18618, 18627.—The books up to 1867 were satisfactory; the edition of that year should not have contained the passages objected to; it was a violation of faith with the public, 18619.—If the Board profess not to interfere with the creed of any party, and depart from the principle, they must be brought back again to it; there is sufficient literature in the world for general purposes without interfering with the peculiar views of anyone, 18628, 18629, 18633, 18634, 18643.—If witness were to go over the same course again experience would lead him to address the Board of Education, directly in the first place; his object in calling attention to the objections in the Visitors' Book was that it would come under the observation of its officers, whose duty it was to prosecute the matter, and that the action taken would be more prompt, 18635–18642, 18644.

If reference in the books to Roman Catholic customs or history trench upon the views of other Christians the works should not be used; there is not enough history taught in the schools, 18645–18648.—The attempt to compile a history that would be acceptable has never been made; it is possible to give the leading facts of history without offending the prejudices of anyone; an account of the battle of the Boyne ought not to offend—it is a historic fact, 18658–18668.—History should be founded on facts, and consists also of inferences from the facts; the inferences, however, in the case of history, as in other sciences, might not be correct, 18669–18680.—History is a very important part of the education of the young, 18681, 18682.

Action of witness in respect to the books was justified by the result, as the Commissioners withdrew the books and substituted others; other books have been removed from the list from time to time, 18683–18688.—There is not very much mixed education in Kilkenny; all the Presbyterian children within a convenient distance attend the model school; some coming four or five miles; they are the children of farmers, shopkeepers, &c.; some of them are above the class which the State intend to benefit out of the public funds, and some are able to pay more than the fee required, 18695–18701, 18706–18709.—The model school is acceptable to the people, and a good education is given there, 18704, 18705.—Does not concur in the opinion of a former witness, "That the tone of the people has altered very much, that there is an independent liberalism, that Fenianism would not have had a footing in the country but for the influence of the system of education, and that it is a system opposed to all religion," 18712.

Rev. John Scott Porter.

PORTER, Rev. JOHN SCOTT.

Is one of the Non-Subscribing Presbyterians in Ireland, a body theologically and ecclesiastically distinct from the General Assembly of Presbyterians in Ireland; is himself a Unitarian; is one of the professors to superintend the theological education of young men preparing for the ministry; the Non-Subscribing Church contains 41 congregations, 18047–18050.

All the schools of the body intended for the class for whom the National system is designed are in connexion with the National Board, and have been so from the first; almost all were built and are maintained by the congregations of the chapels to which attached, but they are not generally appendages to the buildings or grounds, 18051–18054.

In the five schools under witness's management the average attendance is large—60, 60, 50, and two of 200 each; there is a large mixture of religions, except Roman Catholics; formerly they were more numerous, 18055, 18056.

Non-subscribing Presbyterian body is favourable to the system of united education; but the system under the National Board is drifting into denominationalism, therefore they are opposed to it, 18057.—Has a very high sense of the value of Marlborough-street model schools, 18059.—The teachers trained in Belfast are as efficient as those trained in Dublin, 18060.

A manager would, *cæteris paribus*, prefer having a teacher of his own persuasion, but many schools are most satisfactorily conducted under non-subscribing ministers by teachers of other churches, 18061, 18062.—Beyond all comparison trained teachers are the most efficient, 18063, 18064.

Some teachers remain long in the service, some male teachers get better employment in commercial establishments; the females who leave usually do so to get married; there have been difficulties in filling up vacancies, 18065–18067.

The head teachers in witness's school get more than the Government salary, 18068.—The proportion of children in his five schools who do not make any weekly payment must be infinitesimal; the sums demanded are very small, 18068, 18069.—A fixed residence adds much to the comfort of a teacher; the present salaries of teachers are not sufficient, which is proved by the numbers of young men of good attainments going off to other employments, 18070, 18071.—It may be desirable to get rid of a man who begins to be unequal to his work, but on the other hand it is

a pity that when a man has learned his business well and has become a good manager of a school, that he should leave it, sometimes at very short notice, 18072.

The increase in teachers' salaries should be made dependant on results; the result should not be confined, as in England, to two or three branches—the paying branches—but should comprehend the whole of the teaching, 18073–18075.

The inspection, as conducted by the Government Inspectors, is of great value, it is one of the best parts of the system; managers are not always able to obtain from the local committees a sufficiency of school requisites; when the Inspector comes and says such things are necessary, a very useful stimulus is put on; in speaking so favourably of Inspectors, all of all religious denominations are included; their number might be multiplied with advantage, 18076–18079.

The desired increase of teachers' pay would be best met by a payment for results, something additional from school fees and other sources, and if possible a house; the present salaries might then remain as they are; having a fixed residence for the teacher would be a great convenience also to the manager; the residence, especially in the country, should form part and parcel of the school, 18080–18086.

The opinion that the system of the Board has been drifting into denominationalism is grounded on several reasons: first, a statement by the Resident Commissioner, as taken from Parliamentary paper 473, 1867, p. 3; second, the great number of non-vested schools, generally built in close connexion with churches or chapels, and usually managed by the clergymen of those churches or chapels, are practically denominational schools, for they are attended by scarcely any but members of the connexion to which they are attached; third, the encouragement given by the Board to these denominational schools, see the Inspector's report on the Antrim district for 1865, Appendix to 32nd Report of the Commissioners, vol. 1, p. 205; the unnecessary multiplication of schools, in order to give to each denomination its own school, thus keeping the children as distinct from one another as if separated by the sea; the encouragement given to convent schools, which are and can be nothing else but denominational schools, although they use the same books and receive the same instruction as Protestant children in mixed schools, 18087–18089.

In the early history of the Board, Protestant landlords refused to allow National schools to be built on their property; they were therefore built on the only available sites, places connected with chapels; under these circumstances the Board was not to be blamed; but the complaint is that where no necessity exists, schools have been so built, and a spur to denominationalism given thereby, 18090–18093.

Witness's schools are non-vested, and are in connexion with the Board, being so placed at his request, although the system had at the time drifted into denominationalism; but a privilege having been granted to others, he availed himself of it also, although the practice was not approved by him; now, the reason does not exist, 18094–18098.—In non-vested schools the patrons have always claimed the right to use the schools on Sunday for Sunday-school teaching, and witness has so used his schools, 18099–18101.

Denominationalism is not the result of any religious feeling amongst the community at large; it proceeds from ecclesiastical persons, who exercise a great deal of influence; there has never been found the slightest objection to the united system on the part of any class or denomination of the poor whatever, 18102.

Witness's experience shows that parents are not more disposed to send their children to schools of their own persuasion, with one exception, the Roman Catholics; at first there were many Roman Catholics in his schools, but in consequence of Bishop Dorrian's denunciation a very great reduction in their number took place; a Roman Catholic clergyman inspected the register of one of the schools, and immediately afterwards the Catholic children left; several of those taken away went to no other school; they would have come and their parents would have let them, without hesitation, if they had been let alone, 18103, 18104.—Many children of a different class of Presbyterians frequent witness's school, 18105.—It is the attention shown to the children, and to their improvement in learning, that parents look to in the choice of a school, not the church of the teacher, 18106. Rev. John Scott Porter.

All denominational schools should be swept away, there should be no such thing as a Catholic school, a Protestant school, a Wesleyan, or Unitarian school; they should be on the same footing as the model schools, of which the National Board is the patron and proprietor. Taking the schools in Belfast,—some Roman Catholic, attended by Roman Catholics, some Episcopalians, attended by Episcopalians, the like with Presbyterians, —these schools, although conducted on the principles of the National Board, are distinctly and absolutely denominational schools, and an end should be put to the whole system; it is the character of the patronage and management and the attendance taken together that makes a school denominational, dividing children into sects and parties from their earliest years, 18107–18112.

A school with a Protestant patron and Roman Catholic scholars is not denominational; the whole system of private managers and local patrons ought to be swept away, and the schools placed under the management of paid or unpaid Commissioners of Education as the model schools are; if a gentleman builds a school on his property and chooses to hand it over to the Commissioners, let him do so; if he retains the management, let him support it; there should be local inspection, but no local authority; this is the state of things now existing, and the wish is that it should not be altered, 18113–18119.

There are one or two model schools attended exclusively by one denomination; as to Dunmanway model school, there is no local patron there; it is entirely under the authority of the Board, 18120, 18121.

Disapproves of the constitution of the present Board, and of the principle on which it is constituted; it consists of twenty members, and there is no Board in the kingdom consisting of that number; four, or at most five, members would be quite sufficient to do the duty, who ought to devote their whole time to it, and be well paid for it; £2,000 each a year would not be too little, 18122–18125.

The action of the Commissioners generally has been the reverse of uniform; the constitution of the Board being half Protestant and half Roman Catholic, is a disqualification that ought to be swept away; disagrees with Mr. Stanley's letter on this point; a small Board appointed at the option of the Government, no matter of what religion, being chosen as most suitable for their duty, would inspire more confidence; the result of the present constitution has been frequent discussions and differences of opinion with considerable asperity, and with repeated violations of its own rules; instances cited, 18126–18147, 18177–18179, 18183–18186.

The character of the small Board suggested should be administrative, with its powers and functions strictly fixed by Act of Parliament; at present the Board is partly administrative, partly legislative, and the legislation is carried on in the worst possible way —namely, in private, without public debate or discussion, without right of petition, and the parties affected, that is, the teachers and the country, in utter ignorance of what concerns their welfare; the principle of the suggested Board should be strictly non-sectarian, a principle best exemplified in the National model schools, 18148–18150, 18180–18182.—All the religious denominations are thoroughly represented in those schools—for examples, the Clonmel district model school, the Kilkenny District model school, the Waterford, Enniscorthy, Parsonstown schools, and several others, 18151.

The model schools are especially valuable for show-

Rev. John Scott Porter.

ing, in the first place, how a good, well regulated school should be conducted, what building, furniture, &c., and organization of classes are necessary; secondly, as an illustration of the success with which the united principle can be carried into practical operation, as proved by the annual reports of the District and Head Inspectors; and, thirdly, for their usefulness as training places for teachers, 18152.—The statement in the "explanatory paper" of the Commissioners to Government, that "district model schools were never intended to be training establishments for teachers," is singularly incorrect; quotations from official documents showing that they were so intended, 18153–18160.—A large diminution in the attendance of Roman Catholic children at the model schools has taken place lately, 18161.—The Commissioners have not upheld these institutions as they should have done, 18162.

The advantage of the non-sectarian system over the denominational system consists in its bringing children of different sects into friendly contact, whereby they form friendships which often continue in afterlife, to the great advantage of the community in promoting peace and order; in all the schools under witness's charge the most perfect harmony on the subject of religion has prevailed, 18163–18165.—Inspectors and persons in society speak of the excellence of the non-denominational system; there is a growing conviction of its importance and reality, 18166, 18167.—The establishment of two denominational schools, one for Catholics, the other for all Protestants, would tend to disastrous consequences, 18168.—The Ulster National Education Association is composed of parties of all religious denominations except Roman Catholics; they were decidedly opposed in 1864 to such a denominational system, and it is fair to assume they have not changed their minds, 18169–18172.

Whichever system is considered to be the best, let it be established and carried out, but it would be absurd to have one system in one part of the country and another elsewhere; instead of one good non-sectarian school there would often be three expensive and inefficient denominational schools, and the poor of a small sect would be neglected, 18173–18176.

The State is not bound to provide religious education for the people; it is good for the State to provide secular education for those who cannot otherwise obtain it, and as it is the duty of the State to do what is good for the people, the State is bound to provide it for every child in the land; it should provide and pay for secular instruction only, and take care that the institutions erected for that purpose are not applied to any other; it is the duty of the parents and the parents' Church to supply religious education, 18187–18195.—The managers of a school receiving aid from the public funds should be strictly bound to apply their school exclusively to the object for which the money was granted; the introduction of what is called religious instruction, but which is rather polemical instruction or controversial theology, is a great disadvantage; if dogmatic instruction is wanted, let it be provided by those who need it, 18196–18199.

There would be no objection to religious instruction being given in the schools if it be so given that it shall not appear, either by time, place, or person, to be connected with the National system, 18200.

It is the common rule of freedom that the majority shall decide; the denominational system would not prevail if the unbiassed opinion of the majority were taken, 18206–18209.

The Roman Catholics demand denominational education, but they take the non-sectarian system freely notwithstanding, 320 Catholics attending the Belfast model school, out of a total of 1,485, in the last quarter of 1866; this is submitted as a specimen of the way the people refuse to submit to their clergy in particular cases; the numbers quoted are those on the roll, 18210–18216.—Under the guidance of their clergy the Roman Catholics demand denominational education; the only anxiety they feel on the question is that of pleasing their clergy, 18217–18219.

A plan for the education of the poor of the country, with funds granted by Parliament, *must* be in accordance with the wishes of the majority, 18223.

Utterly disapproves of the distinction between vested and non-vested schools; would desire the Board to withdraw aid immediately from non-vested schools, and from schools taught by nuns and brothers and the clergymen of any Church, 18225–18229.

Cleanliness, order, and habits of decorum in schools are considered by witness of vital importance; children coming to his schools were negligent at first, but afterwards the parents thought attention to such matters to be good, and were glad it was done, 18237, 18238.

Morality is one of those matters parents should look to, and they would be justified in removing their children from a school where immorality was permitted or countenanced; it is the duty of the patron to see after such things; does not know anything as to the condition of the *offices* attached to Larne model school; such a matter would be for the Inspector to set right if there had been anything of the kind; never heard of it before, and cannot believe the facts to be correctly reported, 18239–18254.

A local tax in aid of schools is desirable; it would take off the appearance of an elemosynary education, of which there is too much in the country both for rich and poor, 18255–18257.

Richardson, John G., Esq.

John G. Richardson, esq.

Is a member of Society of Friends, 25705.—Is a landed proprietor; also a linen merchant, flax-spinner, &c., at Bessbrook, near Newry; commenced in 1846, 25686–25693.—Has a large united school for boys, girls, and infants, which is under National Board; admits no clergy of any denomination, and believes they are the better satisfied; never permits interference with children's religion, 25694–25699.—A statement was made against school by Mr. Kavanagh in 1854, but parish priest, after inquiry by direction of bishop, reported it to be groundless. Population of about 3,000; endeavours to keep it equally divided between Roman Catholics and Protestants, which has the effect of promoting peace, 25700–25703, 25707–25738.—Has done nothing to cause Roman Catholics to attend when Bible is read; religious instruction from 9 A.M. to 9.30 A.M., from which any can absent themselves. To prevent jealousy, now employs a Roman Catholic master, 25704–25706.—Denies Mr. Kavanagh's statement, that pressure is brought to bear on Roman Catholics to make them attend Bible-class; all are compelled to attend school, but only to receive instruction authorized by National Board, 25707–25710.

Statements showing that he has always endeavoured to deal fairly and honourably, and has never had one complaint among his 3,000 people; has letters from his late partners confirming this; concern is entirely his own now. Reads a letter from his late manager distinctly denying coercion, and one from teacher to same effect, and denying Mr. Kavanagh's statement, that majority of children were Catholics, 25711–25719.—A Roman Catholic chapel is now building; priest has expressed himself satisfied with impartiality in schools. Roman Catholic teacher says he knows of no improper influence; manager does not know a single instance since he came (1857) of Catholic child receiving religious instruction from a Protestant teacher; a case or two occurred previously, but parent was immediately informed; give parents notice, but do not turn children out if they come. Roman Catholic teacher now gives instruction to Roman Catholics, who come from 9.30 to 10; if any came before 10 previous to 1854 parent was immediately informed,

25720–25737.—Has similar schools where he lives at Moyallen, 25738.

Mixed system faithfully carried out is the best for harmony of the country; after-life results have proved this. No case of a child from witness's school changing his religion; this shows absence of proselytism. No police, pawnbrokers, or publicans, and but little quarrelling in the place, 25740–25746.—Knows several Roman Catholic gentlemen who are favourable to mixed system; one, Mr. Brady, of Newry, a late Member of Parliament, strongly so; cannot say some of the middle class and gentry may not be opposed to it; knows many act under clerical orders, and do not think much for themselves, 25747–25754.—Society of Friends' private schools for the better classes are ordinarily strictly denominational, but those at Bessbrook attend same school as others. Society have boarding schools for assisting their poor to a good education, and a charitable institution for supporting and educating orphans, children of those who have forfeited membership, and are in want, &c.; these are all educated in the tenets of the Society. Those who can afford it send their children to England, 25755–25763. John G. Richardson, esq.

Cannot say whether Mr. Brady publicly stated what he stated to witness named above, which was at an election committee; he advocated National system in Parliament many years ago, and is still strongly favourable to it; other Roman Catholic gentlemen present wished the question left out for reasons named. Roman Catholic Bishop of Belfast, 25 years ago, was a supporter of National system, 25764–25780.

RINTOUL, JOHN, Esq., M.A. John Rintoul, esq., M.A.

Has been in service of National Board nearly thirty-five years; professor in training department at Marlborough-street since July, 1868; was the late Dr. Sullivan's assistant. Takes the literary department; has no assistant, 26012–26018.—Has been teaching and examining in reading and grammar since 15th January a set who will leave on 15th June; other subjects to be introduced within that time.

Description of instruction of teachers in "the practice of teaching," 26019–26022.—Teachers' criticisms of each other; amount of practice in teaching which they get during the six months; they are partly engaged in teaching, and partly in observing how schools are conducted. There are five small schools in twelve sections; teachers move frequently from section to section; professors note the teaching and give a familiar lecture on the notes; attaches great importance to this. Cannot do it fully at present for want of assistance; does not know whether this will be granted; has not made any formal representation on the subject. Practice of and instruction in teaching require increasing at Marlborough-street, 26023–26035.

Great difference in attainments of teachers; some are very deficient in reading. Inquiry is made as to position occupied by them at school; third class is highest in many schools; cannot say how many have been beyond this, 26036–26040.—Supervision of morals; particulars. Subjects taught by the other professor; time-table is made out between the two professors. Weekly examinations. Teachers are in two divisions the whole time according to proficiency on arrival. Seventy-nine males, and seventy-five females in present general class; not more than three of these are above first of third; nearly half are below that when they come up, 26041–26053.—One head for training and model schools would be best were it not necessary to have two on religious grounds, 26054–26056.—Punishment for misconduct; serious matters are reported to Board, 26057, 26058.—Desirability of pupil-teachers, &c., remaining a longer time than at present in training schools; arrangements suggested for accomplishing this object. Time given to instruction in the practice of teaching should be extended to at least one hour a week in each class. Description of method adopted of imparting instruction by familiar lectures, 26059–26065.

Teachers who come up are better grounded in grammar than formerly; many who come from model schools are so, some very much the reverse, 26066, 26067.—Arrangement of Dr. Sullivan's work during illness preceding his death. Witness was assistant professor previous to his appointment, and his assistant from that time till his death. Has no assistant, and has therefore, as far as able, been doing work of both since; necessity for an assistant, 26068–26078.—Particulars of arrangement into two classes, the general and the special, of teachers in training; in placing them the classification of the Inspectors is taken for granted. How recommended for schools, comparatively few applications now for teachers, 26079–26095.—During witness's time, upwards of 8,000 have passed through general class, and nearly 1,000 through special class. Believes those who come desire to be teachers. Should be trained after having charge of a school for a short time. Preparatory training desirable, eighteen or nineteen quite young enough to commence. Difference in qualifications of those who come, 26096–26107.—Number of National school teachers required to fill up vacancies by death, &c. Have no means of following up those who leave establishment. Thinks most who come intend to be teachers. About 8,000 at present employed in National schools; only about 3,000 or 4,000 of these were trained at Marlborough-street; cannot tell what has become of the others trained there. Many abandon teaching because of the miserable pay, 26108–26123.

The two professors are the heads of the establishment; arrangement of their own duties, and those of their two assistants; the professors only are responsible for domestic establishments. Head masters of model schools are responsible for pupil-teachers; professors are as managers towards masters, but do not examine pupil-teachers and monitors; anything wrong is reported by masters to them. Drawing up of time-tables, 26124–26144.—If anything prevented one professor from attending, he would communicate it to the other, 26145–26148.—Professors have no authority over head master, but are higher in rank. Do not formally inspect model schools, being fully acquainted with their condition by daily observation. Check weekly accounts and visit boarding schools, 26149–26159.—Witness lectures in logic; subject enters slightly into classification. Cannot say anything as to District Inspectors; presumes answers to their questions will be found in text-books. Believes the five months' training at Marlborough-street is of great value, 26160–26169.

Pupil-teachers from model schools are superior to monitors from ordinary schools; does not think if the latter stayed a little longer it would make them equal. Three grades in training—monitors, pupil-teachers, and teachers; as to usefulness of pupil-teachers, and whether they are unduly favoured and worth extra cost, 26170–26182.—Pay of pupil-teachers, monitors, &c.; the former receive less in Dublin than in the country; probable reason. None receive more than £20 a-year in Dublin. Is not acquainted with district model schools, but here monitor class is selected from pupils by competition; only monitors can become pupil-teachers; occasionally some from ordinary schools have competed for central model schools, 26183–26194.—Repeats that no pupil-teacher receives more than £20 a-year in Dublin; there are twelve in model school, but they live at home, 26242–26245.—Commissioners through their officers select teachers of model schools; some assistants have been appointed direct from special class at Marlborough-street. Advantage to young persons to have experience of teaching before being trained; monitors and pupil-teachers have some of this, but it is better ordinarily that they should have had responsibility of a school, 26195–26204.—Qualification and position of an assistant

John Rintoul, esq., M.A.

teacher; should be equal to second of third, 26205-26211.

Is employed 12½ hours a week in teaching; has about 1,200 exercises a year to correct. About 200 students generally in training. Time occupied over exercises; would give more if he had an assistant, 26212-26219.—Examines all the exercises at home, and keeps a record, but they do not go back to writers; reads them and explains corrections in class, 26228-26232.—Uses maps in teaching geography, but map-drawing is not practised.

Teaches physical geography from a text book, 26220-26227.—Uses Epitome of Geography but little, for want of time and because it is not quite suitable, 26233-26238.—To a small extent pupils draw maps on black board; use atlases freely, 26239-26240.

Henry Robinson, esq.

Robinson, Henry, Esq.

Has acted as an Inspector of Poor Law Unions for more than twenty years; present district comprises 17 unions, all contain workhouse schools. Boys' and girls' schools separate, except in smaller unions. Largest has 550 on rolls and 483 in daily attendance, smallest 22 on rolls and 16 in daily attendance; one teacher gives all the secular instruction in the latter, 10372-10377.

Inspects schools every six months, and reports to Poor Law Commissioners; 13 under National Board, are inspected annually by them; Poor Law Inspectors see reports, which sometimes contain suggestions; if unfavourable, guardians communicate with teacher. Majority of these are certificated, 10378-10387, 10410.

Salaries of masters average £31, mistresses, £22, and everything found. Commissioners can regulate them, 10388-10390.—Guardians cannot pay more than Commissioners approve, 10691.—North and South Dublin Unions are in witness's district; none in district have yet combined into "district schools." Number of chidren has not varied much latterly, 10391-10394.—Guardians are generally ready to appoint sufficient school assistants, 10395-10398.—The principle as to religious instruction is that children shall be brought up as registered; arrangements for carrying this out, 10399-10405.

In consequence of their youth, few children reach third or fourth classes; any at school a sufficient time learn to read, 10406-10408.—No jealousy through suggestions coming from National Board. No necessity for official relations between Inspectors of the two Boards, 10409-10412.

Guardians can suspend schoolmasters, Commissioners can remove them. Care is taken, by previous examination, to appoint competent teachers. If a school is inefficiently carried on, teacher is warned, and if no improvement by next visit, dismissed, 10413-10416.

One hundred and sixty-three unions in Ireland; one Inspector could not examine all the schools in six months. Children come in grossly ignorant; most are under ten years of age, and have never been to school. Never met with any who spoke English with difficulty. No undue delay by guardians in appointing new teacher where Board have dismissed one, 10417-10427.

Error of keeping names three months produces the disparity between rolls and average attendance; attendance is sufficiently regular, 10428, 10429.—Children are taught trades or work on land in nearly all the schools, 10430, 10431.—Paupers in Donaghmore Union are exceptionally few, 10432-10436.—Nine schools with over 100 on rolls are satisfactorily conducted, or teachers would be removed. Advantage to schools where guardians take an interest, 10437-10440.—Difficulties often arise (not in the schools) where religion of deceased parent cannot be ascertained; law on the subject, 10441-10443.

Educational staff is sufficient; forty-six Protestants in South Dublin Union boys' and girls' schools. For Roman Catholics there are two boys', two girls', and an infants' school; each has one teacher; this plan preferred to one large school with several teachers; number of Protestants has not altered much lately, 10447-10453.—The separation of creeds out of school hours only extends to dormitories. The arrangement of having separate schools works satisfactorily, though Protestant school is small, 10651-10656.—Adults are separated according to creed, 10669-10671.

No prejudice now against girls or boys from workhouses; they obtain places freely; only fourteen per cent. of those hired out from Dublin unions return; their ages about twelve to fourteen; tabular return for three years on this subject, 10454-10463.

Most union schools are connected with National Board; advantages of connexion; guardians stand in relation of patrons, and pay salaries. Duties of teachers out of school; no class salary paid, 10464-10469.—South Dublin Union withdrew from connexion with National Board, but not in consequence of anything that occurred in the workhouse, 10470.—Schools are purely denominational, 10471.

Farms are attached to all the unions; good instruction is given to the boys; special agricultural officer kept in some, 10472-10475.—Attendance at school compulsory; difference between number on rolls and average attendance caused chiefly by sickness, 10476-10479.—Training of masters in some country unions, 10480, 10481.—Reports of National Board Inspectors are useful, 10482, 10483.

In South Dublin Union all the senior children are together to facilitate industrial education. The youth of the children is the cause of the majority being in the junior classes, 10484-10487.—Great number of illegitimate children, 10488.—Children go out at from twelve to fourteen; guardians satisfy themselves as to character of employers; most can read properly before they go out, though not fluently; most would be in third or fourth class when hired out, 10489-10498.

Where National Board Inspector is dissatisfied with a teacher, guardians will sometimes deal with him; the latter generally do their best to get good teachers or increase an insufficient staff, 10501-10505.—Some chaplains are irregular in making reports; they give *bonâ fide* instruction to the children generally, 10506-10508.—Guardians are obliged to advertise for every teacher required; manner of appointment; generally several candidates; best usually successful; statement as to inferiority of teachers incorrect; schools are fairly supplied with requisites, 10509-10515.—Secular instruction is given to all together, except in South Dublin Union, 10516, 10517.—Children of two and a half to three years on rolls; fifteen is legal age for leaving, but in Dublin they sometimes remain beyond and continue in the school, but not if they go out and return again, 10518-10522.—Guardians sometimes give outfits, but can only pay a premium when apprenticing to the sea, 10692-10695.

Visits of National School Inspectors, 10523-10525. At half-yearly examination Poor Law Inspector receives statistics and personally examines senior classes. He reports results to Board, giving number, age, attendance, nature and extent of industrial employment, &c. of scholars, and number of monitors; form of reports, 10526-10531.—Secular, industrial, and religious education of pauper children is sufficient, 10532-10537.—Stimulus to teachers; in most cases, salaries are sufficient, 10538-10540.—Children have no intercourse with adults; can see their mothers. Moral character of girls equal to those educated elsewhere, 10542-10544.—Sufficient opportunities for intercourse between parents and children; those under two years may remain with their mothers, 10635-10637.—Statistics showing that large majority of lads and girls remain in their situations, and that not many return to workhouses; few leave the country, 10545-10549.

School farms vary from twenty-five to two acres; some children are taught from Agricultural Class Book

in school; where there is no agriculturist, schoolmaster teaches on land as well as in school. 10550–10559.—Fluctuations, from children going out and in with parents; orphans and deserted children are the permanent scholars; proportions of permanent and casual children could be given; discrepancy between numbers on rolls and those in average attendance greatly caused by keeping names too long; returns include those on at commencement of year and those admitted since, though discharged; no means of knowing whether they receive instruction when out of workhouse, 10560–10580.

Superintendence in dormitories; masters and mistresses have charge of children out of as well as in school hours. Children in industrial classes occasionally have prizes, 10581–10585, 10633, 10634.—Workhouse teachers with National Board classification would not receive a higher salary on obtaining a higher class, 10586–10588.—Parliamentary grant has had little effect upon teachers' salaries yet. The grant is the actual salary paid, together with a portion of the medical expenses, and is a distinct vote. Guardians, with consent of Poor Law Board, may raise salaries; same superannuation rules apply to teachers as to other workhouse officers, 10590–10604, 10688–10690.—Few cases of children endeavouring to leave without parents by misrepresenting age, 10605–10607.—Blind and deaf and dumb children are sent to asylums to be educated; no indisposition on part of guardians to send them; Poor Law Board can advise but not compel their removal, 10608–10619.

Little difference between ordinary compulsory dismissal and dismissal by sealed order; most of the latter cases are where guardians are disinclined to act. Few now leave or are dismissed; great care is exercised before appointment; National Board classification is taken as evidence of literary knowledge, 10620–10627.—Sufficient school requisites; no books for reading but school-books, 10628–10631.—Every workhouse must have a school, and every child be taught for at least three hours a day, 10632.—Boys, girls, and infants are generally taught in separate schools; no provision for adults, and no power to compel their receiving instruction, 10638–10641, 10650.—Experiment of district schools not successful; great dislike of parents to children leaving workhouse whilst they remained, 10642–10645.—Prostitutes are usually kept entirely separate. Intercourse of mothers with illegitimate children, 10646–10649. Henry Robinson, esq.

Schoolmasters often remain a long time; some are made masters of workhouses; salaries. Married teachers not usually allowed to have their families in the workhouse; reasons; no extra allowance in consequence. Many very efficient unmarried teachers; some instances of immorality among this class; but little danger of such cases, as a strict watch is kept, 10657–10668.—Non-attendance at school from eye disease, 10672–10677.—Guardians may assist emigration, 10678.—Any competent person may be agriculturalist; sometimes office is combined with that of schoolmaster; it is so at Tullamore, and master receives £50 a year for the two duties, 10679–10684.

Paupers quitting workhouse must take children with them, unless under medical treatment, 10685–10687.—Advantages and disadvantages of separating inspection of schools from ordinary Poor Law inspection, as in England. Each school should be inspected at least twice a year, 10697–10699.

Ross, David, Esq.

David Ross, esq.

Is a barrister-at-law, and author of a paper on the nature and advantage of the non-vested system under the National Board, for some time Assistant Secretary to the Endowed Schools' Commission, and afterwards Secretary to the Queen's Colleges' Commission, 17408–17413.—The system of primary education under the National Board in Ireland is better than any other, speaking generally; originally religion was intended to be taught by that system; afterwards, by a radical change, the non-vested system was put in connexion with it; secular and moral instruction should be left to the State, the patron to look after the religious instruction; it is the best solution of the religious difficulty in education, 17415–17418.

Does not agree with the opinion of Mr. Vere Foster—that the religious difficulty is a myth, but it depends on the action of the clergy of the Roman Catholic and Established Churches; the prevalent opinion of the laity is that every public school should be open to every child, 17419–17425.—Has not had much social intercourse with Catholic laity in the north of Ireland, because Protestants and Catholics do not mix much together, and because there is not a large proportion of the better classes of society; the bar is not to be taken as an exponent of the opinion of the people, the majority and the leading members being considerably influenced by what happens to be the popular idea of the time, 17426–17430.

The non-vested system gives to persons with strong feelings in favour of religious education all the liberty men can fairly demand in a system of State-paid education; it is calculated to diminish religious animosity; it tends to teach that the conscience of every child is a sacred thing, not to be violated, and, as put by the Resident Commissioner, it protects the minority, and prevents the majority from being oppressors, 17431–17433.

Under the present system of the Board religion is not ignored, but is committed to local patrons or district teachers of religion; the right of the parent to direct the education of his child is indefeasible, 17434, 17435.

The real object of National education ought to be to educate, in the most extensive sense, the masses of the people; the carrying out of the system originally proposed was interfered with by the adoption of the non-vested system—a valuable part of it; so far as the education of the poorer classes of the community is concerned, the National system must be considered a success; the original object was for combined literary and moral, *and* separate religious instruction; under the non-vested system separate religious teaching has ceased to be an object of the State; considering the difficulties to be encountered, the Commissioners have fairly carried out the trusts committed to them, 17436–17439.

The Church Education Society originated in consequence of an opinion entertained by the clergy of the Established Church that they had a right to superintend the education of the entire people, that no public education was to be afforded except as approved by them—a right that cannot be sanctioned in any State-paid school, 17440, 17441.—Modification of this statement, 17553–17555.

The teachers of National schools generally are not so well paid as they ought to be; a house and garden should be provided, and part of the pay depend on the way in which they were kept, as they ought to serve as a model for the parish, 17442, 17443.—Witness is in favour of a partial system of payment by results, but a teacher's bread ought not to depend on the efficiency of his teaching, as ascertained by examination, in the merely elementary courses of instruction, 17444–17446.—Does not agree in the statement that Fenianism is the result of the National system of education; it depends on other causes altogether, 17446–17449.

Does not approve the present constitution of the Board; the principle of having on it representatives of the different religious bodies in the country is injurious; a small paid Commission, even if all Catholics, more administrative in its functions, under definite rules, is preferable, and would be more popular; men of ability and position cannot be expected to attend to such duties gratuitously, they must necessarily be at the mercy of their subordinates, who

David Ross, esq.

ought never, however able or honest, to be in the position of principals, 17450, 17451, 17458–17461.—Any change in the rules should be first approved by the Executive Council for the time being, before being submitted to Parliament, as in England, 17453–17456.—There is a general feeling of distrust of the present Board, 17457.

Primary education should be regarded—not as many people regard the National system, as one for the instruction of paupers or demi-paupers, but as a system of education of all the children of the country together, rich and poor, and of all religions; richer children so taught will in afterlife have more regard for the sacred rights of the poor, 17462, 17463.

The demand is now for denominational schools, but the question is reduced to a contest, whether, in education paid for by the State, the ecclesiastical or civil authorities are to be supreme, 17464.—It is stated that the present system is denominational, but the word so used is ambiguous; a denominational school is one where the patron or master has a right to impose religious instruction on every child, and if he do not receive it to exclude him, 17465.

As to training schools, and residences for the pupils in them, the education must be united or in common—otherwise how could the men teach in common all the classes who would come to them? but it is proper and right that the pupils, young men from the country, should be placed under the charge of persons who would naturally have an interest in their morals and religion; separate boarding-houses, therefore, are highly desirable, but only *boarding* houses, and the principals, lay or clerical, of these ought to be generally favourable to united education; this opinion applies only to a system recognised and paid for by the State; private boarding schools are out of the question, 17466–17471.

It is said that the large exclusion of history from the books used in the education of the young of this country is a difficulty, but it is a difficulty easily overcome; past facts, the most adverse, might now be taught, if people were at the same time taught that we now live under a system of perfect equality, and that every man, irrespective of his religion, is as good as his neighbour, 17472, 17473.

Although religious instruction may be best given when teachers have freedom to impart it in the way they think best, they ought not to do it as a part of regular school business, 17474–17478.

Every attempt should be made to conciliate those who wish for a denominational system, consistently with the principle of united education, but nothing ought to be yielded to any body of men, however influential, who demand what they want, irrespective of obligation to show that it is *right;* otherwise we fall into the sin of Herod, who, having killed James with the sword, because it pleased the Jews, proceeded to take Peter also; the principle of the National Board is sound—it protects the conscience and rights of every child who wishes to take advantage of what the State pays for, secular education, which principle is not imaginary, it is the first rule of the National Board, and on it the Irish system has been conducted successfully since 1831, and which only requires patience, time, and the absence of meddling of rival inconsistent systems to be carried successfully into England, and possibly throughout the world; the Irish system, so far as it is recognised and inspected, and paid for by the Government, is only secular, 17479–17501.—It would be highly undesirable, and productive of very evil result, to remove all restrictions on managers; if what is called denominational education is tolerated on mere demand, it will be impossible to continue a system of free Government education in this country, 17502–17507.—If, however, the majority of the empire demand the denominational or any other system of education, we must go with it, 17508–17511.

The concession made to the Presbyterians in 1840 was made avowedly because it was no interference with the principle of united education, and the change of one word alone, "elsewhere," commended the National Board to the Catholic body more than any other, the Presbyterian schools' rule running thus—"No obstruction shall be offered to the children of such parents receiving such instruction *elsewhere* as they may think proper," 17512–17520.

It cannot be admitted that any school, be the patron, the manager, the teachers, the religious instruction given in the school what they may, can be called a denominational school if the children of other denominations are put out while the peculiar religious instruction is imparted; the conscience clause, whatever the precise nature of it may be, hinders the favouring of any one denomination; and the patron and teacher, if they do what they are bound to do, that is, impart the secular instruction paid for by the State, do but carry out honestly the rule of the Board; such a school is not a denominational school, 17521–17530, 17549.—In England such a rule is not applied to State-paid schools; there temptations are put in the way to exclude the minority from the school, and exclusive schools are recognised, which the Government of a country like England is not justified in doing, because, for example, the Jewish religion may be taught, which teaches that our Saviour is an impostor; there is no difference in principle between this and teaching indiscriminately all religions in churches and chapels to older people; the system in Ireland is practically one the Jews could take advantage of, the responsibility of teaching their peculiar tenets being relegated to private individuals, 17531, 17532.

The idea of the original, or, at least, all the elder members of the Board, was that the system should embrace the common principles of Christianity, and a large number of people think so still, and this would exclude the Jews; but inasmuch as any manager is at liberty to submit any books to the Board he may think fit for the education to be given in his school, there is nothing to exclude Jews from receiving instruction under the National Board, which is liberal to the last degree in providing for the reasonable requirements of every citizen irrespective entirely of his religious belief; a Mahommedan or a Hindoo might set up a school and place it under the Board without any violation of his religious opinions, except so far as English literature and learning might interfere with them; this is the secular system, pure and simple, which, so far as regards the action of the State, is what is recognised, paid for, and required, and if people all agreed that such and nothing else were to be had in every public school, would be by no means an evil change, 17533–17546.

A denominational school is one where the patron or manager claims the right to impose any religion on every child irrespective or in despite of its father's wish, or where he may refuse to teach religion altogether, a State-supported school not open as of right to all; no system could be better fitted to keep people permanently estranged from each other; and it would be an unfortunate thing for religion itself if such a system should be practically introduced into this country, 17549–17552.

The very great importance attached by witness to the principle of united education is founded on the rule of Christian morality, "Do unto others as you would they should do unto you;" no one should be permitted to hinder a child from getting any privilege supplied by the State in State-paid institutions; the State does not pay for the religious education given by the teachers; it simply allows such to be given in a school depending for its existence on the aid given by the State; but it says it wont allow secular instruction, for which alone it pays, to be shut out from any child by any rule of a local patron; the action of the State with regard to religious teaching is in reality negative to both majorities and minorities; the principle advocated is the only one that can be considered fair in a country like this, regarding reasonably the rights of conscience; and the Government, as father to its children, has to con-

sider what it does for them, and must take care that the benefits it professes to afford to all shall not be withheld from any, because some persons say they have a conscientious feeling about teaching religion to every child in attendance, 17556–17575.

The influence from association of a majority of school children on the religion of a small minority is not so potent as is supposed, 17576.

The system at work in England, where in Roman Catholic schools the Inspector makes no inquiries whatever as to the religious instruction given, would not be submitted to here, so it is alleged, though nothing is asked from them but to adopt what is virtually a conscience clause; if the non-vested system amounts to this, as it is understood it does, and if that is the system in England, they have the same here, 17577–17582.

The Ten Commandments and the general lesson on love being hung up in most of the National schools, a child can be corrected in things contrary to moral law during school hours without any reference to distinctive religious tenets; if as much zeal and talent were used in such teaching as is used in disagreeing, an enormous amount of civilization, both civil and religious, would be spread abroad in Ireland, 17583–17588. David Ross, esq.

The history of the Redemption, as brought before us in the Old Testament Scriptures, may be to some extent set out in the books of the National Board, 17585; this does not constitute religious teaching, being merely historical; the minority of even one in a million, and he a non-Christian, if by that term is meant an infidel, has no right to be taught anything but combined literary and moral instruction, and moral law embodies what is common to all; but in every case of objection a line must be drawn between what is reasonable and what is unreasonable; an objection is not to be admitted merely because it is made, 17594–17608.

It was never clearly brought out in the rules of Board until the application in 1840, that people had a right to exclude other clergy or persons from giving religious instruction in the schools; there is a distinct reference in the rules of 1842 to the right of children not of the religion of the patron to an opportunity for religious instruction "elsewhere," 17589–17593.

Rudkin, William Henry, Esq.

W. H. Rudkin esq.

Is sole Inspector of Erasmus Smith's schools, and was principal of a large private school, 13487–13490, 13589, 13590, 13981.

Each school is inspected twice a year; on one occasion notice of the inspection is given to the superintendents and teachers, on the other the schools are visited unexpectedly. Every child is subject to examination, the youngest as well as the oldest, 13491, 13508, 13527, 13528, 13602, 13603.—Mode of keeping attendance rolls, 13492.—Accuracy of them is satisfactory, 13600, 13601.—In the majority of the schools the children pay a school fee, generally about a penny a week; there is a difficulty in enforcing continuous attendance, which cannot be surmounted so long as the people are poor, 13493–13495.—Division of schools into classes, 13496.—Children are promoted from one class to another according to their proficiency on inspection, 13498–13500.

Books of the Christian Knowledge Society are generally used; in a large number of schools the National books are in use, which are well adapted for education, 13947.—The Governors pay half the cost of the books and the children the other half, the books then becoming the property of the scholars, 13548.—The clergy as a rule attend the schools very regularly; there is great benefit from their visits, 13501, 13502, 13549–13552, 13561–13563.—Governors withdraw grants from schools where the attendance declines, 13503.

A large number of masters have been dismissed during the last nine years for inefficiency; efficiency of masters has increased during that period, 13504, 13506, 13511.—Several of the best teachers have been trained by the National Board, some by the Church Education Society; some of the best have not been trained, 13507.—Erasmus Smith's schools will bear comparison with any other English schools of the same class, 13509, 13510.

The Bible is not allowed to be used as a book for teaching reading, but every child that can read fluently must read the Scriptures; any exposition involving controversial or abstruse matter is absolutely excluded, the examination in Scripture being confined to the plain text. No question would be put to a Roman Catholic child which would be in any way offensive to him. Never heard any complaints from parents of Roman Catholic children as to matters connected with religion, 13512–13520, 13524–13526, 13530–13535, 13564–13570.—None but members of the Established Church are required to learn the catechism, 13523, 13529.—Number of children of each sect attending schools is returned to the governors, 13521, 13522.—Roman Catholic children answer in Scripture better than Protestant; probably the Bible being in some degree a new book to the former may account for this, 13536–13539, 13586–13588.

Children who distinguish themselves have opportunities of going to the various branches of the Incorporated Society and to other institutions, 13540–13545.—Examination of candidate teachers, 13546–13548.

About £25 per annum, with £5 gratuity, is the fixed salary for teachers, and the Governors always expect an additional sum to be made up from local sources; the teacher also has what he can get from the pupils; some of the schools have a dwelling-house and three acres of land attached, 13553–13577.—Governors give a premium of a pound's worth of books to a certain number of the best teachers, 13559, 13560.—Agricultural instruction is not given in the schools, 13558.

About five years ago a case occurred at Eglinton, county Derry, where the Roman Catholic clergymen withdrew most of the Catholic children, and sent them to the National school; however, after an interview with witness, and visiting the school, he allowed them to return, 13571–13583.—Roman Catholic families do not object to send their children to Erasmus Smith's schools, 13585.

Expenses of inspection of Erasmus Smith's schools are paid out of the funds of that Board, 13591–13593.—The inspection of these schools and those of National Board and of Church Education Society could not be combined in one officer, 13594–13598.—Out of the 150 schools not half a dozen were badly supplied with requisites, 13604–13607.—One of the great difficulties to contend with is the procuring efficient teachers; in about 47 schools paid monitors are employed, one-half the salaries being paid by the Governors and the other by the local patron, 13608–13610.

Further Examination.

Is desirous of making a few alterations and additions to his previous evidence, 13968–13969.

Several children from Erasmus Smith's schools at the last examination were admitted to the Incorporated Society's Institution at Dundalk. The system introduced by witness for teaching spelling, writing, and reading has been the cause of the rapid progress made by the children in these subjects; principles of the system, 13970.

With regard to the statement in answer to question 13572, as to the school at Eglinton, he wishes to add that the priest attended the inspection on the following day, and heard the examination in secular subjects, and, witness believes, also in the Scriptures. The

W. H. Rudkin, esq.

Roman Catholic children "gradually" returned after that; the number of Catholic children attending the school have always exceeded that of Protestants, 13970.—Instance of the general confidence that there is no tampering with the religion of Roman Catholic children in Erasmus Smith's schools, 13970, 13971.

Presumably, the parents are aware of the rule forbidding the introduction of controversial subjects in the school teaching, and that the Scriptures are read and expounded; if children object to questions in Scripture, they are of an age to state the objections to the master, who would bring it before the inspector, 13972–13978.—Grammar schools are not inspected, 13982.—Erasmus Smith's school in Galway was given up in consequence of the small attendance, 13983–13996.—The school at Enniskillen, which has only been under the Governors during the last two years, had 74 in attendance at the last inspection; special circumstances probably caused the attendance to be smaller when visited by members of the Commission; to take a day at random is not the right way to ascertain the general attendance of the children, 13997–14009–14018.—It is the duty of the inpector to insist on the application of the money granted being applied in obtaining school requisites if wanted, 14009.—The school at Lurgan is a well managed school; the children are mostly very young, and attend for a short time only, from facilities of obtaining employment in the factories, 14010, 14011–14015.—Subjects taught in Erasmus Smith's schools, 14011–14013.—The school in Brunswick-street, Dublin, and that at Bandon, are very good schools, 14014.—Enniscorthy school is a good one—of the second class, 14020–14021.

The number of schools in connexion with Erasmus Smith's Board is 150; cannot say how many were founded before 1839, nor whether the leases at that time contained provisions as to teaching the Church catechism on Sundays; there are no Sunday schools in connexion with the Board, 14022–14029.—The schools under the Governors are not connected with any other societies, nor are they inspected by officers other than those of the Board, 14030–14033, 14038, 14039.—Governors apply their surplus funds in aiding schools already existing, 14034–14037.

The average salaries of the teachers is good, but many are underpaid; the average is about £44 a year, generally with a house, and in some cases two or three acres of land, 14040–14042, 14052–14054.—As a body the teachers are satisfied with their condition, 14053.—Governors occasionally grant pensions, but there is no rule, 14044.—Managers have no power to dismiss teachers except in cases of gross immorality or misconduct; no inconvenience has arisen from want of the power, 14045–14049.—The office of superintendent is distinctly recognized by the rules of the Board, 14050–14051.

Sheehy, Edward, Esq.

Edward Sheehy, esq.

Is first-class District Inspector of North Dublin under National Board; was for three years assistant to professors in training department (scientific) at Marlborough-street; subjects handled during this time, 26246–26253.—Attention of those in training should be mainly directed to practice of teaching; used to teach it there; criticised defects, and had class criticise one another; never found this give annoyance, 26254–26265.—Had supervision whilst they were teaching classes, saw that they attended to evening studies and that they kept time evening and morning, 26266–26272.—Thinks Marlborough-street institution is better under two heads, 26273–26275.—Young men should pass a strict examination and be better prepared before coming up, and then be mainly occupied in practice of teaching; should remain longer than six months if necessary; as to absence from their schools during this time; should have actual school experience before coming up; this will apply to monitors and pupil-teachers also, 26276–26283.

Had no difficulty with class; desirability of a museum for students; lending library unnecessary; has examined teachers before and after training (but not lately, on account of prohibition of bishops), and did not find them much improved; inspectors, not professors, should examine them for classification; those deserving it could bring a certificate from Marlborough-street to get them a step in promotion; professors could examine for this, if it had no reference to classification; certificate would show that they had been well-conducted, and had made every effort to improve themselves, 26284–26301.—Sixty District Inspectors; these and Head-inspectors should classify teachers after leaving Marlborough-street; as to uniformity in classification; Inspectors examine and send them up for training; examinations are founded on Board's books; Inspectors now can give first class for efficiency and scholarship; professors have sent out incompetent teachers; school work should be the great test; teachers should continue to study; some first-class men get indolent, 26302–26318.—Inspectors must certify efficiency, &c., of schools annually; teacher wishing to improve his classification must have his school thoroughly efficient; school work more important than literary qualification, 26319–26328.

Instance of neglecting school to study for examination; where assistants are employed head master is sometimes neglectful; plan for testing this; thinks description by Mr. M'Creedy in 1850 of great neglect of school work by unpunctuality, waste of time, &c., is not true in the main as regards his own district; believes want of punctuality in the morning is prevalent; attendance book, 26329–26334.—Proposed examination by Inspectors after teacher's return to school on results produced in school, &c.; ample time to study for this without trenching upon school duties; Inspectors are a sufficient check upon one another without professors checking them, 26335–26343.—Believes Inspectors have different standards; should all undergo a course of practical schoolmastership as well as competitive examination; many have been teachers; as to who should train them, 26344–26351.—Is a Roman Catholic; is not aware that some of the questions for examination of Inspectors are from books prohibited by his Church, 26352–26355.

Has frequently complained of incompetency and inefficiency of teachers in present district; in report for 1867 instances a classed female who was "only fit to be a nurse," a classed male very ignorant of geography of Ireland, &c., and states that while many are efficient some who are classed and trained are very incompetent—that it is doubtful whether training establishment has done more harm or good, &c.; teachers in Dublin are poor; return made for Commission embodying preceding is from report for Board on 101 trained and 56 untrained teachers; reads particulars; general result is that there is a greater proportion of the trained teachers bad than of the untrained, 26356–26378.—Map drawing, 26363.—Sometimes calls manager's attention to faults instead of reporting officially; thinks this is more judicious and kind, 26379.—Training institution should be kept on, but greatly improved; laboured to improve it when there, but professors opposed him, 26380–26382.—Teachers should be better prepared before coming; does not condemn training institution; is determined to examine every teacher, trained or untrained, who comes to his district; Dublin schools are some of the worst in Ireland; classifying is one cause; this would not apply to all districts; reason why Dublin especially suffers, 26383–26387.—Is not opposed to training, but classification should be by professors and Inspectors, and according to Inspectors' standard; advantage of Inspectors over professors in acquaintance with efficiency of schools; Inspectors who pass examination are well qualified for classifying teachers; believes Inspectors

consider they are the right parties for this work, 26388–26398.

Central training and practising schools are not under any effective superintendence; should be under Inspectors; pending this, should be examined by professors. Similar schools in England, and others in Ireland, are examined by Inspectors. Weekly reports do not show progress made. Have only been examined once by professors. Board have no means of giving information about their progress; short visits useless for ascertaining condition; Commissioners do not inspect them; witness has frequently examined them; did so on the Queen's visit; has recommended formal inspection, 26399–26417.

Two schools taken into connexion in 1867 established by Sisters of Charity, who give the religious instruction; the teacher of one is the most efficient in the district, and is untrained, 26418–26422.—Manner in which public examinations may be made useful, 26423, 26424.—Examinations for classification are on an uniform system; numbers examined in 1867, and other particulars; others besides those in charge of National schools come, but ordinarily only such as are engaged in teaching under the Board, 26425–26437. —Has examined a few Church Education Society's teachers; found some very inefficient, one very competent; has one now who has never been classed, 26438–26440.—Another instance of incompetency in a trained teacher, 26441, 26442.—Nuns very efficient teachers; one nuns' school produced 29 teachers in a year; from another, monitors became the best teachers under the Board, 26443–26446.—At Cork Model Farm, from divided mastership between literary and agricultural heads, very unpleasant differences arose. Examined pupils on literary subjects three times a year; they did very fairly, 26447–26454.—In Cork model schools about one-fourth were of class usually found in National schools. At Carmichael School, Cork, mixed attendance, but no Roman Catholics; rather high fees, 26455–26466.—Cork and West Dublin model schools being under ban of bishops, teachers from them cannot get schools unless from lay patrons; practically, supply of teachers from model schools is almost cut off, many trained since 1862 are worse off than beggars, 26467–26471.

When at Marlborough-street about three-fourths in training were Roman Catholics; nearly all were real teachers. Of male teachers in general class in 1867, 49 were *bonâ fide* teachers; 10 others had been trained before; second training was not formerly allowed; no reason was assigned, 26472–26477.—During 1867 and 1868 recommended 14 teachers for training, but only 2 came up; others were summoned direct, lest managers might not convey summons to them, but they did not come. Circulars recently sent to Inspectors asking them to recommend pupil-teachers to fill up vacancies in class. [*Copies of these circulars will be found at page* 1176.] Managers complained of teachers being summoned direct, 26477–26484.—Has no teachers receiving money from Science and Art Department. Superiority of teachers trained in convent schools; remain under Board as long as others.

Edward Sheehy, esq.

Summary of results of examination of some of these, 26485–26490.—Few lectures at Marlborough-street in witness's time; subjects of these; there were philosophical instruments, and a physical cabinet. Suggested a museum, and a room was set apart. Professor's lectures are chiefly verbal, 26491–26500.

Head Inspectors draw up programme of questions for annual examination of teachers; teachers in training use "Board's Book on Natural Philosophy." If a correct answer were given outside this book would receive it, 26501–26511.—Museum at Albert Training School, Glasnevin, 26507.—Does not think ordinary schools in Dublin are neglected in order to drive children to central schools; gives reasons, 26512.—Time occupied by monitresses' examinations; they are necessarily away from home one night that all may be examined together, which takes at least two days; never found mischief arise from this; could not be examined at their own schools, 26513–26518.—Bishop denouncing Cork Model School caused more Protestants to come in; this gave it respectable appearance named above; pupil-teachers were of a humbler class; this did not damage their authority; training should take place in same kind of schools they are likely to go to. Has only had experience in three model schools. Better to train pupil-teachers in ordinary schools; they could be made quite competent for central training establishment, 26519–26527.

Was stationed in Cork from 1858 to 1867; Carmichael schools drew pupils away from Presbyterian school; did not know there was a Presbyterian school not under Board. Is surprised to hear that St. Nicholas' Established Church school contained 18 Roman Catholics, which would represent 6 in attendance. Question whether this is a correct inference. Other mixed schools in Cork, 26528–26544.—Knows schools of Spike Island and Haulbowline; pupils are mixed; cannot give proportions; managers were Protestants; are Government schools; no argument from mixed attendance in such a case. Approves of mixed schools, if they have safeguards against proselytism, 26545–26555.—Believes rules of Board properly carried out are a sufficient safeguard against proselytism, but cases do occur; instance in Presbyterian school of Episcopalian children being present during teaching in Westminster Catechism; considers that in absence of parents' certificate, they should have been excluded; question whether this is a correct interpretation of Board's rule; also whether above is strictly Presbyterian teaching, 26556–26568.

Has always reported favourably on convent schools; improvement in female education is largely owing to them, 26569–25573.—Census tables show that increase of females who could read in Cork (where there are two convent schools) between 1841 and 1861 was 7 per cent., and in Dublin 10 per cent. Cannot say anything as to other places named where increase was 13 and 21, and no convent schools; can only speak of parts he is acquainted with. Believes they attract a much greater number of children than ordinary female schools, 26574–26586.

Sheridan, John Edward, Esq.

John Edward Sheridan, esq.

Was appointed Sub-Inspector under National Board (for Clare and Galway) in 1852, District Inspector (Galway and Cork) in 1854, and Head Inspector in 1858; is principally engaged in Cork, Kerry, Tipperary, Limerick, and Waterford, 4731–4736, 5244, 5245.

Principal duties are to visit districts frequently, and to see Inspectors under him as to examinations, appointment of monitors, management, &c.; head quarters at Dublin. Visits districts, and sees Inspectors three or four times a year. Most communications with them are personal, 4737–4743.—Last year visited 370 schools; their progress latterly is marvellous, 4744, 4745.—Proportion of children in higher classes greater now than in any other part of Ireland; attendances also have increased; daily average of those on rolls 60 per cent.; might be further improved; public misapprehension on this point. 74 per cent. in first two books, which is too large a proportion, 4746–4753.

Payment by results desirable; would cause improved teaching, 4754, 4755.—Teacher's salary should not be based entirely on instruction in school; reasons, 4756.—Payment by results would get the children into the higher classes more quickly. In England they are expected to be presented in a higher standard every year, but this is not realized; this would be too strict for Ireland, but principle would do, with modifications, 4757–4760.—Teachers should be paid partly according to proficiency of children, 5121–5123; *see further* 5130–5133.

John Edward Sheridan, esq.

Boys' education in primary schools should be finished by fifteen. Under exceptional circumstances only should a teacher receive payment for boys over fifteen in lower standards, 4761–4764.—Has had no unhappy relations with Inspectors, 4765.—Has seldom detected intentional miscalculations in attendance books. Inspectors' system precludes any general falsification of registers. As a rule, accounts are accurately kept, 4766–4769.

Quarterly payments to teachers satisfactory. Monthly payments unnecessary and impracticable, 4770, 4771.—Might be convenient for the teachers, but impossible; difficulties stated. Could not be done through the Inspectors, 5405–5412.—Witness pays teachers' travelling expenses on the spot. Board gives an imprest for a year, and as soon as district is paid account is sent up. Teachers sign a pay-sheet, 4772–4778.—Teachers are allowed 2½*d.* a mile each way, and 2*s.* a night; this covers outlay, 4779, 4780.

Head Inspectors draw up examination papers; same questions used in the different districts. Chiefs of Inspection seldom make any corrections in them, 4781–4785.

Teachers are badly paid and discontented, especially the lower class ones. Any efficient teacher of the lowest class should be able to earn mechanics' wages, at least £1 a week, 4786–4792, 4794, 5197–5201.—A slight improvement latterly, 5009, 5010.

At present there is a large number of schools attended by very few pupils; under a system of payment by results this could not be, 4793.—Many efficient teachers in the third class, 4795.—Supply of male teachers is getting deficient. Conditions of promotion. Increase of salary in higher classes is a fair inducement to endeavour to rise, 4796–4799.—Best schools as regards attendance and proficiency are in the rural districts, 4800.

Convent schools are now fully as efficient as ordinary National schools, 4801–4803.—Some of them are very extensive, but these are really unions of four or five schools, amalgamated and held in one building; as a rule the Board will only allow a convent to have one school. What in an ordinary school is a class, here becomes practically a school in classes and divisions. This works beneficially in one way, by attracting many who would not otherwise attend, but is on the whole illogical and prejudicial to education. If convents were allowed to open auxiliary schools in crowded districts it would be a better arrangement, 4828–4838.—They are only overcrowded in large towns. In many beside convent schools the allowance of eight square feet per child is not carried out. Even some model schools have been reported for violating this rule, 4839, 4840.—If convent schools were allowed freely in cities they would interfere disadvantageously with lay schools. As between the two, convent schools are to be preferred, as they educate so large a number, but people should have a choice, many preferring the former, 4841, 4842.

Schools of moderate efficiency, and some of the highest order, are conducted both by Sisters of Mercy and Presentation nuns. The latter being cloistered, it might be supposed would be less efficient, but this is not the case, 4843–4845.—As a rule, the only lay teachers in convent schools are those for needlework and paid monitresses, as no others would be paid by Board, 4846, 4847.—Cloistered nuns cannot teach outside the convents. Ursulines and Presentation nuns are cloistered; Sisters of Mercy and Charity are not, 4851–4856.

Convent schools are impatient of competition, and will not permit a rival school if it can be extinguished. In many small towns convent schools are the only ones; co-existent lay schools are to be found, but these are exceptions. They were the first to join the Board, and therefore forestalled lay schools, 4866–4872.—Witness qualifies drift of a report written by him in 1860 as to children who are not attending school because there are none but convent schools, 4873.—Dislike towards them is caused by the restraint, and because the indigent classes attend them and they are gratuitous, 4874, 4875, 5690.—By gratuitous is meant not refusing a pupil who cannot pay; the vast majority do not pay; Presentation nuns cannot take fees; Sisters of Mercy do; accounts are kept with substantial accuracy, though small sums may be sometimes forgotten, as they may in other schools, 5691–5703.

Witness states from his own knowledge that many Catholic children prefer not to attend convent or monastic schools, 5436, 5437.—Restraints which cause dislike; same in model schools, except as to religious duties, 5688, 5689.

Explanatory statement as to places where no lay schools co-exist with convent schools, but female National schools only were meant; of course there are private schools, 4876–4879.—There were forty-two convent schools in witness's late circuit, 5026.—Parish priest is generally manager; he cannot appoint or remove teachers; nuns generally appoint him, 5215, 5216.

Nuns vary greatly in their capacity as teachers, but Board admit all as such without examination; examination unnecessary, 5217–5221; 5716–5724. In England, at least one member of a community must be certificated, but they do not approve of it, 5725.—Reasons for this opinion. Christian Brothers in France do not object to an examination. English examination conducted in writing; same might be done here. If a certificated teacher were required in every convent, means could be found of having one, 5809–5817.

The report referred to pointed out serious defects in convent schools, being written specially for their improvement; similar defects could have been shown to exist in other schools, but they were not in question. Defects referred to were chiefly impatience of competition, and inadequate accommodation and teaching power, producing extremely slow progress, and leaving school before completing course. Now, accommodation is increased, and teaching power is at least equal to other schools, 4880–4886.—The great majority here, and in England and America, leave school too early, 4887, 4888.

Many teachers of superior qualifications in convent schools, though a few years ago they were deficient in improved methods of teaching and organization; in this there has been great improvement; progress of children not satisfactory, but not inferior to that in other schools, 5038–5048.—Junior classes are as well attended as senior. Progress in higher classes more rapid than in lower. Fully equal now to National schools. Few scholars reach highest class in any schools. Better education to be had than in ordinary schools, 5049–5056.—Comparisons between convent, National, and ordinary schools; as between them, convent schools preferable, but they should co-exist. Convent schools are generally in towns. Attendance at model schools more regular than at convent schools, and at the latter more than at National schools. Convent schools the most useful in connexion with the Board, 5057–5068.—Literary classification of pupils lower than in first or second class schools; amount of teaching power paid by the Board not larger than in other schools, but considerable extra help provided by nuns, ladies, &c., 5069–5075.—Nuns not being trained should be paid by results rather than by capitation, 5321.

Explanation of observations as to difference between cloistered nuns and non-cloistered nuns. Persons who devote themselves entirely to education likely to be most efficient. The National school under the Ursulines is only of moderate efficiency, but this is well accounted for, 5470–5478.

In Kenmare, prior to convent school, there was one National school, conducted by a very skilful teacher, with under 100 scholars; in present convent school there are 400; the instruction is of the highest order; the nuns are cloistered; education of the poor is more likely to be successful in hands of educated persons than teachers drawn from an inferior class, 5479–5487.

Children of the better class attend some convent schools, though others are exclusively for the poor; persons able, but not paying school-fees, would give a subscription, 5704–5709.—Unlikely that a Protestant with £200 a year would take his children from a

model school, to save a few shillings a quarter, and send them to a convent school, 5710.—Nuns, as well as other teachers, receive a gratuity for instructing monitors; do not charge monitors for instruction given, 5711, 5712.—Money paid by Commissioners is all spent in promoting efficiency of schools, 5713–5715.—Convent schools not considered denominational; Protestants sometimes attend them; rule of Commissioners against any direct internal communication between school and place of worship is observed, as is also rule not to allow children of other denominations to be present during religious teaching, 5726–5736.

Access is as easy to convent as to other schools; doors are sometimes locked to enforce punctuality, 5738–5740.—Children come younger than to National schools; capitation grant does not cause this; reasons for pupils sometimes staying beyond school age, 5742–5746.—In 1866 witness had forty-two under his inspection, 5747.—For inspection, some good and some of a lower standard are chosen, 5751.—Considerable improvement in late years in all schools, including convent schools, 5753.—Average daily attendance at convent schools in 1858, 1859, and 1860, 5780.

Report by witness in 1860 on convent schools suppressed, but subsequently published by order of the House of Commons; in consequence of great misrepresentations of drift of this, he afterwards published an explanation of his views, and now reads it, 5818–5824.

Daily attendance at convent and monastic schools about 50,000, being about one-tenth of the whole attendance of children, and one-fifth of the female attendance, 5635–5638.—Convent schools do not require more supervision than others, 5835–5838.—Special reports by witness, showing that only incidental visits were paid to some, more being unnecessary, as nuns discharge their duties so faithfully, 5839–5845.

No check necessary to prevent overcrowding in convent or monastic more than in other schools; are inspected three times a year, 5868, 5869.—The only schools connected with Board that attempt to obtain situations for their grown-up girls are convent schools; but in any schools, convent or lay, conducted by a good teacher, *grown* children will be found, 5938, 5939.

Monastic schools are inferior, but they teach the very poorest. The majority of those in the southern district are in connexion with Board, 4804, 4805, 4823–4827.—Monks' schools were very early connected with Board; number has not increased, Board having passed a rule not to accept any more, 4848–4850.—No reason for their exclusion from State aid. Commissioners' rules are faithfully observed, and they are as efficient as other schools, 5829.—Christian Brothers do not connect themselves with Government, 4857.—Preference of theirs to lay schools by poorer classes, 5320.

Two monastic National schools in Cork, and two in Kerry. Another was built in Cork at enormous expense on site given by Treasury on condition of its being a National school, and when finished and conditions fulfilled, Board would not have the school, 5413–5416. The amount of education received by pupils in above-named schools is probably lower than in a National school, because a lower class attend, who are more ignorant and difficult to teach, but the instruction imparted is infinitely superior to that in a National school. The same would apply to convent schools, 5417–5435. Numbers of Roman Catholic children dislike monastic and prefer National schools; particulars of one case in Cork, where a new National school was opened near a Christian Brothers', and was rapidly filled by pupils, many of whom came from Christian Brothers', 5436–5459.—In no part of Cork are there sufficient schools; the Christian Brothers are well attended. Another instance, 5460–5469.

Extreme poverty of parents makes them indifferent about education, 4806, 4807.—Diminution of people unable to speak English, as children now habitually use it, though in some parts Irish is still spoken in schools; Board publish no books in Irish, but have no rule against its use in schools; though speaking English, some children have a better knowledge of Irish, 4808–4812.—Children generally like attending school, but quickly discover if a teacher is inefficient, and then become irregular, 4813.—Schools are fully examined at least twice a year, and often visited casually, when Inspector will check accounts, attendance of teachers, &c.; some few are visited ten or twenty times a year; teacher is not previously aware of these visits, 4814–4822.

A large number of the non-vested school-houses, and some of the vested class, are very unsuitable; many formerly vested in trustees are in ruins, and others in a discreditable state, 4859–4863.

Standards adopted by Inspectors were so unequal as to render statistics founded on them almost valueless; this has been to a great extent corrected; an endeavour has been made to establish a common definition of "satisfactory," "fair," &c., 4864, 4865, 5006, 5007.

The needlework teaching has been improved, but there is great room for further amendment, especially in rural schools; it is never likely to be entirely remedied; Board can supply materials for knitting only, 4889, 4890.—In convent and city National schools needlework is well attended to, but not in rural schools; work is taken in only where workmistresses are employed, 5544, 5545.—In rural schools children never bring their own or parents' clothes to be mended; in very few cases have they a second suit, 4891–4893.—Great room for improvement in monitors, 4894, 4895.

Until lately only 18 or 19 per cent. of the National school children have reached the higher classes, giving an attendance of about two years; this is almost useless, as nearly all they have learned is forgotten in a few years; the number now may be 24 per cent., 4896–4900.—Children are too long in passing from class to class; payment by results would correct this, 4901–4903.—System of promotion by Inspector at annual examinations not desirable; reasons; the case of the Church Education schools (where this is done) is different, 4904–4909.

The recent rule of the Board as to promotion to first class of teachers who have not been trained, acts injuriously, 4910–4913.—Schools should consist of not less than thirty-five or more than 140 scholars, 4914–4916, 4970–4972, 5614.

The general opinion of the Inspectors is that managers do not attend sufficiently to their duties; witness is of an entirely different opinion; thinks they exercise very salutary influence and supervision, and do much more than they get credit for; they are not calculated to act as Inspectors; Inspectors' reports do not now pass through Head Inspector's hands before publication; when they did, witness always struck out anything reflecting upon managers, 4917–4920.—Managers who visit often frequently omit to record visit; Inspectors judge by the number of entries they find; instances of managers who visit frequently producing a very salutary effect; some visit every day or two; one named has a conference of teachers every month, 4921–4925.—A statement that managers at Newcastle West seldom visit, and another that managers' visits confer no advantage, are incorrect; they fulfil their duties very fairly; they are not expected to examine pupils, nor is it desirable they should do so; under system of payment by results managers might to some extent be useful in examining in periods between Inspectors' visits, 4926–4930, 5298–5301.—It is a voluntary act of anyone to become a manager, but having done so, he is morally bound to the Board to attend diligently to his duties; duties stated, 5222–5225.

Clergy of all denominations make the best managers; lay managers seldom do more than sign official documents; would be better if laity took more interest in education, but they would not make better managers than clergy, 5604–5608.—It is unreasonable for a landowner who gives a site to expect whole management of school; influence of local gentry could be brought to bear without their having exclusive management. Teachers are generally better under clerical than under lay managers, 5609, 5610.—Clergymen are

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generally poor, and landlords should keep school-houses in repair, whether they are managers or not, 5611–5613.

National schools tend to displace private schools, 4931.—A Head Inspector should fully visit 200, and incidentally visit 200 more, every year; witness has not quite done this yet, but hopes to accomplish it. Incidental visits of Head Inspector not so valuable as those of District Inspector; the latter would be more serviceable if not so short, 4933–4938.—Primary inspections are for detailed information, secondary for numerical results and general statement. Improvement or the reverse soon results from efficient or non-efficient inspection, 4939–4943.—District Inspectors have not an unnecessary amount of writing to do, or of returns to make out; their chief writing is the reports they prepare, 4944–4948.

Witness's relationship to central office; 4949.—Inspectors often think their complaints are not sufficiently attended to, but perhaps their judgment is partial, 4950.—If payment by results adopted, Inspector would only have to visit each school once a year; he could then pay incidental visits at the rate of fourteen a day; places where this could be done, 4951–4959.

Sometimes grants have been made to opposition schools. Never knew convent schools taken into connexion for the sake of getting children from other schools, 4960–4965.—Commissioners should not refuse to aid any school fulfilling required conditions, 4966–4969.

Schools were vested in trustees until Commissioners were incorporated; managers are disinclined to vest schools in Commissioners; good results anticipated not always realised. Suggested conditions giving control to Commissioners never yet acted on, 4973–4984.—Schools are built by contractors and repaired by Board of Works, but the latter are very inattentive. Local parties sometimes pay part of their third in labour. Cases have occurred where contractor has agreed with local parties to do the work for the Board's two-thirds, 4985–4991, 4997.—Buildings are generally good, but expensive; some of the vested school-houses are damp; difficult to make trustees keep them in repair; all should be repaired by public funds, 4992–4996.—Undue delay of Board of Works in effecting repairs, 5542, 5543.—Rule as to whitewashing non-vested schools not always observed, 4998, 4999.

Number of vested schools in Kerry has increased enormously since 1860, 5000–5003.—State of education in Munster better than in any other part of Ireland, 5004, 5005.—Many imperfectly qualified teachers admitted latterly, 5008.—Residences for teachers very desirable; should be near, but not in juxtaposition to schools, 5011–5013.—Too many grades of teachers at present, 5014.—A teacher single-handed cannot efficiently instruct more than thirty-five to forty pupils; none should be admitted who cannot do this; some Inspectors consider they should be able to teach seventy, 5015–5020.

Probationers should only be employed as assistants; various descriptions of them; some are equal to second class teachers. They do not answer very well, but they are strictly dealt with; 5021–5026.—As soon as practicable after appointment they are examined by District Inspector, and if certified efficient, receive payment from time of appointment. If inconvenient to Inspector to examine at once they are paid on manager's recommendation until examined, 5027–5037, 5109.—Further particulars on this point and account of origin of practice, 5358–5363.

Great lack of properly qualified teachers; causes. Many abandon the pursuit, 5076–5080.—507 paid monitors in witness's district, of whom senior class females preponderate; junior monitors not now overworked, 5081–5089.—Owing to rules of Commissioners, paid monitors cannot always be employed where wanted, 5090, 5091.—Monitorial system most valuable for promoting efficiency of schools and rearing up teachers; their services exceed their cost to the State. As all do not become teachers, there is sometimes an excess in numbers; they are selected by District Inspector, managers having a veto, 5110–5120.—If payment of teachers by results adopted, a plan should be devised by which monitorial system should be left untouched, 5124–5128.

Statistics of monitors; a large increase, especially female, since 1860; first class paid female monitors chiefly in convent National schools, as they can only be in large schools, 5655–5671.—In 971 ordinary National schools in witness's late district, there was only one first class paid monitor, 5672–5675.—Advantages to schools of monitors, 5676–5678.—Reasons why more of the 971 schools named have not availed themselves of monitors; only certain class teachers can have them; many will not undertake such laborious work for the small remuneration, &c., 5679–5684.—In a few schools, Commissioners have sanctioned more monitors than required for teaching, so as to rear up assistants, 5685–5687.

Number of mixed schools has somewhat decreased in witness's district since 1860. National education is administered so as to fairly protect Protestant minorities, 5092–5100.—Dislike of Protestants to mixed schools under management of Roman Catholics. Wherever possible they get up schools for themselves in preference. Whatever united education exists is to a great extent from acceptance of principle by Roman Catholics. No other system desirable for Ireland, 5101–5108.—If attendance at all the National schools were restricted to sixty, present staff of teachers would not be required, 5109.

Annual examination might be made a fair test of teacher's work by requiring all the children to be present and examined by Inspector at time of annual inspection, 5130–5133.—Securities taken that State shall get an equivalent for its contribution—proper school-houses well supplied, and qualified teachers, 5134, 5135.—Board endeavour that school-houses shall be kept in repair, but some localities are so poor that it cannot be done; non-vested school-houses are fairly kept; State should repair properly vested ones. Those built with public money should be placed under county authorities, who should be bound to keep them in repair; reasons, 5136–5139.—Difficulty in obtaining sites; State should assist. Locality should contribute towards building and working school, but a rate-in-aid would not be just. Landed proprietors should be made to take a greater interest than they do in education. On the whole, education should be provided for out of Consolidated Fund, 5140–5145.

There is nothing to prevent persons trained at the public expense from leaving the service; not many leave, 5146.—Large number of adventure schools in Cork for children which the National system does not reach, 5148–5151.—All parents able should be made to pay something, 5152, 5153.—Few night schools in Ireland, 5154.

There are very few schools where children do not all get efficient religious instruction in their own denomination. Generally, the minority do not get it in the school, but it is provided elsewhere, 5155–5160.—Few complaints of disregard of Board's rules as to religious instruction; particulars of one, a very trivial case, 5161–5163.—One more serious recently investigated, where proselytizing has been shown to be carried on; no doubt the Board will refuse further aid, 5164–5168.—By present rules of Board managers of non-vested schools can prevent religious instruction being given; under Lord Stanley's letter parish clergymen could enter any school, 5309–5316.

Children who attend schools aided by State are mostly of the poorer classes; some attend whose parents could pay; any may attend. Poorer classes so predominate that it would not be worth while to make a limit, 5169–5174.—Convent schools teach more subjects than National schools; model schools give a first-class English education at expense of State, 5175–5179.—Advantage or otherwise of teaching children what they are likely to forget, 5180–5185.—Any National system should give an education that will enable poor, talented children to rise above their original position; it benefits the State as well as the individual, 5186, 5187, 5499, 5570–5576, 5859.—

Danger to State in allowing talented children to remain uncultivated, 5857, 5858.

Children cannot now get through the course of instruction in the first class in less than two years, as the First Lesson Book is much longer than it was. Nothing in first class can be called a higher subject, 5188–5196.—Position of a teacher as compared with that of a skilled mechanic; the former is assisted by the State, the latter is not. Including preparing lessons, the teacher has to work as many hours as the mechanic, and often in great discomfort, 5197–5203.—School hours are usually from ten to half-past three or four, 5204–5208.—Inspector's incidental visits are made any time between 9·30 and four, 5209–5211. Number present must be marked on the rolls by twelve o'clock, 5212–5214.

Conditions under which Inspectors sometimes recommend grants in cases where school-houses do not quite meet Commissioners' requirements; *e.g.* many do not come up to ideal of what they should be, yet they may be suitable to locality and its means, and the Inspector is not precluded from recommending grant, 5226–5234.—A very small per-centage of children attending schools in South of Ireland where managers and teachers are of a different religion from them, 5235–5237.—Not practicable to board minority children in schools of their own religion away from home, 5238, 5239.—A minority of three in a parish has as much right to its share of State education, and to have its wishes consulted, as the majority of 3,000, 5240–5243.

Above 1,000 schools in witness's late district; visited 280 some years, and 370 last year; visited some three times, but others not once; his function was to visit casually here and there, and see that District Inspectors did their duty, 5245–5252.—Accommodation in school buildings fairly sufficient. The larger number are non-vested; these are built without State aid. A chief reason of majority being non-vested is the difficulty of procuring sites; State will not grant money for building unless secured for a number of years rent free, &c.; on the whole, State conditions are satisfactory, 5253–5259.—Vested schools are usually built according to plans of Board of Works; these are generally unsatisfactory, and can only be set aside by vigorous protest. Non-vested school-buildings seldom as good as vested, 5260-5266.—Boys and girls should have separate rooms, if more than forty; this would add materially to the expense, 5267–5274.

Southern district is chiefly Roman Catholic, but where there is a fair Protestant population they establish a school in connexion with Board. Very few Roman Catholics found in Protestant schools, and *vice versâ*. Where there is a rector a Protestant school is usually found, but people rather prefer National schools; they are consequently small, and small schools are rarely efficient, 5275-5283.—Both religions are seldom taught in schools; an exception quoted, 5284.—What constitutes a mixed school; religion in non-vested schools, 5285–5288.

In paying by results teachers should not be paid for mere regular attendance of children, 5289–5291.—Same pupil should not be paid for twice in same standard, but failing one year he should be allowed to try again the following year in same standard. The objection to fixing a period for preparation of pupils, and not allowing anything if they failed to pass is that sufficient time must be allowed for the dull ones, which would be unjust to the more intelligent; if time only sufficient for latter the former would never pass, 5292–5297.

Most National schoolmasters get some payment from pupils; many pay irregularly, many pay nothing; amount varies from £5 to £30 a year. Town schools are the worst paying, 5302–5308.—Payments throughout the country are slightly increasing, 5531, 5532.

Difficulties in procuring sites; proprietors might be bound to provide one, on proper payment, 5317,5318. Difficulties often arise from dislike or indifference of landowners, occasionally from limited interest in property; some do not like the close investigation of title which Commissioners deem necessary; some would grant sites if they could have appointment and dismissal of teachers, but local clergy would not accept on these terms, as it would give the direction of the education to gentlemen of a different religion from the majority, 5560–5563, 5602-5604.—Additional legislative facilities needed, 5564. John Edward Sheridan, esq.

Children's names are always struck off after an absence of thirteen weeks, but teacher often knows in a much less time that child has left, and will then at once take the name off; in consulting statistics, therefore, no very large per-centage need be allowed for children who appear on the rolls but have left, though in returns for 1865 a difference of 165,514 appears between numbers and rolls and those in attendance, 5322–5339.—By returns, 64 per cent. only appear to have reached the First and Second Book, but there is a larger proportion in the advanced classes now than in 1852, and under the new programme the education is more efficient, both in respect to teachers and pupils, 5339–5349.—Very few trained teachers leave the service, 5350–5353.—Not a very large per-centage of paid monitors follow up the occupation of teaching—many are without sufficient aptitude, many obtain situations as clerks, &c., 5354-5357.

Code of instructions for Inspectors does not contain all the rules laid down by Commissioners; many minor points are communicated to Inspectors by circular, 5363–5372.—Inspectors have never refused to carry out instructions; they have protested against a rule; Commissioners leave them full liberty to represent inexpediency of carrying out a rule, and are always ready to listen to their representations, 5373–5380.—The great majority of present Inspectors are well able to estimate teachers' qualifications; no complaints from teachers prevented from going in for higher classification from Inspector's want of qualification, 5381–5383.

Obstacles to teachers are very great, and not sufficiently felt by Inspectors or public; irregular attendance and imperfect acquaintance of children with English; little encouragement given by those above them, &c.; it would conduce much to the success of education if gentry took an interest in it, 5384–5388.—Premiums only given to pupils in model schools, 5389.—Want of fuel is much felt, but schools are generally more comfortable than children's homes; they should be as comfortable as possible, 5389–5394.—Many teachers are fined and depressed, but not by witness's recommendation—disapproves the principle; it is not done so much as formerly; practice of Board in the matter is in accordance with Lord Stanley's letter, 5395–5404.

Inspectors' inquiries are not ordinarily public, 5488–5490; model schools are attended by children of all classes; that at Clonmel has now a small attendance, but in its palmy days all classes were represented in it; attendance at Cork model school, 5491–5496; great want of middle schools throughout Ireland; 5497, 5498; as to teaching classics in National schools, 5499–5501.

Patrons vest now more freely than formerly; chief obstacle to vesting is difficulty of obtaining sites under Commissioners' new rule, but rule not unpopular; one whole district without schools because two proprietors will not grant sites; other causes besides difficulties as to sites operating against vesting schools, 5504–5514.—Vested schools in ruins; one quoted was in operation when Catholic Archbishop denounced them; children were withdrawn, and the place is now in ruins, 5515–5517.—The great majority are now vested in trustees; when vested exclusively in Board it greatly prevented extension; Board never take measures for getting sites; landed proprietors were more ready to give sites when schools were vested in Commissioners; foregoing does not prove that chief obstacle to vesting is relations between the Board and the public, 5518–5530.

Model schools have driven out many of the better class private schools. Facilities for classical instruction have disappeared since introduction of National system,

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5533–5535.—Children who leave while in the lower classes soon lose their grammar, 5536, 5537.—A few instances of undue multiplication of schools; if Church Education Society joined Board there would probably be an increase of small schools, 5338–5540.

If payments by results adopted, examinations more than once a year desirable, but not feasible, 5541.—Teachers only should be responsible for results, not monitors, 5557.—Payments to monitors do not afford a maintenance, 5558.—Examinations would show whether teacher devoted sufficient attention to instruction of monitors, 5559.

Many workhouse schools are insufficiently supplied with teaching power; some of the teachers are very inefficient. Those in large towns generally have trained teachers, 5546–5549.—All National school teachers (workhouse included) should receive salary from Board. Inspections by Poor Law Inspectors inferior to those by Board's Inspectors. Inspectors complain of guardians, 5550–5556.

No State provision higher than National schools for children of parents who can afford to pay well; it is an advantage to the poorer children for such to attend. For advanced children of middle class there are Trinity Colleges, Queen's Colleges, and Maynooth, 5567–5569.—In order to give clever poor children a chance of raising themselves instruction should not be confined to reading, writing, and arithmetic. Instances of several who have risen to good positions through education received at National schools, which otherwise they could not have attained, 5570–5576.

Schools on Erasmus Smith's foundation would not satisfy requirements of Protestant minorities in the south, 5577–5580.—Protestant children may occasionally be found in schools managed by Roman Catholics where there are Protestant schools near at hand; instances of Roman Catholic minorities, 5581–5586.—One case in the south of Protestant children receiving Catholic instruction, 5825.—In many cases Roman Catholics have been got to receive Protestant instruction. This is remedied now, but it brought great unpopularity on the system, 5825–5827.

Second class teachers at present equal to first class teachers in 1848, when system of examination introduced, 5587.—Poor not excluded from model schools to make room for rich; latter are not sent to save expense, but for the superior education, 5588–5591.

Great fluctuation of attendance in workhouse schools; relative proportion in printed tables does not, therefore, give fair idea of attendance; names are kept thirteen weeks on rolls; should be struck off as soon as parties leave the house. In ordinary schools name is struck off as soon as teacher is satisfied that child has left; reason of the thirteen weeks' rule in ordinary schools, 5592–5601.

In Irish National schools the daily average attendance is forty-nine; in 15 per cent. of schools in county Cork only thirty-five, 5615, 5616, 5830.—Commissioners have sometimes made grants for distinct schools for sectarian minorities; one instance where this has occasioned bad feeling, 5617–5620.—Mixed education has been somewhat neutralized by Protestant children not attending schools managed by Catholics, and *vice versâ*, 5621–5625.

Instance of Catholic priest entering a school and insisting on seeing rolls, in order to prevent children attending. Witness still adheres to his statement that "whatever of united education exists in Ireland exists mainly in consequence of acceptance of principle of united education by the Catholics;" reasons, 5626–5634.—When Protestant minorities have not children enough to obtain a grant for a separate school they will use the National school, 5635, 5636.—Case very unusual of a Presbyterian appointing a Catholic teacher where Catholic children were a very small minority, 5639, 5640.—Handsome Presbyterian schools in Cork, the gift of one private gentleman; attended by all denominations of Protestants; many attend who did not previously attend National schools; no doubt this supplied a real want, as Cork is not even now sufficiently supplied with schools, 5641–5654.—Managers of all denominations observe rule prohibiting presence of children of other denominations during religious teaching, 5737.

Great improvement in all schools in late years. Model schools have improved in instruction given, in proficiency of pupils, and in classification of pupils; not so satisfactory in promotion from class to class; statistics showing preceding, and means taken to obtain them, 5753–5763.—Improvement in attendance at small schools; French and classics are taught in some, and should be in all, but not to the junior classes, 5764–5772.—Attendance most regular in model schools, next in convent schools, and least in ordinary National schools; improvement from 1858 to 1860, 5773, 5774.—Saturdays are reckoned days in model but not in convent schools, 5777, 5778.

Large proportion of Catholics at Dunmanway model school, as the Bishop has not prohibited it; small number at Cork model school, owing to his "unceasing hostility;" reason for the prohibition in one and not in the other; both are conducted on same principles; Bishop is not favourable to model schools, 5781–5797.—Six teachers in Dunmanway school, of whom four are Catholics, besides monitors and pupil teachers; the school was established in 1849. Personal character of teachers has nothing to do with schools being prohibited, 5881–5888.—Superior class of children at the Cork school, as others stepped in when the Catholics were prohibited, but classification rather low; many of these superior children were lamentably deficient when they came, 5889–5897.

Catholic Bishops have desired clergy to visit National schools more frequently; they are conducted on same system and use same books, &c., as model schools, 5798–5804.—Witness adheres to a report made by him in 1860 (quoted) defending model schools from attacks, and explaining their objects, &c.; their beneficial effects on other schools, 5805–5808.

Daily attendance in the various schools, 5830–5836.—Influence of managers over efficiency, &c., of teachers is very salutary, and to some extent meets want of more frequent inspection; still, under payment by results, more than one examination a year would be necessary, 5846–5850.—An efficient Inspector should examine 10,000 children a year; inspection need only ascertain that school is regularly and efficiently conducted, 5851–5855.—Geography is taught to the children of the first-class in the schools, 5856.

Functions of model schools are to afford good training for teachers, good examples for surrounding schools, and opportunities for poor talented children to rise. Desirable that National school teachers should be acquainted with Latin and Greek; reasons; but their most important work is to teach the masses reading, writing, &c., 5859–5865.—Monitors ought to be best trained in model schools. When monitors are examined as probationers, there is not any marked difference between those trained in model schools, and those trained in ordinary schools; but when they come to be examined for second class, those trained in model schools show a superiority over the others, 5866, 5867.

Opposition of Catholic ecclesiastics to Protestant managers; exceptions. They will not admit any teacher trained since 1862; this must have the effect of diminishing efficiency of Catholic teachers, 5869–5877.—It is not true that religious instruction to both denominations is given in training schools by one person and at the same time, 5877–5879.—Very few gentry are managers in west of Ireland, 5880.

Extra subjects in National schools are drawing, vocal music, and physical sciences, 5898.—Training of model school teachers in science; character of books and apparatus employed; desirability or otherwise of professing to teach young children science; they may get an idea of matters such as will give them a taste for following it up in after life, 5899–5923.—Teachers receive instruction in natural history, &c., at Marlborough-street, and in model schools where trained. A teacher cannot be trained in six months, or in two seasons, in scientific subjects referred to, unless he has

had previous instruction. Natural and physical science are taught; a very bad text book is used; it does not agree with lectures given, which is a grievous defect; teachers can consult other books, 5924–5937.

Further Examination.

Explains that, in answer to question 5417, classification, not instruction, was meant to be described as low, 13897.—Fuller explanation as to his suppressed report of 1860 (referred to at question 5819). Being censured by Board for writing to a newspaper, wished to place on record in a more legitimate form his judgment on the merits of convent schools, and therefore inserted in his report for 1864 certain remarks in reference to them. These remarks (given at length), were to the effect that having pointed out in report for 1860 certain defects, he never intended or expected to be understood that they were universal, but that they were incidental to system, and hoped that pointing them out would be a means to their removal, but was astonished and mortified to find that after four years these remarks were brought forward to condemn them as "intolerant, inefficient," &c. Protested that this was grossly misrepresenting him, that there was no class of National schools doing such good service or so well obeying rules of Board, &c., and quoting high opinion of them from a London newspaper, certainly not prejudiced in their favour, who had sent over a special correspondent to visit them. Report was returned with an official letter calling attention to these passages. Believes that had he returned the report unaltered the Board would have published it, but thinking it was their opinion that if published it would raise irritating discussions, wrote another omitting these passages. Has ever since regretted this course, as he has from that time been held up before the public as an enemy to the convent system. Is very glad of present opportunity of publishing what his real opinions were while being grossly misrepresented in Parliament and the public press, 13898.

John Edward Sheridan, esq.

STACK, WILLIAM, esq.

William Stack, esq.

Is Chief Clerk under the Board of Works; duties are wholly in Dublin; has been in office of Board thirty years, 14055–14057.

For purposes of Board the country is divided into six districts, each having a resident clerk of works, whose duty it is, by constant inspection and informing Board, to see that all National school buildings are kept in perfect repair. Accounts are kept distinct from others. Notices of want of repair generally come from National Board; glad to receive these, being a check upon their own officers; do not decline or diminish what is asked for; report completion of new buildings to National Board, but not of repairs, 14058–14062.

Number of schools now in charge of Board is 574; in course of building, 62; some of which have been in progress since 1865, but these are not being built by Board of Works; the latter simply notify local parties that Education Board has granted two-thirds of cost, and send particulars; and there is often delay in raising the other third, 14063–14066.—Contractor for a new school is under control of managers; schools would not be built better or more quickly by Board of Works taking supervision, 14067–14069.—Has heard of schools being built for the two-thirds, and local parties thereby saving their third; but this has been from locally favourable circumstances, gratuitous assistance, &c., of which Board could not have availed themselves had they performed the work, and was therefore quite legitimate, 14070–14073.—Commissioners only get the third where managers ask them to do the work; this is not often done, 14080, 14081.

Fixed estimates of prices for the different classes of schools; chiefly rural prices; home-grown timber allowed to be used in farm offices only, 14074–14079.

Particulars of three unfinished schools commenced in 1865; not being built by Board. Three building by them, in which there has been no delay, 14082–14084, 14109.—Particulars of supervision exercised by Board over schools building by local parties, and of time necessarily occupied by such supervision, 14085–14090.

No repairs, commenced by Board prior to 1868, remain unfinished. Contracts made by Board from January to October, 1868, amount to £5,480; average from £15 to £20; about 200 applications for repairs annually, 14091–14093.—No avoidable delay in making contracts; no cases outstanding from before 1868. Delay is sometimes caused by Education Board not acquainting Board of Works that grant has been made, though they may have informed local parties; sometimes apparent delay is caused by necessary preliminaries, and in the south there has been delay for want of another officer, who is, however, now appointed, 14093–14099.

Board chiefly rely on number of specifications sent up to know whether district clerks are doing their duty. Board undertake to keep everything in order. For small repairs, district clerk can employ a neighbouring tradesman, without waiting for special authority, but must report what he has done; beyond this, he must send a regular specification, that Board may obtain tenders, 14100–14106.

Complaints within the last year of small repairs a long time unattended to; this was in the south, where clerk was overworked and inefficient; now remedied, as named above, 14107, 14108.—He has now a smaller district and an assistant, 14133–14135.

Managers cannot themselves order small repairs; must apply to Dublin,—to National Board or Board of Works. Preceding refers to vested schools, 14109–14117.—Do not take cognizance of schools vested only in trustees without special instructions. Some delay must take place in repairs, as clerks have often so far to travel to reach the spot, but it would not do to allow managers to order them; reasons. County surveyors might perhaps be employed, but they are not always architects, and an architect is required. Resident manager might be intrusted with slight urgent repairs; the time it takes clerk of works to visit such cases is the weak point of the system, 14117–14127.

Windows are frequently broken; this might be prevented if teachers lived nearer. Officers go round their districts at least twice a year, when they report schools badly kept, and attend to complaints, 14128–14131.—Proposition to allow teacher a small sum to keep place in repair, 14136–14138.—Board repair agricultural schools. Cannot account for neglect of some named, where teacher is said to have applied several times. Some delay is unavoidable, as matter must be reported, specifications put out, tenders given, &c., 14139–14144.—Course of proceeding where addition to farm buildings desired, 14145.—Remote schools may sometimes be neglected, but Board are often unfairly blamed. Means for remedying defective arrangements in model schools. Repairs are effected as far as possible during vacation, 14146–14151.

Cannot account for absence of vested schools in Carlow. Do not build schools for less than sixty children. Plans 30 years old are still used; better and less expensive ones lately made are not yet adopted, 14152–14158.—Are always glad to hear from school Inspectors of repairs needed, 14159, 14160.—Responsibility for plans for model schools; list of those built by Board; cost of some; bad drainage at Newry, 14161–14167. Unadvisable to repair National schools at public expense, or to throw small repairs on county officers; the latter should be attended to by local parties, and model schools by Board. Board allow masters of model schools to get certain repairs done by a builder on the spot authorized by themselves, 14168–14176.

Total estimate for National schools last year was £16,546, including £3,500 for building. Board has had charge of model schools since April, 1857. Expenditure since that period will be found in sec. iv., pars. 1 and 2, of returns furnished by National Board, 14177–14187.—A year ago Board sanctioned a plan of

William Stack, esq.

a school for very poor districts, to cost only £100, but none have yet been built, 14188–14192. Delay in supplying Glasnevin model school with gas was caused by Board endeavouring to obtain it from city company instead of manufacturing it themselves, 14193–14204. —Repairs of, say £500, cannot be executed until Parliament passes grant; small ones are done at once. 14206, 14207:—Six clerks of works in all Ireland; more required in districts where delays have arisen. Do not repair military buildings, 14208–14212.

Return (given in) of amount voted by Parliament for last four years; it averages £14,000 a year. Also of number of National schools (103) built by Board, 14213.—Clerks of works should visit districts, note repairs required, and report to Board twice a year; repairs to be executed the next year; something more localized might be more effective, 14214–14216.

List, according to counties, of the 574 National schools in charge for repairs of Board of Works, referred to in answer to Q. 14064; (A.) *page* 611.

List of National school-houses for which grants have been made, and which are either in course of construction, or the necessary plans not yet issued, but in preparation; referred to in answer to Q. 14065; (B.) *page* 611.

Schedule of extended grants for ordinary school-houses, dated December 13, 1858; referred to in answer to Q. 14074; (C.) *page* 612.

Conditions on which Board of National Education will make grants in aid of building school-houses in poor localities, at total cost of £100; referred to in answer to Q. 14188; (D.) *page* 612.

List of National school-houses for which grants were made by the Board of National Education, and notified to Board of works since July 1857, and which have been built by the latter, or the manager under their direction; referred to in answer to Q. 14213; (E.) *page* 612.

List of Parliamentary votes for National schools 1865–6, 1866–7, 1867–8, 1868–9; referred to in answer to Q. 14213; (F.) *page* 613.

Thorp, Eustace, Esq.

Eustace Thorp, esq.

Is registrar of Erasmus Smith's schools; his duties; does not inspect; pays the schoolmasters; the schools were founded in the reign of Charles II.; up to May, 1868, the number of schools was 146, two have been since withdrawn; in 1809–12 there were only three or four English schools, they were augmented between that time and 1820; the Governors take a conveyance of land from landowners, and contribute three-fourths and sometimes all of the amount of building the premises; the Governors are connected by ownership of property with about 70 of the schools; there are very few schools which the Governors hold as their own, 12688–12700.

Since the report of the Endowed Schools (Ireland) Commission, there has been a separate Inspector, Mr. W. H. Rudkin, 12701, 12702.—Previously the offices of Registrar and Inspector were united, 12848.

The rules enforce the reading of the Bible, with an explanation in plain language, not entering into controversial or abstruse matters; there is no connexion with any other society; the teachers must be members of the Established Church; Roman Catholic children attend the schools, who must abide by the rules; their numbers are low; National schools affect the attendance at our schools, 12703–12714.—Notwithstanding appearances no case of proselytism has ever been established or attempted, 12715–12719.—In most cases repairs are defrayed one-half by the governors and one-half from local sources, 12720.—There is no training establishment; many of the masters come from the Church Education schools; the patron has the right of nomination, 12722, 12723.—Statement of the rules and principles upon which salaries and allowances to schoolmasters and mistresses are made; the amounts paid to schools at Lombard-street, Bandon, Sligo, Enniscorthy, Derry, Newtownards, and Galway; the latter is a classical and very successful school; the English school there failed; the children of tenants on the estate are entitled to free education in the Galway school, 12724–12749.—No other provision is made for the education of these children, 12802–12804.

Is not aware that the original grant of Erasmus Smith to trustees was in the time of the Protectorate, or that the original indenture is now in Dublin Castle; according to this indenture the classical languages were meant to form part of the teaching in all the schools, 12750–12758.

The rules require the reading of the Bible and teaching the catechism of the Church of England; all the children must read the Bible, but those of other denominations may withdraw from the catechism, 12759–12766.—The original rule that Archbishop Usher's catechism should be used, is not enforced, 12767–12770.—There is no reason to think but that the third rule is carried out distinctly for children of all denominations, 12894–12896.—The rules have been made about forty years, 12832, 12833.

Schoolmasters are appointed during the pleasure of the Governors; with very few exceptions the Governors are satisfied with the efficiency of the schools; the Inspector does not examine the classical schools, their progress is known by the result of exhibitions, &c., 12771–12775, 12849, 12851–12853.

The expenditure under the charity is nearly £9,000 a year; about 4,650 children are in attendance at the schools; items of expenditure stated, 12776–12782.

The Inspector has £500 a year and travelling expenses; he is not allowed to do anything else; his time is fully occupied; visits 146 schools twice annually; has to note the time occupied by each inspection, 12783–12789, 12980.

There is an accumulation in bank of about £20,000, including the price of land sold to railway companies, 12790–12793.

Lands are let on lease at very moderate rents; part of the property in Galway is worth more than it is let for; the leases are for forty-one years, renewable every seven years at a stated fine, 12794–12800.—A large portion of Galway town is built on the Governors' property, 12801.

There are seven *ex-officio* members, the remainder are elected as vacancies occur by the other Governors, except the *ex-officio* members; they are all of the Established Church, 12805–12809.

Very few school-houses have been built since 1838; in building a new school the Governors would not unite with any other body, 12810–12813.

The instruction given in the primary schools comprises reading, writing, arithmetic, catechism, English grammar, geography, and in some very few cases, algebra, geometry, book-keeping, mensuration; the books used are those of the National schools, 12815–12816. There has been a difficulty of late years in obtaining teachers; some in our schools have been trained under the National Board; there is no objection to them, 12819–12821. Retiring allowances are very seldom given, only in peculiar circumstances; it is entirely at the Governors' pleasure; teachers used to remain a long time in the service; there is more shifting of late than there used to be, 12822–12828.

Instance of a school withdrawn and put under the National Board, 12829–12831.

Most likely Roman Catholics or Presbyterians preponderate in almost all the schools. A register is kept of the religion of all scholars, 12834–12836.

Generally there are about sixteen meetings of the Governors per annum; out of thirty-six, the full number, twenty sometimes attend; a standing committee, three for a quorum, do the general business. Certain matters are retained for the general Board. Witness is the only officer of the institution, with an assistant book-keeper; the Chairman is the treasurer. Vacancies on the Board are filled up by the general

Board; witness summons the meetings by direction of the committee, 12837–12845, 12860–12867.

The master may invite inspection of a grammar school, but it is irrespective of the knowledge or order of the Governors; the schools are quite independent of the Education Commissioners of Clare-street, 12849–12855. The whole establishment consists of four grammar schools, and 144 primary schools. £4,500 a year is spent on the English grammar schools and £4,000 on the others, 12856–12859.

The property of the Board in Galway is mostly town property, in other parts of the country mostly rural; some of the tenants do not hold by lease; they are always dealt with in the most liberal manner, 12868–12880.

The number of Roman Catholic children attending the schools is small, and is decreasing. No inquiry is made as to a tenant's religion. About four-fifths of the tenants are Roman Catholics, 12881–12886.

There is no connexion with any other society; some time ago some schools were inspected in apparent connexion with the Church Education Society, but the error was discovered and rectified, 12887, 12888. There is no reason to think that the masters get gratuities from any other society, 12891–12893.

There is no system of promotion from the English schools to the grammar schools; there are no means of keeping up the twenty free pupils in each grammar school provided for by the charter. The masters are anxious to fill up vacancies if pupils could be found, 12899–12902. Eustace Thorp, esq.

Reasons for the closure of the Galway school, 12903–12906.

Thinks a Roman Catholic child may be fairly treated in a school in which he is compelled to read the Protestant version of the Bible daily, 12907–12913.

Return of teachers employed by the Board trained by the Church Education Society, by the National Board in sundry places in England and Ireland, and not trained, 12914–12917, *and foot note.*

Application from the Church Education Society for a contribution to their training establishment, on the ground that the Erasmus Smith schools carried off so large a proportion of their trained teachers, 12918–12923.

The teachers in our schools must be members of the Established Church; it is quite practicable for a teacher of judgment to explain the chapters read in school (according to the rules), without raising a controverted topic, 12927–12934.

Tobias, Rev. James.

Rev. James Tobias.

Has been Secretary of Wesleyan Conference seven years, and is chaplain of Dublin garrison. Wesleyans have primary schools in connexion with Board, and others not so, 22733–22739.—Represents opinions generally of clergy and laity. Does not approve of National system; it was accepted as the best extant, and hoping it would be better. Disapproves specially of tendency to denominationalism to which, perhaps, Commissioners have been driven, and to which constitution of Board tends, 22740–22754, 22794.—State education should be purely secular, managed by a small Government staff with fixed rules. Religion should be excluded during hours of National instruction; Churches should see to that. Believes that in a good system the religious can be altogether severed from the secular element, 22755–22767.—Some Wesleyan schools contain mixture of creeds. Desire for secular education is growing among educated Wesleyans. Understanding upon which society joined Board in 1860. Many poor attend their schools; they are conducted so as not to interfere with belief of pupils, 22768–22781.—Puts in correspondence between Chairman of Education Committee and Board, containing terms on which arrangements were made; will adhere to these as long as Board is true to them, 22782–22787.—Hopes English Wesleyans will give up denominationalism; different position of the body there and here. If secular system adopted, no matter who has charge of school. Clergy should not give secular education, and books should be free from religious bias, 22788–22797.

No objection to religious instruction in school-house at separate times; protection of minority; does not approve of teacher being compelled to have sanction of parent; duty of latter to watch over child, 22798–22802.—Mission schools not under Board; catechism is taught in them; would soon be given up if State established good secular schools, 22803–22807.—Objects to constitution of Board; having various creeds represented on it to watch over particular interests was well intended, but has not succeeded; objects to their being unpaid, as thereby they are uncontrolled. Would have a small Board of paid Government officers; believes these would gain the public confidence; Wesleyans would be satisfied with them. Their creed should not enter into the question, 22808–22822.—National system is more denominational than formerly; does not impede free action in schools, but gives advantage to larger Churches; some changes have been prejudicial. Does not know that Wesleyans have suffered from want of a representative on Board. Number of Wesleyans in Ireland; localities; many are of the poorer classes, 22823–22837.

As to Churches doing their duty if secular system adopted. Would treat others as he would wish to be treated, but not as others might wish. Board have let others do what they would not permit Wesleyans to do. Have not been refused anything, as they have not asked much. Is aware that Government appoint Commissioners, 22838–22848.—Schools are chiefly non-vested under Wesleyan patrons. Meaning of denominationalism. No doubt, Board consider such schools as the Wesleyans' denominational, 22849–22856.—Objects to his own religion being taught in schools; it would be a great gain to all if none were, 22857–22861.—Teachers are principally of their own body; means by which they are trained in model schools and elsewhere, 22862–22869.—In original constitution of Board religious elements were not so nicely balanced as now; this and many other alterations for the worse have been made. A smaller Board seems to have been originally intended; representing Churches on Board is a mistake, especially in the light of the discussions and protests which are believed frequently to occur, 22870–22878.

Letter from witness to Chairman, dated February 23, 1869, justifies opinions expressing disapproval of necessity for teacher having written authority of parent to give religious instruction; corroborating opinion that others were allowed to do what Wesleyans were not; and retracting statement that Board had granted all they had asked, *page* 996.

Very Rev. Laurence Toole.

TOOLE, Very Rev. LAURENCE.

Is connected with the Roman Catholic Diocese of Salford, and is manager of St. Wilfrid's and St. Alphonsus' schools, Manchester, 21170–21173, 21191, 21192.

The number on the books of both schools is 900; average attendance and number presented for examination and passed in 1867; the children are those of the poorest, all paying school-fees, or having the fees paid for them, 21174–21181, 21241–21245.—The teachers in the boys' schools are certificated by the Committee of Council; of the girls' and infants', they are members of a religious community, also certificated, 21182–21187.—School-fees are charged in order to obtain the Council's grants, but a National scheme of education for the poor should be entirely free, 21188–21190.—The Catholic Poor School Committee do not exercise any control over the schools; there are a few Protestant children attending them, and a few Catholic children go to Protestant schools, 21193–21196, 21208–21211. The regulations of the Committee of Council do not interfere with the religious teaching; the Inspectors examine in secular subjects only, 21197, 21198.—No disputes have ever arisen as to interference with religious belief, 21199–21203.—Protestant children are present during religious instruction, but are not required to learn the catechism, 21204–21207.—No active opposition has been made to Catholic parents sending their children to Protestant schools; the prevalent idea (drawn from the National or mixed system) amongst Irish people who are in England is, that so long as there are schools where no direct religious teaching is given, temporal advantage is the only thing to be looked for; this has produced a great stratum of insincerity. True religious teaching should pervade the atmosphere of the school, 21212, 21213.—Witness took part in the discussions on an Educational Bill for Manchester and Salford proposed some years ago; ground of Catholic objections to it, 21215–21217.

Under the old Code the Committee of Council supplemented the salaries of the masters, and paid the pupil-teachers; under the Revised Code, the school is aided by payment for average attendance and upon the number of passes obtained. The system introduced by the Revised Code is certainly preferable; it has had the effect of arousing greater activity in the schools, secures a more regular attendance, and is, financially as well, if not better than the former, 21218–21231.—St. Wilfrid's schools contain a boys', girls', and infants' departments; teaching-staff, 21232–21236.—The headmaster is a man of considerable ability, and of respectability of character besides. Would not like to have teachers from the training schools in Ireland; the unreligious system must have its effect on the masters. The assistant-master is a good example of the usefulness of the English system, 21237–21240, 21313–21327.—The school has been examined by two Inspectors, and the results have been the same in both cases, 21246–21254.—The nuns teach only in St. Wilfrid's and St. Alphonsus' schools; they belong to the same community; the rule of the National Board which compels nuns of one community to teach only in one school is objectionable, 21255–21263.—So long as persons fulfil the conditions required for efficiency, the State has nothing to do with their private religious position, 21264–21271.—Religious instruction in the schools; time-tables, 21272–21277, 21328, and *see* page 946.—Freedom in the choice of books is of great value; it is necessary at times to have a variety of books; the books in use are much better in composition than those of the National Board; from the form of the examination, Inspectors can find no difficulty from non-uniformity of books, 21278–21284.—No form of register is obligatory; so long as the school registers the facts required by the Privy Council, any form of book may be used; to entitle children to be presented for examination, they must make 200 attendances of half a day each, 21285–21295.

The Privy Council system, although efficient and good as regards the schools to which it has extended, does not reach the lowest stratum; the ragged school system is an attempt to supply a defect by evasion of the conditions of the Committee of Council, and relieving heedless parents of the education of their children by throwing the cost upon the State; to remedy this the Committee should extend the means of providing schools in certain localities, and admit teachers of a lower grade, who would not expect such high salaries as certificated teachers, 21296–21302.—In very poor parishes the system may not have entered, 21352.—Teachers from the English training-schools are highly satisfactory, 21303–21306.—Children who pay are more punctual in attendance; in a scheme for gratuitous education attendance should be compulsory. In schools in very poor neighbourhoods sufficient money cannot be got to satisfy the requirements of the Privy Council, thus making their poverty greater, 21307–21312.

Religion pervades the whole teaching in witness's schools; the presence of Protestants is left entirely out of the question, they come of their own voluntary act; course of instruction, 21329–21341.—Estimated proportion of Catholic population of Manchester, 21342–21343.—Education in Manchester is very fair; there is school accommodation for a larger number than attend. The argument that numbers do not go to school because religion is taught, and that the schools are denominational, is most illogical; denominational education in England has been a success, and should be more widely extended, 21344–21347, 21351.—Mr. Vere Foster's reasoning, that the English system is not so popular with Roman Catholics as the National system is in Ireland, is most fallacious, 21350–21383, 21387.

The system under the Revised Code awakens the intelligence and draws out the understanding of the children; they may know a little less of the analysis of sentences or parts of speech, but beyond this there is no other drawback; the dull children, who were previously left behind, must now be worked up to a point. The amount of education which a poor man's child may obtain in 200 half days in a year must necessarily be very small, and much of it may be lost afterwards, but those to whom it is profitable will apply it to further attainments, 21353–21358.—Teachers (except the nuns) in witness's schools do not give direct dogmatic religious instruction; that is imparted by clergymen for an hour daily, 21359–21370.—Nuns in the English schools are upon exactly the same footing as other teachers, 21371–21381.—French system of *la crèche* is very beneficent, 21382.—Children must be six years of age for examination; requirements of Privy Council as to cubic space for each child, 21388–21390.

In England the great bulk of the people are indifferent as to the religious element in education, 21391–21393.—The proposal in the Report of Lord Taunton's Commission, that the religious difficulty might be overcome by defining the rights of the parent on the one hand and of the schoolmaster on the other, would be most disadvantageous, 21394–21396.—The parent, not the State, has the right of prescribing religious instruction for his children; where there is a necessity for a conscience clause the teacher should compel the absence of the child during religious instruction, 21397–21399.—A conscience clause is not required except in cases where professors of any form of religion are so few or so poor that they cannot provide for themselves; where required, it should be incumbent on the teacher to exempt the child from direct religious instruction, 21400–21402, 21414–21425.—Witness did not object to admit the Assistant Commissioner under the Duke of Newcastle's Commission to inspect his schools, 21403–21413.—It is the duty of the State not to interfere with religion, but to protect children of parents of various religions from indirect religious teaching is impossible, 21426.—There is a difficulty so far as indirect religious teaching is concerned from the school-books, but there is no way of remedying it without doing injury to the greater number; in Rhenish Prussia, for instance, the great majority of the population are Catholics, the schools are under Catholic

management and Catholic teachers, but Protestants are exempt by law from religious teaching; the same thing exists in Protestant Prussia; religion should not be shut out from the majority for sake of the minority, 21427–21429, 21477, 21478.

There is no conscience clause applied in England, except to the Established Church; it would be advisable to adopt one in a great National system; a system of united education is objectionable, as there can be no principle to protect fairly religious denominations, 21430–21436, 21469–21470.—In workhouse schools the conscience clause is really in existence; the books there are impregnated with Protestant doctrines, and the Catholic children are in danger of proselytism, 21437–21440.—The consequence of mixed education is indifference to religious doctrine and religious dogma; it underrates the basis of all religion. Indifferentism will be produced by setting apart portions of the week for secular teaching only, and others for religious instruction, 21441–21442.

Salaries of teachers are paid by the managers; the amount obtained from the Privy Council depends upon the examination results; if the amount produced by examination falls short the teacher does not suffer, but if the result is bad the teacher is discharged; the Committee of Council require a certain teaching staff, and a room of certain dimensions. In schools taught by nuns the mode of payment is the same; the Council recognise the nuns simply as teachers, 21443–21453.—Book grants are not now allowed, 21454.—The religious practices in witness's schools are the same as in the Catholic colleges; Protestant children do not join in making the sign of the cross, 21455–21457.

Conditions on which building grants are made by the Privy Council, 21458–21464.—Perfect religious freedom is enjoyed in the schools; the Council have no fixed rules as to religious instruction, nor do the Inspectors make any inquiries upon the subject, 21465–21468.—With regard to the argument, that religious instruction is the parent's duty—in the case of the poor, the daily employments so much engross their cares that it is impossible for the parents to give what is required; the wealthier classes do not depend upon the school for religious teaching, and yet they are unwilling to subject their children to the mixed system; the passions of the poor child are the same as of the rich one—the temptations greater: the devotion of half an hour a day is not sufficient to govern and direct them, 21469–21472.—It is not desirable to separate dogmatic religious teaching from moral teaching, 21473.

In a system of National free education the same line of demarcation between those who can and who cannot pay should be drawn as at present; those who can pay ninepence a week can easily provide a school—not so in the case of those who can pay only a penny; to assist the latter there should be a national rate, 21474–21476, 21530–21535.—Education of priests as to school matters is very desirable, 21479–21480.—A uniform set of books is a great disadvantage; it is the most effective way of limiting the intellect and of preventing improvement in the methods of teaching, 21481–21485.—The National Board's books are dry and uninteresting, and, as a rule, are above the intellectual status of children eleven years of age, 21485–21490.—Under the Revised Code every child, on leaving school, can read, according to the standard he is in, 21492–21496.

The circumstances of Irish and English Catholics are so different that no comparisons can be drawn as to average attendance; the number of schools in England is constantly on the increase, 21497–21507.—Catholic schools in England are open to inspection by Roman Catholic Inspectors appointed by the Privy Council, and approved by the bishop; denominational Inspectors are necessary for Catholic interests—they are more strict, and show less mercy than other officers of the same class, 21510–21526.—The Christian Brothers will not submit to examination, consequently cannot be very extensively employed in England; there is a Belgian Brotherhood, some of whom have lately taken certificates, 21527–21529.—Examination of nuns and members of religious orders could be done very satisfactorily; it would be easy to obtain a dispensation for assembling a number of each religious order for examination, as in England, 21540–21548. Very Rev. Laurence Toole.

Payment by results does not lead to cramming; nothing but constant training and hard work can make the children up for it, 21536–21539.—Schoolmasters are satisfied with the system of payment by results, 21549, 21550.—The Presentation Nuns are extensively devoted to the poor; in their teaching the religious and the secular element are both taught effectively, 21551, 21552.

Further Examination.

Class-tests used in witness's schools; boys often remain longer at school than girls, 21799–21805.—The children who leave these schools are able to read with facility, and write and cypher; those in the sixth standard could take up a newspaper and read it, 21806–21809.—The practice is to bring forward all the children for examination—not the clever ones only; if a child fails he becomes an unprofitable article in the school, 21810–21814.—The children who have left school retain but very little general taste for reading; under the Revised Code they must attain greater positiveness in the results of reading than under the old system, 21815, 21816.—Children in the night-school are over thirteen years of age; those in the day-school are under that age, 21817.—There is a lending library attached to the schools, which is used by those who have a taste for reading, 21818–21821.—Moral and religious training is attended to very early, so as to make a good impression on the children, and to strengthen them against the temptations of a large town, 21822, 21823.—The Protestants in the schools are not recognised—they read all the same lessons as the others, 21824–21828.—The schools are under no other control than that of the Committee of Council, nor are they in any way connected with the Jesuits, 21829–22832, 21852–21858.—The ladies who teach (belonging to the Institute of the Blessed Virgin for the Education of Youth) are not at all connected with the Jesuits; the General at Rome may have conferred some special spiritual privilege on their order, but beyond that there is no connexion or communication whatever, 21833–21838.

The Committee of Council look only to the managers having sole power in the school; the nuns who teach are under the same control as other teachers, and may be removed by the manager at his will, the Privy Council only requiring that the teachers shall be certificated, 21839–21844.—It is exceedingly desirable that the State should be relieved from all responsibility of inquiring about religious persons; better teachers would be had, and greater good effected, 21845.—If the Privy Council made payments direct to the teachers, the education of the people of England would not be conducted with equally good results, as the independent position of the local manager would be lost, 21846.—In England the manager must find funds equal to the amount of the grant, 21847–21851.—The Inspectors of Catholic schools in England are all Roman Catholics; they are selected and appointed by the Privy Council, with the agreement of the Catholic Poor School Committee, not of the bishops, as previously stated; a continuance of this system is exceedingly desirable, 21859–21863, 21866–21870.—The functions of the Inspectors are exclusively limited to the secular instruction; so it is in the schools of certain Protestant denominations, 21864, 21865.

The second order of Roman Catholic clergy can establish schools without the previous permission of the bishop; as a matter of discipline, the bishop can say to his clergy that schools are not to be built without his assent, 21871–21875.—Clerical managers are accountable to the bishop in the exercise of their ecclesiastical functions, and the bishop at his visitation could raise and sift the question of education as far as he might deem advisable, 21876–21885.

Brother Paul Townsend.

TOWNSEND, Brother PAUL.

Is Superior of the Presentation Monastery in Cork belonging to the Presentation Order of Brothers for the charitable instruction of poor boys; order was established about 1803; the members have always been engaged in education; have five schools; three under witness, and two in Kerry; Brothers are subject only to ordinary of diocese; two schools under witness are in connexion with National Board; this does not interfere with secular or religious teaching; no difficulty with Protestant children; not allowed to remain during religious instruction, 17272–17285.—Board refused to aid one school after lease was sanctioned by Treasury, as it was to be conducted by religious; schools conform strictly to rules of Board; religious instruction is kept distinct from secular, 17286–17293.

Between 2,000 and 3,000 pupils in Cork; monitors; 14 Brothers; payment from National Board; distances which children come; could not get grant for any new schools under Board's present rules; cannot tell why; use their books, which are unobjectionable, and greatly improved lately; no objection to the religious element in them, 17294–17307.—No other complaint against National system; advantage of their help for school requisites for poor children; monitors brought up in their own schools; their after success; generally harmonious relations with Inspectors, 13708–13711.

Schools in Cork occupy three large buildings; the one Board refuses to aid supplies a poor and dense population; has 500 on roll, with net attendance of over 250; Corporation, with sanction of Treasury, gave a lease for 500 years, at a fair rental; cost £2,000, and an orphanage attached cost £2,000 more; all the money expended for school purposes, 17312–17332.—Particulars of Board's refusal to aid; no difference between these schools and convent schools; account of difference between witness and Board as to capitation fee; over 400 were in actual attendance, coming and going, and there were all the means for teaching them, but Board would only pay for 305; ought to pay for at least 450, being the average each quarter on the rolls; extract from letter of witness to Commissioners on the subject, 17333–17346.

No school fees; cannot take money without consent of bishop; any taken must be applied to schools, 17347, 17348.—The Order would object to examination for certificates; would think it derogatory; the equitable way would be to pay by results; first-class teachers not needed for country schools; if Brothers were paid by results they would receive three times as much as they do now, 17347–17352.

The Very Rev. William Warburton, D.D.

WARBURTON, The Very Rev. WILLIAM, D.D., Dean of Elphin.

Has a parish attached to deanery; is manager of a boys' National school there; 80 to 100 on the roll, of whom about eight are Protestants. There is another under parish priest, but fewer attend that, 20824–20834.—Witness's school was mildly denounced by Roman Catholic bishop on account of the master being a Protestant; no children left in consequence, as they know and admit that he carries out system honourably, 20835–20837, 20926, 20927.—Has never supported Church Education Society, 20838.—Has always been a friend of National system, and is quite satisfied with its working; inspection is excellent; system produces a vast number of well educated young men. Far superior to English system, 20839–20841, 20883, 20884.—Thinks payment by results would lead to cramming; masters discharge their duties efficiently; they and the pupils want a stimulus; attendance is very irregular, 20842–20846.

Very few pay school-fees; reasons for this. Suggests scheme of a compulsory education rate in every union, Government to make a grant of equal amount; a committee to be chosen from guardians to inspect frequently and report annually, it being most desirable to get laity to take an interest in the schools; this not to interfere with inspection by National Board, 20847–20850, 20913, 20877–20880.—A rate of 2*d.* in the pound would produce £100,000; would immensely improve the education of the country; there should be a superior school in every union, and some Government situations might be open to them, 20886–20888.—Further details as to constitution, duties, &c., of the committees, and as to administration, &c., of rate, 20902–20909.—Guardians would act as visitors and be the patrons; does not contemplate any practical difficulties as to appointment or removal of masters; believes guardians would act fairly, notwithstanding dissensions that often arise in such matters, 20932–20938.—Would always have a fair proportion of Roman Catholics on school committees above suggested, 20948–20950.

A bequest formerly made by Bishop Hodson is about to be utilized, under the authority of Chancery, to establish a first-class English school, with a classical class, in Elphin; instruction gratuitous to the poor; £4 a year for the classical class to those who can pay. The bishop, and dean and chapter, are the trustees. The building is erected and paid for, and a master about to be appointed, who is to be a layman of the Established Church. Witness hopes to get it under the National Board (in which case it would probably absorb present school), but if not, their rule as to absence of dissentients during religious teaching will be acted on. Hands in a copy of the rules [*see Appendix, No. XIV.*] Is in the habit of appointing a Roman Catholic as assistant where head master is a Protestant, 20851–20873. Salaries of teachers should be augmented by local contributions, &c.; house and garden desirable, 20874–20876. No necessity for paid chaplains in model schools, 20881–20883. Recently gave a lecture as to means of promoting the prosperity of Ireland, in which the advantages of a National system of education were strongly pressed. About 200 attended, of whom 180 were Roman Catholics; all were greatly pleased, and it has been published at their request, 20889–20891. Is in favour of National system as at present administered. Has had mixed schools upwards of 20 years without any religious dissension; had a little difficulty at first with his own people. Has given religious instruction to children of his own flock, for 20 years, and never had any trouble, 20892–20898. Religious instruction should be distinct from secular; the books of Board must improve moral tone. Success of National system much depends on its being carried out fairly and judiciously, 20899–20901. Is not in favour of mixed schools for boys and girls. Had a female school until a convent school was opened, which absorbed it, as these usually do all within reach; believes they are generally efficient; thinks school named is under Board. As to rooms and staff necessary for large schools, 20910–20923.

Witness's school is non-vested; had a Protestant master and a Roman Catholic assistant; particulars of accidental causes which led to the latter having charge for a considerable time, about which some misapprehension existed, 20924, 20925. If religion not interfered with, people will use schools where best education is given, 20927, 20928. Has never been asked to allow priest to give religious instruction in his school, 20929–20931. Always has a Protestant master and a Roman Catholic assistant; though four-fifths are Roman Catholics, never has had any difficulty; definition of a "mixed" school. Denomination of patrons indifferent if religion not interfered with, 20939–20947, 20951. Doubts accuracy of numbers reported as attending Church Education schools; rolls not so reliable as those of National schools; best possible means are adopted for ensuring correctness of the latter, 20952–20954.

WARREN, Right Hon. ROBERT R., M.P., Her Majesty's Attorney-General for Ireland. Right Hon. Robert R. Warren, M.P.

Is Vice-President of Church Education Society, 15117.—*Has always been opposed to system of* National Board. In 1867 drew up heads of a scheme of National education, the objects of which were—First, to secure for all the poor children of Ireland a uniform system of sound secular instruction; secondly, to provide religious instruction for every child; thirdly, to vindicate for every man who deemed religious education a matter of importance, liberty of religious teaching; and fourthly, to present no obstacle to a religious man, of whatever creed, from becoming the patron of a school. Reads "Scheme" and "Rules." The latter propose three paid and three unpaid Commissioners, training schools, catechists, inspection, authorized books and other requisites, grants by Commissioners, public notice as to religious instruction, &c., 15118–15121.

Paid Commissioners to be chosen so as to provide for religious equality. Secular books to be confined to a copious list, to be drawn up by Commissioners, 15122–15128.—Further particulars as to books to be used, 15253–15258.—Payments should be by results. Patrons to decide when religious instruction should be given, 15129–15132.—Provision for minorities; very small schools should have inspection and school requisites provided; they would generally be supported by their own denomination. Inspection should be confined to secular part, 15133–15137.

Funds contributed to schools in connexion with Church Education Society have exceeded £40,000 a year for many years; under above scheme half this from voluntary sources would provide Protestants of Ireland with superior schools. Restrictions should be taken off monastic schools. Denominational training schools to be maintained entirely by Government, 15137–15140.—Present model schools should have chaplains to instruct at separate hours, 15141–15143. —Unpaid Commissioners to be Chief Secretary and two Judges. Not to be representatives of religious opinions, like the paid Commissioners. A large Board is practically irresponsible, 15144–15146, 15312–15315. —No objection to a rate in aid; would cause more school fees to be paid. Source of payment of teachers. Five-sixths of teachers' salaries not too much to be paid by State, though two schools were set up in each locality. Two parishes might unite. Scheme does not involve an unnecessary number of schools, though it may inferior teachers. Advantages and disadvantages of small schools; sometimes masters may get languid and indifferent. In some parts hardly ten Protestant children in a parish. Scheme is denominational in one sense, but undenominational in regard to grants not being made to any denomination, 15147–15170.

Meaning of "united" and "mixed" education. Opinion that National system is a failure is founded mainly on Parliamentary returns obtained by Mr. Butt in 1864. Neither National nor Church Education schools are fair specimens of united education. Believes proportion of Roman Catholics in Church Education schools in last ten years is 9,000 to 70,000 Protestants; the number is greatly diminishing, 15171–15188.—In many parts materials for united education exist, though it is not to be found. If 83 per cent. of the schools in Ulster, where the population of Roman Catholics and Protestants is pretty equal, are mixed schools, attendance of opposite party in some is very small. Should not be surprised if mixed schools have increased in every province in Ireland, 15189–15204.

Though National system has failed to attract Established clergy, opposition is somewhat lessening, and Church managers are increasing. Defective constitution of National Board; should contain some bishops and fewer politicians. Suggestion of judges not an essential part of above scheme; reasons for proposing them; did not contemplate their constant attendance, but rather as referees in difficult matters, 15205–15219.

Under the scheme Inspectors would be obtained from different denominations according to merit, and perform duties irrespective of creed. Roman Catholic Inspectors should occasionally inspect Protestant schools, and *vice versâ;* this would not give unfair amount of patronage to Protestants, 15220–15222, 15339, 15340.

Position of Scotland attributed by some to schools; these are supported by a rate in every parish, 15223–15227.

State should provide schools accessible to all to enter free from interference with religious views; sects should take care of their own children; clergy regard religious interests as inseparable from primary education. Under National system clergy have not sufficient opportunities for their distinctive religious teaching; some do not avail themselves of what they have, 15228–15236.—Whoever supports schoolmaster, Government should supply Inspector; many who ought do not contribute; rate in aid would not be violently opposed; patrons should apply rate; duty of State and patrons as to religious instruction; would not assist merely secular schools, 15237–15252.

Scheme approved by a majority of Church Education Society; a small section would prefer a State system as to members of Establishment, that should recognise teaching of Scripture, Catechism, and Articles, where patron thought fit, 15259–15266.—Scheme would provide at least two schools wherever there is a mixed population, with ample notice of what is taught; does not contemplate a district without sufficient minority for a school; at present no child need go to a National school for want of a Protestant school; scheme has reference mainly to the poor; would not meet case of a minority of three, 15267–15275.—Opposition to Kildare-place Society was by Protestants as well as Roman Catholics, 15276, 15277.

Neither books nor exhibition of Ten Commandments in National schools can be said to give religious instruction, 15278, 15279.—State should stop grant if prescribed books not used; attendance not to be compulsory; reason for limiting choice of books, and for statement of religious rules on applying for aid; these not to be changed, 15280–15286.—Aid towards building new schools; choice of religious instruction; accounts to be kept, 15287–15290.—State ought not to pay anyone who is wilfully violating the law; this answer is given without knowing whether Christian Brothers are doing so or not, 15291–15297.—If they come within the operation of secs. 33 and 34 of 10 Geo. IV., c. 7, it would be necessary to change law or exclude them from State aid, 15316, 15317.

Under scheme any religious body might prepare books they thought unobjectionable, and get Commissioners to place them on list if approved; all approved books to be supplied at a reduced price, 15298–15305.—Would not allow particular books for individual schools, though a religious body might be permitted to suggest some for all their own schools, 15331, 15332.

Building grants for convent as for all other schools should be entirely in discretion of Commissioners, with security for continuing their use for education, 15306–15310.—No doubt religious instruction is given in National schools where clergy are patrons, 15311.—Rate in aid should be applied according to wants of district, without reference to creed of parties paying; suggestion that each denomination should contribute to its own schools might be desirable if other plan not adopted, but would sometimes be unjust; cannot see how a conscience clause could be worked here or how a minority of four or five can be provided for; under scheme they would not be worse off than now; conscience clause cannot and does not protect such a minority under present system, 15318–15330.

Rate should be paid in equal portions by landlord and tenant; it could be collected with poor rate, 15333–15337.—As to probability of objection by Roman Catholic bishops to priests becoming chaplains in training schools under scheme; they ought to be as free to accept the office as Protestant clergy, 15341–15346.—A preferable plan would be to give each denomination a training school, and send teachers before a central Board for certificates. State should have

Right Hon. Robert R. Warren, M.P.

entire control of secular education. Desirable that teachers should have authority of their clergy. But few difficulties have occurred in regard to chaplains of gaols, &c., 15347–15350.—Believes scheme would satisfy Roman Catholic laity; many differences of opinion between them and their clergy on educational questions; the bishops want to get all the education into their own hands. Reasons for believing that feelings of Roman Catholic laity and bishops are opposed. Laity will not submit to bishops having exclusive control, 15351–15356.—Quite possible to carry on scheme though not fully approved by Roman Catholic bishops; reasons why it could not be made entirely acceptable to them, 15357–15360.—No difficulty if reading, writing, and arithmetic only were taught, but majority get beyond that, 15361–15363.—Present system highly unsatisfactory to nearly everybody, especially to Roman Catholic hierarchy, who wish for a religious system. Under scheme they would be to some extent consulted, 15364–15368.

Teachers wherever trained should be allowed to come up for classification, 15369.—Present system is denominational with a conscience clause. Cannot give any cases of proselytising. Division of proposed rate in aid where there are Unitarians, Methodists, &c. To a certain extent proposed system involves indiscriminate endowments and support by State of opposing religious systems. One Protestant and one Roman Catholic school in each parish would generally be sufficient, 15370–15387.—Explanation as to the three proposed paid Commissioners being of three denominations; believes they would work fairly and harmoniously together, 15388–15391.

WHITTLE, J. LOWRY, Esq.

J. Lowry Whittle, esq.

Is a barrister and a Roman Catholic; is conversant with opinions of laity. They consider National system a great boon, and that it is most desirable to maintain it in its integrity, if priests can be conciliated so as to get rid of unreasonable objections, 24077–24082.—Opposition comes from bishops and clergy,—who want to grasp the whole control of education, and who take advantage of everything to secure their own power,—and from some public men; National anti-State feeling has strengthened opposition. Letter from bishops to Mr. Cardwell in 1860 proves foregoing charge. Some put it as controlling matters affecting faith and morals, but the more outspoken demand absolute and exclusive authority over all teaching, 24083–24085.—No such power belongs to them anywhere, though bishops have expressed desire for a foreign system to satisfy what they assume to be wants of people. Help of clergy to work system desirable; recommendations of system so many that they must co-operate. Necessity for State aid is freely admitted, question as to terms. Tendency of above-named opposition is so mischievous that it should be resisted, 24086, 24087.

Is aware that a good deal of the system is now practically denominational, but still it is well that it is even theoretically National and beyond control of bishops. Great advantage of undenominational inspection free from such control, 24088–24089.—Some advantage in religious surroundings, but not so great as at first sight appears; prominence given to them by their advocates shows they are a dangerous body to commit education to; rather apt to breed formality, 24090.—Present claims of episcopacy are of recent introduction. Former opposition, which was a minority, was from something of a national feeling, but since 1852 there has been a marked change in the character of the episcopacy; it has been more distinctively Papal and ultramontane, 24091.

Supposing (which is not admitted) that Irish people support the bishops' view, British Parliament cannot abdicate its functions to them, it would not be bound to concede what it believes to be wrong. As to political power bishops and clergy are likely to bring to bear, no doubt it is great, but it is likely to diminish; their anxiety to take advantage of it shows they fear this. The great source of danger is that Parliament may grant what is asked for in name of Irish people, but what they do not themselves ask for or want. Means by which Parliament may ascertain their wishes, 24093–24095.—Distinction between duty of Church and of State. Though Church base their intervention in education on impossibility of separating secular from religious instruction, they endeavour to carry same authority into purely political matters. They want to rid themselves of State control in every respect, and to lead people into the most extreme views of Continental ultramontane party, 24096–24102.—Nomination of bishops of late direct from Rome. Tendency of pastorals to confound civil and pontifical jurisdiction of Pope together; there is a certain constitutional liberty within the Church abroad which is wanting here. Present tendency of episcopacy is to make people forget there are any safeguards against clerical authority, 24091, 24103–24106.

Effect of mixed system in mitigating religious and political discord. Believes denominationalism would raise up communities with antagonistic feelings and interests, and that this result is desired by its advocates, who feel they are losing ground all over the world, and want to make Ireland an ultramontane nursery, from which to send forth missionaries to recover their lost position, 24107–24109.—There cannot be freedom of education where parents are coerced. Danger of State giving clergy power to interfere with parents' free choice. State paying largely ought to judge for themselves as to proper system, 24110–24114.

As to tacit consent of people to clergy's demand for denominational education, they do not understand what is going on; they distrust anything coming from the State, and have an old feeling of standing by their clergy. Priests do not enter into remote ultramontane designs, 24115–24119.—Decline of political power of priesthood. Reasons for present indisposition of laity to break with clergy. Reads from a paper written by himself, showing necessity but present impossibility of laity resisting priesthood, as only the thinking few can appreciate the position, while the ignorant mass are priest-led. Desire of the former for union with other creeds, and necessity for it, 24120–24124.

In Naples, with the richest endowments and the clergy "free" to educate, 80 per cent. of the people could neither read nor write, 24125, 24126.—Clergy first made present claims about 1850. Witness does not recognize Church's claim to "royal rights," they practically accepted system from 1839 to 1852. People are more opposed to it from its connexion with Government than as a mixed system, 24127–24134.—If demand of bishops be granted, people's liberty will be altogether ignored. They are already paving the way for extreme measures, 24135.—Predominant party are anxious to keep Roman Catholics separated from Protestants; clergy should attend to religious education; their exertions of late. Present design of Christian Brothers is to oppose church views to National system. Sufficient field for them and nuns in religious education, 24136–24146.—Number of intelligent laity opposed to bishops is increasing. State should make some provision for religious education; ministers should teach it in schools; proselytism should be prevented, 24147–24151.

Number of schools under priests. State need not come more between them and people, as they are known to be under its control. Denominational inspection would be a retrogression, though bishop and clergy demand it, 24152–24159.—Objection to secular education. If State maintains position, people will follow. Though so many schools are practically denominational, State control through inspection is bene-

ficial, but clergy are hoping it will be abandoned, 24160–24163.—Present protection to minorities most useful; this would be lost under denominational system, 24164–24167.—Is not delegated, but expresses opinions of many educated Roman Catholics, 24168–24170.—The main difference between demand here and what is done in England, is that State is asked to bear whole cost; besides, there the Roman Catholics are a small body, and State does not enter into official communication with bishops. Incorrect popular view of foreign system of education, 24171–24177. J. Lowry Whittle, esq.

Wilkinson, William Thomas, Esq. W. T. Wilkinson, esq.

Is training master of the Church Education Society's training school, and is occasionally employed as inspector; was previously head master of the Kildare-place model schools, 7110–7112.

Instruction of the students in the organization and management of schools, mathematics, &c., is the duty of the training master, 7113, 7114.—Time set apart for religious instruction in the training schools, 7115–7120.—A certain portion of the training time is devoted to lectures on teaching and also to practice of teaching under the supervision of the training master; the teachers are present while model lessons are being given, and after that a class is committed to them under supervision and criticism, and finally each student in turn takes the entire charge of the practising school, previous to appointment to a school, 7115–7126.

Last year witness inspected four schools in Dublin and sixteen in Limerick; the reports as to their efficiency were favourable for the most part; some were well supplied with school requisites, 7127–7131.—The attendance at the schools was good, and the school-rolls were well kept and trustworthy, 7132–7141, 7179–7182.—There is only one paid inspector, 7303–7305.

In the country schools religious instruction occupies its place in the time-table; it also more or less pervades the teaching of all subjects, 7142–7148.—The time-tables for the country schools and for the training school to some extent differ, but in principle they are the same; in the former there is a discretionary power left to the teacher or the clergyman, 7161–7168.—Doctrinal or controversial matters may be introduced if they do not infringe on the time, or lead away from the subject of the lesson, 7171–7178.—Reading Scripture forms a portion of each day's school-work for all the children; any exposition would be given according to Protestant views, 7210–7218.

Certificates of teachers depend on their skill in teaching, including ability to intersperse religious instruction over the secular subjects, 7149.—Schools are generally carefully superintended by the clergy, 7150.

There is no difficulty in obtaining places for the teachers, the demand is greater than the supply, 7151, 7152.—Ages of the teachers in training vary from eighteen to thirty, 7153, 7154.—Teachers have come from National Board to be trained in Kildare-place; they had been members of the Catholic Church, but had changed their religion before joining the Society's schools, 7155–7157, 7183–7196, 7223–7228.—Some years ago two or three persons entered as Church of England Protestants, but turned out to be Roman Catholics; they were reported to the committee, and removed from the institution, 7197, 7198.

Various books are used, some of the National Board, some English, some Scotch, 7158–7160.

Church Education Society's schools follow the custom of the National schools in meeting five days a week, 7169, 7170.

In 1866 there were 67,227 pupils on the roll; daily attendance 77 per cent.; average attendance 50·66 per cent., 7199–7205.—In the diocese of Dublin the total number on the rolls was 5,158, 7206–7209.

Average salaries of teachers; residences are generally provided, and occasionally a piece of land; sometimes they act as parish clerks, 7218–7220, 7289–7293, 7302, 7507, 7508, 7521–7531.—In some cases teachers receive school fees, but there is no general rule; where parents are well to do they should pay for the instruction of their children, 7294–7301.

The parochial clergy take a deep interest in the schools; in many cases they visit the school daily, and check the number in attendance as entered by the master in the daily report; there is no fixed hour at which the roll should be called, 7229–7235, 7335–7340.

Before students are admitted to the training school they undergo an examination, and must come up to a certain scale of proficiency; there not being room enough for all who apply, a selection is necessary, 7236–7243.—Those who come up are generally well prepared, and they make considerable progress while in training, 7249–7255.

There are two sessions of five months, which each student must attend in order to get a certificate. A larger proportion of females than males attend the two sessions, in consequence of the great demand for masters, 7256, 7257.—In the case of mistresses supply and demand are about equal, 7278, 7279.—Per-centage of teachers returning for second sesssion, 7258, 7259.—Each candidate pays an entrance fee of £6, 7260, 7261.

Subjects of instruction for male teachers, and the proportion of time devoted to the various branches, 7262–7264.—Extent of training in mathematics, 7265; in social science, 7266.—There are papers given at the end of each session, set specially for the students of that session. The students are expected to answer these in writing, and the papers are intended to give an idea of the extent to which they had received instruction in each subject, 7267–7271.—Since August 1862, 24·8 per cent. obtained first class certificates; 21·7 the highest grade of second class; 6·2 the superior grade of second class; 15·5 the lowest grade of second class; 31·8 did not obtain certificates, 7272, 7273.

Course of instruction for female teachers includes the greater number of the subjects for the males, except mathematics, 7274, 7275.—Since August, 1862, 16·8 of them obtained the first class certificate; 30 per cent. the highest grade second class; 14·3 per cent. the superior grade second class; 15·5 per cent. the lowest grade of second; those that did not obtain certificates were 23·4 per cent. 7276, 7277.

The practice of teaching is taught, in the first place, by lectures on the science of education; secondly, by model lessons in the presence of the students; thirdly, each student in turn gives lessons, subject to criticism; fourthly, instruction of a class by each of the students; fifthly, a section of the model school is given in charge to each student; sixthly, each student in turn conducts a practising school, 7280.

Supervision of teachers in training as to their religious duties; attendance at public worship, 7281–7284, 7288.—All teachers are boarded on the premises; they are allowed four hours for dinner and recreation daily, 7285–7287.

Witness is not acquainted with the financial department of the society, 7306–7309.—There is an entry in the report for 1866 of a grant of £26 10s. to a school at Kilmurry, where the number on the rolls is 13, and the average attendance 9; the grant may include school requisites, repairs, &c., 7310–7321.—At Kilmallock the number on the roll is 23, the number in attendance 19; the roll was satisfactorily kept. The education in this school is inferior; if children of the Established Church go to the National school they go probably on account of the superiority of the teaching, 7322–7334, 7341–7365.—There are three Church Education schools in Broughshane, county Antrim, male, female, and infant, having in the united boys and girls' school 80 on the roll, with an average attendance of 26; in the infants there were 93 on the roll, with an average attendance of 25. The probable reason of these small averages is that the schools had been under unskilful

W. T. Wilkinson, esq.

teachers, 7366–7383.—Cannot account for closing of certain schools mentioned in the report, 7384–7398.

Constitution of Erasmus Smith's Board, 7399–7407.

The National Board's books are not used to any great extent in the society's schools; they are not good educational books; moral and religious instruction as conveyed by the Board's books, 7408–7419.

Punishment used is chiefly moral; the teachers are in the habit of opening the Bible and reading by chapter and verse, in order to bring religious principles to bear on the offending children, 7420–7427.

All the children read the Authorized Version, but they are not compelled to attend lessons in catechism and the formularies of the Church; it is quite competent for teachers to instruct Catholic and Protestant children in the doctrines and principles of the Established Church, and to enter on the controversial points involved in various passages, 7428–7444.—There is a fixed time for giving religious instruction, and it is also given incidentally with the literary instruction, 7445–7447, 7464–7469.—Teachers think their work would be very imperfectly done but for interspersing the religious teaching over the secular subjects, 7470–7473.—The rule was not adopted by the society in consequence of the prohibition of the National Board; it always was a matter of principle, 7474, 7475, 7480.—The Kildare-place Society allowed the Roman Catholic version to be read; comments were not allowed to be made during the reading of Scriptures, 7476–7479, 7481, 7482.

Generally speaking the Church Education Society's schools are better than those under the Board, 7448, 7449.—The average attendance in the model schools at Kildare-place is about 50 per cent. of those on the roll, 7450–7457.—Candidates for training come from all parts of the country; there is no pupil-teacher or monitor system; it was tried some years ago, but given up as it did not work well, 7458–7463.

Some schools previously under the Church Education Society have been placed under the National Board, 7483–7486.—It is a fundamental principle of the society that in all its schools the Scriptures should be used in the daily instruction of every child capable of reading, and that the teachers should be at liberty on all suitable occasions to refer to them; the teaching would be very incomplete without this, 7487–7493.—Children cannot be withdrawn during the reading of the Bible, but they may during the teaching of the Catechism, &c., 7494–7497, 7501–7506.

The creed of the children is ascertained on admission, 7498–7500.

System of taking the roll in the ordinary schools, 7510–7520.—If a child attend for a day only, he would be counted as a member of the school for the year, 7532–7537.—Every school is provided with a uniform class-book, report-book, and register, 7538, 7539.

In the training school 42 hours a week are devoted to teaching the various subjects, and 21 for private study; the work is severe, but the health of the teachers has never broken down; it would be more conducive to real instruction if fewer subjects were taught, 7542–7554.

The "Dublin Reading Book" is very rarely used now; the books generally in use are those of the Society for Promoting Christian Knowledge, corresponding to the standard of the Revised Code, 7555–7558.—Uniformity of books is not important, 7559–7562.—The books used for direct religious instruction are the Bible, Catechism, and Prayer-book, 7563–7565.—The "English History" of the Christian Knowledge Society is used for secular teaching in many of the schools; it is difficult to say whether portions of this book are offensive to Roman Catholics, 7566–7602.—Reading book No. 3, of "Nelson's School Series" is in use for children from six to eight years of age; it contains nothing that a well informed Roman Catholic could object to; whatever doctrine it contains the teacher should open out, 7603–7611.—The "Ecclesiastical Primer" is only used by the students in training, and is not compulsory, 7612, 7613.

The children are divided into six classes corresponding to the series of Christian Knowledge Society's books; the per-centage of children in the first, second, and third classes is 48·32, 24·74, and 16·74; the remaining classes would contain altogether about 10 per cent., 7614–7628.

The teaching of one religious doctrine on week days, and another on Sundays, as must be the case with regard to Catholic children, tends to leave the child's mind in doubt, 7629, 7630.—The system of the Society is rather a national than a church system; it has maintained one and the same principle all through; if left alone Catholics would avail themselves of the scriptural teaching, 7631–7655.

The rule of the Kildare-place Society quite excluded reference to controverted points; it has been stated that the grant was withdrawn because the teachers had, contrary to this rule, enforced doctrinal views, 7656–7660.—The object of admitting children of parents not belonging to the Established Church is to educate them and instruct them on the subjects taught there, not with any proselytizing purpose, 7661–7667.—The system does not interfere with the peculiar tenets of any section of the community, 7668–7672.

The responsibility of the parent devolves upon the teacher, and he should respect the religious feelings of the parent; the rule of the society's schools is known, and if application were made to impart secular instruction only, it would be refused, 7673–7699.—Roman Catholic children might pass through the schools without any change of faith, 7700–7704.

Richard Williamson, esq.

Williamson, Richard, Esq.

Is surveyor and architect to Irish Society; self and partner design their schools; all but two are under National Board; these are the Coleraine Academical Institution and Foyle College, Londonderry; contributions by Society towards them. The first-named was started by locality; is a place for high-class classical education, and is flourishing. Foyle College was originally a high-class school; many eminent men have been educated there; was not set up by Society, 20955–20971.—Subscribe to over 100 schools not on their estates. Have recently erected new buildings at Coleraine, at an expense of £5,000, to accommodate over 500 pupils, 20972–20976.—First subscription was in 1613; amounts now given; some are to schools out of Derry, though all their property is in Derry. Constitution, officers, official name, &c., of Society, 20977–20981.—Is managed by a body of London citizens who, except the Governor, are constantly changing. Officers are elected annually, but some are practically permanent. Agent, who lives in Londonderry, is the Local Executive; the Governor has most weight in the management, 20982–20998.

Property of Society, and tenure upon which held; neither Society nor London Corporation now claim any beneficial interest in it. Has no personal knowledge of definition of trusts; Society may be considered a charitable endowment for part of North of Ireland; is not aware that they admit their trusteeship beyond their own estates; they have other duties nearly as important as education; does not remember terms of Charter, 20999–21014.—Ordinary annual income of Society is about £14,000; some particulars of income, expenses of management, &c.; £631 4*s.* 3*d.* paid to members of Society for attendance during the year. Full particulars in a table handed in. Grant to city of Londonderry is voted annually, 21015–21025.—"A general statement of moneys received on account of the Honorable the Irish Society, being the produce of their estates, fisheries, &c.; together with the expenditure of the same, from February 5th, 1867, to

February 4th, 1868," (the table referred to) *pages* 945, 946.—None of the revenue is spent on elections. Has no knowledge of the past, but is certain not a farthing would now be spent for any political purpose. These matters are not in his sphere of duty; understood he came before Commission to give evidence about schools, 21026–21033.

Society expend surplus in assisting schools, public works, and Protestant denominations; cannot say why Roman Catholics are not assisted, but it may be from terms of Charter, 21034–21043; 21145–21147.—List given in shows name of each school and amount of grant; £5 is usually the lowest given; original grant is generally adhered to, 21044–21047; 21052.—Knows nothing of schools receiving Society's grants after being struck off National Board for inefficiency. A new commodious school at Ballougry; some difficulty with former school, 21048–21051.—Society rarely inspect schools. Statistics from a report made in 1864. Primary schools are scattered over Derry, and two or three in Donegal; description of schools to which grants are made, 21053–21059.—Difficulty as to religious instruction in Coleraine school when put under National Board, rector being strongly opposed to system; the school has six teachers, who, it is believed, are Presbyterians. Description of school given by Mr. M'Creedy in 1854 would still apply generally; has considerably increased latterly, owing to being under National Board; new buildings recently erected not unnecessary, 21060–21065.

Society contemplate increasing expenditure on more advanced education; have completed arrangements for establishing a purely commercial school in connexion with Foyle College, under the classical teacher, who is one of the best masters in Ireland. Have converted head master's residence into a commercial school and library. Think of making Foyle College their own school. As to question whether two townlands belong of right to Foyle College, 21066–21070.—Grants towards Magee Institute; which is managed by Presbyterians, and is for the purpose of educating their ministers, 21071–21073.—Christian Brothers' and model schools at Derry. It is matter of notoriety that Roman Catholics are forbidden to use latter. Society hold funds in trust for benefit of estate, not specially for education; trust includes education of inhabitants, but (as witness believes) to exclusion of Roman Catholics, 21074–21083.

Has no special knowledge of proposals to dissolve Irish Society and sell property. When complained against as to supervision of schools, remedy was attempted by putting them under National Board. If property were sold, it would realise a large sum; cannot say how much, 21084–21088.—If sold, money should go to lands and tenants of Society. Society should have control of everything of this kind on their own estate. Their aid should not exclude aid from National Board. Inspection not very efficient; should be done men whose sole business it is, 21089–21096.—Grants are not exclusively to National schools. Society take entire charge of those on their own estate; secular education given is of a very high character. Presbyterians, Episcopalians, and some Roman Catholics attend; local management; trustees of Foyle College (bishop, &c.) have lately been exerting themselves more; primary education now given here, 21097–21107. Richard Williamson, esq.

Roman Catholic teachers in Derry model school; prize of £50 given by Society to this school; spend all their income, which rises from year to year; contribute to Sunday schools of all Protestant denominations, 21108–21115.—Religious creeds of Society's tenants. Independents do not require aid; probably Roman Catholics would not accept it. Expenditure of money given to schools is not controlled by Society. Never offer money; grant it on application. If found that Charter contained nothing to the contrary, would entertain applications from Roman Catholics, but have never had any such, 21126–21124.—Thinks Roman Catholics would not apply for aid, because they will not accept it from National Board, 21125–21129, 21141.—In Coleraine 420 attend Society's school. If true that there are no schools at Coleraine attended by Roman Catholics except those under National Board, this would alter previous opinion. Believes the impression exists that if they applied they would be refused, but is sure Society would make grants if they have the power, 21130–21144.—As to scandal caused by removal of teachers from Coleraine Model School. Understands Roman Catholic hierarchy condemn model schools generally, 21148–21153.—Counties to which Society's operations extend; division of estates. There are Royal schools for secondary instruction; Dungannon Royal School. More given by Society for education in Londonderry than in any other county; amounts granted in 1867, 21154–21165.—Is not aware of Society making a grant for a Presbyterian meeting-house in county of Antrim. If not precluded by Charter, would gladly see them contribute to Roman Catholic charities, 21169.

Wilson, James, Esq., Barrister-at-Law. J. Wilson, esq.

Graduated at Queen's University in 1852, was appointed Inspector under National Board in 1854, and resigned in 1857; district of inspection included counties of Kildare, Galway, Cork, and Queen's, containing principally schools managed by Roman Catholics, 15931–15936, 16022–16026, 16222–16228.

The National system, if carried out on the principle laid down in Lord Stanley's letter, is the only system of education for Ireland; it is the greatest boon ever England conferred on that country, 15937–15939, 15993–16293.—The principle has been departed from by admitting monks' and nuns' schools, which are essentially denominational schools, 15940.—Teachers are anxious to carry out the rules of the Board as regards religious instruction; instance of this at a school near Drimoleague, under a Catholic teacher, where more than one-seventh of the pupils in attendance were Protestants, 15941–15944.

Proportion of Protestants in mixed schools varies very much; in some schools considerable numbers attend, in others none, especially where Church Education Society's schools are scattered in the district; clergy of the Church of England are advocates of denominational teaching. In a district comprising an area of between 500 and 600 miles there was only one school (at Clonakilty) managed by a clergyman of the Established Church, 15945–15947.—The Clonakilty convent school was taken into connexion with the Board, notwithstanding a report of the Head and District Inspector, suggesting the allowance of a qualified grant to meet the peculiar difficulties of the case, or the non-admission of the school; grounds on which the report was based, 15948–15952, 16229–16243, 16331–16334.—Present state of education in Clonakilty; the old school has now on its roll 114 boys and 249 girls, with an average attendance of 128 only; the convent school has 605 girls on the roll, with an average attendance of 358. The result of admitting the latter school is that the Commissioners are supporting two rival schools out of the public purse, the locality contributing nothing to the support of either, 15953–15959, 16244–16254, 16287–16289.—The average attendance of the two schools is higher than in the old one, but the convent school has drained the National schools for three miles round; there was no necessity for establishing so large a school, whether a convent school or not, 15960–15967.—The avowed object of forming the convent school was to absorb the attendance of the existing schools, and beyond the desire to introduce the convent into Clonakilty, there was no reason why the old school should be disagreeable to the Roman Catholic clergy, Miss Donovan (the patron) and all her teachers being members of that Church, 15968–15970.

J. Wilson, esq.

Since witness left the district the Board has established in Clonakilty a school under Presbyterian and one under Wesleyan management, the former with an average attendance of 58, and the latter of 21, consequently there is in Clonakilty denominationalism pure and simple; possibly there are children of other religious denominations attending these schools, as the teacher or manager cannot refuse admission, 15970–15985.—The Board contributes to the erection and repair of vested schools only, 15986–15989.—There are many cases similar to Clonakilty; the Commissioners have been unnecessarily indulgent in allowing the establishment of a large number of small schools, 15990–15992.

A united system of education does not exclude any child from participating in secular instruction; it gives ample opportunities to the different religious persuasions to teach their own peculiar tenets, 15994.—Parents are satisfied with the National system; it is only the extreme parties in the Protestant and Roman Catholic Churches who are anxious to uproot it; it is not the duty of the State to pay for the education of a stubborn minority, 15995–15998.—The National Board should not have yielded to any pressure; they are the trustees of the public purse, 15999.—Lord Stanley originally intended that all the National schools should be vested schools, but this was not carried out, because there were schools already built; had it been carried out the minister of each denomination would have had ample access to the schools; the admission of the clergy is not essential to the success of united education, but is very desirable, 16000–16005.—Witness is not aware whether the Synod of Ulster passed a resolution against the admission of the clergy to their school; had the schools been vested the Synod could not have done so, 16006-16010, 16018–16021.

If the proposals in Mr. Fortescue's letter (viz., the establishment of denominational training schools, appointing chaplains, &c.) had been carried out it would have been a departure from the system of united education; the Board were willing to adopt the scheme, but the Government declined to carry it out, 16011–16017.—The tendency of the Board, from the desire to conciliate two or three influential gentlemen, has been towards denominational education, 16175–16181.—Witness throughout his experience never heard a complaint from Roman Catholics, lay or clerical, against the National system, nor of the inspection of their schools by Protestants; as far as circumstances admitted, there was mixed attendance of Protestants and Roman Catholics; the opposition given by the Church Education Society was the cause of the attendance not being more mixed than it was; mixed education is on the increase, 16027–16031, 16181–16187.—In Connaught 50·5 per cent. of the schools are attended by children of different denominations; in Munster 40·5 per cent.; in Leinster 48 per cent.; in Ulster 83·9 per cent., 16188–16190, 16319.

The National system has succeeded to a great extent in mitigating the sectarian feelings which are the curse of Ireland, 16032.—Schools supported by the State should be open to all children without interfering with religious scruples, and the State should also protect minorities from interference with their religious views, 16033–16035.—Roman Catholic laity are satisfied with the mixed system, and would deplore the introduction of a denominational system, 16036–16043.—They have not given any general public expression of their opinion, not wishing to put themselves in opposition to their clergy, 16196, 16197, 16306–16330.—Candidates at a Parliamentary election would probably adapt their addresses on the subject of education to the constituencies; they would be very glad to get the approval of Roman Catholic bishops, in Roman Catholic localities, as practically they and the priests rule elections in Ireland, 16198–16204, 16298, 16211–16216.—There has been great diversity of opinion with regard to university education; at Queen's University the graduates (Roman Catholic as well as Protestant) were not anxious that the supplemental charter should be carried into effect; some twelve or thirteen left the room while the charter was under debate in Convocation, but a very considerable number remained and voted against it, 16205–16210.—It is generally supposed that Mr. Fortescue's letter did not emanate from him, it having been said that it was prepared in the office of the Commissioners of National Education; the letter, the Supplemental Charter, and the patent appointing the six senators to pass the charter, were issued under the advice of Earl Russell's Government, 16294–16305.

Convent schools are open to children of all denominations; however, no Protestant child could attend with safety to its creed, not that the nuns would break any confidence reposed in them, but all the concomitants are denominational. These schools have special advantages under the Board; firstly, there is no examination of teachers; then they have an advantage in the mode of payment, they have the capitation grant, and monitors to aid the teachers; instances of these advantages in the county of Dublin, 16044–16056.—The average payment per head is about 10*s.*; in the ordinary schools it is higher, but they are better schools, 16057–16062.—The cost of convent schools has increased since 1856, so also in the case of ordinary schools, but not in the same ratio; this ratio is not the result of guess work, but is founded on witness' knowledge of the present and former mode of paying teachers, 16063–16080.—The increase of cost in ordinary schools is 22 per cent., whilst in convent schools it is three times as much, 16264–16268.—At Oughterard, county Galway, a convent school was taken into connexion with the Board, there being already a vested school, which was afterwards shut up, 16081–16084.—The majority of the Inspectors will agree that convent schools are inferior, 16191–16195. In matters of reading, writing, and cleanliness convent schools are superior to all other schools, but with regard to arithmetic, grammar, and geography they are inferior to ordinary National schools, 16255–16263.

The Commissioners have made grants to new schools, thereby injuring existing schools; at Oranmore a vested female school was shut up, and in Antrim a Presbyterian school was much injured by the establishment of another school under Presbyterian management; it is very undesirable that a Board desirous of promoting an efficient system of education should act thus, 16081–16095, 16127–16129.

The Presbyterians never got any favour extended to them; the usual charge is that they were the cause of the introduction of non-vested schools, but in the Report for 1840 the Commissioners stated that their line of action was in accordance with their previous principles, which, as regards non-vested schools, were the same, whether under Presbyterian, Episcopalian, or Roman Catholic management, 16096–16103.

The position of teachers under the National system ought to be greatly improved; a teacher may now be dismissed without any communication with the Board; that is a power which should not be vested in the local managers, and of which the teachers complain very much, 16104–16107, 16221.—A case occurred at the Darrary school, near Clonakilty, where the teacher was obliged to break a rule of the Board, and was dismissed by the Commissioners for doing so; the Board having prohibited him from acting as teacher within fifteen miles of Clonakilty, he was appointed head-master of a reformatory school in England. This case shows that the teachers should not be liable to dismissal at the mere motion of the local managers, 16108–16119, 16217–16221.—Dunmanway model school was and is well attended by children of Protestants and Roman Catholics of about the same social class as attend the National school; there are children of a few shopkeepers in attendance, but the public have no right to complain, as the establishing such schools as this has the effect of extinguishing middle class schools in the place, 16120–16126.

The number of Commissioners of the National

Board is decidedly too large; a paid body of two or three directly responsible to Parliament, or to a Minister of Education, if there were one, a mere executive body having no discretion as to alteration of rules, would be better; it is impossible for men who are appointed as Commissioners on account of their creed to forget the Church to which they belong when any question of creed arises; at present the Commissioners assume the right of spending the public money as they think fit, 16130–16135, 16144, 16145.—Mr. Fortescue's letter being written on the day the Government resigned, is a clear indication that the system of education may be used for political purposes, 16135–16143, 16297.—The Lord Lieutenant should not have the power to change a fundamental principle; rule as to sanction of new books, 16145–16148.

Sources whence witness has derived his information since 1857, 16149–16153.—The present system of mixed education should be carried out, if properly managed, 16154, 16155.—The present rules are chiefly objectionable on the ground of the advantage they give to convent schools, 16156–16165.—Payment by results as testing efficiency of convent schools, 16166–16169.

Local aid should be provided; if made payable by a rate on the people of the parish, it is much the same thing as giving it from the public purse; more attention should be paid to school fees, as parents in many cases are well able to pay a small sum, 16170–16174. J. Wilson, esq.

The pressure on the Board has been strongest from the Roman Catholic clergy, and where a sufficient average attendance can be shown it is easy to get a grant, 16269–16273.—Evidence of Mr. M'Creedy before the House of Lords as to changes insisted on by Presbyterians; this evidence is doubtful on the face of it, 16274–16277, 16285, 16286.

If the clergy were excluded from management of schools, the number of inspectors should be increased, the inspectors becoming managers; the Board should take more of the local management, but the clergy would not submit to it, 16278–16280.—A plan allowing parents to take part in the election of a committee of management would answer in some places; no one has a right to direct the education of a child except the parent, 16281–16284.—Parliament should be very slow in introducing changes into the present system of united education, 16290–16293.

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Letter showing the fallacious nature of returns relating to school attendance, time spent in, and efficiency of instruction, &c.; *ib.* 10781, 10782.

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Deficiency in attendance chiefly owing to parents; much depends on personal influence and exertions of Catholic clergy; *ib.* 14871, 14872.

The system of aiding schools in proportion to attendance is defective; where attendance is small is where aid is most required; in default of funds the rating system must be resorted to; *Andrews* 14744–14750. 14801–14808.

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Children do not remain long enough at school, chiefly through ignorance and poverty of parents; *Petticrew* 16451–16455.

Better attendance might be secured by more general payment of school fees, payments in advance, premiums for daily attendance, &c.; *ib.* 16456–16465.

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Depends more on the efficiency of the master and proximity of the school than on denomination; *ib.* 16767–16772.

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Mixed attendance was diminished by the opposition of the Church Education Society; *Wilson* 16030.

Per-centage of mixed attendance in the National schools, in the four provinces; *ib.* 16188–16190 16319.

Attendance at model schools more regular than at convent schools; *Fitzgerald* 12221, 12243. Explanation of this; *ib.* 12244–12248. Means taken to ensure regularity of attendance at model schools; *ib.* 12249–12255. Surprise at Mr. Keenan's statement that attendance was better in convent schools than in model schools; *ib.* 12262, 12263.

Number on books and average attendance at St. Wilfrid and St. Alphonsus' Roman Catholic schools, Manchester; *Toole* 21171–21175. 21241–21243.

In schools at Clonakilty; *Wilson* 15954 *et seq.* 15970 *et seq.*

At Drumkeerin school (witness's); *Gallagher* 19177–19189. 19279.

In Ovens National school much affected by the seasons, the district being agricultural; *O'Callaghan* 19748–19752. *See also* OVENS NATIONAL SCHOOL.

Table of highest and lowest periods of attendance in National schools in 1865 and part of 1866; *Kavanagh, page* 430.

Attendance and grant per pupil in model, ordinary, and convent female schools, 1862; *ib., page* 974.

See also NATIONAL SCHOOLS: 3. *Attendance at.*

AUSTRIA:

Education system of, is denominational; *Bp. Keane* 15604.

Denominational system in; *Card. Cullen* 26630.

AUSTRIA—*continued.*

Certain sort of recognition of rights of Catholic clergy; *Card. Cullen* 27119–27125.

AUTHORIZED VERSION. *See* SCRIPTURES.

BAILIEBORO' MODEL SCHOOL:

Number of pupils on roll, and average attendance; *Fitzgerald* 8308, 8309.

BALDWIN, THOMAS, Esq., Superintendent of Agricultural schools under National Board; evidence of, *pages* 193–205. 547–564.

BALLINA:

One of the Connaught Mission schools; orphanage at, in connexion with; *Kavanagh* 11074. 11087–11094.

BALLINDINE SCHOOL:

As to the religious instruction in; *Lord Oranmore* 13354 *et seq.*

BALLOUGRY:

New schools erected at, by the Irish Society; *Williamson* 21051.

BALLYMENA DISTRICT

Contains much manufacturing industry; many small farmers, who also carry on weaving; schools in; effect of weaving on the education of the children; *Hunter* 3140-3146. 3153, 3154.

In the Ballymena district, out of nine schools not under Roman Catholic management, seven may be attended by Catholics, who may have been forced to attend by the employers of their parents; *Bp. Dorrian* 9100–9106. 9258–9260.

Witness agrees with sentiments expressed in a letter read as to evil effects of mixed education in neighbourhood of; *Kavanagh* 22667–22669.

Excellent condition of Mr. Lynch's and the Presbyterian schools at; mixed education is disappearing in; eight out of thirteen schools in, are of mixed Protestants only; compulsory attendance of a few Catholics at Protestant schools; *Kavanagh* 22706–22732.

BANDON:

Erasmus Smith's school at, very good; *Rudkin* 14014.

BAR:

Members of, not exponents of the opinions of the people; *Ross* 17429, 17430.

BELFAST:

As to nuns' schools in; *Bp. Dorrian* 8734–8753.

Fictitious nature of returns of attendance at school in reference to Shankill or Belfast; *Kavanagh* 10700–10719.

Dishonesty in conducting examinations under Science and Art Department, chiefly in Belfast; *Newell* 24811–24813.

BELFAST ACADEMIC INSTITUTE:

Complaints of proselytism at; although some distinguished men have been educated there, it is a dangerous place; *Card. Cullen* 26633. 27126–27132.

BELFAST AGRICULTURAL SCHOOL. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

BELFAST CATHOLIC INSTITUTE. *See* YOUNG MEN'S ASSOCIATION.

BELFAST DEAF AND DUMB INSTITUTE:

Pupils in, are reared in tenets of Protestant Church; *M'Donnell* 14264.

BELFAST MODEL FARM:

Circumstances of; *Macdonnell* 24023–24030.

BELFAST MODEL SCHOOL:

Travestie in, of a rite of the Roman Catholic Church; *Bp. Dorrian* 8692–8694. 9009–9018. Other abuses connected with; *ib.* 8695–8711. 9009–9029.

Inutility of a Roman Catholic chaplain in; *ib.* 8864–8871.

Fees paid in; *ib.* 9035–9045.

A time for religious instruction is set apart in, but religion is not to be taught by a set process; *ib.* 9116.

The Belfast model school at its opening was largely attended by Roman Catholics; notwithstanding some favourable circumstances the Catholic authorities saw that the system was leading to an erroneous idea as to its safety, and they withdrew the nuns and priests; *ib.* 8993–9005.

Number of Roman Catholics who continue to attend, notwithstanding the opposition of their clergy; *J. S. Porter* 18211–18214.

BELFAST RIOTS:

Notwithstanding Mr. Keenan's report, the pupils of the model school, outside the precincts, were like other rioters; *Bp. Dorrian* 9006–9008.

Good effect of National system shown by good conduct of pupils during; *Macdonnell* 11354. *Petticrew* 16620.

BELFAST WESLEYAN COLLEGE:

Established for giving a strictly religious education; *M'Millen* 14614, 14615. Does not occupy the position of an ordinary National school; it is more of an intermediate school; *ib.* 14617, 14618. It is virtually a feeder for Queen's College; *ib.* 14619. Expense of, entirely provided out of Wesleyan funds; *ib.* 14620.

Students at Queen's College board at, under supervision of their own ministers; *ib.* 14624.

BELGIUM:

Superiority of management of the small farms in Belgium to those of Ireland; *Baldwin* 13273–13302.

Superior production of flax in Belgium; *ib.* 13303–13320. 13328–13330.

Complete course of technical instruction on flax-growing at school of Ghent; *ib.* 13331–13333.

Upper systems of education in Belgium are governed by lay authority, to the detriment of the peace of the country; *Bp. Keane* 15603.

Liberty of education in Belgium; *Card. Cullen* 26630.

Parish priests in Belgium occupy similar position to priests in Ireland; *ib.* 26679–26683.

State of religion and education in Belgium; *ib.* 27079–27086.

BEQUESTS:

To the Incorporated Society, their number and objects; *Hackett* 25831–25840. 25877.

BERKELEY, Rev. LOWRY E., Presbyterian minister at Lurgan, Armagh, and convener of Committee on Elementary Education in General Assembly, &c., evidence of; *pages* 473–488. 589.

BESSBROOK SCHOOL:

A large united school for boys, girls, and infants, under a member of the Society of Friends, in connexion with the National Board; no clergy of any denomination admitted; no interference allowed with children's religion; Mr. Kavanagh's accusation against the school contradicted; religious instruction between 9.30 and 10, from which anyone may be absent; a Roman Catholic teacher appointed in, to prevent jealousy; no pressure on Catholic children to make them attend Bible class; all are compelled to attend school, to receive instruction authorized by National Board; *Richardson* 25686–25710.

BIBLE. *See* SCRIPTURES.

BLACKER, STEWART, Esq., patron of Church Education Society schools, evidence of; *pages* 713–718.

BLACKROCK CONVENT SCHOOL:

As to its connexion with Booterstown convent; *J. S. Porter* 18130–18137.

Attendance at; *Forde* 22977. Poor populace in neighbourhood of; *ib.* 22986. As to teaching by nuns in; *ib.* 23125, 23126.

See also BOOTERSTOWN CONVENT SCHOOL.

BOARD OF WORKS:

Action of, with respect to building schools, &c.; *Keenan* 1589–1597. 1897–1900.

Complaints of delay by, in repairing schools in south-west of Ireland; *ib.* 1868, 1869. Are informed by their own officers and by the National Board of repairs required; *ib.* 1870–1874. 1907, 1908.

Repair of school-houses by; *Sheridan* 4985, 4986. Dilatoriness of, in executing repairs; *ib.* 4997. 5542, 5543.

Amount paid to, by National Board; now paid by a separate grant, of amount of which the public is ignorant; detail of expenditure of, from 1857 to 1869; *Kavanagh* 10862–10866.

As to means of, and delays in, repairing schools by; *Macdonnell* 11159–11168.

Division of the country into six districts for purposes of; six clerks of works; their duties; accounts; notice to act comes generally from National Board; action thereupon; *Stack* 14058–14062. 14209.

Number of schools now in charge of Board and in course of building; *ib.* 14063–14066. 14083, 14084.

Practice of, with respect to repairs; *ib.* 14100–14106. 14125–14129. 14139–14151.

Take no cognizance of schools vested in trustees only without special instructions; *ib.* 14117–14120.

Estimate and expenditure of, last year, on National schools; *ib.* 14177–14187.

As to execution of projected gas works at Glasnevin model school; *ib.* 14193–14204.

Complaints of delay by, in repairing, &c., vested schools; *De Vere* 20460–20470. 20479–20481.

The inspection under, by clerks of works, of buildings and works; manner of, in a great degree discretionary; *Owen* 27471–27483.

Delay in completion of works begun by, not always dependent on the Board; *ib.* 27484, 27485. 27510, 27511.

Proportion paid by, for vested schools; *ib.* 27486–27496.

As to estimates by, for new schools; *ib.* 27497–27507.

Plans and procedure of, on application to build new schools; *ib.* 27508–27511.

Inspection of school buildings under, by clerks of works; *ib.* 27513–27519.

Alteration of districts of clerks of works under; *ib.* 27525–27530.

New plans for ordinary schools submitted by, not yet settled; the plans are lost; *ib.* 27550–27554.

As to its action with regard to supply of gas at Glasnevin; *ib.* 27558–27560.

Inadequate staff of; *ib.* 27521. 27561–27563.

Vote annually taken by, for building vested schools; number built; *ib.* 27577–27581.

As to designing and building of model schools and infant schools by; *ib.* 27582–27618. 27622, *et seq.*

Number of officers in department of; architect of; the staff is inadequate; *ib.* 27634–27641. 27646.

Organization of, is suitable to undertake the repairs of all the schools in Ireland; but it would be worth while to have an organization for the schools outside the Board of Works; *ib.* 27647, 27648.

BOARDING HOUSES:

Objections to, on the part of numerous managers; *O'Sullivan* 7990. Cost of boarding and lodging teachers as compared with some English towns; *ib.* 8021–8029.

Separate from training schools desirable; they need not be under Government; *Ross* 17467–17470.

For teachers in training, *see* MARLBOROUGH-STREET TRAINING ESTABLISHMENT.

BOARDING HOUSES, DENOMINATIONAL. *See* DENOMINATIONAL BOARDING HOUSES.

BOARDING SCHOOLS :

Establishment of, for the poor, proposed ; *Andrews* 14863, 14864.

Of Incorporated Society ; their number, course of instruction, number of children, and payments in ; *Hackett* 25788. 25793. 25865–25870. Advantages of, in themselves, and over the old charter schools ; *ib.* 25885–25894.

BOARDS OF GUARDIANS. *See* GUARDIANS, BOARDS OF.

BOARDS, LOCAL. *See* LOCAL BOARDS.

BOOKS :

Suitable for libraries for the use of those who have left school might be supplied if demanded ; *Fitzgerald* 8616–8622.

Managers should have the choice of books, but they must be amenable to the heads of their religious denomination ; Christian Brothers' books unobjectionable to Roman Catholics ; it cannot be conceived that one book would please parties of various religions ; *Bp. Dorrian* 8681–8684. The books of the Society for the Diffusion of Useful Knowledge, though unobjectionable in themselves, would not be sufficient for Roman Catholics ; *ib.* 8686, 8687.

The choice of, should be left entirely to the manager ; objections to passages in the Fourth Book ; *ib.* 8678. 8964–8967.

Objectionable to Catholics ; one instanced ; impossible to produce a book that will be unobjectionable to both Catholics and Protestants ; *ib.* 8918–8925. 8964–8968. A prohibition of a book is never withdrawn ; young persons might be allowed to read neutral books if they received sufficient Catholic instruction *pari passu* ; *ib.* 8926–8928.

Use of Board's, not nominally, but actually compulsory, as they will not sell any but their own at reduced price, and expense of books is an important item ; *ib.* 8835–8837.

Books alone cannot teach religion ; *ib.* 8830. Books used in a Roman Catholic system must be approved by Catholic authorities ; *ib.* 8969.

To be used in training schools must be approved of by Roman Catholic bishops ; *ib.* 8946.

Of the Church Education Society very good ; those of the National Board have been framed upon them ; *Kavanagh* 10882, 10883.

Of Christian Knowledge Society are used in Irish Church Mission Schools ; *Cory* 11910.

No book of a moral or general character could be written to be satisfactory to all denominations ; in the ordinary occurrences of a school religious allusions are unavoidable ; *Kavanagh* 12303, 12304.

Of Christian Knowledge Society generally used in Erasmus Smith's schools ; in many, the National Board's books ; *Rudkin* 13947 ; *Thorp* 12815. Half the expense paid by governors, half by the children, who retain them ; *Rudkin* 13548.

Of a general character should only be used, for protection of minorities ; *O'Reilly* 14930, 14931.

Decidedly undesirable to have one set of books for all the schools of the country ; *ib.* 15052.

The National Board's books, in the desire to make them unobjectionable to all, have been made colourless and flavourless ; the effect has been to make the Government unpopular ; *ib.* 15053–15055.

If model schools were turned into denominational schools any books might be used ; in case of deficiency the National Board should procure the compilation of good ones, giving the copyright to the public, and letting competition determine the price ; *ib.* 15013, 15014.

For a uniform system of secular education books might be selected which would be found acceptable to all classes ; should be chosen by officers appointed for the purpose ; *Warren* 15253–15258.

BOOKS—*continued.*

Neither books of Board nor Ten Commandments give religious instruction ; State should prescribe certain books, and if they be not used stop the grant ; *Warren* 15278–15280. Any religious body might prepare books, but they must be fit for general use ; all approved books to be supplied at reduced prices ; *ib.* 15298–15302. 15305, 15331.

If objectionable the bishops would claim the right of putting them out of the school ; *Bp. Keane* 15573–15576.

If a book contained matter dangerous to the State, the question of its expulsion should be referred to the bishops ; *ib.* 15581.

Roman Catholic bishops do not insist on decisive authority as to secular books ; *ib.* 15570.

Used in Church Education Society's schools contain matters offensive to Catholics ; *ib.* 15614.

If the State were dissatisfied with books used it should complain to the bishops ; if the complaint were not attended to the State would find its own remedy by closing the purse strings ; *ib.* 15692–15697.

Tendency of reading not checked for want of ; people do not avail themselves of what there are ; the per-centage allowed to teachers on sale of, one means of keeping up supply in schools ; managers never take the per-centage ; *Mahony* 17255–17262.

As to the alleged exclusion of history from the present school books, it is a difficulty easily overcome ; *Ross* 17472, 17473.

Used in schools in Canada formerly those of the Irish National Board, were considered satisfactory ; *Gordon* 18764–18766.

In witness's suggested secular system no secular books could be considered objectionable, therefore any might be used ; *Bp. of Down and Connor* 19617. No denominational books should be allowed ; *ib.* 19630–19634.

Common law should punish introduction of sedition into school books ; *ib.* 19715.

The State cannot give up all control over books to be used in a National system of education ; *ib.* 19738–19741.

Uniformity of, desirable ; *O'Callaghan* 19794. 19827, 19828.

Used in Roman Catholic schools in Manchester ; are much better than the National Board's books ; variety in, desirable, which would be no difficulty to Inspector ; *Toole* 21278–21284.

The books used in workhouse schools are impregnated with Protestant principles ; Catholic children in the minority must take their chance ; *ib.* 21437–21440.

Disadvantages of having one uniform set of, all over the country ; the National Board's (Irish) books are uninteresting and dry, and above the intellectual standing of children ; *ib.* 21481–21490.

Passages in Burns' "Standard Reading Book," unfit for Protestant children ; *Byrne* 21743–21748. 21761, 21762.

Published by Sunday School Society ; *Pilkington* 23550–23555.

There should be free trade in ; in denominational schools any books might be used ; people go where they get the best article ; *Forde* 23128–23130.

Managers of Catholic schools in England use any books they please ; *Allies* 25430–25439.

Great importance of good books ; every manager should select his own ; Board should have authority to prohibit anything treasonable or illegal ; ecclesiastical authorities should look to religious part ; National books are in reality forced on the people, and compilation and sale of other books are prevented by free grants and selling at reduced rates ; Board's books compiled by strangers to Ireland, no Catholic being employed except on Third Book ; value of Board's books very trifling ; if all were thrown into the sea it would be no great loss ; *Card. Cullen* 26619.

BOOKS—*continued.*

Haughton and Elrington's Mathematics used in Catholic schools; *Card. Cullen* 27192.

See also CHRISTIAN BROTHERS: 2. *Books.* CHURCH EDUCATION SOCIETY: 5. *Books.* NATIONAL EDUCATION, BOARD OF: 4. *Books.*

BOOTERSTOWN CONVENT SCHOOL:

As to its connexion with Baggot-street and Blackrock school; *J. S. Porter* 18130–18137.

Attendance at; *Forde* 22977. Monitors taught by nuns at; *ib.* 23110 *et seq.*

BROUGHSHANE SCHOOL:

Witness, in visiting, did not represent himself in any way as a Commissioner of Inquiry; denies the truth of an affidavit by teacher of the school that he did so; as to certain other matters connected with his visit to; *Kavanagh* 22603–22616. 22626–22633.

Denial of Rev. A. Robinson, patron of the school, that any interference was ever attempted with the religion of Roman Catholic pupils; *ib.* 22639–22645.

BRUNSWICK-STREET, DUBLIN:

Erasmus Smith's school at, very good; *Rudkin* 14014.

BUILDING GRANTS:

Conditions on which made by Privy Council in England; *Toole* 21458–21464.

Amount of Building Grants received by Catholic schools in England from Privy Council, 1858–1867; *Allies* 25584.

Of Irish National Board. *See* NATIONAL SCHOOLS; 1. *Establishment, &c.*

See also CATHOLIC POOR SCHOOL COMMITTEE, ENGLAND. CONVENT SCHOOLS; 1. *Character, &c. of.*

BURKE, EDMUND:

Opposed to making education a State engine; *Card. Cullen* 27073. 27193–27198. 27431–27444.

BUTLER, EDWARD, Esq., Professor and Superintendent of Training Establishments and Central Model Schools, Marlborough-street, evidence of, *pages* 254–271.

BYRNE, Very Rev. JAMES, A.M., Dean of Clonfert, evidence of, *pages* 947–956.

CABRA. *See* DEAF AND DUMB INSTITUTE AT CABRA.

CANADA:

Information as to schools in; *Gordon* 18923, *et passim.*

Points of difference as to management between Canadian and Irish schools; the Canadian system is preferable; *ib.* 18972–18974.

System in Upper Canada; protection of minorities; *Card. Cullen* 26633.

Education is denominational in Lower Canada; *ib.* 26633.

See also SEPARATE SCHOOLS.

"CANVASSING":

Complaints that parents were "canvassed" to sign certificate book, so that their Catholic children might be present at Protestant religious instruction; *Kavanagh* 22329–22340. 22380–22407. 22411.

CAPITATION FEE:

Presentation Brothers paid by; difference between the Brothers and National Board concerning; *Townsend* 17297. 17335–17346.

Payment of nuns by. *See* CONVENT SCHOOLS: 2.

CAPPAGH SCHOOLS, co. Tyrone:

Numbers and admixture of children attending without inconvenience or indifference to religion; *Byrne* 21555–21566. 21587–21590. Small amount of school fees paid in; landowners subscribe to; two of the schools have free residences attached; *Byrne* 21572–21575. Model school in the parish; children of higher classes attending, ought to pay higher fees; *ib.* 21576, 21577. 21582–21584. 21619.

The Protestant schools are non-vested; therefore no religious instruction is given to the Roman Catholic children; the Roman Catholic school is vested, and witness's curate instructs the Protestants there; *ib.* 21591–21599. 21605–21611. Catholic children attend the Protestant school on account of its superiority; *ib.* 21601–21604. 21680–21682.

CARDWELL, Mr., LETTER OF:

Reply of Roman Catholic bishops to; *Bp. Keane* 15565.

CARLILE, Mr. JOHN:

His report quoted as to the true meaning of "mixed education;" *Lord Oranmore* 13454.

CARLILE, Rev. JAMES:

Extract from evidence of, respecting convent schools; *Kavanagh* 23450.

CARMICHAEL SCHOOL, CORK:

Attached to Presbyterian church, a mixed school of Established Church and Presbyterian children, is not attended by Roman Catholics; *Sheehy* 26460–26466.

CASTLEWELLAN DISTRICT:

Manufactures and mills give extensive employment in; religious character very much mixed; Cookstown district similar; *Hunter* 3150–3152. 3529.

CASTLEKNOCK:

As to schools at, and the action of the National Board with regard to; *Macdonnell* 23726, 23727.

"CATHOLIC CASE STATED":

Correspondence between Archdeacon Stopford and J. W. Kavanagh, esq., in the *Morning News*, in reference to a pamphlet by the former upon the "Catholic Case Stated;" *App.* xviii., *pages* 1312–1315.

CATHOLIC BISHOPS. *See* ROMAN CATHOLIC BISHOPS.

CATHOLIC CHURCH. *See* ROMAN CATHOLIC CHURCH.

CATHOLIC EMANCIPATION:

Impetus given to education by; *Card. Cullen* 27230.

CATHOLIC INSTITUTE. *See* YOUNG MEN'S ASSOCIATION.

CATHOLIC POOR SCHOOL COMMITTEE, ENGLAND:

Members of; committee meets once a year in London, business is managed in the interim by a sub-committee; committee is nominated absolutely by the bishops, who consequently do not sit on it. Catholic schools were brought into union with Privy Council through the committee, the arrangements for admission being contained in minute of 18th Dec. 1847. A school committee regulates the teaching and discipline in ordinary schools, the priest or clergy managing the religious part. Sixty-four schools have received building grants, all of these being vested in trustees. Inspectors examine in secular subjects only; *Allies* 25313–25339. 25413–25419. 25448–25459.

Committee find a difficulty in obtaining a supply of good male teachers; some of the schools are under teachers trained by the National Board; their classification would not hold in England, but they would have to undergo same examination as other teachers; *ib.* 25359–25363. 25534–25536. No disputes have arisen with the Privy Council; *ib.* 25379, 25392. 25578.

Very few Protestants attend the Committee's

CATHOLIC POOR SCHOOL COMMITTEE, ENGLAND—*cont.*

schools; no difficulty in making arrangements for children to receive secular instruction only. Catholics had no objection to a conscience clause enabling children to withdraw during religious instruction, though there is none in the model deed; *Allies* 25420–25427. 25542–25546. 25630, 25631.

Committee would not accept the National Board's rule as to religious instruction, it would interfere with the general teaching of its schools. The management of local schools is left to the managers; *ib.* 25397–25412. Character of history taught in the schools; managers are free to choose their own books; *ib.* 25428–25439.

Committee has full freedom in matters of primary education; both clerical and lay members have power to act as they think best; *ib.* 25454, 25459.

All the religious bodies in England have the right of veto on appointment of Inspectors; *ib.* 25463.

Privy Council give no salaries to teachers in holy orders; Catholics under the Council stand in just the same position as all other religious bodies; *ib.* 25460–25473.

Committee's schools are all denominational; a conscience clause cannot protect the children except from direct religious teaching, whether the school be denominational or not; *ib.* 25492–25504. 25516.

Relations of Committee with school managers; annual collections for Committee's fund; as to appointment of managers; building and support grants; communications with local committees are satisfactory; *ib.* 25571–25577.

Committee contemplate establishing separate schools for the destitute poor under the Poor Law Board, and would desire Catholic Inspectors; *ib.* 25625–25628.

Great difficulty in some places in getting sites for schools; *ib.* 25664–25673.

Appointment of teachers; salaries of teachers; *ib.* 25674–25684.

Reasons for adoption of national books by; *Card. Cullen* 27111–27118.

CENTRAL MODEL and PRACTISING SCHOOLS of NATIONAL BOARD. *See* MARLBOROUGH-STREET TRAINING ESTABLISHMENT, &c. 3. *Model and Practising Schools.*

CENSUS, EDUCATIONAL:

As to best time for taking; *Fitzgerald* 8570–8572.

CERTIFICATES:

Teachers were and are expected to produce certificates from officiating clergyman, not as a *sine qua non*; these certificates are given to those who register the teachers on their arrival in Dublin; *Butler* 6387–6393.

The clerical certificate has not been dispensed with, but has not been enforced; other would suffice; *Macdonnell* 11302–11305.

On refusal of Roman Catholic clergy to grant certificate of character for admission to model schools, the Board cancelled the rule; *Kavanagh* 12420–12423.

As to cancellation of a certificate by an Inspector, and his right to do so; *ib.* 22530–22554. Made out in anticipation, but parents refused to sign; *ib.* 22582–22584.

Witness would not give a certificate that no child had been excluded on account of his religion; uselessness of certificates under a denominational system; *Forde* 23276–23282.

Are not necessary; *Card. Cullen* 26668.

Licences to teach not necessary; care to be used to secure good teachers; certificates of competency could be granted by training schools; granting of, should be a private matter, not a State affair; *ib.* 27142–27153.

Certification of teachers is a matter of economy, not of religion; *Card. Cullen* 27426–27431. 27435.

CHAIRMAN:

None, at meetings of National Board; *Macdonnell* 23690–23692.

CHAPLAINS:

Desirability of appointment of, in Marlborough-street training establishment, Protestant as well as Catholic; *Joyce* 6500–6502. 6656–6658. 6667–6670.

To model schools, want of success of a plan for providing; *Bp. Dorrian* 8720–8726. 9055.

In such a school as Belfast model school, with the working of the machinery, a chaplain could not do much good; he would not be of any use unless his supervision penetrated every branch of education; if permitted only to give religious instruction, he is out of place, his presence would be giving a false security; *ib.* 8864–8871.

There should be chaplains for the religious instruction of teachers of various denominations; *Warren* 15341–15345.

Gaols and poor-houses throughout Ireland have chaplains; very few cases of difficulties arising in consequence; *ib.* 15350.

Doubts as to the desirability of appointing paid chaplains; *De Vere* 20273–20277.

For model schools, objected to; *Forde* 23053–23055.

CHARITABLE BEQUESTS:

Statements and objections as to the law regarding clerical trusts and charitable bequests; *Bp. Dorrian* 9242–9251.

CHECKS:

In the National system are many; Chiefs of Inspection superintend all below them; District Inspectors report not to Head Inspectors but directly to the office; *Hunter* 3739–3744.

CHEMISTRY:

Lectures on, by the late Dr. Clarke in Marlborough-street Training Establishment; *Newell* 25280.

See also EXPERIMENTAL SCIENCE.

CHIEFS OF INSPECTION:

As officers of the Board; *see* NATIONAL EDUCATION, BOARD OF; 2. *Officers.*

CHRISTIAN BROTHERS:

1. *Schools.*
2. *Books.*
3. *Generally.*

1. *Schools.*

Christian Brothers' schools in South Dublin District not in connexion with the Board; *O'Carroll* 4061–4064. James's-street school, intended for a National school, will be a Christian Brothers' school; *ib.* 4101. 4293. 4320. 4390.

Schools are overflowing, owing to the withdrawal of some schools formerly under parish priests; *ib.* 4352.

Schools at Cork most efficient of the kind in Ireland; are well attended; *Sheridan* 5441. 5463.

Teach the elements of mechanics; *Bp. Dorrian* 9231.

Inspection of schools by superiors at least once a year; *Grace* 9399–9403. Eight school-rooms in Richmond-street establishment, and four branches elsewhere. Particulars of management of classes, &c.; a drawing school is in preparation; *ib.* 9404–9419. Any distinction in admission is in favour of destitute children (temporally or spiritually); *ib.* 9421–9422.

Some former pupils have entered the order; there is no accommodation now for teaching school organization to others; *ib.* 9423–9427.

In teaching history, comments are made according to tenor of class book; *ib.* 9431–9434.

CHRISTIAN BROTHERS—*continued.*

1. *Schools*— continued.

Silence, order, and regularity in schools achieved mainly by moral means; teachers being religious men have great influence; little corporal punishment; *Grace* 9441–9446.

No Brothers' school was ever set up in opposition to a National school; locality might have got one up, and asked Brothers to superintend it; *ib.* 9547–9551.

Christian Brothers' schools are decidedly Catholic schools, and could not dispense with use of emblems, &c., for sake of State aid; *ib.* 9564–9568.

Devotional arrangements could not be altered to suit Protestant children; *ib.* 9569–9573.

Many children are taught free, none pay above a penny a week; fees are expended solely on schools; *ib.* 9285–9287. 9303, 9304.

English course taught at all the schools; Latin is taught in one or two, but classics objected to, the main object being instruction of the poor; *ib.* 9288–9292. 9354–9420.

The object of the society being to give a Catholic education, connexion with National Board could not be continued; no present desire for State aid; *ib.* 9293–9296. 9556–9563.

No children of other persuasions in schools at present; when there were, they were always sent out during religious instruction, and every care taken to avoid suspicion of proselytizing; *ib.* 9305–9311.

Emblems in schools; books are of a Catholic tendency, and are supplied gratis to those who cannot pay; prices; some go to India, Australia, &c.; *ib.* 9313–9324.

Society has 60 establishments and 225 school-rooms; *ib.* 9325–9327. Average daily attendance 18,000, number on rolls 25,000; names kept on rolls 13 weeks; no food given to induce attendance; *ib.* 9328–9337. In Dublin there are 9 district school buildings, containing 31 school-rooms; *ib.* 9362–9369. Eighteen schools and 4 establishments in Limerick; *ib.* 9542–9546.

Daily school work described; *ib.* 9377–9391. Main object of schools is primary instruction, but any highly-gifted boy is encouraged to continue, and is taught advanced subjects; *ib* 9392, 9393.

Literary instruction in, is perfect; more attention paid to science than in National schools; nothing to prevent these schools coming under the Board but the substitution of one system for another; *Keane* 15538.

If brought under the National Board, they would furnish some of the best and most efficient model schools; *ib.* 15562.

Children have left, and gone to National schools, because of better instruction at latter; in Clonmel are attended by all classes, ragged and otherwise; are filled, because sacraments are refused to those who attend model school; *O'Hara* 26751–26769.

Number of establishments, schools, and children on the roll; efficiency of schools, which are conducted on religious principles; attendance at; should not be excluded from the National Board; *Card. Cullen* 27051, 27071 *et seq.*

Tables showing increase of attendance, &c., in Westland-row schools since taught by Christian Brothers; *ib. page* 1232.

2. *Books.*

The books of the Christian Brothers are unobjectionable, being approved of by episcopal authority; *Bp. Dorrian* 8912–8917.

Catholic tendency of those used by Christian Brothers; are supplied gratis to those who cannot pay; *Grace* 9314–9320. Sanctioned and supervised by bishops; *ib.* 9447–9449. 9627–9629. 13965.

Defence of certain passages in historical and poetical books; *ib.* 9467. 13952–13957.

Distrust of books of National Society; their neutral tint acts in the opposite direction to that

CHRISTIAN BROTHERS—*continued.*

2. *Books*—continued.

intended; *Grace* 13962–13964. Submission of books to approval before adoption; *ib.* 13965–13967.

Contain some passages to which probably Protestants would object; the parts relating the past history of Ireland show the importance of the faith which was persecuted; the whole tendency of them is to make Catholic children value their faith. The books are very good; they would not be used *in toto* under a denominational system; *Bp. Keane* 15607–15619. 15639–15641.

If there be anything objectionable in the books, the bishops will take care to correct it; the newspapers give in greater profusion the facts of the past history of Ireland than these books do; *ib.* 15620–15623.

Favourable opinion of; *Forde* 23109. Are used by monitors at Cross-avenue, and in school at Mount Annville; *ib.* 23110–23117.

3. *Generally.*

Training of, more fruitful of good consequences to the country than the National system; *Bp. Dorrian* 9205.

Christian Brothers do not much adopt the monitorial system; not sufficient number of teachers or Brothers; have not teaching power sufficient; *O'Carroll* 4412, 4413. 4421, 4422.

Do not connect themselves with Government; *Sheridan* 4857. Preference of their schools by poorer classes; *ib.* 5320.

Order founded at Waterford in 1802; head is styled Superior-General; each house is managed by a Brother director; routine of management further described; *Grace* 9267–9284. 9351, 9352. 9500, 9501. Houses are supported chiefly by annual subscriptions and collections; funds of one house cannot be applied to another; *ib.* 9730–9736.

Have no objection on principle to State aid, but distrust Government; could not submit to rules under which nuns receive aid; their system probably acquiesced in; *ib.* 9574–9577. Nothing but want of means and members prevents spread of organization all over the land; to live in harmony with other denominations is systematically inculcated; *ib.* 9578–9583.

Legal disabilities under which Christian Brothers labour; *ib.* 9584–9592. 9715–9720; *Warren* 15291–15296.

Christian Brothers' training is equal to any outside, they will not therefore submit to external training and classification; results are the best test of competency; would object to be paid by capitation and results only; pay should be equal to others if equal results are produced; *ib.* 9698–9714.

Numbers of establishments under, and of children attending; great increase in number of schools of; bit by bit, National schools fall into the hands of; *Kavanagh* 10955.

Schools of, in England, are supported by voluntary contributions; never were, and cannot be, in connexion with Privy Council; *M'Donnell* 14305–14311. Reasons for declining such connexion; *ib.* 14365. 14395.

Public decision in favour of the Brothers' schools; *ib.* 14370.

Their system has never had fair play in England, therefore has never succeeded there; their success in Ireland is not attributable to the bishops, whose countenance depends in great measure on the satisfaction the schools give the public; *ib.* 14389–14394.

Are not anxious for connexion with the National Board; its rules, and the code of the Privy Council in England, are highly objectionable to them; *ib.* 14395–14403.

Payment by results, and inspection to ascertain those results, might be admitted; *ib.* 14404–14408.

Have the privilege of imparting religious instruction in school; *M'Donnell* 14409, 14410. The

CHRISTIAN BROTHERS—*continued.*

3. *Generally*—continued.

whole education of children, moral, literary, and religious, is in their hands; *M'Donnell* 14411.

Their Fourth Book cannot be used by Protestants; *O'Reilly* 14900–14902.

State ought not to pay salaries to any violating the law; whether the Christian Brothers violate the law or not witness cannot say; *Warren* 15296. 15316, 15317.

Will not submit to examination; they cannot therefore be extensively employed in England; *Toole* 21527.

As to their status under a denominational system; *Forde* 23234–23237.

If Christian Brothers teach in English schools they would be regarded simply as teachers; two associations of Brothers (Xaverians and Marists), have come into connexion with the Privy Council as teachers; *Allies* 25478–25482. 25486.

French Christian Brothers have branches in England, but they do not manage poor schools; Irish Christian Brothers have schools in England; they refused aid; *ib.* 25483–25485. 25489–25491.

The best teachers in the country; were allowed to get grants for their schools till 1855, now they are excluded; *Card. Cullen* 27045. Number of establishments, schools, and children on the roll; receive no State support; efficiency of schools, which are conducted on religious principles; means taken by superior to prevent spread of Fenianism; attendance at schools; should not be excluded by the Board; results show the superiority of the teaching; book of history is taken from Fredet, and is very good; reasons for its contents; *ib.* 27051. 27071, 27072. 27133. 27401–27414.

Have no objection to inspection in financial and literary matters; *ib.* 27454–27456.

CHRISTIAN KNOWLEDGE SOCIETY:

Books of, used in Erasmus Smith's schools; *Rudkin* 13947.

CHURCH EDUCATION SOCIETY:

1. *Constitution, organization, objects,* &c.
2. *Training and model schools.*
3. *Ordinary schools, instruction,* &c.
4. *Teachers, and their salaries,* &c.
5. *Books.*
6. *Inspection.*
7. *Miscellaneous.*

1. *Constitution, organization, objects,* &c.

Organization and funds of the Society; *Leeper* 6706–6708.

Established to assist schools existing, and to found new ones on an improved principle for affording instruction in the Scriptures and in formularies of Established Church to children of its members; *ib.* 6808–6810. 7072–7074.

Probable meaning of "on an improved principle;" *ib.* 6811–6816. The rule of the Kildare-place Society as to religious instruction was that the children should be taught the text of Scripture without note or comment; *ib.* 6817–6824; *Wilkinson* 7656–7660. Number of schools 1,404, containing 44,378 Church children, 12,300 Dissenters, and 6,871 Catholics, all of whom, according to rule, should receive a daily lesson in Scripture; *Leeper* 6828–6832.

It is a fundamental principle of the Society that the Scriptures should be used in the daily instruction of every child capable of reading, and that teachers should be at liberty on all suitable occasions to refer to them; *Wilkinson* 7487.

Scripture must be taught to every child that comes into the school; *Irwin* 10000; witness holds to the strict rules of the Society, so also do most of the members; *ib.* 10010–10015.

Rule of National Board with reference to use of Scriptures as a part of religious instruction operates as a preventive to the Society joining the

CHURCH EDUCATION SOCIETY—*continued.*

1. *Constitution, organization,* &c.—continued.

National Board; *Irwin* 9742–9746. Explanation of a passage in Scripture as to teaching the Scriptures; *ib.* 9755–9799.

2. *Training and model schools.*

Teaching staff in the training and model schools; *Leeper* 6799.

Two hundred and fifty children of various religious denominations in model and training schools, the Scriptures being read by all; Presbyterians and Catholics are not taught the formularies, nor on controversial questions unless the matter turns up; *ib.* 6740–6744. 6764. 6765–6785, 6786.

The training schools are situated, one in Dublin, the other at Bandon; 16 men and 41 women in training at Dublin; *ib.* 6709–6747. Each candidate pays an entrance fee of £6; *ib.* 6772. The course is divided into sessions, each lasting five months; the women remain for three, the men for two sessions; no difficulty in obtaining places for teachers; they cannot be supplied quick enough; *ib.* 6711–6900; *Wilkinson* 7151, 7152. 7256, 7257.

Subjects of instruction in; public examination at close of each session; *Leeper* 6716, 6717. 6906, 6907; *Wilkinson* 7262–7277. No restriction as to when or how religious instruction shall be given; it is more or less mixed up with all the branches; *Leeper* 6718; *Wilkinson* 7115–7120.

The teaching of model and practising schools is carried on by those who come up for training, under the supervision of training master and mistress; *Leeper* 6720–6725. 6800–6806. 6911–6914. Teachers are classified at end of course of training, there being a first class and three orders of second; *ib.* 6726, 6727–6730, 6731.

The practice of teaching is taught by lectures on the science of education; by model lessons in the presence of the students; by every student in turn giving lessons, subject to criticism; by instruction of a class by each of the students; by a section of the model school being given in charge to each student; and by each student in turn conducting a practising school; *Wilkinson* 7115–7126. 7280.

Candidates for training come from all parts of the country; *ib.* 7458 *et seq.*

Hours devoted to teaching and private study in training school; the work is severe; health of the teachers has never broken down; more conducive to real instruction if fewer subjects taught; *ib.* 7542–7554.

3. *Ordinary schools, instruction,* &c.

Religious instruction is carried on *pari passu* with every subject; special religious instruction in the Scriptures and Catechism every day; *Leeper* 6750–6784.

Scientific instruction given; *ib.* 6759. No model time table, managers can use any one they please; *ib.* 6773, 6774.

Parents know their children will be required to read the Authorized Version of the Bible; no means taken to ascertain whether they desire it or not; *ib.* 6928–6932, 7030.

Children are expected to reach a scale of proficiency both in secular and religious instruction; *ib.* 6872–6878.

In the country schools religious instruction occupies its place in the time table, and pervades all teaching; *Wilkinson* 7142–7148. Doctrinal or controversial matters may be introduced if they do not infringe on the time or subject of the lesson; *ib.* 7171–7178. Reading Scripture forms a portion of each day's school-work; any exposition would be according to Protestant views; *ib.* 7210–7218.

All the children read the Authorized Version, but they are not compelled to attend lessons in catechism and Church formularies; there is a fixed time for religious instruction, and it is also given incidentally with the literary instruction; *ib.* 7428–7480. 7494–7497. 7501–7506.

CHURCH EDUCATION SOCIETY—*continued.*

3. *Ordinary schools, instruction,* &c.—cont.

A portion of each day is devoted to religious instruction; secular teaching is quite sufficient to occupy the teacher's time; *Hamilton,* 8094–8097. Secular instruction should be illustrated by reference to Scripture; *ib.* 8108. 8010. 8111.

Classics are not taught; *ib.* 8109.

Many boys in the schools over fifteen years of age; *ib.* 8112–8116. Scale of proficiency and mode of working it; *ib.* 8117, 8118. 8149. Clergymen and subscribers take part in the instruction; *ib.* 8125–8127.

The number of Catholics in the schools is decreasing every year; *Leeper,* 6933–6937. Difficult to account for the number of Catholic children on the rolls, but pressure from the landlords is not the cause; *ib.* 6964–6967. 7049. 7051–7053. 7057, 7058. Catholic children are excused instruction in the formularies just the same as Protestants; there are a few in the three schools in Dublin; Catholic parents and children do not object to the reading of the Scriptures; *ib.* 6968–6991. 7036–7041.

Attendance at the schools in Dublin and Limerick last year was good, and the school rolls well kept and trustworthy; *Wilkinson* 7132–7141. 7179.

67,227 pupils on the roll in 1866; daily attendance 77 per cent.; average attendance 50·66 per cent. In the diocese of Dublin the total number on the rolls was 5,158; *ib.* 7199–7209. The parochial clergy in many cases visit the school daily, and check the number in attendance; there is no fixed hour at which the roll should be called; *ib.* 7229–7235. 7335–7340. Particulars of numbers on roll and average attendances of schools at Kilmurry, Kilmallock, and Broughshane; *ib.* 7310–7383.

Generally the Church Education Society's schools are better than the Board's; *ib.* 7448, 7449. Average attendance in the model schools at Kildare-place about 50 per cent. of those on the roll; *ib.* 7450–7457.

Candidates for training come from all parts of the country; no pupil-teacher or monitor system; it was tried some years ago, but given up; *ib.* 7458–7463.

System of taking the roll in the ordinary schools; *ib.* 7510–7520. If a child attend for a day only, he would be counted as a member of the school for the year. Every school is provided with a uniform class-book, report-book, and register; *ib.* 7532–7539. Children are divided into six classes corresponding to the series of Christian Knowledge Society's books; the per-centage of children in the first, second, and third classes is 48·32, 24·74, and 16·74; the remaining classes would contain altogether about 10 per cent.; *ib.* 7614–7628.

Number of ordinary schools under inspection in the three dioceses—Dublin, 76; Kildare, 27; Glandelagh, 21. Number of scholars on the roll varied from 100 to 10. Twenty children would be sufficient to keep a school alive; *Hamilton* 8046–8053. 8167–8170. Number of schools has diminished within the last few years; *ib.* 8054, 8055. 8141–8144. 8171–8184. 8187–8190. Loss of pupils caused rather by emigration than by establishment of National schools; *ib.* 8056, 8057.

Causes which attract Catholics to the Society's schools; *ib.* 8090–8093. Not many attend the schools in the diocese of Dublin; *ib.* 8139. Attendance at Clonkeen school; *ib.* 8233–8247.

Averages are deceptive; taking averages is not the way of judging of a school; *ib.* 8158–8163. Low average attendance in Kildare and Dublin which cannot be accounted for; *ib.* 8164–8166.

Fourth class a fair specimen of what a school should be; teaching is as good in, as in National schools; *ib.* 8266–8268.

Not much fluctuation within last three years in number of schools in the Armagh district; the tendency has been rather to decrease; some schools

CHURCH EDUCATION SOCIETY—*continued.*

3. *Ordinary schools, instruction,* &c.—cont.

have been transferred to the Board of Erasmus Smith, some to the National Board, and some have ceased from want of funds; *Irwin* 9734–9738. 9911–9913.

The connexion of the clergyman with the school is to afford religious instruction; the presence of a child whose parent forbids religious instruction would suspend the whole operation of the school; *ib.* 9795–9804.

Two large endowments in Armagh—the Drelincourt school and the Mall school—are connected with the Church Education Society; *ib.* 9845–9848.

In the schools of the Armagh diocesan district there is a great deal of united education, both in the junior and the advanced classes; *ib.* 9852–9855.

Per-centage of children remaining for intellectual instruction in the various classes; *ib.* 9856–9862.

Comparison of the schools of the Church Education Society with those of the National Board; *ib.* 9887–9889. 9908–9910.

Witness's definition of the terms "Scriptural school" (one of the designations of the Church Education schools), as being a school in which the Bible is read either in the Authorized or the Douay version; *ib.* 9972–9978. National schools, generally speaking, are not entitled to the designation; *ib.* 9979, 9980.

Average attendance of children at the Church Education schools very small; *ib.* 9926–9938. Established Church children in Armagh district attend National schools, which might account for such small attendance; *ib.* 9935–9940. Number of Roman Catholic pupils has fallen off of late; *ib.* 10027.

Extremely efficient, but have peculiar advantages; some of the Society's schools are as good as any of the National schools; *Kavanagh* 10873–10880. Are eminently deserving State support; *ib.* 10884. Their books are very good, those of the National Board have been framed upon them; *ib.* 10882, 10883.

Returns of, accurate, but not so well kept as formerly; *ib.* 10885–10887.

Four or five of the thirty schools in Ardstraw are still under the Church Education Society; until within a very few years there were ten or eleven; *M'Ivor* 13767–13769.

Are better specimens of united education than National schools; numbers of Roman Catholics in, who are greatly diminishing; *Warren* 15186–15188.

Schools are fairly efficient, but crippled for want of means; *Blacker* 16337, 16338.

Schools are strictly denominational; Society will not be satisfied with division between secular and religious instruction, or have the Bible shut up at any time; *ib.* 16373–16384.

Society would welcome State inspection of its schools; *ib.* 16386–16389.

No instance of direct proselytizing known in the schools; *ib.* 16390, 16391. Controversial matters not taught; *ib.* 16392.

Must be considered proselytizing schools; and if they, or any kindred body (Roman Catholics, for example), be assisted by the State, the State so far aids in proselytizing; *Mahony* 17141–17145.

Society's schools are as numerous as ever, but the number of pupils is less; *Bp. of Ossory* 20550–20555. Schools cannot be considered essentially doctrinal; clergymen are expected to visit them and give instruction; *ib.* 20567–20570. They are under the parochial clergyman, to whom is confided the religious instruction of the children; *ib.* 20581–20586.

An arrangement to exclude Roman Catholic children from the schools would not be agreed to; but all publicity should be given as to its rules; as a rule, the character of Church Education schools is

CHURCH EDUCATION SOCIETY—*continued.*

3. *Ordinary schools, instruction,* &c.—cont.

well known; *Bp. of Ossory* 20634, 20635. 20656–20659. Explanation as to a statement regarding the Society with respect to "influencing" and "disturbing" the religious belief of others; *ib.* 20636–20641.

Society's schools should receive greater aid than others on account of sparse population; *ib.* 20673.

Society thinks, with the Roman Catholics, that religious instruction should permeate the secular teaching; *ib.* 20674.

Disadvantageous position of Society's schools; if aided by State, they must be considered as denominational, and books must be under control of State; *ib.* 20676–20682.

Society might assist small schools in localities where Government would not; *ib.* 20686, 20687.

Voluntary attendance of Roman Catholics at; no unpleasantness arising therefrom; *Atkins* 20721–20725.

Roman Catholic children are taken away from schools of, earlier than from National schools; *ib.* 20768, 20769.

Remain strictly denominational; doubt as to accuracy of numbers reported attending; *Warburton* 20952–20954.

Ill success of, in parish of Cappagh, Tyrone; *Byrne* 21622–21625. 21672.

Cause of their success in some cases lies in the zeal of local patrons; *ib.* 21777–21781.

Not known that extra inducements have been held out to induce attendance at; *ib.* 21784, 21785.

Number of children in; as the Bible is read in, the sooner the children leave the better; *Card. Cullen* 26644–26650.

4. *Teachers, and their salaries,* &c.

Teachers have greatly improved of late years; efficiency is not only tested by inspection, but by examination; *Leeper* 6837–6840. Salaries; *ib.* 6841–6850. 6897–6899. A residence generally provided; *ib.* 6851–6854. In general they receive the school fees; these vary in amount, according to circumstances; *ib.* 6855–6860. The number of teachers is about the same as the number of schools, and all are members of the Established Church; *ib.* 6865–6884.

Certificates of teachers depend on their skill in teaching, including ability to intersperse religious instruction over the secular subjects; schools are generally carefully superintended by the clergy; *Wilkinson* 7149, 7150.

Average salaries; residences are generally provided; sometimes teachers act as parish clerks; *ib.* 7218–7220. 7289–7293. 7302. 7507, 7508. 7521–7531. In some cases they receive school fees; *ib.* 7294–7301.

Moral and religious effect of training school on teachers decided and remarkable; all teachers attend a place of worship on Sundays under supervision of a teacher; *Leeper* 6788–6791; *Wilkinson* 7281–7284. 7288.

All teachers are boarded on the premises; four hours for dinner and recreation daily; *Wilkinson* 7285–7287.

Salaries are rather low; masters often complain; *Hamilton* 8069. 8248–8252.

Teachers fairly acquire subjects taught; *ib.* 8076–8079. Residences and gardens are in most cases attached to schools; masters generally remain in the service; *ib.* 8098–8107. A few teachers take holy orders; *ib.* 8119–8122. They are often parish clerks; *ib.* 8128–8137. 8262–8265. About nine out of ten have been trained in Church Education schools; *ib.* 8278–8279.

Schoolmasters are paid by gratuities, not by salary; *Irwin* 9726–9729. 9824, 9825. The incomes of the teachers vary very much; 9828–9831. The greater proportion of the masters are not thoroughly

CHURCH EDUCATION SOCIETY—*continued.*

4. *Teachers, and their Salaries,* &c.—cont.

well qualified; *Irwin* 9731. 9807. Schoolmasters have been for the most part trained in Kildare-street; some from Marlborough-street, and are generally good teachers; *ib.* 9752–9754.

Female teachers from the training school in Dublin are generally efficient; *ib.* 9832–9840.

Most of the teachers in Erasmus Smith's schools come from Society's schools; *Thorp* 12722.

5. *Books.*

Books used are those published by Christian Knowledge Society, some of the National Board's books, and the reading and spelling books of the Kildare-place Society; Church Education Society never publish books; *Hamilton* 8218–8223.

The books used answer the purpose very well; the schools have the Bible, the finest classical book in the world; *ib.* 8270.

The books for the Church Education schools are procured from the depository connected with the old Kildare-place Society; *Irwin* 9864–9867. Some of the books of the National Society are used; *ib.* 9868–9870. But those mostly used are the new series of the Christian Knowledge Society; *ib.* 10050–10059.

Christian Knowledge Society's books are generally used in Church Education schools, but they are inferior to those of the National Board; *M'Ivor* 13832–13836.

The books of the National Board are not used by Society to any great extent; they are not good educational books; *Wilkinson* 7408–7419.

The books generally in use are those of the Christian Knowledge Society; uniformity is not important; *ib.* 7555–7562. Those used for direct religious instruction are the Bible, Catechism, and Prayer-Book; *ib.* 7563–7565. The "English History" of the Christian Knowledge Society is used for secular teaching in many of the schools; *ib.* 7566–7602. Reading-book No. 3 of "Nelson's School Series" is in use for children from six to eight years of age; *ib.* 7603–7611. The "Ecclesiastical Primer" is only used by the students in training, and is not compulsory; *ib.* 7612, 7613.

There is a rule that only the books in the catalogue or those approved by the Diocesan Committee shall be used; the Dublin Committee never formally object to those of the National Board, though their opinion of them is not high; the English books are generally used; *Leeper* 6879–6882. 6901–6905.

6. *Inspection.*

There are sixteen Inspectors (generally unpaid), who visit the schools sometimes twice a year; *Leeper* 6833, 6834. 6877. Inspectors are appointed by the Diocesan Committees; *ib.* 6908, 6909. Reports of Inspectors are not published on account of the cost; *ib.* 7026, 7027. The Committee have no means of knowing whether teachers carry out the rule but from Inspectors and clergy; *ib.* 6835, 6836.

There was a board of eight or nine paid Inspectors, but the funds failed, and this had to be given up; there is now only one paid Inspector; *ib.* 7067, 7068.

The reports, last year, of four schools in Dublin and sixteen in Limerick, as to their efficiency, were favourable for the most part; *Wilkinson* 7127–7131. The attendance at the schools was good, and the school-rolls were well kept and trustworthy; 7132–7141. 7179–7182.

Schools in the diocese of Armagh are inspected by ten clergymen of the diocese; *Irwin* 9730.

7. *Miscellaneous.*

It is hardly possible a school could be in union with the National Board and the Society; *Leeper* 6915–6918. Some of the Society's teachers have joined the Board; many of the Board's teachers

CHURCH EDUCATION SOCIETY—*continued.*

7. *Miscellaneous*—continued.

have come to the Society's training school; their ignorance of Scripture and in secular subjects; *Leeper* 6919–6924. 7028, 7029.

If a system of payment by results in secular subjects were established the Society's schools might be able to receive aid from the Board; plan of Bishop of Ossory and the Attorney-General; *ib.* 6925–6927. 7069–7071; *Warren* 15118–15157.

Comparison of number of children educated by the Society and by the National Board; hard to compare the two systems; *Leeper* 6996–7020. Income of Society gives about £27 per school; National Board receives about £50; *ib.* 7084–7091.

System of the Society rather National than Church; if left alone Catholics would avail themselves of the Scriptural teaching; *Wilkinson* 7631–7655.

The object of admitting children of parents not belonging to the Established Church is to educate them and instruct them; *ib.* 7661–7667. The system does not interfere with the peculiar tenets of any section of the community; *ib.* 7668–7672.

The responsibility of the parent devolves upon the teacher, and he should respect the religious feelings of the parent; the rule of the Society's schools is known, and if application were made to impart secular instruction only, it would be refused; *ib.* 7673–7699.

Stimulus given to pupils in Church Education Society's schools through the Dundalk Institution; *Irvin* 9871, 9872.

The Church Education Society is strictly denominational, that is, of the Established Church, and all the officers are members of that Church; *ib.* 9943–9951. A child need not receive religious instruction according to the system of the Church Education Society as a condition of receiving education in any branch; *ib.* 9964–9967. But the same principle would not be approved as applied to Roman Catholics; *ib.* 9968–9971.

Witness's views of the conditions on which the Church Education Society could accept State aid for its schools; *ib.* 10020–10024. 10060–10062.

Advice given by the late Primate to his clergy, in reference to the Church Education schools, declined by the great body of the clergy who had schools under the Society; *ib.* 10063–10066.

Objection of, to the original principle of vesting schools in trustees; *Kavanagh* 10358–10359.

Means suggested of removing the difficulties felt by the Church Education Society, in availing itself of aid from the Board; *M'Ivor* 13701–13709. 13711. 13858–13860. Advantages of adoption of plan proposed; *ib.* 13710. 13712–13718. 13888, 13889. One advantage of Church Education system is the use of the Bible as a reading book; with that exception the National is preferable; *ib.* 13791–13794. The rule requiring every child, of any denomination, to read the Authorized Version is un-catholic and un-protestant; *ib.* 13795.

Requires that school lessons should be based on Scripture; *Andrews* 14760, 14761.

Allows only the Authorized Version to be read; the Kildare-place Society allowed the Douay Version; *ib.* 14809–14813.

Scheme of National Education drawn up by the Right Hon. R. Warren, Attorney-General for Ireland, and approved of by a majority of the Church Education Society; *Warren* 15118–15157.

A minority of, would desire the State to adopt Church education, even in Roman Catholic schools; *ib.* 15263, 15264.

Has only its own income (about £10,000) to depend upon; with this, by supporting only superior schools, more good is done than when it was aided by Government; *Blacker* 16350.

Insistance of the Society on reading of Scripture in school by all, its fundamental rule and difficulty; *Blacker* 16357–16361. 16364. 16367, 16368. 16372. 16420–16422.

The party holding to the distinctive rules of, is not diminishing, and the funds are well kept up; *ib.* 16370, 16371.

Would be glad of State aid if restrictions were withdrawn; *ib.* 16398.

The law requiring Church ministers to provide a parochial school is carried out, but funds are often not provided; *ib.* 16402–16406.

All who come to Society's schools must abide by its rules; its design is to give an ordinary parish education based on the Word of God; *ib.* 16413–16416. 16426, 16427.

Society cannot receive State aid so long as exclusion of Scripture from school is the condition; an agreement might be come to by Government paying for secular education only; *ib.* 16347–16349. 16418, 16419. 16420–16422.

Does not pretend to judge what is best for Roman Catholics; only insists that no shackle shall be put on the Bible; *ib.* 16438, 16439.

The rules of the Presbyterians would not meet its views; its fundamental rule is that every child who goes to its schools must read the Bible; *ib.* 16441–16446.

Alleged origin of; *Ross* 17440, 17441; statement corrected; *ib.* 17553–17555.

Many more Roman Catholic children were in its schools than now; the decrease is not from any change of rules; there is a slight difference in the rules of diocesan branches from those of parent society; *Bp. of Ossory* 20522–20524.

Its fundamental rule was to give a good Scriptural and Church education, and instruction in Scripture to be given daily to all children capable of reading; *ib.* 20525–20527. 20553.

No expectation that the rule excluding the Society from connexion with the National Board will ever be relaxed; *ib.* 20530.

If the only objection to the Society was the rule as to reading the Scriptures, it might be modified; *ib.* 20531.

Its primary object is to teach the truth to its own children; if Catholics come to it they must abide by what the children's parents know to be the rule; neither can Society abandon the liberty to refer on all necessary occasions to the Scriptures; *ib.* 20532–20535. 20539.

If State be willing to assist the Society according to results of secular teaching, State must devise some means of protecting adverse minorities, but the Society's rule as to reading Scriptures will not be changed; *ib.* 20538–20548.

Suggestion of a modification by which the Society might be enabled to join the National system; *ib.* 20536–20548. 20556–20558. 20561.

More influence is used to make Roman Catholics stay away from schools of, than is used by Society to obtain them; *ib.* 20559, 20560.

Reasons for establishment of the Society, and its objects; *ib.* 20562–20565.

Does not claim to be the guardian of the education of the country; claims only support for its own schools, which are under the parochial clergyman, and to him is confided the religious instruction of the children, according to the principles of the Church, not controversially, and not obtruded unnecessarily; *ib.* 20581–20586.

Conscientious objections of, and of many of the clergy, to the National system of education; *ib.* 20589–20596.

Considers its duty is to teach Scripture, but not to interfere with the faith of others; has no proselytizing designs; *ib.* 20597–20599. 20636–20641.

Does not require any religious teaching of peculiar denominational character; it makes reading of Scripture as compulsory as any other part of daily

CHURCH EDUCATION SOCIETY—*continued.*

7. *Miscellaneous*—continued.

work, to children who come to the schools with a full knowledge of what the rules require ; *Bp. of Ossory* 20611–20616.

Its printed rules may be taken as expressing all its views, wishes, &c. ; *ib.* 20644–20647.

Advantage to schools of Government inspection ; *ib.* 20648–20651.

Society might assist small schools in localities where Government would not ; *ib.* 20686, 20687.

Proportion of clergy supporting National and Church Education systems about equal ; *Atkins* 20783–20786.

Is dissatisfied because it cannot teach its religion as it likes ; *ib.* 20800, 20801.

The system of, is a denominational system ; *Byrne* 21661.

Petition for aid to schools of, rejected, Government not engaging to say that children might be compelled to receive or be present at religious instruction to which their parents, &c., object ; *Kavanagh* 23390.

CIRCULAR LETTER

Relating to organization of teachers, drawn up by Mr. Keenan, has not been strictly adhered to ; *Keenan* 1646 ; *Newell* 2914.

"CITY ARABS :"

Subject to compulsory education in Ireland ; *O'Reilly*, 14998.

CLAREMONT INSTITUTION FOR THE DEAF AND DUMB :

Supported by voluntary contributions ; pupils are brought up in tenets of Established Church ; *M'Donnell* 14256 *et seq.*

CLARE-STREET COMMISSIONERS :

1. *Their style, property, objects, powers, &c.*
2. *Royal Free Schools.*
3. *Diocesan Free Schools.*
4. *Miscellaneous.*

1. *Their style, property, objects, powers, &c. :*

Official title of, is Commissioners of Education in Ireland ; *Kyle* 15393. A corporate body ; *ib.* 15394. Property consists of land endowments ; *ib.* 15396. The principal estates belong to the seven Royal schools, which are similar to the large grammar schools in England ; *ib.* 15397, 15398.

Commissioners, as landlords, have primary schools on their estates, some of which are connected with the National Board ; *ib.* 15399–15409. Nothing in trust deed as to primary education ; *ib.* 15417.

Estates of, are now better managed ; *ib.* 15423–15425.

Whether the endowed schools of, were intended for the poor is a question of law ; Endowed Schools Commissioners were not unanimous in their report ; *ib.* 15426.

Board makes an annual report, which is presented to Parliament ; *ib.* 15420–15422.

Powers of, are from Acts of Parliament ; *ib.* 15453–15454.

Expenses of the Board are voted annually by Parliament ; *ib.* 15458, 15459.

Every step taken is with the advice of the Law Officers of the Crown ; *ib.* 15471.

Income and expenditure in 1867 ; *ib. page* 669.

2. *Royal Free Schools :*

Are grammar schools, seven in number ; *Kyle* 15397, 15398. Are open to children of all religions ; *ib.* 15433. Surplus of funds of one school may be devoted to repairs of others ; *ib.* 15457. Each school has its own patent, granted by Charles II. ; *ib.* 15461. 15464. Part of surplus funds is devoted to exhibitions in the University ; *ib.* 15471.

CLARE-STREET COMMISSIONERS—*continued.*

2. *Royal Free Schools*—continued.

Teachers in, are appointed by Government ; nothing to limit the masterships to members of Established Church ; *Kyle* 15473.

Nothing in the charters to show that the schools should be exclusively Catholic ; *ib.* 15520.

Enniskillen Royal Free School is the most successful school in Ireland ; *ib.* 15431, 15432.

All the Royal schools are open to children of every religious denomination ; *ib.* 15433.

School at Clonmel in very unsatisfactory condition ; *ib.* 15437–15439. Was originally founded for children of Protestant freemen, but is not confined to them ; *ib.* 15440.

3. *Diocesan Free Schools :*

Are not in a satisfactory condition. Improvements have been suggested, but the Commissioners are powerless, and there are no funds ; *Kyle* 15427–15429. The whole system is completely rotten ; *ib.* 15467.

Are not adapted for training primary teachers ; *ib.* 15443.

Number of children in primary schools, and religious persuasion of the scholars ; *ib.* 15494, 15495, and *page* 670.

Expenses of the primary schools are paid out of the rents of the estate they are on ; *ib.* 15460.

4. *Miscellaneous :*

There is no system of inspection for the schools ; *Kyle* 15410.

Commissioners are desirous of connecting all their schools with the Board ; it is difficult to get any one to act as joint manager of non-vested schools ; *ib.* 15411.

Commissioners appoint masters of schools not connected with the National Board ; *ib.* 15414. Masters make a return half-yearly of work done, &c. ; *ib.* 15415.

Commissioners have no power to effect improvements in the schools ; *ib.* 15525. They should have the power of appointing and dismissing masters ; *ib.* 15533.

Tabular statement of income and expenditure of each school having funds under Clare-street Commissioners for 1867 ; *ib. page* 669.

Return of number of children at the primary schools on estates of Clare-street Commissioners, or under their patronage, showing numbers in attendance at each school separately, and religious persuasion of children ; *ib. page* 670.

CLARIDGE, JAMES, Esq., Accountant to National Board, evidence of ; *pages* 167–179.

CLASS BOOKS. *See* BOOKS. NATIONAL EDUCATION, BOARD OF : 4. *Books.*

CLASSICS :

The introduction of, into National schools, though in some few cases advantageous, would not be on the whole desirable ; *Keenan* 1236–1241.

Managers should have the option of introducing classics into the ordinary schools as an extra subject, but so as not to interfere with the general teaching ; *ib.* 1915–1921. Ability of present masters to teach classics ; *ib.* 1929, 1930, *and note.*

Teaching Latin in ordinary schools advocated ; *Hunter* 3488, 3489. 3502–3505.

Desirability of teaching classics and French in National schools ; *Sheridan* 5499–5501. 5764–5772. *Berkeley* 11429–11436. 11636.

Facilities for classical instruction have disappeared since the introduction of National system ; *Sheridan* 5534, 5535.

Latin and Greek should be admitted into the programme of National schools ; *Kavanagh* 10992–10995.

CLASSICS—*continued.*

The system of inspection provides sufficient protection against their undue prominence, the more so with payment by results; *Macdonnell* 11330, 11331.

Classics and modern languages should be introduced into National schools; this would tend to improve the primary education; *M'Ivor* 13633–13636. 13679–13684.

Teaching power for, and division into classes of, proposed classical schools; *ib.* 13719–13728. 13739. The Irish system would then approximate to the Scotch; *ib.* 13732–13736.

It is not desirable to introduce classics into model schools, they being generally situate in towns able to provide what is wanted; *ib.* 13861, 13862. In the model schools in witness's district, up to 1866, classics and French were taught, but the Board formally stopped such teaching, the effect being the disorganization of the school; *ib.* 13863–13866.

Letter of Bishop Moriarty pointing out the usefulness of teaching classics in union with English; *ib.* 13867–13869.

Many persons, Protestants and Catholics, are anxious to introduce classics into the model schools; *ib.* 13870–13874.

The grant for classical instruction should be distinctly voted by Parliament; *ib.* 13875–13878. Boys may be brought as far as Lucian and Virgil in company with infants; *ib.* 13801–13805.

Teaching of classics would be popular; *Matthews* 18297–18302.

Great movement in favour of ingrafting classics and languages on the National system; *Macdonnell* 23903, 23904. 23908.

CLASSIFICATION

Of children in school, as to; *O'Carroll* 4414–4419.

The increase of salary, which can be obtained by classification from training, ultimately compensates for the loss of salary while training; teachers are not compelled to come up for training; *Butler* 6394–6399.

The mode of classification of teachers depends greatly on the mode of instruction; examination is carried on concurrently with instruction. At the end of the course the professors, their assistants, and the head master form a Board for classification; *ib.* 6167, 6168.

Some Inspectors think very little of classification; *ib.* 6169.

Difference of opinion whether the system of classification by professors is bad or good; in the training establishment not only the literary acquirements but the mode of teaching in the school decides the classification; *ib.* 6170–6172.

Suggestions for amending the present classification of teachers; there should be one course of instruction up to a certain point, afterwards either science or literature; *Mahony* 16993–16996.

Arguments in support of the principle of payment by classification; *ib.* 17010–17016.

Does not correctly measure teachers' qualifications; suggestions for its improvement; *ib.* 17080–17084.

As to non-classification of nuns as teachers, and their objections to it; *Macdonnell* 212, 371–373; *Bp. Dorrian* 9210–9217. 9263; *Mahony* 17116–17122.

Too many grades in; *O'Callaghan* 20064–20068.

Teachers should be examined for classification by Inspectors, not by professors; the latter know nothing of teachers' efficiency; the meritorious receive a certificate entitling them to a step in promotion; *Sheehy* 26293–26301. 26390–26398.

As to uniformity in classification; *ib.* 26302–26307. Present power of Inspectors in awarding; *ib.* 26308–26312.

Efficiency in teaching should be the chief test for classification, with continuance of study; first class men often sleep on their oars; *ib.* 26314–26318. 26328.

CLASSIFICATION—*continued.*

Examinations for, are on a uniform system; as to making out particulars on which to ground classification; other persons besides those engaged under the Board are allowed to come to be examined, but not in a formal manner; *Sheehy* 26425–26442.

Many teachers receive salaries by virtue of their classification higher than they would be entitled to for their services; being based on examination, which does not notice working power, the remuneration of teachers becomes unequal to their merits; *O'Hara* 26806–26811.

CLERGY:

Attendance of, at schools, to give religious instruction but slight; *Petticrew* 16592–16595.

The sympathies of the clergy of any denomination must be enlisted, if extension of education is desired; *O'Reilly* 14921–14923.

Clergymen in England act as professors and as Inspectors; *Card. Cullen* 27071.

See CHURCH EDUCATION SOCIETY. NATIONAL SCHOOLS. PRESBYTERIANS. RELIGIOUS INSTRUCTION. ROMAN CATHOLIC CLERGY. SCHOOLS.

CLERKS OF WORKS:

Under Board of Works, their number and duties, &c.; *Stack* 14059. 14209. 14214–14216; *Owen* 27471–27483. 27538 *et seq.* 27642, &c. Are overworked; *ib.* 27521. 27561–27563.

Inspection of school buildings by; *ib.* 27513–27519.

Increase in number of; *ib.* 27525–27530.

Reports, estimates, &c., of, to Board of Works; *ib.* 27473. 27533. 27541.

Powers of, in getting repairs executed; *ib.* 27642–27644.

See also BOARD OF WORKS.

CLONAKILTY:

Denominational schools at present time in, Catholic, Episcopalian, Presbyterian, Wesleyan; attendances at these schools; *Wilson* 15970–15985.

Case of a teacher at Darray school, near Clonakilty, who had been compelled by his manager to break the rules of the Board, and was dismissed in consequence; *ib.* 16108–16119.

CLONAKILTY CONVENT SCHOOL:

Grounds on which it was taken into connexion with the National Board; *Wilson* 15948. 16229. 16331.

Attendance at; *ib.* 15956. 16244. 16247. Established in opposition to Miss Donovan's school; *ib.* 15950. It was not required; *ib.* 15967. Established solely for the purpose of absorbing the attendance of existing schools; *ib.* 15968.

CLONAKILTY FEMALE SCHOOL:

Established by Miss Donovan; its efficiency; convent school established in opposition to; *Wilson* 15950. Salaries and gratuities to teachers, and attendance at; *ib.* 15954. Ample accommodation at, for many more children than attended; *ib.* 15965. An excellent school; no reason known for the opposition to it, but the desire to introduce the convent into Clonakilty; *ib.* 15969.

CLONKEENEKRRIL AGRICULTURAL SCHOOL. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

CLONMEL DISTRICT:

About half of National schools in, have mixed attendance, the number of Protestants being small; National schools are preferred to, and more frequented than, denominational schools, by both Protestants and lay Catholics; *O'Hara* 26693–26701. 26714 *et seq.* 26750. Religious instruction fairly attended to in; *ib.* 26839–26841. One additional

CLONMEL DISTRICT—*continued.*

school would satisfy all the educational wants of the district; *O'Hara* 26842–26845.

CLONMEL GRAMMAR SCHOOL:

Under Clare-street Commissioners, unsatisfactory condition of; was originally founded for gratuitous education of children of Protestant freemen; *Kyle* 15437–15440.

CLONMEL MODEL SCHOOL:

Excellent character of, formerly, as a specimen of a mixed school; is now deteriorated into a mere Protestant parish school; *Kavanagh* 10221–10224. Its first success and subsequent failure as a united school; *ib.* 12018, 12019. Favourable opinion of, in 1850, has since considerably changed; *ib.* 12592–12617. 12631–12635.

Secession of Dr. Whately and others from the National Board, because of non-introduction of certain books into; *ib.* 12086. Explanation of evidence given in 1854, as to exclusion of Archbishop Whately's books from; *ib.* 12438, 12439.

Favourable character of Clonmel Model School as to mixture of classes, in 1850; *ib.* 10988.

Complaint that suppressed portion of report on, and other documents, have been produced to the Royal Commissioners informally; *ib.* 19328.

Reference to suppressed portion of a report on, with regard to opinion of Dr. Doyle as to model schools for teachers; *ib.* 22253–22263. The passage was omitted by National Board for reasons of their own, being another example of the mutilation of reports; *ib.* 22280–22286.

Its inferior accommodation; the first established model school in Ireland; about one-fourth of children attending are still Roman Catholics; *O'Hara* 26767–26778. Attendance at, of Catholics varies according to times of confession; when the latter pass, attendance increases; *ib.* 26780–26783. Protestants of better class attend, in preference to Protestant denominational school; *ib.* 26848–26857.

Statement as to unpublished portions of Mr. Kavanagh's report on; *Newell* 24976–24991. 25056–25058.

Report of J. W. Kavanagh, esq., (formerly) Head Inspector of National schools, on Clonmel Model School, for the year 1851; *App.* xvi., *pages* 1304–1311.

CLOYNE, ROMAN CATHOLIC DIOCESE OF:

Schools in, are exclusively Catholic; *Bp. Keane* 15560. 15563.

CODE OF INSTRUCTIONS FOR INSPECTORS

Does not contain all the rules laid down by the Board; many minor points are communicated by circular; *Sheridan* 5363–5372.

COLERAINE:

Non-vested schools at, new buildings for, erected by Irish Society; *Williamson* 20972–20976.

COLERAINE ACADEMICAL INSTITUTION:

A place for high-class classical and commercial education; receives £200 a year from the Irish Society; *Williamson* 20963. 20965. 20967.

COLERAINE NATIONAL SCHOOLS:

Circumstances and connexion of, with the Irish Society; *Williamson* 21060–21065.

COMBER PAROCHIAL SCHOOLS:

Subscriptions to, by Irish Society, dating from 1613; *Williamson* 20979.

COMMISSIONERS OF EDUCATION IN IRELAND. *See* CLARE-STREET COMMISSIONERS.

COMPETITION:

Admission by, into schools of Incorporated Society; *Hackett* 25851–25859.

COMPULSORY EDUCATION

Would be most unpopular in Ireland; partial compulsory education has been adopted for "City Arabs;" it should be adopted for vagrant children in workhouses; *O'Reilly* 14997–15000.

Would not do, unless Government fed and clothed the children as well; *M'Menamin* 21969.

Would interfere with liberty of the subject; *Card. Cullen* 27457.

CONDEMNED PROPOSITIONS

By Pius IX., statement as to; *Card. Cullen* 27389–27396.

CONNAUGHT:

In Connaught the desire for education is spreading; backwardness of the province; the Roman Catholic clergy not so favourable as in other parts to the National system; grants should be given more liberally to Connaught, and to the mountainous, insular, and peninsular districts; *Macdonnell* 50–52.

Connaught not well supplied with schools, and those it has are not so good as in richer parts; *ib.* 664, 665. Many vested schools in Connaught have fallen out of repair; *ib.* 710–712.

Absence of religious and political feuds may be due to small number of Protestants in the province; *Petticrew* 16706–16710.

CONNAUGHT MISSION SCHOOLS:

Instruction in, very indifferent; children in, at Ballina, of neglected class, during the famine, were sold by their mothers like pigs; *Kavanagh* 11072–11074. 11087, 11088. Orphanage at Ballina in connexion with; *ib.* 11074. 11089–11094.

CONSCIENCE CLAUSE:

In trust deed, objected to by Presbyterians, Episcopalians, and Church Education Society; *Kavanagh* 10354 *et seq.*

The conscience clause in England is only a rough protection, and would not work satisfactorily there or here; *ib.* 12307.

Must be, to some extent, an imperfect protection; that form to be preferred which is contained in Bruce and Forster's Bill for England; *O'Reilly* 14898. 14899. 14908–14913.

The protection of minorities is a question for practical action; *ib.* 14900–14902. It must be enforced; *ib.* 14884–14930.

The conscience clause suggested could be made to suit religious instruction *pari passu* with secular; *ib.* 14933.

A conscience clause cannot be worked satisfactorily in this country; it is only an apparent, not a real protection, and not worth while keeping up; *Warren* 15325–15328.

Should be a matter of course for the protection of all; *Bp. Keane* 15605.

Benefit of conscience clause to a minority; *ib.* 15626–15628.

The conscience clause is the essence of the National system; *Petticrew* 16516.

Nothing is asked from Catholics in Ireland but to adopt a conscience clause; which it is alleged they will not submit to; *Ross* 17581, 17582.

Objection to; *Bp. of Ossory* 20691, 20692. A parent who sends his child to a school must be taken as acquiescing in the religious instruction the child would receive there; *ib.* 20696.

Necessity of, for the protection of poor minorities; not wanted except in such cases, neither wanted for middle class education, the middle classes can take

CONSCIENCE CLAUSE—*continued.*

care of themselves; *Toole* 21398–21402. 21414–21425.

The existing conscience clause in England does not interfere with the efficiency of religious teaching; *ib.* 21203.

None in England, except as applied to Established Church; reason why it is not applied to other denominations; would be approved of in a great national scheme, except in large towns; *ib.* 21430–21438. 21469, 21470.

The conscience clause is really in existence in workhouses; *ib.* 21439.

Desirability of, and of enforcing it; *M'Menamin* 21981, 21982.

Catholics in England did not object to a conscience clause, enabling children to withdraw during religious instruction; *Allies* 25389. 25420–25427.

Definition of; *ib.* 25507–25514.

CONSTABULARY:

Teachers leave the Board's service to enter; pay and position of sub-constable is better than that of teachers; *Newell* 24890–24892.

As to Protestant or Roman Catholic in various localities; *Forde* 23274–23278.

CONVENT SCHOOLS:

1. *Character of, Attendance and Instruction in, Status of, &c.*
2. *Payments in, and to.*
3. *Monitors, Teachers, and Training in.*

1. *Character of, Attendance and Instruction in, Status of, &c.*

No case of a convent school in connexion with the Board being taught gratuitously; *Macdonnell* 185–188. 215. The nuns expend all they receive; they get £20 for 100 scholars; *ib.* 209–211. Nuns are not examined for classification, and they cannot teach more than one school connected with a convent; *ib.* 212–214. 371–373. Payments to nuns are on the principle of capitation grants; there is no payment by results, *ib.* 226–230. 424. Nuns should be paid by results rather than by capitation; *Sheridan* 5321.

The nuns do not exclude any children from their schools; very few Protestant children go to them; *Macdonnell* 374; *Keenan* 1563, 1564. Number of children attending convent schools; *ib.* 1563, 1564. 1686. 1947–1950. 2038–2040. *Sheridan* 5780. 5835, 5836.

Form an important class of schools in connexion with the National Board, the schools being subject to the same rules as other National schools; the value of the teachers' services is estimated by the number of children taught; *Macdonnell* 153–156. No difference between convent and ordinary schools as to observance of Board's rules; *Keenan* 1578.

The higher descriptions of needlework as well as the humbler are taught, which gives an advantage in the results; *ib.* 1575–1577.

Special attractions of convent schools are—respect for the conductors, superiority of teachers, their fame in bringing on the children, excellent provision for religious education, and supervision of scholars by heads of school after leaving; in some cases the children are clothed, in others fed, which are attractions to the more destitute. Industrial instruction is given in all convent schools, and where work is done payment is made; *ib.* 1969–1979.

Some convent schools include children just able to walk, up to others nineteen years of age; *ib.* 1795. 1801.

St. Finbar's Convent National school, Cork, has 120 young persons in the highest classes whose ages average 19·9; and it is better that these people should be at school, there being but little employment for females in Cork, *ib.* 1802–1805. 1824.

The poorer and lower portion of middle class Roman Catholic families generally prefer convent schools if within a reasonable distance; *Hunter* 3669-3671; the attractions being that the children are better taught, the nuns are kind to them, and are interested in their welfare; *ib.* 3669–3671; *O'Carroll* 4288–4291.

In South Dublin district there are eight very large convent schools with large attendances; *ib.* 3985–3987. 4023. Some of the religious orders are more especially fitted for teaching than others, as having had a professional training, such as the Sisters of Mercy, the Sisters of Charity, and the Presentation Order; *ib.* 4051–4053.

About a fourth of the Catholic children in National schools in South Dublin district are taught by religious orders; this proportion is increasing; it is the poorest class who for the most part attend convent schools; girls excel boys in attainments; *ib.* 4281–4287. All the schools under religious orders, and under the patronage of Roman Catholic clergymen, are denominational; *ib.* 4345–4348.

There are other schools, conducted by lay teachers, where nuns superintend, which are not ranked as convent schools; the lay teachers are recognised and classed by the Board; the Loretto, the Harold's-cross, the St. Clair, and the Ranelagh schools are such; *ib.* 4024–4034. 4103–4105.

Explanation of report on convent schools, in 1860, suppressed, and subsequently published by order of the House of Commons; *Sheridan* 4873. 5818–5824. 13898.

Education in convent schools is better than that of others, the teachers being trained on a system of their own; there is greater proficiency, more attention, order, and discipline; the attendance is larger and more regular; *Keenan* 1569, 1570; *O'Carroll* 4264–4271.

Convent schools are now fully as efficient as ordinary National schools; *Sheridan* 4801–4803. Parish priest is generally manager; he cannot appoint or remove teachers; nuns generally appoint the manager; *ib.* 5215, 5216. If convents were allowed to open auxiliary schools in crowded districts it would be a better arrangement than the present; *ib.* 4828–4838.

Schools, some of the highest order, are conducted both by Sisters of Mercy and Presentation nuns; *ib.* 4843–4847. 5470–5478. Cloistered nuns cannot teach outside the convents; Ursulines and Presentation nuns are cloistered, Sisters of Mercy and Sisters of Charity are not; *ib.* 4851–4856. Presentation nuns cannot take fees, Sisters of Mercy do; *ib.* 5691–5703.

Convent schools are impatient of competition, and will not permit a rival school if it can be extinguished; they were the first to join the Board, and therefore forestalled day schools; *ib.* 4866–4872. 4876–4879.

Many teachers of superior qualifications in convent schools; there has been great improvement in the methods of teaching and organization; *ib.* 5038–5048.

Fully equal now to National schools; better education to be had in, than in ordinary schools; *ib.* 5049–5056. Comparisons between convent, National, and ordinary schools; as between them, convent schools preferable, but they should co-exist; convent schools are generally in towns, and are the most useful in connexion with the Board; *ib.* 5057–5068.

Literary classification of pupils low; amount of teaching power paid by the Board not larger than in other schools, but considerable extra help provided by nuns, ladies, &c.; *ib.* 5069–5075.

Convent schools teach more subjects than National schools; *ib.* 5175. 5177–5179. Instruction and education given in them is superior to that in ordinary National schools; *ib.* 5432–5434.

CONVENT SCHOOLS—*continued.*

1. *Character of, Attendance, &c.*—continued.

Access is as easy to convent as to other schools; *O'Carroll* 4153–4156; *Sheridan* 5738–5740.

Convent schools do not require more supervision than others; *Sheridan* 5834–5838. Only incidental visits paid to some, more being unnecessary, as nuns discharge their duties so faithfully; *ib.* 5839–5845.

In visiting, comparison is always made of the number of children with the area; eight square feet are allowed to each child; some of the schools are much overcrowded; *O'Carroll* 4394–4396. The operation of the Board's rule (No. 4) is to overcrowd the schools; *Hunter* 3669–3671. Only overcrowded in large towns; *Sheridan* 4839, 4840. No check necessary to prevent overcrowding in convent more than in other schools; they are inspected three times a year; *ib.* 5868, 5869.

Effect of opening of, at Trim, on attendance at model school, especially as regards girls and infants; *Fitzgerald* 8311–8314. 8384–8388. Opening of, at Trim, completely emptied the model school there; *Kavanagh* 12030.

Children in convent schools are too young to gain much knowledge, but they acquire good habits; *Fitzgerald* 8487, 8488.

Are included in the number of the largest schools in Ireland; *ib.* 8489-8491. Are not generally overcrowded; *ib.* 8632.

Most convent schools have two departments, one under National Board, the other for the better classes; *ib.* 8503, 8504. Rich and poor are kept entirely apart in convent schools; *ib.* 8637.

Two in Belfast, one in Downpatrick; excellent character and good success of; dissatisfaction with the small assistance granted to, by the Board; *Bp. Dorrian* 8734–8736. 8742–8753.

Are practically denominational schools, but are open to all, according to the rules of the Board; the superioress is the manager; *ib.* 9057–9062.

The principle of payment by results should be applied in; no objection to application of the Board's rules to convent schools, if fairly applied; Board's regulation, confining nuns to teach in one locality, should be removed; all the nuns in witness's diocese take aid from the National Board; *ib.* 9180–9184.

No Protestant girls attend the nuns' evening schools; they are not induced to attend, but are not excluded; otherwise the schools could not be connected with the Board; *ib.* 9185–9188.

Get no assistance for the evening training of 500 pupils; nuns should at least receive an equal remuneration to secular teachers for the same work; *ib.* 9206–9209. Nuns cannot be classified; they ought to be paid by results; *ib.* 9206–9214. 9263.

Aided by Kildare-place Society; excellent character and efficiency of; amount spent on; particulars of, which are being all withdrawn from the Board; best in Ireland for general comfort; no deficiency of school requisites in; *Kavanagh* 10945–10959.

Intermediate; no real distinction between, and the higher boarding schools; *ib.* 10975–10980.

Objections to; *Berkeley* 11588, 11589.

Attendance at, not so regular as at model schools; *Fitzgerald* 12221 *et seq.*

Building grants might be made for, to satisfaction of Commissioners, on due security given, and being subjected to State inspection; *Warren* 15306–15310.

If brought within the action of the Board would furnish the best and most efficient model schools; *Bp. Keane* 15562.

Are open to children of all denominations, but no Protestant children could attend them; have special advantages under the Board; *Wilson* 16044–16056. Average payment per head in; *ib.* 16058. Average in ordinary schools is higher, but they are better schools; *ib.* 16061, 16062. The cost has increased since 1856, also that of ordinary schools, but not in the same ratio; *Wilson* 16063–16080. 16264–16268.

A convent school at Oughterard was taken into connexion with the Board, there being already a vested school which was afterwards closed; *ib.* 16081–16084.

The majority of Inspectors will agree that convent schools are inferior; *ib.* 16191.

In reading, writing, and cleanliness are superior to all others, but in arithmetic, grammar, and geography are inferior to ordinary National schools; *ib.* 16255–16263.

In witness's district give a highly satisfactory education, except in technical subjects, train their own monitresses; examination, stipends, &c., of the latter; other particulars respecting; *Mahony* 17104–17115.

Nuns would object to classification in Ireland, though they do not in England; *ib.* 17116, 17117.

Might be paid for by results; *ib.* 17116.

Lately established in Elphin; it absorbed witness's female school; convent schools absorb all other schools in the neighbourhood; they are said to be very efficient; *Warburton* 20910–20923.

The rule restricting nuns from teaching in more than one school is objectionable; *Toole* 21260–21263.

At Letterkenny, want of success of; *M'Menamin* 22156–22178. 22192–22195.

Aided by Board from commencement, rules of Board are in the main observed in; *Forde* 23118–23126.

Extract from evidence of Rev. J. Carlile respecting; *Kavanagh* 23450.

Are among the best schools in Ireland. It was a destructive thing to strike off any of them. *Longfield* 24214–24219.

Board allows nuns to have as many schools as they can teach judiciously; lay teachers could compete with nuns successfully if there were no superior influence at work; *ib.* 24427–24431.

Privy Council make no building grants to convent schools as such; *Allies* 25326. 25331.

Reported on favourably by witness; female education, in connexion with, is greatly improved; witness will only speak of districts he is acquainted with; convent schools attract a greater number of children than ordinary female schools; *Sheehy* 26570–26586.

In Clonmel district do their work satisfactorily; *O'Hara* 26864–26867.

Received grants on same footing as others; rate of present payment; *Card. Cullen* 27045. Are rendering great service; some are connected with the Board, many are not; teachers are generally highly educated; they feed and clothe destitute children; efficiency; nuns should receive same salaries as other teachers; number of convent schools, of children on the rolls, and in attendance; advantage of increase in numbers of these schools; *ib.* 27051–27358.

In the North are few in proportion to other provinces; they are excellent; *ib.* 27355–27362.

Motives which induce children to attend; *ib.* 27466.

Average daily attendance in convent schools in a certain district during 1858, 1859, and 1860; *Sheridan, page* 247.

Letter, dated May 1864, from Mr. Inspector Sheridan, on convent and monastic schools; *ib.* 5824.

Number of convent schools, average daily attendance, and detail of grants from National Board, 1860, 1863; *Kavanagh, page* 974.

2. *Payments in and to.*

Average amount of school fees per head in, is only 8¼*d.*, compared with 2*s.* 7½*d.* in schools of Ireland generally; the average from subscriptions, per pupil, is 4¼*d.* per pupil, compared with 9½*d.* in

CONVENT SCHOOLS—*continued.*

2. *Payments in and to*—continued.

schools generally; *Keenan* 1683. In ordinary schools the Board pays 13*s.* 7*d.* per head as teachers' salaries, and in convent schools 4*s.* 3½*d.*; the average of premiums and gratuities paid to the ordinary schools is 5¼*d.* per head, and to the convent schools 1*s.* 1½*d.*; *ib.* 1684, 1685.

Nuns expend all they receive; they get £20 for 100 scholars; *Macdonnell* 209–211. Payments to, are on the principle of capitation grants; *ib.* 226 *et seq.*

Convent schools not altogether gratuitous; some charge considerably more than others; superioress is frequently manager; *Fitzgerald* 8494–8502.

Inadequacy of payments to, can be remedied by payments by results; *Macdonnell,* 11158. Increased allowances to, an act of justice; *ib.* 11205–11207.

Grievance as to payment by capitation in; *Kavanagh* 12682–12687.

Comparative cost for a child in, and in a model school; *ib.* 12686.

Average payment per head in; *Wilson,* 16058.

Received grants on same footing as others; rate of present payment; *Card. Cullen* 27045.

3. *Monitors, Teachers, and Training in.*

Many first-class monitors in; *Macdonnell* 353.

In convent schools there are not monitors for every thirty pupils; *Keenan* 1523. The amount paid for monitorial teaching has increased; *ib.* 1984, 1985. Monitors in convent schools are superior to monitors in ordinary schools; *ib.* 1987–1998; and are trained at much less cost than in model schools; *O'Carroll* 4323, 4324. Nuns receive a gratuity for instructing monitors; they do not charge monitors for instruction given; *Sheridan* 5711, 5712.

It is usual in convent schools to provide a superior order of monitors, who practically become the teachers, and who are often kept beyond their ordinary time of probation; *Keenan* 1989–1999; *Hunter* 3649–3660; *O'Carroll* 4035–4041.

System of training of nuns, and superiority of teaching in; *ib.* 4296–4298. Number and training of monitors in Baggot-street school; the place is a great training institution for female teachers, and many come from it to the Board; the female teachers trained in Marlborough-street by the Board are rejected by the clergy, and those trained in Baggot-street school are accepted by the Board, and the Government system so far completely neutralized; *ib.* 4106–4114.

Large proportion of female monitors to be found in; *Hunter* 3642, 3643.

First-class paid female monitors chiefly in; *Sheridan* 5670.

Less proficiency of pupil teachers and monitors in, than in model schools; length of time monitors are allowed to remain in convent schools; *Fitzgerald* 8471–8486.

Superiority of teachers trained in; *Sheehy* 26486–26490.

See also CLONAKILTY CONVENT SCHOOL. MONITORS AND MONITRESSES. NUNS' SCHOOLS. TEACHERS.

CONVOY:

National schools in parish of, seven under Roman Catholic management, two under Presbyterian; *M'Menamin* 22013–22029.

COOKING:

Desirability of teaching, as a means of preventing waste of food; *De Vere* 20211–20214. 20375–20377.

COOKE, Dr.:

Examination of, before Committee of House of Commons, on the action of Presbyterians in regard to the National system; *Kavanagh* 12338.

Evidence quoted, as to the non-adherence of the Presbyterian body to the projected system of National education; difference between his individual opinion and his vicarious expressions insisted on; *ib.* 12496–12511. 12513–12523.

COOKSTOWN DISTRICT:

Religious character very mixed; similar to Castlewellan; *Hunter* 3152. 3529.

CORK:

Not 10 per cent. of pupils in the model school are Catholics; *Kavanagh* 12076.

Schools at, previous to 1830; *Atkins* 20802–20812.

CORK AGRICULTURAL SCHOOL. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

CORK, MIXED SCHOOLS IN:

Carmichael (Presbyterian) schools; St. Nicholas (Established Church) schools; Blackrock convent school; Spike Island (uncertain); and Haulbowline Island; *Sheehy* 26528–26553.

CORK MODEL FARM:

Inconveniences attending divided mastership at; literary acquirements at, very fair; *Sheehy* 26448–26454.

CORK MODEL SCHOOL:

Large proportion of superior class children attending, who stepped in when Catholic children were forbidden to go there; *Sheridan* 5889–5897.

Attendance of Roman Catholics at; *M'Donnell* 11287.

About one-fourth of scholars were of the class usually found in National schools; *Sheehy* 26455–26459.

No teachers produced at, because it is opposed by Roman Catholic bishop; a teacher trained in, would have no chance of employment unless he got a lay patron; *ib.* 26467–26469.

The respectability of its appearance was the effect of the denunciation of it by the Roman Catholic bishop, which caused more Protestants to come to it; the pupil-teachers in, were of humbler class than the pupils; they maintained their authority; *ib.* 26520–26522. Is an exceptional case; *ib.* 26524.

CORPORAL PUNISHMENT:

No prohibition of, in National schools; it is very seldom inflicted, and never in model schools; *M'Donnell* 245–247; *Keenan* 1400–1404. Inspector would note undue infliction in his report as a serious blemish on the character of the teacher; in every instance of excessive chastisement a fine is inflicted on the teacher; *Keenan* 1400–1404.

Not more than three cases of punishment of teachers for inflicting improper corporal punishment have occurred in one half of Ireland; *Hunter* 3222–3225.

Very little, in Christian Brothers' schools; *Grace* 9446.

CORREEN SCHOOL:

Reference to case of, as to compulsion or permission to be absent of children at time of religious instruction; *Kavanagh* 19435–19449.

Circumstances of the visit of witness and Rev. Mr. Lynch to school at; *ib.* 22646–22666. Other circumstances connected with the school; *ib.* 22671–22703.

Application of Presbyterians for aid to, taken as the "model application;" rule as to religious instruction in the case; *ib.* 23361–23370. 23387–23390.

CORRYVADY SCHOOL, NEAR DONEGAL:

Letter from Rev. O. Leitch to Rev. Dr. Wilson, dated Feb. 23, 1869, respecting establishment of school at Corryvady; *App.* xv., *page* 1303.

CORY, Rev. HENRY C., Missionary Secretary of Irish Church Missions, evidence of, *pages* 488–494.

COST:

Average, of schools and scholars, has been gradu-

COST—*continued.*

ally increasing; statements of amounts; *Kavanagh* 12047–12050.

Average, of a child in convent schools and in model schools; *ib.* 12686.

See also CONVENT SCHOOLS: 2. *Payments in and to.* EDUCATION.

COUNCIL OF THURLES:

Decree of, tolerating, but not approving, mixed education; *Kavanagh* 19348–19351.

See also THURLES, SYNOD OF.

COUNTY SURVEYORS:

Not suitable men for supervising small repairs of schools; *Owen* 27557.

CRAIG, THOMAS H., Esq., Clerk in the Education Office, Marlborough-street, evidence of, *pages* 1217–1219.

CRAIGBRACK:

As to attendance of four Presbyterian children at Roman Catholic school at; *Petticrew* 16733 *et seq.*

CREED REGISTER:

Circumstances under which the creed register was drawn up; *Kavanagh* 23447, 23448.

CROSS, Mr.:

His evidence as to the effect of change of rule respecting joint management of schools; *Kavanagh* 23467–23470.

CROSSBOYNE SCHOOL:

As to the religious instruction in; *Lord Oranmore* 13353 *et seq.*

CROSSES:

Refusal of National Board to admit a convent school into connexion, on account of a cross being built in wall; generally as to use of crosses; *O'Hara* 26726–26747.

See also EMBLEMS, RELIGIOUS.

CULLEN, HIS EMINENCE CARDINAL, evidence of, *pages* 1177–1203. 1219–1266.

Active opposition of Cardinal Cullen to establishment of model school at Drogheda; *Kavanagh* 12074.

CUROE, Rev. D. *See* SCRIPTURES.

DARRAY SCHOOL. *See* CLONAKILTY.

DAY LABOURERS:

Comparison of earnings of, with pay of school teachers; *Macdonough* 17832–17844.

"DEAD ASS:"

Sterne's story of, objected to, as a reading lesson; *J. Porter* 18590. 18632. 18654.

DEAF AND DUMB:

Number of, in Ireland, adults and children; *M'Donnell* 14227–14231. 1428–114283. Anxiety of parents to send their deaf mute children to the institution at Cabra; *ib.* 14232, 14233.

Success generally of children taught at Cabra in getting their living afterwards; *ib.* 14287, 14288. Means wanted of compelling children into the schools for them; *ib.* 14298–14301.

The dumb generally inferior in intellect to the deaf and dumb; *ib.* 14302–14304.

Out of 5,653 in Ireland, 2,500 are between 9 and 20 years of age; *ib.* 14315.

Five institutions for, in Ireland; numbers contained in them; *ib.* 14317–14323. Should be educated at expense of state, who would have to pay for them in National schools if not so afflicted; *ib.* 14336, 14337. 14356.

If all who ought to be at school were sent to Cabra, there would be no difficulty in obtaining teachers; six years are required to teach deaf mutes properly; *ib.* 14374–14376. Not being allowed to emigrate, it cannot be told whether their proportion increases or decreases; *M'Donnell* 14377.

See also BELFAST DEAF AND DUMB INSTITUTE. CLAREMONT INSTITUTION FOR THE DEAF AND DUMB. DEAF AND DUMB INSTITUTE AT CABRA. MONEYMORE INSTITUTE FOR DEAF AND DUMB. STRABANE.

DEAF AND DUMB INSTITUTE AT CABRA:

Receives no public aid, except £15 from the Poor Law Guardians for each child they send there, which does not cover the cost of board and lodging; *M'Donnell* 14220, 14221. 14347, 14348. Establishment for boys holds 200, for girls 150, about half a mile apart; *ib.* 14222–14225. All the children in the institute are paupers except seven; *ib.* 14234. What is understood as a pauper; *ib.* 14240.

Children are sent to, from Scotland and England, because there is no Catholic institute in England; cost of each pauper child in Ireland and in London; *ib.* 14235–14238. 14290–14293. Time for children in the institute too short; *ib.* 14244–14247. Progress of children in learning; ability to discharge religious duties their great aim; *ib.* 14248–14255.

Trades taught to children at; *ib.* 14270–14272.

Teachers at, are members of religious bodies; are experienced teachers; *ib.* 14274–14279. Proportion of teachers to children; *ib.* 14280. 14387, 14388.

Supported liberally by the Roman Catholic laity; *ib.* 14284–14286.

General success of the children after leaving, in getting their living; *ib.* 14287, 14288.

Varying amount of income; *ib.* 14294–14296.

Boys above nine not willingly received at; *ib.* 14312. Some persons up to twenty-one or twenty-two are received, but with little advantage to them; *M'Donnell* 14313, 14314.

Number of children received at, during last 22 years; *ib.* 14324–14331. Most of the children sent there are not inmates of workhouses; *ib.* 14363, 14364.

Is open to inspection by any person; not inspected officially; no objection to inspection by a public Board, on a larger measure for deaf and dumb education being carried out; *ib.* 14338–14346. 14357, 14358.

Cost at, less than in institutions of Great Britain and America; *ib.* 14353.

State of bodily health of children on their arrival at; *ib.* 14378–14384. Cost of maintenance increased by low conditions of health; *ib.* 14385, 14386.

DELAY:

As to instances of, in completing works undertaken by Board of Works; the Board not always accountable for it; *Owen* 27484, 27485. 27510, 27511. 27531, 27532.

See also BOARD OF WORKS.

DENOMINATIONAL BOARDING HOUSES:

If separate boarding houses for Roman Catholics be seriously desired, they should be conceded; they would not affect the efficiency of the teaching; *Macdonnell* 23768, 23769. 23825; and if established, with model schools attached, and carried on in accordance with rules of National Board, would give satisfaction to bulk of Roman Catholic clergy; the boarding houses to be supported at expense of denomination; *ib.* 23772–23779. 23799, 23801.

The establishment of, generally advocated, without putting an end to the present system of united teaching; *ib.* 23812–23825.

If they serve as a means to increase the training power, they will be a blessing; *ib.* 23826.

Under Mr. Fortescue's letter; *Macdonnell* 23772, 23773. 23812–23816. 23828. 23848–23873. 23896.

See also FORTESCUE'S, Mr., LETTER.

DENOMINATIONAL EDUCATION. *See* DENOMINATIONAL SYSTEM.

DENOMINATIONAL SCHOOLS:

All common schools in the country are virtually denominational; *Bp. Dorrian* 8947.

A school always open to introduction of the religious element is denominational strictly; help bestowed on such destroys the National system; *Macdonnell* 11175–11180.

A system of, where population is sufficient, and mixed schools where not, though with strongest possible safeguards, would not be satisfactory; it would not work; *Kavanagh* 12291, 12292.

Advocated; *Andrews* 14829–14831. In cases of very small minorities, some constraint should be put upon parents to make them send their children to school; *ib.* 14833.

The establishment of, would not of necessity cause a diminished attendance of children; *O'Reilly* 14914–14916.

Points of difference between, and ordinary National schools; the religious practices in, may be trivial, but they are regarded as important by the people; inadvisability of estranging sympathy from the Government; *ib.* 15002–15004.

All schools should be denominational, Protestant, Presbyterian, and Catholic; *Bp. Keane* 15547, 15548. 15561, 15562. Advantages of such; *ib.* 15549.

Schools are practically denominational; *ib.* 15554.

If denominational schools be established, they should be under Government control; *ib.* 15562.

Denominational Inspectors should be appointed for; *ib.* 15582–15585. 15593.

Church Education schools are strictly denominational in principles of Church of England; *Blacker* 16374–16377.

Violate the fundamental principles of civil and religious liberty, and ignore parental authority; *Petticrew* 16686–16688.

Recognition of existing denominational schools was the origin of non-vested schools; *ib.* 16957–16961.

What is the essence of a denominational school; *Mahony* 17140. Denominational schools, if established or permitted, would produce proselytism; *ib.* 17147.

Are deserted for National schools if the latter are superior schools; *ib.* 17192 *et seq.*

Demand now for; the real question is whether ecclesiastical or civil authorities are to be supreme; *Ross* 17464.

What are not; *ib.* 17521–17530. What are the evils that would arise from introduction of; *ib.* 17465. 17549–17552.

Should be all swept away; all schools should be on the same footing as model schools, of which National Board is patron and proprietor; *J. S. Porter* 18107–18112.

So far as religion is concerned, may be considered "seminaries of particular views," but not exclusively so, as all give secular instruction; *Forde* 23067–23069.

In denominational schools a conscience clause may protect a child from direct dogmatic teaching, but not from the general religious teaching; in undenominational schools the same thing would exist; *Allies* 25504–25515.

DENOMINATIONAL SYSTEM:

A large number of Catholic managers are in favour of denominational education, against mixed education; *O'Sullivan* 7976–7989.

In case of establishment of, as advocated, Roman Catholic minorities must do the best they can; *Bp. Dorrian* 9063–9090.

Explanation by Board of denominational principle; *Kavanagh* 10948. Explanation of; *Mahony* 17215.

Is the only remedy for the protection of small minorities; *Kavanagh* 11070, 11071. 11079. 11085.

If adopted practically shuts small minorities out from school altogether; *Macdonnell* 11333.

DENOMINATIONAL SYSTEM—*continued.*

Preference of Presbyterians for denominational training; *Kavanagh* 12313–12320.

Although all the scholars are of one religion, schools cannot be called denominational for that reason. The number of really denominational schools is diminishing; *Lord Oranmore* 13420.

Observations on the statement of Bishop Dorrian, as to the toleration by Roman Catholic bishops of common schools; witness quotes from returns made by Government officers, who are better authorities than any Roman Catholic bishop; *ib.* 13432–13436.

The denominational system is claimed as a matter of justice because it exists in England; the almost universal opinion among Roman Catholic gentlemen and middle-class people is against it; the choice is whether the State or the Roman Catholic hierarchy is to have the guidance of the whole education of the country; the National system, or something like it, exists in France, Belgium, Prussia, Austria, Australia, Scotland, and all the colonies; it is called the Irish system, and is probably the only Irish thing that has ever been adopted; *ib.* 13437.

Wesleyan schools would not suffer under a denominational system, but the education of the country would; *M'Millen* 14706–14708.

Would prevent social union, so desirable in Ireland; *ib.* 14708.

The existence of minorities has not prevented the introduction of the denominational system into England, where it has given satisfaction; there might be in Ireland some inconvenience to individuals, but whether Catholic or Protestant they must put up with it; *Bp. Keane* 15678, 15679.

There is not a Catholic bishop who does not desire the denominational system; *ib.* 15838–15841.

Church of England clergy advocates of denominational teaching; *Wilson* 15945. One school only in a district of 500 or 600 miles area managed by a clergyman of Established Church; *ib.* 15945.

Denominational training schools, suggested in Mr. Fortescue's letter, not agreed to by Government; *ib.* 16014–16017.

Tendency of the National Board to; *ib.* 16175–16181.

Inconveniences of; would compel children to go long distances to school; more expensive and less effective than mixed system; *Petticrew* 16543–16551.

No parties would be bound by a condition to receive no other children but their own; such a condition would compel the children to go to inferior schools or to none at all; *Mahony* 17149–17154.

Proselytism the invariable result of; *ib.* 17143. 17155.

Must not be yielded to a body of men, however influential, without the obligation for them to show their demand to be right; *Ross* 17479 *et seq.* If what is called denominational education is tolerated on mere demand, free Government education is impossible in Ireland; *ib.* 17502–17507. Must be conceded if the majority of the empire demand it; *ib.* 17508–17511.

Would not prevail if unbiassed opinion of majority were taken; *J. S. Porter* 18206–18209.

Demanded by Roman Catholics only at the instance of their priests; *ib.* 18210–18219.

Would be injurious to the peace and prosperity of Ireland; *Bp. of Down and Connor* 19585.

No denominational school of any sort should have assistance from the State; *ib.* 19595. 19598, 19599.

No doubt desired by Roman Catholics; approval by State of any denominational system should be guarded against; *ib.* 19609–19612.

Keeps up a religious antagonism; may not be a waste of money, but causes undue multiplication of schools; *ib.* 19642–19645. Under such a system the State must wholly support schools for small minorities; *ib.* 19646–19648.

Denominational training schools are objectionable so far as the State is concerned; *ib.* 19722.

DENOMINATIONAL SYSTEM—*continued.*

Objections to; present National system fast drifting into denominationalism, a process favoured by National Board; *Bp. of Down and Connor* 19719–19726.

A success in England, and should be extended; *Toole* 21345–21352.

Evils of, for Ireland, and preference for present system; *Byrne* 21627–21630. 21661–21669.

Would require denominational Inspectors; notwithstanding desire of Roman Catholics for, the present system is preferable and practicable; *ib.* 21691–21696. 21707.

There would be a greater amount of religious teaching under, than under the present system; *ib.* 21706.

The demand for, is a clerical idea; if it arose from the laity it ought to be more respected; *ib.* 21763. Laity would prefer teachers of their own belief, but would have others rather than none at all, therefore desire retention of conscience clause; *ib.* 21765–21769. 21782.

Decidedly in favour of, for primary schools, *M'Menamin* 21900. 21980.

Schools in many places are acquiring a more denominational character; *ib.* 21903, 21904.

Under a denominational system there are few localities where a sufficient number of Roman Catholic children could not be found to support a school; if not, the few may be safely left to the zeal of clergy and laity; *Forde* 22995–22300.

Denominational training more important for teachers than for pupils; upheld altogether, and conscientiously; *ib.* 22953. 22956.

More promotive of kindly social feeling in after-life than mixed education; *ib.* 23057.

Catholic training schools under, should be given in charge to Christian Brothers and nuns; no objection to co-existent secular training schools; *ib.* 23164-23168. Circumstances would determine whether denominational schools would be under jurisdiction of bishop; State should contribute to foundation of schools in sufficient number for the wants of the country, but only in supplying funds and seeing they were properly spent; *ib.* 23175-23177.

Under, Catholic religious bodies would work for themselves and raise their own buildings; in Ireland any system must be dependent for some time to come upon the public purse; *ib.* 23180. 23189.

As a rule the Roman Catholic laity always send their children to Roman Catholic schools; *ib.* 23207–23210.

General feeling of Catholics in favour of denominational education, notwithstanding their tolerance of National system; *ib.* 23207–23217.

Desirability of denominational Inspectors, even for secular subjects, who must be approved of by the bishops, by whomsoever appointed; *ib.* 23225–23233.

As to the status of Christian Brothers under a denominational system; *ib.* 23234–23237.

The laity in Ireland would, with a fair option, greatly prefer the denominational system; *ib.* 23264, 23265.

Protestant minorities under, must put up with the inconvenience of minor religious observances in a Catholic school, the elimination of which would never be contemplated; *ib.* 23266–23268.

If one be established, there must be two or three denominational Boards instituted to carry it out; *Macdonnell* 23695–23705.

The introduction of a denominational system would result in the absorption of all administration in the hands of Government; *ib.* 23707, 23708.

Majority of the country would be opposed to grants of money for the denominational education of any portion of the people; *ib.* 23885–23887.

Would raise up antagonistic feelings and interests; those seeking to establish one, desire such a result as being necessary for their particular views; they feel they are losing ground all over the world, and hope to make Ireland the nursery of Ultramontane action; *Whittle* 24107–24109.

The demand for, is only tacitly acquiesced in by the Irish people, who do not understand the views of the bishops; *ib.* 24115–24119.

The present useful and beneficial protection of minorities would be lost under a denominational system; *ib.* 24164–24167.

Would cause majority to get a good education, and minority to do without; *Longfield* 24232–24236.

The better educated Protestants and Roman Catholics prefer the denominational system for their children, so would every man; but in the present state of Ireland it is impracticable; *ib.* 24368, 24369.

A scheme of separate schools for denominations where more than one, and present system with a conscience clause where only one, might be worked in large towns, but in country places would be quite impracticable; these schools would not interfere with exercise of parental authority; *ib.* 24423–24425. 24464–24483. 24496, 24497.

Roman Catholics might be allowed denominational training schools under the control of the bishops, subject to inspection; *ib.* 24484–24490. 24498–24503. A conscience clause in these schools would not work; *ib.* 24501.

Establishment of denominational schools would be difficult, and financially disadvantageous; *Newell* 24595.

Might be managed by mixed Board; functions of Board should be confined to financial and secular matters, with right of inspection; no confidence in paid boards; *Card. Cullen* 26592.

Catholic bishops have always been in favour of; *ib.* 26598. Is the only remedy for defects of National system; *ib.* 26601.

Recognized in England by law, and in several foreign countries; *ib.* 26630–26683.

Desirability of; as to minorities under; *ib.* 26588–26591. 26620.

There should be none but denominational schools; *ib.* 26633.

Each class of schools under, could fairly claim a grant; if proselytism attempted, grant should be withdrawn; *ib.* 26652, 26653.

Rule in gaols as to religion should apply; pastors to have right of visiting schools where children of different religious persuasions attend; appointment of teachers should remain with managers; teachers should be better trained and instructed in history; clergy should have right to exclude irreligious teachers; training schools should be denominational; Inspectors should be denominational; right of religious body to dismiss; each school to choose its own books; Board to provide means for purchasing; religious books to be approved by clergy; proposed constitution of Board; no Resident Commissioner wanted on it, only secretaries; *ib.* 27052–27066.

Reasons in favour of; education need not necessarily fall into the hands of clergy; managers would have control; bishops would be judges of conducting schools and books; *ib.* 27169-27183.

Dr. Whately mistaken in his views as to; *ib.* 27265.

Catholics do not ask for separate grant; priests and people are favourable to; *ib.* 27366–27376.

Not opposed to proper management of public funds; Government interference should be merely financial and inspectional; *ib.* 27439.

See also DENOMINATIONALISM.

DENOMINATIONAL TEACHING. } *See* DENOMINATIONAL
DENOMINATIONAL TRAINING. } SYSTEM.

DENOMINATIONALISM:

Proofs of the National Board's drifting into; *J. S. Porter* 18087-18089. Not the fault of the Board; *ib.* 18093.

DENOMINATIONALISM—*continued.*

Spur given to, where no necessity exists; *J. S. Porter* 18093.

Not the result of religious feeling among the community at large; it proceeds from ecclesiastical persons; *ib.* 18102. Evil effects of; *ib.* 18112.

Special tendency of National Board to; disapproved of by Wesleyans; the Board has been driven towards, because in its constitution it is composed of active members of denominational Churches; *Tobias* 22744–22754.

DERRYCASTLE AGRICULTURAL SCHOOL. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

DERRY MODEL SCHOOL:

Roman Catholics forbidden to attend; the secular teaching in, could not be condemned; subscriptions of Irish Society to; *Williamson* 21076–21081. 21110.

DESTITUTE CHILDREN:

Catholic Poor School Committee, England, contemplate establishing separate schools for, under Poor Law Board; *Allies* 25625–25628.

DE VERE, STEPHEN, Esq., County Magistrate, Chairman of Guardians, and Manager of National schools, evidence of; *pages* 871–891.

DIET:

Allowed in boarding-houses in some respects injudicious; *O'Sullivan* 7795–7801.

DIOCESAN FREE SCHOOLS. *See* CLARE-STREET COMMISSIONERS, 3.

"DIRECTED:"

Use of the word "directed" in proviso as to continuance of children in school during religious instruction; *Kavanagh* 23419–23435.

DISMISSAL OF SCHOOLMASTER:

Theoretical right but practical difficulty of parish priest as to; *O'Reilly* 14888.

See ROMAN CATHOLIC CLERGY.

DIVINE WORSHIP:

Register of attendance at, could not be kept under mixed system; under a denominational system would be useful and proper; *Card. Cullen* 27067.

See also RELIGIOUS WORSHIP.

DOCUMENTS put in by witness; *Kavanagh* 22226–22232. *See* RETURNS, &c.

DONOVAN'S, Miss, SCHOOL AT CLONAKILTY. *See* CLONAKILTY FEMALE SCHOOL.

DORMITORIES:

In Glasnevin or George's-street establishment worse than in a roadside barrack; *Kavanagh* 12417.

DORRIAN, Most Rev. Dr., Roman Catholic Bishop of Belfast, evidence of; *pages* 341–370.

Observations on his statement as to the toleration of common schools by Roman Catholic bishops; returns by Government officers are better authorities; *Lord Oranmore* 13432–13436.

His denunciation of mixed schools; its effect; *J. S. Porter* 18103, 18104.

DOUAY VERSION. *See* SCRIPTURES.

DOWN AND CONNOR, LORD BISHOP of, evidence of; *pages* 852–860.

DOYLE, Dr.:

His opinions, letter, and rules and regulations for schools, on the National system of education as at first put forth; *Kavanagh* 12284–12290. 12308, 12309.

Extracts from works of, showing his opinion against mixed education previous to establishment of National Board; tried the National system as an experiment; *ib.* 22233–22245.

Approved of a training school, not of district model schools; *ib.* 22246–22250. Reference to opinion of, as to trained teachers, in suppressed portion of a report on Clonmel model school; *Kavanagh* 22253–22263.

DOYLE, Dr.—*continued.*

DRAWING:

Not usually taught in schools in South Dublin district; in some convent schools it is, and in Harold's-cross and John-street schools; very few drawings sent in for competition under Science and Art Department; *O'Carroll* 4360–4370.

Any school with an average of 100 pupils could get up a drawing class; payments for such should be made through Commissioners of National Education; *Hunter* 3526–3528.

DRELINCOURT:

Large endowed school at, connected with Church Education Society; *Irwin* 9845–9848.

DRUMKEERIN SCHOOL:

Circumstances of; rent of, paid by teacher; *Gallagher* 19154–19171. Attendance at; *ib.* 19177–19188. Religious denominations in; no differences as to religious instruction in; *ib.* 19189, 19190. 19252.

Has never received any assistance from managers or landlords; *ib.* 19271.

DUBLIN:

Some of the Dublin schools are better looked after than schools in the country, but the ordinary ones are the worst specimens of National schools; *Hunter* 3356–3363.

Low character of schools and teachers in; *Sheehy* 26512.

No difficulty in obtaining school sites in diocese of; no anxiety on part of landowners to become patrons in; *Card. Cullen* 27277.

Protestant parochial schools in, purely denominational; schools in, generally not much mixed; *ib.* 27046, 27047.

See also SOUTH DUBLIN DISTRICT. SOUTH DUBLIN UNION SCHOOL.

DUFFY, JAMES, Esq., Publisher, evidence of; *pages* 1027, 1028.

DUNDALK INSTITUTION:

Stimulus given to pupils in the Church Education Society's schools by means of; *Irwin* 9871, 9872.

DUNGANNON DISTRICT:

Schools in (120 to 130), described; *Hunter* 3136–3139.

DUNGANNON ROYAL SCHOOL:

Order of Clare-street Commissioners as to religious instruction was issued in consequence of events occurring at; *Kyle* 15481–15485.

DUNGARVAN:

Population of, mainly Irish speaking; in stating the number unable to read and write, in connexion with the boast of there being no National school in the place, witness used those figures only that were necessary to establish his assertion; *Mahony* 17231–17249, 17263.

DUNMANWAY MODEL SCHOOL:

Large proportion of Catholics in; is not prohibited by the Roman Catholic bishops; number and creed of teachers in; *Sheridan* 5781–5797. 5881–5888.

Attendance of Roman Catholics at; *Macdonnell* 11289.

Well attended by children of Protestants and Roman Catholics; *Wilson* 16120–16126.

No local patrons at; *J. S. Porter* 18121.

As to assertion of want of privy accommodation at; *Owen* 27547.

EDENDERRY SCHOOL, PORTADOWN:

Infringement of rule at, in that two Roman Catholic children were allowed to remain in the school room and move about while Protestant religious instruction was going on; *Kavanagh* 22288–22317.

EDUCATION:

No apathy in Ireland with regard to; *Macdonnell* 50, 51.

Cost of Education to the State in the Colonies averages £3 a head, in the Irish National schools about 14*s.*; teachers should be well paid, and the State only can do this; *Newell* 2940–2942. Children could be educated in Ireland at a maximum of £1 5*s.* 11*d.* a head; £2,000,000 a year would be well spent, but £500,000 would be a liberal grant; *ib.* 2943–2946.

A National system should be such as to enable poor talented children to rise above their original position; *Sheridan* 5187. 5499. 5570–5576. 5859.

Given in monastic schools superior to that in ordinary National schools; *ib.* 5432–5434.

In Ireland superior to that in Prussia; *Fitzgerald* 8573.

April and May not so suitable for education census as February and March, or June and July; *ib.* 8570–8572.

It would be difficult now to make people pay for schooling; gratuitous education has demoralized the people; assessments for education should be made on localities; the idea is new, and not generally acceptable; *ib.* 8577–8584.

Per-centage of persons able to write in England, Scotland, Ireland, and France; *Kavanagh* 10722–10732.

Good education the primary object of the National Board, to which united education is subordinate; *Macdonnell* 11345.

State aid to education desirable as a matter of benevolence and public policy. The aid should come partly from endowments and partly from yearly grants; *M'Ivor* 13796–13798.

Secondary education is not obtainable, except by persons of £600 or £700 a year, unless it be in connexion with the village school; *ib.* 13779. 13800.

Time required for a child to get through the First Book depends upon the child's age; *ib.* 13806–13808.

For the extension of education the sympathies of the clergy must be enlisted; *O'Reilly* 14921–14923.

Practically, the right which the bishops assert to direct religious education, from its being interwoven with secular instruction, amounts to a control of education in its entirety; it is allowed to Catholic bishops in England, though they have only a veto on the appointment of Inspectors; *Bp. Keane* 15686–15692. 15698–15708. 15751–15756.

Distinction between education and instruction; *ib.* 15632.

The Church in Ireland has always been anxious to promote the cause of education; if the standard of literary instruction could be raised, a great service would be done to the people and the country; *ib.* 15638.

It is natural for the clergy of every Church to try to have the control of education; *Wilson* 16276.

The great object of, is to make good citizens; if children are made good Christians the other will follow; the cardinal truths of Christianity are taught or implied in the books of the National Board; *Petticrew* 16749–16751.

Parent's right over his child as to education is recognized as a civil right; *ib.* 16805–16810.

In National schools as good as it can be; its two chief defects; *Mahony* 16985, 16986.

Character of, in schools in witness's district; *ib.* 16999–17003.

State of, in Youghal and Dungarvan, has become denominational; backwardness of population in ability to read and write; *ib.* 17123–17127.

Unsatisfactory state of, generally, to be attributed very much to insufficient remuneration of teachers; *Macdonough* 17771, 17772.

Indifference of gentry to; *ib.* 17880–17882.

EDUCATION—*continued.*

It is not a general impression that the State ought to pay for, and the people nothing; *Macdonough* 17949, 17950.

Cost of, should be defrayed by State or by local taxation; *Matthews* 18380–18383.

Increasing desire of the Irish people for better; *O'Callaghan* 19896–19900. Greater spread of, among the peasantry; *ib.* 19971–19985. 20062, 20063.

A local rate in aid of, unadvisable, *De Vere* 20205–20210.

A scheme for a local rate in aid of, suggested and advocated; *Warburton* 20847–20850. 20913. 20877–20880. 20885–20888. 20902–20909. 20932–20935. 20948.

Lecture in favour of, by witness; *ib.* 20889–20891.

Duty of the State to provide education for the Irish people, who are too poor to procure it for themselves; State might make existing endowments available for the purpose; *Forde* 23163.

The standard of education has not been unduly raised; the poorer classes have not been discouraged in their attendance; great movement in Ireland in favour of engrafting classics and languages on the National system; it could be easily done; *Macdonnell* 23900–23905. 23908.

Demand of Roman Catholic clergy for exclusive authority over all teaching; *Whittle* 24083–24085.

The scope of education is to train the intellect and energies; the religious surroundings advocated by some would necessarily interfere with the proper business of school education; *ib.* 24090.

Cannot be free where parents are coerced; danger of allowing clergy to interfere with parents' free choice; the State paying largely ought to judge for itself as to the proper system; *ib.* 24110–24114.

If the demand of the Catholic bishops for a denominational system be granted, freedom of education will be altogether ignored; *ib.* 24135.

It is impossible to carry on any system to which Catholic bishops object; *Longfield* 24370, 24371. 24454–24459.

Only two systems of education are possible in Ireland—that of the National Board, and one partially denominational; *ib.* 24503.

Of boys at twelve years of age is barely sufficient to enable them to begin the work of life; *Hackett* 26006–26008.

Great improvement in the matter of female education in Ireland; more, according to the census, in the North than elsewhere; *Sheehy* 26572–26585.

Each class should be educated for the sphere in which they have to move; *Card. Cullen* 27155.

Return, from reports of Registrar-General, for years 1845 to 1867, of persons who signed marriage registers with their mark; *Kavanagh, page* 426.

See also DENOMINATIONAL EDUCATION. MIXED EDUCATION. RELIGIOUS INSTRUCTION.

EDUCATIONAL GRANTS:

Should be administered under a code sanctioned by Parliament; *ib.* 19517–19520.

EDUCATION RATE:

Might be inoperative for the maintenance of schools, but not for their erection; people frequently tax themselves for the latter purpose; if schools were satisfactory to Catholics this voluntary rate would become general and compulsory; *O'Reilly* 15044.

Local aid should be provided; if by a parish rate it is the same as if given from the public purse; *Wilson* 16170–16174.

See also LOCAL RATE. RATE IN AID.

ELPHIN GRAMMAR SCHOOL:

Particulars of a school about to be established, under a bequest of Bishop Hodson, for the benefit of the inhabitants generally; it will absorb the present school; *Warburton* 20851–20873.

ELPHIN GRAMMAR SCHOOL—*continued.*

Rules and Directions for the Regulation of the Grammar School in the town of Elphin, Roscommon, established in pursuance of trusts of Bishop Hodson's will, as settled and approved by order of Court of Chancery, dated February 18, 1867. *Appendix* xiv., *pages* 1301, 1302.

ELPHIN NATIONAL PAROCHIAL SCHOOL:

Numbers on roll at, with about eight Protestants; *ib.* 20827, 20828. Was mildly denounced by Roman Catholic bishop; no children left in consequence, *ib.* 20835–20837. 20926, 20927. There is another National school in Elphin under Roman Catholic management, but with less attendance; *ib.* 20829–20834.

Is non-vested; *ib.* 20924. As to a Roman Catholic assistant officiating as master; *ib.* 20925, 20926. Always had Protestant master and Roman Catholic assistant; never any difficulty; *ib.* 20939–20947.

EMBLEMS, RELIGIOUS:

Necessary for the religious instruction of Roman Catholics; *Bp. Dorrian* 8685.

Should be always before children; *ib.* 8973.

See also CHRISTIAN BROTHERS' SCHOOLS. CONVENT SCHOOLS. CROSSES. NUNS.

EMIGRATION

Of teachers to America; *Keenan* 1538, 1539.

Young men first educated at agricultural farms had to emigrate; there was no demand for them; *Baldwin* 13218.

Stated to be a cause of decreased attendance in Sunday schools; *Pilkington* 23535.

ENDOWED SCHOOLS COMMISSION:

Comment on some of the statements in the report of the Commission; *Hamilton* 8259–8261. 8274–8277; *M'Ivor* 13640–13642.

ENDOWED SCHOOLS (of Clare-street Commissioners). *See* CLARE-STREET COMMISSIONERS.

ENDOWMENTS

For primary education, the Church would give up its so-called monopoly of, if endowments of other denominations were added to common stock; *Bp. of Ossory* 20667.

See also NATIONAL SCHOOLS; *Income.*

ENGLAND:

State paid schools in; temptations to exclude minority from them; exclusive schools in, recognized by Government, which is not justified in doing so; *Ross* 17531.

ENGLISH SYSTEM OF EDUCATION:

Has been found to work satisfactorily, and should be applied to Ireland; *Bp. Keane* 15549, 15550.

Instance of the great usefulness of embracing the training system; *Toole* 21237, 21238.

Financial arrangements of, not suited to Ireland; of training schools should be extended to Ireland; *Card. Cullen* 26603–26607.

Clergymen act as professors and as inspectors; *ib.* 27071, 27072.

ENNISCORTHY:

Opposition to establishment of model school at; *Kavanagh* 12033–12037. 12041. Attendance at, and cost of, model school; *ib.* 12043–12045.

Erasmus Smith's school at, very good of its class (second); *Rudkin* 14020, 14021.

Projected erection of model school in, letter remonstrating against, produced and read; *Kavanagh* 19326, 19327. How a copy of the letter was procured, it having been wanting on previous examination; *ib.* 19393–19399.

Explanation as to letter relating to model school at, with reference to extracts read from it, and its production; it was dishonourable in the parties who supplied it to the Commissioners; *Kavanagh* 23341–23357.

As to execution of repairs at; *Owen* 27548.

ENNISKILLEN:

Model school, numbers in attendance at, and cost of; *Kavanagh* 12045.

Erasmus Smith's school at, only two years under governors; number in attendance at last inspection 74; general attendance cannot be ascertained by a random visit; *ib.* 13997–14018.

ENNISKILLEN ROYAL FREE SCHOOL

Under Clare-street Commissioners, the largest, most flourishing and successful school in Ireland; extension of its course of instruction; *Kyle* 15431–15436.

EPITOME OF GENERAL GEOGRAPHY:

Alleged errors in; *Keenan* 1706; *Hunter* 3529; *Kavanagh* 12364–12372.

ERASMUS SMITH'S SCHOOLS:

The schools of Erasmus Smith are not under the Board; *Macdonnell* 745. They would not satisfy requirements of Protestant minorities in the South; *Sheridan* 5577–5580.

The original grant of Erasmus Smith to trustees was in the time of the Protectorate, in 1657; *Thorp* 12750–12758. The Governors' estates are in Limerick, Tipperary, Galway, Sligo, and Westmeath. A large portion of the town of Galway is built on the Board's property; *ib.* 12755, 12801. They have also an accumulation in bank of about £20,000; *ib.* 12790–12793.

In May 1868 the number of schools was 146, two have been since withdrawn; in 1809–12 there were only three or four English schools; the Governors take a conveyance of land from landowners, and contribute towards building the premises; the Governors are connected by ownership of property with about 70 schools; *Thorp* 12688–12700. The whole establishment consists of four grammar schools and 144 primary schools. £4,500 a year is spent on the English grammar schools, and £4,000 on the others; *ib.* 12856–12859. About 4,650 children are in attendance; *ib.* 12776–12782.

There are seven *ex-officio* members, the remainder are elected as vacancies occur by the other Governors, except *ex-officio* members; are all of the Established Church; *ib.* 12805–12809. About sixteen meetings of the Governors per annum; out of thirty-six, the full number, twenty sometimes attend; a standing Committee do the general business. Certain matters are retained for general Board. Witness is the only officer of the institution, with an assistant book-keeper; the Chairman is treasurer; *ib.* 12837–12845. 12860–12867.

The rules require reading the Bible and teaching Catechism of Church of England; all the children must read the Bible, but those of other denominations may withdraw from the catechism. The original rule that Archbishop Usher's catechism should be used is not enforced; *ib.* 12759–12770. The rules have been made about forty years; *ib.* 12832, 12833.

Quality of instruction given in the primary schools; the books used are those of the National schools; *ib.* 12815, 12816.

Difficulty of late years in obtaining teachers; some have been trained under the National Board; there is no objection to them. Retiring allowances seldom given, only in peculiar circumstances; *ib.* 12819–12828.

No connexion with any other society; the teachers must be members of Established Church; Roman Catholic children who attend must abide by the rules; their numbers are low; *ib.* 12703–12714.

No case of proselytism has ever been attempted; *ib.* 12715–12719.

No training establishment; many of the masters

ERASMUS SMITH'S SCHOOLS—*continued.*

come from the Church Education schools; the patron has the right of nomination; *Thorp* 12722, 12723.

Rules upon which salaries, &c., to schoolmasters and mistresses are made; *ib.* 12724–12729.

A register is kept of religion of the scholars; number of Roman Catholic children attending the schools small, and decreasing; *ib.* 12834–12836. 12881–12886. A Roman Catholic child may be fairly treated in a school in which he is compelled to read the Protestant version of the Bible daily; quite practicable for a teacher to explain the chapters read in school, without raising a controverted topic; *ib.* 12907–12913. 12927–12934.

The Inspector has £500 a year and travelling expenses; is not allowed to do anything else; visits 146 schools twice annually; has to note the time occupied by each inspection; *ib.* 12783–12789. 12980. Does not examine the grammar schools; *ib.* 12851–12853.

Schoolmasters are appointed during pleasure of the governors, who with few exceptions are satisfied with the efficiency of the schools; the progress of the classical schools is known by the result of exhibitions, &c.; *ib.* 12771–12775. 12849. 12851–12853. No reason to believe that the masters get gratuities from any other society; *ib.* 12891–12893. Return of teachers employed by the Board trained by Church Education Society, by National Board, in other places, and of those not trained; *ib.* 12914–12917, *and foot note.*

Each school inspected twice a year; every child subject to examination; *Rudkin* 13491. 13508. 13527, 13528. 13602, 13603. Mode of keeping attendance rolls; *ib.* 13492. Accuracy of them satisfactory; *ib.* 13600, 13601. In majority of schools children pay a school fee, generally about a penny a week; difficulty in enforcing continuous attendance; *ib.* 13493–13495. Division of schools into classes, and promotion of children; *ib.* 13496–13500.

Books of Christian Knowledge Society generally used; in many schools the National books are in use; *ib.* 13947. Governors pay half the cost of the books, and children the other half, the books then becoming the property of the scholars; *ib.* 13548.

Many masters have been dismissed during last nine years for inefficiency; efficiency has increased during that period; *ib.* 13504. 13506. 13511. Several of the best teachers have been trained by National Board and by Church Education Society; some of the best have not been trained; *ib.* 13507. Erasmus Smith's schools will bear comparison with any other English schools of same class; *ib.* 13509, 13510.

The Bible not used as a book for teaching; every child that can read fluently must read the Scriptures; expositions involving controversial matter absolutely excluded. Never heard complaints from parents of Roman Catholic children as to matters connected with religion; *ib.* 13512–13520. 13524–13526. 13530–13535. 13564–13570. None but members of the Established Church required to learn catechism; *ib.* 13523. 13529. Number of children of each sect attending schools is returned to the Governors; *ib.* 13521, 13522. Roman Catholic children answer in Scripture better than Protestant; probably the Bible being in some degree a new book to the former may account for this; *ib.* 13536–13539. 13586–13588.

Children who distinguish themselves have opportunities of going to various branches of Incorporated Society and other institutions; *ib.* 13540–13545. Examination of candidate teachers; *ib.* 13546–13548.

About £25 per annum, with £5 gratuity, the fixed salary for teachers, the Governors always expecting an additional sum from local sources; teachers have also what can be got from pupils; some of the schools have dwelling house and land

ERASMUS SMITH'S SCHOOLS—*continued.*

attached; *Rudkin* 13553–13577. Governors give a premium of a pound's worth of books to a certain number of best teachers; *ib.* 13559, 13560. Agricultural instruction is not given in the schools; *ib.* 13558.

Case of withdrawal of Roman Catholic children from an Erasmus Smith school, and their return afterwards; *ib.* 13571–13583. 13970. Roman Catholic families do not object to send their children to the schools; *ib.* 13585.

Expenses of inspection of, are paid out of funds of Board; *ib.* 13591–13593. The inspection of, and of those of National Board and Church Education Society, could not be combined in one officer; *ib.* 13594–13598. Not half a dozen badly supplied with requisites; *ib.* 13604–13607. Difficulty in procuring efficient teachers; in about 47 schools paid monitors are employed, one half of salaries being paid by Governors and the other by local patron; *ib.* 13608–13610.

School in Galway was given up in consequence of the small attendance; *ib.* 13983–13996. The school at Enniskillen, only under the Governors during the last two years, had 74 in attendance at the last inspection; *ib.* 13997. It is the duty of the Inspector to insist on the application of money granted being applied in obtaining school requisites if wanted; *ib.* 14009. School at Lurgan is well managed; the children are mostly young, and attend for a short time only, from facilities of obtaining employment in the factories; *ib.* 14010, 14011. 14015. Subjects taught in schools; *ib.* 14011–14013. The schools in Brunswick-street, Dublin, and at Bandon, are very good schools; *ib.* 14014. Enniscorthy school is a good one—of the second class; *ib.* 14020, 14021.

One hundred and fifty schools are in connexion with Erasmus Smith's Board; no Sunday schools in connexion with it; *ib.* 14022–14029. Schools under the Governors are not connected with other societies, nor inspected by other officers than those of the Board; *ib.* 14030–14033. 14038, 14039.

Average salaries of teachers good, but many teachers are underpaid; average about £44 a year, generally with a house, and in some cases two or three acres of land; *ib.* 14040–14042. 14052–14054. As a body the teachers are satisfied with their condition; *ib.* 14053. Governors occasionally grant pensions, but there is no rule; *ib.* 14044. Managers have no power to dismiss teachers except in cases of gross misconduct; no inconvenience from want of the power; *ib.* 14045–14049.

The office of superintendent recognized by the rules of the Board; *ib.* 14050, 14051.

Presumably parents are aware of rule forbidding introduction of controversial subjects in school teaching; if children object they would state objections to the master, who would bring the matter before the Inspector; *ib.* 13972–13978. Grammar schools are not inspected; *ib.* 13982.

Should be made available for the intermediate education of the country; *De Vere* 20357, 20358.

Seven in Ferns, two in Leighlin; *Bp. of Ossory* 20668.

In witness's parish, chiefly supported by Lord Courtown; numbers attending it; not equal to National schools; religious instruction in; suggestions for better efficiency of; *Atkins* 20703–20711.

Copy of the original indenture made 1st December, 1657, between Erasmus Smith, esq., on the one part, and Dr. Jones, Dr. Winter, and others on the other part; *Thorp* 12754.

See also INSPECTORS.

ESTABLISHED CHURCH:

Teachers of Erasmus Smith's schools must be members of; *Thorp* 12706.

As to claim of bishops and clergy of, to control the religious education of the country; *Bp. of Ossory* 20576–20580.

ESTIMATES:

Estimates and expenditure by Board of Works for National schools last year; *Stack* 14177–14187.

Of cost of maintaining schools, &c., by clerks of works; *Owen* 27535–27537. Preparation of, for Parliament; *ib.* 27630–27633.

See also BOARD OF WORKS.

EVENING CLASSES:

Teachers in training at Marlborough-street are not instructed in mode of conducting evening classes; *Joyce* 6625, 6626.

EVENING SCHOOL:

The old evening school in Marlborough-street was opened in 1847 and closed in 1851; a new one was opened in 1866 with success; the teaching is conducted by some of the junior masters under Mr. Cahill; *O'Sullivan* 7821–7825.

EVIDENCE:

Explanation of, given by witness before Lords Committee in 1854, about proselytism, observance of rules, confidence in Board, &c.; *Kavanagh* 12435–12451.

EXAMINATION:

Necessity for supplemental examination of schools; suggestions as to manner of carrying it out; reference to Duke of Newcastle's commission in England; should be by classes, not by age; knowledge to be arrived at by; quite within the scope of present Commission; *Mahony* 16967–16984. 16990, 16991.

Examinations of nuns and other members of religious orders could be conducted satisfactorily; some suggestions thereupon; *Toole* 21540–21548.

Of teachers with a view to classification should be by inspectors, not by professors, the meritorious receiving a certificate entitling them to a step in promotion; *Sheehy* 26293–26301.

Uniformity of standard in examinations of teachers by Inspectors; steps taken by Inspectors after examination; *ib.* 26302–26313.

Uniformity of system of examinations for classification; *ib.* 26425–26430. Persons not engaged under the National Board are sometimes allowed to come to, and receive certificates, but not in a formal manner; *ib.* 26431–26440.

At the annual examinations of teachers by Inspectors the questions are drawn up by the Head Inspectors; the teachers use "Board's Book of Natural Philosophy;" an answer given outside that book would be taken; *ib.* 26501–26511.

Of teachers not necessary in a system of paying personal salaries; if conducted in writing there would be no difficulty in examining Christian Brothers and nuns; law of Canada should be applied as to exemption of members of religious orders from; *Card. Cullen* 27458–27465.

See also TEACHERS.

EXPENSE OF EDUCATION:

Per head in a model school, in a common school, in a Christian Brothers' school, and in a nuns' school; *Bp. Dorrian* 9045, 9046.

See also COST. EDUCATION.

EXPERIMENTAL SCIENCE:

Teaching of physical science at Marlborough-street training establishment; *Butler* 6262–6296. 6445–6450.

Discontinuance of lectures on, since death of Dr. Clarke; no provision for instruction in physical science, except from the head masters taught by Dr. Clarke; *O'Sullivan* 7813–7820.

Lectures on chemistry, by the late Dr. Clarke; *Newell* 25280.

Few in connexion with, at Marlborough-street; *Sheehy* 26491–26493.

See also GEOLOGY AND MINERALOGY.

FARMS:

Held by ecclesiastical persons are generally better managed than the land around them; *De Vere* 20368.

Comparison between Irish and Belgian small farms; superiority of the Belgian; *Baldwin* 13273–13302.

Small farms as against large not advocated, but as there are 300,000 small farms in Ireland, it is desirable to teach the best means of cultivation; aptitude of small farmers for erecting their own buildings; *ib.* 4595.

FARRA SCHOOL:

Belonging to the Incorporated Society; the failure of, as an agricultural school, was owing to superiority of Government agricultural schools; the land is now let to the master, who makes a profit of it, in supplying vegetables and milk to the pupils; he is not allowed to neglect his school duties while managing the farm; *Hackett* 25944–25963.

FAUGHANVALE SCHOOLS:

Explanations regarding; *Petticrew* 16521. 16648, 16649.

FEES:

Mode of payment of school-fees in model schools; *Keenan* 1056–1061.

Transmission of, to Inspector, and distribution of, by him; *ib.* 1062–1064.

School-fees a necessary element of the National system; Commissioners have endeavoured to secure as much as they could legitimately venture on; *ib.* 1133–1135. No fixed rate of; *ib.* 1248, 1249.

Relation between school-fees paid and classification of teachers; *ib.* 1687–1690.

As to "Inspectors' results fees" dependent on a system of payment by results proposed by witness; *ib.* 2077–2082. 2116–2119.

Paid at model schools in Ireland, amount of; they are transmitted to the Board, by order of the Treasury; they should all go to the teachers; *Newell* 2461–2467. 2577–2583.

Better attendance and more attention at school might be expected if children had to pay school-fees; *O'Carroll* 4136–4138.

Paid by pupils in Marlborough-street model school; *Joyce* 6591–6594.

School-fees at model schools and at Christian Brothers' and nuns' schools, disparity of; *Bp. Dorrian* 8855–8863. 9041–9046.

School-fees are rarely paid, even in Dublin; *Cory* 11916–11920.

School-fees are too low; landlords should give more; demand on State should be moderate; *Kavanagh* 12434.

In majority of Erasmus Smith's schools children pay school-fees; *Rudkin* 13493.

School-fees have reached their maximum point, unless higher branches are taught; *M'Ivor* 13814.

School-fees are very low in Wesleyan schools; *M'Millen* 14571. Total amount of; *ib.* 14573. Fees are asked, but not enforced; *ib.* 14576.

Priests do everything they can to induce the children to pay school fees; it is for the benefit of both teachers and pupils; those who pay attend more regularly; *Bp. Keane* 15645.

More attention should be paid to school-fees; many parents are well able to pay who do not; where there is competition no fees whatever are paid; *Wilson* 16172–16174.

School-fees are paid pretty generally in the North, but not sufficiently; none but the absolutely poor should be excused; those who pay attend best; *Petticrew* 16583–16591. Incomes of teachers should be increased more directly from; *ib.* 16589.

Bad method of payment; irregular amount of; advantage of weekly payment of; *Mahony* 17032–17036. 17045–17047. Ought to be paid in convent schools; *ib.* 17037. Parents ought to pay more; *ib.* 17038.

FEES—*continued.*

Sometimes made quarterly; not advisable to abolish quarterly payments, though often less than expected; balance mostly dispensed with by compromise; smaller fees punctually paid better for the teacher; *Mahony* 17048–17054.

Many more parents could pay school-fees than do; teachers often refrain from enforcing, as it might affect average attendance, and so diminish his income; *Macdonough* 17744–17746.

Tendency of fees to increase; *ib.* 17758, 17759.

Manager cannot know who should be admitted free and who not; in Naas the question rests practically with witness (the teacher); *ib.* 17754–17757.

Whatever efforts are made to enforce school-fees are made by the teachers; neither managers nor gentry make any; *ib.* 17771–17778.

Managers and teachers arrange for relief of pupils from payment of fees; teachers say it is impossible to enforce payment; *ib.* 17914–17918. 17928, 17929.

Average of, to all teachers in Ireland; *ib.* 17919–17927.

As a general rule, those who can pay, do; *ib.* 17933.

School-fees were levied in the years of the famine as they are now; *ib.* 17955.

School-fees paid in witness's Non-Subscribing Presbyterian schools; *J. S. Porter* 18068, 18069.

Enforcement of payment of school-fees has a good effect; *Matthews* 18375–18379.

Many are able to pay who do not; if managers and teachers pulled together amount of, might be largely increased; *ib.* 18446–18450.

School-fees in Canada; *Gordon* 18917, 18918.

Managers and teachers always encourage payment of school-fees; *Gallagher* 19176, 19177. 19257, 19258.

Attempt to enforce payment of school-fees would injure education, and make the teacher unpopular; *O'Callaghan* 20074–20082.

Very few paid in Elphin; reasons for this; compulsory payment of, might have an ill effect; *Warburton* 20847, 20848.

School-fees charged in St. Wilfrid's and St. Alphonsus' schools, Manchester; *Toole* 21177–21181. Should not be dispensed with, except under a great National scheme for education of the poor; *ib.* 21188–21190.

School-fees should not be required in a system of National education, but attendance should be compulsory; children who pay are generally more punctual in attendance; in Manchester schools are about one third of the grant; *ib.* 21307–21312.

Small amount of school-fees paid in Cappagh schools; children of higher classes in model schools should pay higher fees; *Byrne* 21572. 21581–21584. 21619.

School-fees are badly paid; to enforce payment of, would affect attendance; *Forde* 22945. 22975. 22986. Rigidly enforced in school conducted by ladies of the Sacred Heart; *ib.* 22979.

Teachers allowed to keep school-fees as an encouragement; not insisted on in cases of difficulty; the majority pay none; *ib.* 22992–22994.

A penny a week would not be too much; *Newell* 24851–24853.

See also NATIONAL SCHOOLS: 2. *Cost, Income, &c.*

FENIANISM:

A teacher accused of, who had resumed his duties, dismissed by Board at instance of Government; *Kelly* 3053–3055.

Christian Brothers' boys did not go in procession in honour of the men executed in Manchester; *Grace* 9502–9506.

The attempt to exclude all references to the history and literature of Ireland has contributed to the rise of; 75 per cent. of those implicated in, had been National school pupils; *Kavanagh* 12398–12406.

FENIANISM—*continued.*

An effect of the model schools; *Andrews* 14771.

Is not the result of the National system; *Ross* 17446–17449; *J. Porter* 18712.

No National teachers have been convicted of; *Newell* 24911–24913.

Means taken by Superior of Christian Brothers to prevent spread of; *Card. Cullen* 27051.

FINES:

On teachers for misconduct, amount of, and means of checking, &c.; *Macdonnell* 578–581. 586–588.

Fines, depression, &c., recommended by Inspectors after inspection of school; *Keenan* 1100–1103.

Upon teachers are decided upon by Resident Commissioner on consultation with Chiefs of Inspection; amount of; late attendance one cause of; are avoided as much as possible; average number about four or five a month; *Newell* 2692–2703; *Hunter* 3171–3176.

Power of superintendent of inflicting fines for trifling offences; cases of serious irregularity must be brought before the Board; *O'Sullivan* 7722.

FINGLAS NATIONAL SCHOOL:

Inefficiency of trained and classed teacher at; *Sheehy* 26358–26362.

FITZGERALD, MICHAEL, Esq., Head Inspector under National Board, evidence of; *pages* 328–340. 511–513.

FLAX-GROWING:

An Irishman does not produce such good samples of flax as a Belgian; instruction is more wanted in its treatment than in its cultivation; the gross produce of the raw material is rather more in Ireland than in Belgium; the erection of small scutch mills at convenient distances desirable; but in Belgium the average produce of hand-scutched flax is above that of mill-scutched; *Baldwin* 13303–13320.

Farmers are wrong in their objection to grow flax; it is one of the most ancient agricultural pursuits of the country; *ib.* 13321–13327. The soil in Belgium being alluvial is more easily prepared, and the flax is better; it is hopeless to expect to grow flax without perfect tillage; *ib.* 13328–13330.

Instruction in growing flax has been attempted on a small scale at Glasnevin; a complete course of technical instruction is afforded in the school at Ghent; *ib.* 13331–13333.

FORDE, Very Rev. Monsignor LAURENCE, parish priest, and vicar-general of diocese of Dublin, evidence of; *pages* 999–1027.

FORTESCUE, Mr.:

His restoration of original rule as to exclusion of children of different faith, during religious instruction, has not removed the objections of Roman Catholic bishops; *Kavanagh* 12098–12101.

FORTESCUE'S, Mr., LETTER:

References to; *Macdonnell* 11243. 11348. 11350; *Berkeley* 11562–11573; *Macdonnell* 23772, 23773. 23812–23816. 23828. 23848–23873. 23882–23889. 23896.

The proposals in, if adopted, would have been a departure from the system of united education; the Board was willing to adopt them but the Government refused; *Wilson* 16011–16017.

Was written on the day the Government resigned, a clear indication of the system of education being used for political purposes; *ib.* 16135–16143. 16297.

So called, generally supposed not to have emanated from him; *ib.* 16294.

His plan of denominational boarding-houses, to be supported by localities, objected to, as being a concession to the Roman Catholic party; *Macdonnell* 23812–23828.

Approval by National Board of the plan suggested

FORTESCUE'S, Mr., LETTER—*continued.*

by; estimate submitted to Government; matter dropped, no notice being taken by the latter; *Macdonnell* 23986–23993.

Scheme of model schools proposed in, somewhat similar to that of Mr. Keenan; Board approved of Mr. Fortescue's after having objected to Mr. Keenan's; *Newell* 24732–24751.

Proposal of, unsatisfactory; would retain evils of mixed system; proposal as to establishing model schools by private persons of great importance; *Card. Cullen* 26610.

See also DENOMINATIONAL BOARDING HOUSES.

FOYLE COLLEGE, LONDONDERRY:

Originally a high-class classical school, with a commercial department recently added; eminent men educated at; subscribed to by the Irish Society; *Williamson* 20963. 20970, 20971. 21067, 21068. Its management; *ib.* 21106.

FRANCE:

System of education in, not to be taken as a model; *Bp. Keane* 15601, 15602.

Denominational schools have spread throughout the Empire; *Card. Cullen* 26630.

Higher schools in, tainted with infidelity; schoolmasters, how appointed; communal councils, priest always a member of, and has control of all matters affecting religion; he may visit schools; training schools in the hands of religious; privileges are same for Catholics and Calvinists and Lutherans; matters regarding education are not perfect, they are improving; Inspectors, how appointed; are appointed according to religion of school; schoolmasters must hold a certificate of capacity; this would not be tolerated in free countries; French system is opposed to English ideas of liberty; not desirable to introduce it; protection of minorities; so far as the system is denominational it works well; *ib.* 26658–26669.

Students must attend training schools three years before they teach; *ib.* 27048.

FRASER'S MAGAZINE:

Extract from article in, showing the necessity but present impossibility of educated Catholic laity resisting the clergy; *Whittle* 24123.

FRASER, Rev. J., M.A.:

References to report of, on systems of education in United States and Canada; *Gordon* 18886–18888; 18991–18993; 19046 *et seq.*; *Card. Cullen* 26630, 26633. 27050. 27458.

FRENCH:

Teaching of, in ordinary schools, advocated; *Hunter* 3488, 3489. 3502–3505.

Desirability of teaching classics and French in National schools; *Sheridan* 5499–5501. 5764–5772; *Berkeley* 11429–11436. 11636.

Desirability of teaching; *Matthews* 18298, 18299.

See also CLASSICS.

FRIENDS, SOCIETY OF:

School of a member of, at Bessbrook. *See* BESSBROOK SCHOOL.

The better classes, like any others, send their children to their own schools, but the poorer children attend Bessbrook school like any others; a boarding school is maintained for neglected children of former Friends, who are strictly educated in their religion; Friends who can afford it send their children to England; *Richardson* 25755–25763.

GALLAGHER, Mr. PATRICK, National school teacher, evidence of; *pages* 830-836.

GALLOWSGREEN SCHOOL, CORK:

Under the Presentation Order of Brothers; circumstances concerning; *Townsend* 17286–17288.

GALWAY:

Erasmus Smith's school in, given up on account of small attendance; *Rudkin* 13996.

GALWAY MODEL SCHOOL:

Considerable diminution in numbers of Roman Catholics at; *Keenan* 1581–1583.

Frequented by a class of pupils for whom model schools were not intended; the public money was therefore misapplied; *O'Reilly* 14987–14989.

GAYNOR, Brother PATRICK A., of the Presentation Order for the education of poor boys, evidence of; *pages* 761, 762.

GENERAL ASSEMBLY IN DUBLIN:

Resolutions of, in 1855, as to use of non-vested schools for religious worship; *Kavanagh* 10924.

GEOGRAPHY:

Taught in first class of schools; *Sheridan* 5856.

Too much attention given to details of geography, &c., in common schools; *O'Reilly* 15076.

How taught in the central training establishment; the pupils never make maps; *Rintoul* 26220–26228. 26233–26240.

GEOGRAPHY, EPITOME OF:

Alleged errors in; *Hunter* 3529; *Kavanagh* 12364–12372.

GEOLOGY:

Not taught in training establishment at Marlborough-street; *Butler* 6307–6309.

GEOLOGY AND MINERALOGY:

No collection made for teaching since Dr. Clarke's death; these subjects not now taken up; *Newell* 25296–25298.

See also EXPERIMENTAL SCIENCE.

GLASNEVIN:

The horticultural department at, is for training men as steward and gardener combined; experiments there undesirable; Glasnevin will best perform its functions by practising the proved best systems; *Baldwin* 4535–4544. 4719–4730.

The smaller farms at Glasnevin most useful for instruction; the land is very productive; the five-acre farm keeps four cows and employs as much labour as some twenty-acre farms with poor soil; *ib.* 4573-4585. 4624-4632.

Young men from Glasnevin become good stewards; *ib.* 4596, 4597. The pupils come chiefly from other agricultural schools; there are some free scholarships, filled by competitive examination; for paying pupils there is only a pass examination; the yearly fee of £8 not an obstruction; *ib.* 4598–4601. 4604.

Griffith's valuation, made about twenty years ago, of Glasnevin farm; the value of the land is £369 15*s.*; the original size has been repeatedly increased; *ib.* 4637–4648.

The physical capacity of candidates is tested for about four days; out of 878 trained, 500 are engaged in agriculture at home; of the remainder many are employed in offices in which their knowledge of agriculture is useful, or whose employments are more or less connected with agriculture; *ib.* 13150–13165.

Glasnevin is going on well, is capable of great development; teaching staff not adequate; there should be a professor of veterinary surgery; the training there should be completed by the establishment of a rearing farm, and by instruction in reclaiming land; calves and sheep now reared are so done at a loss. Admission to Glasnevin is at present obtained by competitive examination; *Baldwin* 13238-13266.

As to projected execution of gas works at model school at; *Stack* 14293–14204.

GLASNEVIN—*continued.*

As to supply of gas at, in connexion with Board of Works; *Owen* 27558–27560.

Albert institution rather successful; objectionable while on the mixed system; *Card. Cullen* 27048.

Museum at Albert training school, Glasnevin; *Sheehy* 26507.

Programme of preliminary examination for admission to the Albert Institution, Glasnevin, conducted by the District Inspectors, May 29, 1868; *App.* xii., *pages* 1300, 1301.

See also BOARD OF WORKS.

GLENMAQUIN OR GLENNAQUIN:

A Presbyterian school established at, said to be unnecessary; *M'Menamin* 22079–22084.

Letter from Rev. R. M'Morris to Rev. Dr. Wilson, dated February 22, 1869, respecting establishment of Glennaquin National school; *App.* xv., *page* 1303.

GOOD BEHAVIOUR,

Cleanliness, order, and habits of decorum in schools are of vital importance; *J. S. Porter* 18237, 18238.

GOOD SERVICE PAY:

Unjust distribution of, a complaint of the teachers of Ulster; suggestions for its extension; *Matthews* 18268. 18278. 18363–18369.

Due to all deserving teachers irrespective of other considerations; *ib.* 18439, 18440.

Every teacher faithfully discharging his duties should receive; restriction of; *Macdonough* 17736–17739.

Additional pay for long service; *Gallagher* 19316–19318.

GORDON, JOHN, esq., District Inspector under National Board, evidence of; *pages* 818–830.

GRACE, Brother JOHN AUGUSTIN, head of establishment of Christian Brothers, Richmond-street, Dublin, evidence of; *pages* 370-385; 591, 592.

"GRACE" ALLOWANCE:

Explanation of, and practice in connexion with; *Keenan* 1075–1078. 1227–1229.

GRAMMAR:

Too much attention given to details of grammar, &c., in common schools; *O'Reilly* 15076.

Imperfect knowledge of, by children in lower classes; *Sheridan* 5536, 5537.

Is unnecessary for junior children in National schools; it would be a serious thing to exclude it; the Board is responsible as to its retention or removal; *Keenan* 1285. 1290–1292. 1295. 1316.

GRATUITOUS EDUCATION:

Demoralizing effects of; *Petticrew* 16588.

See also FEES.

GRATUITIES

To teachers for instruction in extra hours; *O'Carroll* 4097.

GRAY, Sir JOHN:

His condemnation of Dr. Whately's opinions; *Kavanagh* 12090.

GUARDIANS, BOARDS OF:

Payments of, for deaf and dumb pauper children at Cabra; occasional reluctance of, to sending children there; *M'Donnell* 14220. 14269. 14273. 14334. 14349. 14354–14359.

HACKETT, Rev. JOHN WINTHROP, Secretary of Incorporated Society, evidence of; *pages* 1146–1155.

HALL, Dr.:

His connexion with the National Presbyterian school in King's Inns-street, Dublin, as to means of proselytism; *Kavanagh* 10889-10906.

HALY, BISHOP:

Remonstrance of, in 1850, against non-vested schools, as affording facilities for proselytizing; *Macdonnell* 24061, 24062.

HAMILTON, Rev. HUGH, Inspector under Church Education Society, evidence of; *pages* 322–328.

HAMMERSMITH ROMAN CATHOLIC MALE TRAINING COLLEGE:

Was established in 1852, and was put in connexion with Committee of Council at the commencement; was originally intended for a religious teaching order; the teachers now are mainly secular; number of teachers in training; length of course; income; Superior is an Oratorian priest, with a Vice-President in holy orders, a secular priest, and a number of lay teachers; *Allies* 25340–25358.

HEDGE SCHOOLS:

A considerable number, 500 or 600 at least, of what are called hedge schools, still exist in Ireland; *Macdonnell* 702–704.

Number of, diminished by the National system; *De Vere* 20285.

See also PRIVATE ADVENTURE SCHOOLS.

HENRY, Rev. Dr.:

Disagreement with his opinion as to the meaning of the Board's rule as to exclusion; *Kavanagh* 23416–23418.

As to payment of his expenses in attending the National Board; *Macdonnell* 23937–23943.

HISTORY:

Exclusion of the history of Ireland from the Board's books has not had the effect intended; it was felt as an insult to the Irish nation. If it could be written in a certain spirit, there would be less appetite for the food supplied by newspapers; *Bp. Keane* 15640, 15641.

Difficulty in teaching, in Ireland; *Matthews* 18384–18386.

Is not sufficiently taught in the schools; *J. Porter* 18648. A history of Ireland might be compiled that would be acceptable to all parties; *ib.* 18666.

An important part in the education of the young; *ib.* 18681.

Suggestions as to the teaching of; *De Vere* 20236.

A school which would not teach history is no school at all; *Allies* 25400-25405. Character of history taught in Catholic Poor School Committee's Schools; managers use any historical text-books they please; *ib.* 25428–25439.

Teaching of history involves the most important facts which concern the human race for eighteen centuries; it is impossible to exclude the grand point of contention between Catholics and Protestants; *ib.* 25617.

Irish history omitted from Board's books; knowledge of, possessed by masters very limited; *Card. Cullen* 27048.

The history used by Christian Brothers is from Fredet; *ib.* 27133.

A great advantage in teaching history is having good teachers. History must be a witness of the truth; if a man write history, he must tell the truth; *ib.* 27406–27412.

HODSON, BISHOP:

Particulars of a school about to be established in Elphin under a bequest of, for the benefit of the inhabitants generally; *Warburton* 20851–20873.

HOLIDAYS:

Are excluded in taking the average attendance at school; *Hunter* 3279-3288.

HOLLAND:

System similar to that in Ireland exists in; evils of the system; *Card. Cullen* 26630.

HOSTILE FEELINGS IN NORTH OF IRELAND:

Bitterness of, in spite of the improvements during the last fifty years; *Macdonnell* 11352.

HUNTER, WILLIAM ADAMS, Esq., one of the Chiefs of Inspection under National Board, evidence of; *pages* 143–167.

INCORPORATED SOCIETY FOR PROMOTING ENGLISH PROTESTANT SCHOOLS IN IRELAND:

1. *Constitution, Management, Funds, Objects, and Trusts.*
2. *Schools, Teachers, &c.*

1. *Constitution, Management, Funds, Objects, and Trusts:*

Its *management* is by a General Board and Executive Committee of fifteen, chosen out of the members at large; Lord Lieutenant is patron, Archbishop of Armagh vice-patron; all the Bishops, the Chief Judges, and some others are *ex-officio* members; the number of general members limited to 112, besides 25 *ex officio; Hackett* 25793–25796.

Objects of, as specified in charter; to hold a limited amount of property for the maintenance of schools, in which masters and mistresses were to teach the children of Papists and poor natives in the English tongue and fundamental principles of true religion, and in industrial occupations; *ib.* 25801–25812. 25902–25907. Trusts upon which the Society holds its property; *ib.* 25824–25827.

Originally incorporated for the children of "Popish and other poor natives of Ireland," to bring them up as members of Established Church. A change took place in 1832, in withdrawal of Government grant; Protestants now chiefly admitted; *ib.* 25845–25850.

One object of, is to promote loyalty. The obligation to Church of England teaching does not necessarily encourage disloyalty to the Queen among Roman Catholics; *ib.* 25896–25901.

As to *committees* and sub-committees, and their reports; *ib.* 25911–25915.

Are bound by charter to bring up Roman Catholics and other natives as Protestants. Catholics did come to the old charter schools; often placed there in infancy, and nurses appointed for them; but now, as Catholics do not come, Protestants are educated. No failure of trust in this; *ib.* 25970–25981. 25986, 25987.

Area of operation is restricted by want of funds; desire of Society to enlarge it; *ib.* 25982–25985.

The trusts being for the promotion of Protestantism, if Roman Catholics will not come to be so educated, the trusts are fulfilled by the education of Protestants, which view is confirmed by a Chancery decision, quoted; *ib.* 25992–25997.

The system of, does not exclude poor children; the good education given tends to draw them out of their own class of life, which is not undesirable; *ib.* 26006–26011.

Funds of, and their sources; property held by, and trusts for which held; *ib.* 25813–25827. 25902.

Special bequests to; the Pococke estate, Dean Stewart's estates, the Ranelagh estates, and the Conolly estate; *ib.* 25831–25840. 25877.

Farra Agricultural School belonging to. *See* FARRA SCHOOL.

2. *Schools, Teachers, &c.:*

Society has eight boarding institutions and thirteen day schools wholly or in part supported by it; the training institution is at Santry; *ib.* 25785–25789.

Number of children in these institutions about 1,000, 246 foundation pupils, 700 others; course of instruction given; high distinctions gained by pupils in competitive examinations; free pupils elected by competition; sound scriptural and useful English education given in day schools; *Hackett* 25793.

INCORPORATED SOCIETY—*continued.*

Admit children of various classes, and of different religions, the condition of *poor* being observed; all must be taught as members of Established Church; *Hackett* 25878. 25882.

Failure of attempts of, to teach trades and husbandry; *ib.* 25883, 25884.

Admission to schools of, by competition; and on conditions stated; *ib.* 25851–25859.

Middle-class day school of, in Aungier-street; *ib.* 25860–25864. Payments made in boarding schools of, and at Santry; *ib.* 25865–25870.

System of inspection in schools of; *ib.* 25908–25910.

Local management of schools is by catechist and local committee; catechist is generally the clergyman of the parish, who is paid; other duties performed by him; *ib.* 25916–25923. 25998, 25999.

Difficulties in the way of bringing the schools of, into connexion with National Board, having regard to the terms of charter; of three propositions for change of system, that preferred which leaves boarding schools as they are, preference being given to children from privileged parts, where the small minority cannot support a school; this can be done, and has been done, without new powers; *ib.* 25928–25933.

Girls in boarding schools of, how provided for; *ib.* 25964–25969.

Age of admission of boys and girls into foundation schools, which are very similar to English boarding schools; *ib.* 25988–25991.

Appointment, examination, and salaries of teachers of; *ib.* 25924–25927.

INDIA:

Effect of mixed education in; *Card. Cullen* 26633.

INDIFFERENTISM:

Mixed education has no effect in producing; *De Vere* 20249–20252.

Does not exist to an unusual extent; *Bp. of Ossory* 20633.

Indifference to religious doctrine and dogma a consequence of mixed education; *Toole* 21441, 21442; *M'Menamin* 21905.

INDUSTRIAL TRAINING

Recommended only to the extent of agricultural operations on a kitchen garden as illustrating literary instruction; *De Vere* 20378–20381.

INFANT SCHOOLS:

As to objectionable fittings of; *Owen* 27611–27613. 27628.

INFIDELITY:

The effect of the mixed system in India; *Card. Cullen* 26633.

Higher schools of France tainted with; *ib.* 26658.

INSPECTION:

The Head Inspector and District Inspector do not visit schools together; the Head Inspector being a check on the former; *Macdonnell* 521–526.

The Inspector is required to visit his schools unexpectedly, and it is his duty to visit the school as soon in the day after the opening as possible; *ib.* 592–596.

Every school is inspected three times a year by the District Inspector, if possible; *ib.* 115–122.

If an Inspector be bound to examine his schools three times a year he ought not to have more than seventy under his charge; *ib.* 551, 552. 565.

System of inspection is very efficient; no alteration of a fundamental character can be suggested; *Keenan* 1031.

In consequence of arrears the department was first placed under Chiefs of Inspection in 1855; *ib.* 1070–1073.

Practice of, in connexion with the "grace" allowance; *ib.* 1075–1078. 1227–1229.

INSPECTION—*continued.*

As to accounting for discrepancies between numbers on roll and numbers actually present; Inspectors examine children to test their proficiency; *Keenan* 1818–1822.

Examination of a school in Scripture history is entirely within Inspector's discretion; *ib.* 1888–1894. Inspectors are prohibited from examining in any secular subject not laid down in the programme for National schools; *ib.* 1895, 1896. They would not deliberately pass over the Scripture history lessons, but the lessons would not probably be selected; *ib.* 1951–1954.

A school before it is admitted in connexion with the Board is always inspected; *Hunter* 3684, 3685.

No objection was ever made at the inspection of Protestant schools in South Dublin district by a Roman Catholic Inspector; *O'Carroll* 4046. In visiting schools the Inspector makes his entries in the Report Book and Observation Book; the latter is not designed for the public; a stranger in asking for it would be asking a very unusual thing; *ib.* 4203–4210. It depends on the nature of the inspection whether all the children present are examined; in city schools a boy, by passing from one school to another, might be examined five or six times a year; *ib.* 4233–4241.

Examination is always made in reading, writing, and arithmetic, geography and grammar; when a school is reported to be good, it is for general proficiency in its programme; *ib.* 4242–4251. Notice is taken if children are too highly classed; *ib.* 4414.

Primary inspections are for detailed information; secondary for numerical results and general statement; *Sheridan* 4939–4943.

Of Christian Brothers' schools, by the superiors, once a year; *Grace* 9399–9403.

Inspection districts recast in 1855. Recasting of districts and equalization of Inspectors' work was done under superintendence of witness and other Head Inspectors; fair distribution of districts; *Kavanagh* 12008–12017.

Erasmus Smith's schools are inspected twice a year; every child is examined; *Rudkin* 13491. 13508. 13527. 13602. Grammar schools not under inspection; *ib.* 13982. Expenses of inspection of Erasmus Smith's schools are paid by that Board; *ib.* 13591–13593.

Of Erasmus Smith's, of National Board's, and of Church Education Society's schools could not be combined in one officer; *ib.* 13594–13598.

The system of inspection of schools must be recognized by the State; *Warren* 15359.

Of schools under witness's proposed scheme for National Education; *ib.* 15220–15222.

Interference of the State should be confined to finance, inspection, and administration; *Bp. Keane* 15859–15862.

In England is confined to secular subjects; it is not contemplated by the Catholic bishops to include inspection of religious matters in Ireland; *ib.* 15928–15930.

The State should ascertain through its Inspectors the state of proficiency in secular matters, leaving religious teaching to managers, &c., and this for all sects; *Blacker* 16428, 16429.

Scheme for a general examination of schools, similar to Duke of Newcastle's Commission in England; knowledge to be derived from it; quite within scope of present commission; *Mahony* 16967–16984. 16990, 16991.

Explanation as to witness's inspection of certain schools; *ib.* 17196 *et seq.* 17218, 17219. Further personal explanations; *ib.* 17221 *et seq.*

Of schools, generally two a day; of what the inspection consists; *ib.* 17264–17271.

Of Roman Catholic school by Protestant Inspector occasions no inconvenience; under present rules of the Board it could not; *Macdonough* 17747–17753.

In the inspection of schools, mostly the same standard is applied throughout Ireland; *ib.* 17816.

INSPECTION—*continued.*

Of schools by Government Inspectors of great value; one of the best parts of the system; assistance rendered to schools by; no objection whatever to religious denomination of Inspector; *J. S. Porter* 18076–18079.

Less inspection would be sufficient; *Matthews* 18389–18391.

No difficulty known, from inspection of Catholic school by Protestant Inspector; *O'Callaghan* 19940–19945.

The present system of, efficient and proper; *De Vere* 20215, 20216.

Of vested and non-vested schools the same; *ib.* 20306.

Advantage to schools of Government inspection; *Bp. of Ossory* 20648–20651.

Objection to denominational inspection; *ib.* 20688, 20689.

Denominational inspection not required; *Atkins* 20728–20730.

An important element in prosperity of schools; as made by National Board's inspectors really efficient; *Byrne* 21770–21776.

By local patrons sometimes of avail; *ib.* 21777–21781.

Does not always afford protection to minorities; *Kavanagh* 22523. 22529. 22561.

Should be confined entirely to secular teaching, as in England; *Forde* 22955, 22962–22965.

Preference for a denominational system of; Catholic observances likely to be misinterpreted, and the feelings of the pupils hurt by Inspectors not fully understanding them; *ib.* 23096–23101. 23106.

Denominational inspection would be retrogression, although demanded by bishops and clergy; *Whittle* 24155–24159.

As to sufficiency of notes taken during; notes must be taken of statistics; the actual state of instruction may be left to memory; misstatements in a report relating to witness; *Mahony* 25685.

Of schools of Incorporated Society; *Hackett* 25908–25910.

Under English system is altogether denominational, and in Roman Catholic schools is confined to secular subjects; *Allies* 25556–25569.

There can be no good schools without denominational inspection; inspection of reformatories is not denominational; *ib.* 25604–25614.

Undenominational inspection in England would be objected to by the Catholic bishops, and would be felt as a great grievance; "unsectarian" education and "unsectarian" inspection mean the same thing; *ib.* 25615–25620. If inspection did not include history it would not extend to the most important points taught; *ib.* 25641–25651.

Of school buildings under Board of Works by clerks of works; *Owen* 27513–27518.

Code of instructions for District and Sub-Inspectors of National schools; *App.* iv., *pages* 1281–1287.

See also ERASMUS SMITH'S SCHOOLS. MIXED SCHOOLS. NATIONAL SCHOOLS.

INSPECTION DISTRICTS:

Recast in 1855; are fairly distributed; *Kavanagh* 12008–12017. Area in square miles, and number of schools in Castlewellan and four other districts; *Hunter, page* 158.

INSPECTORS:

Inspectors have power of appeal, but it is rarely exercised; *Macdonnell* 490–492. The Inspector is bound to examine and class every child once a year, and on other occasions as far as time will permit; *ib.* 493.

Primary and secondary reports of; primary made every fourth year; secondary once or twice a year; no uniform practice as to these reports; *ib.* 494–504.

Cannot always make three inspections of all the schools in a year; if an Inspector be bound to do so, he ought not to have more than seventy under his charge; *ib.* 551, 552. 565.

INSPECTORS—*continued.*

The Inspector writes a report in the school observation book, which is open to the public, and sends a report to Dublin not intended for publicity; *Macdonnell* 572–577.

His duty is to visit a school as soon in the day after the opening as possible; *ib.* 596.

The reports of Head Inspectors published yearly are generally given without omissions, and are remarkably candid; *ib.* 636–638.

Their business is to check undue multiplication of monitors and teachers; *Keenan* 1047. 1074.

Code of instructions to Inspectors; *ib.* 1104, 1105. 1259, 1260.

Name, religious denomination, and district of each of the sixty Inspectors of National schools, from report of 1866; *ib.* 1266, 1267.

The work of, under witness's proposed plan of payment by results, will be largely increased; *ib.* 2276–2282.

Promotion by, of children at annual examinations, not desirable; *Sheridan* 4904-4909.

Inexpediency of putting the decision as to payments by parents and of teachers upon them; *Fitzgerald* 8372–8380.

The efficiency of, is shown in the schools inspected; *ib.* 8539, 8540.

No Protestant Inspector for Dublin; Belfast and Derry have Roman Catholic Inspectors; *ib.* 8539–8551.

Protestant Inspectors not objected to by Roman Catholics, but Catholics preferred; *Bp. Dorrian* 8937–8939.

Examinations of children on roll, as to ability to read, by Inspectors; poor results; *Kavanagh* 10751–10755.

Joint letter or "round robin" of five Head Inspectors to the Commissioners touching their grievances; history of; *ib.* 10769–10780; *pages* 453–457.

Letter of witness on school accounts to Resident Commissioner; *ib.* 10781, 10782.

Inspection districts recast in 1855. Predominance of Protestant Inspectors in Ulster; Inspectors do not select their own districts. Parish of Shankhill has two Inspectors. Recasting of districts and equalization of Inspectors' work was done under superintendence of witness and other Head Inspectors; distribution of districts very fair; no desire to exile Protestant Inspectors from Ulster; *ib.* 12008–12017.

Are seldom consulted about the establishment of model schools; *ib.* 12037–12040.

Of Erasmus Smith's schools; his duties and emoluments; *Thorp* 12783–12789. 12980. Does not examine the grammar schools; *ib.* 12851–12853; *Rudkin* 13982.

Secular instruction is inspected by; *M'Millen* 14521.

General Inspector of Wesleyan schools visits all schools in turn; *ib.* 14519. Reports to Conference and Committee; *ib.* 14520. Does not examine in secular subjects; *ib.* 14521. Reports of, not published; *ib.* 14522.

Desirability of Protestants inspecting Roman Catholic schools, and *vice versâ*, occasionally; *Warren* 15339, 15340.

Zealous lay Inspectors, Presbyterian or Protestant, might unpleasantly interfere in the schools of a different persuasion; Roman Catholic Inspectors have visited Protestant National schools, and Protestant Inspectors Catholic schools; *Bp. Keane* 15586–15588.

Should be denominational for denominational schools; Presbyterian and Protestant Inspectors should be appointed by the heads of their Church; *ib.* 15582–15585. 15591–15595.

Catholic bishops would be satisfied with a veto on appointment of Inspectors, as in England; *ib.* 15691. 15924–15926.

Denomination of, quite immaterial; *Blacker* 16430–16432. 16440.

INSPECTORS—*continued.*

No special difficulties encountered by; no alteration desirable in their position as regards central Board; *Mahony* 16987–16989.

Mostly apply the same standard of inspection throughout Ireland; *Macdonough* 17816.

Of great use in stimulating necessary supplies to schools; no objection whatever to religious denomination of; the number of, might be multiplied with advantage; *J. S. Porter* 18076–18079.

Testimony of, in favour of the non-denominational system; *ib.* 18166, 18167.

Often make objectionable and offensive inquiries; should be confined to secular teaching; *Forde* 22955. 22962–22965.

Inspectors' reports may be so framed as to show schools mixed which are really not so; *ib.* 23044.

Objection to the employment of Protestant Inspectors in National schools where Roman Catholic observances are allowed; *ib.* 23096–23101. 23106. 23127.

Desirability of denominational Inspectors, even for secular subjects, who must be approved of by the bishops, by whomsoever appointed; *ib.* 23225–23233.

Roman Catholic vacancies must be filled by Roman Catholics, and Protestant vacancies by Protestants; clerkships are filled by competition, an equal number of Catholics and Protestants being nominated, after examination by Civil Service Commissioners; *Macdonnell* 23675–23680.

The Commissioners reserve the right of abridging the reports of; abridgment of Mr. Keenan's report for 1858; omitted portions supplied; *Macdonnell* 23802–23807. *App. No.* 17, *page* 1311.

Important advantage in having Inspectors appointed irrespective of religion; *Whittle* 24089.

Are promoted according to religious denomination; *Newell* 24629–24632. District Inspectors are very fairly paid; amount of salary and travelling allowances; cost, as compared with England, is much less; have frequently complained of inadequate pay; complaints generally responded to. It is quite undesirable to diminish their number or raise their qualifications; present number is sufficient to secure the inspection required. Classification must be retained. Promotion of, is as quick as in other departments; should be by length of service and proficiency, not by religion; the six Head Inspectorships are the prizes; *ib.* 24966–24972. 24998–25010.

Have different standards, so far as oral examination is concerned; the training of, should be considered before that of teachers; should undergo a course of schoolmastership in model schools; many have done so; *Sheehy* 26344–26351.

In France are appointed according to the denomination of the school; *Card. Cullen* 26665.

Clergymen act as in England; *ib.* 27071.

Reasons for necessity of having denominational Inspectors; *ib.* 27415–27425.

Joint letter from the Head Inspectors to the Commissioners of National Education, dated June 6, 1856, and order of Commissioners thereupon; *Kavanagh, pages* 453–457.

As officers of the National Board. *See* NATIONAL EDUCATION, BOARD OF: 2. *Officers.*

INSPECTORS OF ROMAN CATHOLIC SCHOOLS IN ENGLAND

Are always Roman Catholics, and must be approved by the Catholic Poor School Committee; are often more strict and show less mercy than others; their functions are limited exclusively to secular education; *Toole* 21510–21516. 21523–21526. 21859–21870.

INSTITUTE OF THE BLESSED VIRGIN FOR THE EDUCATION OF YOUTH. *See* LORETTO NUNS.

INTERMEDIATE SCHOOLS:

Examination of, as a means of improving the character of education, advocated; *De Vere* 20266.

IRELAND:

Not mentioned in the geography of the Third Book, and only twice in the history; *Card. Cullen* 27048.

Great improvement in, since establishment of National Board, partially attributable to it; other causes of improvement; *Card. Cullen* 27272.

People of, now enjoy the greatest protection; people of England are most anxious to protect interests of; *ib.* 27410.

IRISH CHURCH MISSION SCHOOLS:

Proselytizing carried on in, by means of food and clothes; *O'Carroll* 4397–4400.

IRISH CHURCH MISSION SOCIETY:

Constitution and management of; number of schools, and number and attendance of scholars; *Cory* 11780–11792. 11816–11821. 11870–11879. 11889. 11944–11947. 11966–11968. Object of the Society is the dissemination of Protestant principles and the conversion of Roman Catholics; *ib.* 11851–11854.

Description of education given; training schools; *ib.* 11793–11797. Religious instruction in schools of, very prominent; *ib.* 11798. About two-fifths of the scholars are children of Roman Catholics; *ib.* 11799–11814, *and note*, 11822–11824. 11891–11898. Inspection of schools; *ib.* 11826, 11827. 11839–11841.

Number of teachers; *ib.* 11886–11890. Class from which they are drawn; *ib.* 11974–11983. They are all Irish, many Irish-speaking; *ib.* 12004–12007. Salary of teachers; *ib.* 11904–11909. 11913–11915. They are not allowed to follow other occupations; *ib.* 11921–11923. They come up for training at about seventeen, and remain for about two years; teaching is practised in the two model schools; *ib.* 11828–11838. 11865–11867.

Two-thirds of the scholars can read a little; *ib.* 11842–11845. Children come to schools as early as three or four years of age, and generally remain till fourteen or fifteen; *ib.* 11846–11850. In some schools they receive food and clothing; *ib.* 11825. 11930–11936. 11969, 11970.

The catechism is not taught to all the children, but the religious element pervades all the teaching; *ib.* 11868, 11869. 11924–11928.

Christian Knowledge Society's books are used in the schools, also some few historical books and the Bible; *ib.* 11910. 11991. 11994. School-fees are very rarely paid, even in Dublin; *ib.* 11916–11920. Results of Society's operations; *ib.* 11855–11864. 11971–11973.

Income and expenditure of the Society; *ib.* 11900–11903. 11937–11943, *and note.* Society would be glad to receive aid from the State, but has not asked for it; *ib.* 11929. 11962–11965.

Hostility to the schools is very rare; *ib.* 11992. 11995–12001.

Is proselytizing and aggressive in its character; no confidence in members of, as patrons of Catholic schools; *Card. Cullen* 27278–27283.

Statement of parentage of children attending schools of Irish Church Missions; *Cory, page* 489.

Abstract of returns for 1867-8 of number of Irish Church Mission schools, number of pupils on roll, average attendance, and number present on a given day; *ib. page* 494.

IRISH IN ENGLAND:

Opinion of, as to National schools wherein no direct religious teaching is given, has produced a great stratum of insincerity; *Toole* 21212, 21213.

IRISH LANGUAGE:

Per-centages of population speaking, in Galway, Mayo, Kerry, West Riding of Cork, Waterford, Clare, and Donegal; the total of the Irish-speaking population is 1,105,536, or 19·1 per cent. of the whole; *Keenan* 1653–1657. No provision has ever been made for teaching these people through the medium of Irish; it is next to impossible to teach the Irish-speaking population by the ordinary process; if they were taught to read Irish first they would more readily learn to read English; *ib.* 1658–1660. 1662, 1663. 1736–1738, *and note.* 2018–2021. Witness has several times drawn the attention of the Commissioners to the subject, but his project was not favourably received; *ib.* 1666–1669.

Still spoken in some schools; no books in Irish published by Board, but no rule against it; children often understand it better than English; *Sheridan* 4808–4812.

Only one parish (Rathlin) in the diocese where Irish is spoken; the National schools have been ancillary to spreading a grammatical knowledge of English, but if they had never been established all the people would speak English now; *Bp. Dorrian* 8674, 8675.

Use that might be made of, in imparting knowledge to children, and in examining their acquired knowledge of English; *Mahony* 17250–17253. The use of, much diminished among the rising generation; few localities where it is spoken exclusively; *ib.* 17254.

Not much spoken by the rising generation; *De Vere* 20155. Desirability of preserving; *ib.* 20159. 20260–20262.

Desirability of measures being taken for cultivation of; *ib.* 20260–20262.

IRISH SOCIETY OF LONDON (Society of the Governor and Assistants in London of the New Plantation of Ulster in Ireland):

All the schools of, except two, are under the National Board; *Williamson* 20958. Subscribe to more than 100 schools not on their estates; *ib.* 20972.

Subscriptions of, to schools; *ib.* 20977–20980.

Officers of the Society, their powers and election; *ib.* 20982–20998.

Property and trusts of the Society; *ib.* 20999–21014. 21082–21097.

Revenue and expenses of Society; *ib.* 21015–21025. 21033–21035.

No payment ever made by Society towards a political election; *ib.* 21026–21032.

As to grants to schools made by Society; *ib.* 21036–21052. 21058, 21059. 21110–21115. 21125–21129.

No control exercised over schools aided by Society; *ib.* 21153–21157.

As to religious instruction given by, in its schools; *ib.* 21160–21162.

Connexion of, with Foyle College and Magee Institute; *ib.* 21167–21173.

Character of schools in connexion with Society; *ib.* 21098–21108.

Indisposition of Roman Catholics to accept grants from; *ib.* 21127–21146.

General statement of moneys received on account of the Hon. Irish Society, being the produce of their estates, fisheries, &c.; together with the expenditure of the same; for year ending 4th February, 1868; *Williamson, pages* 945, 946.

IRWIN, Rev. ALEXANDER, honorary secretary of Diocesan Church Education Society of Armagh, evidence of; *pages* 386–394.

JEWS:

Duty of the State with regard to, on the question of State education; *Petticrew* 16863–16880.

An instance of a Jew attending Marlborough-street school was met in a satisfactory manner; *ib.* 16962, 16963.

Nothing in the National system to exclude them from partaking of its education; *Ross* 17531, 17532. 17539–17543.

JOINT LETTER:

Or "round robin" of five Head Inspectors to Commissioners, on their grievances; *Kavanagh* 10769–10780; *pages* 453–457.

JOINT MANAGEMENT:

Preference originally given in aid to schools under; alteration of rule respecting; schools under, give more trouble than others; fallacy of the system of; *Kavanagh* 23461–23471.

JOSEPHIANS:

Schools kept by, at Clondalkin; *O'Carroll* 4068, 4069.

JOYCE, P. W., esq., A.M., Head Master of boys' central model school, No. 1, Marlborough-street, evidence of; *pages* 272–282.

KAVANAGH, JAMES WILLIAM, Esq., Professor of the Catholic University, formerly Head Inspector under National Board, evidence of; *pages* 395–411. 424–457. 495–511. 513–538. 589–591. 836–851. 973–991. 996–999. 1028–1042.

His statement that pressure is put upon Catholic children to make them attend a Bible class at Bessbrook school contradicted; *Richardson* 23700, 23701. 23707–23738.

Statement as to unpublished portions of his report concerning Clonmel model schools, and model schools generally; *Newell* 24976–24991. 25056–25058.

Knows the statistics and general bearing of National system; was not sent to the north as agent of any Catholic bishop; *Card. Cullen* 27397–27400.

KEANE, Right Rev. Dr., Roman Catholic Bishop of Cloyne, evidence of; *pages* 670–694.

KEENAN, PATRICK JOSEPH, Esq., one of the Chiefs of Inspection under National Board, evidence of; *pages* 30–105.

Report by, in 1855, on working of the Board's rule as to religious instruction; part omitted from printed Report of Board in 1855; the suppressed portion quoted; *Kavanagh* 12160.

Report of, was suppressed, until a motion was made in Parliament for its production; *Bp. Keane* 15867.

As to abridgment of report of; omitted portions supplied; *Macdonnell* 23802–23808; *App. No.* xvii., *page* 1311.

Portions of report of, as to establishment of model schools, were expunged by the Board as involving an organic change in the system; *Newell* 24732–24751.

KELLY, JAMES, Esq., one of the Secretaries of the National Board, evidence of; *pages* 139–142.

KEOGH'S ACT:

For enabling landlords to grant sites for schools; *Bp. Dorrian* 8649–8652.

KERRY:

Great increase in number of vested schools in, since 1860; *Sheridan* 5002, 5003.

KIERAN, Dr., Catholic Primate of Ireland:

Objected to separate system, such as schools of Irish Church Missions; he has changed his opinions, and can give good reasons for the change; schools under his control are virtually denominational; *Card. Cullen* 27377–27388.

KILCORNAN NATIONAL SCHOOL:

Mixture of religions in, without ill effect; *De Vere* 20146–20151. 20237–20248.

Extract from letter of Secretary of Public Works Board, dated Dec. 10, 1868, respecting delay in preparing to erect Kilcornan National school, and in some other works in same district; *App.* xiii., *page* 1301.

KILDARE-PLACE SOCIETY:

Action of, with respect to formation of school libraries; *Keenan* 1434.

Nuns' and monks' schools aided by; *Kavanagh* 10945, 10946.

Allowed the Douay Version to be read; the Church Education Society allows only the Authorized Version; *Andrews* 14809–14813.

Reason for the attendance of Roman Catholic children at schools of; *ib.* 14814–14816.

Opposition to Kildare-place Society by Protestants as well as Roman Catholics; *Warren* 15276, 15277.

Requirements of, as to appointment of teachers, objectionable to Roman Catholics; *Andrews* 14759.

Proselytism the cause of its breaking up; *Mahony* 17146.

KILDARE-PLACE MODEL SCHOOL:

Children attending, are very much mixed; *Wilkinson* 7457.

KILDARE-PLACE TRAINING SCHOOL:

National Board cannot assist, it being carried on upon denominational principles; *Macdonnell* 23828.

KILFLYN APPLICANT CASE:

Statement of circumstances in connexion with which led to Inspector's dismissal; *Newell* 25189–25202. 26887–26983.

KILKENNY:

Not much mixed education in; *J. Porter* 18695.

Model school at, satisfactory; *ib.* 18704, 18705.

KILKENNY AGRICULTURAL SCHOOL. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

KILLARNEY:

Schools of Presentation Order at; cost, dimensions, and accommodation of; *Gaynor* 17353–17362. 17404–17406.

Two convent National schools at; *ib.* 14707.

KING'S INNS-STREET PRESBYTERIAN SCHOOL:

Attraction at, of giving away soup as a means of proselytism; *Kavanagh* 10889.

KINSEALY NATIONAL SCHOOL:

Inefficiency of teacher of; *Sheehy* 26357, 26358.

KITCHEN GARDEN:

Desirability of, attached to residence, as a means of improving status of teachers; cooking and prevention of waste of food could be then taught; *De Vere* 20211–20214. 20375–20377. 20380–20382.

KYLE, WILLIAM COTTER, Esq., LL.D., Secretary to "Commissioners of Education in Ireland," Clare-street, Dublin, evidence of; *pages* 664–670.

LABOURERS' WAGES:

In Strabane compared with the pay of teachers; *Matthews* 18453–18455.

"LA CRÈCHE":

French system of, very beneficial; desirability of introducing it here; *Toole* 21382.

LANDLORDS:

Their duty to promote the education of their tenantry and the people about them; *De Vere* 20455–20459.

Claims by tenants for compensation for improvements; disputes but rarely arise, as the Board make the improvements where necessary; it would be desirable to have a written agreement providing for arbitration, but landlords would hardly submit; *Longfield* 24372–24380.

LARNE MODEL SCHOOL:

As to condition of offices attached to; *J. S. Porter* 18242 *et seq.*

LATIN:

Teaching of, in ordinary schools, advocated; *Hunter* 3488, 3489. 3502–3505. *See also* CLASSICS.

LAWYERS;

Preponderance of, among Roman Catholic members of National Board; *Macdonnell* 23973.

LEASES:

Form of, by parties granting sites for vested schools, as to exclusion of children from adverse religious teaching: *Kavanagh* 19458–19461.

See also SCHOOLS; 2. *Vested and non-vested.* SITES.

LECTURES:

No lectures on experimental science delivered in Marlborough-street training establishment since death of Dr. Clarke; there is no provision for instruction in physical science, except from those head masters taught by Dr. Clarke; *O'Sullivan* 7813–7820; *Sheehy* 26491–26493.

Lectures on chemistry by the late Dr. Clarke; *Newell* 25280.

Lecture by witness in favour of education; *Warburton* 20889–20891.

See also MARLBOROUGH-STREET TRAINING ESTABLISHMENT, &c.: 2. *Training Establishment.*

LEEPER, Rev. ALEXANDER, D.D., assistant secretary and chaplain of Church Education Society, and general superintendent of training and model schools, evidence of; *pages* 282–294.

LENDING LIBRARIES:

For use of those who have left school most desirable; a demand for suitable books might create a supply; *Fitzgerald* 8616–8622.

Should be established in connexion with National system for loan of books to children of fourth and fifth classes; success of, under the Christian Brothers; *De Vere* 20227–20230.

In connexion with Roman Catholic schools in Manchester; *Toole* 21818–21822.

None in Marlborough-street training institution; not necessary for the general class; a small one accessible to the special class; *Sheehy* 26286, 26287.

LETTERKENNY:

Schools and population in; *M'Menamin* 21992–22009. 22045–22050.

"LIBERA SCHOLA":

Meaning of the term; *Kyle* 15487–15490.

LIMERICK:

Sufficient school provision for Protestant minorities in the county, so far as lies within witness's knowledge; *De Vere* 20322–20339.

LIMERICK AGRICULTURAL SCHOOL. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

LITERARY INSTRUCTION

In Christian Brothers' schools is perfection, and there is more attention paid to science than in National schools; *Bp. Keane* 15538.

See also BOOKS. NATIONAL BOARD: 4. *Books.*

LIVERPOOL ROMAN CATHOLIC FEMALE TRAINING SCHOOL:

The number in training is generally about seventy; the school is under the management of the Sisters of Notre Dame, the Poor School Committee being cognizant of all that goes on. No building grant was received, as the ladies preferred to use buildings of their own. Period of training; no difficulty in finding places for teachers; proportion of expense borne by Privy Council grant; entrance fee; *Allies* 25364–25378.

Account of income and expenditure for 1867, showing amount actually received and disbursed during the year; *ib.* 25376.

LOCAL BOARDS

Would practically be of no advantage; there would be no objection to a local committee aiding the patron in looking after the attendance, but the people themselves would rather have nothing to do with it; *Bp. Keane* 15661–15669.

As a rule do not work well in Ireland; the business would mostly fall into the hands of the parish priest; *Forde* 23203–23206.

LOCAL COMMITTEES:

Suggestion for handing over model schools to; *Bp. of Down and Connor* 19598. 19603–19605. 19660–19665.

LOCAL PATRONS

Should be done away with; *J. S. Porter* 18113. None at Dunmanway model school; *ib.* 18121.

LOCAL RATE:

Would be objectionable; Parliament, if left to pay all, will come on the absentee landlords; landlords in the case of a vested school have now to contribute a third; the people also give aid in labour and so on, but would shrink from anything like local taxation; *Bp. Keane* 15645–15650. 15653.

Desirable as a source of increase to teachers' salaries; *Macdonough* 17779–17784.

In aid of schools, something like the poor rate or county cess; the landlord to pay the larger amount; *ib.* 17889–17893. 17987.

In aid of education objected to; *Bp. of Down and Connor* 19620.

For education would make the system unpopular; the peculiar circumstances of Ireland render unadvisable any extraordinary pressure for the purpose; *De Vere* 20205–20210.

A scheme for a compulsory rate for education suggested and advocated; *Warburton* 20847–20850. 20913. 20877–20880. 20885–20888. 20902–20909. 20932–20935. 20948.

For schools, favourably considered, as being part of local government; it matters little who pays it primarily, it is sure to come out of the land or personal industry; *Forde* 22948, 22949.

Country generally ought to contribute one-third of the amount paid by the State; this could not be got except by local rate; *Newell* 24850. 24854, 24855. Local rate is very desirable; should be levied similarly to the poor rate, and collected as an addendum to the county rate, and disposed of by a local committee; *ib.* 24857–24861. 24914–24921.

Doubtful operation of; might be unequally levied; *Card. Cullen* 26618.

See also LOCAL TAXATION. RATE IN AID OF EDUCATION. RATING, UNIFORM.

LOCAL SUBSCRIPTIONS:

Regulation as to, contained in Lord Stanley's letter, never carried out, from its impracticability; *Keenan* 1159.

Original intention was to make local contributions furnish chief part of teacher's income; decrease of, latterly; ought to be largely increased; *Macdonough* 17856–17861.

Local contributions to schools, unsatisfactory; *Forde* 22947.

LOCAL TAXATION:

Desirable in aiding teachers' pay; cost of education should be defrayed by State or by local taxation; *Matthews* 18380–18383.

LOCAL VESTING:

Changes in principle of; disastrous effects of the changes; want of confidence in the Board produced by; *Kavanagh* 10812–10816. 10833, 10834.

LONDONDERRY:

Londonderry is the best county in Ireland with respect to local subscriptions; they are high, and the fees paid by pupils also high; *Keenan* 1679–1681. The London companies are bound by their charters to subscribe to the local schools; *ib.* 1682.

LONDONDERRY FREE GRAMMAR SCHOOL, OR LOUGH FOYLE COLLEGE:

Subscription to, by Irish Society, dating from 1613; *Williamson* 20978.

LONDONDERRY MODEL SCHOOL:

Good place for training teachers; few Roman Catholics at, in consequence of opposition of Catholic bishop; impropriety of wealthy pupils at; *Atkins* 20787–20794.

LONGFIELD, Right Hon. MOUNTIFORT, Member of the National Board, evidence of; *pages* 1085–1098.

LONG SERVICE PAY. *See* GOOD SERVICE PAY.

LORD LIEUTENANT:

Should not have power to change a fundamental rule, or to sanction new books, not being a permanent officer; *Wilson* 16145–16148.

Is but rarely consulted by the Board; no material advantage would arise from referring questions to the Lord Lieutenant in Council, as the Council is larger than the Board; most of the members knowing nothing about the rules; *Longfield* 24196. 24340–24346.

LORD TAUNTON'S COMMISSION:

Opinions of Commissioners under, that the religious difficulty is more apparent than real, can only apply to the various shades of Protestantism; witness denies its applicability to Roman Catholics; *Toole* 21391–21396.

LORETTO NUNS:

The Institute of the Blessed Virgin for the education of youth, commonly so called, teach in witness's schools; are not connected with the Jesuits; *Toole* 21833–21838.

At Letterkenny, want of success of; *M'Menamin* 22157–22178. 22192–22195.

LOUGH FOYLE COLLEGE. *See* LONDONDERRY FREE GRAMMAR SCHOOL.

LOUGHINISLAND:

Backwardness of the National Board in granting assistance to the school at; *Bp. Dorrian* 8790–8817.

LOYALTY:

Promotion of, one object of Incorporated Society; teaching of Church of Englandism does not necessarily encourage disloyalty among Roman Catholics; *Hackett* 25896–25901.

LURGAN:

Erasmus Smith's school at, well managed; children attend but for a short time, because of facilities for obtaining employment in the factories; *Rudkin* 14010–14015.

LURGAN, QUEEN-STREET SCHOOL (PRESBYTERIAN):

Violation of rule at, in that parents are "canvassed" to sign certificate book; Roman Catholic children present at religious instruction; school formerly a ragged school; food, &c., given to Catholics to induce them to falsify their religion; *Kavanagh* 22318–22407.

LYNCH, Rev. Mr.:

His schools at Ballymena, excellence of; circumstances attending the visit of, with witness, to Broughshane and Correen schools; *Kavanagh* 22606 *et seq.*

M'AULEY, Mr.:

Was dismissed from his office as Inspector, and his case was reconsidered by the Board; *Longfield* 24253–24263.

M'CREEDY, Mr.:

Evidence of, quoted, as to the good effect of the mixed system of education in employment of Roman Catholic teachers by Presbyterians, &c.; *Kavanagh* 12567.

His scheme for amalgamating the offices would have saved nearly half the time now occupied; other advantages attending it; was approved of by heads of departments; no valid objection ever brought against it; description of his proposed book; *Craig* 26991–27019. 27036–27043.

MACDONNELL, Right Hon. ALEXANDER, Resident Commissioner of National Board, evidence of; *pages* 1–30. 458–472. 1046–1077.

M'DONNELL, Brother P. D., Director, &c., of Deaf and Dumb Institute at Cabra, evidence of; *pages* 603–611.

MACDONOUGH, Mr. DANIEL, National school-teacher, evidence of; *pages* 777–788.

M'IVOR, Rev. Dr., Rector of Ardstraw, Tyrone, evidence of; *pages* 577–587.

M'MENAMIN, Rev. JOHN, parish priest of Stranorlar, Donegal, evidence of; *pages* 960–973.

M'MILLEN, Rev. GIBSON, Wesleyan minister, manager of National and other schools, evidence of; *pages* 614–624.

MAGEE INSTITUTE:

Subscriptions of the Irish Society towards; *Williamson* 21071–21073.

MAHONY, CORNELIUS, Esq., District Inspector of National Schools, evidence of; *pages* 741–758. 763. 1142.

MALL SCHOOL:

A large endowment connected with the Church Education Society; *Irwin* 9845–9848.

MANAGERS AND PATRONS:

Communication between managers and Board is sometimes direct, sometimes through the Inspectors; very little difficulty arises from the Inspector communicating directly with the manager; *Macdonnell* 15–18, 19. Few managers write regularly to the Board; unless for special cause they are not expected to write oftener than once a quarter; *ib.* 105–107.

Management by a committee would be preferable to that by a single person; patrons and managers are not all so attentive as they might be; *ib.* 33–36. 87–90. Roman Catholic managers not more zealous than others; *ib.* 46–48. No recognition by Board of managers *ex officio*; *ib.* 37. Board has a veto on appointment of managers; no manager has been dismissed for neglect; *ib.* 38–40.

On death or removal of a manager the Board, as a rule, recognize his successor; *ib.* 53, 54.

Manager appoints the books to be used, the Board reserving right of control; out of 6,500 schools no other books are known to be used than those of the Board; *ib.* 71–75.

The manager or patron if a clergyman cannot be a teacher in a National school, but he may have to test the education given in the schools; *ib.* 109–113.

No instance of loss arising from the transmission or appropriation of money by managers; *ib.* 161–164.

Managers are improving in their supervision of teachers; they are the medium of communication with the Board; some, but very few, managers attend the schools daily to test accuracy of returns; the manager generally protects the teacher; *Keenan* 1000–1004.

MANAGERS AND PATRONS—*continued.*

Managers of vested and non-vested schools prescribe the course of religious instruction; no instance known in vested schools of parents availing themselves of the rule allowing clergymen of their own religion to give their children religious instruction; *Keenan* 995–996. 1124–1127. 1147, 1148–1150. It is contrary to rules of Board for patrons of non-vested schools not to admit clergyman to give instruction to children of his own communion; *ib.* 1324, 1325.

The manager, but no one else, has a right to take part in the business of the school; but very few managers take part in the ordinary literary instruction; there are instances where managers spend a portion of each day in the schools; *ib.* 1388, 1389.

Certificate of, as to attendance of teacher during quarter; *ib.* 1395, 1396.

No facilities for training, in Ireland; *ib.* 1552–1558.

No compulsory arrangement can be made as to specific proportion of contribution by, for schools; *ib.* 1835–1842.

Local duties of managers as to the school; their duty towards the Board; *ib.* 1956. Clerical and other managers should receive some instruction in the *technical parts* of educational affairs; *ib.* 1957–1961.

Objection of Roman Catholic clergy to laymen acting as managers of schools; more independent action of Episcopalians and Presbyterians in this respect; *Newell* 2878–2883.

Some managers are indifferent about having trained teachers; managers vary greatly as to the interest they take in schools and in the condition of teachers; but they cannot be dispensed with; *ib.* 2865–2877. For communication with the Board managers are useful even when they do not attend much to the school; *ib.* 2981, 2982.

Since 1861, 183 members of Established Church and 41 Wesleyans have become managers of about 300 schools; *ib.* 3013.

There have been a few instances of opposition on the part of local managers to the action of the Board; *Hunter* 3185–3187.

Have an absolute right to dismiss teachers; *ib.* 3250.

In majority of cases do not give the services required of them; *ib.* 3264–3266.

Some portions of Monaghan are well superintended by managers; *ib.* 3267–3269.

It has been said some managers have expressed their determination never to carry out the new rule; if so, the salary of the teacher would be at once stopped; *ib.* 3331, 3332. Some complaints have been made; action of the Board in such cases; the rule is honestly carried out at present; *ib.* 3333–3336.

Little difference as regards supervision between schools under single patrons and those under committees; *ib.* 3348–3350.

As to the activity or otherwise of managers in supervising schools; *ib.* 3351–3355.

In many parts of Ireland the local manager is in theory a valuable connecting link between the higher classes and the parents of the school children; whenever the gentry take an interest in the educational institutions of the country the schools show the advantage of it; *ib.* 3452–3456.

Every school, except a model school, must be under a manager; there might, by possibility, be exceptions; *ib.* 3457–3460.

Are best judges of, and should look after, the moral conduct and character of a teacher; they should also look after teacher's punctuality in school and regularity in keeping accounts, and should promote economy; *ib.* 3672–3679.

Take the fees, and sometimes pay the teachers with them, sometimes lay them out on the schools; *O'Carroll* 3997–4000.

Managers pay attention to the school by deputy; the priest, the actual manager, visits it very seldom, but his curates do it for him; *O'Carroll* 4224, 4225. The manager receives the fees, and gives more or less to the teacher; *ib.* 4227.

Managers may take part in schools with regard to secular instruction, there is no rule against it; *ib.* 4231, 4232.

Managers exercise very salutary influence and supervision, and do much more than they get credit for; *Sheridan* 4917. Salutary effect of managers' frequent visits; one named has a conference of teachers every month; *ib.* 4921–4925. Correction of statements as to managers at Newcastle West, that managers' visits confer no advantage; under system of payment by results managers might be useful in examining between Inspectors' visits; *ib.* 4926–4930. 5298–5301.

It is a voluntary act to become a manager, but having done so, a man is morally bound to attend diligently to his duties; *ib.* 5222–5225.

Clergy of all denominations make the best managers; lay managers seldom do more than sign official documents; *ib.* 5604–5608. Influence of local gentry could be brought to bear without their having exclusive management. Teachers are generally better under clerical than under lay managers; *ib.* 5609, 5610.

Landlords should keep school-houses in repair, whether they are managers or not; *ib.* 5611–5613.

Duties of, described; *ib.* 5223.

Managers of all denominations observe the rule as to exclusion of adverse children during religious teaching; *ib.* 5737.

Are the persons to settle the question of payment of school fees; *Fitzgerald* 8365. Roman Catholic managers, as a rule, do not press the payment of school pence; *ib.* 8366, 8367.

Disinclination of, to make payments; *ib.* 8373–8378.

Generally consult Inspectors on appointment of masters; *ib.* 8396–8400.

As a rule do not show much activity or efficiency in the supervision of schools; *ib.* 8414–8422.

As a rule, take an interest in agricultural schools; *Baldwin* 13053.

Cannot of themselves order small repairs, they must apply to National Board, or Board of Works; *Stack* 14111–14117.

Of Wesleyan schools are mostly clerical; *M'Millen* 14537.

Clergy should be excluded from management of schools, and more local management taken into the hands of the Board; *Wilson* 16278–16280. A committee of parents would answer in some places; *ib.* 16281.

Power of, as to choice of books, and time for religious teaching; *Mahony* 17185.

Generally endeavour to get the best teacher, irrespective of class; *Macdonough* 17785–17789.

Teachers could not get on at all without; *ib.* 17887, 17888.

The only gentlemen in Ireland who take an interest in education; *ib.* 17959.

Injudicious to interfere with their present power of appointment; seldom abuse their powers; devote attention to working of schools beneficially; *ib.* 17975–17986.

Appoint teachers, and certify as to conduct, which is Board's authority for payment of salary; *ib.* 17989–17995.

The whole system of private managers and local patrons should be swept away; *J. S. Porter* 18113.

Should be strictly bound to apply the school exclusively to the object for which money was granted; *ib.* 18196.

Reluctant to agree to three months' notice to teachers; *Matthews* 18303–18307.

Patrons and managers take but little interest in the progress of their schools; *ib.* 18392, 18409–18413.

MANAGERS AND PATRONS—*continued.*

Resolution of teachers in Dublin that power of, should be curtailed; Roman Catholic teachers have since receded from that position; *Matthews* 18421–18425. 18430.

Complaint of conduct of some towards their teachers; *ib.* 18426–18430.

Laxity of, in giving religious instruction; *ib.* 18435, 18436.

Encourage payment of school fees; *Gallagher* 19176. 19257, 19258.

Do not assist the teachers by special grants; *ib.* 19255. 19271.

Suggestions as to diminishing their power of dismissal; *O'Callaghan* 19866–19874, 19925–19939, 20057–20059.

Control of, necessary to ensure moral and religious results in a school; *ib.* 19990–19992. Managers of schools in Munster are generally the Roman Catholic clergy; *ib.* 20048–20050.

In witness's district managers and teachers work well together; *ib.* 20084–20086. As a rule managers visit the schools, and notice the progress of the children; *ib.* 20105–20108.

The office of, is not a mere office of honour; if a landlord is not prepared to do the duties, he should not be appointed; *De Vere* 20442.

Privy Council look only to; managers can remove nuns, like any other teachers, at will; *Toole* 21840–21844.

In England must find funds equal to amount of grant; *ib.* 21847–21851.

Landlord to be patron and manager is not always desirable; it is an arrangement liable to abuse; *M'Menamin* 21934–21941.

Protestant managers are admitted by Roman Catholics generally with great suspicion; *ib.* 21938–21941.

At the beginning managers were compelled to contribute to the support of their schools; Board does not enforce the rule; *Newell* 24822–24825. Managers should be compelled to contribute more largely; *ib.* 24850–24854. Power of removing teachers should not be interfered with; *ib.* 24921. Very few cases where managers have removed teachers from whim or caprice; *ib.* 24922–24927.

Of Catholic schools in England appoint and remove teachers; the chief manager is usually the clergyman; *Allies* 25674–25681.

Of National schools in Ballina district take scarcely any interest in them; *O'Hara* 26834–26838. In Clonmel district the Catholic clergy attend from time to time to give religious instruction; *ib.* 26839–26841.

See also PATRONS.

MANAGERS OF PRESBYTERIAN SCHOOLS. *See* PRESBYTERIAN SCHOOLS.

MANCHESTER:

Proposition to establish Bible schools in, defeated; *Toole* 21215–21216.

Estimated Catholic population in; state of education in; *ib.* 21342–21347.

MAP OF IRELAND:

As to predominance of, in Erasmus Smith's and some other schools; *Atkins* 20710. 20714–20717. 20731–20742.

MARLBOROUGH-STREET TRAINING ESTABLISHMENT, MODEL SCHOOLS, &c.:

1. *Offices of Commissioners of National Education.*
2. *Training Establishment.*
3. *Model and Practising Schools.*

1. *Offices of Commissioners of National Education. See* NATIONAL EDUCATION, BOARD OF: 1, 2, 3, and 5.

2. *Training Establishment.*

The Training Establishment at Marlborough-street is the only one for schoolmasters and schoolmistresses in connexion with the Board; *Keenan* 1017.

Catholic students in training schools receive no religious instruction from ministers of their own creed; Protestant clergymen attend; *ib.* 1152–1158.

Subjects on which instruction is given in the science department, Marlborough-street; *Butler* 5944.

Teachers in training are divided into two classes—general and special; the latter generally receive eighteen months training. Two courses during the year, the spring course lasting about five months, the autumn course four months and a half; *ib.* 5945–5953, 6070–6072. These two terms should be equalized, but the vacations prevent it; *ib.* 5954–5957.

Some teachers have gone through a second course in the general class; *ib.* 5972, 6100–6105. The special class consists of young teachers who in passing through the general class appear likely, with some additional training, to become very efficient; *ib.* 5973, 5974. 6093–6096. Numbers in the special class are limited; *ib.* 6097–6099.

Detail of professors' duties during the week; *ib.* 5975.

Number of teachers, male and female, Catholic and Protestant, in training at the spring course, 1868; *ib.* 5976–5978. Applications for teachers have of late decreased, owing to the better training monitors receive in ordinary schools, and to the opposition of the Roman Catholic clergy to teachers trained at Marlborough-street; *ib.* 5984–5986.

Statements as to the religious instruction of teachers in training, of each denomination; *ib.* 5987–5989. 6025–6038. 6060–6066. 6232–6247.

Witness is one of the general superintendents, Dr. Sullivan the other; he takes scientific branches of instruction, Dr. Sullivan literary subjects; *ib.* 5993–5997. Both departments have principal and assistant; *ib.* 6053–6059.

Apparatus for illustration of physical science very defective; at the death of Dr. Clarke it was spread about; no steps have been taken to remedy it; there is a difficulty in getting things done; *ib.* 5998–6001. 6003–6008. 6073–6076. 6079–6090. 6227–6229. 6287–6295. Extent of mathematical instruction; *ib.* 6002.

Capabilities of training establishment to meet the demand for teachers; *ib.* 6016–6019.

Pupils of the training establishment equal in mental power to those of former times; *ib.* 6122–6125.

Cases of violation of the rules of the establishment are very few. In cases of moral delinquency there is no means of bringing the influence of ministers of religion to bear on the conduct of the pupils; for Protestant teachers there is a clergyman who might be appealed to, but for Catholics there is not; *ib.* 6173–6182. 6185–6187.

Limit of age of male and female teachers in training; *ib.* 6183, 6184.

Instruction given at, in geometry, Euclid, trigonometry, algebra; *ib.* 6203–6207. Chemistry and physiology are read, but not taught; *ib.* 6208–6220. Description of the method pursued up to classification; *ib.* 6221–6225.

All the students in training at, are kept at the public expense; *ib.* 6226. Many teachers who come up for training have been for some time in their schools; *ib.* 6230, 6231. Training is not necessary in order to acquire high qualification and high pay; *ib.* 6232, 6233.

The arrangements in the model and training schools are the same as they were before the objections made by the Roman Catholic clergy; *ib.* 6248, 6249. Seventy-six per cent. of male teachers in training for five years preceding 1863, and seventy-three per cent. of females, were Catholics; these numbers are now reduced to fifty-three and forty-eight per cent.; *ib.* 6250–6253. Increase in number

MARLBOROUGH-STREET TRAINING ESTABLISHMENT, &c. —*continued.*

2. *Training Establishment*—continued.

of Protestant teachers attributable to increase of schools under Protestant management; *Butler* 6256.

Teaching of natural philosophy and physical science at, *ib.* 6262. 6296. 6445. 6450.

Number and duration of lessons given to the male and female classes at; *ib.* 6302–6305. The arrangement that one man should be professor of a variety of subjects not bad; *ib.* 6306. Geology is not taught in the training schools; *ib.* 6307–6309.

It is not the business of the Board to train teachers in the Science and Art Department; *ib.* 6314–6316. There are no means of teaching zoology; *ib.* 6317, 6318.

Students attend the model farm at Glasnevin for instruction in agriculture; *ib.* 6319–6322.

Is not a college; it is an institution for training teachers already in possession of schools; *ib.* 6322–6324.

The professor's assistant in the Science Department teaches arithmetic and algebra; *ib.* 6325–6327.

There is not time in the course to give instruction in all the branches supposed to be taught; *ib,* 6328–6336. 6340. Any reorganization of the departments must depend entirely on what kind of work the teachers in training come up to; *ib.* 6337–6339.

Superintendence of boarding-houses put upon the professors about four or five years ago; an addition of £50 was made to their salaries for the additional duties; *ib.* 6360–6371. The female establishments are visited five or six times a year; the male establishments at Glasnevin about twice a year; *ib.* 6372, 6373. 6384. All matters of discipline, dietaries, and internal arrangements of the houses, are brought before the professors as superintendents; *ib.* 6374–6376. 6384. Alteration in the dietary of the boarding-houses, to advantage of the teachers' health; *ib.* 6377–6383.

No provision for religious superintendence of students in; *ib.* 6407. Protestants receive it direct from their own clergymen; *ib.* 6408, 6409.

Superintendence of females in the training department; *ib.* 6422–6436. Three persons in authority —superintendent, matron, and assistant to the superintendent; their functions; *ib.* 6437–6444.

Those who have been pupil-teachers before coming up for training are better scholars and more intelligent than the teachers that used to come; those who most require training—teachers of ordinary country schools—come up in very small proportions; *Joyce* 6461–6463. 6503, 6504. Monitors of National schools are not so well prepared; both pupil-teachers and monitors stand in need of instruction in the methods of teaching; *ib.* 6464–6466.

Teachers in training attend four days a week to practise teaching; *ib.* 6469, 6470.

Heads of the school have no control out of school over general conduct of masters in training; *ib.* 6485, 6486. 6499.

Managers of schools apply to the professors at, for masters; *ib.* 6525, 6526.

One of the great wants of the institution is proper superintendence of religious instruction; *ib.* 6619–6624.

Teachers efficiently trained in, and many in schools in Belfast under Catholic management; no Roman Catholic teachers now allowed to go there; any who may be there are in opposition to their pastor's wish; *Bp. Dorrian* 8688–8691.

The clergy ceased to attend the training establishment for the reason that their presence implied a security which did not exist; *ib.* 8911.

No payment has ever been made at, for religious instruction, which has hitherto been done well; *Macdonnell* 11254–11261.

The present training institution should be maintained; all model schools are training schools; *Berkeley* 11698–11702.

MARLBOROUGH-STREET TRAINING ESTABLISHMENT, &c. —*continued.*

2. *Training Establishment*—continued.

Roman Catholic male teachers are not now allowed to go to Marlborough-street for training; *Bp. Keane* 15558.

Admirably adapted to its purpose; *M'Millen* 14450.

Teachers from, well conducted and trained; *ib.* 14451.

An efficient training establishment; teachers wherever trained should be examined and classed at; *Bp. of Down and Connor* 19592–19596. 19717.

Description of witness' duties in, as professor of literary department; *Rintoul* 26013–26035. 26212–26240.

Subjects on which witness, literary professor in training department, teaches and examines; *ib.* 26018–26021. Manner in which the practice of teaching is taught; teachers' criticism of each other's performance; division into classes for the practice; *ib.* 26022–26026. "Noting the teaching;" *ib.* 26027. 26031.

Witness supervises the moral conduct of teachers in; *ib.* 26041, 26042.

Subjects taught in scientific department of; *ib.* 26043, 26044.

Examinations as to progress of students are continuous; *ib.* 26045.

One head for training and model schools would be better, if it were not for the religious question; *ib.* 26054–26056.

Practice as to punishment for misconduct; serious cases are reported to the Board; *ib.* 26057, 26058.

Time for training could not be extended with good effect; the special class, which lasts twelve months, should be abolished, and the general class divided into two divisions of six months each; *ib.* 26059–26061.

Arrangement of business during Dr. Sullivan's illness and after his death; *ib.* 26068–26078.

Special class in, of what and whom composed; its purpose; *ib.* 26079–26085.

Senior and junior classes in, not much difference between; *ib.* 26086–26095.

Numbers who have passed through the establishment from February 1834, to December 1868; *ib.* 26096–26099.

Majority of those who come to, for training, intend to be teachers; *ib.* 26100.

None should come to, for training, under eighteen or nineteen years of age; great disparity in qualifications of those who come for training; *ib.* 26103–26107.

The two professors are the responsible heads, both for the scholastic and domestic departments; the head masters of the model schools being responsible for the pupil-teachers and monitors in them; *ib.* 26124–26142.

The time-table at, is drawn up by the professors and assistants; *ib.* 26143, 26144.

As to cases of illness of professors; *ib.* 26145–26148.

Professors are higher in rank than head masters; *ib.* 26149–26151.

Accounts are checked weekly by the professors; *ib.* 26156–26159.

Lectures upon logic, although not under that formal name; *ib.* 26160–26162.

A question as to distribution of languages in examination paper for 1867 unfit for National school teachers; *ib.* 26163–26169.

The five months' training at, is of great value; *ib.* 26167.

Pupil-teachers in, from other model schools, are superior in attainments to monitors from ordinary schools; their rates of pay; are selected exclusively from the monitors; in Dublin all reside at home; *ib* 26170–26245.

Teaching of teachers in; supervision of teachers after lecture hours; *Sheehy* 26254–26272. Is better under two heads of management than one; *ib.* 26273–26275.

MARLBOROUGH-STREET TRAINING ESTABLISHMENT, &c. —*continued.*

2. *Training Establishment*—continued.

Had no lending library for the general class, the special class had access to a small one; *Sheehy* 26286. Unless the training extended over more than five months a lending library is not wanted, *ib.* 26287.

Teachers did not seem to gather much good from their residence in; *ib.* 26288–26292.

At the time of witness' connexion with, about three-fourths of the class were Roman Catholics; nearly all real teachers; as to recommendation of teachers for second training; *ib.* 26472–26477.

Teachers summoned direct to, by Inspectors, lest managers might not transmit the summons; Inspectors asked to recommend pupil-teachers to fill up vacancies in training class; *ib.* 26478–26484.

Few lectures in connexion with physical science at; a collection of philosophical instruments there; projected museum of natural objects came to nothing; professors' instructions are merely verbal; *ib.* 26491–26500.

Training colleges on English system would diminish objections to, but religion of pupils in it would still be in danger; *Card. Cullen* 26608.

Objections to the training institution; *ib.* 27048.

Catholic chaplain cannot be allowed at, while the mixed system continues; *ib.* 27442.

Attaching separate boarding houses to, would not be a solution of the question as to mixed training institutions; *ib.* 27467.

3. *Model and Practising Schools.*

The model infant school is taught by a master, but all the assistants are females; *Hunter* 3215–3218.

Number of pupils in model school No. 1; *Joyce* 6467, 6468.

The children at model school No. 1 are of a mixed class; about one-third are children of parents paying income tax; *ib.* 6477, 6478. An evening department for adults of various ages attended by about 200, was at one time given up, but reopened two years ago; *ib.* 6479–6484.

The five months' course is not sufficient for training; teachers do not receive enough instruction in school management, too much of the five months being devoted to literary instruction; they are not sufficiently exercised in the practice of teaching; *ib.* 6489–6493. 6505–6519. 6528–6530. 6542. 6636–6640. Four of the model schools are small schools, differently organized to suit the purpose of localities, but the masters do not get sufficient time in them; *ib.* 6494, 6495. Teachers receive a lecture each morning on school management from the head master; *ib.* 6496–6498.

When the four small schools were established, a memorandum was prepared as to their organization; it would be useful to have one of them conducted altogether by teachers in training; *ib.* 6531–6535. A rule that all teachers should be trained before taking charge of a school cannot be adopted; *ib.* 6536–6540.

Difficulty experienced by Roman Catholic laymen as to giving religious instruction at; *ib.* 6551–6553.

The model school is not inspected by Inspectors, being under the superintendence of the professors; who have never formally examined it since witness has been head master; *ib.* 6554–6558. There are no prizes nor any examination; the proficiency of the pupils is indicated by promotion from class to class; *ib.* 6559–6565. 6571–6577.

Cost of central model school; number of pupils on the roll, and average attendance; *ib.* 6578–6587. 6641. Pupils in this school pay quarterly in advance, and as long as they pay the names are kept on the roll; *ib.* 6587.

Every pupil in the school pays, the lowest fee being 1*s.* per quarter, the highest 5*s.*; the rates are fixed by the professors according to the circumstances of the parents; *ib.* 6591–6594.

To a certain extent the model school is a practising school; *ib.* 6595, 6596. Arrangements for practising masters in teaching; classification of children; appointment of teachers to the various classes; lectures on method by head master; *Joyce* 6609 *et seq.*

Teachers in training are not instructed in mode of teaching evening classes; *ib.* 6625, 6626. Subjects of lectures by head master to teachers in training, and method of carrying them on; *ib.* 6627–6632. No instruction is given as to moral discipline of a school; *ib.* 6634, 6635.

The duties of the head mistress correspond with those of the head master; *ib.* 6678–6680.

Opportunities of Catholic teachers attending worship; there is no supervision over them on Sundays; *ib.* 6698–6702.

Evening schools in Marlborough-street, old and new, success of, *O'Sullivan* 7821–7825.

Teaching in schools at Marlborough-street most excellent; *Kavanagh* 10089–10091.

Attendance of Roman Catholics at; *Macdonnell* 11279–11286.

Are indispensable; *Kavanagh* 19608.

Admission to, entirely under control of professors; Protestants and Catholics are boarded together and live in harmony; some externs board themselves where they please; separate boarding houses would not affect efficiency of teaching, and if conscientiously desired should be conceded; *Macdonnell* 23764–23767. 23825.

Pupil-teachers are not allowed to go to Marlborough-street until they have charge of schools; six months there quite sufficient, for those who have passed through district model schools; *Newell* 24526. Students go there for practice in school-keeping; time is not sufficient, and teaching should be more personal; *ib.* 24523–24536. 24562, 24563.

Under two professors; there should only be one head; *ib.* 24537–24542.

Are in connexion with the Science and Art Department; *ib.* 24543, 24544.

Practising schools practically exemplify what ordinary schools should try to arrive at; *ib.* 24965.

The central model school, though not formally inspected, is under constant supervision of professors; *Rintoul* 26152–26155.

The central model and practising schools of the Board are under no effective superintendence; are never inspected; examined only on one occasion, and that at witness's instance; have been visited, but a visit is not an inspection; *Sheehy* 26399–26417. No value can be set on public examinations before visitors; *ib.* 26423, 26424.

Are exceedingly expensive; *Card. Cullen* 27048.

See also TRAINING INSTITUTIONS.

MASS:

Explanation of, as a reading lesson in Burns' Standard Reading Book, objected to; it is purely controversial and proselytizing, and what may be looked for under a denominational system; *Byrne* 21743–21748. 21761, 21762.

MATHEMATICS:

Not much knowledge of, required in National schools; *Mahony* 17006.

MATTHEWS, Mr. CHARLES:

National school teacher, evidence of; *pages* 800–812.

MIDDLE CLASS SCHOOLS:

Wesleyans have six; *M'Millen* 14570.

MIGRATION:

Of children from school to school often capricious; exists chiefly in towns and populous districts; has increased because of multiplicity of schools; would be checked by a system of payment by results; *Kavanagh* 10998–11006.

Of children from school to school; *Matthews* 18556–18558.

MIGRATION—*continued.*

Of children from school to school not much in Munster; *O'Callaghan* 19891–19894. 19909–19911.

MINERALOGY AND GEOLOGY:

No collection made for teaching, since Dr. Clarke's death; not now taken up; *Newell* 25296–25298.

See also EXPERIMENTAL SCIENCE.

MINISTER OF EDUCATION. *See* SECRETARY OF STATE FOR EDUCATION.

MINISTERS OF RELIGION:

Are more difficult to deal with than any other class; *Longfield* 24235, 24236.

See also CLERGY. ROMAN CATHOLIC CLERGY.

"MISSIONERS:"

Preaching and labours of, tended to put an end to Ribbonism; *Card. Cullen* 27272–27275.

MINORITIES:

Southern district is chiefly Roman Catholic, but where there is a fair Protestant population they establish a school in connexion with Board. Very few Roman Catholics found in Protestant schools, and *vice versâ*. Where there is a rector a Protestant school is usually found, but such schools are small and consequently inefficient; *Sheridan* 5275–5283. Both religions are seldom taught in schools; an exception quoted; *ib.* 5284.

Small in South of Ireland; cannot be boarded away from home; however small, have as much right to State aid, and their wishes consulted, as the majority; *ib.* 5235–5243.

Commissioners have sometimes made grants for schools with sectarian minorities; in one instance this occasioned bad feeling; *ib.* 5617–5620.

Protestant children may occasionally be found in schools managed by Roman Catholics, where there are Protestant schools near at hand; instances of Roman Catholic minorities; *ib.* 5581–5586. One case in the South of Protestant children receiving Catholic religious instruction; *ib.* 5825. In many cases Roman Catholics have been got to receive Protestant religious instruction. This is remedied now; *ib.* 5825–5827.

Where one school only can be maintained the State should secure to all its benefits, the minority being protected in its religious feelings; *Bp. Dorrian* 9154–9159.

Board should be compelled to resort to original system of putting out minorities at the time of religious instruction; patron and teacher to exercise the authority; *Kavanagh* 11061–11065.

Protestant minorities extremely few; the whole system of State education should not be affected for such; can be protected by mixed schools, if parties agree to have them; the denominational system is the proper remedy; and as Roman Catholics have declared for it, they must be left to provide for their own minorities; *ib.* 11070, 11071. 11079. 11084, 11085.

Must be protected by a conscience clause, and by use of books of general character; *O'Reilly* 14884. 14930, 14931.

The protection of, is a question for practical action; *ib.* 14900–14902.

Without a school of their own in the district would be a rare thing in Ireland; *ib.* 14933.

Schools will be everywhere found for the minority; they do now exist in all the parishes of Ireland; *Warren* 15267–15271. Or if there be a small minority without a school it is an evil without a remedy; *ib.* 15275.

Under a denominational system there might be individual inconvenience, which must be put up with; *Bp. Keane* 15679.

There are no large Protestant minorities in the South, except in towns; *ib.* 15832.

Where they exist they should be provided for, but without sacrificing the majority; *ib.* 15835, 15836.

As far as the South is concerned there is no district in which there are not Protestant schools accessible to a Protestant minority; *ib.* 15923.

MINORITIES—*continued.*

Must be protected in their religious scruples by the State; *Wilson* 16034.

A system with a conscience clause necessary to protect; *Petticrew* 16481.

Small Roman Catholic minorities in Ballymena and Antrim districts; no materials for Catholic schools; distances children would have to go to school in places cited; *Petticrew* 16486–16504.

As to religious instruction of, in certain schools; *ib.* 16657 *et seq.*

Whether Catholic, Protestant, or Jewish, are not compelled to admit any religious education, express or implied, provided by the State; *ib.* 16867–16880.

Effectually protected by the non-vested system; *Ross* 17431–17433.

Right of, to protection; *ib.* 17502 *et seq.* 17521 *et seq.*

Cannot be taught religion in National schools, but they have a right to what the State does pay for; *ib.* 17563.

The action of the State regarding teaching religion is negative to both minorities and majorities; *ib.* 17570–17572.

The minority of even one in a million must be protected; *ib.* 17594 *et seq.*

The influence from association of a majority of school children on the minority is not so great as is supposed; *ib.* 17576.

Original rule of Board for protection of, was by positive exclusion during religious instruction; *Kavanagh* 19329, 19330.

Under a denominational system the State must wholly maintain schools for small minorities; under a secular system they would not need protection; *Bp. of Down and Connor* 19646–19649.

Sufficient school provision for Protestant minorities in county Limerick, so far as lies within witness's knowledge; *De Vere* 20322–20339.

A system of reciprocity, by which minorities might be taught by their respective pastors, would be objected to by both sides; *ib.* 20519.

If State be willing to aid Church Education schools according to results of secular education, the State must devise some means for protection of minorities in religious teaching; *Bp. of Ossory*, 20538–20548.

In some parishes the Protestant minority is very small; small schools are inefficient, but the children must be taught; instance of a clergyman acting as schoolmaster; *ib.* 20617.

Must be protected, even by the adverse teacher; *Toole* 21398. 21402. 21414–21425.

Practice in Prussia with respect to; *ib.* 21428. 21477.

In many parishes Protestant minorities so small that efficient schools could not be maintained for them; small schools exercise a deteriorating influence on both master and school; *Byrne* 21670–21674.

Deserve protection of the State, which need not be carried to the prejudice of majorities; *ib.* 21709–21712.

That system might work well if compulsory absence of, were enforced; *M'Menamin* 21901. 21981, 21982.

As to protection of, in Catholic schools with books largely permeated with Catholic doctrine; *ib.* 22096–22105.

Are not always protected by inspection; *Kavanagh*, 22523. 22529. 22561.

If they must be protected, less oppressive means might be devised; but practically there is no necessity for such provision; *Forde*, 22956–22961. 23076.

There is no part where there is not a sufficient Roman Catholic population for a school of from 35 to 40 children, so as to entitle them to State aid; in cases of a smaller number, they may be fairly left to zeal of clergy and laity; *ib.* 22995–23001.

In the cases of very small Roman Catholic minorities in Down and Antrim some means could be devised to deal with them; *ib.* 23002–23007.

Examples of small minorities in Roman Catholic

MINORITIES—*continued.*

schools. Catholic religious observances were carried on, and schools were not hindered by their presence. Experience has taught how far Board would allow such observances; *Forde* 23076–23093.

No objection to a Protestant minority in a Catholic school, with a conscience clause, but every objection to a Catholic minority in a Protestant school; *ib.* 23252.

Protestant minorities in Catholic schools under a denominational system must put up with minor religious observances, the elimination of which would never be contemplated; *ib.* 23266–23268.

Parliament will doubtless protect the minorities, but it should be by aiding schools for denominations, not by the mixed system. Catholics are the poorer part of population, and therefore deserve more consideration; *ib.* 23269–23275.

Protestant minorities in schools in south and west very small; *Macdonnell* 24033–24040.

Protection of, under denominational system; *Card. Cullen* 26588–26591, 26620.

Protection of, under Canadian system; *ib.* 26633.

Protection of, in France and Prussia. Prussian system might be extended to Ireland; *ib.* 26675, 26676.

Alterations to be made to suit small minorities; *ib.* 27164, 27165.

Scattered Protestant minorities in Clonmel district, under a denominational system, would be left unprovided for, or must attend Catholic schools; *O'Hara* 26859–26863. The obligation of beneficed clergy to provide schools would not meet the case of; there cannot be a school without scholars; the minorities in the district are very small and scattered, except in the towns; *ib.* 26871–26882.

See also DENOMINATIONAL SYSTEM. MIXED EDUCATION.

MIXED EDUCATION:

Does not prevail when there is a sufficient population for two denominational schools; *Keenan* 1559–1562.

United education is not owing to Roman Catholic clergy; *Fitzgerald* 8552–8555.

Generally in Board's reports "school" means a department, boys and girls counting separately; *ib.* 8559–8563.

As generally understood, is an impossibility; *Bp. Dorrian* 8971, 8972.

No advantage to the country; does not produce reciprocity of good feeling; *ib.* 9140, 9141. 9197, 9198.

Definition of the duty of the State in educating the poor; in all Roman Catholic families, schools, and colleges, religious teaching is incorporated with secular; *ib.* 9193–9196.

Mixed education has prevailed in the north of Ireland more than in any other part; *ib.* 9197–9201.

Good effects resulting; *ib.* 11352–11354.

Perfectly safe; *Macdonnell* 11323–11325. A large amount exists, notwithstanding the many schools with small minorities; *ib.* 11332. One good effect of, is the emulation caused by large numbers; *ib.* 11333.

Opinion, &c., of Dr. Doyle against; *Kavanagh* 12285.

A scheme for a school for each denomination where numbers sufficient, and a mixed school where numbers insufficient, with strongest safeguards against proselytism, would not be satisfactory; it is impossible to exclude religion from class-books or history; the scheme would not work; *ib.* 12291, 12292. 12305, 12306.

In a mixed community primary schools must, like churches, be open to all, without compulsion to any to enter or remain; *ib.* 12306. The English conscience clause is only a rough attempt at protection, and would not work satisfactorily in England or here; *ib.* 12307.

Is impracticable, and has wholly failed; witness's

MIXED EDUCATION—*continued.*

favourable opinion as to, in 1854, referred only to that time; its success in Clonmel school only temporary; change of opinion took place about 1856; *Kavanagh* 12575–12585.

The testimony before the House of Lords of Sir Thomas Redington, of Mr. John Carlile, Inspector, in his reports, and of pars. 58 and 59 of the Board's Report for 1846, quoted as to the true meaning of "mixed education;" the strength of the system is proved in there being no case of proselytism ever established against it; *Lord Oranmore* 13448–13459. The rules as to not making the sign of the cross, &c., should be always enforced, otherwise a school would become denominational; *ib.* 13461. 13469, 13470.

Wesleyans are in favour of; *M'Millen* 14594. All denominations should receive their secular education together; *ib.* 14595.

Wesleyans understand by mixed education schools where children of different Protestant denominations may be instructed together; *ib.* 14611.

In the south of Ireland is owing in great measure to the refusal of Protestant clergy to have anything to do with the Board; *Bp. Keane* 15757–15762.

Opposed by Church Education Society; is on the increase; *Wilson* 16030, 16031.

Wherever there is a mixed population there are, with very few exceptions, mixed schools; no instance known of religious dissensions between pupils; *Petticrew* 16471–16475. 16512.

Never objected to by parents; a system of, the only one suited to the wants of the country; evil results that follow the abandonment of it; *ib.* 16540–16549.

Numbers of different denominations receiving instruction in mixed schools previous to establishment of National system; *Mahony* 17133–17136.

State of, in Kilkenny; *J. Porter* 18695 *et seq.*

Has no effect in diminishing strength of religious convictions or in producing indifferentism; *De Vere* 20249–20252.

Advantage of, not estimated so highly as by many persons, the division for religious instruction would lead to wider division in after life; *Bp. of Ossory* 20571–20575.

Recommendation of Commissioners in 1824 as to education in common, with separate religious instruction; *ib.* 20572–20575.

Proof of benefit of; *Atkins* 20782.

In schools in Cork previous to 1830; *ib.* 20802–20812.

An indifference to religious doctrine and religious dogma a consequence of; *Toole* 21441, 21442.

Declaration by members of Church of England and Ireland in favour of united secular education; *Byrne* 21798.

Has the effect of making children indifferent in religious matters; *M'Menamin* 21905.

Fast disappearing in Ballymena; *Kavanagh* 22707.

Decided opposition to, for teachers more even than for pupils; *Forde* 22952. 22956.

Involves the omission of a great deal of more important influence; *ib.* 23056.

Does not promote social intercourse in after life; denominational education does; *ib.* 23057.

Dislike of; every religious denomination should be untrammelled by admixture with any other; *ib.* 23196, 23197.

General objections to, either as practised abroad or here; no objection to a few Protestants in a Catholic school, with a conscience clause, but every objection to a Catholic minority in a Protestant school; *ib.* 23249–23252.

The objections to, do not so much apply to the middle classes, who send their children to boarding schools, which, if not denominational, are more efficient in other respects; *ib.* 23253–23255.

Statement, showing under the heads of joint patrons, joint teachers, joint pupils, and joint reli-

MIXED EDUCATION—*continued.*

gious instruction, that the system of mixed education is a failure; *Kavanagh* 23471.

No such thing practically in Ireland, and where it exists it is an unmixed evil; *ib.* 23480.

The amount of, in Ireland has almost attained its maximum; *Macdonnell* 23719–23721.

Agreement of National Board as to principle of; opinion of Master Murphy referred to middle-class education; *ib.* 23982–23985.

If faithfully carried out is best for the harmony of the country; some Roman Catholics are in favour of it, but those who do not think for themselves, and are led by their clergy, oppose it; *Richardson* 25740–25754.

Beneficial effects of, shown in Bessbrook by the absence of police, public-house, and pawnbroker's shop; *ib.* 25744.

The only system adapted to Ireland, and this should be extended to England and Scotland; *Newell* 24595–24598. 24601.

Of what it consists as established in Ireland; if the principle were carried out there would be very little religious teaching; feeling in Ireland against; condemned by Synod of Thurles; *Card. Cullen* 26598, 26599.

Evils of, in Holland and in United States; *ib.* 26630–26633.

Exposes all to danger; *ib.* 27238.

Effect of, in India; Pius IX. regards the system as fraught with great evils; *ib.* 2633.

Archbishop Murray and other Catholic Commissioners went astray when they consented to; *ib.* 27306.

Synod of Thurles commenced united action against, as far as concerned Queen's Colleges; *ib.* 27250–27254.

The Roman Catholic middle class would prefer mixed education to a concession to the views of the bishops; *O'Hara* 26858.

See also MIXED SCHOOLS. MIXED SYSTEM.

MIXED SCHOOLS:

Number of has somewhat decreased since 1860. National education is administered so as to fairly protect Protestant minorities; *Sheridan* 5092–5100. Dislike of Protestants to mixed schools under management of Roman Catholics. Whatever united education exists is to a great extent from acceptance of principle by Roman Catholics. No other system desirable for Ireland; *ib.* 5101–5108.

Roman Catholics may be forced to attend, as in Ballymena district; *Bp. Dorrian* 9100–9106. 9258–9260.

Ordinary National schools are necessarily mixed schools, though the minority be only one; *Lord Oranmore* 13419.

Where necessary, in consequence of small numbers, the best arrangements should be made; *Bp. Keane* 15549.

Letter of Roman Catholic Bishops, of January 1866, as to; *ib.* 15550.

Difficulty in case of Protestant minority in schools under Catholic management, how to be met; *ib.* 15551, 15552.

In most localities there would be no occasion to provide for minorities; where necessary, exclude Protestants while Catholic religious instruction is being given; *ib.* 15554.

Schools in Naas not regarded as such by witness; *Macdonough* 18007–18018.

Definition of; *Warburton* 20943–20947. 20951. Denomination of patron indifferent if religion be not interfered with; *ib.* 20939–20947.

As a general rule, it is wrong for parents to send their children to; *Forde* 23060–23066.

Where necessary, teacher not to give religious instruction to children not of his faith; *Card. Cullen* 27164, 27165. 27231–27237.

See also MIXED EDUCATION. MIXED SYSTEM.

MIXED SYSTEM:

Difficulty of combining the religious bodies in Ireland; *Bp. Keane* 15792.

There is no proof that parents in Ireland object to the mixed system; *Petticrew* 16609. For any other system to be established by the State would be unfair; *ib.* 16611.

General good effects of the system as at present in practice; *ib.* 16612, *et seq.*

A mixed system of education only can modify the strife and enmity in the north of Ireland; *Petticrew* 16811–16815.

Witness would not co-operate with; *Forde* 23276.

Only to be tolerated where it cannot be avoided; Dr. Doyle was opposed to; *Card. Cullen* 27087–27100.

See also NATIONAL SYSTEM.

MODEL FARMS. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

MODEL SCHOOLS:

Chiefs of Inspection exercise control over finances of; *Keenan* 1054.

Model schools are inspected by a district Inspector, but more frequently than an ordinary school; *ib.* 1055.

Payment of fees in; *ib.* 1056–1061. 1063, 1064. Payments to teachers, &c., 1062. 1136, 1137. 1186–1190.

Printed rules for guidance of teachers in keeping the register, which assist the Inspector; *ib.* 1082–1084.

Are open to children of every class, with special care that the poor are not excluded; *ib.* 1298, 1299. 1317. The National system when started was pronounced to be a system of non-restriction and non-compulsion, and it remains so still; *ib.* 1303, 1304.

A model school, efficiently conducted and well supplied with teachers, would interfere with the prospects of a private school; the effect of the institution of every State system of education is, to some extent, to drive out private schools; *ib.* 1305–1307. The poor derive great advantage from mixing with the children of a better rank, and the rich are equally benefited by contact with the poor; *ib.* 1318.

Model schools are not an unwholesome interference with private enterprise; the establishment of any superior school improves the taste for education, and increases the number of good schools; *ib.* 1579.

Fees of, are transmitted to Board by order of the Treasury, but it is against the wish of the Commissioners; the entire fees should go to the teachers; *Newell* 2461–2467.

Are generally established at desire of locality; number of, in Ireland; fees paid at, half of which the master receives, the remainder goes to his staff; *ib.* 2577–2583.

The poor cannot be excluded, as fifty per cent. must be admitted at 1*d.* per week; those able to pay higher fees are generally ready to pay; complaint of the instruction in, being too good; they drive inferior private schools out of the field; *ib.* 2590–2596. 2649, 2650.

A model school acts as a good middle school, bringing together children of different classes and sects, and having the advantage of pupil-teachers and paid monitors; *ib.* 2624–2627.

Great expense of new model schools; they are not likely to be established unnecessarily; *ib.* 2637–2640.

Pupils are received in, in order of application; Inspectors visit the schools weekly, examine lists, revise admissions, and see that those able pay the higher rates; *ib.* 2641–2648. Number of pupils in some cases reduced, but no model school has ever been empty; *ib.* 2675–2678.

Better calculated to produce more efficient teachers than convent schools; *Hunter* 3644–3648.

Presbyterian pupil-teachers in, have no separate religious instruction; *ib.* 3665.

MODEL SCHOOLS—*continued.*

As to payments to pupil-teachers in; one or two small losses have accrued to the Board, not to the amount of £20 in thirty years; *Claridge* 3856–3861.

Good writing master in Marlborough-street; *O'Carroll* 4180.

A first-rate English education is or may be taught in, at expense of State; *Sheridan* 5175–5179.

Only in model schools are premiums given to pupils; *ib.* 5389.

Are attended by children of all classes; small attendance at Clonmel school; in its palmy days all classes were represented in it; attendance at Cork model schol; *ib.* 5491–5496.

Have driven out many of the better class private schools; *ib.* 5533.

Poor are not excluded from, to make room for rich; the latter are sent there because of the superior education; *ib.* 5588–5591.

Report in 1860 as to favourable character of, and in defence of, quoted, and supported; the repeated denunciations of model schools have made an unfavourable impression on the public mind; *ib.* 5805–5808.

Functions of, are to afford good training for teachers, good examples for surrounding schools, and opportunities for poor talented children to rise; *ib.* 5859. Monitors should be best trained in; *ib.* 5866, 5867.

Large proportion of Catholics at Dunmanway model school; the bishop has not prohibited it; small number at Cork model school, owing to his "unceasing hostility;" both are conducted on same principles; *ib.* 5781–5797. Six teachers in Dunmanway school, of whom four are Catholics; the school was established in 1849; *ib.* 5881–5888. Superior class of children at Cork school, as others stepped in when the Catholics were prohibited; *ib.* 5889–5897.

Only train pupil-teachers; *Butler* 6077, 6078.

Four model schools in North Dublin district—West Dublin, Trim, Newry, and Bailieboro'; no boarders, except pupil-teachers; number of pupils on rolls, and average attendance in West Dublin school; cause of diminution; *Fitzgerald* 8302–8304. Decrease in Newry school from same cause; *ib.* 8305–8307. Increase at Bailieboro'; *ib.* 8308–8309.

Training of pupil-teachers at; a fixed proportion of Catholics and Protestants always kept at; *ib.* 8320–8330. 8448–8451.

Needlework unnecessarily attended to in; *ib.* 8369.

Model schools were among the first classes of schools contemplated by Commissioners; their chief object was to train future teachers, and impart a good education to children of all ranks; *ib.* 8324–8441. District model schools are not training schools in the sense in which the central institution is; *ib.* 8446.

Diminished attendance of Roman Catholics at, is not from deterioration of schools; there is always at least one teacher of each denomination; clergy of all denominations have expressed themselves satisfied; *ib.* 8455–8463. No complaint of attempt to tamper with pupils' faith or morals; *ib.* 8464, 8465.

Attendance more regular in model than in convent or ordinary schools; statistics in proof; *ib.* 8466–8470. Proficiency greater in model than in convent schools, and pupil-teachers and monitors superior; *ib.* 8471–8473. All monitors in model schools and most in convent schools are senior monitors; *ib.* 8481–8486.

Disparity in point of expense between model schools and Christian Brothers' and nuns' schools; *Bp. Dorrian* 8855–8863. 9041–9046.

The abolition of, advocated, because persons who can well afford to send their children to superior schools send them to model schools to save expense; they are not suited to poor children; also because religious teaching is entirely excluded; *ib.* 8712–8719. 8725.

The fees in Belfast model school range from 1*d.* to 5*s.*; the same class who pay 2*s.* or 5*s.* pay at the Christian Brothers' or nuns' schools only 1*d.*; *Bp. Dorrian* 9035–9045.

MODEL SCHOOLS—*continued.*

Non-success of plan of attaching ministers of different persuasions to model schools; delusive implication arising from the presence of a clergyman; *ib.* 8720–8726. 9055.

The charges in, are apportioned to the parents' ability to pay, but extra expense lies in dress and associations; comparison of the expense of education per head in a model school, in a common school, in a Christian Brothers' school, and in the nuns' schools, the education imparted in the latter two being much superior; *ib.* 8855–8863, 9046–9054.

Are dangerous to both faith and morals; *ib.* 8889–8892. 8999, 8910.

Returns quoted by examiners showing an increase of Roman Catholics in the rolls of district model schools (in 1864, 4597; in 1867, 6581), disbelieved; *ib.* 9121–9124.

Bigotry perpetuated by; *ib.* 9136.

The only want is to make the present ones good training schools; *ib.* 9223.

Teaching in, and pupil-teachers from, very superior; the few poor who attend them derive great advantage; *Kavanagh* 10081–10084. Are all that can be wished; are too expensive, especially in buildings; *ib.* 10085–10088. Teaching in, at Marlborough-street most excellent; *ib.* 10089–10091.

Are attended by better class children; a testimony of the excellence of the instruction imparted in them; *ib.* 10199–10203. 10214. Not so praiseworthy as they were; *ib.* 10219–10221.

Good character formerly of Clonmel model school; it is now a mere Protestant parish school; *ib.* 10221–10224. The poor are excluded from, by the rule as to payment; no barefooted children at; *ib.* 10229–10234.

Design of central model schools was to train teachers; *ib.* 10250–10252.

Several of the Board's are "official fictions," though costing much money; all expenses of, were defrayed by the State; *ib.* 10836–10839. Proportion expended on, and on ordinary vested schools, *ib.* 10853, 10854.

Large proportion of, in north of Ireland; *ib.* 10857–10859.

Cost of 121 model schools of all classes, number of pupils, average attendance, &c.; complete change of idea with regard to their object; their cost an indefensible squandering of public money; *ib.* 10861.

Great increase in cost, and decrease in efficiency, since 1843; many ought to be struck off, being so ill attended; *ib.* 10867–10872.

State aid should not be given to, when attended by those able to pay for their education; *ib.* 10984–10986. Poor should always be admitted to, whether able to pay or not; advantage of having a mixture of classes in, exemplified by the Clonmel school in 1850, which has long ceased to be as it was then; *ib.* 10988–10995.

Attendance of Roman Catholics at, in Marlborough-street, at Cork, and at Dunmanway; *Macdonnell* 11279–11290.

Local model schools disapproved of by Presbyterian Assembly; *Berkeley* 11574. In the interests of one denomination would not be model schools; *ib.* 11782.

Objections to convent schools becoming model schools in any shape; *ib.* 11588, 11589.

Classics should be taught in; *ib.* 11636–11640.

Not interdicted in every diocese; names of those at which attendance is prohibited by Roman Catholic bishops; others are only tacitly disapproved of; withholding of Sacraments from parents whose children attend contrary to order; *Kavanagh* 12020–12026. 12031–12040.

Effect of convent schools at Trim on model school there; *ib.* 12030.

Per-centage of Roman Catholic population in towns containing; *ib.* 12027–12032.

MODEL SCHOOLS—*continued.*

Opposition to establishment of, at Enniscorthy; *Kavanagh* 12033–12037. 12041. Attendance at; its cost; *ib.* 12043, 12044.

Minimum attendance requisite to obtain a grant; Enniscorthy and Enniskillen both deficient; *ib.* 12045.

As schools, setting aside religious objections, are excellent; Ireland wants more of them; but that is no reason for forcing such an "educational fortress" into a town in opposition to local public opinion; *ib.* 12051–12053.

Inspectors seldom consulted about establishment of; *ib.* 12037–12040.

Those existing should be handed over to the several denominational bodies; on their present status, their total failure is only a question of time; *ib.* 12053–12058.

In small towns should be good secondary schools, in smaller towns primary schools; *ib.* 12057, 12060. In other places special grants might be given to ordinary schools; *ib.* 12061.

Demand for separate, by Roman Catholic bishops, in 1826; *ib.* 12075. First active opposition of the bishops to, was Cardinal Cullen's, in 1851, in Drogheda; opposition has increased since; *ib.* 12072–12076.

Not ten per cent. of Roman Catholic population of Cork on rolls of school in Cork; *ib.* 12076.

Official connexion never contemplated between Queen's Colleges and model schools; Roman Catholic bishops always looked unfavourably upon both; attempt to establish such, at Waterford; *ib.* 12077, 12078.

Attendance at, more regular than in convent schools; reasons for this; *Fitzgerald* 12221 *et seq.*

Introduction of physical science into, by witness and Dr. Clarke; defects of the books used in, for teaching physical science; *Kavanagh* 12392–12397.

Favourably considered when they were carrying out the end for which they were designed; witness is now strongly opposed to them; *ib.* 12627–12629.

Should be extended to town populations; *ib.* 12667, 12668.

Comparative cost of a child in, and in convent schools, *ib.* 12686.

Have been condemned repeatedly by the Catholic bishops, but the penalties may not have been inflicted; *Lord Oranmore* 13409–13415.

Wesleyans do not object to pupil-teachers at, being under Roman Catholic masters; *M'Millen* 14616.

Religious instruction of pupil-teachers in, is separate; *ib.* 14638, 14639. Approval of pupil-teachers being boarded under principal teachers of; *ib.* 14642. Religious education of Wesleyan pupil-teachers is looked after by their own ministers; *ib.* 14644–14649.

Evil effects of, are, indifference to religion, Fenianism, deism, infidelity; *Andrews* 14769–14772. Steps taken by Protestant clergy to counteract these evil effects; *ib.* 14777.

Provision made in, for religious instruction, but insufficient; *ib.* 14782–14787. 14790–14800. 14837–14841.

Have, except in a few cases, proved a failure, only so far as being part of a system which is not successful; the Board has done its best in endeavouring to attract teachers; *O'Reilly* 14940–14946.

Determined opposition of Roman Catholic bishops to them; *ib.* 14947–14949.

The facility given to Roman Catholic bishops and clergy to visit, does not remove objections entertained against them; *ib.* 14957. Are not made available for all classes; *ib.* 14962, 14963.

Their doors are not practically open to Roman Catholics; *O'Reilly* 14962–14969.

Have not been largely useful in training teachers; numbers in, are yearly diminishing; will not be frequented by Roman Catholic teachers, if they are objected to by Catholic managers; as models for country schools are a mistake; are frequented by a class of pupils for whom they were not intended; the money being voted for the education of the poor is misapplied when expended on model schools; *O'Reilly* 14985–14990. 15043.

Objections to, as they at present exist; they educate a class for which they were not intended; they extinguish free schools; they cost a large amount of money; they are a step towards monopolizing all the education of the country in the hands of the State; *ib.* 15005–15007. They should be sold to denominational bodies, with an ordinary amount of State assistance; *ib.* 15008–15012.

Christian Brothers' and convent schools would furnish the best and most efficient; *ib.* 15562.

Originally an essential part of the National system; stoppage put to building of, by pressure from without; so also the plan of vested schools was departed from through state of circumstances; *Petticrew* 16893–16898.

High value of, in Belfast and Dublin; *J. S. Porter* 18059, 18060.

All religious denominations are thoroughly represented in; *ib.* 18151.

Specially valuable for showing how a good school should be conducted; as an illustration how successfully united education can be carried into practical operation; and as training places for teachers; *ib.* 18152.

Quotations from official documents showing that model schools were intended as training schools for teachers; *ib.* 18155–18160.

Large diminution in attendance of Roman Catholics at, lately; *ib.* 18161. Not upheld by the Commissioners as they ought to be; *ib.* 18162.

Teachers of ordinary schools may be advanced to, but practically the advance is never made; *Matthews* 18344–18352.

At Kilkenny satisfactory; *J. S. Porter* 18704, 18705.

Preference for keeping up model schools, as retaining in its integrity the National system; *Bp. of Down and Connor* 19591. Marlborough-street an efficient training establishment; *ib.* 19593. Teachers wherever trained should be examined and classed at Marlborough-street; *ib.* 19592. 19594. 19596. Should be kept as they are; *ib.* 19604. 19659. 19664.

Country model schools are not efficient as training schools for teachers; are not so used because of the opposition of Roman Catholic clergy; *De Vere* 20162–20164.

The exceptional use of, by middle-class children, is highly beneficial; *ib.* 20267–20272.

The objections to the present, would be obviated by the suggested non-vested training schools; *ib.* 20432–20439.

At Londonderry, a good place for training teachers; not much mixed, in consequence of opposition of Roman Catholic bishop; impropriety of wealthy pupils at; *Atkins* 20787–20794.

Roman Catholics forbidden to attend, in Derry; the secular teaching in, could not be condemned; *Williamson* 21076–21081. Subscriptions of Irish Society to; *ib.* 21110.

Omagh model school suffers from irregular attendance; children of higher classes ought to pay higher fees; their presence is a great advantage to both teachers and pupils; *Byrne* 21576–21578. 21582–21584. 21619–21621. Further as to, and a teacher in it; *ib.* 21722–21728. 21749–21753. 21759, 21760.

Particulars of time spent in visiting, at Londonderry, Newtownards, and Belfast; *Kavanagh* 22449–22469.

Objected to by Roman Catholic authorities as being more immediately under the Board, and in the hands of the State, the ecclesiastical control over them being little or none, and the principle of mixed education coming into more real operation; also on account of unfair appointments in; *Forde* 22950, 22951. 23021–23024. 23027.

MODEL SCHOOLS—*continued.*

Are more immediately connected with the Board than ordinary schools; the evils attending them being that in mixed education religion cannot be recognized; the remedy is in making them denominational; *Forde* 23008–23012. 23015.

Chaplains for, objected to, *ib.* 23053–23055.

As to the position of Catholic teachers in, under the interdiction; *ib.* 23148–23151.

The propriety of permitting attendance at, depends on the choice of two evils; the Catholic prelates supported the National system as a lesser evil, and not from any approval of it; *ib.* 23160–23162.

False position of Catholic teachers attending, after condemnation of them by bishops; *ib.* 23289–23301.

Children had better stop away from school altogether than go to model schools; *ib.* 23312. Those who go to them do so by their own choice, and in opposition to advice; *ib.* 23318.

Are tolerated only until other schools are provided; this is being done rapidly, and then proper action will be taken; *ib.* 23319.

Illustrate the National system more than any other schools; *Macdonnell* 23747.

Diminished attendance of Roman Catholics at, in consequence of opposition of their clergy; *ib.* 23747.

The object of, is to show the most perfect way of carrying on popular education in Ireland—to exhibit specimens of mixed education—and to supply trained teachers for ordinary schools; no provision is made by the Board to enable teachers of common schools to visit them; *ib.* 23751–23758. 23780, 23781.

Were a feature of the system from the first; *ib.* 23782–23786.

There is no rule as to appointing the teachers in; vacancies are filled up by the Board on recommendation of Inspector; teachers have been drawn too much from particular districts; *ib.* 23759–23763. 23787–23792.

The number of meritorious Roman Catholic teachers in, must diminish in consequence of the prohibition, although many still apply; *ib.* 23793–23795.

The appointments in, should be open to public competition, irrespective of religious denomination; *ib.* 23795, 23796.

Any cases of improper conduct in district model schools would be certain to be brought before the Board, but they very rarely occur; *ib.* 23890–23892.

Were originally intended to be of moderate size and inexpensive character; they expanded with the notion of their nature; *ib.* 23897–23899.

Original intention was to found separate middle schools in connexion with; *ib.* 23906, 23907.

Draft of proposed reply to memorial of Catholic prelates against; *ib.* 23915.

Proportion of Roman Catholic teachers in, throughout Ireland; *ib.* 24041–24049. Desirability of a Catholic teacher in each department of; *ib.* 24050–24053.

Are intended as preliminary training schools, and as specimens of first-class schools; *Newell* 24504–24510. 24640–24646. Pupil-teachers in, are selected from paid monitors; age and period of instruction; *ib.* 24511–24521. Training in district model schools is very effective; *ib.* 24524. Are connected with Science and Art Department; remuneration; *ib.* 24543. Mathematics, physical science, &c., are taught; *ib.* 24753.

Teachers of model schools are often selected from ordinary schools; appointments are given to most deserving teachers. Most of the head teachers have had five years' experience; two years would be enough after going through the special class; appointment and qualification of teachers. Many of the female teachers have been appointed at twenty-three years of age, some younger; *ib.* 24564–24583. 24862–24878.

Model schools were contemplated from the first; *ib.* 24639.

MODEL SCHOOLS—*continued.*

Training of National school teachers at Dublin or at model schools is irregular; Board does not carry out the rule requiring them to attend; present model schools should turn out 152 trained teachers a year; *Newell* 24646–24670.

Reduction of staff in model schools the same year as introduction of first-class monitors; only a few pupil-teachers were sent away in consequence of the reduction; remonstrance by Inspectors; *ib.* 24690–24728.

The schools are not overstaffed; a few complaints have been made of principal teachers leaving their work to pupil-teachers; *ib.* 24879–24891. Board always gives a month's notice, but teachers and pupil-teachers are free to leave any day they please; *ib.* 24933–24941.

Cases of female teachers living apart from their husbands; very few marriages between the teachers; surveillance over schools is very rigid; *ib.* 24947–24951.

Differences between resident officers are of rare occurrence; *ib.* 24928, 24929.

Model schools were generally approved of at first, applications for erection having been sanctioned by Roman Catholic bishops; Catholic hierarchy now actively oppose them, the laity still largely support them; Catholic children have been considerably withdrawn; schools are still largely attended by humbler classes; *ib.* 25021–25055. 25065–25069.

Distribution of apparatus and materials to model schools is now made by the Inspector; articles in the schools are in very fair condition; *ib.* 25274–25312.

Subjects taught in model schools; *ib.* 25282.

Model schools founded by private persons are of importance and utility; *Card. Cullen*, 26610.

Catholic teachers at Clonmel model school are denied all sacraments except marriage; *O'Hara* 26779, 26780. Attendance of children at, varies with times of confession; when these pass attendance increases; immorality or inferiority of character is no element in the case; the prohibition against attending is considered, even by Catholic clergymen, a grievance; *ib.* 26780–26792.

Being opposed by both Roman Catholic and Protestant bishops, have double difficulties to encounter; *ib.* 26868–26870.

Objection to; training schools attached most objectionable; teaching in literary branches deficient; period of training too short; expense of, is a waste of money; children attend who can afford to pay, they should go to boarding schools; intelligent children are taken care of, remainder neglected; *Card. Cullen* 27048, 27049. 27154, 27155.

Reasons for withdrawing Catholic children from Athy model school; *ib.* 27443–27445.

Instructions supplied by National Board as to designing and building of; no instructions given of late years as to expense of; as to the increased cost of, latterly, and defects in; *Owen* 27582–27610. 27613. 27622 *et seq.*

Model school at Enniscorthy. *See* ENNISCORTHY MODEL SCHOOL.

Model school at Belfast. *See* BELFAST MODEL SCHOOL.

Model school as a school for practice. *See* MARLBOROUGH-STREET TRAINING ESTABLISHMENT, &c. 3. *Model and Practising Schools.*

Table showing Cost of Erection and Support, and Number and Creed of Pupils, in Model schools, 1866–7; *Kavanagh, page* 500.

Return of Attendance and Creed of Pupils in Model schools, 1849 to 1867; *ib., pages* 496, 497.

Summary of Model schools, of all classes, erected and supported exclusively by State, under direction of National Board; *ib., page* 439.

Table showing total expenditure, from Parliamentary grant, on works and repairs of schools, ordinary and model, by the National Board, 1831 to 1868; *ib. pages* 436, 437.

See also TRAINING INSTITUTIONS.

MODERN LANGUAGES :

Are taught in two of the Wesleyan middle class schools; *M'Millen* 14570. *See also* FRENCH.

MODIFIED GRANTS :

Aid granted to schools by Commissioners on the principle of; *Keenan* 1511 *et seq.*

MONAGHAN DISTRICT :

Generally agricultural; in the northern part farms large and farmers comfortable; *Hunter* 3147, 3148. 3529.

MONASTIC OR RELIGIOUS VOWS :

Persons bound by, violating the laws, ought not to receive salaries from the State; cannot say if the Christian Brothers so offend; *Warren* 15296. 15316, 15317.

MONASTIC SCHOOLS :

Few in number; those in connexion with National Board are subject to the same rules, and the teachers are paid at the same rate, as in other National schools; *Macdonnell* 153–156.

System of payment is the same as in the nuns' schools, and, like the latter, they are not classified; *ib.* 240–244; *Keenan* 2041–2048.

There were eighteen monks' schools in 1836; there are now only four; at first, all monks' schools were taken into connexion in the same way as convent schools, but in 1855 a rule was passed which prevents their multiplication; *Macdonnell* 249; *Sheridan* 4848–4850. No reason for their exclusion from State aid; the rules are faithfully observed, and they are as efficient as other schools; *ib.* 5829.

Rule against admission of monastic schools was made after the retirement of Archbishop Whately; *Macdonnell* 627.

Never found anything in schools of the monks calculated to deprive them of recognition and support; *Keenan* 1832.

Very few teachers come from monks' schools; *Newell* 3014, 3015; *Butler* 5965.

There are schools at Inchicore kept by the Oblates, and at Clondalkin by monks called Josephians; two or three of the latter teach, and have got a lay classed teacher, recognized by the Board; *O'Carroll* 4065–4071. The prior is the manager, who corresponds with the Board and appoints the teacher; they have a large boarding school; in the poor school the average attendance is from 100 to 120; the Board paid two teachers; *O'Carroll* 4072–4078.

Two monastic National schools in Cork, and two in Kerry. Another was built in Cork by the monks at an enormous expense on site given by Treasury on condition of its being a National school, and when finished and conditions fulfilled, Board would not have the school; *Sheridan* 5413–5416.

Many Catholic children prefer not to attend monastic schools; cases mentioned; *ib.* 5436–5439. 5460–5469.

Instruction and education given in monastic schools superior to that in ordinary National schools; *Sheridan* 5432–5434.

Daily attendance at monastic schools; *ib.* 5835, 5836.

Aided by Kildare-place Society; grants denied to, in 1855; numbers and extent of; as well spoken of by Protestants as by Catholics; none in diocese of Tuam connected with the Board; best in Ireland for general comfort; no deficiency in, of school requisites; *Kavanagh* 10945–10959.

Were excluded by the Board as being denominational; *Longfield* 24212–24214.

Were taken into connexion with the Board at its first institution; exclusion is a disadvantage, but not persecution; *ib.* 24432–24436.

No building grants are made to monastic schools, as such; *Allies* 25331, 25332.

MONEYMORE INSTITUTE FOR THE DEAF AND DUMB :

Supported by voluntary contributions; the pupils are brought up in tenets of Established Church; *Macdonnell* 14256 *et seq.*

MONKS' SCHOOLS. *See* MONASTIC SCHOOLS.

MONKS :

In England pass examination as teachers; *Card. Cullen* 27072.

MONITORS, MONITRESSES :
MONITORIAL SYSTEM :

Are recommended by Inspector, the Board reserves power of selection, and manager has a veto; teachers wish to increase the number of; no monitor is allowed to a school which has not an average daily attendance of 35, nor to teachers below a certain grade; *Macdonnell* 287–290. 297, 298. 300.

Age and promotion of monitors; *ib.* 291, 292. Senior monitors are usually elected at fourteen; not required to be juniors first; *ib.* 293–296.

Early establishment of; present number of; great development of the system within the last ten years; *ib.* 299, 300. Selection of monitors for teachers; *ib.* 302–305.

No difficulty in procuring a supply of; the number should be larger, as they form the future teachers; restrictions on the more numerous supply; the present rate of pay too low; if the Board had means it would give higher salaries; *ib.* 314–317. 352. 412, 413.

Remain longer in the service in the South of Ireland; in the North, where there is manufacturing occupation, they are difficult to be got; the 3,000 paid monitors are scattered all over the country; many first-class monitors are in convent schools; *ib.* 348–353.

Appointment of, by the Board, and of teachers by managers, appears inconsistent, but patrons submit to the Board's selection, with reservation; *ib.* 360.

No apprehension felt about increase in number of; *ib.* 361.

Are appointed to schools in proportion to number the school is capable of holding, not according to the numbers present; overcrowding always influences the treatment of a school; *ib.* 589–591.

The monitorial system a most popular element of the organization. In some parts there is great difficulty in finding monitors, they very rarely change from school to school; *Keenan* 1390–1393; *Hunter* 3211–3214.

Were first established in 1833; are much prized; *Keenan* 1494–1496. 1507, 1508. 1648. Number of, on the occasion of the last Report was 3,030; *ib.* 1497–1499. 1500–1504. Female monitors remain pretty much to the end of their term, especially in convent schools, but male monitors as a rule leave for more remunerative employment; *ib.* 1505, 1506.

No rule exists as to the proportion of monitors in a school, except that there must be an average of at least 35 pupils; *ib.* 1521, 1522. For special reasons monitors would be allowed with less average attendance; a monitor in addition is required with an average attendance of 50; *Hunter* 3631–3636.

In convent schools, after the 35 necessary for the first monitor, there should be at least 30 pupils for every other paid monitor; *Keenan* 1523.

The Board pay the salaries of paid monitors, besides the capitation grant; *ib.* 1524, 1525.

Pupil teachers are, generally speaking, monitors of four years' standing; *ib.* 1526–1528.

Monitors in convent schools have the advantage in education over those in ordinary schools; *ib.* 1571, 1572. 1980–1983.

History of the monitorial system in connexion with the organization; substance of the report on the subject; there are four classes of monitors. "First-class monitors" are engaged for two years; for the first year they get £15, for the second £17; *ib.* 1649–1652.

There are 140 first-class monitors; rather less

MONITORS, &c.—*continued.*

than half are in ordinary schools and the remainder in convent schools; *Keenan* 1881–1883.

The difficulty in the supply of, is chiefly in town schools and in the neighbourhood of manufactures, both in model and ordinary schools; *Hunter* 3246–3248.

Large increase in monitorial staff, especially female, since 1860; first-class paid female monitors chiefly in convent National schools; *Sheridan* 5655–5671.

Advantages resulting to schools from services of monitors; *ib.* 5676–5678.

Reasons why the schools in the district have not availed themselves of monitors, and why so few become monitors; *ib.* 5679–5684. In a few schools Commissioners have sanctioned more monitors than required for teaching, in order to rear up assistants; *ib.* 5685–5687.

Five hundred and seven paid monitors in witness's district, of whom senior class females preponderate; junior monitors not now overworked; *ib.* 5081–5089. Owing to rules of Commissioners, paid monitors cannot always be employed where wanted; *ib.* 5090, 5091.

Monitorial system valuable for promoting efficiency of schools and rearing up teachers; monitors sometimes in excess in numbers; *ib.* 5110–5120. If payment by results be adopted, a plan should be devised by which the monitorial system should be left untouched; *ib.* 5124–5128.

Amount paid for monitorial teaching in convent schools considerably increased during last five or six years; large proportion of female monitors to be found in those schools; *Hunter* 3641–3642.

Principal object of Commissioners is to train young persons to become teachers, not to supplement the teaching staff; *ib.* 3643.

Superiority of, in convent schools; *Keenan* 1989–1999; *Hunter* 3649–3660; *O'Carroll* 4035–4041.

In Baggot-street school, their number and training; *ib.* 4106–4114.

Attendance of, marked on the roll; *Keenan* 1050. Rules as to attendance of teachers do not apply to; *ib.* 1079.

There are 120 female monitors to 17 male; *O'Carroll* 4418, 4419.

Ought to be best trained in model schools; some of the best come from ordinary schools, and the very best from convent schools; *Sheridan* 5866, 5867.

Early institution of, with the object of laying a foundation for an efficient staff of teachers; *O'Sullivan* 7874–7876.

Appointment of, in English and Irish systems, contrasted; *Kavanagh* 11032–11034. Irish monitorial system in direct collision with Lord Stanley's letter, especially as regards convent schools; *ib.* 11034.

Employment of, in Erasmus Smith's schools; half their salaries paid by local patrons; *Rudkin* 13608–13610.

Nothing in Canada analogous to the monitorial or pupil-teacher system; *Gordon* 19123, 19124. 19130–19133.

Monitresses in convent schools; payment made directly to; *M'Menamin* 22213–22220.

Objection to appointment and reference to amount of pay of, in convent schools, by National Board; *Kavanagh* 22232.

The institution of first-class monitors was much opposed; deputation of Presbyterians from Ireland to resist it; Sir H. Cairns in Parliament supported the opposition; after Parliament decided in its favour the opposition ceased; *Macdonnell* 23663–23665.

Pupil-teachers are selected from paid monitors; *Newell* 24511–24521. Excuse for establishing first-class monitorships; *ib.* 24671–24674. 24681–24689. Age at which senior monitors ought to be appointed; age at which eligible to take a school; *ib.* 24675–24680.

MONITORS, &c.—*continued.*

Pay of, in central training department; pupil-teachers are selected exclusively from; some from ordinary schools have been admitted into competition; *Rintoul* 26184–26194. Advantage to them of knowing something of the management of a school before final training; *ib.* 26200–26204.

Time occupied in written examination of monitresses; they are necessarily kept in attendance two days for the purpose; *Sheehy* 26513–26518.

A greater proportion of, become teachers, than of pupil-teachers; training of, superior to that of pupil-teachers; should be encouraged; *O'Hara* 26793–26798.

Return showing distribution of 143 first-class monitors, 1866; *Keenan, page* 55.

Qualifications of candidates, general conditions as to appointment, &c., of senior and junior paid monitors under National Board; *App.* I., *page* 1277.

Return, by counties, showing the amount of gratuities awarded for training monitors beyond their usual period of service, 1861 to 1866; *App.* VII., *page* 1291.

See also PUPIL-TEACHERS.

MORALITY, "MORALS:"

Duty of parents to see to; *J. S. Porter* 18239 *et seq.*

A definition may be found in the regulations of the Board, and in Lord Stanley's letter; meaning of "morals," as understood by the bishops; *Bp. Keane* 15684, 15685.

MORTARA:

Reference to the case of the boy Mortara; it was an extreme case; *Bp. Dorrian* 9264, 9265.

MULTIPLICATION OF SCHOOLS:

Complaints of, not known to be well founded; *O'Reilly* 14917–14919.

MUNSTER:

State of education in, better than in any other part of Ireland; *Sheridan* 5004, 5005.

MURPHY, MASTER:

Reference to his opinion as to mixed education; *Macdonnell* 23982–23985.

MURRAY, ARCHBISHOP:

Petition of, in 1824, perfectly conformable with attitude now assumed by Catholic bishops; but a denominational system not being attainable, they accepted the National system; *Macdonnell* 24058, 24059.

His condemnation of Dr. Whately's opinions; *Kavanagh* 12090.

In one sense approved of "Scripture Extracts;" *ib.* 12182.

MUSIC:

Music no part of the school course, but where managers introduce it, the Board favours it by awarding premiums; *Keenan* 1308–1311. 1319. No complaints in reference to; an attractive feature in convent schools; *ib.* 1309, 1310. 1313. Instrumental music only taught to the senior children in extra hours; is taught to senior pupils and monitors in female model schools; *ib.* 1313–1315. Is not efficiently taught in National schools; the Manual issued by the Board not containing a single Irish tune has led to the conclusion that Irish music was excluded, little attention has consequently been paid to its cultivation; *ib.* 2032.

Is taught in two of the Wesleyan middle-class schools; *M'Millen* 14570.

MUTILATION OF REPORTS:

Many instances of, spoken to; *Kavanagh* 10305–10309. 22282, 22283.

NAAS :

Number and character of schools in ; *Macdonough* 17966–17974. 18007–18018. In witness's school pupils provide for incidental expenses ; manager repairs ; teachers and monitors in ; could not be worked to better advantage ; *ib.* 17996–18003. He does not regard it as a mixed school ; *ib.* 18008.

NATIONAL EDUCATION, BOARD OF :

1. *Its Constitution, Machinery, Functions, &c.*
2. *Officers.*
3. *Meetings.*
4. *Books (school), their character, cost, supply, and provision.*
5. *Office books, and Printing for the Board.*
6. *Rules.*
7. *Opinions and miscellaneous.*

1. *Its Constitution, Machinery, Functions, &c.*

The machinery of the Board may be thus described : the Board (consisting of twenty members), two Secretaries, two Chiefs of Inspection, the Accountant, and the clerks ; also six Head Inspectors, sixty District Inspectors, the organizers, and a manager and teacher or teachers to every school (of which about 6,500 are in operation) ; *Macdonnell* 4, 5 ; *Keenan*, 911.

The constitution of the Board facilitates the ends of justice in dealing with matters of complaint between different grades of officers, or between managers and the Board ; *Keenan* 1255.

Outline of the system of National education ; *Macdonnell* 705. It was at first supposed that 5,000 schools would cover the country ; they now number 6,500, and more are wanted ; *ib.* 706, 707. Mode of action of the Board in providing school accommodation for the whole population of a district ; *ib.* 648–654. 681.

The Board possesses a history of every school in connexion with it, from the time of the first application for a grant ; *Keenan* 903–905.

Board's system of organization is successful ; *ib.* 1129–1132.

The Board is appointed to administer the funds granted by Parliament for the education of the poor in Ireland, and practically its operation is limited to the education of the poor, but the model schools are frequented by children of the better classes, whose parents should share the cost ; *ib.* 1773, 1780.

There are three standing Committees of the Board—the finance, the agricultural, and the sub-committee ; *Newell* 2337. Constitution, powers, and duties of those Committees ; *ib.* 2338–2353. 2393, 2394. Proceedings of Committees are laid before the Board weekly, and passed as a matter of course, except in special cases ; *ib.* 2354–2358. 2573, 2574. Minutes of proceedings taken, but no record of discussions ; any protest would be recorded, and objections of absent members read, and entered on minutes ; *ib.* 2359–2364. 2402, 2403.

Practice of proceedings at meetings of the Board ; *ib.* 2385–2391, 2392. 2395–2399.

Resolutions of Board never interfered with by Government ; *ib.* 2368, 2372. Reconsideration of questions very seldom necessary ; *ib.* 2369–2371. No proposed alteration of rules on any important question is ever brought on without previous notice ; *ib.* 2373, 2376. 2378–2380. 2392.

Board has occasionally deferred to the wishes of the Government ; and in one case reversed a decision, in another altered an important rule, at their instance ; *ib.* 2480–2489.

Alterations in rules are not specially notified ; circulars would be issued to managers of schools if any important changes are made, but the general public would not be informed ; *ib.* 2490–2495.

Reports of the Board are chiefly statistical ; witness does not draw up report, but is responsible for its contents ; *ib.* 2496–2501. Commissioners are responsible for annual report ; *ib.* 2514, 2515.

One half of the Commissioners, Secretaries, Chiefs

NATIONAL EDUCATION, BOARD OF—*continued.*

1. *Its Constitution, Machinery, Functions, &c.*—continued.

of Inspection, and Inspectors are Protestants, the other half Roman Catholics ; *Newell* 2543–2550. Office clerks are of any denomination ; from four to ten are nominated by the Commissioners to supply a vacancy, and are sent to the Civil Service Commissioners for examination ; four generally compete for an inspectorship ; Commissioners generally nominate those of their own persuasion ; *ib.* 2551–2560.

Attendance at the Board is very fluctuating ; important questions will bring a large attendance ; three form a quorum, but two can confirm minutes ; *ib.* 2561–2570. Many members find it difficult to attend from the nature of their callings ; *ib.* 2597–2600. Serious routine business is discharged by Resident Commissioner, assisted by the Secretaries, ordinary routine business by the latter ; doubtful cases are taken to the Board ; *ib.* 2477–2479. 2571, 2572.

Estimates of the year's expenditure approved by the Lord Lieutenant are prepared and sent to the Treasury through his Excellency ; *ib.* 2288–2301. 2541, 2542. If Treasury disapprove, they communicate with the Commissioners ; no other control than Board of Audit and Treasury when estimates are passed ; *ib.* 2302–2304.

Estimates are made out with tolerable accuracy as far as possible ; on the item of teachers' salaries there may be an excess ; *Kelly* 3061. An abstract is sent at the end of each year to the Audit Office ; *ib.* 3062–3069.

Appeal against decision of Secretary, Chief of Inspection, or Resident Commissioner, can always be made to the Board ; *Newell* 2472–2476.

As to power of Secretary in ordering office books and forms for use of the office ; *ib.* 2704–2717.

Appointments in the office of late years have been, and in future will be, according to merit and length of service combined ; *ib.* 2719–2729.

The present division of labour in the different departments is necessary, except the correspondence, which should be confined to one department ; *ib.* 2730–2732.

A proposed plan of the late secretary, Mr. M'Creedy, to consolidate management of accounts, inspection, books, &c., witness deems impracticable, but is not thoroughly conversant with the plan ; *ib.* 2732–2738.

Explanation of the manner in which the Board affords combined literary and moral and separate religious instruction ; it "affords" facilities for separate religious instruction, but does not pay for it ; *ib.* 2502–2513. 2967–2970. If objections now entertained by some to National Board were removed, perhaps 100,000 more children might be added, which would bring the number on the rolls to over a million ; *ib.* 2936–2939.

No communications have passed from the Executive Government to the Board showing a desire to use the Board for political purposes ; *Kelly* 3094, 3095.

No modifications of the National Board of Education would satisfy the Roman Catholic hierarchy that did not afford ample security for the education of Catholic children in a Catholic spirit ; *Bp. Dorrian* 8934–8936.

The constitution of a National Board of Education is of little importance if it had unobjectionable rules to guide it ; if the Board be a permanent paid Board, appointed by the Crown, the Crown must act on the advice of the bishops so far as respects Roman Catholics ; a removable Board would be merely a political Board ; the members need not be Roman Catholics, so that they have the confidence of the Catholic bishops ; *ib.* 8879–8888. A Board appointed with the confidence of the bishops, serving gratuitously, would give most satisfaction ; *ib.* 9202, 9203.

Increase in numbers of ; reasons for such increase ;

NATIONAL EDUCATION, BOARD OF—*continued.*

1. *Its Constitution, Machinery, Functions, &c.* —continued.

Macdonnell 11095–11102. Equality in numbers of Protestants and Catholics necessary to the working of the system; *ib.* 11105–11107. 11110–11114. 11141. A smaller Board not desirable; a Board of three—a Catholic, a Presbyterian, and an Episcopalian—would be fatal to the system; *ib.* 11139–11142.

The present decidedly desirable; *ib.* 11115–11117.

If the present system is to be maintained by Government, there must be a paid Commissioner and paid officers under him; *ib.* 11143–11147. The present Board represents the interests of every part of the public; *ib.* 11148–11150.

The majority of the people would prefer the present system; if a denominational one be established, it must be administered by a paid Board; *ib.* 11143–11147.

The division into Protestants and Roman Catholics does not interfere with promotion; two secretaries necessary; *ib.* 11195–11204.

Requires modification; smaller Board more efficient; paid Commission preferable to present one; members need not represent their church although of high position in it, as required by Lord Stanley's letter; Roman Catholic members have the confidence of members of other churches; *Berkeley* 11374–11377. 11409, 11410–11428. 11466, 11467–11479. 11641–11646. 11480–11482.

The Catholic members of, never acted in concert, probably owing to their being lawyers; Catholic objections to the appointments to chief administrative offices; *Kavanagh* 12360–12363.

A large representative Board expedient at first, but for the future a small paid Board would be preferable; *Lord Oranmore* 13473–13486.

Three paid Commissioners preferable to present Board; *M'Millen* 14454. Administration of National system is in the hands of the Resident Commissioner; *ib.* 14584.

If the Board were constituted of three paid Commissioners, they should be chosen irrespectively of religion from the most competent; *ib.* 14684, 14685. If the Board is denominational, Wesleyans should have a representative; *ib.* 14688.

No change in its constitution desired; confidence is placed in its impartiality; *O'Reilly* 14896, 14897.

Defective constitution of National Board; should contain some bishops and fewer politicians; suggestion of judges as members, with reasons for proposing them, contemplated rather as referees in difficult matters; *Warren* 15209–15219.

Present constitution preferable to that of three paid Commissioners as proposed; advantages of present and disadvantages of proposed constitution stated; *O'Reilly* 15057–15063.

Number of Commissioners decidedly too large; a paid body of two or three, directly responsible, preferable; denominational men cannot forget their creed when questions of creed arise; the present Commissioners spend the public money as they think fit; *Wilson* 16130–16134. 16144–16146.

A small Board of three paid Commissioners preferable to the present; to have administrative power only; present Board has too much discretionary power; *Petticrew* 16596–16606.

Was at first an experiment, but the time has come to make it more mainly executive; the alterations in its rules were not made solely to suit the Presbyterians as such; *ib.* 16795–16797.

Present, not approved of; the principle of having representatives of different religious bodies injurious; a small paid administrative Board—even if all Catholics—preferable, and would be more popular; *Ross* 17450, 17451. 17457–17461.

Disapproval of present; too many members; four or at most five sufficient; to devote all their time, and be well paid; *J. S. Porter* 18122–18125. The half-and-half religious denominations of, objectionable; asperities and self contradictions attending its present constitution; *J. S. Porter* 18126–18147. 18177–18179. 18183–18186. Suggested Board should be administrative, with its powers fixed by Act of Parliament, and non-sectarian; objectionable character of present Board; *ib.* 18148–18150. 18181.

Change in, desirable in any case; should be purely administrative; *Bp. of Down and Connor* 19614–19616. 19714.

The present, preferred; a small paid Board would not have the confidence the present Board possesses; *De Vere* 20472–20475.

Board should be lessened in numbers, with more fixity, and more determinate form; *Atkins* 20749, 20750.

Preference of a small Board, purely administrative, purely secular, and governed by settled rules, religion being altogether excluded from school teaching supported by the State; religion of members of no consequence; it would soon become acceptable to the people; *Tobias* 22755–22764. 22808–22822.

The theoretical religious representative character of, is a failure; *ib.* 22808–22812.

Originally a smaller Board, according to Lord Stanley's intention; the increase in numbers of late, like many of its other changes, has been for the worse; *ib.* 22870–22878.

The consultative and representative element in, was and is absolutely necessary; the number at first seven, now twenty, was increased to afford sufficient numbers for committees; *Macdonnell* 23572–23579. 23590. Number of members should not be reduced; *ib.* 23581, 23582.

Practically the committees are composed of Resident Commissioner and officers in Dublin; *ib.* 23591, 23592.

By having representative Commissioners the true feelings and interests of all sections can be known; *ib.* 23593.

A second paid Commissioner, a Roman Catholic, very desirable, and a third, a Presbyterian, if Treasury and people agree to it, which they would not do; Protestant and Catholic members act harmoniously; even with three paid Commissioners the present Board would be indispensable; *ib.* 23617–23628.

There might be a second paid Commissioner, and the number of Commissioners might be increased to twenty-two; *ib.* 23672–23674.

Two Protestant ecclesiastics on Board at present; the last Roman Catholic ecclesiastic was Dean Meyler, since whose death no other has been appointed, through unwillingness of Catholic clergy; desirability of having such on the Board; *ib.* 23732–23739.

Little danger of the management of, falling into the hands of a clique; *ib.* 23809–23811.

Its present constitution does not carry out the plan of Lord Stanley's letter; there is now no eminent dignitary of the Church of England, and no Roman Catholic ecclesiastic; *ib.* 23924–23928. 23976–23979. Presbyterian clergymen on the Board; *ib.* 23929–23947.

Finance Committee, explanation as to; *ib.* 23948–23951. 23956.

Sub-committee transacts all business of a routine nature; *ib.* 23952–23961.

Constitution of the Board at the time of recasting rules in 1854; preponderance of Roman Catholic lawyers on; reasons; *ib.* 23969–23973.

Appointment of Commissioners rests wholly with the Executive Government; *ib.* 23974.

Representative character of, necessary at the commencement; this should be continued; the equality of numbers of two great divisions of religion has been satisfactory out of doors; numbers of, advantageous; *Longfield* 24180–24185.

Business administered by; a single head or a

NATIONAL EDUCATION, BOARD OF—*continued.*

1. *Its Constitution, Machinery, Functions, &c.* —continued.

Board like the present the best; a second paid Commissioner would not improve the office; dual secretaries are required by the feeling of the country; *Longfield* 24186–24190.

Advantages of a representative Board; *ib.* 24272–24275. 24278.

There is no danger of a system of mutual concession in a large Board; in the Poor Law Board there is danger of it; the National Board do not rescind their decisions in obedience to a popular cry; *ib.* 24279–24287.

The Board being large, and unpaid, it is necessary to retain the Resident Commissioner as a connecting link between the Commissioners and their officers; *ib.* 24288.

Small paid body of Commissioners not desirable; *ib.* 24264.

Under the present system all the business is transacted by Resident Commissioner, the two Secretaries, and the two Chiefs of Inspection; these are responsible to the Board, and the Board to the public; the Commissioners are less in the hands of their officers than most Boards; *ib.* 24265–24269.

When the number of Commissioners was smaller the pressure brought to bear was greater; the larger the number the more the wants and feelings of the people are heard; *Newell* 24621–24623.

Constitution of, better than that of Poor Law Board; working might be improved; two paid Secretaries would conduct matters better than paid Commissioner; leading rules should be confirmed by Parliament; attendance of Commissioners; *Card. Cullen* 26592–26597. 26622–26629.

Explanation as to certain returns made by the Board; *Newell* 25070–25108.

Mr. M'Creedy's scheme for amalgamating the offices would have saved nearly half the time now taken up; other advantages depending upon it; was approved by heads of departments; no valid objection ever heard against it; *Craig* 26991–27019. Description of Mr. M'Creedy's proposed book; *ib.* 27036–27043. Unhealthy condition of premises; *ib.* 27021–27035.

2. *Officers.*

Resident Commissioner.—Great deal of the business of the office is administered by; Board has the power of over-ruling his decisions; *Longfield* 24186.

Resident Commissioner sits on every committee and attends every meeting of the Board; committees, and of whom they consist; through the Resident Commissioner the officers learn the feelings and opinions of the Board; *ib.* 24289–24298.

Resident Commissioner gives satisfaction, but is overworked; two paid Commissioners would combine all the advantages of a small paid Board; *ib.* 24330–24334.

The Resident Commissioner is superior in rank to all the other members of the Board except three; he signs the minutes as the organ of the Board; *ib.* 24443–24447.

Receives the same salary as assistant secretaries to the English Education Department; *Newell* 24992–24995.

See Evidence of Right Hon. ALEX. MACDONNELL, Resident Commissioner.

Chiefs of Inspection.—The Chiefs of Inspection reside in Dublin, but are expected to examine some schools in order to keep themselves acquainted with the state of education; *Macdonnell* 484.

Communications from Chiefs of Inspection must proceed through the Board's secretaries to the persons addressed; *ib.* 489.

Give the necessary directions grounded on Inspectors' reports; *ib.* 543, 544.

Examine the weekly "journal" of the Inspectors; their work is of very varied and extensive character; *Keenan* 788–805. 887, 888. Are directly responsible to the Secretaries as well as to the Board; *Keenan* 806, 807. Are heads of the Statistical Department; *ib.* 969–971.

NATIONAL EDUCATION, BOARD OF—*continued.*

2. *Officers*—continued.

Outline of relations between, and Head Inspectors; *ib.* 843.

Principal duties of Chiefs of Inspection described and commented on; *Newell* 2427–2448.

Duties of Chiefs of Inspection; they have to deal with all reports and letters from the District and Head Inspectors, and all letters from managers of schools; the duties of the two chiefs are fairly divided; no arrears of business now in the department; *Hunter* 3165–3170. 3557–3562.

About 600 reports and 150 letters on the average come weekly before the Chiefs of Inspection; *ib.* 3397–3399. How these are disposed of; *ib.* 3400, 3401.

Witness, as Chief of Inspection, visited in one month 101 schools; had no occasion to find fault with the character of the schools as represented by District Inspectors; *ib.* 3689–3693.

Overlook all below them; *ib.* 3740.

Routine business is done by; *Longfield* 24221.

Chiefs of Inspection are necessary to read over and make a *précis* of the numerous reports, and call the attention of the Board to material points; *ib.* 24421, 24422.

Look over reports in cases of application for aid to see that the conditions are complied with; *Newell* 25109. 25120.

Secretaries.—Reason for having two Secretaries is to give confidence to the various religious bodies; *Newell* 2305. 2468–2471.

Description of the duties of the Secretaries, with particulars relating to their attendance at the Board; *ib.* 2306–2321. 2365–2367. 2525–2529. 2601–2604. 2819–2830. 2836–2838. Matters not settled by secretary or Resident Commissioner are brought before the Board; notice is given to members of all matters coming before them; *ib.* 2329–2336. Means taken to prevent the work of the office getting into arrear; curtailment and simplification of some of the office work; *ib.* 2611–2614.

The system of two Secretaries is not inconvenient; one Secretary would require an assistant; *Kelly* 3056, 3057. 3084. Both are present at the preparation of the annual estimate sent to the Treasury; *ib.* 3058. 3085. Division of duties a matter of arrangement; Mr. Kelly attends chiefly to correspondence and the committees; Dr. Newell more particularly to the inspection department and to the Board meetings; *ib.* 3040–3042. 3082. Description of the management of the correspondence; protests are sometimes recorded on the minutes; a statement of occasions on which protests were made in cases of division of opinion of the Board supplied; *ib.* 3043–3052. 3083. 3092, 3093.

Secretary can refuse to sign, so preventing the action suggested taking place; *Hunter* 3402.

Routine business is transacted by the Secretaries; *Longfield* 24221.

One would do the work as well as two, but to get the confidence of the public it is necessary to have two; *ib.* 24335–24339.

Secretary has no power to fine or dismiss clerks; all cases come before the Commissioners, who inflict the punishment; no difference is made whether Catholics or Protestants; *Newell* 25121–25146. 25153–25163. 25203–25207. No objection has been made that the Secretaries misdescribe subjects in the programme; the description of joint letter of Head Inspectors was imperfect; *ib.* 25169–25188.

Secretary draws up programme for examination of teachers, after consultation with other officers; *ib.* 25262, 25263.

Present Secretary has never been accused of partiality to clerks on ground of their religion; *ib.* 26984, 26985.

NATIONAL EDUCATION, BOARD OF—*continued.*

2. *Officers*—continued.

Accountant.—Description of general nature of the arrangements of account and book keeping in the National Board; memorandum put in, giving a short history of the financial department of the National Board of Education, from its commencement in 1831 to the present time; *Claridge* 3750–3759. 3939.

The staff in the accountant's department consists of a book-keeper and seven clerks, a pay clerk, and a clerk whose business is confined to registering orders for books in the cash office. All orders for payments, after passing through the department, go to the Resident Commissioner; so that no money is paid on account of the Board without formal cognizance; *ib.* 3760–3762.

The expenditure in coin at the office is paid by witness, who is the cashier, although officially called accountant; since Mr. Kelly's appointment as financial secretary, the accountant's business has been done partly by him, partly by witness, and partly by the chiefs of inspection, all sitting in committee; *ib.* 3768–3771.

Mr. Kelly was made financial secretary by special order of the Board, which clearly defined his duties and the subjects of his cognizance; *ib.* 3782–3786. 3969.

There has never been a cashier distinct and separate; all money payments have been made by witness or the pay clerk; his accounts as cashier are balanced daily with the book-keeper; *ib.* 3772–3776. 3779–3781. 3787–3794.

Cheques are drawn in the book-keeper's office, initialed by him, signed by witness, and afterwards by the Resident Commissioner; every cheque requires these signatures; a registry of cheques is carefully kept; *ib.* 3800–3806. Practice with regard to the cheques; *ib.* 3807–3810.

A credit is opened to the Inspector in the local bank for total amount due to model school; the correct amount only is remitted; no money is left in the Inspector's hands; *ib.* 3932, 3933. The Inspectors receive the school-fees and remit them once a month; *ib.* 3934.

Inspectors' salaries are paid by bank post bills sent through the post; *ib.* 3935. So far as the accountant is concerned one document signed by the teacher is sufficient for the payment of his salary; *ib.* 3936–3938.

The proposition to pay salaries monthly instead of quarterly would be objected to; necessary alterations in details; the advance of the quarter's salaries to managers for them to dispense monthly would not be acceptable to the Audit Office; *ib.* 3929–3931. 3940, 3941. 3956, 3957.

The proposition that Head Inspectors should dispose of lump sums would not answer; the present system of checks and counter-checks is quite sufficient; *ib.* 3948–3952.

There have been several commissions of inquiry into the management of the office: Mr. Dean Wilson, first, in 1838; Mr. Bromley in 1849, with a view of checking the whole system, who reported in 1850; and the next was composed of Lord Monck, Mr. Stephenson, and Mr. Seaton of the Treasury. After that in 1866, Mr. Vine and Mr. Mills came and examined the accounts, reporting that there was nothing to be desired in regard to accuracy and the mode of keeping the books; *ib.* 3958–3969.

The accountant's office could not be amalgamated with others; *Newell* 2732–2738; *Hunter* 3378, 3379.

The only money payment by the Board is for the teacher's salary, and is sent by post office order if possible; *Macdonnell* 192–194.

Head Inspectors.—The duties of the six Head Inspectors consist in inspecting schools, holding inquiries and examinations, classifying teachers, and reporting on the work of the district Inspectors, &c.;

NATIONAL EDUCATION, BOARD OF—*continued.*

2. *Officers*—continued.

Macdonnell 469. Each Head Inspector sends up a weekly report; he examines on an average 300 schools in the year; *ib.* 471–475.

Have a great deal of office work; Inspectors' reports come directly to the office; Head Inspectors are informed of anything of importance through the office; *ib.* 476–481. Part of the duty of, to examine minutely into school accounts; *ib.* 482, 483.

Head Inspectors report weekly; *ib.* 512. Ordinarily in making investigations they act independent of district Inspectors; *ib.* 522–524. They and district Inspectors work harmoniously together; *ib.* 545, 546.

Duties of; *Keenan* 844, 845. 855.

Must concur in all cases of promotion of teachers, but need not in cases of depression; *ib.* 850. 854, 855. 857. 865.

Duties of, are of very onerous character; *ib.* 855. As to review of judgment of, passed upon a school; *ib.* 858–862.

Each is the immediate superior to the district Inspector, and is responsible for the inspection of the ten districts under his charge; *ib.* 912–914.

Inspection of schools by, is mainly to ascertain how the district Inspector has done his duty; *ib.* 950.

Head Inspectors make confidential reports to Chiefs of Inspection, concerning district Inspectors; little use is made of them, but it is important they should be furnished; *Hunter* 3542–3544.

Head Inspector's duty is to visit the schools and see how district Inspector performs his duty, and to assist in the examination and classification of the teachers; *ib.* 3688.

Head Inspectors draw up examination papers; same questions used in the different districts. Chiefs of Inspection seldom make any corrections in them; *Sheridan;* 4781–4785.

A Head Inspector should fully visit 200, and incidentally visit 200 more, every year. Incidental visits of Head Inspector not so valuable as those of district Inspector; *ib.* 4933–4938.

Authority of, over district Inspectors not well defined; *Newell* 2449–2453.

Make annual reports, which are sometimes published; they are revised by Chiefs of Inspection; *ib.* 2454–2460. 2658

Inspectors.—There are 60 Inspectors, 6 Head Inspectors, and 2 Chiefs of Inspection; division of Ireland into districts, and their apportionment among the Inspectors; the Chiefs are appointed by the Board, Head Inspectors are selected from Inspectors; undergo an examination on appointment, but none on promotion; *Macdonnell,* 431–444. 470. They learn the details of their duties after appointment; *ib.* 445–447. 533, 534.

Half are Protestants, half Roman Catholics, except in the third class, in which are six Roman Catholics to four Protestants; *ib.* 713, 714.

Nine Inspectors in all since 1839 have been dismissed for neglect of duty or improper conduct; one was afterwards restored; *ib.* 462–465. 541, 542.

The number of, not sufficient; the question of increase rests with the Board, who would have to consult the Treasury; *ib.* 515–517. Are important officers, as only through them the knowledge of things can be obtained; they should be increased in number to 93; *ib.* 600–606. Pay of the third class not sufficient for them to live upon respectably; *ib.* 607, 608.

As to filling up vacancies, and as to candidates for the office; no condition is imposed after passing examination but that of good character; *ib.* 449–461. No complaints as to the mode by which candidates for inspectorships come before the Board; *ib.* 533, 534.

Any Inspector can disapprove of his predecessor's plans; *ib.* 585.

NATIONAL EDUCATION, BOARD OF—*continued.*

2. *Officers*—continued.

About 600 reports are received from District Inspectors weekly; Head Inspectors report weekly; annual reports are also made; *Macdonnell* 518–520. Their reports bear favourable testimony to their diligence and labours; paucity of Inspectors; *ib.* 535–540. Directions are given by the Chiefs of Inspection grounded on Inspectors' reports; *ib.* 543, 544.

Head and District Inspectors work harmoniously together; *ib.* 545, 546. The constant communication of Head Inspector with District Inspectors conducive to a uniform standard of school examination; *ib.* 582.

A weekly "journal" is furnished by the Inspectors to the Chiefs of Inspection; *Keenan* 772.

Inspectors are directly responsible to the Board; supervision of, by the Office and Head Inspectors; *ib.* 819–824. Inspectors, as a body, are punctual and diligent; they receive their instructions direct from the Secretaries, or on local matters from the Head Inspectors; *ib.* 1191–1197.

Arrangement of the sixty school districts; *ib.* 836–842. Outline of relations between Chiefs of Inspection and Head Inspectors; *ib.* 843.

Three reports on a school are made by Inspectors every year; these enable Chiefs of Inspection to judge of fairness of Inspectors' decisions; *ib.* 863, 864. Inspectors' reports are minuted for the information of Chief of Inspection; *ib.* 885.

District Inspectors generally receive their instructions directly from the office; *ib.* 915, 916.

Are appointed by public competition on nominations made by the Commissioners; *ib.* 951–953. Roman Catholics compete for Catholic vacancies, and Protestants for Protestant vacancies; *ib.* 954–958.

Salaries of Inspectors; *ib.* 955.

Are in the first instance appointed to the third class; seniority generally determines promotion; *ib.* 956. Number in each class; they are located in their districts by Chiefs of Inspection; *ib.* 957–959. Travelling and other allowances; 960. 1109–1115.

Code of instructions to Inspectors; *ib.* 1104–1108. 1259–1265.

List showing the present distribution of Inspectors in school districts according to religious denomination; *ib.* 1266, 1267. Some Presbyterian Inspectors have been in Roman Catholic districts; *ib.* 1326–1328, 1353, 1354. Inspectors are not sent to districts by promotion; *ib.* 1348.

Protestant Inspectors should be placed over Catholic districts, and Catholic Inspectors in Protestant districts; *ib.* 1268, 1269.

Inspectors, whether Protestant or Catholic, generally have given satisfaction; *ib.* 1330. Imperfect representation of Catholic Inspectors in northern districts; *ib.* 1331–1337.

The efficiency or otherwise of an Inspector has a marked effect upon a district; *Newell* 2413–2415. Their duties are laborious, and require special aptness and ability. Teachers make good Inspectors; *ib.* 2416–2419. 2426.

As a body, are more efficient now than formerly; *ib.* 2423–2425. In promotion, denominational principle not so strictly observed as formerly; promotion should be wholly by merit and seniority; *ib.* 2664–2672.

Duties of Head Inspectors and District Inspectors, and their relative position to each other in respect of their duties; the subordination of District Inspectors to Head Inspectors not well defined; *ib.* 2449–2453.

Some Inspectors have been previously teachers of National schools; no essential difference in their mode of doing business. The limitation as to age at appointment might be altered with advantage; the present minimum of twenty-three prevents many from competing for Inspectorships; *Hunter* 3226–3233.

NATIONAL EDUCATION, BOARD OF—*continued.*

2. *Officers*—continued.

Are not unduly looked after by Head Inspectors and Secretaries; the forms they have to fill up are too numerous, there might be a reform in that respect; *Hunter* 3427–3436.

So long as an equal number of Roman Catholic and Protestant Inspectors is considered necessary, it would be difficult to alter the existing arrangement as to promotion. Efficiency is the chief guide, the religious element is no difficulty, but the numbers in each class being limited, a junior of one or other denomination may get promotion in advance; *ib.* 3547–3553. In nominating candidates for inspectorships, religious profession is still regarded by the Board; *ib.* 3661, 3662.

Have power of appeal from the judgment of Head Inspector or Chief of Inspection, but it is seldom exercised; *ib.* 3556.

No distinction is made in the religion of an Inspector employed in certain districts, or for certain classes of schools; there are Protestant Inspectors in the south and west, and Roman Catholic Inspectors in the north of Ireland; the indiscriminate inspection works satisfactorily; *ib.* 3716–3721.

No inconvenience has arisen from an Inspector being placed in a district with which he is connected; it is preferable not to have them so placed. As a rule, Inspectors are changed in their districts about every five years; *ib.* 3722–3725.

District Inspectors are under Head Inspectors, who are under Chiefs of Inspection; Inspectors send their returns and reports to the office. Chief of Inspection or Head Inspector may direct District Inspectors as to the arrangement of their visits; *O'Carroll* 4190–4200.

Inspectors suggest what is necessary as to repairs of school-houses, &c.; full statements made in all cases; *ib.* 4201–4202. 4211–4213.

No inconvenience has arisen from an Inspector being of a different religion from the schools he inspected; some wish that convent schools should have Catholic Inspectors; *ib.* 4047–4049.

Inspectors cannot of themselves depress masters; *ib.* 4123, 4124.

They keep books of the districts, which are to be shown to Head Inspector; *ib.* 4125–4127.

District Inspectors have not an unnecessary amount of writing to do; their chief writing is the reports they prepare; *Sheridan* 4944–4948.

Inspectors have never refused to carry out instructions; they have protested against a rule; Commissioners leave them full liberty to represent inexpediency of carrying out a rule, and are always ready to listen to their representations; *ib.* 5373–5380.

The great majority of present Inspectors are well able to estimate teachers' qualifications; *ib.* 5381–5383.

An efficient Inspector should examine 10,000 children a year; *ib.* 5851.

Inspectors' inquiries are not ordinarily public; *ib.* 5488–5490.

See also INSPECTORS.

Generally.—Its Secretaries are good officers; two are necessary; *Macdonnell* 11195–11204.

Officers are in no difficulty unless they break the rules of the Board; *Longfield* 24299–24301.

A great many Commissioners are acquainted with the system; Resident Commissioner most so *ib.*; 24237–24239.

Clerks are not generally appointed irrespective of religion; *ib.* 24191–24193.

Clerks do not fine teachers, they simply note their antecedents on the reports; *Newell* 25109–25118.

Officers do not conduct serious business without official correspondence; *ib.* 25147–25152.

3. *Meetings.*

Are weekly or fortnightly, as the case may be;

3. *Meetings*—continued.

Macdonnell 11103, 11104. Less discussion and more unanimity when the Board was less in number than now; *ib.* 11110. Less business, and less debating, now than twenty years ago; *ib.* 11119.

Practically consist of six or eight members; matters of importance bring together larger attendances; *ib.* 11133–11138.

No chairman at; occasion for casting vote has never arisen; practical advantage of having equal numbers of both parties on; *ib.* 11188–11194.

Meet now in winter once a week, in summer twice a month; no inconvenience from either arrangement; there would be no objection to have fortnightly meetings as a rule; great advantage of having fresh minds brought to bear on questions; *ib.* 23583–23589.

No chairman at meetings of Board; *ib.* 23690–23692.

Meetings of, less frequently than once a week would do; under present system there is no fear of the business falling into the hands of a few; *Longfield* 24208–24211.

4. *Books (School), their Character, Cost, Supply, and Provision.*

A portion only of the free stock required by schools supplied by the Board; localities must purchase a requisite proportion; teachers generally purchase the quantity required, getting a per-centage as a stimulus towards supplying a sufficiency; *Macdonnell*, 135–143. No complaints against teachers forcing sales; remarkable amount of honesty on their part in that respect; *ib.* 205–208; *Hunter* 3192. Books must be sold to children at the usual price; *ib.* 223, 224. In most parts children are well supplied with books at their own expense; *Keenan* 1756, 1757.

Free grants are made at time of taking on new schools; grants at reduced prices made whenever manager applies; no free grants are made after the first, except in certain cases; it is part of the Inspector's duty to see that the schools are properly supplied with books; *Macdonnell* 141; *Keenan* 1088–1095.

The plan by which teachers sell books to the children is not satisfactory; it has been in operation about four years; *Keenan* 1199–1210, 1213–1216. The allowance is 20 per cent.; it should be abolished; teachers should not be allowed to make a profit on the sale of books; *ib.* 1253. 1355–1360. 1446–1450. The system gives an interest to the teachers to sell; they should only be allowed to sell as agents of the Board; *ib.* 1555–1558. Amount of discount to teacher on sale of books varies from 8*s.* or 10*s.* to £6 or £8 during the year; *ib.* 1866, 1867.

Prior to 1849 the Board sold their books to everybody, but since then they sell them only for use in their schools; *ib.* 1217–1219, 1242. The difficulty of providing books for schools of mixed religious denominations is so great that practically none but the Commissioners' books are used; *ib.* 1220–1225. Reading books of Christian Brothers are prohibited by the Board; their arithmetic is used; *ib.* 1226.

Since 1849 the Board's copyright in their books has become public property; *ib.* 1242–1245. 1270, 1271.

Board contracts for printing of the books; the contract is practically something of a monopoly; *ib.* 1272. 1277. New editions of the first four books have appeared, and a new edition of the fifth is in the press; *ib.* 1276.

Means used to keep a school sufficiently supplied with books; *ib.* 1377.

Extract from report in 1855 in reference to the establishment of libraries in connexion with the schools read; no action on the subject has been taken by the Board; a list of books could be made

4. *Books (School)*—continued.

for such libraries that would not offend any sect; *Keenan* 1429–1433. 1488–1490. Action of the Kildare-place Society for this purpose; establishment of such libraries would attach children for a longer period to the schools; *ib.* 1434–1437.

Use of different kinds of books in different schools perfectly practicable; the only condition being that they should be suitable for use in the National schools; *ib.* 1451.

The rule as to communication with Lord Lieutenant prior to withdrawing or essentially altering a book does not apply to the revision of the old books; *ib.* 1454–1457.

Books identical with those of the Board are published by private persons in England, Ireland, and Scotland; the Board has no copyright; *ib.* 1242–1245.

Books are not so good as they should be; they are now under revision; revised books must be approved by the Board; *ib.* 1361–1363. 1367–1371. 1439–1441.

Teachers should enjoy the option of selecting the books for their pupils, and the pupils should have some variety in the books they use; with that object supplements of a literary character have been selected, but have not yet obtained approval; *ib.* 1364–1366. No substantial change has taken place in the greater portion of the books; *ib.* 1367.

All the old books require revision, especially those on arithmetic and natural philosophy; any officer of the Board may suggest a book for revision; the pending revision was the result of a recommendation of the Government in 1860; *ib.* 1369–1376.

The original revision was commenced in 1861 or 1862, by two of the Inspectors, and a literary assistant, who were directed to wait on the then Secretary to receive instructions; *ib.* 1458–1461. 1463–1473. This is the only general revision of the books; Archbishop Whately revised them at times and made various alterations; *ib.* 1462. 1542, 1543. 1935–1946. Scripture history lessons, an essential feature in the books, have been retained; *ib.* 1544, 1545. 1752.

Expression of nearly universal satisfaction with the revised books; some remonstrances have been made against them by Presbyterians and clergymen of the Established Church; *ib.* 1474–1480. The use of several editions of the same book in a school would be very confusing and embarrassing; *ib.* 1481–1485.

Books other than those on the sanctioned list are in use in National schools; duty of an Inspector on meeting with such cases; *ib.* 1529–1531.

There is a disposition to use Board's books in other primary schools; some have been introduced into the Church Education Society's schools; *ib.* 1532–1534.

The text-book on natural philosophy has not been revised for many years; *ib.* 1278, 1279. Students in training are taught from this, and candidates for Inspectorships are examined in it, so that they are behind the times; *ib.* 1693–1695.

Defective condition of Fourth and Fifth Books as to lessons in science; used in Clonmel National schools, when examined on Lord Kimberley's visit; errors in the "Epitome of Geographical Knowledge;" *ib.* 1696–1706. Disadvantageous to education to have books of these descriptions prepared by men unknown to literature or science; *ib.* 1713.

The National system could not have succeeded as it has done but for the production of books by the Board; a salutary modification of the arrangements as to the production of books is necessary; the more general the class of books used the better; suggestion by Mr. Thom of necessary corrections; his interest is to make them as correct as possible; the action of the Board with regard to its books has

NATIONAL EDUCATION, BOARD OF—*continued.*

4. *Books (School)*—continued.

destroyed the production of *school-books* throughout Ireland; *Keenan* 1705–1711.

Are more likely to be kept up to the condition in which they ought to be by private enterprise than by Boards of Commissioners; *ib.* 1710.

The use of books adopted by the Board is necessary to monitors and teachers preparing for examination, and so far their use is compulsory; *ib.* 1743–1749, 1750. 1753–1755. They are well suited for the purpose; *Newell* 2922–2931. The new editions do not contain lessons on special or technical subjects; the lessons on Scripture history are preserved; *ib.* 1751, 1752.

Chambers's set of school-books generally unsuited to National schools; *Keenan* 1443–1445. 1860–1862. Their books on geometry and algebra are used; *ib.* 1843, 1844.

The books have not been frequently revised; a committee was appointed in 1860 for the purpose of revision, who selected two Inspectors and an assistant to do the work; *Newell* 2839–2862.

The special compilation of the books for the revised edition was prepared chiefly by Mr. M'Creedy, two Inspectors, and a clerk; the revision of the scientific books has not yet taken place; *Kelly* 3086–3089.

The first series of books was admirable; this opinion is not in depreciation of the later series; deficiency of scientific teaching; *Newell* 2917–2921 2932–2935.

Reasons for the success of the Board's books; an author connected with the Board has a considerable advantage; the Board have now resolved not to adopt books written by any officers connected with the classification of teachers; *Keenan* 1718–1720. 1733–1735; *Hunter* 3414–3416.

No abuse arises from the allowance on the sale of books by teachers; it is an advantageous arrangement; *Hunter* 3188, 3189. The arrangement has caused an increase of labour to the office; there are no accounts kept, payment is made beforehand. The teachers' per-centage is not great; *ib.* 3190–3192. 3364–3369.

If the Board had the selection of all books published, the difficulty would be to get books suitable in every respect to be read all over Ireland by children of every denomination; *ib.* 3423, 3424.

One reason of the popularity of the system of National Education was the excellent books it introduced; *ib.* 3414–3416.

As to vouchers by Mr. Thom respecting the charges for certain woodcuts; *Claridge* 3879–3884. 3977.

A statement promised of the entire cost of the last revision of the books, including extra pay to parties so employed, salaries to their substitutes while so employed; cost and names of reference books to assist in revision, and cost of printing of proof; *ib.* 3970–3975.

Use of, not compulsory, but nearly so, as the Board will not sell any but its own books at reduced prices; *Bp. Dorrian* 8835–8837.

Time necessary, according to actual average attendance, for a pupil to pass from First to Fourth Book, 785 days, indicating 2252 days on the roll; *Kavanagh* 10325–10332. Per-centage of pupils in the different books, and time required for promotion from First to Fourth; *ib.* 10333–10336.

Books of the Board have been framed upon those of the Church Education Society; *ib.* 10882, 10883.

Relative proportions of pupils in each class-book in the four provinces and in all Ireland in 1867; *ib.* 10734. Average time necessary for a child in the richest district in Ireland to get into the Fifth Book, twenty-five years; *ib.* 10758.

Are on the whole good, but frequent changes objectionable; *Berkeley* 11623 *et seq.*

Nearly all written by a nephew of one of the Presbyterian Commissioners; *Kavanagh* 12363.

Errors in "Epitome of General Geography;"

NATIONAL EDUCATION, BOARD OF—*continued.*

4. *Books (School)*—continued.

in treatise on arithmetic; book on mensuration a failure; objection to tract on book-keeping; *Kavanagh* 12364–12391.

Failure to a great extent of Board's religious books; *ib.* 12373–12376.

Defects of book on physical science; its recent improvement; *ib.* 12392–12397.

Are much liked throughout the country; are good so far as they go; *M'Ivor* 13627–13631.

The Board should be very liberal in allowing use of books equivalent to its own; there would be no difficulty in inspecting schools using these books; *ib.* 13844–13852. It would not be fair to ask the Board to supply any books but its own; *ib.* 13852–13855.

The Board's books are kept out of many schools by the clergy erroneously supposing religion is excluded from them; *ib.* 13856, 13857.

Books of, contain moral truth, but are not largely permeated with religious truth; *Andrews* 14788, 14789.

Are colourless and flavourless, and have made Government unpopular; *O'Reilly* 15053–15055.

Are uninteresting and dry, and above the intellectual standing of children; *Toole* 21481–21490.

Are very valuable as far as the information in them goes; things in which the books are defective might be introduced; one great defect is that the history of Ireland is hardly mentioned; *Bp. Keane* 15571, 15572.

Roman Catholic bishops object that the National books have all been prepared by persons not of their own flock; *ib.* 15577.

The Board should have the power to exclude books, provided it is not on religious grounds; *ib.* 15578, 15579.

The exclusion of history of Ireland from the Board's books has not had the effect of keeping out of sight all reference to the past; *ib.* 15639, 15640.

The cardinal truths of Christianity are taught or implied in National school books; *Petticrew* 16751.

No complaint ever heard of the religious or moral teaching contained in the books of the Board; a conscientious master may teach moral subjects from them unobjectionably; *ib.* 16788–16791.

The books of the Board inculcate the general principles of Christian morality and Christianity, and would therefore probably be objected to by Jews; *ib.* 16868–16870.

Defective nature of Board's books for teaching children to read; should be formed of extracts, not compilations; *Mahony* 17070–17077.

Up to 1867 were satisfactory; alterations were made in consequence of witness's objections; *J. Porter* 18619–18683. 18688.

Not sufficiently graduated; are a fair set of lesson books; *Matthews* 18535–18539.

Teachers should be allowed to choose books for their teaching, care being taken that they were free from sectarian bias; *ib.* 18540. 18552–18555. 18561.

Objections taken to passages in; *J. Porter* 18570–18585. 18588. 18590–18592. 18630–18632. 18649–18657. Investigation into charges arising from objections; *ib.* 18589–18613. 18689–18691.

An objection to the books does not imply an objection to the system; *ib.* 18618. 18627.

Profit made by witness on sale of, in one year 10*s.*; *Gallagher* 19309.

The old books better graduated than the new ones; *O'Callaghan* 20116–20118.

The books of the Board are on the whole good; the agricultural class book is excellent; uniformity of books desirable, but with more variety of topic; truth without false colouring is what is wanted; the Board should have a comprehensive list from which managers might choose what books they want; *De Vere* 20194–20197. 20220. 20236. 20284. 20388. 20421–20423.

4. *Books (School)*—continued.

Fifth Book lessons should be introduced into Third and Fourth Books; *De Vere* 20220.

Exceptions taken to historical allusions in Fifth Book; *ib.* 20236.

Are uninteresting and dry, and above the intellectual standing of children; *Toole* 21485–21490.

Are as good as can be had; *Byrne* 21735–21737.

Objectionable; they exclude everything bearing on Catholicity or Catholic history, &c.; *M'Menamin* 21914.

Dissatisfaction with; should be more historical in character; Catholics should be allowed to use Catholic books; as to use of such books when Protestant minorities are present; *ib.* 22095–22109.

Are used, with certain exceptions, in witness's schools; *Forde* 23107, 23108.

Being sanctioned by the Board, no question can arise with Inspectors as to use of; *ib.* 23127.

Board does not require its own books to be bought; they would sanction any book, if not improper; as a rule it leans against books published by the professors and Inspectors; the parties who draw up the programme for teachers in training are responsible for the books recommended; printing of the books is put up to public contract; anyone may print and publish the Board's books, so that there is not practically a monopoly; the teachers are more likely to take books published by the Board than others; *Longfield* 24381. 24420. 24449–24453.

The Board's reading-books are so good and so cheap as to exclude all others; a religious tone pervades them, but the greatest pains have been taken not to allow anything in them that could offend anyone's susceptibility; *ib.* 24437–24442.

Professors often recommend their own books, but the Board is responsible for the selection; *Newell* 25265–25270.

Are replete with Scriptural and religious matters; afford opportunities for proselytism; *Card. Cullen* 26600.

Are forced on the people, which prevents compilation and sale of other books; compiled by strangers to Ireland; Catholics employed on Third Book only; value of, very trifling; if all were thrown into the sea no great loss would ensue; *ib.* 26619.

Are religious, but not so in a Catholic sense; no religious matters in, taken from Catholic authors; *ib.* 27045.

Scarcely a page of Irish history in all the books; saints and missionaries and distinguished men not mentioned; *ib.* 27048.

Compilation of; "Scripture Lessons" have been banished from Catholic schools; Whately's "Lessons on Christianity" have been condemned by the Holy See; contain matter totally unfit for children; objections to books generally; books should be Catholic for Catholic children, and denominational for others; *ib.* 27048–27050. 27076. 27106–27110.

Circular Memorandum to Inspectors of National schools as to inconveniences arising out of the use of different editions of the same book in the same class, dated March 20, 1868; with abstract of replies thereto, *App.* v., *pages* 1287, 1288.

Letter from Mr. R. W. Hely to the Right Hon. E. Cardwell, M.P., Chief Secretary for Ireland, dated July 25, 1861, complaining of treatment received from National Board in respect of remuneration claimed by him for revision of school books on their catalogue; together with correspondence between himself and Board on the same subject, from 1859 to 1861, *App.* xi., *pages* 1297–1300.

5. *Office Books, and Printing and Binding for the Board.*

Paper for official books and forms is supplied by the Stationery Office, and paper for school-books is supplied by the printer; *Keenan* 1342–1345.

Printing for the Board is done by Mr. Falconer, Mr. Thom, and Dr. Sullivan; the two former bind what they print, and the Stationery Office binds Dr. Sullivan's; *Newell* 2740–2744. Details regarding estimates and contracts for printing; *ib.* 2745–2762. The Board have no contract with any engraver; *ib.* 2673, 2674. As to cost of corrections and of illustrations of two books lately written specially for the Board; *ib.* 2765–2775. 2831. Further detail of matters relating to printing for the Board, and generally into the question of Mr. Thom's monopoly. The object of the Board is to produce a book at the cheapest rate; *ib.* 2776–2805.

As to a system of office books prepared and provided by Mr. M'Creedy; their expense and uselessness; a revision of the system of book-keeping was requisite at the time; *Hunter* 3384–3396.

For printing forms the Board pays the Stationery Office, who have the control of such matters; in printing school books the Board has a check; contracts are made after a book is fully corrected; *Claridge* 3862–3872. 3878.

6. *Rules.*

Rules of, hinder co-operation of Roman Catholics, by preventing religious instruction going on *pari passu* with other; *Bp. Dorrian* 8676–8678.

Rule of, in 1845, as to future vesting of schools aided by; alarm of Roman Catholic bishops at; *Kavanagh* 10817–10820. Want of confidence caused by change of vesting; return to original obligation; *ib.* 10833–10834.

Has resorted to its original rule as to religious instruction not being imparted to a child without express sanction of the parent; *Macdonnell* 11120–11123. 11126–11132.

Changes in rules of, at instance of Presbyterians, specified, *Kavanagh* 12313–12337.

Rule of, as to religious instruction, strictly carried out in Wesleyan schools; *M'Millen* 14543.

Its rule to prevent illicit religious teaching theoretically sufficient; alleged instance of its failure; *O'Reilly* 15077–15083.

Board's new rule with regard to religious instruction does not work satisfactorily; *Petticrew* 16634, 16635, 16765.

Changes in rules of, unacceptable to Protestants; *ib.* 16765, 16766.

Present rule a sufficient safeguard against proselytism; *Mahony* 17155–17157.

Any change in Board's rules should be first approved by Executive before being submitted to Parliament; *Ross* 17453–17456.

Rules of the Board are not interfered with in giving religious instruction; *Macdonough* 18042.

Imposition on National Board by Government, in 1840, of a change seriously affecting Roman Catholics, so opposed that the original rule was reverted to; *Kavanagh* 19506–19509. Change of rule of, at instance of "Anglican Protestants," in 1847; step retraced, from pressure of Government; *ib.* 19509–19516.

Board's rule, from its foundation to 1847, as to exclusion of children from adverse religious instruction; changes of rule between 1847 and 1866; *ib.* 19521–19532.

Controversy between the Board and Archdeacon Stopford as to discrepancy between trust deed and rules; *ib.* 19533–19539.

Any fundamental change in the rules of the Board should be by authority of Parliament; *De Vere* 20476–20478.

Every change in rules of the Board should be submitted to Parliament; the non-vested system would have been more successful had this been done; little meetings are held to induce the Commissioners to change rules; *Atkins* 20795–20798.

In his schools witness observes the rules, stretching them as far as possible; those governing model schools and ordinary schools are similar *Forde* 23014, 23015.

NATIONAL EDUCATION, BOARD OF—*continued.*

6. *Rules*—continued.

Explanation of rule as to religious instruction, quoted from report of National Education Commissioners for 1849; *Kavanagh* 23410. 23412.

Want of uniformity in their interpretation of their rules; *ib.* 23412–23415.

Board never acknowledges any evil result from change of rules; evil acknowledged by Lord Derby; *ib.* 23455.

Rules of, are printed and observed; a stereotyped set of rules would never be approved of; they should expand and improve according to the growing circumstances of the country; Parliament is not the proper place for discussing such changes; *Macdonnell* 23599–23601.

The Board has fixed, but not stereotyped rules, which have been and may be altered from time to time; *ib.* 23629.

No alteration has been made in the rules which has not been well considered, and in the end approved by the public; *ib.* 23709.

Reasons for the alteration in, in 1840, in favour of Presbyterians, and in 1860 in favour of Church of England children; the juxtaposition of schools often advantageous to both; *ib.* 23722–23725. 23728–23731.

Changes made in the rules by the Board should not be submitted to; *Longfield* 24196, 24197. 24201.

Submission of rules to Parliament would be of no great use, nor of great harm; it would make the Board safer; *ib.* 24359–24364.

The object of the Board in framing rules is so to frame them that they shall not require interpretation; the officers would not interpret them; if interpretation were needed, the Board would do it themselves. The rule of 1866 gave rise to a great deal of correspondence. The interpretation of Mr. Bole is the correct one—not that of Mr. Keenan; this rule was not so well framed as it should have been; *ib.* 24302–24329.

Objections to changes in rules made by the Board proceeded chiefly from Presbyterians; now Catholics offer the greatest objection; *ib.* 24354–24358.

Catholic Poor School Committee in England would not accept the rule as to religious instruction, because it would interfere with the general teaching of the schools; *Allies* 25397–25408.

Modified rule as to religious instruction objectionable; proper rule as to Catholics; *Card. Cullen* 27045.

Leading rules of the Board should be confirmed by; *ib.* 26596.

7. *Opinions and Miscellaneous.*

Its power of inflicting and enforcing fines on teachers, &c.; *Macdonnell* 578–581. 586–588. 609. 618.

Reasons influencing the Roman Catholic hierarchy to withdraw their confidence from; *Bp. Dorrian* 9191, 9192.

Returns of attendance, &c., issued by, fallacious; instances quoted; *Kavanagh* 10133–10136. 10137–10145. 10146–15151. Sources of the errors; *ib.* 10152–10158. 10166–10172.

The Board "cook" the accounts; *ib.* 10297–10304.

Mutilate reports of Inspectors; will only publish what is pleasant; *ib.* 10305–10309.

Fallacious nature of, as to attendance at school and numbers of children learning to read and write; *ib.* 10310–10324.

Principle originally to vest schools in; its impracticability; incorporation of, in consequence; opposition of Roman Catholic body to the measure; *ib.* 10350–10353.

Inaccuracy of reports of; *ib.* 10783–10787. 10796–10811.

Changes of principle of, with regard to vesting schools; disastrous effects of; want of confidence caused by such changes; *Kavanagh* 10812–10816. 10833, 10834.

Amount paid by, to Board of Works for repairs, &c., of school-houses; *ib.* 10862, 10863.

Only one Established Church school in Dublin connected with the Board; *ib.* 11018.

As an administrative body, the Board stands high in public estimation; *Macdonnell* 11118. Administration of, is carried on by its chief officers; *ib.* 11120, 11121. 11195. Its action generally uniform, 11124, 11125.

More time is occupied with educational questions than religious ones in its discussions; *ib.* 11122, 11123.

Wesleyan schools in connexion with; *M'Millen* 14421–14426.

Administration of, is drifting to denominationalism; *ib.* 14506. No practical mischief has resulted; *ib.* 14509.

Religious instruction in schools under, very good; *ib.* 14442.

Conditions under which Wesleyan schools were placed in connexion with; *ib.* 14557, 14558.

Two kinds of schools under, vested and non-vested; *ib.* 14607.

Has done its best in endeavouring to attract teachers to its model schools; *O'Reilly* 14945.

Too easily induced to give concessions to sufficient pressure; *Wilson* 15938, 15939. 15999. 16175. Have been unnecessarily indulgent in allowing establishment of small schools; *ib.* 15990–15992.

Contributes nothing to erection and repair of a school, unless vested in itself; *ib.* 15986–15989.

Grants made by, to new schools, to the effect of injuring existing schools; a Board desirous of promoting an efficient system of education should not act thus; *ib.* 16081–16095. 16127–16129.

Pressure on, has been strongest from Roman Catholic clergy; evidence of Mr. M'Creedy as to pressure exerted by Presbyterians, is doubtful; it is natural for the clergy of every Church to try to have the control of education; *ib.* 16269–16273. 16274–16277. 16285, 16286.

Some members of, not favourable to united education; *Petticrew* 16645–16647.

Objected to, for stopping the building of model schools; *ib.* 16766.

Central Board deal fairly with reports of Inspectors; *Mahony* 16987–16989.

The principle of, is sound, so far as secular education is concerned; and has been conducted successfully since 1831; *Ross* 17490–17493.

The Irish system, so far as it is recognised, inspected, and paid for by Government, is only secular; *ib.* 17497 *et seq.*

More commended to the Catholic body by the change conceded to the Presbyterians than by anything else; *ib.* 17516–17520.

Originally intended to embrace the common principles of Christianity in its teaching; now is liberal in the last degree in providing for secular education, which, if agreed to by all, would be by no means an evil change; *ib.* 17533–17546.

Have the power of dismissing teachers; it is seldom exercised, and is not considered a grievance by teachers; *Macdonough* 17900–17909.

Never acted on the rule that they were not authorized to pay salaries except in aid of local contributions; school-fees were always levied; sent assistance in the famine time; *ib.* 17951–17958.

Contingencies on supposed grant of pensions to teachers, as to power of Board over; *ib.* 17959–17965.

The system of, is drifting into denominationalism, therefore the Non-Subscribing Presbyterians are opposed to it; *J. S. Porter* 18057.

Reasons for the opinion that the Board is drifting into denominationalism; *ib.* 18087–18093.

NATIONAL EDUCATION, BOARD OF—*continued.*

7. *Opinions and Miscellaneous*—continued.

Want of uniformity in its action; instances; *J. S. Porter* 18126–18147.

Has not upheld model schools as it ought to have done; *ib.* 18162.

Some restraint should be put upon, as to the establishment of rival schools; *Matthews* 18359–18362.

Must be kept to their original principles, not to interfere with the creed of any party; *J. Porter* 18628. 18633.

Relations of Synod of Ulster with, prior to 1840; *Kavanagh* 19488–19496.

Administration of funds for primary education by a Board like the present should be controlled by Parliament; *ib.* 19517.

Encourages the tendency of present system to drift into denominationalism; *Bp. of Down and Connor* 19726.

Should be only administrative; *ib.* 19727.

Changes in rules and constitution of, have had no effect in conciliating the Roman Catholics; it should have kept rigidly to original principles; *ib.* 19728–19731.

The change to the non-vested system was the great point, it gained the Presbyterians and did not alienate the Catholics, who are dissatisfied only because they cannot teach their religion as they like; *Atkins* 20799–20801. 20813–20815.

Wesleyans are not represented on; *Tobias* 22829, 22830.

Does not grant such a fair allowance to schools in connexion with religious bodies as to others; uncertain action of, at times; *Forde* 23153.

Said to be more liberal to the north of Ireland than to other parts; *ib.* 23159.

Discussion as to alterations in the rules of, respecting attendance at time of giving religious instruction, and as to the time the Presbyterians joined; *Kavanagh* 23358 *et seq. passim.*

Continuous identity of views and rule of, as to expulsion of children from religious instruction, up to 1848; ambiguity of expression first discovered by Archdeacon Stopford; reluctant change of interpretation; rule was well understood by officials between 1840 and 1847; *ib.* 23396–23398. Further on same subject; *ib.* 23399 *et seq.*

Inattention of Commissioners to their proper business; *ib.* 23480.

No job has ever been proved against; *Macdonnell* 23597.

No proposal to do away with a representative Board was ever made till the Board removed Archbishop Whately's "Christian Evidences" from its list; the cry was revived in 1860, when it was decided the Board should consist of equal numbers of Protestants and Catholics; *ib.* 23606–23610. 23613–23616.

The Commissioners do not understand the working of the system so well as the Secretaries, Head Inspectors, &c.; seldom read the Inspectors' reports; but are better able to come to right decisions on questions submitted to their judgment; practically the system is administered by witness, the Secretaries, and Chiefs of Inspection; *ib.* 23602–23605. 23611, 23612.

It would not be advantageous to have the Commissioners all resident in Dublin; residing in different parts they learn the feelings and opinions of people; it would be sufficient to have enough resident Commissioners to carry on business; *ib.* 23632–23637. 23684–23689.

As to exercise of patronage by; no suspicion of a job against it during its existence; *ib.* 23644.

The dismissal of teachers is always settled by Board at large in case of doubt; the Board only dismiss clerks and Inspectors; the greatest care is taken in judging cases; *ib.* 23645–23653.

There might be an advantage in laying the minutes of the Board before Parliament previous to their coming into force; *Macdonnell* 23656–23662. 23710–23713.

Matters of detail, if involving anything of a novel nature, are brought before the Board; *ib.* 23669, 23670.

No responsibility is sought to be evaded by the sub-committee in bringing matters of detail before the Board; *ib.* 23671.

If a denominational system be established, the present Board must be abolished at once, and two or three denominational Boards created; *ib.* 23695.

The action of, should be confined very much to primary education; not to interfere with middle class education; its superintendence might be extended to endowments for primary education; *ib.* 23740–23745.

Appointments under, should be open to public competition; if the religious or denominational element were eliminated from the whole system it would be better for the administrators; it could not be eliminated from the governing body; *ib.* 23795–23798.

Cannot assist Kildare-place Training School, it being carried on upon denominational principles; *ib.* 23828.

Original intention of, to found separate middle schools in connexion with model schools; *ib.* 23906, 23907.

All important cases of reprimand or punishment are invariably issued by the Board; *ib.* 23962.

As to preparation of programme of business; *ib.* 23963–23968.

The Board insists on maintaining balance of religion with regard to Inspectors; *Longfield* 24193. 24351–24353.

Present system is preferable to a Parliamentary chief, with a council; *ib.* 24194, 24195.

General attendance of Commissioners fairly represents the different religions; the majority of those that attend are constant attendants; *ib.* 24222–24227.

All important matters, and every case not already settled by precedent, are brought before the Board; the Commissioners are not dependent on anyone for information as to administration; they are supplied with the reports, &c.; *ib.* 24240–24245.

Officers of the Board and teachers can only be appointed, dismissed, fined, &c., by a vote of the Commissioners. Sometimes the Board alters its decisions, not frequently; cases have occurred of officers being reinstated; *ib.* 24246–24250.

Contradictory action of, in objecting to Mr. Keenan's proposal as to model schools and then approving Mr. Fortescue's; *Newell* 24752–24754. Commissioners would not object to teachers with very small salary keeping a shop, &c.; *ib.* 24814, 24815.

Office expenses of, much less as compared with the English system; *ib.* 24968.

Number of letters received annually; objections to grouping correspondence by districts; county basis is a permanent one, and the only one on which business can be conducted; course at present pursued is more complicated in description than reality; *ib.* 25208–25251.

Amalgamation of registry, inspection, and correspondence offices would produce confusion; each clerk's work should be homogeneous. If the process could be shortened it would be a boon; the Board desire to simplify everything. Complaints of delay have been very few of late; in a large department some must be expected; *ib.* 25252–25261.

Programmes for examination of teachers, by whom and how drawn up; are to be looked upon as the official acts of the Board. Questions for answering are drawn up by Head Inspectors; *ib.* 25262–25274.

Catholic bishops cannot now sit on National Board; *Card. Cullen* 27056.

7. *Opinions and Miscellaneous*—continued.

Partial cause of improvement in Ireland; *Card. Cullen* 27272.

Memorandum for the Royal Commissioners, giving a short history of the Financial Department of the National Board of Education, from its commencement, in 1831, to May, 1868; *Claridge, pages* 176–179.

Circular letter of National Board, explanatory of the nature of school organization, and the duties of the organizers and Inspectors in relation to it; *App.* vi., *pages* 1288–1290.

Return, showing estimate of expenditure of National Board for year ended March 31, 1867, and gross expenditure as compared with it; *App.* viii., *page* 1291.

Improvements in, suggested by witness. There should be a more thorough recognition of simply aiding schools; parents should be responsible for education, not the State nor Church; the Bible to be the staple text-book for every school; no interference on the part of the State with any doctrinal views or critical opinions regarding Scriptures, and a uniform assessment or rate for the whole of the country; *Andrews* 14739–14741. 14751.

Proposition to levy a uniform rate (about 1*d.* in the £) for the whole of Ireland for educational purposes, on the members of the religious community for whom the school is required; *ib.* 14741–14744. 14762–14764. 14767, 14768. 14820–14825. 14850–14853. Under this proposed plan Inspectors would examine simply on the text of Scripture; *ib.* 14765. 14817–14819.

Reading the Bible as a text-book in school could not be objectionable to Roman Catholics, if Archbishop Murray can be taken as an authority; *ib.* 14752–14758.

Changes desirable in the system of National education; consideration of principles on which a system of National education ought to be founded; *O'Reilly* 14883.

Suggestion of a scheme of National education by witness, of which the objects are—first, to secure for all the poor children of Ireland uniform sound secular instruction; secondly, to provide religious instruction for every child; thirdly, to vindicate for every man liberty of religious teaching; and fourthly, to present no obstacle to a religious man, of whatever creed, from becoming the patron of a school; to have three paid and three unpaid Commissioners, training schools, catechists, inspection, authorized books and other requisites, grants by Commissioners, public notice as to religious instruction, &c.; *Warren,* 15118–15121.

What it should be; success of the National system; *Ross* 17346–17348.

Whatever system is considered best, let it be established and carried out all over the country, but the denominational system would add to the burdens of the State, and poor minorities would be neglected; *J. S. Porter* 18173–18176.

A plan of, with funds granted by Parliament, must be in accordance with wishes of majority; *ib.* 18223, 18224.

Memorial to Lord Lieutenant on, to allow religious instruction by reference to Scriptures while teaching, inasmuch as National schools give moral instruction based on revelation, and the Board's books contain extracts from Scripture; the request not granted; *Bp. of Down and Connor* 19667–19688.

As to prohibition by, of reading Scriptures during ordinary school hours; memorial to Lord Lieutenant for liberty to refer to Scriptures at such times; as to hanging of General Lesson and Ten Commandments on walls of schools; *Bp. of Ossory* 20600–20610.

In a system of National free education a line should be drawn between those able and those not able to pay, say 9*d.* a week; those who can pay so much can provide their own school; those not able should be assisted by a national rate; *Toole* 21474–21476. 21530–21535.

7. *Opinions and Miscellaneous*—continued.

NATIONAL SCHOOLS:

1. *Establishment, Buildings, Maintenance, Sites, &c.*
2. *Cost, Income, Accounts, &c.*
3. *Attendance at.*
4. *Model Schools.* *See* MODEL SCHOOLS.
5. *Ordinary Schools.*
6. *Managers.* *See* MANAGERS.
7. *Teachers.* *See* TEACHERS.
8. *Miscellaneous.*

1. *Establishment, Buildings, Maintenance, Sites, &c.*

When a new school is wanted, the local parties apply to the Board, who send an Inspector to examine; the Board originates only model schools; *Macdonnell* 6–8. 49. The person applying for the school generally becomes its manager, the owner of the property the patron, the manager being appointed in accordance with the owner's desire; *ib.* 9–11. Formerly it was desired that one of two patrons should be a Protestant, and the other a Roman Catholic; such a combination hardly exists now; there are but few cases of committees of management; *ib.* 13, 14.

The Board contributes two-thirds the cost of a new school, the locality or manager the remainder, the Board of Works seeing to the expenditure; *ib.* 58–62. Locality contributes towards keeping up the furniture, supply of books, and support of teachers, but the amount given is very small compared with that given by the State; *ib.* 63-66.

The basis of estimation as to number a school ought to hold is its contents in square feet, which is shown in primary reports; *ib.* 659, 660.

Voluntary contributions towards erection of vested schools about a third of the amount expended, the Board granting the other two-thirds; the average cost is about £160; *ib.* 201, 202. 234–238. Vested schools are on the whole better than non-vested; *ib.* 662–663.

The expense of providing non-vested schools is all supplied by the localities; *ib.* 203, 204. Non-vested schools are increasing; in 1866 there was an addition of 68; *ib.* 672, 673.

No local rate is levied on school-houses; *ib.* 699.

The Board renders aid to schools under four heads, viz., salaries of teachers, salaries of monitors, repairs, and books and apparatus; *ib.* 731–735.

Where schools are reported deficient as to repairs or ventilation, the manager is informed, and if the school become unsuitable, it is struck off the roll; *Keenan* 1378. In some parts bad schools and inefficient teaching have been tolerated because of poverty; *ib.* 1379. The duty of providing out-offices in schools vested in trustees devolves upon them, the Board paying two-thirds the expense; all repairs, &c. of schools vested in Commissioners fall upon the Board; *ib.* 1380. 44·6 per-cent. of schools have no out-offices, nearly the whole being non-vested schools; *ib.* 1584, 1585.

Modified grants for new schools by the Board; *ib.* 1598–1602. Report on the question of schools in thinly peopled districts in 1855 or 1856; summary of the results arrived at; *ib.* 1603–1605.

The space of eight superficial feet required by the Board for each child is ample; *ib.* 1606. In city schools there is at all times considerable crowding; in the country sometimes crowding takes place; the accommodation is equal to the wants of the system; *ib.* 1607–1609. 1884–1887.

Difficulty in fixing the amount to be contributed by localities. No compulsory arrangement can be made requiring any specific proportion of contribution by managers; *ib.* 1835–1842.

1. *Establishment, Buildings, &c.*—continued.

Frequent and serious complaints of delay in execution of repairs by Board of Works, in south-west of Ireland; *Keenan* 1868, 1869. The Commissioners of Works are informed through their own officers, and from the Board of Works, as to the condition of the schools; *ib.* 1870–1874. 1907, 1908.

Vested school-houses are better than the non-vested; *ib.* 1901, 1902. Provisions of the "Land Improvement Act" should be extended to school-houses; all school-houses would then be made suitable to their purpose; *ib.* 1903–1905.

Course to be pursued by persons seeking building grants; specification of Board of Works need not be strictly adhered to; supplemental grants; revised plans proposed by Board of Works have been submitted to the Commissioners, but have not yet been approved; *ib.* 1590–1597. 1897–1900.

The preliminary conditions required in newly admitting a school to aid from the Board are—a convenient house, a playground if possible, with suitable out-offices; *Hunter* 3680–3682. Defects are required to be remedied by writing to the manager; if not attended to, the grant would be withdrawn; *ib.* 3683.

School houses in Dublin are bad and crowded; *O'Carroll* 4011.

Inspection and report as to state of repairs of; payment of cost of repairs; *ib.* 4427–4431.

Schools were vested in trustees until Commissioners were incorporated; managers are disinclined to vest schools in Commissioners; *Sheridan* 4973–4977. Schools are built by contractors and repaired by Board of Works. Local parties sometimes pay part of their third in labour. Cases have occurred where contractor has agreed with local parties to do the work for the Board's two-thirds; *ib.* 4985–4991. 4997.

Buildings generally good, but expensive; some vested school-houses are damp; difficulty in making trustees keep them in repair; all should be repaired by public funds; *ib.* 4992–4996. Undue delay of Board of Works in effecting repairs; *ib.* 5542–5543. Rule as to whitewashing non-vested schools not always observed; *ib.* 4998, 4999.

Landlords should keep school-houses in repair; *ib.* 5611–5613.

Securities taken that State gets an equivalent for its contribution—proper school-houses well supplied, and qualified teachers; *ib.* 5134, 5135. Some localities are so poor that school-houses cannot be kept in repair; non-vested school-houses are fairly kept; State should repair properly vested ones. Those built with public money should be placed under county authorities; reasons; *ib.* 5136–5139.

Grants sometimes recommended in cases where school-houses do not quite meet requirements; *ib.* 5226–5234.

Difficulties in obtaining sites for National schools; *Kelly* 3070–3073. *Sheridan* 5140. 5253–5259. 5317, 5318. 5560–5563. 5602–5604. 5564. *De Vere* 20316, 20317. 20351.

2. *Cost, Income, Accounts, &c.*

The local funds amount to £52,000 a year, of which school pence furnish £40,000; the remainder comes from subscriptions, sermons, &c.; amount of local assistance is slowly increasing; *Macdonnell* 123–134.

The violating of rule laid down by Lord Stanley, as to school fees and local payments, has been the main element of success in establishing schools; *ib.* 172–177.

In 1866, Ulster contributed the largest share of school-fees, having about one-third of all the schools in Ireland; *ib.* 177–180.

School accounts are kept by teacher, certified by manager, and transmitted to the Board; rules as to receipts being signed by managers and teachers are strictly enforced; *ib.* 157–160. No loss in the transmission or appropriation of money

2. *Cost, Income, Accounts, &c.*—continued.

by managers or teachers; *Macdonnell* 161–164. Prescribed forms of accounts; if return is properly made, the disposal of any surplus fees would appear; *ib.* 189–191. School accounts are examined by inspectors; *ib.* 216–222.

Amount arising from and rates of payment of school pence; accounted for by manager; almost always goes to teacher; *ib.* 123–132.

Procedure and detail of arrangements in regard to building and repair of vested and non-vested schools explained; *ib.* 682–698. 708. 724–730. 737. 762–771.

Repairs are enforced by stoppage of grant; *ib.* 700, 791. 736.

The arrangement with Board of Works as to building and repairing schools has worked well in some parts; *Keenan* 985, 986.

Many classes of schools get their salaries on too easy terms; according to the Board's rule, the numbers of pupils vary with the classification of the teacher; *ib.* 1032, 1033. 1068.

The present plan of payment per head is defective; the maximum cost to the State should be a high one; *ib.* 1036–1038.

In a boys' school the daily attendance of 60 entitles the school to an assistant; 50 is sufficient in a girls' school; *ib.* 1039. First class masters are frequently found in schools where the average attendance is only thirty; number of scholars to entitle him to full salary; number of assistants and monitors, their salaries, &c.; *ib.* 1040–1046.

System of school-fees in, necessary; where any attempt is made to confine schools to a high class of pupils, the Inspector would report it; *ib.* 1133–1135.

No rule imposing a fixed rate of school-fee; *ib.* 1248, 1249.

For all Ireland the endowments and subscriptions together amount to only £12,000 a year; the teachers receive the endowment in addition to salary; *ib.* 1382–1384. 1387.

"Endowments" include subscriptions and all local sources of school revenue, except pupils' fees; 80·5 per cent. of 5,533 schools had no endowments of any kind; *ib.* 1385.

Relation between amount of school-fees paid and classification of teachers; *ib.* 1687, 1688. Higher class teachers look out for schools where high fees and subscriptions prevail, and get them; *ib.* 1689, 1690.

Average cost per head for education in ordinary schools in Ireland, 14*s.*; *Newell* 2940. It should be much more to be done well; *ib.* 2943–2946.

School accounts are merely accounts of receipts by teachers; the managers' accounts are as to the amount of fees paid to teachers; *Kelly* 3099–3103.

The annual report shows the total annual cost of a school, except repairs; *ib.* 3113–3120.

Schools having other sources of income than grants from the Board give a return of money locally contributed; they have to attend to repairs; *Hunter* 3178.

School accounts are, as a rule, regularly kept; the teachers' three books must correspond; and they keep an account of moneys received; *O'Carroll* 4161–4165.

Schools must be kept in repair by localities; if non-vested school falls into disrepair, the grant is withdrawn or salary suspended; the Board would object to repairs being done at master's expense; *Kelly* 3110–3112. 3215. Might also object to rent being paid out of teacher's salary; *ib.* 3107–3109.

Too late now to raise rates of payment in National schools; a greater number might be made to pay, which would improve attendance; manager should settle who should pay; *Fitzgerald* 8362–8365. Roman Catholic managers do not press parents to pay, as being dependent on their flocks it would be so much taken from them; *ib.* 8366–8367.

See also FEES.

NATIONAL SCHOOLS—*continued.*

3. *Attendance at.*

Correspondence between age and classification; about three-fourths are under twelve years, and nearly the same proportion classified below the Third Book; *Keenan* 1611–1613.

Children are withdrawn from school at a very early age, especially in manufacturing towns; the attendance in tillage districts is much better than in pasture districts; in the mountainous districts some of the best schools may be found; *ib.* 1614–1616. A remedy with reference to the early withdrawal of children from school suggested, by offering premiums to children who had spent five years in a National school; *ib.* 1621–1625.

The average attendance in the ordinary schools is 268,260, and in the convent schools, 31,017; *ib.* 1686. 2038–2040.

The fact that there are 300,000 holdings of less than fifteen acres each, and that every child has to work as soon as it is able, accounts for the irregularity of attendance; *ib.* 1788–1789.

7·1 per cent. of children attending the National schools reach the higher classes; *ib.* 1807. Pupils remaining in the school to an advanced age serves the interest of the junior pupils; *ib.* 1808–1810. A child should be sent to an infant school as soon as it can walk there; five years should be the minimum age; *ib.* 1811.

Payment according to numbers should be abolished; *ib.* 1813.

Every scholar should attend school before roll-call; any discrepancy between the number on the roll and the number actually present should be accounted for on the "absence slate;" *ib.* 1818–1822.

Attendance of Protestant children at Catholic schools; *ib.* 1966–1968.

Average number of children in attendance at school compared with the total number on the rolls; average attendance higher in town than in country schools; children remain longer in the latter than in town schools; *Hunter* 3155, 3156. 3161, 3162. And because of their irregular attendance are longer on the rolls before they reach a higher class; *ib.* 3157.

In taking the average attendance Saturdays are excluded, and any day when it is exceptionally small. In Catholic districts the holidays of the Roman Catholic Church are excluded; *ib.* 3279–3288.

A pupil must be present four hours in school to entitle him to credit for attendance; *ib.* 3477–3480. Undesirable to call the roll twice a day; *ib.* 3481.

A school with an average attendance of from thirty to fifty is more efficient generally than larger schools; *ib.* 3482–3486. 3603. 3668. 3670.

The state of ordinary National schools in the South Dublin district, as described in 1866, is changed a little for the better, but the children are late and irregular, and the parents too poor or indifferent to prevent it; of the average attendance of 6,500, more than half were in the First Book, and of them 1,600 were in the alphabet; *O'Carroll* 4086–4094. 4145.

Not much difference in the several counties between attendance and the numbers on the rolls; school-houses in Dublin are bad and crowded; *O'Carroll* 4010–4012. The attendance is better in well conducted schools; teachers have much to do with good or bad attendance, especially in the city and suburbs, but poverty is a great cause of irregularity; *ib.* 4012–4015. The causes of irregular attendance are distributed pretty evenly; *ib.* 4016–4019.

Average attendance of all the schools in the South Dublin District is 6,500, containing an average of about 200 or 300 Protestants; some schools are almost exclusively Protestant; *ib.* 4042–4046. Numbers on rolls of schools in South Dublin District, of Protestants and Roman Catholics; *ib.* 4255–4263.

NATIONAL SCHOOLS—*continued.*

3. *Attendance at*—continued.

The negligence and irregularity of attendance at school caused partly by poverty. There might be better attendance and more attention if the children paid school-fees; *O'Carroll* 4136–4138.

The children mentioned as being in the alphabet may be of any age up to nine or ten; irregularity of attendance; they stay away four or five months, forget all they have learned, and have to begin again; *ib.* 4139–4144.

Until lately only 18 or 19 per cent. of the National school children have reached the higher classes, giving an attendance of about two years; the number now may be 24 per cent.; *Sheridan* 4896–4900. Children are too long in passing from class to class; payment by results would correct this; *ib.* 4901–4903.

If average attendance at all National schools were restricted to 60, the present staff of teachers would not be required; *ib.* 5109.

In the Irish schools it would take a longer time to qualify for promotion than in the English schools; *ib.* 5188–5196.

Schools hours are generally from ten to 3.30 or four; Inspector's incidental visits are made any time between 9.30 and four; *ib.* 5204–5211. Number present must be marked on the rolls by twelve o'clock; *ib.* 5212–5214.

Children's names always struck off after thirteen weeks' absence; no large per-centage need be allowed for children who appear on the rolls but have left; *ib.* 5322–5339. By returns, 64 per cent. only appear to have reached the First and Second Book, but there is a larger proportion in the advanced classes now than in 1852; *ib.* 5339–5349.

In Irish National schools the daily average attendance is forty-nine; in 15 per cent. of schools in county Cork only thirty-five; *ib.* 5615, 5616. 5830. Mixed education somewhat neutralized by Protestant children not attending schools managed by Catholics, and *vice versâ*; *ib.* 5621–5625.

Great improvement in all schools in late years; *ib.* 5753–5763. Improvement in attendance at model schools; *ib.* 5764. Attendance most regular in model schools, next in convent schools, and least in ordinary National schools; improvement from 1858 to 1860; *ib.* 5773, 5774.

Attendance more regular in model than in ordinary or convent schools; *Fitzgerald* 8466–8470.

Length of attendance in school allowed to monitors; *ib.* 8484–8486.

Better class children attend, who pay 5*s.* per quarter; but not to any great extent; social advantages of the practice; *ib.* 8634–8640.

Return of attendance at model, ordinary, and convent schools, put in; *ib.* 12219. Statistics quoted from it, showing more regular attendance at model schools than in convent schools; *ib.* 12221, 12222. Some reasons for this; *ib.* 12244–12255. Surprise at Mr. Keenan's statement as to better attendance in convent schools than in model schools; *ib.* 12262, 12263.

Social intercourse arising from attendance at; *Petticrew* 16752.

Average attendance in five schools under witness's management; mixture of religions in; *J. S. Porter* 18055, 18056.

As to proportion of Roman Catholics attending primary schools, to Protestants; *Bp. of Ossory* 20660–20663.

Instance of compulsion in a National school, of Roman Catholic children receiving Protestant religious instruction from a Presbyterian teacher; *M'Menamin* 21935.

The Board has never discouraged the attendance of the poorer classes in schools of a higher grade; *Macdonnell* 23900–23902.

In Clonmel district about half the schools have a

NATIONAL SCHOOLS—*continued.*

3. *Attendance at*—continued.

mixed attendance of Catholics and Protestants; number of the latter very small; *O'Hara* 26684–26692.

National schools preferred to, and more frequented than, denominational schools, both by Protestants and lay Catholics; *ib.* 26693–26701. 26714 *et seq.* 26750.

Roman Catholics, if free to choose, prefer National schools; "free to choose" implies no penalty for so doing; instances named of denial of sacraments to both teachers and scholars for attending schools under Protestant management; *ib.* 26705–26713.

Many Protestants in Clonmel prefer National school to Protestant denominational school; *ib.* 26848–26857.

4. *Model Schools. See* MODEL SCHOOLS.

5. *Ordinary Schools.*

Return of number of attendances, and number and per-centage of pupils in attendance in National schools in 1866; *Keenan* 1631–1635.

In 1865 there were in round numbers 100,000 children above thirteen years of age in ordinary schools; *Macdonnell* 657.

The National schools are superior to the elementary schools of other countries, and this superiority may be maintained; *Keenan* 1962–1965. 2026, 2027.

Inferiority of, in South Dublin district; reasons; *O'Carroll* 4382–4392.

Catholic bishops have desired clergy to visit ordinary National schools more frequently; these are conducted on same system, and use same books, &c., as model schools; *Sheridan* 5798–5804.

Desirability of opportunity of teaching Latin and Greek in; *ib.* 5859–5864.

Bad condition of schools in Dublin; causes; *Fitzgerald* 8535–8538.

State of elementary secular education in; *Kavanagh* 10074–10078.

"Abstract of deductions made from the statistical records of the National schools;" *ib.* 10782.

Expenditure for buildings, repairs, and works of model schools and ordinary National schools; *ib.* 10813.

Unfairness of allowing religious services in, as Roman Catholics, from their tenets, cannot then avail themselves of the buildings; *ib.* 10907.

O'Reilly's returns respecting, of most interesting and grave character; their bulk and nature; *ib.* 10936, 10937.

Have become denominational, except in north of Ireland, where the people are mixed as to creeds; *ib.* 11007–11009.

Classics should be taught in; *Berkeley* 11429–11436.

Presbyterian schools on same footing as; *ib.* 11437.

Admixture of religious belief in, more technical than practical; *O'Reilly* 14866.

Points of difference between, and denominational schools; inadvisability of insisting on them, thereby estranging the sympathy of the people from the Government; *ib.* 15002–15004.

In the south of Ireland the schools are *de facto* denominational; *Bp. Keane* 15805–15807.

Religious and secular instruction in, might be improved; *ib.* 15537, 15538.

Number of, and average attendance at, in the diocese of Cloyne; there are not many schools with mixed religious attendance; *ib.* 15535, 15536.

Ordinary National schools are superior to convent schools in arithmetic, grammar, and geography; *Wilson* 16255–16263.

Average payment per head higher than in convent schools, but they are better schools than the latter; *ib.* 16061, 16062. Cost of, has increased since 1856, but not in same ratio as convent schools; *ib.* 16063–16080. 16264–16268.

NATIONAL SCHOOLS—*continued.*

5. *Ordinary Schools*—continued.

Education given in, as good as it could be; two chief defects in; *Mahony* 16985, 16986.

Denominational schools are deserted, if the National schools are better; *ib.* 17192 *et seq.*

Illiterateness of population in proportion to scarcity of; *ib.* 17126–17127.

Are generally attended by different denominations; cases cited, showing that National education has not failed as a united system; these successes are owing to efficiency of teachers and conduct; *ib.* 17128–17130.

Children in, can always be corrected in moral law without distinctive religious teaching; *Ross* 17586.

All belonging to the Non-Subscribing Presbyterians are in connexion with National Board; were built and are maintained by congregations to which attached; *J. S. Porter* 18051–18054.

Refusal of Protestant landlords to allow National schools to be built on their property; *ib.* 18091.

A notion among the people that education in, ought to be free; *Gallagher* 19258.

Number of, in neighbourhood of Drumkeeran is not increasing; *ib.* 19274.

Violent opposition of Presbyterians to; *Kavanagh* 19564–19569. 19571–19583.

Efficiency of; *Bp. of Down and Connor* 19613.

Extent to which religious instruction may be given in, by reference; *ib.* 19689–19695.

Amount of Scripture information elicited at examination of one; *ib.* 19710.

Under present system can suggest no improvement as to management of; *ib.* 19711.

Proposition to empower Boards of Guardians to set up; chaplain of workhouse to give religious instruction; *Atkins* 20755.

As a general rule it is wrong for parents to send their children to mixed National schools; *Forde* 23060–23066.

There is not a National school which is not strictly a non-sectarian school, yet with suitable religious instruction; *Macdonnell* 23716–23718.

Some have the appearance of being denominational, but in these the rules of the Board are complied with; *Newell* 24624–24628.

As a rule National schools are attended by children of all persuasions; in the south and west attendance of Protestants is small because the Protestant element is small; small Protestant minorities partake freely of education in Roman Catholic schools; *ib.* 25011–25020.

Might be conducted in accordance with Church Education Society's time-tables; *Mahony* 25685.

No ordinary schools in Clonmel town; in schools some miles distant children attended who had left Christian Brothers' schools to go there, the education given being better; *O'Hara* 26751–26759.

In Ballina district are small, badly supported, and too numerous; are often taken into connexion with the Board unnecessarily; *ib.* 26818–26833.

Number of Catholic children in, reading Protestant Bible; of schools with Catholics only attending; of schools under Catholic teachers with only few Protestants; of schools attended by Protestants only; of really mixed schools; schools in Dublin are practically denominational; *Card. Cullen* 27045–27048.

Requirements for teaching in, should not be too great; should be adapted to wants of the majority; *ib.* 27150–27152.

Number of, under Roman Catholic patrons; no opportunity to give religious instruction in; *ib.* 27284–27288.

Return of daily attendance of pupils in National schools, 1865; *Kavanagh, page* 409.

Table showing number of children on roll of National schools from 1860 to 1867, and number on roll for last quarter in each year, with the literary classification in per-centages, of the latter; *ib. page* 425.

NATIONAL SCHOOLS—*continued.*

5. *Ordinary Schools*—continued.

Table showing classification of pupils on roll of National schools in each province for last quarter of years 1860 to 1867; *Kavanagh, pages* 426, 427.

Table showing classification by teachers of pupils on roll of National schools at opening, of those admitted, and of those on roll at close of years 1861 to 1865; *ib. page* 427.

Summary results of examination of pupils of National schools by Inspectors, 1858 to 1865; *ib. pages* 428, 429.

Table showing total expenditure, from Parliamentary grant, on works and repairs of schools, ordinary and model, by the National Board, 1831 to 1868; *ib. pages* 436, 437.

Summaries of reports of Inspectors, showing condition of the National school-houses, premises, and playgrounds, 1865; *ib. page* 439.

Expenditure by Board of Works on National schools, &c., 1857 to 1869; *ib. pages* 440, 441.

Table showing average annual cost of National schools from State grant and from local funds, per school and per pupil, 1832 to 1868; *ib. page* 499.

List, according to counties, of National schools in charge of Board of Works for repairs; *Stack, page* 611.

List of National school-houses for which grants have been made, and which are either in course of construction, or the necessary plans not yet issued, but in preparation (by Board of Works); *ib. page* 611.

Schedule of extended grants for ordinary school-houses; *ib. page* 612.

Conditions on which National Board will make grants in aid of building school-houses in poor localities, at a total cost not to exceed £100; *ib. page* 612.

List of National school-houses for which grants were made by the National Board, and notified to Board of Works since July, 1857, and which have been built by or under the direction of the latter; *ib. pages* 612, 613.

Amounts voted by Parliament for building, repair, &c., of National schools, 1865–6 to 1868–9; *ib. page* 613.

Return of National schools in operation in 1862, classified according to creed of patrons, teachers, pupils, and religious instruction imparted; *Kavanagh, page* 839.

"Notice" system; number of notices sent to parents, distinguishing creed of latter; *ib. page* 840.

Analysis, by Provinces, of number of schools, pupils on roll, daily attendance, and amount of grants in salaries, gratuities, &c. from Report of National Board for 1866; *ib. page* 973.

Table of amount, per pupil, in daily average attendance in National schools during 1863, paid in salaries, gratuities, &c.; *ib. page* 974.

Summary, by provinces, showing classification of all the National schools, according to creed of patrons, 1854; *ib. page* 1039.

Similar, and more minute return for 1862, under four categories, viz., joint patrons, joint teachers, joint pupils, and joint religious instruction; *ib. pages* 1039, 1040.

Number, according to denominations, of mixed and unmixed National schools, and of pupils therein, 1867; *ib. page* 1040.

Statement of Rev. R. Beattie, Convoy, of the number of children on the rolls of certain National schools, and the number present on 22nd or 23rd February 1869, according to religious denominations, *App.* XV., *pages* 1303, 1304.

Extracts from Reports of Inspectors for 1866, on the state of the National school-houses in their respective districts, *App.* IX., *page* 1292.

Monks' schools in connexion with the Board. *See* MONASTIC SCHOOLS.

NATIONAL SCHOOLS—*continued.*

6. *Managers. See* MANAGERS AND PATRONS.

7. *Teachers. See* TEACHERS.

8. *Miscellaneous.*

The time-table is examined by Inspector, who may require any alteration; there is no standard; the arrangement of a time-table includes the time of religious instruction; *Macdonnell* 76–80. Not desirable to have an absolute time-table for all Ireland; *ib.* 102–104.

In many mixed schools the Roman Catholic clergy are anxious to have male and female schools exclusively; the sex of the head teacher is left to manager's discretion; the second teacher is expected to be female; *ib.* 326, 327. The Board has no fixed opinion for or against mixed schools; with a small population one good mixed school is preferable to two separate schools; probable reason for the disinclination of clergy in south and west to schools of mixed sexes; *ib.* 367, 368. Reason for the preference of mixed schools in the north; *ib.* 408, 409.

Managers' returns relate to payment of teachers' salaries; they go direct to the office, and are checked by Inspectors' returns as to number of children; *ib.* 567–571.

A report book, accessible to the public, is placed on the desk of the teacher, in which visitors make their observations; *ib.* 622, 623.

Generally throughout Ireland schools are not sufficiently numerous; in some parts there are too many, that is, the number of children might be accommodated in fewer schools; *ib.* 666–669.

Promotion of pupils from class to class in, is made by the schoolmaster; *Keenan* 909, 910.

Model schools are the only schools where Protestant and Roman Catholic clergymen attend to give religious instruction; *ib.* 997–999. Practically none is given to minority of adverse religion to the manager; *ib.* 1018, 1019.

The combination of Roman Catholic and Protestant pupils, and Roman Catholic and Protestant teachers, practically exists only in schools under direct management of the Board; *ib.* 1020–1023.

Schools liable to fluctuations of attendance are allowed a certain degree of grace. Explanation of the "grace" allowance; *ib.* 1075. The question of relative number of teachers and pupils would be brought under notice of the Board by the person who goes through the accounts in the office; *ib.* 1076–1078. 1227–1229.

Mixed schools are increasing, as shown in the report for 1866; *ib.* 1121–1123.

Number and distribution of holidays and vacations, and mode of computing average attendance; *ib.* 1165–1181. 1256–1258. Average attendance for 1866; attendance at inspection generally corresponds with the average; *ib.* 1183–1185.

Difference between the programmes of proficiency for male and female schools; *ib.* 1282. Course of instruction in an ordinary school; *ib.* 1283, 1284. Many managers and teachers consider grammar unnecessary for junior boys and girls; *ib.* 1285. But it would be a serious revolution to exclude so important a study as grammar; *ib.* 1287–1290. 1295. 1316. The Board is responsible for the retention or removal of this subject in teaching junior classes; *ib.* 1291, 1292.

Means adopted to keep a school sufficiently supplied with books; *ib.* 1377.

Considerable objection on the part of the Catholic clergy to vesting schools either in the Board or in trustees nominated by themselves; Presbyterian clergy do not desire grants towards erection of their schools; *ib.* 1405, 1406.

In some parts of Ireland, from hostility to the National system, it is utterly impossible to get sites; *ib.* 1407.

The statutes of the Synod of Thurles forbid the vesting of schools in the Board or in trustees; since

8. *Miscellaneous*—continued.

their passing, the Commissioners have modified the requirements as to vesting; *Keenan* 1420–1424.

Assistance given by Commissioners to new schools in localities where sufficient accommodation already exists, on the principle of modified grants; *ib.* 1511. 1515, 1516. 1546–1551.

Opening of additional schools in many localities has diminished attendance in previously existing schools; *ib.* 1513–1515.

Thirty-five per cent. of the schools have no playgrounds, or bad ones; *ib.* 1586–1589.

Course of instruction in, requires four hours a day five days a week for secular subjects; this is sometimes voluntarily exceeded; course consists of five books; period required to get through the course; *ib.* 1783–1792.

Relative number of schools having under thirty pupils in each school in each of the provinces; *ib.* 1909. Relative proportion between schools having less than thirty pupils each, and the total number of schools in each province; *ib.* 1910. Cause of small number in Munster as compared with Ulster; *ib.* 1911.

Relative proportion of schools under the control of the clergy to those under the laity of the different denominations; reasons and opinions on the subject; *Newell* 2878–2883. 2974–2980. The clergy have not done what was expected of them; the laity are more liberal; *ib.* 2884–2887. 2976.

Little has been done to induce localities to contribute; some parts are so poor that the Commissioners asked for a relaxation of Lord Stanley's circular; local aid could not be insisted on without checking the spread of education; *ib.* 2888–2898. 2971–2973.

A school is sometimes closed from inability of manager to get a master; *Hunter* 3208, 3209.

In some districts schools are unduly numerous; two schools exist where there might have been only one; schools with an average attendance of thirty-five likely to be more efficient than those with a very high attendance; *ib.* 3234, 3235.

As to the introduction of French and Latin into ordinary schools; *ib.* 3488, 3489. 3502–3505.

Mixed attendance does not depend upon a school being vested or non-vested; the people know little about the difference; *ib.* 3604–3607.

The Inspector always visits and reports on a school before it is admitted in connexion with the Board; defective schools are often admitted rather than aid refused altogether; they are kept on the roll in hope of improvement; *ib.* 3684, 3685.

The number of children receiving gratuitous instruction is left generally to managers; managers sometimes take the fees and pay the teachers, sometimes lay out the fees upon the schools; *O'Carroll*, 3997–4000.

School-pence do not form a large item in the South Dublin district; the largest schools are convent schools, where most of the children are admitted free; *ib.* 4001, 4002. About one-fourth of the children in the district attend convent schools; *ib.* 4006. 4023.

Great improvement in reading, writing, and arithmetic in; the improvement in writing largely owing to Mr. Vere Foster's copybooks; the deficiency in writing frequently noticed by the Inspectors; the Board took no active steps in the matter till constrained by Mr. Foster's zealous action; *ib.* 4166–4177.

In the ordinary schools in the South Dublin district there are no children in the Fifth Book, and a very small proportion in the Fourth; *ib* 4378–4381. Ordinary schools in this district are as a rule inferior to those in other districts; reasons; *ib.* 4382–4392.

Extreme poverty of parents makes them indifferent about education; *Sheridan* 4806, 4807.

8. *Miscellaneous*—continued.

Children generally like school, but quickly discover if a teacher be inefficient, and then become irregular; *Sheridan* 4813.

Schools are fully examined at least twice a year, and often visited casually; some few are visited ten or twenty times a year; *ib.* 4814–4822.

Serious defects in convent schools referred to in report; similar defects in other schools, but they were not in question. Defects referred to were chiefly impatience of competition, and inadequate accommodation and teaching power. Now, accommodation is increased, and teaching power is at least equal to other schools; *ib.* 4880–4886.

The great majority of children in all our schools, and in England and America, leave school too early; *ib.* 4887, 4888.

Schools should consist of not less than thirty-five or more than 140 scholars; *ib.* 4914–4916. 4970–4972. 5614.

Children who attend schools aided by State are mostly of the poorer classes; some attend whose parents could pay; any may attend. Poorer classes so predominate it would not be worth while to make a limit; *ib.* 5169–5174. Advantage of teaching children even what they are likely to forget: *ib.* 5180–5185. Danger to State in allowing talented children to remain uncultivated; *ib.* 5857, 5858.

Witness visited 280 some years, and 370 last year; some three times, but others not once; his function was to visit casually here and there; numbers and inspection of schools in southern district; accommodation in school buildings; the larger number are non-vested chiefly on account of the difficulty in procuring sites; *ib.* 5245–5259. Vested schools are usually built according to plans of Board of Works, which are often unsatisfactory, and can only be set aside by vigorous protest. Non-vested school buildings seldom as good as vested; *ib.* 5260–5266.

Boys and girls should have separate rooms, if more than forty; this would add to the expense; *ib.* 5267–5274.

There is no State provision higher than National schools for children of parents who can afford to pay well; the poorer children are benefited by such attending the schools; for advanced children of middle class there are Trinity Colleges, Queen's Colleges, and Maynooth; *ib.* 5567–5569.

Instruction to clever poor children should not be confined to reading, writing, and arithmetic. Several have risen to good positions through education received at National schools; *ib.* 5570–5576.

When Protestant minorities have not children enough to obtain a grant for a separate school they will use the National school; *ib.* 5635, 5636.

Handsome Presbyterian schools in Cork, the gift of a private gentleman; attended by all denominations of Protestants; many go who did not previously attend National schools; *ib.* 5641–5654.

Extra subjects in National schools are drawing, vocal music, and physical sciences; *ib.* 5898.

Training of model school teachers in science; character of books, &c. employed; desirability or otherwise of professing to teach young children science; *ib.* 5899–5923.

Teachers receive instruction in natural history, &c., at Marlborough-street, and in model schools where trained; natural and physical science taught; a bad text book is used, which does not agree with lectures given; *ib.* 5924–5937.

Unpublished portion of Mr. Keenan's report for 1858 [on inadequacy of training department, &c.], with minutes of Board, &c., relative to same; *App.* XVII., *pages* 1311, 1312.

Return of cost of building and repairs of ordinary National and model schools, training establishments, official establishments, &c., for 1856–7; *App.* II., *page* 1278.

NATIONAL SCHOOLS—*continued.*

8. *Miscellaneous*—continued.

Form of existing lease to trustees of National schools, with schedule of rules; *App.* III., *pages* 1278–1281.

See also MIXED SCHOOLS. NATIONAL SYSTEM. RELIGIOUS INSTRUCTION.

NATIONAL SYSTEM:

Has worked well; has spread a large number of schools over the country; and people are anxious to place their schools under the Board, provided its non-sectarian principles are approved; *Macdonnell* 26–32.

The number of children attending the schools is an indication of its success; *Keenan* 1814–1817.

The effect of the system has been to displace schools previously existing, and the want of such schools is now much felt; *ib.* 1850–1856.

The stimulus of, has improved the qualifications of teachers generally; *Hunter* 3220.

There are many checks in, but it is not altogether a system of checks; Chiefs of Inspection overlook all below them; District Inspectors report directly to the Office; *ib.* 3739–3742.

Any National system should give an education that would enable poor talented children to rise above their original condition; *Sheridan* 5187. 5499. 5570–5576. 5859.

Bigotry is perpetuated by the model schools; no advantage to the country in having education in common: the National system is not possible in this country; *Bp. Derrian* 9132–9148. 9198.

Formerly freely used by the Roman Catholic population, who are now opposed to it; *ib.* 9149–9153.

The advantage the country has derived from, is in spite of, not in consequence of, it being a mixed system; the training of the Christian Brothers is in every way more fruitful of better consequences to the country; *ib.* 9204, 9205.

Monitorial scheme of, lately developed; difficulty in procuring suitable persons as monitors; *Kavanagh* 10094–10096.

Insufficient provision for religious instruction under; *ib.* 10097. Catholic clergy are forbidden to visit training and model schools; salaried sectarian chaplains should not be attached to central schools; *ib.* 10097–10099.

The State should confine itself to assisting such religious bodies or voluntary associations as institute training schools; if such a system were adopted in Ireland the State should bear entire cost, but with guarantee that teacher remain in the service; *ib.* 10102–10108. Localities should bear portion of expense; mixed payment should follow mixed management; *ib.* 10109–10111.

A leading defect in present system is unskilfulness of teachers in dealing with lower classes; *ib.* 10112, 10113.

The "wisdom, justice, and impartiality" which formerly characterized it, do not now exist; *ib.* 10219, 10220.

Tolerated by Court of Rome, with conditions; *ib.* 10818. 12283.

Thoroughly denominational, except in Plantation of Ulster; *ib.* 10938, 10939.

Unobjectionable character of books of; *Macdonnell* 11183–11187. 11217–11219. 11224, 11225.

Goes to pieces if denominational schools are upheld; *ib.* 11175–11180. Character and advantages of the system and its books; *ib.* 11183–11187. 11217–11219. 11224, 11225.

By absorbing the education of the people extinguished a number of middle class schools that formerly existed, and more should be established giving a rough classical education; *ib.* 11229–11233. The expense of the system would not be increased thereby, the teachers' incomes would be increased, *ib.* 11136–11138.

To abandon the present and establish a denominational system would be ruinous to the welfare of the country; *Macdonnell* 11339–11341.

Is considered by Presbyterians to be doing good service to elementary education; *Berkeley* 11363–11373.

Approved by the General Assembly and people of the Presbyterians in preference to the denominational system; *ib.* 11528–11533. Effects of its success throughout Ulster; *ib.* 11703.

Catholics consider faith has been broken with them on the subject of; new rules made to meet objections of, but not at their request; Catholics under no circumstances propose to go back to or to accept the old system; Mr. Fortescue's restoration of original rule has not removed their chief practical objection; the Presbyterians disobey it; conversation with Mr. Berkeley on this point; *Kavanagh* 12091–12108.

Origin of, really in 1830; the Roman Catholic bishops were never consulted about it. Lord Stanley's proposition was favourably received by them, who were all willing to accept it as an experiment and improvement; *ib.* 12273–12282.

Opinions, letter, and rules and regulations for schools, of Dr. Doyle to his clergy, on first announcement of, in 1831; *ib.* 12290.

Changes in, at instance of Presbyterians, the cause of the present opposition of Roman Catholics to it; *ib.* 12355–12359.

Dr. Doyle tolerated it, and he and other bishops availed themselves of it as he and they individually thought fit; it was meant to be a combined system, but the Presbyterians frustrated the intention; *ib.* 12466–12501.

The visits of witness to so many schools lately was to see how they were working, with a view either to the complete overthrow of the system, or such a modification of it as Catholics can accept; *ib.* 12618, 12619. System will meet with approval when the work of educating the people is fairly entered on; *ib.* 12625–12627.

Favourable account of, in a paper read before British Association in 1857; public complaint of it by the Commissioners as an unauthorized proceeding; it was one of the things that led to his final disagreement and retirement from Board; *ib.* 12648–12651.

The National system is a decided success; of the total numbers attending model schools, there is 50 per cent. of teachers, and 38 per cent. of pupils Roman Catholics, showing that it is approved of by them; to change this to a denominational system, would be for the State to enforce the authority of the Roman Catholic bishops where they cannot do it themselves; *Lord Oranmore* 13409–13415.

It, or something like it, exists in France, Belgium, Prussia, Austria, Australia, Scotland, and all the colonies; it is called the Irish system, and is probably the only Irish thing ever adopted; *ib.* 13437.

Works well in its details; *ib.* 13471, 13472.

The defect of the National system is the want of books which would not be objected to by some section of the Irish people; books of National Board are much liked, and are good so far as they go; *M'Ivor* 13627–13631. The reason why children do not remain at school is that the National system leads to nothing; *ib.* 13632–13634.

The want of something intermediate between the present National and higher schools has been brought about by the action of the Board; the general education of the country has suffered in consequence; *ib.* 13637–13642. Proposed scheme for remedying the defects of the National system was not adopted; *ib.* 13643–13646. 13659–13661. If the proposed scheme were successful, every decent village in Ireland would have one of the higher schools, the lower schools being made into mixed schools under a female teacher, and organized on the infant system; *ib.* 13647–13658. 13729–13731. 13765, 13766.

NATIONAL SYSTEM—*continued.*

The present National system of non-sectarian education, if not pressed beyond its natural action, should be adhered to; has been remarkably successful; *M'Ivor* 13823–13826.

Wesleyan Methodists are in favour of; its mode of administration is objectionable; *M'Millen* 14452.

Is the best in the world, if administered as at first intended; *ib.* 14590. Is undenominational, but administered denominationally; *ib.* 14593. Mode of administration has a considerable influence on education; *ib.* 14720.

Consideration of principles on which a National system of education ought to be founded, and changes suggested in the present; *O'Reilly* 14883.

Had its rise from the community neglecting its duty with regard to educating the people; *Andrews* 14854, 14855.

Generally satisfactory; *O'Reilly* 14868. Does not possess the sympathy of Roman Catholic priests, though they prefer it to going without education altogether; *ib.* 14920, 14921. Roman Catholics were never consulted on introduction of; they accepted it for want of a better; *ib.* 14926–14929. General opinion of Roman Catholic clergy in favour of; many of the clergy are not opposed to the changes now advocated by the bishops; *ib.* 14952, 14953. Desire of the laity for changes in; *ib.* 14954. Causes of the change of opinion with regard to, of Roman Catholics; *ib.* 15001. Promises of election candidates to procure changes of; *ib.* 15015–15018.

Always opposed by witness; *Warren* 15118. Grounds for opinion that it is a failure; National schools not fair specimens of united education, Church Education schools more so; *ib.* 15177–15188.

Opposition to, somewhat lessening, and Church managers increasing; *ib.* 15205–15207.

The present system is as unsatisfactory as anything can be except to a small section; *ib.* 15364–15368.

No instance of proselytism on either side to be specified under the present system; *ib.* 15372.

Confidence in, disturbed; Lord Stanley's letter the charter of; *Bp. Keane* 15538.

Changes in, as to religious instruction; the system should be so administered as to be unobjectionable in any part of the country; *ib.* 15547. Is in a very unsatisfactory way; reasons for dissatisfaction; *ib.* 15547.

Accepted by Catholic bishops as an experiment; *ib.* 15594.

Has done good for the people, so far as its education goes; *ib.* 15744.

Non-vested plan is preferable to the vested; *ib.* 15793.

On the whole the system is dangerous to faith and morals; *ib.* 15863–15888.

If carried out according to Lord Stanley's letter, is the greatest boon ever conferred on the country; *Wilson* 15937. 15993. 16293. Departure from the system in admitting monks' and nuns' schools, which are essentially denominational; *ib.* 15940.

Parents in the country are generally satisfied with; it is only the extreme sections of both parties who are desirous to uproot it; no duty of the State to pay for a stubborn minority; *ib.* 15995–15998.

Has succeeded in mitigating those sectarian feelings which are the curse of Ireland; *ib.* 16032.

Roman Catholic laity are satisfied with it, and would deplore the introduction of denominational system; *ib.* 16036–16043. Never heard complaints against it from Roman Catholics, lay or clerical; the Catholic laity are still satisfied with it, as are also members of other denominations; *ib.* 16028. 16181–16187.

The present system of mixed education should be carried out, if properly managed; *ib.* 16154, 16155.

Present rules chiefly objectionable on the ground of the advantage they give to convent schools; *ib.* 16156–16165.

Parliament ought to be very slow in introducing

NATIONAL SYSTEM—*continued.*

essential changes into the present system of united education; *Wilson* 16290–16293.

Has had the effect of teaching people mutual forbearance; *Petticrew* 16466–16470. United education is essential to the unity of the people; laity strongly in favour of it; *ib.* 16476–16480.

Under a National system schools should be established within a reasonable distance of children's homes; *ib.* 16482–16485.

As a fundamental principle, secular education should be free and open to all; *ib.* 16485.

Is generally popular, and only opposed by the Roman Catholic bishops; *ib.* 16566 *et seq.* Is calculated to allay sectarian animosity and dissension; instances alleged in proof; *ib.* 16701–16705.

Propositions for modifying the National system submitted by Synod of Ulster, but withdrawn, and others substituted; *ib.* 16825–16827.

Presbyterians are not quite satisfied with the way it is carried out; *ib.* 16829.

Fairly fulfils all the conditions necessary to a system of united education, so that all may use it without sectarian teaching being forced upon anyone; *ib.* 16881–16886. Fundamental principles of, are not changed, though there is a change of details; *ib.* 16887–16904.

Model schools and vested schools originally an essential part of; plan of model schools departed from through pressure from without, and that of vested schools through force of circumstances; *ib.* 16893–16902.

Being now arrived at a state of security, and being better understood, fixed principles should be laid down, acted upon by responsible Commissioners, *ib.* 16903, 16904.

As to modifications of rule regarding time and place for religious instruction; these modifications were no departure from fundamental principle; *ib.* 16936–16950.

No reason to believe the people are dissatisfied with; *ib.* 16951, 16952.

Numbers of children of all denominations receiving instruction in mixed schools previous to establishment of; *Mahony* 17133–17136.

Provides for secular instruction only, leaving religious instruction in the discretion of the manager, but compelling the exclusion of children from adverse religious teaching; if the State took no notice whatever of religious instruction, the minority would lose the protection it at present possesses; *ib.* 17158–17165.

Opinions against, formerly expressed, indorsed; *ib.* 17221, 17222.

The system of National education now in Ireland better than any other; religion originally intended to be taught by; afterwards the non-vested system arose; secular and moral instruction should be given by the State, the patron to look after the religious teaching, which is the best solution of the difficulty; *Ross* 17415–17418. Prevalent feeling of the people is that every public school should be freely open to every child; *ib.* 17424.

The non-vested system gives all the liberty men can fairly demand in a system of State paid education; its advantages; *ib.* 17431–17433.

Religion is not ignored, but committed to special teachers; *ib.* 17434.

The non-vested system a valuable part of; so far as education of poorer classes is concerned the National system is a success; has been fairly carried out by the Commissioners; *ib.* 17436–17439.

Fenianism is not the result of; *ib.* 17446–17449.

In Ireland, might be practically used by Jews; *ib.* 17531, 17532.

The non-vested system is purely a secular system, and the State has no responsibility whatever for religion in the matter; *ib.* 17564.

Early existence of the non-vested system; *ib.* 17589 *et seq.*

As regards teaching religion is negative towards both majorities and minorities; *Ross* 17570–17572.

The system in use in England would not, it is alleged, be submitted to in Ireland, though nothing is asked from Catholic schools but to adopt a conscience clause; *ib.* 17577–17582.

Violent opposition of Presbyterians to; *Kavanagh* 19571–19584.

Though generally approving of, it should be made more secular in order to bring in more masses of the people; suggestions as to carrying out some such plan; *Bp. of Down and Connor* 19696–19706.

Former objection of Established Church clergy to; now it is the Roman Catholic clergy objecting; *ib.* 19652–19654. 19666.

On the whole eminently successful; progress of the country in great degree owing to; is popular with the people; *De Vere* 20154. 20263–20265. 20286–20292. 20296. 20298, 20299.

Has spread a knowledge of English without the Irish language being lost; *ib.* 20155–20160. 20260–20262.

Success of, in improving the education, manners, and morals of the people, and their material prosperity; *ib.* 20176–20182.

Hampered by the difficulty in procuring sites for schools; compulsory power should be given to take sites, with protection to landlords, as in analogous cases; *ib.* 20190–20193.

Should be open to all, and no child of supposed richer people excluded; *ib.* 20218.

Caused a diminution in the number of hedge schools; *ib.* 20285.

Evidence of interest in, shown by landlords visiting their schools, &c.; *ib.* 20352, 20353.

Confidence in, is increasing, and deservedly so; *ib.* 20472–20475.

Confidence in, was shaken on change of rule as to permission of all ministers to come into non-vested schools for the purpose of giving religious instruction; *ib.* 20482–20487.

Suggestion of a modification of, by which the Church Education Society might be enabled to join it; *Bp. of Ossory* 20536, 20537. 20547, 20548. 20556–20558. 20561.

Objection of Church Education people to, that they cannot carry out their religious instruction to the children as they feel bound in conscience to do; *ib.* 20589.

Excellent working of, in Ramelton; *Atkins* 20712, 20713. 20727.

A National system of secular education advocated; *ib.* 20743–20750. A denominational system would eventually work round to the National system; *ib.* 20751–20754.

Natural tendency in the public mind towards the National system, the conscience system; instances in proof; *ib.* 20751–20754.

Suggestions for modification of; Poor Law Guardians to be empowered to set up a National school, the chaplain of the workhouse to give religious instruction; and the grouping of small schools, with a circulating master; *ib.* 20755.

Opinion in favour of continuance of, the State concerning itself only with secular education; *ib.* 20757–20761.

Has not been dragging towards the denominational system; *ib.* 20762.

General dependence on fairness of; *ib.* 20763. Opinion in favour of, is increasing; *ib.* 20765–20767.

Proportion of clergy supporting the National system and Church Education system about equal; *ib.* 20783–20786.

If people were left free to act, education would all resolve itself into the National system; *ib.* 20823.

Witness was always friendly to; is perfectly satisfied with its working; inspection is excellent; produces a great number of well-educated young men; superior to the English system; *Warburton* 20839–20841.

Has never failed with twenty years' experience; cannot fail if carried out fairly and judiciously; *ib.* 20892–20901.

Best means adopted under, for ensuring correctness of returns of attendance; *ib.* 20953.

No direct religious teaching being given under, has produced among the Irish in England a great stratum of insincerity; *Toole* 21212, 21213.

The religious profession being suppressed under, must have an injurious effect upon the teachers; *ib.* 21236–21313.

The English system is as popular among Roman Catholics in England as the National system is in Ireland; *ib.* 21350.

Imperfection of results of, arises from default of attendance, not from defects in the system; *Byrne* 21569. Prevents disunion; *ib.* 21586.

Good effects resulting from, as to intercourse between Catholics and Protestants; *ib.* 21586. 21612–21614.

Mostly in favour in neighbourhood of Cappagh and Omagh; *ib.* 21626.

The present system is practicable and preferable to denominational, notwithstanding desire of Roman Catholics for the latter; *ib.* 21630. 21691–21696. 21707. Preferable to all the modifications that have been proposed; *ib.* 21733, 21734.

Disliked, in all its details and bearings; only favoured because without it there would have been almost no education; might work well if compulsory absence of minorities were enforced; *M'Menamin* 21899–21902.

Not approved of by the Wesleyans, who joined it as being the best extant, and with the hope it might be better; *Tobias* 22744–22747.

Is more denominational than formerly; does not impede free action in schools, but gives advantages to larger churches; the Wesleyans are not represented in; *ib.* 22823–22830.

Opposition of Roman Catholic clergy to; had original intention been carried out, it would have uprooted Catholic religion; was accepted not as an experiment, but as a necessity; *Forde* 23033–23041. 23046. 23160–23162.

At first was of great service to Catholics, being practically denominational; *ib.* 23042. Was unsound from the beginning; *ib.* 23051.

Extensive use of, with co-operation of Catholic hierarchy, for upwards of thirty years; great advance of religious knowledge during that time, the result of religious influences, not altogether the result of the system; *ib.* 23215–23219.

Letter from Roman Catholic Members of Parliament in 1860 showing change of rules, with grounds for assertion; *Kavanagh* 23482, 23483.

At establishment of, much importance was attached to the provision for religious instruction of minorities; the right was never much practised; *ib.* 23484–23487.

Majority of Sunday School Society opposed to; *Pilkington* 23525–23529.

The great majority of Protestants approve of it, and nine-tenths of the Catholic population, as being practically the best system they can obtain; *Macdonnell* 23593–23596. 23746.

Is administered with as great justice as is possible in any human affair; *ib.* 23597, 23598.

Practically the routine of the system is carried on by witness, the secretaries, and chiefs of inspection; *ib.* 23612.

Is in a state of development and growth; rules may be altered to suit circumstances, but not to change the fundamental principle; *ib.* 23629–23631. 23681–23683.

Is opposed by the Roman Catholic hierarchy; but the great majority of the people are satisfied with

NATIONAL SYSTEM—*continued.*

the present system, although they would not oppose their clergy in the matter; *Macdonnell* 23693.

The system of Great Britain not applicable to Ireland; *ib.* 23749, 23750.

Great movement in favour of engrafting classics and languages upon; this could be easily done; the standard of education has not been unduly raised; no partiality is shown to rich or poor; the number of wealthy children attending the schools is very small; *ib.* 23903–23905. 23908.

More favourable opinion of Roman Catholic bishops towards, at the beginning than now; *ib.* 24054, 24055. 24058, 24059.

Institution of, followed inquiry by Royal Commission in 1824; *ib.* 24056.

Remonstrance of Bishop Haly in 1850 against; *ib.* 24060, 24061.

The alterations in, said to be concessions to the Protestants of Ireland, Catholics would be sorry to see withdrawn: *ib.* 24062–24064.

The present, as administered by the Board, ought to be maintained; *ib.* 24069–24076.

Roman Catholic laity think it a great boon to the country, and it should be maintained in its integrity, if the priests could be conciliated to get rid of their unreasonable objections; *Whittle* 24079–24082.

The opposition to, comes from the Catholic bishops and clergy, and some public men identified with them; *ib.* 24083.

Advantage of having the assistance of the clergy in working; the people will take advantage of it, the clergy must therefore co-operate to a certain extent; clergy are not in a position to offer effective opposition; *ib.* 24087.

A great deal of, is practically denominational, but is advantageous in being even theoretically National and beyond the control of the bishops, and under that of the State, *ib.* 24088, 24089.

Better and enlightened tone of sentiment to be traced to; *ib.* 24107.

Was practically accepted by the Roman Catholic Church from about 1830 to 1852; it is more unpopular in being administered by a Government Board, than as a mixed system; *ib.* 24133, 24134.

In early days the National system could only have been carried out by a representative Board; *Longfield* 24180.

Fundamental changes in rules of, are not made without consent of Lord Lieutenant; they are sent to him through the Secretary; *ib.* 24202–24207.

Fundamental principle of, is non-interference with religion; this should be continued; *ib.* 24228–24231.

Fundamental principles of, are few in number, and in most cases easily understood, though not always easily applied; *ib.* 24276, 24277.

The laity on both sides are satisfied with the present system; *ib.* 24350. 24365–24367.

The presence of Archbishop Murray and of Archbishop Whately on the Board showed that the system was not incompatible with both churches; *ib.* 24459–24463.

Is one great conscience clause; in abstract and in practice it is best as it is now; *Newell* 24603. As a rule, managers, including parish priests, approve of it, not merely tolerate it; *ib.* 24856.

Advocacy of, by Mr. Brady, M.P.; *Richardson* 25747–25752. 25764.

Catholic bishops regarded it as an experiment; schools under, are not mixed to any extent; *Card. Cullen* 26598, 26599. 26620, 26621.

System as proposed in Lord Stanley's letter has been abandoned; opening for proselytism by explaining reading books; *ib.* 26600–26602.

There is no positive impediment to the extension of; many Roman Catholics think it a good one, though susceptible of improvement, *O'Hara* 26846, 26847.

Origin of; accepted by Catholic bishops as an experiment; changes in, brought about dissatisfaction; literary and religious instruction under, at beginning; clergy were allowed to give religious instruction, now managers of non-vested schools may exclude it; Christian Brothers' and nuns' schools received grants, now no one in holy orders allowed to teach; *Card. Cullen* 27044, 27045. Useless to return to original project; system might be reformed without difficulty by making schools denominational; *ib.* 27052. Very few Catholics adhere to the system; *ib.* 27078. Has been well tried, and failed, *ib.* 27105.

Hostile to Catholicity; *ib.* 27226.

Circular letter from Bishop Doyle to his clergy upon first announcement of National system, dated December 26, 1831; with rules and regulations for schools in his dioceses; *Kavanagh* 12290.

Memorandum, by Rev. W. Andrews, of suggestions for the improvement of National education; *Andrews* 14851.

Copy of "Scheme for National Education in Ireland," by the Right Hon. R. Warren, M.P.; *Warren* 15121.

See also MIXED EDUCATION. MIXED SCHOOLS. MIXED SYSTEM. NATIONAL SCHOOLS.

NAVIGATION SCHOOLS:

Navigation should be taught in the fishing districts; *Keenan* 1617. There are six regular navigation schools, but they have not been successful; some navigation classes have been conducted with success, especially at Glenariff, co. Antrim; the proper places are the small fishing villages along the coast; *ib.* 1618–1620. 1726–1732. 1739–1742. Those hitherto instituted have been merely branches of model schools; *ib.* 1876.

There is one at the central department in Dublin; *Newell* 24798, 24799.

NEEDLEWORK:

Commissioners require that in every girls' school needlework shall be taught, and all descriptions are taught in the convent schools; *Keenan* 1573–1578.

Rule as to teaching needlework to girls in National schools is now strictly enforced; *Newell* 2605.

Latterly the Board has set a high value on needlework; Inspectors get persons to assist in judging: much more attention paid to needlework than formerly; *O'Carroll* 4115–4122.

Needlework teaching has been improved, but great room for further amendment, especially in rural schools; *Sheridan* 4889–4893. In convent and city National schools needlework is well attended to, but not in rural schools; *ib.* 5544, 5545.

In Church Education schools; *Hamilton* 8123, 8124.

Fairly attended to in female schools; in some of the model schools unnecessarily so; *Fitzgerald* 8368–8371.

NEWCASTLE, DUKE OF:

Reference to his commission in England; *Mahony* 16969–16971.

Commissioners were not refused permission by witness to inspect his schools in Manchester; *Toole* 21403–21413.

NEWELL, WILLIAM HOMAN, Esq., LL.D., one of the Secretaries of the National Board, evidence of, *pages* 106–138. 1098–1126. 1212–1217.

NEWRY MODEL SCHOOL:

Number of pupils on roll and average attendance; cause of diminution; *Fitzgerald* 8305–8307.

NEWS ROOM:

A means of friendly intercourse in Ramelton; in Gorey unsuccessful in that respect; *Atkins* 20713.

NEW TESTAMENT. *See* SCRIPTURES.

NEWTOWN STACKPOOLE SCHOOL:

Was a vested school; is now in the hands of the Christian Brothers; *Newell* 26986–26990.

NIGHT SCHOOLS:

Not many night schools in Ireland; *Macdonnell* 674; *Sheridan* 5144. Number only increasing in large towns; the teacher is generally teacher of the National school; Inspectors are bound to visit night schools; no means of learning their efficiency but by reports of Inspectors; they are of the greatest possible advantage; *Macdonnell* 674–679. 740–742.

For adults, in connexion with Marlborough-street training school; *Joyce* 6479–6484.

In Belfast, conducted by nuns; success and good effects of; *Bp. Dorrian* 8736–8741. Commences about seven, and lasts about two hours; the necessity for night schools is not so great in the country as in Belfast; Presbyterians have girls' night schools, and others, which are taught by seculars; *ib.* 8777–8789.

Several secular night schools in Belfast; *ib.* 8743.

Attendance at, as little influencing the published returns of attendance, &c., at schools generally; *Kavanagh* 10287–10296.

Night schools are a valuable means of keeping up the knowledge obtained in primary school; National Board should give more encouragement to them; at present it only pays £5 a year to the teacher; superior kind of teachers required for them; females not adapted for teachers of night schools; *M'Ivor* 13692–13700. 13740. 13771, 13772. 13776–13780. 13789. 13809, 13810. Should be open five nights a week, and writing be taught; *ib.* 13774, 13775. There is hardly one night school in Ardstraw now; applications for aid refused on the ground of the schools being open for only a few months of the year; it is only in the winter months the big boys and girls come to the schools; *ib.* 13781–13786. Evening schools should form a separate classification; *ib.* 13787, 13788. Dr. Livingstone's experience of the advantages of night schools; *ib.* 13790.

NORTH DUBLIN DISTRICT:

Geographical description of; its head-quarters are at Dublin; except Newry and part of Dublin, is agricultural; schools incidentally visited in, last year; *Fitzgerald* 8290–8297.

NOTICE SYSTEM:

Introduced in 1855; opposed by the Presbyterians; modified on their representations; form of notice; *Kavanagh* 19352–19359.

Operation of rule in its modified form; view of it taken by Head Inspector Keenan; statement by Board of efforts to maintain rule; *ib.* 19360–19362.

Its operation, as shown in the O'Reilly Returns, contrasted with National Board's statements; *ib.* 19360–19364.

NUNS:

Excellent teaching of; night school in Belfast kept by; inadequacy of Government payments to; *Bp. Dorrian* 8736. 8753. 9206–9209.

Should be paid according to results; *ib.* 9180. 9213.

Objection of, to examination for classification; *ib.* 9211–9214.

Excellent conduct of, towards children in school; Presentation nuns educate the poor only, they would not conduct pay schools; have no advantage in respect to monitresses, and get but very small capitation grant; *Kavanagh* 10966–10982.

In English schools are exactly on the same footing as other teachers; *Toole* 21371–21374.

At Letterkenny, ill success of; *M'Menamin* 22157–22178. 22192–22195.

Unfair payment of, generally, by Board; objections of nuns to examination for classification; *ib.* 22179–22191. 22209–22212.

NUNS—*continued.*

If rules of National Board were carried out, nuns should not be allowed to enter schools, being strong "religious emblems;" *Forde* 23102.

Objection of, to oral examination as teachers; no difficulty in principle in the way of an arrangement; *ib.* 23240, 23241.

Have to pass the same examination in England as other teachers; they would go to Liverpool, and during the examination would reside with the Sisters of Notre Dame; if they wished to be examined elsewhere to save a long journey, they would be allowed to go to a Protestant training school; the Inspector in this case would be a Protestant, but that does not much matter, as all papers are sent up to London; nuns, as a principle, do not object to examination; but it cannot be agreeable to them to be examined by a secular; *Allies* 25547–25555. 25652–25660.

In England pass examination as teachers; *Card. Cullen* 27072.

No exception made by Board in favour of; if they teach well they should stand in same position as other teachers; *ib.* 27156–27160.

See also CONVENT SCHOOLS.

NUNS' EVENING SCHOOLS. *See* CONVENT SCHOOLS. NIGHT SCHOOLS.

NUNS' SCHOOLS:

Aided by Kildare-street Society; sparingly attended by non-Catholic children; no tampering with children in; not fit places for Protestant children; *Kavanagh* 10945–10950. As highly spoken of by Protestants as by Catholics; *ib.* 10954.

In every county; amount spent on; withdrawal of, from connexion with Board; best in Ireland for general comfort; no deficiency of requisites; *ib.* 10951–10959.

All sorts of children go to; there is no separation or classification in nuns' schools which are National schools; the children go earlier and remain later than in other schools; *ib.* 10963–10968. 10970–10975.

There are some of intermediate grade, for education of higher classes; *ib.* 10974, 10975.

Number of, in Dublin and Cork; some well, others fairly conducted; the nuns, as a general rule, are efficient teachers; they themselves teach, and they instruct the monitors, who sometimes become the best teachers under the Board; *Sheehy* 26443–26446.

See also CONVENT SCHOOLS.

OATH:

Formerly taken by clergymen to keep a school, referred to a school for teaching English, not a free school; *Bp. of Ossory* 20664, 20665.

OATH OF ALLEGIANCE:

For teachers discontinued in 1843; reason for the discontinuance; *O'Sullivan* 7810–7812.

OBLATES, schools kept by, at Inchicore; *O'Carroll* 4064.

O'CALLAGHAN, Mr. PATRICK, National school teacher, evidence of, *pages* 860–871.

O'CARROLL, FREDERICK, Esq., District Inspector under National Board, evidence of, *pages* 179–193.

OFFICES:

As to state of, at Larne Model School; *J. S. Porter* 18242 *et seq.*

Want of proper, at some schools, a great drawback; *Gallagher* 19197.

O'HARA, THOMAS, Esq., District Inspector under National Board, evidence of, *pages* 1204–1212.

OLDCASTLE MODEL FARM :

Is the only model farm in Ireland unconnected with the Board ; detail of the farming there, and comparison of the results of the small tillage farm, taking Oldcastle on one hand and a large grazing farm on the other ; *Baldwin* 4140–4144. 4678–4689. 4697–4704.

OLDCASTLE SCHOOL :

Satisfactory character of ; type of a perfect National school ; *Kavanagh* 10940–10943.

Report on Oldcastle Endowed schools, by J. W. Kavanagh, Esq., Head Inspector of National schools, dated December 13, 1853. *App.* X., *pages* 1293–1297.

OLD TESTAMENT. *See* SCRIPTURES.

OMAGH MODEL SCHOOL :

Roman Catholic children attending ; Catholic teachers in ; good effects of the National system in neighbourhood ; *Byrne* 21614–21616.

OMAGH TOWN :

Number and character of population ; as to the model school at, and a teacher in it ; *Byrne* 21713–21728. 21749–21753. 21759, 21760.

ORANMORE, RIGHT HON. LORD, patron of National Schools, evidence of, *pages* 564–572.

ORDINARY SCHOOLS. *See* NATIONAL SCHOOLS : 5. *Ordinary Schools.*

O'REILLY, MYLES, Esq., M.P., patron of National schools, evidence of, *pages* 632–653.

O'REILLY'S RETURNS :

References to ; *Hunter* 3316, &c., 3529 ; *Kavanagh* 19511–19514.

Bulk and interesting character of ; *Kavanagh* 10936, 10937.

Difficulty in procuring, and delay in printing and publishing ; mutilation of, but not of much consequence ; disclosures of, adverse to, and effect of them on, Commissioners ; the only complete return respecting the state and nature of religious instruction in Ireland for thirty-seven years ; *ib.* 12109–12112.

Show the complete disregard of Lord Stanley's principle ; *ib.* 12113, 12114.

Effect of publication of, on the practice of religious instruction of minorities ; *ib.* 19365 *et seq.*

Moved for by Major O'Reilly in reply to assertion that the National system afforded sufficient protection to religious minorities ; *ib.* 19548.

Proselytism in National schools proved by ; *ib.* 23457–23460.

ORGANIZATION :

The system of organizing schools by teachers throughout the country is still carried out, though not to a great extent ; it would, if carried out, supplement the work of the Inspectors ; *Macdonnell* 619–626. Organizing masters get £150 a year ; *ib.* 642, 643. Roman Catholic authorities have no objection to them ; *ib.* 644, 645. One object in the appointment of organizing teachers was, that they should give the benefit of *quasi* training to the teachers ; *ib.* 634, 635.

The principle of organizing schools was introduced in 1856, on suggestions made by Inspectors ; is still in operation, but not so extensively as at first ; *Keenan* 1640–1644. Nothing could be more successful than the system. The circular letter issued at the introduction of the system was drawn up by witness ; *ib.* 1645–1647.—[*See also* Appendix to Evidence, No. VI.]

The system of organizing teachers is not carried on to same extent as formerly ; has hardly answered expectations ; it might be made useful and supplement inspection ; *Newell* 2904–2910. Circular for appointment of organizers has not been strictly adhered to ; *ib.* 2912–2914.

OSSORY, LORD BISHOP OF, evidence of ; *pages* 892–906.

O'SULLIVAN, DANIEL, Esq., Assistant Professor at Marlborough-street Training Establishment, evidence of ; *pages* 311–321.

OUGHTERARD :

A convent school at, was taken into connexion with the Board, a vested school being already there, which was afterwards closed ; *Wilson* 16081–16084.

OVENS NATIONAL SCHOOLS :

Circumstances of ; *O'Callaghan* 19747–19752. Assistants and monitors in, difficulty of obtaining ; *ib.* 19777–19783. 20040.

Payment of school-fees in ; number and age of children attending ; no Protestants attending ; *ib.* 19785–19793. 19880–19889. 19912. 19951–19953.

OWEN, JAMES H., Esq., Architect to Board of Works, evidence of ; *pages* 1267–1273.

PADDOCK SCHOOL :

Anxiety of teacher at, to carry out the rule of the Board as to religious instruction ; *Wilson* 15942.

PARENTAL AUTHORITY :

Extent of, in matters of education, as recognised by the Catholic Church ; where the parent adopts a certain course of education, which necessarily implies religious instruction, the authority of the Church steps in ; *Bp. Keane* 15632–15634.

Parents have the right to get their children educated as they please ; if Catholics they must allow their children to be educated by those who alone have the commission from Heaven for that purpose ; *ib.* 15709–15720.

Substitution of parental for pastoral authority was a departure from the original principles of the system ; *ib.* 15777–15804.

Catholic bishops have all along recognised parental right, which is acknowledged by the law of the land ; a partial denominational system would not interfere with parental authority ; *Longfield* 24491. 24496.

As to religious instruction, depends upon the religious principles of parent ; *Card. Cullen* 27166–27168.

Admitted by Catholics to its fullest extent ; not sufficient of itself to protect children from proselytism ; authority of the Church must not be excluded ; may be easily set aside ; little protection for, from guarantees now given by the Board ; *ib.* 27045. 27446–27450.

PARISH PRIEST. *See* PRIESTS.

PARLIAMENT. As to confirmation of rules of National Board by. See NATIONAL EDUCATION, BOARD OF : 6 *Rules.*

PARLIAMENTARY ELECTIONS :

Candidates at, adapt their addresses on education to suit the constituencies ; they would be glad to obtain the approval of Roman Catholic bishops, as they and the priests rule elections in Ireland ; *Wilson* 16198–16204. 16298.

PARLIAMENTARY GRANTS :

Money for the education of upper and middle classes should be voted specially, and not taken out of that intended for the education of the poor ; *O'Reilly* 15041, 15042.

PARLIAMENTARY RETURNS. *See* O'REILLY'S RETURNS.

PAROCHIAL SCHOOLS :

Existed almost everywhere before the introduction of the National Board ; hence many of the National schools in Catholic dioceses are non-vested ; *Bp. Keane* 15638.

PASTORAL AUTHORITY :

Recognised by Lord Stanley and Mr. Cardwell ; *Card. Cullen* 27045.

PASTORAL LETTERS :

Witness declines giving any opinion on extracts from; the bishops must speak for themselves; *Forde* 23029–23032.

Of the Roman Catholic bishops are filled with all sorts of political topics; *Whittle* 24098–24100. 24105.

PATRONS :

Appoint and remove teachers in National schools; decide upon the books to be used; make arrangements for payment of teacher's salary, &c.; *Macdonnell* 23–25. 45. On non-repair of premises by, the teacher's salary is withdrawn; *ib.* 586–588.

The Commissioners or a Government agent should be patrons; *M'Millen* 14596.

Rights of patrons might be secured under a system of superannuation; *Bp. Keane* 15675.

In both vested and non-vested schools were bound to take care that no children were present at adverse religious instruction; *Kavanagh* 19481–19487.

Obligations as to religious instruction on lay patrons not equal to those of clerical patrons; the responsibility must rest on individual views of duty; *Bp. of Ossory* 20642, 20643.

See also MANAGERS.

PAUPERS :

Religious rights of, are well defined by Act of Parliament, a system that might be well adopted with regard to primary schools; *Kavanagh* 19517–19520.

PAYMENT :

Present plan of payment by the State for primary instruction is defective; *Keenan* 1036–1038.

By capitation existed wholly from 1831 to 1839. Payment by capitation in convent schools not grounded on fair principles; *Kavanagh* 12678–12687.

Of teachers by children approved of; allowance made to poorer people, but the children all equally attended to; *Petticrew* 16792–16794.

Payment of teachers' salaries. *See* SALARIES. TEACHERS.

See also ATTENDANCE AT SCHOOL. CONVENT SCHOOLS: 2. *Payments in and to.*

PAYMENT BY RESULTS :

The principle of, is partly acted on, but not to any great extent; *Macdonnell* 547.

Suggestion made in June, 1866, by Government, with respect to; inquiry whether the English rule could be applied to Ireland; *Keenan* 1629–1631.

Payment by results would bring about an improvement in the quality of the attendance; *ib.* 2057, 2058. Different scales for rural and civic schools would tend to embarrass the system; *ib.* 2059, 2076.

Payment by results would stimulate landed proprietors to help the schools more; *ib.* 2098, 2099. The English rate of payment for examinations would be too low for Ireland; *ib.* 2102, 2103.

System proposed would not interfere with model and training schools; *ib.* 2124, 2125.

The co-operation of the managers, combined with care on the part of the Inspectors, would prevent an infant grant being paid twice in respect of the same child; *ib.* 2126–2135. Scheme proposed would remedy many defects in the National system; *ib.* 2159–2169.

Effect of the plan suggested, with regard to classification of teachers; there will be stimulus enough to lead the teachers to continue their studies; *ib.* 2209–2218.

Under plan proposed, will raise the average salary for each pupil; grants for Inspectors' results to be made once a year; for managers' results four times a year; *ib.* 2219–2226. Payment in schools with from 70 to 300 pupils; *ib.* 2230–2240.

PAYMENT BY RESULTS—*continued.*

Under proposed scheme the Inspectors will examine individually about 331,000 children; the examination will be quite as satisfactory as at present; *Keenan* 2260–2268. Work of Inspectors will be largely increased; *ib.* 2276–2282.

The classification at present in force would remain; *ib.* 2272. Possibly a case might occur where a teacher in receipt of £52 a year would receive less under proposed plan, but the teacher now receiving that amount would most likely have charge of a large school, which would be a great advantage; *ib.* 2273–2275.

A paper written by witness in 1861, on, has not been printed; *Newell* 2832–2835.

A large portion of what is now paid is more or less a payment by results; every step of promotion, the supplemental or good service salary, special payments, are all payments by results; the system might be extended with advantage; *Hunter* 3437–3440. The various results should be consolidated, so that the present payments for results might be combined in some more efficient way; the disadvantages attending the capitation grants would be removed by the payment for results, and the teacher receive his classification in addition; *ib.* 3441–3448. The system of payments by results would improve the average attendance and the quality of instruction; *ib.* 3686, 3687.

Witness is in favour of payment by results; *O'Carroll* 4254. Teachers should get something for classification, and for the attendance and attainments of the children; very little deduction should be made from the teachers under the head of classification, because they, except the first-class teachers, are badly paid; *ib.* 4333–4337.

The cure for the deficiency now existing in all classes of learning; *ib.* 4277.

System of, would rectify the evil at present of many schools being attended by few pupils; *Sheridan* 4793. Would correct the too great length of time of children passing from class to class; *ib.* 4901–4903.

Payment by results desirable; it would cause improved teaching, and would get the children into the higher classes more quickly; the standard for England too strict for Ireland, but principle would do, with modifications; *ib.* 4754–4760.

Teachers should be paid partly according to proficiency of children; *ib.* 5121–5123. 5130–5133. Teachers should not be paid for mere regular attendance of children; *ib.* 5289–5291.

If adopted, a plan by which the monitorial system may be untouched should be devised; *ib.* 5124–5128.

Mr. Keenan's paper on, referred to; *ib.* 5129.

If payments by results be adopted, examinations more than once a year desirable; *ib.* 5541. Teachers only should be responsible for results, not monitors; *ib.* 5557.

In secular subjects would enable the Church Education Society's schools to receive aid from the National Board; plan of Bishop of Ossory and the Attorney-General; *Leeper* 6925–6927. 7069–7071; *Warren* 15118–15157.

Opinion in favour of; *Fitzgerald* 8630.

Nuns in convent schools should be paid by; *Bp. Dorrian* 9210–9214. 9180.

In secular schools should be combined with payment by classification; *ib.* 9215, 9216.

Not altogether favoured by Christian Brothers; *Grace* 9698 *et seq.*

Would check migration from school to school; *Kavanagh* 10998.

If established, no age can be fixed on as the maximum for leaving school, in present state of education; *ib.* 11069.

Would remedy the inadequacy of payments to convent schools; *Macdonnell* 11158.

PAYMENT BY RESULTS—*continued.*

Would prevent the undue prominence of classics, if introduced into National schools; *Macdonnell* 11330–11331.

Objectionable, as a general rule; not altogether so; *Berkeley* 11398–11401. 11604–11611. 11685–11697.

Principle of, a remedy for present deficiency of teachers; *Kavanagh* 12433.

Should be the rule, both in agriculture and in literature; *Baldwin* 12996–13010.

Not advocated; prizes should be given as inducements to activity; *Andrews* 14826, 14827.

Payments for results should be the only payments in training schools; *O'Reilly* 15045.

Difficulty in stating grounds for opinion that a system of payment by results, pure and simple, is inapplicable to Ireland; some objections to such system; *ib.* 15068–15075.

Only compatible with compulsory education; *ib.* 15075.

Something should be done for the teacher if on examination the results were satisfactory; results might be ascertained by an annual examination by Government Inspectors, and by occasional examinations by the patrons; *Bp. Keane* 15670–15673.

Has not been a success in England; would not be satisfactory in Ireland; *Wilson*, 16166–16169.

Disadvantages of ordinary system of; likely to fail in Ireland; *Petticrew* 16225–16228.

Some teachers of Church Education Society have received allowances by way of; *Blacker* 16350.

Some system of, might be adopted for primary education without reference to religious matters; *ib.* 16352.

Opinion in favour of; *Mahony* 17016.

Might be applied to convent schools; *ib.* 17116.

Partially advocated; the question does not affect in slightest degree the question of proselytism; *ib.* 17167–17170.

Would be more profitable to the Presentation Brothers; *Townsend* 17351, 17352.

Partially advocated; *Ross* 17444–17446.

Much discussed by teachers; in some respects they are already so paid; if applied to Ireland as it is understood in England it would close five-sixths of the schools; *Macdonough* 17805–17814. A modified system might work in Ireland; *ib.* 17819.

Teachers would not object to a small payment by results in addition to fixed salary now received; *ib.* 17831.

Objected to by teachers as likely to produce a rivalry much to be deprecated; *ib.* 18006.

Increase in teachers' salaries should be made dependent on results; *J. S. Porter* 18073–18075. 18082.

Opposed; it would lead to injurious effects on education by cramming; *Gallagher* 19192–19194.

Not always a fair criterion of the teachers' work; reasons for the opinion; *ib.* 19284–19294.

A modified system of, desirable; *Bp. of Down and Connor* 19619.

Not advisable on account of the necessarily irregular attendance of children; *De Vere* 20212.

Doubtful as to benefit of; *Warburton* 20842.

Would not lead to cramming; schoolmasters are satisfied with the system; *Toole* 21536–21539. 21549. 21560.

Objected to; would operate unequally on the different religious bodies; would not stimulate the masters; *Byrne* 21570, 21571.

So far as the teacher is concerned, desirable; *Forde* 22946.

No objection to, if confined to secular subjects; the schools would be practically denominational; *ib.* 23256–23259.

English system of, somewhat modified, might be beneficially applied in Ireland; cost of plan proposed; Board could administer this system; *Newell* 24584–24594. 24973–24975.

PAYMENT BY RESULTS—*continued.*

Payment by results, with partial salary, leaving religious teaching to the option of managers, would not be advantageous; *Newell* 24595–24598.

Would be useful; exceptions would have to be made; *Card. Cullen* 26616.

Is a matter of economy, and would be of good in most parts of the country; *ib.* 27436–27439.

A system of, modified from that of England desirable; *O'Hara* 26805–26809. 26883–26886.

Mr. Keenan's memorandum on a system of payment for results, drawn up at the request of the Royal Commissioners; *Keenan, pages* 89–96. 590–596.

Heads of a scheme for the future payment of National teachers, by Mr. Newell, one of the Secretaries of the National Board; *Newell, pages* 132–138.

PENAL LAWS:

Compelled Catholics to establish colleges elsewhere than in Ireland; *Bp. Keane* 15638.

Parliament is doing away with; *Card. Cullen* 27410.

Influence of, on education; *ib.* 27230.

PENSIONS:

A system of, better and more economical than the present payment of allowances on retirement; *Hunter* 3596–3601.

To teachers not admissible; teachers are not servants of the State; *O'Reilly* 15021.

Should be paid to teachers by the State as an act of simple justice; *Macdonough* 17790–17792. 17804.

Desired by teachers, but not at cost of rebate from present salaries; *ib.* 17696.

Grant of, an act of simple justice; *ib.* 17960.

For teachers; any plan in similar cases would be adopted by them; *ib.* 17822–17830.

Contingencies on the supposed grant of to teachers; *ib.* 17959–17965.

Should be paid to old teachers by the State; *Gallagher* 19152. 19172, 19173. 19222. 19295–19302.

Amount of retiring allowance for teachers suggested; time at which it should be granted; *O'Callaghan* 19901–19908.

Teachers of model schools entitled to, while ordinary teachers are not, which is a grievance; *ib.* 20069–20073.

PER-CENTAGE:

Relative, of pupils in each class-book in the four provinces and in all Ireland in 1867; *Kavanagh* 10734.

Of numbers on rolls examined in reading; poor results; *ib.* 10751–10755.

Of children attending National schools in the four provinces; *Wilson* 16188–16190. 16319.

Of children of all denominations attending mixed schools; *Mahony* 17129–17132.

Allowed to teachers on sale of books one means of keeping up supply in schools; *ib.* 17257.

See also NATIONAL BOARD. BOOKS. TEACHERS.

PETTICREW, Rev. FRANCIS, Presbyterian minister at Faughanvale, Londonderry, manager of National schools, evidence of; *pages* 719–741.

PHYSICAL SCIENCE:

The teaching of, should be established in connexion with the National Board; voluntary action of many teachers in this direction, with satisfactory results; need not interfere with primary education; *Hunter* 3506–3525.

Deficient state of apparatus used for teaching in Marlborough-street schools; *Butler* 5998 *et seq.* 6227–6229. 6312. Want of information as to supply or state of; *ib.* 6341–6351.

Teaching of natural philosophy and physical science at Marlborough-street, by Dr. Clarke and witness; *ib.* 6262–6286. Error in Parliamentary Return as

PHYSICAL SCIENCE—*continued.*

to revision of manuals of natural philosophy by witness; *Butler* 6296–6301. 6445–6449. Having seen that return he revised the arithmetics; nothing more was done with them; *ib.* 6450–6453.

Mr. M'Gauley's book on, does not represent the present condition of science; *ib.* 6358–6359.

Not necessary, and should not be taught as a *sine quâ non*, even for first-class teachers; *ib.* 6357.

Introduction of, into model schools, by witness and Dr. Clarke; defects of books used in teaching; *Kavanagh* 12392–12397.

Few lectures at Marlborough-street in connexion with; a collection of philosophical instruments there; projected museum to illustrate the lesson books came to nothing; *Sheehy* 26491–26500.

PILKINGTON, HENRY MULOCK, Esq., Q.C., Honorary Secretary of Sunday School Society for Ireland, evidence of; *pages* 1042–1046.

PIUS IX., POPE:

Evils of mixed system pointed out by; *Card. Cullen* 26633.

PLANS:

Used by Board of Works are thirty years old; better are made, but are not used; *Stack* 14154–14158. 14161–14164.

PLANTATION, NEW, OF ULSTER. *See* IRISH SOCIETY OF LONDON.

PLAYGROUNDS:

Deficiency of National schools with respect to; *Keenan* 1586–1589.

POOR LAW:

The only fair provision as regards religious instruction; every rate-payer's child should have at least the same protection as that afforded to paupers, &c.; *Kavanagh* 19376–19378.

As to meaning of enactment regarding children in workhouse schools; *ib.* 19419–19426.

Gives full security against any child being taught a religion differing from that of his parent, &c.; rules of the National Board are loosely worded in comparison with; *ib.* 23436–23446.

POOR LAW COMMISSIONERS:

Danger of a bureaucratic spirit prevailing among; are a very respectable body; steps retaken by; *Longfield* 24281–24284.

POOR LAW GUARDIANS:

Proposition to empower, to set up a National school; the chaplain of the workhouse to give religious instruction; *Atkins* 20755.

PORTADOWN:

Presence of witness in school at, during time of religious instruction; *Kavanagh* 22652–22658.

PORTER, Rev. JAMES, Presbyterian Minister (General Assembly), Kilkenny, evidence of; *pages* 812–818.

PORTER, Rev. JOHN SCOTT, Theological Professor, Non-Subscribing Presbyterian Church, evidence of; *pages* 789–800.

PREMIUMS:

Are only given to pupils in model schools; *Sheridan* 5389.

PRESBYTERIANS:

As a body, never had any vested schools in Ireland, and never came into communication with the Commissioners on the subject; *Kavanagh* 10360–10370.

Opposition of, to vested schools from the beginning; *ib.* 10826–10832.

As to use by, of non-vested schools, for religious worship; *ib.* 10912–10924.

PRESBYTERIANS—*continued.*

Consider the National system is doing good service to elementary education; *Berkeley* 11363–11373.

General Assembly and people have expressed approval of the National system, in preference to the denominational; *ib.* 11528–11533.

The Presbyterian Committee object to the Board's new rule, as interfering with the parent's right of directing his child's religious instruction; *ib.* 11448–11457. 11540–11556.

Satisfaction of Assembly at the non-carrying out of changes proposed in Mr. Fortescue's letter; *ib.* 11562–11573.

Assembly disapprove of establishment of local model schools; *ib.* 11574–11587.

Reasons of, for receiving aid from the National Board in 1840; *ib.* 11647–11656.

Reasons of, for declining to vest their schools; *ib.* 11667–11682.

In Scotland are in favour of united education; *ib.* 11683, 11684.

Anxious to reintroduce former facilities into National schools; *ib.* 11703–11714.

Object to the right of clergymen of other denominations visiting their schools to impart religious instruction; *ib.* 11756–11764.

Proportion of vested schools under, prior to 1840; *ib.* 11765–11768.

Proposed system of education by Synod of Ulster; *ib.* 11769.

Increase of Presbyterian schools of late; *ib.* 11773–11779.

Resolution of Assembly recommending faithful observance of rules of Board, quoted; *ib.* 13912 *et seq.*

Employed Roman Catholic teachers as decoy ducks, and for the purposes of proselytising; *Kavanagh* 12561–12574.

Explanation of conversation with Mr. Berkeley, as to practice of Presbyterians in regard to the exclusion of children during religious instruction; and the open violation of the notice system by; *ib.* 13918–13951.

Many congregations of, without schools under their own management; have no objection to good schools under any management; Roman Catholic teachers employed by; *Petticrew* 16557–16552.

Religious instruction of, by Roman Catholic schoolmaster; *ib.* 16679–16685.

As to attendance of four Presbyterian children in Roman Catholic school at Craigbrack; *ib.* 16733 *et seq.*

Alterations in Board's rules not made to suit, as such; non-vested schools of, in connexion with the Board previous to 1840; *ib.* 16795–16804.

Are satisfied with fundamental rules of National system; they receive no more advantages than others; no fundamental change was made to suit them; misapprehensions were cleared away in 1840; *ib.* 16816–16821. 16828.

Propositions submitted by Synod of Ulster and withdrawn; *ib.* 16825–16827.

Are not quite satisfied with the way the National system is carried out; *ib.* 16829.

Schools are used for prayer and preaching, but full religious worship is excluded; if the rule were violated, it would be soon found out and reported; *ib.* 16832–16840.

Generally build their own schools, which are non-vested, denomination desiring to have them under its own control and management; supply schools where needed as fast as they can; *ib.* 16847–16850.

Modifications of Board's rules said to be made at instance of; no real concession ever made to; *ib.* 16912 *et seq.* 16954.

Dr. Cooke not an exponent of the views of; *ib.* 16953.

Presbyterian children receiving religious instruction from Roman Catholic teachers without blame; *ib.* 16964.

PRESBYTERIANS—*continued.*

The concession made to, was made because it was right; the change commended the Board to the Catholic body more than anything else; *Ross* 17516–17520.

The National schools of the Non-Subscribing Presbyterians are in connexion with the National Board; were built and are maintained by congregations to which attached; *J. S. Porter* 18051–18054.

The Non-Subscribing Presbyterian Church contains forty-one congregations; *ib.* 18050. The body is favourable to united education, but the National system is drifting into denominationalism, therefore the body is opposed to it; *ib.* 18057.

Teachers in schools of Non-Subscribing Presbyterians are of various denominations; but, *cæteris paribus*, those of same way of thinking preferred; *ib.* 18061. Some teachers remain long in the service; difficulties occasionally in filling vacancies; *ib.* 18065–18067.

Presbyterians of different opinions attending a Non-Subscribing Presbyterian school; *ib.* 18105.

Were informed, when they joined the Board in 1840, that no change was made in the rule regarding religious instruction, and that observance of it was essential; *Kavanagh* 19414–19418.

Distinction drawn by, between active and passive toleration, is a distinction without a difference; *ib.* 19503, 19504.

Difference of opinion entertained as to signification of rules of National Board, by leaders of, and the framers of the rules; objections of, as a body, to rules; some points conceded to, in 1840, coupled with restrictions; *ib.* 19540–19549.

That a change was made in the rules to please the Presbyterians, is proved by their joining the Board after so much hostility; *ib.* 19549–19563.

Violent conduct of, in opposition to the National system and schools; *ib.* 19564–19569. 19571–19583.

If non-vested system was not introduced to please them, it was the occasion on which they joined the National Board; *Atkins* 20797. 20813–20817.

Are joining the Board more numerously than they did, and getting up schools under their own management, making the system more denominational; *M'Menamin* 21903. 21909. 21988. "Denunciation" of Roman Catholics by, for advocating denominational schools; *ib.* 21909. 22071–22078.

Schools and population of, in Stranorlar, Letterkenny, Raphoe, and Convoy; *ib.* 21986–22062.

Practice of, in giving religious instruction, described in suppressed portion of Mr. Keenan's report, now quoted; *Kavanagh* 12160.

In the north use the ordinary National school books in their schools, for imparting religious instruction, to the children, without regard to their denomination; *ib.* 12293–12302.

Condemnation by, in 1832, of the projected National system; first change of rules of National Board at instance of, in 1837; second change, as to use of school-house for preaching in; third change in 1840, by which the rule was withdrawn that patrons should provide a place for convenient religious instruction of children by their own pastors; the fourth in 1847, when the obligation was withdrawn of the exclusion by patrons of children from religious instruction not desired by parents; *ib.* 12313–12337.

An isolated and compact body, in the north of Ireland; have kept the education system completely in their hands; the changes wrought in the system at their instance are the cause of the present opposition of Roman Catholics to it; *ib.* 12355–12358.

Examination of Dr. Cooke by Committee of House of Commons, as to non-recognition of Roman Catholic priests otherwise than as members of the public in visiting their schools; *ib.* 12338–12346.

PRESBYTERIANS—*continued.*

Concessions made to at different times, to conciliate them; *Kavanagh* 12347–12349.

Predominance of, in the constitution of the Board; *ib.* 12360–12363.

Frustrated the intention of making the combined National Board a representative Board; *ib.* 12479, 12480.

Dissidence of, from the projected system of National Education; evidence of Dr. Cooke quoted; *ib.* 12496. 12522–12525.

Main seat of proselytising is the Presbyterian patch of Ireland; *ib.* 12671.

No changes in the rules of the Board appear to have been made to please the Synod of Ulster; *M'Millen* 14728–14737.

Applied to the National Board in 1840 to admit their schools; *Bp. Keane* 15538.

Changes in the National system do not appear to have been owing to application of the Presbyterians; *ib.* 15830.

Never had any special favour shown to them; the line of action of the Commissioners was always the same, as regards non-vested schools, to any body; *Wilson* 16096–16103.

Further discussion as to the time they joined the National Board, and their understanding of the rule as to withdrawal of children from religious instruction; *Kavanagh* 23358–23382 *et passim.*

Joined the National Board in 1840; reasons for the alteration of rule in respect to them; *Macdonnell* 23722, 23723. 23728–23731.

Increasing number of protests by Presbyterian Commissioners; *ib.* 23980, 23981.

The present representative of, on the National Board, is Dr. Morell; his expenses are paid; *ib.* 23945–23947.

Changes made by the Board have been distasteful to; the change objected to did not affect one Presbyterian child; *Longfield* 24198–24200. 24207.

PRESBYTERIAN SCHOOLS:

No exemption of Presbyterians from the Commissioners' rules; no practical difference in working of schools of both classes; Presbyterian schools may or may not open with prayer; it is a thing never considered necessary for inquiry; *Hunter* 3289–3297.

Many Catholic children at school under Presbyterian management, but very few partakers of the religious instruction; the superior character of master or mistress attracts children irrespective of denomination; *ib.* 3298–3303.

The "O'Reilly returns" state a considerable number of Catholic children to be receiving religious instruction in Presbyterian schools; but 1 in 900 is a very small per-centage, and the rule would not be broken if the parents of the children consented to the reading of the Scriptures; *ib.* 3315–3227.

Presbyterian managers and teachers feel themselves bound by the rule preventing any allusion to the Scriptures in the course of general instruction, but consider themselves at liberty to refer to the Ten Commandments and the General Lesson; *ib.* 3304–3309.

It is not possible that Roman Catholic children would go to a Presbyterian school with an average well-conducted Catholic school in the neighbourhood, and *vice versâ*. Catholics have been found in Presbyterian schools, and it is presumed they had some reason for the preference; *ib.* 3337–3346. 3529.

A few instances have been heard of the anxiety of landlords to bring children into their schools; *ib.* 3347.

Schools of Trinity Presbyterian Church, Cork; origin, &c., of; *Sheridan* 5641–5654.

Presbyterian schools are on same footing as other National schools; no concession of principle made by National Board to Synod of Ulster; *Berkeley* 11437–11447.

PRESBYTERIAN SCHOOLS—*continued.*

Children in, have full liberty of absence from religious instruction; *Berkeley* 11557–11561.

Establishment of Presbyterian model school; first vested school was probably Presbyterian; *Kavanagh* 12526–12539.

There are now only sixty-eight vested Presbyterian schools in Ireland, and Presbyterians are eleven per cent. of pupils in schools; *ib.* 12540–12560.

Alleged means of proselytism at King's Inns-street Presbyterian National schools; *ib.* 10889

As to Roman Catholic priests giving religious instruction in; *Petticrew* 16754–16756.

Roman Catholic teachers in; *ib.* 16773. As a rule Presbyterian teachers should be placed in; *ib.* 16775–16777.

Roman Catholic children in, get their religious instruction elsewhere; *ib.* 16778, 16779. Such are the schools that should be subsidized by the State; *ib.* 16782.

Infringement of rule at Nelson-street school; no religious certificate book there; one Catholic and three Protestant dissenters receive adverse religious instruction; *Kavanagh* 22470–22507.

Infringement of rule at Portadown, by two Catholic children being suffered to remain in school-room and move about while Protestant religious instruction was going on; *ib.* 22294–22317.

Violation of rule at Queen-street school, Lurgan, in that parents are "canvassed" to sign certificate-book; three Catholic children present during religious instruction; school formerly a ragged school; food, &c., given to Catholics to induce them to falsify their religion; *ib.* 22318–22407.

PRESENTATION NUNS. *See* CONVENT SCHOOLS. RELIGIOUS ORDERS.

PRESENTATION ORDER OF BROTHERS:

Associated for charitable instruction of poor boys, since 1803; always engaged in education; have five schools, three in Cork, two in Kerry; are subject to ordinary of diocese; fourteen of the brethren are engaged in teaching in these schools; are paid by capitation; use the Board's books, the new editions of which are much improved; there is no objection to the religious element in them; *Townsend* 17272–17281. 17286. 17304–17307.

Have no objection to the National Board, which has been of advantage in educating the poor by means of its cheap stationery; *ib.* 17308.

Monitors employed by, raised up in the Brothers' own schools; their after success; *ib.* 17309–17310.

Books used by, are the National Board's, which are well adapted for elementary instruction; the new editions are very much improved; the religious element contained in them is unobjectionable; *ib.* 17304–17307.

Schools of, in connexion with the Board, conform strictly to rules; distinction made in, between secular and religious instruction; the latter is too solemn to mix up with common things; new schools cannot be established under the Board's new rules against religious orders; *ib.* 17289-17303. Circumstances of schools of, in Cork; *ib.* 17312–17332.

Number of pupils of, in Cork; difference between the Brothers and National Board concerning capitation fee; *ib.* 17294. 17322, 17323. 17335–17346.

General harmonious relations with Inspectors; *ib.* 17311.

Charge no school-fees; cannot take any without bishop's sanction; all money taken must be applied to schools; *ib.* 17347, 17348.

Would object to examination for classification; *ib.* 17349.

If paid by results would receive three times as much as they now do; *ib.* 17352.

Schools of, at Killarney, under National Board; number of children in; Protestants in; rules as to religious instruction faithfully kept; cost, dimensions, and accommodation of schools at Killarney; *Gaynor* 17353–17367. 17404–17407.

PRESENTATION ORDER OF BROTHERS—*continued.*

Complaint of the grant made to, by National Board, and of rule excluding clergymen and members of religious orders from being teachers in National schools; *ib.* 17376–17379. 17392.

Brothers would not submit to examination for classification; ought to be paid by results, and be exceptionally and considerately treated; *ib.* 17381–17390.

No limit of age for pupils in schools of; after pursuits of pupils; *ib.* 17399–17402.

PRIESTS:

Should be educated as to school matters; *Toole* 21479, 21480.

As to veto of parish priest on appointment of school teacher; *O'Reilly* 15065–15067.

PRIMARY EDUCATION:

Aspect in which it should be regarded; advantages of educating rich and poor together; *Ross* 17462, 17463.

Should not be at the sole cost of the Consolidated Fund, but supported partly by local subscriptions and by school fees; *De Vere* 20355. 20357.

No fear of, in Ireland, falling into the hands of female teachers; *ib.* 20366, 20367.

See also NATIONAL SYSTEM.

PRIMITIVE METHODISTS:

Adhere to the Established Church; *M'Millen* 14482.

PRINTING:

Board contracts for printing books; the contract is practically something of a monopoly; *Keenan* 1272–1277.

See also NATIONAL EDUCATION, BOARD OF: 5. *Office Books, and Printing and Binding.* THOM, Mr.

PRIVATE SCHOOL:

Instance of effectual non-interference with religious opinions in; *Bp. Dorrian* 9128–9131.

PRIVATE ADVENTURE SCHOOLS:

Difficulty in obtaining statistics of private adventure schools; in many parts they are numerous; the school is generally that of a dismissed National teacher, or old man or woman; *Keenan* 1414, 1415.

Large number of adventure schools in Cork for children, which the National system does not reach; *Sheridan* 5148–5151.

See also HEDGE SCHOOLS.

PRIVY COUNCIL:
PRIVY COUNCIL SYSTEM:

The system efficient as far as it goes, but does not reach the lowest stratum; should extend means of providing schools in certain localities, and admit teachers of lower grade; *Toole* 21299–21302. Has not extended into many poor parishes; *ib.* 21352.

Teachers from training schools under, highly satisfactory; *ib.* 21303–21306.

Requirements of Privy Council as to age of children for examination, and cubical contents of school-rooms; *ib.* 21388–21390.

Conditions on which building grants are made by Privy Council; *ib.* 21464–21468.

Privy Council look only to managers; take no notice of teachers beyond requiring them to be certificated; *ib.* 21840–21844.

Arrangements made by Privy Council Committee of Education for admission of Catholic schools in England; does not make building grants to monastic or convent schools as such; *Allies* 25325, 25326. 25330–25332.

Examination questions in history for normal schools issued by Privy Council; *ib.* 25440–25447.

PRIVY COUNCIL :—
PRIVY COUNCIL SYSTEM :— } *continued.*

Rule restricting area within which contributions are to be raised to obtain building grants acts very unfairly on Catholics; small amount of building grants to Catholics; causes preventing applications for aid; amount now given to small schools is not worth applying for. Extent of annual aid given towards carrying on Catholic schools; *Allies* 25579–25591.

Grants earned by schools go to managers, who are responsible for the money received; *ib.* 25592–25597.

There are 645 aided Catholic schools and a considerable number unaided; reasons for so many unaided schools; *ib.* 25598, 25599.

The restriction of the Privy Council as to certificated teachers is essential; the Council treat religious teachers with perfect fairness; *ib.* 25600–25603.

Inspection under, is denominational, and is confined to secular subjects; *ib.* 25556–25559.

There is no Catholic at the Privy Council but the Inspectors who can give any information peculiarly relating to the Catholic body; *ib.* 25622–25624.

PRIZES :

Obtained by boys educated in Church Education schools; *Blacker* 16350–16356.

PROBATIONERS :

Are persons recently entered the service, and not classed; after appointment as teachers they are examined by the Inspectors, and receive pay and are classified according to fitness; the number is very large; *Macdonnell* 257–266. As a rule third-class teachers have come in as probationers; no person can enter the service until he is eighteen; very few are over thirty at entering; *ib.* 268–270.

Probationers, if found unfit for class at expiration of first year, must remove from the service; instances of them being kept on for two years or longer; out of 6,095 principal teachers on 31st December, 1867, 562 were probationers; they seldom fail more than once, the rule being generally applied; *Hunter* 3626–3630. There was always a reason, generally legitimate, assigned for the retention of probationers more than a year, contrary to rule; *ib.* 3696–3705.

No probationers in the status of principal teachers in the South Dublin district; some assistant probationers have been allowed to continue in their schools, although not succeeding in getting classed; *O'Carroll* 3991–3994.

Should only be employed as assistants; various descriptions of; some are equal to second-class teachers. They do not answer very well; are strictly dealt with; *Sheridan* 5021–5026. As soon as practicable after appointment are examined by District Inspector, and if certified efficient, receive payment from time of appointment; *ib.* 5027–5037. 5109. 5358–5363.

PROGRAMME :

As to preparation of programmes of business for meetings of National Board; *Macdonnell* 23963–23968.

Subjects are not misdescribed in programmes for the Board; as a rule Board takes the subjects in the order of the programme; *Newell* 25169–25188.

Programmes for examination of teachers, by whom and how drawn; *ib.* 25262–25273.

PROHIBITION OF ROMAN CATHOLIC BISHOPS :

In force at Cork Model school, and not at Dunmanway; *Sheridan* 5881–5890.

The prohibition of the bishops has been applied to all schools not under Catholic management, and to model schools particularly; it has taken effect only in proportion as schools have been opened to which Catholic children could go; *Bp. Dorrian* 8900–8903. A school is considered to be wanted if there is only one under Protestant management in the neighbourhood; *ib.* 8907.

See also ROMAN CATHOLIC BISHOPS AND CLERGY.

PROMOTION OF TEACHERS. *See* TEACHERS. PUPIL TEACHERS.

PROSELYTISM :

A few complaints of proselytising in schools have come before the Board, but the charges were not established; the complaints did not come exclusively from one religious body; *Kelly* 3074–3076. 3096–3098.

Case of proselytising, recently investigated, in which Board will probably refuse further aid to school; *Sheridan* 5164–5168.

By means of food and clothes in schools in South Dublin District; *O'Carroll* 4397–4400.

Belief of Roman Catholic bishops in the tendency of the National Board to a system of; *Bp. Dorrian* 9191, 9192.

The Board does not show any disposition to encourage proselytism, but from the constitution of the Board and the working of the system, it will prevail; if the present rules as to religious teaching were relaxed, and any school was detected in proselytising, it would be sufficiently punished by a stoppage of its pay; *ib.* 9261, 9262.

Care taken to prevent suspicion of, in Christian Brothers' schools; *Grace* 9305–9311.

No attempt at, by unfair means, in Church Education schools; *Kavanagh* 10889.

Gross attempt at, in King's Inns-street National Presbyterian school, under Dr. Hall, a National school Commissioner, the "active patron of an obnoxious scheme, of which that school was the public symbol and centre;" *ib.* 10889–10906.

Proselytising practices, that is, children attending instruction in a religion different from their own, carried on in thousands of instances; O'Reilly's return as to; exceptional cases where Roman Catholic parents permit their children to read Authorized Version; but the Church forbids it; *ib.* 11037 *et seq.*

Cases of change of creed known, but it is not known if produced by; *ib.* 12196–12204.

Protection of, by the change in the Board's rules in 1847, subverting the principle of Lord Stanley's letter; advantage taken of the change by the Presbyterians; *ib.* 12335–12337.

Explanation of evidence given in 1854 as to, and other matters; *ib.* 12435–12455.

Readiness of Presbyterians to employ Roman Catholic teachers was for purposes of proselytizing; both Episcopalians and Presbyterians used them for such, some of them unconsciously and some being very poor; *ib.* 12561–12574.

No instance known of, in model schools in the south; *ib.* 12669. Main seat of, is the Presbyterian patch, *ib.* 12671.

No case of, ever attempted in Erasmus Smith's schools; *Thorp* 12715–12719.

A general attempt to induce Roman Catholic children to change their convictions would be impossible; *O'Reilly* 15089. Mr. Kelly's evidence, and Judge O'Hagan's explanation, concerning; cases cited justifying the assertion that there is proselytism in schools; *ib.* 15090. 15108–15116.

What is meant by; *ib.* 15090. 15108–15116.

Not much going on in National schools; but it is because Catholics have schools and teachers of their own, which is the only complete surety; *ib.* 15093.

Duty of State to enforce prohibition of, on ground of securing the freedom of the individual; *ib.* 15106, 15107.

No instance of, on either side, under the present system, to be specified; *Warren* 15372.

No complaint as to laxity in enforcing rules of the Board in diocese of Ross or Cloyne; *Bp. Keane* 15560.

Mr. Keenan reported that thousands of Catholic children were receiving religious instruction from ministers not of their own faith; *ib.* 15886, 15887.

PROSELYTISM—*continued.*

No instance of direct attempts at proselytism known in Church Education schools; *Blacker* 16390, 16391.

No attempt at, and no indication of, in Church Education Society's schools; the Word of God is left to do its own work; *ib.* 16433–16437.

An inevitable consequence of State assisting in any way denominational schools; *Mahony* 17143–17147. 17155.

Cause of the breaking up of Kildare-place system; *ib.* 17146.

The main object of some schools; *ib.* 17148.

Present rule of National Board sufficient safeguard against; *ib.* 17156.

Is not affected in any degree by the question of payment by results, *ib.* 17167–17170.

Would be the inevitable result of a restricted denominational system; *ib.* 17171–17173. And of a strictly secular system; *ib.* 17174-17181.

No open case of, known in Roman Catholic or Church Education schools, in witness's experience; *ib.* 17186–17191.

Witness's definition of; *ib.* 17207–17209. 17215.

Effect of the O'Reilly returns in exposing the action of; *Kavanagh* 19365.

No attempt ever made at, in National schools under witness's management; instance to the contrary; *De Vere* 20147–20153.

Imputations of, in the North of Ireland; *ib.* 20471.

Rules of Board leave opening for; teachers would not interfere if left alone, they would rather be relieved from onus of religious instruction; *M'Menamin* 21907–21909.

Of the various means taken by the Board to prevent proselytizing, the last rule preferred; *Forde* 23202.

The O'Reilly returns prove the existence of, in National schools; *Kavanagh* 23456. The new rule passed in consequence of these returns frustrated by the addition of a proviso, at the instance of the Presbyterians; *ib.* 23457–23460.

No instance of, in any child from Bessbrook school; *Richardson* 25741.

Complaints of, at Belfast Academic Institute; *Card. Cullen* 26633.

No instance of, can be alleged in some schools, named, wherein sacraments have been refused to teachers and children, the schools being under Protestant management; *O'Hara* 26705–26713.

Mixed schools preferred, if sufficient safeguards against, be furnished; Board's rules, if fairly carried out, would be sufficient; *Sheehy* 26554–26568.

Irish Catholics have never been charged with; not to be dreaded, if exercised without violence, &c.; *Card. Cullen* 26653–26656.

Testimony of Protestant managers and clergy that there is no protection from; *ib.* 27045.

Mere parental authority not sufficient to protect children from; *ib.* 27045.

Different degrees of; *ib.* 27268.

Meaning of "unlawful means;" *ib.* 27135, 27136.

PROTESTANTS:

Small Protestant minorities partake freely of education in Roman Catholic schools; very little provision for education of humbler classes of, beyond the National schools; *Newell* 25013–25015.

In England not so bigoted as in Ireland; *Card. Cullen* 27265.

See also MINORITIES.

PROTESTANT SCHOOLS:

Roman Catholic children attending, in Manchester; *Toole* 21200. 21208. In opposition to wish and will of witness; *ib.* 21209–21212.

PROTESTANT CHARTER SCHOOLS:

Schools of Incorporated Society formerly so called; *Hackett* 25793. Disadvantages of, as compared with present boarding schools; *ib.* 25888–25894. Origin, constitution, working, effects, &c., of society; *Hackett* 25793.

See INCORPORATED SOCIETY.

PROTESTS OF MEMBERS OF NATIONAL BOARD, 1861–1868; *Kelly, pages* 139, 140.

Explanation of increasing number of protests by Presbyterian Commissioners; *Macdonnell* 23980, 23981.

PRUSSIA:
PRUSSIAN SYSTEM:

Opinion of Baron Von Holzendorff that education in Ireland is superior to that in Prussia; *Fitzgerald* 8573.

Might be applied in Ireland, but only to schools supported by rate; in Prussia the schoolmaster is a state officer, and may be pensioned; *O'Reilly* 15046–15048.

Prussian system is denominational; *Bp. Keane* 15604.

Appointment and dismissal of masters in Prussia rests with the lay body; *ib.* 15606.

The practice in Prussia, with respect to religious instruction to majorities and minorities; *Toole* 21428. 21477.

The Prussian system, viz., a small board, with the priest at its head, would not work well in Ireland; it would, as a rule, fall into the hands of the parish priest; *Forde* 23203–23206.

The results of a system similar to that of Prussia, would not be altogether beneficial, either to the school or to religion; *ib.* 23247.

Provision for protection of minorities in Prussia; *Card. Cullen* 26591.

Denominational system established and rigidly carried out in Prussia; *ib.* 26630. 26670–26672.

PUBLIC WORSHIP. *See* DIVINE WORSHIP. RELIGIOUS WORSHIP.

PUNISHMENT FOR MISCONDUCT:

In Marlborough-street training department, serious cases are reported to the Board; *Rintoul* 26057, 26058.

See also CORPORAL PUNISHMENT.

PUPIL TEACHERS:

Method of payments to, in model schools, through the Inspectors; losses in consequence of the system; *Claridge* 3856–3861.

No rule regulating the total attendance of; they are appointed by competition, and advance by seniority; *Joyce* 6471. A large proportion leave for more lucrative employments; some obtain places in the Civil Service; *ib.* 6472–6476.

It is not easy to get schools for Roman Catholic teachers round Dublin; *ib.* 6520–6524.

Lower-class teachers the same as formerly—the standard is the same; *Fitzgerald* 8342–8344.

Pupil teachers are well grounded; not easy to obtain classification if from other schools than National; very few offer themselves; no allowance made in examining such for their want of familiarity with Board's books; some pass, and make fair teachers; *ib.* 8347–8354.

Pupil teachers boarded and lodged in model schools are well treated and contented; district Inspectors visit frequently at meal times; never heard of a complaint; *ib.* 8356–8361.

Training of, in model schools; are of all denominations; a fixed proportion of Catholics to Protestants is always kept; *ib.* 8320–8330. 8448–8454. Inspectors never recommend a pupil teacher who is not likely to remain; they cannot compel them to remain. They are drawn from the humbler ranks, more from country than town; *ib.* 8331–8334. Are taken at sixteen for one year, and if they give satisfaction, for a second; *ib.* 8335–8339.

In model schools, as to religious instruction of; the state of things is not unsatisfactory; *ib.* 8564–8569.

PUPIL TEACHERS—*continued.*

Are selected from paid monitors; age and period of instruction; *Newell* 24511–24521. May leave the model schools when they please; no objection to apprenticing them as in England; *ib.* 24941–24943.

From model schools superior in attainments to monitors from ordinary schools; they have better opportunities of improvement; *Rintoul* 26170–26176. Utility of, in schools; rates of pay of, in central department; are selected exclusively from the monitors, but there is nothing to prevent monitors from ordinary schools competing; *ib.* 26177–26194. 26244. In Dublin, all reside at home; *ib.* 26243–26245. Advantage to, the having some experience in management of a school before finishing their training; *ib.* 26200–26204.

See also MARLBOROUGH-STREET TRAINING ESTABLISHMENT, MODEL SCHOOLS, &c. MONITORS. TEACHERS.

QUEEN PHILIPPA:

Statement regarding, objected to, as a reading lesson; *J. Porter* 18649.

QUEEN'S COLLEGES:

Official connexion between, and model schools never contemplated; attempted establishment of such, at Waterford; *Kavanagh* 12077, 12078.

Nothing in their principles requiring teachers to be of one denomination more than another; *M'Millen* 14717.

QUEEN'S COLLEGE, BELFAST:

Education at, is not separate; *M'Millen* 14623.

Governors and managers of, have nothing to do with religious instruction of Wesleyan students; *ib.* 14625.

RAGGED SCHOOL SYSTEM

Is an evasion of the conditions of the Committee of Privy Council; *Toole* 21301.

RAMELTON:

Friendly intercourse of shopkeepers of different denominations in; *Atkins* 20713.

RATE IN AID OF EDUCATION:

A voluntary rate for denominational schools might be admitted, but not for a stereotyped form of National school; *O'Reilly* 14976–14980.

Possibility of raising; money should be placed in hands of patron of school; *Warren* 15241–15244.

Should be applied according to wants of district, without reference to creed of parties paying; suggested plan of Rev. Mr. Andrews very desirable if something else was not done; *ib.* 15318–15324. Proposed mode of levying; *ib.* 15334–15338.

Might be divided among the different denominations, just as the taxes of the country go to Catholics and Protestants alike; *ib.* 15374–15381. 15384.

See also LOCAL RATE. LOCAL TAXATION.

RATING, UNIFORM:

Levying suggested for National education in Ireland; *Andrews* 14741–14744. 14762–14764. 14820–14825. 14850–14853.

READING:

Really intelligent reading is very rare in schools in Ireland; *Mahony* 16999, 17000.

The leading defect in children's reading is that they do not understand what they read; this arises from the nature of the books read; *ib.* 17070–17077.

The attendance of children at school is seldom long enough to enable them to read fluently; *O'Callaghan* 19956-19970. 20113–20115.

READING LESSONS:

Investigation on charges relating to reading lessons made by witness; *J. Porter* 18589–18613. 18689–18691.

REDINGTON, SIR T.:

His testimony quoted as to the true meaning of "mixed education;" *Lord Oranmore* 13448 *et seq.*

REFORMATORY AND INDUSTRIAL SCHOOLS (ENGLAND):

Are denominational, but the inspection is undenominational; reasons why Catholics have not asked for denominational inspection; it would be preferable if these schools were under the Privy Council instead of under the Home Office; *Allies* 25607–25614.

REGISTER OF ATTENDANCE AT DIVINE WORSHIP:

Rule as to, not carried into effect; could not be kept under mixed system; desirable under a denominational one; *Card. Cullen* 27067–27070.

REGISTER OF CREED. *See* RELIGIOUS REGISTER.

REGISTER OF TEACHERS

Wanting employment should be kept in Dublin; *Matthews* 18308, 18309.

REGISTERS (Accounts, Returns, &c. by teachers). *See* ACCOUNTS. RETURNS.

RELIGIOUS BELIEF:

Changes of, in consequence of the mixed education system, are not numerous, and where they have occurred have been in towns; country schools have protections not to be found in training schools; changes of religious belief are common among grown persons in the North of Ireland, both one way and the other; *Bp. Dorrian* 8772–8776.

RELIGIOUS DENOMINATIONS:

All are thoroughly represented in the Board's model schools; *J. S. Porter* 18151.

Numbers of, attending schools, first taken in 1824, before establishment of National system; *Mahony* 17134–17136.

Table showing numbers of the several religious denominations taught in Irish National schools, 1837, and 1852 to 1857; *ib. page* 763.

Table showing numbers of the different religious denominations, in schools of Church Education Society, 1839 to 1867; *ib. page* 763.

Table giving numbers of different religious denominations attending schools of Society for Discouraging Vice, of Erasmus Smith, of Education of Poor, of London Hibernian Society, and of Baptist Society; *ib. page* 763.

RELIGIOUS DIFFERENCES

Are the chief cause of the strife and enmity in the North of Ireland; only a mixed system of education can counteract this; *Petticrew* 16811–16814.

RELIGIOUS EMBLEMS. *See* CROSSES. EMBLEMS, RELIGIOUS. NUNS.

RELIGIOUS INSTRUCTION:

No instance known in vested schools of parents requiring separate religious instruction for their children; *Keenan* 995, 996.

Practically none is given to minority where majority is of same religion as manager; *ib.* 1018, 1019.

In a few cases may be supplied elsewhere than in the schools; *ib.* 1151.

Board would interfere in cases of hindrance of, by patron; such hindrance is against the rules; *ib.* 1250–1252. 1324, 1325.

Difference in rule as to, in vested and non-vested schools, little regarded by the people; in non-vested school determined by the patron, in vested school by the parent; *ib.* 1425–1427.

Explanation of certain circumstances under which religious instruction may be given; *Newell* 2606–2609. During last year circulars were issued, giving instructions to Inspectors, especially on the new rule as to religious instruction; *ib.* 2615, 2616. 2651–2653.

RELIGIOUS INSTRUCTION—*continued.*

National Board does not pay anything for; *Newell* 2949.

As to, of pupil teachers in model schools; *ib.* 2952–2954.

Reference to O'Reilly's return of 1,100 Roman Catholic children attending religious instruction of other denominations; supposed reason in explanation; *Hunter* 3316 *et seq.* 3706–3712. O'Reilly's return is for 1862; witness's statements, that very few Roman Catholics receive religious instruction from Protestant teachers, refer to the last six years; *ib.* 3529.

At beginning of National system parents of Roman Catholic children did not look upon reading the Authorized Version of the Bible as religious instruction; they permitted their children to remain during the reading of it; O'Reilly's return does not show a single instance where reading the Scriptures was not fixed as part of the business of the day; *ib.* 3530–3534.

How provided for Presbyterian children who attend schools under managers of a different profession; in the model school, Presbyterian pupil-teachers have no separate religious instruction; there is no rule on the subject enforced; *ib.* 3663–3667.

Is given in schools by curates who are managers and by nuns; *O'Carroll* 4229.

Few schools where children do not get efficient religious instruction in their own denomination. Generally for the minority it is provided elsewhere; *Sheridan* 5155–5160. Few complaints of disregard of Board's rules as to religious instruction; particulars of one, a very trivial case; *ib.* 5161–5163.

By present rules managers of non-vested schools can prevent religious instruction being given; under Lord Stanley's letter parish clergymen could enter any school; *ib.* 5309–5316.

Occasional instances of adverse religious instruction being given to minorities which are all remedied now; *ib.* 5581–5586. 5825–5827.

It is not true that religious instruction is given in training schools to both denominations by one person at the same time; *ib.* 5877–5879.

No action was ever taken by the Board with regard to religious instruction of the teachers; *Butler* 6242–6247.

No representation was made to the Board that the Roman Catholic religious instruction had ceased; it was well known; it was no part of the superintendent's duty to make such representation; *ib.* 6400–6406.

There is no provision in the training establishments for the religious superintendence of Catholic students; Protestants receive direct instruction from their own clergymen; *Keenan* 1152–1158; *Butler* 6407–6409.

Statements as to the religious instruction of teachers in training, whether Roman Catholics, Episcopalians, Presbyterians, Wesleyans, or Unitarians; *Butler* 5987, 5988. 60256038. 6060–6066. 6234–6247. No payment is made by the Board to any minister in attendance for religious exercises; *ib.* 5989–6032.

Teachers in training get no religious instruction but from some religious books put into their hands; *Joyce* 6677.

Of Roman Catholics in training devolves upon head master and such of his assistants as are Catholics; a paid chaplain should be appointed for the duty; *ib.* 6500–6502.

In giving religious instruction to the Catholic students in Marlborough-street training establishment, attention is mainly directed to the catechism; books expounding doctrine are occasionally used; the Douay version of the Bible is not used; every Catholic layman feels a difficulty in imparting religious instruction without authority; *ib.* 6551–6553.

RELIGIOUS INSTRUCTION—*continued.*

Teachers in many cases will have to give religious instruction in their schools after training, for which they are by no means prepared; one of the great wants of Marlborough-street institution is proper superintendence of religious instruction; *Joyce* 6619–6624.

Religious instruction is given to the Protestant teachers by their pastors; the Board does not pay for religious instruction; *ib.* 6642–6646.

No obstacle to the appointment of a Catholic chaplain; Dr. Power attended before his appointment to Clonliffe, but no one has been sent in his place; *ib.* 6647–6655.

Besides being given to the children in the model schools, religious instrucion should also be given to the masters in training, that they may know how to impart it to the schools of which they may have charge; *ib.* 6656–6658.

In ordinary National schools the priest has the responsibility of preparing children for reception of sacraments, commonly delegating much of the labour to the teacher; *ib.* 6557. 6681–6685.

Saturdays are generally set apart for religious instruction, but it is often given every day; *ib.* 6661, 6662.

It is very usual in Roman Catholic churches to collect the children together for religious instruction irrespective of the ordinary school instruction, but this is not sufficient, for many reasons; *ib.* 6659, 6660.

No restriction as to when or how given in Church Education schools; more or less mixed up with all branches of instruction; *Leeper* 6718; *Wilkinson* 7115–7120.

Protestant teachers are well looked after as to religious superintendence; Catholics have none; the Protestant clergymen are not paid for their services; *O'Sullivan* 7731–7742. 7907–7916.

Of pupil teachers in model schools is not on a satisfactory footing; *Fitzgerald* 8564–8569.

Board drew up and published a book on Scripture; this was not spending money on religious instruction; *ib.* 8594–8599.

Prevented, by the rules of the National Board hindering the co-operation of members of the Roman Catholic Church; *Bp. Dorrian* 8676–8678.

The religious instruction given in witness's school was given on Saturdays only, and by the teachers; the clergymen sometimes attended; *ib.* 8669–8673.

The rules of the Board as to, are defective, and in many cases nugatory; cases cited of infractions; *ib.* 8770–8778.

Religious teaching should be combined with secular; one day in the week for it is not sufficient; without religious teaching in school children deteriorate in morals and manners; the State should provide schools with religious instruction, each according to its denomination; *ib.* 8817–8829. 8960–8963. Books alone do not teach religion; the most important part is taught by the "surroundings" of education; *ib.* 8830–8834.

The system of education introduced by Lord Stanley, and undertaken by the Commissioners, for this country, was based on the Atheistical principle, but it turned out denominational; *ib.* 8962. 8960–8963.

Objection generally to teachers trained in connexion with the National system on the ground that their religious education is not attended to; *ib.* 8982–8992.

Religious emblems should be always before children; *ib.* 8973.

It is the business of the parents, and, by their selection, the pastors, to declare what religious education is; *ib.* 8978–8980.

As to the headship of a family, witness, in holding his religion to be the true one, holds that the parent professing the same religion is bound to see the child reared in it; *ib.* 9030–9034.

RELIGIOUS INSTRUCTION—*continued.*

A knowledge of natural things cannot be imparted without religion being mixed up with it; religion cannot be taught by a set process; children, to get it, must go to proper places; the clergy are not bound to follow them into the model schools; *Bp. Dorrian* 9113–9120.

Insufficient provision for; *Kavanagh* 10097. Objections to salaried chaplains, but if present system continue, clergy should be paid; *ib.* 10098–10101.

Obligation up to 1845 to exclude children from adverse; obligation withdrawn from 1847 to 1867; return to original obligation; *ib.* 10834.

Thousands of instances where children attend religious teaching different from their own persuasion; some Roman Catholic parents may permit it, but the Church forbids it. Probable that the practice modifies the opinions of the children in after-life; *ib.* 11037 *et seq.*

Principle of Church Education Society and Christian Brothers to give, at all times; *ib.* 11076.

The Board has resorted to its original rule as to; *Macdonnell* 11120–11123. 11126–11132.

The right to give, in vested schools, little used; *ib.* 11169.

No payment ever made at Marlborough-street model school for; it has been well done; *ib.* 11254–11261.

The Board's new rule objected to, as interfering with the parent's right of directing his child's religious instruction; *Berkeley* 11448–11457. 11540–11556.

Children in Presbyterian schools have full liberty of absence from; *ib.* 11557–11561.

The rule regarding, as explained in Mr. Kelly's letter on minute of 25th August, 1833, was never carried out; *ib.* 11647, &c. Application of rule in vested and non-vested schools; *ib.* 11658–11666.

Objection of Presbyterians to the right of clergymen of other denominations to visit their schools for the purpose of imparting; *ib.* 11756–11764.

Very prominent in schools of Irish Church Mission Society; *Cory* 11798.

O'Reilly's returns the only complete return respecting, for thirty-seven years; *Kavanagh* 12111, 12112.

Circumstances under which Board's rule as to, was changed in 1847, and extract from report announcing change and detailing new principle of action; *ib.* 12155–12159. Report by Mr. Keenan in 1855 upon its working, and showing abuses existing; part of this was suppressed; the omitted parts quoted; *ib.* 12160–12166.

The original rule as to, was for the protection of minorities; its alteration removed that protection, and it chiefly affected Catholics; as to conduct of Dean Murphy, of Cork, with regard to; *ib.* 12186–12193.

Statement as to Archdeacon Stopford's correspondence with witness on subject of rule relating to; *ib.* 12205–12210.

To children of different denominations unitedly, impossible; *ib.* 12211–12214.

Dr. Doyle's opinions, letter, &c., as to, on first announcement of National system; *ib.* 12284–12290. 12308, 12309.

Changes in rules of National Board, at instance of Presbyterians, with regard to; *ib.* 12321–12337.

In Ballindine and Crossboyne schools, consists of a prayer, a collect, the Lord's prayer, and a chapter of the Douay Bible read every day; *Lord Oranmore* 13338 *et seq.* Good feeling existing between different religious communities in the district owing to the children being taught together in a common school; no objections made by the priests as to religious teaching; *ib.* 13348–13357; or by the Board, *ib.* 13364. The hour for religious instruction is at the end of the day; no inquiries are made; no sort of compulsion imposed; *ib.* 13365–13369. 13374, 13375.

RELIGIOUS INSTRUCTION—*continued.*

The principle of interweaving religious instruction with secular pervades the Church Education and Christian Brothers' systems, and the National system to a greater extent in the comprehensive sense; *M'Ivor* 13839–13843.

Mistake of Mr. Kavanagh as to observance by Presbyterians of rule for exclusion of children from; *Berkeley* 13899–13911.

Explanation of conversation with Mr. Berkeley as to observance by Presbyterians of rule relating to exclusion of children at time of; *Kavanagh* 13918–13951.

It is presumed parents are aware of rule forbidding controversial subjects in religious teaching in Erasmus Smith's schools; if children object to questions in Scripture they would state it to the master; *Rudkin* 13972–13978.

To deaf and dumb pauper children at Cabra; *M'Donnell* 14252–14255.

Rule of Board as to, strictly carried out in Wesleyan schools; *M'Millen* 14543.

Quality of, in schools under National Board; *ib.* 14442.

Parents must be chargeable with; *ib.* 14505.

In vested and non-vested schools; *ib.* 14627.

In non-vested schools is under control of the patron; *ib.* 14702.

Provision made in model schools for, but not sufficient to counteract the time spent when religion is entirely ignored; *Andrews* 14782–14787. 14790–14800. 14837–14841.

Should be separated from secular, for protection of minorities; *O'Reilly* 14884, 14885.

In National schools mostly given by teachers; *ib.* 14869.

Not given in schools by Catholic clergy, but in church; *ib.* 14924.

Can be carried on *pari passu* with secular, even under a conscience clause; *ib.* 14933.

The State does not pay for religious instruction when it pays a schoolmaster who only incidentally imparts such instruction; *ib.* 14938.

A satisfactory line cannot be drawn between religious and secular teaching; *ib.* 14982.

Rule of the Board sufficient theoretically to prevent illicit religious teaching; alleged instance of its failure; *ib.* 15077–15083.

As to indiscriminate reading of the Authorized Version in schools; *ib.* 15084–15088.

Original rule of Board on, extremely imperfect; state of things remedied by change of rule, but new rule has been violated; *ib.* 15091, 15092.

In 1831, 300,000 Catholic children might be receiving religious instruction and reading the Authorized Version, but it was because there was no other education to be obtained; *ib.* 15094, 15095.

Clergy have not the fullest opportunity of giving, under the present system of National education; *Warren* 15232–15236.

The State should provide men trained as religious as well as secular teachers, and require patrons to provide religious instruction; *ib.* 15246–15252.

Neither books of National Board nor tables of Ten Commandments can be said to give religious instruction; *ib.* 15278, 15279.

Is no doubt given in all National schools, according to the will of the patron; *ib.* 15311.

Might be improved in National schools; *Bp. Keane* 15537.

In non-vested schools; *ib.* 15538.

Pastoral control over, allowed in National schools according to Lord Stanley's letter; *ib.* 15538.

Up to 1840 religious instruction was obligatory in every school; now ministers of different religion from the manager cannot go into a non-vested school to give religious instruction; *ib.* 15538. 15547.

Roman Catholic give, in schools of which they are patrons; *ib.* 15542.

RELIGIOUS INSTRUCTION—*continued.*

Roman Catholic clergy give religious instruction in their non-vested schools; *Bp. Keane* 15546.

Exclusion from, made optional on application of Archdeacon Stopford in 1847; *ib.* 15547.

As a rule, in National schools, is given by the Roman Catholic clergy; *ib.* 15629.

The right of the bishops to decide upon religious education is confined to them, without any interference on the part of the second order of clergy; *ib.* 15680–15683.

Line of demarcation between religious and secular education; *ib.* 15698.

Catholic clergy object to allow religious instruction different from their own faith to be given in their non-vested schools; *ib.* 15766.

Was obligatory in non-vested schools under Lord Stanley's letter; *ib.* 15776.

Catholic laity have no rights in religious instruction; *ib.* 15858.

Anxiety of teachers to carry out rules regarding; instance of this at Drimoleague, the Paddock male school; *Wilson* 15941–15944.

Ample opportunities for, under a system of united education; *ib.* 15994.

The Church Education Society cannot agree with the restrictions imposed by the National Board; it requires that everyone should have a knowledge of, and profit by, the Word of God, and that no one, not even a parent, shall require a child to be put out while it is read; *Blacker* 16407–16412.

The reading of Scripture in school by all the pupils is the fundamental rule and great difficulty of the Church Education Society; *ib.* 16367–16369. 16372. 16420–16422.

Attendance of clergy at schools to give religious instruction generally but slight; *Petticrew* 16592–16595.

Of Presbyterian children, by a Roman Catholic schoolmaster; *ib.* 16679–16685.

Nature of, in witness's school, to Presbyterians and Episcopalians; time of; no other given but what is contained in books of Board; no covert instruction would be given by teachers; *ib.* 16711–16724. None is given to Roman Catholic children in the school; *ib.* 16725–16729.

As to amount of responsibility resting on schoolmaster with regard to; primarily the obligation lies on the parent; *ib.* 16758–16763.

The parent's right over his child is recognised, even though he does not teach him religion; *ib.* 16805–16809.

Discussion as to the duty of the State in regard to, with reference to making good citizens, good Catholics, good Presbyterians, &c., and with reference to Jews; *ib.* 16855–16880.

Rule as to time of, in 1835; modification of, in 1837; was no departure from original system; *ib.* 16906–16908. Further statements as to original rules relating to, and to date of some alterations in the rules; *ib.* 16910 *et seq.*

A common religious education imparted to children of all denominations in same school, formerly in Ireland, and now in England; *Mahony* 17137,17138.

Power of parent to consent to his child receiving; *ib.* 17182–17184.

The religious difficulty is not a myth, as represented by Mr. Vere Foster; it depends on the action of the Roman Catholic and Church Education ecclesiastical authorities; it is not regarded much by the people; *Ross* 17421–17425.

Should not be given by teachers as a part of regular school business so long as their action depends on the State; *ib.* 17474–17478.

Undesirable, and productive of evil result, to remove all restrictions as to, from managers; *ib.* 17502–17506.

Children can be corrected in National schools in all things contrary to moral law without distinctive religious teaching; *ib.* 17586.

RELIGIOUS INSTRUCTION—*continued.*

The history of the Redemption, as set out in the books of the National Board, does not constitute religious teaching, being merely historical; *Ross* 17585. 17603. 17606.

Amount and character of, given in witness's school; parochial clergyman sometimes looks in; children are sent to chapel for; never interferes with secular education; the rules of the Board are never interfered with; teacher is qualified to give; *Macdonough* 18019–18046.

State not bound to provide; duty of parents and parents' Church to supply; *J. S. Porter* 18187. 18193.

Introduction of what is called religious instruction a great disadvantage; *ib.* 18196–18199.

Might be given in schools if it be so given as not to appear connected with National system; *ib.* 18200.

Secular teachers ought to be relieved from giving religious instruction; *Matthews* 18489. 18521. 18531. Clergymen, either as managers or their substitutes, should give; *ib.* 18499. 18517.

Secular teachers do not give, in America; *ib.* 18524. Given by teachers in England and Prussia; *ib.* 18525, 18526.

Peculiar position of Ireland in regard to the question of; *ib.* 18527–18530.

Given by witness once a week in Kilkenny model school; *J. Porter* 18565–18569.

In schools in Canada, information concerning; *Gordon* 18772–18785. 18950–18954. 18965–18967.

In Canada and the United States is supplied by Sunday-schools; other arrangements with regard to; *ib.* 18903–18907. 18927–18930. 18940–18945.

Tablet, "Religious Instruction," introduction of, in 1850, on complaint of Roman Catholics; *Kavanagh* 19346.

Old rule reverted to by Board in May, 1866, that no child be allowed to be present during adverse religious teaching; opposed by Presbyterian element on the Board; rider or proviso reluctantly added; ratepayer's child should have at least same protection as juvenile pauper; *ib.* 19366–19378.

Action of the Government towards National Board with regard to, on publication of the O'Reilly Returns, was opposed by the Presbyterian element on the Board; *ib.* 19365–19375. Opinion of witness, and his advice to Catholic bishops on the point; *ib.* 19376.

Minute explanatory of new rule as to, issued by National Board; *ib.* 19387. Between 1847 and 1866 it was understood that children need not be expelled during adverse religious teaching; previous to 1847 everyone understood the contrary, and acted accordingly; *ib.* 19388–19392. 19400, 19401.

Quotation from Report for 1847, on subject of compulsory absence of children during; the rule was purposely framed to prevent children being present during adverse religious teaching; *ib.* 19404. 19413.

In 1840 Presbyterians were informed no change would be made in rule regarding; and that observance of the rule was essential; *ib.* 19413–19418.

Interpretation of "non-compulsion" and "non-exclusion" in the case of, in opposition to rules of Board; *ib.* 19419–19434.

References to the Correen case and the Temple Meeting-house case, and to expressions in leases, as to children being "permitted" or "compelled" to be absent during times of; *ib.* 19435–19461.

Reference to Commissioners' Report for 1836 as to time set apart for; up to 1839 patrons were bound to exclude minorities; no distinction between vested and non-vested schools as to exclusion; *ib.* 19462–19479.

Evidence of Dr. Henry as to exclusion of children during adverse religious teaching, wholly inaccurate; the present system is loose and undefined, and leads to abuse; *ib.* 19497–19505.

RELIGIOUS INSTRUCTION—*continued.*

From foundation of National system to November, 1847, patrons were compelled to exclude children from religious instruction not approved by parents; *Kavanagh* 19521–19532.

Should not be recognised by the State, but left entirely to patrons and managers; *Bp. of Down and Connor* 19587–19590.

Should be intrusted to parents and pastors and managers, parental authority being superior; *ib.* 19650.

Memorial to Lord Lieutenant to allow, by occasional reference to Scriptures while teaching, not granted; *ib.* 19667–19678. National schools give moral instruction based on revelation, and their books contain extracts from Bible, it was therefore supposed the above desire would have been granted; *ib.* 19679–19688.

Extent to which permitted, by reference, in National schools; *ib.* 19689–19695.

Difficulty in excluding it from schools; would neither prohibit nor enjoin it; *ib.* 19712, 19713.

Nature of, in Ovens National school; *O'Callaghan* 20119–20126.

Given by manager in chapel on Sunday; *ib.* 20127, 20128.

No difficulties whatever connected with, from admixture of religions in school; *De Vere* 20146–20151. 20237–20248. 20340–20347.

A separate room for the purpose of, would do away with a great deal of objection to mixed schools; *ib.* 20507–20520.

Nature of, in Church Education schools; *Bp. of Ossory* 20525 *et passim.*

Recommendation of Commissioners in 1824 for separate, combined with ordinary instruction, in common schools; *ib.* 20572–20575.

As to claim of bishops and clergy of Established Church to control the education of the country; *ib.* 20578–20580.

None of peculiar denominational character is required by Church Education Society; Scripture instruction is as compulsory as any other part of the daily work, to children who come with a full knowledge of what the rules require; *ib.* 20611–20616.

Obligations as to, of patrons, must rest on individual views of duty; *ib.* 20642, 20643.

Correspondence between Catholic Poor School Committee and Lord John Russell as to; *ib.* 20673.

A parent sending his child to a school must be taken as acquiescing in the religious instruction he will receive there; *ib.* 20696.

How given in schools in witness's parish; *Atkins* 20707–20708.

Parents often send their children to schools where they will be best taught, irrespective of the religious teaching; *ib.* 20752–20754.

There is no fear of the want of, notwithstanding the growth of desire for secular instruction; *ib.* 20770–20776.

All rules affecting should be repealed; the model schools for training teachers remaining as they are; *ib.* 20819–20821.

No difficulty with regard to, in witness's (non-vested) school for twenty or twenty-five years; to be efficient must be distinct from secular; *Warburton* 20897–20900.

People will use the school where the best education is given, if their religion be not interfered with; *ib.* 20927, 20928.

Besides the general religious teaching that pervades the system, dogmatic instruction is given in witness's schools by himself and by nuns; the teachers give incidental explanations; *Toole* 21359–21370.

The bulk of common people in England are indifferent to the religious element in education; *ib.* 21393.

Parent, not the State, is responsible for; minorities must be protected; *ib.* 21397, 21398.

RELIGIOUS INSTRUCTION—*continued.*

Minorities should be exempted from adverse; *Toole* 21199.

Protestant children in witness's schools do not leave during; are not required to learn the catechism; *ib.* 21204.

No disputes have ever arisen as to interference with religious belief; *ib.* 21201.

The conscience clause does not interfere with the efficiency of; *ib.* 21203.

Not merely taught by direct words, but by the surroundings of the place; *ib.* 21213.

It is not the duty of the State to interfere with; but the exclusion of indirect religious teaching is impossible, without injury to the greater number; the minority must be excluded from the school during direct religious teaching, as in Prussia; but religion should not be shut out from the majority for the sake of the minority; *ib.* 21426–21429. 21477.

Necessity of constant inculcation of; *ib.* 21442.

May be the duty of the parent, but with the poor it is impossible; it can only be given in school, and half an hour's teaching in the day is not sufficient; dogmatic religious teaching cannot be separated from moral teaching; *ib.* 21469–21473.

Particulars of, as given to Protestant children in witness's schools at Cappagh; *Byrne* 21631–21640. And as to their instruction in a vested Roman Catholic school by a Protestant curate; *ib.* 21641–21650.

No definite religious instruction imparted during school-hours in witness's schools, but what is implied in the books used, and in reproofs of teacher; it is within the spirit of Board's rules to refer to Scriptures without quoting them; *ib.* 21655–21660.

To be efficient must be separate from secular; *ib.* 21684–21687.

Must be recognised by the State, the State being bound to protect minorities; *ib.* 21690.

No instance known of application by priest to give, in a Protestant non-vested school; Episcopalian teachers have been known to teach Catholics their catechism; witness refused permission for such a thing to be done; *ib.* 21701–21704. 21729–21732.

Desirability of teachers imparting; *ib.* 21705, 21706.

Duties of clergy as to giving; *ib.* 21754–21758.

Should be imparted early, otherwise probably useless; *Toole* 21823.

Protestants in witness's schools can be exempted only from the direct religious lesson; all other lessons they must take with the rest of the scholars; *ib.* 21824–21827.

Given by Roman Catholic teacher to Protestant children; *M'Menamin* 21893–21896. 21972, 21973.

Instance of Roman Catholic children receiving by compulsion Protestant religious instruction from a Presbyterian teacher; *ib.* 21935.

A religious tone should imbue teaching; secular education could be separated from the religious, and the minority put out; instance of adverse religious instruction to Catholic children in a Presbyterian school; *ib.* 21983–21985.

It is not the duty of the Government to provide religious instruction, it is the duty of the Church; difficulties in the way of so doing; *ib.* 22113–22136. 22142–22146.

Instances of Catholic children being suffered to remain in school-room during Protestant religious instruction; *Kavanagh*—at Portadown, 22294–22317; at Lurgan, 22318–22371; at Fountain street, Belfast, 22415–22421; at Nelson-street school, 22470–22507; at Ballymacarret, 22508–22523; at New-road School, 22524–22528; at Killaghey, 22529–22554; at Donaghadee No. 3 school, 22555–22562. 22570–22581; at Broughshane, 22585–22602.

Various times for imparting, in the schools in Ulster; *Kavanagh* 22433–22440..

Should be altogether excluded from State-supported schools; the different Churches would do their duty after regular school-hours; *Tobias* 22760–22767.

Should be kept completely separate from secular instruction, given outside school-hours, and controlled by parent; *ib.* 22798–22802.

Objection to teaching any religion in any schools; *ib.* 22857–22860.

Cases of alleged infraction of rule of Board in imparting, under head of "Certificate;" *Kavanagh*— at Charlotte-street school, Belfast, 22887–22895; at Eliza-street school, Belfast, 22896–22914; at Academy-street schools, 22915–22921; at St. Anne's schools, 22922–22928; at Ballybofey school, 22929–22931; at St. Patrick's school, 22932; at Bolton-street and Dorset-street schools, 22933.

Children receiving adverse, in Stillorgan school; *Forde* 22940.

Rules of Board as to, impede witness very little in general teaching, his schools being practically denominational; *ib.* 22941–22955.

Dissatisfaction of Roman Catholic authorities with restrictions on; schools should be recognised by Government as what they really are—denominational; *ib.* 22954.

Decided opposition to admitting a clergyman to give adverse religious instruction in his schools; *ib.* 23016.

Must be combined with secular instruction; *ib.* 23070, 23071.

Would not allow a female teacher in an infant school to attempt to give, unless of his own faith; *ib.* 23073, 23074.

Experience has taught how far Board allows religious observances in Catholic schools with Protestant minorities; practically, such schools are denominational; *ib.* 23079–23093.

Instance how far Board's rules have been stretched in regard to; *ib.* 23104–23106.

Should be the basis of all education; *ib.* 23194.

The last rule of the National Board as to, preferred; *ib.* 23202.

Should be entirely in the hands of ecclesiastical authorities, who should have power to remove anything—even in secular education—in opposition to the teaching of the Church: *ib.* 23220, 23221.

The "religious atmosphere" of a Catholic school will make a Protestant child a Catholic without direct teaching; *ib.* 23282–23286.

Action of Synod of Ulster on its four propositions with respect to withdrawal at time of; *Kavanagh* 23376–23382.

Further discussion as to alteration of rules of National Board respecting exclusion at time of, and the time the Presbyterians joined the Board; *ib.* 23383 *et seq.*

Further discussion as to understanding of Presbyterians of the rule regarding withdrawal of children from religious instruction, and the time of their joining the National Board; *ib.* 23358–23382.

No doubt, in official circles, as to the interpretation of the rule respecting exclusion at time of; *ib.* 23396–23398.

The Poor Law Act gives full security with regard to; the rules of National Board are loosely worded in comparison; *ib.* 23436–23446.

The distinction between vested and non-vested schools as to, was first distinctly stated in 1843; *ib.* 23449. Previous to 1840, it was obligatory on patrons of schools, vested and non-vested, to provide time and place for separate religious instruction; *ib.* 23454.

A second religious teaching is rarely found in schools of two denominations, except in official schools; *ib.* 23475–23479.

The privilege given to patrons of non-vested schools of providing religious instruction for minorities was one theoretically enjoyed beforehand, but not of any moment in point of practice, and should not have been taken away in deference to a third party; *Kavanagh* 23488–23491.

From 1832 to 1837 Catholic children could not attend Protestant religious instruction unless directed by parents to do so; rules of the Board the only authority on the point; Lord Stanley an absolute authority as to the principles of his letter, but not as to rules of Board; *ib.* 23492–23501.

Is given in a suitable yet denominational manner in every National School in Ireland; *Macdonnell* 23716–23718.

Alterations in rules of National Board relating to, in 1840, at instance of Presbyterians, and in 1860, to suit Church of England children; *ib.* 23722–23725. 23728–23731.

The religious instruction derived from religious surroundings has too much importance attributed to it; is apt to degenerate into formality, and to interfere with the proper work of a school; the importance attached to it shows how dangerous a body claims the control of education; *Whittle* 24090.

It is the clergy's duty specially to attend to; exertions lately made by Roman Catholic community in educating the people; special function of Christian Brothers; sufficient field for their talent and that of the nuns in the department of religious education; *ib.* 24138–24146.

State should make provision to some extent for religious instruction; ministers should teach it in schools; protection from proselytizing would be essential; *ib.* 24147–24151.

Rule of 1866, as to religious instruction, gave rise to a great deal of correspondence; under it teacher of a school under Protestant patron must expel Catholic children during reading of the Bible; and to expel children of another Protestant denomination; interpretation of this rule; *Longfield* 24319–24329.

Grievance as to want of, is very slight; *ib.* 24423.

Is practically given from the Board's books, but special religious instruction is not provided for by the State; *Newell* 24605.

System and time of, at Bessbrook school; anyone can absent himself from it; no pressure whatever on anyone to attend it; thorough impartiality in; *Richardson* 25697–25738.

In schools of Incorporated Society, nature of; other duties fulfilled by those who impart it; *Hackett* 25920–25923. 25998, 25999.

Catholic children receive religious instruction from teachers of another denomination; objection to such a course; *Card. Cullen* 26641–26643.

Importance of; necessity of inculcating it in early life; testimony of eminent men in favour of; *ib.* 26587.

In Ballina district is given entirely by school teachers, managers take scarcely any interest in the schools; *O'Hara* 26834–26838. In Clonmel district it is fairly met, the Catholic clergy attending from time to impart it; *ib.* 26839–26841.

State of, as given before and at commencement of National system; managers may now exclude it; *Card. Cullen* 27044, 27045.

Last rule of Board as to, unsatisfactory; *ib.* 27161.

Teaching fundamental truths of religion is of importance, but there are others which Catholics must believe; introduction of Scripture extracts was acquiesced in by Catholic bishops; but no formal approval was given; *ib.* 27240–27248.

Necessity for taking precautions as to faith and morals of rising generation; *ib.* 27271.

Minute of April 1832; was to be given by the clergy in the school; rule has been changed; it appears to have been altered to suit Presbyterians; views of Dr. Henry and others as to; *ib.* 27299. 27354.

RELIGIOUS INSTRUCTION—*continued.*

Letter from Archdeacon Stopford to J. W. Kavanagh, esq., dated June 1859, regarding rule as to religious instruction in National schools; *Kavanagh* 12210.

Copy of certificate book of religious instruction framed under proviso of rule of 1866; *ib. page* 841.

In the Royal Free Schools. *See* CLARE-STREET COMMISSIONERS.

See also CHURCH EDUCATION SOCIETY: 3. *Ordinary Schools, Instruction, &c.* CONVENT SCHOOLS. ERASMUS SMITH'S SCHOOLS.

RELIGIOUS ORDERS:

Two monastic orders of teachers in Manchester and neighbourhood; *Toole* 21527–21529.

Examinations of nuns and other members of religious bodies could be done very satisfactorily; the fact of having taught efficiently a certain time might serve instead of examination; *ib.* 21540–21548.

The Presentation Nuns are devoted expressly to the teaching of the poor; *ib.* 21540. 21551, 21552.

Desirability of the State being relieved from all responsibility of inquiring about; the freedom of, insures better teachers and more good effects; *ib.* 21845.

See also CHRISTIAN BROTHERS. CONVENT SCHOOLS. NUNS. OBLATES. PRESENTATION ORDER OF BROTHERS.

RELIGIOUS ORDERS, SCHOOLS OF. *See* CHRISTIAN BROTHERS' SCHOOLS. CONVENT SCHOOLS. MONASTIC SCHOOLS. NUNS' SCHOOLS.

RELIGIOUS REGISTER:

Register of creed of children was first introduced in April, 1856; objected to previously by Commissioners themselves; refusal of Commissioners to keep, or to supply a creed return; *Kavanagh* 19332–19338; objected to by Protestant Commissioners; founded on instructions sent by Government; *ib.* 19342, 19343.

Changes in form of; *ib.* 19344–19347.

RELIGIOUS WORSHIP:

Permission to use non-vested National schools for, on Sunday, did not exist before 1840; the rule was only made satisfactory in 1855, as appears by a vote of the General Assembly in Dublin in that year; *Kavanagh* 10907–10924.

See also SCHOOLS.

RENT:

Paid for school-houses by teachers a grievance; *Gallagher* 19153. 19195. Ordinary rent for rural schools about £2 a year; *Kavanagh* 19167.

REPAIRS:

Of schools vested in local parties fall on local trustees; *Kavanagh* 11020–11022. 12264–12269.

As to repairs of schools by Board of Education, by Board of Works, by Government, by trustees; *Macdonnell* 11159–11168. 11170–11174. 11208. 11326–11329.

Are executed by Board of Works on notice from National Board; *Stack* 14061, 14062. Detail of contracts for, made between January and October, 1868; number of applications for repairs about 200 annually; *ib.* 14091–14093.

No unavoidable delay by Board of Works in making; causes of delays sometimes occurring; *ib.* 14093–14099.

Complaints of delay in executing, chiefly from the south; cause of delay now remedied; *ib.* 14107, 14108. 14133–14135. Delays often unavoidable; *ib.* 14139–14144.

General practice of Board of Works with respect to repairs of school buildings; *ib.* 14100–14106. 14111–14127.

REPAIRS—*continued.*

Of model schools should be made by Board of Works; of smaller schools should be on local responsibility; in some cases are made on responsibility of head master; *Stack* 14168–14176.

Delay in making repairs; *O'Callaghan* 19946–19950.

Of non-vested schools, would be done cheaper by Board of Works than by local authority; but Board cannot undertake the duty without increase of staff; *Owen* 27521–27523.

Number of schools repaired by Board of Works annually; *ib.* 27524.

Allowance to teachers for, would be productive of economy; *ib,* 27542–27545.

Powers of clerks of works in getting repairs executed; *ib.* 27642–27644.

See also BOARD OF WORKS.

REPEAL OF THE UNION:

Neither that nor any other political subject forms part of the teaching in Christian Brothers' schools; *Grace* 13952–13967.

REPORTS:

By Inspectors on schools, as to; *Macdonnell* 494–504. 572–577.

Annual, of Head Inspector, are generally given without omission, and are remarkably candid; *ib.* 636–638.

Annual, by Head Inspectors, are revised by Chiefs of Inspection, and sometimes published; *Newell* 2454–2460. 2658.

The reports from Head Inspectors as to conduct of Inspectors are confidential merely that they do not pass the routine of the office; they would not be acted upon without communication with the party concerned; the Inspectors know of these reports, which are not necessarily of an injurious character; they are prepared according to a regular printed form, and are sent as part of the Head Inspector's regular business; *Hunter* 3713–3715. 3726–3738.

Of Inspectors often mutilated by the Board; *Kavanagh* 10305–10309.

Explanation as to report on convent schools, in 1860, referred to in answer to Q. 5818 *et seq.*; *Sheridan* 13898.

Complaint that suppressed portions of reports, &c. have been produced informally; *Kavanagh* 19328.

RESIDENCES:

The best way to improve the teachers' revenue is by giving them a house and garden; *Macdonnell* 329–333.

The rule of the Commissioners as to refusing grants for residences is self-imposed; the question as to the desirable policy of giving aid towards the erection of teachers' residences has never come before the Board; *ib.* 415–417.

Difficulty experienced by married teachers as to procuring suitable; more effort should be made by both Board and managers in that respect; frequent complaint of teachers of want of fitting residences; *Newell* 2983–2987.

Inconvenience to teachers from want of convenient; desirability of having, near the school; *O'Carroll* 4339–4344.

For teachers very desirable, near, but not adjoining school-houses; *Sheridan* 5011–5013.

Necessity of providing teachers with; *Fitzgerald* 8612–8615.

Position of rural schoolmasters would be greatly improved if they had residences and land; *O'Reilly* 14882.

A free house and garden would improve the position of teachers in agricultural districts more than anything else; an educational rate might be devoted to this purpose; backwardness of landowners in furnishing houses and gardens; *ib.* 15026, 15027.

RESIDENCES—*continued.*

For teachers desirable, but not too near schoolhouse; *Mahony* 17024–17027.

For teachers desirable; *Ross* 17442.

Teachers generally would prefer £10 cash to; witness individually would prefer the residence and land; *Macdonough* 17878–17879.

Desirability of, for teachers; *J. S. Porter* 18070. 18084–18086.

Desirability of, being provided for teachers; *Matthews* 18313, 18314.

Payment of rent for, a grievance to teachers; *Gallagher* 19153. 19210.

Desirability of attaching residences to schools; *ib.* 19197. 19202.

A house and piece of land would be preferable to an increase in money, it would allow of agriculture being taught; lodgings for teachers are often very bad; *O'Callaghan* 20087–20104.

The giving free residences means subscription, and there is no general habit of giving subscriptions; desirability and advantage of provision of fixed residences by the State as part of salary, which are inadequate; *De Vere* 20200–20204.

A house and garden for teachers desirable; *Warburton* 20876.

Desirability of, with land, as addition to teachers' salaries; *M'Menamin* 21948. But not as agricultural schools; *ib.* 21955–21959.

School residences would be of great service; *Card. Cullen* 26614.

RETIRING ALLOWANCES:

Are not sufficient; *Gallagher* 19237–19241.

RETIRING PENSIONS:

Better provision should be made for teachers in old age; the Board should accept the present status of the teachers for purposes of superannuation; *Bp. Keane* 15670. 15673–15677.

RETURNS:

A teacher returns all emoluments received by him from the school, which is transmitted to Board through manager; *Kelly* 3121–3124.

Of teachers, as to numbers of children in attendance, checks on; *Hunter* 3270, 3271.

There are some checks on teachers' accounts, but no direct proof of dishonesty; *O'Carroll* 4097–4100.

As a rule the books and returns of the teachers are accurately kept; *Sheridan* 4766–4769.

Returns quoted by examiners, showing an increase of Roman Catholics in the rolls of district model schools, disbelieved; *Bp. Dorrian* 9121–9124.

Returns of attendance by teachers accurate, by Board fallacious; *Kavanagh* 10133–10136. More children returned on the rolls than there are in the population; *ib.* 10137–10145. Neither inspectors, patrons, or teachers responsible for the misstatements; *ib.* 10159–10163. Sources of the errors in the published returns; *ib.* 10152–10158. 10164–10172.

Letter showing the fallacious nature of returns as to attendance at school, time spent in teaching, its efficiency, school arrangements, &c.; *ib.* 10781, 10782.

Do not show real average attendance; *ib.* 10783.

The new forms of, drawn up by witness, are in use, and are not surpassed in any schools in the world; *ib.* 10788–10795.

From teachers are reliable and correct; the published inaccuracies are the fault of those who draw up the reports of the Board; *ib.* 10796–10806.

Of children in attendance fallacious on account of migrations; *ib.* 10998.

Explanation as to certain returns moved for by Mr. Herbert, and demand that certain other returns, ordered on Mr. Maguire's motion, be prepared and forwarded forthwith; *ib.* 12435–12455.

See also ACCOUNTS.

RETURNS, TABLES, &c.:

Put in by Mr. Allies:

Account of income and expenditure of Liverpool Roman Catholic training school for 1867, showing amount actually received and disbursed during the year; 25376.

Amount of building grants received by Catholic schools in England from Privy Council, 1858–1867; 25584.

By Mr. Andrews:

Memorandum by Rev. W. Andrews of suggestions for the improvement of National education; 14851.

By Mr. Byrne:

Declaration by members of Church of England and Ireland in favour of united secular education; 21798.

By Mr. Claridge:

Memorandum explanatory of Resident Commissioner's views regarding division of duties of Secretaries of National Board; 3969.

Memorandum for the Royal Commissioners, giving a short history of the financial department of the National Board of Education, from its commencement in 1831 to May, 1868; *pages* 176–179.

By Mr. Cory:

Statement of parentage of children attending schools of Irish Church Missions; *page* 489.

Abstract of returns for 1867–8 of number of Irish Church Mission schools; number of pupils on roll; average attendance; and number present on a given day; *page* 494.

By Cardinal Cullen:

Tables showing increase of attendance, &c., in Westland-row schools since taught by Christian Brothers; *page* 1232.

By Mr. Hackett:

Origin, constitution, working, effects, &c., of Protestant Charter-schools Society; 25793.

By Mr. Hunter:

Area in square miles, and number of schools, in Castlewellan and four other districts; *page* 158.

By Mr. Kelly:

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By Mr. Kavanagh:

Return of daily attendance of pupils in National schools, 1865; *page* 409.

Return, from Reports of Registrar-General for years 1845 to 1867, of persons who signed marriage registers with their mark; *page* 426.

Table showing classification of pupils on roll of National schools in each province for last quarter of years 1860 to 1867; *pages* 426, 427.

Table showing number of children on roll of National schools from 1860 to 1867, and number on roll for last quarter in each year, with the literary classification in per-centages of the latter; *page* 425.

Table showing classification by teachers of pupils on roll of National schools at opening, of those admitted, and of those on roll at close of years 1861 to 1865; *page* 427.

Summary results of examination of pupils of National schools by Inspectors, 1858 to 1865; *pages* 428, 429.

Table of highest and lowest periods of attendance in National schools in 1865 and part of 1866; *page* 430.

Summary, by provinces, of vested schools at end of 1867; *page* 435.

Table showing total expenditure, from Parliamentary grant, on works and repairs of schools, ordinary and model, by the National Board, 1831 to 1868; *pages* 436, 437.

Summary of model schools, of all classes, erected and supported exclusively by State, under direction of National Board; *page* 439.

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Return of National schools in operation in 1862, classified according to creed of patrons, teachers, pupils, and religious instruction imparted ; *page* 839.

"Notice" system ; number of Notices sent to parents, distinguishing creed of latter ; *page* 840.

Copy of Certificate Book of Religious Instruction framed under proviso of rule of 1866 ; *page* 841.

Analysis, by provinces, of number of schools, pupils on roll, daily attendance, and amount of grants in salaries, gratuities, &c., from Report of National Board for 1866 ; *page* 973.

Attendance and grant per pupil in model, ordinary, and convent female schools, 1862 ; *page* 974.

Number of convent schools, average daily attendance, and detail of grants from National Board, 1860–1863 ; *page* 974.

Table of amount per pupil in daily average attendance in National schools during 1863 paid in salaries, gratuities, &c. ; *page* 974.

Summary, by provinces, showing classification of all the National schools, according to creed of patrons, 1854 ; *page* 1039.

Similar and more minute return for 1862, under four categories, viz., Joint Patrons, Joint Teachers, Joint Pupils, and Joint Religious Instruction ; *pages* 1039, 1040.

Number, according to denominations, of mixed and unmixed National schools, and of pupils therein, 1867 ; *page* 1040.

"Abstract of Deductions made from the Statistical Records of the National schools ;" 10782.

Expenditure for buildings, repairs, and works of model schools and ordinary National schools ; 10813.

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One school under, in Raphoe, an exclusively Protestant school; *Atkins* 20712; *M'Menamin* 22223–22225.

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Patron of Broughshane school, indignantly denies that any interference was ever attempted with the religion of Roman Catholic pupils, with counter-statements; *Kavanagh* 22639–22645.

ROMAN CATHOLICS:

As to religious instruction of Roman Catholic children in schools by Protestant teachers, with reference to O'Reilly's return; *Hunter* 3316 *et seq.* 3529.

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Number of Roman Catholic children attending Erasmus Smith's schools small and decreasing; *Thorp* 12881–12886. May be fairly treated in a school where compelled to read the Protestant version of the Bible; *ib.* 12907–12913.

Answer questions in Scripture better than Protestants; *Rudkin* 13536–13539. 13586–13588.

Not interfered with in Wesleyan schools; they leave school at the time of religious instruction; *M'Millen* 14541.

A few Roman Catholic children attend Wesleyan schools; *ib.* 14655.

Reason for attendance of Roman Catholic children at schools under the Kildare-place system; *Andrews* 14814–14816. Average attendance of, in schools under witness; *ib.* 14836.

Do not recognise the right of their bishops to control educational establishments generally, only as to faith and morals; *O'Reilly* 14950.

Much difference of opinion on many subjects connected with education between Catholic clergy and laity; *Warren* 15353–15356.

Are satisfied with National system, and would deplore the introduction of denominationalism; *Wilson* 16037. Have not publicly expressed their opinion, not wishing to put themselves in opposition to their clergy; *ib.* 16196, 16197. 16211–16216. 16306 *et seq.*

Roman Catholic children ordered away from witness's (Presbyterian) schools; *J. S. Porter* 18103, 18104.

Demand the denominational system only at the instance of their priests; *ib.* 18210–18219.

In Canada may establish separate schools for their own faith, but they generally avail themselves of the common schools; *Gordon* 18786–18794. 18806, 18807. 18968–18971. Separate Roman Catholic schools are supported entirely by those who withdraw from common schools, even though not used by them; everyone is taxed, whether they have children or not; *ib.* 19111–19113. Separate schools have been merged into common schools; *ib.* 19114–19118.

Are dissatisfied because they cannot teach their religion as they like; *Atkins* 20800, 20801.

The Irish Society gives no funds exclusively to, presumably from the terms of its charter; *Williamson* 21041, 21042. 21059. 21083. 21114. 21145. No Roman Catholic body has ever applied for subscriptions; *ib.* 21121. 21124. 21146. It is not likely they would do so, under any circumstances; *ib.* 21127–21129. 21141.

Preponderance of Roman Catholic lawyers among members of National Board; *Macdonnell* 23973.

Indisposition of middle-class laity to break with the bishops, with reasons; a large educated class anxious to co-operate with Protestants for the general good; *Whittle* 24120–24124.

In England not so bigoted as in Ireland; *Card. Cullen* 27265.

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ROMAN CATHOLIC BISHOPS AND CLERGY:

Decision of the bishops in 1826, against giving up school property for the sake of parliamentary support; alarm of, on publication of Board's rule in 1845, as to future schools being vested in it; *Kavanagh* 10817–10820.

Objection of bishops to both model schools and Queen's colleges; the fact of same parties holding appointments under the Board and in the colleges confirmed their apprehensions; *ib.* 12078–12080.

Increasing hostility of bishops to the mixed system attributable to their belief that the object of the State was to undermine their religion; *Kavanagh* 12084, 12085. Influence of Dr. Whately's published opinions on this subject; *ib.* 12087–12090.

Clergy do not give religious instruction in school, but in church, partly because they dislike the present National system; *O'Reilly* 14924.

Determined opposition of bishops to the Board's model schools; *ib.* 14947–14949.

Any steps taken by clergy to enforce their views admitted to be proper; *ib.* 14972–14975.

Bishops are considered by Catholics to have a right to control training schools, both as to teachers and books; *ib.* 14889–14891.

As to bishops' power of prohibition of teacher; *ib.* 15065–15067.

Bishops do not insist on decisive authority as to secular books; *Bp. Keane* 15570.

If objectionable books were used, bishops would claim the right to put them out of the school; *ib.* 15573–15576.

Bishops should have sole management of denominational training schools as far as religion is concerned; *ib.* 15597, 15598.

The bishops in Ireland have been ignored altogether; now that the State feels the importance of winning their confidence, they must assert their rights; *ib.* 15606.

Bishops have used their influence to prevent the spread of disaffection; *ib.* 15625.

Clergy, as a rule, give religious instruction in National schools; *ib.* 15629.

The right of the clergy to interfere in matters of education is derived by delegation from heaven; *ib.* 15634–15637.

Efforts of clergy to promote education in Ireland; *ib.* 15638.

Interference of clergy as to circulation of objectionable newspapers; the clergy would not interfere in politics if politics would let religion alone; *ib.* 15642–15644.

Meaning of the words "to teach," in the Divine commission to the bishops, as deduced from the original Greek; *ib.* 15721–15738.

Clergy having now a discretionary power in non-vested schools, they would object to allow religious instruction different from their own faith to be given in their schools; *ib.* 15765, 15766.

The minority of the bishops are bound by the majority in synodical matters; *ib.* 15841.

Clergy generally attend the schools to give religious instruction and to examine the children, but from their numerous duties they are not able to visit so often as desirable; *ib.* 15842–15849.

Catholic bishops do not demand any right in respect of education beyond what is actually allowed to them in England; *ib.* 15927.

Desire of Roman Catholic clergy that gentry should take an interest in schools in the way of annual donations; *Macdonough* 17884–17886.

Bishops have the supreme power of teaching, their subordinates being accountable to them for all matters of school discipline; *Toole* 21871–21885.

Number of schools under priests; no desire for the State to step in and take the children out of their hands; it is sufficient that he exercises his authority, knowing he does so under the control of the State; *Whittle* 22152–22154.

Clergy insulted while visiting Fountain-street schools, Belfast; *Kavanagh* 22417.

Opposition of clergy to National system; it was accepted by them not as an experiment, but as a necessity; *Forde* 23033–23041. 23046.

Their claims to supremacy extend to university and secondary as much as to primary education; *Macdonnell* 24065–24068.

Their policy everywhere is to grasp the whole control of education; they are strengthened in doing so by the anti-state feeling of the Irish; ground their claim on their duty of controlling faith and

ROMAN CATHOLIC BISHOPS AND CLERGY— *continued.*

morals, but some openly demand exclusive authority over all teaching; *Whittle* 24083, 24084. They do not possess such authority in any part of the world; *ib.* 24086.

The tendency of predominant party among the clergy being so mischievous to education, it is the duty of the community to resist putting education into their hands; *ib.* 24087.

Nomination of bishops lately direct from Rome; *ib.* 24091. 24103, 24104.

Present claims of the bishops are of recent introduction; the earlier opposition to the National system was from something of national feeling; latterly it has been more subject to the Papal Court; *ib.* 24091.

Their political influence is great, but it is likely to diminish; *ib.* 24094.

In their pastorals discuss all sorts of political questions; evident aim of, is to rid themselves of all State control, and to lead others to adopt the extreme views of the Continental ultramontane party; *ib.* 24098–24102. 24105, 24106.

Complaint of the bishops to Mr. Cardwell, that Government treated not with them but with the parents of the children; *ib.* 24113.

Priests do not enter into the designs of the extreme party; they have a genuine national spirit; *ib.* 24119.

In Naples, where the Catholic Church is "free" to educate, 80 per cent. of the people cannot read or write; *ib.* 24125, 24126.

First put forth their sole claim to educate the people about 1850; *ib.* 24127.

If the demand of the bishops be granted, freedom of education will be altogether ignored; the teaching power of the Church is a great mischief; the predominant party are anxious to keep Roman Catholics separate from Protestants; *ib.* 24135–24137.

Difference between England and Ireland with respect to State aid to schools, as bearing on pretensions of Irish clergy; incorrect popular view of power of, in Belgium, &c.; *ib.* 24171–24177.

Bishops have all along recognised parental authority; *Longfield* 24491.

In England the bishops claim the right of controlling education generally so far as religion and morals are concerned, and this the laity would universally admit; the laity, however, would claim the right of interfering in financial matters, and in education properly so called; there has never been anything like a difference in principle between them; *Allies* 25632–25640.

Bishops have always been in favour of denominational education, both at home and abroad; *Card. Cullen* 26598. 26630. Accepted National system as an experiment; *ib.* 27044. Mode of electing bishops in Ireland; *ib.* 27192. Divine commission of bishops as to education; *ib.* 27199 *et seq.*

ROMAN CATHOLIC CHURCH:

Doctrines on matters of faith and belief are collected, as in the Council of Trent, or the Catechism of Pope Pius; *Bp. Keane* 15681.

Does not recognise the Established Church, or any other section, as forming part of the Catholic Church; *ib.* 15889–15902.

Divine commission of bishops as to education; extent and whence derived; points to which control of Church extends; *Card. Cullen* 27199–27219.

Teaching of, does not prevent development of genius; its infallible teaching a protection against error, not an impediment to real progress; right of bishops has always been maintained, never been abandoned; reasons for assertion of right now; *ib.* 27220–27229.

ROMAN CATHOLIC LAWYERS:

Preponderance of, on the National Board; reasons for it; *Macdonnell* 23973.

ROMAN CATHOLIC SCHOOLS:

Number of, founded wholly or in part by subscriptions, receiving no aid from the State previous to 1824; *Mahony* 17211, 17212.

In England are constantly on the increase; *Toole* 21506, 21507. Are inspected by Roman Catholic Inspectors only; necessity of this; they are often more strict and show less mercy than others; *ib.* 21510–21516.

ROMAN CATHOLIC SCHOOLS IN MANCHESTER:

St. Wilfrid and St. Alphonsus; attendance, school fees, and condition of pupils, and character of teachers in; *Toole* 21171–21187. 21193–21196. The Catholic Poor School Committee exercise no control over; *ib.* 21192, 21193. Dimensions and teaching staff of St. Wilfrid's schools; *ib.* 21232–21236.

St. Wilfrid's school has been examined by two Inspectors; the girls' and infants' schools are taught by nuns; *ib.* 21246-21256.

Religious instruction imparted in; *ib.* 21272–21277, *and page* 946.

Books in use at, are superior to National Board's books; variety in books desirable; this would be no difficulty to Inspectors; *ib.* 21278–21284. Book grants not now allowed; *ib.* 21454.

Age at which children leave; religion pervades the whole teaching in; the presence of Protestants is ignored; *ib.* 21329–21341.

Inspection of, by Assistant Commissioners under Duke of Newcastle's Commission, was not refused by witness; *ib.* 21403–21413.

Religious practices in, same as in Catholic colleges; Protestant children from Ireland always found by witness to know how to make sign of the cross and say "Hail, Mary," when the clock strikes; English Protestants do not; *ib.* 21455–21457.

Further particulars respecting; class tests; age at which children leave; amount of information acquired; intellectual powers of children; subsequent literary ability; lending libraries; *ib.* 21799–21823.

Protestant pupils can be exempted only from the direct religious lesson; they must participate in all others with the rest of the children; *ib.* 21824–21827.

Are under no other control than that of Committee of Council; are in no way connected with the Jesuits; *ib.* 21829–21832. 21854–21858. Nor are the nuns who teach in the schools; *ib.* 21833–21838.

Time-tables of boys', girls', and infants' Roman Catholic schools at St. Wilfrid's, Hulme, Manchester, under Committee of Privy Council; *ib. pages* 946, 947.

ROSS, DAVID, Esq., Barrister-at-law:

Graduate of Queen's University, late Secretary to Queen's Colleges Commission, &c., evidence of; *pages* 764-776.

"ROUND ROBIN:"

Or joint letter of five Head Inspectors to the Commissioners on grievances to which they were subject; causes of its preparation; *Kavanagh* 10769–10780; *pages* 453–457.

ROYAL FREE SCHOOLS. *See* CLARE-STREET COMMISSIONERS: 2. *Royal Free Schools.*

ROYAL HIBERNIAN MILITARY SCHOOL, DUBLIN:

Was purely Protestant up to 1839; one-third Catholics are now allowed, who are entitled to a free profession of their religion; very few officers are Catholics; books used in, are grounds of grave complaint; *Card. Cullen* 26633–26639.

RUDKIN, WILLIAM HENRY, Esq., sole Inspector of the Erasmus Smith's schools, evidence of; *pages* 572–577. 593–596.

SACRAMENTS :

Sometimes denied to parents whose children attend the model schools contrary to ecclesiastical prohibition ; *Kavanagh* 12023–12025.

Refused to both teachers and scholars for attending schools under Protestant management ; instances named ; *O'Hara* 26705–26713. 26766. All, except marriage, are denied to teachers who attend the Clonmel model school ; *ib.* 26779, 26780.

SACRED CONGREGATION :

At Rome, opinion of, whilst favourable to National system, that school-houses should be vested in clergy ; *Kavanagh* 10818.

SACRED HEART :

School conducted by ladies of order of ; *Forde* 22979–22983.

SAINT ALPHONSUS' SCHOOLS. *See* ROMAN CATHOLIC SCHOOLS IN MANCHESTER.

SAINT FINBAR'S CONVENT NATIONAL SCHOOL :

In Cork, has 120 young persons in the highest classes whose ages average 19·9 ; it is better that these persons should be at school, there being little employment for females in Cork ; *Keenan* 1802–1805. 1824.

SAINT WILFRID'S SCHOOLS, HULME. *See* ROMAN CATHOLIC SCHOOLS IN MANCHESTER.

SALARIES OF TEACHERS :

The salaries of the teachers, about 8,100 in number, are paid entirely by the Board, local parties giving what they think right ; no difference is made by the Board as to vested or non-vested schools ; *Macdonnell* 82–86.

The scales of payment for teachers have considerably increased in the last twenty years ; *ib.* 328, 329. Present scale too low ; an increase is required ; the best way is to give them a house and garden ; *ib.* 331–335. Seven thousand teachers have been trained ; there now remain 3,320 ; falling off is attributed to insufficiency of salary ; *ib.* 336–338.

The salaries of principal teachers vary from £18 to £52 ; upwards of 1,300 receive only £18 a year ; *ib.* 340–347. The salary of a teacher of a first-class school with thirty-five children would be £52, and a monitor might be allowed, whose pay would range from £2 to £10 ; *ib.* 384–388.

It would be difficult to raise money in Ireland to augment teachers' salaries ; Parliamentary power to take land for teachers' houses and gardens would, in some cases, be desirable ; *ib.* 390–395.

Desirability of a teacher having three or four acres of land attached to residence ; he could then teach the Board's Agricultural Manual to the pupils ; *ib.* 419–421.

Teacher's salary is not awarded on results, but paid according to his efficiency ; *ib.* 505–508.

The total subscriptions received by teachers in 1866 amounted to £12,461 ; value of residences and children's pence not included in this amount ; *ib.* 743, 744. 746.

Though the salaries have been increased of late years, they still fall short of what they should be ; *ib.* 24002–24008.

Number of scholars to entitle a master to full salary ; number of assistants and monitors ; their salaries ; *Keenan* 1040–1046.

Payment of, annually is impossible ; monthly payments would cause confusion ; the latter point has been debated for years ; *ib.* 1085–1087. 1186–1190. 1246, 1247. No difficulty in getting money for the Post Office orders by which salaries are paid ; *ib.* 1412, 1413. The proposition for teachers to be paid by Inspectors was deemed impracticable ; *ib.* 1509, 1510.

Present and proposed, in schools with from 75 to 300 pupils ; *ib.* 2230–2240. Most desirable to accomplish the system of quarterly payments ; *ib.* 2256–2259.

SALARIES OF TEACHERS—*continued.*

Of head masters from £75 to £100 a year, and £20 for each pupil-teacher ; a good model school is worth from £180 to £200 a year ; *Newell* 2960, 2961.

Local contributions to, very small ; subscriptions are generally applied to teachers' salaries ; *ib.* 2988–2993.

Should never be less than £40 a year ; of good men from £60 to £70 ; *ib.* 2994, 2995.

Should be paid monthly ; *ib.* 2999. Plan suggested for more expeditious payment than at present ; *ib.* 3007 ; it would be of advantage to the teachers, and cheaper than that in use, Post Office orders costing £1,200 a year ; *ib.* 3032–3036.

No fixed mode of proceeding in cases where sums given for teachers' salaries are not applied for their benefit ; method of checking such abuse ; *Kelly* 3104–3106.

A few years ago the salaries of schoolmasters were much increased to meet the higher expense of living ; there should be further increase to keep pace with the improvement of the country ; *Hunter* 3198–3200.

Present mode of payment of, is attended with difficulty and delay ; an improved mode might be devised ; *ib.* 3591–3594. Teachers' salaries were at one time paid to the managers ; *ib.* 3595.

The supply of teachers is sufficient for the pay offered ; *ib.* 3210.

The salary of a first-class teacher is depressed unless he has an average attendance of 35 ; a first-class salary once enjoyed is not reduced unless the attendance falls to 30 ; *ib.* 3589, 3590.

The salaries of teachers are remitted quarterly by means of Post Office orders ; they will be paid ordinarily within three or four weeks after they are due ; the remittances scarcely ever miss in the ordinary delivery ; the order is drawn in favour of the teacher, and sent to the manager ; *Claridge* 3813–3824. The manager has to fill up an elaborate account before payment is made to the teacher ; if manager delays, payment is delayed ; *ib.* 3829, 3830. General routine of business described as to the obtaining, transmission, and payment of the orders ; *ib.* 3831–3838. 3890–3898. 3903–3924. The whole question of teachers' salaries is in a state of transition ; *ib.* 3898, 3899.

A Post Office order in favour of the teacher is sent through the manager ; in most cases the receipt is signed by teacher and countersigned by manager before the Board pays the money ; if teacher goes away before receiving his salary, the manager returns the order ; *Kelly* 3126–3132.

Low salaries a cause of the scarcity of assistant teachers ; *O'Carroll* 4410, 4411.

Quarterly payments are satisfactory ; monthly payments unnecessary and impracticable, they could not be made through the Inspectors ; *Sheridan* 4770, 4771. 5405–5412 ; of teachers are very poor ; an efficient teacher of lowest class should be able to earn mechanics' wages ; *ib.* 4786–4794. 5197–5201.

Increase of, in higher classes, an inducement to endeavour to rise ; *ib.* 4799.

The increase of salary resulting from classification compensates for loss of salary during training ; *Butler* 6394.

Should be fixed partly by results and partly by classification ; *Fitzgerald* 8630, 8631.

Of the different classes of masters and mistresses not sufficient ; if the results were satisfactory after three or five years' practice a teacher ought to look for an increase ; *Bp. Dorrian* 8762–8769.

Desirability of recasting ; *Kavanagh* 12434.

In female lay schools have trebled since 1839 ; there has been no improvement in convent schools ; *ib.* 12686, 12687.

Should be increased by payments by results ; a superannuation fund formed by deductions from salaries would not be popular ; *O'Reilly* 15020. 15024.

SALARIES OF TEACHERS—*continued.*

Local contributions towards, what might be expected; *Warren* 15240.

Are insufficient; some inducement should be held out in the shape of a reward for continued exertion; *Bp. Keane* 15670.

Are too low; should be increased, chiefly in the direction of first of third, and more especially in the case of the older teachers received into connexion with the Board several years ago; *Mahony* 17019–17021. 17029.

Of teachers insufficient; complaints of teachers thereupon; might be increased by a local rate; statement of various amounts of; rate depends on classification, and on average attendance of scholars, &c.; *Macdonough* 17616–17674. What the rates should be; *ib.* 17708–17717. 17724–17732. 17779–17784.

Are already too low, and would not endure a rebate for pensions; *ib.* 17696. Of female teachers less than of male teachers; *ib.* 17733. Some teachers have extra allowances for teaching extra subjects; *ib.* 17740–17743.

Increase in, should be provided for by local rates; *ib.* 17779–17784.

Originally granted in augmentation of local contributions; proportion of one to the other; a large increase ought to come from locality; *ib.* 17856–17861.

Not sufficient; *J. S. Porter* 18071. Increase in, should be made dependent on results; *ib.* 18073–18075. Should be aided by residences; *ib.* 18084.

Complaint as to, from teachers of Ulster; payment should be made by Post Office order direct to the teacher, or by Inspector; increase of, from local sources very precarious; *Matthews* 18268. 18283, 18284. 18387, 18388.

Of Irish teachers about one-third those of English teachers; grounds for the assertion; *ib.* 18269–18274. Have been augmented, but not in sufficient proportion to other professions; *ib.* 18277.

Payment of teachers' salaries often delayed on account of nonadjustment of accounts or absence of manager; *ib.* 18279–18284. 18414, 18415.

Should not depend on average attendance; low attendance is not the fault of the teacher; *ib.* 18326–18329. 18407, 18408.

Present rate and desired augmentations and alterations of salaries; the lowest class teacher ought to have as much as a common labourer earns; *ib.* 18330–18343. 18453–18455. 18541–18543. Comparison of teachers' salaries with those of policemen and excise officers; *ib.* 18402–18406.

Insufficiency of; *Gallagher* 19153. 19191. Suggested alterations of; *ib.* 19211–19219.

Complaint of inadequacy of, by teachers of Munster; *O'Callaghan* 19757. 19806. Increase of, desired; *ib.* 19784. 19810–19821. No objection to present system of payment of, through managers; *ib.* 19919–19924. 20060, 20061.

Are inadequate; should be supplemented by the State with fixed residences; *De Vere* 20204. Better increased by a residence and kitchen garden than by money; by teaching cooking; and by non-vested training schools, so as to improve the teachers' classification; *ib.* 20211–20214. 20374–20377. 20382–20387. Salaries being regulated on a fixed system, the clergy and gentry have not thought it their office to interfere; *ib.* 20315.

Should be augmented by local contributions, &c.; residence and garden desirable; *Warburton* 20874–20876.

In Roman Catholic schools in Manchester; mode of payment of; *Toole* 21443–21448.

Should be increased by addition of residence and land; *M'Menamin* 21948–21954.

Being dependent on their classification, become unequal to teacher's merits; supposed case exemplifying this view; *O'Hara* 26806–26811.

See also CHURCH EDUCATION SOCIETY: 4. *Teachers and their Salaries.* ERASMUS SMITH'S SCHOOLS. NATIONAL SCHOOLS. TEACHERS.

SANTRY SCHOOL:

The training institution of the Incorporated Society; good education given there; *Hackett* 25788–25793.

Was instituted for the purpose of training Protestant schoolmasters; although the number trained there is small, it is doubtful if a Parliamentary grant would increase its efficiency; young men trained at, readily find situations; success of pupils with Science and Art Department; large grant from the latter; master does not neglect his specified work in consequence; *ib.* 25934–25943. Training staff of; *ib.* 26000–26005.

"SCHOOL:"

Meaning of, in Board's reports; *Fitzgerald* 8559–8563.

SCHOOL ACCOUNTS. *See* ACCOUNTS.

SCHOOL FARMS:

Desirability of attaching small farms of two or three acres to schools; *De Vere* 20221–20226. 20369–20373. 20448–20452.

See AGRICULTURAL SCHOOLS AND MODEL FARMS.

SCHOOL FEES. *See* FEES.

SCHOOL GARDENS:

Importance of; *Card. Cullen* 26613.

See also AGRICULTURAL SCHOOLS AND MODEL FARMS.

SCHOOL-HOUSES:

Payment of rent for, by teachers is very general; *Newell* 24816–24831.

SCHOOL LIBRARIES:

Extract from report of 1855 referring to, recommending their establishment; action of Kildare-place Society on this subject; no action has been taken by the Board in furtherance of; desirability of; *Keenan* 1429–1437. 1488–1490.

See also LENDING LIBRARIES.

SCHOOL REGISTER:

No particular form of, required by Privy Council; *Toole* 21285–21288.

SCHOOL REQUISITES:

Sometimes supplied by teachers to their loss; *Matthews* 18466–18475.

Board does not now supply free stock of books; they supply school apparatus, of a more permanent character; model schools are supplied with free stock as required; *Newell* 24844–24846.

SCHOOL RESIDENCES. *See* RESIDENCES.

SCHOOL SITES. *See* SITES FOR SCHOOLS.

SCHOOL STATISTICS:

Much simplified of late, to the relief of the teachers; *O'Callaghan* 20133–20140.

SCHOOLS IN CANADA:

Information concerning; *Gordon* 18723 *et passim.*

SCHOOLS:

1. *Generally.*
2. *Vested and Non-vested.*

1. *Generally.*

A few well-endowed schools to which teachers could be promoted as to a prize would give life to the system; *Keenan* 1493.

In one sense town schools are better than country schools, as having a greater attendance, and therefore more fees; *Hunter* 3158–3160.

SCHOOLS—*continued.*

1. *Generally*—continued.

Rate in aid towards support of, (not school-houses,) would not succeed in Ireland; education should be provided for, out of Consolidated Fund; *Sheridan* 5140–5145. A few instances of undue multiplication of; probability of increase of small schools; *ib.* 5338–5540.

Schools are generally more comfortable than children's homes, even where fuel is deficient; should be made as comfortable as possible; *ib.* 5390–5394.

Great want of middle schools throughout Ireland; *ib.* 5497, 5498.

Under trained teachers better than those under untrained; *Butler* 6012; *O'Sullivan* 7880–7886.

Common schools in the country are practically denominational schools; objection to one clergyman becoming manager of twelve or eighteen schools when two or three would be sufficient; *Bp. Dorrian* 8756, 8757.

Objections to the rule that a site be procured before a grant be made; instances of its inapplicability, and of exceptions made; *ib.* 8790–8802. 8804–8817.

Inability of bulk of Catholic population to maintain schools; contributions by Catholics for the support of; *ib.* 9167. 9171, 9172.

Catholics saw that the Board intended, by means of its vested schools, to secure the system of schools all over Ireland to itself, therefore they resolved to keep the sites of schools in their own hands; *ib.* 9167–9170.

The selection of a school rests in the parent, guided by the teachers of his Church; if the parent opposes, he acts in violation of his principles; *ib.* 9218–9220.

Schools for a higher class of education very desirable; the only want is to make the present model schools good training schools; Christian Brothers teach the elements of mechanics, and National Board schools should as far as possible teach such things; *ib.* 9221–9233.

Multiplication of, a cause of deteriorated instruction and lessened attendance; are more numerous, not where there is most population, but where there are most religious parties; number of, should be reduced; *Kavanagh* 10173–10185.

Irish people are not universally in favour of denominational schools; *Macdonnell* 11212–11216. 11226–11228.

A school to be useful must be of reasonable size; but from religious difficulties small schools must be aided; *Kavanagh* 12062, 12063. Evil of multiplication of small schools; in large schools teachers are not properly paid; *ib.* 12677.

In remote districts depend mostly on the clergy; *O'Reilly* 14870.

Mixed for boys and girls desirable; some small rural schools of this sort among the best known, generally with female teachers; *ib.* 14903–14906.

Complaint of multiplication of, not known to be well-founded; *ib.* 14917–14919.

Supported by the State, if intended for Catholics, should be under Catholic control; are not made available for all by being made objectionable to some; *ib.* 14959–14961. The State abstractedly has no right to control; the people forming the State have the right; *ib.* 14966–14969. A voluntary rate for support of denominational schools would be adopted in most districts, but not for a stereotyped form of National school; *ib.* 14976–14980.

Too much time taken up in common rural schools with details of grammar and geography; *ib.* 15076.

Patron, on applying for aid, should state his rules of religious instruction, as a security to the State and the public, which should not be changed; *Warren* 15284–15286. 15289.

Only one school belonging to Clare-street Commissioners in connexion with National Board; *Kyle* 15403 *et seq.*

SCHOOLS—*continued.*

1. *Generally*—continued.

Supported by the State should be open to all, the religious scruples of minorities being protected; *Wilson* 16033–16035. If clergy be excluded from management of, Inspectors should become managers, and their numbers increased; the Board should take more of the local management into its own hands; *ib.* 16278–16280. A committee of management of parents would answer in some places; *ib.* 16281.

No reason to disapprove of mixed schools for boys and girls; *Petticrew* 16692–16697. Female teachers well able to manage such; *ib.* 16698.

If schools were all under denominational management, the attendance would not be denominational; as in England (proved by the Duke of Newcastle's Commission) children of all denominations attend the same schools and receive a common religious education; *Mahony* 17137, 17138.

Difference in payments to ordinary, and convent, and monastic schools; payments should be by results; *Gaynor* 17392–17398.

The attention shown to children, and their improvement in learning, attract parents more than the church of the teacher; *J. S. Porter* 18106.

All private managers and local patrons should be swept away, and the schools placed under paid or unpaid Commissioners of Education, under local inspection but not local authority, as in the present state of things, which it is not desirable to alter; *ib.* 18113–18119.

Cleanliness, order, and habits of decorum of vital importance in schools, *ib.* 18237, 18238.

Local tax in aid of, desirable; *ib.* 18255–18257.

Few ordinary schools wherein foreign languages are taught; desirability of teaching Latin and French; pupils would like it; *Matthews* 18297, 18302.

Many cases where teachers have to pay rent for their school-houses; *ib.* 18310–18325.

Some restraint should be put upon the establishment of rival schools; *ib.* 18359–18362.

Teaching primary schools not a suitable career for ambitious men; it is sufficient exercise for powers of an energetic man; *ib.* 18559, 18660.

Children generally go to the school nearest to them; those with a higher character for instruction generally attract the more advanced children; *De Vere* 20198, 20199.

Schools for primary education should be supported partly by Consolidated Fund, and partly by local contributions and school-fees; *ib.* 20355–20357.

Claim of small schools for aid; *Bp. of Ossory* 20622–20626.

Small schools necessary in some localities; *ib.* 20683, 20684. Church Education Society might assist such, when Government would not; *ib.* 20686, 20687.

Description of, in witness's parish, at Ramelton; in Gorey; *Atkins* 20697–20714.

Children are often sent where they will be best taught, irrespective of religious instruction; *ib.* 20752–20754.

Suggestion of the grouping of small schools, under a circulating master; *ib.* 20755.

Schools of the Irish Society are in connexion with the National Board; high opinion of the secular knowledge taught in; are mixed in attendance, but the great majority are Presbyterians or Episcopalian Protestants; *Williamson* 20959. 21098–21105.

In the parish of Cappagh, Tyrone; about ten or twelve Roman Catholic children in each of the four; some Protestant children attend the Catholic schools in the parish; *Byrne* 21558–21566. No inconvenience or indifference to religion arises from the mixture; *ib.* 21587–21590.

No evil apprehended from rival schools; *ib.* 21675, 21676.

As to Roman Catholic teachers and children in Protestant schools, and *vice versâ*; separate schools would be preferable; *ib.* 21677–21679.

SCHOOLS—*continued.*

1. *Generally*—continued.

Can be established by second order of Roman Catholic clergy without previous permission of bishop; in teaching, the bishops have the supreme power, the subordinates being accountable to them; *Toole* 21871–21885.

In many places are gradually acquiring a denominational character; *M'Menamin* 21903, 21904.

Time occupied by witness in visiting schools in Ulster; *Kavanagh* 22422–22469.

Between 1831 and 1840 joint applications for aid to, were regarded with favour; the practice was broken through in 1839 in deference to the Presbyterians; schools under joint management more difficult to manage; *ib.* 23461–23469.

Wesleyan schools are non-vested chiefly, and are all under Wesleyan management; *Tobias* 22848–22851.

Prevalent idea that if Government pay for, the people ought not to pay anything; *Forde* 22986.

Schools built by Protestant landlord, even with Roman Catholic teachers appointed by him, can only be tolerated; witness would not allow the mixed system under any circumstances; *ib.* 23094, 23095.

In schools under a denominational system any books could be used; people will go where they get the best article; *ib.* 23128–23130. Inspection of such schools by Protestant Inspectors would be but superficial; *ib.* 23131.

As to title by which witness holds his schools, and as to the general question of the legal holding of Roman Catholic schools; *ib.* 23132–23147.

Desirability of laity wholly or partly supporting, and taking a greater interest in the administration of; *ib.* 23242–23246. General backwardness of laity regarding schools; *ib.* 23247, 23248.

A really Catholic school cannot be carried on to which a Protestant parent would have no objection; *ib.* 23278. The minor religious observances of Catholics are carried on more or less in schools of secular teachers; *ib.* 23283.

Reasons for non-attendance of Sunday-school scholars at day schools in north of Ireland; *Pilkington* 23507–23509. 23512.

Reasons for the alterations in rules of National Board in 1840 and 1860 in favour of Presbyterians and Church of England children; juxtaposition of schools often advantageous to both; *Macdonnell* 23722–23725.

Three-fourths of, in Ireland, being in the hands of priests, are so far denominational; but the State control, through inspection, is beneficial; the clerical party hope it will be lost; *Whittle* 24162, 24163.

Inferiority of, in Dublin, and of teachers; *Sheehy* 26369. 26385–26387. The schools in Dublin are not neglected in order to drive children to central schools in Marlborough-street; reasons for the low character of schools and teachers in Dublin; *ib.* 26512.

Mixed schools preferred, with sufficient safeguards against proselytism; Board's rules, if carried out, are sufficient; *ib.* 26554–26568.

The obligation of beneficed clergymen to maintain schools would not meet the case of Clonmel district; there cannot be a school without scholars; the Protestant minorities there are very small and scattered, except in the towns; *O'Hara* 26871–26882.

2. *Vested and Non-vested.*

Summary, by provinces, of vested schools, at end of 1867; *Kavanagh, page* 435.

Little practical difference between vested and non-vested schools; a vested school is partly built by the State, and different religious denominations can instruct in it according to their views; in a non-vested school the manager can confine the religious instruction according to his views; *Macdonnell* 670. A vested school cannot cease to be vested unless there is a clause in the deeds allowing the

SCHOOLS—*continued.*

2. *Vested and Non-vested*—continued.

trustees to redeem; *ib.* 671. Distinction between vested and non-vested schools commented on; *Macdonnell* 758–761.

Distinction as to rules between vested and non-vested schools came into operation about 1840; *Keenan* 972, 973. 1116, 1117. Admission of clergymen to give religious instruction to children in vested schools; *ib.* 974–976. Managers frequently ignorant whether their schools are vested or non-vested; *ib.* 975.

Vested schools proportionately less mixed than non-vested; *ib.* 976.

Condition of recently vested schools satisfactory; some erected many years since have fallen into bad repair, and others have been diverted from school purposes; vested school-houses are better than the non-vested; *ib.* 1008–1011. 1901, 1902.

About three-fourths of the vested schools are under Catholic management; number of vested and non-vested schools under clerical managers and under lay managers; *ib.* 1024–1030.

If patron of vested school prevented religious instruction by pastors not of same religion Board would interfere; *ib.* 1250–1252.

Difference in the rule respecting religious instruction in vested and non-vested schools has little influence on people in making their choice; the patron of the non-vested school declares what religious instruction is to be given, in the vested school he must admit whatever teacher the parents provide; *ib.* 1425–1427.

Board makes grants for enlarging vested schools only; non-vested schools are three times as numerous as the others; *ib.* 1770–1772.

Mixed attendance does not depend upon a school being vested or non-vested; the people do not know the difference; *Hunter* 3604–3607. In attendance at mixed schools, the religious question does not enter into computation so much as the qualifications of the teacher; *ib.* 3608.

Early distinction between vested and non-vested schools in the history of the National Board; reference to Lord Stanley's letter contemplating that the Board should build or possess all the school-houses that would be required; *ib.* 3609–3618.

Number of vested schools in Kerry has increased greatly since 1860; *Sheridan* 5002, 5003.

Vested schools are usually built according to plans of Board of Works, which are often unsatisfactory; non-vested school buildings seldom so good as the vested; *ib.* 5260, 5266.

Patrons vest now more freely than formerly; chief obstacle to vesting is difficulty of obtaining sites; one whole district without schools because two proprietors will not grant sites; other causes besides difficulties as to sites operate against vesting schools; vested schools in ruins; one denounced by Catholic archbishop is now in ruins; *ib.* 5515–5517. The majority are now vested in trustees; when schools were vested in Board extension was greatly prevented; proprietors were more ready to give sites when schools were vested in Commissioners; *ib.* 5518–5530.

The Commissioners, before making a grant for building, must be informed as to trustees and security for the site; the trust being that no other than the National system will be taught in the school; the trust is no security to Roman Catholics; *Bp. Dorrian* 9189, 9190.

Original principle as to trust deeds being vested in Board; its impracticability; incorporation of Board in consequence; opposition of Roman Catholic body to the new form of vesting deed; *Kavanagh* 10350–10353. They did not object to the original principle; *ib.* 10354.

Objection of Episcopalians and Presbyterians to original principle of vesting in trustees; *ib.* 10354, &c. Of the Church Education Society; *ib.* 10358,

SCHOOLS—*continued.*

2. *Vested and Non-vested*—continued.

10359. Presbyterians never had any vested schools; *Kavanagh* 10360. &c.

Return of the Board in 1864 to the principle of local vesting; three phases of previous system; disastrous effect of Board's attempt in 1845 to get possession of all the school property in the kingdom; proportion of expenditure on model schools and ordinary schools during twenty-five years; cessation of applications to build in consequence of the changes; statistics of schools built, repaired, &c., during the periods of *local*, *corporate*, and *optional* vesting; *ib.* 10812–10816.

Decision of Roman Catholic bishops against giving up school property; abandonment of Lord Stanley's project of vesting aided schools in Board; opinion at Rome in favour of vesting school-houses in clergy; alarm of Roman Catholic bishops on publication of Board's rule in 1845; means taken by the Board to enforce their rule; change of rules in 1837 necessitated change in trust deed; *ib.* 10817–10825.

Opposition of Presbyterians to vested schools; *ib.* 10826–10832.

Want of confidence caused by change of Board's rule as to; return of Board to original obligation; *ib.* 10833, 10834.

Number of vested schools in 1867; some of these are suspended, some are the Board's model schools; amounts contributed to, by the state and by local parties; title defective of many; *ib.* 10836–10846. Proportions expended on ordinary vested schools and model schools; *ib.* 10845–10856. One-third of non-vested schools, worth perhaps £100 each, erected and maintained solely by localities; *ib.* 10845.

As to use of non-vested schools for religious worship; *ib.* 10907–10924.

Objection of Roman Catholics to vested schools, not liking to bind themselves to an experimental system; *ib.* 12535.

No difference between, as to obligation to exclude children from adverse religious instruction; *ib.* 19479. 19481–19487.

Distinction between, first distinctly stated in 1843; prior to 1840 it was obligatory on patrons of both to provide time and place for separate religious instruction; *ib.* 23449. 23454.

The right to give religious instruction in vested schools little used; *Macdonnell* 11169.

Ordinary repairs of non-vested schools might be made by Government; much trouble about repairs of vested schools; *ib.* 11170–11174. 11208. 11326–11329.

Desks, &c., might be furnished by State at little expense; *ib.* 11208–11211.

Proportion of vested schools under Presbyterian managers, prior to 1840; *Berkeley* 11765–11768.

As to building of, by or under Board of Works; estimates for four classes quoted; *Stack* 14066–14081. None for less than 60 scholars built by Board of Works; *ib.* 14153. Old plans still used; better made but not adopted; *ib.* 14154–14158.

Some are under local management, some are managed by the Board; *M'Millen* 14607. In vested schools religious instruction is given to Roman Catholics and Protestants alike; in non-vested schools, where there are Catholic children under a Protestant master, the teacher is prohibited from giving religious instruction; *ib.* 14627.

Distinction between vested and non-vested schools; non-vested are objectionable; *ib.* 14702.

Difficulty in getting joint managers for non-vested schools; *Kyle* 15411.

Not many vested schools under Protestants or Catholics in Cloyne diocese; Roman Catholic clergy give religious instruction in vested schools of which they are patrons; *Bp. Keane* 15539–15544.

There are many non-vested under Roman Catholic patrons in Cloyne diocese; *ib.* 15545.

Those vested in the Board are frequently in bad repair, from the never-ending round of letter-writing and confusion; non-vested schools are repaired by the managers; all schools should be kept in repair by the State; *Bp. Keane* 15651, 15652.

Repairs by teachers much to be regretted; some means should be taken to relieve the teachers of this; there would be no occasion for a local Board to effect it; it might be done between the Inspector and manager; *ib.* 15654–15660.

Religious education of the minority in non-vested schools was obligatory by Lord Stanley's letter; *ib.* 15776.

As a rule, the ministers of the three principal religious bodies do not go into schools under different management; *ib.* 15808.

State-paid schools must be open to all; many non-vested schools connected with the Board are attended by children of only one denomination, but the school is not denominational for that reason; the conscience clause protecting the smallest minority is the essence of the system; *Petticrew* 16505–16510. 16514–16516.

Schools of which witness is manager are non-vested; having Church and Roman Catholic schools near at hand; the attendance in all is mixed; no objection to Presbyterians attending the Catholic school, the rules are honourably observed; children mix cordially together; *ib.* 16518–16539.

As to provision for religious instruction to minorities in non-vested schools, under Presbyterian managers; *ib.* 16650–16656. 16657–16674.

Teaching of Presbyterian children by a Roman Catholic master; *ib.* 16675–16685.

Existence of non-vested schools previous to junction of Presbyterians with Board; *ib.* 16798, 16799. Number of Presbyterian non-vested schools in connexion with the Board previous to 1840; *ib.* 16802–16804.

Presbyterian schools are non-vested, the denomination desiring to keep them in its own control and management; non-vested schools are best for Ireland; as to schools vested in the Board and vested in trustees; only the pecuniary advantage to schools being vested in the Board; the subject of vested or non-vested schools, as such, has not been before the Presbyterian body; *ib.* 16842–16854.

Vested schools were originally an essential part of National system, which was departed from through force of circumstances; *ib.* 16895–16902.

The establishment of non-vested schools no departure from the fundamental principles of National Board; admission of those lately built only an extension of the system; *ib.* 16896–16902.

Statements as to time for religious instruction in non-vested schools, and as to modifications of rule relating to it; *ib.* 16912–16935.

Non-vested schools originated in recognition of existing denominational schools; *ib.* 16957–16961.

Non-vested school in Naas, with 3 Protestants to 150 Catholics; *Macdonough* 17966–17969. Not regarded as a mixed school; *ib.* 18008. Pupils in, provide for incidental expenses; manager repairs; as to teachers and monitors in; could not be worked to better advantage; *ib.* 17996–18003.

The encouragement by the Board of great numbers of non-vested schools built in close connexion with churches or chapels, and managed by the ministers, is a proof of the Board's drifting into denominationalism; *J. S. Porter* 18087.

Witness's schools are non-vested, and are in connexion with the Board, notwithstanding the latter's inclination to denominationalism; *ib.* 18094–18099.

Patrons have always claimed the right to use non-vested schools for Sunday teaching; *ib.* 18100.

Utter disapproval of distinction between; Board's aid should be withdrawn immediately from non-vested and all Church or conventual schools; *ib.* 18225–18229.

SCHOOLS—*continued.*

2. *Vested and Non-vested*—continued.

Difference between non-vested schools and Canadian schools; *Gordon* 19078–19082.

In vested schools all the clergy have a right to come in and teach religion; in non-vested schools the religion is given according to the will of the manager; in the secular department the teaching, the books, and inspection are the same; *De Vere* 20302–20309.

Complaints of delay by Board of Works in building, repairing, &c.; *ib.* 20460–20470. 20479–20481.

Distinction between; *ib.* 20488–20506.

No difficulty in Elphin parochial school (non-vested) with regard to religious instruction for twenty or twenty-five years; *Warburton* 20897–20900.

Religious instruction of Protestant children in a vested Roman Catholic school, by a Protestant curate; *Byrne* 21641–21650.

Instance of non-vested school under a Church clergyman with a Roman Catholic master, who reads the Authorized Version to Protestant children; *ib.* 21651–21654.

No instance known of application by priest to give religious instruction in Protestant non-vested school; *ib.* 21701–21702.

Facilities afforded by Government in regard to religious instruction in vested schools, but no provision or compulsion; *M'Menamin* 22149–22155.

The rules of the Board as to religious teaching by their own ministers, &c., to minorities in a vested school would be carried out in nuns' schools; *ib.* 22201–22205.

Decided opposition to the system of vested schools; the strength of the Roman Catholic position is to keep schools under their own control; *Forde* 23017.

Very few in the hands of Catholic clergy and laity; *ib.* 23018.

Members of denominations should be managers of their own schools; *ib.* 23019, 23020.

Managers may exclude religious teaching in non-vested schools; *Card. Cullen* 27044, 27045.

Objections to vested schools; no difficulty in obtaining security that schools built by Government grant should fulfil their purpose; *ib.* 27073–27075.

Proportion of cost of vested schools paid by National Board or Board of Works; *Owen* 27486–27494. As to estimates for; *ib.* 27497–27507.

Repair of non-vested schools might be undertaken by Board of Works with increase of staff; *ib.* 27521–27523. 27556. Building of, usually carried on by local parties, whose proportion is invariably paid by them before Board of Works commences building; *ib.* 27564–27571. If local parties build, the grant is not paid till the school is complete; *ib.* 27572–27575. Often aided in building by the lodgment of payments in kind, which answers very well; *ib.* 27576.

Vote annually taken by Board of Works for building vested schools; number built; *ib.* 27577–27581.

See also CHRISTIAN BROTHERS' SCHOOLS. DUBLIN. HEDGE SCHOOLS. MODEL SCHOOLS. NATIONAL SCHOOLS. NIGHT SCHOOLS. PRIVATE ADVENTURE SCHOOLS. TRAINING SCHOOLS. WESLEYAN SCHOOLS.

SCIENCE AND ART DEPARTMENT:

No official recognition of classes in connexion with the National Board formed under the Science and Art Department; *Macdonnell* 756, 757.

Art and science schools should be established in connexion with the National Board; teachers in many places take advantage of the system voluntarily; the result has been satisfactory; some teachers in model schools were doing nearly as much in teaching physical science; and many teachers have obtained first-class certificates from the Science and Art Department in London; *Hunter* 3506–3515.

SCIENCE AND ART DEPARTMENT—*continued.*

The system of payments for teaching physical science should be done through the instrumentality of the National Board; the temptation to neglect the regular business of schools is great, the payments by the Science and Art Department being high; *Hunter* 3516–3522. The teaching of physical science, if done judiciously, would not interfere with primary education; *ib.* 3423–3525.

Connexion of Christian Brothers' schools with; *Grace* 9668–9670.

Assistance rendered by, to some teachers in Ireland; *Macdonnell* 23994–23999.

The classes carried on in model schools in connexion with, are for the improvement of the pupils; *ib.* 24000, 24001.

Model schools are in connexion with; payments by, depend upon results; National Board has nothing to do with the Department; relations of Department with model schools and Marlborough-street; *Newell* 24543–24561. Examinations in connexion with, are faulty and dishonest; dishonesty chiefly in Belfast; *ib.* 24752–24797. 24800–24813.

SCOTLAND:

Mixed system should be extended to; non-compulsion as to religious teaching has been the practice there from time immemorial; *Newell* 24595.

SCRIPTURAL SCHOOLS:

Definition of the term, according to witness; *Irwin* 9972–9978. National schools are not entitled to the designation; *ib.* 9978–9980.

SCRIPTURE EDUCATION:

Observations as to, by Roman Catholics and by the State; *Andrews* 14842–14849.

"SCRIPTURE EXTRACTS:"

Non-introduction of, into Clonmel model school, led to secession of Dr. Whately and two others from the Board; passages from Whately's letters referring to; in one sense approved by Dr. Murray; they now form part of special religious instruction; *Kavanagh* 12086–12088. 12182–12184. Information in, should be widely disseminated, but through safe and authorized parties; *ib.* 12115–12117.

Not fit to be used by Catholics in schools where they would be taught by Protestants; though used for instruction of his own children, witness cannot urge their use in some of the model schools (in 1852); *ib.* 12456–12465.

Dr. Whately thought that "Scripture Extracts" would be a means of undermining Romanism; *Card. Cullen* 27255.

Scripture Lessons an essential feature of the Board's books; they have not been touched; *Keenan* 1544, 1545. 1752.

SCRIPTURES:

Resolutions of Synod of Ulster in 1833 as to reading of; *Hunter* 3619.

Reading the, in the Authorized Version by Roman Catholics an act of abandonment of faith; *Kavanagh* 12115. As to reading of, in Authorized Version by Roman Catholics, either at parents' desire or under pressure; cases put forward of pressure exercised; *ib.* 12115–12152.

Must be read in Erasmus Smith's schools; not used for teaching reading; *Thorp* 12759; *Rudkin* 13512 *et seq.*

Use of, as a reading book, in the Church Education schools, an advantage over the National system; *M'Ivor* 13791–13794.

The rule requiring every child of every denomination to read the Authorized Version uncatholic and unprotestant; as a principle, untenable; *ib.* 13795.

Principal objection formerly held by Wesleyans to National Board was the exclusion of, as a class book; *M'Millen* 14492, 14493. 14561.

SCRIPTURES—*continued.*

Opinion of Archbishop Murray, as to reading the New Testament by teachers in National schools; *Andrews* 14752–14758.

Douay Version allowed to be read by the Kildare-place Society; Authorized Version only permitted by Church Education Society; *ib.* 14809–14813.

The use of the Protestant or the Douay Version in the two classes of schools will cause a system to become denominational; *ib.* 14828.

If the State allows Roman Catholics to use their own version, and to interpret it as they please, it ought to require its Authorized Version to be read and used; *ib.* 14844.

Reading the New Testament only might be accepted as a compromise, but teachers would introduce the Old to support their own views; *ib.* 14856-14863.

As to indiscriminate reading of Authorized Version in schools; *O'Reilly* 15084–15088.

Use of Authorized Version by Rev. D. Curoe in a Catholic school; *ib.* 15101 *et seq.*

Authorized Version of, read by a Roman Catholic master to Protestant children, under a Church clergyman, in a non-vested school; *Byrne* 21651–21654.

Every child who goes to Church Education schools must read the Bible; it is the fundamental rule; *Blacker* 16444, 16445.

It is within the spirit of Board's rules to refer to, in reproof of faults, without quoting them; *Byrne* 21658–21660.

The Church Education Society's rule, as to reading, in school, will not be relaxed, either with a view of including Roman Catholics or of receiving State aid; *Bp. of Ossory* 20539.

Reading of, in their schools, is regarded by Church Education Society as essential; *ib.* 20582.

A restriction on the use of the Bible would be regarded as a grievance by the clergy, and would not be submitted to; *ib.* 20586.

Number of children in Sunday-school Society's schools able to read and not able to read, meaning probably not able to read at all; *Pilkington* 23560. 23565, *note.*

Objections to reading the Bible in Church Education schools; it is in violation of the discipline of the Church, and poor children cannot make a religion out of it; *Card. Cullen* 26650.

Number of children reading Protestant Version in Protestant schools; *ib.* 27045.

See also CHURCH EDUCATION SOCIETY: 2, 3, 5. ERASMUS SMITH'S SCHOOLS.

SCRIPTURE TEXTS:

As to use of, for writing copies; *Bp. of Down and Connor* 19707, 19708.

SECRETARIES OF NATIONAL BOARD:

Memorandum explanatory of Resident Commissioner's views regarding division of duties of Secretaries of National Board; *Claridge* 3969.

See NATIONAL EDUCATION, BOARD OF: 2. *Officers.*

SECRETARY OF STATE FOR EDUCATION:

In case of appointment of, there should be a permanent resident Under-Secretary for Ireland; and if a fit man be appointed, a second paid Commissioner would not be necessary; the maintenance of the present Board would still be desirable; *Macdonnell* 23638–23643.

SECULAR EDUCATION AND INSTRUCTION:

Is preferable to denominationalism; *M'Millen* 14587. Parents would look to religious instruction; *ib.* 14591, 14592.

Is preferable for both England and Ireland, in consequence of the variety of religious opinions; *ib.* 14692–14701.

SECULAR EDUCATION AND INSTRUCTION—*continued.*

Instituted and paid for by the State would not adapt itself to the wants of the country; would be practically atheistical; would drift into denominationalism; a line cannot be drawn between secular and religious teaching; if paid for by the State simply, it might answer; *O'Reilly* 14981–14984.

Should be controlled by State, and not be trusted to either Protestant or Roman Catholic bishops and clergy; *Warren* 15348–15352.

Might be improved in National schools; *Bp. Keane* 15537.

A system of strictly secular teaching not desirable; *Petticrew* 16557. State should pay for only secular and moral instruction, leaving denominations to teach their own peculiar views; *ib.* 16622.

If aided by the State solely, schools under such a system would soon become proselytizing; *Mahony* 17164–17166.

Disadvantages attending the State's aiding a mere secular system; *ib.* 17214–17216.

Former evidence [Q. 17214, &c.] corrected as to system of; more objectionable than that of Church Education Society; under it, teachers might introduce religious instruction at any time, Inspector examining only as to secular teaching; *ib.* 25685.

The Irish system is only secular; *Ross* 17497.

State bound to provide and pay for secular education only; *J. S. Porter* 18191.

Only should be recognised by the State; *Bp. of Down and Connor* 19586–19590. 19601, 19602. 19607. Outlines of a system of, as proposed by witness; *ib.* 19586 *et seq.* In which any books could be used, as none could be considered objectionable *ib.* 19617.

Secular education would not exclude moral instruction; *ib.* 19624.

Under a system of, there would be no need for protection of minorities; *ib.* 19646–19649.

Religious instruction, with a system of, could be given at any time not interfering with the secular teaching; *ib.* 19655–19658.

Teachers are bound by the Board to give, four hours for five days a week; *O'Callaghan* 20023–20035.

In vested and non-vested schools is the same, so also the books and inspection; *De Vere* 20303–20308.

Plan for State aid according to results in secular teaching, without interfering with religious education; *Bp. of Ossory* 20536 *et seq.*

A system of State secular education advocated; *Atkins* 20743–20750.

Opinion in favour of the State concerning itself only with; *ib.* 20757–20761.

The desire for, is growing in Ireland; at same time there is no fear of the want of religious instruction; *ib.* 20770–20776.

The State cannot recognise secular education only, being bound to protect minorities; *Byrne* 21688–21690. The suggested system of State attending exclusively to, leaving religious instruction to patrons, would not meet with general approval; declaration signed by witness among 2,754 signatures, in favour of united secular education; *ib.* 21788–21798.

State should confine its action and support entirely to; *Tobias* 22760–22764. If adopted, no matter who has charge of the school; *ib.* 22793. Clergy should not be bound to give, and books should be free from all religious bias; *ib.* 22794–22797.

Not efficient, because too ambitious; *Forde* 22942. Inspection should be limited to, even with Inspectors of same denomination; *ib.* 22955. 22962–22965. Catholics do not recognise the possibility of giving, without religious instruction combined; *ib.* 23070, 23071.

A system of secular education only, supported by the State, would get rid of some present difficulties, but induce others; *Macdonnell* 23714.

SECULAR EDUCATION AND INSTRUCTION—*continued.*

A scheme for the State to concern itself with secular education only, leaving the patron to give or withhold religious instruction, would not be suited to Ireland, because there would be no provision for the minority; the clergy would like it, but the laity on both sides are satisfied with the present system; *Longfield* 24347–24350.

See also STATE, THE.

SEPARATE SCHOOLS:

In Canada, as to establishment and character of, *Gordon* 18809–18833. 18955–18964. Correspond to non-vested schools in Ireland; *ib.* 18962.

Principles on which public or separate schools are allowed by the State in Canada; *ib.* 18975–18982.

Some points of difference in, in Upper and Lower Canada; *ib.* 18838–18849. Number of, with Roman Catholic teachers, and of common schools, in Upper Canada; *ib.* 18869–18876. 18894–18898. Persons supporting, were exempt from the ordinary school-rate; *ib.* 18931.

"SERMONS FOR SUNDAYS AND FESTIVALS," &c.:

Passages quoted from; *Mahony* 17221–17230.

Explanation as to change of initial of author in title page of second edition; *Duffy* 23320–23340.

SHANKILL:

Fictitious nature of returns of attendance at school at; *Kavanagh* 10700–10719.

SHEEHY, EDWARD, Esq., first-class District Inspector under National Board, evidence of; *pages* 1164–1176.

SHERIDAN, JOHN EDWARD, Esq., Head Inspector under National Board, evidence of; *pages* 205–253. 587, 588.

SINGING:

Taught in the schools in South Dublin District; it is liked by the children; *O'Carroll* 4360. 4369–4371.

SISTERS OF CHARITY:

Two schools established by, in connexion with National Board in 1867; efficient lay teacher in, untrained; the sisters attend to the religious instruction; excellence of secular teaching in; *Sheehy* 26418–26422.

See also CONVENT SCHOOLS. NUNS.

SISTERS OF MERCY. *See* CONVENT SCHOOLS. NUNS.

SITES FOR SCHOOLS:

Difficulty in procuring; *Keenan* 1407; *Bp. Dorrian* 8649; *M'Menamin* 21929; *Allies* 25664; *Card. Cullen* 27277.

Keogh's Act enables a landlord to grant a site for a school, however limited his interest, on condition that he gets a market price for the land; *Bp. Dorrian* 8649–8652.

Objections to rule of Board as to requirement of eligible site before grant; instance cited of its inapplicability; objection as to allowance for assistant teachers; *ib.* 8790–8802. 8804–8817.

The law should enable any persons to force a site for a school upon proof of the necessity for it being shown; the clergyman should naturally be one of the trustees; *ib.* 9237–9241.

Difficulties in procuring sites for schools are of frequent occurrence, even when the full market value is offered; *ib.* 9252–9257.

May be conveyed by founders either to Board or to trustees: *Kavanagh* 11020.

National system hampered by the difficulty in procuring; powers should be given to take land for schools, with protection to the landlord as in analogous cases; *De Vere* 20190–20193.

If taken compulsorily, the schools would become

SITES FOR SCHOOLS—*continued*

vested in the Board, and built and repaired as now, and subject to same rules; *De Vere* 20359–20363.

For schools formerly granted in fee, now neglected, ought to be made available before further compulsory powers given; *ib.* 20364, 20365.

No difficulty in obtaining sites for schools under Roman Catholic management in Omagh; *Byrne* 21713–21719.

Difficulties in obtaining sites for schools; in some cases to the possible deprivation of all education to the population; Government should look to scattered populations first; *M'Menamin* 21929–21933. As to the question of patronage connected with; *ib.* 21938–21944.

Non-provision of, by landlords, one cause of so many children not being able to read; *Pilkington* 23568, 23569.

No difficulty in obtaining, in Dublin diocese; no objection to grants from Protestant landlords who honestly intend not to interfere with faith of children; there is in case of those who are members of proselytizing societies; *Card. Cullen* 27277–27283.

SLIGO MODEL SCHOOL:

Opposition to the erection of, as to; *Kavanagh* 12652–12665.

SMALL FARMS:

Prejudice in Ireland against; *Baldwin* 4662–4673.

SOCIAL INTERCOURSE:

Arising from the National system; *Petticrew* 16752, 16753.

Not much between Catholics and Protestants in higher ranks of life in north of Ireland; *Ross* 17428.

SOCIETY FOR DIFFUSION OF USEFUL KNOWLEDGE:

Books and prints of, though unobjectionable in themselves, not sufficient for Roman Catholics; *Bp. Dorrian* 8686, 8687.

SOUTH DUBLIN DISTRICT:

The district extends about seven miles from Dublin up to the mountains; schools in it described; *O'Carroll* 3982–3984. 3995, 3996. 4010–4019. 4372–4377. 4403–4406.

Eleven or twelve infant schools in, chiefly under the management of clergymen; most of the teachers in them trained as monitors, and then appointed as teachers; *ib.* 4146–4152. Lowest age of children beginning school; *ib.* 4159, 4160. Frightful overcrowding in infant schools; schools so overcrowded not clean; some are not warmed in winter time; *ib.* 4325–4332.

Singing taught in some schools in the district; *ib.* 4252, 4253. The best singing is in Baggot-street schools; boys like it, and it is useful in the girls' schools, they being taught to sing in the choir; *ib.* 4360. 4369. 4371.

Drawing is not usually taught in schools in Dublin; in some of the convent schools it is, and in Harold's-cross and John-street schools; some drawings are sent in for competition under the Science and Art Department; *ib.* 4360–4370.

The number of children for whom capitation fees are paid in, cannot be limited to area of school; the poor would go to the proselytizing schools, disregarding everything but food and clothes; population is sufficient for many schools; 600 children going last February to the Irish Church Mission schools who would go to Roman Catholic schools if they had not food and clothes given to them; *ib.* 4397–4402.

One workhouse school in the district on the denominational principle; average attendance and teachers at; *ib.* 4423–4425.

SOUTH DUBLIN UNION SCHOOL:

Sectarian character of; its withdrawal from connexion with the Board; *Kavanagh* 12585.

SPADE HUSBANDRY:

Teaching of, advocated; *De Vere* 20221–20226. 20231–20234. 20369–20373. 20448–20452.

SPADE LABOUR FARM. *See* AGRICULTURAL SCHOOLS AND MODEL FARMS.

STACK, WILLIAM, Esq., Chief Clerk of Board of Works, evidence of; *pages* 596–603. 611–613.

STANLEY, LORD, LETTER OF:

Regulation as to local subscriptions contained in, never carried out; *Keenan* 1159.

System of education set out in, trampled on and ignored; *Kavanagh* 12113, 12114.

The charter of the National system; under it pastoral control was allowed over religious instruction; *Bp. Keane* 15538.

Departures from principles of; *ib.* 15767–15776.

References to; *Macdonnell* 174, 175; *Newell* 2969; *Hunter* 3575, 3576; *Sheridan* 5313; *Butler* 6134; *O'Sullivan* 7873. 7897; *Kavanagh* 10813. 10818. 11035. 12092–12095. 23499; *Berkeley* 11410–11428; *O'Reilly* 15090; *Bp. Keane* 15551, 15552. 15684; *Wilson* 15937. 16000. 16004; *Petticrew* 16923–16925; *J. S. Porter* 18178; *Tobias* 22812. 22874; *Card. Cullen* 27052, *et passim.*

STATE, THE:

Should contribute in every way to the amelioration of the people, not excluding religion; *Bp. Dorrian* 9226.

Abstractedly not entitled to control schools built by any Church; considered as the people who form it, has a right to control its schools; *O'Reilly* 14966–14969.

No line can be drawn between those for whose education the State should pay and those who should pay for themselves; pauper schools cannot be established; no absolute objection to State contributions to particular classes of schools; the objection is, that they destroy to a great extent voluntary charitable effort, and monopolize in State's hands the control of education; money for education of upper and middle classes should be voted specially; *ib.* 15033–15043.

Should control secular education; *Warren* 15348. 15352.

Interference of, should be confined to finance, inspection, and administration; *Bp. Keane* 15859–15862.

The duty of, is to make good citizens irrespective of creed; should not attempt religious instruction; *Petticrew* 16552–16554.

Discussion as to the duty of, in regard to religious instruction with reference to making good citizens, good Catholics, good Presbyterians, &c., and with reference to Jews; *ib.* 16855–16880.

Its duty is to protect individuals in their rights, and to interfere as little as possible; *Forde* 23059.

Duty of the State to provide education for the people of Ireland, they being too poor to procure it for themselves; otherwise State should interfere as little as possible; might make existing endowments available for the purpose; *ib.* 23163–23177.

Should have the power an individual has who builds and endows a school for a specific purpose, placing the ecclesiastical management in the hands of ecclesiastical authorities; its action is only transitory; for the State to found and control all schools would be bad politically, socially, and religiously; *ib.* 23222–23224.

Necessity for aid of, to education; the question is, upon what terms; *Whittle* 24087.

The Legislature cannot abdicate its functions merely on the demand of the Roman Catholic bishops, who ground it in the name of the Irish people, a proposition not admitted; *ib.* 24092. The fear is it will grant what is asked for in the name of the Irish people, who do not ask for it, to their detriment; *ib.* 24094.

STATE, THE—*continued.*

Its means of ascertaining the wishes of the Irish people on the question of education; want by the Roman Catholics of a middle and upper class; the masses fall into the hands of the clergy, who lead them; *Whittle* 24095. Difference between duty of Church and State; *ib.* 24096, 24097.

The State paying largely for education, ought to judge for itself as to the fitting system; *ib.* 24114.

If the State maintains its position the people will follow it, and the clergy will be compelled to follow, sooner or later; *ib.* 24160, 24161.

State has no authority to interfere with the rights of conscience because it gives a grant of money; *Allies* 25570.

See also SECULAR EDUCATION AND INSTRUCTION.

STATISTICS:

Of education in Ireland, paper on, read by witness at Social Science Congress in 1857, disowned by Board; one of the causes of his retirement; *Kavanagh* 12647–12651.

Not to be depended upon unless closely analyzed; *Card. Cullen* 27362–27365.

STEWART, Dr.:

Patron of Correen School, his application for aid taken as the "model application;" *Kavanagh* 23365. 23389. 23392. 23422–23434.

Placard announcing a sermon by him; *Kavanagh* 22667, 22668.

STILLORGAN SCHOOLS:

Children receiving adverse religious instruction in; *Forde* 22940.

STONEMASONS:

Position of school teachers contrasted with that of; *O'Callaghan* 20008–20022.

STOPFORD, ARCHDEACON:

Statement of, that witness was instrumental in getting rule altered to suit the Archdeacon's views, is wholly false. Explanation of the circumstances, and public correspondence between them on the subject; *Kavanagh*, 12205–12210.

Controversy between, and National Board, as to discrepancy between trust deed and rules; alteration of rules in consequence; *ib.* 19533–19539.

His request for interpretation of words relating to compulsory attendance of children at time of receiving religious instruction; his exposition of the revised rule; *ib.* 23390, 23391. First detected the ambiguous interpretation; *ib.* 23395. Quotation from evidence of; *ib.* 23401, 23402.

"STOPFORD RULE:"

One of the causes for change of opinion of Roman Catholics as to the National system; *O'Reilly* 15001.

STRABANE:

Parochial National school, mixture of denominations in; *Matthews* 18265.

National schools of, fair specimens of mixed education; *ib.* 18395–18401.

Strabane school, non-vested, circumstances of; *ib.* 18456–18463. 18479–18490. 18532–18534.

Strabane Institute for the Deaf and Dumb supported by voluntary contributions; the pupils are brought up in tenets of Established Church; *M'Donnell* 14256 *et seq.*

STRANORLAR:

Schools in, in connexion with National Board, chiefly Roman Catholic, with some Protestants; *M'Menamin* 21886–21892. 21970–21979.

Schools and population in; *ib.* 22051–22062.

SULLIVAN, Dr.:

Arrangement of business at Marlborough-street during his illness and after his death; *Rintoul* 26068–26078.

SUNDAY SCHOOL SOCIETY FOR IRELAND:

Table showing the number of children attending Sunday and week-day schools of Society; number above fifteen years of age; and number reading the Scriptures in each of the provinces, January 1869; *Pilkington, page* 1046.

Its object; its means of assistance; its income; number of schools and scholars; beneficial effects of the system; *ib.* 23502, 23503.

Committee of, appointed from subscribers; generally unfavourable to National system, so that a member of the National Board was not re-elected on committee; *ib.* 23517–23529.

Publish a report annually; *ib.* 23539, 23540.

Books published by; *ib.* 23550–23555.

SUNDAY SCHOOLS:

None in connexion with Erasmus Smith's schools; *Rudkin* 14029.

Sunday school teaching not sufficient to counteract the evil effect of the model schools; *Andrews* 14775.

Patrons have always claimed the right to use non-vested schools for Sunday teaching; *J. S. Porter* 18099–18101.

As to Sunday schools in Canada; *Gordon* 18899–18902. 18904–18907.

Contributed to, by Irish Society; *Williamson* 21116.

Nearly 50,000 Protestant children have no means of instruction but through Sunday schools; teach only reading, as a means of receiving religious instruction; *Pilkington* 23502–23506. 23535–23537. 23542, 23543. 23558.

Greater number in Ulster; are only intended for Protestants, of any denomination; *ib.* 23513–23516. 23544–23546.

Number of, in existence before foundation of Sunday School Society; *ib.* 23530, 23531.

Are assisted by the Society without regard to denomination; are intended only for Protestants; *ib.* 23532–23534. 23544–23546. 23559.

Many, in Ireland, not supported by Sunday School Society; *ib.* 23541. Buildings in which held; many are held in Church Education schools; *ib.* 23547–23549. A large proportion of scholars in, cannot read; *ib.* 23555–23557. 23560–23563.

SUPPLEMENTAL CHARTER:

Debated at Queen's University; *Wilson* 16206.

Issued to obtain popular support; *ib.* 16297.

SYNOD OF THURLES. *See* THURLES, SYNOD OF.

SYNOD OF ULSTER. *See* ULSTER, SYNOD OF.

"TEACH," the right to. *See* ROMAN CATHOLIC BISHOPS AND CLERGY.

TEACHERS:

1. *In National Schools, Ordinary and Model.*
2. *In Church Education Schools.*
3. *In Erasmus Smith's Schools.*
4. *In Wesleyan Schools.*
5. *Generally.*

1. *In National Schools, Ordinary and Model.*

Teachers in National schools, about 8,100 in number, receive about £250,000 a year from the State, and about £52,000 from localities; *Macdonnell* 81–86. Are appointed and removed by patrons; *ib.* 20.

Salaries of, are paid through patrons or managers; *ib.* 24.

Many teachers are dismissed every year by the Board; manager fills the vacancy; every teacher is examined after appointment by Inspector; if report be unfavourable, salary is withdrawn; on second report of incompetency teacher is dismissed; *ib.* 41–44.

In ordinary schools the teacher is responsible both to manager and to Board; the latter dismisses, in

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

case of unfitness, by withdrawing the salary; *Macdonnell* 68–70.

No loss has arisen from the transmission or appropriation of money by; *ib.* 161–164.

In regard to discipline, a teacher in any difficulty would go to the manager, or if teacher were in fault manager would act; very few cases of cruelty on the part of teachers; *ib.* 195–200. If a teacher wishes to expel a pupil, he must have manager's permission; *ib.* 231–233.

In the differences that arise between Board and manager as to dismissal of teachers, the Board is always open to statements of managers; it would be unwise to make any essential alteration in the existing system; *ib.* 165–168. Many cases have occurred of teachers being removed for incompetency; *ib.* 562, 563.

Number of teachers receiving good service salary; some teachers may be eligible, yet not receive it; *ib.* 425–430. 530–532.

Salaries of, are withdrawn, for non-repair of premises, being thus punished for fault of managers; *ib.* 586–588.

No difference in functions of teachers of different classes; a teacher may be rated first class, but without an average attendance of thirty-five children he would not get first-class pay; *ib.* 252–254.

No limit of time in which a teacher is required to pass from one class to another; *ib.* 271–275. Intellectual attainments and power of management are the elements to be considered in a teacher with reference to his promotion; with few complaints, on the whole schoolmasters consider themselves justly treated; *ib.* 273, 274. 276–286.

The arrangement of teachers in classes depends on report of Inspector and Head Inspector; in cases of complaint reference would be made to the Chief of Inspection; *ib.* 357–359.

Many remain teachers all their lives, many find more profitable employment; *ib.* 307–309. Supply of teachers should be increased; *ib.* 310–312.

Untrained teachers can rise to first and second class if they deserve it; *ib.* 313. The rule permitting untrained teachers to be admitted as first class, was adopted on the objection of the Roman Catholic Church to teachers trained at the model schools of the Board; *ib.* 405, 406.

Trained teachers are preferred by Protestant patrons; they are not so demanded by Roman Catholic patrons as formerly; *ib.* 330. If the objection of Catholic patrons to the training under the Board continues, it would be desirable to extend the system of school organization; *ib.* 639–641.

Female teachers predominate, and are increasing; full supply of female candidates for the training schools, and but for the Roman Catholic interdict numbers would be trained in the Central Model School; *ib.* 319–322. Female teachers continue longer in their schools than males, even after marriage; many remain long unmarried; *ib.* 326, 327. Female teachers are easier to be found than male; a large proportion have been educated in convent schools, where they receive admirable training; *ib.* 410, 411.

Seven thousand have been trained, of which number 3,320 remain; the falling off is attributed to insufficiency of salary; *ib.* 336–338.

The diminution in the number of trained teachers less than in England; *ib.* 362–364. No retiring pensions granted, but gratuities allowed in certain cases; *ib.* 365, 366.

The examination of teachers is partly oral, partly by written papers; there is no suspicion of favouritism; *ib.* 378–381. Ability, knowledge, and usefulness are the chief elements required; no one of an immoral character would be classed; *ib.* 382, 383. It would be desirable, but difficult, for a teacher to

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

be examined before appointment; *Macdonnell* 398, 399. Annual examination of teachers by Head and District Inspectors; a teacher appointed by a manager may teach for a year before examination, and receive a higher salary than he merits, but when examined he gets his class salary from time of appointment; *ib.* 558–561. 564.

Examination of teachers' accounts by Inspectors forms the ground on which the Government grant is made; these accounts are, on the whole, accurately kept; *ib.* 422–424. No case of dishonesty on the part of religious bodies in reference to exaggerated returns of school attendance; the grant is made on the daily average attendance; *ib.* 527–529. How dishonesty of teacher in return of number of pupils in attendance may be discovered; *ib.* 548, 549.

Fines on teachers inflicted for misconduct are analogous to payments by results; checks against the infliction of fines; as to withdrawal of salary for non-repairs; *ib.* 578–581. 586–588. 609–618.

Many poor teachers under the Board are expected to pay the rents of their school-houses; *ib.* 709.

Total receipts from subscriptions received by National school teachers in 1866 amounted to £12,441; value of teachers' residences and children's pence are not included in this amount; *ib.* 743, 744. 746.

Should be trained in common; they might have separate lodging houses, for propriety of which security should be taken; *ib.* 11243–11253. In Dublin should be allowed to have separate lodging houses; *ib.* 11317, 11318. If they cannot be trained together must be trained separately; *ib.* 11306–11311.

Have well attended to the religious education of their respective churches, and lived in perfect harmony; *ib.* 11312–11314. Trained in denominational establishment may be brought up impartially, but not so certainly as under the National system: *ib.* 11346–11352.

Would gain accession to their incomes by establishment of National schools of higher order giving a rough classical education; *ib.* 11336–11338.

There is no rule as to appointment of, in model schools; vacancies are filled by Board on recommendation of Inspector; are drawn too much from particular districts; *ib.* 23759–23763. 23787–23792.

If the number of trained teachers were increased, the difficulties of teaching would be diminished one half; *ib.* 23826.

Roman Catholic, in model schools, an exemplary and religious body of people; no change in them has been effected through connexion with the National system; *ib.* 23837–23843.

In model schools are civil servants; the Government is not bound to take cognizance of religious penalties imposed for civil duties; *ib.* 23844–23847.

As to training of pupil teachers in the denominational boarding houses suggested by Mr. Fortescue's letter; *ib.* 23856–23858.

Female pupil-teachers, in the existing model schools, are lodged outside, with an allowance of £20 a year; this, under the proposed plan (of denominational boarding houses) would not be acceptable to Roman Catholics; they might have their option; *ib.* 23875–23879. 23893–23896.

The training of female pupil-teachers is satisfactory; greater tendency of females to follow the trade of teaching; *ib.* 23880, 23881.

Average numbers of Roman Catholic teachers who came up for training during two periods of five years each, showing a great decrease; *ib.* 23909–23915.

Strong probability that nearly all the pupils in training will become teachers; many Catholic teachers can yet get schools under Protestant or Catholic lay management; *ib.* 23916–23923.

Salaries of, have been increased of late years, but still fall short of what they should be; *Macdonnell* 24002–24008.

Proportion of Roman Catholic teachers in model schools; *ib.* 24041–24049. Desirability of a Roman Catholic teacher in each department of a model school; *ib.* 24050–24053.

Return showing the names, &c., of first class teachers who have not been trained in the normal establishment; *Keenan, page* 55.

Modus operandi of promotion of teachers from third to second class, and from second and third classes to first; *ib.* 866–884.

In case of depression of a teacher Head Inspector invariably consults District Inspector; *ib.* 892, 893. Depression of class involves diminution of salary; *ib.* 894–898. 906, 907. Depression is the direct act of the Board on the Inspector's report; *ib.* 900–902. Teacher's salary may be diminished through the attendance falling of, but he suffers no depression of rank; *ib.* 908. No actual record, in terms, is kept of a teacher's depression, but the fact can be ascertained; *ib.* 919.

The same written examination of male teachers takes place at the same day and hour throughout Ireland; the oral examination is held at a subsequent and varying part of the year; *ib.* 921, 922–926. 948, 949. 1160. From an understanding between the Head Inspectors some uniformity in the oral examinations has been reached; *ib.* 1161. The examinations are made in the books published by the Commissioners, and are held at the head-quarters of each district; *ib.* 928–930. 1162–1164. Teachers who have once been classed need not present themselves again for examination; *ib.* 931, 932. Examination has existed since 1848; the mark system was introduced in 1856; *ib.* 936, 937. Records of the examinations are preserved in the office; *ib.* 941, 942. Questions on the science of teaching form part of oral examination; the question of "schoolmastership" is determined by inspection of the school; *ib.* 944–947. The standard of examination for teachers has been considerably raised since the origin of the Board; the only recent change of consequence was the introduction of agriculture; *ib.* 1863–1865.

Degradation of teacher is communicated to managers; *ib.* 961. Penalties on masters—fines, depression, dismissal, admonition, reprimand, suspension of salary—recommended by Inspectors after inspection of school; *ib.* 1100–1103.

Managers are improving in their supervision of; they generally protect teachers; *ib.* 1000–1004.

Payments to, in model schools; *ib.* 1062. 1136. 1186–1190.

Rules for guidance of, in keeping the register; *ib.* 1082–1084.

Payment of, under the "grace" allowance; practice in connexion with it; *ib.* 1075–1078. 1227–1229. Payment of teachers annually is impossible; payment monthly would cause confusion; *ib.* 1085–1087. 1186–1190. Monthly payment of, has been a moot point for years; *ib.* 1246, 1247. No difficulty in getting money for the post-office orders by which salaries are paid; *ib.* 1412, 1413. A proposition that Inspectors should pay teachers was considered, but deemed impracticable; *ib.* 1509, 1510.

Teachers, trained or untrained, are eligible for first class, the rule which prevented this having been rescinded, owing to representations of Catholic bishops and others; *ib.* 918. 1012–1016. Inspectors can now promote untrained teachers to first class; no reason why a man who has passed through the school as a monitor should not be quite as useful as one trained at Dublin; number trained at Dublin has fallen off; *ib.* 1231–1235.

To the interest of, that the attendance equals the number required for class salary; *ib.* 1182.

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

Not desirable that intermediate education, such as classics, modern languages, &c., should be introduced, but opportunities for classical instruction should be afforded to those who would be debarred from getting it in an intermediate school; *Keenan* 1236, 1237. A few teachers so qualified would be found in the sixty districts, and teachers possessing such qualifications would no doubt abandon primary education; *ib.* 1238–1241.

Desirable that a statement of the religion of the teachers should be made from time to time; *ib.* 1138–1144.

Teachers are not bound to give notice of their intention to leave; at least a month's notice desirable; *ib.* 1338–1341. 1347. Proneness of teachers to move about on the slightest temptation; *ib.* 1394. Both of the higher and lower classes frequently leave the schools; *ib.* 1535–1537. A great number have emigrated to America; *ib.* 1538. High-class teachers receiving low remuneration would undoubtedly soon leave; the salaries attached to the higher ranks in the classification are sufficient to induce a large proportion to remain; *ib.* 1540, 1541.

Considerations in deciding the class of a teacher; *ib.* 1409.

It is regarded as a distinction to be in receipt of the good-service allowance; *ib.* 1397, 1398. The fund out of which it is paid is voted by Parliament annually, but the good-service salaries have not in any year amounted to the sum voted by Parliament; *ib.* 1416–1419.

Hardships of teachers in all parts of the country from being driven to execute repairs; *ib.* 1491, 1492.

The Commissioners have considered the propriety of granting pensions instead of, as at present, retiring gratuities, but no decision has been come to; *ib.* 1758–1764. 1766. Teachers' salaries are too small to contribute to a benevolent society, or to deposit in savings banks; *ib.* 1765. 1849. Doubtful whether compelling teachers to subscribe to a fund for pensions would be wise in Ireland; *ib.* 1767–1769.

No absolute check on attendance of; *O'Carroll* 1050, 1051.

Mischiefs that might arise from the resolution of the Roman Catholic bishops not to receive trained teachers foreseen; removal of the impediment recommended; part of the objection has been removed; still there is no place for training male Catholic teachers; female teachers may be got from the convents; *ib.* 4081–4085. 4133, 4134.

As to gratuities given to teachers for instruction in extra hours; *ib.* 4097–4100.

Teachers are adequate, but do not exert themselves as they ought; they are to blame in not setting a good example of attendance to the scholars; if the teachers were paid by results the effect would be different; *ib.* 4272–4277.

Being first class is only a proof of a teacher having passed a good examination; a low-classed teacher or probationer may be a better teacher than a man of high literary attainments; *ib.* 4292.

Third-class teachers are better than they were, but do not pay the attention they ought; *ib.* 4409.

Difficulty in schools getting assistants, who will not engage without £10 or £15 additional to the Board's salary; the scarcity arises from the low pay, and from an objection to the training establishment in Marlborough-street; *ib.* 4410, 4411.

Few teachers reside on the school premises, except in conventual cases; *ib.* 4338. Inconveniences to teachers from the want of proper residences; a residence near the school, not communicating with it, would be a great boon; *ib.* 4339–4344.

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

Pupil-teachers are boarded with the masters; no complaints of their conduct; *Newell* 2628–2631.

Pupil-teachers sometimes reside with masters of a different religion; there is generally a Protestant teacher to take charge of Protestant pupils; headmaster must see that children attend their respective places of worship, and look after the pupil-teachers of his own denomination; *ib.* 2950–2955. Eligible lads are usually selected for pupil-teachers without much competition; £20 a year is paid to the master with each; *ib.* 2956–2959.

Pupil-teachers are received in model schools in order of application; *ib.* 2641, 2642. Pupils cost the country £1 a head; those who can afford to pay better ought not to be excluded, if the poor are equally well provided for; *ib.* 2673, 2674.

Teachers must be examined by an Inspector before Board recognises their appointment; practice in this respect and in their promotion; *ib.* 2530–2535. 2654–2657. In some districts where good teachers could not be found the Commissioners have carried out their rules leniently; *ib.* 2679–2683.

A teacher occasionally passes from third to first grade without going through the second; but he must remain one year in each; a certain number of pupils required in each class to entitle teacher to his salary; *ib.* 2659–2663.

Teachers should be allowed to teach Latin and French to boys of a certain proficiency, but not to the hindrance of ordinary work; the Commissioners have drawn up a scheme on the subject; *ib.* 2684–2687.

Fines upon teachers are decided on by Resident Commissioner, after investigation, and are usually from 10*s.* to £2; they number about four or five a month; *ib.* 2692–2703.

Head masters in model schools receive from £75 to £100 a year, and £20 for each pupil-teacher; a good model school is worth from £180 to £200 a year; nothing is paid for religious instruction; *ib.* 2960–2966.

Local contributions to teachers' salaries are very small; the total subscriptions of £12,000 includes the local endowments; *ib.* 2988, 2989. Subscriptions are generally applied to teachers' salaries, but occasionally for books or repairs; *ib.* 2990–2993. Teachers should never have less than £40 a year; good men from £60 to £70; *ib.* 2994, 2995.

Difficulty experienced by married teachers as to residences; more efforts in that direction should be made both by Board and manager; frequent complaint of teachers with regard to this matter; *ib.* 2983–2987. About 43 per cent. of male teachers, and 24 per cent. of female, are married; *ib.* 2984.

Teachers should be paid monthly, or more expeditiously than at present; the payments are mostly within a month of the quarter; *ib.* 2998–3008. 3020, 3021. 3024, 3025. Pupil-teachers and monitors are paid monthly; *ib.* 3024. The plan suggested would be an advantage to the teachers, and simpler and cheaper; post-office orders cost £1,200 a year; *ib.* 3032–3036.

Untrained masters still enter the service because of the opposition to training schools; most of them have been educated in National schools, and therefore superior to the untrained masters of twenty years ago; *ib.* 3010–3012.

Teachers who come from convent schools for training are generally well prepared; *ib.* 3016–3019.

Of model schools often selected from ordinary schools; appointment and qualification of teachers in model schools; age at which female teachers are appointed; *ib.* 24564–24583. 24862–24878. Number of trained teachers required annually; *ib.* 24666. National teachers with small salary may keep shops; *ib.* 24814, 24815.

Payment of rent for school-houses by, is very

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

general; it is a great hardship; Board should have a rule to prevent it; *Newell* 24816–24831. Minimum salary proposed for, exclusive of residence, &c.; position of teachers should be above those they are in daily intercourse with; *ib.* 24832–24838.

Average amount per teacher received from local sources; teachers do not find books; they are allowed 25 per cent. discount off their purchases; if children do not purchase copy-books, the penalty falls on the teacher through the badness of the writing; teachers labour under many hardships; *ib.* 24839–24849.

Are not brought to central establishment till they have a school; *ib.* 24892–24895. In model schools may leave when they please; *ib.* 24933–24943. Teachers seldom quit the service until they have raised their qualifications; this shows the pay is too small; occupations teachers seek; *ib.* 24896–24910. 24944–24946.

No National teacher has been convicted of Fenianism; *ib.* 24911–24913.

Very few cases where teachers have been dismissed from whim or caprice; managers do not expect them to perform menial services; some have complained of having to go to church and teach catechism on Sundays; some have been dismissed for coming up for training; *ib.* 24922–24927.

Rule requiring teachers to be trained has lapsed into disuse; difficulty of providing trained teachers has increased. It is desirable teachers should attend the model school; as a rule they are acquainted with the working of them; *ib.* 24952–24965.

Teachers do not find books for the children; they are allowed a discount of 25 per cent. off their purchases; *ib.* 24842. Board does not supply free stock of books; *ib.* 24844.

A teacher accused of Fenianism who had been permitted to resume his duties, dismissed by Board at instance of Government; *Kelly* 3053–3055.

The Board has no fixed mode of proceeding in cases where the sums given for teachers are not applied for their benefit; method of checking such abuse; *ib.* 3104–3106.

Teacher is bound to give an account of all emoluments received from the school, which account is returned to the Board by the manager; *ib.* 3121–3124.

Country schoolmasters not inferior in ability to town schoolmasters; many country schools having a private endowment or a liberal landlord attract first-class masters; *Hunter* 3158–3160.

Few cases of irregularity in accounts of; *ib.* 3176, 3177.

Checks as to regularity or otherwise of, at school; *ib.* 3180–3184. 3275–3277. Checks on returns of, as to numbers of children in attendance; *ib.* 3270, 3271.

Teachers who have been in the service eight or ten years are likely to remain; younger teachers leave as they find more lucrative or more pleasant employment; *ib.* 3193–3195. 3236, 3237. The proportion of those who continue in the service is a fair one, considering the remuneration offered; *ib.* 3196, 3197. Reason leading so many teachers to leave the service; *ib.* 3370–3372.

Generally no difficulty in teachers finding situations; at present good teachers even, through the objection of Roman Catholic managers to those who have been trained at the model schools since 1864, find a difficulty in getting places; *ib.* 3201–3205.

The supply of teachers, qualified and paid for as they are, is equal to the demand; but if emoluments and scale of qualifications were raised to what they ought to be, demand would exceed supply; *ib.* 3207–3210.

Schoolmistresses continue to act as teachers after they are married; unmarried are the most efficient; female teachers are best for infant schools; no infant model school but that in Marlborough-street is taught by a master, and there all the assistants are females; *Hunter* 3215–3218.

The qualifications of National school teachers have much improved, partly from their having passed through the schools, partly from the stimulus of the system upon teachers generally; *ib.* 3219–3221.

All principal teachers of National schools should be trained; *ib.* 3240–3242.

Objection of Roman Catholic managers to trained teachers since 1864; *ib.* 3243–3245.

Managers have the right to dismiss teachers; Board does not interfere; many cases of dismissal; the reasons for some known, in others unknown; some attempts at appeal to the Board have been made, but have not been entertained; *ib.* 3249–3255.

No cases of pressure on the teacher to give up a portion of his salary have been formally investigated; a more satisfactory system of paying the teachers directly through the Board might be struck out, but under the present system the manager's power over the teacher can hardly be interfered with; *ib.* 3256–3266.

It was never heard of a National schoolmaster borrowing children from another school to swell his numbers on the day of inspection; *ib.* 3272, 3273. The Board would take serious action in a fraud of that or any other nature; *ib.* 3490–3494.

Since 1864, when the Roman Catholic prelates expressed their disapprobation of the system, the numbers of Roman Catholic teachers in training have been reduced; *ib.* 3466, 3467.

Teachers should be examined before appointment, instead of, as now, being appointed before examination, and so liable to rejection; *ib.* 3470–3474. Advantage in testing capacity as a teacher, but literary qualifications should be certified before a teacher is put in charge; *ib.* 3495–3501.

Complaints against teachers may be addressed to the managers or immediately to the Board; *ib.* 3475, 3476.

In the north of Ireland Roman Catholic teachers have been chosen by the Protestant or Presbyterian management, the majority of the children being Protestant or Presbyterian also; *ib.* 3535.

As to classification of teachers; *ib.* 3563–3571. 3574. 3694, 3695. An untrained teacher is not obliged to remain two years in the third class; he may be placed in either division of his class at his first examination; *ib.* 3572, 3573.

The rescinding of the rule that "no teacher shall be raised to any division of first class, unless he has been trained at the normal school of the Commissioners," will prevent some teachers attending the training establishment who would otherwise wish to do so; *ib.* 3574.

The principle embodied in Lord Stanley's letter, as to the training of teachers as soon as the Board can be in a position to give it, is no longer applicable; *ib.* 3575, 3576.

As to teachers attending training on pain of expulsion; summons for training; *ib.* 3577–3581.

All the male teachers in Ireland are examined in Easter week on the same set of printed questions; the oral examination is held later; the examination of female teachers is conducted at such time as suits convenience of the Head Inspector who visits their district; they have different sets of questions, and their oral examination is held on the day following their written papers; *ib.* 3582–3588.

A first-class teacher is depressed in salary unless he has an average attendance of 35; once enjoyed, a first-class salary is not reduced unless the average attendance falls to 30; *ib.* 3589–3590.

Allowances are paid to every teacher when permitted to retire, on certificate that he is unfit longer to discharge his duty; he must have been ten years

TEACHERS :—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

in the service; a system of pensions would be better and more economical; *Hunter* 3596–3601.

Efficient, more likely to be produced in model schools than convent schools; *ib.* 3644–3648.

Moral conduct and character of, should be regarded as a leading consideration; local managers are best judges in such cases; *ib.* 3672–3675.

Receive their salaries quarterly; they are remitted by post-office order, and are paid within three or four weeks after being due; *Claridge* 3813–3824. Teachers are anxious for monthly payments; *ib.* 3900–3902.

In agricultural school-farms seem more intelligent than ordinary school teachers; *Baldwin* 4504. In rural districts are generally underpaid; *ib.* 13011 *et seq.*

Great improvement in acquirements of those who come for training; *Butler* 5959, 5960. 5970. 5990.

Teachers who come from convent schools for training are generally well prepared; *ib.* 5968, 5969.

A few (especially female) educated in schools other than National come for training; they are deficient compared with those who have passed through a National school; *ib.* 5961–5967.

Division of, into classes, general and special, while training; advantages of the special class; its numbers limited; *ib.* 5945. 5948. 5973. 6093–6099.

Numbers and denominations of, in training at Marlborough-street in spring course 1868; *ib.* 5976–5978. Applications for, at Marlborough-street have lately much decreased; *ib.* 5984–5986.

Numbers of, in employment of Board who have passed through training establishment; *ib.* 6009–6011.

Every teacher should possess some evidence of qualification; *ib.* 6013–6015.

The number of Catholic teachers who come for training is diminished; *ib.* 6020, 6021.

No inconvenience has arisen from teachers of various religious denominations residing together, nor has any indifference to religious duties been observed; *ib.* 6044–6048. Catholic clergymen always visit in case of sickness, and at any other time when called; *ib.* 6049–6051.

Model schools do not train teachers, only pupil-teachers; *ib.* 6077, 6078. If a teacher be classed at the end of his training he is considered competent; *ib.* 6091, 6092.

Number of teachers trained in several years from 1858, showing a decrease of Roman Catholic teachers and an increase of Protestants; *ib.* 6106–6117.

Many Catholic teachers are not under priests as managers, which accounts for the number who still come up for training; *ib.* 6119. Some Catholic teachers are appointed by Protestant managers; *ib.* 6120, 6121–6259.

Pupil-teachers in model schools are examined at close of each year; those who have completed their training of one or two years are recommended for further training in the Central Training Establishment at Dublin; *ib.* 6130–6133. It was the intention that all teachers should receive instruction and training in the model school, Dublin, before appointment as teachers, but this intention has not been carried out; *ib.* 6134–6139. Pupil-teachers and monitors who come up for training are well prepared; *ib.* 6140, 6141.

All teachers in training receive practical instruction in teaching; they teach a class in presence of the head masters of the model schools, who point out defects and suggest improvements; *ib.* 6142–6144.

It is desirable that teachers should not be appointed until after training; *ib.* 6145–6147. 6162, 6163.

Out of 7,532 teachers trained by the Board, only about 3,000 remain; in ten years, from 1856 to 1866, 2,225 trained teachers left the service of the Board; *ib.* 6148–6153.

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

Comparatively very few teachers come up badly prepared for the Professors' lectures; *Butler* 6163.

Young men without schools should be examined for a certificate allowing them to act as assistants only, after two years' service as pupil-teachers; *ib.* 6164–6166.

Limit of age of, in training; *ib.* 6183, 6184.

Excellent general conduct of, in Marlborough-street training establishment; *ib.* 6186.

The teachers make some advance in mathematics during the course of training, but the main object is to give them the best mode of teaching arithmetic; *ib.* 6188–6197.

The majority only stay one course; this is better than nothing, as it gives them an insight into modes of teaching, of which they would otherwise know nothing; *ib.* 6200–6202.

Many who come for training have been for a long time in their schools; *ib.* 6230, 6231.

Per-centage of Roman Catholic teachers at Marlborough-street before and after 1863; *ib.* 6250–6253.

Increase in number of Protestant teachers attributable to increase of schools under Protestant management; *ib.* 6256.

Students at Marlborough-street attend at Glasnevin for instruction in agriculture; *ib.* 6319–6322.

In training were and are expected to produce certificates from officiating clergyman, but not indispensably so; *ib.* 6387–6392. Are not compelled to come for training; *ib.* 6394.

Cognizance of superintendents as to attendance of, at public worship; *ib.* 6410–6421.

Female, superintendence of, in Marlborough-street training establishment; *ib.* 6422–6444.

Do not get sufficient training in school management; *Joyce* 6491–6498.

Teachers should not receive payment for boys over fifteen in lower standards, except in exceptional circumstances; *Sheridan* 4761–4764.

Teachers' travelling expenses are paid on the spot; amount allowed; *ib.* 4772–4780.

Teachers are badly paid and discontented, especially the lower class; any efficient teacher of the lowest class should be able to earn mechanics' wages, at least £1 a week; *ib.* 4786–4792. 4794. 5197–5201. There has been some improvement latterly; *ib.* 5009, 5010. Most National schoolmasters get some payment from pupils; amount varies from £5 to £30 a year; town schools are the worst paying; *ib.* 5302–5308. Payment of school-pence throughout the country is slightly increasing; *ib.* 5531, 5532.

Many efficient teachers in the third class; *ib.* 4795. Supply of male teachers deficient; conditions of promotion of teachers; increase of salary in higher classes a fair inducement to endeavour to rise; *ib.* 4796–4799.

Effects of recent rule of Board as to promotion to first class of teachers who have not been trained; *Sheridan* 4910–4913.

Many imperfectly qualified teachers have been admitted latterly; *ib.* 5008. Too many grades of, at present; *ib.* 5014.

A teacher single-handed cannot efficiently instruct more than thirty-five to forty pupils; none should be admitted who cannot do this; some Inspectors consider they should be able to teach seventy; *ib.* 5015–5020.

Difficulty of getting properly qualified, causes of; *ib.* 5076–5080.

Present staff would not be required if average attendance of children at all National schools were restricted to sixty; *ib.* 5109.

Position of a teacher compared with that of a skilled mechanic; *ib.* 5197–5203.

Very few trained teachers leave the service; *ib.* 5350–5353. Some, but not so many as might be

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

expected, of paid monitors follow up the occupation of teaching; *Sheridan* 5354–5357.

The obstacles to teachers, such as irregular attendance and imperfect acquaintance of children with English, the little encouragement given to them, &c., are very great, and not sufficiently felt by Inspectors or public; *ib.* 5384–5388.

Disapproval of the principle of fining and depressing teachers, which is not done so much as formerly; practice of Board in the matter is in accordance with Lord Stanley's letter; *ib.* 5395–5404.

Catholic ecclesiastics will not admit any teacher trained since 1862; this must have the effect of diminishing efficiency of Catholic teachers; *ib.* 5875, 5876. It is not true that religious instruction to both denominations is given in training schools by one person and at the same time; *ib.* 5877–5879.

Number of, at Dunmanway Model School; *ib.* 5882–5884.

Second-class teachers at present equal to first-class teachers in 1848, when system of examination was introduced; *ib.* 5587.

As to attendance of teachers in training at public worship; *Butler* 6410–6421.

The refusal of Catholic managers to take teachers trained in Marlborough-street schools dates from the pastoral issued in 1863; *Joyce* 6692, 6693.

Pupil teachers are chosen by the professors on competitive examination, and are appointed by the Commissioners; none but Catholics are allowed to compete for Catholic vacancies, so also in case of Protestants; *ib.* 6694–6697.

Religious instruction for Roman Catholics, so far as it goes, in Marlborough-street establishment; they are sent to mass on Sunday, but there is no supervision over them; *ib.* 6698–6700.

Method of instruction of, in Marlborough-street; *O'Sullivan* 7709–7717. Excellent general conduct of teachers; *ib.* 7721–7724. 7764.

Average ages of, in 1837, 1847, 1857, and 1867. Good teachers may be made even after thirty years of age; *ib.* 7725–7730. 7904–7906.

Protestant teachers are well looked after as regards religious superintendence; Catholics have not been supervised by a clergyman of their own Church since the time of Dr. Power; *ib.* 7731–7742. 7757. 7917, 7918. The Protestant clergymen attend voluntarily, and are not paid for their services; *ib.* 7907–7916.

Teachers who come up at an advanced age are not so well grounded as pupil-teachers and monitors; *ib.* 7747–7749. Teachers should be more subdivided into classes for instruction; *ib.* 7750. As to number of sessions, and the attendance at; *ib.* 7754–7757. 7877.

Diminution in number of Catholic teachers and increase of Protestants; more non-teachers (persons who at the time of training are not in charge of schools as principals or assistants) are in consequence taken on; *ib.* 7758–7763. 7777–7783. 7895, 7896. 7900–7903. Out of 8,172 teachers under the Board only 3,320 have been trained; *ib.* 7766. 7893. Teachers are benefited by the training, though it is imperfect; *ib.* 7769–7771. Many of the non-teachers do not become schoolmasters; a great number of them, such as pupil-teachers, monitors, &c., come up on the recommendation of the Inspectors; *ib.* 7772–7776. 7784. 7855–7863.

Number of Catholic and Protestant teachers summoned to the training institution, and who declined to come; *ib.* 7785–7787. No reasons can be given why the Protestant teachers decline; *ib.* 7963–7967. The reason of Catholics refusing is chiefly the unpopularity of the department with the managers; *ib.* 7778–7790. 7794. 7992–8014.

In training between 1834 and 1838 lived out in the city; present cost per head of; great advantages of young persons of different denominations living together, but none should be coerced into boarding houses; allowing teachers to board out of the establishment would afford facilities for instructing a greater number; *O'Sullivan* 7791–7793. 7826–7854. 7864–7866.

Taking oath of allegiance by, discontinued in 1843; reasons for its discontinuance; *ib.* 7810–7812.

The case of a teacher of forty-two years of age coming for training is very exceptional; *ib.* 7931–7935.

The time students are in training is not long enough; *ib.* 7743–7745. 7802. 7941. Theoretically, candidates when discharged are looked upon as efficient teachers; practically they require improvement as scholars as well as teachers; *ib.* 7941.

An incompetent master would be discovered within three months, as Inspector must visit him within that period; in practice, managers generally consult Inspectors beforehand; *Fitzgerald* 8396–8402. Annual examination for classification is more severe than on appointment; a teacher might pass the latter and fail in the former; in this case he could continue another year. An incompetent teacher would seldom remain so long; *ib.* 8403–8411.

Duty of, in marking the rolls as to attendance of children, generally well fulfilled; *ib.* 8412, 8413.

Many who offer themselves are imperfectly qualified; *ib.* 8507.

On appointment take charge of school, but may not be examined for some time; should be examined before commencing work; *ib.* 8508–8511. As to recommendation, classification, and promotion of, by Inspectors; *ib.* 8513–8518.

Teachers and monitors coming to be trained should have some practical experience; teachers frequently come for training in opposition to clerical managers, at risk of losing their schools; no instance known of Catholic teachers refusing to be trained; as a rule they are anxious for it; *ib.* 8519–8534.

Must be acquainted with substance of all Board's books to pass successfully; the probationary examination is too low; the programme of third class the lowest that should be accepted; *ib.* 8585–8594.

Necessity of providing residences for; *ib.* 8612–8615.

Upper grade teachers are fairly paid, but not lower. None should be retained who cannot get above second division of third class in about two years; in 1866 there were 1,317 of these; they receive as much as they are worth. None should be allowed to remain in this division more than three years if salaries were raised; *ib.* 8623–8629. Salaries should be fixed partly by results and partly by classification; *ib.* 8630, 8631.

Trained in training schools disapproved of by Roman Catholic clergy; *Bp. Dorrian, passim.*

Teachers trained in Marlborough-street are efficiently trained, and there are many such in schools in Belfast under Catholic management; no Roman Catholic teacher is now allowed to go to Marlborough-street for training; any Catholics there are there in opposition to their pastor's wish; *ib.* 8688–8691.

Appointment of, by Protestant landlords or independent Catholic gentlemen would not be approved of by the Catholic bishops; the veto should be in the parish priest, who would be responsible to his bishop; *ib.* 8893–8899. 9091, 9092. Appointment of, by the Board without reference to the Catholic clergy decidedly objected to; *ib.* 8905–8908.

Efficiency of elementary teaching in National schools depends on the teacher; amount of education imparted does not depend entirely on the teacher's classification; those of a low classification, with in-

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

dustry and application, are often the most efficient teachers: *Bp. Dorrian* 8662–8667. 8957–8959.

Objection in general by Catholics to teachers trained in connexion with the National system on the ground that their religious education is not attended to; *ib.* 8982–8992.

Roman Catholic managers do not appoint Protestant teachers; *ib.* 9093.

Unskilfulness of, in dealing with lower classes; *Kavanagh* 10112, 10113. To encourage teachers liberal salaries should be given; *ib.* 10120. Or agreement for years made with them; *ib.* 10121–10126.

Change in character of, of late years; general unsettledness of, and paucity of candidates; *ib.* 10128–10132.

Accuracy of returns of attendance, &c., made by; returns are reliable and correct; teachers not responsible for misstatements of the published returns; *ib.* 10133–10135. 10159–10163. 10795–10797.

Teachers in Mr. Conwell's district, the richest in Ireland, receive no local support, the schools are therefore inefficient; *ib.* 10759.

Roman Catholic teachers up to 1862 fairly represented their proportion of population; *ib.* 12424.

Inferior supply of, of late years, both in number and quality; causes for the falling off; *ib.* 12430–12432. Their grades and classification should be revised; *ib.* 12433.

Salaries of, are too low; *Berkeley* 11378, 11379. 11458. 11613. Ill effects resulting therefrom; *ib.* 11380. 11612–11622.

In model schools quite competent to give religious instruction; *ib.* 11590–11603.

Trained teachers much more up to their work than untrained, and better educated, through being brought up on system. The state of training in the model schools under the Board is excellent; *Lord Oranmore* 13346, 13347.

Classification of, in witness's schools, is second rate; a good teacher would be taken away; *ib.* 13462–13468.

Too many, with too little payment, in the better class of schools; *M'Ivor* 13737. A female assistant should be added where young children attend; *ib.* 13738.

Inadequacy of payment of; *O'Reilly* 14870.

Complaints of, as to dismissal at will of patrons, how to be met; *ib.* 14991.

Incomes should be increased by payments by results; pensions cannot be granted to; deductions from salaries for a superannuation fund would not be popular; *ib.* 15019–15025.

A free house and garden would improve position of, (especially rural masters,) in agricultural districts, more than anything else; an educational rate might be devoted to this purpose; desirableness of giving teachers a piece of land, even at a rent; instance of success attending such a course; *ib.* 14882. 15028–15032.

Many untrained Catholic teachers are as efficient as those who have been trained; mistresses and monitresses get their training in the convent schools; male teachers, as a rule, in the National schools; *Bp. Keane* 15555–15559.

Catholic Bishops are willing to accept the present state of things as to appointment of; *ib.* 15563–15569.

Are a laborious, hard-working, and, on the whole, well-conducted body; *ib.* 15670.

The position of, under the National system ought to be greatly improved; local managers can dismiss them without communication with the Board, of which teachers greatly complain; *Wilson* 16104–16107. 16220, 16221.

Case of a teacher who had been made to break

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

the rules of the Board by his manager; *Wilson* 16108–16119.

Parents care little about denomination of teachers in comparison with efficiency and convenience of school; *Petticrew* 16517.

As a body are meritorious and deserving men, badly paid; the provision of residences for, very desirable; *ib.* 16629–16633. Their liability to instant dismissal a grievance; *ib.* 16637–16641.

Should be paid by scholars; no objection to payments according to circumstances of parents; all are equally attended to; *ib.* 16792–16794.

A better taste should be developed by commencing with the teachers; classification of, in much need of amendment, it regards all intellects alike; there should be minimum of science and maximum of literature, or *vice versâ;* a certain course up to a certain point, afterwards either science or literature; *Mahony* 16993–16996. 17080–17084.

Female teachers are competent to manage mixed schools of boys and girls; are not much more permanent than male teachers, they have the same ambition; *ib.* 16998–16700.

Object of State in examining female teachers; examination of, defective; much mathematical knowledge not required; weakness in mathematics should be supplemented by enlarged course of literature; *ib.* 17004–17009.

Teachers are paid by State for knowledge and for communicating it; objection to their being paid more according to attainments than to numbers taught; those teaching greatest number get most school fees; third class often more efficient than first class; neither often not sufficiently remunerated; *ib.* 17010–17023.

Advantages to State of having teachers of superior qualifications; *ib.* 17021–17023.

Should have residences, but not too near schoolhouses; also pensions; *ib.* 17024–17028.

Salaries of, are too small; this often causes inferior teachers to be retained; *ib.* 17029.

Sometimes have to pay rent, repairs, &c.; *ib.* 17030.

In first class not always efficient teachers; present system of examination a fair one; all should pass in essentials, with opportunity of supplementing defects: *ib.* 17042–17044.

Generally the possession of land leads teachers to neglect school; *ib.* 17055. 17066, 17067.

Advantage to, of a knowledge of good agriculture, in rural districts; *ib.* 17056–17069.

Unskilful in teaching reading; do not give intelligible definitions; *ib.* 17078, 17079.

Power of managers to dismiss, is not practical though objectionable in principle; *ib.* 17085–17091.

Teachers of National schools not so well paid as they should be; desirability of providing house and garden for; a partial payment by results should be made to; *Ross* 17442–17446.

Insufficiency of remuneration of; sources of remuneration; highest pay a first-class teacher can receive; additions made from time to time by State to payments of; classification of; power of rising, and restrictions thereon; *Macdonough* 17616–17674.

Would prefer monthly payments; do not complain of power of dismissal possessed by managers, or of want of right of appeal; think their labour is worth to the State at least as much as a good carpenter or bricklayer; *ib.* 17697–17708. 17873–17876. Comparison of pay of, with earnings of day labourers; *ib.* 17832–17844.

Every teacher discharging his duties faithfully should receive good service pay: which is now restricted in number and time; *ib.* 17736–17739.

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

Extra allowances to, for teaching extra branches; *Macdonough* 17740–17743.

Managers generally endeavour to get the best teachers, irrespective of class; *ib.* 17785–17789.

Unable out of their salaries to make any provision for old age; pensions should be paid to, by the State, as an act of simple justice; *ib.* 17790–17792. Hold on their schools too long, having a natural repugnance to relinquish salary; *ib.* 17795–17797.

Have as much right to pensions as constables or soldiers; are willing to adopt any plan in use in similar cases; *ib.* 17798–17804. 17822–17830.

Practically are servants of the managers; this, in connexion with pensions from the State, is a difficulty that might be easily overcome; *ib.* 17862–17872. 17894–17899.

Would have no objection to a small payment by results in addition to fixed salary; *ib.* 17831.

A first class teacher not thrown away in a small school; *ib.* 17849.

Except in reducing salary for smallness of attendance, Board has fairly done its duty towards teachers; *ib.* 17854, 17855.

Generally would prefer £10 in cash to a residence and land; witness would prefer the residence; *ib.* 17878, 17879.

Could not get on at all without the managers; *ib.* 17887, 17888.

Teachers are appointed by managers, who also certify as to their conduct, which is the Board's authority for payment of teacher's salary through the manager; *ib.* 17989–17995.

Power of Board to dismiss; seldom exercised; not considered a grievance; *ib.* 17900–17909.

Hardship on, living at a distance from schools; *ib.* 17910–17913.

Find no difficulty in arranging the relief of pupils from school-fees; *ib.* 17914–17918.

Say it is impossible to enforce payment of school-fees; *ib.* 17928, 17929.

Average of school-fees to all teachers in Ireland; *ib.* 17919–17927.

Teachers are qualified to give religious instruction; *ib.* 18026. 18046.

Present salaries of, not sufficient, as proved by numbers leaving for other employments; *J. S. Porter* 18070–18072.

Memorial from teachers of Belfast for increase of pay refused; *Matthews* 18275–18277. Many leave the service because of the inadequate remuneration; *ib.* 18268. 18276. Their present salaries, and desired augmentation and alterations; teachers of lowest class ought to have as much as a common labourer earns; *ib.* 18330–18343. 18453–18455. 18541–18543.

Use the profession as a stepping-stone to other employments; *ib.* 18285–18289. 18393, 18394.

Should be examined before being placed in charge of schools; *ib.* 18290–18293. Degradation of, if found incompetent; no probationers should be allowed; *ib.* 18294–18296.

Should enforce payment of school-fees; many do; good effect of it; *ib.* 18375–18378.

Cases where they have to pay rent for school-houses; *ib.* 18310–18325.

Of ordinary schools may be advanced to model schools, but practically the advance is never made; *ib.* 18344–18352.

Would not leave the service if their situations were worth keeping; are generally attached to their profession; *ib.* 18353–18358.

Comparative importance of duties of, and of policemen and excise officers; *ib.* 18402–18406.

Opinion of, that power of managers should be curtailed; *ib.* 18421–18425. 18430. Called upon to do things beyond their proper duty; *ib.* 18426–18433.

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

Employment of incompetent, by the Board; *Matthews* 18437.

Means of elevating the tone and status of; *ib.* 18438.

A uniform standard of examination necessary for promotion of teachers; *ib.* 18445.

Have sometimes to supply school requisites, to their loss; *ib.* 18466–18475.

Secular teachers ought not to be called on to give religious instruction; *ib.* 18489. 18509. 18521. 18531. They do not in America; *ib.* 18524. In England and Prussia the clergyman makes use of the teachers; *ib.* 18525, 18526.

National school teachers emigrating to Canada are not so popular as those born or brought up there; *Gordon* 19134–19140.

Of higher class requisite for towns; *Bp. of Down and Connor* 19622.

Status of, should be improved; *ib.* 19718.

Are servants of managers so far as education is concerned, but they are paid by the State, and from the State they expect pensions; *Gallagher* 19172, 19173.

Qualified, are reluctant to undertake new schools; *ib.* 19275.

Duty of, to keep up a tone of morality in their schools; could not do so without support of managers; *ib.* 19276, 19277.

Good teachers not always able to show results proportionate to their work; *ib.* 19284. 19292–19294.

Are not in the habit of changing from school to school; *ib.* 19295–19304.

Partly in the service of the manager; remotely in the employment of the Board; *O'Callaghan* 19998–20004.

Are to a certain extent now paid by results; *ib.* 20007.

Contrast of position of, with stonemasons; *ib.* 20008–20022.

Present deficiency of, owing to the system of non-vested schools; *De Vere* 20162. Non-vested training schools should be instituted for, to teach non-vested schools; *ib.* 20163–20169.

Being remunerated on a fixed system, the clergy and gentry have not thought it their office to interfere; *ib.* 20315.

Schoolmasters have many difficulties to contend with; as a rule are very anxious to discharge their duties efficiently; want a stimulus; *Warburton* 20843, 20844.

In want of training; there should be a training institution for Catholic teachers, and time for training should be extended; *M'Menamin* 21912, 21913.

Inadequately remunerated; complain of manager's power of dismissal; are never dismissed without good cause; *ib.* 21919–21928.

Desirability of providing, with residences and gardens, as increments to their salaries; but not to serve as agricultural schools; *ib.* 21948. 21955–21958.

Witness's teachers are all efficient, with high classification; *ceteris paribus*, always endeavours to get the best article; low class teachers sometimes more efficient than high class; *Forde* 22966–22974.

False position of Catholic teachers who attend model schools; those who do so, act in opposition to their own conscience, because a Roman Catholic's conscience is subject to the direction of his religious superiors; *ib.* 23148–23151. 23289–23295.

Power of fining teachers is in the hands of the Board; *Longfield* 24248.

Great difference in literary attainments of, in Marlborough-street; some deficient in ability of reading; many no higher than in third class; supervision of moral behaviour of; *Rintoul* 26036–26042. 26052, 26053. Division of, into classes; *ib.* 26046–26053.

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

Those who come for training should have some previous practice in a school; great disparity in powers of those who come for training; *Rintoul* 26100–26107.

Few are able thoroughly to master the Third Book; defective powers of, in grammar; *ib.* 26062–26067.

The number required to supply the annual waste from old age, mortality, &c., would not be much above 300; most of those who come for training intend to be teachers; of about 8,000 now employed in National schools in Ireland, not one-half have passed through the training establishment; of all those who have been trained, many have emigrated, many have gone to other more remunerative employments; *ib.* 26108–26123.

Assistant teachers have been appointed direct from Marlborough-street; their position and classification; *ib.* 26197–26199. 26205–26211.

Did not seem to acquire much good from their residence in Marlborough-street; complaints by witness of inefficiency and incompetency of trained teachers; *Sheehy* 26288–26292. 26356–26365.

Should be examined by Inspectors, not Professors, with a view to classification, the meritorious receiving a certificate entitling them to a step in promotion; *ib.* 26293–26301.

The questions for the annual examinations of, are drawn up by Head Inspectors; teachers use Board's Book on Natural Philosophy; a correct answer given outside the book would be taken; *ib.* 26501–26511.

Reasons for the low character of, in ordinary schools in Dublin; *ib.* 26512.

Desirability of training teachers in schools similar to those they will be hereafter appointed to; monitors may be trained in ordinary schools quite competent for central training establishment; *ib.* 26523–26527.

The majority of young men who come up for training should be better prepared; ought not to require lectures on grammar, geography, &c.; their chief attention should be to the practice of teaching; if necessary should be kept in training more than six months; *ib.* 26276–26278. 26383.

Advantage of being schoolmasters before training; no danger of their schools falling away in their absence; substitutes are efficient; *ib.* 26279–26283.

Sometimes neglect schoolwork while studying for their own advancement; want of punctuality in morning attendance by teachers one defect in the schools; *ib.* 26329–26334.

Teachers self-taught in the country make greater progress in their subsequent studies; *ib.* 26335–26340.

Who study in the country should not be classified on examination in Dublin, but after examination in their schools by Inspectors, who have a sufficient check among themselves for arriving at a right result; *ib.* 26335–26343.

The majority of them attentive, and many zealous and efficient, but the instances of inefficiency among trained teachers raises doubt whether training establishment has not done more harm than good; *ib.* 26367–26370.

Poverty of, in Dublin; *ib.* 26369.

Of those in witness's district there is a greater proportion of trained teachers bad than of untrained; *ib.* 26374–26378.

The practice of classifying candidates only is injurious; the training institution is not to blame for the inferiority of the students in Dublin district; *ib.* 26383–26386.

Facility of, in getting situations in Dublin, a cause of the inferiority of the schools there; *ib.* 26387.

Classification of, should be made by Inspectors, who are generally well qualified to judge; not by professors, who cannot know anything of teacher's efficiency; *ib.* 26390–26398.

TEACHERS—*continued.*

1. *In National Schools, Ordinary and Model*—continued.

Salaries of, insufficient; *Card. Cullen* 26615.

In Catholic schools generally they teach catechism; should be specially instructed in religion; cannot be trained properly except in denominational schools; *ib.* 27451–27453.

In Clonmel model school are denied all sacraments except in case of marriage; are refused employment, simply because the bishop prohibits them, and from no other cause; the prohibition is looked on as a grievance even by Catholic clergymen; *O'Hara* 26779–26792.

The system of boarding pupil-teachers should be given up, it is not conducive to the interests of the Board; many come for the education, not intending to become teachers; a greater proportion of monitresses than of pupil-teachers, both trained by the Board, remain in its service; *ib.* 26793–26798.

Unequal powers of teaching of; should be paid partly by results; *ib.* 26805–26811.

Low qualifications of, in Ballina district; falsify school accounts to obtain their salaries; underbid each other for pupils, and multiply schools unnecessarily; *ib.* 26818–26833.

2. *In Church Education Schools.*

Some from the National Board have come to Church Education training school; their deficiency in both religious and secular subjects; *Leeper* 6919. 7028, 7029.

Practice of teaching teachers, as carried on in Church Education schools; *Wilkinson* 7115–7126. 7280.

Effect of training school on, decided and remarkable; *ib.* 7281–7284. 7288.

Are boarded on the premises; they have four hours for dinner and recreation daily; *ib.* 7285–7287.

Are badly paid; in some instances are competent, but of late years inferior to those of National Board; *Blacker* 16341–16345. Some have lately received allowances from Science and Art Department as payments by results; *ib.* 16350.

3. *In Erasmus Smith's Schools.*

Must be members of Established Church; *Thorp* 12706.

Difficulty of late years in obtaining; *ib.* 12819.

Return of, trained by the Church Education Society, by the National Board, in other places, and of those not trained; *ib.* 12914–12917, *and footnote*, and *Rudkin* 13507.

Emoluments of; *Rudkin* 13553–13560.

Difficulty of procuring efficient; *ib.* 13608–13610.

Average salaries of, are good, but many are underpaid; *ib.* 14040–14042. 14052. As a body are satisfied with their condition; *ib.* 14053.

4. *In Wesleyan Schools.*

Are all Wesleyans, reared by the body; *Tobias* 22862–22869.

Are appointed by the pastor or manager; *M'Millen* 14577. Are insufficiently paid; *ib.* 14578–14581.

No Roman Catholic teacher ever appointed to a Wesleyan school, before existence of National Board; *ib.* 14466–14475.

No Roman Catholic teachers in the fifty-one Wesleyan Methodist schools in connexion with the Board; *ib.* 14512.

5. *Generally.*

Very few come from monks' schools; *Newell* 3014, 3015; *Butler* 5965.

Effect of training schools on, decided and remarkable; *Leeper* 6788–6791; *Wilkinson* 7281–7284. 7288.

Must be under the control of the Catholic bishops,

TEACHERS—*continued.*

5. *Generally*—continued.

who cannot give up their right of appointment; *Bp. Dorrian* 8727.

In training schools should be appointed by ecclesiastical authorities of any sect; *ib.* 8731–8733.

Objection of nuns to classification as teachers; *ib.* 9211.

Classification of, is necessary; *ib.* 9217.

Competent lay teachers are always to be found by those who wish for them; *ib.* 9228.

Special provision should be made for training; *ib.* 9234, 9235.

In workhouse schools; their position; their work incessant; particulars of their salaries, rations, &c.; *Kavanagh* 10930–10935.

One teacher cannot efficiently manage more than forty children; even with that number a monitor is required; *ib.* 12676.

Wesleyans would be satisfied with a system of Government appointment of; *M'Millen* 14506.

Theoretical right but practical difficulty of parish priest in dismissal of; *O'Reilly* 14888.

Female, not always procurable where most wanted, therefore not always cheaper than male teachers; *ib.* 14903–14907.

Advantage of giving a piece of land to, even at a rent; attention to a farm of twenty acres need not interfere with school business; *ib.* 15030–15032.

As to veto of parish priest or bishop with regard to appointment or dismissal of teacher; *ib.* 15064–15067.

The important thing is to have them properly trained as secular teachers; it is essential that the State should have control of the secular education of the country, not trusting it either to Protestant or Roman Catholic bishops or clergy; *Warren* 15348–15352.

Ought not to impart religious instruction as a portion of regular school business so long as their action depends on the State; *Ross* 17474–17478.

A competent teacher might exercise some influence on the attendance; he would attract children from greater distances; *Macdonough* 18004, 18005.

Object to payment by results as productive of rivalry, a thing much to be deprecated; *ib.* 18006.

Trained teachers are, beyond comparison, more efficient than untrained; *J. S. Porter* 18063, 18064.

In Non-subscribing Presbyterian schools teachers sometimes remain long in the service; difficulty occasionally in filling vacancies; *ib.* 18065–18067. Payment of, in witness's schools; *ib.* 18068.

Should be allowed to select their books for teaching, care being taken that such books be free from sectarian bias; *Matthews* 18540. 18552–18555. 18561.

Thirty or thirty-five children sufficient for one teacher; *ib.* 18544.

Should teach practically in schools more generally than is done; *ib.* 18546–18551.

Should not be encouraged by Government till after training and examination; *Bp. of Down and Connor*; 19734–19737.

No matter how trained, denominational or otherwise, teachers would be eligible for examination and appointment in a secular system of education; *ib.* 19635–19639.

As to objections by Roman Catholic ecclesiastical authorities to appointments of, by laymen; no instance known of such; *De Vere* 20340–20349.

No probability of primary education in Ireland falling into the hands of female teachers; *ib.* 20366, 20367.

Pupils trained for, must not be compelled to continue so if not suited; if they go into other occupations the money is not wasted; *ib.* 20404–20408.

Advisability of teachers being of the same religion as the majority, care being taken that no injustice be done to the minority; *ib.* 20429–20431.

TEACHERS—*continued.*

5. *Generally*—continued.

Teachers at St. Wilfrid's and St. Alphonsus' schools, Manchester; their character; are certificated; *Toole* 21182–21187.

If they fulfil the conditions required for efficiency the State has nothing to do with their religious profession; but if the State pays, it has a right to a guarantee of fitness in the person whom it pays; *ib.* 21264–21271.

Teachers from English training schools are highly satisfactory; *ib.* 21303–21306.

In Manchester Roman Catholic schools do not give direct dogmatic instruction; they give incidental explanations; *ib.* 21359, 21360. 21369, 21370. Their salaries, and the mode of payment; staff required; nuns the same as others; *ib.* 21443–21453.

Direct payment to, instead of through managers would lead to bad results; mischiefs arising from the teacher's independence of the manager; *ib.* 21846. 21852, 21853.

Should, as a matter of course, be tested before appointment; if State pays a contribution to salary it is its business to fix the guarantee; difficulties in the way of applying tests to nuns in the way of oral examination; no difficulty in principle to an arrangement; *Forde* 22328–22341.

Might be examined and admitted to certificate without reference to their place of training; it is partially done under the present system; *Macdonnell* 23829–23836.

Desirability of teachers being practised in the art of teaching; witness's method of procedure in Marlborough-street training institution to that end; *Sheehy* 26254–26265. Supervision of, after lecture hours; *ib.* 26266–26272.

Nuns are very efficient; some of the best teachers under the Board are monitors who have been taught by nuns; *ib.* 26443–26446.

Superiority of teachers trained in convent schools; they remain under the Board as long as others; summary of examinations of some of these; *ib.* 26486–26490.

In France must hold a certificate of capacity; *Card. Cullen* 26667.

Certificates of competency of, could be granted by training colleges; should be tried and judged by results; those who pass best examination often the worst teachers; *ib.* 27142–27147.

Teachers of Incorporated Society, their appointment, examination, and salaries; *Hackett* 25924–25927.

Teachers in Canada.—Information concerning, in schools in Canada; *Gordon* 18740–18752. 18983–18990. Pay of; *ib.* 18916.

Of Connaught.—Their grievances; insufficiency of salaries; want of retiring pensions; payment of rent for school-houses and residences; *Gallagher* 19152–19155. Have no cause of complaint as to the mode of payment; *ib.* 19246–19249.

Of Leinster.—Statement of Association of Teachers for Leinster read; complaint of low average pay; desire of, for pensions; impossibility of securing average attendance of thirty-five children; the rule of training establishment an impediment to rising; desire of monthly payments; "good service pay" should be extended; are opposed to payment by results as the system is applied in England; *Macdonough* 17616. 17620. 17622. 17661. 17696 *et seq.* 17733. 17736. 17764. 17805, &c.

Of Munster.—Their grievances: inadequate remuneration; payment by results; payment of rent for school and house; want of pensions; and, partially, arbitrary power of dismissal by managers; *O'Callaghan* 19757. 19766–19772. 19806–19809. 19854–19857. 19877–19879.

Of Ulster.—Statement of grievances of; disproportionate salaries; withholding of salaries for low

TEACHERS—*continued.*

5. *Generally*—continued.

average attendance; unjust distribution of good-service allowance; want of superannuation allowance; precarious income from local sources; unpopularity of service; suggestions for various alterations; *Matthews* 18268 *et seq.*

See also CHRISTIAN BROTHERS' SCHOOLS. CHURCH EDUCATION SOCIETY. CONVENT SCHOOLS. DEAF AND DUMB INSTITUTE AT CABRA. ERASMUS SMITH'S SCHOOLS. IRISH CHURCH MISSION SOCIETY. NATIONAL SCHOOLS. SALARIES OF TEACHERS. TEACHING. TRAINING. WESLEYAN METHODISTS: 1. *Wesleyan Schools.* WORKHOUSE SCHOOLS.

TEACHING:

Teachers in training are not sufficiently exercised in teaching; *Joyce* 6507–6519. 6528–6530. 6542. 6636–6640.

Method of, for teachers, in Marlborough-street; *O'Sullivan* 7709–7717.

Teaching power in the normal school proper is neither adequate nor efficient; letter on defects in training read; *Kavanagh* 12407–12412.

Method of teaching the practice of teaching in Marlborough-street training institution; *Rintoul* 26021–26024.

Practical instruction in teaching requires rather to be increased than diminished; *ib.* 26035.

Desirability of teachers being practised in the art of; witness's mode of procedure in Marlborough-street training institution to that end; *Sheehy* 26254–26265.

Efficiency in, should be the chief test for classification; means of detecting neglect in; *ib.* 26314–26331.

See also TRAINING.

TEMPLE MEETING-HOUSE SCHOOL:

Quotations from case of, as to time and place for religious instruction; *Petticrew* 16913–16920.

Reference to case of, as to compulsion or permission to be absent of children at time of religious instruction; *Kavanagh* 19444–19449. 23386, 23387. 23390.

TEN COMMANDMENTS:

In National schools' placards the verses of the Bible have been so divided as to appear seventeen commandments; the Roman Catholics unite what Protestants call the first and second, and divide the tenth into two; *Blacker* 16423–16425.

TESTAMENT. *See* SCRIPTURES.

THIERS, MONS.:

Opinion of, that education in France must be made more religious; *Bp. Keane* 15601.

THIRTEEN WEEKS' RULE:

A cause of error in returns of attendance, &c., of children at school; *Kavanagh* 10164.

Is necessary, but is abused in making up accounts by those who draw up the reports of the Board; *ib.* 10796–10806.

Cannot well be shortened; may be differently treated in totting up, so as to show fairer numbers; *ib.* 10966–10998.

Not observed in workhouse schools; *ib.* 10926.

THOM, MR.:

Draws attention of National Board to necessary and important corrections in the books; *Keenan* 1706, 1707.

Vouchers by, for expenses of woodcuts for Board's books; *Claridge* 3878–3883. 3977.

Prints and binds for the Board; *Newell* 2740.

Charges of, and prices paid to, for National school books; *ib.* 2776–2783.

THORP, EUSTACE, Esq., Registrar of the Erasmus Smith's schools, evidence of; *pages* 538–547.

THURLES, SYNOD OF:

Vesting of schools in National Board or in trustees forbidden by; *Keenan* 1420, 1421.

Statutes of, inoperative at first, but have produced serious effects since; *Kavanagh* 12586–12588.

Statutes of, prescribe a rule as to the clergy giving religious instruction in National schools; *Bp. Keane* 15629.

Decree of Council of Thurles tolerating but not approving mixed education; *Kavanagh* 19348–19351.

Condemned mixed education; *Card. Cullen* 26599. Objected to National system; proposed certain safeguards; *ib.* 27253, 27254.

TITLE, LEGAL:

As to the general question of legal holding of Roman Catholic schools; *Forde* 23132–23147.

TOBIAS, Rev. JAMES, Secretary of Wesleyan Conference and chaplain of Dublin garrison, evidence of, *pages* 991–996.

TOLERATION:

Distinction drawn by Presbyterians between active and passive—a distinction without a difference; *Kavanagh* 19503, 19504.

TOOLE, Very Rev. LAURENCE Canon, evidence of *pages* 927–944. 946–947. 956–960.

TOWNSEND Brother PAUL, Superior of a House of, Presentation Brothers for the education of poor boys, evidence of, *pages* 758–760.

TRAINING:

Of managers, no facilities for, in Ireland; *Keenan* 1552–1558.

No proper place for training Roman Catholic teachers; *O'Carroll* 4084.

A teacher cannot be trained in six months, or in two seasons, in scientific subjects, unless previously instructed; *Sheridan* 5928, 5929.

Some few teachers (especially females) educated in schools other than National schools have from time to time come up for training; those who have not passed through a National school are rather deficient as compared with those who have; *Butler* 5961–5969.

Number of teachers in employment of Board who have passed through the training establishment; *ib.* 6009–6011. Diminution in the number of Catholic masters who come up for training; *ib.* 6020, 6021.

All teachers in training receive practical instruction in teaching; *ib.* 6142–6144.

Teachers should not be appointed till after training; teaching is like all other professions, it requires special training; *ib.* 6145–6147. 6162.

Doubtful whether earlier training would induce teachers to remain in service of the Board; *ib.* 6154–6158.

Classification depends greatly on method of training; *ib.* 6167–6172.

During course of, teachers make some advance in mathematics, but the main object is to give them the best mode of teaching arithmetic; *ib.* 6188–6197.

All teachers in training at Marlborough-street are kept at the public expense; *ib.* 6226. Many who come for, have been for some time in their schools; *ib.* 6230, 6231.

Training is not necessary in order to acquire high qualifications and good pay; *ib.* 6232, 6233.

As to attendance at public worship of teachers in training; *ib.* 6418–6421.

The period of training is not sufficient; *ib.* 6454–6456.

Pupil-teachers who come for, to Marlborough-

TRAINING—*continued.*

street, are good scholars and intelligent; those who most require training come in very small proportions; *Joyce* 6461–6463. 6503, 6504.

Attendance of teachers at Marlborough-street for practising teaching; *ib.* 6469, 6470.

Religious instruction of Roman Catholics in training devolves on the head master and such of his assistants as are Catholics; a paid chaplain should be appointed for this duty; *ib.* 6500–6502.

Teachers should begin young; after serving as pupil-teachers, and before coming to the training establishment, they should have charge of a school for a year or two, so as to experience the difficulties teachers have to contend with; *ib.* 6507, 6508. 6544. The practice pupil-teachers get in teaching is very different from real practice; *ib.* 6509–6541.

Teachers are really not trained in the business of school keeping and school management; *ib.* 6510–6514. 6528–6530. 6542.

Teachers in the ordinary class attend for one hour on four days a week, for giving instruction; that is the whole amount of their teaching in the schools; they may derive benefit from it; *ib.* 6515–6519. 6636–6640.

Opinions of the Inspectors as a body are worthy of high respect; probably their opinions on training may differ; *ib.* 6545–6547.

The catechism is not taught to teachers in training; they get no religious instruction except from the religious books which are put into their hands; *ib.* 6677–6686.

The time for training students not long enough; number of subjects too large for the time; time devoted to practice of teaching insufficient; *O'Sullivan* 7743–7746. 7941.

Although defective, is of benefit to the teachers; *ib.* 7769.

Proposed change in programme of, by Commissioners, in 1835, ineffective; much good effected in the face of difficulties to be contended with; *ib.* 7803, 7804. A yearly course should be substituted for the half-yearly, with four professors, each being responsible for his own set of duties; *ib.* 7805–7809.

According to a paragraph in Lord Stanley's letter, it was intended to train teachers before appointment, which has not been carried out from its impracticability; the Commissioners in 1835 expressed their intention to take special steps for training young persons who had not been in charge of schools; *ib.* 7867–7873. 7959–7962. Monitors were instituted at an early period of the system, the object being to lay the foundation for an efficient staff of teachers; *ib.* 7874–7876.

The rule is that teachers must be in charge of a school to be eligible for training; *ib.* 7878–7879.

The success of united education, as exhibited in the training department, has not been so conspicuous as previously; *ib.* 7887–7890.

The training institution continues to be efficiently conducted, and the inmates to be correct in their conduct; *ib.* 7891, 7892.

The decision of the Commissioners that teachers who proved qualified could enter the first class without training is a direct departure from the fundamental rule laid down in Lord Stanley's letter; *ib.* 7897–7899.

Per-centage of non-teachers in training for ten years ending December 1867; *ib.* 7919–7926.

Inferiority of non-teachers is not attributable to Cardinal Cullen's prohibition; the non-attendance of *bonâ fide* Catholic teachers is; *ib.* 7927–7930.

Cases where teachers of forty-two years of age come up for training are very exceptional; *ib.* 7931–7935.

The training department in Merrion-street was opened on 10th February 1834, and the first boarding establishment in 1838; the present cost to the Commissioners is about 10*d.* to 1*s.* per head per day, exclusive of rent, taxes, expenses

TRAINING—*continued.*

of staff, &c.; *O'Sullivan* 7791–7793. 7826–7839. 7850–7854. Great advantages of young persons of different denominations living together, but no one should be coerced into boarding houses; *ib.* 7840–7849. If teachers were allowed to board out of the establishment it would afford facilities for instructing a larger number of teachers; *ib.* 7864–7866.

Five meat dinners a week were allowed in the boarding houses, which have been reduced to four, a rice dinner being substituted on one day; the alteration was made against the wish of the superintendent; *ib.* 7795–7801.

Per-centage of Catholic teachers who come up for training is not large, considering the prohibition; some managers appear disposed to relax the rule; *ib.* 7968–7972. 8017. The prohibition prevents clerical managers from employing teachers trained in Marlborough-street, and directs them not to allow untrained teachers to go there for training; *ib.* 8015.

Objection to boarding-houses on the part of numerous managers; *ib.* 7990.

Facilities exist for clerical supervision of Catholic teachers, but are not used; *ib.* 7991. Probable cost of boarding and lodging teachers as compared with some English towns; *ib.* 8021–8029.

Objects of many non-teachers in coming to Dublin; *ib.* 8030–8033.

Of pupil-teachers at model schools; *Fitzgerald* 8320–8339. 8448–8454.

Teachers, pupil-teachers, and monitors coming to be trained, should have some practical experience; *ib.* 8519–8523. Teachers frequently come for training in opposition to clerical managers, with certainty of losing their schools; no instance is known of Roman Catholic teachers refusing to be trained; as a rule, they are most anxious for it; *ib.* 8524–8534.

One system of training cannot turn out teachers qualified to enter any school indiscriminately; tone of school, style of literature, and religious training must be left in the hands of the clergy; *Bp. Dorrian* 8728, 8729.

Girls trained by nuns are the most moral of the population; *ib.* 8741.

System of training desirable; no one system could make provision for all denominations; the central Board should attend only to financial arrangements, and see that a fair value was had for money expended; *ib.* 8940–8945.

The more united, of pupil-teachers, the better, but if a large section desire separate, it should be granted them; *Macdonnell* 11156, 11157.

Plan established by Government for united training of teachers of Ireland has failed; plan to overcome the difficulty; *ib.* 11296–11301.

Clerical certificate not enforced, but not dispensed with; others would suffice; *ib.* 11302–11305.

Mixed training perfectly safe; *ib.* 11323–11325.

Training in model schools under the Board is excellent; *Lord Oranmore* 13347.

Religious, of teachers, by State objected to; *Bp. of Down and Connor* 19612.

Suggestions as to, *à propos* of the falling off of teachers from country model schools in consequence of opposition of Roman Catholic clergy; *De Vere* 20161–20175. 20318, 20319.

Training schools satisfactory to Catholics would produce teachers suitable chiefly for non-vested schools; *ib.* 20160–20170.

Two systems of training teachers in existence; both deserve support; denominational training schools would be more satisfactory to both parties; *Bp. of Ossory* 20652, 20653.

Teachers require training; there should be a training school for Catholic teachers, and time for training extended; *M'Menamin* 21912, 21913.

Too little time devoted to instruction in practice of teaching; few teachers can read intelligibly in

TRAINING—*continued*

Third Book, are deficient in collateral information, points of grammar, &c.; *Rintoul* 26062.

Instruction imparted by familiar lectures, explanation, &c.; *ib.* 26063.

Time that should be devoted to instruction in practice of teaching; *ib.* 26064, 26065.

In model schools is very effective; *Newell* 24524. Irregularity of training of National school teachers at Dublin or at model schools; *ib.* 24646 *et seq.*

Witness's mode of procedure with teachers in training as to their practice; *Sheehy* 26254–26265. Present time of, should be extended in some cases if necessary; desirability of a museum accessible to the teachers while training, with lectures, &c.; *ib.* 26278, 26285. No danger of schools falling away while teacher in training; *ib.* 26279–26283.

The training of Inspectors should be looked after before the training of the teachers, so that there should be one standard; Inspectors should undergo a course of practical schoolmastership in model schools; many have done so; *ib.* 26344–26351.

At time of witness's connexion with Marlborough-street about three-fourths of teachers in training were Roman Catholics; as to recommendation of teachers for second training; *ib.* 26472–26477.

Teachers summoned directly to, by Inspectors, lest managers might not transmit the summons; Inspectors asked to recommend pupil-teachers to fill vacancies in training class; *ib.* 26478–26484.

Suggestion of the elements by which classification should be determined; time now allowed for training not sufficient; maximum and minimum of marks to be allotted to supposed curriculum; *O'Hara* 26812–26817.

TRAINING INSTITUTIONS:

Religious instruction is not given to both denominations in, at same time and by one person; *Sheridan* 5877–5879.

Objection to, on account of the abuses allowed to exist in them; instances cited; *Bp. Dorrian* 8692–8704. 8838–8852. 9009–9029.

To be assisted by Government, but the teachers to be appointed or approved by ecclesiastical authorities; *ib.* 8730–8733.

Number of need not be increased; *ib.* 8945.

Each denomination must have its own training establishment; the approval of teachers must rest with the ecclesiastical authorities, not the selection; *ib.* 9160–9163.

With a system of separate training schools, Catholic prelates would receive any reasonable assistance, and do their utmost to complete the arrangement; what is done for England should be done for Ireland; a more moderate contribution would be accepted rather than the continuation of the present system; *ib.* 9173–9179. 9233.

Should be established according to geographical distribution of religious bodies; *Kavanagh* 10115–10119.

The religious training is the difficulty of the system; often talked of but never reported on; such report would have been cut out; *ib.* 10239–10247.

The teaching power in, is neither adequate nor efficient; *ib.* 12407–12409. The training establishment is a mere common school; *ib.* 12413. Unsatisfactory position of male teachers in; *ib.* 12416–12420.

Denominational training establishments advocated; separate lodging-houses if required must be yielded; *Macdonnell* 11243–11249.

Attendance at, notwithstanding the interdict; *ib.* 11261 *et seq.* Roman Catholic clergymen object to their teachers being together with those of other denominations; those who do come being anxious to obtain a training; *ib.* 11273–11278.

TRAINING INSTITUTIONS—*continued.*

Separate, compatible with united education; *Macdonnell* 11306. 11312–11319.

A modification of Board's rules regarding, might be made; *ib.* 11339.

The English system of, would hardly be applicable to Ireland; *ib.* 23773.

Wesleyans have one for male teachers; *M'Millen* 14427.

If made denominational, should be in the provinces; *O'Reilly* 14887.

Recognition by Catholics of the right of their bishops to control, both as to teachers and books; *ib.* 14889–14891. The English training system should be followed; *ib.* 14892. 15045.

Reasons against the maintenance of, in Dublin; *ib.* 14893–14895.

Specific objections of Roman Catholic bishops to any that are not religious, that is, denominational; *ib.* 14956.

Should be strictly denominational, and the religious instruction placed under the control of the bishops, the parents being allowed all the control to which they are entitled as to financial matters and the like; *Bp. Keane* 15596–15598.

Teaching in, must be in common, otherwise how could the teachers teach in common; desirability of separate boarding-houses, which need not necessarily be governmental; *Ross* 17466–17471.

Model schools valuable as training schools for teachers; *J. S. Porter* 18152. Quotations from official documents showing that they were so intended; *ib.* 18155–18160.

In Upper and Lower Canada; *Gordon* 19049–19053.

Denominational, objected to, so far as the State is concerned; *Bp. of Down and Connor* 19732.

Institution of non-vested training schools suggested and advocated for teachers for non-vested schools; *De Vere* 20163–20175. 20389. 20310–20314. 20318, 20319. 20393. Would improve the classification of teachers; *ib.* 20211.

Non-vested training schools as proposed are not denominational; the difference important; the religious instruction in them to be in the hands of the patron; non-vested schools may be separate or not separate, mixed or not mixed; in them a teacher can be trained in everything except the separate religious instruction given in the school; *ib.* 20253–20259.

As suggested, would not necessarily become denominational; the Board would have the same control as over ordinary non-vested schools; *De Vere* 20395–20403. Would not necessarily fall into the hands of "brothers" or nuns; *ib.* 20409–20412. Further arguments in favour of; *ib.* 20432–20439.

Non-vested training schools would obviate any difficulty in getting teachers; *ib.* 20367.

Teachers from English training schools are highly satisfactory; *Toole* 21303–21306.

Desirability of continuing, but also of improving; *Sheehy* 26380–26382.

Not to be condemned because incompetent candidates get classed as teachers; *ib.* 26383–26386.

English system desirable for Ireland; schools similar to Hammersmith and Liverpool should be established; no difficulty as to female teachers, as convents already train them; *Card. Cullen* 26605, 26606. Must be denominational; *ib.* 26609.

Mr. Fortescue's proposal as to separate boarding-houses unsatisfactory; model schools founded by private persons are of importance and utility; *ib.* 26610.

TRAINING SYSTEM:

Letter read setting forth the defects of, with suggestions, &c.; *Kavanagh* 12412.

The failure in, led to the organizing system; *ib.* 12415.

TRAVESTIE

Of a rite of the Roman Catholic Church in model school of Belfast one of the grounds of objection to the training schools; *Rp. Dorrian* 8692–8694. 9009–9018.

TRIGONOMETRY:

Taught in Marlborough-street training establishment; *Butler* 6205. About 30 or 40 per cent. of the masters who come up are in a position to commence trigonometry; *ib.* 6352–6356. Trigonometry and the physical sciences are not necessary, nor should they be a *sine qua non* even for a first-class teacher; *ib.* 6357.

TRIM:

Effect of opening convent schools at, on attendance of children at model school; *Fitzgerald* 8311–8314. 8384–8388; *Kavanagh* 12030.

As to National school and convent school at; model school, attendance at, and rate of pay; free pupils; model school at, one of the earliest; *Fitzgerald* 8310, 8311. 8315–8319. 8381–8383. 8389–8395.

The model school an excellent and well managed school in 1856; now two of its three departments are closed; *Kavanagh* 12645–12646.

TRIM DISTRICT:

Principally grazing; 32th. in population, and the poorer classes inferior and more ignorant than in other districts; *Hunter* 3149. 3163. 3164. State of schools unsatisfactory; Trim district includes nearly the whole of Meath, which is a pastoral county, and the poorer classes are very poor; more absolute destitution in some parts of Meath than in any other district of Ireland; *ib.* 3401–3408. 3520.

TRUST DEEDS

Refer only to building grants and legal property; they do not affect the continuance of the school, payment of salaries, &c.; *Kavanagh* 11029.

TRUSTEES FOR SCHOOLS:

The system of, should be abolished; alternative proposals; *Kavanagh* 11023–11031.

TULLYVIN ROYAL SCHOOL:

Under Chief-street Commissioners; as to manager and teachers in; *Kyle* 15446–15448.

ULSTER:

Success of National system throughout; *Berkeley* 11703–11714. Large number of Roman Catholics in, who wish their children to read the Authorized Version; *ib.* 11719–11739.

As to mixed education in; *Warren* 15204.

National Education, Association of, represents all Protestant denominations; decidedly opposed to denominational system; *J. S. Porter* 18169–18172.

National School Teachers of, statement of grievances of; *Matthews* 18268.

Time occupied by witness in visiting schools in Ulster; *Kavanagh* 22422–22469.

ULSTER, SYNOD OF:

Resolutions of, contained in the Report of 1833 as to reading of Scriptures in school without compulsory attendance, recognise a distinction as to two classes of schools, and do not contain anything inconsistent with the system of education committed to the Commissioners; no important difference between the rules now referred to and those after 1840; *Hunter* 3619–3625.

Propositions for modifying system of National education submitted by, withdrawn, and others substituted; *Petticrew* 16823–16827. Propositions of, in 1833, for altering rules of National Board not agreed to; *ib.* 16906.

Resolutions of, in 1833, not objected to by Lord Grey; *Kavanagh* 19564.

ULSTER, SYNOD OF—*continued.*

Its relation with National Board prior to 1840; *Kavanagh* 19488–19496. Discussion as to action of, on its four propositions relating to withdrawal at time of religious instruction; *ib.* 23376–23382 *et seq.*

ULTRAMONTANISM:

Definition of; *Card. Cullen* 27077, 27078. 27184–27191.

UNITARIANS

Are not suspicious as a body; they would not object to instruction in the Bible and catechetical instruction by a Presbyterian; *Longfield* 24324.

UNITED EDUCATION:

Meaning of; *Warren* 15176, 15177. In many parts materials exist for it, though it is not to be found; as to mixed education in Ulster; *ib.* 15189–15204.

A system of united education excludes no one, and gives ample opportunities for teaching peculiar tenets; *Wilson* 15994.

Should be a system mainly supported by the State, so conducted that all may use it without sectarian teaching being forced upon any; National system fairly fulfils these conditions; *Petticrew* 16881–16886.

Great importance to be attached to, with reasons; the only principle to be regarded fair in a country like Ireland; the benefits it affords must not be withheld from all, to suit the peculiar feelings of a few; *Ross* 17556–17575.

Not the slightest objection to system of, in any class or denomination of the poor; *J. S. Porter* 18102.

Advantages of, over denominational system; *ib.* 18163–18165. Well spoken of in society; growing conviction of its importance and reality; *ib.* 18166–18168.

Desirability of, and the largest possible amount of; *Bp. of Down and Connor:* 19640, 19641.

UNITED STATES:

Difference of system of education in, from that of Canada; *Gordon* 18834–18837. Sunday schools considered of importance in supplying religious instruction; *ib.* 18903.

Mixed system of education in; evils of; *Card. Cullen* 26630–26633.

URSULINE NUNS. *See* CONVENT SCHOOLS. RELIGIOUS ORDERS.

VACANCIES:

As to filling up, of Inspectors and Clerks; *Macdonnell;* 23675–23680.

WARBURTON, VERY REV. WILLIAM, D.D., Dean of Elphin, [illegible] of, pages 512–514.

WARREN, Right Hon. ROBERT R., Attorney-General for Ireland, and Vice President of Church Education Society, evidence of; *pages* 653–663.

WESLEYAN CONFERENCE:

Reports made to, by General Inspector of Wesleyan schools; *M'Millen* 14520.

WESLEYAN METHODISTS:

1. *Wesleyan Schools.*
2. *Opinions of, as to Education, &c.*

1. *Wesleyan Schools.*

About half the schools of, are under the Board; *M'Millen* 14421–14426.

Have one small training establishment for male teachers only; boys' and infants' schools in connexion with it; *ib.* 14427–14440.

No Roman Catholic teachers in; *ib.* 14466–14475. 14512.

WESLEYAN METHODISTS—*continued.*

1. *Wesleyan Schools*—continued.

General Inspector of; *M'Millen* 14519.

General Inspector visits all in turn; *ib.* 14519.

Reports on, made to Conference and committee; *ib.* 14520.

Very few held under chapels; *ib.* 14723–14727.

Number of scholars on the roll in schools under the Board; average attendance of; *ib.* 14534.

Managers of, mostly clerical; *ib.* 14537.

Roman Catholic children in, not interfered with; *ib.* 14541.

Are mixed; not two-thirds of the children are Methodists. Protestants do not object to religious teaching in; *ib.* 14553–14556.

Conditions under which they were placed in connexion with the Board; *ib.* 14557, 14558. Many previously were opposed to the principles of the Board on religious grounds; *ib.* 14559–14561.

Great many of the poorer class attend; *ib.* 14569. There are six middle class schools; *ib.* 14570. Are only partly supported by children's payments; *ib.* 14571. School fees are asked but not enforced; *ib.* 14576.

Wesleyan children are not under the care of Roman Catholic masters, except in model schools; *ib.* 14650.

A few Roman Catholic children attend, especially in the west of Ireland; *ib.* 14655–14662.

Are non-vested chiefly, and are all under their own government; must be regarded as denominational; *Tobias* 22848–22856.

Teachers are of their own body, and reared by them; *ib.* 22862–22869.

Mission schools are not under the Board; catechism is taught in them; would be given up if good secular schools were established by the State; *ib.* 22803–22807.

The schools under National Board contain a certain mixture of creeds; growing desire among Wesleyans for united secular education; they joined the Board in the belief that the system was likely to be maintained; schools of, are conducted so as not to interfere with the religious faith of anyone; *ib.* 22776–22781.

See also INSPECTORS. SCHOOLS: 1. *Generally.* TEACHERS.

2. *Opinions of, as to Education, &c.*

Joined National Board in 1860; *M'Millen* 14444. 14663.

Are favourable to the National system, but not to its administration; *ib.* 14452.

Would prefer that all schools receiving State aid should be purely secular schools; *ib.* 14460.

A purely secular system preferable to denominationalism; *ib.* 14587. National system the best, if admitted and honestly worked; *ib.* 14606. In a secular system priests and ministers could take care of religious instruction; *ib.* 14501.

Exclusion of the Bible as a class-book was the principal objection of, to National Board; *ib.* 14492, 14493.

Would be satisfied with a system of Government appointment of teachers without religious teaching; *ib.* 14506.

Children of, do not receive instruction from Roman Catholic teachers, except in the model schools; *ib.* 14515–14517.

Number of, in 1861; *ib.* 14527. They took an important part in educational matters before the Board was established; as a rule they contribute liberally in support of education; a general education collection is made annually; *ib.* 14531–14578.

Programme submitted in 1860 to National Board by Wesleyan Education Committee, for placing their schools under Board; *ib.* 14557.

Joined the Board on the understanding that united secular and separate religious teaching should be maintained; to fall back on denominationalism would be a breach of faith; *M'Millen* 14566.

Are in favour of mixed education; *ib.* 14594.

Object to their children attending vested schools where the patron is Roman Catholic; *ib.* 14609. Seldom make any distinction as to denomination of Protestant teachers; *ib.* 14611.

Have erected a college at Belfast; *ib.* 14614, 14615.

Do not object to pupil-teachers in the model schools being under Roman Catholics; *ib.* 14616.

Do not object to Roman Catholic Inspectors being patrons of model schools; *ib.* 14690. Are opposed to State aid for denominational schools; *ib.* 14693.

Have adopted the denominational system in England; *ib.* 14704.

Have schools in connexion with the National Board; joined the Board, not as approving it in all its parts, but as considering the system the best extant and hoping it would be better; *Tobias* 22738–22747.

Correspondence between former chairman of Education Committee of, and National Board, showing the arrangements made between them; will be adhered to so long as the Board is true to them; *ib.* 22782–22787.

Hope that English Wesleyans will give up denominationalism; reason for the difference of opinion between them and Irish Wesleyans; *ib.* 22788–22792.

Are not represented on National Board; number of, in Ireland; are mostly poor; predominate in Belfast and Portadown; *ib.* 22829–22837.

Cannot pretend to say how other churches should be treated; would treat others as they wish to be treated; *ib.* 22838–22844.

Have not been refused by the Board, because they have not asked; *ib.* 22845–22847.

Letter in explanation of some points of evidence given regarding conduct and rules of National Board in connexion with; *ib. page* 936.

WEST DUBLIN MODEL SCHOOL:

Number of pupils on roll and average attendance; cause of diminution; *Fitzgerald* 8302–8304.

Teachers trained in, since 1862, also in Cork Model School, cannot get employment as National school teachers, the schools being opposed by the Catholic bishops; *Shesby* 26470, 26471.

WHATELY, ARCHBISHOP:

Influence of his published opinions, as to the effect of the National system in un-Romanising Ireland, on the conduct of the Roman Catholic bishops; several passages quoted; *Keeaney* 12084–12088. 12107–12176.

Condemnation of opinions of, by Bishop Murray in Australia, and Sir John Gray in Parliament; *ib.* 12090.

Letter to, from witness, on "Scripture Extracts;" *ib.* 12402.

Words attributed to Dr. Whately implied that he had a design to subvert the faith of the people; *Bp. Keane* 15739–15750.

As to the cause of his retirement from the National Board; *J. S. Porter* 18185–18186.

The life and founder of the Board. His opinion that the National system was a great engine for undermining the Catholic Church in Ireland; *Card. Cullen* 27045.

Thought the "Scripture Extracts" would be a means of undermining Romanism; Dr. Murray tolerated these Extracts; *ib.* 27255–27264. If he wished to introduce the religious element he should have declared for denominational schools. If he knew the doctrines of the Catholic Church, he was acting treacherously; *ib.* 27265–27270.

WHATELY'S CORRESPONDENCE:

Chief cause of the change of opinion of Roman Catholics, as to the National system; *O'Reilly* 15001.

WHITTLE, J. LOWRY, Esq., barrister, evidence of; *pages* 1077–1085.

WILKINSON, WILLIAM THOMAS, Esq., Training Master, and occasional Inspector under Church Education Society, evidence of; *pages* 294–310.

WILLIAMSON, RICHARD, Esq., Surveyor and Architect to Irish Society, and County Surveyor of Londonderry, evidence of; *pages* 919–927. 945, 946.

WILSON, JAMES, Esq., practising barrister, graduate of the Queen's University, formerly an Inspector under National Board, evidence of; *pages* 621–712.

WOODCUTS:

Expenses of, vouched for by Mr. Thom; *Claridge* 3879–3883. 3977.

WORKHOUSE SCHOOLS:

One in South Dublin District is conducted on the denominational principle; teachers and average attendance at; *O'Carroll* 4423–4435.

Average attendance and number on rolls at; numbers on the rolls represent the children passing through in a year; *ib.* 4426.

Many are insufficiently supplied with teaching power. Those in large towns generally have trained teachers; *Sheridan* 5546–5549.

Are inspected by Poor Law Inspectors, insufficiently; Board's Inspectors find guardians backward in adopting suggestions; *ib.* 5550–5556.

Great fluctuation of attendance; printed tables do not give fair idea of attendance: names are kept thirteen weeks on rolls after children have left; *ib.* 5592–5601.

The education in, is fair; in Belfast the teacher is appointed with the sanction of the chaplain; the education is much the same as in common schools in the country; the educational staff is probably sufficient; *Bp. Dorrian* 8754–8756. 8952.

Education in workhouse schools tolerably good, there is no mixture in them; there are Catholic teachers for Catholics, and Protestant teachers for Protestants; the fact of Poor Law Boards being composed of almost every religious party is a security against interference with the discipline by the chaplains; *ib.* 8948–8956.

Salaries of masters and mistresses in; *Robinson* 10388–10390. Power of guardians and Board over masters; guardians are generally ready to appoint new teachers and sufficient school assistants; *ib.* 10395–10398. 10413–10427.

Few teachers now leave or are dismissed; great care is exercised before appointment; National Board classification is taken as evidence of literary knowledge; *ib.* 10620–10627.

Schoolmasters often remain a long time; some are made masters of workhouses; salaries. Married teachers not usually allowed to have them families in the workhouse; no extra allowance in consequence. Many very efficient unmarried teachers; some instances of immorality among this class; *ib.* 10657–10668.

District of witness, an Inspector of Poor Law Unions, comprises seventeen unions, and all contain workhouse schools. Boys and girls' schools separate, except in smaller unions. Largest and smallest in daily attendance; schools are inspected every six months, and reports made to Poor Law Commissioners; *Robinson* 10372–10387. 10526–10531. Causes of disparity between rolls and average attendance; *ib.* 10428. 10429. 10476–10479. 10560–10580.

Secular, industrial, and religious instruction of pauper children is sufficient; *ib.* 10532–10537. As to religious instruction, children are brought up as registered; *ib.* 10399–10405. Difficulties often arise where religion of deceased parent cannot be ascertained; *ib.* 10441–10443.

One Inspector could not examine all the workhouse schools in Ireland in six months. Children come in grossly ignorant; most are under ten years of age, and have never been to school; *ib.* 10417–10427.

Children are taught trades or work in nearly all the schools; *ib.* 10430, 10431.

No prejudice against girls or boys from workhouses, they obtain places freely; only fourteen per cent. of those hired out from Dublin unions return; tabular return and statistics on this subject; *ib.* 10454–10463. 10545–10549. Children go out at from twelve to fourteen; guardians satisfy themselves as to character of employers; *ib.* 10489–10498.

Return of young persons educated in union schools and of employment obtained by them, on leaving, &c.; *ib.* 10460.

Farms varying from twenty-five to two acres are attached to all the unions, and in some a special agricultural officer is kept; *ib.* 10472–10475. Children are taught from Agricultural Class Book in school; where no agriculturist, schoolmaster teaches on land as well as in school; *ib.* 10550–10559.

Any competent person may be agriculturist; sometimes office is combined with that of schoolmaster, as at Tullamore, where master receives £50 a year for the two duties; *ib.* 10679–10684.

Form of supplemental report on workhouse schools; *ib.* 10531.

Advantages and disadvantages of separating inspection of schools from ordinary Poor Law inspection, as in England. Each school should be inspected at least twice a year; *ib.* 10697–10699.

More reliance on returns of, and better attendance at; thirteen weeks rule not regarded in; in some the education given is excellent; have improved of late; *Kavanagh* 10925–10929.

Teachers in, are better off pecuniarily than National school teachers, but worse socially; their work incessant; particulars of their salaries, rations, &c.; *ib.* 10930–10935.

WORKS AND REPAIRS:

Return of total expenditure from Parliamentary grant on works and repairs of ordinary and model schools by the National Board, from 1831 to 1868; *Kavanagh* 10835.

See also BOARD OF WORKS.

WRITING COPIES:

As to use of Scripture texts for; *Bp. of Down and Connor* 19707, 19708.

YOUNG MEN'S ASSOCIATION, BELFAST:

Detail of proceedings taken in connexion with the Young Men's Association—the Catholic Institute—of Belfast; *Bp. Dorrian* 8929–8933.

ZOOLOGY:

No means of teaching in training establishment at Marlborough-street; *Butler* 6317, 6318.

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